



The 1967 Autumn Council Convenes

By DON F. NEUFELD

THIS is the story of the 1967 Autumn Council, held at Takoma Park, Maryland, October 17 to 24. On the back page of the November 2 issue we reported the opening of this important session. Being the second council after the regular General Conference session, normally the 1967 council would have been one of the smaller sessions, devoted largely to North American Division business, and would have been attended chiefly by North American members of the General Conference Committee. However, this year the leaders of the overseas divisions were invited to attend, as well as the local conference presidents from the United States and Canada.

The reason, in part at least, was the urgently felt need to promote the subject of world evangelism. Later in our report we shall say more about this subject, which was presented near the close of the council.

Our story last week ended with R. S. Watts's stirring devotional address delivered at nine o'clock Wednesday morning. He concluded by saying, "In that grandest hour in the history of God's true people there will be unleashed the mightiest form of witnessing that the world has ever seen. Yes, fellow workers, flashes of divine glory will light up the brooding darkness and tinge the storm clouds of the remnant hour. Glorious will be the consummation of the great Advent Movement."

At ten o'clock the first business session began. It was a meeting of the North American Division Committee on Administration. In the chair was Neal C. Wilson. W. P. Bradley was secretary. Elder Wilson informed the council that it would launch immediately into difficult items. He reminded the delegates that in the past sometimes the important topics had been left till the last with resultant difficulty in devoting sufficient time to them.

The first item had to do with church-state relationships in the United States. Discussion of the topic took the rest of the morning and the council adjourned to take up the topic at a later meeting of NADCA.

In the afternoon Elder Pierson presided over the council. He called first for the treasurer's report. K. H. Emmerson, treasurer of the General Conference, reviewed world economic conditions and reported on prognostications of world financial experts. Summing up his remarks, he said, "As we chart the financial course for 1968, we must be alert to changes and be intelligently cautious, but certainly not discouraged. Our endeavors must be directed to a balanced program, utilizing new ideas. . . . The future is bright, for the Lord has promised His blessing upon our sincere efforts."

The financial statements were presented by Undertreasurer O. A. Blake. The vast

Principal meetings of the Autumn Council were held in the Takoma Park church, situated in the triangle at left. Across the street are the General Conference building (left) and the Review and Herald. Beyond these two is the old Seminary building, now used for General Conference offices, and in foreground, facing the intersection, are the Home Study Institute and the Esda building (partly hidden by trees).





This typical platform scene illustrates the machinery of the Autumn Council session. Recommendations from smaller committees are brought to the floor by the chairman, read by a secretary, and explained when necessary by the department representative concerned (in this case, R. S. Watts, center; C. O. Franz, right; and J. C. Kozel, extreme left). Meanwhile Robert H. Pierson (extreme right) confers with W. R. Beach. In the foreground is Katie Farney, recording secretary. Other vice-presidents and secretaries serve from session to session.

array of figures told the story of devoted sacrifice on behalf of church members and careful management on the part of the leaders responsible for the disbursements. They also told the story of healthy gains, but gains insufficient to meet all the urgent requests presented to the council.

One page of the figures showed a trend that our leaders hope will soon be reversed. In 1966 for every dollar tithe in North America, church members contributed on the average .242 toward missions. This compares with .249 in 1965 and .256 in 1964. Back in 1931, the high year, the figure was .679. So while tithes have increased, mission offerings have not increased proportionately.

To illustrate the resultant loss in mission offerings, the treasurer made the observation that if in 1966 in North America the offerings had been given in the same proportion to tithe as in 1931, \$45,825,858.14 would have been contributed, or \$29,456,639.26 more than was actually received. In other words, mission offerings would have more than doubled. Think of what this might have meant in terms of mission advance and souls saved! On the

other hand, the decline in the proportion of mission offerings has been accounted for in part, at least, by the increasing demand on the dollar because of income taxes, costs of education, and rising costs in general.

At this time the treasurer distributed to the delegates mimeographed documents entitled "Estimated Needs Overseas and North American Fields for 1968." This, Elder Emmerson explained, was not the budget; it represented the requests from the various divisions. We leafed through the booklet of 52 pages, much of it single-spaced, and could not help being impressed by the immensity of the work carried on by Seventh-day Adventists. We wondered, too, whether there would be sufficient funds to meet the needs, or whether the figures would have to be trimmed down. At random we turned to page 32. Here are a few lines under the West African Union Mission. Sierra Leone Mission: classrooms, staff houses, \$28,000; Masanga Leprosarium: staff house, physiology equipment, \$14,500; Liberian Mission: school, worker houses, \$25,000.

When all the requests were added together the total was somewhat more than \$43 million. May God give His people liberal hearts not only to support such a large work but also greatly to expand it!

Elder Pierson next called for the secretary's report. W. R. Beach announced that his report would be short; nevertheless, it was packed with significant information. Among other things, he told the delegates that the total number of new and re-

turning workers, including 41 nationals recalled from the United States to their home divisions, reached 736—by far the largest number for a single year.

Elder Beach proceeded to show the breakdown with reference to the type of work carried on by the more than 2,400 overseas workers (60 per cent from North America as home base; eight world divisions contributing the remaining workers): ministerial workers, 26 per cent; educational workers, 31 per cent; health workers (physicians, dentists, nurses, technicians), 33 per cent; and managerial and office workers, 10 per cent.

Jesse O. Gibson, statistical secretary, was next called upon to render his report. He told the delegates that as of June 30, 1967, the world membership of the Seventh-day Adventist Church stood at 1,690,407, a net increase of 84,525, or 5.26 per cent over the past 12 months. The gross increase in membership during this period was 133,778. The difference between the gross and net figures is admittedly much higher than church leaders would like to see it. On the average, over the past ten years deaths have accounted for 10 per cent of this difference, whereas apostasies and missing members have accounted for 31.5 per cent. This last figure is the one causing concern. However, the picture in 1966 was brighter than in 1965.

As to per capita tithes and offerings, Elder Gibson presented the following chart:

	Tithes	World Missions	Home and Local Work
North America	\$180.51	\$43.88	\$103.43
Overseas Divisions	22.81	6.08	3.57
World average	63.15	15.75	29.12

For 1967 he reported 455,723 students in our educational institutions, 300,000 Bibles distributed in North America by August, 7,423,200 penetration tracts (Elder Pierson's *Wake Up, America*), a total of \$9,450,875.36 in Ingathering. In 1966 the denomination's 44 publishing houses produced \$37,261,888.33 worth of books and

With R. S. Watts in the chair, delegates follow along as O. A. Blake, undertreasurer, presents a portion of the treasurer's report. Far left: Discussion from the floor is facilitated by the use of two wireless microphones. Here C. D. Forshee, GC personnel director, assists as Richard Hammill, president of Andrews University, speaks to a motion. E. C. Wines, president of Southwestern Union College, is seated in foreground.



periodicals, and 6,041 literature evangelists offered Seventh-day Adventist literature to the public. The printed message is now available in 260 languages. In the same year in the world field 2,692 Vacation Bible Schools were conducted with an enrollment of 293,010. Of these enrollees, 4,216 joined the regular Sabbath school, 11,293 joined a branch Sabbath school, 778 registered in church schools, 1,383 attended junior camp, and 930 parents became interested in the teachings of Seventh-day Adventists.

Wednesday night at the Sligo church the presidents of the Southern Asia and the Northern European divisions reported to the delegates and many guests. Blustery weather and a rain squall kept the size of the audience down somewhat. At the same time many chose to listen to the program by FM radio at home. The night meetings



K. H. Emmerson (right), General Conference treasurer, visits with his predecessor, C. L. Torrey, in a Takoma Park church office.

are broadcast over WGTS-FM, the powerful 30,000-watt (effective power) station of Columbia Union College, which can be heard over a wide area.

Introducing Southern Asia Division's president, Roscoe Lowry, A. E. Gibb said, "Dr. Lowry is a second-generation missionary to Southern Asia. His parents went to Southern Asia in 1909, where his father served in various capacities until his death and burial in India in 1942. Dr. Lowry, the son, was born in India. After completing his education in North America, he went as a missionary on his own in 1941. For 26 years he has been a missionary to Southern Asia in his own right."

Dr. Lowry reported "an unprecedented outpouring of the Spirit, which has brought in its train the greatest gains ever noted in all phases of our work." He believed this advance was the result of attempting by every means to involve the church in some phase of soul-winning activity. As an example of progress he noted that in at least three of the organized sections of the division the tithe has increased more than 100 per cent.

He told of a minister of another Protestant church who after joining the Seventh-day Adventist Church was sent to

Spicer Memorial College for suitable orientation and further indoctrination. Being filled with the desire to share his faith, he was delighted when he was assigned to work for his former acquaintances. Not many months later he reported that he had more than 100 candidates ready for baptism. Hardly able to believe the report, the conference officials made a careful investigation and after examination cleared 107. The service was conducted in a stormy ocean. The breakers were so high that the candidates and the minister who conducted the baptism were occasionally upset by the waves.

Regarding Spicer College, he reported: "Last year we were able to report to this assembly that we were on the threshold of receiving accreditation for its work, and now we are able to state that we have it. However, the story is even better than that. In the past few months Spicer College has been selected by a central government agency commissioned to study ways of improving higher education as the first of ten independent institutions to receive permission to operate as private universities offering advanced degrees, even to the Ph.D. level."

Reporting on the Northern European Division, W. Duncan Eva, the president, remarked that in Europe, long considered the bastion of Christianity, there is an alarming decline in interest in religion. To illustrate the situation, he referred to Dr. Leslie Davidson's report to the British Methodist Conference, which stated that last year in Britain, Methodists closed 224 churches and suffered a net loss of 11,581 members. Then Elder Eva added, "We thank God that while others are losing members, we are gaining by His grace, and our endeavors are bearing fruit."

He told of J. F. Coltheart, of Australia, recently called to be division evangelist. On September 24 he began an evangelistic campaign in Bristol, England. In the three sessions of the opening night, more than 7,000 crowded Colston Hall in the heart of the city. He had to use a smaller hall for his midweek meeting, where it was necessary to preach five times to accommodate the people who came. Even the bishop of Bristol was present.

In Poland, he said, in the Gift Bible Plan, some 3,500 Bibles have been distributed. During the past eight years 42 Adventist books (eight Spirit of Prophecy) have been published by the state presses, and others are awaiting publication.

Stopping en route to the council in Iceland, Elder Eva was shown the inside spread of the Ingathering paper, which told of the work done in Greenland from gifts given in Iceland. When the article was reprinted in a local newspaper, one merchant in the city sent \$1,000 worth of clothes in his truck, and another merchant in a nearby city sent 250 pairs of shoes.

Thursday morning during the devotional W. R. Beach, secretary of the General Conference, spoke to the delegates on the subject "The Holy Spirit and the Latter Rain." "Many do not have a clear concept of what the Holy Spirit represents," he said. Describing Pentecost, he made the observation that "the same power is promised for the gospel harvest-time." But there are conditions to receiving the Holy Spirit, he added. "To ex-



Presidents of the overseas divisions were invited to attend this council. Near row, from left: Robert H. Pierson, GC president; L. C. Naden, Australasia; R. S. Lowry, Southern Asia; F. C. Webster, Middle East; O. Gmehling, Central Europe; W. Duncan Eva, Northern Europe. Far row: R. A. Wilcox, South America; C. L. Powers, Inter-America; Marius Fridlin, Southern Europe; M. L. Mills, Trans-Africa; P. H. Eldridge, Far East.

perience it we must be absolutely willing to be led by God. We must give up all preconceived theories and biased opinions, acknowledging divine management instead of self-management." (The text of Elder Beach's sermon will appear in an early issue of the REVIEW.)

After the devotional the chairman called for the financial statements of the General Conference Insurance Service and the International Insurance Company. These two organizations represent a total net worth of more than 5 million dollars.

Along with the financial statements a mimeographed publication called *Check* was distributed. The paper, published by the General Conference Insurance Service, is dedicated to the interest of adequate Seventh-day Adventist denominational loss prevention. Dated October, 1967, *Check* reported denominational fire losses to date for the current year: 71 fires totaling \$422,536. Referring to the tragic fire in the Catholic school of Our Lady of Angels in Chicago in 1958, in which nearly 100 teachers and students lost their lives, the paper raises the question, "Do any of our denominational schools have a similar tragedy potential?" The answer given is, "A most definite YES." It goes on to state that "the fire losses for this year are rapidly approaching a figure that will make this the second most destructive year in our history. Our educational institutions are once again responsible for our greatest losses. Each one of us has a responsibility to make every effort to stop this needless waste."

(Continued next week)

Thirty Minutes to Go!

By RICHARD LEE FENN



Istanbul's Hotel Opera. Middle East Division treasurer Robert C. Mills and his wife, Rita, stand near the entrance of the hotel where the largest group of Beirut evacuees stayed for nearly a week.

THE United States Embassy had designated the complex of agriculture and biology buildings at the American University of Beirut as the evacuation collection center.

We made the first leg of our *hijrah* (an Arabic term roughly equivalent to "exodus"; it is used of the prophet Mohammed's flight from Mecca to Medina) in Edmond Haddad's VW station wagon. Evacuees and assorted pieces of traveling gear jammed the seaside entrance to the ag-bio complex. Many wiped beads of sweat from perspiring brows. They were sweltering under the weight and warmth of layer upon layer of extra clothing. A few evacuees arrived from teas and cocktail parties with nothing save the clothes on their backs.

We lugged the heavy suitcases up to the registration area. I groaned: "This'll take hours!" I was wrong. The embassy and consular officers had the entire procedure organized in detail. The line moved swiftly. I registered for the Fenn family—and, looking up, was relieved to see Ernie Waring getting his own problem solved quite satisfactorily.

Someone suggested we go to the top

floor, find an empty classroom, and stake our claim. It was warm up there, but we would enjoy a bit of privacy for the night(s) ahead. We would also enjoy the precious freedom from tobacco smoke.

The occupants of our room soon numbered 16 or 18—all Adventists, all friends. Before many minutes passed, we had moved chairs into the hall, making room for more Adventist friends who wanted to live in "our town." We finally had to shut the door when our population grew to 26. The suggested limit had been 20.

Other Adventist evacuees settled down in other rooms to watch and wait. Rumors were rife: "We'll be taken out by ship tomorrow." "No, we'll be back home tomorrow!" "No, we're flying to Italy." "No, we'll be right here in this room for at least a couple of days." Noninformation was available in prodigious quantity. Hard facts were hard to find.

Joining in the mild commiserations were national friends who had come to wish us well. Their concern and their free expression of disappointment and embarrassment that we were being forced to go were touching.

In the hubbub of noise and activity

we didn't miss the treasurer when he slipped out for a few minutes. Suddenly he appeared—laboring under the load of a beautiful Sleep-Comfort mattress, a present for his wife, Rita. Again he vanished briefly, only to reappear with another one. When he set out on his third mattress-hunting expedition, he had company.

Like a trail of ants, the line snaked out a quarter of a mile or more to a warehouse where the university had a cache of all kinds of household appliances and other items in storage, including a rapidly diminishing stack of mattresses. Shouldering the cumbersome burdens, the men struggled back to their respective rooms. Before our task was finished and the mattress stack had vanished completely, most of the women and children in our room were stretched out quite comfortably. They were grateful for this blessing, for by now the AUB evacuation collection center teemed with some 3,000 people.

Carolyn Russell put her head in the door. As the pastor's wife, she wanted to make sure we were all right. We sang "Happy Birthday" to her.

Someone finally turned off the lights, and Maxine Cowles, her heart

with her husband, Hugh, still cut off in Cairo, finally got little Marla off to sleep.

By now we figured we knew why we were being evacuated. For our own safety, and for the safety of our national friends and the work we mutually love, we must go.

After midnight embassy officials got on the public-address system with the information we wanted: Names would be called as they had been registered earlier in the evening; flight groups would be organized and assigned to specific buses, planes, and destinations. Families would be kept intact, but other groupings could not be kept together. Pan American was sending in a convoy of jets at dawn. The first of 26 flights would leave at six twenty-five; the last, hopefully, by nine-thirty. Evacuees must not bicker or dicker as to which flight or what city they were assigned.

Within minutes the names for Evacuation Flight 1 came droning out of the loud-speaker. These persons had 20 minutes to get to the buses waiting outside the ag-bio building. SDA's in various rooms jumped into action. Maxine Cowles (and four daughters), Ray Jacobs and Berta, Donna Potter (with daughter and son), and the Bert Gillerths were assigned to the initial flight. Destination: Istanbul. "Well," we laughed at the departing Adventists, "you aren't leaving division territory!"

The rest of the night was rest-less. As soon as the Flight 1 buses were loaded they swung into convoy headed by a police Land Rover crammed with Lebanon's red-bereted internal security men. In addition, a couple of rifle-toting soldiers rode inside each bus. The convoy roared off to the airport, passing through the silent city.

