

# REVIEW and Herald

★ "Next Year at Jerusalem"

—Page 2

★ Philippine Work Expands

—Page 16

## Wounded Hands

BY MYRTLE LEORA NELSON

Christ's hand,

Thou wounded, bruised, and torn,  
Thou takes mine,

So free of nail-pierced blight,

And leads me safely through the storm—

My hand so frail—

His, strong with might.



Jerusalem; the wailing wall.

AMERICAN COLONY, JERUSALEM

*A meditation inspired by visiting places of denominational historical interest in New England, New York, and Michigan.*

# "Next Year at Jerusalem"

By D.S. Porter

*"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." Exodus 12:11.*

**W**HAT a strange meal that first Passover must have been. Why, indeed, should there have been a meal at all? Surely the most pressing need was to flee with all haste. In the excitement of deliverance what appetite could the Israelites have had for food? Why was the meal ordained? Only God knows why. It was He who commanded the children of Israel to pause in their feverish anticipation and eat, and as they ate, to recall the years of bondage that would end that night.

To recall, yes, and also to anticipate, for that meal was to be "an ordinance for ever" (Ex. 12:14). They were to eat it in the wilderness, on the borders of Canaan, in the Promised Land, under judges and kings, in victory and defeat, in renewed captivity in Babylon, in restoration to their own land. They were to eat it until that day when a small group of men ate it in an upper room, after which, in the words of Paul, "Christ our passover is sacrificed for us" (1 Cor. 5:7). True deliverance, prefigured by the first Passover, had come.

## Passover Observance Today

Since A.D. 70 there has been no earthly temple, no Levitical priesthood, and therefore no sacrifice. But, stripped of its sacrificial aspects, the Passover is still observed annually in the pious Jewish home, and the festal table is spread. The father places upon it the burnt shank bone of a lamb, as a reminder of the lambs slain that first Passover night to provide the blood of deliverance. The feast continues, for the pious Jew still longs for a salvation greater than that from ancient Egypt.

He remembers the past when he places upon the Passover table a mixture of pulped herbs, symbolic of the mud used

by his forefathers to make bricks for their Egyptian taskmasters, and cinnamon sticks, reminiscent of the straw used at first in the same operation. To these he adds bitter herbs, for the bitterness of slavery, and salt water, symbolic of the Red Sea crossing to freedom.

Upon the table also is a plate with three wafers, one on top of another. At a given point in the meal the father breaks the center wafer, wraps part of it in a napkin and hides it in the house for the children later to find and bring forth. Christian commentators have suggested that this represented the Second Person of the Godhead, who was buried and raised. The other part of this wafer is dipped in the herbs, and this provides the sop given to any honored guests who may be present.

As the meal proceeds, with the candlelight reflected in the glasses of blood-red wine, the children ask their father certain questions with which they have been previously primed. Two of those questions look back to Egypt. Why do we eat unleavened bread? Why do we eat bitter herbs? Another looks at the present. Why, they ask, does father sit upon a chair piled high with cushions? In answer they are told that in former times the Jews ate the Passover reclining, an act symbolizing the ease and comparative freedom of the race after that first Passover eaten with girt loins and shod feet.

Thus the Passover, as observed today, reminds the Jew of his past sufferings, not only in Egypt and Babylon but also in his own land, in the ghettos of medieval Europe, in the concentration camps of the twentieth century. It reminds him, too, of the fact that now, at least in most countries, he is free and prosperous.

## The Passover Hope for the Future

However, there is more to the meal than recollection of the past and gratitude for the present. The future enters in in two ways. On the father's right as he officiates is an

empty chair, and before it a cup of wine, which is never drunk. These are for Elijah, who, in fulfillment of the promise of Malachi 4:5, was (and to the pious Jew, still is) to come as the forerunner of Messiah.

The other reminder of the future comes at the very end of the meal. When the psalms have been sung and the prayers said, the father utters four closing words, "Next year at Jerusalem."

What hope these words have conjured up for countless Jewish exiles—weeping under the willows of Babylon, fighting in the Maccabean armies, scattered throughout the Roman Empire, huddled in a thousand ghettos, packed between the decks of nineteenth-century immigrant ships on their way to a new life in the New World, cowering in the shadows of the gas chambers of Auschwitz. "Next year at Jerusalem." Home! Safe! Free! Free to worship their God and await the benevolent reign of Messiah. Free from the bondage of this world. Free in the Promised Land at last.

But over the years those words have become strangely muted, and although still repeated at the close of every Passover they have become a form, and in most cases the Jew who utters them has no intention of celebrating next year's Passover at Jerusalem. He has found his promised land in New York or London or Paris.

And what of Jerusalem? According to an article on American Jewry in a recent issue of the *Jewish Journal of Sociology*, the American Jew is interested in the State of

Israel; he sings Hebrew songs; he furnishes his home with artifacts of Israeli manufacture; he prays for Israel; he gives generously to further Israeli causes; but, the article concluded, "not five in a hundred conceive of the State of Israel as their potential individual home."

No, next year will find him still celebrating his Passover in Manhattan, or the Bronx, or London's Golders Green. He will not be concerned if Elijah's seat is still empty and his cup of wine still undrunk, for in the thinking of many Jews this present world has become preferable to the literal Jerusalem, and even to the still more problematic restored one beyond. For him this world may be a state of spiritual slavery, but the fleshpots are appetizing.

#### The Advent Hope in the Hearts of the Pioneers

A century and a quarter ago, figuratively speaking, the staves were in the hands of the early Advent believers, and their loins were girded and their shoes were on their feet. For them, too, it was "next year at Jerusalem"—next month, then next week, then tomorrow, and finally today. One wrote in October, 1844, that he was resolved "to act as if I *knew* that in less than one month the opening heavens would reveal my Saviour."

They made no plans to continue in this world. Their crops remained unharvested. They did their everyday work as does a man who must carry out a task in the rain. They hurried through it, and went back as quickly as possible to proclaiming their message. They were (To page 4)



INTERNATIONAL NEWSREEL

Jerusalem from the Mount of Olives. The Temple stood on the site of the mosque called Dome of the Rock, in the center foreground of city.



# Exploring SOLOMON'S MINES In Edom

By SIEGFRIED H. HORN

**T**HE Bible (for example, Deuteronomy 8:9) and other ancient records (Eusebius, for example) mention the mining of copper ore in the mountains of Palestine in ancient times. Some texts even give the impression that mining activities were carried out on a large scale during certain periods of Palestinian history, for example in the time of King Solomon. It is said that copper was not weighed in his time because it was so plentiful (1 Kings 7:45-47).

However, until the beginning of the present century no site was known in Palestine where mining operations could have been conducted. The first ancient mines were discovered in the *Wadi Arabah*, a wide valley running from the Dead Sea to the Gulf of Aqaba, by two explorers, A. Musil, an Austrian, and M. Blanckenhorn, a German. Six decades ago both of these men traveled at great personal risk in the hostile areas south of the Dead Sea and discovered several sites where large slag heaps of copper ore testified to ancient mining activities.

The exploratory work in this area, begun by Musil and Blanckenhorn, was continued during the years between the two world wars by Fritz Frank, a German, and Nelson Glueck, an American. These two men found three main mining areas, with clear indications that they had been exploited in ancient times. Two are now in Jordan and one in Israel. The most northern site was at *Feindān* (Biblical Punon), located about halfway between the southern end of the Dead Sea and Petra. A second mining area, much smaller than the one at *Feindān*, was found a few miles south-west of Petra. The largest of the three was discovered at *Timna* in the southern part of the *Wadi Arabah*, now lying in Israel.

In recent years the exploitation of the ancient copper mines at *Timna* has been resumed by the state of Israel, and at the present time the annual output in this area alone amounts to approximately 5,000 tons.

Since 1959 extensive studies of the ancient methods of mining have been undertaken in the *Timna* area under the direction of Benno Rothenberg. He has not only carefully surveyed the whole area but also carried out excavations of ancient mining camps and smelters. With the aid of mining experts he has obtained startling insights into the way the ancients extracted copper from the ore by crushing and smelting. An analysis of pottery of the *Timna* area proves that these mines were exploited first in the chalcolithic period, which archaeologists place in the fourth millennium B.C., and again in the late second millennium B.C., but not later than 1100 B.C. Hence, the mines in the *Timna* area were not exploited in Solomon's time.

On the Jordanian side of the *Wadi Arabah*, German geologists have also carried on extensive surveying activity in the two major mining areas at *Feindān* and near Petra, in order to find out whether modern exploitations would be economically as profitable as the *Timna* mines have proved to be. They concluded that the two mining areas in Jordan were intensively exploited from the twelfth to the tenth century B.C., which includes the time of Solomon's reign, and again from the third to the fourth century A.D. By estimating the amount of slag left in both places they have concluded that the mines of the *Feindān* area may have produced anciently a total of 5,000 tons of copper. The mines of the area near Petra may have produced about one tenth this amount.

The explorations carried out in recent years with the help of experts have given us a more accurate picture of the ancient mining activities in Palestine. They have also forced Dr. Nelson Glueck to correct some of his previous conclusions arrived at through his single-handed exploratory work before World War II.

In a recent article in the *Biblical Archaeologist* (vol. 28, 1965, pp. 70-87), Glueck has corrected some of his

earlier views and interpretations, which also affect Ezion-geber, Solomon's naval port on the Gulf of Aqaba. When Glueck excavated Ezion-geber from 1940-1942, he thought he had found a row of smelters with flues built into the city wall. He now interprets the apertures in the walls not as flues, but as holes left by decayed beams of wood that had been laid for bonding purposes. The rooms behind the wall, formerly interpreted as smelter rooms, turned out to be storerooms. Certain stone structures found in mining areas in Edom by Glueck (which he interpreted to have been simple furnaces) are now interpreted to be tomb structures.

These new interpretations affect two illustrations in the *SDA Bible Dictionary*, which were obtained from Professor Glueck: No. 170 on page 339 and No. 451 on page 1024. Their captions reflect Glueck's earlier interpretation. No. 170 (p. 339) does not depict "a wall of King Solomon's smelters at Ezion-geber, showing two rows of flue holes," as the caption reads, but rather "the city wall of Ezion-geber, of which the rows of holes show where the decayed wooden beams had originally been lain." No. 451 (p. 1024) depicts "a heap of stones piled over an ancient grave in a mining area in ancient Edom," not a "copper-smelting furnace."

## "NEXT YEAR AT JERUSALEM"

(Continued from page 3)

going home, and even the bitterness of the great disappointment of October 22, 1844, was not enough to shake the faith of all.

Indeed, many wept all night because they were still "in the cold world." But their faith held, and, in William Miller's words, it was "today and today and today" until He come, or, as that same doughty warrior inscribed over the pulpit of his chapel, "at the time appointed the end shall be" (Dan. 8:19). Miller died in 1849, old, worn out, blind, and forgotten, but still strong in his belief.

Those who took up the torch from his falling hands were no less zealous. They devoted all their possessions to the work of proclaiming the message. They were content to worship in small frame churches, to break stones, to cut hay, even to make such agonizing choices as faced the Whites—whether to buy clothing for their little ones or food to place in their mouths. Nothing

mattered, save that they were soon going home, and they wanted as many companions for that journey as they could persuade to accompany them.

### How About Us Today?

And how about us, their spiritual descendants? We like to recount the stories of their heroism and self-sacrifice, to visit the places associated with their memory, to eat, as it were, our bitter herbs and cinnamon sticks which recall for us the sufferings of others who have made possible the heritage we enjoy. We praise, but do we emulate them? Our Passovers are eaten reclining. "Next year at Jerusalem?"

We may say it, but do we mean it? Oh yes, we will pray for the kingdom, we will give to further the work of the kingdom, we will talk about the kingdom, we will sing about the kingdom. But do we really want to go to the kingdom? Or are we too satisfied, too comfortable, too prosperous here below? Have we acquired a "bird-in-the-hand-is-worth-two-in-the-bush" philosophy in comparing this world and heaven? Are we praying for more time, on the pretext that this will enable more to be saved? Do we almost view with concealed satisfaction the large areas "still to be warned"?

Do we figuratively cast an eye at that empty chair for the forerunner of the Lord, and then think of all that must yet be accomplished before the motto emblazoned over the platform at the 1966 General Conference session—"Behold He Cometh"—can become a reality? Have we forgotten that this world is a place to be passed through and not a place to settle down in? Do we no longer consider ourselves to be pilgrims and strangers here?

Are we plucking the petals from our spiritual daisy chains and chanting within our hearts, "This year, next year, sometime, never," and acting as if the last were true? Are we becoming a movement with a past—and a glorious one—but no future, a movement that is going forward but not upward? Have we moved, like so many religions, from protest against this world to compromise with it? In short, are we wholly happy here?

It is well to ask ourselves these questions. Israel left Egypt at the appointed time, and presumably anyone without his loins girded, shoes on his feet, and staff in his hand was left behind. The bridegroom did not tarry for the foolish virgins. The harvest passes, the summer ends, and some are not saved; just so God's purposes know no haste and no delay, and "at the time appointed the end shall be."

How would it be with you if in very truth it should prove to be "Next year at Jerusalem"?

*A Personal Message From Your General Conference President*

# HEART to HEART



*Dear Members  
of God's Remnant Church:*

An interesting Greek word appearing but twice in the New Testament has a message for every Advent believer. The word is *zōgreō*. It means "to take alive." In 2 Timothy 2:26 the word is translated "taken captive." It means literally "taken alive." In this instance it refers to a large portion of the human family being "taken alive" or "taken captive" by the great adversary, the devil and Satan, and lost, eternally lost.

In Luke 5:10 the word appears again. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." This time it is the King of glory who takes men alive—to save them for eternity.

What a solemn thought! Every person born into this world will be taken alive by one of the great fishers of men, either Christ or Satan. That friend or neighbor of yours will be taken by one or the other—which one may depend on you. Perhaps the eternal destiny of someone in your home, in your church, or your community may depend on you and your response to God's challenge to catch men for God's kingdom.

My brother, my sister, can you remain unmoved in the face of such a challenge? Knowing that you brush shoulders with scores of the lost every day, dare you hold your peace and hide your light under a bushel? At our doors, in our places of business, on the trains and buses, everywhere, we meet them. What are we doing about it?

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast thou forsaken Me?' Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

*What shall I do? When shall I begin? Where shall I begin? For whom shall I*

work? Perhaps you are willing, but you are a bit perplexed in answering these questions. The answers are simple. Begin now. Before you lay your head upon your pillow in sleep tonight, speak to someone about his or her spiritual condition. Just stop and think a moment of all the persons with whom you come in contact each day. It will be easy for you to recall not one but many who are in need of spiritual help.

There are backslidden members in our churches. Of these wayward ones Jesus says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). Here is a wide field of service for many of our members.

Our children and young people need our help. "We are living in an unfortunate age for children."—*Testimonies*, vol. 1, p. 397. "We are living in a time of special peril to the youth."—*Ibid.*, vol. 8, p. 223. Are you leaving all of this important work to the church school teachers, the academy instructors, and those engaged in Sabbath school or other religious work?

There are missing members from our Sabbath schools who need to be visited and encouraged to rejoin the ranks of the church at study. Far too many of our centers have larger church memberships than they have Sabbath school memberships. Why not "arise, shine," and visit some of these missing Sabbath school members in your vicinity before next Sabbath?

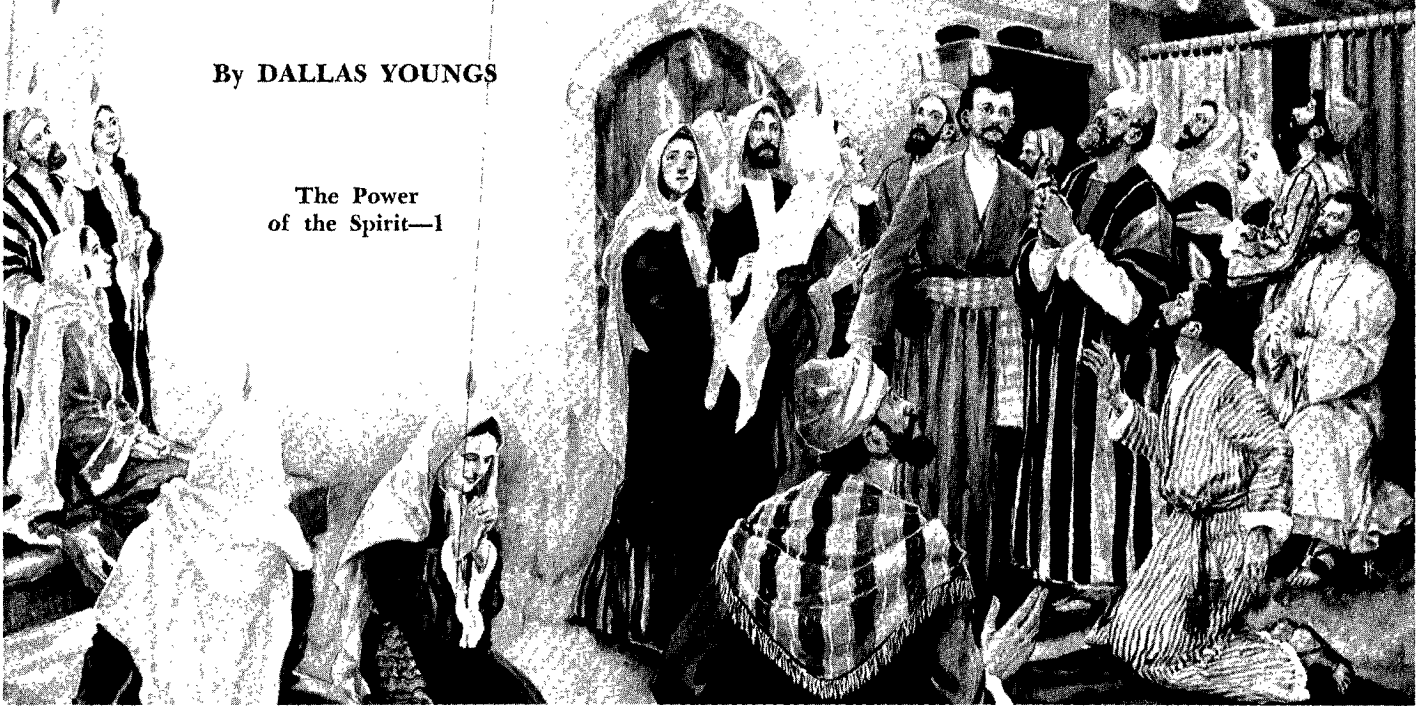
Then, of course, there are your friends, your neighbors, your business associates, and a host of other potential candidates for the kingdom for whom you could work and pray. Passing out literature, giving Bible studies, conducting cottage meetings, holding lay efforts—all these activities offer fruitful fields of service for those who truly believe that the coming of Jesus is near.

Yours for greater soul winning,

# THE PROMISE OF POWER

By DALLAS YOUNGS

The Power  
of the Spirit—1



COPYRIGHT © 1957 BY THE REVIEW AND HERALD

HERBERT RUDEEN, ARTIST

**W**E THINK of power in terms of a rocket launched from Cape Kennedy with a great belch of fire, or of a mighty hurricane leaving in its path only destruction, or of the annihilating explosion of a hydrogen bomb. But none of these, powerful though they are, can compare with the power of the Holy Spirit, whom Christ promised to send following His ascension:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The promise of the Father was power in the form of the Holy Spirit. Jesus had given the twelve a tremendous job, worldwide in scope. They were to bear witness of Him, of His divinity as well as of His life, death, and resurrection. They were to proclaim the merits of His atoning sacrifice and the promise of His return in power and glory.

