

Review

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Thirty Minutes to Go!



By **RICHARD LEE FENN**
Evangelist, Middle East Division

5,000 evacuees spent the night of June 6 at the American University of Beirut in the agriculture-biology building.

THE telephone rang sharply—but I let Carolyn Russell next door answer it. Shortly, however, she pressed the party-line button. The bell jarred me out of my easy chair. I picked up the receiver. Middle East Division treasurer Robert C. Mills was on the line.

"I'll give you two families your instructions together. Listen carefully. Pack one suitcase per person. But whatever you pack, make sure you can carry it all in one trip. Include some blankets and bring enough food for 24 hours. National workers will pick you up at six. It's five-thirty now. You have 30 minutes to go!"

As late as mid-May the local papers were calling the mounting tensions a "paper" crisis. So with only one eye on the political scene, Middle East Division workers were going ahead with plans for a big summer: several evangelistic campaigns, a ministerial institute, and a belated quadrennial session that would be the occasion of Robert H. Pierson's first visit to the area since his election as General Conference president.

Middle East College faculty and students were finishing a successful school year and looking forward to graduation and a commencement address by the famed Lebanese philosopher and educator, Dr. Charles Malik, once president of the United Nations General Assembly.

From Teheran in the east to Benghazi in the west, all personnel anticipated a surge forward for the church in the months ahead.

But the paper crisis did not fold up and blow away.

The build-up continued—slowly at first, then so rapidly our heads began to spin. Some began to fear the worst; others (and I belonged to this camp) confidently maintained, "It will blow over. Nobody really wants war. The big powers and the UN will take steps to prevent war and ensure peace."

Middle East Division president Frederick C. Webster flew to Cairo just as the crisis was intensifying. However,

before leaving, he discussed with secretary Ray L. Jacobs and treasurer Robert C. Mills a plan for emergency administration of the church, just in case.

Elder Webster returned from Cairo safely. Tension there was high indeed, he reported. But diplomats were meeting everywhere, searching for a way for the principals involved to resolve the situation.

On Thursday, June 1, with the situation seemingly no better or no worse, Elder Webster flew to Nicosia, Cyprus, for a long weekend of appointments with Pastor Sherwood Jones and his group of church members. He expected to return Monday.

Matters seemed to calm down over the weekend. The religious services of the College Park church were freighted with blessings. Seven young people—national and overseas—were baptized Sabbath afternoon. And the Cedarbelles (choral group of Middle East College) presented their vesper concert: "Lift thine eyes, O lift thine eyes, to the mountains, whence cometh help!"

Middle East College students were supposed to study Saturday night, for on Sunday evening was to be the annual college banquet. I don't know how many studied Saturday night, but I do know that many students and teachers spent a good part of Sunday getting ready for the school year's big social event. The Cedarbelles, decked out in their hand-tailored dresses, sang their second concert.

On Monday morning, June 5, the United States Embassy issued an evacuation alert. Every family on the side of Paradise Hill received a big Manila envelope crammed with instruction sheets, packing guides, inventory books, luggage tags, key tags, gummed labels, door and windshield stickers—everything necessary in the way of official aid for evacuation.

Ironically, I had gone to the embassy in Ras Beirut early that Monday morning, before word of the alert reached College Park.

In the consular section where I re-registered my family's presence in Lebanon, I noted the somewhat-busier-than-usual atmosphere, but no one breathed a word about any change in the *status quo*.

I rode the elevator up to see Assistant Cultural Attaché Dick Schmidt.

"Cairo," he said evenly, "has been bombed, and we have first reports of fierce fighting in Sinai."

With the dawn of Monday, June 5, open war had come again to the Middle East.

None of my students in Middle East College's school of intensive English was in the mood for work that afternoon. The only topic of talk was war. Some expressed concern

about their families in Syria and Jordan and the work of the church throughout the Middle East.

"What will happen to you?" a student asked.

For the first time I admitted—out loud—the possibility that we might have to leave. "But," I hastened to add, "I'm sure Lebanon will try to keep out of the fighting, and if the war doesn't move this way, I don't see why we'd have to go."

As the fighting on the Syrian, Jordanian, and Egyptian fronts erupted with all the violence of modern armored warfare, we became increasingly concerned for our missionaries in Amman and Cairo—and for our national members in the lands directly involved in the conflict.

Though their families had been evacuated to Beirut, Pastors Willard J. Clemons, W. Armour Potter, and physical therapist Reuben Lorenson had remained in Jerusalem and Amman, and Pastor Hugh Cowles had stayed in Cairo. Bill and Reuben had managed to join Armour in Amman, but now the Jordan border had been closed. And Hugh couldn't get out of Cairo. The international airports of both cities were subject to air raids. Moreover, Beirut's busy airport shut down. We could only join the wives in hoping and praying for the safety of their men.

In Beirut, as the first day of the war ended, a city-wide dim-out began. A government decree forbade any general assemblies, which effectively erased plans for end-of-the-year exercises (including a potluck supper) for Beirut Junior Academy.

At home later in the evening my wife, Joan, pored over the evacuation-alert information issued earlier that day. I remember repeating what I'd been saying all along: "Joan, I don't believe it. We're not going anywhere. I won't believe it until it happens." My supreme confidence didn't reassure her one bit.

Tuesday, June 6, started typically enough—worship at the division office at seven-thirty. Nearly all of the staff were there. The president's chair, however, was vacant, for Pastor Webster had not returned from Nicosia on Monday. He was grounded on the island because the airport in Beirut remained closed to regular commercial traffic.

After morning prayer Ray L. Jacobs, division secretary, called for a committee meeting in the afternoon. Then we scattered to our offices. It was business as usual, except that nearly everyone now had his ear glued to a transistor radio.

The listener had a wide range of choices: Radio Liban, Radio Damascus, The Hashemite Broadcasting Service, and *Sawt al-Arab*—the Voice of the Arabs—from Cairo, and Radio Kol Israel.

At Middle East College teachers had been asked to stand by ready to give final exams quickly inasmuch as the

government had suspended classes for the rest of the week. I ran into Kenneth L. Vine, president of our college, who asked if I'd heard the latest administrative directive.

"Yes," I replied. "I can finish up whenever you say!"

"I'm not talking about exams now," Dr. Vine advised.

"I need your grades in my office—this afternoon."

I went to my office and marked down the spring quarter grades for my students. It was the easiest set I had ever computed!

At home Joan was busily occupied. Rusty, Robbie, and Carolyn played outside in the pleasant June afternoon. A war being fought not many miles away? I couldn't believe it. In fact, if we hadn't kept up with the radio reports we wouldn't have believed it at all.

About three o'clock I said to Joan, "I think I'll drop down to the division office and see what's going on there"—adding as an afterthought that "somebody who was in touch with the embassy today says they were told there aren't enough planes available to take all of the Americans out; it may take up to ten days if an evacuation does start."

"Ten days?" Joan queried in surprise.

"That's what this report is," I said, and then left.

Quiet reigned over the division compound a mile or so down the hill from the college. Upstairs the committee deliberated. In the halls and doorways a few of the secretaries stood chatting.

"How's Pastor Chafic?" A group clustered around office receptionist Nazeah Srour, whose husband, one of the division's two evangelists, was even then in Cairo following up the Charles Brooks evangelistic campaign that had concluded earlier in the spring. Nazeah replied: "He hopes to hang on at least until this Sabbath. He's going to have another baptism."

The committee adjourned around four-thirty without releasing any earth-shaking news. Treasurer Robert C. Mills did not intend to contact the embassy again. He had been in touch with them twice that day and they assured him that they would call if and when the time to move came.

Now I heard what had happened at the embassy earlier in the day. A mob of rioting students had stormed up to the multistory building on the sea front, hurled stones at the windows, and shouted epithets at the hundreds of people inside. Lebanese security forces finally quelled the demonstrators, but not before two cars and a truck belonging to the embassy were gutted by fire.

Returning home, I found Joan energetically watering the geraniums and roses.

"Well," she explained emphatically, "if we're going to be around here for maybe ten days, I don't want all these things to dry up!"

The children were still playing.

A white Opel roared up the hill, then screeched to a stop at our house. Dr. Vine came up to the porch.

"Listen," he whispered hoarsely. "Have you heard what happened at the American embassy today?"

I nodded.

"Well, they hit the American University too—and they have announced that the division and Middle East College are next—tonight! I'm telling all of our overseas faculty members so they can be prepared in case there's trouble. We're going to have extra guards on. We don't want anyone to panic."

He sped on up the hill toward the E. W. Warings.

Still plenty of time to get the family in and lock the doors, I thought. I went inside, sprawled in a chair, and picked up something to read. *It had been such a busy day.*

The telephone rang sharply. But I let Carolyn Russell next door answer it. Shortly, however, she rang our party-line bell. I picked up the receiver.

Pastor Mills spoke clearly, authoritatively:

"I'll give both the Fenns and the

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RICK WILMOT

Richard Wilmot, Middle East Division cashier, near center with his wife, Naomi, and son, Steve, wearing sunglasses.

The Reformation and the ADVENT MOVEMENT

By DANIEL WALTHER

AT A time when the world is being reminded of the momentous events of 450 years ago, Seventh-day Adventists should remind themselves of the impact the Reformation has made on their church. There is more than a mere historic tie between the Reformation and the Advent Movement.

As was the Reformation movement so is the Advent Movement a call for reformation and revival. There is scarcely a conference meeting or a spiritual-emphasis gathering where we do not hear the call. The genuine desire for a reformation indicates a deep-seated longing for an improvement of our spiritual condition, a conviction that things are not what they ought to be. Through the Spirit of Prophecy writings we have been persistently warned to do our part to bring about a reformation.

A lassitude is perceptible in our ranks when we think of the goal to be attained: "How long is this to continue? . . . God calls for a spiritual revival."—ELLEN G. WHITE, in *Review and Herald*, Feb. 25, 1902, p. 113. (Italics supplied.)

When we hear an expression of concern about our condition, we are reminded of our too-obvious shortcomings, but often we are not told *what* should be "reformed," or *how* we should go about reforming it. In fact, can we individually do something about it? Is it not entirely in God's hands? True, a reformation in the church is God's work. Yet we can do something. We can read our Bibles more fervently. We can improve the quality of our prayer life. We can cultivate our inner relationship with the Lord. A reformation will not occur by mere organization. All of us are in need of regeneration. God appoints the time. God alone can bring back to life a church that is spiritually lifeless. But we can get ready, we must condition ourselves individually for that refreshing from above.

There is a difference between revival and reformation. "Revival signifies a renewal of spiritual life, a quick-

ening of the powers of mind and heart. . . . Reformation signifies a reorganization, a change in ideas and theories, habits and practices. . . . Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Ibid.*

Truth Is Restored

The Reformation of the sixteenth century and the Advent Movement are truth restoring. Both set forth Christ as Redeemer; both are strongly eschatological, that is, they emphasize the doctrine of last things. Both came into existence in a God-appointed time. Basic teachings are often similar but not always. Martin Luther and John Calvin were not Seventh-day Adventists, nor are we Lutherans or Calvinists. The Reformers nevertheless were our forerunners, not because of doctrinal identity, but because the Reformers were entrusted with a specific task in their time. On the other hand, there is one important difference especially between historic Lutheranism and our movement. Luther was concerned to bring the gospel to the German people without much concern for "the ends of the earth," while the Advent Movement is directed to go to the whole world, in a short time.

Lutheranism was arrested, bogged down by formalism and dogmatism which it had criticized in Catholicism. Adventism must be on guard lest its progress be hindered by excessive organization, lukewarmness, and even dogmatism.

Among the concepts that we share with the Reformers is our belief that the Bible is the cornerstone of our faith and practice. When Luther clutched the Bible, he perceived in it the voice of God—"We must make a great difference between God's Word and the word of man. A man's word is a sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell . . . for it endures everlastingly."

Seventh-day Adventists also rely on the Scriptures. It is their spiritual road

map through a maze of conflicting ideas. The Scriptures helped them to find the way.

Impressive were Mrs. White's words spoken at the General Conference meeting in Washington, D.C., 1909: "Brethren and sisters, I commend unto you this Book."

It has been claimed that Luther was the greatest exponent since Paul of justification by faith. This teaching permeated his thinking and sustained his life. It was the key to his personal problem on salvation. "No marvel," wrote Cardinal Newman, "that he has given us the clearest, fullest, joyfulest exposition on saving faith extant in Christian literature."

To us this teaching is equally important. Justification by faith is not merely part of the Advent message; "it is the third angel's message in verity" (*Evangelism*, p. 190). "The principle that man can save himself by his own works lay at the foundation of every heathen religion. . . . Wherever it is held, men have no barrier against sin."—*The Desire of Ages*, pp. 35, 36. "The righteousness by which we are justified is *imputed*; the righteousness by which we are sanctified is *imparted*. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35. (Italics supplied.)

When we stress obedience to the law we mean that obedience is the sequel of our regenerate nature and not a prerequisite. We observe the law not in order to be saved—but *because* we are saved through Christ. Like Luther, we hold that good fruit does not make a good tree; it is the good tree that makes good fruit. We, too, recognize that we cannot attain the righteousness of God by our own efforts in keeping the law.

Luther's Contradictory Views

On several teachings Luther held contradictory views; for example, on baptism. He stated that "the child, or whoever is baptized, should be sunk entirely into the water and then be drawn out again." Again, "I will have

the candidates for baptism completely immersed in the water, as the Word says and as the sacrament signifies, not that I deem this necessary." We do not go along with Luther in his practice of baptizing infants nor do we accept his view that immersion is unnecessary.

Luther held contradictory views also on the state of the dead. In his works more than 100 times he refers to death as a sleep; in some 30 passages he avers that death is a conscious state; seven times he notes that the dead live but are unconscious. In a characteristic mood he wrote: "We shall sleep until He comes and knocks on the little grave and says, Doctor Martin, get up! Then I shall rise in a moment and be happy with Him forever."

In Antichrist whose "raging was a definite sign of the end," Luther saw two persons: "The person of the Antichrist is at the same time the Pope and the Turk. Everybody consists of a body and a soul. So the spirit of the Antichrist is the Pope, his flesh is the Turk."

While Luther asserted that the commandments were not repealed by Christ, he thought that there was no need of observing the seventh-day Sabbath, which, he thought, was part of the Mosaic ceremonial law: "The Sabbath or rest day is a universal law in order that the people may assemble for the worship of God. But that they should assemble on the seventh day applies only to the Jews." There were some people who kept the true Sabbath in Luther's day and he opposed them with his usual vehemence.

We are naturally disappointed in Luther's position. He did insist that the Decalogue is still in force but dissociated the fourth commandment (the third in his catechism) from the Decalogue. On the other hand, we might learn from Luther how the Lord's day should be observed, in a deeply spiritual fashion. He was wrong on the day, but helpful on the spirit of its observance.

Belief in Second Advent

Of significance is the Reformer's belief in Christ's second coming. The Reformation was heralded in a stormy, anxious age, when for centuries the Mohammedans had menaced the West. In Luther's day the Turkish threat was particularly fearsome. Therefore, in 1528, when the Old Testament was to be translated, Luther thought that he had better translate first the book of Daniel so as to benefit "the poor Christians" in the "last times" before everything perished. Frequently Luther spoke of the end of all things. "I hope that the last day will not be long delayed, not over a hundred years." He mentioned that the world could not last more than 300

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A Personal Message From Your General Conference President

HEART to HEART



Dear Children of God in Many Lands:

Perhaps you have read the story of "Prosperous Journey" and "Pleasant Acquaintance" in Paul's letter to the Philippians. These two interesting women, believed to have been prominent in the church at Philippi, are better known by their transliterated names—Euodias and Syntyche. Anyway, "Prosperous Journey" and "Pleasant Acquaintance," in spite of their disarming names, were a bit of a problem in the church, and Paul was appealing to them to make up their differences that unity in the church might be restored. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).

The apostle Paul was right! Differences should not exist among God's people. When misunderstandings arise we should make them up "as Christians should" (Phillips).*

Paul was but reflecting the teachings of Jesus. The Saviour said, "If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift" (Matt. 5:23, 24, New English Bible).†

"Let every wrong that has been committed be made right," the Lord's messenger admonishes. "If during the day, one has wronged another or spoken unkindly, let the transgressor seek pardon of the one he has injured."—*My Life Today*, p. 32.

"Confess your faults one to another," the apostle James admonishes (James 5:16).

This is clear, practical instruction. We make wrongs right by confessing our mistakes and seeking forgiveness. Only when barriers between brethren are thus removed are we in right relationship with God to worship Him in spirit and in truth.

"Many are zealous in religious services," the servant of the Lord says, "while between them and their brethren are unhappy differences which they might reconcile. God requires them to do all in their

power to restore harmony. Until they do this, He cannot accept their services. The Christian's duty in this matter is clearly pointed out."—*The Desire of Ages*, p. 311.

We may be able to explain the 2300 days with flawless clarity. We may pay our tithe and give our offerings with impeccable honesty. We may be in the Lord's house every Sabbath. We may even be Sabbath school teachers or officers in our church, but if there are differences between us and others there is yet a work of grace that must be done in our hearts and lives. We cannot be "wrong" with men and "right" with God!

To say, "I am sorry," is not easy, but it is the right thing to do—even when we have contributed little to the trouble between ourselves and others. "If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? . . . I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clear record.'"—Ellen G. White, in *Review and Herald*, Dec. 16, 1884, p. 785. (Italics supplied.)

This is a real test of my Christian experience. I must go as though I were the chief offender. This takes real grace, but the Lord will supply the help we need!

If we follow this counsel, Christian unity may be restored quickly. If self is humbled, little time would be required to "make up our differences." "If pride and selfishness were laid aside, five minutes would remove most difficulties. Angels have been grieved and God displeased by the hours which have been spent in justifying self."—*Early Writings*, p. 119.

May God help you and me to learn a lesson from "Prosperous Journey" and "Pleasant Acquaintance," and close the old year certain that we have made up our differences with God's people "as Christians should."

Yours for all barriers removed,

* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

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

NOTHING adds to the beauty and the value of a gift as does the giver's spirit of sacrifice. In deep repentance for having numbered the people, David came to the Lord to offer a sacrifice in hopes that the plague that was decimating the nation might be averted. When the owner of the threshing floor where David proposed to burn his offering discovered the king's desire, he offered his floor without cost and urged that his own oxen be burned and that his threshing sledges and yokes be used as fuel. All these David refused, saying, "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24). David was convinced that a price must be paid for true service and sacrifice, for this is the principle upon which service to the Lord depends.

God set an example for us by pur-

Examples of SACRIFICE

By KENNETH H. EMMERSON
Treasurer, General Conference

chasing eternal life through the infinite sacrifice of "his only begotten Son." Christ also set an example, for He did not count the cost too high. "He did not consider His own life too dear to sacrifice."—*Testimonies*, vol. 1, p. 166. Christ is God's gift to a sinful world; He was given to this fallen world as God's peculiar gift.

"The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts and became poor, that we through His poverty might be made rich. All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the true pattern. . . . Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish; it was marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from heaven to bring them, refuse to follow their Lord and to share in His self-denial and sacrifice?"—*Ibid.*, vol. 3, p. 387.

The story is told that one day Dr. Grenfell, pioneer missionary, encountered a 73-year-old fisherman who had seen many hard winters. One year when times had grown unusually hard, this old man of faith brought forth 12 well-worn five-dollar bills.

This money, his entire savings, he gave to the missionary to buy food for needy neighbors.