The list reading continued on through the night. I stood by with pen and paper, ready to note the names for Evacuation Flight 2, destination also Istanbul. First name: Fenn! I scrambled to the third floor. Joan had already heard. The children stretched sleepy muscles. "What time is it, Daddy?" "About one-fifteen." We zipped up bags and carted them down to the buses.

Church leaders Jacobs and Mills, aware that their flock of workers would soon be scattered to Ankara or Athens, Istanbul or Rome, or to points unknown, called out a last-second recommendation: "When you get where you're going, contact the nearest church office. Then wait for word from us. We'll find you—and we'll get together as quickly as we can manage it!"

Our bus convoy whizzed up to Beirut International Airport and spilled its cargo of men, women, children, and baggage. Authorities hustled

us over to passport control. No check-in or weigh-in was necessary.

The airport in Beirut, one of the busiest in the Middle East, is ordinarily one of the city's most "turned on" places. In the darkness of Wednesday morning, June 7, it was completely turned off. Guarded by both police and military, it was ghostly in appearance.

We waited out the rest of the night in the downstairs departure lounge. Passengers for Evac Flight 1 waited there too. Other groups arrived and bivouaced in other areas of the airport.

Dawn came and with it the Pan Am agents who set up a table and began selling tickets. Yes, *selling tickets!* What about a lot of evacuees who left homes, offices, and parties without extra cash in purse or pocket? The United States Embassy had set up a loan desk over near the bar and it was doing a land-office business.

To my knowledge no Seventh-day Adventist evacuee had to touch the United States Government for financial assistance in this crisis, for on Tuesday, the day before, at noon—fully five hours before the "go" order was given—division treasurer Mills and cashier Richard Wilmot had called in the head of every overseas family in the area to present him with a \$700 evacuation advance, to be charged to the worker's account, of course. GC auditor Ralph Davidson, who evacuated with us, witnessed and participated in this procedure. Of all the blessings showered on the fleeing Adventist missionaries, the blessing of financial security in this time of trouble was certainly one of the biggest.

The line at the ticket table got longer—and time got shorter. The Pan Am agents began to issue tickets on the strength of almost any organization's good name—never mind about the cash now. Several of our people got their tickets to Istanbul or Ankara or Athens this way. They simply said: "We're missionaries of the Seventh-day Adventist Church." Those so fortunate were thus able to keep their dollar reserve intact—another blessing, especially for the big families: the Earnest Warings and the Herschel Lamps, for example.

It must have been about five forty-five when the first silver 707 swooped down out of the morning sky. And by the time we boarded Evac Flight 2, eight more giant jets had lined up to receive evacuating Americans.

Clipper Fleetwing fairly leaped into the blue sky—and made everybody inside gulp as she immediately went into a tight turn left out over the even bluer Mediterranean.

We were crossing the sea. Our hegira

had begun. And though we did not realize it then, it was nearly over. Soon we would be nothing more than a group of missionaries wandering around Turkey or Greece or Cyprus, waiting to go home again to the Middle East.

"Good morning—and welcome aboard Pan Am Evacuation Flight 2 to Istanbul! We're very happy to be able to help you get out of Beirut today!"

The pleasant voice of one of Pan American World Airways pretty flight hostesses came over the cabin loud-speaker.

The exact number remained a mystery—but we all knew that Pan Am Evac Flight 2 was well loaded. Among the passengers were several Seventh-day Adventist missionary families leaving Lebanon this lovely morning after a long dark night. E-Day, Tuesday, June 6, 1967, was history. What would E-Day-plus-one have in store for us?

In minutes we had ascended to 30,000 feet—too high to see anything below except puffy white clouds scudding along far beneath the plane. Exhausted physically and drained emotionally, we breathed a sigh of thanksgiving and fell asleep—and almost immediately, it seemed, we were swinging into final approach for landing in Istanbul.

We watched rich farmland roll right up to the edge of the Sea of Marmara. Then with a gentle bump we touched down in the middle of this early summer scene.

Wishing us well as we left the aircraft, flight personnel said they had to hurry back to Beirut to get another load of evacuees.

The United States consular officials who met us in Istanbul did their best to get us processed quickly and sent on into the city to hotels already reserved for us.

Comparing notes, Pastors Jacobs and Mills were able to announce after a time a fairly complete list of who was where. We knew we were in Istanbul. Now we knew who were in Athens and who were in Nicosia. Division president Frederick C. Webster, with the Nicosia group, himself the only American Adventist to miss the evacuation (he had been in Cyprus when the war started), cabled that he would visit the Athens group, then join us by Friday.

But every time we looked at Maxine Cowles, Donna Potter, or Marilyn Lorenson, or any of their eight children, we realized that their men weren't with us—and therefore our group was not complete. These wives were concerned; in Athens, Barbara Clemons was anxious also.

(Continued next week)

"The New-Time Religion"

By VARNER J. JOHNS

FROM time immemorial men have been captivated by the "new" and the "strange." It was so in the Garden of Eden. This fascination led ancient Israel into strange paths, into the worship of strange gods. It characterized the men of Athens who "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). But perhaps the newest of the new and the strangest of the strange have awaited our day.

At the turn of the century, because the thinking of modern man had become so twisted with false philosophy, our generation was described as one of "diseased piety and perverted principle." As we near the close of the twentieth century the new and the strange in religion are greatly intensified. It is not so much that Christendom is rent and torn with conflicting creeds, for the trend of our times is to minimize doctrinal differences in order to achieve apparent unity of action in social betterment. Nor is it the fact that multitudes are religious but not righteous, having a form of godliness without the essential power. It is, rather, that the churches more or less have been leavened with a subtle interpretive philosophy of religion that threatens to destroy the fundamentals of the faith.

The "new-time religion," says *Newsweek* (June 26, 1967, p. 69), has "jettisoned much of the old-time religion." This "jettisoning" of the old-time religion goes much deeper than the denials listed by *Newsweek*. Having rejected the Scriptures as all-inspired, the "new-time religion" substitutes an evolutionary philosophy of origins in place of the words, "In the beginning God created the heaven and the earth." Having rejected or explained away the first chapter of the Bible, unbelief continues on and on with its destructive work, denying the historicity of much of the Old Testament, explaining away the miracles of the Bible, denying the deity of the Lord

Jesus Christ, the virgin birth, the atonement, the resurrection and ascension of our Lord, and His coming again in power and glory. Unbelief reaches into the very Holy of Holies, attacking the law of God, and declaring that the Ten Commandments were man-made, copied largely from the Code of Hammurabi, subject to interpretation and change as society develops in its evolutionary advance. And now it seems the last step has

been taken in the descent toward total apostasy—the advocacy of the so-called "new morality" and its companion, "situation ethics."

This "new morality," dispensed by its advocates in sugar-coated, multi-colored capsules is deceptive and destructive, but is so cleverly covered with words of truth as to deceive, if possible, the very elect. Long years ago we were warned that error would so closely resemble truth that multi-

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RUSSELL HARLAN, ARTIST



Like the stars in the firmament, all the commandments of God shine forth with the light of God's love revealed in the cross.

tudes would be deceived thereby. Like a little arsenic in a loaf of bread, the "new morality" does its deadly work.

How is it possible for error to minister in the name of religion within the temple of truth? It is accomplished by so changing the meaning of sacred words that they lose their intent and purpose.

In the Scriptures the words "law" and "love" have an explicit and recognized meaning. The tendency of our times is so to pervert the meaning of the word "love" and so to stigmatize the law of God as a law of works as distinguished from free grace that both words have lost their earlier meaning.

As used in the Scriptures, law and love are inseparable. All the commandments of God, yes, all the truths of the Bible, like stars in the firmament, shine forth with the light of God's love. "On these two commandments [love to God and love to man] hang all the law and the prophets." Law without love is rigid legalism; love without the directive guidance of God's law becomes a license to lust.

True love begets sacrifice. Love reached down to the very depths of degradation in order to redeem fallen man from the power and result of sin. Love led our Saviour to Calvary. In the name of Jesus and in the person of His followers love moves about in hospital wards ministering to the sick and the suffering. Love breaks down ethnological barriers. Love is kind; shuns evil communications; seeks the good, the pure, the beautiful. Love fears God and delights to do His will. When love shines within the heart of man, the words of truth, the commandments of God, are regarded as more precious than gold. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

False Love

Nothing is so deadly, so destructive of truth, as the teachings and implications of the "new morality." The "love" of the "situation ethics" philosophy is the sensual love of the Greek goddess Aphrodite, the Roman Venus, goddess of love and beauty. The "law" of the "situation ethics" philosophy is not the law as proclaimed from Mount Sinai, but is a sliding-scale morality in which every man does what is right in his own eyes, interpreting the law as the situation indicates.

In his youth a man promises to love and cherish his wife. In later years his "love" for her cools. A new situation includes a new object of his affection. The desire of the moment is called love. Homes and hearts are broken and the marriage tie severed as inclination desires. As it was in the days before

the Flood, men now take to themselves wives as they choose, and the ethics of the situation dictate their move. The man argues that the "love" for his paramour is moral and holy, while to continue in his former marriage would be immoral.

Thus it is that sensuality, immorality, licentiousness, have become the sin of our times. The law barriers are broken down, and as it was in pagan religions, sin enters the sacred confines of the temple.

The art of living

BY MIRIAM WOOD

when you're Young

THE REVISIONISTS A news commentator discussed recently a group of people whom he termed "the revisionists." His thesis was that certain self-declared authorities in the fields of history and political science at fairly regular intervals make a strenuous effort to revise our concepts of past happenings. While manifestly it is impossible to change history itself, it is entirely possible to change our attitude toward specific events. Sequences that have always been considered firm may be declared to have been just the reverse, for example: (Since the *Review* is a nonpolitical paper, I think it would be unwise for me to cite specific examples.)

At any rate, the revisionists are always working, working; new revisions become necessary rather frequently, due to changing political climates. It's as though people's political and historical concepts were composed of a rubber substance that can be bent and shaped into infinite varieties of patterns. And perhaps some people's opinions are like that.

Granted that certain inaccuracies do prevail, and that conceptual errors do creep into nations' and individuals' thinking, still it seems to me that to yield oneself totally to the revisionist is to surrender much that is vital in the human being.

If this be true in the field of history, how much more true it is in the field of religious belief! Here the revisionists are positively frenzied in their determination to change concepts of sincere believers, as though their very lives depended upon blasting away the solid rock of faith that has served so securely as a "standing place" for humanity from time immemorial. I'm reluctant to give any of their revisions further publicity, but perhaps in the interests of making myself clear an example or two may be justifiable.

For instance, God's moral law doesn't really have the meaning we have tradi-

We would emphasize the close connection between God's love and God's law. In a review of a book written by an apostle of the "situation ethics" philosophy, the reviewer urges us to accept the challenge of this supposed new freedom in Christ and to move over from law to love. He cites as an example of the "situation ethics" in practice, the Lord Jesus doing forbidden work on the Sabbath and His refusal to condemn the woman taken in adultery. His reasoning is fallacious.

tionally believed; "adultery" takes place only when "love" is not present—say the revisionists. If they themselves were the only ones harmed by this deadly revision, at least the havoc would be within controllable limits. But the hundreds of thousands of morally bankrupt young people who "bought" this revision, blindly and eagerly, must bear the penalty of being misled.

Consider prayer, too. Prayer is not communion between God and man, say the revisionists, it is a "psychological need." If it makes you feel better, go ahead, but of course you're merely proving how insecure and immature you are. One statement alone from Ellen G. White's pen should be sufficient: "Prayer is the opening of the heart to God as to a friend."

The Bible itself has certainly not been immune from the attacks of the revisionists. They'd have you believe that it isn't *really* God's Word. With searing scorn and lofty contempt, the revisionists point out "great" inconsistencies and inaccuracies. But why go on? The truth is, it seems to me, that revisionists in every line have one quality in common. They are determined to bend and shape the universe into a pattern that agrees with them—with *their* opinions, *their* attitudes, *their* desires. If it weren't so serious, it would almost be laughable, for it really does become a case of "don't confuse me with the facts; my mind is made up"—and made up—and made up—over and over again.

I'm not suggesting that intelligent human beings close their eyes on their trip through life's winding pathways. Quite the contrary. I'm suggesting that you keep your eyes wide open and your brain in good working order so that you won't be bent out of shape by the onslaughts of those who are attempting this dastardly work.

"The foundation of God standeth sure"—revisionists to the contrary.

What was the attitude of Jesus toward the law? Did He in any way whatsoever condone sin and encourage the violation of law when "love" so indicated? Is the "situation ethics" of today a rediscovery of truth as taught in the Scriptures of truth?

Of our Lord it was prophesied: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isa. 42:21). During His ministry among men Jesus courageously removed all the rabbinical incrustations from the Sabbath commandment and proclaimed the truth in its pristine beauty as He said: "Wherefore it is lawful [according to law] to do well on the sabbath days" (Matt. 12:12). Jesus did not move from law to love as He healed the sick, gave sight to the blind, opened the prison to those who were bound with sin. Rather, He restored love in the Sabbath command, where it had been placed in the beginning. Nor did Jesus condone sin in the woman taken in adultery, nor excuse her sin on the pretense that love led

her into sin. "Go, and sin no more," is His message of redeeming love to those who are saved from sin. And we must never forget that "sin is the transgression of the law." Jesus condemned even the lustful look as a violation of the seventh commandment. He magnified, never minimized, the law of which He was the author.

The studied effort of the enemy has ever been to overthrow the government of God by attacking and destroying the law of God. He works most effectively through those who profess righteousness. At times even those who "keep the commandments of God, and the faith of Jesus" speak "softly" of the law in order to avoid the charge of legalism. Seldom do we hear echoed the words of the psalmist: "O how love I thy law! it is my meditation all the day" (Ps. 119:97).

We must remember that the God of the Old Testament is the same as the God of love revealed in the New Testament. The requirements of God for perfect conformity to His righteous character are the same today as they

were in the days of Abraham. Moreover, the way to victory was the same in the days of Abraham as it was in the days of the apostle Paul. Salvation has ever been by grace and through faith. There is no other way; never has there been any other way to life eternal than through the One who said, "I am the way, the truth, and the life."

The words of the preacher, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13), are as true today as they were yesterday. Under the new covenant, the covenant of grace, the law is written in the mind, in the affections of the heart, of the converted man.

What is the "new-time religion" doing to us and to the law of God? It so misinterprets grace and so downgrades law that grace becomes a cover up for the breaking of the law. The words "We are not under law but under grace" are so misinterpreted as to give the impression that Christ abolished law in order to make way for God's unlimited grace. Move over from law to love, is the siren call, and, sad to say, the world has already moved over to a love, so-called, that violates with impunity every command of the Decalogue. True religion never minimizes obedience to the commandments of God, never downgrades the law of God. True religion tells us the "why" and the "how" of obedience and leads us to walk in the way of God's commandments.

True Liberty

If we would walk at liberty and dwell in the presence of our God, we would do well to heed the words of the psalmist: "So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved" (Ps. 119:44-47). We must avoid as we would the plague the insidious form of modern philosophical religion that downgrades the law of God in the name of a pseudo-love, which is not love as exemplified and taught by our divine Lord.

A quotation from *The Christian View of Man*, a book written by the late J. Gresham Machen, is worthy of our consideration:

"Consider for a moment, my friends, the majesty of the law of God as the Bible sets it forth. One law over all—valid for Christians, valid for non-Christians, valid now and valid to all eternity. How grandly still and much more terribly it is set forth in the teaching of Jesus—in His teaching and in His example! With what terror

The Wayside Pulpit

By HARRY M. TIPPETT

"Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

The human heart delights in pagantry and spectacle. Our common vanity exults in pomp and circumstance. It is not strange therefore that on their return from their first missionary journey the 70 should be elated over the success of their venture. They cried, "Lord, even the devils are subject unto us through thy name" (Luke 10:17). Jesus did not rebuke them for their ardor, but counseled caution lest their triumph should lead them to emphasis on the wrong values. "Rejoice not," He said, "that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (verse 20).

The lives and works of the disciples were to be God centered, not man centered, actuated by faith and devotion, not miracle motivated.

Many an enterprise in the Lord's work has failed because this necessary dependence on God was forgotten or ignored. The principle is so elementary it is a marvel that anyone should overlook it. But, as was observed at the outset, the human heart is often betrayed by the supernatural. We are held in awe by 2,000 head of swine plunging into the sea, and overlook the real miracle of two madmen sitting

by the roadside clothed and in their right mind.

The disciples fain would build three tabernacles on the Mount of Transfiguration, but Jesus introduced them to the real challenge of heavenly relationship a few hours later when they came upon the nine disciples helpless before an epileptic boy.

Let's bring the Lord's concern down to the passing hour. It is conceivable that angels may be less impressed by the spectacle of multitudes signing covenant cards in an evangelistic crusade than they are by the lone man of all the crowd who changed employment in midcareer to keep God's true Sabbath day. Or by the mother in a divided home who hired out as a menial that her child's education might be church oriented. Or by a youth who turned away from the lure of high wages in the commercial world to become a worker for God "along the city's waste." The names of all such must surely glow in the Lamb's book of life.

