

*Your leaders frequently cry out with Paul—
“Brethren, pray for us,” when they consider*

PROBLEMS

Confronting the Church

By ROBERT H. PIERSON

BRETHREN,” Paul wrote to the believers in Thessalonica, “pray for us” (1 Thess. 5:25). How frequently the apostle directed this heartfelt appeal to his children in Christ. He requested the church in Rome to pray for him as he began his long and perilous journey to Jerusalem (Rom. 15:30-32). He expressed confidence that good would come from his imprisonment in Rome as the result of the prayers of the Philippians (Phil. 1:19).

REPORT TO THE CHURCH

He expressed similar hopefulness in his Epistle to Philemon. “Get the guest room ready for me,” he wrote, “for I have great hopes that through your prayers I myself will be returned to you” (Philemon 22, Phillips).^{*} The church in the city of Corinth likewise was “helping together by prayer for us” (2 Cor. 1:11). Paul believed in prayer. He also realized that as a spiritual leader he needed the prayers of his people.

Brethren and sisters, your leaders today need your prayers! Perhaps more than at any other period in the history of the church, those who stand in positions of spiritual leadership need the assurance of your constant intercession in their behalf.

Your leaders today face some tremendous problems,

and as time passes, this situation will not improve. “Fearful perils are before those who bear responsibilities in the Lord’s work—perils the thought of which makes me tremble.”—*Selected Messages*, book 2, p. 391. “We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us.”—*Testimonies*, vol. 9, p. 43.

The work of God is not to be finished during a period of peace and prosperity. Before the Saviour returns to redeem His people “there shall be a time of trouble, such as never was since there was a nation even to that same time” (Dan. 12:1). Preceding the actual time of trouble, as we speak of it, there will be baffling, frustrating times, and situations demanding more than human wisdom of God’s leaders. There is no doubt that we are in such a time right now.

I believe that you, God’s people, should be aware of some of the problems faced in different parts of the world. It will enable you to pray more intelligently for those who have to make plans and decisions, sometimes under trying circumstances. We believe also that our members, as part of the church, should be intelligent concerning those things that affect the church we all love. It is the desire of your leaders to take you into their confidence in such matters. We covet your understanding, your counsel, and your prayers.

“A power from beneath is leading men (To page 8)

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As we count our blessings, not merely the temporal, but also the spiritual and physical, we must conclude that we are indeed millionaires.

Are You a MILLIONAIRE?

By VIRGINIA HANSEN



H. A. ROBERTS

Immediately after their first harvest, in 1621, the Pilgrims of New England set apart a day for thanksgiving at Plymouth.

DINNER was over. The Toastmasters' meeting was well under way when William E. Rose of the Kamehameha Club was introduced. Bill, or Loki as he is affectionately called (the Hawaiian word for "rose" is *loki*), stood and moved to the lectern to present his ice-breaker speech.

This was a special night for Bill Rose. It was a joint charter commemoration dinner meeting of four Honolulu Toastmaster clubs. But there was more that made it important to Bill Rose. This was his *second* ice-breaker speech, which is unusual.

A hush fell over the audience and all eyes turned to him. Some remembered the night in 1957 when Bill gave his first ice-breaker speech telling of his years as a newspaperman and of his work on the Honolulu *Star Bulletin*. Club members were delighted with his ready wit and keen insight.

Later that year Loki had surgery for cancer of the throat. His larynx was removed, and in order for him to breathe an opening was made in his throat. This, of course, left him voiceless.

Bill's spirit reflected his indomitable character. "I consider myself extremely distinctive," he said. "There are many Toastmasters in the organization who cannot speak well, but how many are there who cannot speak at all?" he continued.

Loki had not been content to remain a nontalking Toastmaster. He had taken lessons in the esophagus method of speech. This method consists of swallowing air and forming words on the expelled breath. Learning the method is a long and arduous process. More than two years are usually required before the speaker can talk understandably—two years of incessant study and practice. Within eight months Bill had put words together and was making himself understood. Within a year he had thrown away his pad and pencil and was on his own.

You may be sure the audience was attentive, almost spellbound, as members and guests listened to him. He made no bid for sympathy or congratulations. Instead, he offered proof that physical disabilities are handicaps only for those who allow them to be. As Bill concluded, the audience rose to its feet in spontaneous tribute to his in-

domitable spirit and courage. For his second ice-breaker speech they honored him by awarding him the best speaker cup.

I can still see Jim marching down the aisle to the strains of "Pomp and Circumstance." He was a victim of a birth injury that resulted in partial paralysis affecting his locomotion and his speech. His parents were teachers with an inborn love of children. Through bitter trial and error, they had encouraged him till now he was ready for graduation from the academy. The night before the exercises he and his parents prayed earnestly that somehow he would have the strength to march down the long aisle and receive the diploma he had so painstakingly earned.

God heard and answered. When the time came, a classmate offered her arm to support his faltering steps up the aisle. There was not a dry eye in the audience as those two marched by. Her act of unselfishness was not unseen by the angels, nor did she have to await eternity for a reward. When she arrived at college looking for employment, before she made inquiries the teachers sought her out and offered her a responsible, well-paying job. She had established her credit of good will by her unselfish act. She was, in fact, a millionaire.

I remember how rich I was when I was a little girl. It was my fifth birthday. Since my father was an underpaid Methodist minister, there was no money for extras. But love and security were provided by an ingenious mother. Lovingly she repainted the face of my only doll, created homemade finery from scraps out of the missionary barrel. Tenderly, she baked a tiny birthday cake, using the last flour in the cupboard. Although we were poor in material things, we were rich because of mother's overflowing love.

Accompany me and a group of women on one of our Dorcas missions. It is raining and there is no paved street where we must go. The muddy road is rutted with tiny rivulets as we splash to a stop in front of a small weather-beaten house. There is no lawn, no cement walk, only a rickety step up to the door.

A startled, gaunt-faced young woman answers our knock. Behind her we hear an eager cry of little voices, "Is it daddy? Is it daddy?" As we enter we see the children running about on the bare wood floors. They are scantily dressed and have no shoes. All have runny noses and flushed faces.

The mother explains that her husband is gravely ill in the hospital awaiting further surgery. It has been a long time since he has been home and the children are anxiously longing for his return. Just that morning she had overheard them talking as she worked in the kitchen:

"Why does daddy have to be sick in the hospital so long?" Jimmy had demanded of his big sister.

"Sh-sh, Jimmy-boy," she had soothed him. "Don't frown, little brother. Daddy will soon be home. Let's be happy for Christmas. See the pretty tree our teacher gave us? It looks nice, doesn't it? See the box of decorations I found by Mrs. Harter's incinerator? She was throwing it away." She held the faded tinsel up to the light.

"Well, it is a bit old," she sighed, "but we'll gather some red berries and string them for the tree. It will look beautiful. You just wait and see." She squeezed her little brother tenderly.

The mother told us how her burdens were lightened by her children, but it had been a hard winter—daddy in the hospital, rain, rain, and more rain, mud, wet feet, colds, five hungry mouths to feed, mounds of washing, and steaming clothes drying on the rack near the old stove. Then, to top it all, she had broken her right arm.

The gifts we had brought were but the overflowing of a huge bounty for most of us Dorcas women. But to this mother and her wee ones we were Santa Claus, husband, almost God. The children screamed with delight

as our gifts were distributed. Their gratitude made us feel rich indeed. I felt ashamed of my self-pity over my troubles. I was a millionaire compared to this poor family.

One Thanksgiving our family was invited to share the day with friends who considered us shirt-tail relatives of theirs. It was a happy occasion. They were teachers and we found ourselves in the gymnasium of the school with a host of relatives they had adopted. A warm, friendly fellowship prevailed, generated by the genial hostess. At the program after dinner she read a little scribble I had written as we traveled from our town to theirs. I wondered why she cried when she read it. I did not know her secret heartache then, but I do now. Her health was being undermined by cancer. She has since fallen asleep. Good health is worth a million.

At his rattan shop in Mindanao, Philippines, 30-year-old Martin Macatol preaches to his fellow workers while working on his furniture. After work hours he goes out with his Bible giving Bible studies to his friends. He has been responsible for the baptism of four persons



directly, and indirectly for the baptism of others through the interest he has created. The fact that he is blind does not deter him from working for the Lord. He is laying up treasure in heaven where the blind will see. What would you give for your two eyes? Maybe we are millionaires and do not know it.

As we count our blessings this Thanksgiving season let us bow our heads in grateful adoration and reverence to the God who holds the world in His hands:

"Loving Father, we thank Thee for the warm, yellow sunshine, the clear blue skies, cherished loved ones and loyal friends, cozy homes and firesides, freedom to worship, to speak, to act as citizens in a glorious land of opportunity. Not for a moment would we forget these privileges and joys.

"We have had our share of troubles, but, Lord, we thank Thee that Thou didst reach down Thy mighty hand and didst tenderly lift us up beyond the realm of self-pity and self-destruction.

"Beyond the present we see a new heaven and a new earth where the blind shall see, the lame shall leap for joy, and every sense shall be sharpened to see, to hear, to love Thee forever.

"We thank Thee for this wealth of hope in a bright new future. Truly we are millionaires."

Thirty Minutes to Go!

By RICHARD LEE FENN

TO KEEP morale high and people busy, Pastor Manoug Benzatyán expertly organized tour groups to visit famous sites in old Constantinople—The Blue Mosque, St. Sophia, Topkapi Museum. Some took ferryboat rides across the Bosphorus to the Asian side. One day most of us cruised far up this enchanting waterway—almost to the Black Sea.

Then—news! News about the Amman evacuation! Both the VOA and the BBC reported that huge transports were flying into Jordan's capital city to take some 400 foreigners out to safety. Following the news broadcasts every 30 minutes, we learned in time that the Amman evacuees were safely moved—of all places—to Teheran, Iran.

Division President Webster's arrival from Nicosia and Athens on Friday afternoon, June 9, marked our first reunion. His long weekend in Cyprus had become a long week, but now the first lady of our division and her 80-year-old mother had their husband and son-in-law with them again.

It was high time for a committee. Going right to work, the trio of officers reached some rather definite conclusions: plans for the quadrennial session and ministerial institute would be suspended. But the division officers announced that Manoug Benzatyán and Medical Secretary Herschel C. Lamp, M.D., would be ordained to the ministry the following day. This solemn service, originally planned to be a part of the quadrennial session, took place on Sabbath, June 10. It was perhaps even more meaningful because of the circumstances.

That evening our spirits soared again. The good news from Egypt for which we had been fervently praying finally broke through. All Americans living in the United Arab Republic



The Potter family of Jordan (now Beirut, Lebanon): Donna, Paula, Casey, and Armour.

were to be evacuated by ship to Piraeus. The five feminine members of the Cowles family rejoiced, and we with them.

Pastor Webster presided at a Sunday morning general meeting of the Istanbul evacuation group. Among other things, he said we would probably leave for Athens on Tuesday. The Nicosia evacuees would more than likely join us there. The three Jordan men were going to Athens from Teheran.

Tuesday morning, June 13, we flew to Athens. At the airport the Cowles, Lorenson, and Potter families were joyfully reunited. The men had had a chance to rest. They appeared to be in excellent health, and their wives were only too happy to have help with the children.

Our enlarged group was based in three downtown hotels, but these hotels, like Istanbul's, obviously cater to tourists who know better than to travel with a flock of superpowered children.

The U.S. Embassy in Athens offered free all-day tours to Corinth and Delphi, but these tours, valued at \$10



Gingie and Brenda greet their daddy, Hugh Cowles, on their arrival from Istanbul.

and up, took all day. Before attempting such long excursions in the brilliant Grecian sun, families with little children thought twice—and usually stayed put.

Her Acropolis crowned by the Parthenon, Athens is the beautiful queen of the Mediterranean. She is a classicist's dream city. But there's little romance to family life in downtown hotels, no matter how beautiful the city may be. We therefore greeted gleefully the news that our next destination would be Nicosia, Cyprus. Derwood and Jean Chappell, who had been evacuated there in the first place and then had come on over to Athens, assured us that we would all be much happier, much more comfortable, and life would be considerably less expensive. We would all stay in the same hotel—in fact, we would almost fill it. Children and youth would have more opportunities for play and recreation. The division officers could contact Beirut easily by telephone. Moreover, we would be back in Middle East Division territory. If we weren't heading west to homes in Canada and the States, well, we were heading east to our homes in the mission field—and that's the direction we really wanted to go anyway!

We took off for Nicosia at the crack of dawn and arrived at the Hotel Alexandria in time for breakfast. The Jimmy Russells welcomed all their church members and got caught up on the news. We had been traveling, but they had remained in Cyprus—waiting, waiting for action.

Now there was action aplenty! The children were thrilled to discover that they weren't going to get glared at or shushed up when the noise level peaked. Parents relaxed. We were all one big family. Common understandings would solve a lot of common problems.

Hardly had we started to unpack and settle down before a big bus arrived to take a crowd to the beach in Famagusta. On another occasion, a group ranged up to the mountains—and got drenched in a cold rain. A handful of explorers struck out for Paphos, far away on the western shore of the island. We drove over the mountains to Kyrenia on the northern shore, and we walked across the Green Line to visit Nicosia's interesting Turkish quarter. Children had playmates in almost every room. Young people kept busy with indoor games, outdoor recreation, and, it must be reported, school work.

Again our church leaders set up temporary offices—this time in the attractive headquarters villa of the Seventh-day Adventist Church in Cyprus. Having secured permits to enter Lebanon on a temporary basis, the trio of officers took the short 40-minute hop home, leaving us with promises of their return to Cyprus with all kinds of supplies that suddenly seemed necessary.

Boredom began to blanket the Ad-

Carolyn Russell, Joan Fenn, and, to represent the youth, Rick Wilmot. This group went to work on some policies to help us live more comfortably with ourselves and one another. A subcommittee was appointed to review our diet, seeing that the hotel managers were pleading for suggestions. The immediate and happy results: flapjacks for breakfast and sandwich fixings for supper!

Since United States State Department travel restrictions did not apply to Britishers and Canadians, the Waring's made plans to go on to Beirut. Shortly after they left, the hotel seemed to plunge into Bunyan's slough of despond. There were the usual internal reasons for this condition, but one of the chief causes was external. It happened on Monday, July 10.

Dr. Lamp wanted to go to Beirut—if only for a few hours—long enough to pick up filed materials for future issues of his Arabic-language magazine, *Call to Health*. Division Cashier Dick Wilmot, who also wanted to get back to his Beirut office, tele-

wives to washing, and husbands and fathers—well, they at least tried to *look* busy. Joan bent low over the bathtub across the hall, swishing a mountain of laundry. Shortly she'd call me to wring out the wet clothes. In the meantime I sat at a little dressing table writing letters.

From far down the hall near the stairwell there suddenly arose a startling shriek. It sounded like Susie Mills.

"We can go home!"

Again—and higher in pitch: "We can go home!"

Elsie Anderson appeared, eyes glistening. "It's true, it's true!" she cried. "We can go home!"

Joan and I watched Rita Mills fairly float up the stairs to her room. Face aglow, she exclaimed, "Elder Webster just called Dottie, and he says the ban is lifted. We can go as soon as we can get reservations!"

Like the appearance of a rainbow after a summer cloudburst, this news, chasing every black thought out of our hotel, unleashed soaring joy, glorious faith, and unbounded love in the hearts of all of us. Grabbing a blank air letter, I scribbled a brief note to my parents in Syracuse, New York: "Our hotel is in an uproar this morning—a joyous uproar: We are going home *today*!" It looked like Tuesday, June 6, all over again—with one supreme difference: this time everybody was deliriously happy to evacuate!

Middle East Airlines and Cyprus Airways obligingly supplied all the space we needed. Regular morning routine? It was shattered into a wild scramble of last-minute shopping, sorting, shifting, packing, tucking, lugging, and good-byeing.

