

REVIEW

and Herald

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New Dangers—1

A LONG the path immediately before us lurk new dangers that threaten to weaken the effectiveness of the work to which God has called us. The enemy of this movement will never cease his labors to make us modify our unique message to the world, or lead us into situations that will nullify all that we are undertaking.

Among the new dangers that might be mentioned are the strong appeal of popularity, the prevalent passion for change, and the exaggerated glorification of intellectualism. These dangers we dare not ignore or underestimate. If we do so in any measure we are likely to find ourselves seeking accommodation with the world around us and losing the distinctive position we must occupy as the remnant people of the book of Revelation.

The Strong Appeal of Popularity

By FREDERICK LEE

hardy souls who sometimes declare that they can live alone and like it, later have to confess that they are mistaken. No normal person will choose to be ostracized. The herd instinct is as strong in humans as in the creatures of nature.

Who wants to stand aloof when the people generally are calling for action on some great national issue? If one does so, it must be because of some deep-seated conviction that is far more important to him than favor. In these days when the issues of life and death are growing more and more acute, we find that individual thinking is being downgraded, and collective thinking is given prime consideration. To stand apart in times like these because of some religious conviction will take courage of the first order. As these issues become more intense and they begin to conflict with our relation to God, we will need the holy boldness of the apostles to declare, "We ought to obey God rather than men."

The grave danger in the wish for popularity is that conformity must inevitably follow. In order to be approved one must approve the popular views. How then

can one who holds distinctive truths not generally believed hope to find acceptance rather than condemnation, no matter how carefully he proclaims them?

This is why Christ declared, "Woe unto you, when all men shall speak well of you!" (Luke 6:26), and Paul warned, "Be not conformed to this world" (Rom. 12:2).

A Paradoxical Position

The Christian's position in this world is a paradoxical one. He is to be in the world but not of the world. He is to win men to Christ, not by joining in their follies but by being separate from them. He is to call them to a higher plane of living than that generally conceived by those around him. If in trying to win men he steps down from the position he holds, or compromises the truths which he professes to believe, to what then will he seek to win them?

Let us state here that separation does not mean isolation, a holier-than-thou attitude, or a lack of concern for all human needs. It does not mean a boorish or peculiar manner, an unfriendly spirit, an aloofness that keeps one from making personal and friendly contacts with his neighbor.

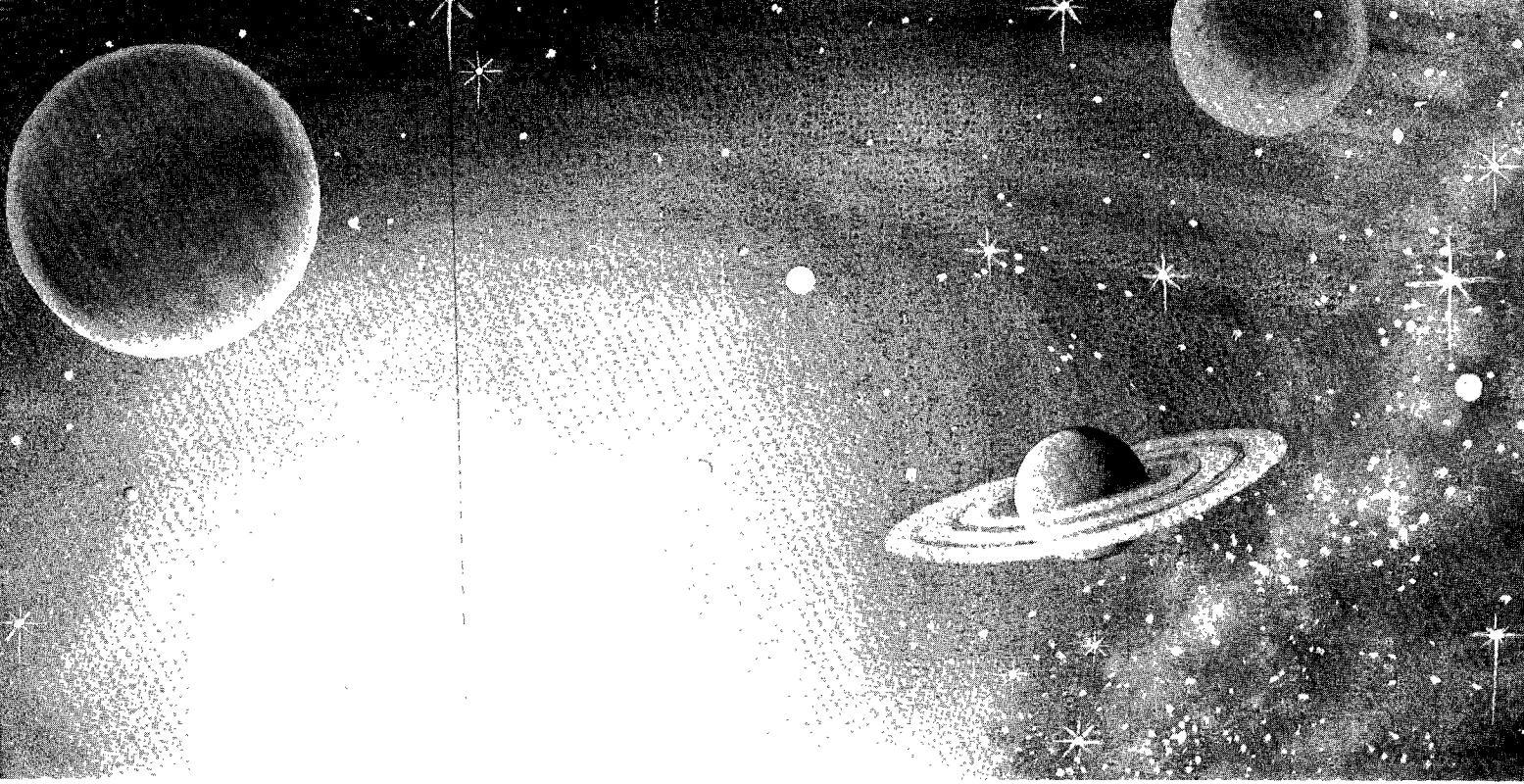
We must live as Christ lived. Though He, too, was in the world, but not of it, He did not resent being called "a friend of publicans and sinners." He was greatly interested in the joys and sorrows of those around Him. But in His association with them He had no other purpose in mind than to win them to a better way of life.

However, it is plain that Christ never expected the approval of the multitude. Only once did He receive it and that was when they wanted to make Him king. But that came about because of their misunderstanding of what He came to do. When they understood His mission they turned away from Him and helped initiate the persecution that cost Him His life.

Jesus told His disciples, "I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord" (John 15:19, 20). The reason Christ was rejected was that, as the light of the world, He exposed the sins of the people. "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (chap. 3:19, 20).

The church, too, is to be the light of the world. It was established to expose, reprove, and seek to change the evil ways of men. It was not to dim this light in order to keep peace, or keep pace with worldly policies and standards. The church was neither to seek words of approval nor be inflated

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*A Study of the
Sabbath—4*

The Sabbath and the

[We have traced the history of Satan's endeavor throughout man's history to turn him away from God, and particularly the evil part that the evolutionary theory has played in blinding men to the true God.]

SO MUCH for the import of the Sabbath as viewed in the setting of Biblical times. We come now to the closing era of earth's history. Charles Darwin made the first draft of his evolutionary theory in 1844. That date rings a bell in every Adventist mind. That was the year when God, in His great wisdom, launched a movement to prepare men for the end of earth's history—prepare men, indeed, to meet God face to face. How important, then, that men be freed from wrong ideas concerning God and His relationship to this world as Creator, ideas that were soon to be dominant over the whole educated world.

How significant that as it began its world task the Advent Movement took as one of the key texts for its appeal:

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water" (Rev. 14:7). Here is a call to men in earth's last days to worship the true God, the God who made heaven and earth. But that is not all. The Advent Movement also took hold of the Sabbath in 1844; indeed, this doctrine soon became central to the preaching of the Advent people. There was an interlocking of the Second Advent and the Sabbath in that preaching that was to be so distinctive of the movement. The Sabbath provided a bulwark for the Advent doctrine, a bulwark of protection against false theories.

The Sabbath and a Transcendent God

With the Sabbath proclaimed increasingly as the years went by, all who accepted it would be ready at the same time logically to accept the concept of a transcendent

God before whose awful throne we must stand in the judgment day, and into whose face we must look at the last moment of earth's history. Believing the Sabbath, men would be ready to listen to the message that God intends suddenly to destroy this evil world ere long and to create a new heavens and a new earth.

Now, we did not sense all this when we began to preach our distinctive message to the world. Far from it. We admit that fact freely. We claim only that God gave us a message to preach and that it has become increasingly timely. We could not see ahead. Who in mid-nineteenth century could have known that the evolutionary theory was to take over in almost all churches and revolutionize the whole theology of Christendom? Without the Sabbath message we could not preach effectively the doctrine of a transcendent God and the soon and sudden end of our world.

When we began to preach, people everywhere saw so little significance in the Sabbath doctrine that they charged us harshly with bringing unnecessary dissension into Christendom by a quibble over days—the seventh or the first. However, in one breath they would argue that it makes little difference which day, and almost in the next breath, they would call down upon us the law of the land, the Sunday law, in an attempt to make us give at least some honor to Sunday.

A Bulwark Against Everything Heretical

But today we can show clearly that the Sabbath stands as a bulwark against everything heretical that evolution has done to the Christian religion. Does anyone doubt that the Sabbath is a sign of allegiance to the true God? Our very keeping of it signifies we believe in Creation, as recorded in Genesis. That means that we believe in the personal God of Creation. It means that we believe that a perfect man fell and needs to be raised up again through the enabling power of Jesus Christ. Does any-



In six days having given form to our earth and life to all things upon it, the Creator ordained that every seventh spin upon its axis should memorialize Creation week and be a perpetual reminder of His majesty, power, and love—lest men wander into the far land of forgetting God.

Advent Movement

By Francis D. Nichol

one doubt that the Sabbath is a bulwark against all the heresies of evolution? Listen to this story:

In the mid-1920's virtually all churches were split asunder as the evolutionary forces were about ready to take over in most denominations. I was riding on a train beside a devout, Bible-believing Baptist minister. He was distressed over what was happening in the churches. Suddenly he faced me and remarked, "I suppose you have the same trouble in your churches, all of them split down the middle over evolution and all the false doctrines that evolution stands for in the church."

I told him that we had no split in our churches, none whatever. He looked at me incredulously and asked me to explain the mystery. I replied that there was no mystery to it and that I could explain the whole matter by asking him a simple question: "How would it be possible for Seventh-day Adventists to believe in the evolutionary theory and thus turn their backs on the Genesis record, when every week we spend one whole sanctified day in honor of the fact that in six days the Lord made heaven and earth and rested the seventh day?" He looked bewildered a moment, then expostulated: "You know, I never thought of the Sabbath that way before!"

No, multitudes of people have never thought of the Sabbath that way before. They have thought of it only in terms of the foolish talk about its being Jewish, as if there were anything Jewish about the creation of the world and the honoring of God as the Creator. Again,

most people have lost the Sabbath in a sea of legalistic arguments, as if there were anything legalistic about honoring God from Creation onward in terms of the holy day He set apart. There is nothing legalistic about Sabbath observance of the kind God intended.

Why is it legalistic to keep holy God's seventh day, and yet a mark of grace to keep holy the first day of the week, even to the extent of invoking the aid of the state for a Sunday law to make sure that everyone rests? No,

all such talk is foolish, foolish in the extreme, and indicates how the enemy of souls has been successful in a new way in these last days in keeping men from seeing the true import of God's holy Sabbath day.

Plausible Argument for Sunday Worship

Of course there is the plausible argument that men keep Sunday in honor of Christ's death and resurrection, which, they add, with easy dogmatism, is much more important than Creation. But this argument is no better than the others. That Christ's death and resurrection are the great climax to the plan

of salvation Adventists heartily agree. But what gives meaning to that plan? Obviously, the belief that man fell from perfection and that Christ, by being lifted up on the cross, can lift men up again to their former estate. But if there be no Fall, if there be only a gradual evolution upward, just what meaning is there in Christ's death and resurrection, except the vague meaning of a good example?

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AT THE VERY HEART of the Advent message announcing the arrival of the hour of divine judgment is the solemn summons to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

At the heart of the moral law is the summons to "remember the sabbath day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11).

Holy Writ thus specifies observance of the seventh-day Sabbath as Heaven's appointed way to remember the true God and to worship Him as the Creator of all things great and small. The Sabbath is an indelible part of the Advent message, and those who cherish in their hearts the blessed hope of our Lord's return will delight in the day that God set apart as a memorial of His creative power.

Testing Later Claims To Special Illumination

By ARTHUR L. WHITE

MRS. MARGARET ROWEN, referred to last week, as sad as her story may be, was not the last to bring to Seventh-day Adventists the claim to special illumination from heaven. The year 1927 and her prison term marked the end of her influence.

Two years later, Victor Houteff, a Seventh-day Adventist layman residing in southern California, began a work which came to be known as the Shepherd's Rod movement. While he never laid claim to having received visions, he did claim special divine illumination, and his writings were considered by those who followed him into the Davidian Seventh-day Adventist Church as being inspired. It was said by those close to him that the light came in the form of impressions upon his mind.

His claims and teachings, when carefully examined by competent leaders of the church, were found to come short of the Bible tests. They conflicted with the Bible and the Spirit of Prophecy teachings. When clear-cut conflicts between Mr. Houteff's writings and the writings of the Spirit of Prophecy were pointed out, his supporters asserted that while the Lord had not given light to Sister White on the particular point, He had given such light to Brother Houteff. Somehow these people overlooked the Bible-enunciated principle that a fountain does not at the same place send forth "sweet water and bitter." They were blind to the fact that the Spirit of God does not give one message to one person and a conflicting message to another. Such marks the work of the enemy, not of God.

After insidiously making its way for nearly thirty years, this offshoot movement, with its leader dead and its prophecies having failed, came to nought, but not until several hundred men and women, who had walked with Seventh-day Adventists but had been bewitched by the critical message and the claims of special light from heaven, lost their way, and many of them their money and their souls also.

Fifteen years ago in one of the overseas divisions of the work of the church a relatively new convert

claimed that God was giving her visions. The writer, while visiting this division, was requested by the president of the union mission in which this woman resided to participate with him in the examination of her experience and the visions, to ascertain their genuineness. This sister was sending out messages to some of the church members, some of which reached our college in that field. Her writings were being read in some of our churches, and she was asked to speak in some of them in the vicinity of her home. Some of our ministers were convinced of the validity of her claims, and a number of our church members were favorably inclined.

This sister and her husband, who was a planter, resided some 400 miles from the mission headquarters where I was scheduled for three evening meetings and where we would meet her.

Her so-called visions had been neatly reproduced in handwritten and typewritten form and were bound up in little packages of ten to twenty pages each, with sheets 8½ inches wide and 5½ inches high. These were called "books" and were numbered. There were 11 or 12 in all. We had opportunity to scan some of these. Most of the visions could be presented in half a page in typewritten form. Some of them took two or three pages.

We were clear that before we could form an opinion we must talk with this sister, and then apply the Bible tests which have been set before us by which to evaluate the claims of one who says he speaks for God. We read some of the visions in advance of our interview with her.

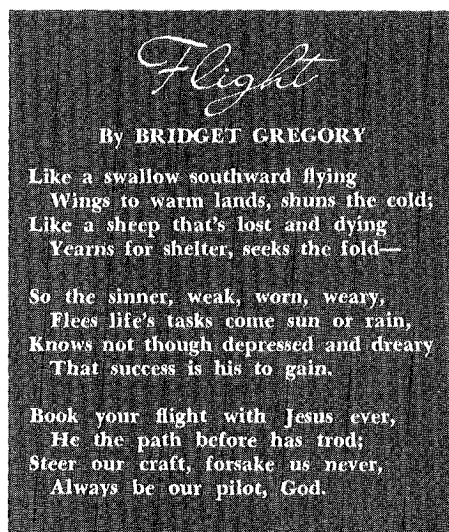
The Subject Matter of the Visions

In one of the visions that came to her early in her experience it seemed to her that she stood before a field of grain on a hillside in which weeds were growing. She was instructed by the Lord that it was her task to remove the weeds that the grain might stand pure and clean. This she did. Then the scene quickly changed, and it seemed to her that she was in a boat going rapidly down a river in which were many whirlpools and rapids. The occupants of the boat represented the church. A great dragon was thrashing about in the water. She was instructed that she must get out and carry the boat to a place of safety. This she did. Then there were scenes of light and glory, and the vision was over.

In another of her visions it was shown to her that her words were like drops of candy which, as she spoke, were being scattered among the people, who scrambled around, picking them up and consuming them. These brought blessings to their hearts.

