

The Cleansing of the Sanctuary—1

The Annual **Day of Atonement**

By W. E. READ

TO SEVENTH-DAY ADVENTISTS the subject of the cleansing of the sanctuary is a familiar theme of meditation—one which, through our history, we have associated closely with the closing work of Christ our Lord, our great High Priest, in the heavenly sanctuary.

In our historic position we have equated the cleansing of the sanctuary with the Day of Atonement ritual, details of which are given in Leviticus 16 and 23. Interestingly, although detailed instructions are given, there seems to be no record in the Scriptures mentioning the holding of this service, although it was undoubtedly one of the most important of all the Jewish festivals. The Jews later regarded it as the greatest feast: "The Day of Atonement is the greatest feast, and at the same time the most solemn feast in the Jewish Calendar."—PAUL ISAAC HERSHON, *Treasures of the Talmud* (London: James Nisbet & Company, 1882), p. 89.

That it was rather regularly observed despite the lack of mention in the historical books is held by many Jewish writers. We quote from but one, Rabbi J. H. Hertz:

"The first clear and unmistakable mention of it (the Day of Atonement) after the Pentateuch is in Roman times by Josephus. Furthermore, all critics admit that the Passover and the Feast of Weeks existed in Israel since the earliest days. The Feast of Weeks, however, is nowhere named in the historical books of the Bible; and the Passover only twice and then only in connection with the exceptional conditions. . . . Similarly wherever the Sabbath is referred to outside the Pentateuch, it is nearly always in passages where the Israelites are rebuked for desecrating the holy day. Had the Sabbath been duly observed by the Israelites, none of the prophets would have had occasion to mention it. The fact, then, that the Day of Atonement is never alluded to in the historical books is really evidence in favour of its regular observance."—*Pentateuch and Haphtarahs* (London: Soncino Press, 1938), p. 557, col. 1.

The cleansing of the sanctuary presents to us many important lessons, especially as we think of its antitype, and its significance in connection with the work of our Lord as our great High Priest in the sanctuary in the heavens.

In this article I shall confine my remarks to the Biblical



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ROBERT M. ELDRIDGE, ARTIST

The high priest in the Most Holy Place of the ancient sanctuary.

basis for the concept of the cleansing of the sanctuary. Other aspects will be dealt with in later articles.

When thinking of the Biblical basis for this cleansing as it applies to the sanctuary itself, we naturally think of Leviticus 16, where are outlined the details of the Day of Atonement service (called Yom Kippur by our Jewish friends). In reading this chapter we find the word "cleanse" used but twice (verses 19 and 30). That which is stated to be cleansed is as follows: "He shall sprinkle of the blood upon it [the altar] . . . , and *cleanse* it" (verse 19). "The priest shall make an atonement for you [the people] to *cleanse* you" (verse 30). The Septuagint adds a thought at verse 20 that reads: "And he (Aaron) shall make a cleansing for the priests." If we accept the Septuagint reading here as genuine, the concept of

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Revived Conflict Over Sunday Laws

By JOSEPH G. SMOOT, *Academic Dean, Columbia Union College*

BECAUSE of their interpretation of the prophecy of Revelation 13, Seventh-day Adventists have been keenly interested in attempts to give legal status to Sunday and to enforce Sunday observance by law. They have also worked diligently to prevent Sunday legislation in order to hold the way open to proclaim to the whole world the various issues involved in the Sabbath-Sunday question.

Since the United States will play a leading role in fulfilling Revelation 13, the progress of Sunday legislation in the United States becomes a vital barometer to prophecy. In this article and the one to follow, I shall sketch the history of Sunday laws in America, and provide up-to-date information on the present status of the legal Sunday in the United States.

The first Sunday law in what is now the area of the United States was promulgated in Virginia in 1619. All 13 of the American colonies subsequently enacted Sunday legislation. Consequently, when the United States emerged as a united nation in the Revolutionary era, these laws had been in existence for nearly as long as the time from the revolution to the present.

Except for a controversy during the second and third decades of the nineteenth century over the functioning of the United States Post Office on Sunday, the first serious agitation concerning the enforcement of Sunday laws began in the 1870's and continued until the end of the century. Seventh-day Adventists were arrested under these laws and convicted, with some serving chain-gang sentences. This agitation had powerful support and guidance from the National Reform Association, organized in 1863. In the earliest Seventh-day Adventist book devoted to religious liberty, Wolcott H. Littlejohn defended the Seventh-day Adventist position against the NRA's petition for a Christian amendment to the Constitution and national Sunday legislation. He set forth Biblical more than legal or historical evidence.

During the height of this controversy, culminating in the introduction of the first National Sunday Law Bill in Congress in 1888, Ellen G. White wrote *The Great Controversy Between Christ and Satan*, and the Seventh-day Adventist Church began the publication of a magazine devoted to religious freedom and organized the National Religious Liberty Association. With the publication of William A. Blakely's *American State Papers* in 1890 and James T. Ringgold's, *The Legal Sunday: Its History and Character* in 1894, the International Religious Liberty Association, developed out of the earlier association, began a proud existence and commenced effectively to challenge Sunday legislation in the United States.

By the beginning of the twentieth century the agitation for Sunday legislation and enforcement quieted, and for a half century, until after World War II, little attention was paid to the laws.

Two forces at work after World War II created a new period of conflict over Sunday laws. First, fear and the gnawing knowledge of moral decay, coupled with increased church attendance, revived the idea of the sanctity of Sunday as a family day of worship and the greatest bulwark in protecting America's heritage. Advertisements on billboards and magazines continually reminded Americans that someone would "see you in church Sunday." The second influence that created the milieu for renewed Sunday law controversy was the rapid growth of suburban sections of cities, and the completely changed pattern of living that made Sunday a secular day of shopping and recreation for many Americans.

Twin forces joined to prevent the so-called desecration of Sunday. The Roman Catholics, taking the lead from Protestant churches, asked for enforcement of Sunday laws. Big business in downtown sections, seeking to stifle competition that Sunday sales produced, aligned against the small businessman. With clergy and businessmen united, a renewed agitation against violation of Sunday laws began in the 1950's.

In the decade of the 1950's 31 States enacted or amended general Sunday laws. Seven States passed more restrictive Sunday legislation in the last two years of the decade, while in New York a bill was defeated in 1958 that would allow Sabbatarians who closed their businesses on Saturday to open them on Sunday.

Pennsylvania became the battleground when the clergy and big business secured a Sunday law in 1959 that modernized the enforcement machinery of the State and drastically increased fines for violators. Almost immediately the law was tested by a highway discount chain, Two Guys From Harrison-Allentown, Incorporated, who also challenged a Maryland law involving one of their stores in Anne Arundel County. Some Orthodox Jewish merchants in Philadelphia, who closed their stores on Saturday, also brought suit. A Federal court in Philadelphia upheld the Pennsylvania law.

In Massachusetts, some Orthodox Jews challenged the Massachusetts Sunday law because it made no provision for those who closed their businesses on another day than Sunday for Sabbath observance. The Federal Court in Massachusetts decided in favor of the Orthodox Jews. Because the Supreme Court was faced with conflicting Federal Court decisions on State Sunday laws, the Justices agreed to review the Maryland, Massachusetts, and Pennsylvania cases in the 1960-1961 term. The Court had refused in 1951 to review a New York law that permitted Sunday labor but not selling for Sabbatarians.

The Supreme Court had given its last decision on a State Sunday law in 1900 when in *Petit v. Minnesota*, the Court upheld a Minnesota law requiring barbershops to close on Sunday. The Court observed that "the object of the law is not so much to protect those who can rest at pleasure, but

to afford rest to those who need it and who, from the conditions of society, could not otherwise obtain it." The Supreme Court had upheld Sunday laws on this basis of the police power in California in 1885 and Georgia in 1896.

These three cases marked a shift in judicial opinion as it became more and more apparent in the latter part of the nineteenth century that if the courts continued to recognize the religious basis of Sunday laws, they would be in conflict with the idea of religious freedom. Indeed, some State supreme courts began invalidating Sunday laws in the last decades of the nineteenth century when it could be demonstrated that these laws were based on Christian tradition.

As a result of these developments, the period of agitation over Sunday laws during the last quarter of the nineteenth century produced a judicial shift in interpreting the basis of the laws as the police power of the State and not as religious reasons of Sunday rest. While the Supreme Court led the way in creating this new interpretation, it should be remembered that the Court had no basis for considering Sunday laws in the States a violation of the First Amend-

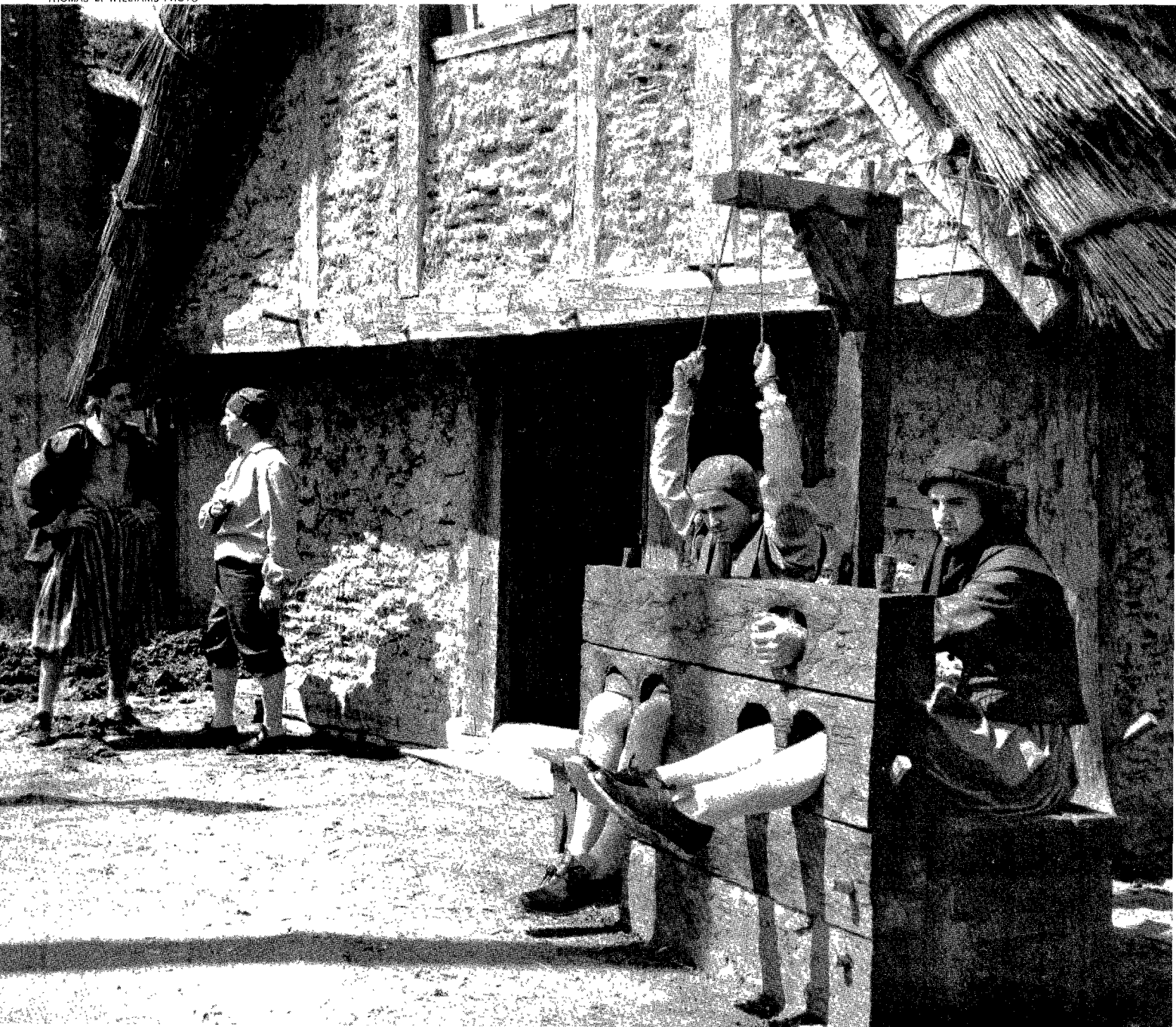
ment. The First Amendment freedoms were not extended to the States until after the middle 1920's by several separate Supreme Court decisions. Consequently, the 1960 cases were the first to be decided on the basis of whether they violated the Federal Constitution.

When the Maryland, Massachusetts, and Pennsylvania cases reached the Supreme Court, the major retail associations and the Retail Clerks International Association presented briefs to the Court upholding the State Sunday laws. The defendants were supported by national Jewish organizations, the General Conference of Seventh-day Adventists, and the American Civil Liberties Union. Those opposing the Sunday laws gave three main arguments: First, Sunday laws violate the First Amendment's provision that "Congress shall make no law respecting an establishment of religion"; second, Sunday laws violate the First Amendment safeguard that "Congress shall make no law . . . prohibiting the free exercise thereof"; and third, Sunday laws violate the Fourteenth Amendment guarantee that no State may deny to any person "the equal protection of the laws."

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In early America putting the feet into stocks as a public spectacle was sometimes resorted to in order to force religious conformity.

THOMAS L. WILLIAMS PHOTO



THE ANNUAL DAY OF ATONEMENT

(Continued from page 1)

"cleanse" applies not only to the people and altar but to the priests as well. But nothing is mentioned about cleansing the sanctuary. Where then do we have a Biblical basis for the fact that the sanctuary itself was cleansed?

There is another word used in relation to the tabernacle itself, a word that has a wider meaning than the word *cleanse*, and that is the word *atonement*. This term is mentioned no less than seven times in Leviticus 16. Note the following:

1. "He [Aaron] shall make an atonement for the tabernacle of the congregation" (verse 33; see also verses 16, 20).

2. "He shall make an atonement for the holy place" [here the "most holy place," for it is the area containing the mercy seat; see verse 15] (verse 16; see verse 20).

3. "He shall make an atonement for the holy sanctuary" (verse 33).

4. "When he hath made an end of reconciling [atoning] the holy place" (verse 20). [The expressions "make atonement" and "reconcile" come from the same Hebrew word.]

Let us consider the following questions: How was it that the altar was cleansed? Because an atonement was made for it. Aaron shall "make an atonement for it [the altar] . . . and cleanse it" (Lev. 16:18).

How was it that the people were cleansed? Because an atonement was made for them. The priest shall "make an atonement for you, to cleanse you" (verse 30).

Apparently the "cleansing" was accomplished by the atonement that was made. If, then, the people and the altar were cleansed because of the atonement made, what would be the natural result of an atonement being made for the sanctuary? Obviously, its cleansing.

This is the way Jews have understood the atonement:

"Zeal leads to cleanliness" as it says, *'And when he hath made an end of atoning for the holy place'* (Lev. XV:20). The priest really makes atonement or cleanses." (See Footnote 8.)—Midrash, *Song of Solomon*, I: 1:9, p. 11.

Some of the English translations have also introduced the idea of cleansing: on verse 20: "He hath cleansed the sanctuary, and the tabernacle and the altar" (Douay).

On verse 16: "He will purify the sanctuary" (Knox).

On verse 20: "Sanctuary, and tabernacle, and altar so cleansed" (Knox).

One of the Jewish commentators remarks: "After the atonement of the High Priest, and of the people, the holy edifice itself remained to be expiated (vs. 16-19), for both the structure and all its parts, and the sacred utensils and implements were deemed to have been defiled by the transgressions of the Israelites throughout the year."—M. KALISCH, *Commentary on the Old Testament*, vol. 2, p. 211.

Rabbi Hertz, another celebrated Jewish leader, remarked: "Besides the annual rite of atonement for the community, there was also once a year a ceremonial cleansing of the sanctuary from defilement."—*Pentateuch and Haftarah*, p. 482.

The New Testament states: "It was needful therefore that the copies of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices" (Heb. 9:23, Weymouth).

"If, then, these sacrifices [of bulls and goats] cleanse the copies of heavenly things, those heavenly things themselves require better sacrifices [the blood of Christ] to cleanse them" (Heb. 9:23, N.E.B.).*

An interesting comment on this text appears in Wuest's *Hebrews in the New Testament*, p. 167: "If the heavenly city of God, with its Holy Place, is conformably with the promise, destined for the covenant-people . . . then their guilt has defiled these

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The art of living

By MIRIAM WOOD

when you're Young

NOT SO COOL Undoubtedly people should be ashamed of some things, but honest enthusiasm is not one of them. That people should feel the need to apologize for enthusiasm is, I think, a depressing side effect of a current philosophy that firmly decrees that a person must never, under any circumstances, lose his "cool." Lots of other things are expendable, but not one's "cool." Bored, disinterested, blasé—patting back yawns with a delicate flick of the wrist—that's how one must act if he wants to belong to the "in" group.

You've just been elected president of the student body or of the United States? How nice. Yawn. You've been given the gift of a trip around the world? What a "drag." Yawn. You've just been informed that you'll graduate *magna cum laude*? H'mm—Yawn.

I hadn't realized how completely this negative thinking influences many people (particularly the young) until a friend of mine approached me the other day with a request. "Would you," she murmured hesitantly, "be willing to attend . . ." and she went on to specify a scholastic event that was of great importance to her.

Just as eager words of congratulation were about to burst from my lips, she half-apologized, "I'm really ashamed even to mention this occasion, because it isn't all that great."

My enthusiastic words of acceptance raced back down my throat as I inquired, in shocked surprise, "Why, what do you

mean? Why shouldn't you mention it?"

"Well," she replied, "most people seem to think it's really stupid to get all excited about *anything*. But I *am* happy and I *am* excited!" Suddenly she seemed to glow all over, as if she'd shaken off some kind of indefinable shackles.

Rather forcibly, I assured her that (a) I'd attend the event, (b) I'd be *delighted* to do so, (c) I was glad she'd asked me, and (d) enthusiasm is not stupid or "square" or "dumb." It's wonderful, vital, stimulating—and it takes some of the deadly dullness from life.

As far as I'm concerned, I can't imagine why anyone would choose to live in a world with nothing but plains, emotionally speaking. To me enthusiasm seems like a mountaintop, from which one can view all kinds of glorious sights. You're cheating yourself out of a precious possession if you don't become enthusiastic over achievement, good fortune, worth-while projects, friends, beautiful sights, romance—actually, over life itself. The glorious gift of life is altogether too precious and wonderful to be lived on a pallid plane of tepid emotion.