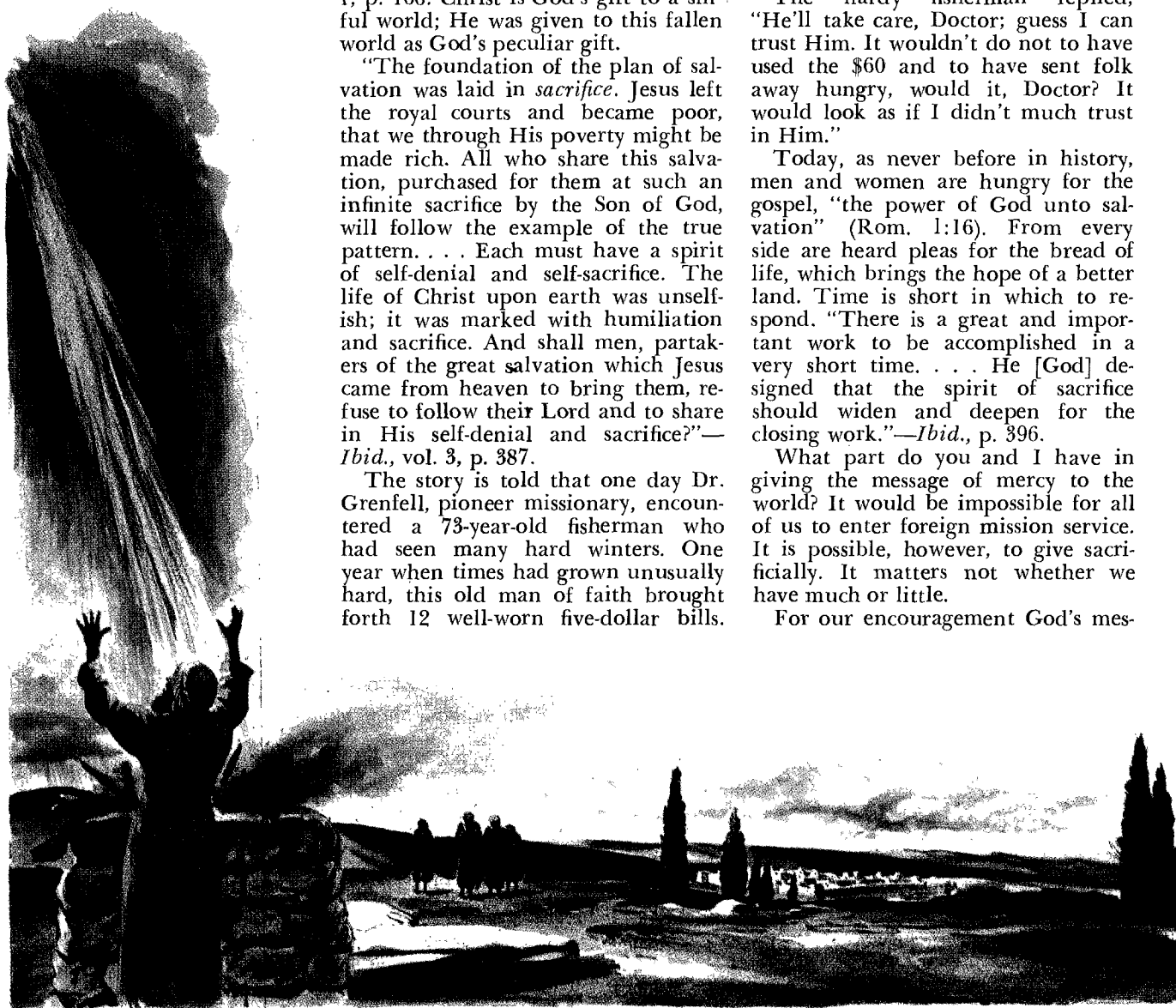
Dr. Grenfell remonstrated, "You are getting old and you shouldn't cut the last plank away yet."

The hardy fisherman replied, "He'll take care, Doctor; guess I can trust Him. It wouldn't do not to have used the \$60 and to have sent folk away hungry, would it, Doctor? It would look as if I didn't much trust in Him."

Today, as never before in history, men and women are hungry for the gospel, "the power of God unto salvation" (Rom. 1:16). From every side are heard pleas for the bread of life, which brings the hope of a better land. Time is short in which to respond. "There is a great and important work to be accomplished in a very short time. . . . He [God] designed that the spirit of sacrifice should widen and deepen for the closing work."—*Ibid.*, p. 396.

What part do you and I have in giving the message of mercy to the world? It would be impossible for all of us to enter foreign mission service. It is possible, however, to give sacrificially. It matters not whether we have much or little.

For our encouragement God's mes-



senger wrote: "The act of the widow who cast two mites—all that she had—into the treasury, is placed on record for the encouragement of those who, struggling with poverty, still desire by their gifts to aid the cause of God. Christ called the attention of the disciples to this woman, who had given 'all her living.' He esteemed her gift of more value than the large offerings of those whose alms did not call for self-denial. From their abundance they had given a small portion. To make her offering, the widow had deprived herself of even the necessities of life, trusting God to supply her needs for the morrow. Of her the Saviour declared, 'Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.' Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given, and the motive that actuates the giver."—*The Acts of the Apostles*, p. 342.

Love for Lost Souls

Are we truly concerned for the lost souls about us? "Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost. . . . The joy of seeing souls eternally saved will be the reward of all who follow in the steps of the Redeemer."—*Testimonies*, vol. 9, p. 59.

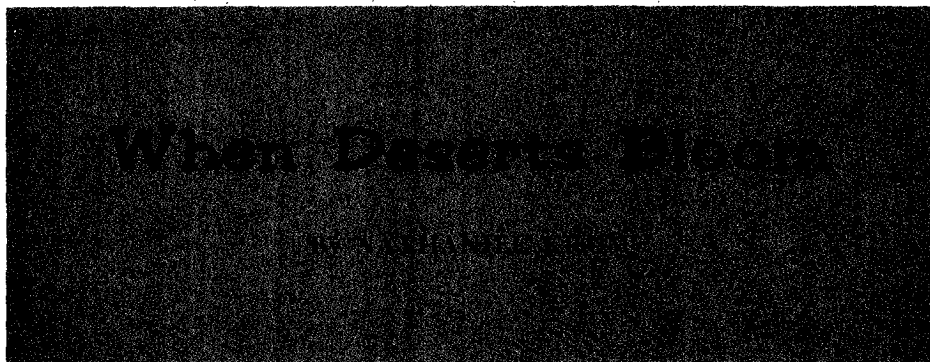
Last year, in the annual Week of Sacrifice Offering, our churches around the world placed \$1,116,630.66 on the altar of sacrifice. This was a 53 per cent increase over the previous year. We believe much more should be done as the doors of opportunity still remain open, for "the night cometh, when no man can work" (John 9:4).

Ellen G. White informs us that "some hardly know as yet what self-denial or sacrifice is, or what it is to suffer for truth's sake" (*ibid.*, vol. 1, p. 126). Do we "trust in Him" as did the old fisherman? Our offerings, above the tithe, are given in grateful appreciation of God's love and mercy.

At a time when international law and order are breaking down, Christ holds out His hands for all to accept His saving grace. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

God made the sun—it gives;
God made the moon—it gives;
God made the stars—they give;
God made the plan—He gave;
God made the man—?

What will our answer be? What will we give?



SOME years ago I traveled by rail from Cape Town to Johannesburg, South Africa, over the route that leads through that vast, semidesert area known as the Great Karroo. My train entered this area about 150 miles from Cape Town, and then for scores of miles I saw nothing except a great "desolation of parched water gullies and starved plains on whose iron-stone hills the heat shimmered like a mirage."

"If you'll look out of the window of this compartment for just ten minutes, you will have seen every variety of scenery to be found over the 100,000 square miles of plateau land comprising the Great and Little karroos," said my traveling companion.

I looked. Across ten flat miles I saw nothing except the humble-looking, aromatic, gray-green growth known as the karroo bush. Sun-scorched almost beyond recognition, thousands of these bushes were spread before me and on into the blue haze, where I lost sight of them at the foot of treeless, rocky, and flat-topped mountains. I had never beheld a more desolate scene, and I almost dared entertain the thought that even God's omnipresent Spirit could not be found in such a seemingly endless desert waste. It did not even occur to me then that the beautiful promise, "The desert shall rejoice, and blossom as the rose" (Isa. 35:1), could ever be truly applied to Africa's Great Karroo.

But I was mistaken. The Karroo does blossom, and that profusely. I had seen the Karroo at its worst. I had looked at it during one of those terrible droughts that come all too often and kill the sheep by the thousands. There are even times in this barren waste when the coming of rain is a seven years' wonder.

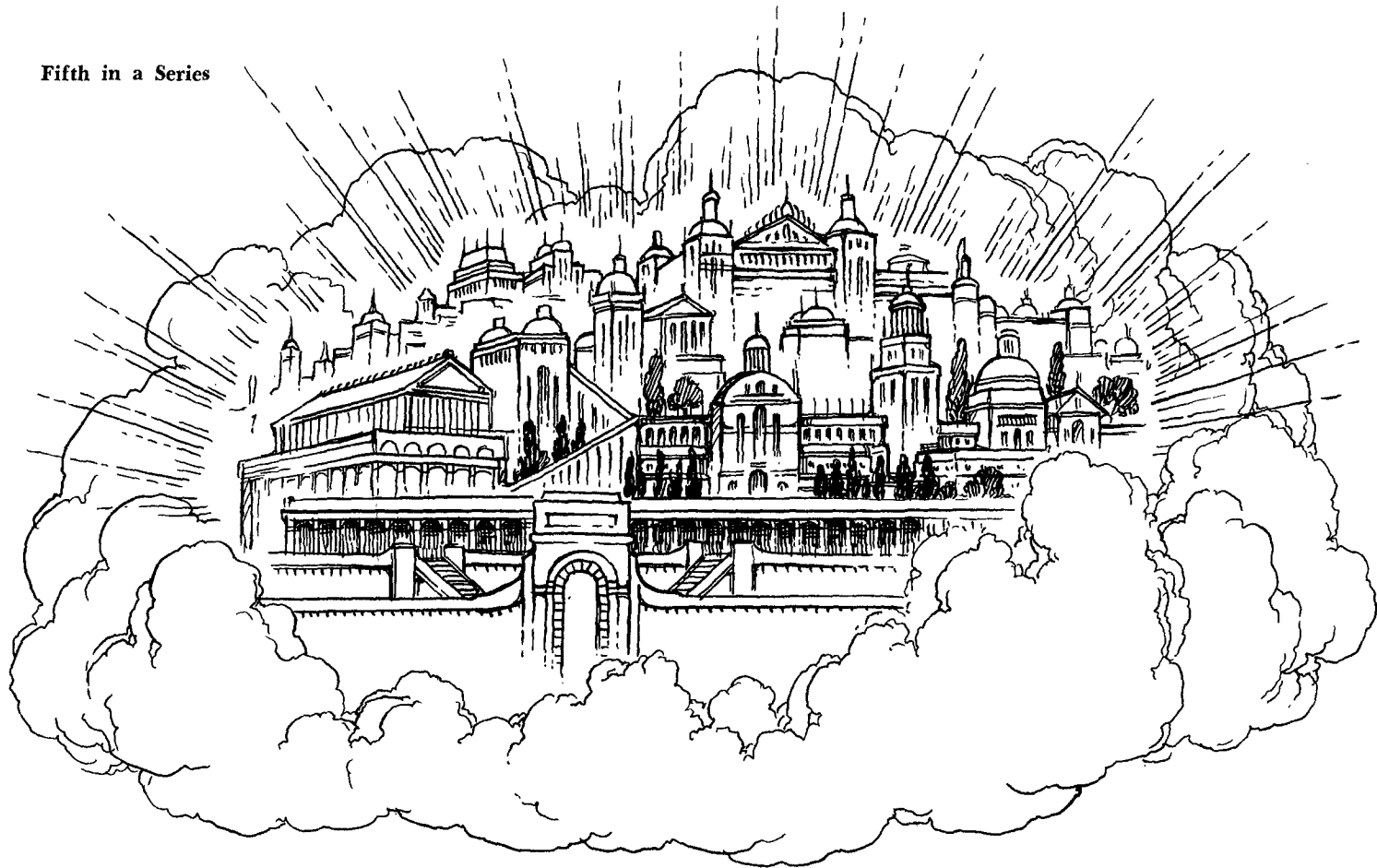
I am told that when the long-hoped-for rains do come, they perform a miracle. The erstwhile barren and unproductive ground is transformed almost overnight into a fairyland of color, a dreamland of delicate hues. For miles there then stretches before the entranced beholder a blazing carpet of purple, daisylike *Mesembryanthemums*. The sudden change is startling

and awe inspiring, and gladdens the heart of the lonely shepherd, whose starved sheep soon go forth to crop fresh herbage.

As I traveled I thought of the Holy Spirit, which in the Bible is likened to the early and latter rains of Palestine's agricultural year. And I reflected upon how barren, how desertlike, our lives are without the rain of the Holy Spirit in our hearts. And I thought, too, of the miraculous change that comes when we surrender our lives to the Lord and permit the copious showers of His Holy Spirit to soften our parched, unfruitful hearts. And as I visualized the beauty of the blossoming Karroo, my heart sent up a prayer of thankfulness to God for the gift of His Holy Spirit to water my own heart and make it bear fruit to His glory.

How is it with your heart? Is the Spirit dwelling there? Has your heart been watered by the promised rain? Or are you struggling along through life without the presence of the Comforter? Is your heart stony, desertlike, barren, and dry? Are you tired of the results brought about by sin's long drought in your life? Is your experience blossomless? fruitless? Is life to you like the Karroo—a barren desert?

If this has been your experience, do not despair, for there is hope for you in the coming of the rain. Your life need not remain barren forever. God has provided a remedy for that condition. A change can come. A transformation will take place if you pray earnestly for the rain of God's Holy Spirit to water your heart. But you must have faith. As you plead with God, claim His promise: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). "I will not leave you comfortless: I will come to you" (John 14:18). And as you continue to plead in faith, you shall receive the reward. God will pour out His Holy Spirit. Your desertlike life will blossom as the rose, and you will experience that fullness of joy and fruitfulness of life that come to the heart in which the Holy Spirit, the third person of the Godhead, abides.



“In My Father’s House Are MANY MANSIONS”

By R. E. LOASBY

WHEN the Lord’s Supper had been eaten and the traitor Judas had left the upper room, Jesus said, “Now is the Son of man glorified, and God is glorified in him” (John 13:31).

With the departure of the traitor the spirit of Jesus is exalted. In five brief statements He repeats the word “glorify” five times (verses 31, 32), stressing the glories that will be manifest in events from the cross to the Second Coming. At the final event the humanity of the believers will be glorified as is the humanity of Jesus. They will then be transported to heaven, where they will see the glory of the Father and all the heavenly host. The Master will then present them before the throne to His Father.

Jesus told His disciples that He was about to leave them, prefacing His remarks with the tender expression

“little children” (verse 33). They became afraid, so the Master sought to comfort them, saying literally, “Stop allowing your heart to be troubled” (chap. 14:1). The human spirit may be troubled, as was the spirit of Jesus (chap. 11:33); but not the heart, which is the symbol of trust and confidence; it should not become affrighted. This command Jesus reinforced by the positive statement “You have confidence in God, then continue to have confidence in me.” It has been suggested that Jesus here was probably not speaking of personal faith in Him as their Saviour from sin, but was telling the disciples that they should have trust and confidence in His promises, in what He was about to disclose to them when supper was ended.

There was every reason for them, as for us, to have confidence in what

He was about to tell them. God the Father had sent Him on the greatest mission of all history. This mission was about to reach a climax in Christ’s death on the cross. If He was about to die for them, would He not keep His promise and return for them? And it is to be noted that Jesus puts confidence in Himself on an equal basis with confidence in the Father. As *The New English Bible* says, “‘Trust in God always; trust also in me’” (John 14:1).*

The Master continues, “‘There are many dwelling-places in my Father’s house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you’” (verse 2).*

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

The King James Version has "mansions," which at the time that version was translated meant "dwelling places." John's word, *monai*, means "abodes." Godet's three-volume work on the Gospel of John translates *monai* "homes." Jesus has promised each believer a home, with the implied suggestion that it will be a permanent home. We must trust His promise and prepare for its fulfillment.

Second Coming a Reunion

When Jesus said, "I go to prepare a place for you" (verse 2), He was stating one of the purposes involved in His ascension; namely, preparation for the homecoming of His bride, the church. The departure of the Lord was not a permanent separation, but a necessary step for the glorious and eternal union at the Second Coming.

The Master continued, "'And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also; and my way there is known to you'" (verse 3).^{*} Nothing can be more sure than the promise of our Lord's return. This is a promise made at the close of the Lord's Supper, immediately before He went to His crucifixion, a solemn occasion used to announce a great truth. It is evident that the mind of Jesus at that time had taken the long view, clear through to the eternities. He gave the promise of His Second Coming based on the reliability and trustworthiness of His person and character and the fact of His approaching crucifixion. No great truth could be more solemnly announced.

The phrase, "to receive you to myself," is significant. The word for "receive to oneself" is not the simple verb "to take" (*lambanō*), but the perfective compound (*paralambanō*), which means "to take to oneself," and is used of taking a wife, a person, or some thing to be with one as a personal treasure. So the Master stresses the fact of the believer's being His personal possession, His treasure. He adds the words "that where I am, there you may be also." This is the glorious climax. It illuminates the thought of Jesus in His prayer to His Father: "Father, I desire that these men, who are thy gift to me, may be with me where I am, so that they may look upon my glory, which thou hast given me" (chap. 17:24).^{*}

Redeemed men are the Father's gift to Jesus Christ. Then how can He fail to return to take us home? It is not to be wondered at that in the New Testament some 283 texts speak of the Lord's second coming.

Jesus proclaimed His return not

only to His friends but also to His enemies (Matt. 26:64). Holy angels from heaven announced it (Acts 1:11). The apostle Paul wrote about it again and again (1 Cor. 1:7; Titus 2:13; 1 Thess. 3:13; 2 Tim. 4:8; etc.). The apostle Peter wrote to the elect of God of their fiery trial, their faith being tried as by fire; but, he said, you will "be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:3-7).

In the last chapter of the Apocalypse, Christ in person says, "'Yes, I am coming soon,'" and He will come to give to every one according to the life he has lived (Rev. 22:12-14).^{*}

William Pitt, one of England's most celebrated statesmen at the time of her great expansion, died in a solitary house on Wimbledon Common, near London, all alone. A short distance away, by the roadside, stood a noted country inn, where the great men of European governments were accustomed to put up when they came to consult England's great statesman, William Pitt. He was the outstanding

pillar of political power and trust in the eighteenth century.

On the morning of January 3, 1806, a lone man called at the inn. Failing to get satisfactory replies, he went to William Pitt's house. He knocked at the door. No servant answered. He opened the door and walked in. He went from room to room until he came to William Pitt's bedroom. Again he knocked; but no reply. He opened the door, and there he found the body of the great statesman lying on his bed.

Not a single person was in the house to help and comfort the man in his hour of greatest need. Yet a few years previously he had controlled the destinies of Europe and half the world. Millions had depended on him. But now he could neither help himself nor anyone else.

We face a crisis. The promise of the Lord is sure. The time of trouble lies just ahead, at which time it will seem that we are terribly alone. We must learn today, every day, to trust the Lord's promises. There is no one else whom we can trust in that day.

Sustaining Promises

By V. T. ARMSTRONG

We are the recipients of unlimited blessings—benefits beyond computation. Too often we enjoy them without giving them much thought. It is only when they are removed that we begin fully to appreciate them. When tragic experiences come, making us depressed and lonely, then it is that we appreciate more fully the love and sympathy of our friends.

As a result of the automobile accident that took the life of my companion and left me with injuries, recovery from which has taken months, I have learned as never before the priceless blessings of friends. Scores of cards and letters have come from friends around the world. Some were from former students whom my wife and I taught many years ago, from whom I had not heard for years. How much these expressions of love and sympathy have meant to me in this tragic experience cannot be expressed in words. Then there was the loving care of doctors, nurses, friends, and two devoted daughters and a son and their companions. In experiences of this kind we learn anew and with added emphasis what a wonderful fellowship we enjoy as members of the remnant church and workers in the cause of God.

It is not for us to ask why such experiences come, but we must by faith accept them, knowing always that God's love is constant and no experience can come to us that will not bring some form of blessing if we are doing His will. We must accept as permitted by a God of infinite love the things that come, whether they be sweet or bitter, knowing He can make all things work out for our good if we trust Him. I have found comfort and help from the following quotation:

"The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done."—*The Acts of the Apostles*, p. 465.

One who does not have faith and does not know the blessings of a trust in divine promises is without a sustaining hope in the hour of bereavement. But to the Christian all the wonderful promises of the Word shine out with new hope and comfort.

The promise of the return of our Lord and the resurrection of those who sleep in Jesus is indeed a blessed hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The signs fulfilling in the world today tell us we are in the last of the last days and soon Jesus will return. What a glorious event that will be! May we quickly finish the task of giving the message to all the world and share with the redeemed in the blessed hope, the return of our Master.

THE REFORMATION AND THE ADVENT MOVEMENT

(Continued from page 5)

years. He also mentioned other dates and he had his own way of figuring out the time of the end. He spoke often of the signs in the heavens and the earth: famine, pestilence, earthquakes, the roaring of the sea. The most potent sign to him was the spreading of the gospel: the Bible translations into vernacular, the discovery of new continents. And then there were the wars. We might smile a little when we listen to Luther saying: "Wars at the present time are of such character as to make former wars appear as a mere child's play." What would he say if he saw world conditions today?

One day Luther had guests for a meal. His children saw on the table in the dining room a bowl of fresh peaches. They could not taste them but they looked at them with longing. Luther and his guests saw them and Luther remarked: "See those looks of the children. If only we could behold the Lord's return with the same joyous desire."