In another of her visions it seemed to her that she was cleaning house preparatory for the Sabbath. She had swept quite a pile of dirt to the middle of the living room floor, when upon looking up she saw her pastor, who had stepped in. He said, "Why, sister, do you not know that this is the Sabbath?" She had not realized that the hour was so late. He counseled that it would be better for her to leave the pile of dirt in the middle of the floor through the Sabbath than to complete her task of cleaning on God's holy time. Then in this setting she was shown that God's children should, on Friday, the preparation day, partake of their evening meal in time so that the dishes could be washed before the arrival of the hours of the Sabbath.

In another vision she was shown



the number of the redeemed, but instructed not to make that number known to anyone. The information was for her alone. In one early vision she was shown that the leaders of the Seventh-day Adventist Church would not accept her messages and that they would make it very difficult for her, but she was not to lose courage; she was to persevere and go forward with the task of presenting the light God gave her.

In a number of her visions the lax spiritual condition of Seventh-day Adventists was revealed to her somewhat symbolically, by women wearing garments without sleeves, presumably indicating that such persons were not virtuous. Women with sleeveless gowns appeared in a number of the visions.

In one of the visions she was shown that a certain young man with whom she was acquainted, who was taking the theological course at our college in that field, was engaged to be married to a young woman whom she saw in vision wearing a garment without sleeves. The angel said to her, "Now this young woman does not actually wear a garment without sleeves, but she is pictured to you in this way so that you may understand her character." A letter was written to this young man at the college, and he broke off his engagement on the basis of this testimony. The young woman, in shame because of the experience, left the college and returned to her home.

The Sister and Her Unusual Experience

As we met this woman at our mission headquarters, we found her to be perhaps 45 years of age, cultured, well dressed, and well mannered. She did not have a wild look in her eye, but was pleasing in her demeanor. We learned that she was a much-respected lay sister, one who had been a member of the Seventh-day Adventist Church for about four years.

As we talked with her we learned that she was born and reared in a Roman Catholic home and that the visions had first come to her when she was eight years of age and a Roman Catholic. A little later, in her search for truth and light, she had accepted spiritism, and the visions continued. In the visions she was told that the Sabbath is God's rest day, and was directed to the Seventh-day Adventist Church. She became a Sabbathkeeper, and the visions continued.

When asked what took place while she was in vision, she replied she really did not know. She said that the visions were usually given to her at dawn, when she was alone. I told her that I did not want her to give me the number of the redeemed, but I asked

if she at that moment knew the number. She said that she did, for it had been revealed to her in a vision.

Testing the Visions

When asked if she understood that her visions were for the Seventh-day Adventist Church throughout the world, she assured us that they were. Then we reminded her that not all Seventh-day Adventists live in the tropical belt where the sun rises and sets about six o'clock. In fact, in the far north we have Seventh-day Adventists in an area where in midwinter the Sabbath begins about noon and ends about noon. I asked,

The Wayside Pulpit

By HARRY M. TIPPETT

"For where your treasure is, there will your heart be also." Luke 12:34.

The disciples of Jesus were astonished when He said, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23). The Jews had for generations believed that rich men were favorites of Heaven, for had not the counsel come to them in the days of their pilgrimage, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18)?

Was it not logical to assume, then, that the possession of wealth was evidence of the smile of Heaven upon its possessor? This conclusion was so ingrained in their thinking that when Job's calamities came upon him his three comforters could think of no reason for his misfortune other than that the frown of God was upon him for unconfessed sin.

Yet when Zacchaeus was converted by the radiance of the persuasive grace and humility of Christ, the first movement of his conscience was in regard to his wealth, which he had gained largely by extortion. He pledged to restore fourfold that which he had robbed from his victims. The smile of Heaven came upon him when he disposed of his ill-gotten riches.

The idea still persists even among enlightened Christians that material possessions are a sign of God's favor. When men of wealth place all they possess on the altar, we cannot deny that Heaven approves. But riches as such have often been a curse to men and a continuing source of spiritual blindness to many.

The whole matter is resolved in the story of the rich young ruler who came to Jesus when he saw the Master blessing the children. "Good Master," he cried, "what shall I do that I may inherit eternal life?" (Mark 10:17).

"Now, is it your understanding that Seventh-day Adventists in this area must have their evening meal on the preparation day before the setting of the sun, and wash the dishes before the sun sets?" This was a question she could not answer. She had not thought of that.

The topic selected for the meeting that was to be held that evening was "Prophets True and False." This woman's experience was making considerable stir in this area, and not a few in our local mission were undecided in regard to her. After the meeting the union president and I studied and prayed and worked together. Out of

This young man's concept of goodness was on the human plane. Merit with Heaven was on the computer plan, gold and silver stars on a placard in recognition of good deeds done. He was an exemplary young man, a church boy from his youth up. He no doubt rigidly observed all the 600 rabbinical rules for Sabbathkeeping. He probably had his gardeners tithe the mint, anise, and cummin of his fields. He conceivably was among the wealthy who cast much into the treasury the day Jesus commended the woman who put in two mites. "Then Jesus beholding him loved him" (Mark 10:21).

Here was great potential. Here was another possible writer of the gospel story, a Matthew, Mark, Luke, or John. Here was perhaps a second Philip the evangelist, who could win for God men of high estate. Here was a future Paul, or perhaps a martyr from the Roman arena. But his weakness was in regard to the first commandment, "Thou shalt have no other gods before me" (Ex. 20:3). The test on that very point was in regard to his possessions. They had not been consecrated to God's service. And Jesus knew it.

Then, like Judas who wavered in indecision in the banquet chamber of the Last Supper only to hasten out to his Lord's betrayal, this rich young churchman turned away sorrowful into spiritual darkness, for his heart's treasure was in material things.

Many treasures aside from riches may threaten our spiritual security—education and talent, professional standing and rank, a proud genealogy and family crest, political eminence and power. All of them count for nothing as merit in the kingdom of heaven, not a single one, except as we bring them all to the altar of dedication to God's glory.

our work came a statement that we felt we should take to the local conference committee the first thing in the morning. If they felt free to adopt it, it would become the basis of our dealing with the sister whose experience we were examining.

In our analysis of the case we did not attempt to discover the source of her experience. That we left alone. We did point out that the fact that she had had these visions when she was a Roman Catholic and later a spiritist, should lead us to be alert and cautious. We placed in the report a warning quoted in our first article:

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

Then we turned to an examination of her work and her experience. We pointed out that in these visions there was little said about God and Jesus Christ and the Word of God, but this sister became the focal point of the vision. It was she who was to pull out the weeds and purify the field; it was she who spoke words which were like candy to the people to pick up and eat. Thus the emphasis was on her rather than on Jesus Christ and upon God the Father. We pointed out that there was a mingling of the ridiculous and the common, and brought in the following E. G. White statement, now found in *Selected Messages*, book 2, also quoted earlier:

I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls.—Page 89.

Messages That Meet a Real Need

We pointed out that when God gives light for His people, it is to fit their needs, and that the vision concerning the sanctity of the Sabbath and the preparation of the evening meal on Friday before the Sabbath would not fit the circumstances of the lands in the far north. We pointed out that there was no great message for the church at large, but that the visions dealt mostly with small things and local situations. There was nothing with which to meet a crisis or to settle difficulties among the brethren in the churches. As we discussed this phase with her, she told us that she was shown that when she got to Book Thirteen she would have such a message.

This was the report we brought to the committee. The mission committee met at seven in the morning, studied and accepted the statement as their own, thus placing the mission on record as not endorsing these visions. This sister was counseled that she should not ask to speak in our churches. We counseled that the churches should not ask her to address them. We urged her to put this experience out of her life and forget it and turn her interests to heralding the message of the soon coming of the

Saviour. We pointed out that we could not accept the message as one from God for His church.

After the mission committee accepted the statement, we called in the sister and read it through to her. The fact that we did not accept her as a prophet came as a great shock to her. Our counsel to her was to remain at the mission headquarters over the weekend and to pray and study and worship with the brethren.

One factor that helped to convince was something that took place in the

The art of living

By MIRIAM WOOD

when you're Young

CHURCH LEADERS—2 Last week we were discussing a letter from a reader in which she asked whether leadership positions in the church could be held by persons who don't subscribe to generally accepted church standards. She felt that if a person is qualified by ability, it should make no difference about the "man-made rules," as she termed them. She felt strongly that exclusion from leadership was a vicious and cruel type of discrimination—even a kind of persecution.

As far as discrimination goes—well, it shouldn't "go" at all, especially if it's rooted in self-righteousness or a feeling of personal superiority. Any "drawing aside of one's robes" or "looking down one's nose" or "sitting in the scorner's seat" (I've always been intrigued and mystified by that term) is incredibly—well, incredible! Who's to say who's "better" than someone else? Such an attitude is just about the epitome of non-Christianity, be the possessor of it a long-time Christian or a very new one.

But—and here my correspondent may not like what I'll say—I really can't agree that exclusion from leadership represents discrimination, criticism, or persecution. It represents, rather, a coming to terms with reality, which surely is necessary for any group, be it religious, secular, or political.

The great doctrinal principles of Adventism are not what we're talking about. We'll have to assume that we believe *those*—so let's term those "God's Rules" and place them in Category 1.

In Category 2, let's place the "man-made rules" to which my correspondent referred so bitingly. I'll agree that very often some of them are unpalatable. But every organization has its rules, doesn't it? If you join a group, you'd expect, I should think, to line up. Every country has its rules; when you're a mere tourist there, you're not exempt, and for excellent reasons. (When we were driving in

Italy several years ago we carried a little triangular sign in our car, to be placed in the road in case of emergency. This was a rule of that country. It never occurred to us to fight it.)

There's nothing intrinsically repugnant about rules being made by human beings. After all, our world is composed of rational beings. They're in charge. Rarely does God find it necessary to work through supernatural means; His chosen means are, by and large, men. Not perfect men, and I'll agree they make mistakes and sometimes their judgment is faulty—but so is mine. In fact, my *individual* judgment is likely to be more faulty than the *collective* judgment of my sincere brethren.

My correspondent, of course, mentioned forcibly that God looks "on the heart," and this is undeniably true. But that's just the point! If we want to be respected by our peers we'll have to realize that they *can't* see our hearts; they can judge only by what they see.

Now, I'm not proposing that a person should do all the "right" things for the somewhat unworthy purpose of being thought of as "leadership material." But I *am* saying that intrinsic in leadership is *example*. Would you ask a paralyzed person to demonstrate the 100-yard dash? Or a deaf-mute to demonstrate proper singing techniques? My examples are ludicrous, I know. Yet there is a certain element of the ludicrous in placing people in church leadership roles who are so far from being examples of "the brethren" that their very appearance is a negation of many beliefs held in common by the church body.

I can suggest a solution, though. If my correspondent, and others who feel as she does, will lay the whole matter sincerely before Christ in prayer, she and they undoubtedly will find that "lining up" isn't hard at all. Ability and consecration can then produce wonderful results in church work.

evening between our two interviews with this woman. Our brethren had taken the position that if this work was of God they did not want to reject it, and they felt that we should be very cautious in our approach. They were looking for evidence to help them reach a decision.

Unbeknown to most of us, the young woman whose engagement had been broken because of the testimony sent to her fiancé was present with her mother at the evening meeting. The treasurer of the local mission introduced them to the sister who claimed she had seen this young woman at the college in vision, simply as fellow Seventh-day Adventists. There was nothing unusual in their meeting. After they had visited for a few minutes the mother said, "You have had something to do with the experience of my daughter. She is the young woman who was engaged to be married to the young man at the college who broke his engagement because of the testimony you sent."

The matter was received with no comment or change of expression. The women chatted for a few minutes, and then the mother of the daughter turned away to speak to someone else. At this point the woman who earlier had claimed to have seen this young woman in vision remarked, "Oh, yes, you are the young woman that I saw in vision at the college!" But it was ten minutes too late. This, in the providence of God, turned the scales at the critical moment.

Our sister remained over the Sabbath at the mission headquarters, and then returned home. She began to examine her experience in the light of the counsel received at the mission and came to recognize that the visions were not from the Lord. She now declared they were from the devil. She repudiated her past experience and the visions, and she ceased to have visions. She threw herself wholeheartedly into the activities and interests of the church, serving as a lay member, and today enjoys a victorious Christian experience.

(Concluded next week)

THE SABBATH AND THE ADVENT MOVEMENT

(From page 3)

We must first have Creation before Christ's death and resurrection can have meaning. To say that the resurrection is more important than Creation is like saying that the tower of a building is more important than the foundation. That, of course, is folly to say. God set apart the holy

seventh day in remembrance of a certain great event, Creation. Men have set apart another day in honor of another event, and yet by that strange turn of mind that human reason is capable of, multitudes seek to invoke the Sabbath commandment in support of Sunday.

We cannot accept such reasoning. We cannot abandon God's holy Sabbath day, which has more meaning now than it ever had before in the history of man. We keep the Sabbath

to honor the Creator of heaven and earth, to keep bright in our minds the true portrait of our God. We preach the Sabbath as a bulwark against all the heresies that evolution has brought in. We preach the Sabbath in order to quicken our faith and confidence that soon there shall be fulfilled for us God's promise that He will create a new heaven and a new earth wherein dwelleth righteousness.

(Concluded)

THE STRONG APPEAL OF POPULARITY

(Continued from page 1)

by them from those who have little desire to walk with it. But as we review church history we find that this is exactly what happened to the church from its earliest days. We need not, however, dip deeply into ancient history to learn how this was done. We have been the observers of such conformity in our day, and we are seeing an acceleration of that trend.

A striking article appeared some time ago in *Christianity Today* (Nov. 6, 1964) under the title "The Tide of Doubt Inside the Churches." The author writes: "We observe a conformity of the teaching of the Church to the world, and to unregenerate public opinion. The theologians become the 'idealogians' of the spirit of their time; they express the ideas of their time and provide them with a theoretical justification. . . . The theologians work not to christianize humanity but to humanize Christendom." The writer well asks, "If the world is present in the Church, how then will the Church be present in the world?"

Conformity to the Ways of the World

Not only is the church today looking at the world and seeking to adapt its teachings to accord with the current culture, it is looking within its divided parts, which have been warring with one another for so many years, and is seriously seeking some basis for unity in Christendom. This call to unity, which is being made on the basis of minimizing differences and maximizing common beliefs and interests, is hailed by great numbers of Protestant liberals as the dawn of a new hope. Even the Roman Catholic Church, which not so long ago seemed to care little about what Protestants thought of her, feeling secure in her "infallibility," is now presenting a different face to her separated brethren, one that is more winning and susceptible to accommodation for the sake of peace and for

the increase of her own power in the world.

More and more, the forces of conformity are gathering strength. Soon the time will come when the voices of dissent and separateness will be silenced, not by appeals to popularity or the persuasiveness of compromise in the interest of peace, but by demand.

We now are free to stand apart and preach our distinctive message to the world. Some may try to persuade us to bend a little here and compromise a little there for the sake of accommodation and favor, but not yet are we forced to do so. If, however, because of the pleasing song of togetherness, we minimize to any extent the special message we have to give to the world, or even hint that it might not be necessary to emphasize some particular aspects of the message, how, then, will we have the moral courage and spiritual power to resist the demands of a united church backed by governmental power in the days ahead as depicted so startlingly in prophecy?

How only can we be shielded from this danger? By recognizing that it exists and constantly being aware of it. By giving heed particularly to the principles that make us a people. By continuous study of our history and the inspired messages that have guided us until now. By asking ourselves wherein we have failed to follow these messages in the past, and how we can keep from failing to heed them now and in the future.

May we, with singleness of purpose, the courage of our convictions, and a constant awareness of the dangers in our pathway, press forward in the task God has committed to us, turning neither to the right hand nor to the left. We know that by the grace of God the remnant people will do this, for He has told us so. Will you, my brother and sister—administrator, pastor, teacher, physician, layman—then be among that faithful people?

(Continued next week)

THE MIRACLE AT BETHESDA



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PAUL REMMEY, ARTIST

IN THE person of Jesus Christ, Deity became fully identified with humanity. He is, eternally and inseparably, God, but He is God *in man*.

In the miracle of healing at the pool of Bethesda the divinity of Jesus, His majesty and glory, became all but visible to human eyes. At Bethesda could also be seen the mean side of human life—a multitude of people physically ill, blind, lame, and palsied—all at the pool in hope of healing, but most of them never receiving it.

According to one possible Hebrew spelling, the word *Bethesda* means "house of mercy"; to another, "house of olives." The fifth chapter of John is our only source of information about this place. Through the years tradition has pointed to various possible locations for the pool of Be-

thesda. In the fourth century a certain pool near the present St. Stephen's Gate was decided upon. In succession, two churches were erected over the site. Later this site was lost. Within the past half century, however, a rock-cut, rain-filled cistern has been rediscovered. It has been cleaned out and is now generally accepted as the true site of John's story.