I'm not suggesting that anyone go about in a perpetual twitter over the beauty of the golden dandelions in the lawn. Nor am I suggesting forced, pseudo enthusiasm, which is all too easy to spot and fools no one. But I *am* strongly recommending that you never, never be ashamed of genuine enthusiasm. If that means you will have to "blow your cool," then blow it.

holy things as well as the earthly, and they must be purified in the same way as the typical law appointed for the latter, only not by the blood of an imperfect, but a perfect sacrifice."

This "cleansing" on the Day of Atonement was not a physical, material cleansing, but a ritual or ceremonial cleansing. It was necessitated by the "uncleanness of the children of Israel" (Lev. 16:16, 19), that is, "because of their transgressions in all their sins" (verse 16). It was for the express purpose of making them "clean from all your sins" (verse 30).

The plural pronouns should be noted. It was either "ye," "you" (pl.), or "their." That is, *children of Israel*. In other words, there was a cleansing of the people collectively. This was in addition to the work for each person as an individual cared for each day of the year by means of the morning and evening sacrifices, or by the personal sacrificial offering each sinner might bring to the sanctuary. Of course, the morning and evening sacrifices were offered also on the Day of Atonement, so there was constant opportunity for personal confession of sin and forgiveness. Now, in the *special* Day of Atonement services, the collective sins of the people of Israel were dealt with. This was the specific mark of that day—to remove from the records of the sanctuary all the sins that had been forgiven, and put them away. J. H. Hertz has declared, "The confession of sin is made by the whole community collectively."—*Pen-tateuch and Haftarah*, p. 523.

This must naturally be understood in the sense that on that day *every soul* was to humble himself, and come before God in penitence.

Ellen G. White has written: "The cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel."—*The Great Controversy*, p. 352.

This service laid a solemn responsibility upon every Israelite, as it does upon us. In that day, there were evidently some unrepentant, unsundered souls, men and women who despised the grace of God and continued in indifference or in rebellion against God. If they continued in this attitude to the close of the Day of Atonement, they were "cut off" from the people of God (Lev. 23:29). What a solemn thought! We are living in the closing work of our Lord in the heavenly sanctuary. How vital that we live with every sin confessed, every wrong thing put right.

(Continued next week)

A Personal Message From Your General Conference President

HEART to HEART



Dear Child of God:

When Jesus says, "God so loved the world" (John 3:16), He means the *whole world*, not merely a part of the world. Not only the Western world—He loves equally those who live in countries of other political ideologies. Not only one race, but all of them!—the white, the black, the brown, and the yellow races. God does not ask us to present our passports.

He loves the rich, the poor, the learned, and the unlearned, the capitalist and the laborer, the sick and the well. He does not ask to see our bank book or our Social Security card. "There is no preferential treatment with God" (Rom. 2:11, Philippians).*

God's love rules out nationalism and race prejudice. Seventh-day Adventists are not nationalists. We are international in our work and outlook. Naturally we love the country in which we were born. We would be strange and ungrateful if we did not. But the love of Christ in our heart enables us to see the good in every land and in every people. In God's eyes we are not Scandinavians, Americans, British, Japanese, Chinese, Zulus, or Indians; we are Seventh-day Adventist Christians. We are subjects of Christ's kingdom. We are the object of His great love regardless of our tribe or nationality. It is not the country from which we come, it is the country to which we, by God's abounding grace, are going that counts with God.

When Jesus says, "God so loved the world," He includes the *world's unlovable ones*—the unlovely, the physically repulsive. I have seen them in many parts of the world—lepers with missing toes and fingers, puffy cheeks, and bloodshot eyes. God loves them all. The beggar, the outcast in filthy rags, the illiterate savage in a remote jungle—God's love embraces the *whole world*. He went to Calvary that their lot might be bettered in a better world.

When Jesus says, "God so loved the world," the sinner, the morally and spiritually unclean, are included. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"Peradventure for a good man some would even dare to die," Paul says in verse 7. But it took the Son of God to endure willingly Gethsemane and Calvary for the debased, the morally defiled man or woman. The sin story of this fallen planet is a sad one, and each of us is an actor in the ugly drama, "for *all* have sinned"; "there is *none* that doeth good" (Rom. 3:23; Ps. 53:3). But, praise God, because of Christ's love there is hope and help for the worst of us!

When Jesus says, "God so loved the world," He includes in the scope of His affection the world's *weak* ones. Paul says: "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). Fortunately for most of us, Jesus has a thought and a care for the weak, the helpless, for how many of us are weak. We take the path of least resistance; we stumble and fall so easily. So frequently we are overcome. During His earthly ministry the Saviour grasped every opportunity to help the weak. He encouraged them to persevere in their struggle. It is so today; our weak points may become our strong points because of His love, His strength, which He so willingly imparts to us moment by moment.

When Jesus says, "God so loved the world," He directs a loving appeal to the *backslider*. "How shall I give thee up, Ephraim?" (Hosea 11:8) is a call to the backslidden saint today as it was in Hosea's day. In our large centers and in many smaller communities there are scores, hundreds, of men and women, boys and girls, who once were with us but who today are out in the cold world "having no hope, and without God in the world" (Eph. 2:12). But our heavenly Father still loves them with an "everlasting love." Perhaps He might use you or me to win some of them back!

What a great God! What an all-inclusive love! Should it not stir in our heart a greater response when we read, "For God so loved the world?"

God bless you!

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THE THREEFOLD message of Revelation 14:6-12 sustains the same relationship to the second advent of Christ as did the message of John the Baptist to the appearing of the Messiah at His first advent. Seventh-day Adventists have been called of God to carry this threefold message to all the world. All the teachings of the church should be in the setting of this threefold message. This message is the rim of the wheel of truth, with the cross as the hub, and the various doctrines as the spokes (see No. 8 in this series).

W. A. Spicer was right when he said: "In this time of the closing judgment hour, any doctrine that we preach comes in the fullness of its power only as we give it its place as a very part of the advent message. . . . Every truth is to come from within the message, a very living, vital part of the one whole system of truth that is to 'make ready a people.' The spiritual lifeblood of this advent message circulates through every Bible truth today, vitalizing it. . . . No truth stands by itself in our movement. . . . In our time, even these essential doctrines of the Christian life—of faith, righteousness by faith, holiness, sanctification, and all experiences of the power and grace of Christ in the soul—derive their fullness of power when they come to the advent people as a very part of the message of the judgment hour."—*The Ministry*, February, 1937.

Take the doctrine of the Sabbath. The Seventh Day Baptists are to be highly commended for their stand on the true Sabbath, the last day of the week. But they do not present the Sabbath in the setting of the threefold message, which God has appointed for this time. This message envisions a worldwide proclamation of the true Sabbath between 1844 and the end of time (Rev. 14:7, 9, 12). The Seventh Day Baptists are not fulfilling the prediction.

Does it make any difference whether we present the Sabbath in the message of the third angel? Here is the answer from the Spirit of Prophecy:

"As far as the Sabbath is concerned, he [Elder K] occupies the same position as the Seventh Day Baptists. Separate the Sabbath from the messages, and it loses its power; but when connected with the message of the third angel, a power attends it, which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord."—*Testimonies*, vol. 1, p. 337.

The power attending the preaching of the Sabbath when connected with the third angel's message may be

The God-appointed Setting

demonstrated by the phenomenal growth of the Seventh-day Adventist Church compared with that of Seventh Day Baptists. The Seventh Day Baptists have stood nobly for the true Sabbath for some 300 years. They had the Sabbath truth more than 200 years before there were any Sabbathkeepers in the Advent Movement. Yet Seventh Day Baptists after more than three centuries number less than 6,000, whereas in a little more than 100 years the Advent Movement has grown into some 2 million adherents.

The Seventh Day Baptists have the Sabbath as a spoke in the wheel of their doctrines, centered in the hub, Christ. But their wheel does not have the rim of God's threefold message. The Seventh-day Adventists have the Sabbath as a spoke centered in Jesus Christ, and anchored in the rim of the threefold message. How true it is that every doctrine comes into the fulness of its power only as it is given its proper place as a part of the threefold message! This message is described as "the great power of God" (*Evangelism*, p. 230).

Bible prophecy pointed to 1844 as the time for the rise of the Sabbath reform movement. Revelation 14:6-12 indicated that this movement would proclaim the everlasting gospel to every nation, kindred, tongue, and people between 1844 and the end. There is nothing more powerful than a movement cooperating with God in the fulfillment of prophecy. This is the real explanation as to how that small company of Sabbathkeeping Adventists who came into existence in the 1840's has become a worldwide movement numbering some 2 million Sabbathkeepers. This is in striking contrast to Seventh Day Baptists, who have been in America since 1664 but number less than 6,000.

There is danger of presenting the Sabbath truth in our Bible correspondence courses, books, periodicals, and tracts detached from the threefold message. If we do this, we fail to bring forth the most impelling reasons for men to accept the Sabbath. We are doing simply what the Seventh Day Baptists have done with such limited success.

The trigger in the gun is what sets off the explosive that starts the bullet to the mark under the marksman's aim. So under the ministration of the Holy Spirit the Sabbath truth in the

setting of the threefold message is what gets results. Let us learn to present the Sabbath effectively.

The first item in the threefold message is a call to be ready for the judgment. This brings men face to face with the claims of God's holy law, by which they will be judged (James 2:10-12). If we want to be ready for the judgment, we must keep the seventh day as specified in His commandments. How can we hope to be accepted in the judgment if we knowingly continue to transgress God's commandment to keep holy the seventh day?

The second item in the message is, "Worship him that made heaven, and earth." The Sabbath is God's own appointed sign that He is the maker of heaven and earth. Its observance shows our faith in God as the one who made heaven and earth. If we really want to worship Him as the Creator, what else can we do, according to the Bible, than keep the seventh day?

The third angel's message warns men against the false sabbath. Everyone must choose between the sign of the authority of Jesus Christ and the sign of the antichrist. If I want to avoid the mark of the beast, what else can I do than take the true Sabbath as the precious sign of Christ as Creator, re-Creator, and only Saviour?

God's remnant, under this threefold message, are those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). If we want to be numbered with His remnant, what else can we do than keep the seventh day, as required by His commandments?

An Adventist presentation of the doctrines of Christianity will be different from that of other evangelical churches. Why? Because the true Adventist presentation will be in the setting of God's judgment hour and will stress preparation essential to meet our soon-coming Lord. This setting is the rim of His wheel of truth. Every sermon by an Adventist preacher should have the Adventist ring to it.

Let us consider one example, the subject of prayer. We may use the same Bible texts on prayer and make the same points as the ministers of the other churches. But in addition we will urge the continuous practice

By J. L. SHULER

for Truth

of prayer for gathering strength to stand in the final crisis. "Pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). We need to pray that our names will be retained in the book of life when the investigative judgment decides our destinies.

This is presenting prayer in the setting of the threefold message. It certainly makes it distinctive from the preaching of other churches. It gives it a real Adventist ring. So every presentation, whether it is to non-Adventists or Adventists, should be Christ centered, and in the setting of the threefold message.

Aside from this threefold message we have no Biblical authority for our existence as a separate religious body. We ever face the peril of losing sight of this special message and of becoming simply one more denomination, instead of being God's special, last-day movement of Revelation 14:6-12. Satan wants us to be like other evangelical denominations by the soft-pedaling of our rugged, distinctive doctrines.

Think how the movements of the old-fashioned wagon would be crippled if someone removed the rims from the four wheels, or even from one of the wheels. So the devil wishes above all else to cripple the Advent Movement by causing the threefold message to be lost sight of, thus removing the rim from the wheel of truth.

"Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. . . . There must be no toning down of the truth, no muffling of the message for this time. . . . There has been too much beating about the bush in the proclamation of the third angel's message. The message has not been given as clearly and distinctly as it should have been."—*Ibid.*

We must be true to the third angel's message. "The third angel's message must be presented as the only hope for the salvation of a perishing world."—*Ibid.*, p. 196. We need to be sure that we give the trumpet the right sound for our day. "We are as a people in danger of giving the third angel's message in such an indefinite manner that it does not impress the people."—*Ibid.*, p. 230. "We are not



REVIEW PICTURES

to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests."—*Gospel Workers*, p. 288.

The special truths that have separated us from other religious bodies are for the most part those that are mentioned in the wording of the threefold message. Some of these are the 1844 date as the beginning of the judgment, the investigative judgment as preceding the executive judgment at the Second Advent, the fall of Babylon, the call to come out of her, the Sabbath, the beast and his image, and the mark of the beast. These "are fraught with eternal interests."

Woe to the messenger who leaves off or soft-pedals these!

While we are not to make less prominent these special, truth-cleaver items, they must be filled and charged with the love of Christ. If they are not, they may do more harm than good. "We should never forget that love, the love of Christ, is the only power that can soften the heart and lead to obedience."—*Evangelism*, p. 57. So let every presentation be Christ centered, message pointed, and surcharged with the love of Jesus. What we write and teach ought to be soaked in the love of God until it has been completely saturated.

(Concluded next week)

JUST what do you do all week long anyway?" a woman asked the young preacher paying a pastoral call. Her question nonplused him somewhat and began a chain of thought that occupied him for some time.

He recalled an experience related to him by a minister friend. At a certain session of the church board a decision had been reached to repaint the exterior of the church. When the question was raised, "Who will purchase the paint?" the answer was rather quickly and easily arrived at. "The minister will purchase it. We have to work for a living," the board members volunteered.

Then the minister thought of the numerous times that members of his churches had courteously observed, "Oh, I know that you're very busy." But it had always seemed to him that the remark was made with a little bit of wonder, as though in the mind there was a question as to how it could possibly be. He also thought of several times during his ministry when he looked back with longing to the simple, uncomplicated days of eight-hour-a-day, 40-hour-a-week life.

But now that he had begun to think in this vein, the woman's question about a minister's way of life did not seem so unnatural. Of course people would want to know. Does a minister really work? Is he indeed a busy man? What could there possibly be about such a life as his that would characterize it as tiring labor? After all, his members see him most frequently in the pulpit, and they could not be expected to appreciate that there is much more to the life of the minister than the delivery of sermons in the pulpit.

Concerning the delivery of sermons, he thought, I wonder how many of the flock realize that a sermon worth the name requires many hours of preparation. He then began to muse about a minister of whom he had heard who spent one hour of preparation for each minute he intended to preach. Not all could do this, of course, for the ministers have much to do besides preaching. He wondered whether many of his congregation were of the opinion that he was endowed with some special gift that enabled him to stand before his flock several times each week and speak in the name of God without spending time in his study. He estimated that he must spend from 15 to 20 hours each week in the preparation of his Sabbath message. Of course, after a minister has acquired a file of sermons there is nothing wrong with using the outline of these in other churches at other times, but even so this cannot be done without

labor. And, more important, it cannot be done without consuming time—precious time. A sermon must be worked out with God and worked into his own soul if it is to be more than a mere speech. Even if every word of his message should be presented to him all prepared, still he could not take it to God's people without spending much time in prayer concerning it.

Finally he became aware that the woman in the chair across from him was speaking again. "I thought that

cause my work is never routine, and it varies so from day to day that one can hardly pinpoint the tasks on which the time is consumed."

As his car pulled away from the curb, his thoughts continued along the same line. He pondered the fact that preparation for meetings is not complete when the Sabbath sermon is laid aside, ready for the waiting congregation. There are also prayer meetings, board and committee meetings, and nonroutine meetings, such as funerals and weddings, all of

HIS BURDEN

By **CLIFFORD F. BLACK**
Pastor, Ohio Conference

all a preacher has to do is to preach once a week, and that he got all his sermons from a book." He did not say so, but he wondered whether this kind of thinking could be the reason the boards appoint the preacher to purchase the paint; after all, the board members "have to work for a living."

At this point he remembered that several times recently different members of his flock had implied that it must be delightful not to be required to rise early in the morning and hurry off to work. Could it be, he thought, that they think I lie abed until I am in a mood to rise? Actually he was in the habit of rising a great deal earlier now than he did in those bygone days when he was a time-clock puncher. It wasn't that he was so abnormally ambitious. He simply found he must do his work in his study before the telephone began to ring and other interruptions came along. He recalled with a smile the advice of a college professor. "You will find," the professor had said, "that the most important thing you can do is to get properly organized. Of course," the professor had continued wryly, "you will soon find yourself trying to organize interruptions!"

Now he bade good-by to the woman he had been visiting, and as he did so he was sure that his explanations of the work of a minister had not fully satisfied her. "It is very difficult to explain," he reflected, "be-

which take much time in preparation.

He had only recently filled out his monthly report to mail to the conference headquarters, and although this had been an unusual month in some ways, he was still convinced that the members of his churches would be surprised if they could see that report. He had had a few more visits than usual to report and about the same number of Bible studies. In general, it was similar to his other monthly reports. But he had been struck by one feature of this one—the meetings. The past month he had been in charge of or in attendance at 50 meetings! That averaged nearly two meetings a day. I am sure that the members of his churches did not realize that he had spent so much of his time that month in meetings. And most of these meetings required labor on his part, and probably all of them took from his store of nervous energy.

He began to enjoy the passing scenery as he concluded that the members of his church were absolutely right when they thought he had a job that was enjoyable in every way. To himself he said, "If they think that my lot in life is better than theirs, I agree!" He examined

himself closely on this, but after several minutes he knew that he could honestly say that there was not a man on the face of the earth whom he envied so far as a career was concerned. To work in the same lines as the divine Master Himself worked—there simply could not be anything better. He admitted to himself also that it was really a significant advantage not to experience the confinement that goes along with many jobs. He could enjoy the pleasure of arranging his day's activities according to a sched-

ule that, in most respects at least, suited him best. For him the pressure of the time clock and the incarceration in office or factory were memories of bygone days. As he thought of this a feeling of great thankfulness welled up within him. It had not always been like this, of course, but this happened to be one of those days when nature was the kindest, and he, at this moment, felt most keenly the privileges he enjoyed as a minister.

Now, as his car turned a corner his thoughts did too. He remembered

words spoken by his evangelist-teacher at a field school of evangelism some years ago. He had told the class that they were about to experience something they were not expecting. They were about to learn at first-hand that visiting in the interest of saving souls is hard work. Yes, hard work! "After a day of visiting," he had said, "you will return home very tired." He could hear his words now: "I used to drive a truck," he said, "and I worked hard, but I never returned home more tired than I do from a day of evangelistic visiting." In the ensuing years the evangelist's words had proved to be true. There was something about visiting with people, whether church members or not—a conflict of minds perhaps, and a struggle with the powers of darkness—that made it tiring, though enjoyable work.