The disciples were to remain in Jerusalem until they received that power. They were not told to travel to Samaria or to go fishing in Galilee. They were not even to begin evangelistic meetings at Sychar or Capernaum. Jerusalem was the city where the Son of God had been crucified but rose again. Thus, Jerusalem was the point for launching the gospel.

Jesus had called a small group of unlettered fishermen and common workmen, and upon them laid the task of witnessing. But they were not to act of themselves. They were to wait in Jerusalem until they received the power of the Holy Spirit, who would witness through them.

## The Disciples' Weaknesses

Although the disciples had been closely associated with Jesus for more than three years, even at His ascension they did not have the ability to bear satisfactory witness of their Lord and His sacrifice. They had definite weaknesses, including a lack of determination: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." A little before He spoke those words He had "found them asleep again: for their eyes were heavy" (Matt. 26:41, 43).

This occurred at the time of Jesus' supreme agony in the Garden. How He longed for human companionship, a word of encouragement from one who understood His burden! His enemies even then were plotting His death, but His disciples were fast asleep. It was prophesied by Isaiah: "I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3).

Another weakness manifest in the disciples was a lack of courage. When Jesus was arrested in the Garden, they

did not stand by Him. In fact, "all the disciples forsook him, and fled" (Matt. 26:56). Peter, who had declared that he would go with Jesus to prison and death, was the most cowardly of them all. Not only did he flee with the others, he even denied his Lord with an oath.

Peter needed the grace and power of the Holy Spirit in his life. We need them today. But for the power of the Spirit of God we all would be like Peter, fleeing and denying our Lord. Witness the courage of this same man (and all the disciples) a few weeks later at Pentecost, when they accused the murderers of Jesus of their dastardly deed.

A third lack of the disciples was their failure to comprehend Christ's plan and purpose. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom of Israel?" (Acts 1:6). Without the aid of the Spirit, the ways of the Lord seemed mysterious.

Many New Testament events were foretold in the Old Testament. This is true of the outpouring of power on the day of Pentecost. "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed" (Isa. 44:3). "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old

men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). Near the close of His ministry Christ reaffirmed the promise to send the Holy Spirit (see John 14:16, 23-26; 16:7-15).

### The Apostles Received Power

At Pentecost the disciples received power to aid them in five specific areas.

1. They received power to remain faithful. They stood up against the authority of Rome and the Jewish council, declaring: "We ought to obey God rather than men" (Acts 5:29).

2. They received power from the Holy Spirit to endure persecution, and rejoiced that they were counted worthy to suffer for Christ's sake. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (verse 41).

3. They received power for witnessing. They testified with great power and were especially persuasive when discussing the resurrection. Finally the priests reprimanded them, "Ye have filled Jerusalem with your doctrine" (verse 28).

4. By the Holy Spirit's power they understood the significance of Christ's sacrifice. Things mysterious to them before Pentecost became crystal clear.

5. Under the Spirit's guidance they were strengthened to establish the infant church. They were the foundation on which Christ built His church, with "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

We, too, stand in pre-Pentecost need. What the disciples needed in order to launch the Christian Era is the very power we need to finish the work. As they needed the power of the Holy Spirit, and were impotent without it, so do we. This power is available to us today.

"The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. . . . If all were willing, all would be filled with the Spirit."—*The Acts of the Apostles*, p. 50.

We need the Spirit to control our daily lives and to help us in our soul-winning efforts. Why do we hesitate to seek and pray most earnestly for a portion of the superabundance of the power promised?

(Continued next week)

# The Wayside Pulpit

By HARRY M. TIPPETT

"My times are in thy hand" (Psalm 31:15).

Lillian Dickson, whose ministry to the lepers and refugee children of Taiwan is written large in the annals of modern missions, was trying to catch up with her correspondence at the Mustard Seed Mission one cold, rainy morning when an attendant announced a visitor. Annoyed by many interruptions that morning, she was tempted to send the caller away. But something spoke to her heart of which she often reminded herself—that many of the wonderful ministries of Jesus came about at times when He was interrupted.

"Show him in," she said, smiling.

The caller was a Taipei businessman whom she had not seen before. After mutual greetings he said, "I have a big building on Chungking Road that I'm not using. I've heard of your work and want you to have it."

Mrs. Dickson saw in the offer a marvelous answer to prayer for larger quarters near the city, especially a central office location. Here was the providential response, not only an office but areas for other pressing needs, all wrapped up in a key to a building free of rent. Her simple faith was that if God would supply a \$2 need, would He not as readily provide for a \$200 or a \$1,000 need?

This remarkable woman's observation about the blessings of life's interruptions deserves deeper contemplation. What a wonderful interruption it was that night on a Judean hillside when, through the inquiry of Nicodemus, John 3:16 flashed on the con-

sciousness of a world in sin. What a joyful interruption it was when a funeral procession out of the city of Nain met the Master in the way, and weeping was turned into rejoicing. Marvelous, too, was the interruption to a sermon on the hillside by the arrival of a mealtime for which there was inadequate provision. But Jesus turned from deep concerns of spiritual moment to things of common need, and one of the most amazing of His miracles took place—the feeding of the five thousand.

Moses' journey was halted by a burning bush, Paul's course was changed by a heavenly vision, Luther's toilsome climb up the *Scala Sancta* of Rome was interrupted with the inaudible conviction, "The just shall live by faith." How poor the world would have been if these servants of God had not heeded the divine diversion in the midst of their common pursuits.

Let us bring the lesson down to where we are. Who has not had interruptions to his plans that turned out to be astonishing blessings? Perhaps it was only a telephone call, a knock on the door, a letter in the mail, or in larger consequence a sudden reversal of fortune, a siege of illness, a sudden necessity—and time proved them all to have been Heaven's opportunities in disguise.

"Whate'er events betide,  
Thy will they all perform;  
Safe in Thy breast my head I hide,  
Nor fear the coming storm."

"Let good or ill befall,  
It must be good for me,  
Secure of having Thee in all,  
Of having all in Thee."

## Peace, Be Still

By BERT ROSCOE KING

Have you ever heard the story  
That was told in Galilee?  
'Twas the story of a vessel  
Out upon a raging sea.  
As the winds poured out their fury,  
And the billows dashed and raved,  
Those aboard this fateful vessel  
Lost all hope of being saved.

There was One who stood among them  
Who was called the Son of man,  
He who later died on Calvary  
With the nailprints in His hand.

When He spoke, the winds ceased blowing,  
Waves stopped tossing by His will.  
Wind and wave obeyed His mandate  
When He told them, "Peace, be still."

Now another storm is raging  
Out on life's tempestuous sea;  
Winds of hatred, waves of vengeance,  
Madly rush their destiny.  
Lord, O Lord, I humbly ask Thee,  
Should it be Thy precious will,  
Calm this human sea so stormy;  
Tell them, Jesus, "Peace, be still."

**H**ISTORY has been summarized as the conflict between truth and error that has waged through the ages—

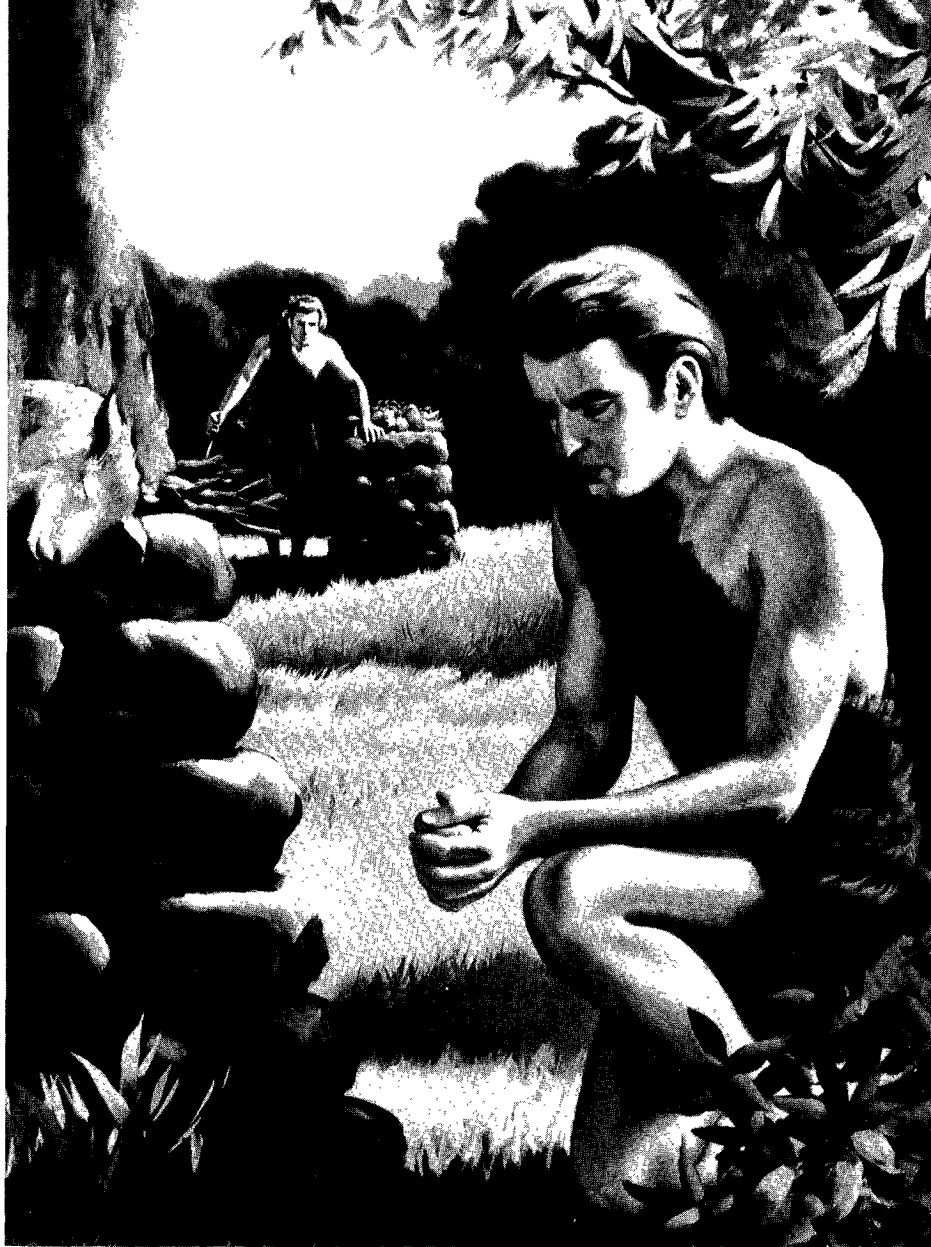
“Truth forever on the scaffold,  
Wrong forever on the throne,—  
Yet that scaffold sways the future,  
And, behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above His own.”

In the field of religion the conflict has been justification by works versus justification by faith, or righteousness by works versus righteousness by faith. This issue appeared first in the Garden of Eden when Adam and Eve sinned. Before they disobeyed God they had no need of material clothing. The Lord placed a robe of light about them—a symbol of His own righteousness. When they sinned, this robe of light vanished. Then they sewed fig leaves together, and made their own covering. We may think of this as representing man's own efforts to justify himself. According to *Christ's Object Lessons*, pages 318, 319, the fig-leaf garment represents justification by works.

Then the Lord made “coats of skins, and clothed them” (Gen. 3:21). These skins were a constant reminder of the lost robe of light. Also, they taught the vital lesson that restoration and salvation could come only through a vicarious death, the death of the Son of God, and their acceptance of it by faith.

This issue of justification by works versus justification by faith was defined more sharply when the world's first two young men came to the gate of Eden to worship God. They were acquainted with the provisions God had made for their salvation. They knew that their offerings on the altar were an expression of their faith in the coming Saviour and of their dependence upon Him for pardon and righteousness. They were to express their faith in the promised atonement through the sacrifice of the Lamb of God.

Abel presented a firstling of his flock in sacrifice, in accordance with the Lord's directions. “And the Lord had respect unto Abel and to his offering.” Fire flashed from heaven and consumed the sacrifice. His sins were forgiven. He was accepted of God. His faith was counted for righteousness. He was justified before God. Thus it is written: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous”



COPYRIGHT © 1953 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

## THE TRANSCENDENT

(Heb. 11:4). This was justification by faith.

Cain disregarded the Lord's instructions. He presented his own fruits, the products of *his* labor. He came, as it were, trusting in his own merits. His offering was an exhibit of seeking justification by one's own works. The Lord did not, and could not, accept such worship. Cain stood condemned. “The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain.”—*Selected Messages*, book 1, p. 364.

This was the beginning of Satan's counterfeit system of worship. Every false religion that has arisen has been

based largely on the same principle—that man can earn salvation by his own efforts. (See *The Desire of Ages*, p. 36; *Patriarchs and Prophets*, p. 73.)

Back there in the long ago it was demonstrated that the true way of God is the way of justification by faith, and the false way is the way of attempted justification by works.

All of God's efforts in man's behalf as portrayed in the Bible, from the beginning to the end, are focused on leading him into full justification and eternal salvation. For 1,500 years, from the Exodus to the crucifixion, the service of God centered in the sanctuary erected in the wilderness by



Moses, and later in the Temple at Jerusalem. This sanctuary revealed God's way. "Thy way, O God, is in the sanctuary" (Ps. 77:13). God's way in the sanctuary was the way of justification by faith.

The ever-burning seven lamps of the golden candlestick prefigured Jesus Christ, the everlasting light of the world, the One who shines into the heart of the justified person "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Aside from Him there is no light to guide any man to salvation.

The altar of perpetual incense before the veil of the Most Holy Place pointed to the merits and intercession of Christ and to His perfect righteousness. It typified the fact that there is no acceptance with God, except as one becomes a partaker of His righteousness. Sinful man can be righteous only as, by faith, he shares in the free gift of Christ's perfect righteousness.

The altar of continual atonement before the holy place showed man's need of constant dependence upon the blood of Christ. The mercy seat over the ark of the covenant in the Most Holy Place prefigured Christ as man's source of mercy, whose sprinkled blood speaks pardon, justification, and sanctification. The heart of the sanctuary service was the light of justification streaming from the Lamb of God as man's Surety, Substitute, Justifier, and Sanctifier.

The theme of the Old Testament prophets in relation to Christ's first advent was justification through Him

gressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (verses 5, 6).

#### In the Time of Christ

When Jesus came to earth at His first advent, the religion of the Jews had deteriorated into one of justification by works. They thought they could earn salvation by meticulously obeying hundreds of rules and regulations. Some of these were in the law of Moses, but many of them had been devised by their own uninspired teachers. Jesus met this situation by presenting justification by faith. He designed to restore a knowledge of true religion based on righteousness by faith.

The divine message, or gospel, which He committed to His apostles and their successors was centered on justification through the cross. Their

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Paul's sermon in the synagogue at Antioch reached its climax in justification by faith. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (chap. 13:38, 39).

Justification is the transcendent theme of all the Scriptures, from the first promise of salvation in Genesis 3:15 to the benediction in the last verse of the last chapter of the last book—"The grace of our Lord Jesus Christ be with you all" (Rev. 22:21). The Bible assures us that our hope of having a part in the heavenly inheritance depends upon our entering into the experience of justification, or righteousness by faith (Rom. 4:13, 16).

Justification by faith reveals the love and grace of God. Paul closes his presentation of justification in Romans with this climax:

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (chap. 8:33-39).

*(Continued next week)*

## Rescued

By ELLEN F. KENNEDY

A lamb was stolen—  
Poor, wee, helpless thing,  
Alone, in faith, the shepherd boy of old  
Faced both the lion and the bear,  
And from between their cruel teeth  
Returned the quiv'ring creature  
to the fold.

And we were stolen—  
Far from shelter warm:  
In sin, bewildered, wounded men.  
But One there was, who, giving life itself,  
Met the usurper face to face  
That He might bring us back  
to God again.

## THEME

By J. L. SHULER

for every believing and repentant soul. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). The "Spirit of Christ" in them was a foregleam of the grace potential in Christ's gospel of justification (1 Peter 1:10, 11). Paul declared that the law and the prophets of the Old Testament bore witness to God's way of justification effective through faith in Christ (Rom. 3:21-23). Israel had ample opportunity to know and accept the gospel of salvation (Heb. 4:2).

This lofty theme reached the peak of prophetic presentation in Isaiah 53: "He was wounded for our trans-

message was Christ and Him crucified—justification by faith. Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). "We preach Christ crucified" (chap. 1:23).

It could not be otherwise, because the only true religion is based on justification by faith. "Other foundation can no man lay than that is laid, which is Jesus Christ" (chap. 3:11). There is no other gospel but the gospel of justification by faith, with the cross in the center.

The grand climax of Peter's sermon on the day of Pentecost, which won three thousand souls, was justification by faith. Peter said, "Repent,



Mrs. E. G. White with her nurse.

## Ellen G. White As a Neighbor

By ERNEST LLOYD

SISTER WHITE wrote and preached much regarding our duties and privileges as neighbors. Did she practice what she preached? Yes, she did, even in her old age. She was always interested in her neighbors, and never hesitated to become involved if she could help someone.

She had a good knowledge of cloth, for instance, and was a careful buyer. She was a real help to mothers in making clothes for their children. She sometimes bought remnants for the poor, and helped mothers make up good things for their families. She kept informed about her neighbors during the years she spent at Elmhaven—1900 to 1915.

Perhaps two or three times a week she would have a buggy ride after breakfast, going out with her long-time companion, Sarah McEnterfer, who did the driving. The rides were not aimless. Sister White enjoyed calling at a home where some mother was ill and needed help or to see a sick child or at a household in need of food. She would take along some reading matter or some flowers from her garden.

She liked to talk with the neighbors, and would often direct the conversation to coming events and mention the Lord Jesus and His coming kingdom of peace and righteousness. Small wonder that many of these neighbors came to her funeral service on the lawn at Elmhaven on July 16, 1915. Some of them were not Adventists. They passed through the parlor where the casket rested, and later remarked that they wanted once more to see the "little old lady" who had come to their homes and talked about Jesus and the heavenly home He had gone to prepare for His faithful people. Yes, Ellen G. White was a good neighbor, a fine example for us today.

## A Story FOR THE YOUNGER SET

### No Place to Hide

By ENID SPARKS

THE MARCH WIND had melted the winter snow and left lots of mud puddles, and mother had told Bennie he could play outdoors if he put on his galoshes. "I will, Mother!" Bennie promised happily.

Bennie kept his promise too. But before he was outside very long, Bennie did something he knew he shouldn't have done.

Bennie's sister, Glenda, had left her tricycle on the front walk. Bennie saw it when he bounced his ball around the house.

"I'll go for a ride on Glenda's trike, Bennie thought. She won't care.

Bennie rode the tricycle down the walk to the gate and back. But it was such a short distance that he didn't feel he had had much of a ride.

"I'll ride across the yard," Bennie decided. "It looks dry enough."