This pool is 55 feet long and 12 feet broad. To some, archeological remains of a church that was built over the pool, with five arches in commemoration of the five porches, and a fresco at the western end, much faded and defaced, representing the angel troubling the waters, are conclusive marks of identification.

John introduces us to a multitude of people at the pool, some of them gravely ill, waiting for the water to be troubled. They were lying in the

five covered porches, or canopied colonnades. It was a scene of misery and wretchedness.

The final words of verse 3, "waiting for the moving of the water," are not in the best ancient manuscripts, and it is thought that they were added at a time subsequent to the writing of the original document. Be that as it may, the Mighty Healer from heaven was there. He saw both physical and spiritual illness, and doubtless the accumulation of refuse, grime, and squalor that only those who have lived in the East and are acquainted with places of reputed healing can visualize.

Jesus arrives at the pool. To the sufferers lying there, He may have appeared as just another pilgrim, and judging from His dress, a man from some small country village. The one sufferer the Lord singled out did not know that the One who spoke to him already knew the story of his life and had power to give him the physical and spiritual help he needed so desperately.

The Suffering World in Miniature

The multitude at the pool of Bethesda is a picture of the world in miniature. Our generation needs the healing power of the Saviour not a whit less than did the multitude at the pool. And the Master is just as eager to help today as He was back there. How He must have longed to heal every sufferer lying by the water! But then as now, so few choose the faith and trust to lay hold of the divine promises.

Jesus took the initiative. The man did not ask for healing. Jesus asked him, "Do you want to recover?" (John 5:6, N.E.B.).* He did not ask if he had faith to believe, as He often did. Faith was there and divine power could therefore be manifest.

The question, "Do you want to recover?" was an implicit promise of help, inasmuch as the Lord did not use the word expressing mere desire, but the one expressing determination of will coupled with desire. It is not adding too much to the narrative to say that undoubtedly the personal attention and question of the Master must have kindled hope anew, and

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A meditation on John 5:1-16 By R. E. LOASBY

united the man with his Questioner.

John does not say why the Lord singled out the particular person He did. It must have been because He knew the man's dormant faith and hope would spring into action when called forth. The poor fellow had experienced the depths of misery for 38 years. How long he had been by the pool, continually hopeful and never completely despairing, we do not know.

Jesus completely knows the feelings and inner emotions of every heart. There is no pitiful or painful circumstance in our lives that He doesn't understand. All are laid open to His infinite mind, and every small detail of His reaction to our needs discloses evidences of His love.

The Miracle

The Master tells the man to get to his feet, take up his pallet, and begin to walk. The man stood up immediately, took his pallet, and walked. When Jesus spoke to him he did not begin a long tale of querulous talk bemoaning his lot, as if it were more difficult than that of most men. He simply states the fact that he is not able to walk to the water and that he has no one to carry him to it. He picks up his wretched pallet and tosses it over his shoulder and walks. One can scarcely imagine the joy of this man as he displays his mat and tells of the years of despair during which he was confined to it. Now he is able to walk, run, jump, and carry the mat around.

As the crowd gazed in wonder, Jesus slipped away unnoticed. The healed man was the center of much attention, amazement, and questioning. At the moment there was no opportunity for quiet conversation, and the man did not even learn the name of his Benefactor. But Jesus will find him and speak to him of his need of spiritual healing, for the physical healing was intended to be a prelude to spiritual healing. The Lord "healeth all thy diseases" (Ps. 103:3); "He healeth the broken in heart, and bindeth up their wounds" (Ps. 147:3).

But it was the Sabbath day. The legalistically-minded Jews spoke to the man and said, "'It is the Sabbath. You are not allowed to carry your bed on the Sabbath'" (John 5:10, N.E.B.). They had lost sight of the fact that the Sabbath was meant to be a blessing and benefit to man, not a burden.

Aside from His claim to be the Mes-

siah of prophecy, no aspect of Christ's work brought Him into such critical conflict with the religious leaders as the matter of Sabbath observance. He consistently rejected and opposed the current Sabbath restrictions as being contrary to, and a violation of, the spirit of the fourth commandment.

The doctors of law regarded the Sabbath as an end in itself, that held that man must subject all his personal interests to it. Man might suffer irreparable harm, but the Sabbath must be kept inviolate according to their interpretation of its requirements. But Jesus taught that the Sabbath was made for man's good: "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

The only answer the healed man could give was, "He that made me whole, the same said unto me, Take up thy bed and walk." Jesus' foes could not engage in argument with one who had so little of their kind of wisdom. They could not argue away the fact that healing had taken place.

"Go, and Sin No More"

Later, Jesus encountered the man in the Temple, where he may have

gone to worship, since it was the Sabbath day, or for ritual cleansing, or simply to thank God. This reflects the man's new outlook on life. "'Now that you are well again,'" Jesus said to him, "'leave your sinful ways, or you may suffer something worse'" (N.E.B.). These words tactfully pointed out his sinful past. His conscience, now made tender, would recall the sins that wrecked his life for 38 years. But the fact of the healing and the words, "Leave your sinful ways," also assured him that his past was forgiven.

Overjoyed at coming face to face again with his Benefactor and without realizing the bitter enmity in the hearts of the Pharisees, the man hurried to them with the information that it was Jesus who had healed him.

Having learned the identity of the healer, and because He had healed the man on the Sabbath, the Jews began to persecute Him. Evidently, also, the Lord performed other acts of mercy on the Sabbaths following, for John again uses a form of speech that can be taken to mean "Because he was in the habit of doing these things on the Sabbath," and for this cause they sought to kill Him. These misguided leaders preferred to see the hapless sufferer languish on in hopeless pain and despair rather than to see him healed on a Sabbath day. It would seem that Jesus deliberately performed such acts of mercy on the Sabbath in order to highlight the glaring inconsistencies of the legalistic Sabbath restrictions of the day.

The Great Business of the Church

By ERNEST LLOYD

SOMETIMES we are asked why the Seventh-day Adventist Church does not devote more of its energies to civic and social movements and work for community progress. We reply that it is not the business of the church to be occupied with political issues, with social reforms, with so-called civic righteousness, as if the church were a society for ethical culture. There are clubs and societies in almost every community that work for the betterment of its citizens.

The church has been commissioned to preach the gospel of salvation. Most of the popular churches today have lowered their standards by compromising with political and social reforms, allying themselves

with material progress and following the ideas of self-inspired thinkers and would-be leaders of this liberal age. As a result, most popular churches are spiritually crippled and in many instances spiritually dead.

It is not the business of the church of the living God to work over and patch up a world system that is doomed and which the Son of God will destroy at His coming. A great preacher has said: "By the incarnation of His Son (which is the setting aside of the old creation), by the fundamental law of regeneration (which is the coming in of a new and spiritual creation in the soul), God repudiates social-betterment schemes and evolution."

Countless church members have

come to believe that reformation takes the place of regeneration, and that because a man is well-born the first time, he does not need to be born a second time. "The regenerative force has died out of most churches. The spirit of the world has passed into them; indeed, they have become assimilated by the world, speaking the world's language, justifying the world's morality, eating and drinking at the world's table—churches which, instead of awakening consciences, send them to sleep, and instead of helping to cure the world's plagues, are actually helping to multiply them. They have poisoned the wells of human hope." The saddest picture the world offers today is that of a church that has lost its saving power and, like the salt of which Jesus spoke, is "henceforth good for nothing."

The Business of the Church

The business of the church is to go forth and preach Christ and Him crucified. The church is to tell men in the spirit of love that the sacrificial blood of God's Son is the only ground of approach to a holy God; that He did rise from the dead in the body in which He died; that He does sit at the right hand of God, clothed with the infinite glory He had before the world was; that He gives life now to all who accept Him as their Saviour; and that He will give immortality to them when He comes again. He is our only security for the future.

The church is to go forth in the name of our living and coming Lord and seek to win men and women to faith in Him, in order that, in and through Him, they may find peace with God, a peace that will enable the soul to stand faithful in the hour of trial. It is soul peace! Individual peace! And there is no other. To bring this peace of God to men and women is *the* work of the church. This is the ministry to which not only preachers are called but every member of the church as well. "Ye are my witnesses." *All* who would follow the Master are to be ever ready to witness for Him.

Let us not permit anything to sidetrack us from the preaching and teaching of God's infinite love as revealed through His Son. Let us warn men that the day of grace is swiftly going by, that the breakdown of civilization, the apostasy in the professing church, the hysteria of men and women bent on lust and drunk with forbidden pleasures—that these are the very conditions foretold in the Word of God for the last days. In the spirit of love, let us help them to decide for Christ and prepare to meet Him in peace.

There is little time left. We must be about the King's business, even while immersed in the daily routine, always ready to speak a word of warning and of hope. This work of witnessing is not to be left only to stated times and seasons. It is the daily testimony that

God desires, the spirit of readiness, such as characterized the apostle Paul, to make known His last message to a dying world. Let us determine to make this the greatest witnessing year in our own personal experience. Great blessing is certain to result.

LETTERS TO THE

Fellowship of Prayer

"PRAISE GOD"

EDITORS: Praise God from whom all blessings flow. I wrote to you last fall about my daughter needing to be in one of our schools. Now she is enrolled in one of our colleges. I believe God heard the honest prayers of His believers. Please continue to pray for both my girls that they can continue their Christian education and will dedicate their lives to God. Please pray also for a crusade beginning in our city. May my husband's heart be touched, so that we can have a real Adventist home.—Mrs. D., of Ohio.

EDITORS: What a wonderful privilege to pray at sundown Friday, knowing that God's people are praying around the world. And what an added privilege to feel that an individual request is being honored by God's command-keeping people! About two years ago I asked prayer for my husband who had turned from God and also from me. This continued for seven years. I believed that if his love for God returned, so would his love for me. Thanks to our wonderful God, it did! Continue to pray for him and for a young friend who is studying for the ministry in another denomination. God called him from schoolteaching to become a minister. May he soon be enrolled in an Adventist school. I have a brother-in-law who is unconverted. With God nothing is impossible.—Mrs. G., of Pennsylvania.

SMOKING ABANDONED

EDITORS: Quite some time ago I asked prayer for my grandson to give up the smoking habit. God has heard and answered this request. He gave it up. Now I would like to ask for the prayers of the fellowship group for him as he has been taken into the Army. Please pray that he will be truly converted and give his life to Jesus. I thank God every day for the sweet fellowship of praying parents.—Mrs. A., of Texas.

GOD GAVE HEALTH

EDITORS: In January I wrote asking for special prayer, for I was very near death. I had several ministers in to pray for me. I feel God has answered our prayers and has given me back my health. Now I want to go into the

colporteur work. Pray especially for our daughter, who is not living with her husband. Pray that he will surrender his heart to the Lord and that she will be able to forgive him. O that the coming of our Lord would be soon!—Mrs. D., of Minnesota.

FIERCELY ASSAILED

EDITORS: My daughter needs the help of God in conquering the tobacco habit. May she and her husband be converted. Next, my granddaughter has left home. From all indications she is traveling the way of the prodigal son. And finally me. I'm in need of prayer that I will be faithful to the end. I am tempted sorely to take my life. Every time the temptation comes it is harder. I don't want to forsake my Lord. I can't tell my pastor.—Name withheld.

WONDERFULLY BLESSED

EDITORS: Several years ago I wrote to you asking for prayer. The Lord has wonderfully blessed and answered our prayers for my older son. He is now taking his little ones to Sabbath school and having family worship. Please pray now for a younger son who has backslidden. May he be converted and attend a boarding academy with his sister. I know the Lord has a thousand ways of providing for us of which we know nothing.—Mrs. T., of California.

AN UNCONVERTED LOVED ONE

EDITORS: I am writing this request for prayer for my husband. He really believes the doctrines of our church, but so far he has not surrendered to Christ. And now he has a serious heart condition. Please remember him in your prayers at the beginning of the Sabbath, that he may fully surrender while he still has time. He is 72 years old. I have joined in the Fellowship of Prayer for years, and it is a great blessing.—Mrs. M., of Missouri.

ALCOHOLISM CURED

EDITORS: Nearly a year ago I wrote requesting prayer for a dear friend of mine, an alcoholic. The loving and faithful Lord led him to a cure a few months ago and truly performed a miracle, for which I am so thankful.—Mr. K., of Wisconsin.

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



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Two little boys
are delighted
to see mother again.

WHO has not read, early in the morning, something that moved his innermost soul? Perhaps a single sentence leaped out from the page and rang a bell in the heart, with an urgency not to be denied. For example:

"Nothing that in any way concerns our peace is too small for Him to notice."—*Steps to Christ*, p. 100.

"Many a star that we have admired for its brilliance will . . . go out in darkness."—*Prophets and Kings*, p. 188.

"If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity with His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

Perhaps you are sitting on the edge of the bed, and a soft wind is lifting the bedroom curtains. You can see the green lawn and one corner of the little garden house.



J. BYRON LOGAN PHOTO

—Part 1

Above Life's Distractions GOD SITS ENTHRONED

By JOSEPHINE CUNNINGTON EDWARDS

"Today, I am going to do differently," you whisper. "Today will be a perfect day. I will be kind and patient, I will not allow myself to become impatient or cross. I will not be irritated. I will keep my house and my kitchen spotless, and I will try to be making everything I do a prayer."

Then the day, brawling and harsh, leaps at you, and before the busy morning is over, you forget that moment, that lovely moment, when God was so near.

You are always reaching out for happiness—happiness you think you do not have. "If only I had new draperies . . . Our refrigerator is so old—

with a new one, I'd . . ." You make bargains with life, thinking foolishly that *things* can bring happiness, when happiness, lovely and fragile, is there all the time. Not a thing that involves the family in debt, increasing anxiety by the payment, can ever spell happiness. But happiness is there all the time, waiting to be recognized.

Two Little Boys and a Phone Call

One morning before our two little boys were awake, someone called me to the telephone, half a block away. We did not have a telephone then, but this lack had not seemed to affect our happiness. I ran and looked at the

little ones, sleeping so sweetly. Bobby's blond hair was fair against the pillow. Little Charles's lashes were sweeping his cheeks, and his small face seemed intent, even in sleep. My heart poured out with love toward our babies! I ran out to take the telephone call.

The neighbor wanted to visit, but I was anxious and kept edging toward the door. Then I ran home. Anything could happen in 15 minutes! O Lord, please . . . When I arrived on the porch, I heard such pitiful weeping that I too began to cry. Baby hands were spitting against the door.

"Mamma! mamma! mamma!" Both little boys were calling me above their sobs. I could not get to that door soon enough. In a split second I had little 18-month-old Charlie and three-and-a-half-year-old Bobby in my arms.

"We was cwyn' fo' oo," my baby announced, while Bobby, with quivering lips and tear-stained cheeks clung to me silently. I was crying too, for two little ones to whom 15 minutes without mother is a long, long time.

"I had to go to Auntie Myrtle's to the telephone," I explained, rocking them both and stilling their sobs, thrilling over their darling, clinging fingers.

How happy we were at night, with supper simmering, and fresh corn bread in the oven, waiting for daddy! "He tumin'," baby would announce, his little face lighting with joy. Then, two little fellows would run down the path, sure of the greeting daddy would give them. It is a wondrous thing to be love-sure.

Was He Going to Die?

There was that terrible day when the baby was recovering from whooping cough. It could have been the last day of his little life. I remember the suit he wore that day. It was a lovely little yellow suit, smocked, with tiny pants to match. Suddenly he began to choke. I had been combing my hair, but dropped the comb and seized him. I shook him. He was not breathing. His face turned purplish. He was trying desperately to breathe. I ran outside with him, oblivious to anything but the baby. Bobby followed me. He was calling, "Mamma, whatsa matta wif my Sholly?"

A minute passed, two minutes. O God, was he going to die? Such a sweet baby with his winning, dear smile? Three minutes. I turned him upside down and put my finger down his throat to dislodge a thick piece of phlegm which fell to the porch. O God, is he dead? He went limp immediately. I ran into the house. The neighbors were there. They were calling my husband to get the doctor. I laid the baby in the little crib. I held a mirror to his tiny mouth. Thank You, Lord! He was breathing, though so softly I could hardly see his tiny chest move.

While I was rubbing his hands and washing his little face with warm water, Bobby was patting his little cheek, saying, "Wake up, Sholly. Don't tay dere s'ee-pin'. Wake up. P'ay wif me."

It was an hour before they could locate my husband, and he went to get the doctor. But it was Sunday, and the doctor was not in his office.

Later, when I looked up and saw the doctor and my husband coming

into the room, I burst out weeping and buried my face on my husband's chest. His face was drawn with anxiety and fear. The doctor had taken up the baby. "He will live," he said cheerfully, "and will probably give you many another anxious moment. He can thank you for your quick action. That is all that saved his life."

The neighbors had told him of my dangling him by one tiny leg while I was exploring, frantically, his little throat.