There are splendid deeds to be done for God within the spheres of our individual talents—no mistake about that. But whether our accomplishments be in technicolor or in the gray light of lowly servitude, if we are faithful our names will surely be written in heaven with the gold pen of the recording angel.

we are fain to say, with Peter, in the presence of that dazzling purity: 'Depart from me; for I am a sinful man, O Lord.' Nowhere in the Bible, in the teaching of Jesus our Saviour, do we escape from the awful majesty of the law of God—written in the constitution of the universe, searching the innermost recesses of the soul, embracing every idle word and every action and every secret thought of the heart, inescapable, all-inclusive, holy, terrible. God the lawgiver, man the subject; God the ruler, man the ruled. The service of God is a service that is perfect freedom. The whole universe is beneath His holy law.

"That is the atmosphere in which the Bible moves; that is the rock upon which it is founded. God's law embracing all . . . this law is grounded in the infinite perfection of the being of God Himself. If that be the law of God, how awful a thing is sin. . . . At the heart of everything that the Bible says are two great truths, which belong inseparably together—the majesty of the law of God and sin as an offence against that law. Both these basic truths are denied in modern society, and in the denial of them is found the central characteristic of the age in which we are living.

"Well, what sort of age is that; what sort of age is this in which the law of God is regarded as obsolete and in which there is no consciousness of sin? I will tell you. It is an age in which the disintegration of society is proceeding on a gigantic scale. Look about you and what do you see? Everywhere the throwing off of restraint, the abandonment of standards, the return to barbarism" (pages 224-226).

Before us on the one hand is the abandonment of standards which can result only in confusion and chaos, and on the other hand, a return to our God and to the Christ who magnified, never minimized, the law in His teaching and in His life of obedience, and who promises us liberty under law, love which engraves the law upon the inner tables of the heart, and life eternal at the end of the way. Of those who have been transformed and translated into the kingdom of grace, it is said: "Having repented toward God, having exercised faith in Christ, they have experienced forgiveness, and esteem the law of God above gold, yea, above fine gold."—ELLEN G. WHITE, in *The Youth's Instructor*, Oct. 31, 1895.

Surely God's true people today will not only protest the "new morality," they will demonstrate in their lives the old morality. They are unwilling to do less. They long to do more—even to reflecting perfectly the life of their perfect Pattern of purity, the Lord Jesus, whose coming they expect soon and await gladly.



Mittens From Jesus

By ENID SPARKS

"CHILDREN," asked Miss White one cold winter Sabbath, "do any of you know what we are going to do next week?"

The children all thought hard. Then Philip spoke. "Are we going to do something for Jesus?"

"Yes, we are," said Miss White, smiling. "We are going to make Jesus happy by going Ingathering. I have solicitors' ribbons and Ingathering cans for all of you. Be sure, of course, to wear your caps, coats, and mittens. It will be cold."

Mittens! Philip's heart sank as he thought of his ragged mittens with both thumbs worn out. They would never do to wear to go Ingathering for Jesus! And mother and daddy couldn't afford to buy him new ones.

For a while Philip felt very unhappy. Then when it came time to ask for Jesus' blessing, Philip thought of a very special prayer. "Please, dear Jesus," he whispered, "please send me some new mittens in time to go Ingathering."

All week Philip prayed for his mittens. Then just before Ingathering time mother brought a small package to his room. "This just came from Aunt Ellen," she said. "Do you want to open it now? You have time if you hurry."

For a moment Philip stared at the small, flat package in mother's hand.

Something about it made his heart skip a beat.

Then swiftly he took the package. Mother helped him cut the strong black string, and Philip opened the layers of wrapping paper. Oh, how happy he was as he saw what was inside!

Mittens! A beautiful pair of new red and white mittens. "O Mother!" Philip exclaimed with delight. "Aunt Ellen sent me a pair of new mittens!"

"Yes, she did," answered mother with a smile. "She must have known how much you needed them."

Philip was stroking his mittens with both hands. Then suddenly he looked up at mother. "How did Aunt Ellen know that I needed new mittens?" he asked.

Mother shook her head, a little puzzled. "I don't know how she knew," she said. "Neither daddy nor I said anything to her, but in her letter two days ago she said she was sending you some new mittens."

Philip's eyes widened. "Mother," he said slowly, "I've been praying for Jesus to send me some new mittens to wear when I go Ingathering. Do you think Aunt Ellen sent the mittens because Jesus wanted her to?"

Mother's eyes grew a little misty as she nodded. "I'm sure she did," she said softly. "Aunt Ellen helped Jesus answer your prayer."

Philip smiled. "Then I had better thank Jesus for His mittens, hadn't I?" he asked mother.

"Yes, you had," mother answered, and knelt with Philip for a special prayer of thanksgiving.

A little later when Philip got out of Miss White's car he was wearing his new mittens. How warm his hands felt! And when he stopped at a house and a lady said, "May God bless you," and dropped a large coin into his can, his heart felt even warmer than his hands.

The Formula for Success

By ERNEST LLOYD

What are the component parts of the formula for success? Three simple things: choosing the right course, sticking to it, and becoming absorbed in it. You will find all this in the 119th psalm, verses 30-32. As a youth I once thought that the Psalms were meant especially for elderly persons, but I discovered they contain many helpful ideas for both young and old.

Let me suggest that you mark the first three words of each of the verses mentioned above. First, "*I have chosen*." This is basic. No one can escape choice. We are each choosing many times each day in connection with our food, drink, clothing, companions, reading matter, and other items. How sensible we are is shown in how and what we choose.

"*I have stuck*." Sticking to the course you choose is essential to success. And we must cultivate determination to go through with it. Beware of the quitting attitude.

"*I will run*." That is, I will become absorbed in the thing, wholly dedicated to it. The racer is not distracted or diverted, but goes through to the goal. So it is with success in any field of endeavor. If your course is a worthy one and pleasing to the Lord, He is willing and ready to help you carry on. I remember an old song we used to sing in our college days. It was helpful then and it is helpful now. Here is the chorus:

"Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

In the Steps of the Master

ONE of the best-known veteran Seventh-day Adventist medical missionaries, Dr. George Rue, of Korea, has retired from active service. Except for the war years, he has served the cause of Adventist missions in Korea for the past 36 years.

His departure from the medical scene in the Far Eastern Division leaves only one other longtime missionary physician, 88-year-old Dr. Harry Miller, of Hong Kong.

Unlike Dr. Miller (who served in China, Taiwan, and the Philippines), Dr. Rue served all of his missionary years in one country. His entire professional life has been wrapped up in the founding, development, and operation of the Seoul Sanitarium and Hospital. He departed Korea with a long string of laurels and the devotion of thousands of Koreans.

Shortly before he left Korea he was summoned to the Seoul city offices and given the "key" to the city—an act reserved for only the most prominent people of the world who visit Seoul.

Both the Far Eastern Division and the General Conference executive committees voted special actions expressing appreciation to Dr. and Mrs. Rue for their 32 years of service to the medical work of the Adventist denomination.

The action taken by the General Conference stated: "Dr. Rue has given outstanding service to the denomination." The members present at this particular session of the committee stood in honor of Dr. and Mrs. Rue.

Dr. Rue first went to Korea in 1929. At that time he joined his friend, Dr. Riley Russell, who operated a clinic in the city of Sunan in North Korea. Thus began the overseas career of this 68-year-old medical missionary who was born in Oakland, California. He spent two years in Sunan learning the language and customs of the people. Then he and his wife and two children transferred to Seoul to open a clinic.

In 1932 Dr. Rue rented an eight-bed hospital, and two years later he began building his own hospital and clinic. When the depression years of the 1930's cut off mission funds from the United States, Dr. Rue added fund raising to his other duties and completed the hospital by the end of 1935.

The year 1936 opened with a flourish of triumph for Dr. Rue, but it closed in tragedy. Early in the spring the Seoul Sanitarium and Hospital was officially opened and a school of nursing was established with ten students in the first class. In December, a few days before Christmas, Dr. Rue buried his wife in the foreign cemetery of Seoul.

From 1936 to 1941 Dr. Rue all but buried himself at the hospital, working 12 to 16 hours a day, giving peniless peasants the same careful treatment received by rich merchants and government officials. He also served personnel of the American Embassy during this period.

In 1941 conditions in the Far East forced Americans to leave Korea, which was then under Japanese control. He left the hospital in charge of Dr. S. Y. Chung. During the war years the Japanese ran the hospital while Dr. Rue returned to California and practiced medicine in Montebello, a suburb of Los Angeles.

In 1946 he married Grace Lea, a nurse, and the next



Dr. Rue's day began early at Seoul Sanitarium and Hospital.

spring he returned to Korea. When he reached his hospital he found the building stripped of all its equipment and medical supplies. Nothing was left in the laboratories. Four towels and a pair of surgical gloves were all that remained in what was once one of the most modern and best-equipped hospitals in Seoul.

A week after Dr. Rue arrived his medical supplies reached the hospital and the medical unit was back in operation. In a few months the Seoul Sanitarium and Hospital was in full service as a 138-bed facility. The clinic was also back in operation.

By the end of 1947 the hospital was operating at more than capacity and Dr. Rue averaged 16 hours a day seeing patients. They came at the rate of about 250 a day suffering from tuberculosis, malnutrition, intestinal para-

Physician



A leading Korean university awarded Dr. Rue an LL.D. degree.



Dr. Rue talks with fellow workers on the sanitarium steps.

sites, and other diseases common to masses of people living under extreme hardships.

In 1948 the country became involved in political turmoil. In 1949 the United States Government asked Dr. Rue to provide medical care for 2,000 State Department and other American personnel. In that same year Dr. Rue also became personal physician to the then president, Syngman Rhee.

It was in June, 1950, that Dr. Rue flew to the United States on a business trip, expecting to return to Korea in two weeks. Four days after he left, South Korea was invaded and Seoul overrun, forcing abandonment of the hospital. Mrs. Rue and all American workers were evacuated to Japan, and a few days later Mrs. Rue joined her husband in America.

In October the United States ambassador in Korea requested that the Adventist mission board arrange for Dr. Rue to return to Korea. The ambassador himself joined him in Japan and traveled to Korea in the same plane.

For the second time Dr. Rue found his hospital in a shambles. The windows were shattered, but the building itself was in good shape. The invaders had taken all of the medical supplies and surgical instruments and had attempted to haul away the heavy equipment. Dr. Rue later learned that the hospital itself had been spared from being blown up, as were many other buildings, on the orders of the ranking North Korean officer, who had once been a patient there and who held Dr. Rue in high esteem.

However, several hospital workers were killed, and 30, including a number of nurses, were taken captive. A few of the nurses were able to escape, but most of them have never been heard of again.

Dr. Rue barely got the hospital back in operation when Seoul was captured a second time. Everyone was sent south to Pusan. President Rhee asked Dr. Rue to start a hospital in a school building on Cheju Island, where some 250,000 refugees had been sent. Later President Rhee asked Dr. Rue to start a new hospital in Pusan in a warehouse, the only available building. In June, 1951, he and his staff returned to liberated Seoul. Again the hospital had been stripped of all its supplies. This time the heavy equipment was gone too.

American authorities helped him obtain what he needed to care for the flood of refugees. The churches of the North American Division raised \$100,000 in a single offering to help re-equip the hospital. Dr. Rue kept the hospital on Cheju Island until late 1952. He then moved the Pusan Hospital into its own building where it is still in operation today.

In addition to keeping three hospitals in operation in Korea, Dr. Rue and his wife started an orphanage to care for some of the thousands of abandoned children of all ages who roamed the countryside. Mrs. Rue arranged for many of the children to be adopted in the United States.

Early in 1954 the Rues returned to the United States for their first furlough in many years. But before they left they were guests of honor at a Presidential party at which President Rhee presented to Dr. Rue the Republic of Korea Medal, the highest honor the nation can bestow for devoted service to the people of Korea.

They were also honored by the Mayor of Seoul and the Minister of Social Affairs in recognition of their work for orphans. But the Rues consider their greatest reward to be the satisfaction of knowing they are following in the steps of Jesus.

For their work in both Seoul and Pusan during the Korean conflict, Dr. Rue was awarded the Honorary Doctor of Laws degree by the Chung-ang University in 1963.

Near the close of his overseas medical missionary career Dr. Rue said, "I have dedicated my life to the people of Korea. Healing the sick and caring for those who are less fortunate is part of the gospel. As a Christian it is my duty to follow the example of Christ, who was also a missionary."

The Rues will always consider their period of service in Korea as the most rewarding years of their life. They chose to retire in the United States, but their hearts are still in Korea.

Now that Dr. Rue has left Korea there is a great vacuum in the hearts of his many Korean friends. His place is being taken by new and younger medical workers, as eager to serve as was Dr. Rue.

Dr. Rue is typical of the hundreds of dedicated overseas workers who are eager to see the return of Jesus to the world. He dedicated his life in service to others.



For Homemakers



*How much the companionship of my
oldest son, home on a weekend
leave from boarding school, meant to me.*

Homemade Sunshine

By CARROL JOHNSON SHEWMAKE



EWING GALLOWAY

THE warm golden rays of the southern California sun were sifting through the amber draperies of my daughter Julie's bedroom as I stood in the open doorway surveying the heap of tousled bedclothes on the floor.

Since it was Thursday morning I was not appalled at the messy room. Thursday morning at our house is bed-changing time, and my morning greeting to everyone is, "I'm changing sheets today, please take off your sheets and toss your bedding in a heap!"

I like to make up beds with crisp, fresh sheets and starched pillowcases. I like smoothing soft blankets and bright bedspreads. I enjoy shaking out rugs and dusting floors! My family all sleep between fresh sheets on Thursday nights!

This Thursday morning I skirted the bedding on the floor and pulled back the draperies in Julie's room to let the full bright sunlight in. I opened the window, too, and pure country air perfumed the whole room.

I had already finished the other bedrooms. The washer in the laundry room was whisking away the soil from the dirty sheets and the drier was fluffing towels, soft and cuddly. I had only

Julie's room to finish before I started cleaning bathrooms.

I stepped back into the hall and opened the linen closet. My linen closet smells sweetly of lavender and crispy sheets and pillowcases. I chose sheets with a wild rose border and a matching pillowslip for Julie's bed. I smiled to myself as I tugged the contour bottom sheet into place and spread out the top sheet and blankets. I smoothed back the wild rose border and put the matching pillowcase on the puffy pillow. I was pulling up Julie's white chenille spread, thinking what a joy it was to make up beds with pretty bedding, when suddenly I stopped!

Not everyone has pretty bedding like mine, I thought to myself, with everything matching for every room. It's not because we're rich that we have it either. Oh no, it's just because we're loved.

A year ago my mother-in-law had sorted through all the things she had carefully saved for many years. Living alone, she looked at the piles of sheets and pillowcases she had collected over the years and admitted she would never need all of them. She thought of us—a family of six—we could use

them. But she did not send those plain white pillowcases and sheets, oh no. She knew I liked pretty linens, so she kept on looking. She found some pretty print materials in her sewing cupboard and began sewing matching borders on sheets and pillowcases. When she ran out of border material she took some of her carefully saved money and bought fabrics in the lavenders and aquas of our master bedroom.

When mom was finished it was a sizable gift: a dozen or so sheets with matching pillowslips—a whole linen closet full! She had carefully mended any worn spots and used the best parts of worn sheets to make more cases. It was enough to send joy pounding through every vein of a housewifely soul, and it sent me into tailspins! I had thanked mom then, a year ago, but did she even *guess* the joy I was still getting every Thursday from her gift of love?

I left Julie's bed half made and rushed to the study. I would tell her so right now! I had read an article in the October, 1965, *Reader's Digest* called "Say It Now," showing how lives had been changed by expressed appreciation. I recalled, too, how only

yesterday I had received a little note from mom herself saying how much she had enjoyed my latest story in the REVIEW AND HERALD and how proud she was of me. It had made my heart sing all day, all the more so because I know how hard it is for her to write a letter.

Quickly I found pen and paper and wrote mom a letter mentioning not only the bedding but other special acts of love I could remember that she had done for us. I addressed it, stamped it, and walked through the sunny morning to the mailbox and mailed it!

A week or so later mom came down to visit us for a few days.

"Carrol," she said, "you can't realize how much I needed your letter when it came. I had been feeling blue, my hip was bothering me, and it seemed no one cared. And then your letter came! I don't mind pain when I have love!"

O that I had taken the time to write many other letters that I had been impressed to write but didn't because I felt that I was too busy.

One time I telephoned a doctor that I did not know for an appointment, and the nurse who answered me had a most extraordinarily attractive speaking voice. Later, when I kept my appointment, I met her at the desk—a heavy-set, brunette nurse, not especially attractive except for her beautiful voice.