Work! "I can remember a day when I thought that the ministry did not require work," he reflected. But he had learned. Although only occasionally a minister's labor is of a type that puts calluses on his hands, he knows what it means to toil. He carries a load of care and concern

IS LIGHT



J. BYRON LOGAN

The minister could honestly say that there was not a man on the face of the earth whom he envied so far as a career was concerned.

that is as exhausting as the other, and from which he may never escape. In theory he is entitled to one day off each week and a vacation each year, but even while engaging in recreation he cannot fully escape his concern for the work and the flock of God. He takes with him his care for a dear sister on a bed of pain, a young couple on the verge of divorce, a soul on the brink of decision, or another near the precipice of backsliding and ruin. There may be church problems that threaten to undo his work. These concerns, and others that might be mentioned, go with him and defy all his efforts to leave them behind. And that is as it should be.

The minister's office, or study, is the clearinghouse for all the business of the church in his area. That means all the business of the church with the community and all the business of the church with the central organizations of the denomination—the local and union conferences and the General Conference. There are letters to write, records to be kept, and there is filing to do. In the majority of cases the pastor has no secretary to assist him. All of these tasks are a part of the work of the minister that his parishioners do not see. Often in his office are the only facilities for preparing the bulletin. And, too, if there is a church newsletter, this usually comes mostly from the minister's desk. He smiled as he thought, "It certainly is good to be out of the office on a day like this!"

Some years ago, when he had first discovered the wonders of the Word of God, he had lived in envy of the gospel minister. He recalled this as he coasted down the ramp to the freeway. How he had resented each minute that the ordinary business of life took from the time he wanted to spend with his Bible. He had even carried a small Bible to work with him, and whenever there was opportunity he would steal a few moments to read from it. He had thought then of how heavenly it must be to be a minister and have all day to study God's Word! He had learned a great deal since then. He found himself wondering what had happened to the spirit that moved the members of the early church to elect a body of deacons so that the apostles could give themselves "continually to prayer, and to the ministry of the word" (Acts 6:4). Modern Christians might not be satisfied with a ministry that did nothing but study, pray, and labor for souls! Gratefully he thought of the words of his conference president spoken at a workers' meeting some time past: "Brethren," he had said with emphasis, "you are paid to study."

He was leaving the freeway now, nearing the place of another visit, as he found himself moved with a great desire to urge the members of the church not to resent the hours their minister spends in his study. He cannot be a man of God unless he does this.

He let his car idle to a stop in the driveway, and approached the front door of the house. He was greeted by a smiling face, and then, some gentle sarcasm. "Well," she said, "you finally found us. We thought you'd never get around to calling on us!"

He smiled back, apparently overlooking the remark. Explaining would merely have consumed valuable time.

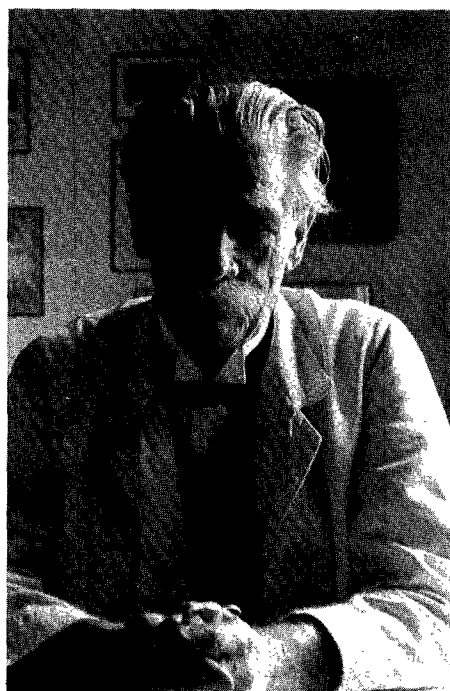
A Story FOR THE YOUNGER SET

What Albert Wanted to Know

By ENID SPARKS

ALBERT'S AUNT watched her nephew close the book he had been reading and shook her head in amazement. "Albert, I just can't understand how you read so fast!" she exclaimed. "You began that book only this morning, and it isn't quite lunchtime yet."

Albert Schweitzer



The seven-year-old boy smiled. "Oh, it's easy when you want to learn something," he answered. "And I would like to learn everything there is to know."

Albert's aunt smiled back. Then she said, "I think, at the rate you're going, someday you really will come to know as much about everything as anyone ever will."

How right Albert Schweitzer's aunt was. This great man's search for knowledge led him into many paths. He excelled in music and philosophy and could have had much wealth and fame, but he chose to serve mankind instead.

As a small boy Albert found God and decided to follow Him. He listened carefully to the Bible when his aunt and uncle read from it. And as soon as he was able to do so, he read it himself.

Besides books and the Bible, Albert loved to read newspapers. Once his aunt objected, saying that Albert was too young to learn about so many murders and robberies such as the newspapers reported.

But Albert pleaded with his aunt. "The newspapers tell us about the good things that happen too. They tell us many events in foreign countries. I learn a lot of geography and history from the newspapers."

His aunt wasn't convinced. "I'm going to ask your uncle to stop letting you read the papers," she concluded.

When Albert's uncle heard about the matter, he decided to find out what the boy was reading. He began to question Albert about many of the historical events of the day. When Albert answered each question correctly, his aunt and uncle were amazed. Of course he was allowed to continue reading whatever he liked.

As Albert grew older, he turned to music. He became an outstanding organist and received many high honors. But as time passed, he neglected his playing more and more to take up the study of medicine.

As a Christian doctor there was love in his heart and skill in his fingers. Upon completing his medical education he began his practice in a village near the rim of an African rain forest.

Here there were no hospitals. Dr. and Mrs. Schweitzer were responsible for establishing the only missionary outpost. Many natives were treated before any hospital could be built. Once Dr. Schweitzer performed an operation on the kitchen table. The sick man was terrified. But when he awoke afterward, he caught the doctor's hand and wouldn't let go. "I no hurt! I no hurt!" he kept saying, with grateful tears streaming down his cheeks.

The natives for miles grew to love the kind man who healed their pain-filled bodies and taught them to love God and one another. "Le grand docteur" was Dr. Schweitzer's title throughout Africa. And it certainly fitted him, not only in that continent but throughout the rest of the world as well.

As truly as the small boy told his aunt many years ago, Dr. Albert Schweitzer did learn much about everything. And the most important was how to live peacefully with himself and his neighbor.



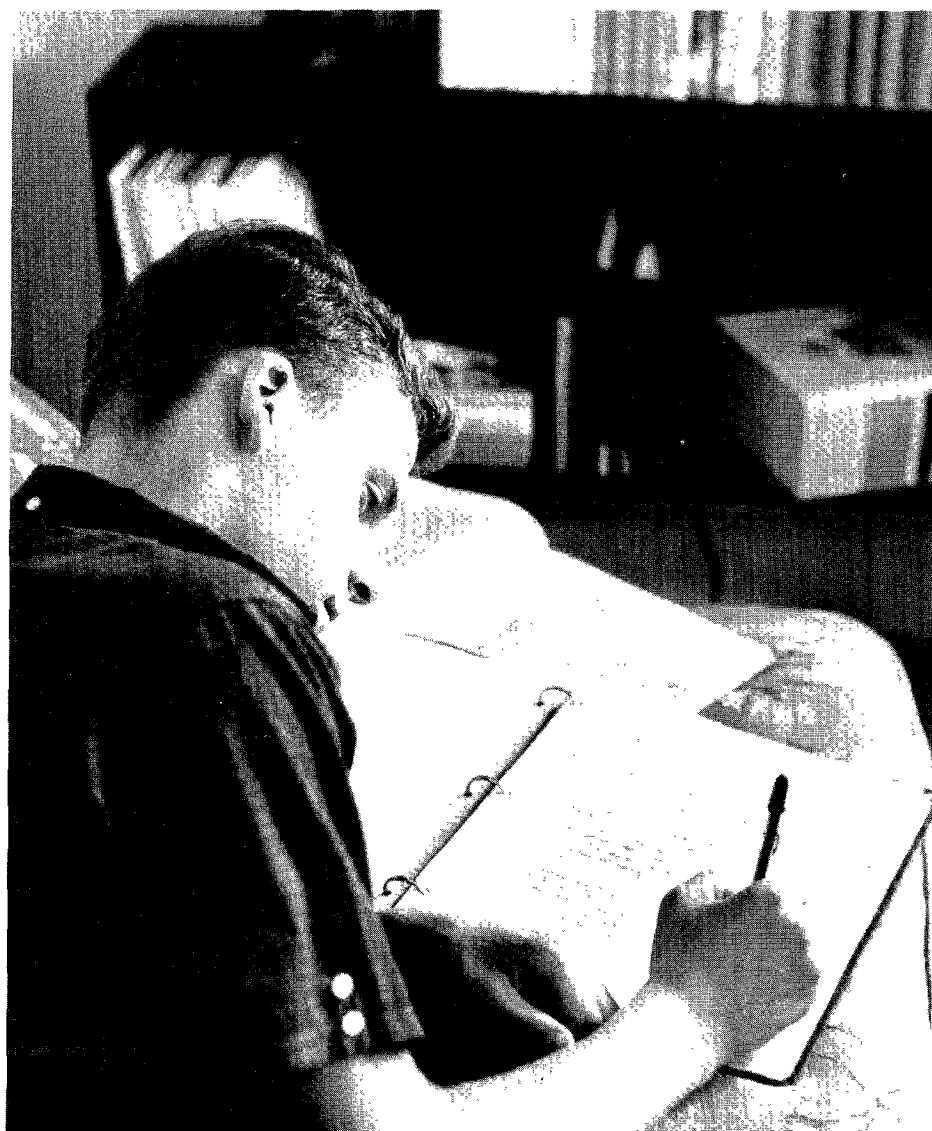
For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



New Horizons

By VIRGINIA HANSEN



THE HOUSE was quiet, too quiet. His room was uncluttered, clean and orderly, un-lived in. The curtains hung limp against a breezeless closed window. There was no hint of energy anywhere except for his Buddy cat, which urgently kept rubbing against me as I stood pondering the empty room.

That picture of Christ at the helm, safely guiding the ship over turbulent seas—had it made its impact? Or had the stacks of motor magazines, now neatly filed, been more important? The background scenery for the HO train layout, costing many dollars and hours of time—had its educational value been worth the time, effort, and resources?

Lying on his denuded bookcase was an envelope containing his tithe receipts for the past year. Would he still remember the joy of returning to the Master his debt of devotion?

A framed motto with the tassel from his eighth-grade graduation caught my eye: "Today We Follow, Tomorrow We Lead." "Our Future With Christ." Had we succeeded by precept and example in making that Christ a living Saviour to our son? Had the discussions at worship time, the routine prayers we had prayed, the talks together on nature explorations, the MV Progressive Classes, the Bible classes, the inspiration of godly teachers and students, meant as much as we had hoped? Had he left our home with a solid determination to include Christ in all his future?

The closet was practically bare, but high on the top shelf I spied a memento that made me chuckle—remnants of colored plastic sheeting left over from experiments with glamour lights he had made for his college room. He had worked on the project a whole day. Would he also remember the joy of the Sunshine Bands when he had led the singing and brought light to the tired old eyes in the convalescent home? Joy in service—how I hoped he would remember!

Then I heard them. We had only one cat who had actually owned us for nine years, but Bill was forever bringing in strays, and somehow word got around that food was available.

EASTERN PHOTO SERVICE

When a son is at college there remains a big empty place at home.

Well, there they were outside Bill's window. The car was home. Where was their friend who always fed them and made them purr? Three hungry black cats meowing for Bill. Naturally, we fed them. Wouldn't Bill? I hoped the word would get around at college among the animals that they had a friend in room 119. A stray cat needs a friend such as Bill. I hope he will always love animals and be kind to them.

As we were riding along in Oregon one day last summer, Bill read a sign stating that a health certificate was required for all animals in the State. Grinning, he turned to me in the back seat. "Mom, do you have your health certificate handy?" he teased.

"Well," I questioned, "in what category do you think I fit?"

Quick as a flash, his dad came back with "Pets," as he smiled sweetly at me. I hope Bill will always retain the good sense of humor he has inherited from his dad.

I wandered to the living room. The piano and organ he'd enjoyed so much—would he remember the quiet Friday-evening vesper songs as well as that wild medley he'd dreamed up for class night? "School Daze," he'd called it. How the class had grinned as he played it. I still cherish his little testimonial of gratitude to his Christian teachers and parents, perhaps because I knew some of his struggles for success. Amid the jostle of competition at a large boarding college, would he hear the still small voice of God saying, "Follow me, and I will make you a fisher of men"? Would he find more joy in the songs of Zion than in country music?

I didn't cry when he went away. It was time for him to try his wings, to search out the far horizons. The past is finished. Where we have failed, God has promised to provide, if we trust in Him. As a mother said recently, "We've done all we can. They're on their own. It is right that they should be. All we can do now is write, send them goodies, and wink at the big telephone bill home they accrue for us."

Oh, to be sure, we miss his cheery laugh, his vibrant aliveness, his helpfulness, his "amazing exploits" on the piano and organ, his friends singing and playing and feeling at home with us, his motorized mind, his tantalizing teasing, but there is a great satisfaction in leaving a son at a Christian college. Somehow our fears for the future seem groundless as we see the working out of God's master plan. We can pray hopefully that the ideals of Christian living that we have tried to implant in our lad's mind and heart will find fruition for the God who loves him.

GRANDMOTHER'S GREAT HELP

By THORA BLAKE

WHEN grandmother was a little girl, she lived a long way from church, too far for a little girl to walk. A Christian woman with a kind heart had given our family some Sunday school papers, leftovers from the church she attended.

These were very interesting to her. Among them was a two-leaved paper for beginners. On the front page was the picture of a very sad-looking old lady, and beneath it a short story.

The story ran something like this: This mother once had a little boy who was very, very sick. In fact, the little fellow was dying. His mother begged God to let him live. She did not say, "Thy will be done."

God did let her little boy live, but he grew to be a very wicked man and broke his mother's heart.

A very short story, you say, and a sad one too. Yes it was, but it taught your grandma a lesson that helped her to yield to God's will all through life. She always remembered to say "Thy will be done" when she asked things of God. He knows what is best for us. We do not always know. So when we ask God for anything, let us always remember that He knows best, and commit our way to Him with the words, "Thy will be done."

Shall we let our Sabbath school papers pile up on church shelves or in our homes? No, let us pass them on to others. Like grandma, someone may be helped through life by a short story or an article.

dresses and a gown and several items for Carolyn Elizabeth. She's a year old now and cute as a cricket. Bill and Mary gave her a little rocking chair, and now she thinks that every chair ought to rock. Patty bought her a little lawn chair.

Also in July we traveled to Gouverneur, New York, to see my sister Ruth. It was a most enjoyable trip and the scenery was superb. Occasionally we were able to see Lake Ontario and the St. Lawrence River along the way. It was like going home, for I was born in St. Lawrence County and lived there until I was 16 years old.

We had our first garden peas in July, and suddenly, it seemed, almost everything was ready to pick or can. My first canning was four and a half quarts of greens. It gives one so much pleasure to see foods from the garden in jars, ready for winter enjoyment.

Because of frequent showers, our garden was luxuriant. We closely watched our vineyard, whose bunches of grapes seemed heavier than usual. In due time the berries ripened. We have a new site for the black and red raspberry bushes.

Two pair of wrens took up residence in the bird boxes after Mr. Bluebird became a widower. We were saddened one day to see Mrs. Bluebird's beautiful body on the ground by the nest. Something had killed her. All summer long we were heartened by the cardinals' cheery songs, and the robins followed Orin up and down the rows as he cultivated the garden.

After a busy day we would often sit in our lawn chairs and look over the scenic countryside to the hills in the distance. Now and then we would sit down for a few minutes and watch TV. I would see to it that I always had some sewing to do during the commercials. Isn't it wonderful to have Faith for Today on the air so as occasionally to see and hear some of our missionaries, about whom we have read so often?

Nothing gives more pleasure than to see the large tomatoes in the garden ripen and become the filling for a toasted sandwich; unless it be to watch a tiny cantaloupe grow from golf-ball size to a globe of delectable dessert; unless it be to watch the corn grow to eating size and become the main dish at a meal or the occasion for a corn roast; or unless it be the development of a portion of a potato tuber planted in the soil into a hearty baked potato.

We recall repeatedly the goodness of God in putting man in a garden, and in making so many wonderful things for him to enjoy. We respond with the psalmist's words, "O give thanks unto the Lord, for he is good."

Keeping House

IN SEPTEMBER



By CAROLYN E. KEELER

HOW DID September arrive so soon? Where has the summer gone? It has been a most enjoyable season. On the thirteenth of July all restrictions were removed and I was free again to lift, to sleep on both sides, and to take long trips. There were so many things I wanted to do all at once, but my husband cautioned me to take things easy. One of the first tasks I undertook was to clean my pots-and-pans cupboard; spring housecleaning had been postponed. Then I washed all the dishes not in daily or frequent use. In one spree of sewing I made myself four

From the Editors



NEW WORDS FOR A FAMILIAR PRAYER—I

Considering the possibilities for prayer book revision, the General Synod of the Anglican Church in Australia recently released a provisional translation of the Lord's Prayer. As might be expected, reaction to the new version of the familiar prayer was vigorous. Not all were agreed that a change was needed, and among those not averse to a change there were many not happy with the provisional translation. The new version reads as follows:

"Our Father in heaven, your name be hallowed.
Your kingdom come.
Your will be done, as in heaven, so on earth.
Our bread of the morrow give us today,
and forgive us our debts,
as we too have forgiven our debtors,
and do not bring us to ordeal
but save us from evil.
For yours is the kingdom and the power and the glory,
for ever
Amen."

Of course, as Seventh-day Adventists we are in no wise involved in the suggested change, but the new translation raises several questions as to the meaning of certain sections of the prayer, and thus challenges us to re-examine it. At the same time we all recognize that one of our problems is that we are so familiar with the traditional words of the King James Version that we can utter the prayer with the understanding being entirely "unfruitful" (1 Cor. 14:14). If for no other reason than to avoid such a meaningless parroting, it might be well occasionally to pray the prayer in another version.

The provisional translation aims to present the prayer in contemporary English as well as to present an accurate translation of Matthew's Greek. We feel that in both of these areas it has not been entirely successful. Some archaic phrases are still present, and in at least one or two cases we would suggest a happier translation.

For example, "hallowed" is seldom used in today's English. Perhaps Phillips' "honored" is not an exact equivalent, but *Today's English Version's* "kept holy" is certainly accurate and modern.

And who in ordinary speech today uses the expression "the morrow"? And what does "ordeal" mean? We seldom see it used without the article "the."