That night we were so happy. We could hardly leave the baby to eat, we were so glad that we had him. He sat on daddy's knee for part of the meal and on mine for the rest.

We Wanted to Go to College

How we both wanted to go to college! But money was scarce and the depression was biting deep into our economy. But we prayed for the Lord to open the way, if it was His will.

My father hired me to clerk in his grocery store. My mother adored our little boys and offered to care for them. They adored "mom," as they called her, and obeyed her implicitly. We worked hard! We saved in every way we could.

My husband became the elder of the church, and I was the MV leader. We did everything we could to help the church prosper and grow. "If I could only go to college!" my husband would say when he struggled with his sermons. We kept praying, praying for the Lord to open the way. We gave Bible studies and had church socials. We got up programs for the church school and for painting and repairing the church. And we were so happy.

Then, like a bolt out of the blue came the answer to our prayers. One Thursday morning when business was slack I took mother's washing to our home to do before noon. I had a good electric washer, and hot and cold water. It was a lovely April day, and a soft wind was blowing the scent of blossoms across the fields.

As I reached home the postman came down the steps, and I ran to see what he had left for us. It was the REVIEW AND HERALD. We always took the REVIEW, poor as we were. I sat down on the arm of the chair and flipped it open. The center spread that week was an article by Thomas Steen, then the president of Broadview College. We had thought of Broadview as being solely for foreign students who were not able to speak English fluently. And as for us, we did not understand Swedish, Norwegian, or German. But the article told about the many students who were working their way through college!

(Concluded next week)

A Story
FOR THE YOUNGER SET

ALWAYS HIS BEST

By HELEN KELLY

RAYS FROM THE RISING SUN streamed through a small window of a workshop in Cremona, Italy, tracing the window's pattern on the wall. Already the little town on the banks of the Po River was astir. By the time the sunbeams had slid from the wall to dance on the floor, young Antonius stood by his master's side, passing him tools, mixing varnish, or stirring glue.

Antonius watched closely as the teacher, Nicolo Amati, carved, fitted, and stained the wood which would someday bring forth beautiful music.

"No violin leaves this workshop, Antonius, until I am satisfied it is as nearly perfect as I can make it," the craftsman told the lad. "I am never ashamed of a musical instrument that bears the name Nicolo Amati." His sensitive fingers followed the smooth edges of the half-finished violin.

After years of working as an apprentice, Antonius was finally allowed to make his first violin. "This is a good violin, Antonius, very good." A pleased smile creased Master Amati's face as he examined the instrument, whose wood shone like a new penny.

Now that one instrument carried his name, Antonius Stradivarius determined that only the best violins he could produce would he ever place in musicians' hands. As time went on, Antonius had his own violin shop. When his beloved instructor, Nicolo Amati, died, his tools went to Antonius.

Antonius constantly tried to make his violins even better. They must produce rich, sweet tones that would make the hearts of people sing. Year after year, until he was past 90, his skilled hands created musical instruments, until there were more than a thousand of them. Most of these fine instruments were violins.

Today, 250 years later, famous violinists play these same Stradivarius violins before thousands of people. Though Antonius usually received about \$20 for one of his instruments, now they are worth as much as \$75,000.

Antonius Stradivarius, the famous violin maker, was like another Boy who lived in another small town, and who also worked with wood in a shop. This Nazareth Youth "learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. . . . He was perfect as a workman, as He was perfect in character. Every article He made was well made, the different parts fitting exactly, the whole able to bear test."—*Child Guidance*, p. 345.

Boys and girls today can also do their best, in their home and at school. Careful workers are not soon forgotten.

From the Editors



"REVEREND IS HIS NAME"

In this week's From Readers column appears a letter from a subscriber asking why the REVIEW occasionally uses the titles "Reverend" and "Father" with the names of non-Adventist clergymen. This letter is typical of those received from time to time on this subject, hence we offer herewith a rather extended explanation.

At the outset, let it be clear that the Seventh-day Adventist Church never uses "Reverend" as a title for its own ministers. Adventist ministers are called Pastor or Elder; in a few cases Doctor; and rarely, Bishop. The denominational stand on this matter is based on the fact that in the King James Version of the Scriptures the only appearance of the word "reverend" is in connection with the name of God. Declares the psalmist: "Holy and reverend is his [God's] name" (Ps. 111:9). The Revised Standard Version gives the rendering, "Holy and terrible is his name!" The New Jerusalem Bible says: "So holy his name, commanding our dread."

In its discussion of the word "reverend" the *Seventh-day Adventist Bible Commentary* says:

"*Reverend*. From the Heb. *yara'*, 'to fear,' either man (Gen. 50:19) or God (Deut. 6:13). The form of the verb here used, *nora'*, means literally, 'to be feared,' or 'to be revered.' *Nora'* occurs 44 times, but is rendered 'reverend' only here. Elsewhere it is generally translated 'terrible' (Deut. 7:21; Neh. 1:5; etc.). It is also translated 'to be feared' (1 Chron. 16:25; Ps. 96:4), 'dreadful' (Dan. 9:4), and 'to be had in reverence' (Ps. 89:7). *Nora'*, though generally applied to God, is used also of things or acts (Ex. 34:10; Deut. 8:15; Ps. 45:4; etc.), though seemingly with reference to divine acts. *Nora'* is nowhere applied to human beings except in two instances, where it is applied to a nation (Isa. 18:2, 7), but even here the appellation seems to be used with reference to the acts of God. On the use of the title 'reverend' see DA 613."—Volume 3, p. 882.

Title for God Alone

Seventh-day Adventists have long felt that since the word *reverend* means "to be feared or revered," men are presumptuous to appropriate this title to themselves. In a number of places Ellen G. White supports this position. For example, in the book *Evangelism*, she says: "The Scripture declares of God, 'Holy and reverend is His name.' Ps. 111:9. To what human being is such a title befitting? . . . It is not men whom we are to exalt and worship; it is God, the only true and living God, to whom our worship and reverence are due.

"According to the teaching of the Scriptures, it dishonors God to address ministers as 'Reverend.' No mortal has any right to attach this to his own name or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever their position may be. 'Holy and reverend is His name.' We dishonor God when we use this word where it does not belong."—Page 133.

Before we discuss this matter further we should like to point out that words often have a variety of meanings. Take, for example, the word "frog." Webster's dictionary defines it first, in part, as follows: "Any of various smooth-

skinned web-footed tailless agile leaping amphibians . . . being largely aquatic, feeding chiefly on insect larvae, small fishes, and other water dwellers, and laying eggs in clusters enclosed in a gelatinous matrix from which hatch the tailed gilled limbless larvae that later metamorphose into 4-limbed adults without tails or gills." Almost every child understands this meaning of "frog."

But Webster's also defines the word as meaning "a throat condition that produces hoarseness." Obviously a child would be puzzled to hear an adult comment, "I have a frog in my throat."

The confusion would be compounded if the same child were to hear a blacksmith say, "I must cut away some of the frog in this horse's hoof." (Webster's defines this kind of frog as being "the triangular elastic horny pad in the middle of the sole of the foot of the horse and related animals.")

Not only the child but some adults—particularly men—would be confused if they heard a seamstress declare, "I am going to hold the neck opening of this dress together with a frog." But the use would be perfectly legitimate, for Webster's defines this kind of frog as being "a front fastening for a garment (as a coat, jacket, dress) that is made usually of braid in an ornamental looped design with a bar-shaped button or thick knot on one edge of the opening to fit into a loop on the other."

Bewilderment and confusion would spread over the faces of most women if, in answer to their question, "How does a train cross over one track to another?" they were told, "By a frog." Yet any worker on a railroad knows that a frog is "a device made of rail sections constructed and assembled to permit the wheels on one rail of a track to cross another rail of an intersecting track."

A careful look at Webster's unabridged dictionary will reveal that we have only begun to list the various meanings of the word "frog." We point this out to show that some words carry several meanings, and the meaning depends on the context in which the word appears. "Frog" is always "frog," but it is not always a web-footed tailless amphibian.

Moreover, word meanings at one point of history may be quite different from those a century earlier or a century later. It is well recognized, for example, that the English language has changed considerably in the years that have intervened since the King James Version was translated in 1611.

K. H. W.

(Concluded next week)

EYEWITNESS ACCOUNT PREFERRED

The resurrection of Jesus Christ is being questioned by Dutch Catholic theologians, according to a report in *Time*, March 31:

"The Resurrection of Jesus may not have been the physical recomposition of his body but a unique kind of spiritual manifestation. 'One generally likes to consider his Resurrection,' he [Dominican Theologian Edward Schillebeeckx] says, 'as being the impact of his personality on his disciples and his presence in the hearts of all Christians.'"

These suppositions are part of an unembarrassed dissection of the Catholic Church's body of dogma by *avant-garde* scholars in the Netherlands who believe that the

rethinking of all the basics of Christianity and of the church's formal dogmas are "what we need."

Neither we nor Theologian Schillebeeckx was present at the resurrection of Jesus. But both of us have the same account of the occurrence in the Gospels and the Epistles of the New Testament. Mr. Schillebeeckx doubtless considers the earthquake, the brightness, and the words of the angel to the two Marys something like a UFO sighting or an hallucination. We consider the words of Matthew 28 a faithful and accurate report, sustained by the inspiration of the Holy Spirit.

The Testimony of One's Senses

Nothing in ordinary human experience would prepare a person to believe his senses should he witness an actual physical resurrection of a loved one. But it is presumptuous to assume that the human beings who did see Jesus after His resurrection could not describe their experience accurately. The two who talked with Jesus on the road to Emmaus told how He broke bread with them. Thomas did not believe; he would not even trust his eyes, he said (John 20:25). But the next time Jesus appeared to the group He invited Thomas to touch the nail and the spear wounds in His hands and side. Then Thomas believed.

Mr. Schillebeeckx does not believe, although he is called a God-scholar (theologian).

The apostle John wrote: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . declare we unto you" (1 John 1:1-3). Peter wrote that God "raised him [Jesus] up from the dead" (1 Peter 1:21). One of the early prerequisites of discipleship was that specific belief in Jesus' resurrection from the dead (Acts 1:21, 22). "With great power gave the apostles witness of the resurrection of the Lord Jesus" (chap. 4:33). Certainly those who "came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:53) provided undeniable and intimate proof that resurrection by the power of Christ is not simply a spiritual manifestation.

The Dutch theologians use easy-chair, chin-stroking language: "It is more modern to believe . . ."; "the Resurrection of Jesus may not have been . . ."; "one generally likes to consider . . ." The apostles used straight-chair, finger-pointing language: "that which our hands have handled declare we unto you"; and the whole first letter of John is filled with "we know's." It says plainly, "This letter is to assure you that you have eternal life" (1 John 5:13, N.E.B.),* and of course eternal life is inconceivable if Christ was not raised from the dead (1 Cor. 15:17, 18).

We prefer to take the assurances of those who saw Jesus after His resurrection rather than the uncertainties of those who did not.

F. D. Y.

CONTEMPORARY TRENDS IN ESCHATOLOGY

Eschatology is an austere theological term that means "a study of last things," that is, of the climactic events of earth's history, the transition to the future state, and man's ultimate destiny. These things loom large in Bible prophecy, particularly in the prophecies of Daniel and the Revelation and in the teachings of our Lord.

Interest in "last things" as set forth in Holy Writ is the essence of Seventh-day Adventist belief and of the Adventist way of life. Concern for these things was the motivating force behind the great Advent movement of

the 1840's, and provided the burgeoning Seventh-day Adventist Church in the decades that followed with its *raison d'être*, or reason for existence. Everything in Adventist belief and practice comes to a focus on the end time of the reign of evil and the coming of our Lord Jesus Christ in power and glory to establish His everlasting reign of righteousness. In fact, Adventist conviction about last things provides the only rational explanation of, and justification for, the worldwide evangelistic, educational, medical, publishing, and welfare programs of the church, and of the sacrificial giving that makes all of this possible.

As we share with others what we understand to be the teachings of Holy Writ with respect to last things, it is desirable that we, on our part, should be aware of what our separated Christian brethren of other persuasions are thinking on the subject. Otherwise we shall not be able to present our own convictions to them intelligibly and with telling force.

In one form or another conservative Protestant eschatological thought revolves about the idea of a temporal millennium during which the Jews will be restored to their former status as God's covenant people, and all the Old Testament prophecies concerning literal Israel will meet a literal fulfillment. They envision a great climactic battle in the land of Palestine in which the nations of earth attack Israel, only to suffer defeat when God intervenes on behalf of His covenant people. After this battle, they believe, Christ will inaugurate His eternal reign of righteousness over all the earth. This theory is based on the Calvinist concept that the conditional prophecies made with respect to ancient, literal Israel were unconditional and must therefore yet be fulfilled literally (inasmuch as they have not been fulfilled hitherto).

The New Eschatology

On the other hand, liberal modern theology no longer believes that the things revealed in the Bible are of divine origin, but conceives of them as the pious thinking of well-intentioned but simple and untutored minds about God, in their dim groping to find meaning in life. And by "God" they do not mean a Person, but the highest concept of ultimate good of which man is capable. To theologians of this stripe there is no such thing as predictive prophecy, and no eschatology in the sense of a divine act of intervention in the course of history. To their way of thinking, eschatology consists of an evolutionary transition from this present age in which evil is dominant, to one in which there will be universal peace and justice for all men.

In keeping with this concept of eschatology, modernist theologians have redefined heaven and hell in this-worldly terms, not as places where men and women will survive after death, but as states of mind and modes of being, right here on earth, in this life. They have demythologized the eschatology of the Bible—that is, removed its supernatural, cosmic aspects, and reinterpreted it as a strictly human affair. To think of what the Bible writers say on the subject as having any counterpart in reality, they brand as superstition. For instance, the leading Catholic theologian in the United States—Notre Dame's Jesuit Biblical scholar John McKenzie—says that "the traditional views of heaven and hell are about 95 per cent mythology."

Contemporary Catholic and Protestant liberal theologians build their new ideas of heaven and hell on their new concept of man. They reject the old Greek idea that man consists of two distinct and separable parts—body and soul—in preference for the idea that man is a homogeneous and indivisible entity, and that he will be saved as a whole being, not piecemeal, soul first and maybe, later, the body. A Roman Catholic theologian declares

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

that the old idea of a soul departing from the body at death "makes no sense at all."

Conservative Protestants and Catholics generally understand hell to be a literal place of perpetual torment. But the growing liberal consensus is that perdition cannot be permanent. An eternally burning hell, a prominent Protestant theologian says, would make "a demon out of God." According to the new eschatology, hell is not a pit of eternal fire, but a state of permanent alienation from God and from one's fellow men. It "is estrangement, isolation, despair," says the dean of one Protestant divinity school. It is not a torture chamber whose fires are stoked throughout eternity by presumably "good" angels, but simply the outworking of wrong in men's lives.

As for heaven, modern theologians dismiss the traditional Biblical concept as being a rather childish super-good-conduct reward. To the modern mind, a Jesuit philosopher says, "An afterlife that is viewed as an opiate, a kind of workmen's compensation for an ugly and painful existence, is bound to be unattractive." A Protestant theologian argues that God and man are both cheapened by the idea that good behavior here can buy "a good berth in the afterlife." Heaven is simply being honest, loving, and kind here and now, he says. Another Catholic philosopher observes that "satisfaction with this world has replaced the aspiration for heaven. A consumer society gives man happiness even if it is superficial. Nobody wants to hear of hell" any more.

Adventists and the New Eschatology

In certain respects the contemporary concepts of hell and heaven are closer to Adventists' belief on the subject than are the traditional Catholic and Protestant teachings. For instance, Adventists conceive of man as

an indivisible unity whose parts can have no separate existence; of hell as an experience whose effects (but not whose flames) are eternal; and of heaven as the original perfect state in which the Creator intended man to live, and the present life as an opportunity to form a character compatible with that perfect world. The Bible presents hell as eternal annihilation, not as an inferior form of eternal life under perpetual torment, and heaven as the abode of those who voluntarily respond to divine love and grace, not as a reward for good conduct on earth.

We agree with modern theologians that the traditional concept of hell debases God, and that the traditional concept of heaven debases man. The reward motive attached to heaven and the fear motive attached to an ever-burning hell are alike unworthy of either God or a mature Christian. We do not consider heaven as a reward for doing good here on earth, for the simple reason that no man can be good enough or do enough good to be eligible for such a reward. But we disagree fundamentally with the modern idea that heaven and hell are merely figures of speech for the natural results, in this life, of right and wrong living.

There is every evidence that the end of all things is at hand. We see the very conditions the inspired writers foretold for the last days, and the very events foretold are now beginning to unfold about us. Not least among these signs of the imminence of Christ's coming is the confused thinking that passes as theology today. It is high time to awaken out of sleep, and to look up and lift up our heads in the certain realization that all things foretold by the prophets and the apostles of old, at the behest of the Holy Spirit, are now in process of fulfillment, and that our salvation draws near.