Awesome Responsibility

Seventh-day Adventists are entrusted with an awesome responsibility. We must reopen the Scriptures in the face of present conditions. We are to warn of serious impending events and how to prepare for them. Are we ready to pay the price of loneliness and unpopularity? Can we display the courage and steadfastness that preceding witnesses have shown? Do we know what our message *really* is?

Some years ago I was in the office of a Lutheran pastor, Martin Niemöller, who had become well known during the last war for having spent many years in a concentration camp. He had refused to submit to the authority of a Nazi-appointed state bishop. He knew I was a Seventh-day Adventist when I asked him: "What contribution can we, Seventh-day Adventists, make to the German community today?" He thought a while and then said: "I believe you have made a contribution. Some 75 years ago you were the ones to make the Christian world aware of the end of all things. We were a little afraid of you. You had no temples, worshiped in tents, and the people were upset. You seemed to be everywhere. Today we are no longer afraid. You now have churches like everybody else. The teachings on the last things are taught by theologians who do not use the literalistic method as you did. You do not seem to preach as you used to. So, you *did* make a contribution some 70 years ago, but no more!" I begged to differ, but in honesty I wondered as I re-

flected on his words. Are we now so comfortably settled down in institutions and an intellectually acceptable set of doctrines that we are not aware of our situation as it really is?

God grant that in these days when we are reminded of fully committed

men of God we may do what lies in us to be ready for that reformation which mankind expects.

The Reformation is not over. A reformation for these days is to go on. "The best is yet to be."

(Concluded)

The art of living

By MIRIAM WOOD

when you're Young

"YOUR LITTLE REIGN IS OVER" While I was doing some grocery shopping in a large supermarket—a prosaic occupation, to be sure, but nonetheless a necessary one—I was the amused observer of a little "slice of life." The incident seemed significant because it might almost be thought of as a microcosm of all human experience in this area of living.

The experience itself was small, as was also one of the principals. I judged him to be about five years old, standing there with his feet planted wide apart, defiant, determined, the light of battle in his gray eyes.

The second actor in the impromptu drama, a young and unusually attractive mother, was somewhat larger, though equally pugnacious, equally determined, and with feet planted just as firmly. With hands on hips, she addressed her tiny tormentor in tones not one whit less emphatic because of their just-above-a-whisper pitch. (No scenemaker, she.) "You won't eat *vegetable* soup. You won't eat *mushroom* soup. You won't eat *peas*!" As her sense of maternal injustice grew, she grabbed cans from the shelves, waving them about for emphasis. "You don't like asparagus, so you tell me not to buy it; broccoli is *out*!"

As the mother continued, the now slightly less pugnacious-looking moppet squirmed uneasily and licked his lips, not hungrily, but seeking a suitable reply that might stanch the veritable flood of words from his mother's outraged mouth. He couldn't, though, formulate one; it was quite obvious even to him that something was about to happen.

It did. An ultimatum. A declaration of culinary independence. "From now on," she continued in steely tones, "you'll eat the well-balanced meals I'll cook. You're *through* dictating to me on the subject of food!"

A moment of silence ensued, during which she seized cans of the much-despised foods and piled them in her shopping cart with reckless emancipation. As the two combatants moved off down the aisle, she fired a final volley.

"Your little reign is *over*!"

And I rather imagine that's the way it will turn out. I'm sure the Fastidious

Feeder thought so too, judging by the look of wry acceptance on his face as he trudged along in his mother's wake. I certainly *hope* it turns out that way, both for his sake and for society's. We've quite enough tyrants already, without another in the making.

I'm implacably opposed to tyrants, be they five, 15, or 50. People who are absolutely determined to bend (or break) others to their will haven't, it seems to me, internalized even the introductory phase of basic Christianity. Granted that they may possess superior judgment, superior knowledge, superior insights, they've still no right to throw their weight around. (Actually, their superiority is most often self-declared.)

Tyranny is practiced in a variety of guises, of course. While some tyrants are loud, emphatic, dogged, and wear their victims down by sheer refusal to let up even momentarily, others practice a kind of silken, clinging, cloying, octopus-tentacle method—not to forget the cold, silent, forbidding tyrants who, when they don't achieve their aims, make the atmosphere so poisonous that their victims finally give in out of desperation. (No one can live without seeing the sun once in a while!)

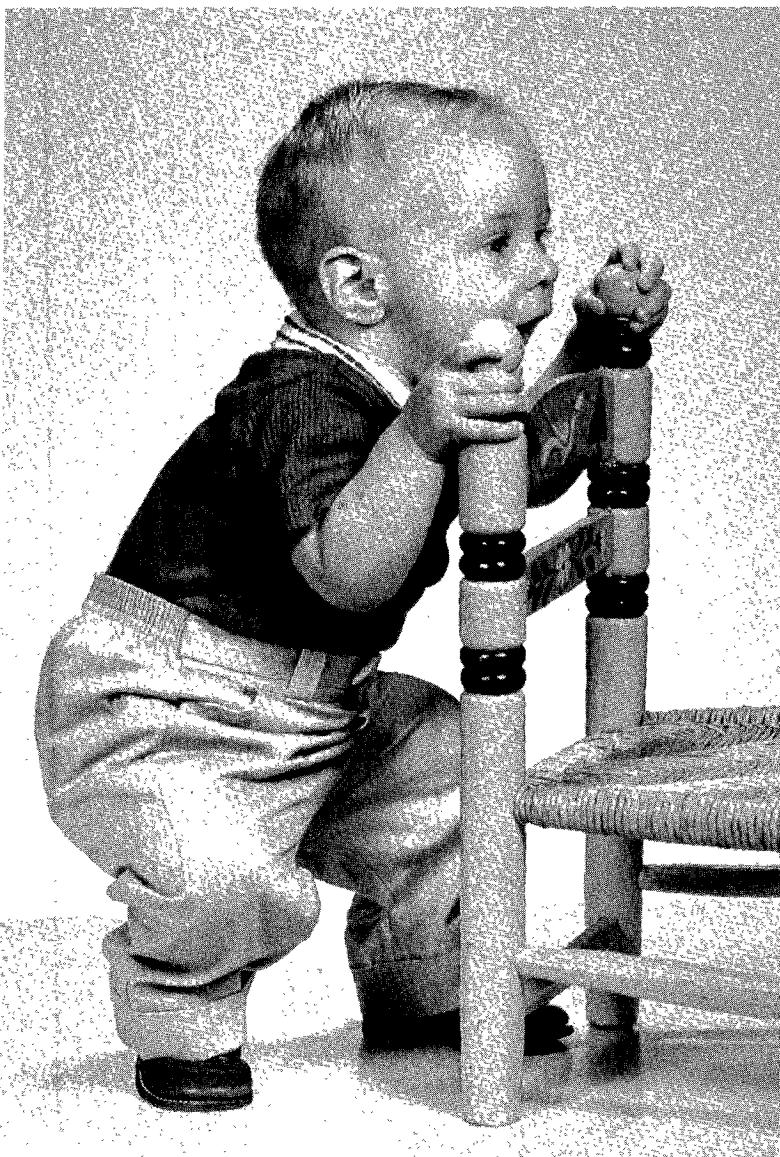
Very recently I heard of a tyrant—a full-grown one, both chronologically and emotionally—who, without even being asked for his opinion, moved into a friend's private life and attempted to completely rearrange it. When the friend, understandably, protested, the tyrant resorted to character defamation, innuendoes, and appeals to persons in positions of authority.

For the consideration of all tyrants, potential, beginning, and accomplished, I'd like to point out that in the historical realm such creatures have usually been deposed rather summarily. They've lost their heads, literally, under many an executioner's ax. Their "little reign" has come to an end—and so have they.

In the interest, then, of your keeping your emotional head—and your friends and your happiness—I suggest that if you've been a wee bit of a tyrant, you depose yourself. Don't make it necessary for someone else to declare with authority, "Your little reign is *over*!"



For Homemakers



DON KNIGHT

Unless you discipline your little toddler and teach him that other people have rights that must be respected, you may rob him of future happiness and success.

Rudderless Voyage

By IVY R. DOHERTY

YOU wouldn't dream, would you, of putting that delightful little toddler of yours in a rudderless craft, pushing him out on rough, uncharted waters, and saying, "Good voyage, sweet baby; reach the isle of enchantment on the other side of the ocean in safety, my darling!"

Your lip curls. "How ridiculous!" you respond. And yet, if you have not already begun to discipline your precious baby, you are doing even worse than I have ridiculously suggested. If you have not already begun to show him that other people have rights and it is important for him to learn to respect those rights, you may already have robbed the dear little creature of

happiness and success in the days ahead.

The big restless sea of life continually disciplines us on our adult voyage; in fact, more and more as the years go by. How, then, shall your child know how to meet the harder situations that often call for all the self-discipline one can muster, when he was not taught the first lessons?

In the beauty parlor I met a little boy. He was neat and clean and nattily dressed and I must confess there was a most intelligent spark in his dark-brown eyes. "Adorable!" I would have said on first sight, but I had more than a first sight, and that made all the difference!

His mother settled down contentedly to be shampooed and set and combed out. It soon became apparent that she planned completely to wash her hands, for the time being, of her small son.

Looking back, I am still amazed at the amount of hideous racket that child generated. He had a small, off-key, plastic trumpet that he blew lustily as he raced up and down the aisles of the large beauty parlor. He darted between shampooing basins, ducked between operators' legs, bumped the protruding legs of women under the driers, and upset hair-setting lotion. Between trumpet blasts he yelled at top volume. His lungs seemed to be

more powerful than any full-blooded Comanche's. There were whoops and catcalls. Back and forth, in and out, and round about he raced.

Women like to relax at a beauty parlor. For many, that is half the idea of going there in the first place, but as the operator took a snip here and there at my hair I definitely sensed that there were few relaxing souls present at that sitting with the young whirlwind scurrying by regularly, once a minute.

Finally the elderly woman sitting next to me exploded.

"That child!" she cried, trying to make herself heard above his din. "How can a mother bring her child to a public place like this, where people expect to be quiet and peaceful, and

let him run absolutely wild? If, of necessity, I had to bring a child to such a place, I would see to it that he sat quietly and behaved himself."

The operator was stonily silent.

"Educators and law officers and politicians are throwing up their hands in horror at the mounting delinquency problem," she went on, not at all subdued by the silence of the operator, "but you take my word for it, dear, if mothers of tiny children would discipline them at the first signs of understanding and show them what is right and what is wrong, and above all, show them that other people's rights must be respected, I'll guarantee that juvenile delinquency would be practically wiped out!"

The operator remained silent, but

Daddy took the Bible and read the verse grandfather had chosen from the Psalms, "In God have I put my trust."

After worship was over, daddy and Vernon started up the mountain. The flashlight daddy carried did not give a very bright light. Several times Vernon stumbled on the path.

"This path seemed so smooth this afternoon," he remarked.

"Yes, it did," answered daddy. "Life is often like this path. Sometimes everything seems to go well, like walking in the daytime. Then at other times things go wrong and we stumble, just as we're doing now."

"And that's when we need Jesus to help us," added Vernon.

"Yes," said daddy. "But we need Jesus all of the time, no matter where we are or what we are doing. If everything goes well for us, we should especially give thanks to Him."

"I'll always remember that," Vernon declared thoughtfully.

By this time Vernon and daddy had reached a turn in the path. Vernon suddenly remembered that the big cedar was just ahead. "We're almost there!" he exclaimed. "We'll see the log soon."

And they did. Daddy quickly swung the beam of the flashlight over the rough wood. Once, twice, then slowly from one end of the log to the other.

Vernon held his breath. Then he shouted. "There are the glasses, Daddy! Right by that branch. I knew we would find them!"

An hour later daddy and Vernon were returning to the cabin when they met Mr. Jeffers. At his inquiry daddy explained about the lost glasses.

Mr. Jeffers shook his head. "You're lucky to have found them. It's a wonder some animal didn't carry them away."

"We asked Jesus to keep them safe and help us find them," spoke up Vernon.

For a moment Mr. Jeffers just looked at Vernon. Then he put his hand on the boy's shoulder. "I've often heard of the Adventists' faith. I would like to learn more about it."

Now Vernon had two reasons for being glad that he had gone back after grandfather's glasses!

(Concluded)

how I longed to reach out and touch that dear woman's hand and say, "You've wrapped it up in a nutshell, madam!"

Those early years—how unbelievably important they are! Those tender, impressionable years when the pattern of a person's life is being formed! Please do not make the mistake of starting your child out in a rudderless craft. To wait with your discipline until he becomes of an age you consider to be responsible is to wait too long.

I smiled at the wisdom of my 15-year-old concerning two rather disobedient children who visited our home. "You can't wipe out the past lack of discipline in a hurry," he told me. "In fact, it seems to me that when they reach these ages of five and seven they're *made*—you know what I mean, don't you?—they're *set*. They're pretty much what they will be from now on. Too bad no one bothered to teach them to obey and respect other people's rights as you did when we were little!"

A girl stole \$23 out of my purse at school. Yes, the purse was hidden, but she managed to find it and take my money. One might readily know that one who had started her voyage without a rudder provided would not bother to consider at 13 as to whether she was treading on others' rights. No one attempted to discipline her in those early years. Her mother is heartbroken now and wonders why fate has dealt her such a blow by giving her a dishonest, unmanageable daughter. All who know the child shake their heads rather mournfully and say, "That poor child really needs help!" That, indeed, is an understatement, but how can she be helped when the damage is so deep seated and reaches back to her infancy?

I possess a letter that I hold most dear of all letters. It is from my son, who at this moment is sloshing through the muddy jungles of a far-off country, endeavoring to preserve freedom for me. There were times when he complained of our strict home discipline, of the things we required of him as he grew up, when his friends for the most part had free rein. He is finding now how full of disciplining experiences life can be and he writes, "Do not think for a minute you did the wrong thing in the way you brought us up. You did a great job!"

I think he finds great comfort at this time in knowing that we loved him sufficiently to discipline our own hearts in order to discipline him, not merely when he was older, but when he was very young.

Young mothers and fathers, put forward earnest effort when your babies are small to steer them and guide them. Do not desert your children!

A Story FOR THE YOUNGER SET

Grandfather's Glasses

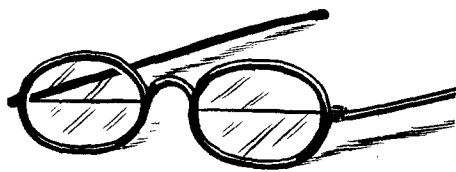
By ENID SPARKS

Part 2

FOR A moment after grandfather said he had lost his glasses, no one spoke. Vernon knew how much the glasses had cost, for they were specially made.

"Where did you lose them, Grandfather?" he asked.

Slowly grandfather shook his head. "I don't know," he sighed. Then his face brightened. "Yes, I do remember! I took them off while we were resting on that big log. I must have laid them down and come away without remembering to pick them up."



Vernon was elated. "Oh, Grandfather, I remember that log! I know I can find it. It was near that big cedar."

Daddy nodded. "I believe you are right, Vernon. I remember the tree very well. But we won't have time to go back there in the morning. We have to leave early, so I can be at the office Monday."

"But we can go tonight," insisted Vernon, even though he was very tired. "Jesus has always helped us in everything we have ever done. I know He will help us find grandfather's glasses."

Daddy smiled and put his arm around Vernon's shoulders. "I think He will too," he said softly. "Let's rest a few minutes and ask Jesus to help us."

From the Editors



WINNING THE ETERNAL PRIZE

Two grade-school girls were playing a parlor game. The game belonged to the older one, and she knew the best moves, so the first game ended in defeat for the younger girl. But she wanted to play again. They did, and again the younger girl lost.

The look of anticipation that the younger one had had as they began their play had faded, and hopelessness was creeping in around the corners of her eyes. She saw no possibility of winning, but she wanted to play. She had two strikes against her and she knew it. For her there was only one hope—the generosity of her older friend who owned the game. She claimed that generosity. As they prepared to play once more, she pleaded, “Don’t let me lose.”

One of the last persons to whom Jesus spoke before He died on Golgotha was a loser. He had lost his way through the influence of evil friends. He had once been attracted to Jesus’ teachings, but had lost sight of truth because of the priests and rulers. Now he was about to lose his life, crucified as a criminal. For him there was only one hope—the generosity of the One who hung next to him. Flinging aside all independence and self-esteem, he claimed that generosity. “Don’t let me lose.” Christ’s reply carried full assurance.

Every man, woman, and child alive is playing the game of life. But our opponent knows the game better than we. Despite occasional winning moves, left to ourselves we cannot but lose. We have two strikes against us. Our only hope is Christ.

Once we have committed ourselves to winning life’s game Christ’s way, we cannot lose. This certainty forms one of the patterns of thought in the Epistles of Paul: confidence in God’s constant interest and guidance. How clearly he expresses this in his letter to the Philippians: “Of one thing I am certain: the One who started the good work in you will bring it to completion by the Day of Christ Jesus” (chap. 1:6, N.E.B.).* The work begun at conversion continues until the coming of Jesus, the Master Craftsman bringing the work to perfection. To lack confidence in the work of sanctification going on in one’s heart is to lack confidence in the Godhead itself, “for it is in Christ that the complete being of the Godhead dwells embodied, and in him you have been brought to completion” (Col. 2:9, 10, N.E.B.).*

Are you a repeated loser in the game of life? Have you fallen under Satan’s power every time you have tried to take a step toward God? There is hope for you. The steps are three: Submit yourself wholly to Christ; begin at once to follow His instructions; and pray the simple prayer, “Don’t let me lose.”

“None have fallen so low, none are so vile, but that they can find deliverance in Christ. . . . No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature.”—*The Desire of Ages*, pp. 258, 259.

“To all those who fully comply with the conditions in God’s word, . . . the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory that fadeth not away.”—*Testimonies*, vol. 4, p. 35.

To the one who sincerely prays the childlike prayer of faith, “Don’t let me lose,” Jesus replies, “I won’t. I am able to save to the uttermost all who come to the Father through Me.”

F. D. Y.

THE TESTIMONY OF JESUS

In response to a series of editorials on the *New English Bible’s* translation of Revelation 19:10, several readers have inquired about the expression “testimony of Jesus” as used elsewhere in the book of Revelation. We defined the phrase as used in Revelation 19:10 as meaning the testimony that Jesus bore rather than the testimony someone else bore about Jesus.

The expression occurs in Revelation 1:2, 9, and 12:17, but in the form “testimony of Jesus Christ.”

As we noted in our earlier editorial, standing by itself the expression may mean either the testimony Jesus bore or that borne by someone about Jesus. There is no way of telling from the phrase itself which meaning is intended. Only by the context is it possible to assign a specific meaning, and even then some may wish to assign one meaning, others the other. (For those interested in the grammatical considerations, we would state that we are here dealing with the question as to whether “Jesus” or “Jesus Christ” in this expression should be regarded as an objective or a subjective genitive: if objective, then Jesus is the object of the testimony; if subjective, He is the subject and does the testifying. The genitive in Greek, the language in which John the revelator wrote, describes numerous relationships.)

The same difficulty of discovering the meaning of the Bible writer exists with numerous other phrases. For example, in the statement “the love of Christ constraineth us” (2 Cor. 5:14), is it our love for Christ or Christ’s love for us that constrains us? It may be difficult to decide from the context. It could even be both. But decide we must if we are to get any purposeful meaning out of the passage.

Another example is the opening phrase of the book of Revelation, “the Revelation of Jesus Christ.” This could refer either to what Jesus Christ has revealed or to what the book reveals about Jesus. Some have held that since the book reveals what Jesus is doing since His ascension the latter meaning applies. Others, reasoning from the immediate context, believe the expression refers to what Jesus has revealed about future events.

With this background discussion let us examine the expression “testimony of Jesus Christ” as it occurs in Revelation 1:2, 9, and 12:17.

Revelation 1:2. Here the context makes clear that we are dealing with the testimony Jesus bore and which He revealed to His servants, including John. This testimony had to do with “things which must shortly come to pass.” The expressions “Revelation of Jesus Christ” and “testimony of Jesus Christ” in verses 1 and 2 are parallel.

Revelation 1:9. Here John informs the reader that he was on the Isle of Patmos “for the word of God, and for the testimony of Jesus Christ.” The question here would be, Was John on Patmos because of what he had witnessed about Jesus Christ or because of what Jesus Christ had witnessed? The former would seem to be the more likely meaning. John was banished for his preaching about Jesus.

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

Revelation 12:17. Here the remnant of the seed of the woman is described as keeping the commandments of God and having the testimony of Jesus Christ. In this passage it is admittedly difficult to decide which of the two meanings applies. Both make good sense in the context. According to one meaning the remnant church would be described as holding to its witness about Jesus despite the dragon's wrath; according to the other the remnant is described as having or holding to the witness that Jesus has borne or continues to bear, despite the dragon's wrath and intent to destroy. Seventh-day Adventists have generally adopted this latter meaning and include in the testimony that Jesus has borne the writings of Ellen G. White, as we pointed out in our earlier editorial.