As to rendering the prayer in plain English, we have no objection. It is safe to assume that Jesus taught His disciples the prayer in plain Aramaic. We wish we had the prayer preserved in Aramaic. Since we do not, we must content ourselves with Matthew's and Luke's translations. If you compare the two you will notice certain variations. And this brings us to an important point.

Where Matthew has "debts" Luke reads "sins." It is highly probable that Jesus used a word in Aramaic that represented sins as something owed and that Matthew chose a Greek word stressing the "owing" part and Luke a word stressing the "sins" part. The Aramaic word *chôba* actually carries these two meanings and may have been the one Jesus used.

Since in modern English "debts" is used almost exclusively of money that is owed, its use in Matthew 6:12 obscures the full meaning of the word Jesus chose. Perhaps here, in view of Luke's translation, we ought to use

the word "sins" or some equivalent. The translators of *The New English Bible* did this. They render verse 12 "Forgive us the wrong we have done, As we have forgiven those who have wronged us." * It is worthy of note that in her comments on the Lord's Prayer in the book *Thoughts From the Mount of Blessing*, Ellen G. White quotes this petition from Luke (see p. 114), and thus seems to prefer the reading "sins." Christ's own comment in Matthew 6:14, 15 also favors this.

The familiar "daily bread" appears in the provisional translation as "bread of the morrow." Here also it would be helpful to know what Aramaic word Jesus used. In the absence of such knowledge, Biblical scholars have come up with various interpretations of the somewhat enigmatic Greek word *epiousios* used by both Matthew and Luke. One Greek dictionary lists the following possible meanings: (1) "necessary for existence"; (2) "for the current day, for today"; (3) "for the following day"; (4) "for the future"; and (5) "belongs to it."

Here the provisional translation chose number 3, the King James Version 2, and Phillips 1. The Revised Standard Version and *The New English Bible*, while reading "daily" (2) in the text, read "bread for the morrow" (3) in their respective footnotes. If we were to choose between the five possible meanings we would be inclined to choose (2), not on the basis of the Greek, for that is not conclusive, but on the basis of Matthew 6:34: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." It seems more likely that the One who counseled us to take "no thought for the morrow," would ask us to pray for bread for the current day rather than for the following day.

Although the precise meaning of the petition for bread may be disputed, the general meaning is clear. There is a petition here that our daily needs might be supplied. God has promised to supply all our need. There is a reference here also to spiritual food. Jesus is the living bread that came down from heaven. We receive Christ by partaking of His Word. Of both types of bread men need to partake daily, and the prayer is a reminder of this constant need.

D. F. N.

(Concluded next week)

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

ON BEING A CHURCH MEMBER

The person who first accepts the teachings of the Bible and who begins to rely upon Jesus Christ for daily moral strength usually seeks out other Christians for companionship, for he knows that he will need every bit of encouragement available. His brief experience in the Christian way has already taught him that Satan is tireless in assaulting those who have accepted Christ as their Saviour. He finds that the center of Christian strength is the church, and he soon becomes a member. His opportunities for contacts with other Christians are greater in the church than anywhere else, and he soon learns that one of the reasons for the church's existence as an organization is to nurture young Christians.

Sometimes, however, a new believer in Christ hesitates to join the church. To a child who has grown up in a Seventh-day Adventist home, conversion and church membership seem synonymous; to be a Christian is to be a church member. But to someone who has not grown up in a Christian home of any kind, being a Christian without joining a church may present itself as an attractive possibility. Doubts about joining dog him, as do other doubts and waverings. Sometimes his shrinking back from church membership stems from a natural timidity; sometimes it is the result of a misunderstanding of the purposes of the church; and sometimes it is owing to his realization that his heart and life are imperfect.

The new believer is not the only one who may wonder about church membership. The husband or wife of a church member may feel that he is just as good a person as his churchgoing spouse, and resist the suggestion that he join. The person who grew up in a Christian home or attended a Christian school without being baptized or who lives and works in a Christian center may see the church only as a spectator, never guessing what benefits he is missing.

The thinking of such persons may go something like this: The church is a divine institution, is it not? Who am I to presume to add my name to the rolls when I am so far from being perfect? I am better off as I am. Perhaps I would fail anyway. If I did, I would only bring reproach upon the church. I won't join now.

Further, he reasons, I have little to contribute in money, in experience, in influence. The church does not need me. I would barely be able to carry my own weight; in fact I would be a burden to everyone else. Just see how much time the pastor has already devoted to my silly questions. I would never be able to help anyone else.

Still other thoughts crowd in: I am not sure that I understand all the doctrines of the church. I probably have a number of unorthodox beliefs. I'm sure my opinions don't coincide with the opinions of all the people in the church. Is not a person a hypocrite who joins the church when he is not sure about all its teachings?

So he shrinks back from membership. But there is more than timidity here. There is also a misunderstanding of the role of the church and of the member. The church, wrote Charles E. Jefferson, at the time he was pastor of New York's Broadway Tabernacle, should not be thought of "as a museum of models or an artistic collection of labeled saints. The church is a school, and if you are willing to be taught by the great Teacher you have a rightful place in it. The church is a hospital, and if you really want to be healed by the great Physician you may enter it. The church is an army, and if you want to do some fighting under the great Commander you may enlist. The church is a family, and if you want to be with your brothers and sisters you may come in. Joining the church is not saying, 'See, how good I am!' It is an expression of gratitude for the mercies of God! And an indication of a purpose to show forth this gratitude in a life consecrated to His service."—*Talks on High Themes for Young Christians*, pp. 26, 27.

Imperfect, timid, or hesitant as the new Christian may be, he must not hold back from joining the church. A moment's reflection will make it plain that all those who are now members of the church were at one time not members. They too doubtless had misgivings about their own fitness for the church or of the church's fitness to represent their Saviour. But they joined other Christians, and together they are carrying on as the church family.

If every new Christian decided to be a member only of the church invisible, there would be no visible church to witness to the world. He might claim to love God, but he could not claim to love his fellow men. He would be neglecting the service aspect of the Christian life.

The church that the prospective Christian looks upon as his future family does indeed contain some black sheep—some hypocrites and some people who are rather hard to get along with. But this is Christ's church. It "is the only object on earth upon which Christ bestows His supreme regard" (*Selected Messages*, book 2, p. 396). He who befriended sinners wants His followers to befriend them also, even though they are within the church!

Nowhere in the New Testament is there a record of an independent Christian. The "new commandment" that Jesus gave His disciples was that they love one another, and Christian love cannot be bestowed in absentia. The Christian graces are social graces, and the calls for action are calls for human service. The church is the only setting in which the Christian graces may be adequately developed and in which one may practice effective Christian service. It is the Christian's duty to belong to and work in the church.

F. D. Y.

The Message of the Bee—2

"LEAVE THE CHAFF . . ."

Last week we stated that some people consistently see the hopeful, bright side of life; others see the dark side. We illustrated this by the experience of the ten spies and Caleb and Joshua. We noted also that some Christians spend more time mourning over the dark chapters in their experience than in thanking God for the happy, bright chapters. This week we shall emphasize the importance of "seeing only what is fair," to borrow the words of Emerson's poem, quoted last week.

Let us look first at two typical church members. One speaks often of the wonderful things God is doing through His people throughout the world. He rejoices in the progress of the gospel in mission lands. He thanks God for the dedicated medical personnel who give unstintingly of their strength and time to relieve human pain and suffering. He marvels at the miraculous changes that take place when sinners accept the three angels' messages. He displays confidence in his minister and other church leaders. He rejoices in the booming building program that is providing improved facilities for the church all over the world. He gladly contributes to every worthy project, and thrills as per capita rise ever higher.

The other member notes evidences of worldliness in the church, and concludes that the entire denomination is in a state of apostasy. He sees the unwarned millions in all countries, and, staggered by the dimensions of the current population explosion, concludes that the gospel commission can never be fulfilled. He sees the excellent modern buildings being erected throughout the denomination, and infers that this denotes loss of faith in Christ's imminent return. He observes that some graduates from our medical institutions decline calls to overseas assignments, and concludes that the entire group "lacks the missionary spirit." He views with concern the rising denominational income and per capita, certain that there is something intrinsically evil about prosperity and something basically good about poverty.

In setting forth the contrasting attitudes of these two typical members, we are not inferring that all is well within the church. No one who reads Revelation 3:15-17 can doubt that the church has serious faults, all of which should be corrected. What we are endeavoring to point up is the fact that what we "see" in the church is largely determined by our own attitude. Two people can look at the same set of facts, yet offer contrasting interpretations; as they look at the same church one sees good, the other evil.

Some people talk about "what's right with the church" instead of "what's wrong with the church." People who cultivate the habit of "seeing only what is fair, sipping only what is sweet," find that gradually they scarcely notice the faults of others or the depressing side of life. By contrast, those who make a practice of looking for faults, gradually see scarcely anything except faults. They develop an increasingly critical nature. Discouraged by what they see in the church, and the obstacles to be overcome, they become weaker and weaker in faith until, like the ten spies, they doubt that God is able to lead His people into the Promised Land.

But God is able. And fortunately He has His Calebs and Joshuas even today.

Dangerous Side Effect

While we are discussing the evil of faultfinding, we will mention a dangerous side effect about which parents particularly should be concerned. In volume 4 of the *Testimonies* Ellen G. White points out that parents, by criticizing church leaders and their messages, may do irreparable harm to their children. She says that "the tendency has been to bring sacred and eternal interests . . . on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent and to rebel against Heaven's reproof of sin. Spiritual declension can but prevail where such evils exist" (page 195).

That the church and its leaders have faults is beyond debate. Wise parents, however, will not call attention to or magnify these faults. They will encourage their children to look for the good, rather than the evil, in their teachers, ministers, friends, and fellow church members. They will encourage them to imitate the honey bee mentioned in last week's editorial—"Seeing only what is fair, sipping only what is sweet."

Those who continually find fault and criticize should recognize that there is danger to themselves as well as to their children in this course of action. As they yield to suspicion, negative thinking, and criticism, their spiritual powers become warped, and they become "incapable of discerning good and noble actions, unselfish endeavors, true heroism, and self-sacrifice. . . . They are degenerating every day and are becoming narrower in their prejudices and views. Littleness is their element, and the atmosphere that surrounds them is poisonous to peace and happiness."—*Ibid.*, p. 196. In view of the

destructive nature of negative thinking, how important it is for Christians to look for the good in every situation, maintain a spirit of optimism, and seek to place the best possible construction on other people's actions and motives.

Critics of Christ and the Bible

Many years ago the Son of God came to earth. Some people criticized Him. They downgraded Him on the basis of His family origins (Matt. 13:54-57). They criticized His appearance (Isa. 53:2). They declared that He performed certain of His miracles by the power of Beelzebub, the prince of the devils (Matt. 12:23, 24). Think of it! He was the Son of God, the Perfect Man, yet many of the people rejected Him. So trained were they in the art of criticism that they found fault with Perfection.

Critics of the Bible make the same mistake. They look at its apparent contradictions, copyists' errors, and humble appearance, and declare that it can hardly be a divine book. "They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis, they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length that they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty."—*Selected Messages*, book 1, pp. 17, 18.

Like Jesus, the Bible is both divine and human. From some angles its human side is clearly evident. But this great Book is also divine. How tragic that multitudes, yielding to doubt and skepticism, rob themselves of the priceless privilege of meeting God in its sacred pages.

Perhaps it is inevitable that there always will be people, both within the church and without, whose minds delight in criticism and negative thinking. These people miss much joy and peace. Others will concentrate on that which is good in every situation. These people go through life "seeing only what is fair, sipping only what is sweet." They follow well the counsel of the apostle Paul: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

What a joy to God and to their fellow men are people of this kind! To be one of their number, let this be our goal.

K. H. W.

LETTERS



"OPERATION LAMB SHELTER"

EDITORS: This morning's mail brought the May 18 REVIEW. I "devoured" it from back to front, with the "dessert" on the front page. The whole issue looked as if it had scarlet fever when my red pencil got through underlining "special impressions."

But the article "Operation Lamb Shelter" just broke me up. I am not ashamed to say that I wept when I got to the "real pink ribbon and a pair of scissors" that officially opened those doors.

To see that someone had at last broken through this problem that I have wrestled with in Christian countries of our division in trying to help broaden the vision for Sab-

bath schools and rooms for our children! What mixed feelings: Joy for Mrs. Barnett and her courage and faith, and at the same time a helpless feeling regarding our attitude in possibly more favored and higher-standard-of-living countries. You have given us a challenge!

Heaven's blessings on "Operation Lamb Shelter" in South Asia, and everywhere else, for that matter.

Bern, Switzerland

WINIFRED C. WILD

FOR BETTER SS PROGRAMS

EDITORS: Re: the editorial "Strength for the Sabbath School" (July 20).

Some of us have been cognizant of the evangelistic potential of the Sabbath school. This editorial gives the trumpet a certain sound. Programs should be well planned and adequate time given all participants so that they can prepare their material in a most ac-

ceptable manner. I feel the ones responsible for the time of the few or many people in the Sabbath school should enlist the best talent for the program. Then coming to Sabbath school will be something the members look forward to every week.

W. A. BRYAN

Takoma Park, Maryland

ANONYMOUS DONOR

EDITORS: How deeply impressed I was with the story (June 1 cover) about the anonymous donor who sent \$48,802 as a gift to carry on God's work in Puerto Rico! Every time I think about it, my cup runneth over. I have sent my prayers Heavenward for this liberal, sacrificing soul and his family. I would like to say to this person of such great faith that God never disappoints those who love Him and keep His commandments.

MRS. C. L. BURTON

Columbia, Kentucky

Youth Congress Held in Vienna

By E. L. MINCHIN

Field Secretary, General Conference

For the first time in 40 years Adventist young people from the eastern European countries have been able to associate in congress with their fellow youth. This fact made the Vienna Youth Congress, July 25-29, a time of revival and blessing, a thrilling experience!

Not all the conferences of the Southern European Division could be represented. No young people came from East Germany, but we know they were thinking of us.

When I went onto the platform Tuesday night, I saw the fruitage of the gospel in these lands—5,000 clean, happy, wholesome young people, united with one great purpose, serving one Lord, and holding one hope. These young people sang with all the wealth of their musical talents and all their love for the message and their Lord. It was an overwhelming experience to all of them. They were overjoyed. Tears flowed down their cheeks many times. They told us that we will never know what this congress has meant to them.

The congress was thoroughly planned, carefully organized, and full of inspiration from beginning to end. The devotional meetings were well attended. In fact, the attendance held up all through the day for all the meetings. Discussions and reports were thrilling, and the evening programs a great blessing and inspiration to all. Thursday night we had a most fascinating and colorful program. Many hundreds of young people came in their national costumes—singing, playing, and demonstrating other talents. Perhaps nowhere in the world can you see such color in the costumes as you

can here in Europe with its long history of national tradition and custom.

Special music was provided by a 200-member brass choir from Germany, a 50-voice Czechoslovakian choir, a 60-voice Franco-Belgian choir, an ensemble from Forest Lake Academy, Florida, a Yugoslavian choir, a Polish choir, and the massed congress choir of 300 singers.

In between meetings the young people crowded the halls and foyers and the area outside, enjoying the most wonderful fellowship together. It was like a small General Conference session and even more full of enthusiasm and life because of the vivacity of youth.

On the closing day the power of God was manifest in a most remarkable manner. Nearly 9,000 young people were present on the Sabbath, the largest gathering of Seventh-day Adventists in the history of our work in Europe. I spoke on "Great Possessions," the call of Christ to the rich young man who desired eternal life but was not willing to pay the price nor to accept the conditions that the Lord laid down for him. This message was a real challenge to the youth. They faced the claim that Christ had upon them, and they responded to the call. Within moments a flood of young people poured down the center of the auditorium and from the balconies to make a commitment of their lives to Christ. The challenge was clear-cut and uncompromising, but they accepted it. Three or four thousand responded in a few moments, while the French Voice of Prophecy trio sang a beautiful arrangement of "Into My Heart" in three languages.

Theodore Lucas, world youth leader, spoke in the evening on "The Call to Service and the Finishing of the Work" and made an appeal for those who are now or hope to be ministers, teachers, doctors, or members of other professions to commit their lives to the finishing of the work, inviting them to come onto the platform. Literally hundreds of youth responded immediately, flocking onto the large platform. Two or three hundred young men dedicated themselves to the ministry and in moments almost a thousand other young people were on the platform, some of them so eager to commit themselves to service that they even ran forward to stand by their leaders in united commitment. We give God the glory.

Credit for a congress well planned and executed is due our workers in Europe. This was one of the church's greatest meetings. As the youth leaders and conference workers follow up this work, they will lead our youth into a great program of soul winning. We believe that under the Holy Spirit's power a new day is dawning in Europe. This is the day of God's power, and our youth will not fail Him.

Philippine Union College Assists in Translation

A major missionary translation project has begun in the Philippines. Sponsored by the Inter-Seminary Committee on Research and Publication, in cooperation with the Philippine Bible Society, this project is expected to set a pattern for similar new missionary translation programs in South and East Asia.

Seventh-day Adventists find a tremendous challenge here. And one of our missionary scholars, Dr. Gottfried Oosterwal, of Philippine Union College, has accepted that challenge. He was invited to become the director of this new missionary translation project for the Philippines.

The problem of communicating the Biblical message in the 87 languages and dialects in the Philippines is compounded because Filipino ministers receive all their training and education in English. In the field these ministers are often handicapped, even though they speak one or more of the Philippine languages. A good translation of the Biblical message from one tongue to another requires a knowledge of the original Hebrew and Greek texts, an awareness of the cultural setting in which the message was first heard, and a deep understanding of the culture of the people to whom the message is now brought.

Presenting the message so that it will be relevant to the culture of the people who receive that message is the number-one problem of a missionary translation. There are often no equivalents for Biblical terms in the missionary languages. What, for instance, is the translation for "lamb" into one of the languages of New Guinea, where people have never seen a sheep in their life? Or, how does one translate "denarius" in areas where people

At the International Youth Congress held recently in Vienna, Austria, youth of many nations gathered in Christian fellowship. Here, standing before a congress poster, a young woman of Austria greets an Ethiopian youth, as a smiling MV from Italy looks on.

J. DE WINTER PHOTO



do not have a money system? What is the best translation for "Father's house" in areas where people's social organization is based on female kinship (matrilineal kin groups)?

Even more difficult than these concepts from nature, material culture, or social life are the religious terms of the Biblical message. How does one translate "repentance," "conversion," "grace," or "atonement"? The missionary translator has to search for analogies in people's own culture and experience.