R. F. C.

LETTERS



USE OF "REVEREND"

EDITORS: I enjoy reading the REVIEW AND HERALD and would not be without it. But I am perplexed when I see articles in it that give reverence to men by calling them Reverend and Father. I understand that we are not to use these titles verbally, so why should we in writing? Here are a few of the articles that I have noticed:

1. January 19, 1967—The Religious World—London.
2. March 9, 1967, p. 18, "Freedom Bells Ring in Bogotá, Colombia"—picture caption as well.
3. April 20, 1967—The Religious World—Collegeville.

If I am mistaken in my understanding of this matter, I would appreciate more information along these lines.

MRS. JOHN MERRILLS

Lapeer, Michigan

► See editorial "Reverend Is His Name," page 13.

THE FLYING DOCTOR

EDITORS: I am writing you to comment on the very readable report, "The Flying Missions of Montemorelos," appearing in the April 13 issue of the REVIEW. The author is to be commended for her lucid and descrip-

tive narration of a most worthy foreign mission endeavor practically in our own backyard.

I am personally acquainted with Dr. Ray Pellow and his wife and know full well of their self-sacrificing missionary zeal and dedication through the years, and what I am about to say is not meant to detract in any way from the wonderful work that Dr. Pellow contributed to our cause in Mexico. However, I would like to set the record straight on one particular point. While Elder Baxter established the missionary air lift in 1948, it was Dr. and Mrs. Glenn McCaffery of Vista, California, who donated a four-place Cessna Aircraft for this cause, and it was this airplane that was instrumental in enabling the Montemorelos Hospital and School to serve the otherwise inaccessible or remote mountain villages with medical support. My brother, Dr. David Zinke, presently of Exeter, California, gave some four years to this mission hospital, and during this time became known as the flying doctor, using this plane not only for medical mercy mission flights but also for the further development of the soul-winning potential of the plane by flying in evangelistic-minded students to these remote spots for Friday night and Sabbath services and then returning them to their studies on Sunday morning.

I trust these comments are accepted in the spirit in which they are written, not to detract in any way from the excellence of Rose Lang's reporting but rather to round out pertinent details that apparently were not brought to the author's attention.

ERNEST A. ZINKE, M.D.

Glendale, California

VALUE OF CRITICISM

EDITORS: I agree with the reader of National City, California, whose letter (Not a Gripe Corner) appears in the April 20 issue, but I am reminded of an interview on TV with one of our governors that "criticism is necessary to progress." He admits that criticism for the sake of criticism itself is not good, but a certain amount of it is necessary.

I think there are too many who believe that only the nice and pleasant things should be said. Even some of our ministers seem to hold this view. Perhaps the reason is that they think we are unable to take criticism.

I love to read the wonderful stories of progress in the REVIEW—I only wish we could have more of them—but I also enjoy the articles and letters that point out my sins that I so easily forget when I get too enamored with the rosy picture of progress. I would like to thank you for your good balance. We don't get so much of the wonderful progress that we are lulled to sleep, but you jerk us back to reality—this world is not our home.

J. ROBERT RANKIN

Ardmore, Oklahoma

HEALTH FOOD ADS

EDITORS: I would like to let you know that I think the advertisements in the REVIEW AND HERALD for the vegetarian foods are very attractive and help keep us aware of the various new products available. Keep them coming.

EVELYN TRAYLOR

Chula Vista, California

Northern European Publishing Men Meet

By OLAVI ROUHE
Editor, Finland Publishing House

"We are going to look back at this council as a turning point in the literature work in this division," said W. Duncan Eva, president of the Northern European Division, at the end of the division publishing department council held at the division headquarters in April.

As Bruce M. Wickwire, publishing department secretary of the division, pointed out, we were at this council to examine both ourselves and our methods, and to ask ourselves whether we were in tune with the times and willing to develop necessary plans to ensure unprecedented progress for God. This we certainly tried to do, following the admonition of the messenger of the Lord: "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. . . . God has wonderfully prepared the way. The agency of the printing-press, with its manifold facilities, is at our command."—*Gospel Workers*, pp. 351, 352.

The biggest single step taken at this council concerned the Leadership Plan, which means establishing a special leadership fund. This plan was adopted and recommended to the division committee to put into practice in the various unions of the division.

The General Conference resolution on world literature evangelism (Autumn Council action, 1966) was also voted. This resolution points out that "the urgent evangelistic needs of the world field call for a greatly expanded force of literature evangelists in each conference to meet the objectives outlined by God for the remnant church."

At the beginning of each council day a devotional message was presented by one of our leaders. On the first day Elder Eva challenged the bookmen with these familiar words of Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He expressed his conviction that literature work is even more important in Europe than in the United States, because such mass communication channels as radio and television cannot be used here so freely as on the other side of the Atlantic. Elder Eva pointed out the need of revival in our literature work and said that the revival must start within our own hearts. Then it will manifest itself in better plans and methods for more efficient work.

W. A. Higgins, associate Publishing Department secretary of the General Conference, in his devotional called for a new program of cooperation and teamwork, "for we are labourers together with God" (1 Cor. 3:9). Ministers and literature evangelists should consider themselves to be teamworkers for God and truth. Whenever well-planned, coordinated efforts are made, the results have been rewarding.

B. E. Seton, newly elected president of the British Union, dwelt upon Christ's own words about fruit bearing. Referring to Christ's instruction in John 15, he emphasized the need of Christ-centered ministry in the publishing department. This department cannot bear fruit of itself. Paraphrasing the words of Christ in the eighth verse, Elder Seton made the mighty challenge of our Master Bookman even more personal: "Herein is my

Father glorified, that ye bear much fruit; so shall ye be my PD secretaries, my publishing house managers, and editors. . . ."

In the last day's devotional hour Elder Wickwire emphasized that the ultimate objective of our effort is to lead men to Christ. He spoke of the security for which men in the world are striving and said that our publications are Heaven's ordained means of leading them to find that security in Jesus Christ.

The council program was packed with important items. All the main phases of the publishing process—editorial, production, and distribution—were covered by thirty-one ten-minute presentations by presidents, publishing department secretaries, publishing house managers, editors, and division personnel. These papers were the results of painstaking study and contributed much to the success of the council.

Efficiency was one of the key words. Tips for business efficiency, efficiency and production, efficiency to service outlets—these topics indicated the general trend of this council:

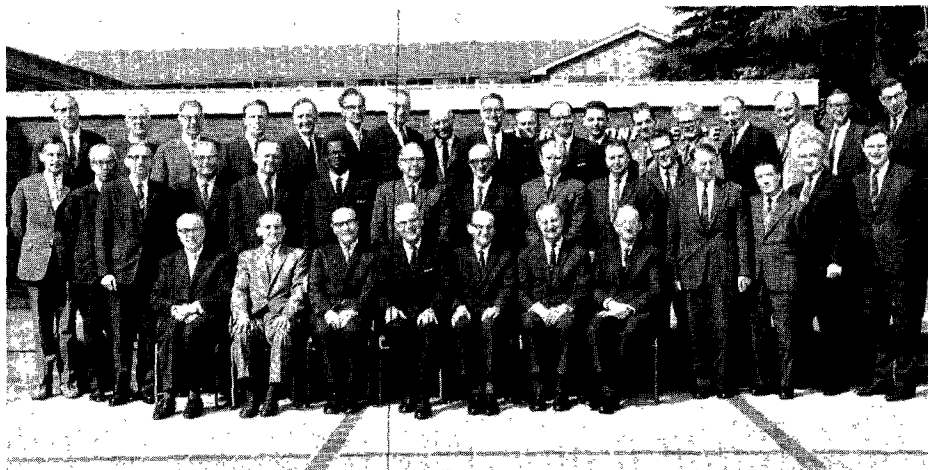
"To serve our field efficiently we must plan to produce our material in the most attractive manner and to keep the standard so high and up to date that it will attract the attention of the world."

"Hard work, careful planning, and an absolute devotion to our high calling as responsible leaders in the cause of God are more necessary today than ever before."

"We must realize that we are living in the twentieth century and must carry on God's work by methods most suitable to the times. Men of the world will pay any price to reach the top of their chosen profession and worldly reward. How much more important then that we who are dedicated to the finishing of God's work strive for efficiency in all that we do."

The Book and Bible House as an integral part of our distribution organization was vigorously discussed. In our division most of the publishing houses have up to this time served as distribution centers, but the experiences in other parts of the world seem to show that in order to carry out more efficiently our great literature program a separate distribution center, operated by the local conference, is essential. Advertising methods were also discussed.

A wonderful brotherly spirit prevailed throughout the council. Every one of the delegates could heartily join with W. J. Newman, manager of the Stanborough Press, in saying that the best way to express thanks to the leaders who planned the program is to put into practice the principles they outlined.



At the publishing department council. Seated (from left): F. J. Voorthuis, president, Netherlands Union; B. M. Wickwire, division publishing secretary; B. E. Seton, president, British Union; W. A. Higgins, General Conference Publishing Department; W. Duncan Eva, division president; R. Unnersten, division treasurer; and J. A. McMillan, retiring British Union president. The group consists of chief editors, publishing house managers, union publishing secretaries, and union presidents of the Northern European Division at their April council.

Food-Service Training Opportunities Increase

By PAUL S. DAMAZO

Chairman

SDA Dietetic Association Committee
on Food-Service Training Programs

Never in denominational history has there been such a great need for professional and skilled food-service workers as today. New institutions are springing up around the world field while existing institutions become larger, creating additional demands for competent food-service workers.

Realizing this challenge, the SDA Dietetic Association recently appointed a national committee on food-service training programs. The assignment to this committee was twofold: to determine the yearly need for professional and skilled food-service workers and to recommend possible training programs to supply these needs.

The committee reported that 88 professional and skilled food-service workers were required each year for the denomination's existing and ever-expanding facilities.

Chefs and Supervisors

One program recommended by this national committee was a chef's training course to train and graduate a minimum of 15 chefs and cooks a year. Already the La Sierra College board has authorized such a program to begin at the La Sierra campus of Loma Linda University next September. This program will consist of two college years of study leading to the degree of Associate in Arts.

A related program in food-service supervision was begun at La Sierra College last September. It also consists of two college years of study leading to the Associate in Arts degree. This course prepares the graduate for a career in food-service supervision and management in hospitals, colleges, academies, vegetarian restaurants, and nursing homes.

This program has been designed so that graduates may continue, immediately after graduation or at a later date, for two additional academic years and receive the B.S. degree in dietetics. It also qualifies the graduate for membership in the Hospital Institution and Education Food Service Society.

An in-service training program has been established for those who are currently employed in our educational and medical institutions and who find it impossible to get away to take the A.A. degree program in supervision. In accordance with the General Conference Fall Council request Andrews University is now offering such an in-service training program.

Dietitians

Dietetics is represented by dietitians and nutritionists who are in urgent demand around the entire world in many occupational fields. They have opportunity to influence physical standards which affect the health, nutrition, well-

being, and happiness of those they serve.

Personal qualifications include curiosity about food, enthusiasm for artistry in the preparation and serving of food, and knowledge of the role that nutrients play in human nutrition. An eagerness to serve people is also indispensable.

College training is necessary for the dietitian. Almost all SDA senior colleges in North America offer a four-year dietetic course. Just as the graduate of a school of medicine serves an internship, so the future dietitian will be given opportunity during a one-year internship to put into practice theories and skills learned during four years of college and to acquire more specialized knowledge that will convert the student into a qualified professional worker.

The demand for professionally quali-

fied dietitians far exceeds the supply. It is not uncommon for the young graduate dietitian to have a choice of 15 positions in as many sections of the country. Dietitians are in demand as nutrition consultants, food-service administrators, layout and design consultants, vegetarian restaurant managers, lecturers and demonstrators, teachers, research workers, cost-control experts, purchasing specialists, nutritionists, and medical dietitians.

The goal of the existing and new food-service training programs is the development of a team of specialists including medical and managing dietitians, supervisors, chefs, and cooks. With such a team, qualified by training and dedication, Seventh-day Adventist food services may hope to truly share in the spreading of the gospel today.

The Unused Key

By E. W. PEDERSEN

General Field Secretary, General Conference

Right now the Lord is testing our sincerity when we pray for a finished work and His soon return. Our work is expanding out of all proportions to the present financial resources of the treasury. The need is for higher quality living and more consistency in it; for better quality offerings and more of them. Each new day gives us opportunity for both.

When Roland Unnersten, treasurer of the Northern European Division, and I last visited Ethiopia together, ours was in some ways an unpleasant task. In this ancient land our faithful pioneers labored diligently for long years without appreciably visible results. Finally, in God's own good time, the seed patiently sown germinated, and in recent years we have witnessed a miraculous membership explosion, notably in the southern and western parts of the country.

Some good people had apparently been praying too much and giving too little, for we faced a sad situation because of an inadequate budget. All workers were underpaid, our overseas personnel grossly so. Their wages were far below our workers' salaries in Europe though their cost of living was much higher. For a number of years these dedicated missionaries had sacrificed one salary increase after another for the sake of the growing work. Some had run into personal debt. Others had received special help from loved ones at home. Still others had sold some of their belongings just to live from day to day.

Mr. Unnersten and I had a small budget increase with us. The division had liberally given all it had to give, and we felt everything should go to salaries. After much study and heartache this is what happened: practically all schools, except station schools, in the great work in the south were closed. So were three schools in Eritrea—schools it had taken us years

to open and get going. And yet no salary increase to our missionaries!

It was hard indeed. As a former missionary I understood what it meant to the work and the men. When we left for home we had still only one ordained national minister in the large western mission with its 3,000 baptized members. Can you grasp the significance of such a situation?

On my recent visit to the Australasian Division with its tremendous challenge of vastly scattered mission fields, Saleem Farag, of New Guinea, showed me an attractive church and school of some other mission and said, "This could have been ours. The chief invited us to come. But we had neither the means nor the men, and others took our place." Later the chief said to Dr. Farag: "I gave you the key, but you did not use it."

In New Guinea I also met E. C. Lemke. I had read about his sad experience some 13 years earlier, when his mission launch exploded, caught fire, and sank in the Turama River of New Guinea with the loss of his wife and two of their three children. He is still a missionary in New Guinea. Why? Hadn't he sacrificed enough?

And I shook hands with young Mrs. Dunn, whose husband, Brian, was speared to death a few weeks after their arrival in the mission field. There she was: a picture of youthful charm and dedicated resolve, carrying on alone. A faint smile lay over her countenance, and as I watched her hands tenderly ministering to the lepers I saw love and concern in action, and knew why she couldn't quit. Yet, hadn't she given enough?

Aren't missionaries like these—and we have them in every mission field—deserving of our wholehearted support, not just of prayer and praise, but of the funds they so sorely need?

First Retreat Held for Korean Servicemen

By A. E. ZYTKOSKEE
Departmental Secretary
Korean Union

Clad in their olive-green uniforms, 80 young soldiers began to arrive April 26 in Ch'unch'ön for the first retreat for Korean Adventist servicemen. They came from barbed-wire enclosed camps in the North, some within sight of the opposing forces. They came from larger cities to the south. They came with their Bibles clutched in their hands and a need in their hearts.

The retreat was conducted by the Korean Union MV secretary, Adrian Zytoskee, and his assistant, Cho Yong Mook. Pastor Cho, as director of the Korean National Service Organization, secured the cooperation of Korean military officials to make the retreat possible. It was held in the large Adventist church situated on a high hill in the center of Ch'unch'ön, about 40 miles northeast of Seoul.

At the experience hour Sabbath afternoon four young men represented four areas of experience for Seventh-day Adventists in military service. One had recently returned from Vietnam, where

more than 40 Adventist Korean servicemen are assigned. Another told of his experiences in witnessing for God while stationed along the border between North and South Korea.

A third young man told of his life in the military prison. Particularly inspiring was his account of his first night in the stockade. There, lonely, cold, and discouraged, he looked up on the wall and saw the inscription "Sam Yuk," which is the symbol for our Korean Union College. On the other wall he saw written these words, "God is still living." He knew that others had passed this way before.

The fourth speaker was our enthusiastic organist. He told about his experiences at the Army Training Center. All together he has been in prison four times because of his religious convictions. Between his third and fourth prison sentences he spent six months in a replacement center, during which time he and a buddy in a similar situation completely revived a languishing church nearby. In the process he met a young woman who is soon to be his wife.

One of the things most apparent among our Korean servicemen is their desire to share their faith. They are bright lights, guiding others to the promise of eternal life. They are modern-day Daniels and Josephs.

Adventist Booth Popular at Tripoli World's Fair

Compiled from reports from the
Middle East Division.