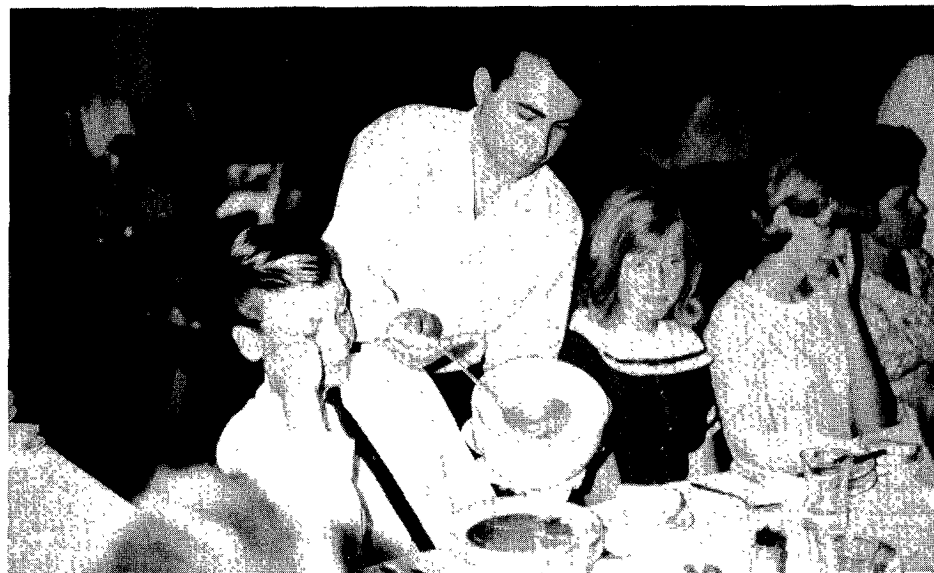
With a farewell to the Lorensens, going on furlough to the States, we sped homeward. Our house on the hill never looked so good, even if we had to hunt for that bunch of keys so we could get in.

Our homes were in even better shape than when we left. Hannah Kabbas had come up to take care of refrigerators and trash baskets. We needed only to replenish the pantry a bit, and we could resume mission life in the Middle East.

With Dean Ignatius Yacoub in charge, Middle East College had gone ahead with summer school. National leaders administering the church through a "Middle East Union" set-up had performed nobly, seizing remarkable opportunities to aid victims of the recent war.

After several weeks had passed, Carolyn Russell remarked, "Somehow it's only a dream now—an annoying dream."

(Concluded)



"Soup again?" Rick Wilmot and Paula Potter register typical teen reaction to hotel cooking in Nicosia. To the right: Gingie Cowles and Mrs. Richard Wilmot.

ventist evacuees. We tried to keep busy, but men needed their work. Wives and mothers needed their kitchens. Children, now starting to get into one another's hair, needed privacy too.

Pastor Russell, canny Canadian Scotsman that he is, took action. He had been functioning as our general coordinator, with Jim Stephan helping to organize recreational events and transportation. Following prayer meeting one evening, Pastor Russell called for the election of a general coordinating committee. The roof-top convocation named Hugh Cowles,

phoned the American consulate to ask about their chances. Answer: None whatsoever. New travel restrictions applied; no American was going to Beirut for any reason!

This report cast a pall of gloom over the group. We conversed in questions, unanswerable questions: "What next?" "Where do we go from here?" "We can't get home to Beirut; will we now be sent home to the States?"

The early morning hours of Tuesday, July 11, passed in the usual way: breakfast, worship, children to play, youth to study or other activities,

The Holy Spirit and the Latter Rain

By W. R. BEACH

Secretary of the General Conference

MANY do not have a clear concept of what the Holy Spirit represents. In the minds of some He evokes the magical, even the occult. For others He is rather an extravagant medley of doves, winds, still small voices, and flames of fire. For still others He is the catch-all of God's unknown attributes; whatever is not fathomed with respect to God is consigned to the Holy Spirit.

James Denney was right when he remarked, "To the men who wrote the New Testament, and to those for whom they wrote, the Spirit was not a doctrine but an experience. Their watchword was not, *believe* in the Holy Ghost, but *receive* ye the Holy Ghost." And this experience is essential. Without it, Christian theology is a dull, paralyzed, lifeless philosophy. Man cannot be genuinely religious without the Holy Spirit.

The Old Testament scriptures speak of the Spirit as the life-giving breath of God, as the primal power of God in all things. The Spirit differentiated man from his origin, the dust of earth's crust. Always the Old Testament relates the Spirit to God's presence and power.

In the New Testament the presence and work of the Holy Spirit come into sharper focus. The Master and the apostles dwelt often upon the Holy Spirit. They described the Spirit not as a substance but as a personality, a power that comes to man and delivers him from sin and death. He not only frees man from sin and death, He also opens the way to a new life of freedom and joy. Along with forgiveness He brings those most excellent fruits that make living on earth a pleasant existence: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22, 23, R.S.V.).

The work of the Holy Spirit in the apostolic community was observed keenly by the author of the book of Acts. Luke portrays Christianity's tri-

umphant march from Jerusalem to Rome and beyond as a direct result of the effusion of the Spirit at the Jewish Pentecost. For that occasion representatives of many races and languages had gathered at Jerusalem. The disciples "were all with one accord in one place" (Acts 2:1). Without warning, Christ's promise of the Holy Spirit was fulfilled gloriously. The Greek language used in the account conveys the picture of an initial ball of fire that descended and divided itself into small tongues that settled on the members of the assembly.

The figure of "tongues" was appropriate in view of the gift of speech the Spirit bestowed upon the believers. This gift was bestowed for the special purpose of qualifying the apostles to proclaim the gospel message to the pilgrims assembled for the feast from the four corners of the earth. The Spirit communicated to the apostles the message and the utterances that led to the conversion of 3,000 people in one day.

Human resources and personal ingenuity have little place in this narrative of Pentecost. Personal glory medals for outstanding performance gave place to the new age foretold by the prophet, through whom God had said, "I will pour out my spirit upon all flesh" (Joel 2:28). As a consequence, the speeches delivered were spoken fervently under the influence of the Holy Spirit.

It was always the Holy Spirit who directed the Christians' activities and showed them the way. It was the Holy Spirit who made Christianity possible. Under the influence of the Spirit, the evangelist Philip explained the Bible to the Ethiopian eunuch (see Acts 8:26-40). Under the influence of the Spirit, Peter witnessed to Cornelius, centurion of the Italian cohort (see Acts 10:34-44). While he spoke "the Holy Ghost fell on all them which heard the word" (verse 44). Under the guidance of the Spirit, Paul and Barnabas sailed to Cyprus

and set out to evangelize the Mediterranean basin (see Acts 13:1-6). Paul's urgent call to Macedonia, the first step in the evangelization of Europe, also was a call from the Spirit (see Acts 16).

The same power is promised for the gospel harvesttime. The apostle Peter predicted a "refreshing" "from the presence of the Lord" to take place immediately prior to the "restitution of all things" and the return of Jesus (Acts 3:19-21).

Ellen G. White wrote of "the movings of the Spirit of God at the last [general] conference [1893], and at the college" in Battle Creek (*Selected Messages*, book 1, p. 130). "The Lord has condescended," she insisted, "to give you an outpouring of His Holy Spirit. At the camp meetings, and in our various institutions, a great blessing has been showered upon you."—*Ibid.*, pp. 133, 134. The messenger of the Lord mentions "the work of revival that came to the college, the sanitarium, the office of publication, and to the members of the church in Battle Creek" (*ibid.*, p. 139). Particularly of the General Conference session held in 1893, she wrote:

"How glad my heart was made by the report from the General Conference that many were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. . . . How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing?"—*Testimonies to Ministers*, p. 23.

To the believers Ellen G. White wrote further: "A succession of showers from the living waters has come to you at Battle Creek."—*Counsels to Parents and Teachers*, p. 358. In 1895 she wrote again: "God has poured out richly of His Holy Spirit upon the believers in Battle Creek."—*Testimonies*, vol. 8, p. 57.

The passing decades have been punctuated by successive showers of varying intensity. God's last messages have made their way with increasing power. Today the Holy Spirit's power is experienced by countless thousands in different parts of the harvest field.

I think of a national worker in equatorial Africa. He visited a young heathen lad who was gravely ill. The evangelist spoke words of comfort, and as he did the young lad looked at him intently. "Why do you watch me so?" the evangelist asked. "I dreamed of God last night," was the reply, "and He had your face." This young lad, in his turn, became an angel in ebony. Today he too walks the forest paths to witness by life and word.

Hundreds of faces come into focus in my mind. I can see that little man, Urbano Castillo, a lay preacher of the Philippines. He stands slightly under five feet, but he is a giant in evangelism. During the past 30 years he has raised up 21 churches. Recently he was engaged in establishing the work on Isla Verde, an island between Batangas and Mindoro. This veteran lay preacher has been responsible for the baptism of 1,021 souls.

During the camp meeting season I met a faithful sister at Prescott, Arizona. I was particularly interested in her report because for the tenth time she was purchasing a dozen copies of the missionary book of the year for her lay endeavors. The zeal of God's house and the Spirit have led her to make innumerable contacts, many of which have been eternally fruitful.

Then there is little Sister Han, of Korea. After her husband's death she felt impressed to do more missionary work, and so she prayed about it. "Lord, I now have more time for missionary work. What shall I do?" "Go win your sister," was the only answer she could get from God.

She said, "Oh, no, not my sister. She is a Buddhist. She would never listen to me. Now, Lord, what do you want me to do?"

Again came the answer, "Go, win your sister!"

Again she replied, "Oh, no, Lord, not my sister. She lives on the island. I can't go there. Now, Lord, what do you want me to do?"

Again the Lord answered her, "Go, win your sister!"

And so Sister Han surrendered to the will of God. She packed up her things, including her sewing machine. She left the mainland of Korea, got on a boat and went to An Min Do, the island off the coast of Korea where her sister lived. There was not a Sabbathkeeper on the island.

There our earnest little Dorcas sister, with her sewing machine on her

head, went from house to house helping the people. She went about doing good. She showed the people the love of God. She shared her faith. She won her sister. But she did far more than that. In two years' time she had 3,500 people keeping the Sabbath. Two years after she began her missionary work, 18 churches and companies had been established.

"In the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit, are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. . . . But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain. . . . But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. . . . They will fail of receiving added grace in times of special need."—*The Acts of the Apostles*, pp. 54, 55.

The expressions "latter rain" and "former rain" in this statement have a definite application to the individual experience of the child of God. All must know the experience of the former rain so that they can enter into and experience the blessings of the latter rain.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for

them. They expect that the lack will be supplied by the latter rain. . . . They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. . . . The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. . . . There must be no neglect of the grace represented by the former rain. . . . Unless we are daily advancing in the exemplification of the active Christian virtues [the work of the former rain], we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

Here a number of observations appear relevant:

1. One rain experience cannot be made a substitute for the other. The former rain causes the seeds of truth to germinate and grow, preparing God's children to glorify God in their lives. The Spirit, said Jesus, "shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

2. The latter rain does not come without the preceding experience of the former rain, for it would be useless. Without the former rain the gospel plant would not start and develop in the first place. The latter rain could be a cloudburst without benefit—even damaging.

3. Those who do not advance in the exemplification of the fruits of the Spirit, will not even recognize the latter rain when it is falling abundantly on others.

4. There has long existed in the Seventh-day Adventist camp some whose interest in the latter rain and the loud cry has been allowed to excite them into doing things that are indiscreet and even damaging to the cause of present truth.

In the statement quoted from *Testimonies to Ministers*, page 23, Ellen G. White was alluding to a Mr. Stanton, a Seventh-day Adventist who in 1893 became excited about testimonies concerning the attitude of some toward the message of righteousness by faith. Mr. Stanton published a pamphlet entitled *The Loud Cry of the Third Angel's Message*. In it he denounced the Seventh-day Adventist Church as Babylon and called upon all who would finish God's work on earth and meet Him in peace to come out of this church. Mr. Stanton and his followers were the first of a series of movements and offshoots since 1888 that have sought, as it were, to take control of God's work, to endeavor in their own way to bring the loud cry instead of letting God be

For This We Offer Thanks

By INEZ STORIE CARR

The mystery of the stars
That rush about in space,
The beauty of the moon,
With clouds that interlace,
Fill our soul with wonder.

But wonder of all wonders,
Awesome climax of it all—
Our sins are all forgiven
In answer to our call.
For this we offer thanks.

God and do this in His good time and way.

Today God's people are scattered throughout every nation, kindred, tongue, and people. The special needs of the church in a particular place on any given date in areas of life and work are not the same as those in all other places. But the time is near when "the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . . Thus will the truth be brought into practical life. . . . The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." —*Testimonies*, vol. 6, p. 401.

That will be a general experience in the church of the remnant. Meanwhile the church is not to wait in sterile expectation of the latter rain. God's people must advance now in the exemplification of the fruits of the Spirit in an ever-deepening first and latter rain experience. As they advance thus, they will see ever greater manifestations of the Spirit. There will be joy, not wailing, in the camp. Some will miss this experience, though desiring it greatly; the rain will be falling all around them while they trudge on in frustration and darkness, their hearts inaccessible to the love and power of God (Rom. 8:15-17).

The promise of the Holy Spirit, like any other, is conditional. To experience 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 Holy Spirit works with those who will be worked, moulds those who will be moulded, fashions those who will be fashioned." —*Gospel Workers*, p. 274.

Only to those who wait humbly upon God, who watch for His guidance and grace, and who are willing to step out and walk with Him in faith is the Spirit given. To such the Spirit is granted to supply every need according to the capacity to receive. At a time of trial and need that capacity to receive will be such that the active, advancing, expectant church of God will receive a final flash of triumphant power.

PROBLEMS CONFRONTING THE CHURCH

(Continued from page 1)

to war against Heaven," the servant of the Lord writes. "Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the Flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect." —*Ibid.*, pp. 43, 44.

Here the servant of the Lord reveals problems both outside and inside the church that must be faced by local church leaders and by our church administrators.

Problems Outside the Church

A world "filled with violence," "human beings . . . confederated with satanic agencies" pose baffling problems and from outside the church mount their threat to a finished work. Overt warfare, political upheaval, internecine strife, crime and violence, all affect the progress of God's work.

Despite Satan's vicious attacks, the leaders in God's cause must not falter or fail to lead their people forward to ultimate victory.

Political animosities in certain lands cause many frustrating situations. One division headquarters is situated in a country that is at odds with many other nations in the same division. Because of this, travel and communications problems are myriad and complex. Workers must travel in circuitous routes from one country to another. Direct communications have been cut. Time is wasted. Extra travel

funds are required. Doubled postal and telegraphic costs exist.

In some lands it is impossible, or extremely difficult, for workers with certain passports to travel. Contacts are interrupted. The work is impeded. The program must be carried on despite the inconveniences and additional costs.

Political instability, guerilla warfare, and overt fighting create problems involving the security of workers, both foreign and national. In some lands national workers have been killed and foreign workers have been threatened and forced to evacuate. Workers have lost homes, household effects, their personal possessions. National members likewise have lost everything. Church work is disrupted or entirely wiped out. Tithes and offerings plummet. Welfare services are required. Yet the work must and does go on in spite of threats and danger. These baffling, frustrating, and perplexing problems challenge God's people to greater faithfulness in prayer.

In one land in which we were serving some years ago, we woke up one morning to discover that our money was worth only half the value it was the night before. Workers in many countries with unstable currencies have experienced similar situations. Runaway inflation wipes out funds required for planned church and school buildings, for the purchase of needed evangelistic equipment, or for other items necessary to carry on a strong program in the closing work.

Nationalism and racism pose problems in many lands. Workers of different nationality or race find themselves *persona non grata* in lands to which they have been called. At the time of this writing several families under appointment for foreign service are held up in the homeland, uncertain as to what the future holds. They have severed their connections with their home fields, the positions that they held have been filled, future service is uncertain. In the fields to which they have been called schools wait hopefully for teachers long overdue. Hospitals carry on understaffed or are closed because no doctor is forthcoming. Still the work must go on!

These are only a few of the nagging, frustrating headaches your leaders in many lands are facing today. How much all of us need your understanding and your prayers that the Lord will give special wisdom to keep the work moving forward in a strong manner despite barriers, danger, and frustrations on every hand.

Problems Inside the Church

Within the church are many problems spawned by rising costs, academic requirements, labor demands, and a

Try One

By EDNA ATKIN PEPPER

To keep one high resolve
Rather than many,
Is preferable by far
Than not to keep any.

great shortage of qualified Seventh-day Adventist workers.

Our administrators in North America who operate schools, colleges, and universities face a bleak financial future on many fronts. Salaries are going up. More and better-qualified personnel is required. Additional buildings and increased and updated equipment are demanded. In some places it is either measure up or close up. Our youth must be educated in a Seventh-day Adventist environment. We can't close up. Somehow ways and means must be found. Some of you in local churches that operate church schools and academies know what I am talking about. Your local church officers, your pastor, your conference and union officers, need your prayers in these situations.

In our hospitals our administrators face some of the most perplexing problems. Here, because of the shortage of qualified Seventh-day Adventist workers, those not of our faith have been employed. In some instances labor unions insinuate themselves into the picture. The denominational concept of "sacrificial salaries" is sorely tested. Those outside the blessed hope cannot be expected to experience the same lofty motivations as do those inside the church. The result? Problems!

