



*The shadows lengthened, then were gone,
A glorious day was nearly done.
I heard soft whispers of a sighing wind,
And listened to the muted distant calls
Of a lonely turtledove.*

Evening Reveries

By DALE A. STRAWN, M.D.

*And rustling, golden, autumn leaves,
Touched by a gentle breeze, then wafted down
From some enchanted nearby vale,
Bestirred nostalgic memories that lingered on,
But left my heart at peace.*

*I saw the dying fires of a flaming western sky,
And was awed at the Master Artist's skill
As He brushed the sunset's crimson glow
On canvas wide and low, above earth's rim.
Then came the shades of night.*

What we need today is power, spiritual power, in our lives and in our work. This power is the heritage of every Christian and is available to every believer.

MAN has summoned almost every known element in nature to his service—steam power, atomic power, rocket power—to do for him what he cannot do for himself. From the schoolboy to the statesman to the monarch there exists a passion for power.

Meeting at the University of Maryland last month, the National Student Association called for unrestrained "student power." Members passed a resolution demanding complete student control over the university's social and disciplinary regulations.

A press release recently noted not only man's fascination with power but also his fear of power. Former Undersecretary of State George Ball is the author of a forthcoming book titled *The Discipline of Power*. Senator William J. Fulbright has written a book *Arrogance of Power*, and Senator Eugene McCarthy has called his book *Limits of Power*.

Note the power with which Christ promises to endow His disciples. It is not physical power such as that possessed by Samson. Nor is it the power of logic or of eloquence. It is the spiritual power of a living union with a living God. This power is promised in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Spiritual power is the heritage of every Christian. It is the believer's privilege to know the greatness of God's power in his everyday life. The fullness of the Spirit promised in the book of Acts means spiritual power and victory to everyone who believes. The absence of the Holy Spirit means weakness and defeat. The indwelling presence of the Spirit distinguishes the flock of the Lord Jesus from the rest of the world. It is the goldsmith's stamp on the genuine sons of God. It is the King's own seal upon those who are His peculiar people, proving them to be indeed His own property. It is the pledge the Redeemer gives to His believing disciples that their full redemption is yet to come in the resurrection when the dead in Christ shall live again. We are "sealed with that holy Spirit of promise which is the earnest [pledge] of our inheritance until the redemption of the

Our Source of POWER

By FRANK L. BLAND
Vice-President, General Conference

purchased possession" (Eph. 1:13, 14).

The church today is well organized. It is prosperous. Church buildings are going up on every hand. We seem to have need of nothing; and yet we hear those words of Revelation burning and piercing our souls: Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (chap. 3:17).

In his book *Portals of Power*, published ten years ago, the late Louis K. Dickson observed that the church faces a danger "of substituting mere activity for spirituality." Describing the church with which he was identified through the long years of his ministry, he said: "Adventism stands today before her greatest opportunity,

marvelously opened to her by the hand of the Lord. Through wide public influence, enlarged facilities for spreading the third angel's message on a greater scale than ever before, and a prosperity heretofore unknown in the work of God, Adventism stands today at the peak of her history. What she lacks is sufficient power to enter in and fulfill the responsibilities which now rest upon her."—Pages 1, 2.

Christians at Ease

The one great shortcoming of Christianity, especially in America, is that its devotees are at ease. They have lost the pioneering spirit. Churches have to be heated just right. They must be air-conditioned and their pews must be soft. Sermons must not be too long. Since the power of the gospel is no longer looked upon as being sufficient, special events are considered a necessary device to attract people. Motion pictures are brought in. No longer is the simple worship service deemed adequate of itself. There must be man-made methods and promotions.

Dr. A. T. Pierson once said, "Our reliance is too much on the charms of this world in drawing souls to the gospel and to the Saviour. The Holy Spirit will not tolerate our idols. If we will have artistic and secular types of music substituting unsanctified art for simple praise, if we will have a liberal ritual in the place of simple,

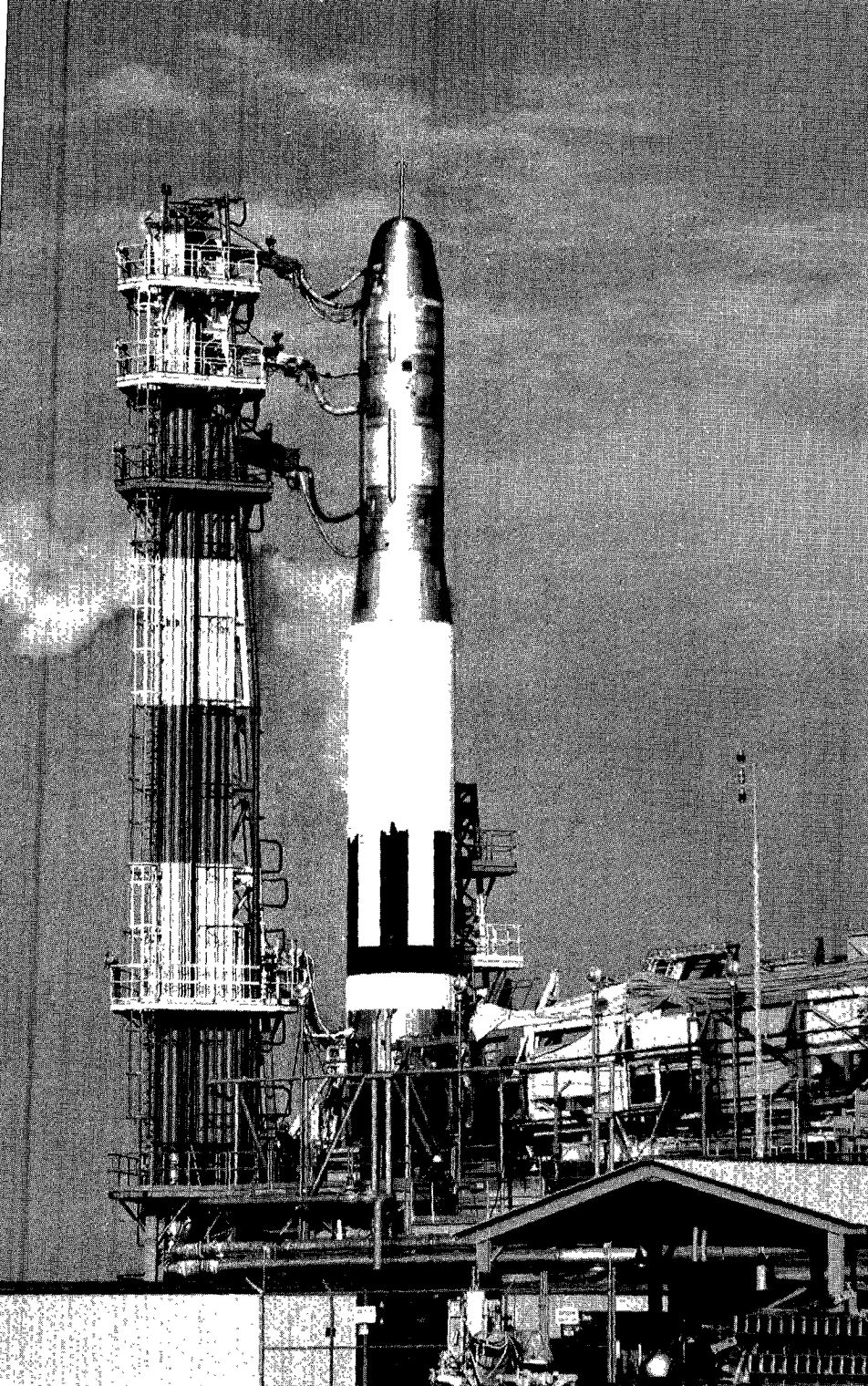
BEAUTY

By THAIS COLE

Beauty is a rose full-blown,
Wild by a fence or garden grown.
Beauty is a tender tree
Green in the sun beside the sea.

Beauty floats the thistledown
And molds the lily's fragile gown,
Scampers on the legs of squirrels
And lights the eyes of little girls.

Beauty is a gull in flight,
Or drama of a star-filled night,
Or vision of a summer cloud,
Or aging heads, in reverence bowed.



U.S. AIR FORCE

In his search for power, man has harnessed almost every known source of energy. But what he needs in his personal life is the spiritual power of a union with a living God.

believing prayer, if we will have eloquent lectures in place of simple, earnest gospel preaching, we must not wonder if no Shekinah's fires burn in our sanctuaries."

What we need today is power, spiritual power, in our lives and in our work. We need to be made more than conquerors in our struggles with the power of darkness. It is my conviction that the greatest need of God's people today is not more theory about the truth, but a greater fullness of the Holy Spirit. It is not more light

on Christian duty that we need, but more power to do what is known to be duty. It is not more theory about the message and work of God, but more of the power of the Spirit to preach the gospel.

There is need today for deeper spirituality and more fervent zeal in the church, not alone in one quarter, but throughout its ranks. Apostolic power, though freely promised, is far from being fully realized. With far too many it is a theory rather than a living experience.

God's servants need this heavenly anointing. Unless the breath of God gives life to the dead bones in the valley, their work will be in vain. The minister is an ambassador of Christ. He is one entrusted with the ministry of reconciliation. God is engaged in the work of reconciling a world given over to rebellion. The minister is sent, in God's stead, with the terms of peace.