The main criterion to be followed is how well the message will be understood, without corrupting the essence of the Biblical term. As a result, all missionary Bible translations are only temporarily effective and need constant revision because of the rapid cultural and linguistic changes occurring in emerging territories. The American Bible Society has suggested that a revision should be made every ten years, while a totally new translation should be made once in 25 years.

Where former generations of missionaries were concerned mainly with the actual work of translating—and there are some 1,500 Bible translations as a result—present-day missionaries are called upon to revise these older translations as well as to make new ones. Both translating and revising are essential aspects of preaching the gospel in the various mission fields.

Dr. Oosterwal is following a new approach of the word-study method. Together with Gil Fernandez, another staff member of the Bible department at Philippine Union College, he prepared a list of key Biblical terms which in older translations have led to misunderstandings or which form a problem of translation. Six other seminaries and Bible translator groups were invited to submit similar lists. These seven lists were discussed first in a plenary session of Bible scholars, translators, and missionaries. Philippine Union College was represented in this group by Dr. Oosterwal and Pastor Fernandez.

A few weeks later a committee of seven people discussed the list again. It now includes some 200 Biblical terms. The aim is to supply the ministers, the Bible translators, the translators of religious literature (such as those in our Philippine Publishing House), and other workers in the churches and missions of the Philippines with the basic concepts of the Biblical message in the principal Philippine languages.

In making the proclamation of the gospel the central focus of this translation project, its leaders are stressing religious Biblical terms, such as "faith," "God," "grace," "sin," and "forgiveness," as well as such key Biblical terms as "atonement," "parousia" ("the second advent of the Lord") and "Sabbath," as the SDA member of the central committee suggested.

A number of scholars will be invited to contribute basic resource material for the correct understanding and translation of the Biblical message into the major languages of the Philippines. Such resource material will include: (1) the subject matter of the Biblical term and its various

shades of meaning; (2) as much as possible the cultural setting in which these various meanings will be heard; i.e., the social and religious concepts of the various Philippine peoples that are related to these Biblical terms; (3) suggestions for translations and ways of communication.

This resource material will be obtained from theologians, linguists, and other scholars in the fields of Philippine anthropology, religions, and missions. The director will sift and edit this material, and then send it, with a number of guidelines, to four central language teams, one for each of the four major languages in which this material will be published first: Tagalog, Ilokano, Cebuano, and Ilongot.

Take for instance the word "grace." The present Tagalog versions use *biyaya*. But in the Philippine cultural setting this term is a purely physical gift, commonly food or money. Often this term also implies that the receiver of the gift, by accepting it, becomes indebted to the giver. This "internal debt" can only be "paid off" by giving another gift in return, such as food, money, or labor. The receiver of the gift feels uneasy until he has returned the gift. However, the original Greek word *charis* has a much wider use. Moreover, a number of meanings of the word *biyaya* are definitely foreign to the Biblical term *charis*. God's gift to man is free. This also implies that the gift can be rejected, an idea that seems to be foreign to the term *biyaya* in the Philippine cultural setting.

In this light a larger number of Tagalog terms will be suggested by which the Christian message will be communicated correctly. Thus, "grace" in the sense of favor or good will have to be translated: "*kagandahanglób*," which means literally: "a beautiful inner feeling for another" or "kindness." Romans 3:24 is an example of a text that will be better translated with this new term: "justified freely by his grace."

In another place, where "grace" means "a favor one experienced from another," the translation "*kalugod-lugod sa*" is suggested, which means: "pleased with," as in Luke 1:30, where Mary found grace with God. The suggested translation will be that God was pleased with Mary, not, as the old translation reads, that God gave Mary a gift (of food).

In another context the term "grace" refers to a spiritual gift, such as in Romans 1:5, where Paul says that he has received the "grace of apostleship." The term suggested here will be "*kalóób*," which means a spiritual gift, which creates an indebtedness as soon as the receiver has accepted it. And Paul really felt it that way, for he adds: "I am debtor" (Rom. 1:14).

In a similar way the other Biblical key terms will be analyzed, interpreted, related to the people's own concepts, and then translated. Aside from the term "grace," Dr. Oosterwal and Pastor Fernandez, together with some other staff members of the Bible department of Philippine Union College, are working now on the resource material for such terms as "atonement," "immortality," "God," "parousia," and "Sabbath."

This new translation project is an attempt to understand and to proclaim the Christian message in the cultural setting of the people who receive the message. To accomplish this task it is felt, however, that a deep understanding of the religions and the cultures of the Filipino people and a thorough theological and linguistic training are not enough. The work of missions is first of all the work of the Holy Spirit. The missionary translator is probably more aware of this than anyone else. The right understanding of the Christian message and its proclamation in missionary translations is only possible by the instruction and the guidance of the Holy Spirit, whose help God has freely promised.

God's Work Advances in the Middle East

By THEODORE CARCICH

General Vice-President, General Conference

The startling cry "Earthquake! Earthquake!" accompanied by the swaying of ordinarily stationary objects, sent hotel patrons and shoppers rushing into the streets of Istanbul, Turkey, on Sabbath, July 22. Although the quake's intensity there registered seven on the Richter scale, property damage and loss of life were small in the city. Destruction and death were much greater some distance from Istanbul. An Adventist junior group camping near the devastated area miraculously escaped injury.

The destructive tremor seemed to symbolize the political, social, and religious convulsions plaguing the Middle East. Because of its unique geographic and strategic location with relation to Europe and the rest of Asia and Africa, the

Middle East always has been of great political, military, and commercial significance. The cradle of three major religions, Judaism, Christianity, and Islam, it is also an area of great cultural and religious significance to peoples scattered over the entire globe. Understandably, any disturbance in the Middle East causes reverberations around the world.

Pope Paul's visit to Jerusalem some time ago and his recent visit to Istanbul and Ephesus reveal the interest and concern that the Roman Catholic Church has for this area. Incidentally, a journalist commented that the earthquake preceding the Pope's visit was the region's protest against the projection of any ideals or philosophies that would offend the religious sensibilities of the 100 mil-

lion Moslems who make up the majority of the Middle East's population. Although said in jest, the veiled warning was obvious. The vested interests in this part of the world are such that even a minor disturbance could cause a world-wide explosion.

Against this setting, the Middle East Division committee of Seventh-day Adventists met in Beirut, Lebanon, July 24-28. Representatives were present from Cyprus, Libya, Jordan, Syria, Lebanon, Iraq, Iran, and Turkey. Under the leadership of the division president, F. C. Webster; the division secretary, R. L. Jacobs; and the division treasurer, R. C. Mills, the committee studied a comprehensive agenda. Surprisingly, practically all the agenda items had to do with the advancing of God's work in the troubled areas. Retreat or retrenchment was not in the thoughts of the division committee.

In keeping with the providences of God, the Middle East Division laid definite plans to dedicate the new hospital in Benghazi, Libya, in November. Dr. Ludington and his staff enjoy the confidence and support of the royal house and influential leaders. The workers of Egypt are planning to conduct 19 evangelistic campaigns this fall. The Jordan Section plans to open a new orphanage, and the Syrian workers hope to enlarge their welfare and temperance activities. Upon recommendation of the division president, the committee voted to increase the circulation of health and missionary magazines from 5,000 to 15,000. This is a bold and courageous step. Plans were also formulated to greatly strengthen the work and attendance at Middle East College. The workers pledged themselves to encourage youth from all over the division territory to secure a Christian college education. Every committee action taken demonstrated zeal for God's work.

Aftermath of Conflict

One thing is certain, Seventh-day Adventist missionaries and workers do not jump on the first boat or plane when war and difficulty break out. Government directives may insist on temporary evacuation, but our dedicated workers get back on the job at the earliest opportunity. They love their work and the people among whom they labor. This was evident as the committee studied and planned to return each worker to his post of duty immediately.

The reports rendered by workers from the war areas were inspiring. They revealed not only the alertness and resiliency of our church organization but, far more important, the sense of brotherhood that motivates our world membership. The plight of the war refugees and the call for help seemed to spring the world church into action.

Clothing, food, shoes, and tents poured in from the Northern European, Southern European, Central European, and the North American divisions. As expected, the aid program came to the attention of both the political and religious leaders of the countries involved. One

Moslem leader remarked to one of our workers: "You Adventists are truly our brothers."

God makes the wrath of man to praise Him. War and disaster in the Middle East have brought Adventism to the forefront. Minds formerly closed to the message are now asking, "Is this Armageddon? What does the Bible say?" Opportunities to give Bible studies are developing on every hand. The lay activities leaders plan to train and enlist the laity to assist the ministers. Our welfare and temperance work are opening doors once closed. Especially is this true of the Voice of Prophecy office in a country once militantly opposed to anything associated



Taiwan Trophies

During the Sabbath afternoon service of the South Taiwan Mission annual meeting, the lay activities department featured a 15-year-old girl of the Lukai tribe who had learned of our message and joined the church. Immediately she started talking with her friends about her new-found faith. This resulted in the baptism of three of her young friends, who were also present for this service. Here are Chang Lee Ing (third from left) and the three friends she won.

IRENE DAWSON MILLER

with Adventism. The same official who closed our office reopened it with the statement, "We must now disbelieve rumors about Adventists."

In this same country such films as *One in Twenty Thousand*, *Time Pulls the Trigger*, *Verdict at 1:30*, and *Susan and the Dragon* have been shown to 42,000 soldiers of the national army. Who can measure the effect of these films? As one important official of another Arab country told our medical missionary, "You have something more to offer us than just health and temperance—you have a way of life. Someday you will have the opportunity to present this to our people."

Truly we stand on the verge of a tremendous breakthrough in the Middle East.

New \$35,000 Church Dedicated in Queensland

By M. M. STEWART
Departmental Secretary
Queensland Conference

The new \$35,000 Seventh-day Adventist church in Sandgate, a suburb of Brisbane, Queensland, Australia, was dedicated and opened July 22. Guests of honor were H. Dean, member of the Queensland Legislative Assembly, and the federal member for Lilley, K. M. K. Cairns, of the House of Representatives.

After unveiling the dedicatory plaque, Mr. Dean turned the key in the door and admitted a capacity congregation; extra seating outside the church accommodated the large overflow audience. In his address Mr. Cairns praised the sacrificial spirit of the members. "This society is richer for your efforts, and I hope your influence and congregation grows in this area," he said.

In his address Mr. Dean spoke of the present-day challenge to the Christian church: "On one hand we have science with all its magnificent achievements; on the other, the practices of primitive man. This is a time of extremes. The church must exercise its influence in greater manner. As in the past the church has had to be revolutionary to meet the challenges of the day, so in these days of extreme light and extreme darkness."

The president of the Queensland Conference, K. S. Parmenter, gave the main address, stating that the world looks for and appreciates the practical expression of Christian faith. O. H. Twist, conference secretary-treasurer, traced the history of the church in the district. Several of the charter members of the first church in the area were present for this dedication.

Of A-frame construction, the church is 66 by 33 feet, with seating capacity for 150 persons. The exterior is apricot brick, and the roof is green tile. The interior is finished in pastel shades with silver-ash paneling and furniture, and a pine-blue wall-to-wall carpet. Provision has also been made for a future balcony in the church to seat 50 persons. The sanctuary is equipped with a Conn electronic organ.

Adjacent to the church is a newly constructed 64- by 27-foot recreation hall, which will care for social activities and Sabbath school classes. The pastor is B. A. Foster.

Vellore Roadside Clinics

By LUCILE M. SMALL, R.N.

"And how will I occupy my time at Vellore?" I asked Frances Briggs, who had recently returned from a year in South India, where her husband, Dr. Bernard Briggs, had served at the Christian Medical College.

She told me of the roadside clinics and explained how the clinic workers tried each Christmas to give a garment to each

clinic patient. This sounded like something I could do.

Soon after my arrival at Vellore, I was invited by Dr. Muriel D. Graham to accompany her and her staff on the Wednesday roadside clinic trip. My job was helping with the records, but I also had opportunity to observe.

It took only a hint to Dr. Graham ("M.D." as everyone called her) to arouse her enthusiasm in having me help prepare the clothing to be given out at Christmas time. In fact, we moved the whole project into a small room in our house and I went to work. It was just at the time that the Vellore church was being organized, and Donna Patt suggested a Dorcas Society to take on the project. And so the work of preparing clothing to be given to roadside clinic patients at Christmas time was begun.

We collected used clothing from the student hostels and from the staff members. Old garments were ripped up, and from them were made children's clothes and whatever garments were needed for the patients. We found a tailor who turned out the work on time, and we kept him busy.

Later as the project grew, Mrs. Patt, Dorcas leader after I left for the United States, found a tailor who agreed to bring

his sewing machine and work on her veranda during the pre-Christmas period. Some time after I had returned to India and was again elected Dorcas leader, I started having this one tailor come for the material and the orders and bring back the finished work. We have followed this plan for about three years.

The first year that I had a part in the preparation of this clothing, I looked forward eagerly to the day when we would give it out and see the happiness of those who received it. But it didn't quite work that way. For every person who received a gift of clothing, there were a dozen more who stood with outstretched hands, disappointed at receiving nothing. Later we wrapped the garments in newsprint, tying the parcels with colored string. On the parcel we gave the village name, the patient's name, number, sex, and age. The wrapped parcel is less conspicuous, but I have never had the courage to go again to watch the distribution of the gifts. My presence there seems to tell the people that I am the donor, and many come to me asking for clothing that I am unable to supply.

The money for this project comes without solicitation. The Women's Fellowship of St. John's Church (Church of

South India), the College Chapel fund, and individual donors furnish the means to carry on the project. Somehow we always seem to have just the amount needed. In 1966 the lists of patients given us for clothing had 796 names. A number of garments were supplied by the public health nurses. They used the sacks, which come with food supplements for the nutrition clinics, to make sleeveless shirts or banians. Our society prepared 766 garments.

In our meetings we take the donated garments apart, wash the soiled ones, press the pieces, and often find it necessary to sew some of the pieces together to enable the tailor to cut the required garment. The finished garments must be sorted, wrapped, tied, and labeled. Some of the male medical students help with this.

I am certain that after handling so many hundreds of pieces of roadside clinic clothing and sensing the pathetic eagerness of the poor of India to receive even these inexpensive garments, I will always remember to be frugal in choosing my own apparel. Jesus said, "I was . . . naked, and ye clothed me." The Dorcas ladies of Vellore have ample occasion to remember these words and to realize their full significance.

Brief News

FAR EASTERN DIVISION

A VETERAN China missionary, Claude B. Miller, has retired from active service with the denomination. His last post of service was the presidency of the South China Island Union Mission, Taipei, Taiwan. He had served on the mainland of China before returning to the homeland during the war. In 1962 he again came to the Far East as president of the Hong Kong-Macao Mission and later became union president. His retirement home is at Kelseyville, California.

A FIELD school of evangelism has been conducted in Korea by Bruce Johnston, chairman of the religion division, Southern Missionary College. A major evangelistic campaign was conducted in connection with the school. Assisting in the program was Royce C. Williams, ministerial secretary, Far Eastern Division.

MORE than 250 persons recently attended an elementary and secondary teachers' institute at Mountain View College for the South and Central Philippine unions. Guest speakers included Paul Eldridge, president, Far Eastern Division, and Nellie Ferree, elementary supervisor of the division.

THE first Pathfinder Fair ever held in Japan was conducted on the grounds of the Japan Publishing House near Yokohama. More than 240 uniformed youngsters took part in the activities. The pro-

gram was directed by E. R. Chinnock, MV secretary, Japan Union Mission.

AN OVERSEAS elementary school has reopened at Penang, Malaya, after being closed several years. Mrs. Mabel Tupper is the instructor.

THE Tokyo Sanitarium and Hospital has opened a new dental clinic. Dr. Douglas Bixel, director of the clinic, is the first foreigner successfully to complete the Japanese dental board examinations in the national language. This modern dental facility provides the hospital with two complete units having X-ray and full laboratory equipment.

THE first person to join the church on the island of Yap is Ruwechieng, the convert of Korror, a layman on a nearby island. The Yapese man was baptized by E. A. Jimeno, MV secretary, Far Eastern Island Mission.

THE Ekamai Adventist School, near Bangkok, Thailand, has been granted accreditation by the Thai Government. The Adventist school now will offer all four years of the secondary level. Previously students had to go to non-Christian schools for the last two years of their secondary work.

D. A. ROTH, *Correspondent*

CENTRAL EUROPEAN DIVISION

TREASURERS of the Central European Division met June 19-26 in Soltau, Germany. Leading out were O. Bremer, division treasurer, and H. Niemann, division auditor. In addition to discussing local and division financial matters, these work-

ers sought to gain an overview of the worldwide work. Special features of the meetings included an excursion to the island of Helgoland and an interesting visit to our food factory and publishing house in Hamburg.

E. KILIAN, *Correspondent*

SOUTH AMERICAN DIVISION

SOUTH AMERICAN DIVISION church membership increased 15,000 to 184,142 in the 12 months ending March 31, 1967.

M. S. NIGRI, *Correspondent*

SOUTHERN EUROPEAN DIVISION

URS TANNER, pastor of the Thun, Switzerland, church, was ordained recently. Participating in the service of ordination were H. Moeschinger, president of the German-Swiss Conference, and W. Ruf, president of the French-Swiss Conference.

SAMUEL MONNIER, *Correspondent*

SOUTH INDIA UNION

N. RAJAH RAO, an ordained minister of another church in the Andhra Section, was in charge of a large parish. Through the Voice of Prophecy and meetings held by an Adventist worker in his section, he was led to accept the third angel's message. One Sunday he announced to his congregation that he could no longer be their minister. He explained that he had accepted the Bible Sabbath. He was recently baptized, together with his wife and grown son. He plans to attend Spicer Memorial College.

I. K. MOSES, *Correspondent*



Blind children rode horseback, swam, and engaged in other activities for the first time in their lives this summer through the combined efforts of the Florida Conference and the Christian Record Braille Foundation. Left: D. C. Duffield, treasurer of the Christian Record, not only tells but shows Chris Etheredge what an alligator is like. Right: Jimmy Dale Henry, although totally blind, prepares to dive off the high diving board.

"The Most Enjoyable Time," Say Blind Children at Close of Their First Camp

Camp Kulaqua, Florida, was the setting July 16-20 of the first camp the denomination has ever conducted for blind children. It was a cooperative project of the Florida Conference and the Christian Record Braille Foundation.

District representatives for the Christian Record Braille Foundation brought 36 blind boys and girls from a four-state area, the majority from Florida. These children, from ten to 15 years of age, had never been in a canoe, ridden a horse, climbed a treehouse, held a live snake in their hands, or been water-skiing. These activities, along with campfire singing and stories every night, have now been part of their experience. All the campers expressed this sentiment: "The most enjoyable time I've had in all my life."