In some instances large grants from government are available to supplement strained church incomes for both educational and medical institutions. To many these grants, especially for capital improvements, are truly appealing when the pressures are on harried administrators to find required means and personnel to carry on. Here hopeful and hard-pressed leaders find themselves face to face with the established Adventist position concerning receiving certain forms of government financial aid. Some leaders see no breach of faith or doctrine in accepting such funds under some circumstances that, to them, appear to be within the law. Others, equally good men, see real danger in receiving any sort of help from state sources. More pressures. More perplexities. More problems. Needed—more prayer! Sometimes more understanding from both sides and also from some not directly involved would be helpful.

The financial needs of the church around the world are staggering. But your leaders are confident that the God who has commissioned us to finish His work under trying circumstances will provide the means to accomplish the task. He will do this not by raining bank notes from heaven, but by impressing members of His church to respond with special contributions far above and beyond their normal giving. God's people have the

means. His Spirit will impress those especially blessed to come to the help of the Lord in this great day of opportunity.

The problem that rests most heavily upon the hearts of God's leaders on every level is the spiritual condition of the church. Worldliness, the pen of inspiration warns us, will "occupy the minds" and "spoil the judgment" of men and women whose names are on the books of God's remnant church. Satan is striving persistently to secure a foothold in our schools, in our institutions, in our churches, and in our homes. He would dazzle our eyes and

obscure our vision of a crucified Saviour. He would lull us into a satisfied complacency, keeping us unmindful of the solemn times in which we live. Satan will be at work, the Lord's messenger also said, "to keep minds diverted from eternal realities." Laodicean apathy, worldly indifference, unbelief, liberalism, and an insidious neo-Adventism, all sap the spiritual vitality of a church that should be in a state of tiptoe expectancy in these challenging last days.

The evil one would be well pleased and his cause well served if he could use these elements of destruction to

The art of living

By MIRIAM WOOD

when you're Young

TO BE KIND When one is young, he takes the structure of his own little world pretty much for granted. Unless he has been bereaved of a loved one at a very early age he isn't really aware that such heartaches can occur. People exist—mothers, fathers, grandparents, aunts, uncles, cousins, are a part of his normal milieu. Some of them he loves more than others; some he may not even like; and it's quite possible that he actively *dislikes* a few of his blood relatives. (Cousins of opposite sexes sometimes carry throughout their lifetimes the physical scars of their infantile encounters!)

But the point is that when a person is young, he doesn't see any particular necessity for being always kind, always considerate, always loving to those who love him. There's always tomorrow. In the meantime, grandparents can be so—grandparentish—full of stories of their own youth, full of unsolicited advice, and riddled with boring maladies, which they delight to discuss exhaustively. Aunts and uncles can be eccentric and wordy and "unconscious" of the "real" world—his, of course. Who needs to listen and to be kind? Perhaps on some faraway tomorrow he'll have time for them all.

It doesn't always work out that way, though. The terrible mutability of all things is one of the most real of all earth's realities—so that from the moment of his birth every person starts inevitably toward the day of his death. (Even writing these lines so depresses me that I must call attention to the glorious hope of the Christian—eternal life.) People just aren't permanent. And one of the saddest experiences a young person (or any person) can have is to realize with sudden, heart-stopping clarity that he will never, never again be able to listen to the rambling stories of the gentle, devoted grandparent, aunt, or uncle. Or send a birthday card. Or make a three-minute telephone call. Why, oh, why was

he so short-tempered that last time? Why didn't he even bother to disguise his immature boredom?

"If only I could have another chance to be kind!" was the poignant cry recently of a friend of mine. Having just been informed of her grandmother's sudden, critical illness, and knowing that she would be unable to make the 1,000-mile trip that would unite them, she was heart-sick.

Sadly she explained that when her grandmother had visited her the previous winter, things hadn't gone too well. Grandmother couldn't seem to grasp the fact that heavy responsibilities couldn't all be put aside so that they could have more time together. She became a bit demanding, a bit cantankerous.

"And I became sharp with her, for the first time in my life. Always before, we'd had such a good time together. She counted on that. I know that I hurt her deeply by my impatience," my friend continued, with suspiciously moist eyes.

Knowing her to be such a caring person, such a genuinely loving individual, I remonstrated with her. "I'm sure you did the best you could. Life is so complicated for some of us; there's so much more to be done than time in which to do it. Most elderly people are, by the very fact of their advanced age, in a totally different world."

My words didn't comfort her, though. Her heart was too heavy.

"My grandmother all through the years has been so devoted to me, so interested in me. How cruel if her last memories of me contain only impatience."

And then she repeated the wish I can't seem to forget. "If only I could have another chance to be kind!"

I hope that you'll never have to say those words, crowding them past the lump in your throat. You won't, if by God's grace you master the art of living, when you're young.

erode the foundations of the Advent message, leaving us but a hollow shell—an emasculated message powerless to meet the tremendous demands of our day.

Your leaders must deal with these agonizing spiritual problems inside the church of the remnant. With Paul of old we plead, "Brethren, pray for us"—first, that we ourselves should measure up to the spiritual demands of this late hour, and second, that we may be used of the Holy Spirit to lead God's people into the experience of revival and reformation that will usher in the loud cry and the outpouring of the Holy Spirit in the latter rain to finish the work.

Only God Can Help Us

Only as God marvelously intervenes will these problems—inside and outside the church—be surmounted. Earnest, well-meaning persons who find themselves disappointed that all matters in the church are not put right forthwith, and who expect all the problems we face in finishing the work to be solved immediately, must be patient, prayerful, and understanding. Many of these problems defy man's wisdom.

"Perplexities that are scarcely dreamed of" may well be upon us! Your leaders cannot promise better times ahead. Instead, the Bible and the Spirit of Prophecy foretell even more-difficult times ahead.

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Ibid.*, vol. 5, p. 463. Let us pray that God will make us the kind of workers and members who can, with His help, finish the work despite these "discouraging" and "forbidding" days ahead.

How much we all, workers and members alike, need to pray as never before that God will give us wisdom, courage, and perseverance to face the future with confidence. If we do our part, God will do His—no question about it. In the past, times without number, He has manifested His willingness to guide and keep His people under the most trying and difficult circumstances.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

What a blessed assurance! Victory will be ours! In the meantime your leaders on every level—local church officers; local, union, division, and General Conference officers and leaders—all say with Paul, "Brethren, pray for us."

A "PARENTHESIS" in Mission Service

By F. C. WEBSTER

President, Middle East Division

WHAT do missionaries do after being evacuated from their usual posts of service?

During the month of June, 1967, when most overseas missionaries of the Middle East Division were evacuated, it was my privilege to observe the answer to this question. I was cheered by what I saw. There is a close bond of fellowship that grows up among missionaries who labor together in lands far from the acquaintances of home. Those ties are strengthened when a hasty flight becomes necessary because of war or political strife.

It is by no means a normal experience to be required to decide within one short hour what are vital necessities and then place those prime objects into a suitcase light enough so that it can be carried, who knows how far, by the evacuee himself. Yet, when doors were closed and earthly possessions were left behind, scarcely a tear was shed. Not one complaining murmur was uttered concerning things that were left behind. Nor did I hear one nostalgic reference to household possessions or cherished commodities. Missionaries count their assets not in material possessions.

Scarcely had one of our missionaries climbed off the evacuee ship when she began to click out her story on a borrowed typewriter. Her agile fingers kept up the typewriter rhythm for hours on end. When she finished, an on-the-spot account of happenings was available for fellow believers around the world to read.

Since Istanbul, Athens, Florence, and Cyprus provided choice and valuable sight-seeing possibilities, many availed themselves of the educational advantages that such centers provide. Istanbul offered privileges of seeing The Blue Mosque, St. Sophia church (of which, when he had finished its construction, Justinian exclaimed, "Oh, Solomon, I have surpassed thee"), the Bosphorus, and the famed Florence Nightingale room in the army barracks across the Straits.

At Athens the Acropolis with its famed Parthenon, the market place, and Mars' Hill and the ruins of the not-too-distant Corinth made Paul's ministry spring to life. One evacuated sight-seer stole away unnoticed from

the group to the edge of the spacious Agora at old Corinth, to the remains of an old shop. In his mind he pictured the site of Priscilla and Aquila's tent business. He knelt alone and prayed that God would make him a missionary like Paul.

The island of Cyprus was the place where Paul and Barnabas made their first stop on their first missionary journey. Some visited Salamis where these early missionaries had landed. Others visited Paphos where their first convert was won. There were other charming sites on the island: the St. Hilarion castle, Bellapais Abbey, and quaint Kyrenia.

A large sector of the evacuees attended Carol Hetzell's writers' conference rescheduled to be held on Cyprus. Some read books long laid aside for lack of time, and some knitted meters of yarn into scores of garments.

Everyone read the newspapers and listened to transistor radios. News is vital to those who are yearning to return to their homes and their work. Some almost camped on the consul's doorstep seeking for permission to go back to the lands from whence they had been removed.

Volleyball, ping-pong, and swimming occupied the time of some of the younger set. Home Study courses were the occupation of others.

All took the opportunity for their annual vacation and recounted to others their adventures.

To add a little romance to the evacuation one of our number was married, in accord with previously laid plans, during the safari. No, her wedding dress hadn't been brought along, but the groom appeared and there were plenty of preachers handy. So wedding bells pealed.

In all the weeks and months there were few complaints even though hotel food soon became rather monotonous and tasteless. We all learned that hotels were never intended as retreats for little children or even baby-sitting adults.

Then one day it was over. Was the experience a nightmare? No. A holiday? Hardly. Perhaps it could best be called a parenthesis—a parenthesis in the immensely satisfying experience of being a missionary.



For Homemakers



"What Have They SEEN in Thine House?"

By HELEN KELLY



A. DEVANEY

When our children with their inquisitive eyes and ears see us live the truths we teach, they will be inspired to copy our example.

"And he said, what have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen" (2 Kings 20:15).

THE question that Isaiah put to the king might well be paraphrased and asked of parents: "What have your children seen in your house?"

The response is self-evident. "All the things that are in my house have they seen."

The inquisitive eyes and ears of children take in a surprising amount of detail. Young children are like sponges soaking up through their senses the stimuli of their environment. They see, they hear, they taste, they touch, they smell. To what will they be exposed? Parents must decide this.

Before children begin their formal education they have acquired much general knowledge, they have adopted many attitudes, and they have formed many habits, all of which will influence strongly their future years.

"By the fireside and at the family board influences are exerted whose

results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life."—*The Desire of Ages*, p. 101.

"It is in the home that the education of the child is to begin. Here is his first school." — *The Adventist Home*, p. 182.

In what kind of school are our children learning? What have they seen in our houses?

The Babylonian ambassadors came to Hezekiah because they had heard of his miraculous cure and had witnessed a remarkable astronomical sign. They left Jerusalem with a full knowledge of the material wealth of the kingdom, but they were no wiser spiritually. Hezekiah's foolish course helped to seal the later downfall of Judah.

Is it possible that what the wide eyes of our children are observing in our homes will determine their destiny?

"The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on

the right side, they become a far-reaching power for truth and righteousness."—*Ibid.*

On the other hand, "To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity."—*Ibid.*, pp. 182, 183.

We are careful to teach our children the value of money. We caution them not to lose it. Do our actions teach them other more important values which if not cherished may mean eternal loss?

Little incidents sometimes reveal much about individuals or families. A certain family was visiting in the home of Advent relatives for a few days. The mother in the home discovered a quarter under a cushion on a parlor chair. She asked the guests if any of them had lost it. Upon receiving a negative reply, she said, "We'll put it in the offering plate then."

A surprised grin crossed the young visiting teen-age nephew's face as he commented with a hint of admiration, "That's pretty good. If I had found it I would probably have spent it on myself."

One home was laying up treasures

in heaven; the other was filling up coffers on earth.

From seemingly insignificant daily occurrences of family life our children may be forced to conclude that the acquisition of things is more important than the attainment of a Christlike life.

"Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood and fail to give their children proper instruction as they increase in years."—*Ibid.*, p. 183.

Is so much time squandered on television, books, or magazines of low quality that our children have to report in Sabbath school that they have not studied their lesson and do not know their memory verse?

Do our daughters get the impression from their mothers that the outward adorning—"fancy hair styles, . . . gold ornaments . . . expensive dresses" (1 Tim. 2:9)*—is of more consequence than the inward graces?

Do our sons feel that since dad seldom engages in Bible study and prayer these are not of great importance?

Does the mother teach her children a lesson in honesty by returning the extra dime the sales clerk gave her?

Does the father uphold God's law by careful Sabbathkeeping, tithing, and purity in word and action?

Are our children at times confused by "a great gulf fixed" between preaching and practice? Do our actions reiterate our words or contradict them?

Close observation of our youngsters' misbehavior may reveal that they are but imitating our own shortcomings. After all, if mom or dad can do it, why can't they? Thus wrong tendencies are bequeathed to a new generation.

But let us also remember that when we live the truths we teach, our children will be inspired to copy this example.

The church school teacher may emphasize the importance of correct eating habits. But will not his instruction be nullified if, when the children arrive home, they are given sweets to tide them over until supper? What will be on the table at the evening meal? In the morning will their breakfast be the nourishing type teachers know is necessary for children to work at their optimum? Do the foods on our tables support or negate what children have been taught?

What children see at home will either convince them that what the teachers and ministers say is relevant or persuade them that the instruction can be taken with a grain of salt and that the shoe need to be put on only when it feels comfortable.

Adventist parents could well turn critical eyes on their own homes, viewing them through the eyes of their children. In view of the appalling increase of juvenile delinquency in supposedly Christian nations, we

dare not do less than demonstrate by our own lives that God's ways are the best ways for us and our children. We must determine that we shall not be classed with those "who destroy their children's souls" (*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Sam. 2:12, p. 1010).

When the question comes, "What have they seen in thine house?" may we be able to say without embarrassment, "All that is in mine house have they seen."



SUSAN'S ANSWERED PRAYER

By NORMA M. HILLIARD

IT WAS a cold, bleak, snowy night in October. Four-year-old Susan and her little brother, Jeff, were riding in the back of their mother's Volkswagen up the mountains from Boulder, Colorado, to their home near Jamestown. Susan always enjoyed this long ride with mother and brother for it gave her a chance to sing her Sabbath school songs and say her memory verses.

This evening was no different except there were big snowflakes blowing past the windows of the little VW. There were so many flakes that Susan couldn't see all the pretty trees and the occasional opossum or deer that she was used to seeing.

Soon the snow began to fall harder and the snowflakes grew bigger. Mother had to watch the road so carefully she couldn't sing any more. Then Susan and Jeff stopped singing. They wondered if they were going to get stuck in the snow that was getting deeper every minute.

The little VW made its way up the winding canyon roads a little slower than usual. Finally they came to the little mountain town called Jamestown. This meant that home was not far beyond. But here the good paved road ended and the steep dirt road up toward home began.

There was no traffic on this lonely road so the little VW charged right up the middle of the road on its way to the top. As the grade got steeper, the car went slower and slower until it stopped. The motor went faster and faster, but the car wasn't going anywhere.

"I'm afraid we're stuck," said mother.

They had gotten stuck in the same place last winter and they remembered that they had had to wait in the car while daddy walked home to get their big car to pull them out.

But mother kept trying, and little by little the car inched its way up the hill. At last they came near the top, but what was that sound? Again the motor was going faster and faster, but the car wasn't moving.

"Oh, we must be stuck again," said Susan.

As mother kept the motor roaring, trying to get the car to move, Susan called out, "Stop, stop."

But mother didn't want to stop. She was afraid if she did the car wouldn't be able to get started again. So they kept trying and trying, but it was no use. The car did not move ahead at all.

Finally, mother decided it *would* be best to stop and wait for help from a passing neighbor.

There were no other tracks in the road, which meant they were the first ones up the trail. Perhaps the neighbors would not be far behind. But then mother remembered that the neighbors had an apartment in town and might not be coming up tonight.

"Maybe we had better try again," she said.

Then from the back seat mother began to hear the sweetest sound she had ever heard. I am sure you could guess. No, it wasn't the whimpers and cries of frightened children, but the voice of a little girl praying to Jesus for help. Mother still remembers every word of that little prayer. It went like this:

"Dear Jesus, help us not to get stuck in the snow and help us not to go off the road. Help us to get home safe out of the snow and not fall down. Amen."

Then Susan could hear the grinding noise of the motor, but instead of the usual speeding of the motor without the car going anywhere, the car began to move forward. There was no slipping or sliding as had happened just minutes before. From that very moment the car went straight up that hill as if Jesus were ahead clearing the road and pulling them up.