A cold, formal ministry may through learning, eloquence, and logic make men think, but a ministry vitalized by the Holy Spirit will stir men's hearts and make them feel as well as think. No power can quicken a dead soul but that which brought Jesus from the tomb. And this power will come as we wait humbly upon the Lord and pray for His guidance and His grace.

"God's messengers must tarry long with Him, if they would have success in their work. . . . When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith." —*Gospel Workers*, p. 255.

Urgent Needs

The need of the ministry is the need also of the laity. We have entered upon unusual times. Wolves are masquerading in sheep's clothing. New and old controversies mingle together. Dangerous heresies, dressed in saintly garb, seek admission into the church. A power from beneath is exerting a strange, bewitching influence everywhere. In the world about us there are many advanced thinkers, progressive theologians, men who are known as profound scholars, who exalt reason and bow low at her shrine. The Ten Commandments, the Sermon on the Mount, and, in fact, the whole Bible are regarded as too exacting, and are discounted before the people. The chill of skepticism and unbelief is felt in many churches.

Seventh-day Adventists must be prepared to counteract this trend. Enlightening, illuminating power is needed. The church is traveling over enchanted ground. Many of the elect of God, who truly believe the Word, have been peering through the fog of unbelief about them, looking for the return of the Bridegroom. Some have become drowsy, others have fallen asleep. The cares of the world, the love of money and pleasure, are choking the Word in the hearts of still others. A few are awake, but these are in danger of being thought peculiar, extreme, good men or women, but impractical.

Without doubt the power of the Holy Spirit promised by our Lord is the greatest need of all.

It is heartening to know that the extent to which His presence fills our lives is not dependent upon our feeling, but upon our believing. It matters not how we feel or how dark the clouds that appear to hide God's face; we have the privilege to rely upon Him for the help and the blessing we need.

"Ask ye of the Lord rain," says the Holy Spirit, "in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). "Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee" (chap. 9:12).

Some years ago the bankers in Scotland published that they had lying in their vaults a sum of 40 million pounds (approximately U.S. \$112 million) in unclaimed deposits. Some who own a share of this money may be living at this moment in the direst need; they do not know that it is theirs. Others may have died in the poorhouse.

What vast unclaimed deposits are lying in God's treasury for the members of God's remnant church! "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—ELLEN G. WHITE, in *Review and Herald*, March 19, 1895, p. 178.

The following sentence from *Testimonies to Ministers*, page 511, represents a strong challenge:

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit."

Let us pray for the Holy Spirit to come in all the fullness and blessing of His power!

HOMAGE

By
JACQUELINE
D.
SKEELS

He came to save,
We know not why,
The death of sinful man
To die.

In triumph rose
'Midst mortal strife
To offer Heaven's gift
Of life.

O bring your soul,
Contrite, to Him—
His grace will flood it o'er
The brim.

"Blest Be the Tie"

Meditations on a Much-loved Hymn

By ELIZABETH HALL

THE sweet strains of the age-old hymn "Blest Be the Tie" were filling the small funeral chapel. Tears coursed unbidden down many a cheek as the quartet sang: "Blest be the tie that binds Our hearts in Christian love! . . . We share our mutual woes, Our mutual burdens bear, And often for each other flows The sympathizing tear."

My own heart was deeply moved, and I could not help thinking of the times when the sentiments of that hymn had meant so much to me. It had come to be my favorite.

As a result of a serious automobile accident I was confined for some time in a hospital miles away from home and loved ones, among total strangers. Soon, amazingly soon, cards and letters and telegrams began pouring in from east and west, north and south, each expressing love and sympathy and reminding me of the ardent prayers ascending to the Father's throne on my behalf. How comforting and cheering were those messages of love. The words of this old, old hymn kept repeating themselves in my mind: "Blest be the tie that binds Our hearts in Christian love! The fellowship of kindred minds Is like to that above."

I am eagerly looking forward to the day when that fellowship so much appreciated here will be more fully experienced in the home above.

Years later this same warm fellowship was experienced when I had to spend more time in a hospital. It was felt again when my husband and I lost a dearly beloved member of

our family in a city a great distance from home. The same sweet assurance came from hearts bound to ours by ties of Christian love, and we were overwhelmed by that unexpected demonstration. We knew others cared, that they were sharing our grief and shedding a sympathizing tear.

Only one who has sensed the warmth of that Christian love could write such moving words as appear in this hymn. From a heart full to overflowing John Fawcett, a poverty-stricken, self-educated preacher, who had been orphaned at the age of 12, penned these words in a moment of great inspiration.

When he was 15 he heard George Whitefield preach in an open field to 20,000 people who had come from miles around. This gave him an inspiration to become a preacher. He joined the Baptist Church and began preaching in nearby villages, as opportunity presented itself.

At the age of 18 he married a young woman five years his senior, who was a great blessing to him and with whom he lived happily.

Soon the Baptist congregation at Wainsgate, in the parish of Halifax, invited him to become their pastor. Impressed by the great opportunity rather than the salary—20 pounds a year—he and his wife went there to live after his ordination. Since there was no parsonage, they "boarded round."

His flock were farmers and herds-men, uncouth and extremely poor. On land donated by one of the farmers they built a small house accommodating about a hundred. The only furniture was wooden benches.

Fawcett's goodness, unselfishness, and devotion to the parishioners soon won their love, and before long they had to build a balcony.

Five children were born to John and Mary Fawcett, and eventually the poverty-stricken members raised his salary to 25 pounds, the raise to be taken out in wool and potatoes. It was difficult for the family to survive on this meager fare, so when a call came, with a substantial increase in salary, for John Fawcett to fill the pulpit at Carter's Lane Baptist church in London, he accepted, feeling that he would be able to sup-

port his family better, have a chance to improve himself, and develop a much wider field of usefulness.

He made the announcement to the small church and preached his farewell sermon. Some of his possessions were sold and the rest made ready to be put on a two-wheeled cart and sent to London.

As their belongings were being piled on the cart with the help of his parishioners there was much weeping punctuated with many expressions of sincere regret at their departure. Finally John and Mary could stand it no longer. How could they desert such loving and devoted people for the sake of a few paltry pounds! They began unloading their goods, and told their parishioners that they had changed their minds and were going to stay. Then there was much rejoicing. The Fawcetts stayed in the Halifax parish for 54 years.

The next Sunday John Fawcett took for his text Luke 12:15: "A man's life consisteth not in the abundance of the things which he possesseth." And after the sermon he taught his flock to sing the hymn he had written out of a full heart the previous evening.

This self-sacrificing decision of John and Mary Fawcett brought a new surge of power and opened new horizons for John Fawcett. He published a volume of hymns, built a new church, and wrote several books. One of them, an *Essay on Anger*, became a favorite of King George III, and he offered the author any benefit he could confer. But John Fawcett's answer was that he "lived among his own people, enjoyed their love; God had blessed his labors among them, and he needed nothing which even a king could supply."

Ever since, the words of this much-loved hymn have been bringing courage and comfort to countless numbers.

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

A Personal Message From Your General Conference President

HEART to HEART



*Dear Fellow Believers
in a Soon-coming Saviour:*

I didn't sleep much last night—nor the night before. Several times when I awakened I thought about the fearful events just before us. My heart was heavy as I thought of the awesome needs of the church, of my own need if I am to be prepared for the close of probation, the time of trouble, and the return of our Saviour. As I pondered these solemn thoughts I was reminded again of the call to revival and reformation the Lord sent at the recent Autumn Council that just closed in Washington a few days ago.

How great is our need! "The line of demarcation between worldlings and many professed Christians is almost indistinguishable." The words of the Lord's messenger burned their way into my thinking again. "Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. . . . Daily the church is becoming converted to the world."—*Testimonies*, vol. 8, pp. 118, 119.

Can it possibly be—a people on the borders of the eternal world, with a commission to evangelize "every nation, kindred, tongue, and people," being "converted to the world"? Little wonder the Lord calls us not only to *revival* but to *reformation*. The words of inspiration flooded my thoughts again as they have over and over during the past months. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

"A revival of *true godliness*," the servant of the Lord says. We must not be deceived! We are reminded that *false* revivals will come in the last days. "Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. . . . The plain warnings of God's word, relating directly to their eternal interests, are unheeded. . . . The converts do not renounce their pride and love of the world. They are no more willing to deny self . . . than before their conversion."—*The Great Controversy*, p. 463.

This is not the experience to which the Lord calls us. This "revival" experience that has frequently swept through the ranks of the popular churches of our times is not the experience to which your church leaders challenge you today! It must not be an emotional, superficial, transitory experience. The hour is too late, the end too near, for us to be deceived or satisfied by such a false "revival." Our God today calls for a deep heart searching among us. He calls not only for *revival* but for *reformation*.

These hard hearts of ours will be broken in true *repentance*—heart sorrow that we have crucified the Son of God afresh by our waywardness and worldliness. There will be not only *confession* of sin, there will be a *forsaking* of sin as well. There will be "a reformation in the home" (*Child Guidance*, p. 557). "The reformation will be outward as well as inward."—*Counsels on Diet and Foods*, p. 35. Those with whom we come in contact will see and know that we have entered into a new covenant relationship with God. It will include "a most decided reformation in eating, drinking, and dressing" (*Testimonies*, vol. 6, p. 377).

The messenger of the Lord reminds us, "The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. . . . The barriers separating believer from believer will be broken down."—*Ibid.*, vol. 8, p. 251.