"You know," I told her, "just remembering your voice all week has helped to make me happier. Dr. Carter is fortunate to have you answering his telephone. Your voice is a wonderful gift of God."

I was treated like royalty every time I went to see Dr. Carter, simply because I spoke my genuine appreciation of the joy that nurse had given me.

Thinking back over the past year, I can remember so many little things that have made my life brighter:

A dew-fresh rose my second son put in my kitchen window—just for me—before he left for school one day.

My littlest son repeating with obvious pride a classmate's remark that I was the prettiest mother in the whole church.

My eldest son, home on weekend leave from boarding school, hanging around the kitchen talking to me and telling me how to make lemon pie. How much his companionship meant to me!

My tempestuous little daughter hugging me tight and saying, "I love you, Mom, because you understand."

My husband remembering our wedding anniversary (that I had forgotten!) in a clever way, hiding little notes that finally led to the real gift.

My neighbor coming into my house

with a sheet of notes she had made listing why she thought my husband and I were "special" people. She didn't hand me the list—oh no, she used it to make sure she had said all she had planned to say.

L. B. Halliwell, that forceful storyteller of South American mission stories, telling me he enjoyed my storytelling after I had given the mission story one Sabbath.

As Christians the light of love should guide our every word and act, and make us truly appreciative. May the golden rays of God's love lead us to brighten other lives with our own special brand of homemade sunshine.

Keeping House

IN NOVEMBER



By CAROLYN E. KEELER

HAVE you ever noticed on a trip how the long hill ahead that seems so high levels off as you approach it? So it is with life. The cares that seem so burdensome and forbidding, when encountered become tolerable and light. Our anxieties over tomorrow rob us of strength for today. I remember hearing a solo in church a long time ago, whose words have stayed with me all these years. It went something like this: "I have nothing to do with tomorrow, My Saviour will make that His share; Its grace and its strength I can't borrow, So why should I borrow its care?"

The night before my surgery last spring I was greatly comforted by Isaiah's message: "He giveth power to the faint; and to them that have no might he increaseth strength." Every day God fulfills this promise for us so that we frail, weak mortals may share His strength. We have innumerable things for which to give thanks. So many pleasant experiences have brightened our lives.

Here it is November, called by many the gray month. To me it seems to be such a restful month after all the hustle and bustle of the summer. The trees are resting after bearing their burden of fruit. So are the grapevines. The garden has done its best. What if the weeds eventually seemed to take over, the ground had produced a variety of nutritious and tasty vegetables.

I bought some green plastic pots in which to put the little African violets that grew from a leaf I planted. I hope eventually to have all the containers looking more or less alike.

The little plants are doing nicely; so are the leaves from several plants my friends gave me. I like these plastic containers, for they are light and easy to keep clean. If you use clay pots remember that some moisture is lost through their sides and that plants in them require more water than those in plastic pots. However, heavy plants are more likely to tip over in lightweight plastic containers than in clay pots.

While convalescing, I wondered if in the hospital's diet department I was not known as Mrs. Cottage Cheese. About twice a day a dish of cottage cheese was on my tray, sometimes in a salad with pineapple and lettuce and a maraschino cherry. But I never tired of the cottage cheese. I suggest you include it often in your meals. Probably the most popular kind of cottage cheese is the creamed variety made from pasteurized skim milk to which a culture is added to produce coagulation and develop acidity and flavor. The curd may be large or small. The large-curd cheese is often called country style and is easily mixed with other foods such as salads. Small-curd cheese is sometimes called old-fashioned. This style is very tender and is likewise good in salads and in other dishes where a small curd is preferred.

If you are on a salt-free diet you can often obtain salt-free cottage cheese. Pot-style cottage cheese usually has fat added, which is marked on the label. You can vary creamed cottage cheese by the addition of fruits or vegetables such as carrots, celery, peppers, chives, onions, pineapple, or peaches. Add a little to potato salad before serving.

We greatly enjoyed our broccoli plants. When cooler weather sets in, these really seem to hurry up and grow. We like broccoli in a cream soup or simply boiled and served with butter. For the soup, add sieved broccoli to a light cream sauce. Sprinkle on a little paprika when serving.

The butternut and buttercup squash ran over everything in their section of the garden, even smothering the lettuce. Butternut squash makes an excellent pumpkin pie. I slice butternut squash thinly, place the slices in a shallow pan, dot with butter, and add salt before baking.

There were no peaches on our one tree this year, and very few nuts on the black walnut and the butternut trees. But the little Seckel pears outdid themselves. They were exceptionally sweet and juicy.

I have given no Thanksgiving menu. Serve your favorite dishes. If your festive meal is shared with a friend or a stranger, its taste will be greatly enhanced.

From the Editors



LITERATURE, LIGHT, AND LIBERTY

We are writing these lines in San Antonio, Texas. Here for three days a group of about 50 dedicated men—members of the Advisory Council of the General Conference Publishing Department—have been laying plans to strengthen and enlarge the literature ministry of the church. Their motto is “Light the World With Literature.”

A report distributed the first day reveals steady progress. In 1940 the total value of literature delivered by colporteurs in North America was \$643,999.04. Ten years later, in 1950, the total was \$3,104,215.77—a gain of nearly 400 per cent. In 1960 the total more than doubled—\$7,005,967.45. Last year the total reached \$10,998,551.61.

But progress is measured not merely in the value of deliveries. No farmer would be satisfied merely to see larger quantities of seed sowed annually in his field. He demands a larger harvest. And so it is with our literature evangelists. They want to see an ever larger number of souls join the church as a result of their efforts.

What does the record reveal during the past four years in North America? In 1963, 947 persons were baptized from literature evangelists' contacts. In 1964, 982. In 1965, 1,011. In 1966, 1,058. The trend, though not dramatic, is steady—and upward.

Are our publishing men satisfied? They are not. They are determined, by God's grace and power, to increase vastly the volume of uplifting literature reaching the public.

And never has mankind been in greater need of the products of Adventist presses! Barbara W. Tuchman, Pulitzer-prize-winning author, well described the need in a recent *Saturday Review* article. She wrote: “Man in the twentieth century is not a creature to be envied. Formerly he believed himself created by a divine spark. Now, bereft of that proud confidence, and contemplating his recent record and present problems, he can no longer, like the Psalmist, respect himself as ‘a little lower than the angels.’ He cannot picture himself today, as Michelangelo did on the Sistine ceiling, in the calm and noble image of Adam receiving the spark from the finger of God. Overtaken by doubt of human purpose and divine purpose, he doubts his capacity to be good or even to survive. He has lost certainty, including moral and ethical certainty, and is left with a sense of footloose purposelessness and self-disgust. . . . Now more than ever, when man's place in the world has never been so subject to question, when alienation is the prevailing word, the public also hopes to find some guidelines to destiny, some pattern or meaning to our presence on this whirling globe.”

Books to Provide Guidelines

In the hope of finding guidelines, people are buying books—serious books—in record quantities. Since 1964 nonfiction has outsold fiction two to one. One reason for this, according to Miss Tuchman, is that contemporary fiction no longer presents “a true balance of human activity and motive.” “According to a recent report from the capital, ‘official Washington does not read contemporary novels’ for the reason given by a

sub-Cabinet officer in these words: ‘I try to read them and give up. Why should I spend my time on [books] . . . where the central character spends 350 pages [trying to make a trivial decision]?’ . . .

“Reading, which is to say, writing, is the greatest gift with which man has endowed himself, by whose means we may soar on unlimited voyages. Are we to spend it picking through the garbage of humanity? Certainly the squalid and worthless, the mean and depraved are part of the human story just as dregs are part of wine but the wine is what counts.”

We think that all of this adds up to one thing: This is the time for the Adventist Church to put forth unprecedented efforts to circulate our literature “like the leaves of autumn” (*Testimonies*, vol. 4, p. 79). Past records, however outstanding, must be no index as to what should be done in the future. They represent the crawling stage of our work compared with the huge, steady giant steps that must be taken to meet today's challenges.

Years ago Ellen G. White wrote: “When church members realize the importance of the circulation of our literature, they will devote more time to this work. Papers, tracts, and books will be placed in the homes of the people, to preach the gospel in their several lines. . . . The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth ‘fair as the moon, clear as the sun, and terrible as an army with banners.’”—*Colporteur Ministry*, p. 7.

The literature work is everybody's responsibility. Let every church member participate in unprecedented efforts to saturate the market. Books circulated now—in this time of freedom—will continue to bear witness after freedom ends. Time is running out.

K. H. W.

HOW FAR TO HAPPINESS?

Is there such a thing as an unhappy Christian? The answer is probably not a simple Yes or No. A true Christian, someone will say, is always happy. Then, as an afterthought, he will admit that he has known of Christians who were unhappy or who acted unhappy, at least for a time.

The Christian religion has a record of making unhappy people happy, but there is no text in the Bible that promises euphoria unconditionally. Christianity does indeed offer contentment, but only as a reward to those who cooperate with God. When the Bible promises happiness, it does so upon the conditions of surrendering and witnessing. Concerning self-abnegation, for example, Jesus said: “‘If you know this, happy are you if you act upon it’” (John 13:17, N.E.B.).* The Bible also promises tribulation. Jesus told His disciples on one occasion: “‘In the world you will have trouble. But courage! The victory is mine; I have conquered the world’” (John 16:33, N.E.B.).*

It should not be considered strange that during “fiery trials” a Christian may lose his buoyancy. For a time he may sink dangerously close to discouragement. But nearby

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

walking on the stormy waters is One who has power to lift him from despondency and doubt. Because happiness is not handed to us on a silver platter, we should not assume that God has no interest in our desire for it. "All Heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures."—*Steps to Christ*, p. 46.

Happiness is almost impossible to define, yet is easy to share. It enters the living room of one's life at the most unexpected times, often in the company of our friends and loved ones but occasionally alone. Like a perfume, it cannot be contained once it is released, and everyone nearby can detect its fragrance.

Like a stubborn pet, happiness will not come when it is called. It makes its entrances on unscripted cues. If chased, it will vanish; when forgotten, it will return.

"Seek not for happiness, for it is never to be found by seeking for it."—*Testimonies*, vol. 2, p. 136.

Did Jesus tell us how to be happy? He did. The opening portion of His Sermon on the Mount forms the happiness passage of the Scriptures. (Phillips' translation reads *happy* where the King James Version reads *blessed*.) Self-denial, purity, spiritual hunger, mercy, and gentleness, He taught, are among the qualities that beckon happiness to abide in the life. Even persecution for the cause of right brings happiness in its train. The spiritual quality of our lives, not our surroundings, induces contentment.

There are several roads to happiness. Thankfulness, service for others, and hard work are a few. But, as Thomas Jefferson intimated, happiness is a pursuit, not a destination; a direction, not a place. F. D. Y.

LETTERS



MODERN TRANSLATIONS

EDITORS: I am glad that quite often the REVIEW uses modern versions of the Bible. Mrs. White is very clear in stating, "It is not the words of the Bible that are inspired, but the men that were inspired" (*Selected Messages*, book 1, p. 21).

Whatever we have of the Bible is a translation, and since languages change constantly it is necessary to review frequently the version we are using. Those who cling to the King James Version might be interested to know that, to those of the seventeenth century, the King James Version was a "modern" version. It was long in being fully accepted in its day.

The more simple, plain, and understandable that the Bible can be made, the better. Let us rejoice that in this field, too, "knowledge shall be increased."

VERNE KELSEY

Fletcher, North Carolina

PREBAPTISM COUNSEL

EDITORS: A short letter in the May 25 REVIEW set me to thinking about the preparation needed by candidates for baptism. The letter quoted from *Testimonies*, volume 4, pages 647, 648, on the subject of fashion with reference to members of the remnant church. Perhaps every Seventh-day Adventist, and especially the leaders of the church, would do well to review these counsels in conjunction with the preparation of baptismal candidates. If the statement "Obedience to fashion is pervading our Seventh-day Adventist churches" was true when the quote was written what would the evaluation be in the "fashionable" churches around the country today? It is quite possible that this condition has been fostered by what was termed a "three-week courtship" by the contributor who extolled "careful indoctrination" in another letter in the May 25 column.

G. C. McCRILLIS

Eager, Arizona

EDITORS: In the August 24 issue of the REVIEW, an evangelist takes exception to the

proposition that there should be a longer period of time for instruction and church attendance before baptism.

Actually, the element of time, as such, is not the first consideration. Rather, as the book *Evangelism* makes clear, it is thoroughness that counts—a thorough indoctrination covering all the vital points of our message and a careful review of each candidate's life to determine his spiritual qualifications for baptism. When this course is not held to, the one who must follow up the baptism often faces a hopeless task. As has been said, "How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors."—*Evangelism*, p. 321.

A thorough preparation includes the following steps, from the book *Evangelism*: (1) Give faithful instruction (page 308). (2) Avoid undue haste (page 319). (3) Look for a thorough conversion to the truth (page 308). (4) Require a solemn renunciation of the world (page 307). (5) Insist that idolatry of dress (a moral disease) shall not be taken over into the new life (page 312). (6) Shun the inordinate desire for increase of numbers (page 319).

Any failure to carry out this sacred instruction hinders the true progress of the church, whatever the appearances. Such negligence is one of Satan's "specious devices . . . to weaken the cause of God."—*Ibid.*, p. 313.

Thorough work may require a minimum of time in some instances, but it must not be neglected. After all, the only number that really counts is the number of converts that enter the kingdom.

What is our ultimate goal? To have our converts saved for eternity. That is the goal to keep in mind if the work is to bear the mark of quality and the stamp of God's approval.

LOUIS F. CUNNINGHAM

Kernersville, North Carolina

LAODICEAN MESSAGE

EDITORS: Some who try to bring about a reformation in the church claim to be giving the Laodicean message, but invariably their speeches and writings are filled with harshness and bitter criticism against certain phases of God's work and workers. These individuals cannot be giving this message of reformation to the church, for the Laodicean message is not just a stern message of rebuke

and criticism, but verily a message of love. Says God, "As many as I *love* I rebuke and chasten." True, He rebukes and chastens His people for their lukewarmness and their waywardness, but in a spirit of unutterable love, not in a spirit of harshness and bitterness. We are in the condition described by the Faithful and True Witness—lukewarm, wretched, miserable, poor, blind, and naked—but criticism, bitterness, and faultfinding will never bring about a reformation of the church and cause it to return to its first love. Only earnest prayer and hearts filled with love for one another will bring about this condition.

Deep and earnest appeals are coming to us from our godly leaders to heed the counsel of the True Witness, to put away the evil things of the world, and in earnest, fervent prayer to seek forgiveness for lukewarmness and return to our former love for God and devotion to His message of truth. These touching appeals from our leaders and sincere laymen are being sounded from the pulpit and through the pages of the REVIEW. These messages are not filled with bitterness and criticism, but they breathe forth God's compassionate love for His people. Oh, dear brothers and sisters, as a fellow laymen, may I ask that we heed these timely appeals and in deep heart searching and sincere prayer return to our first love. Then the showers of the latter rain will fall upon us and, filled with the Holy Ghost, we will go forth, under the guidance of God's appointed leaders, to proclaim the loud cry and to quickly finish His work in the earth.

J. E. VEST

Portland, Tennessee

"NEW" REVIEW

EDITORS: The new look of the REVIEW AND HERALD is refreshing and stimulating. We congratulate you and your editorial staff on the good new REVIEW. The color, layout, new departments, and the editorials have all added great interest. D. A. McADAMS

Takoma Park, Maryland

EDITORS: I wish to express my appreciation for the wholesome and appealing new format adopted by the REVIEW AND HERALD. It has greatly increased the readability factor and is certainly pleasing to the eye.

I think the way you are featuring the news from the North American Division is especially good. NEAL C. WILSON

Takoma Park, D.C.

Madras' Chief Minister Hosts Temperance Rally

By D. R. WATTS
Departmental Secretary
South India Union

The chief minister of Madras State, C. N. Annadurai, presided over a large temperance rally in Madras City, India, September 21.