But the yard wasn't dry at all. Before very long Bennie had splashed mud all over Glenda's pretty red and white tricycle. Oh, what a sight it was!

When daddy came home Bennie's puppy ran to meet him. But there was no Bennie. Daddy looked all around the yard. Then he saw Bennie under the steps. "Why are you sitting under there?" he asked. "You know mother has lunch ready."

Bennie choked back a sob. He did know it was lunchtime, and he was very hungry. But how could he tell daddy why he was hiding?

Daddy knew Bennie had done something he shouldn't have done. He held out his hand. "Come on out, son," he said softly. "Whatever is the matter, Jesus already knows about it. So why don't you tell me too?"

Bennie blinked so fast he blinked away his tears. Jesus did know that he had ridden Glenda's tricycle through the mud! He couldn't hide from Jesus at all. He hadn't stopped to think about that before.

"It's Glenda's tricycle," Bennie suddenly told daddy. "I rode it through the mud. It isn't pretty any more."

Daddy nodded and looked at the tricycle. "No, I guess it isn't pretty right now," he agreed. "But after lunch I'll show you how we can make it pretty again."

Bennie felt better right away. Oh, how good lunch tasted! Then, before daddy had to go back to work he went to the garage and got the garden hose. He fastened it to the water faucet and turned the hose on Glenda's tricycle. He let Bennie hold the hose, and the water sprayed all over the tricycle. In a few seconds the pretty red and white tricycle was clean and pretty again.

"Oh, Daddy, how nice it looks!" cried Bennie. "I guess I should have told you about the tricycle instead of hiding, shouldn't I?"

"Yes," answered daddy. "Hiding never does any good, because we really aren't hiding at all. There's no place to hide from Jesus. He knows all about the things we do. And even if we try to hide them from other people, sometime they will be found out. It is always best to tell about wrongs we have done, and try to make them right again. Then we must try harder not to do the same wrong all over again."

Bennie nodded. "I won't ever ride Glenda's tricycle in the mud again," he promised. "And I won't ever hide again, either!"

## The Result of FAITHFULNESS

By MRS. C. G. KARI

TWO years ago I was baptized into the Seventh-day Adventist Church. My only source of income was Rs. 40 (U.S. \$8.40) a month from rent we received. My husband and I experienced untold difficulties in securing the mere necessities of life. Accepting the faith also brought opposition.

Pastor G. P. Rajadas explained the tithe to us, and we were faithful in paying tithe. Miraculously, the threat of starvation disappeared from our home. The collection of rent came regularly. Old tenants left, and new ones came offering us more. Our Christian experience began to flourish also.

The pastor encouraged me to take up literature evangelism. This was a real adventure. With the approval of the committee, the pastor gave me a start. In three days I realized Rs. 300 (\$63) in a remote village. This was a surprise to me. I was delighted to give more tithe and offerings to the Lord. The committee has now granted me a permanent license as a literature evangelist.

My 14-year-old son stood first in his class and received Rs. 60 (\$12.60) as a prize. He followed my example by paying tithe on this amount, without even consulting me.

I am doing my best to witness for the Lord, and wonderful results are coming. Our neighbors wonder why we enjoy spiritual and material prosperity. I say it came about after we started our new Christian life.

Yes, the Lord has fulfilled His promise. He opened the windows of heaven and poured out His abundant blessings on us.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## The Talent of Speech—5

**C**HURCH." What a lovely word!

What comes to your mind when you hear the word?

A place of worship? of song, prayer, and praise?

Or a place where one comes to sit and listen, and then to mock or criticize?

My dictionary states that a church is "a body or organization of religious believers" and that a "churchman" or a "churchwoman" is "a member of a church."

Good! But do we as church members back up those in responsible positions, or do we indulge in a little "backbiting" now and then?

"Reverence should be shown for God's representatives. . . . 'In the respect shown to them He is honored.'"  
—*Child Guidance*, p. 544.

Among the animals of the wild the



"That was an excellent program you presented last Sabbath, pastor!"

HAROLD M. LAMBERT

# In the House of Worship

By PATSY MURDOCH

oldest male is often considered the leader—until a younger male comes along who can prove himself champion. In the wild great respect is shown the leader.

In God's work the oldest is not often the leader, be he minister or teacher, but the same respect should be shown him or her. The ministers, the Sabbath school superintendents, the laymen, and others in like positions are human. They like to be appreciated. The word of appreciation or of thanks is treasured.

"There are churches in which the spirituality has been almost killed, because the spirit of backbiting has been allowed to enter."—*Ibid.*, p. 551.

I once talked on the telephone with a woman who said that her family, as she grew up, had been poor. Their Sabbath clothes were clean, but not

much different from their other clothing. Their shoes were polished to a shine, but were old and worn. But instead of the happy Sabbath day of worship, she recalls the sting of laughter that greeted them at church each week!

This woman is no longer a church member! I'm sure this is a rare thing, but something like it happens often enough to warrant our attention.

"Remember that if you speak cross words to fellow church members, you would speak the same kind of words in heaven, were you permitted to enter there."—*Ibid.*

Solemn thought!

Not long ago there was an article in the *Sabbath School Worker* on being friendly in our Sabbath schools, in which the writer told of a woman who was "welcomed" to church with

the words, "I don't like your hat!" The woman, who was the mother of the Sabbath school superintendent, didn't enter that church again for many, many years!

I'm sure we can all think of times when a fellow church member has said or done something that hurt our feelings. Doubtless we all regret having said or done things that hurt others. In contrast we remember the smile of pleasure on the face of one who did well and was told so, or the times we ourselves have been complimented.

Christ would not permit the moneychangers in the Temple because it was a holy place. He was always reverent and kindly in action and speech. Should not all Christian parents follow His example?

(Concluded)

## Out of the Mouth of Babes

### "Jesus Is Coming Again!"

Each morning I sit down with my two little boys to study the Sabbath school lesson. Roger is four years old, and Chrisy is three. When daddy has gone to work, and the three sisters to school, we have a quiet, happy time together.

The Sabbath school lesson for the week had been about the fall of man. It took careful explaining on my part to help them understand the meaning of the lesson. The pictures showing the lamb that was slain for a burnt offering and the one of Jesus on the cross made a deep impression on their minds.

Friday afternoon, before Sabbath, daddy was bathing Roger and they were singing together, "Lift up the trumpet, and loud let it ring: Jesus is coming again!" Little Chrisy started singing it too, marching as he sang, "Jesus is coming again! Coming in glory, the Lamb that was slain."

I was busy in the kitchen. After a while Chrisy stopped, looked up at me, and said with pathos, "'The Lamb that was slain,' that was Jesus! He died on the cross." After my tearful assurance that that was true he went on marching and singing, "Jesus is coming again!"

MRS. CARL HARTJE

## The Good Samaritan

By ESTHER LAUSTEN

THE DAY was hot and humid. Flies buzzed on the screen, singing a duet with the fan. Mother was rocking the baby. She glanced about at the dishes still in the sink, the heaps of soiled clothes waiting to be put in the washer, the little fuzz balls of dust in every corner. Even yesterday's ironing wasn't finished. She had so much to do, but baby wouldn't stop crying.

If only mother didn't live so far away, she thought. Her nerves were wearing thin, but at times like this mothers must have patience and love.

She winced as she heard a window bang shut and the voice of her neighbor on the right, drift over to her. "That kid is howling again! It's enough to drive one mad."

Mother shifted the baby's position and started to hum softly. "Oh, if only he'd go to sleep!" The neighbor to the left was sitting on her front porch talking to a friend. Mother saw her put her fingers in her ears and nod toward the noisy house. She sighed.

The neighbor was saying, "Young mothers just don't take care of their

babies like we did in the old days. We would never sit around and let it cry all day like that. He's probably just spoiled and needs a good spanking!"

Across the street a spry little neighbor with gray hair placed a piece of wax paper over a bowl. With it she tripped gaily through the door.

"Here is some of the frozen pudding I made this morning. It'll taste good to your husband on a hot day like this, and it'll save you a little time preparing dinner. I know that you're busy. Now, wouldn't you like me to take that baby? I have all after-

noon, with not a thing to do but rock. Young mothers need some relief, and a chance to relax once in a while. Go ahead and do your work. When you're through, dash uptown for a while if you want to. Don't worry! Baby and I will get along just fine. I've raised enough of them."

Mother smiled through her tears as she handed the baby to the neighbor and began to tackle the work. As she dunked dishes into the hot, foamy suds, she looked up at the clear blue sky and whispered, "That neighbor must be the 'good Samaritan'!"

## The art of living

By MIRIAM WOOD

*when you're Young*

THIS "What's the use of going on with my education when the whole world seems to have a massive sword of Damocles hanging over it? What's the use of anything? When everything may be thrown into chaos at any moment, standards and ideals and self-discipline and morality are pretty meaningless—aren't they?"

Questions like these are being asked by young people everywhere—in current literature, in private discussions, in high school and college "buzz sessions," in family dialogs (sometimes known as "straightening out son/daughter"), and also in letters which come to my desk (an imaginary desk, since my writing is done here, there, and everywhere).

Wiser people than I are endeavoring to formulate acceptable answers; nonetheless, there's no reason, I suppose, why I shouldn't make a few observations. To me it seems that the reasons given for "throwing everything overboard" are the exact reasons for securing all the cargo and keeping every last item securely on board the fragile ship of your life. Come high water or its commonly described opposite, you're going to need just those precise qualities which at times seem both onerous and burdensome. Surely only a few moments of logical, concentrated thought will make it glaringly clear that in eras of placidity and peace, a noncommitted person can slide along in comfort. In fact, it's quite likely that no one will know the difference, because occasions probably won't arise in which he'll have to stand tall and declare himself.

Look at it this way: In a cataclysm such as an atomic bomb would create, whom among your friends would you choose to (a) suffer the first terrors with, and (b) spend weeks or months with in an underground shelter? I'm completely serious. Having contemplated this grim mental picture in all its horror, I can state

flatly that I certainly and devoutly hope never to experience it at all! But if I must, my hope is equally devout that the people with me will be those who've been disciplined, goal-directed, moral, honest, and true to a set of convictions right up until the moment of—whatever it is. Because I'm pretty well convinced—in fact, I'm entirely convinced—that people aren't suddenly brave, or suddenly good, or suddenly purposeful, or suddenly spineless, or suddenly immoral—they're not suddenly anything. Day by day—that's how it's done, for good or for evil.

To sum it up then, I'd say that if you knew your life would end tomorrow—and it may for any of us—I can't imagine a person created in God's image wishing to place himself as far as possible from that image. If what you're doing with your life is meaningful and purposeful, there's absolutely no reason to make even one single change because of uncertainties dealing with war, social upheaval, or the like. Precisely because of these *uncertainties*, you need *certainty*. And you can achieve this only through an even more careful construction of your life, in both its religious and temporal aspects.

Regardless of what you may have read in much of current and corrupt "literature," there is absolutely nothing to the "eat, drink, and be merry today, for tomorrow we die" philosophy. If there were, the people trying to "sell" it to you would be positively delirious with joy. But they aren't. They're hopeless, suicidal, depraved, full of self-loathing.

During Creation week God structured this world very carefully. To leave it "without form" was completely outside His plan and His nature. Knowing all that would happen to it as the result of the Fall, He still perfected every detail, as though it would stay that way forever.

Can you presume to do less with your life, regardless of an uncertain future?



# From the Editors



## A FANTASTIC PROPOSAL

Of all the sensational statements made in recent times by "ecumaniacs" surely the one made on June 4 by C. Kilmer Myers, bishop of the Episcopal diocese of California, stands near the top. Preaching in San Francisco's Grace Cathedral, Bishop Myers declared that Pope Paul VI should "carve out a new role for the Papacy in the modern world," and that Protestants and Anglicans should "acknowledge him as the chief pastor of the Christian family and . . . joyfully acclaim him as the Holy Father in God of the universal church." He believes that we need the Pope because in this perilous age we need "one symbolically potent bishop to give expression to the Word of the Lord for our day."

We do not wish to give this statement more publicity than it deserves, but neither do we think we should ignore it. It is another straw in the ecumenical wind indicating that today's religious climate is a far cry from what it was only a few short years ago.

Not surprisingly, many fellow Episcopalians and other Protestants were less than enthusiastic over Bishop Myers' suggestion. The *Christian Century* editorialized: "On several counts this is a fantastic and fruitless proposal—unless, as is most unlikely, the pope were to cancel the whole hierarchical system and reduce himself to the role of a powerless monarch in a democratic state, subject to periodic re-election or dismissal by the people."

The editorial went on to say that Bishop Myers "surely . . . knows that the one thing most Protestants do not want is representation by one finite, fallible person who claims to be Supreme Pontiff and in a unique sense the Vicar of Christ." It suggested that those Protestants who want a supreme religious authority of this kind can "easily satisfy that desire by becoming members of the Roman Catholic Church." It pointed to the fact that even many Catholics are ignoring the Pope as their spokesman on such issues as birth control and the war in Vietnam. "When Roman Catholics take seriously in all moral disputes the pope's claim to be their spokesman, that will be time enough for Protestants and Anglicans to consider whether they want to do likewise."

With restrained sarcasm the editorial says: "Perhaps on the Sunday this sermon was preached, San Francisco's diurnal fog did not as usual roll back to the sea. But nothing will come from this proposal."

## Gulf No Longer Formidable

Perhaps the *Century* is right in saying that "nothing will come from this proposal," but students of Bible prophecy recognize that the very fact that the proposal was made is significant. It is another indication that the gulf that has separated Protestants and Roman Catholics is no longer formidable. Indeed, it is so small that Protestants of the United States, taking the initiative, will soon be able to "reach over the abyss to clasp hands with the Roman power" (*The Great Controversy*, p. 588). This act, though filled with promise for "the conversion of the world, and the ushering in of the long-expected millennium" (*ibid.*, p. 589), will produce results identical with those in the past when the church has been in a commanding position of power—the external forms of religion will receive exaggerated emphasis, liberty of conscience will no longer be respected, and dissenters will be persecuted.

Each new day brings additional signs that point to the soon return of our Lord. "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33).  
K. H. W.

## "INSPIRED LIKE THE PROPHETS"—1

Readers of *The New English Bible* have been surprised to find that one of the key Seventh-day Adventist texts, "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10), appears in a vastly altered, indeed, unrecognizable, form. The new translation reads, "Those who bear testimony to Jesus are inspired like the prophets." \*

Is there any warrant for such a rendering? Can the Greek be understood in this way? Is one of the key texts we use as evidence for the existence of the gift of prophecy in the remnant church of shaky validity? Lest we keep you in suspense over the answer to this last vital and far-reaching question, we immediately answer with an unhesitating No. However, we feel that we should evaluate the translation problem involved. We begin by discussing certain principles of Bible translation.

## Translation a Difficult Art

Having translated considerable portions of the Sacred Text, we can assure you that translation is a difficult art. There is vastly more involved than the substitution of English words for the corresponding Hebrew or Greek words. A literal rendering, which is what such a method would produce, would be not only highly artificial, but frequently misleading and even at times erroneous. The reason for this is that languages differ widely in their grammar, syntax, and idiom. Consequently, translators feel that it is their duty above all to convey the meaning of a passage as best they can understand it, even if they must depart from the precise wording of the original text.

However, many translators feel that they ought not to depart from the wording of the original any more than necessary. To this group belong the translators of the King James Version. Yet even they departed frequently from a strictly literal rendering. For example, the expression "God forbid," occurring 15 times in the New Testament (Luke 20:16; Rom. 3:4, 6, 31; etc.), is the rendering of the Greek *mē genoito*, literally, "may it not be," or "may it not happen." Since this literal rendering would not convey to the English reader nearly the force of the strong negative wish that the Greek *mē genoito* conveys to the Greek reader, the translators substituted the forceful English idiom, "God forbid." This translation has been accepted through the years even though admittedly there is no word for "God" in the Greek phrase.

An example from the Old Testament is the expression "God save the king," occurring five times (1 Sam. 10:24; 2 Sam. 16:16; etc.). Here the Hebrew reads literally, "May the king live." There is no word for God in the Hebrew. But where at coronations the Hebrews would say "May the king live," the English would say "God save the king." Hence the translators of the King James Version felt free

\* *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.

to depart from the literal and substitute in its place a corresponding English idiom.

We have cited these examples, and we could give many more, to show that translators at times justifiably feel constrained to depart from a strictly literal rendering. They should not be condemned for doing so, although we may wish to differ with them at times as to the proper interpretative rendering.

However, the less that translators feel bound to a comparatively literal translation, the greater the danger that the translators' ideas will be intruded into the Sacred Text. There are, for example, a large number of passages in the Greek or Hebrew that are capable of more than one translation, all of which may be in harmony with Scripture teachings generally. Under such circumstances no one can say with dogmatic certainty which of several meanings the author was intending to convey. If the translator supplies a reading with only one possible meaning, he may actually not be passing on the thought of the writer at all. This, we believe, is the problem in *The New English Bible* rendering of Revelation 19:10, as we shall later show. It would be safer in such cases for the translator to reproduce the ambiguity in the translation and thus allow the reader to make his own selection. On the other hand, the carrying over of the ambiguity may result in such obscurity that the reader may again be deprived of the author's meaning. In such an event the translator may prefer to run the risk of possibly missing the author's meaning and may assign only a single meaning to the passage, and thus, at least, make sense out of the passage.

Lest anyone become unduly alarmed at translation problems and feel that he may be cheated by the translator out of learning the true message of God, we add at this point that God has seen to it that His message in the Bible has been given to men in such varied ways and by such varied authors that its integrity has been preserved. Even if a translator should miss the meaning in one text, the same truth will have been revealed elsewhere in passages that are clearly understood.

#### Translators' Errors Probable

Admitting the probability of translators' errors, Ellen G. White remarked:

"Some look at us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth."—*Selected Messages*, book 1, p. 16.

She went even further and admitted that "when copies

of it [the Bible] were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition."—*Early Writings*, pp. 220, 221.

In spite of this tampering with the Sacred Word, she added, "But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Ibid.*, p. 221.

We may have strong confidence therefore in the Written Word, even as it has come to us through the translators' hands. Next week we will apply the principles discussed above to an interpretation of Revelation 19:10.

D. F. N.

(Continued next week)

## KNOWN AND UNKNOWN

A special medal ought to be awarded to an unnamed Hollywood postal clerk who handled a letter from Stockholm, Sweden, addressed simply: "Miss Greta Garbo, Hollywood, California." He stamped the letter "Unknown in the U.S.A." and returned it to the sender.

We have often noted how readily the guests on TV quiz programs answer questions about entertainment personalities, yet how slow they are in identifying Biblical or religious personalities. We can't help applauding the postal clerk for what he didn't know. The world would suffer little if the activities and attitudes of the entire corps of entertainers were suddenly buried from view and forgotten.

The average person can name more singers, actors, comedians, and professional sports figures than national heroes, historical figures, and scholars. Yet which group has contributed most to human welfare and the advance of civilization? Another group—heroes of faith—are virtually unremembered.

An academy dean of boys once told us what he thought to be a most important element in the training of youth. We should turn the eyes of our young people, he said, away from themselves and their own age group, and encourage them to find in the lives of successful men and women examples of virtue and nobility. We should not recommend by conversation or behavior the standards of those who pander to the tastes of the drifting throngs, but direct the eyes of our youth to men and women who have faced life's obstacles and cleared them.