To such an experience the Lord calls you and me *today*—not tomorrow. *This is not idle talk*. This is a sincere call to your heart—and to my own—*now* to seek the Lord more earnestly than ever before!

Yours for true revival and reformation,

Righteousness a Continuing Need

By KENNETH H. WOOD

THE righteousness of Christ is needed not merely at the beginning of the Christian walk, for justification; it is needed throughout the Christian life, for sanctification. As someone has well stated: "God never alters the robe of righteousness to fit man, but the man to fit the robe." At conversion God begins to transform us into His likeness.

Unfortunately, too many Christians feel that once they have begun to follow Christ it is up to them to make themselves Christlike. The truth is, however, that the Christian is just as dependent upon Christ's righteousness for sanctification as he is for justification. In sanctification Christ not only counts him righteous, He makes him righteous. In Philippians 2:13 the apostle Paul points out that right living is dependent not on the unaided human will, but on the initiative and power of divinity: "It is God who works in you, inspiring both the will and the deed, for his own chosen purpose" (N.E.B.).* The Christian's utter dependence on Christ to live a righteous life is nowhere better stated than in Galatians 2:20: "I have been crucified with Christ; the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and sacrificed himself for me" (N.E.B.).*

"Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. . . . With Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience."—*Steps to Christ*, pp. 62, 63.

"The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as a man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will re-

ceive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus' (Rom. 3:26)."—*The Desire of Ages*, p. 762.

Becoming Christlike

Thus far we have been discussing the doctrine of righteousness by faith merely as a theory. But what is the *modus operandi* of becoming clothed with the garment of Christ's righteousness? How does Christ's righteousness, His perfect character, become ours? In *Christ's Object Lessons*, page 312, Sister White says: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."

Note that what is called for is absolute commitment to Christ and union with Him. "I am the vine," He said: "you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5, R.S.V.).

Let us endeavor to make this even more practical, for a total experience is involved here. We must beware lest righteousness by faith become merely a shibboleth among us. Its deep meanings and implications must penetrate both cerebrum and viscera.

The Bible says, "By grace are ye saved through faith" (Eph. 2:8). What is faith? The standard answer is, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The Greek word

pistis translated here as "faith" may also be translated "trust" or "confidence." In the book *Education*, page 253, we read: "Faith is trusting God—believing that He loves us, and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles." Faith is not merely an opinion, it is an attitude. It means loving and trusting God so completely that we always choose His way.

Thus when God says, "Remember the sabbath day, to keep it holy," and points out that the Sabbath is the seventh day of the week, we joyfully accept this information and act upon it. When He says, "Thou shalt not steal," we gladly accept the principle of absolute honesty. At times we may be called upon to act contrary to human reason, but since "faith is trusting God," we gladly do this. As we continue to accept and choose God's way it becomes second nature to us. Habit patterns are formed, attitudes are adopted, and gradually, as the righteousness of Christ is woven into the fabric of our lives, it becomes perfectly natural for us to obey God. In doing His will we are but carrying out our own desires.

Thus we begin to understand the statement that says, "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35.

Performance and Acceptance

The wonder of the whole plan is that the strongest Christian is as much dependent on Christ and His righteousness as is the weakest saint. Neither has any merit of his own. Both must cling to Jesus for acceptance and for power to obey. Moreover, to God,

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the recently repentant sinner justified by faith and clothed in the righteousness of Christ looks as perfect as does the lifelong Christian clothed, also, in that same robe. Acceptance with God is not on the basis of performance, but on the merits of Christ and His righteousness, received by faith. The performance of one person, due to poor genetic background, heredity, or environment, may be less commendable than that of another with greater natural advantages. But in the sight of God, through the merits of Christ, both are equal. This concept, clearly grasped, would tend to prevent much of the criticism that Christians sometimes level at one another (see *Testimonies*, vol. 4, p. 610).

In the natural world, development varies. The age at which children learn to walk varies. So also do growth rates, teething patterns, and the facility with which children learn to talk. We accept this—usually quite gracefully. But too often we demand uniform growth rates in the development of character. We criticize fellow Christians who appear to be making slow progress. How unkind. And how wrong! Let us be sobered by the fact that the struggling soul whom we criticize may be doing better, considering his heritage, than we are. And, more important, clothed in the righteousness of Christ, he appears as perfect in Heaven's sight as his apparently more successful fellow Christian.

One thing that both hold in common, however, is a distaste for sin, and a deep sorrow when they yield to temptation. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the suffering of the Son of God."—*Messages to Young People*, p. 338.

Is the message of righteousness by faith highly relevant to us today? It is. All of us are familiar with the message of the True Witness to the Laodicean church. How pointedly Christ says to us: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:15-17).

But the Laodicean Christian, deficient as he may be, is not in a hopeless condition. If he were, Christ would not have prescribed a remedy. Revival can come. Reformation can come.

What does Christ say to the church?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (verse 18). Christ says that the church needs the gold of faith and love. It needs the white raiment of His righteousness. It needs the eyesalve of the Holy Spirit. Clearly the great need of the church is righteousness, the righteousness of Christ by faith.

There are some today who are intent on refighting the battles of 1888, just as a few in our country would still refight the battles of the Civil War. But basically this effort is wasted. We can no more atone for the supposed mistakes of the early Adventists than we can for the mistakes of ancient Israel at Sinai, Kadesh-barnea, or Ai. Our responsibility today is to respond to the counsel of the True Witness personally. It is our responsibility to know for ourselves by a living experience what is involved in righteousness by faith. It is our responsibility to preach this message with all the fervency and skill we

possess. I am persuaded that revival and reformation will come to our churches only when the heavenly fire has been kindled in our own souls as leaders. Only when our own hearts have been made warm by a personal relationship with Christ will our sermons warm the hearts of our people.

Has not the time come when every member of the remnant church should go forth to the world to proclaim the everlasting gospel, warm with the love and power of Christ? Surely this is the witness that will draw sinners to the foot of the cross. This is the witness that will move multitudes to prepare for Christ's soon return.

My own earnest prayer is that not only may the living presence of Christ be revealed in every life here at this council but that from this great meeting influences will be set in motion that will revive the church and lift up Christ as never before. With the apostle Paul let us declare, "I know whom I have believed" (2 Tim. 1:12). With him let us declare, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

(Concluded)

Refusing a Throne and Choosing Affliction

By ERNEST LLOYD

It was a magnificent faith in God that caused Moses to refuse what he did and to choose what he did. The thrilling story is related in the great faith chapter of the Bible, Hebrews 11, the chapter that every one of us should know well. We are informed there that Moses "refused to be called the son of Pharaoh's daughter." In doing so, what did he actually refuse? Let us notice three things.

1. *He refused leisure.* He refused the leisure and ease of the king's court because he had come to realize that the soft and enchanting environment of the palace would tend to close his ears to the cries of his needy kinsmen who were toiling under the whip of Pharaoh. He knew that the luxurious comforts and indolence of the palace would make him insensitive to the distress and pains of his own enslaved people. Under the influence of the Spirit of God, he decided to refuse, and the choice made it possible for God to develop a great leader.

2. *He refused pleasure.* The king's court offered every pleasure, but they were pleasures tainted with sin. Moses knew that by remaining in Pharaoh's court he would become a sensualist, and he decided to flee from it all and give himself to the deliverance of God's people from their terrible slavery. He did not know that this would require years of training, but he took the step he knew he should take.

3. *He refused treasure.* He refused to inherit "the treasures of Egypt." He knew they were stained with the blood of oppression and iniquity. He would not touch what had been wrung from the poor and the downtrodden. He was sure that God had something better than the treasures of Egypt for His chosen people, and so he cast his lot with the afflicted ones.

Moses chose rather "to suffer affliction with the people of God." That is to say, he chose the side of the weak and oppressed against the side of iniquity and might. He chose the weak minority against the unjust and outrageous. He chose the unpopular, plus the right. He despised all "slippered ease," and went out into the dark night of slavery and distress to help his people find the way to freedom.

The story of Moses is one of the greatest in all literature, and has in it lessons of great meaning for every one of us today. We do well to treat leisure, pleasure, and treasure, as did Moses.

Backgrounds of Christmas Customs

By R. H. BLODGETT



DON KNIGHT

TO the best of our knowledge the apostles and their immediate successors attached no significance to the date of Christ's birth, probably, indeed, could not identify it. Historians did not begin to date history from Christ's birth till the sixth century, when a learned monk of Rome, Dionysius Exiguus, introduced the method. However, he made a serious error and dated Christ's birth some four or five years too late in history.

Regardless of the year, one deduction about the day of His birth may be made. It almost certainly was not during the month of December. At least two observations lead us to this conclusion.

1. December is not a month when shepherds, or sheep, remain in the open fields at night. Luke records, "Now in this same district there were shepherds out in the fields, keeping watch through the night over their flock, when suddenly there stood be-

fore them an angel of the Lord" (Luke 2:8, 9).*

Winters in the mountain regions of Judea are not a time for flocks to be long exposed to the elements of nature. Because of the cold weather and the chilling rains it is most unlikely that in this season the sheep would be unsheltered in the open fields at night.

Possibly, then, Jesus may have been born sometime after the rains of April and before those of November, the season sheep would be found in the open fields at night. Although of this we cannot be certain.

2. December is not a likely month for a governor to call a registration. Again in Luke's Gospel we find, "In those days a decree was issued by the Emperor Augustus for a general registration throughout the Roman world.