"Jesus heard my prayer, Mommy!" Susan said excitedly.

This is not the end of the story. Susan had been taught to say "Thank you" when someone did something for her. When she got home that night she knelt down by her chair in the living room and again lifted her little heart to her friend Jesus:

"Dear Jesus, thank You for helping us home and for not letting us get stuck in the snow. Amen."

Whenever we drive the mountain trail between our home and Jamestown, Susan points out the exact place where Jesus heard her prayer. No one will ever be able to convince her that Jesus does not hear our prayers!

* *Good News for Modern Man*, The New Testament in Today's English Version, American Bible Society, New York, 1966.

From the Editors



BIBLE TRANSLATION METHODS EXAMINED

Some weeks ago in a series of editorials on the *New English Bible's* translation of a key text used by Seventh-day Adventists, Revelation 19:10, we disagreed with this version's interpretation of the Greek and listed reasons why.

We did not presume to make an over-all evaluation of the version's merit; we simply commented on its translation of one passage.

A reader appropriately remarked, "I hope that your criticism of the translation of one verse in the *New English Bible* is not going to make your readers think that the *New English Bible* is unreliable as a whole. I am sure you do not have this in mind." Our reader is correct.

Because of our background training in the Biblical languages, we are frequently asked to evaluate one translation or another. We find it difficult to give a simple answer. The problems of translation are extremely complex.

When asked which version we prefer, we are tempted to answer as did the man who displayed before his friends a number of photographs of his wife. Some pictures showed her before marriage, others as a bride, and still others as she appeared in subsequent years. When asked which version he preferred, he replied, "I prefer the original."

This is how we feel. We prefer the Hebrew and the Greek from which the various translations were made. It is extremely gratifying to read what the Bible writers said in the language in which they wrote, rather than simply to depend on what some translator thought they said.

Having made this remark, we feel that we should repeat what we said in our earlier editorials. The major doctrines of the Bible are taught correctly in any of the translations. The variations in the versions consist only in different interpretations of individual verses or passages. Since God has presented the truth in such varied forms and through so many writers, the true message of God has been preserved, even though translators have disagreed on the rendering of certain passages.

Translation a Difficult Art

Having translated large sections of the Bible, we are sympathetic with the problems of translators. Our reader noted our sympathy. He said, "I note that in your articles you try to be fair to the translators. After all, translators have no easy task. When a verse such as Revelation 19:10 has at least four possibilities of interpretation, and translators must choose one for the text of their translation, they lay themselves open to the charge of bias and misinterpretation. But let us hope they are not always wrong." We agree.

How shall the student of the Bible relate himself to the multitude of translations at his disposal? Shall he use them all indiscriminately as the Word of God? If a passage is variously translated, shall he choose between the readings simply on the basis of which rendering suits his idea best?

We set down as a basic rule that before a student uses any new version, he read carefully the introduction to

that version. The introduction will set forth the principles of translation followed by the translator, the objectives he sought to achieve, and his justification for producing another version.

Note how carefully the objective of the translators of the *New English Bible* is stated in the opening paragraph of their introduction to their version: "This translation of the New Testament . . . was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent biblical scholarship."

Translation Methods Contrasted

Contrasting the methods of the older translators generally with theirs, the introduction notes further: "What was now needed was not another revision of the Authorized Version but a genuinely new translation, in which an attempt should be made consistently to use the idiom of contemporary English to convey the meaning of the Greek. The older translators, on the whole, considered that fidelity to the original demanded that they should reproduce, as far as possible, characteristic features of the language in which it was written, such as the syntactical order of words, the structure and division of sentences, and even such irregularities of grammar as were indeed natural enough to authors writing in the easy idiom of popular Hellenistic Greek, but less natural when turned into English. The present translators were enjoined to replace Greek constructions and idioms by those of contemporary English."

We can readily see that the rules followed by the translators of the *New English Bible* would result in a vastly different English rendering, so far as the grammatical construction is concerned. But what about the meaning? Which method of translation results in a meaning more like that of the original writer? This is not a simple question to answer. Nor must we look for a consistent pattern in this. The question the translator must answer is, Is it more important to preserve the wording of the original languages or the meaning?

D. F. N.

(To be continued)

BISHOP PIKE EXPERIMENTS WITH SPIRITISM

James A. Pike, resigned Bishop of California, has always been a newsmaker and center of controversy. His unorthodox views on doctrines such as the Trinity, the virgin birth, and the deity of Christ have created shock waves whenever they have been aired. Several times fellow Episcopalian clergymen have threatened him with a heresy trial.

Recently the bishop broke the sensational news that he had been experimenting with spiritualistic phenomena, and that in a little more than a year he had "communicated" no fewer than six times with his son, James, Jr., who committed suicide in February, 1966. The most notable of the bishop's conversations with representatives of the spirit world took place in a televised séance

arranged by the Toronto *Star* religion editor, Allen Spraggett, and a TV producer, Charles Templeton. It was taped on September 3 and televised coast to coast in Canada from CTV, Toronto, September 17. Later it also was released in the United States.

The séance was conducted by Arthur Ford, of Philadelphia, a 71-year-old one-time Disciples of Christ minister. During the séance, blindfolded Mr. Ford supposedly made contact with a deceased French-Canadian named Fletcher. Through Fletcher, Bishop Pike engaged in conversation with the "spirits" of several dead friends. He also talked directly with his "son," James, Jr. Pike was convinced that the "spirit" was that of his son because many of the statements made and facts given were so detailed and intimate that they could hardly have been researched beforehand by the medium. The "spirit" was too knowledgeable about secret family information.

It is not our purpose to attach more significance to Bishop Pike's flirtation with spiritism than the event warrants. We feel, however, that we should not let this new development pass without comment. For a number of years leaders of the liberal wing of Protestantism—Bishop Pike among others—have downgraded the Bible. They have declared that many of its historical accounts are only myths. They have sought to explain away some of its clearest teachings. They have blunted the force of some of its strongest commands. They have placed reason above revelation. They have tested the Bible by their own ideas instead of testing their ideas by the Bible.

The result has been predictable. Having turned away from the Bible as the objective standard of truth, they have been wide open to deception.

Many years ago Ellen G. White wrote: "Every conceivable form of error will be accepted by those who will fully reject the truth."—*The Great Controversy*, p. 523. Further, "to take the place of the word of God he [Satan] holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. . . . Spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming a Christian guise."—*Ibid.*, pp. 557, 558. Bishop Pike's experience is a dramatic demonstration of the fact that step-by-step rejection of truth finally leads one into the camp of the enemy.

Two Important Facts

As a protection against the deceptions of spiritism, every Christian should keep two facts clearly in mind: (1) "The dead know not any thing. . . . Neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5, 6); (2) God has forbidden all pretended communication with "familiar spirits," who, instead of being spirits of the dead, actually are "the spirits of devils." (Compare Num. 25:1-3; Ps. 106:28; 1 Cor. 10:20; Rev. 16:14.) Anciently, God not only declared that all attempted communication with "spirits" was an abomination to Him, He forbade the practice under penalty of death (Lev. 19:31; 20:27).

We do not pretend to know whether Bishop Pike is sincere or insincere in his religious life. We do know that the "spirit" with which he has communicated is not his dead son; we know that it is a representative of Satan's hosts. We know also that spirit manifestations will increase as we near the end. "Many [of God's people] will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils."—*Ibid.*, p. 560.

Bishop Pike's well-publicized séances do not prove that the influence of spiritism is strong or widespread in Protestantism today. On the other hand, they may, like small icebergs floating in the ocean, indicate the presence of something large and dangerous beneath the surface. At present the strength of spiritism cannot be measured, but that it will grow and assume a place of prominence we do not doubt. Years ago Ellen White wrote: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power."—*Ibid.*, p. 588.

Across the Gulf

During recent decades Adventists have focused attention on the growing trend of Protestants to reach across the gulf toward Rome. Perhaps in the Pike episode we are witnessing the beginning of a trend within Protestantism to reach across the gulf to grasp the hand of Spiritualism. Certainly Americans are tremendously interested in the occult. According to the *Wall Street Journal* of October 5, 1967, ouija boards produced by Parker Brothers are now outselling Monopoly sets. At the current rate of monthly sales some 2 million ouija boards will be placed in American homes this year as against 1.75 million Monopoly sets. Parker Brothers states that this is the first time Monopoly sales have been surpassed since the game was introduced 32 years ago.

At the risk of appearing repetitive, we state again that the Bible is the only sure safeguard against deception by spirit manifestations. "Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*Ibid.*, p. 593. "Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion."—*Ibid.*, p. 562.

The Final Test

The final test will come when Satan impersonates Christ and appears in various parts of the world as a being of dazzling brightness. In this guise he will bless the people, heal the sick, and declare that he has changed the day of rest from Sabbath to Sunday. All who depend merely on reason and the evidence of their senses will be deceived. Professed Christians who have not steeped themselves in the teachings of Holy Writ will be led astray. "Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise."—*Ibid.*, p. 625.

"Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?"—*Ibid.*

To us Bishop Pike's espousal of spiritism is not merely further evidence of apostasy in today's religious world. It is not merely one more sign that Christ's return is near. It is a challenge to walk in all the light that has been shed upon our pathway. It is a challenge to deeper Bible study.

Said the prophet anciently: "When they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living? *To the teaching and to the testimony!*" (Isa. 8:19, 20, R.S.V.).

What pointed, relevant counsel this is to us who must face spiritism's bewildering deceptions! K. H. W.

LETTERS



REVIEW FOR YOUTH

EDITORS: Like many of my fellow Adventists, I have followed with real interest the "Letters From Readers" section of the REVIEW. For some time I have wanted to pass on an experience of ours.

Just after our 15-year-old daughter, Barbara, started her second year at Thunderbird Academy she confided to me that she would love to have a magazine coming to her personally at the dorm. I suggested several secular magazines, but she looked dubious. Then I listed the ones our denomination publishes, and she herself chose to get the REVIEW. We subscribed for her and have honestly been amazed at what that one subscription accomplished! Barbara read every copy, her roommate read it, and then it passed along a waiting list of schoolmates and was lost sight of somewhere along the way. At the end of the school year, owing to a move of our family, our daughter was transferred to a different academy. We left the request for the rest of the subscription to be given to Barbara's roommate, for she still wanted to read it.

We feel that the weekly arrival of the REVIEW, personally addressed to her, helped greatly in the earnest Christian experience our daughter developed last school year. We are subscribing to it for her at her new school.

We think of the REVIEW as an adult magazine, and that is good thinking, for so it is. But perhaps we are forgetting just how adult our young folks are today—given the chance.

JUNE ALLEN BECKETT

Tracy, California

ON MIRACLES

EDITORS: I was living in the area when the denomination first acquired Loma Linda, and had the privilege of hearing Sister White speak many times, both here and at the camp meeting for this area. At one time, while speaking in the Riverside (California) church, she made the statement that the work would grow and expand in this area. As she said this she made a sweeping, inclusive motion with her arms that was very expressive. Her statement has certainly been true. A friend of mine once spoke to Sister White after the church service and asked her whether she called herself a prophet. Her answer was, "I am a messenger."

Because I was living in the Riverside area of southern California, I was privileged to hear many of the leading ministers of that time, such men as J. H. Burden, S. N. Haskell, J. N. Loughborough, R. S. Owen, Luther Warren, and W. A. Spicer. Elder Spicer was my favorite preacher in those days; he was an inspiration. After listening to him I was always sure that we have the right message, that we are God's special church for this time, and that as long as we trust in God final victory is certain.

His stories about providential happenings and miracles were most rewarding. We tend to shy away from miracles because

there are counterfeits in the land, but I believe this is a grave mistake, and the way the devil wants it. Elder Spicer certainly did not think this way; miracles increased his faith.

J. HOYT

Riverside, California

REPRESENTATIVE CHURCHES

EDITORS: On our vacation this past summer we visited several of our churches in the conference. The congregations are neither large nor affluent, and the churches are not large; but they are neat and well built and testify to the devotion and sacrifice of their members.

We often hear conference leaders urge our people to so build that their church will be "representative" of the sacred and exalted truth we uphold. We, however, may deprive ourselves of much of this "representativeness" by ill-kept grounds, such as unmowed grass or a growth of weeds.

Every church should be clearly identified as "Seventh-day Adventist," and the sign should show the hours of services.

It would seem in an age of spiritual declension, when the moral law has nearly been made void and faith in Jesus wanes, that Seventh-day Adventists should take as their universal hallmark the words of the third angel in the latter part of Revelation 14:12—"Here are they that keep the commandments of God, and the faith of Jesus."

WILLIAM PLANTJE

Manitoba, Canada

LIKE "MEATY" NAMES

EDITORS: Recently in the REVIEW some readers have voiced concern regarding the names of health foods. May I say that there are coming into the church those who do not make the break with their lifelong dietary practices as easily as others. Also, there are divided homes where faithful wives are trying to introduce more healthful diets to reluctant families. For such as these, familiar names and familiar tastes often serve to ease the transition. We who "have knowledge" know that names are nothing and do not affect the quality of the food eaten. I would say, Let us use this knowledge. If "meaty" names serve to lighten the load for a brother or sister, let's say Amen and give our attention to more serious matters.

JOSEPH W. SHARP

Walnutport, Pennsylvania

EDITORS: As a member of the Seventh-day Adventist Church for 69 years I want to say a good word for the companies who make the meat substitutes. The names they give their products tell exactly what the flavor is, so our new converts who are trying to make the changeover, can easily make their selections.

Anyone who avoids the substitutes because of the names is missing out on some good, wholesome, high-protein foods.

MRS. ALIC MOSSER PROPST, R.N.

Merino, Colorado

MINISTERS—DANGEROUS DRIVERS

EDITORS: Webster's dictionary defines the word "hazardous" as "risky; dangerous." Somewhere I read that a large city newspaper published in its listings of misdemeanors, under "Hazardous," "in driving, pastors."

These listings are based, of course, on reports.

Perhaps a pastor here and there does drive dangerously. Most of us should know why. He is trying to fulfill all the obligations that rest upon him. Do most of us know how our pastors spend their hours seven days a week? I didn't really until I read the article, "His Burden Is Light," in the September 7 REVIEW. It gave me, as never before, an understanding of what our ministers do with their time. After reading it, I'm sure many of us will think twice before we put further burdens on our pastors.

The pastors would tell us they want to stay busy. I wouldn't want to see them any other way. But not so busy that they become hazardous drivers on the highways. To my fellow church members I say, Let us not make it necessary for our pastors to drive dangerously.

MRS. C. L. BURTON

Columbia, Kentucky

APPROVES DIALOG

EDITORS: I am very much in agreement with the editorial in the August 10 REVIEW, "Letters From Readers." Had we as a people, lay members in particular and workers, followed the principles outlined in this editorial, we would not have had so many offshoot movements in the past decade. I too feel that we must have dialog and that we need not think alike on everything as long as we are fully committed to Christ and hold the cardinal doctrines.

According to Inspiration, when everything runs smoothly in the church we may indeed be in danger of having little connection with Heaven. Wherever truth is, or is being lived out, there too Satan will be. The life of Christ on earth exemplified this point.

The "Letters From Readers" column is a tool in the hands of believers to enhance their knowledge of the beliefs of the church. It encourages research and deeper thinking. Until a person hears the "other side" of a question he really doesn't know how little he knows.

It truly requires a kind of maturity some of us members do not possess, to discuss and still love and respect one another who may hold sharply different views.

I'm sure because of some of the views presented in the "Letters" column, we may have to go to the "light" and the "lesser light" for more information even though we may think we have studied them before.

Please keep up dialog so that we may have an informed membership and thus help hasten Christ's coming.

ALBERT REIMCHIE

Armstrong, British Columbia, Canada

SLACK AND SHORT

EDITORS: A fervent "Amen" to the August 24 article, "Those Ribbands of Blue." Since we are to represent Christ and His personal standards of conduct wherever we are, we see no need for wearing tight, short skirts and sleeveless dresses even outside the house of God. I am reminded of the occasion years ago when our late Elder F. A. Stahl remarked at the college I attended that those who wear slacks are slack, and those who wear shorts come short. Very aptly stated, we believe.

BLOSSOM AND NOBLE VASSAR

Hinsdale, Illinois



A Visit to Sunnyside

By M. G. TOWNEND
Departmental Secretary, Australasian Division



One mile from Avondale College, Australia, stands Sunnyside, the home built for Ellen G. White, in which she lived during her almost-ten-year stay in Australia.

The Australasian Division has preserved this home and its furnishings, not as a shrine, but as a reminder to God's people of His divine leading of this people through the dedicated life and ministry of His chosen vessel, Sister White.