The financing of this camp for blind children was made possible when the Florida Conference, owners of Camp Kulaqua, made available their entire teaching staff and camp counselors to the Braille Foundation and then immediately underwrote one half of all expenses for each camper. The Christian Record helped financially and provided transportation to and from the camp for the many campers. Donations were also received from civic leaders.

The staff and counselors gave much, but they received more. They said it was one of the most outstanding camps they had conducted, and all hearts were touched deeply and a few tears were shed the last night, during the testimonial meeting, when the boys and girls expressed their feeling about the camp and thanked the leaders for making this camp

possible. Two teen-age girls said they want to begin taking the Bible correspondence course in Braille from the Christian Record to learn more about Seventh-day Adventists. Another teen-age miss expressed it this way at the close of the week: "I want to become a Seventh-day Adventist."

The camp was operated as if it were for sighted children, so the blind children had new experiences that frightened them at first. Diana Hale, from Lumberton, Mississippi, began to cry when placed on a horse for her first ride, but in a short while she was laughing, singing, and swaying in the saddle and enjoying the spirit of the program as much as any other camper. James Wood, from Roswell, Georgia, who took archery instruction for the first time, felt elated when, before a group of campers, he hit the target with the arrow. Then there was Debbie Bennett, from St. Augustine, Florida, who under the watchful eyes of the camp life-guard, swam 40 feet from shore to a floating ramp, dove off, and returned all by herself.

Plans for the camp grew out of a 1966 discussion among N. O. Middag, MV secretary of the Florida Conference; G. C. Wilson, general field director; and R. N. Hubbard, Southeast Division director for the Christian Record Braille Foundation. W. O. Coe, Florida Conference president, and Harold Roll, conference treasurer, had much to do with making possible this dream-come-true for the blind children of the area.

G. C. WILSON, General Field Director
Christian Record Braille Foundation

Atlantic Union

BRIEF NEWS

W. P. BRADLEY, associate secretary of the General Conference, was the featured speaker August 12 at the annual service at the Washington, New Hampshire, church. The church was filled and an overflow audience listened from automobiles in the churchyard. Among the worshippers was Carroll Farnsworth, descendant of early Sabbathkeepers.

TWENTY-ONE church elders and pastors of the Northern New England Conference, having completed the course The Work of the Church Elder from Home Study Institute, received their diplomas at camp meeting. The graduation climaxed a six-month in-service program sponsored by the conference president, Carl Anderson. D. W. Holbrook, president of Home Study Institute, was present for the ceremony.

AT THE annual employee-recognition program held recently at the New England Memorial Hospital, Stoneham, Massachusetts, Stephen Gascay was named employee of the year.

A GROUNDBREAKING ceremony was held July 19 for the new \$100,000 Spanish Bay Shore church at Bay Shore, Long Island. Construction began shortly afterward and completion is scheduled for fall. Jerry Little, Greater New York Conference builder, is in charge.

THE largest single commitment ever made for evangelism in Northern New England took place during their camp meeting session when an offering of \$16,578.73 in cash and pledges was given. Evangelistic campaigns are planned in all the districts between now and the end of the year. The conference membership now stands at 2,896; the goal for December 31 is 3,000.

A NEW Sabbath school has been organized in the Greater New York Conference as a result of the witnessing of one of the physicians, Dr. Warren Parmalee, and his family. Shortly after he began his practice two years ago in Jewitt, New York, Dr. Parmalee and his wife invited a group to meet in their home for services every Sabbath. Some 40 persons attend each week. Dr. Parmalee is assisted by George Griffin and Fred Ohm. One baptism has already been held and another is planned for the near future.

DR. WILLIAM JACOBSON has taken up full-time general practice in South Lancaster, Massachusetts. Dr. Jacobson's office is located at the Nashoba Medical Building, opposite the Atlantic Union Conference office.

AN OUTSTANDING interest is reported by Southern New England Conference evangelist Jim Gilley in an evangelistic campaign in Willimantic, Connecticut. He reports that 60 non-Adventists are attending the services being conducted in the auditorium. The church itself has only 36 members.

EMMA KIRK, Correspondent

Canadian Union



Ordination in Manitoba-Saskatchewan Conference

One of the high lights of the Saskatoon camp meeting was the ordination to the gospel ministry of six young men. Several of the candidates were originally from the Manitoba-Saskatchewan Conference.

The ordination sermon was preached by E. W. Pedersen, field secretary of the General Conference; and the ordination prayer was offered by J. V. Scully, associate secretary of the General Conference Religious Liberty Department. The Canadian Union president, J. W. Bothe, gave the charge, and W. G. Soloniuk, conference president, and Carl Klam, Canadian Union secretary-treasurer, extended the welcome.

This substantial addition of ordained ministers to the working force will lend strength to the ambitious evangelistic program planned by the conference committee.

The picture shows (left to right): C. Klam, J. W. Bothe, W. G. Soloniuk, Pastor and Mrs. R. E. Myers, Pastor and Mrs. Wm. Kozachenko, Pastor and Mrs. W. J. Nepjuk, Pastor and Mrs. L. E. Janzen, Pastor and Mrs. S. Yaceyko, Pastor and Mrs. A. Lennox, E. W. Pedersen, and J. V. Scully.

E. W. PEDERSEN

General Conference General Field Secretary

ment program of each academy, and the allotment of funds to the academies concerned. It will report to the conference committee.

THE Williamsport Sanitarium, Williamsport, Maryland, recently received certification of coverage by the Maryland State Medicare program. This is the first Adventist institution in the area to receive this certification.

E. M. PETERSON, MV secretary of the union, returned to his home church in Canton, New York, August 12 to participate in a dedicatory service.

A RECEPTION honoring the ten years of service given to their church by Pastor J. R. Johnson and his wife was held by the Capital Memorial church, Washington, D.C. The congregation presented them with an electric typewriter.

THE Maryland legislature has appointed a special committee to review Maryland's strict Sunday laws. At a recent hearing in Baltimore, W. Melvin Adams, of the General Conference, and Elvin Benton, of the Columbia Union Conference, called for outright repeal of what Benton termed "statutes born of a partial union of church and state and nurtured by the commercial interest of merchants who see in Sunday laws an easy way to eliminate competition." A Baltimore television station interviewer, having heard Elder Adams' testimony, asked him to step out into the hall for several minutes of taping for the evening newscast.

MORTEN JUBERG, *Correspondent*

Central Union

BRIEF NEWS

MEMBERS of the Bethel church in Kansas City, Kansas, have moved into their new church home, purchased from a local congregation. V. Lindsay, pastor, led the membership in the fund-raising project for this new church home. After moving into the church, Elders Lindsay and W. A. Darby began evangelistic meetings.

THE Neosho, Missouri, church officially opened its Health and Welfare Center July 17. A. V. McClure, conference president, and H. R. Coats, conference welfare director, were speakers. L. H. Sellers is pastor of the district.

THE Arvada-North church in the Colorado Conference was dedicated July 8. H. V. Reed, conference president, had the morning worship service. A baptism was held at the close of the service. R. H. Nightingale, union president, was the speaker at the afternoon dedication service.

C. R. JOHNSON, pastor of the Great Bend, Kansas, district, has been elected vice-president of the Great Bend Ministerial Alliance for the 1967-1968 term.

DR. R. L. WESTERMAN from the clinical investigation department of Mead, Johnson Company of Evansville, Indiana, vis-

ited Porter Memorial Hospital's Cortical Function Laboratory in July in the interest of a drug study to be made the first of January.

GROUNDBREAKING services were held July 9 for the Sharon Chapel Seventh-day Adventist church of Sedalia, Missouri. W. S. Lee, Central States Conference president, gave a short talk on organization and policies concerning building. Warner M. Rice, pastor, gave a brief history of the church. Construction is to begin immediately.

CLARA W. ANDERSON, *Correspondent*

Lake Union

Michigan Parade Float Wins Recognition Across State

In its first four appearances of 1967, Michigan's parade float was awarded three prizes. No prizes were awarded at the fourth parade. On three occasions parade officials from other areas sought out Adventist leaders to request that the float be brought to their towns.

The float's theme was religious liberty, depicted by a liberty bell and a large

Columbia Union

BRIEF NEWS

A WEST VIRGINIA CONFERENCE workers' retreat was held August 7-9 in Tomlinson State Run Park, New Cumberland, West Virginia, for about 50 workers and their wives. The keynote address was given by Cree Sandefur, president of the union; N. R. Dower, of the Ministerial Department of the General Conference, gave a series of talks.

THE Potomac Conference has appointed a committee to study the stewardship program within the churches, the develop-



With its patriotic theme, the Michigan float is decorated in red, white, and blue.

Bible. At Traverse City's Cherry Festival parade a whole section of those lining the streets stood in tribute as the float passed by. This honor was also accorded it in Port Huron where parade judges and civic officials stood in respect.

Parade floats, traditional with the Michigan Conference, are promoted by the public relations department. The float was built by Albert Needham, a member of the Flint church.

According to figures from parade officials, approximately two million people will have seen the float during parades in the eight cities for which it has been scheduled. Added to this must be additional thousands who view the parades on TV or hear the float described over the radio.

ERNEST N. WENDTH
Departmental Secretary

North Pacific Union

BRIEF NEWS

THE youth of the Everett district of the Washington Conference have been holding an open forum at Normanna Hall in Everett. The meetings, geared particularly for upper high school and college youth, are being held four nights a week. Speakers and their topics have been: R. H. Brown, vice-president of Walla Walla College, "Evolution v. Creation"; Mr. Torres, from Teen Challenge, "Dope and the Teen-ager"; Dr. A. H. Grauman and Dr. Richard Johnson, "Today's Moral Codes"; D. L. Crowder, "The Black Rebellion"; Bruce Moyer, "Christ the Man"; Gary Ellis, "The Quest—Modern Man's Search for Utopia"; W. J. Hackett, "Psychic Phenomena." The purpose of the meetings is to show Christ to today's youth and to show how Christianity is a workable belief.

TOTAL book sales during the Washington Conference camp meeting were \$31,309.40, reports O. A. Braman, manager of the Book and Bible House.

TWENTY people were baptized following a recent series of meetings conducted by F. G. Roper and laymen in the Tabernacle church, Portland, Oregon.

WALLA WALLA GENERAL HOSPITAL'S AUXILIARY recently opened a Thrift Shoppe in downtown Walla Walla. Mrs. Lee Cook, vice-president, together with Mrs. Calvin Trautwein and Mrs. Leo St. Clair organized and launched this project. The community has responded with rummage and help. All proceeds are used to purchase critically needed equipment for the hospital. One of the immediate projects is to equip and furnish a new pediatric ward.

A NEW church building at Ronan, Montana, was dedicated debt free July 22. Neal C. Wilson, vice-president of the North American Division, gave the dedicatory address, and W. J. Hackett, union conference president, was the speaker for the

morning church service. The building seats 150 and has wall-to-wall carpet, padded pews, and a daylight basement with room for a church school as well as adequate children's and youth's Sabbath school rooms. The congregation was officially organized as a church June 10 with 30 charter members.

IONE MORGAN, *Correspondent*

Pacific Union



Arizona Ordination

Two young men were dedicated to the gospel ministry on the first Sabbath of the Arizona camp meeting, August 5: Robert L. Whitaker, pastor of the Tucson Sharon church (second left), and Atilio Dupertuis, pastor of the Tucson Spanish church (third left).

Ordination services included the opening prayer by B. F. Perez, speaker for the Spanish Voice of Prophecy program and father-in-law of Elder Dupertuis; ordination sermon and charge by R. R. Bietz, president of the union (right); ordination prayer by D. C. Butherus, field representative for the union; welcome by W. D. Blehm, president of the Arizona Conference (left); and benediction by G. N. Banks, Regional secretary for the union.

W. D. BLEHM
President

BRIEF NEWS

LITERATURE evangelists of the South-eastern and Southern California conferences and the Nevada-Utah Conference met at Pine Springs Ranch July 25 for a five-day retreat. Among the featured speakers was W. A. Higgins, associate secretary of the General Conference Publishing Department.

THE 1967 Central California Conference camp meeting at Soquel, August 3 to 12, was attended on Sabbaths by about

15,000 people. Between 4,500 and 5,000 lived on the grounds in 620 family tents, 389 trailers, and 70 cabins.

UNDER the direction of Harry Krueger, a sophomore theology major at La Sierra College, several youth held Bible-centered meetings in the resort city of Huntington Beach near Los Angeles from July 23 to August 27.

THE registrar on the La Sierra campus of Loma Linda University, Donald E. Lee, reports that 650 students enrolled in the two summer sessions, an increase of 70 over the 1966 summer enrollment.

MR. AND MRS. J. R. FERREN were honored at a reception in Angwin, California, July 10 to mark their sixtieth wedding anniversary. Mr. Ferren began his denominational service at the Pacific Press Publishing Association in 1903, and when he retired in 1954 he was director of public relations of the General Conference at Washington, D.C.

THE May 13 Famine Relief Offering in the Pacific Union Conference totaled \$80,523.18, an increase of \$48,609.72 over the amount given in the last offering two years ago, according to D. L. Olsen, secretary of the union's department of lay activities.

MARGARET FOLLETT, *Correspondent*

Southern Union

BRIEF NEWS

THIRTY-SIX students received diplomas from Southern Missionary College at graduation ceremonies August 5. Gordon Hyde of the college addressed the class Friday night; Oscar L. Heinrich of the Southern Union delivered the baccalaureate sermon Sabbath morning; and Robert Spangler of the General Conference spoke at the commencement exercise Saturday night.

GEORGIA-CUMBERLAND literature evangelists and their families spent the weekend of July 27-30 at Camp Cumby-Gay for a time of spiritual refreshing and relaxation.

MINISTERS of the Alabama-Mississippi Conference reported 180 baptisms for the first half of 1967.

TOTAL camp meeting book sales in Carolina amounted to \$22,171.32, a record. Pledges and cash received for evangelism totaled more than \$45,000.

BY MIDYEAR 57 persons had been baptized in the Mobile, Alabama, church as a result of the work of laymen, along with an evangelistic thrust by conference evangelist W. D. Brass and the local pastor, W. G. Zima. Recently the church property was completely redecorated and relandscaped. Air conditioning, a pipe organ, and a new public-address system were added to the church.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

New Club Is Formed at AU

An HOP club has been formed at Andrews University—the Help Others Club. A group of students were touched by the plight of poor and needy persons in the area, and their compassion for these unfortunates led them to start an organization to help relieve their wants.

Other clubs and groups connected with the Missionary Volunteer Society and the lay activities program have also been active at Andrews. Large numbers of our students have enthusiastically supported the Bible Speaks program. I have never before seen so many students participate in home visitation and soul-winning work as I have observed here during the past few years.

It is encouraging to see that our youth are concerned for the spiritual and physical welfare of their neighbors. One of the aims of Andrews University is to make the students aware of their needs instead of becoming self-satisfied. The Lord is using consecrated faculty members to help our students become aware not only of their own needs but also of the needs of others.

RICHARD HAMMILL, *President*



FIRST DAY CAMP—Under the direction of Anthony Castelbuono, youth pastor, 59 children attended AU's first summer day camp.



Bruce Moyer, Bible teacher and counselor, Auburn Academy (Washington), formerly pastor (Washington).

W. W. Ring, field representative, trust department (Oregon), formerly pastor (Oregon).

Frank Michaelson, pastor, Island of Maui (Hawaii) from Northern California.

Ronald Spear, pastor, Kaneohe-Haunala district (Hawaii), from Southeastern California.

Ted F. Wick, pastor, Kailua-Waimanalo district (Hawaii), from Denver (Colorado).

H. L. Rich, pastor, Pomona (Southern California) from Hawaii.

Charles Eddy, assistant in the publishing department (Central California), from Northern California.

Robert L. Boney, publishing department staff (Nevada-Utah), recent theology graduate, La Sierra College.

Joe Spicer, speech department, Columbia Union College, formerly pastor, Wooster (Ohio).

James Green, assistant Book and Bible House manager (Wisconsin), from Southern Missionary College.

Aileen Berger, Bible instructor (Wisconsin) from Andrews University.

John Peters, teacher, Madison (Wisconsin) from Andrews University.

William E. Richardson, instructor in Biblical languages and theology, Southwestern Union College, formerly pastor and Bible instructor, Pioneer Valley Academy (Southern New England).

George E. Digel, youth pastor, Sligo church (Potomac), formerly district pastor, Providence, Rhode Island (Southern New England).

James F. Dyer, Jr., psychiatric social worker, Loma Linda University Medical Center, from Eastern Shore State Hospital, Cambridge, Maryland.

Carl B. Watts, president, Japan Union, formerly president, Okinawa Mission.

Winston Clark, president, South China Island Union, formerly president, Japan Union Mission.

Delmar Lovejoy, dean of student affairs, Southern Missionary College, formerly instructor in physical education.

Gordon Madgwick, dean of student affairs, Columbia Union College, formerly dean of student affairs, Southern Missionary College.

Gary L. Gray, Bible teacher and associate pastor, Laurelwood Academy (Oregon), from Rawlins, Wyoming.

O. L. Carroll, associate publishing secretary (Arkansas-Louisiana).

H. T. Anderson, district superintendent, Tulsa (Oklahoma), formerly pastor, First Seventh-day Adventist church, New Orleans (Arkansas-Louisiana).

Edwin Acosta, art instructor, Atlantic Union College, from Andrews University.

John L. Hayward, pastor, Battle Creek Tabernacle (Michigan), from Texas.

F. A. Mote, M.D., staff physician, Penang Sanitarium and Hospital, from Saigon Hospital, Vietnam.

H. M. Baldwin, transportation and purchasing officer, Hong Kong (Far Eastern Division), formerly secretary-treasurer, North Philippine Union.

Gordon Bullock, treasurer, North Philippine Union, formerly treasurer, West Indonesia Union.

S. J. Lee, business office staff, White Memorial Hospital, Los Angeles, formerly president, Malaya Mission.

Chafic Srour, president (Lebanon Section), formerly Middle East Division evangelist.

Manoug Benzatyan, president (Turkey Section), formerly lay activities and Sabbath school secretary and acting president.

Harold S. Johnson, pastor and Bible teacher, Iran Adventist Academy, formerly teacher, Beirut Overseas School, Lebanon.

Manoug Nazirian, lay activities secretary (Middle East Division), formerly departmental secretary and pastor (Lebanon Section).