How would you go about giving away nearly 50,000 pieces of Seventh-day Adventist literature in the Moslem country of Libya, where Christian activities are limited to medical work? The staff of Benghazi Adventist Hospital did this by opening a temperance booth from March 1 to 20 at the Tripoli International Fair. They're still amazed at the way visitors flocked to the exhibit.

The temperance booth, however, almost never came into being. When Drs. Clifford Ludington and Michael Oliverio began approaching officials about entering an exhibit at the fair, they were discouraged at every turn. Reported Dr. Oliverio, a staff physician: "After weeks of frustration, we were informed we were too late and told bluntly there was no hope for us to get a place or a room this year." Besides, Benghazi is 625 miles from Tripoli.

Finally, Dr. Ludington, the medical director; Cleo Johnson, the business manager; and Dr. Oliverio got an audience with Prince Abdullah Abed Senussi, commonly known as the Black Prince. He opened the way for them.

Dr. Oliverio met later that day with the fair's board of directors, who suspended regular deliberations and requested him to present his proposal to the entire group. After he had described the hospital's plan and Adventist health work around the world, Dr. Oliverio was informed by the director general of the fair that the board had approved the exhibit—two days before. After all, had the officials not chosen as their theme "Prevention of Automobile Accidents"? A temperance booth was most appropriate.

The hospital staff then spent the remaining time—less than four weeks—working on the fair exhibit during their spare moments. All the time and effort paid off abundantly. During the three-



Squatting on the floor of the Ch'unch'ön church, Adventist servicemen listen and take notes (left) while such men as Cho Yong Mook (below), assistant MV secretary of the Korean Union, reinforce their faith in God.



Inspiration through music (above) and personal dedication through prayer (right) were high lights of the Korean retreat program.



week fair, visitors received 48,350 pieces of temperance literature. Thirteen thousand of the 19,424 persons who visited the booth stayed to watch temperance films, including *One in Twenty Thousand*.

Russell Nolin, who installed the exhibit's mechanical equipment, described the first showing of *One in Twenty Thousand*: "We started the projector for an audience of five, all police officers. After about five minutes the projector lamp burned out and our audience returned to duty. They must have been good advertisers, though, because after the fair opened for afternoon and evening visitors, interest in our booth never slackened."

In addition to the thousands of pieces of temperance literature distributed, visitors bought \$714.72 worth of books, every one of the 338 in stock. Two thousand visitors signed temperance pledges—until the booth ran out of cards. Forty bought subscriptions to *Call to Health*, the health magazine of the Middle East Division. Five thousand took home the first lesson of the health correspondence course.

Dr. Ludington wrote that the Moslem public's response to the temperance exhibit reminded him of this quotation from page 660 of *Prophets and Kings*: "[God] provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results."

Medical Facility Opens in Georgetown, Guyana

By HAROLD N. GATES, M.D.
Medical Director

The new Davis Memorial Clinic and Hospital, located on the outskirts of Georgetown, Guyana, was dedicated and officially opened April 16. It forms another link in Inter-America's chain of modern medical institutions.

Completed in two and a half years at a cost of \$180,000, this modern, reinforced-concrete structure has 54 beds and 22 bassinets. Other facilities include an outpatient clinic, operating room, delivery room, new X-ray unit, and well-equipped laboratory.

More than 1,000 people, including the governor general, Sir David Rose, and Lady Rose, government ministers, ambassadors, businessmen, doctors, ministers of religion, and friends gathered on the grounds of the new hospital to witness a combined civic and religious ceremony, under the chairmanship of Dr. Harold N. Gates, present medical director of the hospital. Guest speakers included the honorable Mr. W. O. R. Kendall, Minister of Health; C. L. Powers, president of the Inter-American Division; Dr. William Wagner, recently appointed medical secretary for the Inter-American Division; and Dr. Oliver Pogue, former medical director of the hospital and designer of the building.

Music to enhance the attitude of so-

lemnity and expectancy was played by the Georgetown police band prior to the main program. Other musical selections were provided by Mrs. Evelyn John, well-known soloist and wife of the Minister of Home Affairs; and by the Advent Chorale under the direction of L. Ashton Gittens, business manager of Davis Memorial Clinic and Hospital.

Culminating the afternoon's ceremonies, Mrs. Dorothy Bailey, Lord Mayor of Georgetown, cut the special ribbon stretched across the northeastern entrance and declared the new building officially open. Guided tours provided opportunity for many guests to view the interior.

In his main address Mr. Kendall, representing the government, commended the builders of the new clinic and hospital for their careful planning of its location and construction. He stated that it would be a real asset to the local community and to the people of Guyana. Later in the evening his remarks, as part of the program, were broadcast over Radio Demerara.

I Was Invited to Watch a Prison Electrocution

By P. C. BANAAG
Executive Secretary
Religious Liberty Association
of the Philippines

Luis Gui-e was sentenced to die at the National Penitentiary in Manila December 15, 1966. Then the execution was rescheduled for January 29 and finally for March 16. When a prisoner is sentenced to die in the electric chair in the Philippines, a church priest of the prisoner's own choosing is invited to witness the electrocution. I was the one he chose. When I received the notice I invited the office personnel at the headquarters of the North Philippine Union Mission and members of our churches to bring his case before the Lord in prayer. Even our leaders in the Far Eastern Division office mentioned the name of Luis before the throne of grace during their morning seasons of prayer.

Luis had been serving sentence since 1956, and when he was transferred to the National Penitentiary a new leaf was turned in his youthful life. Early in 1958 he received a Bible from Nellie R. Ferree, who was then a member of the faculty of Philippine Union College. Our teachers and students there had been holding religious meetings in the National Penitentiary even before 1958, and these meetings have been continuing with good attendance.

I had preached at these meetings often, and from personal conversations after each meeting, I learned to sympathize with the fate of some of these prisoners who are unable to change their circumstances. This feeling of sympathy and love grew more and more as I saw these prisoners begin to embrace the message of salvation preached to them. Today there are some 31 believers at the Na-



First Graduation at Pakistan School

Everything was dampened but the spirits as on March 24 and 25, in a downpour lasting several days, Pakistan Union School, Chuharkana, West Pakistan, conferred diplomas upon its three graduates in the new junior college curriculum.

The class of 1967 consisted of Ratan Biswas, Anil Dass, and J. C. Dass, all from East Pakistan. The three graduates spent a total of seven years at the school.

Speaker at the consecration service Friday evening was R. W. O'Fall, church pastor and academic dean. Baccalaureate speaker Sabbath morning was O. W. Lange, president of the Pakistan Union. E. R. Hutchinson, principal of Pakistan Union School, presented the commencement address, "Facing Life's Tomorrows."

Shown (from left) are Pastor O'Fall, J. C. Dass, a graduate, Elder Hutchinson, and D. R. C. Ghace, the registrar.

In line for next year's graduation are seven underclassmen. The school has an enrollment of 170.

BETTY ELDRIDGE O'FALL

tional Penitentiary, nine of whom are serving death sentences.

One who witnesses the attitude and decorum of these prisoners during these religious meetings will be impressed with their sincerity; especially is this true when they offer special songs, singing with tears flowing from their eyes. There were times when they would persistently request that we should hold meetings for them not only on Sabbath afternoons but if possible two or three times a week. How we can comply with their request is the subject of our prayerful study. Once the officer in charge of the bureau of prisons suggested that we put up a church building inside the penitentiary walls because our church is contributing much to the spiritual rehabilitation of the prisoners.

We had interviewed Luis a number of times, but the visits we had with him shortly before his scheduled execution were the most thrilling. January 27, 1967, was the second to the last day of Luis' sojourn on this earth; he had already had one reprieve. Nobody knew whether he had been given an extension to live, so some of us went to see him that Friday.

One of our questions was, "Luis, how do you feel?"

His instant answer was, "As usual." He then added, "Be sure to come tomor-

row afternoon, for you might be preaching your last sermon to me."

We felt his pulse; it was normal, and we could tell by the expression on his face and the tenor of his voice that he was sincere when he answered, "I do not feel anything unusual in my whole being."

Then another question we asked was, "Luis, if you are pardoned and set free, will you seek revenge upon or kill the person or persons responsible for sending you to jail?"

"No, sir," he said. "Pastor, if God will set me free, the first person I am going to look for is not my mother or father, neither my brothers and sisters. The first person I will look for is — [He named the one who had filed the case against him for double murder]. I will tell him, 'Sir, thank you for sending me to jail; otherwise, I would not perhaps have had the opportunity of hearing about the message of salvation, which I have accepted as a result of the religious meetings conducted by the Seventh-day Adventist Church at the National Penitentiary.'"

What a testimony of a truly converted person!

When I was interviewed for the second time by the members of the board of pardons and parole in connection with our appeal for executive clemency, the chairman of the board—also the under-secretary of justice—asked, "Minister Banaag, how can you prove to the board members that Luis has been completely rehabilitated spiritually? Can you guarantee that he will not kill again if he is set free?" The executive secretary to the President of the Philippines asked the same question. After telling the board that people who accept the teachings of the Word are transformed in their character from worldlings to godly men and women, I presented the official records of Luis from the bureau of prisons, which said that since 1958 his character was "excellent." Our appeals for executive clemency brought a second reprieve, and officials set March 16 as the date of execution.

Then on March 16, when he was to die at 3:00 P.M., some of our fellow workers in the union office rushed to the National Penitentiary to tell Luis that his sentence had been commuted, and another thrilling interview took place between him and our workers. According to Luis, the previous day he was told to get ready for the fatal hour in the afternoon of the following day. Then he was asked to make his request for the kind of food he would like to eat for his last meal. He was informed that there was ₱80 set aside for his last meal so he could order anything he wanted to eat. The officers were surprised when Luis ordered simple food that would not even cost ₱5. They urged him to include food such as non-Adventist prisoners would order at once—pork, shrimp, et cetera. Luis was adamant.

The prisoner was approached more than once by the Catholic chaplain to retract his Adventist faith, but Luis said, "Father, I will die a Seventh-day Advent-

ist." Then a lay worker came and asked, "Luis, do you know where your soul is going when you die on Thursday afternoon? You better confess now so you can be sure to go to heaven."

Readily Luis answered her and said, "If you will not be offended, I want to tell you that I know where my soul is going, but what I am afraid is you yourself may not be sure where your own soul goes when you die."

When I received that invitation to witness this prisoner's execution, I was troubled with the thought, "Shall I witness the execution? Will I have the courage to see him breathe his last in the electric chair within the space of a few minutes?" I thought perhaps I should turn down the order to witness and instead ask one of my fellow ministers to take my place. I was spared the decision, for as the Manila Times reported it on March 16:

"Luis Guie was originally scheduled to die at 3:00 P.M. today. The President commuted the convict's death sentence to life imprisonment on the recommendation of the board of pardons and parole. . . . Guie has shown signs of having been rehabilitated. During his almost 10 years of confinement, he has maintained an excellent conduct, prompting Pastor P. C. Banaag of the Seventh-day Adventist Church to urge the President to pardon the prisoner."

We believe that God has been glorified in this instance because we have fulfilled our duty to prisoners, for Jesus will say to those who will be saved, "I was in prison, and ye came unto me."

First Camp Meeting Held in Burma's Chin Hills

By KALEE PAW
President, Burma Union

We have just finished our first annual meeting at Tiddim in the Chin Hills of Burma. This was a four-day revival patterned after the camp meetings in America.

The day before the meeting our union treasurer, U Pein Kyi, and his wife;

our laymen's stewardship secretary, U Min Han; and my wife and I left Mandalay by plane for Kalembo. The next day a seven-hour journey by jeep brought us to Tiddim, where our worker, Elisha Paul, and his family gave us a royal welcome.

By evening our 250 believers in this district had arrived from all directions. Some had traveled three or four days over rough, stony mountains and had crossed countless large and small streams in the valleys. They were tired when they arrived but were eager to attend all the meetings.

Suan Kho Thang, a blind member, was there. He had walked 30 miles to attend this meeting and had brought with him an ex-army captain and his family whom he had won to the truth. Five of them had already been baptized.

Jin Kan Thang, a cripple, was there. He had walked from Ngete village, near the border of India, for four days to get to the meeting on time. He brought with him two persons whom he had won during the past year. The zeal of these two men inspired us all. Surely God has chosen the weak ones among us to perform His marvelous work.

At this meeting we had to overcome several difficulties. First of all, because we had both Chins and Lushais at the meeting, we had to have two interpreters, and sometimes the speaker who was preaching in Burmese would listen to one interpreter and forget all about the other. However, we soon got used to it. Nevertheless, a 20-minute sermon would take a whole hour with two interpreters.

Then because the streams were small and far down in the valley, we had to improvise a baptismal font by building a frame and using a large piece of canvas. But the three who were baptized on the Sabbath day were just as happy as if they had been baptized in a large river or in a church baptismal font.

Mrs. Pein Kyi and Mrs. Kay Paw held meetings for the women, and the choirs from our five churches in the district supplied the special music. Altogether it was the best meeting of its kind I have ever attended, and I will remember it as long as I live.

Water was scarce at the site of the Chin Hills annual meeting, so the workers improvised a baptismal font using a large piece of canvas. Helpers reverently hold up the edges to form the font, as the presiding minister baptizes the candidate from outside the canvas.



Ordination at Menado Celebes, Indonesia

By E. L. LONGWAY
Field Secretary
Far Eastern Division

More than 300 delegates attended the annual session of the North Celebes Mission of the East Indonesia Union near the beginning of this year. From the lively and animated discussions that accompanied every resolution presented it was evident that the membership of this mission recognizes the mission's work as being their work.

Present membership is about 12,000, and taking into consideration the goals set at the recent mission session and the enthusiastic devotion of the entire working staff, I doubt not that the membership will pass the 13,000 mark before the end of this year.

On the Sabbath four young men, all of whom have proved their devotion to the cause and their ability as evangelists, were set apart to the gospel ministry. The ordination prayer was offered by Alfrits Pasuhuk, president of the South Celebes Mission, who was one of the original 22 baptized at the very first baptismal service in the Celebes, conducted by F. A. Detamore in 1921. E. L. Longway preached the ordination sermon, and A. M. Bartlett, president of the East Indonesia Union Mission, gave the welcome.

Sammy Lie, one of the newly ordained workers, held four major evangelistic efforts during 1966, and as a result more than 200 persons were baptized. Pastor Lie and his wife have now been called to serve in the neighboring island of Borneo, under the Southeast Asia Union Mission.

Condensed News

Educational Advances at River Plate College

River Plate College, Puiggari, Argentina, has begun the 1967 school year with a record 215 students studying on the college level. Of these, 85 are preparing for the gospel ministry and 14 for the Bible instructor work.

This is the first time in the 69-year history of this institution that it has been authorized by the government to offer college-level courses roughly equivalent to the Bachelor of Science or Bachelor of Arts curriculum. Fifty-six students are enrolled in these "profesorados" in the two lines of philosophy and pedagogy and economical science.

Further progress is reported by José Tabuenca, president of the college: a modern asphalt roadway will be completed by the end of the year to span the ten-mile stretch of dirt (or of gumbo clay when it rains) that separates the college from the nearest blacktop road. The col-



Four newly ordained workers of the North Celebes Mission, with their wives, are shown in the front row (from left): John Rondonumu, Jusak Palar, Sammy Lie, and Frederick Langnig. Alfrits Pasuhuk (rear left), E. L. Longway (center), and A. M. Bartlett (right).

lege community has also benefited in the past year by connection with government power lines and by the installation of more than 80 telephones where there used to be only two.

River Plate College is proud to have 785 of its graduates as active workers in the cause of God.

JOHN B. YOUNGBERG
Educational Secretary
Austral Union

West African Becomes Principal of Teacher Training College

The Adventist teacher training college in Ghana is being administered by a Ghanaian for the first time. E. K. Boateng, a graduate of the college and a product of the University of Science and Technology, became principal May 7. He has been a member of the staff for more than 16 years.

During the speech-day exercise (commencement) the former principal, Oivind Gjertsen, handed over the principalship to Mr. Boateng. The new principal expressed his desire for the prayers of students and staff and friends of the college as well as the hope for continued cooperation and progress in the school.

Recently Pastor Gjertsen announced that approximately \$7,000 had been earmarked for a new church building by the General Conference and the Northern European Division of Seventh-day Adventists.

J. M. HAMMOND
Instructor

Zambesi Union Committee Chosen

The fifth quadrennial session of the Zambesi Union convened on the campus of Solusi College, Rhodesia, in February. Newly appointed union committee members are Merle L. Mills, president, Trans-Africa Division; A. W. Austen, field secretary, Trans-Africa Division; F. G. Thomas, president, Zambesi Union; C. T. Bannister, retiring secretary-treasurer, Zambesi Union; M. B. Musgrave, secre-

tary-treasurer, Zambesi Union; I. M. Piercey, youth and lay activities secretary; R. R. Ndhlovu, stewardship and church development secretary; W. C. Hewes, publishing secretary; O. D. Muza, president, Mashonaland Field; S. W. Beardsell, principal, Lower Gwelo Training College; J. Muyebe, vice-president, Zambia Field; W. M. Cooks, president, Botswana Field; S. B. Dube, president, Matabeleland-Midlands Field; J. D. Harcombe, president, Rhodesia Conference; C. Wical, M.D., medical director, Yuka Hospital; and R. L. Staples, principal, Solusi College.