Sunnyside is a place of quiet reflection for the 500 students of the college and others who come to visit the Avondale campus. Recent visitors from the college were two theological students, Clifton Maberly and Kevin Townend. Clifton is the son of F. T. Maberly, secretary of the Australasian Division, and Kevin is the son of M. G. Townend.

Their host was M. S. Ball, retired evangelist and missionary, who is currently the custodian of Sunnyside and of the adjoining South Seas Museum (REVIEW, July 6).



1. On their visit to Sunnyside, Ellen G. White's Australian home, two students from nearby Avondale College inspect the well that provided water in the early days. 2. Inside, visitors are taken to Mrs. White's drawing room, where Pastor Ball shows them a display of the 70 translations of Steps to Christ. 3. The veteran minister who is their guide relaxes in Mrs. White's rocking chair, which is still kept in the room she used as her office. Kevin tries to hold in one hand a large family Bible that is smaller than the one held out at arm's length by Mrs. White during a vision. 4. Kevin and Clifton meditate in the home's tiny prayer room, contemplating the tremendous power that was Mrs. White's through prayer. Both have lived in mission fields and plan some day to enter mission service. 5. Sunnyside stands today just as it did from 1891 to 1900, the decade of Mrs. White's occupancy.



Union's Amateur Station Gives Gospel to Djakarta

By J. T. MANULLANG
*Radio-TV Secretary
West Indonesia Union*

When the new government came to power in Indonesia not long ago, the young people of the country became radio-conscious and amateur radio stations grew like mushrooms. Amateurs in Indonesia are allowed not only to transmit code but also to engage in radio broadcasting.

We at the union office grasped the opportunity by building our own equipment and joining 123 other registered amateurs in the Djakarta area. With our 60-watt transmitter, made from odds and ends, we found we could blanket the area within 20 miles and potentially reach 4 million people in the heart of Indonesia.

Our studio is a little room on the second floor of the West Indonesia Union office, from which we broadcast daily from 5:00 P.M. to 7:30 P.M.

Our call letters RHZ stand for "Radio Harapan Zaman" and mean Hope for the Hour radio. Every evening throughout the week people listen to our announcer calling, "This is RHZ, radio of hope and hope of the hour." The program consists of religious and classical music, stories for children, current events, health talks, and the Voice of Prophecy. Listeners have expressed their pleasure with this program's "being so different from others."

When the little radio breaks down once in a while, we are forced to be off the air until repairs can be made. Yet we cannot afford to be silent long, for we have to think of the millions who have not received the third angel's message. We know not what a little radio called RHZ can do for the Lord.

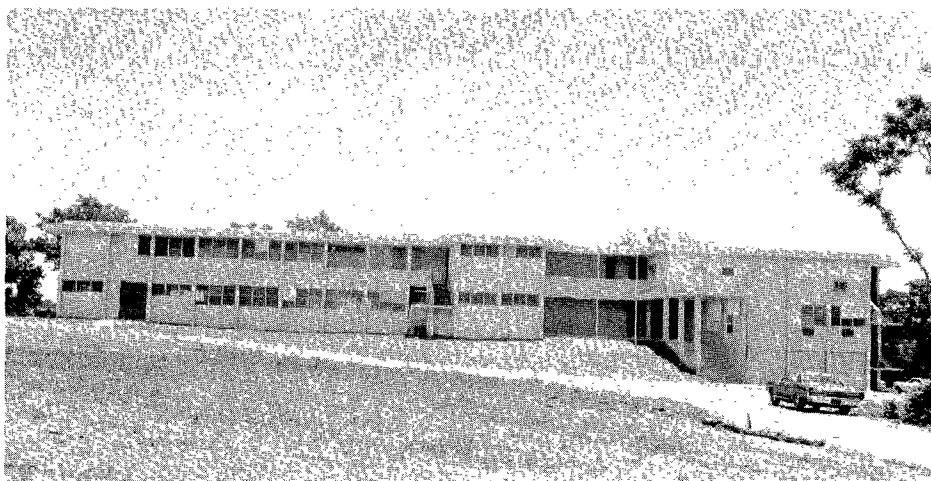
Overflow Crowds Attend Meetings in Thailand

By JOHN HARRIS, *Evangelist*

We had heard that prayer held back the rain during evangelistic services in Port of Spain, Trinidad. So when angry clouds billowed over our tabernacle in Thailand and great drops of rain started their staccato on the roof, we, too, prayed earnestly that the hand of God would once again hold back the rain.

Then, as if some giant hand had reached out and turned off the faucet, the rain stopped! And the tabernacle filled to overflowing with people. This was opening night of a public campaign in Phuket.

Public evangelism is no longer something new on the island of Phuket, on the west coast of the Malay Peninsula. Since 1963 there have been five major campaigns held in all three of the island's political districts. These campaigns



Puerto Rico School Year Begins in New Quarters

The 197 students and 11 teachers of the metropolitan day academy in San Juan, Puerto Rico, began this school year in a new \$200,000 building.

At present the Puerto Rico Conference offices are located in the new building, which was opened June 18. The eight-acre plot on which the academy was built is to become the Adventist center for the San Juan metropolitan area.

Principal of the academy is Pedro A. Ramos, former conference educational secretary.

J. H. FIGUEROA, JR.

President, Puerto Rico Conference

have met with both apparent failure and with success. We say "apparent failure," for who can accurately assess the results of any meeting? Only eternity will reveal the fruitage of hundreds of hours of preaching, teaching, and visiting.

The latest campaign involved the services of some 50 members. Each Sabbath afternoon, two by two we systematically covered a given area of some 300 homes with the health course lessons developed by the Bangkok Sanitarium and Hospital. The test sheets were collected the following week and a new lesson was left. This process continued until the course was completed. Then, the new Way of Life Course was introduced and we found many still willing to study.

When we held graduation and a health rally in our Toward a New Life tabernacle, 81 received diplomas for completing the health course and hundreds viewed the film *One in 20,000* and received a handbill containing the following two weeks' program.

We were besieged, almost engulfed, with a sea of children right from the start. We tried to capitalize on this fact by opening a Vacation Bible School the next day. More than 100 youngsters attended this school and came faithfully every night. This school was under the direction of Pastor Suthin Plainate and proved a success from the start.

One little girl looked up at me shortly after the school began and innocently asked, "Pastor, who is God's mother and daddy?" During the Vacation Bible School she had the opportunity and good fortune to learn who God is and that she is one of His children.

As the meetings progressed, about 70 registered for the Bible-marking phase of the program. We believe that many will make lasting decisions for Christ.

Evangelists' School Held in North Nigeria

By BORGE CHRISTENSEN
President, North Nigerian Mission

In spite of the internal crisis in the Federation of Nigeria a four-day evangelists' school was held at Jengre, August 21-25. All evangelistic workers of North Nigerian Mission—about 20—took part in the course, the first of its kind.

Subjects taught were Bible doctrines, evangelism, the evangelist, bookkeeping, English, and Hausa (a widely used language of West Africa). Dr. K. Kelln, of the Seventh-day Adventist Hospital, Jengre, and Mrs. Kelln had two lectures on health. The other teachers were M. T. Number, headmaster, Jengre Adventist School; L. T. Daniel; and B. S. Christensen.

Not all the program was theory. In the afternoon the entire group of workers went out two by two to visit the homes in Jengre and surrounding villages. As a result, more than 1,000 people attended the evangelistic meeting the first night. This was the first time so many Hausa-Moslems and Fulani-Moslems had come to the Seventh-day Adventist church.

Pastor Filibbus Kakwi and Mr. Number are now carrying on this evangelistic program with meetings every Wednesday night, and they report good interest still.

The only complaint about the evangelists' school was that it was too short. Therefore the executive committee of the North Nigerian Mission has invited the extension school from the Adventist College of West Africa to come in August, 1968, to conduct a four-week course for the workers.

North Nigeria has a population of 30

million. About 85 per cent are Moslems and are recognized to be the most staunch adherents to Mohammed's faith south of the Sahara. Seventh-day Adventist work was established here in 1932. Today the mission has 1,300 baptized members, one hospital, two mission schools, and 11 classes of religious instruction.

Plans are on foot for evangelizing the bigger towns of North Nigeria as well as for establishing a Voice of Prophecy correspondence school in the Hausa language.

Vellore Medical School Trains Adventist Youth

By C. B. GUILD
Secretary, Southern Asia Division

Forty Seventh-day Adventist young people have received medical training at Christian Medical College, Vellore, South India, a non-Adventist center that has worked closely with our church for more than 20 years.

John Quinn was the first Adventist to attend the school. He was also one of the first male students, for prior to 1947 it was a women's college. Subsequently SDA youth followed his steps and now its graduates staff denominational hospitals throughout the Southern Asia Division.

Late in 1944 the Adventist Church began to study the possibility of our young people studying at the Vellore college. The General Conference began to appropriate funds to the college and supply personnel for the hospital. Since that time the General Conference and Loma Linda University have supplied many specialists to serve on the staff.

Only a few weeks after pioneer John Quinn began his studies, an understandable difficulty arose over his absence from Sabbath classes. A. F. Tarr, from the division, negotiated with the college, and arrangements were made for John to fin-

Persecutor Becomes Preacher

By KAY PAW, President, Burma Union

A Protestant minister in Burma openly opposed Seventh-day Adventists for 30 years. Now he is actively engaged in preaching the third angel's message. How did this change occur?

In 1936 an Adventist evangelistic crusade was held in U Ba Gyaw's village. He belittled the church and planned to stone, whip, and drive SDA evangelists from the village. His anger grew when his nephew, niece, and the niece's mother were baptized.

U Ba Gyaw accelerated his efforts to hinder the Adventists, but his attempts were futile. Years passed, and finally the Voice of Prophecy lessons and tracts his relatives were sending him softened his heart. After 30 years, U Ba Gyaw and two of his friends were baptized in December, 1966. The message of a loving Saviour finally changed him from persecutor to Adventist preacher.

ish his course. Shortly after that difficulty, two Seventh-day Adventists were invited to become members of the governing council of the college. Since that time the way has been smoothed for our young people to study at Vellore.

Recently, as Dr. and Mrs. C. S. Small left to return to Loma Linda after a second term of service, they were commended by officials of the college: "In

his department and in the Institution . . . Dr. C. S. Small distinguished himself by his patience, his dedicated knowledge, his capacity for work, and his thoroughness in organization. His personal contribution in planning every detail of the enlarged and improved facilities in the newly opened Norman Institution of Pathology is well known.

"Mrs. Small did much to help Dr. Small . . . apart from his own contribution . . . through her ministry of visiting patients in the hospital."

Christian Medical College maintains high scholastic and spiritual standards. Of the 1,000 students who compete in the entrance examinations, only 60 are admitted annually. Seventh-day Adventist students have made an excellent record for witnessing in a college where Christianity is encouraged.

The Vellore medical facility is a major hospital in India, with 936 beds, 1,619 outpatients, and an average of six births daily. The staff is comprised of 262 doctors and 253 nurses. Advanced training is offered in several specialized fields.

The most recent contribution by the Seventh-day Adventist Church was used to provide a third-floor addition to the pathology department. It furnished a well-stocked museum, classrooms, offices, and 75,000 indexed slides. Dr. Small spent hundreds of hours helping with the addition.

Of the 40 SDA's who have attended Vellore, 13 are still completing their undergraduate training, five are in internships, and three are taking advanced residencies. One is a member of the hospital staff. Fifteen others are working in Adventist hospitals in various areas.

Below: At the time of this report, 13 Adventists were in undergraduate medical studies at Vellore. Back row, from left: Trevor Adie, Sudhir Pandit, Ranjitham Muthiah, Bobby Thomas, Felix Prakasam. Front row: Rajarathnam Abel, Baktharaj Chelliah, Philip Jonahs, Lissie John, and Mariamma Kurian. Right: Dr. Moses Dass and Dr. Joan Israel Dass have been working alone at Surat. A call for an overseas physician, placed in 1964, is just now being filled. Far right: Dr. Eric Moser and Dr. Susan Abraham Moser, shown with their children, serve alone at Ranchi. A call for an overseas doctor, placed in 1965, has yet to be filled.



Canadian Union

BRIEF NEWS

THIRTEEN nursing students received their diplomas September 10 in exercises at the Branson Hospital, Toronto, Ontario. D. A. Delafield, associate secretary of the Ellen G. White Estate, gave the commencement address.

PEARL BROWNING, *Correspondent*

Columbia Union

Student Center First Step in CUC's Campus Renewal

Plans are nearing completion on a four-story campus center for Columbia Union College, with construction scheduled to begin in March.

Designed to fit into the modern colonial style of architecture characteristic of the newer campus buildings, the center will house one of the most important campus facilities—the cafeteria.

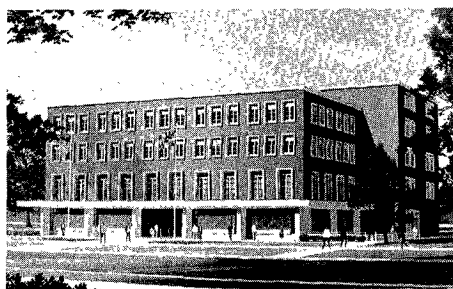
Half a century has turned once-sturdy timbers creaky in Central Hall, which houses the present cafeteria, snackbar, college store, health service, and other facilities. For many years the college dining room has been bulging with the greatly increased student enrollment—currently more than 1,000.

Besides the cafeteria, the new brick-and-concrete structure will house classrooms, laboratories, and offices for the departments of nursing, mathematics, physics, and behavioral sciences. Student Association offices and campus publications editorial offices will have quarters in the new building.

Plans also call for a small chapel, bookstore, snackbar, post office, barber and beauty shops, and a health service complete with isolation rooms, semiprivate rooms, treatment area, and offices. A television studio and supporting equipment will provide a new dimension in the college's communications area.

Construction of the campus center will be the first step in a campus renewal program.

M. CAROL HETZEL



New campus center, Columbia Union College.



Mercury vapor lights are a unique feature of the new Blue Mountain Academy gymnasium.

Blue Mountain Gymnasium Completed as Year Begins

With the completion of its \$460,000 gymnasium and auditorium in September, Blue Mountain Academy, Pennsylvania, neared the realization of its master plan.

This new building was used as an auditorium for a one-day camp meeting in July. The 2,000 chairs were nearly all filled with worshipers on Sabbath morning. Although not completed, it demonstrated its value for such general convocations.

The gym's most extensive use will be for physical education and recreation. It is 235 feet long and 110 feet wide. Its floor provides three basketball courts and six shuffleboard areas, or nine badminton courts. It has a platform 40 feet deep and 50 feet wide. Two classrooms, a weight-lifting room, an electronics laboratory, and a pastor's study are situated at the sides of the stage. A 4,000-pound steel folding door covered with fabric opens and closes electrically, making the platform into a classroom for instruction in gymnastics.

Donald Hunter, who was president of the Pennsylvania Conference when the building was being planned, worked with the Woodall Construction Company to initiate several innovations for a building of this type. The building is lighted with mercury vapor lamps that require little maintenance. These lamps have an estimated life of 12 years. The academy is the first school in the State to install infrared heating. This heat is less expensive and can be generated to individual sections of the gym floor.

The girls' and boys' locker rooms both have showers. A sauna bath, donated by the senior class of 1965, provides heat therapy for the students.

Another potential use of the gymna-

sium is as a 200-bed hospital in case of a community or national disaster. The academy is the emergency headquarters for Berks County. Food, hospital equipment, and medicines are already stored in the bomb shelter of the administration building.

Plans for Blue Mountain Academy were initiated in 1948 by the East Pennsylvania Conference committee, under the chairmanship of T. E. Unruh, then conference president. Land was bought in 1953, construction began soon after, and school opened in 1955. In 1961 the administration building was completed, and in 1965 the girls' dormitory acquired its second wing to complete it. The new gymnasium-auditorium brings the campus nearly to completion.

What was started with vision and sacrifice at Blue Mountain Academy continues to demand no less. What was started with a master plan for the best in facilities for Christian education has been carried on by men of vision, faith, and spiritual thrust. Today Blue Mountain Academy continues to grow and improve, better to serve the church in carrying out its commission.

DARWIN HEISEY

Academy Public Relations Director

Pennsylvania Conference Organizes Hundredth Church

The newest Seventh-day Adventist church in Pennsylvania is at State College. Comprised of students from Pennsylvania State University and residents of Center County, the church was organized September 30 by O. D. Wright, conference president, and E. M. Hagele, secretary-treasurer. Sixteen charter members were present for the organization.

Already the church has laid plans to

reach the three different groups in this university town of nearly 22,000: faculty members, students, and area residents. All Voice of Prophecy, Faith for Today, and colporteur interests are also being followed up.