This type of close analysis of Scripture passages may appear confusing to some and to others may appear unnecessary. We recognize that minds vary and that not all will derive equal benefit from this type of study. On the other hand, we believe that any who put forth an effort will greatly enrich their Bible study and reading. There is definite benefit to be derived from taking a single verse of Scripture, analyzing it closely, deciding the meaning of each word and phrase and clause, and relating them to the verse as a whole, then to the passage in which the verse appears, and then to Scriptures as a whole.

For those who are challenged by this method of Bible study and would like to pursue the method further, may we suggest a familiar phrase for contemplation—"right-

eousness of Christ." What is the relationship of "righteousness" to "Christ"? Are we considering the righteousness that Christ wrought out in His life? Or is it the righteousness that Christ imparts to the believer? Or is it the righteousness that comes from Christ as the source? Or is it the righteousness that is Christlike in quality? The meaning will probably vary with the context, so each occurrence ought to be examined separately. Besides the subjective or objective ideas, the genitive case may represent many relationships, such as apposition, quality, possession, or origin.

Perhaps it is this kind of Bible study to which in part, at least, Ellen G. White referred when she said, "There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained."—*Steps to Christ*, p. 90.

Perhaps, too, it is this type of study that will produce the mental culture often referred to by Ellen G. White, for example in the following statement: "The Bible is the best book in the world for giving intellectual culture. Its study taxes the mind, strengthens the memory, and sharpens the intellect more than the study of all the subjects that human philosophy embraces."—*Gospel Workers*, p. 100.

D. F. N.

LETTERS

From Readers

TOO YOUNG FOR SCHOOL?

EDITORS: Re: the article in the August 31 REVIEW, "The Happy Heart": It was a good article, but would some of six-year-old Jeff's problem have been eliminated if he had been a year or two older? The Spirit of Prophecy offers this counsel in *Child Guidance*, page 300: "For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book. . . ."

"During the first six or seven years of a child's life, special attention should be given to its physical training, rather than the intellect. . . . Infancy extends to the age of six or seven years. Up to this period children should be left, like little lambs, to roam around the house and in the yards, in the buoyancy of their spirits, skipping and jumping, free from care and trouble."

BILLY WHITE

Vanceboro, North Carolina

MORE ON "YOU"

EDITORS: I read with interest your editorial (June 8) "You or Thou?" I was also interested to see the response of REVIEW readers to this editorial ("Letters From Readers," August 24, 1967).

Personally, I prefer modern English; The so-called "solemn style," in the days of Shakespeare and King James, was not reserved for Deity. What makes English used during one period more reverent than that used during another period?

"You" uttered in reverence by a sincere Christian at prayer is no more or less respectful to God, in my opinion, than "Thou." We should approach God in the language that is most comfortable for us.

LEAMON L. SHORT

Collegedale, Tennessee

EDITORS: Re: the editorial "You or Thou?" (June 8). When the King James Version of the Bible was produced there were two forms of the second person pronoun, *thou* and *you*. The *thou* form was used when addressing someone with whom you were familiar, a friend, a member of the family, et cetera. However, when one would address a superior, or use the language of the court, it was proper to say *you*. Of course, today we have reversed the custom and use *you* for the familiar form and *thou* for the unfamiliar. If we had maintained our Bible with contemporary English, we would all be using the familiar *you* form in prayer today just as Christ did and just as the King James translators would. . . .

The Seventh-day Adventist Church should be able to allow for individuality, "power to think and to do," to be exercised within the community of believers. Certainly our wording in prayer ought to be left to the person. Jesus taught that the more natural were our prayers, the more effective they would be. An individual's own language is always more natural and more effective in prayer than an acquired one, whether the acquired language be foreign or only ancient.

BRUCE C. MOYER

Auburn, Washington

EDITORS: I agree wholeheartedly with the editorial "You or Thou?" As an Adventist, I just hope this position is more strongly presented and upheld in our schools and col-

leges. When we hear our minister, young people, or anyone address our heavenly Father as "You," the prayer loses its meaning and it becomes embarrassing to participants. When done in ignorance, that's different, but when done to be modern, it sounds like bold irreverence.

ELIZABETH S. MCDANIEL

Fredericksburg, Virginia

POWER OF PRAYER

EDITORS: I have read several articles on prayer, but "Prayer Can Do Anything God Can Do," by Donald G. Reynolds, in the REVIEW of August 10 was so well reasoned out and appropriate that it was more meaningful to me than any of the others.

Why is prayer that powerful? One thing that was not brought out is that it is God who answers prayer. Prayer by itself does nothing, but is the means by which we reach God, who is all-powerful.

ALEX FRANZ

Charlotte, Michigan

MEET THE NEED

EDITORS: Some years ago I read a statement by one of our lay activities men. It said, in effect, "We shouldn't help people because we want to make Seventh-day Adventists of them, but because they are in need." I have thought of this many times in connection with our Dorcas work. Are our motives always correct? Do we do things for publicity's sake?

"Calculated Goodness Is a Counterfeit" (July 20 REVIEW) by Sakae Kubo is a powerful article and should be required reading for all our Dorcas and lay activities leaders.

HILDA R. GALLAGHER

Durham, North Carolina



The Togoba Hansenide Hospital, largest leper hospital in all of Papua-New Guinea, has a strong rehabilitation program for patients, which includes crafts and physiotherapy.

Unusual Hospital in New Guinea

By SALEEM A. FARAG

Medical Secretary, Australasian Division

Few hospitals in the world are as self-contained as our Togoba Hansenide Hospital. It grows its own food, runs its own store, has its own airport, provides its own electricity, and has its own school and church. It even has its own prison!

Togoba is the largest leper hospital in the whole of Papua-New Guinea. This 384-bed institution, nestled in the beautiful hills eight miles west of Mount Hagen, attracts patients from many tribes far and near. That is why it has to have its own prison, for intertribal fights often occur among patients belonging to these different tribes that have been hostile toward one another for centuries.

Patients come and find hope and regain self-dignity under the godly attention of Earle Hokin and his dedicated staff. The recent addition of an occupational therapy department is a major step toward restoring the dignity of the patients and giving them a sense of accomplishment. Here deformed hands are busy operating sewing machines, looms, and weaving machines, constructing cane chairs, and making articles from native materials. In addition, this activity gives these patients exercise and skill in coordination, which usually is seriously impaired through extensive nerve damage.

Mr. Hokin, who is a physiotherapist by training, is much concerned with rehabilitation. During my two-day visit I observed him working with patients, exercising their fingers to enable them to regain function. It was a simple exercise but both Mr. Hokin and the patient were intensely interested in the almost unnoticeable progress that was being made from day to day.

From time to time Ken Clezy, a reconstructive surgeon, visits the hospital to operate on deformed limbs. Mr. Clezy's operations have been most successful in helping patients to regain the use of their limbs. This delicate operation involves the taking of living muscle tendons and grafting them into a paralyzed muscle.

It is then Mr. Hokin's job to get the patient to educate the living muscle to function in place of the paralyzed one. This is often a slow and laborious process. It requires great exertion for the patients to open and close their hands because they now have to teach themselves to do the work ordinarily done by another muscle. The effort is so great some patients break out in a sweat. Some who were beginning their treatment looked most dejected and it seemed an almost



Dr. and Mrs. Farag, missionaries from the United States, on the occasion of Dr. Farag's ordination to the gospel ministry last July.

hopeless task, but with the staff's sympathy and encouragement they pressed on and were rewarded.

It was midweek when I visited Togoba, and after a long day of arduous activity we prepared for a special religious service. Once a week for more than a year a special course of studies has been provided for people of the community. All the European and national staff were present, and Mr. Stiles led out in the program that evening. After the opening hymn one of the doctor boys offered the prayer, and simultaneously five or six translated his prayer into their tongues for the group who sat around them.

These efforts are not without results. As patients hear the third angel's message week after week and witness the lives of the staff members day after day, their hearts are touched by the Spirit of the Lord. Every year a number of patients are baptized. Some of these have returned to their places of origin and pioneered the gospel work. The Minj, Mug, Mendi, and Ialibu areas provide outstanding examples of how former leprosy patients who first learned of the third angel's message at Togoba have carried the gospel to remote sections.

Institutions and mission stations, like individuals, reflect a state of "health" or a state of "disease." Sometimes you need to be on the station only a few minutes to "diagnose" which condition prevails. One simple diagnostic criterion, for example, is neatness or lack of it. Another is the emphasis given to attendance at worship and other religious functions. On both counts Togoba reveals strength. Mr. Hokin and Mr. Stiles and every European nurse attend worship with their national staff and patients. Although national staff members often lead out, the European staff are always there to encourage and set the right example.

The program at Togoba is not limited by its boundaries. Almost every afternoon Mr. Hokin gives free physiotherapy treatments to European business and government men in the township of Mount Hagen. His work has brought much good will to the institution and the church. In appreciation for his work, and contribution to the health of the community, the Mount Hagen Rotary Club in April, 1967, donated an ultrasonic machine to aid him in his work. This machine is now used daily in the treatment of leprosy and other diseases.

Mr. Hokin believes that if the inflamed nerves of leprosy patients are treated by ultrasound early enough, the paralyzed area is restored both in function and sensation. Many patients today are able to have function restored by delicate reconstructive surgery, but restoring of sensation in these damaged nerves has not always been possible. Recently, several renowned leprologists who attended a world seminar on leprosy at Mount Hagen have shown keen interest in Mr. Hokin's work in the rehabilitation of leprosy patients and indicated that it is worthy of careful scientific investigation, for it could be a major step in the rehabilitation of these patients.

South America to Place Three Million Gift Bibles

By J. ERNEST EDWARDS
Secretary
GC Lay Activities Department

The South American Division council is laying detailed plans for the launching of a great soul-winning crusade in 1968. R. A. Wilcox, president of the division, writes, "The distribution of one million Bibles with guide sheets is our objective for 1968, and then one million more Bibles in each of the years 1969 and 1970."

Division officials are negotiating with the Bible societies, and both publishing houses have declared themselves members of the crusade. Guide sheets are off the press, and the last three months in 1967 will be a pilot project for this new evangelistic emphasis in which laymen join with pastors.

"We intend to involve all of our church members," continues Elder Wilcox. "Five thousand select laymen are to be instructed and equipped to move into a program of evangelistic follow-up. We are now getting ready for 5,000 lay meetings in April, 1968. This Bible Speaks Crusade, climaxed with public meetings, could represent the largest lay-participation program in the world."

The division's evangelistic goal is 160,000 baptisms and 1,000 churches in the next three years.

Under the leadership of the new division lay activities secretary, H. E. McClure, the lay activities secretaries in the eight countries have linked up with the administrators and pastors in this year-round evangelistic plan. During a three-month itinerary he conducted institutes and training classes to prepare laymen for evangelism. Each member is requested to purchase five Bibles and to guide five persons through the Bible, us-

ing the 25 lessons provided. The division, union, and conference organizations are furnishing without cost the guide sheets and the instruction leaflet with its suggested approaches and canvasses.

The Bible supplied by the two Bible societies—for Spanish and Portuguese readers—is attractively jacketed, 12 pictures in color depicting scenes from Brazil and the Spanish-speaking countries. The Brazil Bible Society—celebrating its twentieth anniversary next year—was overwhelmed by the size of orders for Bibles for our denomination and is rushing to print Bibles on a monthly basis to meet Adventist needs.

South American organizations are subsidizing the purchase of projectors, filmstrips, Better Life Picture Roll, and the *In His Steps* decision filmstrip for soul-winning follow-through.

The South American Division holds first place in the number of baptisms in relation to membership, and is prayerfully and energetically working to achieve its baptismal goal of 34,000 in 1968. Pastors, members, and youth are uniting in response to the inspired admonition, "Carry the Word of God to every man's door" (*Christian Service*, p. 144).

Koreans Almost Double Fund for Youth Camp

By H. R. KEHNEY

Korean Adventists almost doubled their goal of 300,000 won for the building of their first youth camp.

As a result of sacrifice, Deer Mountain Camp is now a reality for the youth of the Central Mission. With the 579,000 won (U.S. \$2,150) they had raised by July 22, they paid for the land and began building their own camp.

The spot selected by the MV leaders is an entire hill covered with pine trees and azaleas. It is surrounded on three sides by a river. The river has a sandy beach and is excellent for swimming. On the opposite side of the river are high mountains for hiking.

From the very beginning the churches of the Central Mission were enthusiastic about having a camp of their own. They responded to the idea of a coin campaign (*REVIEW*, June 15). In one of the country churches the membership consists of one widow and five young people who had very little to give, but they wanted to do their share. The young people set out gathering edible mountain herbs and sticks for firewood. After many hours of work they carried their bundles eight miles to the market to sell, and soon they had an offering for the camp project.

One Sabbath morning during the campaign one of our church ushers noticed a grandfather carrying a *sunmi* (a sack that the Dorcas workers use to bring rice in for church relief work). The usher thought that it was unusual for a grandfather to be carrying the sack. As he took it, he was surprised by the weight of it. It was too heavy to have rice in it. When

he looked inside he found coins, 1,389 of them. This man was old and poor. For a living he travels from place to place selling Bible pictures. He has no home, for he was separated from his family during the Korean war. When he heard about the coin campaign he wanted to help also. As he sold his pic-



Top: Site of Deer Mountain Camp, Korea's first MV camp. Bottom: When church leaders counted the money given for the camp's purchase they had nearly doubled the 300,000-won goal. About 2,000 won came later.

tures, he saved the coins and brought them to church each Sabbath. He says that this is only a small token of appreciation for God's love to him.

Some of the churches are very small and have only widows as members. Their goals may have been only 500 won, but they have all done their part.

Papal Nuncio Arranges Sabbath Privileges for Turkish Adventist

By L. C. MILLER
Ministerial Secretary
Middle East Division

A family of four, members of the Istanbul, Turkey, Seventh-day Adventist church, were rewarded not long ago for their faithfulness in Sabbathkeeping by an action of Monsignor Xavier Zuppi, papal nuncio to Turkey.

Kevork Yeshil, who was born in Iconium, was reared a Catholic and was educated in the same Catholic schools that his girls now attend. When his girls became of school age, he and his wife faced a dilemma. There has been no Adventist school in Turkey for 50 years.

The public schools of the land, along with the few private schools, conduct classes six days a week—Monday through Saturday. Adventist children therefore

(Continued on page 41)



Students Give Medical Help

Clinica Granja is an outpatient clinic operated by Adventist students studying medicine in Guadalajara, Mexico. Hundreds of patients are treated here each month for simple ailments; others are referred to hospitals for needed treatment. Plans for a new building to replace the rented quarters shown here have begun. Shown above are two medical students with a group of patients.

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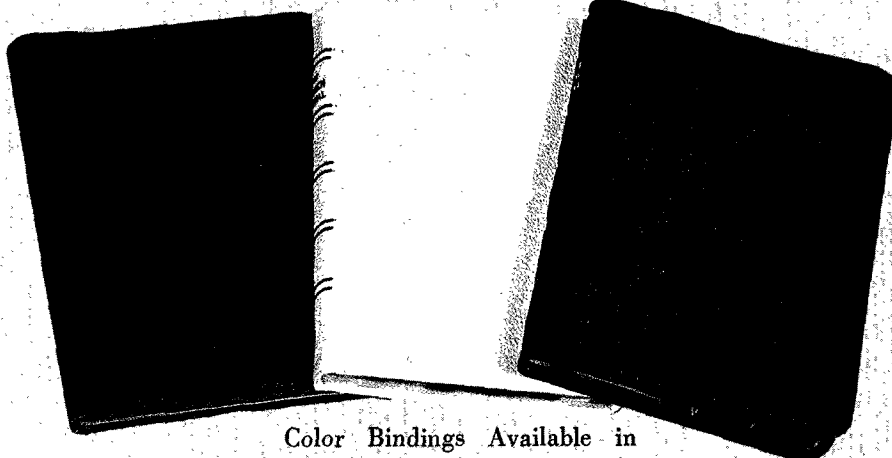
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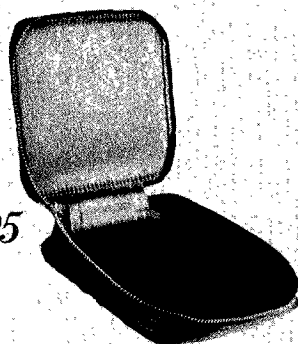
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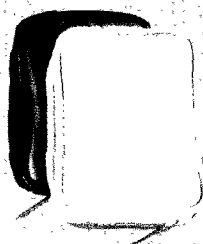
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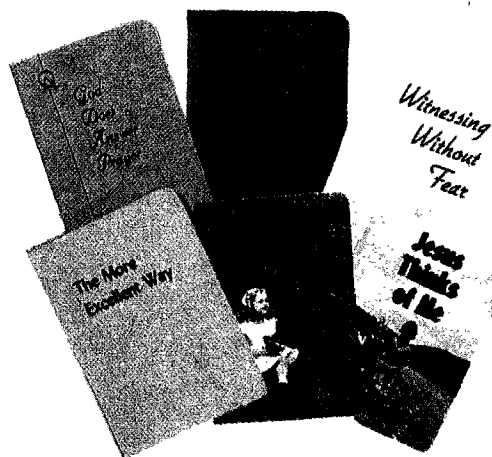
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—*Testimonies*, vol. 1, p. 514.



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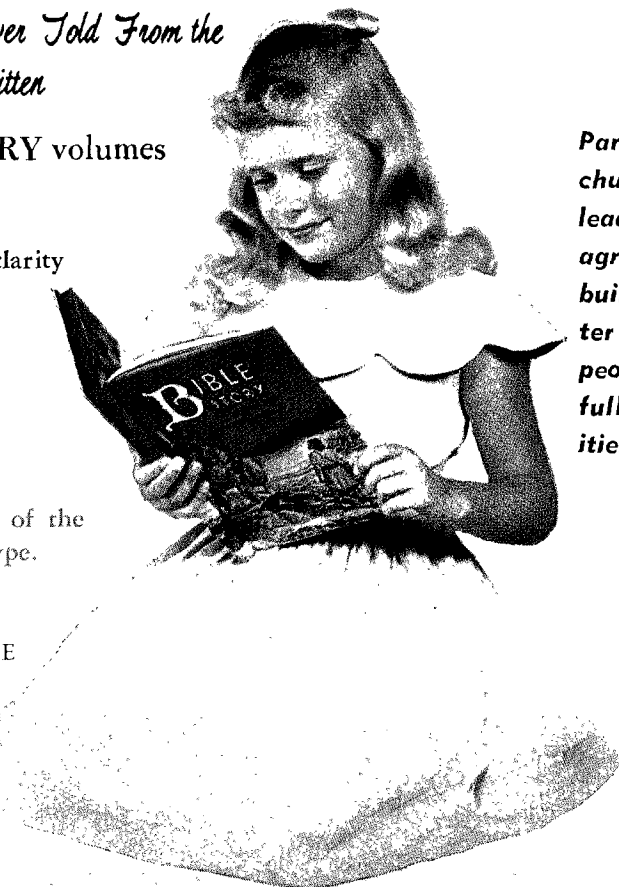


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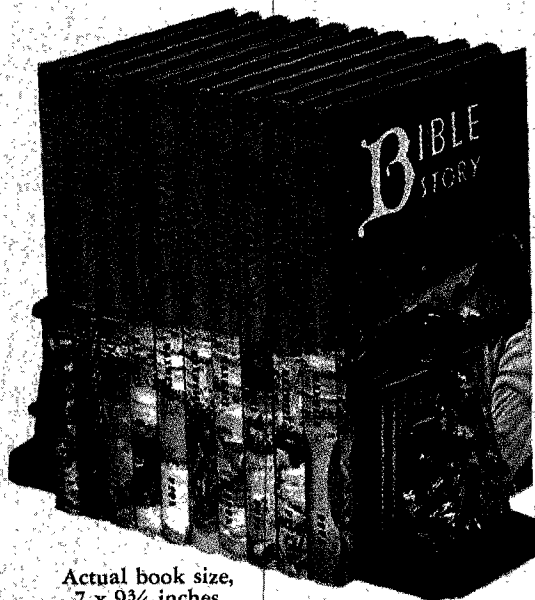