An excellent spirit of unity and fellowship prevailed throughout the meetings, and the 103 delegates returned to their fields determined to make the next quadrennium the most successful in the history of the Zambesi Union.

F. G. THOMAS
President, Zambesi Union

Philippine Union College Groups Give Special Programs in Luzon

The Philippine Union College band and a cappella choir, under the direction of Nestor I. Zamora, head of the music department, presented a special program April 22 for those who had helped equip the Legaspi SDA elementary school in the Southern Luzon Mission. The new equipment includes individual pupil's desks, teachers' tables, chairs, bookcases, home economics equipment, playground equipment, and other items.

On their way to Legaspi the PUC musicians visited Naga View Academy in Naga City to invite the academy seniors to attend PUC next school year. They also gave a special program there.

Sabbath afternoon they put on a musical-educational rally in Legaspi under the leadership of A. P. Roda, president of PUC, promoting Christian education. Sunday the a cappella choir and PUC Jubilee quartet were featured in a special radio broadcast at station DZRC in Legaspi City.

T. V. BARIZO
President, Southern Luzon Mission

Atlantic Union

A Visit With Congregation at Times Square Center

The only Seventh-day Adventist church in North America for persons of Jewish ancestry is at the Times Square Center, headquarters of the Jewish work in the Greater New York Conference. The purpose of the Times Square Center is to endeavor to reach the million and a half descendants of Abraham in one of the most formidable areas of evangelism in America, if not in the world.

For scores of years Adventists have been endeavoring to reach the Jews with the truths of the whole Bible. Outstanding among the Jewish workers who have sought to carry forward this work were F. C. Gilbert, a Jew converted to Christianity about 1899, who later became secretary of the Jewish Department of the General Conference, and S. Kaplan, his successor, now retired. The witness of these men was effective but results were small.

During these years Jewish converts were added to the regular congregations, with no attempt to organize a separate Jewish SDA church. It was not until 1959, when an evangelistic center was opened at 410 West 45th Street, New York City, that Jay Hoffman began to develop a separate congregation of Jewish Seventh-day Adventists.

I recently spoke to this congregation of about 110, most of whom were of Jewish parentage. There were also a number who had been members of other Gentile congregations. To hear these people lift their voices in singing the songs of Zion and the songs of redemption through the blood of Jesus was enough to cause tears to come to my eyes. It is love that enabled them to sing, "My Jesus, I Love Thee," once they were introduced to Him. I could easily imagine the harps of the angels vibrating with added resonance when these words ascended to the courts of heaven.

It is all too true that there has been some dereliction of duty on our part in behalf of the Jews. Perhaps we have been too complacent. I recalled again Paul's counsel to the Gentiles who had come into the church in his day, that they boast not themselves above the Jews, saying, "For if God spared not the natural branches, take heed lest he also spare not thee." Then, referring to the branches representing the Jewish nation, he added, "For God is able to graft them in again" (Rom. 11:21, 23).

WESLEY AMUNDSEN, *Secretary*
North American Missions Committee

BRIEF NEWS

NINE Norway maple trees were placed along Main Street in Lancaster, Massachusetts, recently as the culmination of this year's Operation Green Thumb at Atlantic Union College. It was one part

of the Student Association Assist program, under the direction of John Wood, sophomore theology major; Carolyn Clark, junior home economics major; and Leroy Reese, senior biology major. The goal of the Assist program was to involve college students more in the affairs of Lancaster.

O. J. MILLS held a series of evangelistic meetings during March in the Hartford, Connecticut, church. Twenty-two persons made decisions for baptism, and ten were baptized on May 14. Elder Mills also concluded his fourteenth Five-Day Plan to Stop Smoking in the Hartford area.

THE City Tabernacle in New York City was the first church in the Northeastern Conference to complete its lay evangelism course during the first quarter. Besides the weekly classes, students engaged in house-to-house visitation and distribution of literature. Fifty-three homes were visited, and ten persons enrolled in the Bible correspondence course. Under the direction of lay activities leader Clarence Connors, instructors included Boswell DeLisser, George Smith, William Adams, Jr., Vincent Elves, Benjamin Gibson, and Myrtle Janes. H. W. Kibble, of the Northeastern Conference lay activities department, was present for the graduation exercises.

EMMA KIRK, *Correspondent*

Central Union

Special Teacher-Education Program Brings Citation

Union College has received special recognition from the American Association of Colleges for Teacher Education. The citation reads:

"To better meet the needs of student teachers as well as the needs of private secondary boarding schools for which the college prepares teachers, an extended student-teaching program was introduced. Selected students were placed in secondary boarding schools for a three-week period on a full-time basis, beginning at the end of August, when regular teachers report to school for preschool preparation before the arrival of the pupils. This experience was in addition to the regular one-semester student teaching course.

"The benefits of the program were:
(a) The student teacher spent a whole day in school instead of a half day.
(b) The student teacher was at the school at the beginning of the school year during a period of planning and preparation.
(c) The student teacher gained experience in a boarding school as well as in a day school."

Dr. Melvin E. Wolford, coordinator of secondary student teaching, directed this program.

GEORGE P. STONE, *Chairman*
Department of Education
and Psychology

BRIEF NEWS

CHARLES JONES, literature evangelist in the Kansas Conference, worked 192 hours during April. This was the record for the month.

UNION COLLEGE held its seventy-sixth graduation services May 28. The 1967 senior class officers presented the consecration service Friday evening. Andrew C. Fearing, of the General Conference Ministerial Association, was the baccalaureate speaker. Commencement speaker was E. J. Folkenberg, of the General Conference Temperance Department.

CLARA ANDERSON, *Correspondent*

Columbia Union

New Bookmen Boost Sales

Twelve new literature evangelists all began their work in the Potomac Conference at the same time. All succeeded. This addition to the working force is helping to make records this year. In a recent month Potomac literature evangelists delivered \$68,800 worth of literature, a gain of \$20,000 over the same month last year.

W. A. HIGGINS
Associate Secretary
GC Publishing Department

BRIEF NEWS

ON A recent Sabbath Mrs. Anna Spicer, a colporteur in Akron, Ohio, witnessed the baptism of six persons won through books she had sold and Bible studies given by her and her husband.

LINDA ANDERSON, Robert Barnhurst, and Terry Wojcicki, seniors at Garden State Academy, New Jersey, have qualified for the New Jersey State Scholarship and will receive \$500 each toward their college education. They are also invited to re-apply each academic year for four full terms for a total of \$2,000 each.

UNDER the direction of W. L. DeShay, the Dupont Park church of the Allegheny East Conference held its dedicatory services for its new church recently. Cree Sandefur, president of the Columbia Union Conference, was the guest speaker at the Washington, D.C., services.

A PATHFINDER spring camporee was recently held in the Kanawha State Forest, near Charleston, West Virginia.

THE young people of the Baltimore First church, Maryland, recently conducted a ten-night Voice of Youth series. The meetings were held each Sunday, Wednesday, and Friday. About 20 young people served as speakers, with others taking part as song leaders, musicians, and ushers.

THE Spencerville, Maryland, Sabbath school presented George Whidden with a copy of *Diamondola* in honor of his ninety-fifth birthday.

THE formal opening of the new Chesapeake Conference office was held May 21. Guests from Takoma Park and surrounding area were invited to see the newly furnished offices and the Book and Bible House display. This structure is one of the first office buildings in Columbia, America's newest city.

MORTEN JUBERG, *Correspondent*

Lake Union

Illinois Reports Gains at Conference Session

The seventeenth biennial session of the Illinois Conference re-elected W. A. Nelson as president for the next two years.

In addressing the more than 400 delegates, Elder Nelson reported that in the past two years more than \$3 million was given by the 7,324 members for the Lord's work, that 579 new members were added by baptism and profession of faith, that two new churches were organized, and that four new church buildings were dedicated.

In 1966 Sabbath school offerings passed the 50-cents-a-week-per-member goal; deliveries of our literature evangelists exceeded \$300,000; and Book and Bible House sales were \$358,000, almost \$1,000 per day.

Delegates from the 76 churches also re-elected Elton Dessain, secretary-treasurer; V. W. Esquilla, lay activities secretary; W. S. Edsell, MV secretary; R. L. Chapman, publishing secretary; V. C. Hoffman, superintendent of education; E. L. Allen, Sabbath school secretary; Fred H. Offenback, academy principal; and E. L. VanSanford, Book and Bible House manager.

E. L. ALLEN

Departmental Secretary

BRIEF NEWS

THE Hinsdale Sanitarium and Hospital gave free glaucoma tests to 1,889 persons during the last nine months. Only 705 were tested in the first round of tests completed one year ago, according to Audrey Mulvey, R.N., head of the hospital's outpatient department. Hinsdale is one of two institutions in the Chicago area which cooperate with the Illinois Society for the Prevention of Blindness in offering the free clinics. Northwestern University Medical School is the other.

A NEW \$185,000 junior academy near Gobles, Michigan, is a current project of the Gobles and Bloomington churches. It will have four classrooms, library, gymnasium, and audio-visual room. L. G. Wartzok, treasurer, and B. G. Butherus, educational superintendent from the conference office, were guest speakers for the recent groundbreaking ceremonies. Others taking part were the pastor, Ray VanVoorst; Dr. Ronald Spalding, chairman

of the school board; and R. L. Boothby, district superintendent.

MRS. LESTER BOWEN, of the Evansville, Wisconsin, church was chosen recently as "layman of the week." At present there are more pews than members in her church, but she is planning to change this. She gives Bible studies in 22 homes.

GILBERT FOLL, of the Decatur, Illinois, church was named "Mr. Ingathering" again this year. During the past nine years he has brought in \$4,740.31 from house-to-house solicitation, with the largest donations amounting to \$5. This year he raised an all-time high for him of \$749.84.

MEMBERS of the South Flint church in Michigan recently held a groundbreaking service for a new church. Much of the work on the new structure, which will have a seating capacity of 200, will be done by the 99 members. A. K. Phillips and W. J. Hubert, of the conference office, officiated at the ceremonies.

A NEW welfare center has been opened at Tomahawk, Wisconsin, the only one of any kind in the city. The pastor, Lester Hall, and his wife, Mrs. George Bushor, Dorcas leader; and Mrs. Alex Rosek have led out in establishing this new unit. A. W. Bauer, of the Lake Union, and Mrs. Bert Menhardt, State Federation president, were guest speakers at the opening.

THE first shovelfuls of soil were turned recently for a new \$40,000 nine-grade elementary school and social center at Fort Wayne, Indiana. Among those taking part in the ceremony were two students; Harold Wernick, the pastor; T. I. Rush, from the Indiana Conference office; the church elder, Roy Ursin; and William Griffith, the school board chairman. The structure will be attached to the present church building.

WHEN the new church school was built at Madison, Wisconsin, about a year ago, it was in the plan to add a ninth grade if necessary. Because of increased enrollment the school board has now voted to add the ninth grade this fall and to secure an additional teacher.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

ROBERT MACLEAN, son of Elder and Mrs. George MacLean, of the Oregon Conference, was invited to read original compositions at the Northwest Manuscript Conference held at Portland's Lewis and Clark College last month. His works in both literature and art have won many awards in nonfiction and nature categories.

DURING Big Week early in May, two men qualified for membership in North Pacific's \$1,000 Club. They were Robert Thompson, of Payette, Idaho, with deliv-

eries for the week of \$1,029.35, and Bob Kiele, one of the newer literature evangelists in the Washington Conference, who had deliveries of \$1,092.

KELSO-LONGVIEW homemakers invited Harold E. Kurtz to speak at their annual achievement day in mid-May. He addressed the 125 people present on religion in family life, outlining the philosophy of Adventist Christian homes.

AT HONORS DAY chapel at Walla Walla College, May 22, the Distinguished Teacher's Award, presented for the first time by the Washington Auto Dealers Association in recognition of independent colleges of Washington, was received by Prof. E. F. Cross, chairman of the department of engineering. The following students received awards from other sources in their major fields: Richard Beck, business and economics; Norman Rudolph, economics; Karen Reiber and Gary Wisbey, history; Charles Zacharias and Paul Chinburg, music; Fairy St. Clair and C. Paul Klein, band; and Kathy Russell, English. Susan Sanders was awarded a women's faculty club scholarship of \$150.

IMMEDIATELY after the organization of the eighth-grade class of the Milton-State-line School, the students requested a conference with Estel D. C. Richardson, chairman of the school board, to get permission to raise the \$2,000 balance needed to floor the gymnasium. Their class project was successful, and they had the new floor on which to march for their graduation.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

IN 1965 an Ingathering leaflet was left with a Quaker family in Cedar Rapids, Iowa. Recently the family called the church, stating that they had something to donate for the work described in the Ingathering paper: a large quantity of new handmade girls' dresses.

EIGHT persons joined the Brainerd, Minnesota, church at the close of an evangelistic crusade held March 19 to April 8 by Arthur Kiesz, conference president.

A BAPTISM of five was conducted in Aberdeen, South Dakota, as a result of meetings held during the winter. J. C. Parmele is pastor.

SOUTH DAKOTA churches recently sent a shipment of 4,570 pounds of clothing to the Minnesota health and welfare storage depot to be taken to the East Coast warehouse for shipment overseas.

THE Red Cross and Civil Defense held a disaster workshop in Omaha April 12, and invited George N. Miller, pastor from Atlantic, Iowa. Authorities spoke appreciatively of the program carried on by Adventists in providing clean, sized clothing for disaster victims.

L. H. NETTEBERG, *Correspondent*

Pacific Union

BRIEF NEWS

THE new \$600,000 music building at Pacific Union College, Paulin Hall, has been completed. It contains offices, classrooms, 14 teaching studios, 28 practice rooms, rehearsal halls for choral and instrumental groups, listening facilities, and a recital hall that seats 450 people; Noah E. Paulin, who first came to PUC in 1914 and in whose honor the building is named, was present for the ribbon cutting.

THE Joint Commission of Accreditation of Hospitals has granted Castle Memorial Hospital in Hawaii, three years' accreditation following the initial inspection by Dr. John Porterfield, director of the organization. According to Administrator Marvin C. Midkiff, such accreditation is unusual upon an initial inspection, but it was given because of the high caliber of the hospital's medical work.

THE Western Extension School of the Adventist Theological Seminary of Andrews University enrolled 203 for the 1966-1967 term. Classes met in Los Angeles and at La Sierra College in the southern part of California and at the Hayward church in the Central and Northern California conferences.

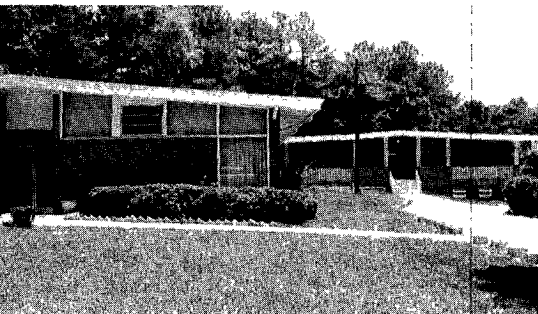
MARGARET FOLLETT, *Correspondent*

Southern Union

Berean Junior Academy in Atlanta Graduates 20

Berean Junior Academy, Atlanta, Georgia, celebrated its sixty-second year May 19-21, as 20 eighth-graders graduated, and 12 finished the tenth grade.

Friday evening Dr. E. E. Rogers, head of the Biblical language department of Oakwood College, gave the consecration message. Dr. W. A. Howe, associate secretary of the General Conference Department of Education, gave the baccalaureate address Sabbath morning. He also partici-



Berean Junior Academy recently added four classrooms, a principal's office, a teachers' lounge, and cafeteria-auditorium.

pated in a panel discussion of education problems at the MV hour.

Dr. F. W. Hale, Jr., president of Oakwood College, was the commencement speaker Sunday. Dr. Hale urged the youth graduating and those who have already finished high school to go on to college. "The future belongs to the prepared," he said.

F. L. JONES
Departmental Secretary
South Atlantic Conference

Madison Hospital Open House Features New Department

Madison Hospital held an open house in May to feature its new physical medicine and rehabilitation department and Southern Missionary College's Madison campus, at Madison, Tennessee.

The new department, open since February, covers two floors of a new wing at the hospital. It includes a 22-bed extended-care unit as well as areas for corrective therapy, physical therapy, hydrotherapy, and occupational therapy. Howard C. Seely, M.D., heads the department.