This educator did not mean that the life and work of Jesus Christ are to be neglected, but he recognized that young people may at first need to see Christian principles

## The Soul of a Child

The soul of a child is the loveliest flower  
That grows in the garden of God.  
Its climb is from weakness to knowledge and power,  
To the sky from the clay and the clod.  
To beauty and sweetness it grows under care;  
Neglected, 'tis ragged and wild.  
'Tis a plant that is tender, but wondrously rare,  
The sweet, wistful soul of a child.

Be tender, O gardener, and give it its share  
Of food and of warmth and of light;  
And let it not lack for the painstaking care  
To protect it from frost and from blight.  
A glad day will come when its bloom shall unfold;  
It will seem that an angel has smiled,  
Reflecting a beauty and sweetness untold  
In the sensitive soul of a child.

—Author Unknown

displayed in a setting with which they are familiar. This concept is certainly in harmony with the suggestion of Ellen G. White: "Help those who have erred, by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope." —*The Ministry of Healing*, pp. 494, 495. The value of sharing experiences is also stressed in *Evangelism*, pages 485, 486.

The temptations of Satan are a great deal like letters addressed to certain human frailties, such as, "Jealousy, c/o James Adventist." The virtuous person, in a firm hand, writes across that temptation: "Not known at this address"! But if James Adventist has made a specialty of dwelling on portrayals of jealousy—so common on both

the movie screen and the TV screen—he will not be able to rebuff the temptation, for surely jealousy is known at his address. Just so, sin of all kinds finds an opening, enters, abides, and destroys.

The knowledge of both good and evil is ever with us, but we need not dwell on the evil. Let us declare: I have determined "not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Christ was Paul's priority. Every other topic, every other interest, took a subordinate position.

If we fix our eyes upon Christ and upon those who serve Him wholeheartedly, we will soon be known as those who are friends of Jesus. An inquiry about the Saviour, addressed to us, will reach its destination.

F. D. Y.

## LETTERS



### FOOD VIEWS

EDITORS: I have been reading the letters in the REVIEW regarding the "ham"-style dinners. In general, the advertisements are fine. Chicken- and beef-style names don't disturb me; but why imitate ham, which is pork? Pork, swine's flesh, is expressly forbidden in the Bible. Somehow, to me, Wham-ham and Adventism don't go together.

RUTH KONSCHUH

Lancaster, California

### SUPPORT FOR PRESENT SS LESSON PLAN

EDITORS: I have read many comments from people in the "letters" column about wanting the same Sabbath school lessons for all divisions, from cradle roll to adults. I can only assume these people have never worked in the younger divisions. I am a kindergarten leader and have spent quite a bit of money getting a supply of felt figures to use in the telling of the lesson. If the lessons were not on a cycle as they are, we'd go broke trying to buy the materials necessary for the lessons. I say, let's keep on the way things are.

MRS. G. ABEL

San Diego, Calif.

EDITORS: Re: One Sabbath school lesson for all. Personally I hope nothing is done to make this kind of change. We would be sacrificing much for the sake of expediency. I feel our educators have used much wisdom in establishing our present system.

Certainly no one would deny that the present system of presenting the Bible from Genesis to Revelation in order on a three-year cycle basis is the best method of giving small children through the primary age the basics of the plan of salvation. Any skipping around would leave them with less orderly knowledge—perhaps I should say an incomplete picture. Children need repetition. For instance, when they changed the cradle roll lesson to a one-year cycle I was disturbed—that was just too much work, I thought. But after taking one child through that lesson after the others had used the other method I can see wisdom in that too—it is written so that children around the age of two can

be reached much more effectively. While this may create a teaching problem in small Sabbath schools, I'd hate to see it abolished, because I feel it is profitable to the majority.

On the other hand, those of us who have spent most of our lives learning the basics need some real "meat" in our Sabbath school lessons, and I personally don't see how some of these lessons could be scaled down to provide much of anything suitable for the children under junior age. Neither would a "built-up" version of the primary lessons provide us adults with all we need.

In recent years much time has been spent at headquarters to provide Sabbath school leaders and teachers in the children's divisions with effective teaching aids. We have program themes and theme devices to go with every lesson on the primary and kindergarten level. This saves us hours of work. And the illustrative equipment can be used again every time the cycle is repeated. Leaders and teachers would have to dig and scratch to come up with anywhere near as effective a program if the lessons were changed, and in my opinion most of us don't have that kind of time and imagination. I believe it would result in a greatly weakened program—especially in smaller churches.

Being the mother of five children ranging in age from two to about 13, I realize the effort involved in getting so many through their lessons, but I think it is worth the time and effort. Parents and Sabbath school teachers should be willing to make this sacrifice and effort for the spiritual advancement of themselves as well as the children.

MARTHA FORD

Greenwich, N.Y.

EDITORS: We in the General Conference Sabbath School Department have read with interest the letters printed in these columns on the subject of uniform lessons for all children's divisions, or for the adults and part of the children. The problem of separate lessons in various divisions, particularly in larger families, is recognizable. This has not been overlooked in the decision of the department to provide special lessons for each of the age levels. It is also apparent that valid reasons may be advanced for having lessons uniform in topic. These reasons have been taken into consideration by those who plan the lessons.

The department has taken the position that the determining factor must be what is best for the individual Bible student at any given age, and not primarily what is the most expedient solution to the hurried

and harried situation in which most families find themselves. Admittedly there are some lofty, but simple, themes of the Bible which might be adapted to meet the interests and needs of individuals at almost any level of comprehension. It is also fairly obvious that other topics are deep and complex, and defy exploration in depth on the level of the child. One type constitutes the "milk" of the Word, suited to immature minds; the other is the "strong meat" of Bible truth with which adult minds ought properly to be challenged.

A bit of careful analysis reveals that at best the Sabbath school curriculum is limited and that we cannot hope, within the span of the children's divisions, to cover all vital Bible topics. It is felt that we must therefore try to select basic subjects that will give a balanced presentation of the Bible and that will be appropriate to the needs, interests, and comprehension of children at the various stages of their mental and spiritual development.

Youth and adults are thus free to go on much further in exploring the deep and wonderful truths of revelation. Experience, as reflected in widely accepted educational principles, indicates that an attempt to compromise in subject area or in methodology results in a lack of comprehension and an absence of relevancy, insofar as younger individuals are concerned, or a lack of worthy challenge, plus an absence of relevancy, insofar as adults are concerned. The Spirit of Prophecy writings refer to Christ's familiar admonition to feed the "lambs" first, then feed the sheep. It has not been brought to our attention that anywhere in either the Bible or the inspired commentary of the Spirit of Prophecy are we instructed to feed both lambs and sheep the identical food, except, of course, in the general sense that all must be Bible- and Christ-centered. In the Ellen G. White writings there are numerous references to the need for adapting Bible truth to meet the minds of children.

The department is working diligently to provide a balanced and thoroughgoing curriculum for Sabbath school instruction. We believe it would be against the best interests of all concerned to devote children's lessons to the miscellaneous topics of the adult lessons, which, although they are planned with a view to providing a balanced spiritual and intellectual diet, are not arranged in a sequenced pattern.

R. CURTIS BARGER  
Associate Secretary  
GC Sabbath School Department

# Philippine Work Expands in All Areas

"Within half a century the Philippines developed from an unentered country to a major home base for SDA missionary work."—*The SDA Encyclopedia*.

Seven thousand islands comprise the Philippine group, whose land area is 115,758 square miles, or slightly larger than the State of Arizona. Yet in this small area live 100,000 Seventh-day Adventists! In proportion to the population, this represents 1½ times as many SDA's per capita as in the U.S., and three times the number in Korea.

The Adventist message first entered the Philippines in 1905 when R. A. Caldwell left Australia to sell Spanish-language literature in Manila, capital of the islands. The first baptism was held in March, 1911; a church of 18 members was then organized.

From this small beginning 62 years ago the Adventist work has grown to include three unions. Denomination-owned institutions include eight academies, two colleges, five sanitariums, and a publishing house.

Not only is the Philippine church large, it is also active. To the REVIEW offices comes a steady stream of reports and photographs showing all phases of the local work. The high lights on these two pages are but a sample of the stories of conversion, cottage meetings, child evangelism, and additional building programs that could be told.

## Torn Test Reveals Girl's Struggle

The test sheets that fell from the envelope at the Manila Voice of Prophecy office revealed the results of someone's hate for the truth-filled lessons. They were in pieces. However, with the skill of a puzzle artist, Nora Paggabao, the English instructor, assembled the badly torn pieces for correction.

These answer sheets for the last three lessons of the course had come from Paulita Angayen. Her letter said: "I don't like to send you this kind of test paper. But I can't do anything else. I don't know why my companions . . . hate them. This is the third time [I have completed the question sheets]. The first time they threw them away. The second time they burned them, and now they laugh as they tear them. . . . I don't have the heart to ask for another set because this is the third time. I have decided to mail them, and may you have patience correcting and checking them. Thank you for all the lessons. . . . They are my happiness."

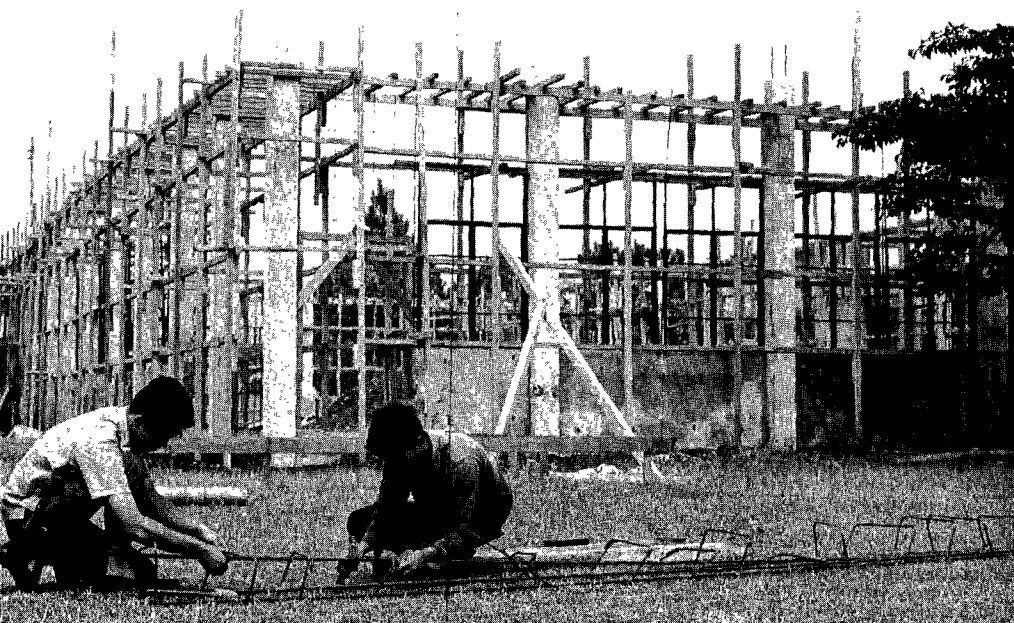
From the letter, the hardships endured, and the answers given to the decision questions through the course, it was not difficult to conclude that Miss Angayen was sincere in her search for truth. In response to the apparent need of this young woman, Juana Mendoza, Bible instructor at Manila Evangelistic Center, visited Paulita. She found her eager to understand the full truth revealed in Jesus. A series of Bible studies began, and a close Christian friendship developed between the two.

Soon C. A. Galang, director of Manila Center and radio-TV secretary of the North Philippine Union, began a series of evangelistic meetings in Manila. Miss Angayen attended this crusade faithfully and was among those who took their stand for the first baptism.

Today Paulita rejoices in the Lord and in fellowship with the great Advent family.

R. C. WILLIAMS  
Departmental Secretary  
Far Eastern Division

**Student workers are putting up the new hollow-block cafeteria, one of several projects in the building program at Mountain View College in the Southern Philippine Union.**



**Six-year-old Dennison Doble was the youngest lay preacher at the Negros meetings.**

## Negros Mission Meetings

At the first general meeting of the Negros Mission of the Philippine Union Mission 104 persons were baptized by five ministers.

Following the baptism, Oscar L. Alor was ordained in a service for which division president P. H. Eldridge preached the sermon, union president E. A. Capobres gave the charge, and the mission president, F. M. Arrogante, gave the welcome.

Keynote speaker was W. M. Adams, of the General Conference. The mayor and provincial governor also spoke. Other features of the meetings included the graduation exercises for the Bacolod City elementary school, several presentations, and a social for the youth.

F. M. ARROGANTE, President

## Mountain View College Grows

A tragic fire at Mountain View College in 1962 gave birth to an increased building program at the college. Since the fire, a hollow-block machine has been purchased, and all new buildings are more permanent than the former wood structures.

Recent projects included a maintenance building, a food factory, and a home for the academic dean. The largest construction project is the new cafeteria. The dining area is designed to accommodate up to 600 students at one time. The building will serve a dual purpose—when not in use as a dining room, the facilities will be used to increase the library study area. The library has not yet been built.

BIEN CAPULE  
Assistant Business Manager



## MVC Sabbath School Tops Goal

The Mountain View College Sabbath school members felt a special burden for the first quarter, 1967, Thirteenth Sabbath Offering. A portion of this offering will be used by their college to construct and equip a much-needed science building.

Fund-raising projects were begun. Bread and other tasty delights were baked, fruit and vegetables set apart, eggs laid on the Sabbath dedicated, a purebred dog was given, shoes were shined, haircuts were given, a member's time was offered for work, and many other projects were undertaken. Typical was the experience of Lenna Diaz, a member of the junior division who made and sold ice candy, helped prepare halo-halo (a sweetened chipped ice, fruit, and vegetable treat), and earned money doing odd jobs.

When the final tally was taken March 25, prayers of thanksgiving ascended to God for His blessings. The total offering of the college Sabbath school amounted to ₱3,045, more than five pesos a member, much more than the average daily wage!

ALLEN R. MAGIE

*Sabbath School Superintendent*

## Filipino Bookmen Face Danger

Many colporteurs in one region of the Philippines are working under adverse conditions, according to late reports received in the office of the Far Eastern Division.

E. L. Lamera, president of the Southern Mindanao Mission, reports that recently four women literature evangelists went to a large plantation to sell books. Their presence soon became known in the entire area.

During the course of the day they approached the general store of the plantation and thought they were being courteously entertained when they were offered soft drinks. Within minutes after drinking, the women felt dizzy. Later their sight became blurred.

One of the women whose sight was only slightly affected went to the nearby office of a physician and asked for help. The doctor gave them tablets, but they were not relieved. Upon further investigation the physician discovered that they had all been poisoned. He took immediate steps to help them, and they recovered.

In another section of Mindanao a colporteur, Mr. Ardales, was shot at the house where he and three fellow colporteurs lived. He had more than 100 pieces of bird shot in his body. The hostess of the house was also hit, as well as her ten-year-old daughter. Mr. Ardales was taken to Davao, headquarters of the South Philippine Union Mission, where he is now under the care of a physician.

Another colporteur has sold 1,000 pesos' worth of books, but because of his fear of shooting and criminal attacks, he has been able to deliver only a part of his orders.

D. A. ROTH

*Assistant Secretary  
Far Eastern Division*



## Peaceful Palawan Is Pastor David's Parish

Balbino O. David is the pastor of 17 churches on Palawan, a long, narrow, westerly island in the Philippines. Palawan is a peaceful place, although new settlers are flocking to the island by the thousands. In fact, the national government is helping to resettle families from crowded areas as homesteaders.

This is the parish of Pastor David's 600-member flock. Any pastor would be rushed with such a scattered congregation, but transportation problems add an additional burden. Seven churches can be reached only after traveling by small boats and hiking high up into the hills. Often land transportation is limited to the *cartella* (horse and buggy), and the small ponies tire easily in the hot weather and can work only a few hours.

A time schedule for Pastor David is almost impossible. On one occasion when he bade his wife and daughter farewell, he told them he would return home in eight days. However, the small boat that took him to the little church with 28 members did not return for 28 days! But Pastor David took advantage of the delay and held revival meetings and solicited for Ingathering.

This energetic pastor baptized 91 persons last year and set his goal at 130 for 1967. When he conducted a campaign on the west coast recently, Pastor David walked ten miles each way to conduct the meetings—and it was mountainous terrain.

Lay members work faithfully to hold the churches on the island together. One lay worker persuaded baptismal candidates to carry Picture Rolls, magazines, and pamphlets to a branch Sabbath school five miles across the mountains.

When union leaders went down to peaceful Palawan to conduct meetings Pastor David made a memorable statement: "I have labored here for three years and have not known of any quarrel in any of our 17 churches." It is not surprising that Seventh-day Adventist islanders are highly respected citizens.

TODD C. MURDOCH

*President, North Philippine Union Mission*

## Housing Addition for Sanitarium

Another important addition in the expanding program of Miller Sanitarium and Hospital, Cebu City, Philippines, is Mary Miller Hall. It will solve much of the hospital's acute need for housing. The second floor provides a guest room, two apartments for families, and four spacious rooms for at least 18 single women. The first floor is used for services, stockrooms for supplies, carpentry, and maintenance. Two quarters for medical interns and boys are also provided on the first floor.

F. T. GESLANI, M.D.  
*Medical Director*

## Former Teacher Honored in Manila

During the golden jubilee celebration of Philippine Union College, Margarita S. Arreola was presented an award for her faithful service as a teacher. A plaque

was presented by A. P. Roda, college president, who was a pupil of Miss Arreola's in 1932-1933. Thirty-four of her 40 years of teaching have been in our elementary schools.

Miss Arreola still remembers the "good and conscientious" student she had in the sixth grade, but did not foresee that she would become a college president.

B. B. ALSAYBAR

*Departmental Secretary  
North Philippine Union Mission*

## BRIEF NEWS

In the first commencement exercises at Naga View Academy in the North Philippine Union 14 students were graduated. This academy, established in 1965, is the only union academy in the Philippines. Each of the students works. Monthly expenses are 55 pesos (\$14.10), and of this amount the student earns 10 pesos.

# Inter-American Leaders Lay Soul-winning Plans

By R. CURTIS BARGER

Associate Secretary, GC Sabbath School Department

"Finishing the work with power and glory" was the theme of the advisory council of the lay activities and Sabbath school departments of Inter-America, held at the Franco-Haitian Seminary, Port-au-Prince, Haiti, June 7-13.

Under the leadership of division president C. L. Powers, union secretaries of lay activities and Sabbath school departments, as well as union presidents and secretary-treasurers, sought divine direction in undertaking to evangelize the 110 million inhabitants of Inter-America, an average of 521 persons for each Seventh-day Adventist, according to current membership.

## Lay Activities Council

The lay activities section of the council laid strong emphasis on involving and training every church member in personal evangelism. A review of 1966 accomplishments revealed that more than 3,000 certificates were issued for various lay training courses, approximately one for each 70 members. Lay evangelism activities reported for 1966 included nearly 2 million Bible studies, more than 3 million contacts, and nearly 3 million pieces of literature distributed.