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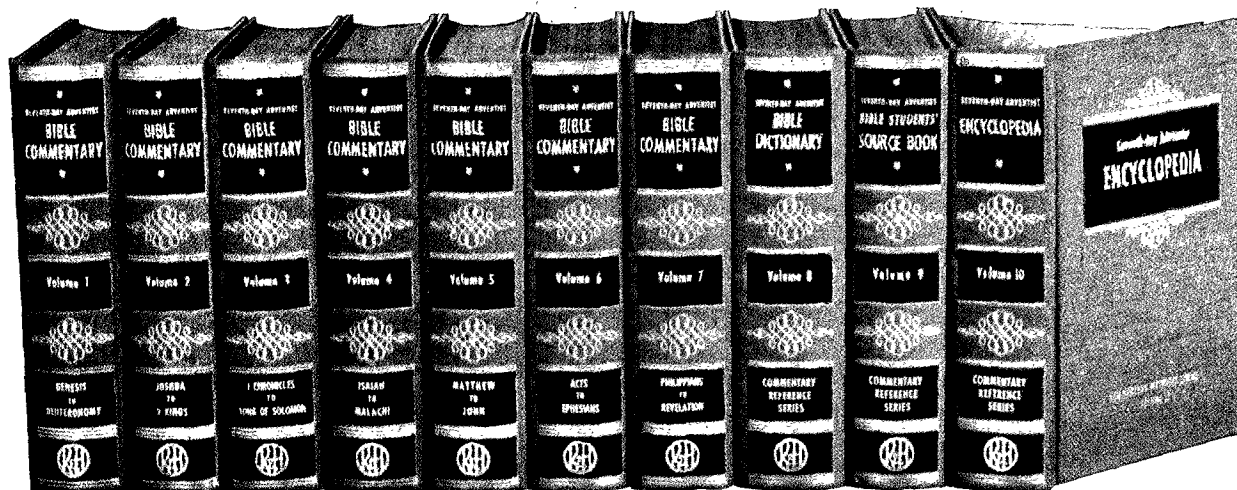
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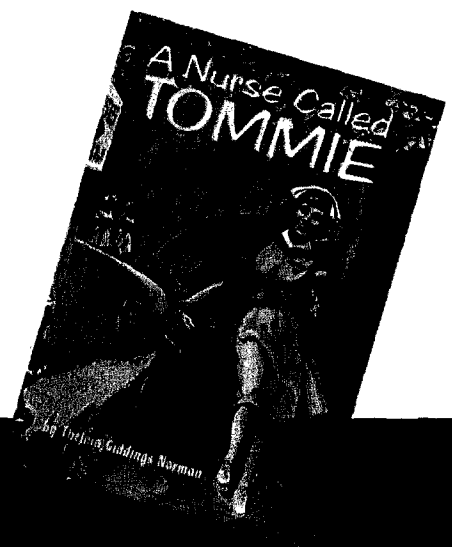
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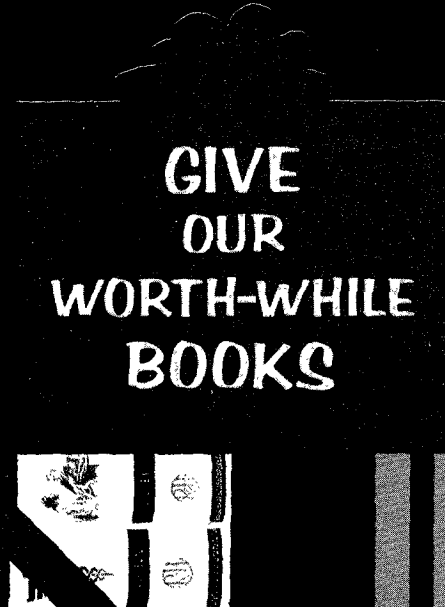
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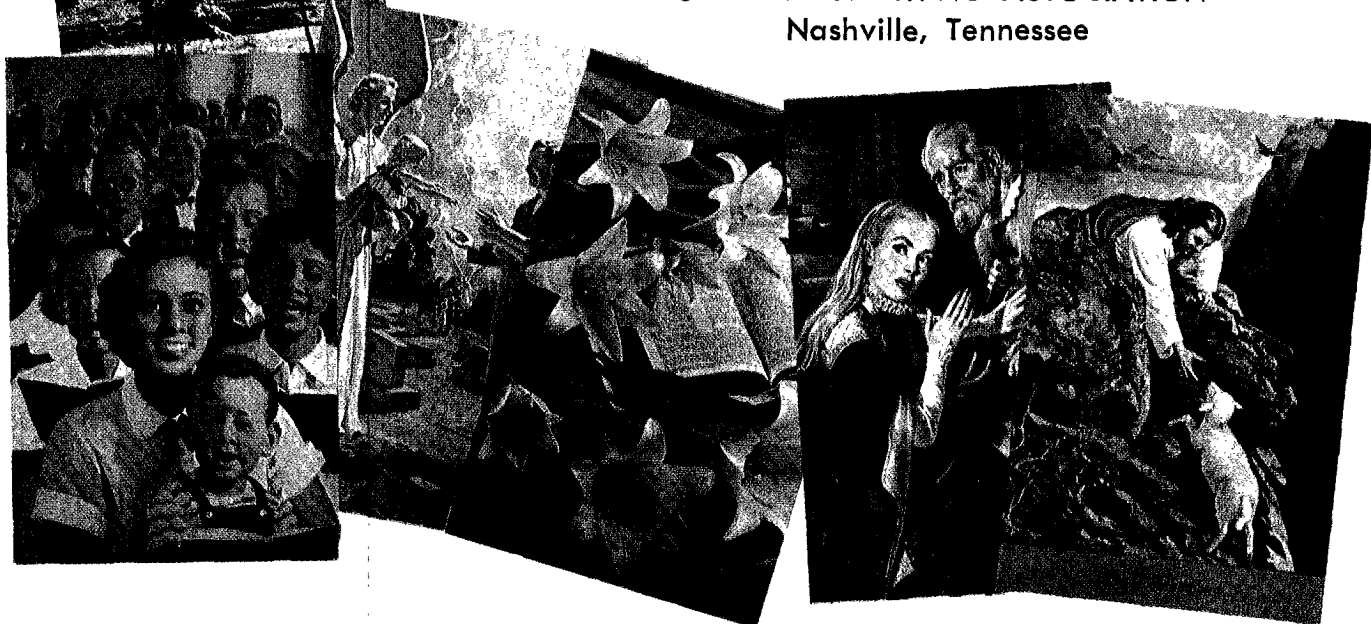
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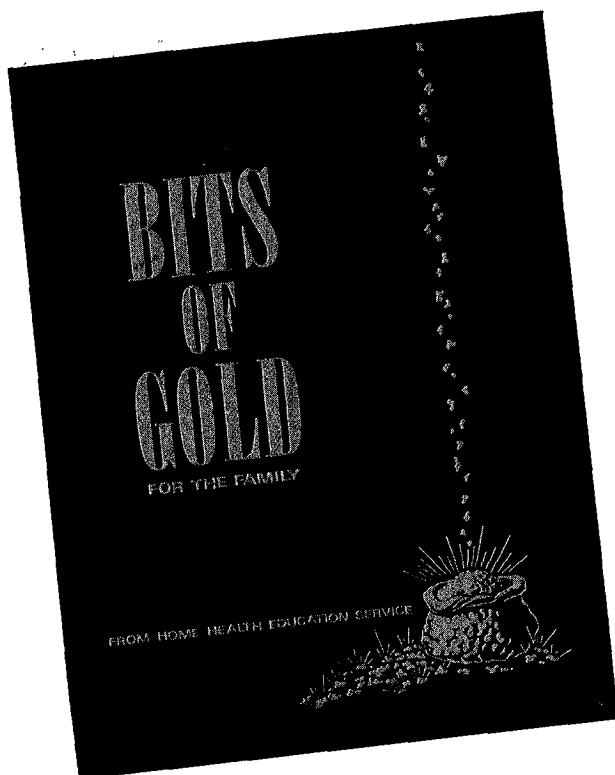
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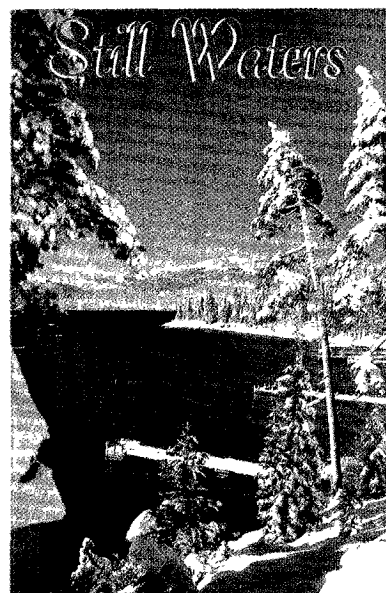




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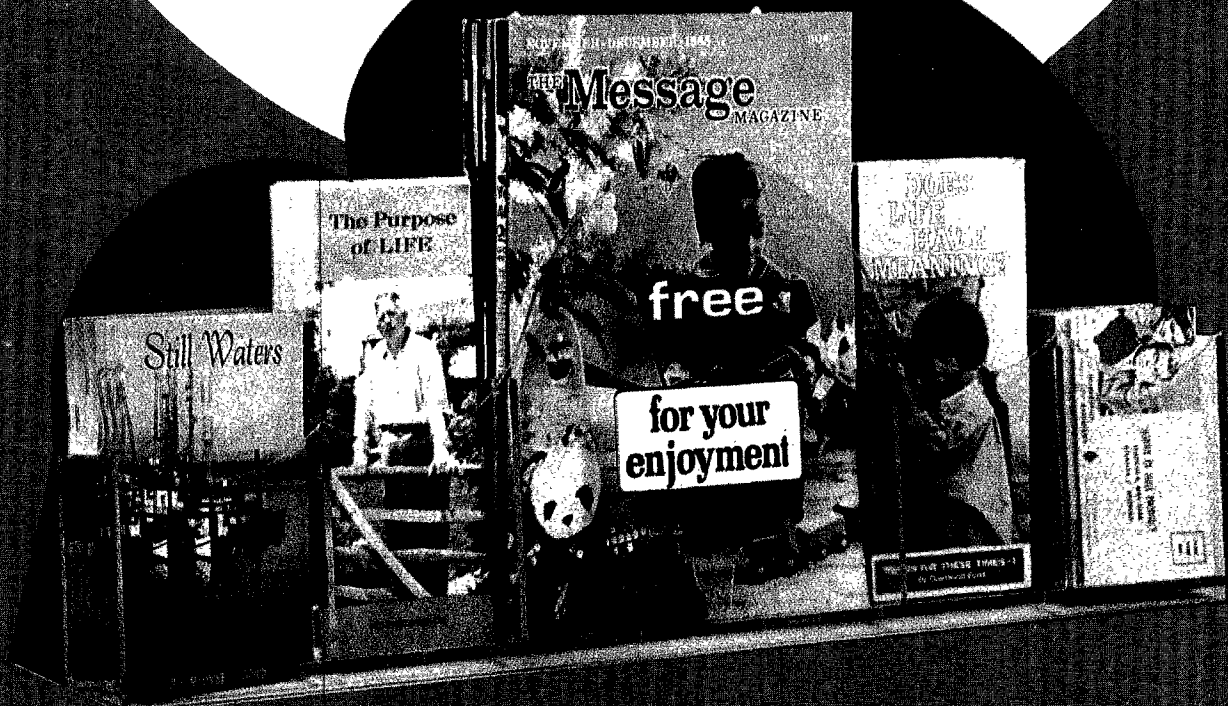
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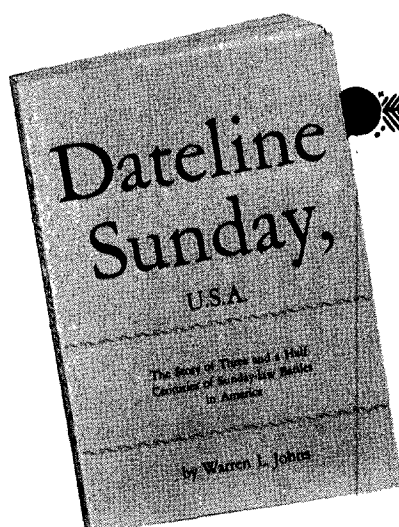
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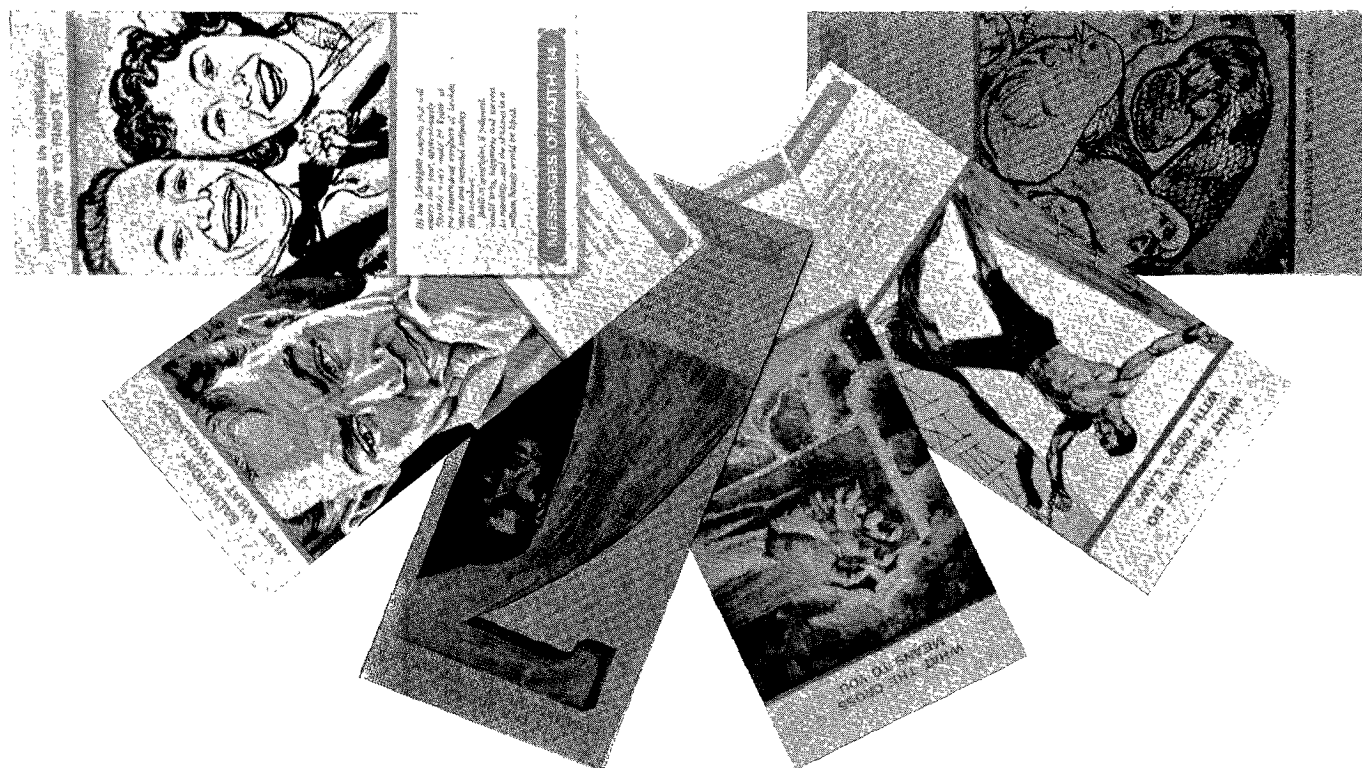
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PAPAL NUNCIO

(Continued from page 16)

face a great obstacle in receiving their education, for the law states that any student missing more than 30 school days in a year is to be automatically failed—and there are more than that many Sabbaths in a school year.

Mother Superior Josephine, who lives across the street from the Yeshil home, first intervened in behalf of the Yeshil girls and made arrangements for them to be able to keep the seventh day holy and miss Sabbath classes. When it came time for Sonya to graduate from elementary school, Mr. Yeshil decided to pay a visit to the school principal.

"As I entered her office," he relates, "I found that the final examination schedule had already been made out by the faculty, and the principal was on her way to present it to the Ministry of Education for government approval. She permitted me to see the schedule, and I saw that some examinations had been scheduled for Sabbath. When I reminded her of the fact that Sonya could not sit for her examinations on Sabbath, the principal called the faculty together and the needed changes were voted."

After graduation Sonya was transferred to the French Catholic school of St. Benoit. This time Mr. Yeshil ap-

proached the local priest, Father Joseph Raet, who was a good friend. "Will you request my daughter's new principal to allow her to be excused from Saturday classes?" he asked.

Father Joseph made the request and explained why the girl wished to keep Saturday holy, but the principal denied the request. Yet this kind priest did not forget about Sonya, who steadfastly refused to attend classes on Sabbath, even though she knew she would automatically be failed for doing so.

One day Father Joseph made arrangements for Mr. Yeshil to meet Monsignor Zuppi, who had come to Istanbul for a visit. The papal nuncio seemed genuinely sorry that Sonya had been denied permission to keep Sabbath. He immediately wrote a letter to the principal saying, "Instead of making it difficult for such a girl as Sonya to keep her Sabbath holy, I think you should respect her faith and help her keep it. Life is full of such exceptions, and I as your elder, who fully believe in the doctrines of the Catholic Church, ask you on behalf of our friends, the Yeshil family, to allow Sonya to have her Sabbaths free."

As he gave the letter to Mr. Yeshil, he said, "I'm sure you will have no more difficulty after the principal receives this."

Sonya has been able to keep God's Sabbath holy without difficulty since the

papal nuncio intervened in her behalf. Once more it has been shown that God will honor those who honor Him, even to the extent of causing high church authorities of those not of our faith to be our champions.

Ethiopian School Hears Governor at Graduation

By MRS. A. E. ANDERSON

A consecration service, a baptism, an MV Investiture, and the presence of the governor made graduation weekend at the Gimbie Mission School in Ethiopia a fitting climax to a successful school year.

First event of the weekend was the Friday evening consecration service presented by the West Ethiopian Mission president, A. E. Anderson. At the close of the meeting many of the students responded in a rededication to the Lord and to His service.

The baptism occurred on Sabbath following the church service, when 38 were brought into the fellowship of the church. Twenty of these were students of the Gimbie school.

The Investiture service Saturday night revealed that a well-planned program had been carried out during the year by Ato Bekele Hambissa, one of the teachers. As the members of each MV Class came forward to receive their insignia, the class ahead of them met them. Then those in the higher class took their scarfs and placed them on their successors. They in turn received scarfs from members of the next class, each one responding to the call to come up higher in Missionary Volunteer service. Forty-one were invested, and seven Master Guides participated.

Graduation speaker Sunday afternoon was His Excellency Gov. Tebebe Gongul, of Walaga Province. Gladys Martin, principal of the school, presented 21 who had completed the eighth grade and were ready to receive their diplomas at this July 30 service.

Already the school's faculty and staff are looking forward to next school year, when the present outgrown and inadequate facilities are to be replaced by a new school plant. The ninth grade may be added soon.

She Sent Her Children

By VIRGINIA DUFFIE STEINWEG, Teacher, Inca Union College

"You know, don't you, how happy I am that you can go!" Eighty-five-year-old Susie Sisley Duffie was saying farewell as her third and last child started out for the mission field, leaving her alone in the United States.

Forty-six years before, when her husband, Don, had graduated from medicine at the age of 40 with the purpose of going to the Land of the Incas, the mission board had told him, "You're too old to go to the mission field. Your children can go."

As the children were growing up Susie often heard Don say to them, "When you're in the mission field, you'll need to know how to . . ." On Sabbaths, even during a pause in their nature walks, the family would read the *Review*, especially the mission reports.

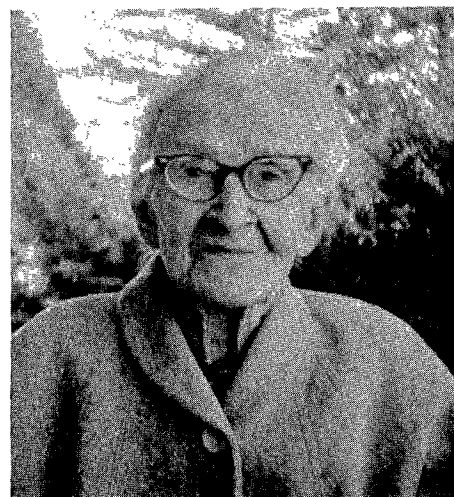
On New Year's Day of 1936 Susie and Don saw the train disappear bearing their oldest, Virginia, and her husband, Bruno Steinweg, toward the mouth of the Amazon, where they were to be the Halliwells' first overseas help.

During the Steinwogs' second furlough the next Duffie was called: Dr. David and his wife, Daisy Minner, to go to Chulumani Sanitarium and Hospital in Bolivia. They were soon transferred to the Juliaca Clinic in the highlands of Peru, and the Steinwogs were sent to the Lake Titicaca Mission, subsequently serving in Ecuador, and Lima, Peru.