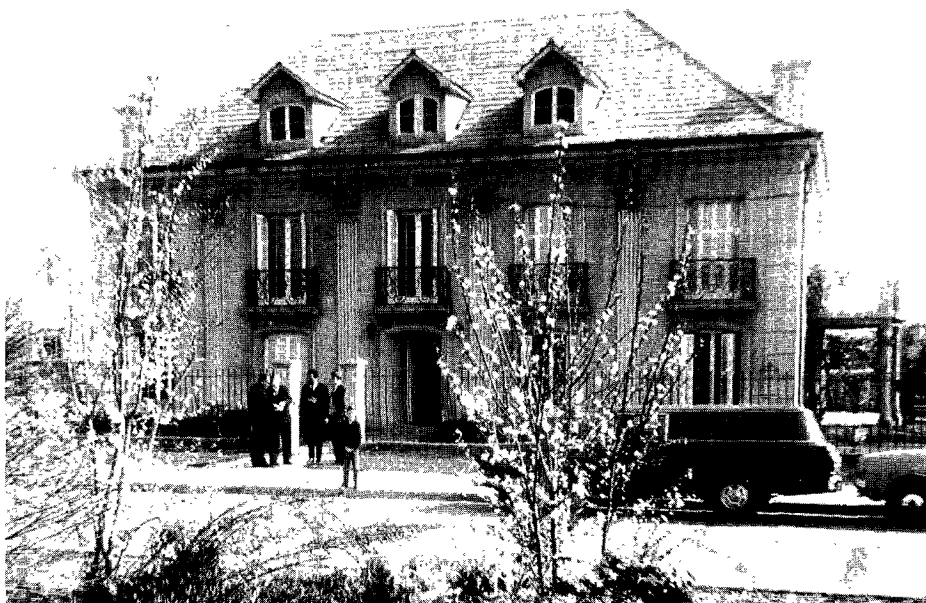
The rally was held in the Rajaji Hall on the government estate, which is used only for state functions and was the former British governor's ballroom. This was the first time the hall had ever been allowed to be used by a private organization.

Held in support of the government's retention of prohibition in Madras State, the rally was arranged by D. S. David, pastor of the city's Adventist church.

The Congress party was represented by T. Chengalvaroyan, member of Parliament in New Delhi, and the National Temperance Society was represented by Sunderaj James.

Mr. Annadurai introduced the main speaker of the evening, E. H. J. Steed, associate secretary of the General Conference Temperance Department and newly elected executive secretary of the International Commission for the Prevention of Alcoholism. In his introductory remarks Mr. Annadurai expressed his appreciation to the International Temperance Association for sending Mr. Steed to speak to the gathering. His presence helps to offset the idea in India that all Europeans and Americans are heavy drinkers, he said.

Elder Steed spoke on the meaning of temperance as self-control and explained scientifically how alcohol and tobacco destroy the body. At the conclusion he asked the audience to take the temperance pledge, choosing with God's help to abstain from alcohol and tobacco.



The new Chile Union headquarters has ample space for offices, as well as two apartments.

New Conference Office for Chile Union Opens

By FRANK KUNTZ
Departmental Secretary
Chile Union

The formal opening of the newly purchased Chile Union office building took place on July 13.

The ground floor has 3,240 square feet, providing ample office space for the president and treasurer, all departmental secretaries, the Voice of Prophecy, and a separate committee room. On the upper two levels are two remodeled four-bedroom apartments occupied by the union president and the treasurer.

Mario Soto, union treasurer, began the evening's activities by welcoming the more than 130 workers and their families who had gathered for the occasion. Following the welcome, the entire group was led by Werner Mayer, lay activities secretary, in the union's official hymn, composed especially for the new union by Mario Vera, an Adventist teacher.

D. K. Sullivan, president, gave a history of the various problems in getting the newly formed union under way and of the interesting and sometimes trying events that led to the purchase of the building.

R. A. Wilcox, South American Division president, gave the principal address. He mentioned that growth invariably follows birth and with growth comes responsibility. He called for a concerted effort by all workers and laity in their task of evangelizing Chile.

M. S. Nigri, division secretary, gave the prayer of dedication.



At the temperance rally in Madras, India, E. H. J. Steed, of the General Conference, invites members of Parliament and others to subscribe to the temperance pledge. Behind him are (from left): C. N. Annadurai, Madras chief minister; T. Chengalvaroyan, congress M.P.; M. D. Kodan, South India Union secretary; and D. S. David, local Adventist pastor.

Australian Pioneer's Prediction Comes True

By M. G. TOWNEND
Departmental Secretary
Australasian Division

He did not anticipate a large company of Sabbathkeepers, this pioneer worker in Australia in 1887, but he did feel confident that among those who accepted the third angel's message would be some "live workers," who would "keep the fire burning."

Eighty years have now passed since M. C. Israel thus reported his work in Wychetella, Victoria, Australia, and his words have been more than fulfilled. From the Stewart family, at whose farm a Sabbath school of 15 was organized,

have come two brothers, Pastors G. G. and A. G. Stewart. Both have held important posts in Australia and the island fields. G. G. Stewart has just passed away, at 91 years of age. A. G. Stewart, although 86 and almost totally blind, recently itinerated in the Fiji Islands.

In May, 1886, one year after the arrival of the first Seventh-day Adventist missionaries to Australia, Elder Israel held a series of meetings in Ballarat, Victoria, where Andrew Graham heard and heartily accepted the Adventist message. Through him the message reached the Stewart farm at Wychetella, 100 miles away.

Elder Israel followed up the interest there and soon a Sabbath school of 15, including neighbors, was organized. He wrote in the *Bible Echo and Signs of the Times*, December, 1887:

"A series of Bible readings was commenced in a farming district near the above place [Wychetella] September 20, the meetings being held at the farmhouses, some coming two or three miles to attend.

"One or two families had become interested to investigate the subject of the third angel's message of Revelation 14: 9-12, by a friend (Andrew Graham). . . . One of them (Alexander Stewart) furnished me board and residence free during my stay. . . .

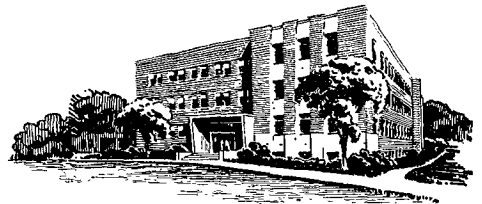
"Frequently after holding their regular prayer and social meetings till nine o'clock, they would call for a [Bible] reading that would take an hour longer. It was truly refreshing to minister to those who were so anxious to study the Scriptures, and we shall remember it as an 'oasis' in our journey.

"Ten signed a covenant to keep all of

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



BRAZILIAN GUESTS. From São Paulo, Brazil, South America's largest metropolis, strong center of Adventism and missionary operating base for more than one hundred Seventh-day Adventist churches, we had as guests at headquarters Mr. and Mrs. Carlos Allievi, Miss Lucy Lena Nobrega, and Mr. and Mrs. Elmano Nigri.

AUTUMN COUNCIL. Autumn Councils and Spring Meetings of the General Conference Committee are major convocations. At these meetings weighty matters affecting the church in its worldwide mission are considered. In addition to considering business pertaining to the world church, the church in council gives special attention to the work in the North American Division. The North American Division Committee on Administration (NA-DCA) holds its principal meetings at these times.

Those who attended the 1967 Autumn Council were General Conference Committee members resident in North America, overseas division presidents, and, by invitation, the presidents of local conferences and administrators of the larger denominational institutions in the North American Division. Also invited to attend were some missionaries on furlough recommended for attendance by their division committees and several laymen from the North American Division.

HEART WARMERS FROM OVERSEAS LEADERS. When the overseas division presidents visited headquarters to attend the Autumn Council they told many heartwarming stories of the church around the world. Roger Wilcox, *South America*, told about more than one thousand young people baptized on one day in one city of South America. Marius Fridlin, *Southern Europe*, reported 1,300 people baptized in Mozambique, East Africa, during the third quarter of 1967. Paul Eldridge, *Far East*, believes that one of the most exciting happenings in that vast field is the steady succession of baptisms among the Moslems of Indonesia.

O. Gmehling, *Central Europe*, rejoices over a successful evangelistic campaign and the 75 baptisms that resulted in a large industrial city of the Deutsche Demokratische Republik. C. L. Powers, *Inter-America*, spoke of 20,636 believers baptized in the past twelve months, 1,222

as a result of the two evangelistic campaigns conducted in Trinidad by evangelists E. E. Cleveland and G. H. Rainey. W. D. Eva, *Northern Europe*, is moved by the selfless devotion of our missionaries in East Nigeria who courageously have remained at their posts of duty during the period of Nigerian tension.

F. C. Webster, *Middle East*, rejoiced over the heretofore unequaled interest and attendance at the Cairo, Egypt, evangelistic meetings in solidly Mohammedan Middle East. M. L. Mills, *Trans-Africa*, is happy over the new evangelistic center in a Bantu township of some 600,000 people. The center seats 1,600. On opening day of evangelism 4,000 sought entrance to hear the message. In Pretoria, South Africa, 9,500 people in four repeat services eagerly sought entrance to hear our evangelist. L. C. Naden, *Australasia*, told about 2,000 people who nightly come to hear George Burnside preach the message in the Solomon Islands. God's Spirit is moving mightily in many places of the earth. Be on the alert for the soul-winning reports that will come from the Autumn Council.

EMERITI. A number of long-time leaders in the church, now either retired or carrying a reduced work load, were present at the 1967 Autumn Council: R. R. Figuhr, C. L. Torrey, W. E. Murray, F. L. Peterson, R. A. Anderson, V. T. Armstrong, E. E. Cossentine, N. W. Dunn, E. W. Dunbar, T. R. Flaiz, G. A. Huse, L. E. Froom, H. W. Lowe, O. O. Mattison, W. E. Read, E. E. Roenfelt, C. P. Sorensen.

CHURCH STALWART FROM SCOTLAND. On October 11 the General Conference family had the privilege at worship of listening to Dr. Gertrude Brown, of Crieff, Scotland. Dr. Brown is widely known in Scotland because of her staunch advocacy of the Advent message and healthful living. She is considered by many to be of the timber of Drs. Daniel Kress and Harvey Kellogg, both of whom were her associates in younger days. At 88 years of age she held the younger generation of denominational workers at headquarters enraptured with her vigor, enthusiasm, and faith. She still serves as medical director of the health center and nursing home she and her doctor husband established 27 years ago.



A. G. Stewart, pioneer mission leader, shows his book, *Cannibal Isles*, to his sister, Mrs. Wallace, and his brother, G. G. Stewart.

God's commandments (including the one that reads, "The seventh day is the Sabbath of the Lord thy God"), and the faith of Jesus. Six were baptized."

At the turn of the century George G. Stewart, one of the Stewart family, who accepted the message in Wychetella, took up regular colporteur work and encouraged his brother Andrew to enroll in the Avondale School for Christian workers. This Andrew did, and was graduated from the missionary course in 1906. The following year he married a young graduate, Jean Stephen, of New Zealand, and

together they sailed for Fiji, where their lifework as island missionaries began.

In 1910 A. G. Stewart was ordained to the ministry and was elected superintendent of the Fiji Mission. From 1916 to 1923 Pastor and Mrs. Stewart pioneered our work on Malekula in the New Hebrides, among a wild people. In 1926 he was elected vice-president of the Australasian Union Conference, his responsibilities being oversight of the island mission field.

Pastor Stewart accompanied G. F. Jones in his pioneering work in New Guinea, and subsequently baptized scores of converts in that area. He has held many positions of responsibility in the Australasian Division and before retiring wrote the book *Trophies From Cannibal Isles* and a series of articles for the REVIEW AND HERALD on the life of Captain and Mrs. Jones.

His brother, Pastor G. G. Stewart, was the president of many conferences and a wonderful winner of souls. Many of those won by Pastor G. G. Stewart have found a place in the organized work in positions of leadership; the parents of this writer were won by him in the early part of the century and now there are many Townends and their relatives in the organized work in the Australasian Division.

One of the Pastors Stewart's sisters, Marie Stewart, now Mrs. Wallace, went with her husband to the Philippine Islands, where they began the church's first printing work. Mr. Wallace was for some years also associated with the Signs Publishing Company, Australia.

Surely Elder Israel's prediction that some live workers would come out of his Bible study group in Wychetella and that among them would be some workers who would keep the fire burning has been wonderfully fulfilled.

Medical Launch Kapawa Plies Philippine Waters

By RAYMOND H. WOOLSEY
Editor
Philippine Publishing House

Another medical launch has been added to the growing fleet of Seventh-day Adventist mission vessels. The *Kapawa*, a 30-foot outrigger, plies the waters of Leyte and Samar in the Philippines for the East Visayan Mission.

Dr. Orlando B. Varona spends two weeks each month on the launch, visiting the eight islands that comprise the mission territory. Most of these islands have no regular transportation service. The doctor sees from 500 to 1,000 patients each trip. His consultation is provided free of charge; some medicines are stocked on the launch.

Availing themselves of the mobility provided by the launch, the mission officers usually accompany the doctor, T. V. Gulfan, president, or M. M. Zamora, secretary-treasurer, visits the churches and members, conducts officers' councils, per-

Mission president T. V. Gulfan maps out an itinerary for the Kapawa with skipper Boos Gulfan (left) and Dr. Orlando Varona (right).

forms weddings, and collects tithes and offerings.

The *Kapawa* ("break of dawn" in the Waray-Waray dialect) is powered by two ten-horsepower air-cooled engines in tandem on a single shaft. A transmission unit, a patented device invented by Dr. Varona's father, adds 50 per cent more power to the propeller blade.

Dr. Varona reports that malnutrition is the greatest single health problem among his patients. Infectious diseases, of which tuberculosis heads the list, ranks second; and of course, some of these are related to poor diet.

Condensed News

"Fernando Fumador" Teaches Tobacco Dangers in Ecuador

Smoking Sam, known as "Fernando Fumador" in Spanish, has arrived in Ecuador to be used in conjunction with the film *One in 20,000*.

Both the film and "Fernando Fumador" were presented at the close of temperance week in our day academy, Colegio del Pacifico. Since then I have been asked to present temperance programs to both the youth and the adult groups of the Episcopalian church in Guayaquil. The bishop there neither drinks nor smokes, nor does he use tea or coffee because, he attests, "I feel much better if I don't."

A California surgeon donated both the film and the manikin in the hope that they will make a positive impact on people of every class here. There is an increasing interest in the effects of smoking through the informative articles published in the widely read Spanish edition of the *Reader's Digest*.

WARREN S. ASHWORTH
Temperance Secretary
Ecuador Mission

East Caribbean Field Reports 1,290 Baptisms in Two Years

At the third biennial session of the East Caribbean Conference, held August 8-12, in Barbados, G. Ralph Thompson was re-elected conference president. Newly elected to be secretary-treasurer of the conference is Eugene Blackman, who comes with a Master's degree in business administration from Andrews University.

Also newly elected is Lervie Simon, secretary of the lay activities, Sabbath school, and radio-Bible school departments. Re-elected departmental secretaries were J. Glenn Roberts, educational and MV secretary; Cecil E. Matthew, publishing secretary; and Carlton U. Campbell, Book and Bible House manager.



During the biennium three new churches and four new companies were organized. A special feature of the session was the ordination service conducted by C. L. Powers and G. O. Adams in which Edward J. Archer, John R. Josiah, and Samuel H. Joseph were set apart for the gospel ministry.

The work of God is progressing in this territory that formerly was known as the Leeward Islands Mission. During 1965-1966 there were 1,290 baptisms. The membership as of June 30, 1967, stood at 8,670.

D. E. CASLOW, Departmental Secretary
North Pacific Union Conference

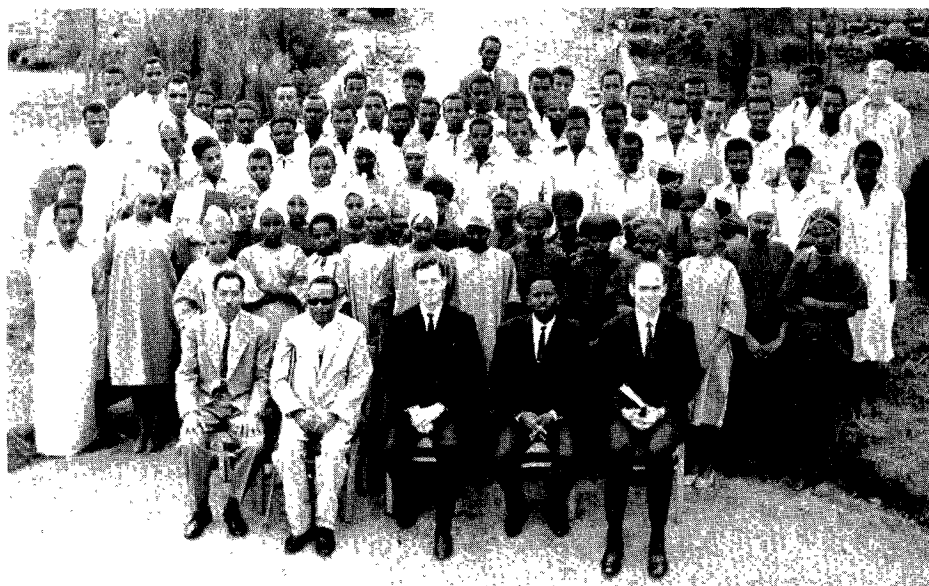
Major Visayan Station Carries Message to Central Philippines

Adventist radio programs are now being heard over DYVL, the largest station in eastern Visayas—the islands of Samar and Leyte—in the Philippines. The contract was signed August 21 and the broadcasting of Time for Singing, Voice of Hope, and Voice of Prophecy began September 1.