* From *The New English Bible*, New Testament.
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This was the first registration carried out while Quirinius was governor of Syria. For this purpose everyone made his way to his own town" (Luke 2: 1-3; alternate translation as given in footnote in N.E.B.).*

Since it was necessary for everyone to make his way to his own town, it is unlikely that a governor would choose a season when travel would be difficult. Winter would be such a time.

In what month, then, was Christ born? No one knows.

December 25 in Rome

For some time before the coming of Christianity, December 25 was a time of pagan celebration. The pagans knew that at last the shortest day and longest night were behind them, that little by little the sun would rise higher and remain longer in the sky, bringing with it the promise of spring.

Prior to this day occurred the week-long Roman feast called Saturnalia (December 17-24), held in honor of

the deity Saturn. Connected with this festival were hopes for peace, happiness, and goodness that supposedly occurred during Saturn's ancient reign.

The Emperor Aurelian (A.D. 270-275) was quick to capitalize upon the heathen worship of the sun, and in the year A.D. 274, officially declared December 25 as the birthday of the Unconquered Sun (*dies natalis solis invicti*).

Christ's Birth Date Investigated

Evidently, sometime during the early fourth century, Christians began searching for the proper day to celebrate Christ's birth.

The earliest certain record attributing this event to December 25 is in the Philocalian calendar (copied A.D. 354, but representing Roman practices in A.D. 336), an almanac for Christian use. It lists a Christian martyrology beginning with an entry for December 25: "Christ born in Bethlehem of Judaea."

Some churches had been celebrating Jesus' birth on January 6, others April 20, May 20, March 29, and September 29. Finally, so much confusion was raised that Saint Cyril, bishop of Jerusalem, about the middle of the fourth century, inquired of the Roman bishop, Julius, regarding the correct date.

Julius wrote Cyril and reported that he personally favored December 25. Obviously refusing to accept this date as valid, Cyril and the Jerusalem church continued celebrating the event for many years on January 6.

In A.D. 354, two years following the end of Saint Julius' reign, the new Roman bishop Liberius ordered all his people to celebrate December 25 as the correct day of Christ's birth.

With the passage of time this date became the more popular and was soon adopted by most of Christendom.

The Name Christmas

In the medieval ages the celebration of Christmas took the form of a special mass said at midnight, the eve of Christ's birth. Since this was the only time in the Catholic church year when a midnight mass was allowed, it soon became known in the Old English as *Christes Masse* (Christ's Mass), from which is derived *Christmas*.

Contrary to the opinion of some the form "Xmas" is not an attempt to strike out Christ's name. "X" is a symbol for Christ representing the first letter of the Greek *Χριστός*, "Christ."

Yule Log

A custom quite prevalent nowadays throughout Europe probably originated with the converted Norsemen and Anglo-Saxons who were accus-

tomed to burning a huge oak once a year (during the winter solstice) to honor and appease Thor, their god of Thunder. The name for this important feast was *Juul*, from which our current English term "Yule" was probably derived.

These great logs had to be kept burning for a full 24 hours from the time of their lighting Christmas Eve, else all the household would be under a terrible curse. This was accomplished by adding branches that were always kept piled nearby.

Saint Nicholas

As the legend goes, in the fourth century a bishop in Asia Minor by the name of Saint Nicholas decided to give away all the money he had recently inherited from his deceased wealthy parents.

He heard about a poor man who had three marriageable daughters but could not find a husband for them because he lacked the necessary dowry.

Rather than allow them to be sold into slavery, it is said that Saint Nicholas dropped a bag of gold in the open window of the house late one night. Soon the eldest daughter found a husband and was married. After another bag of gold was given, the second daughter was wed.

The father, deciding to capture the mysterious giver of gold, hid himself each night by the window of his youngest daughter. Finally, one night a figure approached and tossed in a bag. He was immediately apprehended and found to be none other than Saint Nicholas.

He became so famous for his generous acts that people began to believe any surprise gift must have come from Saint Nicholas. He was soon chosen as the patron saint of children by the people of the Netherlands, and his fame spread.

The name *Santa Claus* developed from a European source—Dutch settlers in New York called Saint Nicholas, *Sinter Klaas* (a Dutch abbreviation of *Sinter Niklaas*), which over the many years of American history evolved into today's well-known *Santa Claus*.

Christmas cards are the only major Christmas tradition that is a product of fairly recent times. The earliest specially designed Christmas card is believed to have been printed by a London company and placed on sale in 1843. By 1862, Charles Goodall & Sons of London began printing and selling cards on a large scale.

Three years later, a Boston lithographer, Louis Prang, began marketing multicolored cards in Europe, and in

The Wayside Pulpit

By HARRY M. TIPPETT

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4).

Our modern social gospel seems to be projected on organizational drives for education, sanitation, cultural uplift, sweetness and light—all good as far as they go. But they are substitutionary methods that have little to do with the spiritual battle with sin, the prime root of all our ills. The do-gooders of the social gospel assume that the strongholds of Satan are the slums, the beer tavern, the psychedelic dance hall, the lurid night club, and the red-lighted brothel. But these are not fortifications of the evil one. They are only his concentration camps. They are populated by his victims. All power to civic campaigns against these camps of iniquity, but doing away with them will not solve the problem of sin, the essential social sickness of the world. Our projected "great society" and the kingdom of God are not synonymous terms.

The real strongholds of the archenemy of souls are human minds and hearts. Here is where spiritual conflict is waged.

Under the calm exterior of many an orderly life a fierce struggle goes on, hope battling with despair, weakling loves clashing with holy ideals, fleshly lusts wrestling with spiritual discipline, fidelity to God besieged by querulous doubt, humility all but overpowered by the pride of life.

It is only when faith prevails that the conflict is resolved, for "this is the victory that overcometh the world, even our faith" (1 John 5:4).

And that faith is supported by clinging to the Word with the spirit of "though he slay me, yet will I trust in him" (Job 13:15). Clinging to the Word involves simple obedience to the precepts contained in that Word.

In ancient warfare the popular military siege of a city involved the use of battering rams, catapults, scaling ladders, and movable towers for the bowmen. But God's plan for victory is obedience to His mandates—seven orderly marches about a town, a blast of trumpets, and a shout of triumph. Thus Jericho fell down under Joshua, and the Midianites fled before Gideon. Here indeed is a spiritual lesson to ponder.

America ten years later. Today, Christmas cards have virtually annihilated the handwritten personal notes people had exchanged in the past.

These backgrounds for many of our Christmas traditions are presented here for the general information of the reader. Next week we will consider the subject of how Seventh-day Adventists may wish to relate themselves to the Christmas season.

Christmas Trees and Mistletoe

Lighted and decorated trees are attested since ancient times. Many of the stories about the origin of the Christmas tree are completely legendary. For example, according to one legend, an eighth-century English missionary named Winfrid (later known as Saint Boniface), traveling through northern Germany some 1,200 years ago, happened upon a group of local heathen gathered around an oak tree, preparing to sacrifice young Prince Asulf to the thunder God, Thor.

Immediately Saint Boniface halted the sacrifice and cut down the "blood oak." As the oak fell to the ground, a young fir tree appeared, which the saint promptly pointed out as the tree of life which represented the Lord Jesus Christ.

According to a popular story, lights on a Christmas tree first originated with Martin Luther who, walking through the woods one clear Christmas Eve, became fascinated with the heavenly stars twinkling through the trees. He immediately cut a small, snow-laden fir tree, returned home and set it up for the enjoyment of the children.

To illustrate what he saw and to represent the stars above Bethlehem on the night of Christ's birth, he then affixed candles to the branches, which illuminated the whole tree.

Since it was more than half a century after his death before any definite reference is made to this tree, it is unlikely that the story is authentic. Still the legend seems to linger on.

Although virtually obliterated with the passage of time, mistletoe's connection with Christmas appears to have originated with the ancient Britons.

Its annual cutting among these people was an occasion of great solemnity taking place about the middle of our November. After leading a procession into the woods, the Arch-Druid (an ancient Celtic priest) dressed in white and bearing a golden sickle would ascend the selected oak tree and sever the sacred mistletoe vine. The cut vine then fell into a special cloth held open by several immaculate maidens.

The collected mistletoe was then divided into two piles, one to be

placed upon an altar to the pagan god and burned in sacrifice to him. Some feel that this sacrifice took place at Stonehenge or Avebury.

Following the sacrifice and the accompanying festival, the remaining mistletoe was divided and distributed to all the participants of this ceremony. These sprigs were then carefully carried home and hung over the dwelling doorway to protect the in-

habitants from calamities and illnesses. It was also used by other people in Europe at religious gatherings, possibly for the same reason.

The custom of kissing under the mistletoe likely developed from the fact that whenever druids and their enemies met under the plant, they were duty bound to drop their arms, forget their enmities and embrace.

(Concluded next week)

LETTERS TO THE

Fellowship of Prayer

A CONVERSION REPORTED

EDITORS: My brother for whom I requested your prayers has united with the church and has written us a wonderful testimony of his conversion. The pastor whom God sent to visit him had been saved from becoming an alcoholic when very young, so he could understand and help my brother as no other one could. God surely works in mysterious ways His wonders to perform. I believe that faithful and earnest united prayer works wonders. Please pray now for a dear friend who has finished the Bible Speaks course and is convinced that our doctrines are right but hasn't the will to make a radical change in her life. May the Holy Spirit continue to speak to her until she decides to take the final steps and become a true follower of Jesus.—Mrs. L., of Massachusetts.