Finally, in August, 1966, the youngest, Alice, went with her husband, Dr. Don Fahrbach, and four children to Benghazi Adventist Hospital in Mohammedan North Africa. Dr. David soon returned for a second term at Bella Vista Hospital, in Puerto Rico, leaving Mother Duffie quite alone. In addition, the only one of her 12 grandchildren who has his education and is married is serving as a missionary overseas.

Mrs. Duffie rejoices in letters from her children, each at his post, and the *Review's* reports of missionaries—hers and all the others.

Mrs. Duffie, mother of three missionaries.



Maximum Security Area Serves as Prison Church

By FRANK KUNTZ
Departmental Secretary
Chile Union

One of the world's most unusual church signs is found over a cell door in the older section of the prison in Santiago, Chile. It reads simply *Iglesia Adventista del Séptimo Día* ("Seventh-day Adventist Church").

I saw this sign and the simple sanctuary it announces when I responded to the invitation of Señor Bascuñán and



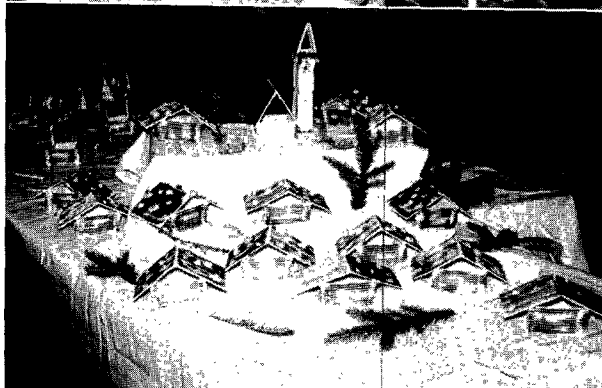
First Vacation Bible School in Southern Europe

Thirty-six non-Adventist children were among the 55 children attending the first Vacation Bible School to be conducted in the Southern European Division. It was held in the small town of Renens, near Lausanne, Switzerland.

Among the teachers (below) was a former missionary among the Indians of Canada. His costume attracted much attention. As in Vacation Bible Schools in other parts of the world, these children enjoyed such crafts as building a miniature Swiss village (below left), and they listened attentively as Bible pictures were explained to them (left).

S. MONNIER

Departmental Secretary
Southern European Division



Señor Recabárren to give the sermonet to a group we have at the jail. I accepted the invitation with pleasure and not a small amount of curiosity.

As the ancient iron doors clanked shut behind us, I involuntarily glanced back, for at the sound of that clank there began to materialize at the nape of my neck a rather fuzzy sensation that seemed not to leave until I was once more on the other side. This was Santiago's principal penitentiary.

We wended our way down a narrow path crowded in on both sides by long low-roofed structures that seemed to be in a crouch. As we neared door number 38, I heard the faint sound of singing through the mist, and as we drew closer I heard the familiar melody of "Rock of Ages." I took mental note that I would recognize that hymn anywhere. Then it dawned on me that I could well be in that place called "anywhere."

After warm handshakes and brisk abrazos (the brief embrace and back slap that is the customary greeting of Latin males) Sabbath school began. It was conducted by the two youngest members of the group.

The room with its contents revealed how necessity promotes ingenuity. The benches had been made from discarded planks, and the crudely formed pulpit

evidently originated from discarded apple boxes. Breaking the monotony of one wall were two pennants, frazzled by time, from our Adventist college at Chirlán. On the opposite wall was a small shelf that supported a stack of ten Bibles. Next to that was a coat rack, and to the other side of the coat rack was another small shelf that held three canning jars with four artificial flowers in each.

On the wall behind me hung the Ten Commandments on a worn simulated scroll. The wall in front of me was interrupted by a door with its small opening near the floor. Through it food had been passed to the prisoners in days gone by.

Facing the small group of men, I felt a humility that I pray will never leave. How difficult to realize that we were on the inside of what I later learned was a maximum security prison for only the hardened criminal, for the faces before me reflected only friendliness and Christian kindness!

Without doubt the most impressive part of the visit and certainly the most inspiring to see was the spirit of faithful giving displayed by men whose income is practically nil. We were shown the tithe envelopes after the service. The average tithe was about escudo 1.50 (25 cents U.S.). Out of their meager income of

perhaps \$2.50 a month must come the expenses for personal items. Yet how faithful was their giving of tithes and offerings.

A text immediately came to mind: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Paul's words suddenly became relevant, for in these men old things had passed and we were beholding new creatures, the new creation of Jesus Christ.

Condensed News

Four Revival Teams Established by North Philippine Union

In keeping with the General Conference world-revival and evangelism program, the North Philippine Union Mission has launched a Total Commitment Program for the last half of 1967. All union departmental secretaries and mission officers gathered July 6 to lay plans and formulate objectives to make this their best year yet.

During the monsoon season all the pastors conduct revivals. This extends to Ingathering time, and then after Ingathering comes evangelism, leaving little time for training programs in our churches. Therefore, the following plan was formulated:

1. To set up four revival teams from union personnel. Each would consist of one person who would hold a revival, one person who would build up the Sabbath school, MV Society, and the church school, and two persons who would teach a training class and visit all backsliders and interests in the community.
2. Each team would work under the direction of the mission president.
3. The team would stay in the district for ten days.
4. At the mission additional personnel would be added to make a total of eight persons working unitedly in a specific district.

As this plan takes shape and our ministers and laymen work together, a great new surge of power will be felt all along the lines in this union.

J. R. BAILEY

Year Ends With Large Baptism at Training School in Ghana

In a baptism not long ago at young Asokore Training College in Ghana, 24 young people sealed their decision to follow Jesus Christ, according to Principal I. T. Agboka.

Asokore was established four years ago with practically no Adventists enrolled.



Last year the first baptism of five persons was held; this year's harvest was 24. When a call was made at the end of the 1967 baptismal service, conducted by Pastor R. P. Faber, of the Adventist College of West Africa, 34 indicated their desire to be ready for the next baptism.

Baptismal classes are taught by Bible Tutor A. Oksanen and Miss E. Eckerman.

PAUL SUNDQUIST
Departmental Secretary
Northern European Division

Antillian College Draws Youth From Many Parts of the Americas

Antillian College, a senior college serving the Spanish-speaking Adventist youth of the Inter-American Division, welcomed students from 25 countries on its registration days, August 14 and 15.

Representing four language areas, Spanish, French, English, and Dutch, the students came from eight Caribbean is-

lands, eight countries in Central America, eight in South America, and Spain, India, and the U.S.A. One of the teachers, Joe Estephan, of the education department, is from Lebanon.

This school demonstrates that Adventists from many different countries all have the common goal of training to carry the final message to a troubled world.

R. H. HOWLETT, *President*

THIRTY MINUTES TO GO!

(Continued from page 3)

Russells their instructions together. Listen carefully. Pack one suitcase per person, but make sure that whatever you bring you can carry all in one trip. Include blankets and enough food for 24 hours. National workers with cars will pick you up at six. It's five-thirty now. You have thirty minutes to go!"

Unbelieving I questioned: "Wait! Is this the official notice?"

"Yes," he answered. "We'll get further information at AUB."

I raced out of the house—around to the flower beds where Joan was still playing gardener. Across the yard Carolyn Russell was already calling the news.

"O.K.," I said hollowly, "this is it. Elder Mills just called—we're on the way—and we've got just 30 minutes before Edmond Haddad comes to get us. Let's move!"

"Thirty minutes!" Joan wailed. "They were supposed to give us at least an hour! I'll never get these children cleaned up and everything packed and the house closed up!"

As a look of consternation crossed my wife's face, I grabbed the children and herded them inside for the fastest bath in family history.

By the time I finished tubbing the little princess, Joan had the bulk of our own necessary clothing sorted and ready for the suitcases. Wisely, she had ignored my agnostic snorts of unbelief and had gone ahead and packed a bag for Rusty, Robbie, and Carolyn several days before.

Circling the house room by room, I banged shut the windows and screens, turned off the gas, disconnected the clock and the refrigerator—and bade a mental farewell to the personal wherewithal that helps make a house a home. A fleeting glance at the clock dad found in Germany: an anniversary gift. On the wall, a shield from Persia: mom and dad discovered this in Isfahan—and were tickled because it matched their own perfectly. Both had been on display in the Middle East Division booth at the General Conference.

I started toward two folders stuffed with music for The Cedarbells. Suddenly I felt rebellious. Is this trip really necessary? We're here to do the Lord's work. He'll take care of us through thick or thin!

In a desperate gesture I locked the front door and left. Joan and the children waited impatiently in Edmond's car. He had come twenty minutes late. Our thirty minutes to go had been graciously stretched to fifty.

Boutros Ghazal, treasurer of Middle East Press, wheeled up in his little Volkswagen to take the Leslie Morris family. How would they get everything into that VW—including young David's guitar?

For our other next-door neighbors, the James S. Russells, this evacuation would be their fifth, including their escape from the sinking *Zamzam* in 1941. Carolyn was released by the Germans when the family finally got to France (instead of Africa, their mission destination). Jimmy, a Canadian, was locked up in concentration camps for four interminable years.

Tuesday, June 6, 1967, was Carolyn Russell's birthday. Daughter Ardis was to have arrived from Collonges that evening. Jimmy's brother, Bill, was ready to leave Angwin for a happy journey to Beirut to claim MEC's maid of music, June Soper, as his bride. All of these plans had been suspended abruptly—and who knew now when they could be remade?

College store supervisor Nicola Esber drove up the hill to get the Ernest Waring family. The Warings faced a disconcerting problem. The family numbers six. Ernie, from Belfast, carries a British passport. His wife, Angie, is a Canadian, as is their eldest offspring, Bill. But Randy and Becky are Americans, while little Beverly, born in Beirut, inherited her father's British citizenship. The big question was, Would the American embassy evacuate all of the family along with Randy and Becky?

The Harold Johnsons, who had no telephone, were understandably surprised when, without any advance warning whatsoever, George Khoury, evangelist, appeared at their door.

"I've come to take you!" he announced.

"Where?"

"Out!"

We left our homes on the hill wondering, of course, when we'd return. We paused momentarily at the men's dormitory. Some of the students who were clustered around the Dale Hepkers' car broke away long enough to say they hoped we'd be back soon. A few of the young people wept unashamedly.

Edmond drove with all deliberate speed through the relatively quiet streets of Beirut. The government had called for a total blackout Tuesday night—and the embassy wanted all evacuees at the AUB collection center as soon as possible.

I looped together all of my keys, tagged them, and handed the bunch over to Edmond.

"I still can't believe it!" I said to anyone who happened to be listening. "It's really happening, but I can't really believe it!" (Continued next week)

Thousands View Special Programming As Alberta Camp Meeting Is Televised

For the fifth consecutive year the Alberta Conference this summer had its nine-day camp meeting televised every day from 9:00 A.M. to 5:00 P.M.

Station CKRD-TV in Red Deer, Alberta, 15 miles from the Canadian Union College campus in Lacombe, where the camp meeting is held, regularly pre-empted all network and local programs so as to carry the Camp Meeting of the Air. Through the special facilities of this 26,000-watt station Camp Meeting of the Air is carried from the Rockies on the western border of the province to Saskatchewan on the eastern border, and it covers all of central Alberta north and south. Altogether it is estimated that 30,000 television sets are served.

The program began five years ago when Louis Shipowick, then public relations secretary of the Alberta Conference, visited the TV station to inquire about time for interviewing missionaries visiting the camp meeting. The program manager decided the camp meeting program could be televised as a service to the community if the conference could pay a community-service rate.

Philip Moores, at that time president of the Alberta Conference, and his committee backed the program, and it has become a feature that has grown through the years. He explained the intention of the program to be "that of a missionary service to the community; an opportunity to present subjects that would encourage those who have already accepted Christ and to appeal to those who have not, that they might be reconciled to God."

Doctrinal topics presented at the 1967 Camp Meeting of the Air included Daniel 2, the New Earth, Signs of Christ's Coming, State of the Dead, the Ten Commandments, and the Sabbath.

The sermons of N. R. Dower, K. H. Wood, C. O. Franz, J. V. Scully, and others were aired. Mrs. Miriam Wood gave two talks. Drs. C. L. Anderson, psychiatrist from Hinsdale, Illinois; V. J. Johns, Jr., of Loma Linda; and Gus Hoehn, dermatologist from San Gabriel, California, emphasized the healthful way of life, and demonstrations of proper treatment procedures were given from the platform to the viewing audience. J. J. Aitken, of the GC Radio-TV Department, with one of the Voice of Prophecy groups, was on the program.

Other features included an ordination service led by J. W. Bothe, Canadian Union president, mission reports in costume by the Louis Shipowick family, and the daily Bible Story Hour production by Mrs. Ann Gimbel.

Ken Mitchell, from the Red Deer TV station, pointed out some of the problems of televising the Camp Meeting of the Air. It was necessary to establish a microwave link from the college campus to the Red Deer transmitter site. It requires a 22-mile microwave transmission, with dual switching facilities, one controlled in Lacombe and the other in Red Deer. Communication problems between the Lacombe director and the Red Deer director are taken care of by long distance telephone and stop-watch timing. Production is carried on by the use of one G.E. studio camera and one Marconi vidicon camera. Audio facilities are a combination of the church PA system and studio microphones. A mobile unit houses the equipment.

Philip Moores, who since the last Camp Meeting of the Air has become president of the Ontario-Quebec Conference, returned to Alberta this summer to coordinate the program, assisted by A. W. Kaytor, now president. Elder Kaytor

stated, "We are grateful for the good responses that have come in from the viewing audience, and we believe that the Camp Meeting of the Air not only is creating good will but is a means of helping viewers to find their way to the kingdom."

Dozens of letters have been received from TV viewers expressing their appreciation and their desire for the program to continue. Perhaps one of the best examples of the effect of the program on the community might be expressed in the words of one of the camera engineers who said, "What you Seventh-day Adventists have said and are preaching has 'bugged' me. I am not satisfied with my life, and I think that the Adventist message has something for me and my fiancée that will bring us the satisfaction that we have been looking for." A former actor, he wanted to know, "How long would it take me to get ready to be a missionary?"

The 1967 Camp Meeting of the Air climaxed with a baptism, showing another of the important doctrines of the Scriptures.

THEDA ILES KUESTER

Fall Program of Sligo Puts Hundreds of Members to Work

The Sligo church in Takoma Park, Maryland, is a big church—bigger than many conferences. But its membership of 3,300 isn't the only thing unusual about it. In addition to being large, it is one of the liveliest churches in the denomination.

The Sligo lay activities center is one example. It is the heart of the laymen's program. Here, in a librarylike environment, are Bibles, projectors, and filmstrips for Bible studies, sermon and study tapes and recorders, paperback books containing the Advent message, quantities of missionary literature, instructional material for laymen just beginning to witness for God, contact cards, and notebooks.

Laymen pursuing God's business apply to the "librarian" or recording secretary of the center to draw out any of these supplies for their work with people in the community.

The notebooks are the key to the whole setup, for each is the personal record of a Sligo layman who is visiting homes assigned him by the lay activities leader. Each lay worker maintains his own notebook. Besides instruction, listing of materials, and suggestions for Bible studies, his notebook has pages on which he keeps a record of each home he visits. This record includes family data, occupation of the adults in the home, those things each individual believes, his personal problems, the literature left in the home, and the response.

All notebooks repose in the lay activities center and can be picked up either on Sabbath morning or Wednesday evening, when the center is open.

Five teams of seven members each are currently using the notebooks and the center. Each team member has been as-



The Bible Story Hour was one of the camp meeting features televised over station CKRD.

signed 25 specific homes in a given territory. Homes are marked on maps that are a part of the notebooks. As interests bloom or fade, the list of homes is kept up to date.

These teams have taken a special church-sponsored course of training in Christian witnessing. In the days ahead their number is expected to multiply, for Sligo is moving into a "crash" program of evangelism.

A look at a "business" card carried by one of Sligo's laymen provides a brief glimpse at what is going on. On the front of the little one-fold white card is a small sketch of Sligo church beneath its name, address, and telephone number. Below is the name of the member, with the identification "Christian Layman."

Inside, the card lists the church services and hours and the four broadcasts in the Washington area supported by the church: Concept, Faith for Today, Voice of Prophecy, and Discovery. Pastor William A. Loveless of Sligo and President Winton H. Beaven of Columbia Union College comprise the Concept cast each Sunday morning over WMAL-TV.

On the back of the card appear "Community Services." These include a welfare operation, a special "Drinkers Service" for those who wish to conquer alcohol addiction, "Cottage Bible Studies" on request in the home, or Bible studies by correspondence. "Special Interest Areas" listed on the card include cooking and nutrition classes and weight-control classes.

The lay activities program is busy enough to require several full-time leaders, but the planning, organization, and direction are handled entirely by a committee comprised of a medical laboratory technician, a building trades contractor, a personnel director for a government installation, and an insurance claims adjuster, who serves as chairman of the committee. Lyle Cornforth, associate pastor of Sligo church, works with the committee as pastoral adviser.

In addition to this program of personal evangelism, the church each spring and fall conducts adult education classes in its elementary school, and of course Vacation Bible Schools each summer, with 450 to 500 children attending. Weekly adult-education classes this fall, for example, include instruction in art, writing, woodworking techniques, health, Creation versus evolution, the teachings of Paul, teen-ager problems, and "slim-nastics."

An intensive program of evangelism has been scheduled for this fall. George E. Vandeman of the It Is Written television series will hold meetings at the church from October 28 to November 11. Running simultaneously with Sligo's other evangelistic activities, it is calculated to require the lively support of some 500 more Sligo members in a vigorous follow-up that may result in a church population explosion at Sligo calculated to necessitate "swarming" (forming a new church).

M. CAROL HETZELL
Chairman, Public Relations Committee
Sligo Church

Central Union

BRIEF NEWS

THE Claremont SDA church in Pueblo, Colorado, has reached its 1968 Ingathering goal under the direction of its pastor, J. R. Wagner, and the local elders, I. J. Lewis and Willie Williams.

ABOUT 10,000 people saw Adventist books on display at the Wyandotte County Fair in Kansas, August 10-12. Some 300 persons registered at the booth manned by literature evangelist Wilfred Gildersleeve. Kansas Conference literature evangelists plan to contact these people.

Two Seventh-day Adventists were elected to offices in the Kansas Nursing Home Association in 1967. Bob Fesler, one of the church elders in the Wichita Metropolitan church and the administrator of the Woodlawn Nursing Home in Wichita, became president-elect for 1967. John T. Wills, of Plainville, Kansas, one of the elders of the Palco church and administrator of the Rooks County Home, was elected vice-president.

CLARA W. ANDERSON, *Correspondent*

Lake Union

BRIEF NEWS

CONSTRUCTION of a new church for the Lansing, Michigan, congregation will begin early this fall. The present church, in use since 1932, has grown too small. According to the pastor, Duane Miller, the new structure will include a pastor's study, lay activities room, and fellowship hall. Seating capacity will be 714, and the cost will be about \$325,000.

A NEW four-room school, with a principal's office and small library, was opened in Cadillac, Michigan, September 5. This Northview School, valued at approximately \$80,000, serves students from the Lake City, Bristol, and Marion churches as well. The principal, William Heiser, states that there are about 75 students in grades 1-10.

BECAUSE of the interest shown in them during Wisconsin's Opportunity Camp, three young people have been baptized and have joined the Adventist Church.

THE Lake Region Conference opened a health and welfare unit July 24 at the Independence Boulevard church, in Chicago. It is directed by Mrs. Dollie Williams.

SHILOH ACADEMY, Chicago, has opened a new school year with approximately 450 students enrolled. Reginald Barnes, a 1958 graduate of Andrews University, is the new principal. A teaching staff of 17 is assisting him.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

DURING the recent Southeastern Washington Fair the Walla Walla General Hospital gave nearly 1,000 screening tests for diabetes, glaucoma, hypertension, and lung disease, and free health literature was distributed. Local physicians, headed by Dr. John Potts, assisted in this program. As a result of this service and the fact that nearly 3,000 persons have been served and screened in the last year, the Walla Walla General Hospital is now being considered for a large research grant.

THE Washington Conference teachers and their assistants, together with their families, met at the Sunset Lake Youth Camp, September 10-12, for an intensive institute. In addition, a tri-conference teachers' convention was held at Camp MiVoden, August 25-28, for the Montana, Idaho, and Upper Columbia conferences. T. W. Walters, of the union educational department; Marjorie W. Priger, educational consultant for D. C. Heath and Company; and N. C. Maberly, of the Walla Walla College department of education, were present at both of these meetings. Several local conference officials and Walla Walla College educators presented devotionals and lectures.