Against this backdrop of activity the following objectives for the current quadrennium were adopted:

1. Every member trained and involved in personal evangelism.
2. Each lay preacher to conduct at least two campaigns a year.
3. In every church a continuous lay workers' training program.
4. Half a million dollars yearly through Ingathering.
5. 100,000 persons won by placing 100,-

000 Bibles through the Gift Bible Evangelism plan.

Another step was taken to strengthen the effectiveness of departmental leadership when it was voted to hold quadrennial advisory councils at the union level. C. E. Guenther, associate secretary of the General Conference Lay Activities Department, assisted in guiding the council

## Ten-Day Haiti Crusade Produces Wide Interest

Abdonel Abel, president of the South Haiti Mission, reports 124 baptisms at the close of a ten-day evangelistic crusade in Port-au-Prince, Haiti, in which W. R. Beach, secretary of the General Conference, was the guest speaker.

The meetings were conducted in the new Port-au-Prince evangelistic center, with attendance each night up to 3,150. The evangelistic messages in fluent French attracted many leaders of the Port-au-Prince community.

Pastor Beach attributes the success of the campaign largely to the excellent preparation for the meetings made by the mission leaders and pastors in charge. The ten churches of the Port-au-Prince area joined in supporting this evangelistic thrust.

In addition to those baptized, 100 persons enrolled in a baptismal class, which will meet twice a week.

DAVID H. BAASCH  
Associate Secretary  
General Conference

discussion. He focused attention upon the vital role of health and welfare services in paving the way for more direct evangelistic contacts.

## Sabbath School Council

Sabbath school membership in Inter-America, it was reported, grew from 193,782 in 1960, to 337,387 in 1966, including in the latter year 80,768 branch Sabbath school members. This extraordinary growth is attributed in large measure to the active promotion of branch Sabbath school evangelism.

In looking to the immediate future the council voted to adopt the following objectives for the current quadrennium:

1. Five thousand organized Sabbath schools.
2. 70,000 new branch Sabbath schools and branch Bible schools (those held on days other than Sabbath).
3. Sabbath school membership of 700,000 by June, 1970.
4. Reclaiming of missing members by every possible method.

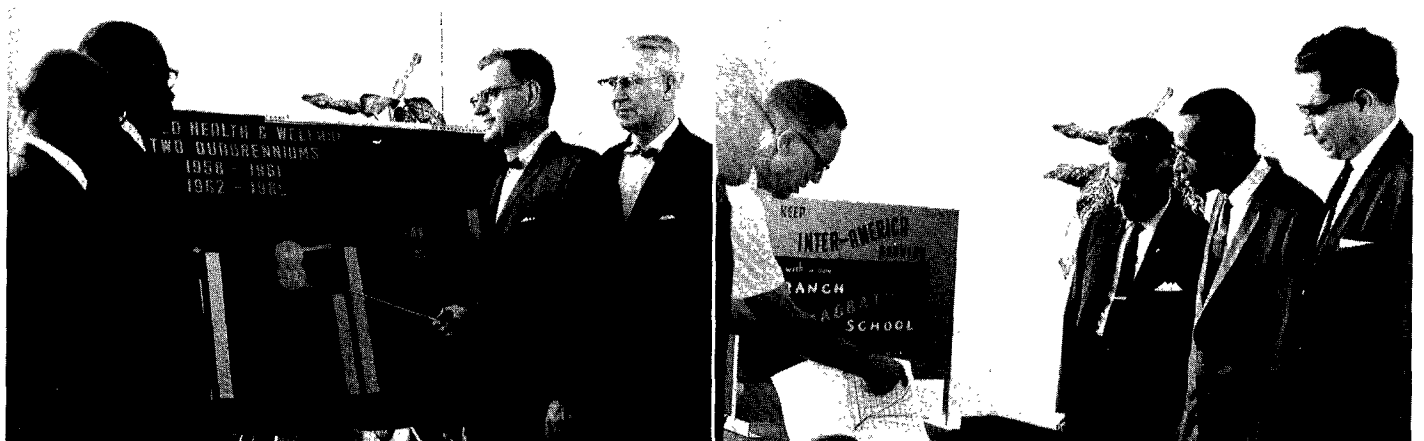
The objective of doubling Sabbath school membership by the middle of 1970 received the enthusiastic endorsement of departmental men and administrators.

The council considered carefully the problem of providing more adequate space and facilities for children's divisions in Sabbath schools throughout the territory. It approved a plan to survey the needs of children's divisions and to plan for more adequate space for the children when new churches are erected.

Present from the General Conference to assist in the council was R. Curtis Barger, associate secretary of the Sabbath School Department. W. R. Beach, secretary of the General Conference, joined the council session during its last half, bringing added inspiration and valuable counsel.

Representatives of denominational publishers were also there to promote the use of books, periodicals, and other literature in soul-winning work. They were S. L. Clark, of the Review and Herald periodical department, and F. L. Baer, manager of Inter-American publications

Inter-American Division leaders share ideas for greater evangelistic progress at their departmental council at Port-au-Prince, Haiti. Left: C. E. Guenther (with pointer), associate lay activities secretary of the General Conference, points out the growth of welfare services in the division as some of the field's lay activities secretaries look on. Right: Some of Inter-America's Sabbath school secretaries gather to discuss trends in their work with R. Curtis Barger (pointing), associate secretary of the GC Sabbath School Department.



and foreign-language division, a service of the Pacific Press Publishing Association.

A strong spiritual tone characterized all the proceedings of the council. Devotional talks stressed that more than human power and wisdom is essential to meet the demands of our day.

On June 10 a mass rally and lay evangelism trophy hour, held in the Adventist evangelistic center in downtown Port-au-Prince, opened a series of evangelistic meetings to be held in the center. Elder Beach, speaking in French, was the featured guest speaker for the first week of the series. An excellent attendance during the first few nights gave bright promise for good results.

The Franco-Haitian Seminary, site of the council and of the division committee session which followed, illustrates how division leaders are meeting the needs of the youth. This school, under the direction of Roy E. Perrin, is attractive in both scholastic and physical aspects.

Division president Powers reported that of some 18,000 baptisms in Inter-America in the past four years, 8,000 were of young people, and 5,000 baptisms were the result of youth evangelism. The Missionary Volunteers of Inter-America have set a goal of 28,000 baptisms during this quadrennium.

Following the advisory council, at a meeting of the Inter-American Division committee, a review was made of a plan, in operation since 1960, to enter new regions. It was revealed that since its inception a total of \$137,000 had been made available for opening work in new areas and that 34 new regions had been entered.

## Leader of Underground Visits the Netherlands

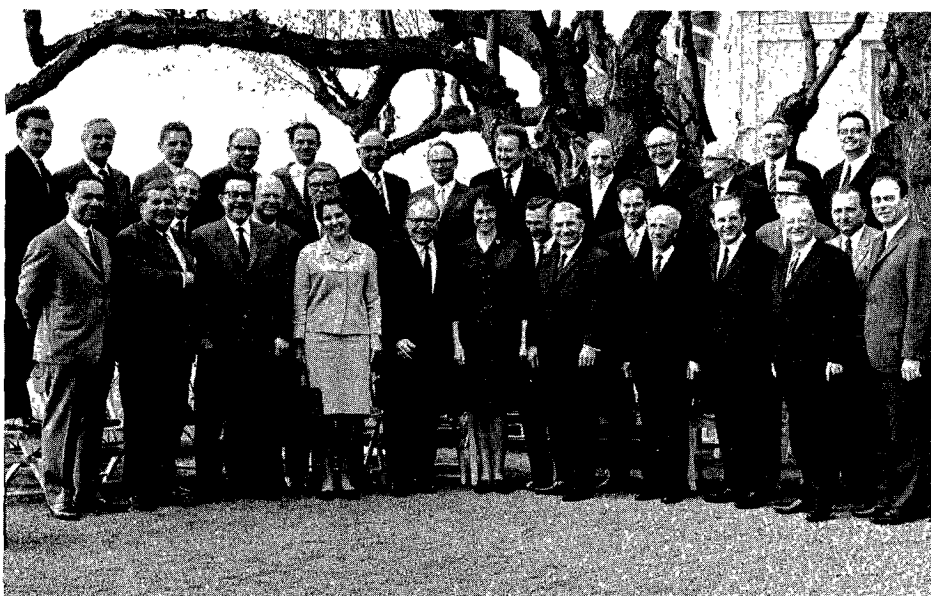
By F. J. VOORTHUIS  
*President, Netherlands Union*

John Weidner, hero of the book *Flee the Captor*, returned to the Netherlands this spring to attend a reception at Amsterdam in connection with the Dutch translation of the book telling of his rescue missions during the dark years of World War II.

While he was in Holland, a documentary television program about his experiences was broadcast and Mr. Weidner had an hour-long interview with His Royal Highness Prince Bernhard. Throughout these communications the name of Seventh-day Adventists was brought before the public eye.

As leader of the Dutch-Paris underground movement, John Weidner helped to save approximately 1,080 lives, 800 of whom were Jews sought by the Nazis. Several times he was captured and tortured. When asked why he risked death so often, he replied: "They are God's children; they are men."

The press reports of Mr. Weidner's visit to his native country emphasized that it was his faith as a Seventh-day Adventist that gave him power to accomplish his dangerous work.



These medical and health workers took part in a workshop held in Hamburg, Germany.

## Council for Health Meets in Hamburg, Germany

By P. LANGHOLF  
*Editor, Hamburg Publishing House*

The Council for Health of the Central European Division held a meeting at the beginning of May in Hamburg, Germany. The chairman was Kh. Woeber, M.D. Originally only medical doctors were invited to attend the council, but it is now being enlarged to include dietitians, psychologists, teachers of public health, and others who can foster the ideals and goals of the association.

Inasmuch as promotion of the Five-Day Plan is a responsibility of the officers of the German conferences, the presidents, the secretaries, and the preachers of the South and Western German conferences took part in the workshop.

The aims of the Council for Health are wide. Essentially the organization is interested in health problems, will do research in the field of dietetics, and will promote the general welfare of the people through publications and other publicity media. Instead of limiting itself to the distribution of literature on alcohol

and tobacco, it will also deal with problems of dietetics, and all matters relating to general health. In this way it will involve the work of sanatoriums and hospitals.

The main purpose of the workshop was to develop pilot programs and lay plans for carrying out the council's expanded objectives. The initial success of the discussions suggested a series of such gatherings on a regular basis, involving a larger number of medical doctors.

## AU Professor Turns Back From Middle East Work

By ELDYN KARR

Seeing a direct hit on the dome of the Church of the Dormition, the traditional site of Christ's Last Supper; passing the Intercontinental Hotel at the moment NBC newsmen Ted Yates was killed; and seeing a six-truck caravan burst into flame from strafing within minutes after going past it—these were among the recent experiences of Dr. Siegfried Horn, chairman of the Old Testament Depart-

## Mexican Medical School Graduates Seven Adventists



Six nations are represented by the seven Seventh-day Adventist men who recently were graduated from the medical school at La Universidad Autonoma de Guadalajara (Jalisco), Mexico. They are, from left: Oliver L. Gunter (United States), Wilson da Silva (Brazil), Adrian Brutus (Haiti), Jorge Rose (Panama), Paul Morris (United States), Samuel Landeros (Mexico), and Cameron Msumba (Malawi). Five of these men are interning in Canada.

F. C. PETTY, *Chaplain  
Seventh-day Adventist  
Medical Students*

ment at the SDA Theological Seminary at Andrews University, who returned from the Middle East the last week of June.

Dr. Horn went to the Middle East to head an archeological expedition at Heshbon, Jordan, to run from June 5 to July 28. He was to begin excavations there this summer and then return every other year for several years. By law, at least 50 per cent of all objects discovered at the site would be brought back to Andrews.

When Dr. Horn arrived in Beirut, Lebanon, on May 26, evacuation of American citizens had already begun, and by the time he got to Jerusalem, the hotels were empty and evacuation was in full swing.

After contacting government officials and personnel at the American Embassy, Dr. Horn decided on June 2 to postpone the expedition. He also made reservations for a plane leaving Monday afternoon, June 5.

## Two Bible Schools Held by Uruguay Academy

By MARY ELLEN DASSENKO

"If that is the kind of education you offer, it is just what we want for our children," remarked parents whose children had attended the Uruguay Academy Vacation Bible School. They returned after the VBS closed and enrolled their children in our elementary school.

Although the academy is situated in the country, the church has sponsored Vacation Bible Schools for three summers. In 1967 the leaders expected 60 children, but 90 attended. In addition to the Vacation Bible School in their own school chapel, the members also sponsor an off-campus VBS each summer.

The first Vacation Bible School in Uruguay began in Las Piedras in 1964 under the leadership of the academy church.

After finishing his business Monday morning, he went to the American School of Oriental Research at about 9:00 A.M. and was told that war had begun. Soon he noticed that a gun was being mounted on the roof of the Italian hospital just over the border. It was pointed directly at the school.

Taking the only taxi they could find, Dr. Horn and the director of the school, with his family, set out over the Mount of Olives for Amman. Arriving at the Amman airport, they found that no planes were leaving. The American Embassy directed them to the Intercontinental Hotel, where all foreigners spent the next six days guarded for their own protection.

Evacuation took place Sunday, June 11, when Red Cross planes were permitted to land. The evacuees were taken from the hotel before dawn so that the local population would not know they were leaving. All foreigners were taken to Teheran, Iran. From there, Dr. Horn

Each day one mother attended with her two children. She requested Bible studies and was baptized. The next year she offered her home, although it was small, as a meeting place for a branch Sabbath school.

Since no hall could be rented and no tent was available for the Vacation Bible School there, a makeshift tent was constructed from tent cloth, rope, and poles, and pitched in the woman's garden. Attendance increased from 41 until 72 children and many parents were present at the closing program.

Follow-up work has "almost persuaded" this woman's husband to join the church. Weekly Sabbath school is held for both children and adults. Another mother is now ready for baptism.

Although the women in this area are very busy with their large gardens and preparing food for winter, they still find time for this important sowing, reaping, and preparing for the kingdom.

flew to Istanbul, where he spent the next ten days.

Commenting on the future, Dr. Horn stated, "Any prediction of the future would be very difficult. It looks dark, but some solution must be found to establish normal relations with the countries of the Middle East. I expect to be able to go back sometime, and in fact, I hope to be able to work at Heshbon next year."

## Condensed News

### Sarawak Evangelist Conducts Meetings at New Mission Station

Adventist workers recently received an enthusiastic welcome from natives at Mentu, a new mission station in Northern Borneo.

Sammy Lee, evangelist of the Sarawak Mission, traveled first by the Cessna plane *Messenger* and then by canoe to reach the jungle village. Nearly 150 adults were present at the opening evangelistic meeting. Since the Adventist church is not yet built, the series was held in the Catholic church.

During his stay chiefs of the village conferred with Pastor Lee concerning a reception for Mr. and Mrs. Charles Nagele, of Harris Pine Mills. The arrival of the Americans was a big event, and the people greeted them with flowers, palm leaves, and flags. The women were dressed in colorful native costumes, and the men wore their war dress.

The Mentu station was started in March. About 50 people attend Sabbath school, although there are no baptized church members. The native worker, Broker Luku, is regarded by the Dyaks as physician, preacher, teacher, and their chief minister.

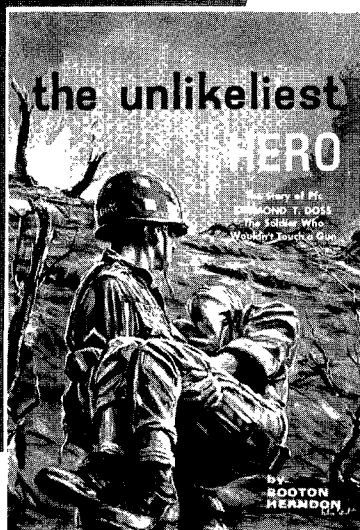
A. E. GIBB  
Associate Secretary  
General Conference

Left: The tent where Uruguay Academy church held its second Vacation Bible School in the summer of 1967, with 70 children. Right: Children at the academy VBS in their handicrafts class.





# The Unlikeliest Hero



The  
First  
1-A-O  
Medal  
of  
Honor  
Winner

by  
the author  
of  
THE 7TH DAY,  
Booton  
Herndon

Clothbound \$3.25

The tremendous story of a medic who refused to carry a gun.

Vividly narrates the training-camp and battlefield experiences of Desmond Doss.

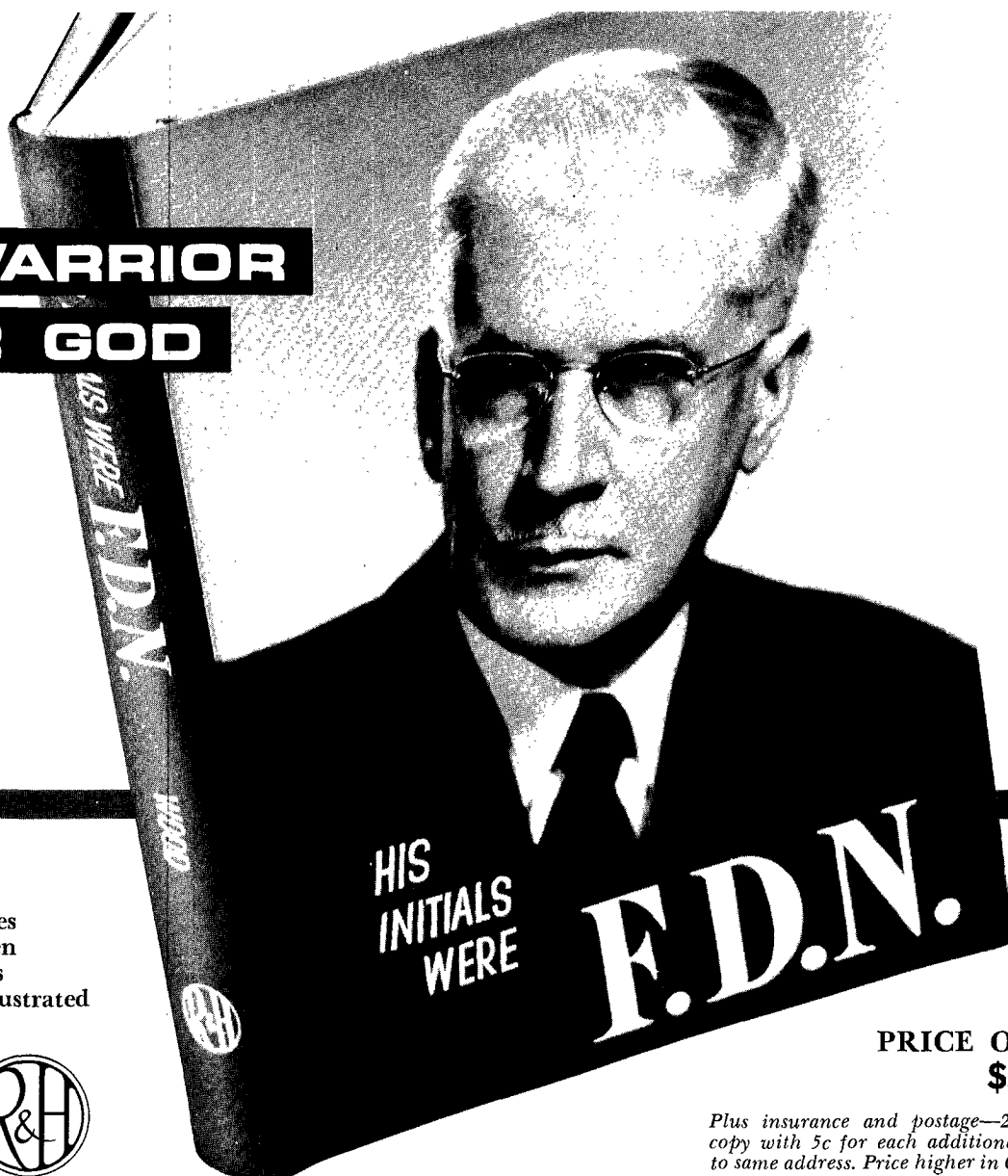
Fires the youthful determination for zealous service to God and man.