The State College church is the one hundredth church in the conference.

REGINALD N. SHIRES
District Pastor

BRIEF NEWS OF COLUMBIA UNION COLLEGE

MERLE MILLS, president of the Trans-Africa Division; Roger Wilcox, president of the South American Division; and F. C. Webster, president of the Middle East Division—all graduates of Columbia Union College—presented the mission challenge at the college Sabbath school while they were in Takoma Park attending Autumn Council.

A PILOT program was begun in September by M. K. Eckenroth, chairman of CUC's department of religion, and five ministerial students. The group visited Blue Mountain Academy to develop a closer cooperation between the prospective ministers of CUC and the academy ministerial club. Plans are to visit other senior academies in the union, encouraging ministerial clubs where there are none.

CHARLES PIERCE, chairman of the music department at CUC, successfully passed his comprehensives for the degree of Doctor of Musical Arts at Catholic University, September 22.

ZELLA HOLBERT, Correspondent

North Pacific Union

WWC Confers Degree on Adventist Philanthropist

Climaxing the summer session commencement exercises of Walla Walla College's diamond anniversary year was the conferral of an honorary Doctor of Laws degree, the thirteenth in the history of the college, on Clyde H. Harris, former president of Harris Pine Mills.

William H. Shephard, president, conferred the degree on Mr. Harris, whom he described as "a recognized philanthropist and a wise and judicious member of the Walla Walla College board of trustees for more than 18 years."

In 1952 Mr. Harris made an unqualified gift to the Seventh-day Adventist Church of Harris Pine Mills, at Pendleton, Oregon, which he had built from a small box factory in 1913 to a business worth several million dollars in 1952.

In 1960 Mr. Harris donated to the General Conference his remaining business properties: wheat and pea farms, grazing lands, a large feed mill, and a grain elevator.

Mr. Harris' term as member of the board of trustees of WWC spanned the

administration of three presidents and included the recent expansion program which added five new buildings to the campus in the past five years.

Since Mr. Harris' retirement as president of Harris Pine Mills in 1957, he and Mrs. Harris have toured Seventh-day Adventist schools, hospitals, publishing houses, and mission stations in many of the 200 countries in which the church works.

MAE MACKLIN LAY

BRIEF NEWS

A TV BIBLE CLASS CRUSADE is being conducted October 27 to November 18 in the Hood View School auditorium near Boring, Oregon. George Reid, associate MV secretary for the Oregon Conference, is the speaker. The combined membership of the four churches comprising the Hood View School district are participating in this crusade under the leadership of their pastors—George Chambers, Sandy; Ira D. Follett, Estacada and Hood View; and John Trude, Gresham.

THE Koronko - Corwin - Boyd - Kilmer evangelistic team is holding a series of meetings in the St. Johns church in Portland, Oregon, November 10 through December 2. This is a combined effort of Portland's St. Johns church and the Vancouver, Washington, church.

THE public relations director of the Portland Sanitarium and Hospital, Larry T. Canaday, has received a two-year appointment as area representative for the State of Oregon for the American Society for Hospital Public Relations Directors of the American Hospital Association.

BEGINNING October 25 four services commemorating the 450th anniversary of the Reformation were scheduled to be held in the Walla Walla College church, with G. S. Balharrie, Richard D. Fearing, W. J. Hackett, and Frank Meckling presenting messages dealing with different phases of the Reformation story.

WALLA WALLA COLLEGE's noncommercial, education FM radio station began its fifth year of broadcasting October 1. The station is manned by nearly 20 undergraduate students, and reaches the entire Walla Walla Valley, including Milton-Freewater, Oregon. Loren Dickinson, assistant professor of speech and general



Clyde H. Harris (right), former president of Harris Pine Mills, receives honorary degree from WWC President William H. Shephard.

manager of the station, and Glenn Masden, associate professor of engineering and chief engineer for the station, have as assistants Dennis Winter, program director; Walter Murray, assistant to the chief engineer; Lonny Lasher, news director; and Meldra Rodier, secretary.

N. C. WILSON, pastor of the Healdsburg church in California, and E. E. Cleveland, associate secretary of the General Conference Ministerial Association, were guest speakers during the three-day Washington Conference workers' meeting, September 25-27. Representing the union were K. J. Mittleider, D. E. Caslow, and Luther Crooker. The purpose of the meeting was to study evangelistic methods and to assess the relationship of each worker to God's work.

IONE MORGAN, Correspondent

Pacific Union

Azure Hills Church Center of Growing SDA Community

Not far from Loma Linda, California, 900 worshipers gather from Sabbath to Sabbath in a community where no congregation existed three years ago. Their meeting place is a former country club.

Recently the major portion of the adjoining golf course was sold to Adventist contractors, who will build a condominium-type adult community. This community will not only serve elderly persons who desire such living accommodations but will also provide added strength to the church.

The history of the Azure Hills church is brief but unusual. For several years Adventists in Loma Linda thought there should be a church in Grand Terrace. In response the conference committee planned that evangelistic meetings should be held in the area and at the conclusion a church group formed.

About this time—the fall of 1964—they discovered that a \$1,250,000 country club with a small golf course was in financial straits and that perhaps it could be purchased reasonably. After extensive negotiations and the miraculous leading of the Lord, the country club and the golf course were purchased for about \$500,000. Now here was a church property without a congregation.

With a place of worship assured, interest grew, and the church was organized January 16, 1965. Charter membership was 251. The membership grew rapidly, however, and within a few months there were 500 members in the Azure Hills church. Evangelistic meetings were held from March to June, 1965. More than 100 persons were baptized into the church through these meetings. During the first year of its existence the members gave more than \$250,000 for local and conference needs.

Their missionary program involves



A former country club near Loma Linda is the home of the Azure Hills Adventist church.

more than 100 members contacting their neighbors and friends with the good news of salvation. The church has continued to grow until every facility in the building is taxed, although now it is almost completely remodeled.

An extensive recreational program also has been organized, using the facilities which were in existence at the time of the purchase. It is carried on throughout the summer months, and the facilities are available to the young people on Saturday evenings after sundown.

Plans call for the erection of a sanctuary that will seat approximately 1,000 to 1,200 people on an acre that was formerly part of the golf course.

C. ELWYN PLATNER
Departmental Secretary
Southeastern California Conference

BRIEF NEWS

PERSONAL evangelism efforts of the Fontana Juniper Avenue and San Bernardino K Street churches in the Southeastern California Conference have led 36 persons to be baptized. They had received Bible course lessons from church members and attended a two-week revival conducted by Harmon Brownlow, conference evangelist.

THE largest Vacation Bible School ever held by the Salt Lake City, Utah, Central Adventist church this summer "graduated" 71 children, more than half of whom had never before been in an Adventist church.

THE Faith for Today telecast in the Southern California Conference each Sunday invites viewers to enroll in the Bible Says course, a new set of study guides. Follow-up will be a three-week series of

evangelistic meetings conducted by W. A. Fagal, the program's speaker, in early 1968.

IN THE Arizona Conference, Vacation Bible School was credited with the baptism of a 12-year-old girl. Following VBS, she attended Sabbath school, went to junior camp, and then enrolled in the local church school.

W. D. BLEHM, conference president, led the Safford, Arizona, congregation in special groundbreaking services September 17. Construction for the new church, pastored by J. B. Currier, has now begun.

MV SOCIETIES in the Fresno area of central California have formed the Greater Fresno Youth Association, including students at Fresno Union Academy. Plans of the new group include two Voice of Youth crusades and Sabbath afternoon Youth in Action programs.

SOME 500 physicians, dentists, ministers, and their families gathered at Pine Springs Ranch recently for the second medical-ministerial retreat of the Southeastern California Conference. Special speakers were Robert Gentry, assistant professor of physics at the Institute of Planetary Science, Columbia Union College; and Dr. John W. Drakeford, professor of psychology and director of the Baptist Marriage and Family Counseling Center, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

RESULTS of Adventist displays at the San Bernardino County and Los Angeles County fairs and the Hemet Farmers Fair include the sale of more than \$3,000 worth of literature, distribution of thousands of pieces of free literature, and more

than 550 enrollments in Bible-study programs.

THE Go Tell Bible program and an evangelistic series in mid-May have more than doubled Sabbath attendance at the new Poway church in southeastern California. Since its opening on May 13, the new sanctuary seating 140 people has averaged 105 each Sabbath. Pastor Joseph Phillips reports that further interests are being developed by conference literature evangelists.

THROUGH the efforts of a young Seventh-day Adventist in northern California, the Certified Shorthand Reporters Board of the State has rescheduled its December, 1967, test to permit Adventists to take the examination at hours other than the Sabbath.

A QUARTERLY publication, *Undercurrent*, has just been developed by John Stevens, public affairs and religious liberty secretary, to inform members of the Arizona Conference of world developments in these fields.

EXCITING results of using "Smoking Sam" at city and county fairs throughout the Central California Conference and calls for temperance talks and films in many cities of the conference are reported by conference temperance secretary L. Eugene Fletcher. More than 200 persons signed up to attend a Five-Day Plan in the city of San Jose alone.

HERBERT FORD, *Correspondent*



New Building for Tennessee Church

A new education-recreation building was opened September 16 by the Knoxville, Tennessee, First church. Situated on a major thoroughfare, the new building houses elementary and Sabbath school classrooms, a kitchen, and a gymnasium. Costing \$150,000, it will temporarily house church services as the congregation builds a new sanctuary on adjacent property. H. H. Schmidt, Southern Union president, was guest speaker for the opening.

A. C. MCCLURE
Departmental Secretary
Georgia-Cumberland Conference

The 1967 Autumn Council—2

Looking for the Final Triumph

By DON F. NEUFELD

The business sessions of the Autumn Council dealt with scores of items, from minor changes in the *Working Policy* to major changes in policy. Since the principal actions will be published in a later issue of the *REVIEW*, we will not take time in our story of the council to cover the business sessions.

However, interesting bits of information came to light in the discussions. One day we learned that more than a thousand Seventh-day Adventist servicemen from the U.S. have served in Vietnam, most of them as medical aidmen. More than a score of these have given their lives. Silver stars and bronze stars have been awarded both to the living and to the dead.

For the devotional on Friday morning John Osborn, president of Southeastern California Conference, spoke on co-ordinated evangelism. To illustrate his subject he told the conversion story of a Spanish girl, now a member of the Spanish Paradise Valley church. In her conversion the following missionary workers were involved: a Christian physician, a colporteur, a Bible instructor, a layman, two evangelists, and a pastor. "Never in my best dreams did I ever dream that such wonderful things could happen to people!" said Linda after she found her way into the church. Paraphrasing Linda's exclamation and speaking of the mighty potential of the church when the laity unite with the ministry, Elder Osborn concluded, "Never in my best dreams did I

dream that such wonderful things could happen to the cause of God."

Death is no respecter of persons or time. During the council our General Conference president received word of the death of his sister in Iowa. Also E. J. Folkenberg received word of the death of his mother in California.

But the council also had its festive moment. This came after Elder Osborn's devotional address on Friday morning. Neal C. Wilson kept the delegates in suspense when he deliberately did not identify the one whom he said they would like to honor at this time. He simply called him a friend, an example, and a respected and beloved leader. He left the identification and the tribute for Adlai Esteb in a poem composed for the occasion. Near the end Elder Esteb read:

We join in paying tribute to our past president,
Our love and our best wishes we convey.
We have not time to name each great accomplishment,
But we at least are taking time to say:
Happy Birthday, Elder Figuhr!

The delegates responded by standing and singing "Happy Birthday."

Elder Figuhr, who was on the platform that morning, responded with a short speech, which he introduced by saying in his characteristic humility, "I'll say this, Brother Adlai can make a lot out of a little." He expressed his appreciation for the tribute and for the privilege of attending the Autumn Council. He announced he was 71 years of age and feeling fine. He remarked that when he was

young he disliked the thought of growing old, but that now this was no longer the case. "It's better up here," he said. "God is hearing the prayers of His people," he concluded.

At Sligo church on Friday night were presented more interesting reports from the overseas divisions. F. C. Webster, third-generation minister, president of the Middle East Division, told of the work of God in the land where civilization was born. Reporting on the recent armed conflict there, he said that all but seven of the overseas missionary families in the division were forced to leave their homes. They are all back in Lebanon and Libya, but not in Jordan and Egypt.

He said that God, looking into the future, had led the division officers weeks earlier to set up an emergency organization with national leadership. This plan proved highly successful. When evacuation became necessary the national brethren carried on nobly and ably.

Paul H. Eldridge, president of the Far Eastern Division, reported that at the close of 1966 the membership of the division stood at just over 190,000. Anticipating that the membership would pass the 200,000 mark during the third quarter of 1967, Elder Eldridge was thrilled to announce that, when he added up the figures on cables recently received reporting baptisms to September 30, the net membership passed the anticipated goal.

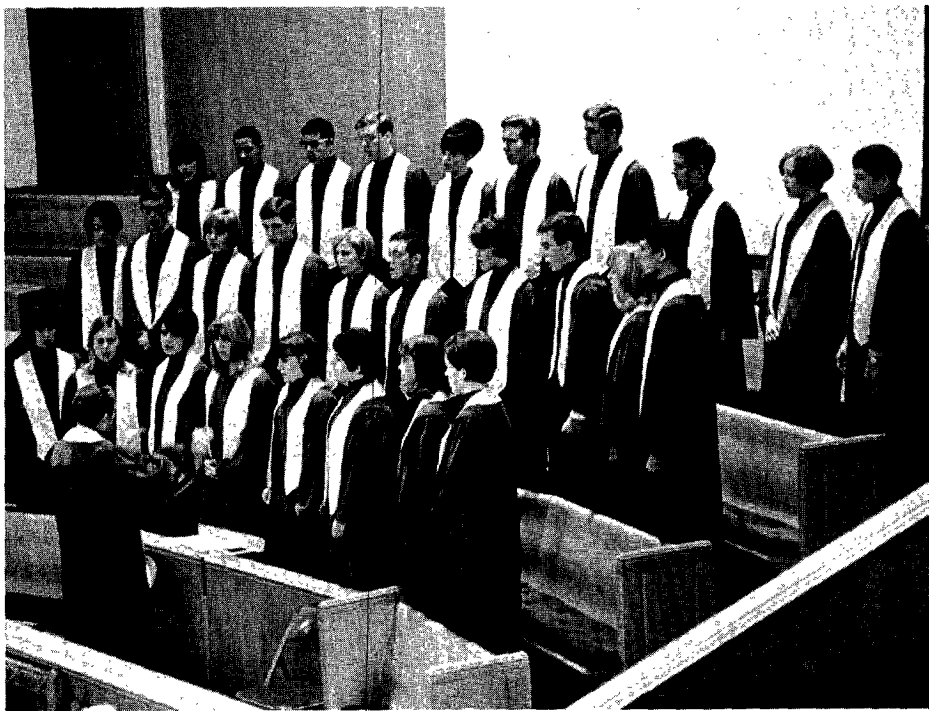
He reported further that in Indonesia, despite political bewilderment, more than 6,000 were baptized last year, more than 1,200 of whom had a Mohammedan background. Speaking of C. E. Moseley's evangelistic meetings in the new Djakarta Center, which ended October 14, he said that more than 600 have signed a covenant to keep the Sabbath. At the first baptism, 165 were baptized. There should have been more than 200, but one of the buses bringing candidates to the meeting broke down.

In Vietnam, he said, the work of Seventh-day Adventists is seeing its greatest progress. During the past four months sales of literature evangelists have averaged more than 1.2 million piasters a month, almost double the previous highest month.

Concluding his report he said, "Surely God is moving to bring His work on earth to a climax. What an exciting, thrilling privilege to be participants in that final triumph."

On Sabbath afternoon a large group gathered to hear the reports from the South American and Southern European divisions. R. A. Wilcox, president of the South American Division, brought greetings from the 187,000 members of his division. Choosing the motto "United to evangelize South America," the leaders of the division have asked the Lord to give them 160,000 new members during the quadrennium. This year the goal is 26,000. To date 15,000 have been baptized, which represents about 60 per cent of this goal. The largest number of baptisms always occurs during the last quarter.

On September 23, the day of youth baptisms in South America, 4,127 young



Special music at one of the Autumn Council's morning devotionals was provided by the Takoma Academy Chorale, a group from the nearby day academy, directed by Leland Tetz.

people were baptized, 670 in one city (São Paulo) alone.

At present, he reported, 100 large evangelistic campaigns are in progress.

"South America is more than a jungle, more than Indian tribes," he concluded; "it is a continent on the move, throbbing and vibrant with new life, thirsting for knowledge and ready for the truth."