L. Curtis Miller, ministerial and radio-TV secretary (Middle East Division), formerly president (Turkey Section).

Robert M. Zamora, instructor of religion, Columbia Union College, formerly Bible teacher, Takoma Academy (Potomac).

Don Ludgate, treasurer and assistant manager, Upper Columbia Academy, from West Nigerian Mission.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Donald R. Pierson (AU '59), Mrs. Pierson, nee Elizabeth Louise Collins (attended AU '54-'56), and three children left New York City on July 24 returning to West Nigeria after furlough. Mr. Pierson is business manager of the Adventist College of West Africa at Ilishan-Remo.

Horne P. Silva (AU '67) left Miami, Florida, May 18, returning to Brazil after study leave in the United States. Mrs. Estra M. Silva and three children sailed from Montreal, Canada, July 25 on the S.S. *Mormacgulf* for Brazil. Mr. Silva will teach Bible in the Northeast Brazil College at Pernambuco.

Clyde R. Bradley (PUC '44) and Mrs. Bradley, nee Eleanor L. Koch (attended PUC '37-'40), of Monterey, California, left Los Angeles July 30 for Okinawa. Elder Bradley is to serve as a civilian chaplain in the Okinawa Mission.

Harold James Jump (AU '51), Mrs. Jump, nee Edith Herminie Charbonnier (AU '50), and three children left New York City for India, July 30. They are returning after furlough. Elder Jump will serve as pastor of the Surat church.

Jack Krall (LSC '64), Mrs. Krall, nee Helen Lavinia Elliott (SMC '60), and three children, of Oshawa, Ontario, Canada, left New York City on July 30 for Kenya. Mr. Krall will teach science at the Kamagambo Secondary and Training School at Kisii.

E. A. Brodeur and Mrs. Brodeur, nee Helen Knowles, left New York City on August 2 returning to Singapore after furlough. Elder Brodeur serves as publishing department secretary of the Far Eastern Division.

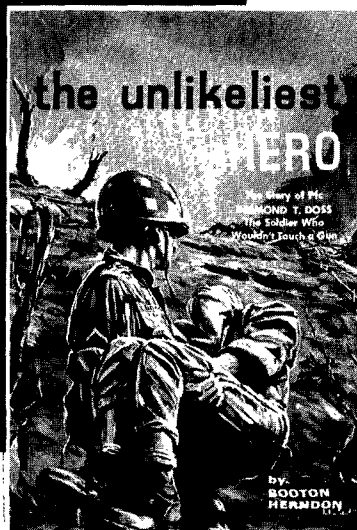
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In Remembrance

ALLAN.—Annie Louise Allan, born Nov. 6, 1877; died May 8, 1967, at Bakersfield, Calif. A daughter and a son survive.

ARMITAGE.—Earl Benjamin Armitage, born March 10, 1900; died June 23, 1967, near Sheridan, Ill. His wife, Jessie Sarah Burnett Armitage, and one daughter survive.

BAKER.—Ervin R. Baker, born Nov. 8, 1901, at Enid, Okla.; died July 27, 1967. For a time he was a literature evangelist. He is survived by his wife and a number of children.

BLANKENSHIP.—Sarah Ann Blankenship, born April 13, 1885; died July 4, 1967, at Visalia, Calif. Five sons and five daughters survive.

BOEKENOOGEN.—George Lawrence Boekennoogen, born June 28, 1894, at Gonzales, Calif.; died at Santa Cruz, Calif., June 23, 1967.

CAMPBELL.—Ezra John Campbell, born April 5, 1892, at Dickens, Iowa; died at Bakersfield, Calif., May 25, 1967. His wife, Agnes Smith Campbell, six sons, and one daughter survive.

CULPEPPER.—Lela Mae Culpepper, born July 9, 1882, at Beckville, Tex.; died April 23, 1967, at Jefferson, Tex. A daughter and three sons survive.

DE BEER.—Johannes Nicholas De Beer, born Jan. 17, 1881, in the Boshoff district of the Orange Free State, Africa; died March 13, 1967, at Port Shepstone, Natal, Africa. He was the grandson of Johannes Nicholas De Beer, owner of the farm where the Kimberley diamond mine was discovered. He attended Claremont Union College. At the age of 19 he went to Claremont Sanitarium, where he took nurse's training and headed the Swedish massage department. In 1902 he married Hilda Kassebaum. For a time he was a colporteur evangelist. In 1910 they were called to Rhodesia, where they served at various stations and pioneered the work at Lower Gwelo, Shangani, Selukwe, and Que Que. In 1922 they were called to the Free State Conference, where he served as president. In 1927 they moved to Transkei to establish the Canceled Mission Station. From 1935 to 1942 he was president of the Good Hope Conference, and from 1942 to 1951 he was president of the South Bantu Mission Field. After his official retirement he ministered to the churches of Maitland, Stellenbosch, and Kensington. Survivors are his wife; son, John; two daughters, Erna and Doreen; seven grandchildren; and two sisters. [Obituary received July 11, 1967.—Ems.]

DE MARIO.—Janet Marie Spicer DeMario, born Sept. 4, 1943, at Grand Rapids, Mich.; died April 7, 1967, at Bakersfield, Calif. Her husband, John, and three daughters survive.

DENISON.—Elizabeth Denison, died March 20, 1967, in Chicago, Ill. Her son survives. [Obituary received July 19, 1967.—Ems.]

DIETRICH.—George P. Dietrich, born July 5, 1930, at Kassel, Germany; died in Portland, Oreg., July 23, 1967. He studied in the theological seminary, Friedensau, Germany, and entered ministerial work in the Rhineland in 1922. He married Kaethe Raetzer, and in 1924 they were called to serve in Japan. He pastored the churches of Kobe and Okayama and later was president of the South Japan Mission. In 1946 the family came to Portland, Oregon, where he was pastor of the German church. Later he assisted at the Montavilla church. Survivors are his wife; three daughters, Enga Pauls, Irma Jones, and Ericka Blake, all of Portland, Oregon; 13 grandchildren; one brother and two sisters in Germany.

ERMSHAR.—Herman Eugene Ermsar, born June 30, 1877, at Stettin, Germany (now Poland); died June 22, 1967, at Fullerton, Calif. Survivors are seven sons and a daughter.

GACKENHEIMER.—Eunice J. Gackenhaimer, born June 21, 1893, in Columbus, Ohio; died March 26, 1967, at Mount Vernon, Ohio. [Obituary received July 20, 1967.—Ems.]

GEORGL.—John Georgl, born May 15, 1894, in Austria; died June 26, 1967, at Bakersfield, Calif. His wife, Elsie, and a son survive.

GRAY.—Mary Gray, born Sept. 7, 1884, at Cuba, Ill.; died in Illinois, May 24, 1967. Eight daughters survive.

HARE.—Edyth Netta Buchanan Hare, born Jan. 15, 1890, at Battle Creek, Mich.; died July 9, 1967, at Dinuba, Calif. She attended Healdsburg College and Pacific Union College. In 1915 she married Elder Chauncey T. Hare and assisted him in his labors in Nevada, Arizona, and California. Survivors are a daughter, Margaret Dalbey, of Dinuba, Calif.; a granddaughter; and two great-granddaughters.

HARRIS.—Thomas M. Harris, born in 1880, at Kyle, Tex.; died May 17, 1967, at Turlock, Calif. His wife, Arrena, and one son and two daughters survive.

HEILMAN.—Mayme Phoebe Heilman, born Jan. 30, 1890; died June 19, 1967, in Toledo, Ohio. Two sons survive.

HIGGINS.—Cecil Worden Higgins, born Jan. 28, 1905, at Bloomfield, Conn.; died July 27, 1967, at Madison, Tenn. He attended Atlantic Union College, and in 1928 married Mayme Keneey. He began his work for the church as manager of the New York Book and Bible House in 1924. From 1931 to 1943 he was an accountant and cashier at the General Conference headquarters. For eight years he was secretary-treasurer of the Kentucky-Tennessee Conference. In 1952 he became treasurer of the Southern Publishing Association, which position he held until his retirement June 3, 1967. In 1952 he was ordained as a minister. Survivors are his wife; four brothers, William B., of Collegedale, Tenn.; Hervy Lee, of Berrien Springs, Mich.; Fred Grant, of Boise, Idaho; and Arthur Raymond, of Boston, Mass.

HOFFMAN.—George Delbert Hoffman, born March 12, 1885, at Emporia, Kans.; died June 6, 1967, at Dinuba, Calif. He was a literature evangelist in the Selma, Biola, and Caruthers area. He is survived by his wife, Florence Lillian, and three sons.

HOLMES.—Denie F. Holmes, born Nov. 12, 1877,

in Kentucky; died July 14, 1967, at Glendale, Calif. A daughter survives.

IVERSON.—Henry Christian Iverson, born April 27, 1890; died March 30, 1967, in Denver, Colo. His wife, Dena, survives.

JEWELL.—Frederick Burton Jewell, born Sept. 8, 1875, at Ithaca, N.Y.; died May 16, 1967, at Bulawayo, Rhodesia, Africa. He took nurse's training at the Battle Creek Sanitarium, married, and spent some years in the States. For a time he was publishing secretary in Georgia and in Wyoming. In 1913 he was called to Africa, and labored first at Inyazura Mission. For a short time he served in Zambia, and then he was transferred to Solusi, where he was in charge of a clinic. Only once in 43 years did the Jewells return to the States for a furlough. They retired about ten years ago. During his 30 years at Solusi he delivered 1,350 babies. Survivors are two sons, Eugene, of Bulawayo, and Everett, of Angola; and four grandchildren.

JOHNSON.—Gilbert Johnson, born Nov. 8, 1918, at Buffalo, S.C.; died May 25, 1967, at Durham, N.C. His wife, Helen Chumley Johnson, and two daughters survive.

Pioneers Together

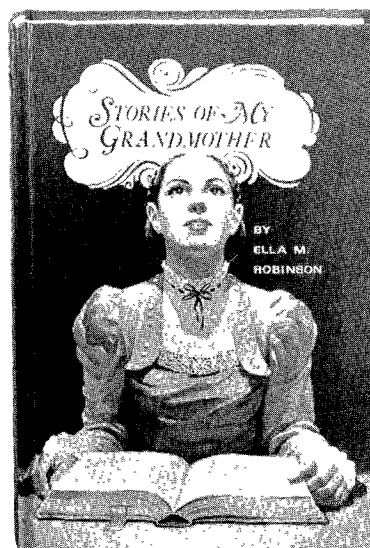
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GENERAL NEWS

KENDRICK.—Harold John Kendrick, born March 22, 1900; died July 6, 1967, at Modesto, Calif. His wife, Naomi, three sons, and three daughters survive.

LIVEZEY.—Sereck Ellwood Livezey, born Dec. 18, 1905, at Churchville, Md.; died April 6, 1967, at Takoma Park, Md. For a number of years he was employed at the Washington Sanitarium and Hospital. Survivors are his wife, Nora; a brother, John Blakeley; and a sister, Anna Temple.

LIVINGSTON.—John Douglas Livingston, born June 10, 1894, at Galatia, Kans.; died at Takoma Park, Md., June 5, 1967. He graduated from Pacific Union College in 1915, and for two years taught in Oakland and Mountain View Junior Academy. In 1917 he entered the ministry and the following year married Mabel Adele Swanson. From 1918 to 1923 they served in Cuba, where he was mission superintendent. He then taught at La Sierra Academy and later at Phoenix Academy. After returning to Cuba he was director of the Antillian school for several years. Several years later he was called to teach at the River Plate College in Argentina. From 1931 to 1948 he was head of the theology department of that school. In 1949 he received his M.A. from the Theological Seminary, and in 1950 he obtained his B.D. From 1949 until his retirement he taught at Columbia Union College and was also on the staff of the Home Study Institute. He is survived by his wife; a daughter, Gloria Coryell of Berkeley, Calif.; a granddaughter; and a sister, Helen Erickson, of Vacaville, Calif.

LYNN.—Mary Elizabeth Lynn, born Sept. 9, 1872, at Rochester, Ind.; died June 6, 1967, at Napa, Calif. She was a retired nurse.

MAYCOCK.—Lula May Winslow Maycock, born May 25, 1873, at Omaha, Nebr.; died at St. Helena, Calif., July 8, 1967. She was a Bible instructor in the Northern California Conference from 1936 to 1957. Survivors are a son, Frank; four daughters, Bessie Spuehler, Alice Andersen, Amy Maycock, and Jean Winnie.

MC KITTRICK.—Rebecca Elizabeth McKittrick, born March 9, 1888, at Strawn, Ill.; died June 8, 1967, at Sycamore, Ill. A son and a daughter survive.

MILLER.—Ida P. Miller, born July 30, 1907; died Jan. 14, 1967. She was employed for 23 years at the Washington Sanitarium and Hospital. Two sisters survive, Olga Lindsay and Katherine Bond. [Obituary received Aug. 3, 1967.—Eds.]

MILLER.—Martha Miller, died May 28, 1967, in Arkansas.

MITCHELL.—John G. Mitchell, born Dec. 31, 1893, at Concord, N.H. His death brought to a close 53 years of denominational service. He attended Shenandoah Valley Academy and Mount Vernon College. He earned his tuition by doing colporteur work. For seven years he labored in the Alabama Conference, in evangelistic, departmental, and pastoral lines. He also labored in Kentucky and Florida. During the depression years he conceived the idea of creating employment for church members. He bought a bakery and worked out recipes for whole-wheat and soy bread. Thus his church members did not have to go on relief. After 15 years of service in the Southern Union he became pastor of the Boston Temple, where he carried on a radio program, conducted evangelistic meetings, and initiated a welfare center. Philadelphia and Waynesboro, Pennsylvania, and Staunton, Virginia, were subsequent pastorates, where he conducted radio evangelism. Later service was in Washington, D.C., and in Hamilton, Bermuda.

NASH.—Nellie I. Nash, born Jan. 9, 1876, in Eaton County, Mich.; died at Clermont, Fla., June 17, 1967.

NUMBERS.—Ernest Raymond Numbers, born Nov. 11, 1876, at Apple Creek, Ohio; died May 12, 1967, at Azusa, Calif. He took nurse's training and was associated with Elder F. A. Stahl in Cleveland, Ohio. Shortly after completing nurse's training he married Clara Belle Sanders. Several years were spent in the literature ministry, and in 1919 he was ordained to the gospel ministry. During the many years that he labored for the denomination he served in the Ohio, Southern New England, Pennsylvania, New Jersey, and the Columbia Union conferences, and as assistant home missionary secretary in the General Conference. All of his children are engaged in the organized work and four have served as foreign missionaries. Survivors are his son, Elder R. W. Numbers, of St. Petersburg, Fla.; and four daughters, Mrs. D. R. White, of San Gabriel, Calif.; Mildred Hover, of San Jose, Calif.; Mrs. G. A. Coon, of Roan Mountain, Tenn.; and Mrs. R. A. Wilcox, of Montevideo, Uruguay.

PALMER.—Frank Palmer, born Jan. 22, 1886, near Toledo, Ohio; died at Swanton, Ohio, June 28, 1967. Two sons and a daughter survive.

PEACOCK.—Joseph Frederick Peacock, born Feb. 23, 1881, at Eastport, Maine; died at Bradenton, Fla., July 4, 1967.

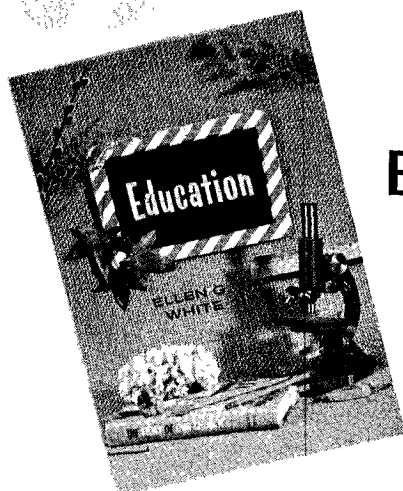
PEARCE.—Paul Emanuel Pearce, born May 30, 1887, near Sterlingville, Ore.; died near Sterlingville, Ore., July 6, 1967. He married Mildred Boyd, a Bible worker of Medford, who survives.

POHLE.—Ida May Perego Pohle, born Aug. 29, 1880, near Baltimore, Md. In 1898 she married William Richard Pohle. They studied for six years at Atlantic Union College and then labored in ministerial lines in Maryland. In 1909 they went as missionaries to Peru. Three years later they transferred to Bolivia. Their next field of labor was the Inter-American Division, where they served in Panama and later in Mexico. In two of the foreign fields she was mission secretary-treasurer. For about 16 years they lived in El Paso, Texas, where they assisted in the Spanish mission. For a number of years she was employed at Tempe Community Hospital. Survivors are four sons, Dr. Charles L., of Chandler, Ariz.; Dr. Ernest E., of Tempe, Ariz.; Donald J., of the Inter-American Division; and Vernon L., an architect at La Sierra, Calif.; eight grandchildren; and 13 great-grandchildren.

RAMSDELL.—Irving B. Ramsdell, born June 6, 1902; died Sept. 9, 1966. He was educated at Fox River Academy and Broadview College and was a nurse-physiotherapist. He also engaged in literature evangelism. Survivors are his wife, Elizabeth, and three daughters. [Obituary received July 27, 1967.—Eds.]

ROGERS.—Carrie Diane Cross Rogers, born Nov. 23, 1870, at Bourdeauville, Vt.; died at Mount Dora, Fla., June 10, 1967. Her parents lived in the Vermont town that was the headquarters of our work when she was a child. Elder and Mrs. James White often stayed at their home. Later, after a move to Battle Creek, Michigan, she was a neighbor of the Whites and called them Uncle James and Aunt Ellen. While attending Battle Creek College, she met H. Edson Rogers, whom she married in 1891. When the General Conference administration was transferred from Battle Creek to Washington, D.C., the Rogers family was among those making the move. They devoted 50 years to denominational work. Survivors are two daughters, Mrs. Earl Stallman and Mrs. Marie Holcomb; one granddaughter; three great-grandchildren; two nephews; and two nieces—one of them being Mrs. H. M. S. Richards.

SCHNEIDER.—John G. Schneider, born March 24, 1900, at Timken, Kans.; died June 18, 1967, in Ness County, Kans. His wife, Bertha, and three daughters survive.