*Order today from your helpful Book and Bible House*



# A WARRIOR FOR GOD

256 pages  
Seventeen  
Chapters  
Well Illustrated



PRICE ONLY  
**\$3.95**

*Plus insurance and postage—20c first copy with 5c for each additional book to same address. Price higher in Canada.*

## *HIS INITIALS WERE* **F.D.N.** by Miriam and Kenneth Wood

You saw him—you heard him preach—you read his editorials, his articles, and his books—but what was he really like? At home? As a father? A husband? As an administrator and editor? ● Francis David Nichol was an extremely complex man. He had a brilliant intellect—yet did not retreat into the world of the mind. He had a keen sense of humor. ● From the viewpoint of “insiders” the co-authors have captured with warmth, humor, and perception the essence that was Elder F. D. Nichol, in a compelling word picture of a pastor, evangelist, author, editor, and staunch advocate and defender of the faith. ● Here is no ordinary biography, but a literary portrait of a man whose influence touched the life of nearly every Seventh-day Adventist for a generation. ● Reading the life story of this outstanding church leader will challenge you to make more of your own life.

**ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE**

The leaders of the Seventh-day Adventist Church have thrown out a challenge for

**A GREATER FORWARD THRUST IN SOUL WINNING.**

# *Good News for You*

## 1967 - Again a Full-Color

# \$1.00

## MISSIONARY SPECIAL

Of all the interest-compelling books by **Elder Arthur S. Maxwell** this is indisputably his best!

*Good News for You* has a message

- FOR YOU
- FOR THOSE YOU LOVE
- FOR THE STRANGER WITHIN YOUR GATE

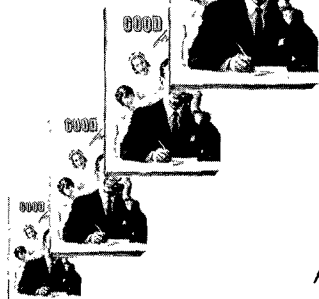
*Good News for You*  
is easy to read.

Its teachings are easy to grasp. It is a most attractive gift for all occasions. The low \$1.00 price will enable you to use it by the scores in 1967 and see MORE SOULS WON FOR CHRIST.

**POSTAGE FREE on  
orders of 24 or more  
copies to one address.**

Postage—less than 24 volumes, add 20c first volume, 5c each additional volume same address. Add 12c each book postage and insurance Canada and foreign.

**ORDER FROM YOUR BOOK AND  
BIBLE HOUSE**



**GOOD NEWS**  
*for You*

ARTHUR S.  
MAXWELL



**GOOD**



**NEW LARGER SIZE**

256 pages — 17 full-page, full-color illustrations. The striking cloth cover is a new painting by Harry Anderson created especially for this 1967 missionary special.

*Good News for You*  
presents the great truths of  
the Advent faith "all wrapped up in the love of God!"

**SOME OF THE FASCINATING CHAPTERS ARE—**

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive, so appealing—that it becomes irresistible.

### WHAT YOUR GENERAL CONFERENCE LEADERS SAY—



This book presents Bible truths Seventh-day Adventists cherish and believe, in easy-to-understand, modern-day speech, and under titles that answer questions about which people of our day are concerned. I recommend this book filled with "good news" to you for your personal reading and for sharing with your non-Adventist friends.

—ROBERT H. PIERSON, President, General Conference



Here is a book that answers the questions people are asking. The author treats timeless truths in his usual interesting style and with language that grips and commands attention. I predict a record circulation.

—THEODORE CARCICH, Vice-president  
General Conference



Everywhere men and women . . . are desperately seeking relief from apparently insoluble and frustrating problems. This book offers satisfying solutions to these universal problems and concerns. Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

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



"I have good news for you!" When you use this approach with your relatives, friends, and neighbors what a welcome you will receive. As they read this appealing book, brimful of Scriptural good news, their minds will be satisfied, their hearts will be stirred, and their lives changed.

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

# ANSWERING THE CALL

(Continued from page 24)

May 9, for Bombay, India. Pastor Burns previously served in the Southern Asia Division and after a period as dean of men at the Avondale College in New South Wales responded to a call for evangelistic work in India.

Mr. and Mrs. M. Miller and son returned from furlough in May to the Kukudu Adventist School, Gizo, British Solomon Islands, in the Bismarck-Solomons Union Mission.

G. Litster returned to Apia, Western Samoa, on May 31, following furlough, to resume his responsibilities as headmaster of the Apia Central School.

W. R. BEACH

## North American Division

Reuben A. Sprengel, M.D. (PUC '43; CME '52), of Fresno, California, left Los Angeles, California, for Bangkok, Thailand, April 22. He is to serve as a relief physician at the Bangkok Sanitarium and Hospital.

Lloyd E. Barber (PUC '50), returning after furlough, left San Francisco, California, May 22, for Indonesia. Mrs. Bar-

ber and son are to return the latter part of August. Mr. Barber is manager of the Indonesia Publishing House at Bandung.

Elder George O. Adams (OMC '40; AUC '44), and Mrs. Adams (AUC '44), of Mission City, British Columbia, Canada, left Chicago, June 5, for Trinidad, British West Indies. The maiden name of Mrs. Adams was Ruth Ena Barrett. Elder Adams is to be president of the Caribbean Union Conference, with headquarters at Port of Spain.

Mr. and Mrs. Derek Crowther Beardsell and three children left Montreal, Canada, on the S.S. *Empress of Canada* June 9, for Liverpool, to proceed to Cape Town and Burundi, returning from furlough. Their homeland is England. Mr. Beardsell was studying at Andrews University. He is departmental secretary in the Central African Union.

Dr. and Mrs. Ronald A. Bettle and two children, of Brunswick, Maine, left Miami, Florida, June 9, for Kingston, Jamaica. Dr. Bettle will serve as a relief doctor at the Andrews Memorial Hospital.

Milton R. Siepman (AU '67) and family left New York City on the S.S. *Mormacrio* June 7, for Cape Town. Mr. Siepman will resume his teaching at Solusi College.

W. P. BRADLEY

## In Remembrance

ACOSTA.—Clinton Victor Acosta, born June 11, 1935, at Hatillo, Puerto Rico; died May 4, 1967, at El Monte, Calif. His wife, Phyllis, and three children survive.

AHLERS.—Solane Esther Laurson Ahlers, born April 7, 1916, at Luck, Wis.; died April 30, 1967. Her husband, Harold, and one daughter and two sons survive.

ALDRICH.—Isabelle Aldrich, born June 5, 1878, at Rome, N.Y.; died June 19, 1967, at Avon Park, Fla. In 1911 she and her husband went as missionaries to the Canary Islands; later they served in Spain, where her husband was head of the colporteur work.

ANDERSON.—Clifford Russell Anderson, born Oct. 25, 1905, in Melbourne, Australia; died June 2, 1967, at Glendale, Calif. In 1924 he joined his brother Roy in evangelistic work in New Zealand. Later he connected with the Sanitarium Health Food Company in Australia. Soon he began doing evangelistic work in North Queensland. Here he met Lela Fowles, whom he later married; she predeceased him. In 1930 the Andersons went to England, where Clifford engaged in evangelism in London. He was ordained to the ministry, and in 1937 enrolled in the school of medicine at the College of Medical Evangelists. In 1942 he began medical practice in Washington, D.C. In 1944 the Andersons were called to Jamaica, where Dr. Anderson was responsible for the development and construction of the Andrews Memorial Hospital at Kingston. He also served as medical secretary of the Inter-American Division. Five years later he located in Worthington, Ohio, where he specialized in the fields of neurology and psychiatry at Harding Hospital. The next five years he was a member of the medical staff of the Washington Sanitarium and Hospital. During this time he began the series of broadcasts known as "Your Radio Doctor." Dr. Anderson took a residency in Internal Medicine at Glendale, Calif., and assisted in the clinical teaching of cardiology at the White Memorial Hospital division of Loma Linda University. He authored a 16-lesson correspondence course entitled "Radiant Health," and the book *Modern Ways to Health*, which has been translated into a number of foreign languages. Survivors are his wife, Dulcie; his son, Ian Russell; his daughter, Bette June; three grandchildren; two brothers, Roy and Ormond, who are ministers; and a sister, Doris Davey.

ARMSTRONG.—Lillian Ann McCune Armstrong, born Dec. 6, 1892, at Butte, Mont.; died Jan. 28, 1967, in Portland, Oreg. She attended the Mount Ellis Academy, and in 1906 began working as a colporteur. In 1908 she enrolled in the secretarial course at Walla Walla College, which she completed in 1910. Then she became a secretary and bookkeeper in the Montana Conference office. In 1911 she married Victor T. Armstrong. For five years she was dean of girls at Mount Ellis Academy. Later Elder and Mrs. Armstrong served in Japan, where she taught music at Japan Union College and organized the school's first choir; then in the Far Eastern Division, where she was her husband's secretary in the division office. She pioneered the parent and home education enterprise for the Far East. Since the return of the Armstrongs from the Far East in 1954, Portland has been their home. Survivors are her husband; three children, Marie Stuart, Col. Victor A. Armstrong, and Beth Coffin; five grandchildren; three great-grandchildren; and a brother, William J. McCune. [Obituary received June 8, 1967.—Eps.]

BAKER.—Roy Marsh Baker, born July 4, 1887, at Hutchinson, Kans.; died at Loma Linda, Calif., June 6, 1967. He graduated from the nurse's course at the Loma Linda School of Nursing in 1912, and in 1914 married Hazel Nichols, a graduate nurse also. They worked together at Loma Linda, the Los Angeles treatment rooms, and the Glendale Sanitarium until they were called in 1920 to serve in South America. They nursed at the River Plate Sanitarium, in Argentina. Upon their return to the homeland he became an instructor of nurses at the Glendale Sanitarium and worked in the treatment rooms. Survivors are two sons, Dr. Herbert M. Baker, of Faith, N.C., and Elder Frank W. Baker, MV secretary of the Oregon Conference; four grandchildren; and a sister, Beulah Lloyd, of Sanitarium, California.

BAKKE.—Amalia K. Bakke, born Sept. 1, 1880, in Norway; died at Lodi, Calif., May 15, 1967. Three children survive.

BIANCOLI.—Joseph Biancoli, born June 12, 1885; died May 14, 1967. His wife, Georgia Hood Biancoli, survives.

BULPITT.—John M. Bulpitt, born June 6, 1895, at Bishop, Calif.; died May 11, 1967, at Santa Ana, Calif. He was a 1918 graduate of the College of



Delicious new Soyamel Banana beverage, a soy milk with a delightful flavor of real bananas. A taste treat for boys and girls... grown-ups, too! • Soyamel is available four additional ways... Instant Malt, Instantized, Fortified, and All-Purpose Soyamel... each one delicious and health-



ful. It's easy and quick... just add water and stir. • For a complete selection of vegetarian foods, look for the Big W. Send for **SOYAMEL**® recipe booklet.



Tomorrow's Foods Today!

Worthington Foods, Inc. Worthington, Ohio 43085

Medical Evangelists. Since 1923 he and his wife, Zoe E. Nightingale Bulpitt, M.D., practiced medicine in Santa Ana. Dr. Zoe survives.

**BUSH.**—Angus Calvin Bush, born March 2, 1902, at Morro, Tex.; died May 11, 1967, at San Jose, Calif. His wife, Maybell, and one daughter survive.

**CLEMENS.**—Ernest B. Clemens, born Nov. 27, 1875, in Berlin, Germany; died at Van Nuys, Calif., May 18, 1967. Three sons and three daughters survive.

**COEN.**—Lillian Marie Coen, born May 18, 1885, at Hosestein, Nebr.; died May 18, 1967. Two sons and two daughters survive.

**COLINOT.**—Charles Everette Colinot, born in Hancock Co., Ill.; died March 31, 1967, at Avon Park, Fla. From 1951 until his retirement he worked at the Walker Memorial Hospital. He is survived by his wife, Pansy H. Myers Colinot; three children; nine grandchildren; and four great-grandchildren.

**DORNER.**—Francella E. Dorner, born Feb. 9, 1883; died June 9, 1967. Her husband, Rudolf A. Dorner, survives, as well as three daughters, Ione Morgan, editor of the *Gleaner*, College Place, Wash.; Francella Schoberth, of La Sierra, Calif.; and Naomi Strong, of Spokane, Wash.; two sons, Karl R., of Chicago, Ill., and Robert E., of Warsaw, Ind.; nine grandchildren; eight great-grandchildren; and two sisters.

**FREEMAN.**—William Levi Freeman, born Oct. 31, 1893, at Kingsley, Mich.; died May 15, 1967, at Orlando, Fla. The survivors are two daughters, Ivy Freeman, Mrs. Ruby Thompson; and one son, Gene Freeman.

**FRISH.**—John Frish, born Sept. 5, 1893; died May 30, 1967.

**GARRETT.**—Evan LaRue Garrett, born May 14, 1904, at Berrien Center, Mich.; died May 28, 1967, at St. Joseph, Mich. He received his B.A. degree at Emmanuel Missionary College. In 1936 he was graduated from the School of Medicine of the College of Medical Evangelists, Loma Linda. He practiced medicine in Michigan and Kentucky. In 1941 he was called into the Army, and went overseas with General Patton's Third Army. He was awarded the Bronze Star in 1944. In 1945 he began practicing in Niles, Michigan. He was chairman of the finance committee for a new auditorium to be attached to the Niles church school, and named the Evan Garrett Memorial Auditorium. Survivors are his wife, Amelia L. Miles Garrett; three children, Bruce Frederick, John Robert, and Ann Sharon Harden; seven grandchildren; and two sisters, Mrs. Frank L. Marsh, of Andrews University, and Mrs. K. W. Allen, of Sacramento, Calif.

**GILBERT.**—Andrew C. Gilbert, born Dec. 20, 1880, near Wells, Minn.; died June 6, 1967, at Mountain View, Calif. After attending Battle Creek College he began denominational work as a colporteur in Illinois, then taught church school in Minnesota. He entered the ministry in 1902 and was ordained five years later. Shortly after his marriage to Blanche Shaw, the Gilberts began their 17 years of service in Canada. He was instrumental in establishing the first academy in Saskatchewan and took the lead in the establishment of the Rest Haven Sanitarium in British Columbia. Later he was a pastor in the West Michigan Conference. He is survived by his daughter, Marjorie, of Mountain View; and two sisters.

**GOODYEAR.**—Martha Jane Goodyear, born March 15, 1901, at Hartland, Vt.; died at Orlando, Fla., May 10, 1967. One daughter, Mrs. Fern Adams, survives.

**GRAHAM.**—Kenneth Paul Graham, born Oct. 6, 1907, at New York City; died June 8, 1967, in Takoma Park, Md. He is survived by his parents, Mr. and Mrs. L. W. Graham (formerly of the *Review* and *Herald*); and two sisters, Eunice and Juanita.

**GRAU.**—Evelyn Fernstrom Grau, born at Cranston, R.I.; died May 3, 1967, at Lansing, Mich. She graduated from Gregg College, Chicago, and taught commercial subjects at Broadview College, where she was also secretary to the president. She also worked as secretary in the Greater New York and Michigan conferences, and in the General Conference. She is survived by her husband, Frank; and one son, Paul, of Lansing.

**HAGA.**—John Wesley Haga, born March 19, 1883, in Smith County, Va.; died April 30, 1967, at Lenoir, N.C.

**HALL.**—Edwin Earl Hall, born Oct. 24, 1882, at Sterling, Ill.; died May 19, 1967, at Ridgecrest, Calif. Two children survive.

**HANSEN.**—Marie M. Hansen, born April 26, 1872, in Copenhagen, Denmark; died May 27, 1967, at Healdsburg, Calif. She was connected with Pacific Union College, La Sierra College, and the St. Helena Sanitarium for many years, at which time she was Mrs. Reynolds. She and her daughter, Mrs. Stephen Pritchard, were killed in a car accident. Survivors are a son, Dr. Keld Reynolds, of Loma Linda; four grandchildren; and six great-grandchildren.

**HIBBERD.**—John Hersey Hibberd, born May 7, 1876, in Medina County, Ohio; died April 29, 1967, at Mount Pleasant, Mich. Surviving are his wife, Evalens Boucher Hibberd, one son, and three daughters.

**HOWARD.**—Muriel Margaret Howard, born June 16, 1903, in Suffolk, England; died May 14, 1967, at Toronto, Canada. She was one of A. S. Maxwell's first secretaries. In 1927 she married John M. Howard, and has labored with him in the ministry for more than 40 years. Survivors are her husband, two sons, John and Peter, and two grandsons.

**HUNTER.**—Rosa E. Hunter, born Feb. 6, 1893; died Sept. 9, 1966, in Calif. [Obituary received June 19, 1967.—Eds.]

**IRISH.**—Eugene Frederic Irish, born July 7, 1924, at Nevada, Iowa; died June 2, 1967, in a plane crash near Longmont, Colo. He married Doris Cuthbertson in 1948. In 1951 he graduated from Union College. Then he attended the Theological Seminary. In 1952 he was employed by the North Dakota Conference as a district pastor. In 1959 he became chaplain of Porter Hospital, Denver, Colorado. In 1963 he accepted the challenge of the Five-day Plan and helped conduct the pilot program. In 1964 he created Smokers Dial and in 1966 Drinkers Dial, which have been copied across the United States, Canada, and New Zealand. He also produced Stim Line, which United Press International featured around the world. Survivors are his wife; two daughters, Susan Gail and Lynn Ann; his mother, Jennie Irish—all of Denver; brothers, Edward and Kenneth; and sisters, Dorothy and Marjorie.

**JONES.**—Pearl Case Jones, born Aug. 26, 1902, in Polk County, N.C.; died at Hendersonville, N.C., May 19, 1967. Her husband, John W. Jones, survives.

**LANDEEN.**—Eliza L. Jensen Landeen, born June 19, 1889, at Canby, Minn.; died June 8, 1967. She graduated from Laurelwood Academy and Walla Walla College, where she served in the education department. In 1917 she married William M. Landeen. She accompanied her husband to Europe, then back to the United States, where they served Walla Walla and La Sierra colleges. In addition to her husband, she is survived by her four daughters, Dorothy Landeen; Mrs. Wilma Peterson, Seattle, Wash.; Mrs. Olga Klukas, Coleman, Wis.; Willeta Landeen; one son, William Landeen, Jr., Caldwell, Idaho; two sisters, Mrs. Christine Channing, Portland, Wash.; and Mrs. Pearl Cook, Medford, Oreg.; three brothers, Ernest L. Jensen, Project City, Calif.; Garfield Jensen, Yakima, Wash.; and Albert Jensen, Bakersfield, Calif.; and nine grandchildren.