These two large islands, which comprise the East Visayan Mission, have 6,661 Seventh-day Adventists as of the latest church census (June, 1967) in a population of more than 2 million. Only about 500 of these are from the Waray-Warays. Studying these facts, D. M. Niere, Central Philippine Union radio and television secretary, determined to have a radio program and Bible correspondence course for these people. He chose DYVL in Tacloban City.

The speaker for our Waray-Waray dialect broadcast is Hugo Albior, an active layman and elder of our church in Buraen, Leyte. Going hand in hand with the new broadcast is our Waray-Waray Voice of Hope Bible Correspondence Course.

Meanwhile, in West Visayan Mission our radio program was moved to the strongest station in that section of the country, DYFM, which like DYVL, has 5,000 watts of power. The program there includes the Voice of Prophecy and the Voice of Hope. The speaker is another layman, Fred Hosillos.

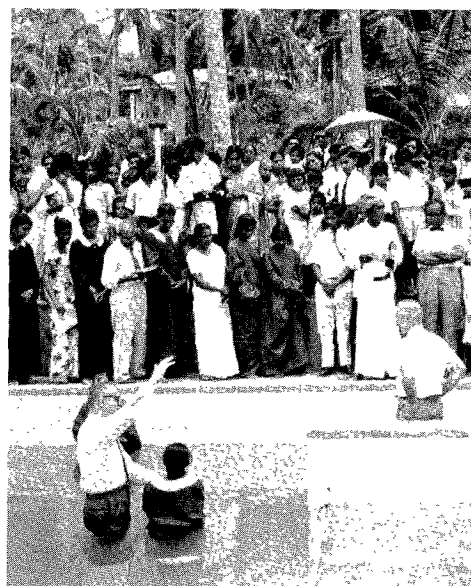


Baptism at Ethiopian Adventist College

Growth of the Adventist Church in Ethiopia is illustrated by this group of baptismal candidates at Ethiopian Adventist College. One hundred fifty students joined the baptismal class, and 70 were baptized on the Sabbath before graduation.

In the front row, seated, are (from left): Ato Afework, principal of the elementary school; Pastor Telklehaimanot, local blind pastor; O. Ch. Bjerkan, principal, Ethiopian Adventist College; Negussie Berhanu, acting president of the South Ethiopia Mission; and S. Bacchiocchi, Bible teacher.

CHARLES B. HIRSCH, *Secretary*
GC Department of Education



Ceylon Baptism

On the closing day of camp meeting in Ceylon this year 20 persons were baptized in the swimming pool at Lakpahana Training Institute. F. R. Scott is shown baptizing a candidate. Other ministers who took part were A. B. N. Kulesekere, F. E. Schlehuber, and M. A. Swisseshamuthu.

B. F. PINGHE
Secretary, Ceylon Union

Ordinations in the Middle East

Salam Aboujauda was ordained to the gospel ministry July 29 at the Evangelistic Center in Beirut, Lebanon (picture at left). Elder Aboujauda is the product of a Seventh-day Adventist home and the Seventh-day Adventist educational system. He was graduated from Middle East College and has spent most of his ministry in Lebanon.

Present to set apart this enthusiastic and talented young man to the gospel ministry were Theodore Carcich and Andrew Fearing, of the General Conference, and officers and committee members of the Middle East Division. Shown here is Chafic Srour greeting Elder Aboujauda as Mrs. Aboujauda looks on.

During the Iran camp meeting at our Adventist academy in Teheran in August (picture at right), John Minassian (left center) and Hovik Sarrafian (right center), both of Armenian descent and Iranian nationality, were ordained to the gospel ministry. These young men—both fluent in Armenian, Farsi, and English—are graduates of Middle East College and have had advanced studies at Andrews University.

Shown with them are F. C. Webster, president, Middle East Division (left); Harold L. Gray, president of the Iran Section (center); and Ray L. Jacobs, division secretary (right).

F. C. WEBSTER



General Conference Secretary Visits Montreal in Connection With Expo '67

In recognition of the importance of Canada's centennial year and more particularly Montreal's world's fair, Expo '67, W. R. Beach, secretary of the General Conference, spent the weekend of September 30 in Montreal as a representative of the world headquarters of Seventh-day Adventists.

With an English church and a French church of less than 400 combined membership, Adventists are not well known in Montreal, but Elder Beach's interviews on the French station CBF and the English station CKVL undoubtedly did more to acquaint the city with Adventist beliefs and activities than any previous activity has.

So enthusiastically was Elder Beach received that the station manager of CBF declared, "If you will stay in Montreal for a month, we will put you on TV every day!" He also said that he wants to come to our headquarters in Washington, D.C., to visit Elder Beach.

Part of this enthusiasm stemmed from the fact that Montreal is a bilingual city, and as the manager explained, "It is unusual to find a Protestant here who speaks French, and to have someone come from across the border who speaks French is most unusual." Elder Beach's ability to address the French populace of Montreal in their own language assured him of a warm welcome. His English broadcast was met with no less enthusiasm.

When he addressed the English church at the Sabbath morning services, Elder Beach challenged his listeners that just as Canada and the metropolis of Montreal have achieved great things in 100 years, so we should achieve great things for God. Referring to the church's plan for a new building, he said, "This church, purchased from the Baptists 40 years ago, was a good investment then, but now it is time to build a new church to crown the work of Seventh-day Adventists in Montreal."

Declaring that the train of events leading to Christ's coming has begun to move, he urged all to be looking forward to the achievement of God's purpose on earth—His second coming. He explained that

our contribution to God's plan was to have a mind renewed, a soul cleansed, and a body reformed.

Elder Beach also spoke at the French church Sabbath afternoon, addressing not only the Montreal members but also French-speaking members who had come in from Ottawa. Pastor of the French church and director of the French Mission is R. M. Devins.

During Elder Beach's visit E. J. Parchment, pastor of the English church, showed him the plot of land purchased for \$100,000 on which the Montreal church members plan to erect a new English church. THEDA ILES KUESTER

SDA Preacher Offers Bible Answer to Disputed Will

The wide publicity given to the will of James Kidd, an old Arizona miner who disappeared many years ago, has provided several opportunities to share God's truth through the news media.

Kidd left a quarter of a million dollars for scientific proof that the soul continues to exist following death, or for research to prove that the soul continues to exist after man dies. Newspapers, radio reports, and journals have carried the news of this unusual case over the entire country. No less than 134 persons have presented claims of contact with deceased human beings, giving details to support their claims.

At the close of the hearings, Superior Court Judge Robert L. Myers indicated to reporters that he was seeking divine guidance. This presented an opening to acquaint the judge and the public with the truth of God's Word concerning the nature of man. John V. Stevens, pastor of the Central church in Phoenix, Arizona, where the trial is being held, presented a sermon on this subject the following Sabbath. A manuscript of the sermon was sent both to the city editor of the *Phoenix Gazette* and to Judge Myers.

The *Gazette* came out with a three-column-wide headline, "Pastor Offers Suggestion on Disposal of Kidd Fund." The article was sixteen column inches long with many quotations from the sermon, interspersed with information about the case. It pointed out the brevity of life, the mortality of man, and life only in Christ. "What a pity that Kidd worked so hard and deprived himself of the normal comforts of life, only to leave his fortune for a project that cannot in all honesty be carried out," the pastor pointed out.

Several radio stations reported the news, giving almost the entire article, in most cases. One radio station gave an editorial on it.

KOOL-TV called the pastor and made an appointment to film an interview for the evening news. A radio interview was

also taped. A number of people telephoned the church and the parsonage as the result.

This case has not been concluded. Judge Myers still has it under consideration. Seventh-day Adventists should join in prayer that the judge will rule against the immortality of the soul and not allow these funds to be used for research when the answer is available in the Bible.

JOHN V. STEVENS

Atlantic Union

New England Hospital Gives Seminar for Area Ministers

New England Memorial Hospital, Stoneham, Massachusetts, is conducting a seminar on hospital care and procedures for clergymen.

Dr. Edgar Latimer, chief surgeon at the hospital, and Dr. C. L. Anderson, chief psychiatrist at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, will be the keynote speakers. Many doctors from the hospital staff will also talk on the relation of the clergy to the patient. In addition, technicians from various hospital departments will assist.

The series will be concluded by Melvin Clemons, professor of religion at Atlantic Union College, South Lancaster, Massachusetts, and Albert E. Brendel, chaplain, Kettering Memorial Hospital, Dayton, Ohio, speaking on the dynamics of spiritual and medical cooperation.

JOHN LEW

Director of Public Relations

BRIEF NEWS

ABOUT 250 persons completed the Five-Day Plan recently conducted at New England Memorial Hospital, Stoneham, Massachusetts. Eighty per cent reported they had stopped smoking. As a result of previous contacts made by Chaplain W. E. Kloss, director of the "Plan," WNAC-TV, Boston, offered free time to advertise this session of the Five-Day Plan.

CHARLES EUSEY, Atlantic Union College student missionary, has returned to AUC and his studies after spending the summer working for the natives of Sabah on the island of Borneo. Teaching 200 students at our nine-grade school in Tampusulu, the mission headquarters; giving worship talks; stringing up a barbed-wire fence; digging ditches; assisting in a two-week evangelistic campaign in Tamburan—these were among his duties. Just two days before Charles left Borneo to return to South Lancaster, he witnessed a baptism of 85 (largest in the history of the Sabah Mission) in a river near Goshen. Forty of these were youngsters taught by Charles in a baptismal class.

RECENTLY medical personnel and ministers of up-State New York and their families met at Union Springs Academy for



During his visit to Montreal, Elder Beach is interviewed by Larry Fredericks (right), special-events director of station CKVL.

their first medical-ministerial conference. A. J. Patzer, president of the New York Conference, welcomed those assembled and introduced Carl Sundin, from Loma Linda University, who was the speaker for the Friday evening service. M. G. Hardinge, director of the School of Public Health, Loma Linda University, spoke at the Sabbath morning worship service. Other speakers were F. R. Millard, union president, and H. R. Jenkins, union association secretary.

A NUMBER of physicians have moved into the southern New England area in recent months. These include: Dr. Arnold L. Nielsen, Fuller Memorial Sanitarium, South Attleboro, Massachusetts; Drs. Margaret and Ernest Horsley, Drs. Karen and William Shea, and Dr. W. H. Sutherland, all at the New England Memorial Hospital, Stoneham, Massachusetts.

DR. CHARLES W. SLATTERY, of the Atlantic Union College chemistry department, spent the summer at Massachusetts Institute of Technology as visiting associate professor in the department of biophysics, doing research on milk proteins. Part of the work done this summer will be cited in a book soon to be published by Academic Press.

RUTH CURRIE, a teacher at Browning Memorial Elementary School in South Lancaster, Massachusetts, spent the summer as a literature evangelist. During Big Week in August she established a record, putting in the most hours, giving the most exhibitions, enrolling the largest number of people in the Bible correspondence course, and achieving the highest amount in sales. Her partner during this special week was Victor Chant. Miss Currie had been told by a Catholic priest, "You can't sell books in this town!" but she sold \$1,075 worth of literature during Big Week!

EMMA KIRK, *Correspondent*

Central Union

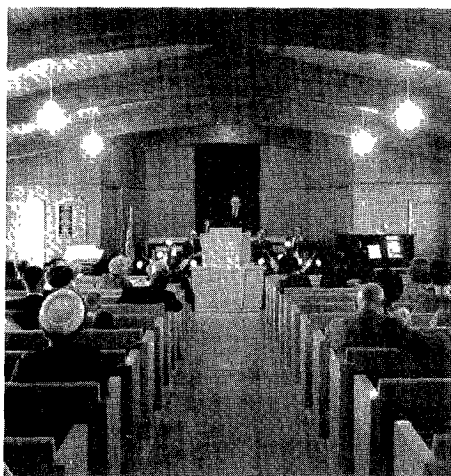
Medical Men and Ministers of Colorado Hold Retreat

Some 70 medical families joined the conference workers for Colorado's 1967 medical-ministerial retreat held at Glacier View Camp.

Principal speakers were Dr. Ralph Waddell, secretary of the GC Medical Department; R. H. Nightingale, president of the Central Union; Charles Case, of Loma Linda University; Dr. Roy Juzty, president of Loma Linda University's alumni association; U.S. Congressman Jerry Pettis, of California; W. C. Hatch, of the union; and Dr. A. J. Balkins, of Boulder.

A special feature on Friday morning was "Loma Linda University Today," given by Mr. Case, followed by Dr. Juzty speaking on "The Role of University Alumni."

Friday evening worship was given by



Wyoming Church Dedicated

The Laramie, Wyoming, church was dedicated August 19, a little more than three years after ground was broken and construction begun under the direction of Lloyd Barnes, district leader.

This university-city church was organized in May, 1935, with nine members. Now there are about 75. Three of the charter members are still members of the church.

R. H. Nightingale, union president, delivered the dedicatory sermon, and Lee Carter, conference president, accepted the deed from Zack Dozier, local church elder.

LEE CARTER

Congressman Pettis. In a deeply devotional service he encouraged everyone to finish the work quickly. The devotional Sabbath morning was given by Elder Hatch, and Sabbath school was led by Dr. Glenn Rice, of Boulder. Dr. E. C. Duerksen gave a mission review, and the lesson was taught by C. L. Duffield, pastor of the Denver South church.

Dr. Waddell spoke Thursday evening and Sabbath morning. He challenged each of the medical men and the ministers to make the medical work and world health the right arm of the message. Sabbath afternoon H. V. Reed, the Colorado Conference president, led a panel discussion relating to evangelistic methods that can be used by physicians and ministers to advance the work. The last joint session was a panel discussion led by Dr. Floyd Scott in which both ministers and doctors discussed ways of serving their communities and the methods of participating in community activity that would build good will for our church.

D. S. WALLACK
Departmental Secretary

BRIEF NEWS

THE four churches in the Chardon, Nebraska, district met together August 26 for a district meeting. F. O. Sanders, conference president, was the speaker. Other guests were children of the Scott Brown family; Kenneth Brown, recently returned from service in India and Pakistan, and

Gordon Brown, a teacher in our schools for several years. The Kenneth Brown family gave a special mission program.

THE Central States Conference held a literature evangelist rally-retreat at Camp Shady Hill late in July. Guests were J. F. Kent, union publishing secretary; Paul Turpel, manager of Central Credit Association; and the Clyde Kinder family from the Central Branch of the Pacific Press. W. S. Lee, conference president, and J. E. Merideth, secretary-treasurer, also attended.

J. C. KINDER, manager of the Pacific Press Central Branch in Omaha, Nebraska, reports \$63,078 in sales at the six camp meetings recently conducted in the Central Union: Central States, \$4,100; Colorado, \$28,490; Kansas, \$8,250; Missouri, \$8,700; Nebraska, \$7,238; and Wyoming, \$6,300.

CLARA ANDERSON, *Correspondent*

Columbia Union

College of Medical Arts Opens at Kettering With 132

The newest Seventh-day Adventist institution of higher education, Kettering College of Medical Arts, officially opened its doors September 18, following a week-end of special services and dedicatory exercises.

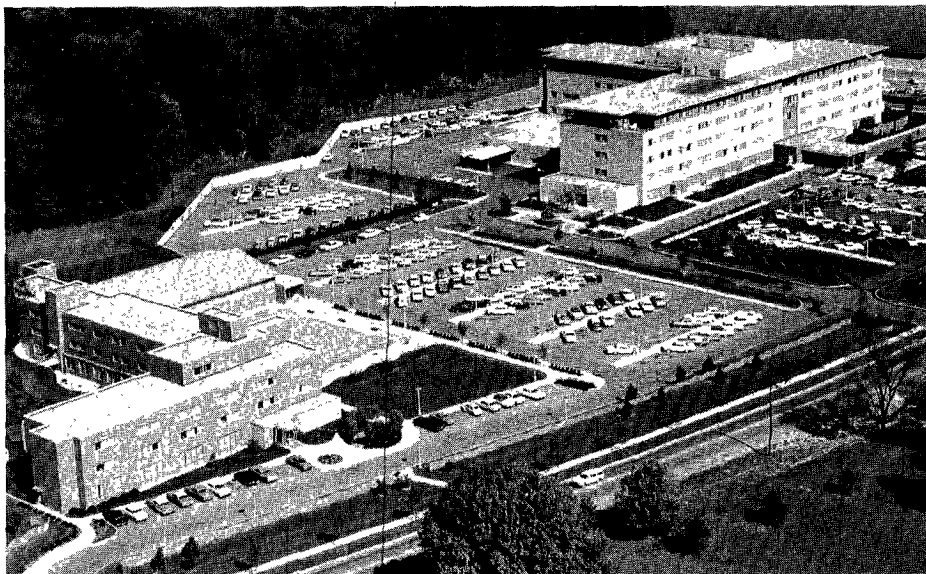
The enrollment of 132 students fills to capacity the curricula offered for the 1967-1968 school year: nursing, respiratory therapy, technology, food service management, radiologic technology, and general education. Housekeeping management, laundry management, and other paramedical courses are planned for next year, when enrollment is expected to reach 300.