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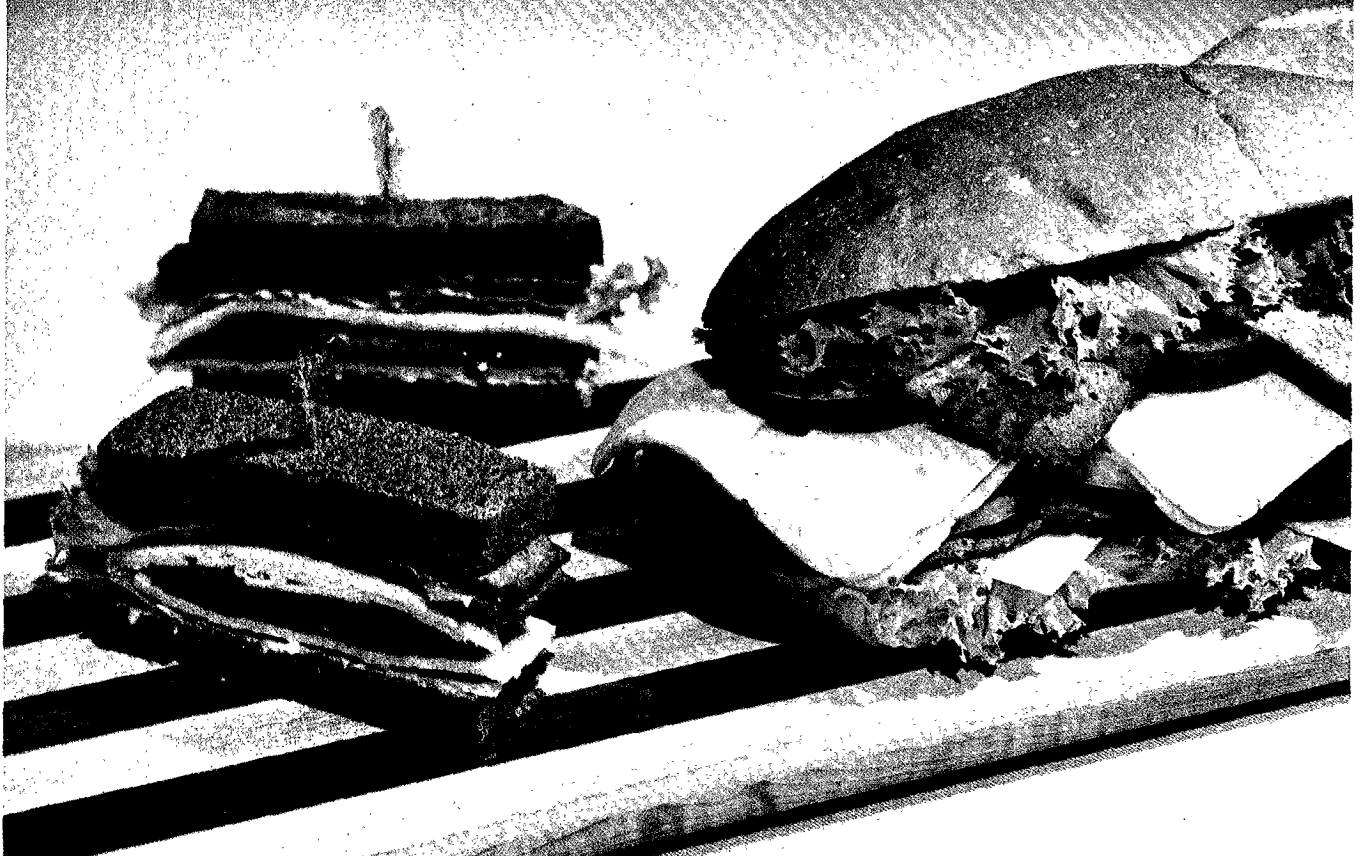
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Review and Herald

SHERARD.—Lucille Amelia Flyger Sherard, born Nov. 21, 1899, in Turner County, S. Dak.; died May 2, 1967. Her husband, Claude, and one daughter survive.

SITTER.—Mabel Marguerite Sitter, born Dec. 18, 1902, at Syracuse, Mo.; died July 1, 1967, at Bakersfield, Calif. Her husband, Oscar L. Sitter, and one daughter survive.

SMITH.—Edward C. Smith, born Feb. 13, 1892, in Chattanooga, Tenn.; died May 12, 1967, at Dinuba, Calif.

SMITH.—Gordon H. Smith, born June 19, 1890, at London, Ont., Canada; died July 18, 1967, at Napa, Calif. For many years he was MV secretary in both local and union conferences of the Midwest. He pioneered the junior camp plan, now used around the world. For several years he was chaplain in the Community Hospital in North Sacramento, California. Survivors are his wife, Daisy; one son, John T. Smith; and two granddaughters.

SMITH.—Gracie J. Smith, born Jan. 13, 1890; died May 6, 1967, at Dinuba, Calif.

SQUIER.—Howard M. Squier, born Aug. 13, 1889, at Pine Island, Minn.; died Sept. 7, 1966, at Roseburg, Oreg. His wife, Hazel Magee Squier, two sons, and one daughter survive. [Obituary received July 17, 1967.—Eds.]

STEEN.—Francis F. Steen, born Sept. 5, 1900, in Erie County, Pa.; died at Gordonsville, Va., June 10, 1967. His wife, Elsa, and three daughters, survive.

STERLING.—Mildred Harriet Sterling, born Sept. 17, 1892, in North Dakota; died May 29, 1967, at Loma Linda, Calif. In 1921 she graduated from nurse's training at the Alberta Sanitarium, in Canada. She nursed for a year at the Paradise Valley Sanitarium and Hospital. In 1922 she married Charles H. Sterling, who survives. Other survivors include two daughters, and a brother, Elder Lunney Astleford, of Africa.

STUCKEY.—Fred Othello Stuckey, born Jan. 31, 1882, at Albia, Iowa; died at Glendale, Calif., July 3, 1967. He took nurse's training at Paradise Valley Sanitarium and Hospital. After receiving his R.N., he did medical missionary work in South Africa for ten years. Survivors are his wife, Lois; a sister, Mrs. Aubrey Glatt; and a brother, Ralph.

TURNER.—George Henry Turner, born April 28, 1886, in Des Moines, Iowa; died at Inglewood, Calif., July 19, 1967.

WARD.—Hollis Ray Ward, born Oct. 8, 1891, in Osceola County, Mich.; died June 17, 1967. His wife, Ruth, and two sons survive.

WHITE.—Violet O. White, born July 11, 1900, at Altmar, N.Y.; died March 3, 1967, at Wildwood, Ga. She taught church school in the South for approximately 30 years. Survivors are two brothers, Clyde, of Pulaski, N.Y.; and Allen, of Savannah, Ga.; and a sister, Mrs. Henry Allen, of Pulaski.

WOOD.—Alice Wood, born Jan. 31, 1879, in Pittsburgh, Pa.; died June 24, 1967, at Wonnies, Ky. A son and three daughters survive.

NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 19, 1967, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

THE INTERNATIONAL INSURANCE
COMPANY
TAKOMA PARK, MARYLAND
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 19, 1967, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of three directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply **REVIEW AND HERALD**.

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Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARGICH
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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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In This Issue . . .

W. E. Read, whose *Annual Day of Atonement* is featured on the cover, is a veteran denominational administrator. He has a strong penchant for Biblical study and nowhere feels more at home than in some library. His work some years ago as president of the Hebrew Scripture Association and as editor of the *Israelite* led him to concentrate his research in the field of Jewish religion and literature. This has given him a wide background from which to discuss the cleansing of the sanctuary. There will be a series of four articles on this subject.

Revived Conflict Over Sunday Laws (p. 2) is the first of a two-part series dealing with the general topic of Sunday laws in the United States. Dr. Joseph G. Smoot, who is academic dean at Columbia Union College, is also assistant professor of history and political science. The 1961 United States Supreme Court decisions have had widespread repercussions throughout the States. Seventh-day Adventists should be informed on recent trends.

J. L. Shuler's series on "Justification by Faith and the Third Angel's Message" is nearing completion. **The God-appointed Setting for Truth** (p. 6) presents the three angels' messages as the proper setting in which to proclaim the truths of Christianity today. Seventh-day Adventists are the only Christians who have adopted this form of proclamation.

Have you ever wondered what your pastor does to keep busy? Is it your impression that his principal work is done on the Sabbath and that for the rest of the week his time is largely his own? Have you ever wondered if a minister is happy in his work? Clifford F. Black's *His Burden Is Light* (p. 8) is a revealing insight into the activities and moods of the oft-misunderstood preacher.

Church Calendar

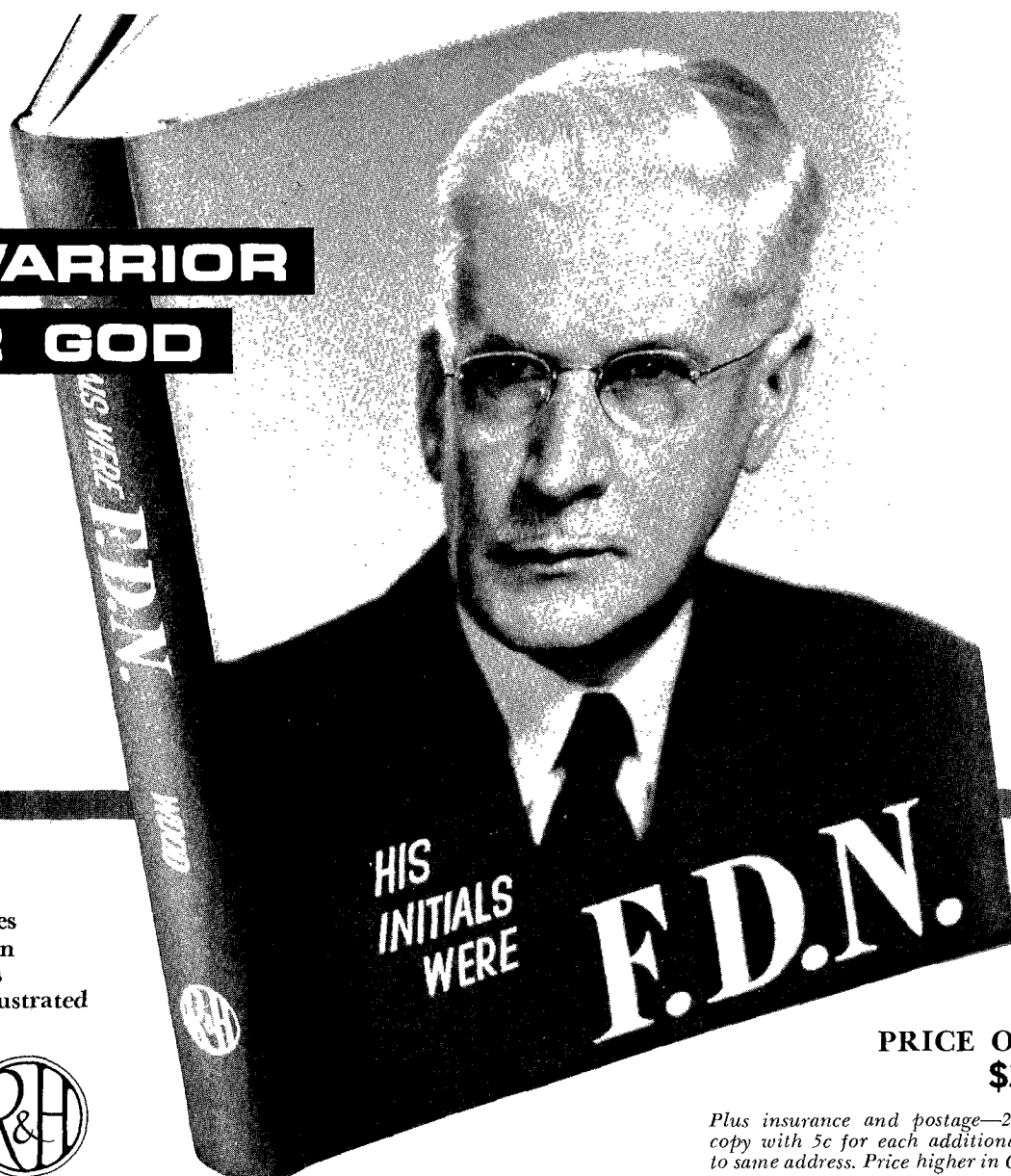
Missions Extension Day Offering	September 9
Review and Herald Campaign	Sept. 9-Oct. 7
JMV Pathfinder Day	September 16
Bible Emphasis Sabbath	September 30
Thirteenth Sabbath Offering	
(Southern Asia Division)	September 30
Neighborhood Evangelism	October 7
Church Missionary Offering	October 7
Health Emphasis Week	October 7-13
Sabbath School Visitors' Day	October 14
Voice of Prophecy Offering	October 14
Community Relations Day	October 21
Temperance Day Offering	October 28
Week of Prayer	November 4-11
Church Missionary Offering	November 4
Annual Sacrifice Offering	November 11
Ingathering Campaign Launching Day	November 18
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)	
Ingathering Campaign Promotion	December 2
Church Missionary Offering	December 2
Thirteenth Sabbath Offering	
(Central European Division)	December 23

Church Calendar for 1968

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

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News of Note

Voice of Prophecy Field Day to Reach Into "Every Home"

Lay leaders and the laymen of the North American Division are being invited to cooperate in a proposed crash program sponsored by the Voice of Prophecy to secure a million Bible course applications. VOP leaders have proposed a field day on Sabbath afternoon, October 14, for every church in the North American Division.

Between now and then our church members and leaders will have adequate time to make thorough preparation and organize themselves and the territory so that we can, as far as possible, reach every home in America that day. If any church still has a supply of "Wake Up, America!" tracts this will be a golden opportunity to distribute them and to supply every home with one of these penetration tracts.

Our goal should be to secure a million applications on one day.

ADLAI ALBERT ESTEB

Evangelistic Meetings Bearing Fruit in Korea

Bruce Johnston of Southern Missionary College and D. L. Hubbard of the Korean Union are in the midst of a most successful evangelistic campaign according to a report just received from Korea. More than 1,000 non-Adventists are coming week nights. Four hundred were present on the first Sabbath, and 174 decisions were made in the first call. Hundreds are on the visitation list.

Pastor Johnston says, "I have never seen anything like this before."

J. R. SPANGLER

Loma Linda Editor Dies

Ben H. Matthews, editor of Loma Linda's *University Scope*, died August 16 when his car left the highway about 40 miles north of Loma Linda. He was on his way to Pacific Union College, Angwin, to pick up his daughter in anticipation of a family vacation.

Before accepting the editorship of the university's newspaper two years ago, Elder Matthews had served as a pastor in Hawaii and California. His was the second accidental death of a *Scope* editor in three years.

Djakarta Meetings Begin; Hong Kong Series Proceeds

Church members in Djakarta, Indonesia, are personally distributing 50,000 handbills to announce the three-month evangelistic series, conducted by C. E. Moseley, Jr., now opening at the Adventist center. A helicopter will also drop

100,000 handbills over the unreached areas of that city. Hundreds of posters have been placed throughout the city, and 50 large banners span the main streets. A small radio transmitter at the Adventist center will broadcast short sermons by Elder Moseley each day.

In troubled Hong Kong, Milton Lee obtained the City Hall auditorium for the first three nights of a complete evangelistic series. The attendance increased to 1,000 on the third night, and the meetings continued.

In a unionwide baptism on June 24 in West Indonesia, 2,049 persons came into the church.

D. S. JOHNSON

Self-supporting Workers to Convene in Minneapolis

This year marks the twentieth anniversary of the Association of SDA Self-Supporting Institutions. The event will be given special recognition by the association at its biennial convention to be held in Minneapolis, Minnesota, September 20-23.

From responses already received from the almost 200 member-enterprises, it appears there will be a good attendance of delegates as well as denominational leaders. Persons interested in self-supporting institutional work are welcome.

WESLEY AMUNDSEN

Fairbanks, Alaska, Flood Damages SDA Church and Homes

In the \$178 million Fairbanks, Alaska, flood no Seventh-day Adventist received personal injury, but damage to homes and other personal losses have been heavy.

The church building was severely damaged. Until forced to flee, Pastor Ronald Breingan worked with Glen Weston, a visitor from Anchorage, to salvage as much as possible. The teachers' large apartment had just been redecorated and the paint was almost dry when the flood struck, but most of the furniture was moved to higher floors. "We didn't have time to unfasten the pews and move them," they reported, but they saved the organ and the piano in the sanctuary. Just what the condition of the church is, no one knows yet. From two to four inches of silt covered the sanctuary floor, and the teachers' apartment, servicemen's center, and Dorcas room had six feet of water in them.

With the autumn freeze only a month to six weeks away and the water table unusually high, there is danger that the ground will heave and toss the buildings up, doing much more damage than the flood itself did.

The pastor's house was soaked. Wall-board on the inside will have to be removed and new insulation installed. Car-

World Conference to Discuss Tobacco-Health Relationship

The first World Conference on Smoking and Health will be held in New York City, September 11-13.

Attendance will be by special invitation and limited to approximately 400. Acceptances, according to Clifton R. Reed, vice-president of the American Cancer Society and chairman of the planning committee, have been received from some 325 United States scientists, physicians, and health educators and from 80 persons from 28 other countries.

Luther L. Terry, M.D., former Surgeon-General of the United States Public Health Service, will serve as chairman of the conference. Other participants will include Alton Ochsner, M.D., of the Alton Ochsner Medical Foundation; Sir George Godber, chief medical officer, British Ministry of Health; and Karl Evang, M.D., director-general, The Royal Norwegian Ministry of Social Hygiene.

The conference is sponsored by, and will be conducted under the auspices of, the National Interagency Council on Smoking and Health. Seventh-day Adventists are lending their influence to this conference.

W. A. SCHARFFENBERG

Central California Reports \$73,229 in Camp Sales

Sales at the Sunday one-hour book sale in Central California this year amounted to more than \$14,000. The ten-day camp meeting total book sales, according to T. E. Baber, Book and Bible House manager, were \$73,229.

CARSON F. ADAMS

peting was ruined. Almost all the personal belongings were destroyed.

Dr. A. V. Pflugrad lived on the banks of the Chena River close to the church. All his possessions have been lost or completely damaged. His dental office was severely damaged. When we found him camping on a hillside, he seemed of good courage even though he had lost two houses and a dental office. The other members are safe, but their homes are under water.

On Sabbath, August 19, our members throughout Alaska gathered funds for our believers in Fairbanks. At Anchorage, homes were being opened throughout the city for the stricken families that could get transportation to that city. Our Anchorage members have taken in several of our own people who have come through. Mrs. Breingan and her children have been among some of those evacuated and taken to Anchorage. She has now returned, but the children are still in Anchorage.

The days ahead will be especially trying. The cleanup, the salvage, and building anew will be a hard task. At this point we know little of the future, for complete surveys are impossible.

JOSEPH C. HANSEN