**LANE.**—Fred John Lane, born Feb. 29, 1884, at Schaberg, Ark.; died May 7, 1967. His wife, one son, and four daughters survive.

**LATHROP.**—Asher Davis Lathrop, born March 31, 1882; died May 15, 1967, at Eustis, Fla. His wife, Cora, and one son, Ethan, survive.

**LUCAS.**—Laura Maye Lucas, born Oct. 8, 1870, at Fort Bidwell, Calif.; died May 17, 1967, at Pasadena, Calif. Her husband, Elder Volney H. Lucas, died in 1941. Survivors are a daughter, Mazie, and a son, William Harold.

**MACHIN.**—Alexander Machin, born Jan. 28, 1882, at Brooklyn, N.Y.; died May 25, 1967, at Orlando, Fla. His wife survives.

**MARK.**—Lind Lou Mark, born Oct. 29, 1947, at Wichita, Kans.; died June 4, 1967, at Wichita, Kans.

**MC CLUSKEY.**—George Melbourne McCluskey, born April 24, 1895, in New Brunswick, Canada; died May 1, 1967, at Glendale, Calif. His wife, Myrna, and three sons survive.

**MC MANAMAN.**—Charles Levi McManaman, born April 18, 1898, at Phillipsburg, Mo.; died June 25, 1967, at Wichita, Kans. His wife, Maude, and a son, Robert, formerly a missionary to Africa, now of Rio Lindo Academy, California, survive.

**MULLIKIN.**—James William Mullikin, born Aug. 25, 1876, at Brighton, Ill.; died Jan. 3, 1967. Among the survivors are his wife, Jessie, of Douglasville, Ga., and a half-brother, Elder C. L. Paddock, of Bellingham, Wash. [Obituary received June 12, 1967.—Eds.]

**NEIGHLEY.**—Marion Neighley, born June 21, 1896, in England; died May 27, 1967, at Healdsburg, Calif.

**NICHOLSON.**—Frances C. Nicholson, born at California Creek, Wash.; died May 15, 1967, at London, Ky. She is survived by three daughters, Alyce Biggs, Beth Mertz, and Ruth Finch.

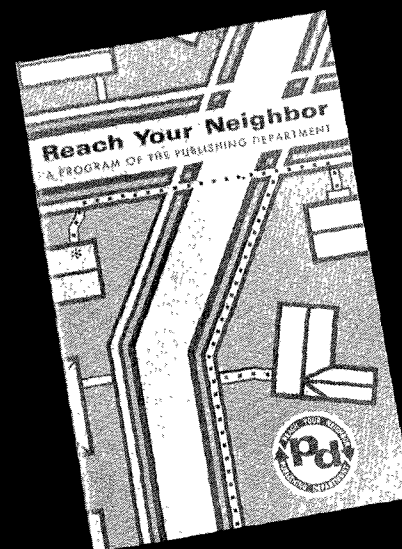
**NISEWANER.**—Alice Peterson Nisewaner, born March 15, 1904, in Wis.; died at Lynwood, Calif., Aug. 9, 1966. Surviving are her husband, Fred, four sons and three daughters. [Obituary received June 20, 1967.—Eds.]

**NUSS.**—Samuel Nuss, born Oct. 1, 1894, at Marion, Kans.; died June 1, 1967, at Clinton, Mo. He is survived by his wife and daughter, Virginia.

**PERRY.**—Ignace Perry, born Nov. 1, 1878, in Italy; died June 4, 1967, at Glendale, Calif. His wife, Agnes, survives, and one son.

# The ALL NEW

## How-to-do-it brochure



Learn how to reach your neighbor  
"the publishing way."

What to do.  
How to do it.  
What to say.  
How to say it.

**Practical  
Simple  
Effective**

Mail today for more information.

Please mail me, free of charge,  
the new REACH YOUR NEIGHBOR  
brochure.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_

Mail to your local conference publishing  
department.



**POTTER.**—E. R. Potter, born Feb. 18, 1879, near Eagle, Wis.; died June 7, 1967, in Kingsport, Tenn. In 1906, six years after he graduated from Union College, he was ordained. For 59 years he served the denomination in various capacities, including terms as president of the Southwestern Union and Oklahoma Conference, and 27 years as home missionary secretary. Surviving him are his two daughters, Mrs. Muriel Huff and Mrs. Bertha Walker.

**PRIDE.**—Jessie Pride, born in 1886, near Moundridge, Kans.; died March 30, 1967. She attended Union College and was a graduate of Friends University. She taught church schools for many years. Survivors are two brothers, Milton R., of Sawyer, Kansas, and Ray H., of Loveland, Colo.

**PRITCHARD.**—Elsie Marie Pritchard, born Aug. 8, 1908, at El Paso, Tex.; died at Healdsburg, Calif., May 27, 1967. Mrs. Pritchard with her husband, Elder Stephen Pritchard, spent some years in pastoral evangelistic work in the United States and also 18 years in mission service in South America. At the time of her death, Mrs. Pritchard was head of nursing service of the Good Hope Sanitarium, Healdsburg, California. Survivors are her husband; daughter, Raelene; son, Stephen; two grandchildren; and a brother, Dr. Keld Reynolds, of Loma Linda, Calif.

**PULVER.**—Nela Ray Cartmell Pulver, born May 2, 1893, at Moorefield, Ohio; died April 30, 1967, at Fletcher, N.C. Survivors are her husband, C. C. Pulver; daughter, Reba Bryan; and sister, Leah Baldwin.

**RICKS.**—Minnie Ricks, born Aug. 1, 1880, at Anderson, S.C.; died at Pomona, Calif., May 18, 1967. She is survived by four daughters.

**RINNER.**—Ada Wood Rinner, born May 9, 1882, at Union, Iowa; died April 29, 1967, at Austin, Minn.

**ROSE.**—Bertha Lena Combs Rose, born Feb. 14, 1895, at Sawyer, Kans.; died June 17, 1967, at Pratt, Kans. Left to mourn are two daughters, Mrs. Virgil F. Young and Mrs. Bernard L. Cook.

**ROSENVOLD.**—Doris Isabel Rosenvold, born Aug. 20, 1909, at North Swansea, Mass.; died April 12, 1967, in Los Angeles, Calif. She engaged in literature ministry for a time, and then took nurse's training at the New England Sanitarium. In 1940 she married Dr. Lloyd Rosenvold. Survivors are her husband; son, Robert; daughter, Linnea Grounds; a foster son, John Bonds; and her mother, Margaret Schultz.

**SANFORD.**—Alma Sanford, born March 19, 1878, in Sweden; died April 28, 1967, at Glendale, Calif. Survivors are her son, Dr. Harold Sanford, and one daughter, Mildred Magan.

**SCHNEIDER.**—Fannie Mae Collins Schneider, born March 24, 1910, at Anderson, Mo.; died at Garden City, Kans., May 27, 1967. Her husband, Clarence Eugene, survives, and one son.

**SHELINE.**—Victor Huey Sheline, born June 28, 1895, at Dowagiac, Mich.; died April 4, 1967, at Alma, Mich. His wife and one son, Dr. V. Lowell Sheline, survive.

**SHUNK.**—Ross S. Shunk, born in 1892, at Emporia, Kans.; died at the age of 75. His wife, Velsie, and a son and daughter survive.

**SIMS.**—Leona Sims, born in 1900 at Bronson, Kans.; died May 27, 1967, at Wichita, Kans. Survivors are one daughter and two sons.

**SMITH.**—James Luther Smith, born Aug. 9, 1881, in Forsyth County, N.C.; died April 24, 1967, at Kernersville, N.C. His wife, Octavia, survives.

**SMITH.**—Mary Christine Eden Smith, born Nov. 12, 1887, at Talmage, Nebr.; died June 24, 1967, at Loma Linda, Calif. Surviving are four sons, Dunbar W. Smith, M.D., of N.Y.; Eden M. Smith, M.D., of Banning, Calif.; Jerry A. Smith, M.D., of Boulder, Colo.; and John W. Smith, M.D., of Sandpoint, Idaho; a daughter, Mrs. Clifford Munce, of Loma Linda.

**SPALDING.**—Arthur Winfred Spalding, born Oct. 7, 1906; died May 30, 1967, at Berkeley Springs, W. Va. He spent 17 years in denominational employment. He was the son of the noted S.D.A. author, Arthur W. Spalding. Survivors are his wife, May; daughter, Benita Spalding Evans; a grandson; a brother, Dr. Ronald W. Spalding; two sisters, Mrs. Elizabeth Spalding McFadden, and Mrs. Genevieve Spalding Singer.

**UHRIG.**—Ethel Belle Gordon Uhrig, born Aug. 3, 1883, at Du Quoin, Ill.; died June 3, 1967, at Pratt, Kans.

**VERMILLION.**—John L. Vermillion, born March 10, 1899, at Winchester, Ky.; died June 1, 1967, at Winter Park, Fla. His wife, Genevieve, and one daughter survive.

**WIELAND.**—Mrs. Verle Ranae Wieland, born June 26, 1920, at College Place, Wash.; died June 15, 1967, at Orlando, Fla. She worked in several denominational institutions, most recently as a secretary at the Florida Conference Association office. Survivors include her husband, Howard; and son, David Standish Hoskins.

**WILSON.**—Bertha Alice Wilson, born April 15, 1892, at Hunnewell, Kans.; died April 14, 1967,

at Harper, Kans. Survivors are three sons and a stepson.

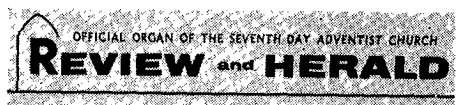
**WILSON.**—Minnie Margaret Wilson, born March 11, 1879, at Newton, Iowa; died at Los Angeles, Calif., June 4, 1967. One daughter, Maxine Munson, survives.

**WITTLAKE.**—William Arthur Wittlake, born Dec. 10, 1892, at Yuma, Colo.; died June 6, 1967, at Fresno, Calif. His wife and two daughters survive.

**WOERTZ.**—Carl Friedrich Woertz, born Feb. 28, 1885, in Lamgenau, Germany; died at Arcadia, Calif., May 19, 1967. Surviving are his wife, Hilde, and one son.

## Church Calendar

Pioneer Evangelism	August 5
Church Missionary Offering	August 5
Oakwood College Offering	August 12
Educational Day	
and Elementary School Offering	August 19
Literature Evangelism Rally Day	September 2
Church Missionary Offering	September 2
Missions Extension Day Offering	September 9
Review and Herald Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14



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.

**Editor:** KENNETH H. WOOD  
**Associate Editors:** DON F. NEUFELD  
 F. DONALD YOST  
**Consulting Editors:** ROBERT H. PIERSON, F. L. BLAND  
 M. V. CAMPBELL, THEO. CARGICH  
 R. S. WATTS, NEAL C. WILSON  
**Editorial Secretaries:** PROMISE JOY SHERMAN  
 IDAMAE MELENDY  
 DOROTHY EMMERSON  
**Layout Artist:** RAYMOND C. HILL  
**Special Contributors:** W. R. BEACH, K. H. EMMERSON  
 R. R. FIGUHR, FREDERICK LEE  
 PRESIDENTS OF WORLD DIVISIONS  
**Circulation Manager:** SHERMAN L. CLARK  
**Field Representatives:** C. M. WILLIS  
 CLIFFORD K. OKUNO

**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

**SUBSCRIPTIONS:** United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

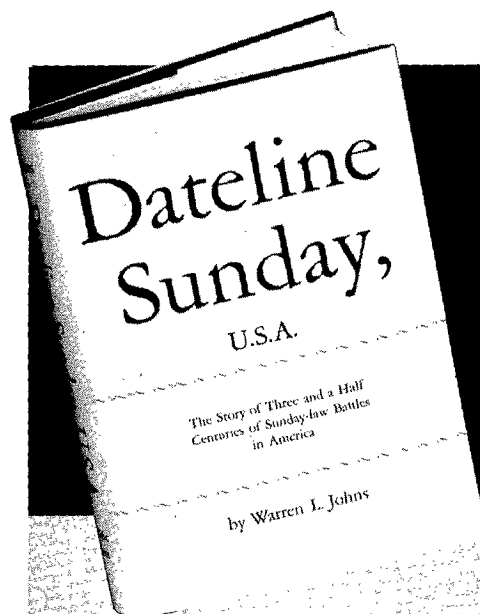
A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.



The best thirst quencher of all . . . a cold, tall glass of iced Kaffir Tea. Next time have tea for two or three, or up to 16! And be sure it's Kaffir Tea, free from caffeine and tannin. Delicious with meals or as a relaxing refresher.



# You'll Find Sunday Laws in the Most Surprising Places



## ***DATELINE SUNDAY, U.S.A.***

**by Warren Johns**

**Deluxe clothbound  
\$3.95**

**Economy paperback  
\$1.95**

Our most complete history of the Sunday blue laws. Interestingly written for the layman. Well documented for the serious student of religious liberty.

An indispensable book for every church and civic leader. For all elected and appointed public officials.

Postage: 20 cents for the first book and 5 cents for each additional book going to one address. Tax: Where applicable.

A letter from Stanley Mosk, former California Attorney General and now Associate Justice of the State Supreme Court.

"I was tremendously impressed with the scholarship and thought in Mr. Johns's presentation. His historical background as well as the legal discussions make a fascinating chapter in the never-ending struggle for constitutional religious liberty in America.

"This book will deserve widespread circulation and should be on the bookshelf of every student of the First Amendment.

"Thank you for giving me an opportunity to read the proofs."

**Order your copies from the Book and Bible House**



# News of Note

## \$45,000 Evangelism Offering Sets Record for Carolina

Members of the Carolina Conference gave or pledged \$45,000 for evangelism on the final Sabbath of camp meeting.

In his sermon W. B. Johnson, president, appealed to all members to dedicate their lives for service in the cause of Christ. The offering received in response set a record for the conference.

J. R. SPANGLER

## Ohio Elects New President

Philip Follett, lay activities secretary of the Southern California Conference, was elected president of the Ohio Conference at an executive committee meeting, July 18. He succeeds Francis Wernick, who has just become president of the Oregon Conference.

Elder Follett has served as pastor, as coordinator for the It Is Written program in Southern California, and since 1963 as lay activities secretary of that conference.

D. W. HUNTER

## Results of Hungarian Course

At least 129 persons have accepted the Adventist message in the last 12 years as a result of studying the VOP Hungarian Bible Correspondence Course, according to Gabriel Varga, Bible instructor for the course. These students represent 14 countries.

Bible courses are offered in many languages, but unless our church members offer these lessons to their non-English-speaking neighbors, many will have no opportunity to learn the gospel.

WESLEY AMUNDSEN

## Soul-winning Opportunities Abound at MV Summer Camps

The diversified program conducted at the four California MV camps this summer illustrates the progress being made by similar camps around the field.

Northern California's Pinecrest Camp, with its spiritually trained staff composed almost entirely of college students, represents the strong leadership of many camps of North America.

Central California's Wawona Camp provides a pioneer camp, giving boys and girls new adventures in the outdoors, with its train of ten new, actual-size covered wagons, each sleeping six. This camp and the miner's camp, Indian camp, wilderness camp, and regular camp, provide a diversification now found in many conferences.

Southeastern California's Pine Springs Ranch, with its modern lodge and dining room, symbolizes the remarkable additions being made at many MV campsites.

Southern California's good neighbor

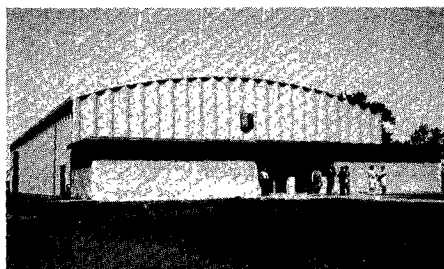
camp at Cedar Falls illustrates the evangelistic possibilities of our camps. In preparation for this last camp, several evangelistic teams of youth working in key locations, including the Watts area of Los Angeles, personally invited most of the 210 boys and girls who came to camp. The families of these children will later be invited to evangelistic meetings.

MV camping, with its potential for saving youth, is expanding on all fronts and in all parts of the world.

C. D. MARTIN

## Newly Built Auditorium Used for Minnesota Camp Meeting

Although heavy rains and storms prevented completion of the building and landscaping, the new Minnesota Conference auditorium at Maplewood Academy, Hutchinson, was used for camp meeting, June 23 to July 1. Three thousand persons attended the weekend meetings, and



hundreds stayed during the week for fellowship in Bible study, prayer, and planning.

Area meetings replaced camp meeting in Minnesota some years ago, but the response of our people this year indicates that the general camp meeting is back to stay.

DUANE JOHNSON

## Recent Conference, College Changes in Canadian Union

Four changes in conference and college posts in Canada have brought about a number of additional transfers this summer. Two of the four involve leaves of absence for study, and one is an overseas appointment.

When G. O. Adams accepted the presidency of the Caribbean Union Conference, A. N. How, of Newfoundland, was elected to fill his place as president of the British Columbia Conference. R. A. Matthews, was then called from his post as church development secretary of the Ontario-Quebec Conference to replace Elder How as president of the SDA Church in Newfoundland.

To fill the vacancy created when R. A. Figuhr accepted the principalship of Mount Vernon Academy, Ohio, the board of Canadian Union College called P. G.

Miller, dean of faculties at Philippine Union College, to become the new president of the college.

When the union granted F. B. Wells a year's leave of absence to study at Andrews University, it called M. E. Erickson, secretary-treasurer of the Ontario-Quebec Conference, to serve as educational, MV, and temperance secretary of the union. Taking Elder Erickson's place is S. E. White, secretary-treasurer of the Kansas Conference.

D. A. Skoretz, departmental secretary in the Ontario-Quebec Conference, has also been granted a year's leave of absence and will study at Loma Linda University. His place is being filled by Jack Martz, departmental secretary in the Alberta Conference. Herb Larsen, of the Beiseker district in Alberta, is replacing Elder Martz.

D. L. MICHAEL

## Children Attend VBS, Enroll in Bible Course, Pathfinders

Last year 12 Vacation Bible Schools were conducted in the Australasian Division, with a total enrollment of 1,651 children. As a result 23 joined Sabbath schools, 52 were enrolled in branch Sabbath schools, 26 are now members of Pathfinder Clubs, two attended junior camps, 61 enrolled in Bible correspondence schools, 11 parents became interested, and four were baptized.

G. R. NASH

## August 12 Offering to Help Oakwood Meet New Demand

Outstanding progress has been registered during the past year at Oakwood College. The student enrollment showed a 49 per cent increase over that of last year, bringing Oakwood "growing pains" that call for added facilities.

There is an urgent need for a new men's dormitory, a new and adequate cafeteria, as well as a new college center for administrative offices. We solicit your continued support through prayer and a liberal offering on August 12.

K. H. EMMERSON

## South China Island Union Prepares "Penetration" Tract

The South China Island Union has just completed a tract for use in every-family personal evangelism, according to word received from L. A. Shipowick, the Far Eastern Division lay activities secretary. Its message is based on the Five Blessings, which have special appeal to the Chinese.

Other unions in the Far East are busy finalizing their "Penetration" leaflets. The division goal is that by 1970 these truth-filled pamphlets will be in every home throughout the Far East.

J. ERNEST EDWARDS

## Alcoholism Institute Planned

The Eastern Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Mars Hill College, North Carolina, August 7-11.