As a junior college offering a completely technical program, it is expected to fulfill the demands of young people seeking technical training in an academic environment, as well as to supply supportive medical personnel for the church. Courses offered will lead to Associate of Arts and Associate of Science degrees.

Keynote speaker at the dedication September 17 was Robert E. Kinsinger, director of the division of education and public affairs of the W. K. Kellogg Foundation. Dr. Kinsinger commended the inauguration of the college as an example of "imaginative and dynamic action conceived and taken while the rest of the nation ponders plans."

Leonard A. Mann, dean of the College of Arts and Sciences of the University of Dayton, spoke in behalf of the institutions of higher learning in the Dayton area.

H. E. Rice, associate secretary of the General Conference Medical Department, welcomed the new college to the sisterhood of denominational schools. Re-



The new Kettering College of Medical Arts (left) hopes for an enrollment of 300 next year. It is on the same campus as the Charles F. Kettering Memorial Hospital (right).

ferring to the problems encountered in the establishment of a unique program, he warned that pressures exerted today to measure and evaluate all new projects by criteria of the past can stifle initiative and hinder progress.

Also participating in the weekend activities were Charles B. Hirsch, secretary of the General Conference Department of Education, and Cree Sandefur, president of the Columbia Union Conference and chairman of the Kettering Medical Center board of trustees.

DAVID H. BAUER
Director of Public Relations
Kettering Memorial Hospital

Groundbreaking for Dayton, Ohio, School

Alfred Aastrup, principal of Dayton Junior Academy, used a plow to break ground September 5 for the construction of new and larger facilities for that school. Power to move the plow was provided by scores of children and adults.

The construction now begun will transform this cornfield in the suburbs of Dayton, Ohio, into a modern educational complex. Since the opening of the Kettering Medical Center, the church school has had a tremendous growth, completely swamping the present buildings.

Mr. Aastrup is assisted by 13 full-time and four part-time teachers in offering Christian education to 263 students in ten grades.

Keynote speaker for the groundbreaking ceremonies was J. R. Shull, Ohio Conference superintendent of education. Other participants included local public education officials; officials of the Ohio Conference; Murray Deming, pastor of the Kettering church; and William Hinton, pastor of the Dayton Far Hills church.

CHARLES BEELER
Departmental Secretary, Ohio Conference

BRIEF NEWS

AN AVERAGE of 500 Pennsylvanians a day viewed an Illumidrama at the Allentown, Pennsylvania, fair, August 4-12 and listened to George Vandeman's voice quote Scripture concerning the soon coming of Christ. Six hundred and thirty-three people signed for the book *Our Lord's Return*, one woman even requesting that it be sent to her home in Scotland.

MEMBERS of the Dayton Ethan Temple church, Dayton, Ohio, broke ground for a new elementary school to be constructed on the lot next to the church's



parking lot. W. A. Thompson, president of the Allegheny East Conference, was the keynote speaker. Philip Follett, president of the Ohio Conference, and R. L. Walden, treasurer of the Ohio Conference, and city officials also participated.

MORTEN JUBERG, Correspondent

Lake Union

BRIEF NEWS

A GROUNDBREAKING ceremony was held at the Hinsdale church school September 4 for a three-room addition. W. A. Nelson, president of the Illinois Conference, officiated, assisted by Vern C. Hoffman, conference superintendent of education, and W. H. Wilson, chairman of the school board.

THE new Ann Arbor, Michigan, church was dedicated September 16. A. E. Gibb, of the General Conference, was the morning speaker. Conference leaders taking part in the services were R. D. Moon, L. G. Wartok, and W. J. Hubert. The new organ, a gift of Dr. and Mrs. John Dennis Snider II, was dedicated during an afternoon musical program.

THE Lake Region Conference is building a new \$500,000 church on the site of the old Shiloh church in Chicago. According to C. E. Bradford, conference president, total cost of the entire building program, including furnishings and church school expansion, will be more than \$700,000. The new sanctuary will seat 1,200. S. D. Meyers is pastor.

KARLA KRAMPERT, of Kenosha, Wisconsin, has returned to Union College after a summer on the San Blas Islands as a student missionary sponsored by Union College. During the summer she lived with Pastor and Mrs. Claudio Hernandez. She is now preparing herself to be a missionary teacher.

MILDRED WADE, Correspondent

North Pacific Union

BRIEF NEWS

L. E. HUBBS is to head the Sabbath school and temperance departments of the Washington Conference and continue to conduct Five-Day Plan clinics for smokers. The medical department, which had been under his direction, will now be carried by the conference president, and the conference treasurer will serve as ASI secretary.

W. J. BLACKER and W. L. Murrill, together with Pastor Norman Versteeg, and the associate pastor, Jerry Kopitzke, organized the Poulsbo, Washington, company into a church September 23, with a charter membership of 35. Property is in

hand, and a church building fund has now been begun.

OREGON is now the fourth largest conference in the North American Division, with a membership of 18,447. The top three are Southern California, South-eastern California, and Northern California.

GROUND was broken September 18 for the new Oak Harbor church on Whidbey Island in the Washington Conference. Construction will be largely by volunteer labor under the direction of the pastor, Don Blehm, and Gordon Davis, a carpenter and member of the Anacortes church.

DR. AND MRS. ROBERT SPROED, of Portland, Oregon, are at Davis Memorial Hospital in Georgetown, Guyana, on a volunteer relief mission. Mrs. Sproed is giving help in the hospital's laboratory, and the doctor is assisting in the hospital and mountain clinic work.

FOLLOWING the first presentation of the fall color series of TV Bible Class, the Oregon Conference office received 103 requests for Bibles and lessons. In addition, 3,200 sets of lessons have been ordered by the churches.

SALINEE SVETALEKHA, director of the school of nursing at the Bangkok Sanitarium and Hospital, is in the North Pacific Union observing the methods and techniques used in Walla Walla College's school of nursing. After spending six months on the Portland, Oregon, campus, dividing her time between administrative and service program study, Miss Svetalekha plans two months of study and observation at Loma Linda University before returning to Bangkok next June.

IONE MORGAN, *Correspondent*

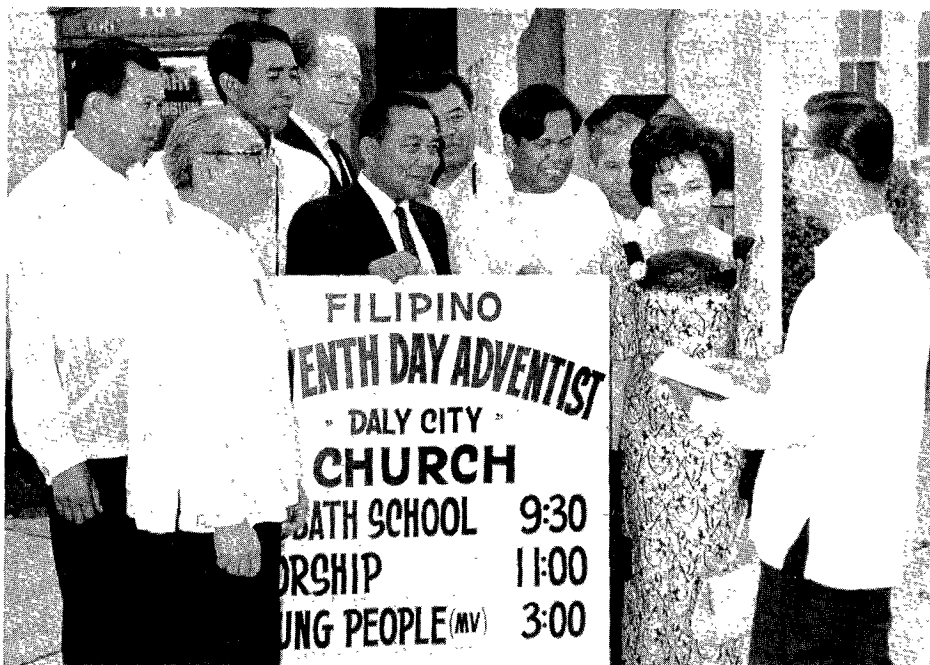
Pacific Union

Pacific Islands Now Hear Adventist Message Over KIKI

Radio KIKI, Hawaii's "Christian Aloha" station, is now beaming the Voice of Prophecy message twice each Sunday across the Pacific.

Broadcasting from Honolulu on clear-channel 830 kc. with 10,000 watts of power, KIKI releases the Voice of Prophecy, Sunday at 9:30 A.M. and again at 10:00 P.M. The morning program reaches all the Hawaiian Islands, Guam, and Okinawa. According to the station's engineers, the night broadcast should reach into Japan, New Zealand, Australia, most islands of the Pacific, Alaska, and western United States.

Only recently KIKI's new management secured permission to increase power to 10,000 watts and dedicated the station to becoming "America's great Christian voice of strength covering the Pacific." The Voice of Prophecy was among the first invited to join them in this endeavor.



Leadership group of the new Daly City Filipino church. At right: Pastor and Mrs. Liwag.

Filipino Church Organized in San Francisco Bay Area

The second Filipino church in North America was organized September 9 in Daly City, a suburb of San Francisco. The first is in Los Angeles.

E. R. Walde, Central California Conference president; R. L. Stretter, treasurer; and J. D. Marshall organized the new congregation. It will be under the direction of Elder Marshall, pastor of the nearby San Francisco Tabernacle church, the parent congregation from which some of the new Daly City members came.

The 71 charter members are mostly Filipino believers from Bay Area churches, but 15 were baptized through lay evangelism and publishing work by R. R. Liwag. Elder Liwag came to the States from the Orient, and in the past 18 months has sold \$40,000 worth of literature, largely to the Filipino community of 20,000 in the Bay Area.

Last March a branch Sabbath school was organized in a rented church. It has now grown to a church of 73 members (two more were baptized September 23).

REUBEN W. ENGSTROM
Departmental Secretary
Central California Conference

Southern Union

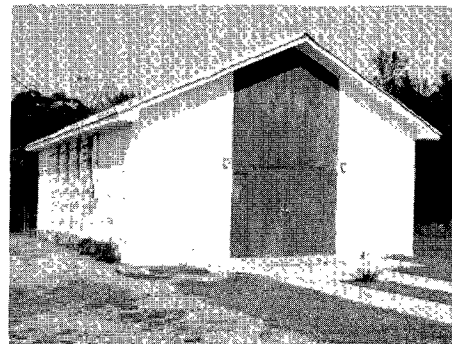
Opening of the Dublin, Georgia, Church

A 28-by-40-foot church built for only \$5,200 was opened September 17 in Dublin, Georgia. Ground was broken last June.

R. B. Hairston raised up this church in 1958 following a series of public meetings. Further evangelism by J. P. Monk, adding 14 new members in 1965, led to the purchase of a lot.

Despite its low cost the church is completely finished inside, with adequate lighting, tile ceiling, and a tile floor. J. Battle, of the Macon church, helped in the construction and was assisted by other block layers and carpenters from Macon. The Macon church also gave pews.

F. L. JONES
Departmental Secretary
South Atlantic Conference



BRIEF NEWS

BAPTISMS for the third quarter by the South Atlantic Conference totaled 643. During the summer months 14 tent meetings were conducted and ten workers held public services in public halls.

THE Gideons International presented nurse Testaments to 32 employees of Madison Hospital, Madison, Tennessee, recently. Mrs. R. V. Herringlake, president of the Nashville East Camp, made the presentation. This is the fourth such presentation of Bibles to Madison Hospital.

OSCAR L. HEINRICH, *Correspondent*



R. D. Necker, pastor, Cheyenne-Laramie district (Wyoming), formerly pastor (West Virginia).

D. E. Longfellow, pastor, Lander-Riverton district (Wyoming), formerly pastor (Wisconsin).

Reuben Beck, secretary-treasurer (North Dakota), formerly manager, book and Bible house (Ohio).

David Bordeaux, Bible worker (South Dakota), recent graduate, Walla Walla College.

Timothy Waterhouse, principal, church school, Cedar Rapids, Iowa; recent graduate, Union College.

Lorenzo W. Paytee, associate pastor, University church (Southern California), from temporary assignment (Southern California).

John C. Alspaugh, associate evangelist, Lynwood (Southern California), from study at Andrews University.

Jose N. Sequeira, pastor, Los Angeles Spanish-American church (Southern California), formerly departmental secretary, Brazil.

Almost 45 Million Copies Sold

By BARBARA HAND
Editorial Assistant

Pacific Press Publishing Association

The books of Adventist author and editor Arthur S. Maxwell reached a worldwide circulation of 44,597,692 copies by December 31, 1966, according to a report recently compiled through the co-operation of Elder Maxwell's several publishers.

This means that Elder Maxwell, who completed his 103d book last April, is one of the most widely read authors in the world. He has turned out at least one book, and sometimes as many as four books a year, ever since 1923. His first books, published in 1920, were titled *After Many Days* and *Secret of the Cave*. The latter one is still in print.

Foremost in sales among Elder Maxwell's books are *Uncle Arthur's Bedtime Stories*. Almost 32 million copies of the books have been sold since he wrote the first one in 1924 while an assistant editor at the Stanborough Press in England.

Other large sellers among his children's books are the ten-volume *The Bible Story*, with a circulation of 7,141,355, and the five-volume *Children's Hour*, with a circulation of 878,208.

His 32 books for adults have sold almost five million copies altogether. The biggest seller among them is *Your Bible and You*. Published in 1958 by the Review and Herald, it has sold more than 967,919 copies. Second largest seller among adult books is *Your Friends, the Adventists*, with 616,194 copies.

Henry A. Barron, director, New York Center and coordinator of evangelism (Greater New York), formerly youth pastor (Southeastern California).

Petro H. Kamilos, publishing secretary (Central California), from same position (Nevada-Utah).

R. L. Garber, pastor, Mariposa (Central California), from Navajo Mission church (Arizona).

Richard C. White, pastor, Monterey Peninsula district (Central California), from pastorate in Texas.

William MacCarty, ministerial intern, Winnemucca, Nevada, formerly student at Andrews University.

Jerry D. Hoyle, youth pastoral assistant, Vallejo Drive church, Glendale (Southern California), recent graduate, Southern Missionary College.

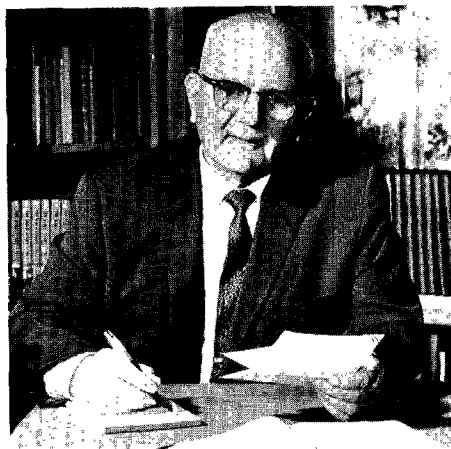
H. Preston Hoskin, trust program (North Pacific Union), serving primarily in Montana and Idaho, formerly associate secretary of development, Loma Linda University.

Allen Robertson, pastor, Saskatoon, Saskatchewan, formerly pastor, Williams Lake, British Columbia.

Stanley Gallant, pastor, North Battleford, Saskatchewan, formerly pastor, Beauvallon district (Alberta).

Elder Maxwell's books have been published not only in English but in 24 additional languages—including widely used languages such as Spanish, French, Italian, German, and Dutch, and more unusual ones like Arabic, Kikuyu, Scium, and Sgaw Karen. The *Bedtime Stories* alone have been translated into 16 languages. His adult books have been published in 17 languages.

The latest Arthur S. Maxwell book, titled *This Is the End!* is a study of recent world events in the light of Bible prophecy. It will be released in 1968 by Pacific Press. And, of course, the author, known to millions of children the world over as "Uncle Arthur," has plans for more books to come. Meanwhile, Elder Maxwell has continuously devoted a large share of time to his editorial work, having served *Signs of the Times* as editor since 1937.



Arthur S. Maxwell

Marvin L. Moore, Bible teacher and Mount Ellis Academy church pastor (Montana), formerly pastor-evangelist, Inglewood (Southern California).

H. W. Beavon, pastor, Pleasant Hill and McKenzie Valley churches (Oregon), formerly MV and educational secretary (South India Union).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Claudia C. Cush, of Takoma Park, Maryland, arrived in Port of Spain, Trinidad, March 8, having returned for service in her home division. She is a laboratory technician in the Port of Spain Community Hospital.

Mrs. Rudolph G. Fuss, nee Wanda Mae Kellogg (attended LSC '51-'53), and three children, of Redlands, California, arrived in Mexico on June 29. Mr. Fuss preceded them. He serves as treasurer of the Montemorelos Vocational and Professional College.

Mrs. Stanley L. Folkenberg, nee Katherine Barbara Andross (PUC '38), left Miami, Florida, August 8, to rejoin Elder Folkenberg in Medellin, Colombia. He preceded her to the field, having gone September 1, 1966. He is president of the Colombia-Venezuela Union Mission.