A LIGHTNING-CAUSED fire burned more than 7,700 acres of timber near the Oregon Conference Big Lake MV Camp, beginning August 28. Forest service directors and the crew of fire fighters made their headquarters at the MV camp. Mrs. Jewell Miner and her crew of helpers prepared more than 2,300 meals, 400 sack lunches, and 1,500 sandwiches. More than 200 men slept in the camp day and night. The blaze was brought under control September 7. Special prayer for protection was offered. Although the camp was evacuated several times, no evidence of fire is to be seen from the campsite, and the timber around the lake is unharmed.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

AT THE recent South Dakota State Fair 334 people signed coupons asking for information on how to receive a free Bible, either Catholic or Protestant.

THE Cedar Rapids, Iowa, Health and Welfare Society, under the leadership of Mrs. Zelma Kratz, reports that 230 feet of bandages have been knitted for the Massanga Leprosarium, Sierra Leone, Africa; 200 copies of a cookbook have been published, and home nursing classes have been held. A recent quarterly report shows

282 persons helped, 400 articles of clothing given away, \$150 worth of food given away, and the members have done 800 hours of Health and Welfare work.

A SERIES of evangelistic meetings held in the Morgan, Minnesota, Seventh-day Adventist church has resulted in 25 weekly Bible studies.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Village in Baja California Aided by Adventist Welfare

Sweeping up the Gulf of California, Labor Day weekend, a hurricane dumped several inches of rain onto the barren mountains above the fishing village of San Felipe in Baja California, Mexico.

A 14-foot wall of water and sand swept down the river channel from the hills and deluged the community, leaving some 40 families homeless and many others with homes seriously damaged.

The hurricane that caused the flood also damaged homes all along the coast below the community. By the following week aid began arriving from the Mexican Government in the form of equipment and men to help dig out the homes and streets, but food and clothing were still needed.

Southeastern California Conference headquarters had just received a large supply of clothing from Dorcas Welfare Societies throughout the conference and was preparing to ship it to the Watsonville center for overseas distribution. Instead, these supplies worth \$10,000 were shipped to Calexico and on to the village of San Felipe.

On the way to the border additional food and clothing were to be received from an Orange County food company and at the Paradise Valley church welfare center. But before the van could leave Riverside, authorities announced that the border was closed to further aid.

Plans were modified so that the supplies were stockpiled at the Calexico church for later shipment. With the aid of Manuel Nestares, Calexico pastor, the first truckload of food and clothing crossed the border September 7. Authorities approved a shipment of shovels and picks. This equipment and food were purchased with aid funds provided by the Arizona Conference and Dorcas Welfare Societies of the Southeastern California Conference. Distribution was under the direction of a Seventh-day Adventist minister, A. Arias, of the Pacific Mission. The news media explained the welfare activities of the church.

According to a report from Elder Nestares, the food was shipped. The clothing that did not go to San Felipe was sent on to the hurricane disaster area in the Mexico-Texas coastal area.

DON GRAY
*Coordinator of Evangelism
Southeastern California Conference*



Former Missionaries Attend Anniversary Celebration at California Filipino Church

The Los Angeles Filipino church celebrated the tenth anniversary of its organization as the first Filipino church in North America. Former missionaries present for the September 23 services were (left to right): Elder and Mrs. C. P. Sorensen, Elder and Mrs. L. V. Finster, Mrs. Edith Hay, Dr. A. N. Nelson, Elder and Mrs. R. R. Breitigam, Elder and Mrs. W. B. Amundsen, and Phyllis Naude. At the right are Elder and Mrs. A. A. Alcaraz, the pastor of the church and his wife.

S. A. YAKUSH
Departmental Secretary, Southern California Conference

BRIEF NEWS

A UNION-WIDE youth congress is to be held at the Long Beach, California, Sports Arena April 17-20, 1968. Delegates will be selected from every church, college, and academy in the Pacific Union, according to Miller Brockett, union MV secretary.

THE Molokai, Hawaii, Adventist church sponsored a temperance booth at the annual Junior Chamber of Commerce Fair. The film *One in 20,000* was shown at frequent intervals, and uniformed Pathfinders distributed more than 600 pieces of literature.

THIRTY employees of St. Helena Sanitarium and Hospital, California, are enrolled in a night class in supervision. Napa Junior College is sending the teacher to St. Helena for the once-a-week class and is offering two units of college credit for those who successfully complete the course.

THE largest senior class in the history of Thunderbird Academy in Arizona is currently enrolled. Total school enrollment is more than 300.

AN EVANGELISTIC crusade in Monrovia, California, has resulted in the baptism of 22 persons, with five others accepted into membership on profession of faith. L. B. Baker, pastor of the Ivy Avenue church in Monrovia, and Lorenzo W. Paytee directed the crusade. A special Bible in the Hand project, involving some 55 persons, was held in conjunction with the crusade.

THE tiny village of Fish Lake, Nevada, isolated in a long desert valley, recently had its fourth annual Adventist Vacation Bible School. Members of the Bishop, California, church, 82 miles away, directed the school. Upon arrival they gathered children from throughout the valley, adding about 100 miles of travel each day to the 164-mile round trip from home.

Bishop church members also conducted Vacation Bible Schools at Benton, California, 30 miles from Bishop, and at Lone Pine, 60 miles from Bishop, during the summer months.

PHILIP KNOX, who has conducted scores of special meetings throughout the West featuring pictures of the night sky, began a triweekly series of lecture-sermons at the Huntington Park church in the Southern California Conference, October 13. Elder Knox is showing the latest pictures of sky wonders, many filmed in color by the telescope at Palomar Observatory.

MEMBERS of the Honolulu Japanese church gathered at Camp Erdman, Mokuia, Hawaii, recently for their third annual meeting there. Guests speakers included John Hancock, of the General Conference Missionary Volunteer Department; John Osborn, president of the Southeastern California Conference; and Albert G. Streiffing, president of the Hawaiian Mission.

A MAJOR evangelistic campaign is being conducted in Phoenix, Arizona, with John L. Hayward, pastor of the Battle Creek, Michigan, church as speaker. It will seek to reap interests generated through intensive use of the *It Is Written* telecast and the personal witnessing of many Adventists in the Greater Phoenix area.

RESPONSE to *It Is Written* telecasts in Tucson, Arizona, exceeded expectations to the extent that an associate minister, Allen Maddy, was assigned to help with follow-up. Since the program began in February, more than 2,500 persons have called or written regarding the telecast, and 250 have asked for Bible lessons. Three have been baptized, and many others are preparing for church membership.

PACIFIC UNION COLLEGE registered 1,592 students the first week of school, 50 more than ever before. Of this total 42 student

nurses are in residency at the Glendale Adventist Hospital campus, and 46 are enrolled in overseas programs.

THE Northern California Conference youth camps of Pinecrest and Redwood Creek were attended by 2,109 campers this summer. The spiritual programs led more than 400 young people to request permission to join baptismal classes when they returned to their home churches. The camps were staffed by college and academy students, 34 pastors, 17 teachers, and many volunteer lay workers during the 18-week camping season.

HERBERT FORD, *Correspondent*

Southern Union

Louisville Church Sponsors Booth at Kentucky Fair

The Fourth Avenue church in Louisville, Kentucky, sponsored a booth at the Kentucky State Fair, August 17-26. During this ten-day period 2,266 people requested the Bible correspondence course, 304 of whom were junior age. A total of 5,389 registered at the booth.

About 45 church members participated in the registration program, including the pastor, Robert Kachenmeister, and the lay activities leader, Clarence Jenette, Jr. These workers distributed more than 5,000 copies of the leaflet, "A Quick Look." Inserted in each piece of literature was a printed sheet listing the addresses of all the Adventist churches in the State of Kentucky.

This State fair, rated one of the top 27 in the world, was attended by more than 500,000 people.

MARY CHARLES FOGG
Church Public Relations Secretary

BRIEF NEWS

JON ROBERTSON, pianist, has been appointed chairman of the department of music at Oakwood College, Huntsville, Alabama. The 24-year-old professor has been a musician of note since the age of seven, when he studied under Madame Ethel Leginska. Later, at the Juilliard School of Music in New York City, he won the highest scholarship awards for five consecutive years.

MORE than 1,000 boys and girls from non-Adventist homes attended Vacation Bible Schools in the Kentucky-Tennessee Conference this year. Total enrollment was over 1,800, and 352 leaders, teachers, and craft instructors assisted.

WHEN the renovated West Broad Street church of Savannah, Georgia, was opened September 16, the pastor, F. S. Parker, called for the first report of the 1968 Ingathering campaign. Of the \$2,107.42 reported, Mrs. Rosa Holmes had turned in \$400. For the past 18 years Mrs. Holmes has averaged more than \$500 Ingathering a year. Her record was \$850 in 1954.

MAZIE HERIN, executive secretary and coordinator for the National Association of Seventh-day Adventist Nurses, visited Madison Hospital, Madison, Tennessee, in August to organize a local chapter of the association there. Thirty-seven charter members signed. Officers elected were Mrs. Mary Jane Clarke, president; Mrs. Juliette Minner, president-elect; Mrs. Naomi Vaughan, secretary-treasurer; Mrs. Brenda Riley and Naomi Gowan, executives at large. Purpose of the association is to bring "Adventist nurses together for the further development and dissemination of Christian ethics as applied to nursing."

MEMBERSHIP in the Georgia-Cumberland Conference has now passed 9,000, following a net gain of 1,042 during the past two and one-half years.

EDUCATIONAL workshops were conducted in three areas of the Georgia-

Cumberland Conference on successive Sundays during September. Teachers, pastors, home and school leaders, and school board chairmen participated in the day-long sessions. Conference educational superintendent D. K. Griffith was in charge.

OSCAR L. HEINRICH, *Correspondent*

BRIEF NEWS OF THE SOUTH CENTRAL CONFERENCE

THE conference's annual retreat for workers convened September 18-20 at Kentucky State Park in Hardin. Mornings and evenings were devoted to lectures and workshops. Afternoons were open for recreation.

SOUTH CENTRAL launched its Ingathering drive for 1968 on September 18. At that time \$23,000 was reported. The Birmingham, Alabama, and Jackson, Mississippi, districts have met their full goals of \$6,300 and \$3,087 respectively. Several individual churches reported they had reached their quotas also.

THE conference health and welfare department distributed 3,625 pounds of food and 2,780 articles of clothing in Clarksdale, Mississippi, to hundreds of needy persons.

L. A. PASCHAL
Departmental Secretary

Loma Linda University

BRIEF NEWS

ANDREW N. NELSON, professor of education at Loma Linda University, addressed the Association of Adventist Language Teachers of Southern California, October 15, at La Sierra. He spoke on the problems he encountered while creating the *Modern Reader's Japanese-English Character Dictionary*, a 1,109-page reference book known as the standard in all American universities teaching Japanese. The dictionary was written after 48 years of intensive study of Oriental languages and contains all 70,000 words found in the Japanese language.

LOMA LINDA UNIVERSITY is one of 13 universities that recently joined to form the Association of Schools of Allied Health Professions. The goals of the association are to provide leadership in education and a medium of cooperation among institutions and various departments of allied health professions. It also seeks to encourage research, to develop new allied health programs, and to provide liaison with health organizations.

UNIVERSITY physical therapy alumni are holding their first alumni homecoming October 28 and 29 at Loma Linda. According to alumni association president John D. Whaton, the convention will climax with a banquet at which 28 recent physical therapy graduates will be presented with their school pins to signify successful completion of a five-month internship.



Forty-five Louisville members helped with this booth at the recent Kentucky State Fair.

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In Remembrance

EVERY.—Ethyl Avery, born Feb. 4, 1897, at Bowling Green, Ohio; died in New York City, Aug. 14, 1967. She began her lifework of teaching at the age of 20 and continued until she was 70. Survivors are an adopted daughter, Marlene Rilea; a foster daughter, Leta Blotz; a brother, Cecil; and two half brothers, Eldon and Melvin.

BERNARD.—Sadie Frances Bernard, born March 31, 1889, at Williamstown, W. Va.; died at Carmel, Calif., June 25, 1967. One son, John, and a daughter, Virginia Pedley, survive.

BUCK.—Lillian Buck, born Dec. 25, 1873, in Wisconsin; died at The Dalles, Oreg., Sept. 5, 1967. One son and three daughters survive.

CARPENTER.—Florence Carpenter, born April 14, 1889, in New York; died July 24, 1967, at Orlando, Fla. She graduated from Emmanuel Missionary College and then began her teaching career, to which she devoted 44 years. Survivors are a son, Howard J. Miller; and a brother, Elder Dudley C. Newbold.

CHRISTENSEN.—Katrine Christensen, born March 18, 1874; died Sept. 1, 1967, at Viborg, S. Dak. She is survived by four sons and two daughters.

COLE.—Frank Edward Cole, born Feb. 8, 1963; died July 19, 1967, at Simpsonville, Md.

COLSON.—Ellis R. Colson, born July 21, 1897; died April 7, 1967. In 1919 he graduated from Broadway Seminary and did postgraduate work at the University of Chicago and the University of Uppsala, in Sweden. From 1920 to 1935 he was an instructor at the SDA college in Sweden. In 1935 he became secretary-treasurer of the Northern European Division. From 1940 to 1944 he was treasurer and business manager of Atlantic Union College. For the next ten years he was secretary-treasurer of the Minnesota Conference. For 12 years he pastored churches in Minnesota. Survivors are his wife, Esther; three sons, Leroy H. Colson, of Lincoln, Neb.; Ingemar L. Colson, of Ethiopia, and Lennart T. Colson, of Minneapolis; two grandchildren; and a brother. [Obituary received Sept. 5, 1967.—Ems.]

CONWAY.—Anna Berdene Conway, born Dec. 20, 1874, at Huron, Kans.; died Sept. 22, 1967, at Sonora, Calif. She attended Union College, and in vacation time sold literature. She developed a prepayment plan when taking orders, and her method was shared by literature evangelists in neighboring conferences. In 1896 she was called to Manitoba, Canada, to be a Bible instructor. Later she married Felix Conway. In 1905 Elder and Mrs. Conway opened new work in Saskatchewan, Canada. The Pacific Press arranged for their home to be a book depository in Western Canada, and she managed that branch for a number of years. They were called to Hawaii, and their home became the first church school in that area. This school grew into a 12-grade academy. In 1913 they returned to the mainland, and served in pastoral and Bible work in Tacoma, Washington. For nine years they cared for the Yosemite Valley vacation-time church. Survivors are two sisters, Nellie Ross, of Victoria, B.C., Canada, and Gladys Jacobson, of Portland, Oreg.

DU BOIS.—Aimee Francis Du Bois, born May 28, 1883, at Twin Lakes, Mich.; died Sept. 11, 1967, at Buchanan, Mich. She graduated from Emmanuel Missionary College and gave 60 years of service teaching in our academies. Survivors are three sisters.

EVANS.—David Thomas Evans, born June 10, 1883, in Wales; died at Mount Vernon, Ohio, July 27, 1967. He married Matilda Gahel in 1919, and in 1943 he became an employee of Loma Linda Foods in Mount Vernon, Ohio.

FINDLEY.—Lawrence Eugene Findley, born May 10, 1920; died Aug. 23, 1967, in Sacramento, Calif. His wife, Leona, and six children survive.

FOLKENBERG.—Nora Kemenson Folkenberg, born June 6, 1881, in Minnesota; died Sept. 10, 1967. One son, Dr. Alvin Folkenberg, and a daughter, Vernita Goeringer, survive.

FREDERICKSON.—Anna C. Frederickson, born Feb. 6, 1867, in Denmark; died July 20, 1967, at the age of 100. After coming to the United States, she accepted the third angel's message. A hole was chopped through ice in the river when she was baptized in January, 1883. She attended a school in the Dakotas for Bible instructors, and in 1885 returned to Denmark, where she did Bible and colporteur work. She also served in Oslo, Norway. When Mrs. White visited Scandinavia, Anna lived with her and assisted her. She married Soren P. Frederickson in 1888. Two of their four sons, Oliver and Dr. Guy, preceded their mother in death. Survivors are two sons, Elmer, of Waybun, and Howard, of Des Moines, Iowa; 7 grandchildren; and 15 great-grandchildren.

GAEDE.—Goldie E. Gaede, born Jan. 26, 1886, at Holton, Kans.; died June 19, 1967, at Glendale, Calif. Her husband, J. G. Gaede, two daughters, and one son survive.

GALLION.—John B. Gallion, born Jan. 14, 1881, at Moline, Kans.; died at St. Helena, Calif., Aug. 14, 1967. He nursed in many of our institutions and also did construction work. His wife, Charlotte M. Gallion, and one daughter survive.

GRIFFIN.—Mary Elizabeth Steffenson Griffin, born April 10, 1883, at Spring Valley, Ohio; died June 15, 1967, at Eugene, Oreg.

HANSON.—Merlin C. Hanson, born July 24, 1915; died Aug. 24, 1967, at Loma Linda, Calif. In 1936 he graduated from Walla Walla College, and in 1941 from the College of Medical Evangelists school of medicine. Survivors are his wife, Velma Mathiesen Hanson, a son, and a daughter.

HARRIS.—Sarah Crichton Harris, born Aug. 25, 1880, at Petersburg, Va.; died Aug. 21, 1967, at Newport News, Va. Survivors are a son and six daughters.

HIGGINS.—Marcus L. Higgins, died April 23, 1967, at the age of 83. Two sons and a daughter survive. [Obituary received Sept. 2, 1967.—Ems.]

HOCKETT.—Margaret May Perrin Hockett, born Sept. 21, 1882, at Bedford, Iowa; died Aug. 30, 1967, at Wichita, Kans.

HOLMES.—Denie F. Holmes, born Nov. 12, 1877, in Kentucky; died July 14, 1967, at Glendale, Calif.

HOUP.—Shirley Elaine Houpt, born June 25, 1930, at Gordon, Nebr.; died July 31, 1967.

HOXIE.—Harold J. Hoxie, born May 11, 1908, at Vienna, N.Y.; died Aug. 20, 1967, at Glendale, Calif. He was assistant professor of medicine at Loma Linda University from 1939 to 1966 and on the staff of the Glendale Adventist Hospital. Survivors are his wife, Laura; daughter, Patricia Tallman; son, Capt. Russell E. Hoxie; four grandchildren; and a brother, Elwin G. Hoxie, M.D.

JACKSON.—James Henry Jackson, born Oct. 7, 1893, in Russell County, Va.; died Sept. 22, 1967. He is survived by his wife, Edna Harris Jackson, and three children.

JENKINS.—Edna A. Jenkins, born Sept. 14, 1885, at San Luis Obispo, Calif.; died Sept. 1, 1967, at Torrance, Calif. A daughter, Marie Taylor, survives.

JENKINS.—H. Hoke Jenkins, born Aug. 4, 1917, in Rutherford County, N.C.; died July 22, 1967, at High Point, N.C. His wife, Rosa Lee Lyons Jenkins, and four daughters survive.

KAHLER.—Kenneth Harlan Kahler, born July 1, 1939, at Walla Walla, Wash.; died Sept. 18, 1967, at Loma Linda, Calif. He attended Walla Walla College, Andrews University, University of Iowa, and Boston University. In 1966 he received his Master's degree from Andrews University and began his teaching career at Atlantic Union College. Survivors include his wife, Dorothy; two children, Lori and Tommy; his parents, Dr. and Mrs. Harlan P. Kahler; and three sisters.

KAHN.—Edith May Kahn, born Oct. 30, 1878, at Admire, Kans.; died Sept. 5, 1967, at Independence, Mo. She is survived by a son and daughter.

LEFFLER.—Ellen Mathilda Leffler, born July 20, 1870, at Karlskrona, Sweden; died at Benton Harbor, Mich., June 5, 1967. She spent many years distributing our literature. Survivors are a son, Dr. Emil Leffler, of Andrews University; two grandsons; and four great-grandsons.

LEMMER.—Genevieve Elizabeth Lemmer, born June 14, 1893, near Pittsburgh, Pa.; died Aug. 29, 1967, at Loma Linda, Calif.

LIPSCOMB.—Elizabeth Wittschiede Lipscomb, born July 20, 1887, in Germany; died July 3, 1967, at Orlando, Fla. Her husband, Paul, survives, as well as a son, Dr. Charles Wittschiede, of Andrews University; a daughter, Helen Cross, of Walla Walla, Wash.; and two step-daughters, Marjorie Hisong and Eileen Yoakam.

LYNN.—Mary Elizabeth Herring Lynn, born Sept. 9, 1872, at Rochester, Ind.; died June 6, 1967, at Napa, Calif. She was a graduate of the Battle Creek Sanitarium school of nursing.