Director of the Institute is D. P. McFarland, director of the Christian Action League of North Carolina. Lecturers will include W. A. Scharffenberg; Winton H. Beaven, president of CUC and executive secretary of the National Committee for the Prevention of Alcoholism; and F. A. Soper, associate secretary of the GC Temperance Department and editor of *Listen*.

W. A. SCHARFFENBERG

## Atlantic Union



## Multimillion-Dollar Project Begins

The groundbreaking ceremony for a \$5.5 million project at New England Memorial Hospital, Massachusetts, is set for August 6, according to Administrator Raymond L. Pelton.

The expansion and modernization project will increase the bed capacity from 185 to 280. To facilitate emergency-accident patients, a heliport is planned for the roof of the new building.

JOHN M. LEW

## BRIEF NEWS

LAURA DEUTSCH, R.N., recently accepted the position of assistant director of nurses at New England Memorial Hospital, Stoneham, Massachusetts. She was formerly house supervisor on the 11:00-7:00 shift.

A REARRANGEMENT of districts in the New York Conference has created a new district. Now P. W. Lamb is pastor of the Oswego district; H. F. Anderson is pastor of the Watertown district; and Gordon Edgerton is pastor of the Canton district.

A SUCCESSFUL Five-Day Plan was conducted at the Notre Dame Hospital in Biddeford, Maine. The hospital administration invited Adventists to present the program. Drs. Carl Root, James Drexler, and Ronald Bettel led out. Other participants included W. W. Menshausen,

pastor of the Portland church, and R. W. Harris and V. L. Small of Parkview Memorial Hospital.

SEVENTEEN persons were baptized at the conclusion of a series of meetings in Brunswick, Maine. Norman Frost, district pastor, and Robert Harris, administrator of Parkview Memorial Hospital, conducted the services.

A new church member and an addition to the baptismal class are unexpected benefits of health classes held at Hartford, Connecticut. The woman who conducted the physical exercises has been baptized, and another class member is preparing for baptism. Katherine Gandolfini, who came into the church as a result of follow-up of the Five-Day Plan, was in charge of the program.

Six of the 12 charter members of the Harrison, Maine, church were present for

## Central Union

### BRIEF NEWS

MR. AND MRS. ELDON HERLOCKER have recently become literature evangelists in the Kansas Conference, according to C. G. Yurth, conference publishing secretary.

LOCAL Adventist doctors were prominent in the success of the Farmington, New Mexico, evangelistic series, which was conducted by C. L. Duffield and Gordon L. Henderson. Dr. Wetzel Williams rented the building where the meetings were held. To date, 36 persons have taken their stand.

"Present prospects for the 1967 Kansas wheat crop are that this likely will be the ninth largest wheat harvest during the past 100 years here in Kansas," news reports indicate. Adventists in the State believe that this crop is a miracle (see July 27 REVIEW, page 1). Much-needed rain came only after a session of fasting and prayer across Kansas.

CLARA ANDERSON, *Correspondent*

## Columbia Union



## Ohio Ordination

Stewart E. Rhoda was ordained the last Sabbath of the Ohio camp meeting. Pictured (left to right) are the participants: F. W. Wernick, then conference president; the Rhodas; and Cree Sandefur, union president. Elder Rhoda is the conference publishing department secretary.

CHARLES R. BEELER  
*Departmental Secretary*

## AU Field School in Ohio Results in 107 Decisions

Andrews University students, area pastors, and members united in a recent effort in Dayton, Ohio. In the three-week campaign, 107 persons made their decision for Christ, and 50 of these have been baptized.

For five weeks prior to the opening of the crusade, a Friendship Clinic trained

local members in the fine art of leading a soul to Christ.

Twenty AU students in the university field school of evangelism worked with Chuck Cleveland, who organized the visitation program; Carole Luke, who spearheaded the youth emphasis program; and T. M. Kelly, pastor in the Lake Region Conference, who was minister of music. Other musical staff members included organist Marie Thomas, pianist Gene Jennings, and choir director Bob Bird.

DON JACOBSEN  
Religion Department  
Andrews University

## Union Initiates New Service for Institutional Development

Milton Murray will become head of a new institutional development service in the Columbia Union, August 1.

In his new work Mr. Murray will consult with institutions regarding fund-raising and community-relations projects. His first assignment will be with the Kettering Memorial Hospital, Ohio.

At the present time Mr. Murray is in Colombia as consultant for the Ford Foundations to institutions of higher education in Latin America. Previously he worked in Guadalajara, Mexico. He formerly was in charge of development for Loma Linda University.

## BRIEF NEWS

THEODORE CARCICH, vice-president of the General Conference, was the featured speaker at an ordination at the Blue Mountain camp meeting, July 1. Louis Canosa, departmental secretary of the Pennsylvania Conference; Gordon A. Kainer, Bible instructor at the academy; and Fred K. Hyde, pastor of the Orvilla-Telford district, were ordained.

Two of the denomination's largest Vacation Bible Schools have completed their two-week programs, both in the Takoma Park, Maryland, area. The Sligo VBS, under the direction of Mary Kluge, enrolled 360 children. The Takoma Park church, led by Mrs. Ernest Runge, sponsored a VBS for 285 children.

WASHINGTON SANITARIUM AND HOSPITAL will begin training its second class of the year of nursing students in September. Enrollment is expected to double last year's class.

H. M. S. RICHARDS and the King's Herald were the featured guests at a Washington, D.C., area one-day camp meeting on July 15. All area churches of the Potomac Conference met in the Cole Field House at the University of Maryland.

THE Ohio camp meeting used the new cafeteria at Mount Vernon Academy. The cafeteria is part of the conference-wide academy-construction program.

Two students from Shenandoah Valley Academy in Virginia will spend the summer as student missionaries at the Monument Valley Mission and Hospital.

MORTEN JUBERG, Correspondent

## Lake Union



## Two Ordained in Illinois

More than 2,500 persons witnessed the ordination of Harold L. Greer and R. Allen Jamison at the Illinois camp meeting at Broadview Academy, June 17. Dr. Richard Hammill, president of Andrews University, was the speaker.

Left to right are: Jere D. Smith, Lake Union Conference president; Mr. and Mrs. Greer; Mr. and Mrs. Jamison; Dr. Hammill.

ESTON L. ALLEN  
Departmental Secretary

## BRIEF NEWS

A YOUTH CONGRESS opened the 1967 northern Illinois camp meeting at Broadview Academy. High lights included a skit presented by academy students. It was written by Elaine Giddings and directed by H. M. Lodge. A Bible-reading marathon was begun by W. A. Nelson, conference president. The New Testament was read in 70 hours, with 250 persons participating in 15-minute intervals. R. A. Jamison and Harold Greer were ordained. Medical Hour discussions were conducted by Hinsdale Sanitarium personnel.

A SMALL camp meeting at Escanaba was held June 2-4 for members of Michigan's Upper Peninsula. About 400 attended.

SEVENTY Wisconsin Academy students and their pastor, Duane R. Peterson, conducted a Teen Witness Crusade for nine nights. Thirteen non-Adventists attended regularly. The students are conducting follow-up work with missionary visits, gift books, and subscriptions to *These Times*.

INDIANA baptisms for the first six months of 1967 are 12 ahead of the same period for 1966. "Every worker is committed to making 1967 a banner year in baptisms," reports Robert Dale, ministerial secretary.

IN two hours more than \$7,000 worth of books were sold at the Indiana camp meeting. During the entire camp period two and one-half times the 1960 figure, or \$22,000 worth of Book and Bible House materials, were purchased.

UNDER the guidance of Pastor Earl J. Zager 18 members of the Allegan, Michigan, church recently completed the school of lay evangelism course. All are now active in giving Bible studies, and three of the graduates have been baptized since completing the course.

ALBERT KONRAD, pastor of the Paris, Illinois, church, conducts a radio program each Sabbath morning over the local radio station, WPRS. In his Christ for Today program, Pastor Konrad offers a free booklet each week on the subject of his talk. Many have expressed an interest in the beliefs of Seventh-day Adventists.

THIRTEEN persons were baptized in Terre Haute, Indiana, as a result of the Bible Speaks program, according to Pastor L. C. Brand. More than 7,000 Bibles have been distributed throughout the State.

WILLIAM CARROLL has been sharing his faith through the Bible Speaks program. An Adventist for only a short time, in one year he brought his wife and two others to Christ. In a few weeks three or four more are to be baptized, including his parents.

MILDRED WADE, Correspondent

## North Pacific Union

## Alaskan Summer Work Aided by Planes, WWC Students

Student missionaries from Walla Walla College, traveling extensively by private planes, are busy in Alaska this summer.

Linda Marriot and Nellie Wren, from the WWC school of nursing, helped with the largest Vacation Bible School ever held at Selawik. Average attendance was 81 children. The VBS was directed by



## Upper Columbia Ordination

Don Reiber was ordained at the Walla Walla church on a recent Friday night. Participating in the ceremony were R. S. Watts, vice-president of the General Conference, who presented the challenge; A. A. Esteb, associate secretary of the GC Lay Activities Department, who offered the ordination prayer; W. A. Hackett, union president, who gave the ministerial charge; and R. C. Remboldt, Upper Columbia Conference president. Left to right are: Elder Hackett, Elder Remboldt, and Elder and Mrs. Reiber.



Pastor John Topkok and Faith Kenney, wife of the Bristol Bay Mission School principal.

Following that successful VBS, the missionary team flew to Nome to visit church members and follow up Bible correspondence school interests. After crossing the Bering Sea by umiak, they conducted another VBS at Savonga. They flew back to Selawik at the end of July to help conduct the most northerly junior camp on the American continent.



## Idaho Ordination

George W. Liscombe, Idaho conference president, welcomes to the ministry Harold D. Schwartz (center) and Harold E. Hall (right) following their ordination June 17 at camp meeting at Gem State Academy. Elder Schwartz is conference MV and educational secretary, and Elder Hall is pastor at John Day, Oregon.

## BRIEF NEWS

JAMES BLACKWOOD was elected president of the 75-member summer graduating class of Walla Walla College. Other officers are: Marjorie Brown, vice-president; Sharon McCart, secretary; Dean Johnson, treasurer; Ron Turner, chaplain; and Joel Fisher, sergeant-at-arms. G. S. Balharrie, dean of the school of theology, is sponsor of the class. Graduation services will be held the weekend of August 18-20.

IONE MORGAN, *Correspondent*

## Northern Union

## BRIEF NEWS

CAMP MEETING sales for the Iowa Book and Bible House reached a new high this year—\$20,323.

IMPROVEMENTS and remodeling are taking place at Sheyenne River Academy, North Dakota. New buildings include a staff home and five garages for staff members. The dean's apartment in the boys' dorm, the cafeteria kitchen, and the library have been remodeled. Ten new microscopes were purchased for the science department.

L. H. NETTEBURG, *Correspondent*

REVIEW AND HERALD, August 3, 1967

## Pacific Union

## BRIEF NEWS

A HIGH LIGHT of the Lodi, California, camp meeting was the ordination of Arlin Steffes, pastor of the Manteca church, and Harvey Voth, principal of Lodi Academy. Participating in the service were R. R. Bietz, union president; A. G. Ratcliffe, conference worker; James E. Chase, Northern California Conference president; and A. L. Ham, retired minister.

MORE than 500 students enrolled in summer school at Pacific Union College. Many more attended special workshops throughout the summer.

MARGARET FOLLETT, *Correspondent*

## Southern Union



## South Atlantic Ordination

Pastors Benjamin Cummings and Willie Lewis were ordained June 17 at the twenty-second annual camp meeting of the South Atlantic Conference.

Participating in the ceremony were L. B. Reynolds, associate secretary of the GC Sabbath School Department, who gave the sermon; W. S. Banfield, conference president, who gave the welcome; W. W. Fordham, associate secretary of the GC Regional Department, who offered the ordination prayer; and K. F. Ambs, associate treasurer of the GC, who offered the benediction.

Left to right are: W. W. Fordham, Benjamin Cummings, Willie Lewis, and L. B. Reynolds.

F. L. JONES

*Secretary-Treasurer  
South Atlantic Conference*

## BRIEF NEWS

ONE HUNDRED SEVENTY-NINE young people attended the Carolina summer camp. The camp was held at William B. Umstead State Park near Raleigh, North

Carolina, and was directed by P. A. Kostenko, conference youth leader.

A NEW Book and Bible House was officially opened in Madison, Tennessee, June 19. The building also houses the Madison campus post office, a dental office, and the Madison Academy store. E. D. Tetz, manager, directed the construction program.

DR. T. K. CAMPBELL of Bradford, Tennessee, was recently elected president of the National Association of Seventh-day Adventist Osteopathic Physicians and Surgeons.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union



## Texico Ordination

The ordination of Richard Pollard took place at the Texico camp meeting June 17. Left to right are B. E. Leach, president of the union, who delivered the sermon; R. R. Frame, associate secretary of the GC, who offered the dedicatory prayer; G. H. Rustad, conference president; and Elder Pollard. Not pictured is R. E. Adams, secretary of the GC Temperance Department, who presented the charge.

H. W. PRITCHARD

*Secretary-Treasurer  
Texico Conference*

## CAMP MEETING SCHEDULE

Canadian Union	
Maritime Pugwash, Nova Scotia Gulf Shore Road	August 4-12
Newfoundland St. John's SDA Church Queen's Road	August 11-13
Lake Union	
Illinois Little Grass Lake, Makanda	August 9-12
Pacific Union	
Arizona Prescott	August 3-12
Central California Soquel	August 3-12
Hawaii	September 8, 9
Honolulu (State-wide)	September 29, 30
Kauai	September 1, 2
Maui	September 15, 16
Molokai-Lanai	September 22, 23
Northern California	August 1-5
Fortuna	August 11-13
Paradise	August 19
Auburn	
Southwestern Union	
Oklahoma Oklahoma City	July 28-August 5



Mr. and Mrs. E. C. Harkins, teachers, Glendale Union Academy (Southern California), formerly teachers, Pioneer Valley Academy (Southern New England).

Alberta Oliver, teacher, Mile High Academy (Colorado), formerly librarian, Andrews University.

Betty Park, English teacher, Campion Academy (Colorado), formerly teacher, Shenandoah Valley Academy (Potomac).

E. Lynn Wallace, teacher, Salem church

school (Oregon), formerly teacher, Greeley, Colorado.

Adolph Grams, associate dean of men, Pacific Union College, formerly dean of boys, Columbia Academy (Oregon).

Mr. and Mrs. Kenneth Syphers: Mr. Syphers, maintenance; Mrs. Syphers, teacher and dean of village girls, Auburn Academy (Washington), formerly of Columbia Academy (Oregon).

Loren Frost, to Milo Academy, formerly band instructor, Columbia Academy (Oregon).

R. E. Hamilton, principal, Orangewood Academy (Southeastern California), formerly superintendent of education (Potomac).

Wayne Foster, superintendent of education (Potomac), formerly superintendent of education (Kentucky-Tennessee).

Clarence Dunbebin, elementary school supervisor (Potomac), formerly principal, Tidewater Junior Academy (Potomac).

Richard A. Figuhr, principal, Mount Vernon Academy (Ohio), formerly president, Canadian Union College.

Malcolm S. Wright, teacher, La Sierra Elementary School (Southeastern California), formerly teacher, Browning Memorial Elementary School (Southern New England).

Jack Jansen, dean of boys, Sunnysdale Academy (Missouri), formerly teacher, Boulder Junior Academy (Colorado).

Ronald Kowalkowski, superintendent, College Press, Atlantic Union College, formerly pressman and salesman.

Roy E. Stotz, assistant treasurer, Atlantic Union College, formerly chief accountant.

Stanley E. Schleenbaker, association field secretary (Greater New York), formerly business manager, New York City.

Frank L. Jacobs, assistant auditor (Atlantic Union), formerly assistant treasurer (Southern New England).

Lloyd Jacobs, Book and Bible House manager (Northern New England), formerly accountant and teacher, Greater Baltimore Academy (Chesapeake).

Mrs. Venessa Davis, teacher, Pierre, South Dakota, from Colorado.

Richard Lange, associate pastor, Denver, Colorado, South church, from Michigan.

E. A. Soper, pastor, Arvada North church (Colorado), from Kansas.

Arlene Dickinson, dean of girls, Campion Academy (Colorado), formerly dean of girls and teacher, Forest Lake Academy (Florida).

William C. Hatch, secretary, lay activities department Central Union, formerly lay activities director Southeastern California.

Lloyd Diamond, assistant administrator, Paradise Valley Sanitarium and Hospital, California, formerly assistant administrator of Portland Sanitarium and Hospital.

R. L. Vaughn, secretary, publishing department Northern California, formerly secretary, publishing department Central California.

(Conference names appear in parentheses.)

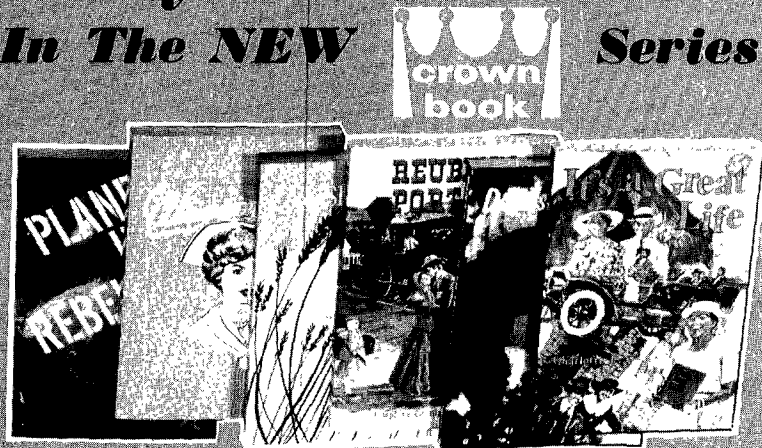
## From Home Base to Front Line

### Australasian Division

Mr. and Mrs. C. Fraser and their two children left Sydney, May 2, returning from the homeland following furlough. Mr. Fraser is serving as headmaster of the Madana Adventist School, Papua. Brother Fraser previously had been headmaster of the Central School at Bena Bena, New Guinea.

Pastor and Mrs. L. Burns and their three children left Sydney on the *Marconi* (Continued on page 28)

## Thrilling Books Everyone Can Afford In The NEW Series



INTRODUCTORY OFFER - YOUR CHOICE ONLY 99¢

(REGULARLY \$1.60)

**Planet in Rebellion** A tactful, forceful presentation of Biblical truths. By George Vandeman.

### Whispering Halls

Pearle Peden makes the experience of nurse's training a delightful reading adventure.

### "Ye Shall Reap"

Object lessons for all ages from the text "Whatsoever a man soweth." By Virgil Robinson.

### Reuben's Portion

A miraculous transformation from heartbreak to hope. By Josephine C. Edwards.

### Dana's Date With Trouble

True life adventure with valuable guidance for all ages. By Enid Sparks.

### It's a Great Life

Charlotte Waldo's thrilling experiences in 42 years in the literature ministry.

Order today from your Book and Bible House or church missionary secretary.

Please add 20¢ postage for the first book ordered and 5¢ for each additional book when ordering by mail. Also add sales tax where applicable.

THE SYMBOL THAT GUIDES YOU TO BETTER READING