DRINKING OVERCOME

EDITORS: I am indeed thankful for your Fellowship of Prayer. I wrote you six years ago that my heart was heavy over my husband's drinking. Soon afterward the Lord took mercy on us, and our home has been happy ever since. He gave up smoking once or twice but has gone back to that. Please pray that he will overcome that too.—Mrs. M., of California.

EDITORS: A few years ago I asked for prayer for my husband. He has come a long way since then and has been going to church with me and our two sons for two years. He stopped drinking. For a long time now he seems to be close to a decision for Christ but hesitates. Cigarettes are one cause of this. I fear they are killing him. Please pray for my husband's conversion.—Mrs. W., of California.

THANKFUL FOR BLESSINGS

EDITORS: I am thankful for the many, many blessings and prayers answered. Several years ago I asked prayer for my son. While he is still not a Christian, each time we see him we marvel at the working of the Holy Spirit.

He is married now to a fine girl, and I would like her name added to your list. Also please add my daughter's name. May the Lord come soon, and may we all be ready to go home.—Mrs. E., of California.

OVERCOME BY EVIL

EDITORS: I am writing again in behalf of my only daughter who has apparently been overcome by the evil one. She married quite young and has two lovely babies. Her husband has been overbearing and unkind to her. He is now starting Bible studies. This morning he filed suit for divorce. He has the children and has assumed a "holier than thou" attitude. I am heartsick. Please pray for the little ones and pray especially that my daughter will be healed of her weary, sin-sick soul. Pray that she will have a hatred for drink and cigarettes. Pray that her husband will also yield fully to the Lord. Pray as if your life depended on it, and so will I—for her life does.—Mrs. C., of California.

POWER IN UNITED PRAYER

EDITORS: Thank God for the power of united prayer. Less than three months ago we asked special prayer that my mother and other relatives might accept the truth. On September 9 my mother was baptized over the strong objections of my sister. We ask continued prayer that my sister, brother-in-law, and our friends may accept the message.—Mr. M., of Virginia.

GOD'S WAY BEST

EDITORS: My mother was desperately ill when I wrote you. I have such faith in the effectiveness of the prayers of the Fellowship members that putting the request in the mailbox brought me immeasurable relief. God showed me that He could restore mother if He thought best. In His tender mercy He saw fit to let her go to rest. I see now that His way is best. Please continue to pray for me and the rest of my family that we will be faithful and meet mother again. I promised her we would. I love Jesus more than ever now.—Mrs. S., of Illinois.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



For Homemakers



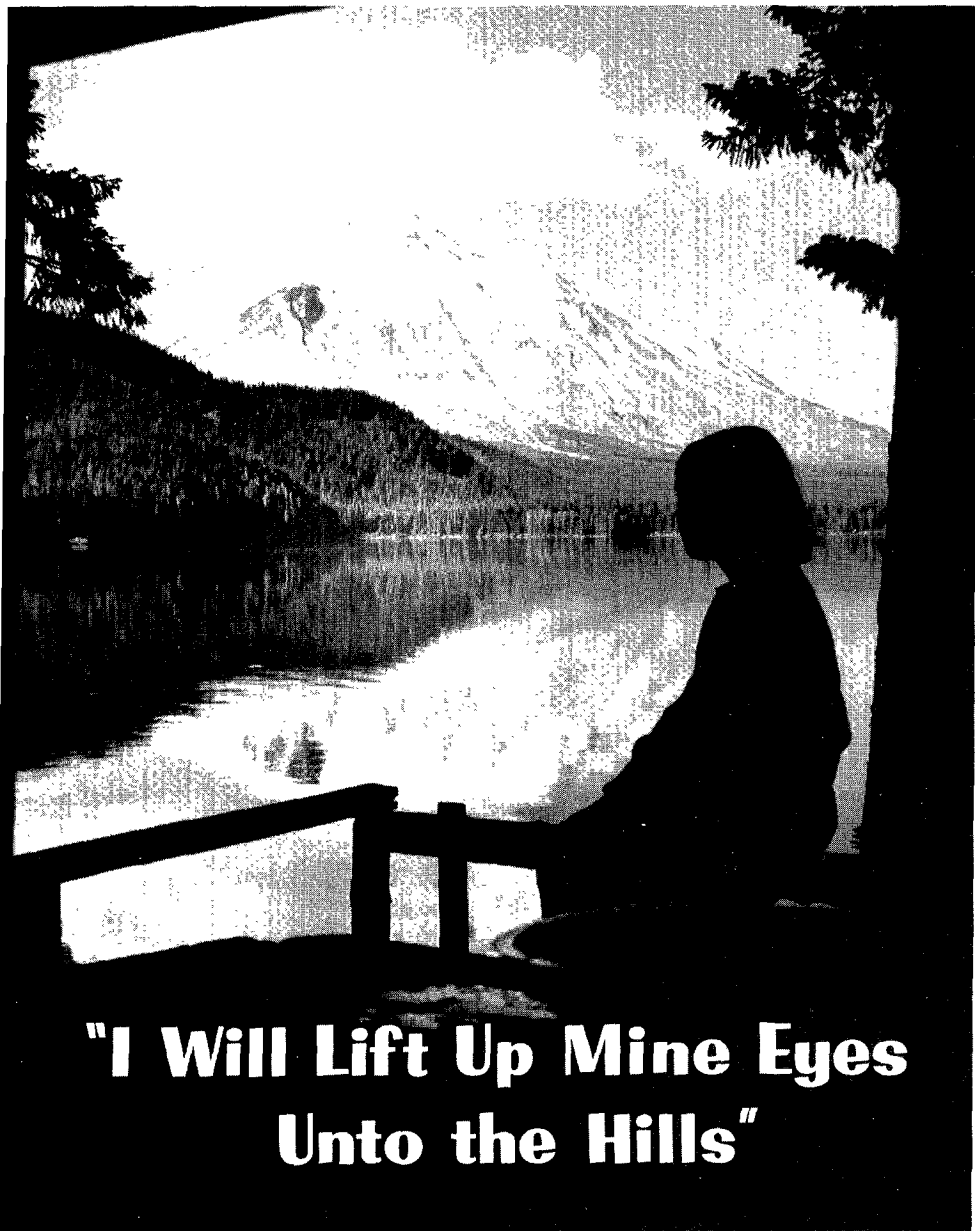
By CHRIS MILLER SCOTT

I stood a long time on the hill, thinking about my renouncement of God. I did not regret it; in fact, I felt rather relieved. For several months my mind and heart had argued the question Is there really a God? I had never had reason to doubt before, but there had been a tragedy in our family that had resulted in the death of a close friend. After the tragedy I could not accept what had happened. Over and over I wondered, What kind of loving God looks down and sees sorrow, tragedy, and heartache and does nothing to stop it? Why must we look up to such a God and humbly say, "Thy will be done"?

Deep in thought, I had lost track of time and looked up to find the sun setting. As I turned to go home I looked back at the hill wrapped in the glow of the setting sun. A golden array of color had splashed across the sky and cast its majestic reflection on the green hill. The evidence of a heavenly Father, and the glorious power of God had been painted across the sky in one grand canvas of color. I turned my back on it all, secure in my conviction that there was no God. Slowly, I walked down the hill and entered the house.

I hurried past the kitchen, where mother was preparing the evening meal, and went directly to my room. The first thing I saw as I entered the room was my Bible lying on the night stand. I picked it up and remembered that it was a gift from Aunt Lucille. She had written an inscription inside. I glanced briefly at the message; the words seemed meaningless, as if they had been written in another language. Without hesitation I placed the Bible out of sight, in my closet, and closed the door.

Several months later I grudgingly hauled out the little Bible and packed it in a suitcase. The suitcase, the little white Bible, and I were headed for Camp Guidance, a religious camp for young people. The last place on earth I wanted to go was Camp Guidance! But months prior to my renouncement of God my parents had paid my tuition for a week of camping and Christian fellowship at Camp Guidance. Being a teen-ager, I had to



"I Will Lift Up Mine Eyes Unto the Hills"

A. DEVANEY

When one is all alone decisions are sometimes made that affect the entire afterlife.

HAVE you ever stood alone—so alone that for a brief moment even the earth seemed to stand still and a strange quiet enveloped you like an invisible web? Once, I stood alone like that; the day I stopped believing in God!

I stood at the top of a hill and shook my fist at an April sky and shouted, "I'm through with God and the church, you hear me? I'm through with it all!" Defiantly I turned to Ellen, my teen-age friend, and asked, "What do you say to that?"

Ellen stood staring at me as if I had struck her. The expression on her face was a peculiar mixture of shock and fear. For once, chattering magpie Ellen was utterly speechless. Without a word or a backward glance she turned and began to run. In a few minutes she had disappeared over the other side of the hill.

Never had I felt so alone! I did not know it then, but standing alone on the hill that day was actually a turning point in my life. And the memory touched my heart for years to come.

obey their wishes. I gave up trying to find a way out and decided that since it was only for one week I'd get through it somehow.

I was unaware that the same God whom I had so blatantly renounced was busy in His own quiet and miraculous way setting up the guideposts for me to find my way back to Him. Camp Guidance was His first guidepost.