M. Fridlin, president of the Southern European Division, took as his theme the words of the psalmist "Come and see the works of God" (Ps. 66:5). He remarked that when boarding his plane in Switzerland he noticed the words Expo 67 painted in large letters on its body. "Here we are in the presence of the World Fair of the Lord, Expo 67 of the Lord. Come and see the works of the Lord," he remarked.

Elder Fridlin reported from the widespread territories of his division, 50 per cent of which are in Eastern countries and large areas of which are in Africa. In all of these the Lord is at work. "If we pray, if we believe, if we have vision, we can look to the future without fear," he said. "The best days for the preaching of this good message are before us," he added.

By eight o'clock Sunday morning the delegates were meeting in various committees. At nine o'clock, during the devotional period, F. L. Bland, vice-president of the General Conference, spoke on the subject "Our Source of Power." His address will be published in a later issue of the REVIEW. The rest of the morning was devoted to committees, and the afternoon to business.

At night C. L. Powers, president of the Inter-American Division, told us that during the 12 months that have elapsed since the last General Conference session, 20,636 have been added to the church by baptism in his division—an average of 56 each day. In one evangelistic campaign, conducted by E. E. Cleveland, of the General Conference, with a follow-up by G. H. Rainey, 1,222 joined the church.

He mentioned the contribution of dedicated workers in various areas and then said, "These are reports of only a few of the men who make tall shadows across Inter-America, and of the church groups and church buildings that are growing daily in the heart of the Americas, lighting the way home for sin-weary travelers. . . . We are confident that the most glorious days for God's work are just ahead. As one man, we dedicate ourselves to the task."

Merle L. Mills, president of the Trans-Africa Division, reported that despite war, bloodshed, economic and political instability, the work of God is making progress in the vast territories of his division. He said, "Our literature evangelists are unrestricted as they go from country to country selling our literature. Our schools are operating with burgeoning enrollment. Our evangelists are able to rent halls and pitch their tents in which they preach their nightly messages."

He mentioned numerous successful evangelistic campaigns and told of a number of ministers from other faiths joining the Seventh-day Adventist Church. "Trans-Africa firmly believes," he stated,

"that evangelism must be more than a shibboleth. It must be the warp and woof of the entire program of the church. Every institution, every department of the church, every organization, and every layman must be involved totally in this great work of witnessing for Christ."

Monday morning Kenneth H. Wood, editor of the REVIEW AND HERALD, presented the subject "Righteousness by Faith" during the devotional period. The text of his address will appear in later issues of the REVIEW.

Monday afternoon, under the direction of Theodore Carcich and N. R. Dower, a program emphasizing total evangelism was presented to the delegates and to other denominational workers from the area who were invited in. The story of this significant service appeared in last week's REVIEW.

In the evening L. C. Naden, president of the Australasian Division, brought greetings from 74,431 fellow believers in his expansive division. He reported an increasing tempo in soul winning, a total of 48,347 persons won in the past ten years, compared with 27,458 the preceding ten years. He told of overflow crowds at evangelistic campaigns and of sea-letter ministry—a method of setting literature adrift after sealing it in mylar sacks. He mentioned progress in the Solomons, Tonga, Gilbert and Ellice Islands, Fiji, and New Guinea.

He told of a modern miracle that occurred recently in New Guinea. One day a national New Guinea worker, entering a grass hut in a certain village he was visiting, saw a pitiful sight—a man with his two small children weeping. The mother of the home had died. Ordering the body to be brought into the room where the man and children were, the worker prayed for the restoration to life of the woman. Immediately at the conclusion of his prayer she sat up and asked for food. Elder Naden added that such miracles as these are the means in God's hands of drawing the attention of these primitive peoples to Him. It is not unusual for sight and hearing to be restored in answer to the simple prayers of these faithful national workers.

O. Gmehling, president of the Central European Division, gave his report in the German language. J. J. Aitken served as translator. Elder Gmehling told of advances in Germany with its 74 million inhabitants. He reported tithes up 5 per cent and offerings up 14 per cent. He told of successful evangelistic campaigns, of the distribution of more than 10,000 Bibles in East and West Germany, of the Five-Day Plan to Stop Smoking being presented in nine of the large cities, and of a successful welfare work. He said they were carrying on their work in harmony with the 1966 motto: "Watch and Pray," as well as with their 1967 motto: "All Things Through Christ."

Tuesday was the last day of the regular session. The final devotional message was given by L. E. Froom. His subject was "1888—Turning Point in Our History." His address will appear in later issues of the REVIEW.

There was much business to complete,



Marius Fridlin, president of the Southern European Division, called this Autumn Council in Washington the Expo 67 of the Lord.

and the council worked hard to clear the items remaining on the agenda.

A high point in each Autumn Council session comes when the new budget is introduced. General Conference Treasurer K. H. Emmerson called for Undertreasurer O. A. Blake to read the budget report. At the same time copies of the new budget were distributed to the delegates, who quickly scanned the 14-page document with eagerness. The various division presidents and union conference presidents were eager to discover what amount had been allotted them. Everyone was interested also in the total figure, \$44,753,536.72.

Observing that the Lord has greatly blessed us, Elder Emmerson announced that this was the largest budget ever to be introduced to an Autumn Council. It was 11.5 per cent greater than the budget of a year ago.

Even before the vote was called for, men rose to their feet. All the overseas division presidents spoke, and a number of the other delegates. Many more would have spoken, but the chairman called time. Typical phrases that were heard are the following: "Thanks and praise to God," "I want to speak a word of thanks for this generosity," "We will spend the money wisely," "We will appeal to our members to match this generosity." Elder Fridlin said, "I came here as a poor Frenchman; I go back a rich Frenchman."

All those in favor of the motion to adopt the budget were asked to stand and sing "Praise God, From Whom All Blessings Flow." The delegates sang with feeling. C. L. Torrey, former treasurer of the General Conference, offered a prayer of praise and gratitude to God.

At this time Elder Beach introduced a resolution of gratitude and commitment, which was unanimously adopted.

With an action to refer any unfinished business to the General Conference and an action to adjourn, the 1967 Autumn Council came to an end.



By H. M. TIPPETT

Holbrook Jackson, in one of his perceptive essays on reading, declares: "No book is complete until it has found a reader, not alone because books are written to be read, but because an author can only express a part of himself. The reader completes the circle of expression by transmitting life into art again. A book is thus not complete at its birth. One of the tests of a great book is that it grows in depth and power over long periods. Some books, perhaps the greatest, are always contemporary. They seem to possess the faculty of adapting themselves to the needs of different ages."—*The Reading of Books*, p. 77.

Christian ideals are always contemporary to one who loves the Lord. Books that foster those ideals find a permanent place on his library shelves. One of the joys of a personal library is the privilege of a person to choose those books for reading that have nurtured his soul and amplified his insights. Good books minister to their possessors in their varying moods and can be taken off the shelves at will. Why not put a sticker star on those books you feel you must read again?

Some books are relaxing because they take us out of the humdrum of everyday routine and stir our sympathies with those who live on another plateau or in a different clime than ours. If you are looking for such a book, read *Possess Your Soul in Patience*, by Arthur Moun-tain. It is a recital of the author's experiences among the wild men of Borneo. It is a 300-page candid portrayal of some grim aspects of this exotic land of terror and mystery. Borneo has been called "Satan's private preserve for thousands of years." Demon-possessed men steal forth on dreadful missions. Superstition is rife. But amid it all, this author manages to find humor and pathos. One amusing episode is that of a wedding

at which the bridegroom is somewhat disconcerted to hear the congregation singing "Stand like the brave, with your face to the foe." But there's poverty and tragedy and heartbreak too. \$5.95, illustrated with photographs. Southern Publishing Association.

Trouble has many faces. Never does it wear a smiling aspect. Sometimes it comes through one's own folly, but again it assails us from unsuspected quarters. The Bible is a comforting book for all who are passing through the deep waters of pain and perplexity. The story of Esther is a never-ending source of assurance that God "standeth in the shadows, keeping watch above His own." The book before me at this moment, *Hidden Patterns*, by George T. Dickinson, has for its theme God's purposes in human experience and explores the book of Esther for its illustrations. Mor-decai, Haman, Ahasuerus, Vashti, Esther, are the dramatis personae. The Persian palace at Shushan is the locale. Intrigue is the plot. Haman is the villain. God's intervention is the denouement, a happy surprise ending. But how does it fit into your life? Let the author with the winsome persuasion of 126 pages tell you. Review and Herald, \$3.95.

And now we must begin suggesting those books you will want on your Christmas list. Two or three fine biographies are among the Book Club selections for 1968. We'll let Louise Vernon lead our list with her sparkling story of William Tyndale, who helped to give us our English Bible. She has aptly titled it *Bible Smuggler*. Tyndale's day was one of suppression of the Bible. It existed largely in the dead languages. One day Tyndale, while playing a children's game, fell into the fire while he was blindfolded. The incident touched off his conviction that God would be pleased to take the blindfold off people's eyes in regard to the Scriptures. "Jesus didn't know Latin" was his defense when charged with heresy. And his courage prevailed until he had translated the New Testament into the common English tongue. Exciting episodes every junior youth will enjoy. Review and Herald, 128 pages, \$3.95.

R. D. Clement, pastor, Brownsville and Olivehurst churches (Northern California), from Waimanalo, Hawaii.

Kenneth Lockwood, associate pastor, Honolulu, Hawaii, Central church, from studies at Andrews University.

H. J. Harris, lay activities secretary (Southeastern California), formerly departmental secretary (Wisconsin).

Ronald M. Wisbey, associate MV secretary (Southeastern California), formerly youth pastor, Loma Linda, California.

G. S. Culpepper, publishing secretary

(Carolina), formerly assistant publishing secretary (Southwestern Union).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Curtis M. King (attended PUC '52-'54; University of California '60), Mrs. King, nee Corinne Mernyth Deming (UC '56; University of California '61), and three children, of Loma Linda, California, left September 18 from San Francisco for Seoul, Korea. Mr. King will be business manager of the Seoul Sanitarium and Hospital.

Mrs. Mabel E. Tupper, nee Mabel Eunice Lovegren (LSC '62; attended University of California), of La Sierra, California, left Los Angeles, September 19 for Penang. She will teach the children of American missionaries.

Frederik van Putten, Mrs. Ruth van Putten, and five children, of South Ozone Park, New York, left New York City, September 19 for Port of Spain, Trinidad. They are returning to their home division. Mr. van Putten will be manager of the Caribbean Union College Press.

DeWitt Stanton Williams (AU '64; attended University of Oklahoma), Mrs. Williams, nee Margaret Norman (attended AU and University of Oklahoma), and daughter, of Oklahoma City, Oklahoma, left Philadelphia, Pennsylvania, September 19 for the Congo. They will stop in Switzerland for three months of study. Mr. Williams will be lay activities and MV secretary in the Congo Union.

Samuel Lee DeShay, M.D. (UC '54; AU '57; LLU School of Medicine '59), and Mrs. DeShay, nee Bernice Anita Moore, who have been on furlough, left Washington, D.C., September 19 for Scotland. They are to proceed to Nigeria after a nine-month study program in Edinburgh. Dr. DeShay is a physician in the Ahoada County Hospital, East Nigeria.

Elvera Eckerman (EMC '42; AU '61), returning after furlough, left New York City on September 21 for Ghana. Miss Eckerman is a teacher in the Asokore-Koridua teacher training college.

Clifford A. Ortner (UC '51), Mrs. Ortner, nee Vera Hoehn (attended UC '43), and two children, returning after furlough, left Los Angeles, California, September 21 for Kuching, Sarawak. Elder Ortner will resume his work as principal and pastor at the Ayer Manis School.

Mrs. Merle F. Godfrey, M.D., nee Margaret Ann Holst (LLU School of Medicine '28), left San Francisco, California, September 21 for Tokyo, Japan. Dr. Godfrey, who is on a short-term appointment as radiologist at the Tokyo Sanitarium and Hospital, left San Francisco on July 30.

Larry D. Mahlum (AU '67), Mrs. Mahlum, nee Sandee Wilson (attended AU '62-'63), and son, of Madison, Wisconsin.

(Continued on page 30)



William E. Peeke, lay activities and Sabbath school secretary (Atlantic Union), from same position in Kentucky-Tennessee.

Leon H. Davis, public relations, religious liberty, and radio-TV secretary (Atlantic Union), formerly MV and public relations secretary (Northeastern).

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JUNIOR

COME UP HIGHER, by Lois Christian Randolph

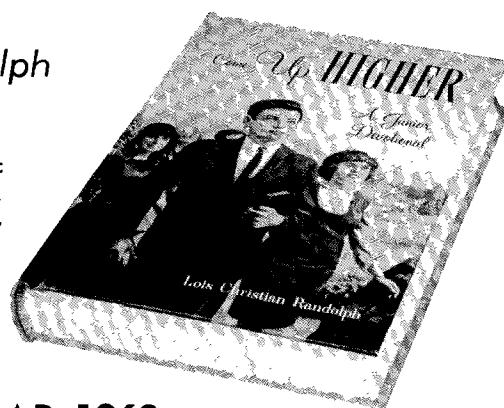
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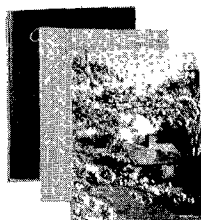
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—ROBERT H. PIERSON, President, General Conference



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—THEODORE CARCICH, Vice-president
 General Conference



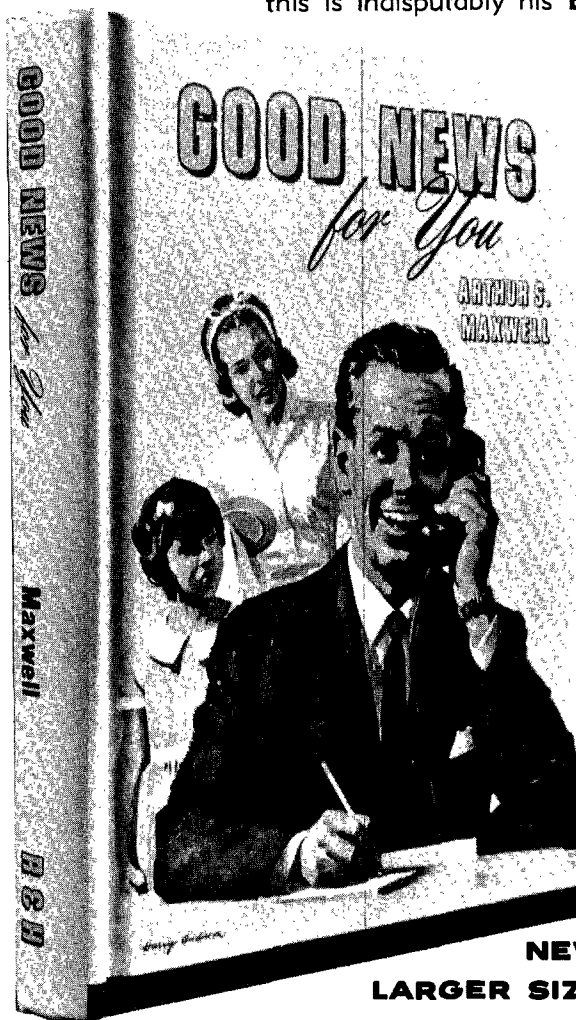
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—NEAL C. WILSON, Vice-president, General Conference
 North American Division