MAC GUIRE.—Meade MacGuire, born March 7, 1875, at Antigo, Wis.; died Aug. 30, 1967, at Loma Linda, Calif. In 1891 he organized the youth of his church into a society for Christian service. In 1894 he entered the organized work at the General Conference office, in Battle Creek, Mich. He married Minnie Evans, sister of Elder I. H. Evans, in 1896. After he had served the General Conference as a secretary and bookkeeper for five years he became manager of the circulation department of the Review and Herald Publishing Association. He organized the youth of Battle Creek for study and missionary work. In 1900 he and his wife went to Colorado because of his failing health. He had sufficiently recovered by 1902 to accept work in the Colorado Conference office, where he served five

years. Later he was business manager of Boulder Sanitarium and Hospital. He was active in youth work and often said, "My real work is for the young people, but I do office work to pay expenses!"

In 1902 he was invited to join with Elder H. M. J. Richards and the Colorado Conference president, George Watson, in a series of meetings at Meeker, Colorado. Here he was given the opportunity to preach. After his first sermon Elder Watson said to him, "From here on, you preach!" In 1905 he was elected young people's secretary of the Colorado Conference. In 1907 he helped inaugurate the Missionary Volunteer Department of the General Conference at Mount Vernon, Ohio. In 1911 he became MV secretary of the Central Union Conference, and in 1912 field secretary of the MV Department of the General Conference to serve largely in overseas assignments. His last years of service were with the Ministerial Association and as field secretary of the General Conference. In 1950 he retired to Sonoma, Calif., but still filled appointments. He attended the Golden Anniversary ceremonies of the MV Department in 1957 at Mount Vernon, Ohio. His wife survives.

MATTHEWS.—Ben H. Matthews, born Nov. 12, 1922; died Aug. 16, 1967. In 1944 he graduated from Pacific Union College and married Elaine Landis. He began evangelistic work in the Central California Conference. Elder and Mrs. Matthews accepted a call to Hawaii in 1946, and while there he was ordained. In 1952 they were called to the Nevada-Utah Conference, and in 1959 they returned to the Central California Conference, where he was pastor in Exeter and Visalia. In 1965 he was called to Loma Linda University as editor of *Scope*, the university newspaper. Survivors are his wife, Irma; four children, Marjorie, Richard, Lawrence, and Kenneth.

MC WILLIAMS.—Charles McWilliams, born near Medicine Lodge, Kans.; died Sept. 13, 1967, at the age of 88. He married Maud Dymond in 1909. For many years he was a lay preacher, preaching on street corners, in jails, and reformatories. His daughters are Verna Randall, of Lincoln, Nebr.; Evelyn Zytoske, of Dayton, Ohio; Dr. Genevieve McWilliams, of Nuzvid, India; two grandchildren also survive, as well as a brother, Ted.

MORRIS.—Lois May Campbell Morris, born June 17, 1929, at Prosser, Wash.; died Aug. 20, 1967, near Wells, Nev. Survivors are her husband, Robert Wesley Morris, administrator, Madison Hospital, Madison, Tenn.; son, James Olin; three daughters, Esther Lynn, Constance Estelle, Deborah Ann; her parents, Mr. and Mrs. William F. Campbell, of Walla Walla, Wash.; two brothers; and two sisters.

MOTLEY.—Adna Esther Payton Motley, born Jan. 18, 1902; died Sept. 3, 1967. Her husband, Jess, of Osceola, Mo., survives.

MOURER.—Anna Elizabeth Mourer, born Aug. 3, 1889, at Peoria, Ill.; died May 14, 1967, at Azusa, Calif. She is survived by two sons and three daughters. [Obituary received Sept. 26, 1967.—Ems.]

MYERS.—Jennie A. Myers, born Oct. 22, 1863, at Vincennes, Ind.; died June 25, 1967, at Azusa, Calif., at the age of 103. She operated an orphanage for 20 children in Altadena, California, for many years.

PATTERSON.—Lolita Eunice Leadsworth Patterson, born Dec. 17, 1891, at Oakland, Calif.; died Dec. 31, 1966, in Grass Valley, Calif. She attended Pacific Union College and later worked at the Pacific Press Publishing Association for a time. In 1919 she married Dr. Clinton O. Patterson. Her husband, two daughters, and a son survive. [Obituary received June 21, 1967.—Ems.]

PAYNE.—Roy Milton Payne, born Jan. 28, 1904, in California; died Aug. 11, 1967, at Inglewood, Calif. His wife, Cecelia, survives.

PORTER.—Ellen G. Porter, born June 16, 1885, at Jonesboro, Ind.; died Aug. 27, 1967, at Long Beach, Calif. Survivors are a son, a daughter, and 5 grandchildren.

REED.—Bertha Taylor Reed, born Oct. 1, 1887, at Chillicothe, Ohio; died July 5, 1967, in Chillicothe. Her husband, Edwin, survives.

REED.—Ragna Reed, born at Medora, N. Dak.; died Jan. 13, 1967, in Seattle, Wash., at the age of 72. One daughter survives. [Obituary received Sept. 2, 1967.—Ems.]

ROYCE.—Daisy M. Royce, born April 29, 1889, at Marshalltown, Iowa; died Aug. 19, 1967, in Los Angeles, Calif.

SAWYER.—Carleton S. Sawyer, born May 12, 1883, at Watertown, N.Y.; died at Fullerton, Calif., Aug. 28, 1967. His wife, Edith Stearns Sawyer, survives.

SEINO.—Eikichi Seino, born Nov. 13, 1880, in Japan; died Jan. 18, 1966, in Japan. He became a colporteur immediately upon his conversion. In 1908 he was called to military service, where he received punishment for Sabbathkeeping. After being released from the army, he resumed his literature evangelism. In 1927 he was ordained and engaged in educational work and public evangelism and served as pastor in a number of cities. During World War II he was imprisoned, and after the war he

helped to rebuild our church work in Kurume and Nagoya. Survivors are his wife, two sons, and two daughters. [Obituary received September 2, 1967.—Eds.]

SERBER.—Ruth Serber, died in Ohio, at the age of 20. Her husband, Albert, survives.

SHREWSBURY.—Oliver H. Shrewsbury, born Nov. 6, 1890, in Chicago, Ill.; died Sept. 1, 1967, at Hayward, Calif. He was among the first students at Pacific Union College when it opened in 1909. He served as a colporteur in the Oregon Conference and later became the publishing secretary. In 1921 he and his family went to India, where they served for ten years. From 1944 to 1953 he was chaplain at the St. Helena Sanitarium and Hospital. His wife, Maude Lucy Shrewsbury, died in 1948, and in 1950 he married Olive Nutter, who survives. Other survivors are two sons, Charles E., of Tucson, Ariz., and Dr. Robert M., of Bakersfield, Calif.; one stepson, Robert L. Nutter, of Loma Linda, Calif.; and three grandchildren.

SMITH.—Florence Mae Smith, born Feb. 1, 1901, at Red Wing, Minn.; died Aug. 24, 1967, in Los Angeles, Calif. One son, Verne L., survives.

STEWART.—Mrs. Kennie B. Stewart, born Aug. 11, 1883, at Texoco, Mexico; died July 12, 1967, at Oxnard, Calif.

SULLIVAN.—Laura Abigail Sullivan, born Oct. 5, 1873, in Franklin County, Ala.; died June 29, 1967, at Orlando, Fla. One son and one daughter survive.

SWAIN.—Ernest Robert Swain, born July 2, 1882, near Middletown, Ind.; died June 15, 1967, in Asheville, N.C. He served on the faculty of Southern Missionary College and was also connected with College Cabinets, Inc. He is survived by his wife, Hazel; a daughter, Helen McKee; two sons, Marshall and Lewis; eight grandchildren, 12 great-grandchildren; a sister; and a brother.

TEAGUE.—Ida Teague, born Dec. 9, 1882, in Kentucky; died Aug. 4, 1967. She is survived by three sons and one daughter.

THORNTON.—Roland Thornton, born Sept. 24, 1913, at Shelly, Idaho; died at San Jose, Calif., Aug. 18, 1967. He is survived by his wife, Ruth Irene, and two sons.

VAN AMBURG.—Bertha Van Amburg, born Sept. 25, 1887, at St. Johns, Mich.; died Aug. 27, 1967, at Argentine, Mich. Three sons and three daughters survive.

VOLL.—Grace Voll, born Nov. 18, 1887, at Baraboo, Wis.; died Nov. 17, 1966. Many of her poems were published in denominational papers. A son and daughter survive. [Obituary received Aug. 31, 1967.—Eds.]

WHEELER.—Robert B. Wheeler, died July 6, 1967, at Berrien Springs, Mich., age 79. He taught many years at Mount Vernon Academy, Mount Vernon, Ohio, and at Adelphi Academy, Holly, Mich. Survivors are his wife, Florence; two daughters, Lois Wilson, of Berrien Springs, Mich., and Esther Marie Shumate, of LaFayette, Ind.; a foster daughter, Patricia Sisson, of Kansas City, Mo.; and a sister, Mrs. Leslie Taylor, of Takoma Park, Md.

WINKLE.—Rose Nell Winkle, born Nov. 13, 1892, at Osceola, Mo.; died July 30, 1967. One son survives.

WOOD.—Julia Ross Peavey Wood, born Feb. 23, 1897; died April 2, 1967, at Montebello, Va. At the time of her death she was a secretary in the Potomac Conference office, Staunton, Va., where she served for a number of years. For almost 20 years she was a teacher and Bible instructor. From 1919 to 1954 she was married to Carlyle Edwin Peavey. In 1961, a number of years after Mr. Peavey's death, she married Elihu Charles Wood. Survivors are two daughters, Lorabel Midkiff, of Kailua, Hawaii, and Marlys Schiess, of Albuquerque, N. Mex.; a son, R. C. Peavey, of Minneapolis, Min.; and 12 grandchildren.

Church Calendar

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

Review and Herald

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

EDITOR: KENNETH H. WOOD

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F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARCICH
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Of Writers, Articles, and Miscellany . . .

Whenever we publish a *REVIEW* with a large number of advertisements—and we do this twice a year—a few readers assume that the ads are pre-empting space that might otherwise be used for general articles and news reports. As a matter of fact, the pages devoted to advertising are extra pages; they represent a bonus to our readers—a larger issue of the *Review* at no extra cost.

Moreover, they represent a bonus to readers in another way: the advertisements are a major factor in keeping the subscription price of the *Review* impressively low. Were it not for the income from ads, we would be forced to charge considerably more for the weekly visits of the church paper.

The advertisements fill another important function also: they inform readers about the wonderful products that are being produced to strengthen soul, mind, and body. What attractive, helpful books, periodicals, and other religious aids flow from our publishing houses! And what tasty, body-building foods are offered by our food companies!

Perhaps we should add that were it not for our advertisers the *REVIEW* would still appear only in black and white. Our advertisers help us at least keep within hailing distance of current journalistic trends.

If you think we like our advertisers, you're right. We hope you like them too,

and that you'll buy their products—in large quantities.

The Week of Prayer will be about to begin when this issue reaches you. In keeping with the theme of prayer we present on our cover this week a reproduction of Harry Anderson's painting © *Review and Herald* 1959.

If you had 30 minutes in which to pack one suitcase and leave on a journey of indefinite length, not knowing whether you would ever return, how would you feel? Perhaps your reactions would be similar to those of the group of Middle East missionaries who were given just this amount of time to leave for their evacuation center. This week Richard Lee Fenn begins his narration of the dramatic story of the Beirut evacuation (see page 2). The author was born in 1934 in Toledo, Ohio. He received his Bachelor of Arts degree in 1956 from Columbia Union College, and his Master of Arts degree in 1960 from the American University in Washington, D.C. He went to the Middle East Division in 1964 and has since preached in Jerusalem, taught in Middle East College, and recently has been called to evangelism in Ras Beirut, Lebanon.

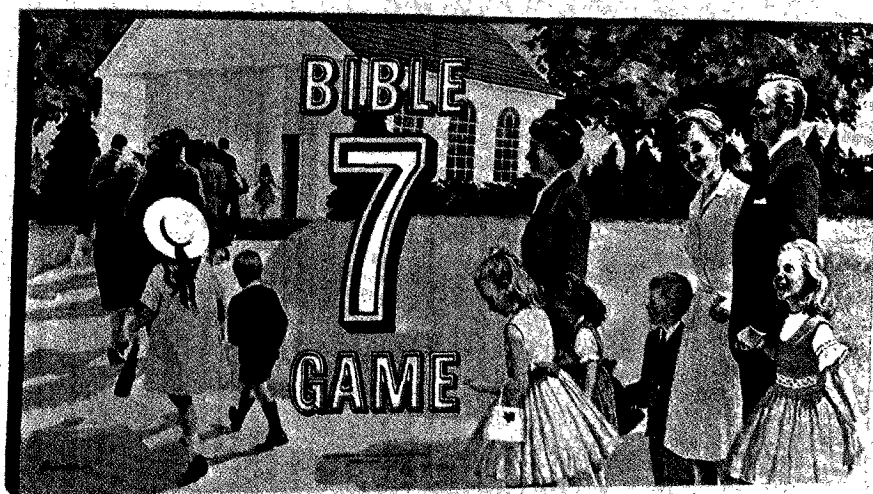
Daniel Walther concludes his series on The 450th Anniversary of the Reformation in this issue. (see page 4). Under the title “The Reformation and the Advent Movement” he compares and contrasts the two movements.

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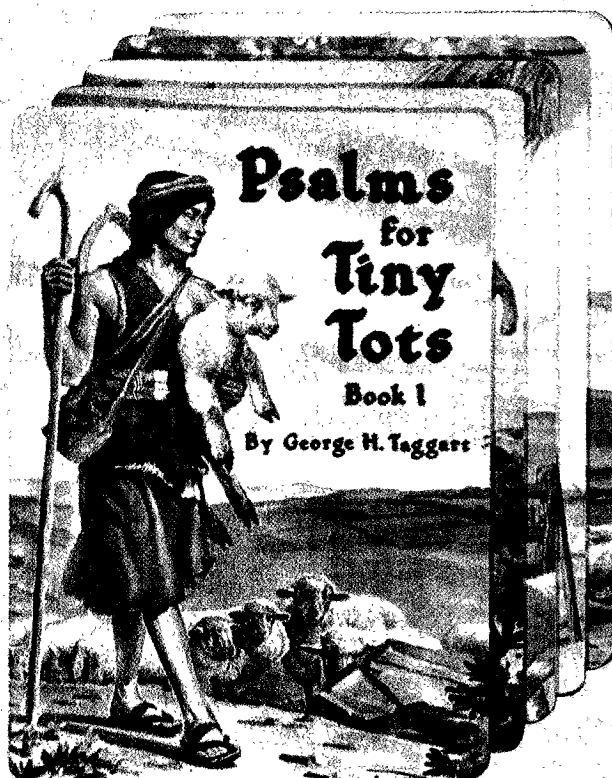
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News of Note

1967 Autumn Council Opens With Call for Programs "Geared to the Times"

As we go to press, the 1967 Autumn Council is in session.

Autumn Council time is always interesting around Takoma Park. The normally busy offices and hallways bustle with new activity. Walking about we meet delegates and visitors to the council: division presidents, North American union and local presidents, and institutional leaders. We pause to renew acquaintances or simply to exchange friendly greetings.

Many of the delegates come early. Numerous committees meet before the session begins, formulating recommendations to present to the Autumn Council. This saves much of the council's time. The items coming before it have been carefully considered by competent men.

The opening meeting was Tuesday, October 17, in Sligo church. All the evening sessions, at which the division presidents render their reports, are to be held there. The church seats 2,500. Scores from nearby churches are coming to hear these reports.

After a program of music by the Columbia Union College choir, under the direction of Paul Hill, General Conference leaders marched onto the platform: Theodore Carcich, M. V. Campbell, R. S. Watts, F. L. Bland, R. H. Pierson, W. R. Beach, K. H. Emmerson, and Neal C. Wilson. Also on the platform were R. R. Figuhr, former president of the General Conference; N. R. Dower, platform chairman; and N. A. Lessner, treasurer of the hosting church.

Elder Figuhr offered the evening prayer. He struck an important note when he said, "We have come to an important moment in the affairs of Thy church." Whether he meant more than that we had arrived at another Autumn Council session was not clear, but hearing Elder Pierson's opening address later, gave significance to his statement.

Under the title "Geared to the Times, Anchored to the Rock" Elder Pierson challenged the church in the words of Isaiah: "Lengthen your cords and make secure your tent pegs!" (Isa. 54:2, Berkeley).

Noting the changing times, in which

"worldwide technology has catapulted us from the muscle to the missile age, from oat burners to jet burners," Elder Pierson observed: "Old plans and policies are not sufficient for 1967. We are not living at the turn of the century, not even at the turn of the last decade. We are living in a world of ferment, desperately on the move. . . . In this fast-moving generation we dare not find ourselves outdated, outmoded, struggling valiantly, but perhaps hopelessly, merely to 'keep up.' We must not attempt to solve 1968 problems with 1948 or even 1958 solutions. . . . Our plans and policies must be geared to the times and to the role in which God's providence has cast us."

Elder Pierson then listed ten challenges for the church living in such a dramatic hour. (The complete text of Elder Pierson's sermon will appear in an early issue.)

The address was purposely short. Elder Pierson wanted to give time for responses. Elder Carcich was the first to answer the call for reconsecration. One after another, various leaders spoke touchingly of the blessings of God in their fields and of their personal rededication and that of their people to the great task of the church.

The next morning the council convened at nine o'clock. Daytime sessions are held in Takoma Park church. R. S. Watts, vice-president of the General Conference, gave the devotional address. It was entitled "Reaching All the World in Our Day." He spoke of the divine power that was not only necessary but available, and promised to the church to complete its task. (Elder Watts's sermon will appear in a later issue of the REVIEW.)

The important session is under way. Far-reaching decisions will be made. One phrase keeps recurring in the deliberations—"the finishing of the work." As we see the leaders in action, those of us who are here are filled with confidence that God has chosen them and that God is leading His people.

A more complete report of the council will appear next week. D. F. N.

fering with results far exceeding those of any previous year. The Australasian Division reports an increase of more than 300 per cent this year.

Let us make this a "sacrificial offering" in the truest sense. Let us keep in mind our Saviour's sacrifice for us and our privilege of being co-workers with Him in sending the gospel to the far corners of every land.

W. L. PASCOE

Adventist Military Chaplain Now Stationed in Vietnam

An effort is being made to give our men in military service in Vietnam as much help as possible. One of our Adventist chaplains, CPT Gary D. Strunk, U.S. Army, is now stationed at Cam Ranh Bay. His military address is:

CH (CPT) Gary D. Strunk
05700593
6th Convalescent Center
APO San Francisco 96377

Those wishing Chaplain Strunk's assistance in behalf of a friend or relative should contact him, giving the young man's location, a brief background of his experience, and description of the problem. C. D. MARTIN

First Adventist Broadcast in Portugal Inaugurated

For the first time in history Adventists are going on the air in Portugal. A weekly broadcast from Lisbon begins in November. The station director says he is most happy that the opening has now come for him to offer the Seventh-day Adventist Church time on radio.

Short-wave radio must be used by the church. New opportunities in short-wave broadcasting are opening in Amman, Jordan, for the Middle East, and in Andorra in Spain for Europe.

J. J. AITKEN

Southern Asia Laymen Advance in Missionary Work

The work of Adventist laymen in Southern Asia has increased more than 25 per cent, according to G. W. Maywald, lay activities secretary of Southern Asia Division. The last quarterly totals are higher than any previous quarter.

"Our Bible studies and visitation contacts are increasing," he writes. "I know that our lay folk will enthusiastically move forward to do great things for God."

Southern Asia is making a growing contribution to the Lay Activities Department's world objective of one million Bible studies a month.

J. E. EDWARDS

N. Europe Receives Largest Second-Quarter Overflow

The Thirteenth Sabbath Offering overflow for the second quarter of 1967 amounted to \$90,547.81. This is the largest second-quarter offering overflow in the history of our Sabbath school. The next highest was in 1964, when the overflow went to the North American Indian work.

The liberality of Sabbath school members throughout the world has made it possible for the Northern European Division to care for the following needs:

1. A new classroom building for our junior college in Sweden.
2. A young men's dormitory for the Adventist College in Ethiopia.
3. A mission headquarters and evangelistic center for Togo, West Africa.

G. R. NASH

Annual Sacrifice Offering to Be Received November 11

The annual Week of Sacrifice Offering to be received November 11 brings a special opportunity for Seventh-day Adventists in the North American Division to demonstrate their stewardship and their gratitude for God's mercies.

Some other divisions have already received their annual Week of Sacrifice Of-