DORIS E. NOBLE

Southwestern Union

BRIEF NEWS

THE largest camporee in the Arkansas-Louisiana Conference in recent years brought 240 Pathfinders and staff members together at Camp Yorktown Bay early in May.

THE Central States and Southwest Region conferences joined hands for a Missionary Volunteer weekend in downtown Kansas City, Kansas, recently. Theme of the meeting, held in the city's spacious music hall, was "Forward March, MV Youth." The afternoon program, entitled Operation Outreach, was a distribution of thousands of *Smoke Signals* throughout the city.

THE Del Rio Go Tell Texas program has included a visit to each home with a copy of *These Times*. From this contact 150 persons have subscribed to the journal and currently 49 persons are studying the Voice of Prophecy Bible correspondence course. This is being followed up with the Go Tell Texas Bible program. Recently, W. A. Moore, from San Diego, California, has been asked to follow up the Go Tell Texas program in the 50 homes where studies are being held. Conference leaders hope to establish a new church in Del Rio within a year.

THE Oklahoma constituency has voted to build a boarding academy for the Oklahoma Conference. Neal C. Wilson, vice-president of the North American Division; and B. E. Leach, president of the Southwestern Union Conference, gave counsel and leadership in this decision.

THE East Cooper Seventh-day Adventist

church in Oklahoma celebrated its seventieth anniversary, April 15.

THE San Antonio, Texas, Laurel Heights congregation is currently conducting a newspaper campaign in the San Antonio *Light*. Articles about Seventh-day Adventists are appearing on the TV page weekly.

SEVEN persons were baptized April 22 as a result of evangelistic meetings held in the Nacogdoches, Texas, church by A. B. Thrower and Jim Hoehn.

J. N. MORGAN, *Correspondent*

Loma Linda University

LLU School of Nutrition Alumni Have Homecoming

More than 70 alumni of Loma Linda University School of Nutrition and Dietetics attended their second annual alumni homecoming weekend, April 14 to 16, on the university campus.

Hazel A. Rippey, former missionary to South America, presented "Dilemma, Delights, and Diets in the Role of a Missionary Dietitian." Dr. U. D. Register, associate professor of biochemistry in the School of Medicine, spoke on "Nutritional Prophetic Fulfillments." He presented recent scientific evidence supporting Ellen G. White's 1884 statement that faulty diet is a cause of delinquency.

Vegetarianism versus a diet that includes meat and other animal products was considered in panel discussion Sabbath afternoon.

The new alumni association president is Edith E. Rufer.

BRIEF NEWS

LOMA LINDA UNIVERSITY conferred Baccalaureate and advanced degrees on more than 300 candidates at the fifty-fifth commencement exercises June 2-4. The weekend ceremonies included free public tours of the new \$20-million Loma Linda University Hospital. Speakers were Claude A. Buss, professor of history at Stanford University; Godfrey T. Anderson, retiring president of the university; and N. Reginald Dower, secretary of the General Conference Ministerial Association.

JOHN W. ELICK, chairman of the Graduate School Department of Sociology and Anthropology at Loma Linda University, has been awarded a grant from the Ford Foundation to study the ethnology of the Campa Indians of eastern Peru. Ethnology is the branch of anthropology dealing with the origins, social organization, and migration patterns of mankind. Of particular interest to Mr. Elick is the compilation of a lexicon, or dictionary, of the Campa language. The Elicks served as missionaries in the same area for seven years and set up the mission station and primary school at Nevati.



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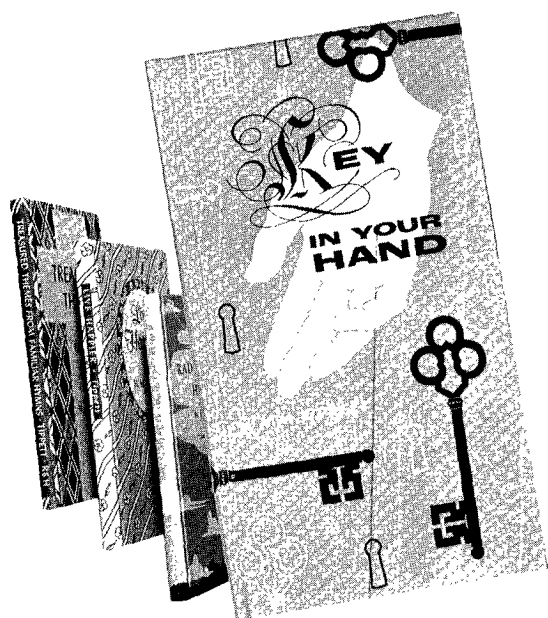
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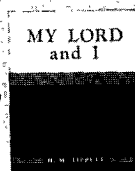
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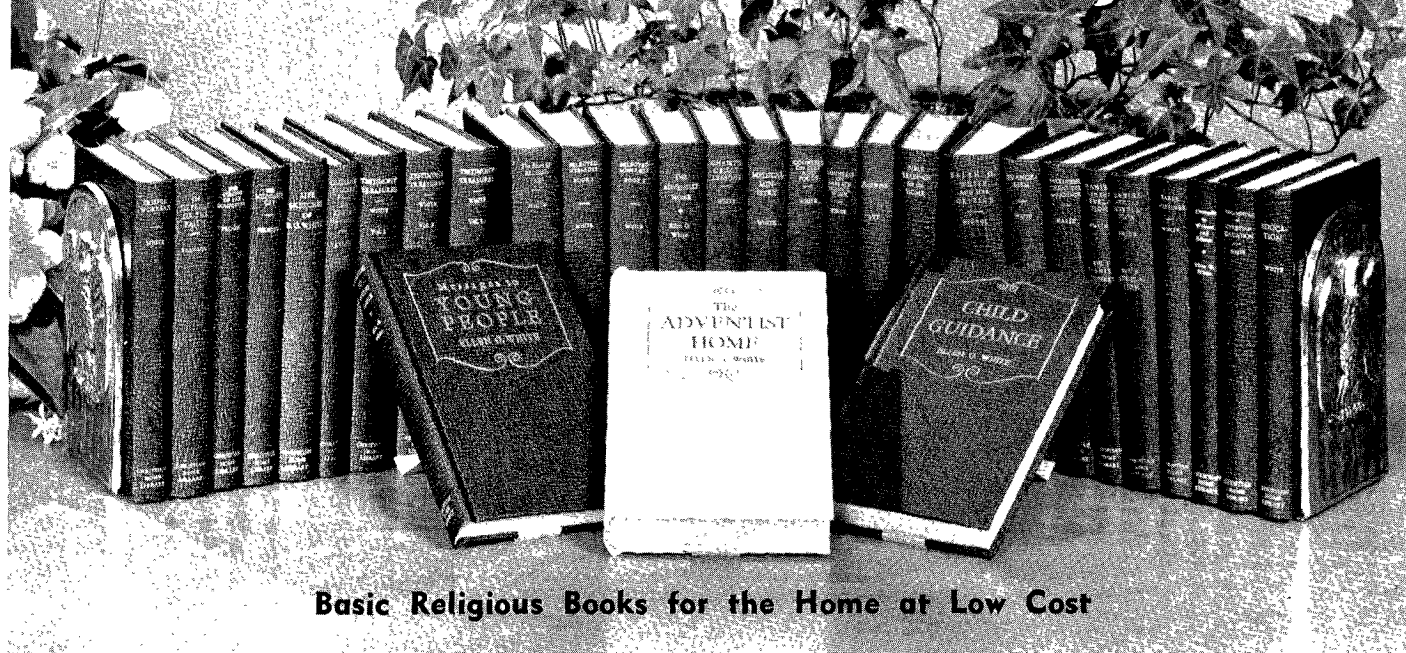
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J. D. Westphal, Clyde R. Bradley, Robert L. Chism, Reo Clyde, and Clarence E. Bracebridge, new civilian chaplains for SDA servicemen.

NSO Announces Five New Civilian Chaplains

By **CLARK SMITH**
Associate MV Secretary
General Conference

The National Service Organization of the General Conference announces five new civilian chaplains who have been assigned to work for Adventist servicemen in the U.S. military forces. They join four others who have ministered to servicemen and their families who are called from their own churches by their country.

The number of Adventists in U.S. military service has steadily increased in the past few months. Approximately 2,500 on active duty have requested the periodicals of the church, and there are additional thousands who have not made such contact with the church.

The new civilian chaplains are Clarence E. Bracebridge, assigned to Parris Island Naval Station, Fort Gordon, Fort Jackson; Clyde R. Bradley, assigned to the new servicemen's center to be built in Okinawa; Robert L. Chism, assigned to Honolulu, Hawaii; Reo Clyde, assigned to Fort Lewis, Washington; J. D. Westfall, who has just been assigned to the Great Lakes Naval Training Station.

The four civilian chaplains of long standing are Hollis Anderson, San Diego area; Tom Green, Washington, D.C., area, where a new servicemen's center is being built; Ralph Heiner, servicemen's center in Frankfurt, Germany; Chester Jordan, servicemen's center in San Antonio, Texas.

These nine men are assigned to areas where there is the greatest concentration of Adventist servicemen with potential problems. They back up the efforts of the twelve Adventist military chaplains and the MV secretaries of the conferences and unions in giving counsel and help when they are most needed.

Servicemen and their parents are invited to get in touch with these men regarding any service problems in their area. Civilian chaplains in the United States work under the direction of the union conference in which they are located.

The civilian chaplains' addresses are as follows:

HOLLIS L. ANDERSON
2710 Elyssee
San Diego, California 92123

CLARENCE E. BRACEBRIDGE
235 Shared Ditch Road
Columbia, South Carolina 29210

CLYDE R. BRADLEY
c/o Okinawa Mission of SDA
67 Banchi, 2-chome
Akahiracho, Naha, Okinawa

ROBERT L. CHISM
1026 S. King St.
Honolulu, Hawaii 96812

REO CLYDE
8320 Bellwood Dr., SW.
Tacoma, Washington 98498

TOM A. GREEN
1101 Kingwood Dr.
Takoma Park, Maryland 20012

RALPH T. HEINER
Johann Klotz Strasse 13
Frankfurt/Main (Niederstadt), Germany

CHESTER L. JORDAN
615 W. Ashby Place
San Antonio, Texas

J. D. WESTFALL
c/o Lake Union Conf. of SDA
Box C
Berrien Springs, Michigan 49103



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

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

DALLAS.—Highland Park Presbyterian church has advised the Greater Dallas Council of Churches that it wishes to pay the entire \$12,500 per year necessary to establish a full-time chaplaincy at the Dallas County Jail. This sum is one of the key items in the Council of Churches' \$96,300 budget for 1967. The Highland Park contribution will be in addition to the church's annual donation of approximately \$5,000 to the council.

GAZZADA, ITALY.—Ten Roman Catholic and 11 Anglican theologians declared at the close of their sessions at Villa Cagnola, the north Italian retreat of the Catholic Archbishop of Milan, that "after 400 years of separation" the two churches had taken "first steps toward restoring full unity."

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—ROBERT H. PIERSON, President, General Conference



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—THEODORE CARCICH, Vice-president General Conference



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—NEAL C. WILSON, Vice-president, General Conference North American Division



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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept. General Conference

News of Note

Cables From Middle East Report Some Evacuation

Several communications have been received from the Middle East Division since hostilities began in that area. We are happy to report that thus far there is no indication that any of our members have lost their lives or suffered serious injury. A cable received June 8 from F. C. Webster, president of the division, reports that several overseas worker families have been evacuated to other areas on a temporary basis. All are safe. The cable concludes with the words, "Our courage good."

C. O. FRANZ

Report From First Meeting of New Loma Linda Board

The newly reorganized Loma Linda University has held its first full board of trustees meeting. Associated with President-elect David Bieber as officers of the new organization are Dr. Robert Cleveland, vice-president for academic affairs; Robert L. Cone, vice-president for financial affairs; Dr. Howard Weeks, vice-president for public relations and development, and the newly elected vice-president for student affairs, William G. Nelson, who for the past three years has served as dean of students at the college.

M. V. Campbell, chairman of the board, has announced the following new appointments made at this time: Dr. Frederick J. Hoyt, as chairman of the Department of History and Political Science; Dr. Ariel A. Roth, as chairman, Department of Biology; John W. Elick, as chairman, Department of Sociology and Psychology; Dr. J. Paul Stauffer, as dean of the graduate school, which will now be responsible for graduate programs on both campuses; and Dr. Mervyn G. Hardinge, dean of the newly established School of Public Health.

CHARLES B. HIRSCH

Student Missionaries Assist Osaka Evangelistic Center

M. T. Bascom, director of our evangelistic center in Osaka, Japan, reports an enrollment of 230 in the English language classes conducted there. Jim and Ann Fisher, this year's student missionaries from Pacific Union College, are teaching these classes and assisting Elder Bascom in evangelism.

Receptionists, business executives, and other professional people enroll for these English classes and many are attracted to the evangelistic services held in the auditorium at the center. Many are also studying the Bible lessons.

Student missionaries from Pacific Union College and Andrews University will be teaching English and helping with evangelism at the Osaka Center next year.

A suite of offices for two dentists is avail-

able in the Osaka Center but cannot be occupied until capital is available for equipment and support can be assured for the year the dentists must study the language for the dental board examination.

DUANE S. JOHNSON

Report Pages Have New Look

Behind the new look of the reports section, seen this week for the first time, is the belief that the REVIEW serves its readers best when it gives them news of the church in a convenient, time-saving format.

Under the heading of "North American News," all reports, pictures, and brief news items appear by union conference. News about Andrews and Loma Linda universities will be given separately. Reports of a general nature and those from other world divisions will appear under the "General News" and "International News" headings.

The new format also permits faster handling of news from the North American Division. Through the cooperation of every department of the plant, the REVIEW is now able to publish many reports at least one week earlier. And our correspondents in the field, recognizing the impact of fresh news, are taking advantage of the new production schedule by sending in reports without delay.

THE EDITORS

Large Pathfinder Event Conducted in Lake Union

When 1,700 Pathfinders of the Lake Union Conference camped May 19-21 at Cassopolis, Michigan, for the union-wide Con-Fair-Ree, they set a new attendance record for Clubs east of the Rockies.

Under the direction of Fred Beavon, MV secretary of the Lake Union, and his team of local conference MV secretaries, the Con-Fair-Ree featured craft exhibits, a congress-type program of youth participation on Sabbath, campfires, and field events on Sunday.

JOHN H. HANCOCK

Good Results Expected in Australasian Evangelism

"Most of the conferences here are getting into their evangelistic programs," writes L. C. Naden, president of the Australasian Division. "Russell M. Kranz from the college, with a few ministerial students, is running an especially successful campaign in the capital city of Canberra. Hugh J. Bolst, who has opened in a theater in Brisbane, planned to have three sessions, but he ended up by booking people for five sessions. The hall holds about 900 people.

"The programs in the Sydney area are

settling down, and we are hoping for good results from the reaping campaign that is taking place as a result of some 13 efforts being conducted in the various suburbs."

F. L. BLAND

Lay Evangelism Spearheads Far Eastern Division Growth

During a recent three-month period in the Far Eastern Division, a quarter of a million Bible studies were given by laymen. L. A. Shipowick, lay activities secretary of the division, states:

"This increase in Bible studies has helped to swell our baptisms for this past year to more than 17,000. We are diligently promoting Bible evangelism this year and hope to realize the objective of every member giving at least one Bible study a week.

"During March, April, and May we held lay instructor training schools in Guam, Palau, Korea, and North, Central, and South Philippines."

J. ERNEST EDWARDS

Trans-Africa, Far East Report Membership Gains

"Our church accessions for the first quarter of 1967 totaled 5,151. This is a gain of 140 over the same period last year," writes Merle L. Mills, Trans-Africa Division president.

Another letter, from P. H. Eldridge, president of the Far Eastern Division, informs us that 2,619 were baptized during the first quarter of 1967. Elder Eldridge goes on to say, "The first quarter of the year is always the smallest for baptisms here in the Far East. Our best reports usually come at the midyear and at the year-end. However, every indication is that there is a real surge of evangelistic activity throughout the division. Many big efforts are now in process."

We are extremely grateful for these reports. In spite of increasing trouble throughout the world, God's Spirit is still prevailing with men and women to unite with the remnant church.

THEODORE CARGICH

Idea Book for VBS Work

Who can measure the results of having more than 1.7 million children in Adventist Vacation Bible Schools during the past ten years? Vacation Bible School time is here again. *The Challenge of Vacation Bible School Evangelism* by W. J. Harris is packed with inspiration and ideas for those who are serving God in Vacation Bible School work. This book is a must for VBS leaders.

FERNON D. RETZER

Park Services Announced

Yosemite and Sequoia National Parks have Sabbath school and church services weekly through Labor Day in Yosemite Valley, in Sequoia Giant Forest, and in Sequoia Grant Grove. All start at 10:00 A.M. and are in the open-air church bowls.

REUBEN W. ENGSTROM