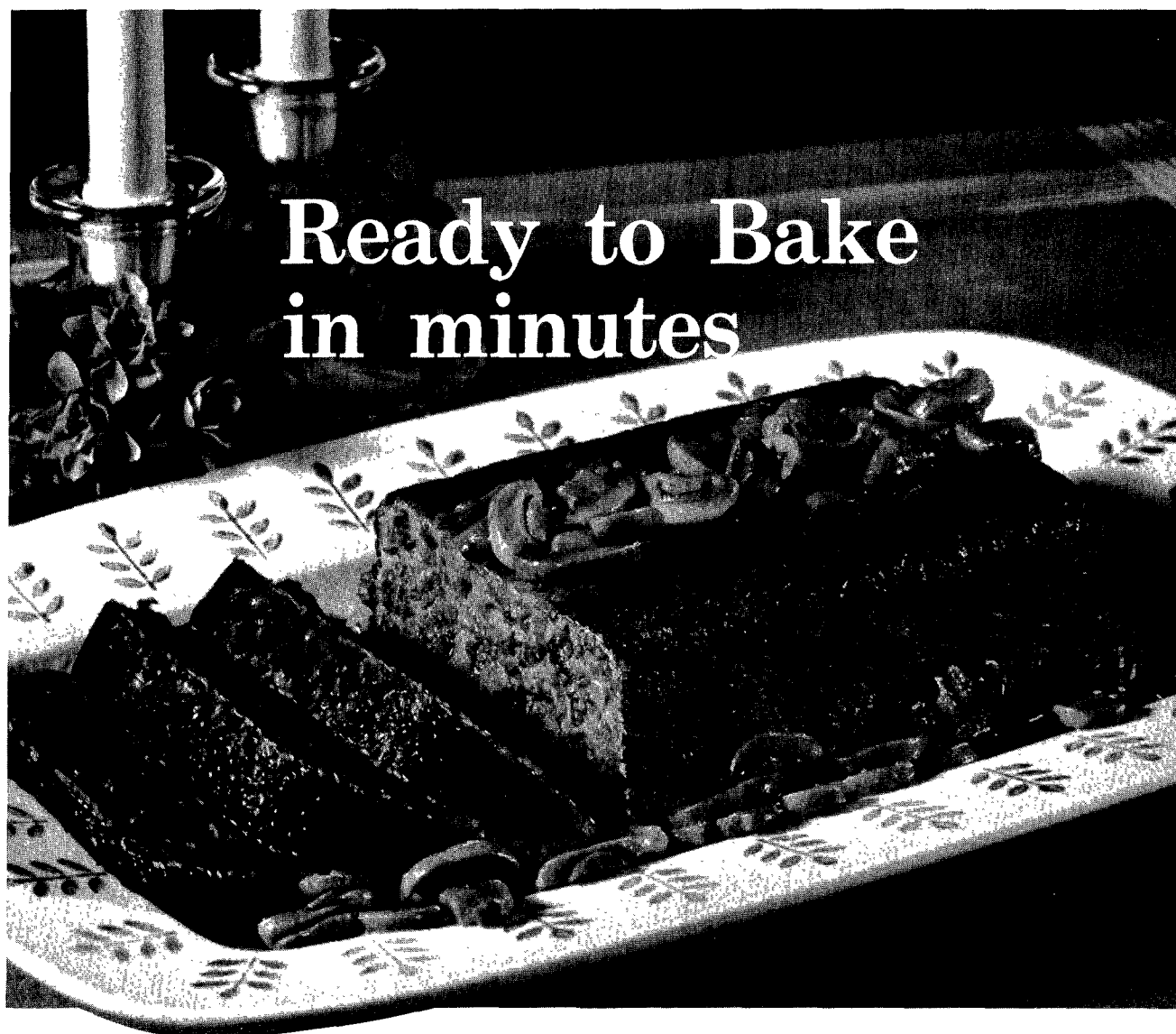
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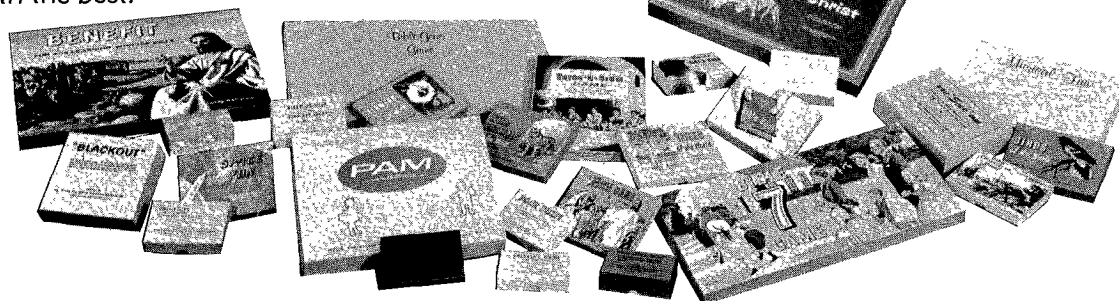
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—*Testimonies*, vol. 1, p. 514.

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FROM HOME BASE
TO FRONT LINE

(Continued from page 24)

sin, left Chicago, Illinois, September 24, for Collonges, France. Mr. Mahlum is to study in the French Adventist Seminary at Collonges for nine months. They will then serve in one of the Northern European mission fields in Africa.

NOTICES

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

S. H. Coe, P.O. Box 436, George Town, Grand Cayman Island, W.I., needs J. L. Shuler's book *The Great Judgment Day*, and the following books by C. B. Haynes: *Satan—His Origin, Work, and Destiny*, *The Christian Sabbath*, *The Promised Land*, and *The Other Side of Death*.

E. A. Acquah, SDA District Office, Box 11, Ejoso, Ashanti, Ghana, W. Africa, wishes old Bibles, periodicals, small books, memory verse cards, filmstrips.

Pastor Moses Attah, SDA Mission, Box 133, Berecum B/A, Ghana, W. Africa, old Bibles, books, Chapel records, Ellen G. White books, 3-inch spool tapes, picture cards, Sabbath school supplies, films, materials for children.

Send only books, Bibles, *Signs, Life and Health*, *These Times*, *Message*, *Listen* to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, wishes literature for seamen.

Mariano B. Abuyne, Office of Municipal Secretary, Loreto, Surigao del Norte, P.I., desires magazines, small books, Bibles.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes many copies of *After a Hundred Years* and missionary literature including *Review* and *Herald*.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, requests a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message*, flannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, memory verse cards.

Borge Schantz Christensen, North Nigerian Mission of SDA, Box 113, Bukuru, Benue-Plateau State, Nigeria, needs *Review*, *Signs, These Times, Quarterlies*, small books, Bibles, *Liberty, Life and Health*.

V. Rualchhina, SDA Mission, P.O. Kaptel, Tiddim, Chin Hills, Burma, wishes Sabbath school materials for adults and children, pictorial aids on Daniel and Revelation, children's books.

Missionary literature and Sabbath school supplies are needed by the following: K. A. W. Lethbridge, W. Nigerian Mission of SDA, Box 19, Ibadan, W. Nigeria, W. Africa; J. G. Connack, c/o Fiji Mission, Box 297, Queens Road, Suva, Fiji; S. B. Johansen, Liberian Mission of SDA, Box 52, Monrovia, Liberia; Tina R. Faigao, Ansanga Tan-ag, Banton, Romblon, P.I.; Nicomides C. Narciso, Mailag, Valencia, Bukidnon, P.I.; Rose E. Narciso, Mailag, Valencia, Bukidnon, P.I.; Pablo Payla, Iligan Integrated Steel Mills, Inc., Iligan City, Mindanao, P.I.; West Visayan Mission, Ibaday, Aklan, P.I.

Church Calendar

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
Soul-winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 23
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
<i>Listen</i> 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
Missionary Magazines Evangelism	April 6-13

Review and Herald

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

EDITOR: KENNETH H. WOOD

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

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, **Review and Herald**, Takoma Park, Washington, D.C. 20012.

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

Of Writers, Articles, and Miscellany . . .

Report to the Church is the name of a new series of articles that will appear from time to time in the **REVIEW**. The first article in this series is in this issue and begins on our cover. Under the heading, "Problems Confronting the Church," Robert H. Pierson, president of the General Conference, reports to the church on some of the problems and difficulties confronting the church in various parts of the world.

This new series reflects our leaders' desire that the members of the church should be informed regarding the plans, policies, and problems of the church. Other leaders will report in future issues.

Thanksgiving will be only a few days away when this issue reaches you. Our Thanksgiving story, which was written by Virginia Hansen, appears on p. 2. Mrs. Hansen is an R.N., but has other interests. Recently she took courses in writing and oil painting. Her husband, Wilfred Hansen, is a medical technologist. The Hansens have two children, boys, one of whom is married. They have one grandson. Born in 1912, Virginia Hansen received her R.N. from Pacific Union College in 1935 and later attended Delta College.

A condensation of W. R. Beach's challenging devotional address to the Autumn Council appears on page 6. A physician who heard the sermon told us that this presentation was the clearest explanation of the latter rain he had ever heard. In subsequent issues we will bring you some

of the other devotional messages that were presented to the council.

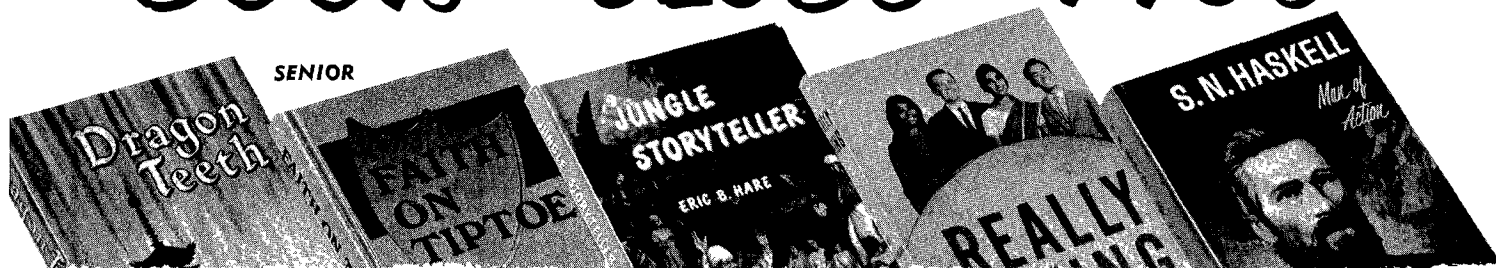
The opening address to the council by Robert H. Pierson, a challenging call for the church to be "geared to the times," will appear next week.

In the book review of *Pioneers Together* in "Avenues to Reading Pleasure," Roy Cottrell was inadvertently identified as Roswell Cottrell, who was his grandfather, now deceased. Elder Roy Cottrell is still very much alive!

Here are a few thoughts for people who may be debating whether they can afford the price of a **Review** subscription for 1968. The price, as you know, is only \$4.95 until the end of the year. That this is a tremendous bargain is clear when you compare it with the cost of owning an automobile. The American Automobile Association estimates that, just resting in the garage, an eight-cylinder four-door sedan costs \$2.17 a day. Rolling down the highway, add 3.7 cents per mile. Most people feel that an automobile is a must; that's why they own one. Need we add the moral—that every Adventist who considers the **REVIEW** a must will subscribe? Apparently a host of church members are in the latter category, for the subs are pouring in. We like to be busy, so make it as difficult for us as you can. After you've sent in your own subscription send in one for various members of your family who have not subscribed but who will want the **REVIEW** in their homes in 1968.

Missionary Volunteer BOOK CLUBS 1968

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Price \$4.95

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Not one dull page as this book challenges young people to witness for God and hold up His standards.

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A plague kills all the cattle in the valley. You must read how Hansel obtained a new cow.

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MY BIBLE FRIENDS, BOOK 9, by Etta B. Degering
"Daniel and His Friends" and "Daniel and the Lions" are the two stories featured in this latest addition to this popular set for small folk.

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GREEN-EYED MONSTER, by Nellia B. Garber
The terror of the title dissolves in the humorous episode that is the first of seven wonderful stories in this book.

Price \$3.50

SCAMPER, THE PET SQUIRREL, by Rhoda Frynn Helm
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News of Note

Schools of Higher Learning Report 13,711 Enrolled

The opening reports just received from our institutions of higher education in the North American Division show a total enrollment of 13,711 students:

Andrews University	2,009
Atlantic Union College	831
Canadian Union College	128
Columbia Union College	1,007
Kettering College of Medical Arts	136
Kingsway College	205
Loma Linda University	2,996
Oakwood College	619
Pacific Union College	1,611
Southern Missionary College	1,202
Southwestern Union College	330
Union College	1,137
Walla Walla College	1,500
	13,711

This total is a gain of 275 over last year, or 2 per cent. Largest percentage gains occurred at Kingsway (71 per cent) and Southwestern Union (37 per cent). The largest loss occurred at Walla Walla (13 per cent).

This year's listing shows Kettering College of Medical Arts for the first time and reflects the merger of La Sierra College and Loma Linda University.

CHARLES B. HIRSCH

Death of George W. Greer

George W. Greer, 72, long-time professor of music in Adventist colleges in the United States and Australia, died November 1, in Lakeport, California. He had been ill many months.

To the members of his family who survive—especially his widow, Hazel McElhany Greer—we extend our deepest sympathies.

Gift Bible Distribution Tops '67 Goal by August 31

More than 300,000 gift Bibles had been distributed by August 31—an objective we had hoped to reach in December. If the same enthusiasm prevails, we may reach the half-million mark by the end of this year.

The Lay Activities Department of the General Conference expresses its gratitude to the ministry and to the laymen for their excellent work in putting the Bibles into neighborhood homes.

V. W. SCHOEN

Two Adventist Military Chaplains Serve in Vietnam

Comdr. Robert L. Mole, our senior Adventist chaplain in the Navy, has been on duty in Vietnam since the middle of September. Located in Saigon, he has been able to contact a number of Adventist servicemen in the area. Recent correspondence indicates that the all-English services for military personnel in Saigon

are being attended by between 40 and 50 men each week.

On October 21 Chaplain Mole baptized S. Sgt. Edward Clifford, stationed at Binh Long. The service was held in the Saigon church. Chaplain Mole's ministry includes not only men ashore but also those aboard ships in Vietnamese waters.

Chaplain Mole's address is:

Comdr. Robert L. Mole, CHC, USN
Personal Response Project Officer
COMNAVSUPPACT, Saigon
APO San Francisco 96214

As recently reported, Capt. Gary D. Strunk, an Adventist chaplain serving in the U.S. Army, is now stationed at Camranh Bay in the 6th Convalescent Center. These two military chaplains, along with our mission personnel in Vietnam, stand ready to assist our men in military service.

C. D. MARTIN



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

PORTLAND, Oreg.—For 15 years Sunshine Dairy has imprinted, in red, this message on its milk cartons: "Attend the Church of Your Choice Regularly." Recently the Reverend Clarke D. Wells, minister of the First Unitarian church here, wrote in his monthly newsletter: "The milk carton message is crude and vulgar. No one should use religion to bolster his own business. . . . The message I get from the dairy is this: go to church on Sunday and you will have fulfilled your religious obligations. Nonsense! Your religious obligations have to do with love and justice." Antone Larsen, manager of Sunshine Dairy, from whom Mr. Wells buys his milk, said the dairy has received many compliments for its go-to-church promotion. "I'm surprised to get a reaction from a minister," said Mr. Larsen.

PORTEZUELO, CHILE—Parishioners at a Maryknoll parish here recently received Communion for the first time from a nun. She was Sister Mary Grace, a member of the Baptistines of White Plains, New York. As head of the convent here she received permission to distribute the Eucharist from the local bishop whenever there was a prolonged absence of parish priests. The occasion occurred when Maryknoll missionaries who staff the parish went on a week-long retreat. The nun, who has been in South America nearly 20 years, said she "nearly fainted" when she first received the permission. Pope Paul VI authorized mother superiors of religious communities to distribute Communion to their nuns.

Southern Asia Work Aided by Magazine Feature

Information about the church is beginning to find its way into the public press in Southern Asia. Doors and hearts are opening.

Pastor Ian Chand, of Goa, provides an example. He had become well acquainted with the editor of a popular publication entitled *Goa Today*. In the course of a conversation the editor announced that if Pastor Chand would submit an article about his church, he would run it in his magazine.

Pastor Chand promptly requested the help of an experienced writer, and subsequently an article by Thomas A. Davis, editor in chief of the *Oriental Watchman Press*, appeared in *Goa Today*.

The result? "Scores of new people have come to the Bible study hall as a result of reading this article," reports Pastor Chand. He adds that many who mentioned the article to him expressed surprise that the Adventist Church was such a large organization with such high principles and such widespread humanitarian programs.

"In the minds of many," the pastor adds, "this article has broken down the barriers of prejudice, and they are now better prepared to study the message."

M. CAROL HETZELL

Champion of Liberty Dies

Dr. Jean Nussbaum died suddenly October 29 at his home in Paris, France. He was nearly 79.

Dr. Nussbaum was known throughout the world as an effective champion of religious liberty. He not only was a medical doctor of repute; he also was an able speaker and defender of the Adventist faith. He served the cause of God for more than 40 years in the Southern European Division while rendering valuable help in many other parts of the world in behalf of religious liberty.

We extend our deep sympathy to his wife and other relatives. W. R. BEACH

President of Philippines Orders Liquor Ads Curtailed

President Ferdinand Marcos of the Philippines has declared that all liquor advertising billboards in Manila are to be torn down.

This action follows the publication of statistics revealing an increase in crime and its relation to the consumption of alcoholic beverages.

B. G. Mary, North Philippine Union temperance secretary, further reports that 12 two-day Seminars for the Prevention of Alcoholism have been held in the Philippines already this year. Twenty seminars are planned for 1968.

ERNEST H. J. STEED