A bright Sunday in July found Ellen and me lugging suitcases and camp gear into our cabins. Our friendship had crumbled since that eventful day on the hill. And even though camp gave us something in common again, the memory of that day stood between us like a barbed-wire fence. I made a gay pretense of sharing in the camp enthusiasm but it didn't fool Ellen, who knew that I had come with a chip on my shoulder against the very ideals of the camp.

By the second day I was miserable keeping up the pretense. I could hardly bear being near Ellen, and I avoided her as much as possible. If I had felt like thanking God for anything, I would have thanked Him for the opportunity of not sharing a cabin with Ellen!

The warm and wonderful way in which the campers found such joy in their faith made me feel like an outsider. Adding to my discomfort was the fact that I did not care for my cabin counselor, Mrs. Mason. I had felt, rather than seen, her watching me with questioning eyes. I was relieved that she did not make any attempt to pry into my problems.

On the third night at camp an evening service was held on a high hill overlooking a lake. The campers made a large and impressive group gathered at the top of the hill. Lifting their voices in the carefree spirit of youth, they sang chorus after chorus of praise and thanksgiving to their Lord. The youthful vigor in their voices sent the songs echoing across the sun-kissed lake. From there, the gentle breeze picked up the songs and sent them on their way, perhaps to touch the very throne of God with their joy.

As the last chorus ended, one of the camp ministers stepped out and spoke in a quiet but vibrant voice. He asked if any of the group would like to come forward and either openly accept God for the first time or renew their faith. He told those who came forward and professed their faith that they had reached a turning point in their lives—that God was going to have a definite meaning in their lives and help to shape the pattern of their future.

Many went forward, and my heart had a strange ache as I watched the

minister shake hands with each one and whisper softly, "God bless you, my child!"

Later, I was glad to return to my cabin and to hear the bugle taps for "lights out." I welcomed the darkness and the chance to fall asleep.

Sometime in the night I was awakened by the crash of thunder and lightning. I lay in my bunk, suddenly wide awake, and listened to the rain pour down on the cabin roof. In my imagination I could see the woods back home and the storm crashing through the trees. I remembered also the hill and my foolish words, "I'm through with God!"

It came to me then: God *was* real. He was there at camp. I had felt His dignity and serenity at each chapel service—His presence had shone with beauty and light on the sun-kissed lake and on the hill at sunset. His voice had whispered softly from the towering trees that surrounded the camp. His love echoed from the songs and scriptures cast out on the breeze.

Lying in the dark cabin and listen-

ing to the storm roaring in the night, I was reminded of His power and His anger. For the first time fear entered my mind and made my heart stand still. I began to cry softly. My cabin mates slept blissfully through the storm and my tears.

Only Mrs. Mason heard me sobbing. I was startled to feel her hand reach from the darkness and pat my head gently.

"Are you afraid, dear?" she asked.

"No, not really." I answered. "I'm sorry to have awakened you. It's nothing, really it isn't!"

"Very well, dear, try to get some rest and your worries will all be gone tomorrow," she whispered cheerfully and, as she turned to leave, squeezed my hand affectionately.

Unexpectedly I grasped Mrs. Mason's hand like one who was drowning and began to sob out the whole story of that miserable day at the top of the hill.

My wall of indifference had crumbled at last.

(To be concluded)



It Pays to Say Grace

By ESTHER LAU

FOUR-YEAR-OLD TOMMY was playing all alone in the front yard of his home when a car stopped in front and the driver said, "Sonny, hop in the car with me; I'll get you some candy." Before he had a chance to say No, the big man opened the car door, grabbed him by the arm and pulled him into the car. Off they went, farther and farther away from the boy's home. Soon they were traveling on a dirt road.

"Where are we going, sir?" Tommy asked.

"Never mind," said the man roughly.

Now it was getting dark and Tommy was beginning to be frightened. Oh, how he wished that he were home with his parents. He was hungry, too. The man finally stopped in front of an old motel.

"My boy and I want a room for the night," he told the manager at the desk. Evidently he was hungry too. After checking into a room, he took Tommy to the little restaurant by the motel and ordered two bowls of soup. As soon as the waitress brought the food to the table, the man began to pour it right into his mouth. He must really have been hungry!

But Tommy was not in such a hurry. Ever since he was very small, mom had taught him to say grace before meals.

This occasion was certainly no exception. With head bowed and hands folded, Tommy offered a prayer.

Jesus must really have been pleased with what he did. Tommy's simple, reverent gesture was rewarded in a wonderful way. While he was praying, the restaurant manager had noticed what a contrast it was between the "father" and the "son." Then the thought came to him: "Could the man not be the father of the boy?" A strange urge prompted him to reach for the telephone and call the police.

Just before the man was ready to leave the restaurant, two police officers arrived.

"Mister, is this your son?" one of the officers asked the man.

"Of course he is my son. Now let me go," the man lied. He pushed Tommy toward the door.

"Just one minute," the other officer stopped him. Stooping down so he could look directly into Tommy's face, he said, "Now, little boy, don't be afraid, just tell us if this man is really your father." Knowing that he was protected by the friendly officers, Tommy bravely told them he had never seen the man before.

Tommy was so happy when the officers brought him safely home to his parents. Daddy and mommy were very thankful too, that no harm had been done to him.

Daddy said, "We certainly want to thank Jesus for bringing you back to us."

"Yes," mommy agreed, wiping her eyes, "I know the angels were watching over you, Tommy."

"Yes, I know," Tommy nodded his head, "I have a guardian angel, and he protected me from that man."

"Tommy, you must remember never to accept money, candy, or anything else from a stranger," mother told Tommy as she kissed him good night.

From the Editors



THE DAY THE SUN TURNED RED

A fascinating description of the Dark Day of 1780 appears in a book entitled *The Great Events of Our Past Century*, issued in 1879. Although the book describes 78 events of note between 1776 and 1876, it states that the Dark Day of May 19, 1780, was the most mysterious of all natural phenomena. "Thousands of the good people of that day became fully convinced that the end of all things terrestrial had come." It was indeed an awesome spectacle.

For three or four days the sun's orb had appeared unusually red, and the color of the nearly full moon had given off an unnatural light. According to a Professor Williams of Harvard College, the barometric pressure was a little higher than usual; the weather had been fair and cool for the season. But as darkness came on at midday Friday, May 19, readings taken in two places in Massachusetts showed the pressure falling markedly.

The first evidence that that hazy Friday would differ from the preceding days was the approach of banks of heavy clouds moving in on the northeastern United States—New England primarily—from the southwest. Some strata were low enough so that distant hills could be seen above them. Other strata came in between the high thin overcast and what appears to have been ground fog. Almost all accounts of any detail mention the unprecedented amount of vapor in the air, the variability of the winds, and the strange movements of "the vapors" both vertically and horizontally. Because of their composition and stratification, these clouds refracted the sunlight and cast a yellowish pall over the entire region. Polished silver objects, one reported, appeared to be of brass.

The darkness extended over the populated areas of New England inland to Albany, New York, and along the coast from Maine southward, probably only to New Jersey. Its intensity was so great in portions of New Hampshire and Massachusetts that large print could not be read, even by those with good eyes, and candles lit indoors cast clear shadows on the walls. Barnyard fowls roosted and songbirds sang their evening songs. Much normal business activity came to a standstill.

This is not the only day of mysterious darkness on record. Others before 1780 were October 21, 1716; August 9, 1732; and October 19, 1762. A recent occurrence, apparently more widespread but not so intense, was on September 24, 1950, when again birds went to roost in midday and a major-league afternoon baseball game was played entirely under lights for the first time in the game's history. The area affected was the Great Lakes, the Ohio Valley, and the Middle Atlantic regions of the United States.

Reports of the Dark Day of 1780 refer to the "smoky and vaporous character" of the air; the rain as being "thick, dark, and sooty." Rainwater in tubs was found to have a light scum on it, "which, on being rubbed between the thumb and finger, seemed to resemble the black ashes of burnt leaves." The smell of burnt leaves was noticeable in the air. "Small birds were found suffocated by the vapor." Reports of the 1762 event mention the falling of rain along with "fine black particles, in appearance much like sulphur, both in smell and quality." The possibility that "perhaps great fires in distant woods"

were a contributing factor in 1780 was mentioned. One author said: "For several weeks previous there had been extensive fires in the woods."

Reports of the darkness that fell over the eastern United States in 1950 state the cause categorically: "An extensive layer of smoke originated from forest fires in the Canadian provinces of British Columbia and Alberta. Subsequently it spread over large areas of Canada and the eastern United States."—*Monthly Weather Review*, Sept., 1950. Newspaper accounts the next day (September 25) cited the Weather Bureau as saying that such a combination of special atmospheric conditions and a great amount of smoke is rare.

Those who accept the Dark Day of 1780 as a sign of the end (Mark 13:24) may be reluctant to consider forest fires as a fulfillment of prophecy. Yet other signs in the natural world are attributable to natural causes: earthquakes originate along subterranean faults as pressures build up and subside; and famines follow drought, storms, and improvident farming methods. The issue becomes clearer when we recall that prophecy is a foretelling of future events, not a cause of those events. Christ foresaw the dark-day phenomena of our day and indicated that those who saw the blood-red sun and understood His words would know that the end is near.

The darkening of the sun and moon is a sign of the end. We know that Christ's word is true and that His return is sure.

F. D. Y.

BIBLE TRANSLATION METHODS EXAMINED—3

Are new translations necessary? Are not the old adequate?