Dr. Ivan D. Higgins (PUC '57; USC '63) with Mrs. Higgins, nee Phyllis Charlotte Borrowdale (PUC '42), left August 25 for Mussoorie, India, where he will serve as headmaster of the Vincent Hill School. Two children left on an earlier plane in order to begin school.

Rilla Dee Ashton (CUC '58), returning after furlough, left New York City on August 23 en route to Botswana, Africa. Miss Ashton serves as a nurse in the Kanye Hospital.

Samuel Ketting, M.D. (LLU School of Medicine '60), Mrs. Ketting, nee Elsie Jeannette Potts (LLU School of Medicine '54), and two children, returning after furlough, left Los Angeles, California, August 23, for Penang. Dr. Ketting is to serve as a staff physician in the Southeast Asia Union.

Norma E. Greaves (LSC '67), of La Sierra, California, left New York City on September 3 for Port of Spain, Trinidad. Miss Greaves is a citizen of the West Indies. She has taken studies at La Sierra College and has now accepted a call to serve as science teacher in the Caribbean Union College.

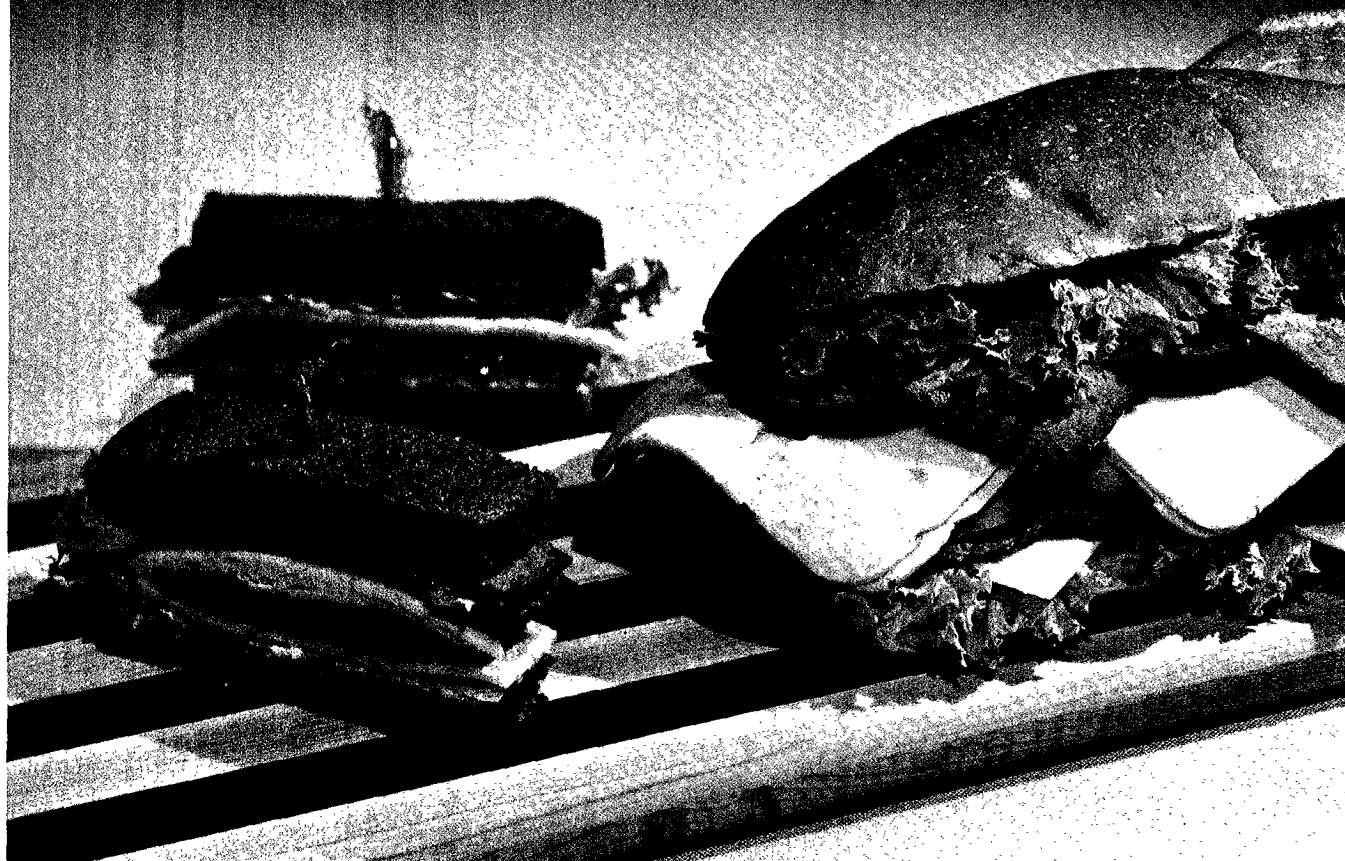
Isobel C. Butler (AU '60) left Washington, D.C., September 4 returning to Rhodesia, Africa, after furlough. Miss Butler is a teacher in the Lower Gwelo Training College.

Samuel G. Campbell (AU '67), and Mrs. Peaten Madge Campbell, recently of Berrien Springs, Michigan, returning to their home division, left Miami, Florida, on August 31, for Kingston, Jamaica. Mr. Campbell will be MV secretary and superintendent of education for the East Jamaica Conference.

(Continued on page 30)

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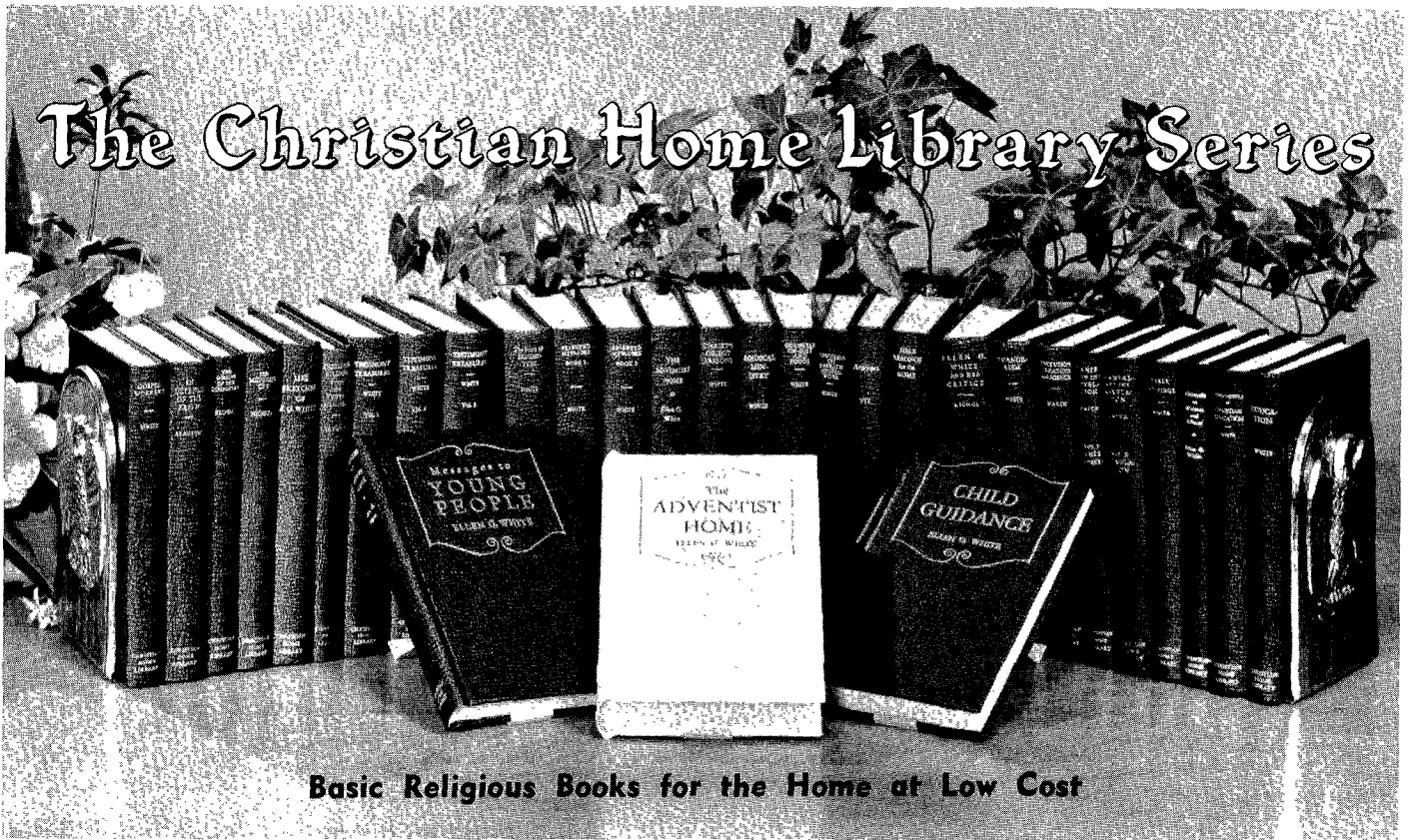
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—*Testimonies*, vol. 1, p. 514.

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FROM HOME BASE TO
FRONT LINE

(Continued from page 24)

William Wagner (LLU School of Medicine '43), of Turlock, California, officially joined the Inter-American Division staff at Miami, Florida, September 1. His family are to transfer to Miami a little later. Dr. Wagner is medical secretary of the Inter-American Division.

Bruce Carlton Parker, D.D.S. (LLU School of Dentistry '67), Mrs. Parker, nee Alma Ann Shidlovsky (LLU School of Nursing '63), and one child, of Loma Linda, California, left San Francisco, California, September 10 for Tokyo, Japan. Dr. Parker will serve as a dentist in the Tokyo Sanitarium and Hospital.

R. Irvine Gainer (CUC '55; American University '62), Mrs. Gainer, nee Ruth Ann Lillya (attended CUC '52-'54), and three children, of Staunton, Virginia, left Los Angeles, California, September 10 for Yokohama, Japan. Mr. Gainer is to be treasurer of the Japan Union Mission.

Richard George Anderson (attended Australasian Missionary College '57-'60) and Mrs. Anderson, nee Jillian Rose Pullman, returning after furlough, left Washington, D.C., September 12 for India. Mr. Anderson is a teacher in the Raymond Memorial Higher Secondary School.

Merlin G. Anderson, Jr., M.D. (WWC '58; LLU School of Medicine '63), Mrs. Anderson, nee Nancy Strawn (LLU School of Nursing '59), and four children, of Yakima, Washington, left Seattle, Washington, September 14 for Ethiopia. Dr. Anderson is to serve as a physician in the Empress Zauditu Memorial Hospital.

Arne E. Friis (AU '67), Mrs. Marie Friis, and two daughters, recently of Berrien Springs, Michigan, sailed from New York City on the M/S *Sagafford*, September 15 for Oslo, Norway. Pastor Friis, who is returning to his home division, has been in the United States for study. He will do evangelistic work in the North Norway Conference.

W. R. BEACH

Church Calendar

Week of Prayer	November 4-11
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
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering	
(Southern European Division)	March 30

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.

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Of Writers, Articles, and Miscellany . . .

This week we invite our readers to attend with us the Autumn Council, held in Washington, October 17 to 24. On our cover and on pages 2 and 3 by means of pictures and on-the-spot reporting we present the high lights of this important session of the church.

In subsequent issues we will bring you sermons delivered during the devotional periods of the session. These sermons will deal with timely topics for the church. They show the burden our spiritual leaders have that the work of God may be successfully carried forward according to Heaven's plan. We will also report later on the actions of the council—actions that will have far-reaching effects.

Richard Fenn's thrilling story of the Beirut evacuation continues this week. If you missed last week's, be sure to read it first. The story will finish next week.

Situation ethics and the new morality have been much in the news of late. In this issue veteran minister Varner Jay Johns takes a hard look at the trends that are threatening to destroy the fundamentals of the faith. His wide background enables him to speak out with conviction and authority against the “jettisoning” of the old-time religion.

Elder Johns was born in Michigan in 1890. He studied at the University of Denver (1910-1911), later received his B.A. degree from Union College and a J.D. degree from American University College of Law in Los Angeles. He was

ordained to the ministry in 1916 and has held various posts since: pastor-evangelist, MV and educational secretary, and several administrative positions. He was president of the Wyoming Conference (1924-1925) and of the Minnesota Conference (1933-1936). He spent a year as evangelist and mission superintendent in Rio de Janeiro, Brazil, and upon his return was professor of Biblical exegesis at the College of Medical Evangelists (now Loma Linda University) in Loma Linda, California. For several years before retirement in 1955 he served as assistant to the president of the South-eastern California Conference.

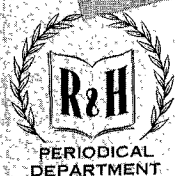
Writing to E. B. Lane, the evangelist who opened up the work of the Adventist Church in the South, R. K. McCune, who had made the original appeal for a preacher, said in 1871:

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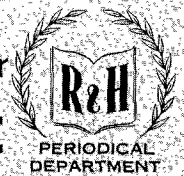
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Autumn Council Again Urges Total Evangelism

By F. DONALD YOST



"This is perhaps the most important meeting of our 1967 Autumn Council," said Robert H. Pierson, General Conference president. The occasion was a special meeting October 23 to emphasize worldwide revival and evangelism. "The greatest challenge before us today is to prepare a church and a world for the coming of the Saviour. This meeting is dedicated to this purpose," he said.

Leaders and workers from nearby institutions and pastors from nearby conferences had joined the council delegates.

The program introduced all phases of evangelism and repeated the call to reformation and revival sounded at the 1966 Autumn Council. Every department of the work was represented.

On the platform, Theodore Carcich, general vice-president, and N. R. Dower, secretary of the Ministerial Association, stood at two pulpits and called forward division presidents, representative administrators of North America, pastors, and laymen. Each one reported the effect of last year's call to evangelism in his area and pledged even greater dedication to finishing the work of God in the months ahead.

In his appeal at the close Elder Pierson said he had wondered last year how long it would take for the call to revival and evangelism to reach the ends of the earth. He stated that never in his ministry had he seen such a rapid dissemination of a plan and such a ready response in the field. The stories told evening by evening in the Sligo church by the division presidents had made it clear that every field had felt the impact of last year's appeal. And the two-minute reports brought by these same leaders and others this Monday afternoon indicated that unusual effort is to be devoted to evangelism in 1968.

The theme of the entire meeting was participation. The reports of administrators in North America revealed that presidents and office workers had been active themselves in public evangelism.

Elder Carcich reported that more than 40 of the General Conference staff have been actively involved in public evangelism. In addition, division presidents and their staffs, union conference workers, and local conference leaders have joined institutional workers in soul-winning endeavors. With such a beginning as this and with the assurance of the power of the Holy Spirit, Elder Dower said, 1968 promises to be exceptional. "Those who have already participated are committed to repeat and to enlist others in this great endeavor."

Then Elder Dower called upon Elder Pierson. With characteristic earnestness and force, the General Conference president began, "Fellow workers, this is the

hour—God's hour! You and I are the men!"

A silence engendered by expectation settled over the sanctuary of the Takoma Park church. The nearly horizontal rays of the late afternoon sun filtered through the delicately tinted south windows and flooded the platform. Men leaned forward, heads inclined, to catch every word.

"The experience of the 1966 Autumn Council is still fresh in our minds. The Lord was very near to us. . . . But the experience of last year is not enough. True revival is not a superficial, transitory emotion. . . . This is but the beginning."

Elder Pierson went on to challenge his colleagues to true sacrifice, as well as revival and reformation, and to restate the call to full-scale evangelism.

Climax of the program came as the entire congregation stood and repeated in unison a statement of reaffirmation and commitment (see box).

What is the significance of this meeting to the church at large? From it the leaders of the church will go back to their places

With firm belief that the coming of the Lord is very near, and in full recognition of the greatness of the challenge that we face—

I reaffirm my faith in the certainty of our message and its ultimate triumph.

I accept anew, and with greater dedication, the call to revival, reformation, and evangelism; and to this end make my commitment to my Lord.

By the grace of God—I will spend some thoughtful time each day in contemplation of the life of Christ, and thus open my heart to His divine presence.

I will be a faithful and true witness of my Lord and thus share the beauty of His converting, saving truth and keeping power with my friends, neighbors, and all about me.

I will seek to enlist as many others as possible to join me in this experience and witness.

of labor to find the additional funds, the men, and the methods for a program of total evangelism. To them it means giving priority to soul winning. To the church at home it will mean more urgent calls for evangelistic funds and more opportunities for lay evangelism of all types. It will mean a shift of priorities for many church members who now may be content to let others share their faith. It will mean that laymen will also place themselves on the altar of consecration, sacrifice, and service.

Above all, it will mean a hastening of the coming of the Lord.