There are several reasons why new translations have appeared from time to time, since the origin of the English Bible in the paraphrases of Caedmon about A.D. 670 into Anglo-Saxon, an ancient form of English.

1. Changes in the English language itself. To illustrate these changes, we quote Hebrews 1:1, 2 from Wycliffe's Bible, produced near the close of the fourteenth century: "Manyfold and many maners sum tyme God spekinge to fadris in prophetis, at the laste in thes daies spak to us in the sone; whom he ordeynede eyr of alle thingis, by whom he made and the worldis."

When the King James Version was produced, its spelling differed from that in present editions. Notice how that version rendered Hebrews 1:1, 2 in 1611: "God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets, hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds."

There are many archaic and obsolete expressions in the King James Version, some of which are meaningless to the average reader. For example, what do the following mean: "bruit" (see Jer. 10:22); "pill," as a verb (see Gen. 30:37, 38); "sith" (see Eze. 35:6); or "withs" (see Judges 16:7)? Modern translations use words that are understood by contemporary readers. This is one of the contributions the newer versions make.

More important is the realization that many words

in common usage today no longer mean what they did in 1611. Thus an entirely erroneous meaning may be drawn from texts of Scripture. For example, when Salome requested that the head of John the Baptist be given her "by and by" (Mark 6:25), she did not mean at some indefinite future time; she meant immediately. "By and by" meant "immediately" in 1611.

And what would you make out of the following admonition? "Let no man seek his own, but every man another's wealth" (1 Cor. 10:24). This almost appears like an encouragement to steal. Of course, it is not. The problem is cleared up when we remember that in the seventeenth century "wealth" denoted "well-being," "welfare."

Let us notice how some of the other versions render this text.

a. Revised Standard: "Let no one seek his own good, but the good of his neighbor."

b. Phillips: "Let no man, then, set his own advantage as his objective, but rather the good of his neighbor."*

c. *The New English Bible*: "Each of you must regard, not his own interests, but the other man's."†

d. *Today's English Version*: "No one should be looking out for his own interests; he should consider the interests of others."

Notice also the following words that have changed their meanings: "conversation" meant not "speech" but "manner of life," "corn" meant "grain" not "Indian maize," "reins" meant "kidneys" not lines with which to control horses.

Those who are older, especially those who have studied English literature, may not experience too much difficulty understanding the King James Version. Children, we have discovered, do not fare so well. Ask any boy or girl eight to ten years old what "Suffer little children" (Matt. 19:14) means, and you may be surprised at the answer. Most of them probably will connect the word "suffer" with the experience of enduring pain. Here *The New English Bible* reads clearly, "Let the children come to me."

Often in our home when we read to our children of elementary school age from the King James Version,

we translate its English into modern English. If we do not, and then pause to inquire after a clause or a phrase as to what it means, we are met by a blank stare in response. Seventeenth-century English is almost like a foreign language to children.

2. We have a much better knowledge of the Hebrew and Greek texts of the Bible than did the early translators. Since the King James Version was produced, literally hundreds of ancient Bible manuscripts have been found, most of them much older than the ones available to scholars in the seventeenth century. As most of our readers know, there are variations in the reading of the ancient manuscripts. From these variant readings the translator must choose the one he believes most closely approximates what the author said.

Differences in the Hebrew and Greek texts available to the scholar account for many of the differences in the translations. None of these differences affects any major doctrine. Sir Frederic Kenyon said on this point, "It is true (and it cannot be too emphatically stated) that none of the fundamental truths of Christianity rests on passages of which the genuineness is doubtful."—*Our Bible and the Ancient Manuscripts*, p. 41, 1958 ed.

3. We have a better knowledge of the ancient languages. Archeology has uncovered many ancient documents that have thrown light not only on ancient history contemporary with Bible times but also on ancient languages. As a result of linguistic studies based on these discoveries, scholars are much better able to understand the Biblical languages and consequently to interpret them for us. Many formerly obscure passages have been clarified. Words whose meanings in earlier times were uncertain now have been clarified through their use from documents contemporary with the Bible manuscripts.

It is evident that the evaluation of versions is not simple. Many factors enter into the picture. D. F. N.

(Continued next week)

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LETTERS



CROSSES ON CHURCHES

EDITORS: Many of our friends in other communions are taking an increasing interest in our church. However, a surprising number of them think of Adventists as Unitarians, Mormons, Christian Scientists, or even atheists. They do not know us as Christians. And in many cases their concern reaches its focus in the question, "Then why are there no crosses on your churches?" Or, "Jewish synagogues have their Stars of David, and Moslem mosques have crescents. How are you different?"

The fact, of course, is that many of our churches do display the cross, both in America and overseas. But most do not. To these precious inquirers this seems to be a denial of Christ.

I have talked with some of our pastors, but no one has provided a basic principle for omitting the cross. Most quote *The Great Controversy* statement (page 568) that "pa-

pists place crosses upon their churches. . . . Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions."

Does this infer in any way that we should not display this glorious symbol? I cannot see how unless we also bury Christ's teachings. If read in context, it in effect says that we should hold the cross high in every place, but to be certain that in doing so we hold it high in our hearts.

I do not say that display of the cross in or on our churches is in all cases a necessity. I simply wonder whether in Christian nations we have not handicapped our great message by a narrow reading of inspired instruction.

In all I would hope we might be discerning and consistent, not fearing to display representations of Christ or of the cross any more than we do such symbols as the communion bread and wine or the flag of our nation, yet not worshiping them, nor making them fetishes. Our first concern then will be that our hearts are right with God, our lives cross-centered. Then there will be no inconsistency, no burying of Christ's

teachings. Both our lives and our churches will then be witnesses that we are a cross-centered and Christ-centered people, a truly Christian church.

RAYMOND S. MOORE

Silver Spring, Maryland

WORKING WOMEN

EDITORS: In general I would agree with the letter from Mrs. Allen Reid in the October 19 REVIEW. I'm not a feminist or a woman's rights exponent. But there are a few things to consider on this matter of working outside the home versus not working.

1. We are told over and over again that God has given us all varying talents. I don't recall a single place that states that women are given only talents that can be used inside a home. And I don't recall any place where we are given the idea that women were excluded when talents were passed out.

2. We are told that each of us is individually responsible to the God who gave those talents for the cultivation and use of those talents. Isn't this just as true of a woman as of a man? Because she is a woman, is she less responsible for the use of her God-given talents? Is a woman who has talents for teaching or music or nursing or writing

supposed to completely ignore those talents?

3. I firmly believe that a woman's first duty is to keep her home, and rear her children to the best of her ability. But does marriage and motherhood automatically make a woman immune from the responsibility of using her talents?

4. Working outside her home may not be a thing a woman chooses to do merely for self-expression. Putting aside the idea of talent cultivation, a woman may choose to work outside her home as a part of showing her love and concern for her husband. True, the husband is supposed to earn the living, but there are times where the little extra that the wife may earn by a full- or part-time job may mean the difference between a husband who is perpetually wondering how the ends of the family budget are going to meet and a more relaxed husband who knows he has the aid of his help meet in this crisis as well as in others.

I wonder what would happen to our schools, our publishing houses, our conference offices, our hospitals, if all women refused to "get out in the cruel hard world." Look around these places and see how much of the work is accomplished by women—many of them who are working part-time

while rearing their families or who have reared their families and are now helping in "the work."

It is my belief that it is a woman's first duty to care adequately for her home and family. If she by skillful management and diligent labor can do this and still have extra time, she owes it to God to cultivate the other talents given her. She owes it to her denomination to help in its work. And she owes it to her hard-pressed husband to provide a financial lift to the family exchequer. Oh, yes, she may work harder than the woman who uses her sex and marital status as a shield from "the cruel world," but she will be blessed for it.

EUNICE SOPER

Takoma Park, Maryland

EDITORS: Three cheers to mothers like Mrs. Allen Reid of Deary, Idaho [Oct. 19 letters], who are willing to stay at home. The work of God would soon be finished if many more working mothers would stay at home to develop their families for service and *care* for their husbands.

REGINALD N. SHIRES

Lewistown, Pennsylvania

KUDOS AND COMMENTS

EDITORS: Please continue to publish some sermons in the REVIEW. They are part of my education. You serve different kinds of people. My father-in-law starts with the editorials and reads to the back cover mostly. I usually start with the editorials and read to the front of the REVIEW.

The REVIEW is the best paper or magazine published, bar none.

PAUL S. GIBSON

Canon City, Colorado

EDITORS: Kudos to Vinnie Ruffo for her excellent article, "Remember the Preparation Day" (Sept. 21). I have long thought that SDA's needed a day (Thursday) to prepare for the preparation day.

STEPHEN RIEHLE

Long Beach, California

EDITORS: The attempt to keep abreast with improvements in journalism and growth of the Adventist Church as reflected in the REVIEW is much appreciated. As so many others have indicated—the exchange in the Letters column is enlightening.

LARRY C. ENGEL

Monongahela, Pennsylvania

The art of living

By MIRIAM WOOD

when you're young

QUASI-RELIGION "Everybody talks about heaven ain't goin' there" is a line from a familiar American spiritual. No profound truth was ever summed up more succinctly. Don't let the homely phraseology deceive you. Whether the song just evolved, handed down from generation to generation, or whether someone actually composed it in that form, I'm not sure. But the song certainly knows what it's talking about!

It's hardly possible at the present time to leaf through a magazine of almost any kind without encountering a discussion of religion. All sorts of learned (?) phraseologies are tossed about; studied attempts are made to convince the reader of every possible contradiction, i.e., (1) God is, (2) God isn't, (3) morality matters, (4) morality doesn't matter, (5) keep your heart "right" and do as you please. I usually give these Confusion Catalysts very short shrift indeed, feeling profoundly thankful for the great body of truth taught by the Seventh-day Adventist Church. Committed to this church as I am, and fully satisfied with that commitment, I feel no particular need to offend my sensibilities with what, to me, is utter worthlessness. I'm not bothered by it.

I *am* bothered, though, to the depths of my being when I hear young people discuss religion (and their church) in a wholly artificial, superior, judicial, and totally meaningless fashion. A friend of mine expressed it aptly in a letter recently. She describes this sort of exercise as "... quasi-spiritual, sophisticated dialog in the field of religion, which really most of the time amounts to some kind of mental gymnastics, calculated to make the participants feel intellectual and glorify their ego at the same time that it lulls them into thinking that they are good Christians because they can discuss religious topics."

How right she is! They're talking about heaven, but they're not going there—unless they make some pretty spectacular changes.

Since the word "quasi" may be somewhat unfamiliar, I'd like to quote Noah W.'s definition(s):

"Quasi—as if; as though; as it were; seeming; seemingly."

It would follow logically, then, that a "quasi-spiritual" discussion *seems* to be spiritual; the participants take great pains to act "as if" there were deep meaning in it all.

The unthinking observer is quite often rather thoroughly taken in by this performance. I use the word "performance" deliberately, since that's really what it is. Terminologies must be mastered, gestures must be devised (the shrug of the shoulder, the lift of the eyebrow), and the *rules* must be observed, the cardinal one being that the religion being analyzed so glibly must not affect your actions. It's "quasi"—remember?

A rather horrifying example of this kind of thing is a young person of my acquaintance who's a veritable "quasi's quasi"—if you follow me! His sophistication in religious dialog, his very real conviction that he's the ultimate, have pretty well convinced his impressionable friends. But not me. I happen to know of his one-after-another immoral relationships with unsuspecting girls who're taken in by his deep interest in all things religious. I suppose that by even mentioning this fact I'm placing myself irrevocably outside the "charmed circle" of the "quasis." What *possible* connection can there be between what you *discuss* hour after hour in the religious realm, and what you *do* the rest of the time?

I honestly don't think I'm overdrawing the picture. And I should doubtless state here that I do believe in discussing religion. I can't think of anything more important as a topic for consideration—if the discussion involves the heart and conscience as well as the cerebrum. Otherwise, it's of no more value than any other philosophical discussion—and the latter *may* be of value and of educational consequence. Just so it's called "philosophy," clearly and distinctly.

As I see it, life is a vigorous battle between good and evil. There's nothing in the least "quasi" about Satan's determination to take with him as many deluded humans to eternal destruction as he can. I should imagine he's more than a little pleased with young people (and older ones too) who're obsessed with the sophisticated egotism of the pseudo-religionist. He won't need to spend much more time on them—unless they begin to see the total picture in a clearer perspective, and substitute sincerity for pseudo.

If you find yourself talking about heaven rather frequently, it may be a good idea to ask yourself if you've placed, with Christ's help, your feet on the path that leads there. There isn't, you see, a "quasi" heaven; it's all or nothing.

Sligo Evangelism Enjoys Much Lay Talent

An evangelistic series at the Sligo Seventh-day Adventist church in Takoma Park, Maryland, saw what may be a record involvement of laymen. It also saw something new in cooperation among the churches of the Greater Washington area. More than a dozen pastors and their congregations were active in the concurrent follow-up program.

Guest evangelist was George E. Vandeman of the GC Ministerial Association, supported by soloist Marilyn Cotton, of La Sierra, California, Sligo pastors, and H. L. Reiner, assistant secretary of the Ministerial Association. With services on Sunday, Tuesday, Wednesday, and Friday nights, and Sabbath afternoons, the meetings began October 28 and concluded November 11.

Crowds arrived well before meeting time each night in order to be sure of good seats, and local parking areas were jammed.

Member participation was deeper than giving out invitations. As guests indicated their interest in receiving certain sermon material, the names were assigned to members who had volunteered to take the materials to the homes and talk with the people. There was no "hard sell." Visiting members simply showed themselves friendly.

Such follow-up continued through the entire series of meetings, with the army of between 130 and 160 member-visitors meeting each Sabbath morning in the Sligo Memorial Chapel. While fellow church members attended the second service in the main auditorium of the 3,300-member church, the volunteers met in the chapel below to compare notes, receive new names, report responses to their visits, and receive instruction in the techniques of helping people to find Jesus.

Two categories of visitors were active:

George E. Vandeman, speaker for the Sligo series, graphically illustrates the truths of the sanctuary service as hundreds listen.

those who made the first friendly contacts and determined the degree of interest on the part of the householder, some creating lasting friendships; and those who had gone through a special course of training so that they were prepared to answer doctrinal questions, to give Bible studies. Among the latter group were not only laymen but also ministers, members of the General Conference headquarters staff included.

Careful records of the contacts were kept. Each follow-up visitor had a folder in which he kept information about those he visited. As a result of his early visits and observations, he knew whether the person he was visiting was a member of another church. He knew whether that person had been a member of the Adventist Church at any previous time. He knew his occupation, his approximate age, and the language he spoke. He knew about when the person was at home. He also knew something of the extent of his interest.

As the series of meetings drew toward a close, this information was transferred to cards and turned in to the secretarial pool working with the evangelist and pastors. From this information the staff would know whom to assign to the volunteers who would give Bible studies and attempt to bring decisions.

Even before some people had been visited, decision cards were received. Pastor Vandeman reported that on the last Wednesday night of the evangelistic series, when he presented the Sabbath truth, quite a number of people who had not yet been visited signed decision cards, indicating their determination to observe God's Sabbath.

George Digel, associate pastor of Sligo church, led a prayer circle each evening before the meeting opened. The names of hundreds who had signed cards requesting prayer were brought before the Lord. Members of this small prayer group were ministers and Bible instructors.

Tying interests to a more permanent program of the church, Sligo's visitor teams made a point of personally bringing to the follow-up meetings the people to whom they had been assigned. These follow-up meetings were called the Bible Speaks Forum, with the first forum convening on Sunday night and successive forums meeting at the regular prayer meeting hour at the church.

An unusual approach was used in these meetings. The word *forum* was aptly used, for the program consisted of informal team teaching with all three of Sligo's pastors participating—William Loveless, Lyle Cornforth, and George Digel. Bibles were provided those who did not have them, and interruptions from either the audience or any of the participating pastors were invited. The pastoral staff felt that through such questions people would feel more a part of the session and less in the category of spectator. The Bible Speaks Forum will continue indefinitely.

The staff has more than 450 names of interested persons, and 100 of these have indicated their decision to follow Christ. Baptisms are scheduled for December 9 and 16. Laymen of the Washington metropolitan area will continue to carry on their follow-up work in an endeavor to reap the fruit of this coordinated evangelistic thrust in the Greater Washington area. Their emphasis will be friendship.

M. CAROL HETZEL
*Chairman, Sligo Public
Relations Committee*

Atlantic Union

Adventist Doctor Deferred as Essential to Community

An Adventist doctor in a rural area of the Greater New York Conference has served his neighborhood so well that when he was notified that he was being



drafted into the armed forces, community and State officials took their appeal all the way to Washington. Dr. Warren Parmalee was not drafted.

From his Mountain Top Clinic in Jewett, New York, in the Catskill Mountains, Dr. Parmalee serves 5,000 persons, but an equal number of visitors appear both summer and winter to enjoy the recreational facilities.

His induction was to have been October 2. Feeling he was rendering an essential service to the rural community, he sought to secure 500 signatures from residents who wished him to remain. Thirty-six hours after the first individual had signed his name to such a petition, 3,000 others had done the same!

Before leaving California, Dr. Parmalee had been classified with the draft as "essential," but somehow New York changed it to "unessential."

But there's more to the story. An influential woman from a nearby town has written the Greater New York Conference president offering \$80,000 for the construction of a new clinic in her town. She said, "We have a desperate need, and we are convinced that a Seventh-day Adventist would benefit us all spiritually, as well as physically."

Incidentally, Dr. Parmalee and his wife have already organized a Sabbath school, and a pastor-teacher is now associated with them.

DON HAWLEY

*Director of Communications
Greater New York Conference*

BRIEF NEWS

THE German Brooklyn church conducted its first Vacation Bible School last summer. Several of the 38 children enrolled have attended Sabbath school and a weekly Story Hour as a result.

GEORGE H. RAINEY, associate ministerial secretary of the Atlantic Union Conference, is currently conducting a large-scale evangelistic series at Hamilton, Bermuda. Assisting Elder Rainey are R. R. Adams, president of the Bermuda Mission; W. E.

Carpenter, pastor of the Warwick church and departmental secretary for the mission; Beryl T. Rivers, pastor of the Southampton church; and T. J. Modell, assistant pastor of the Hamilton church. Serving as Bible instructors are Mrs. Alice E. Brantley and Miss Mary Holyfield, on loan from the Northeastern Conference; Mrs. Martha Rainey, wife of the evangelist; and Mrs. Joan Page, a member of the St. Georges church. This is the first major evangelistic thrust in Bermuda in years.

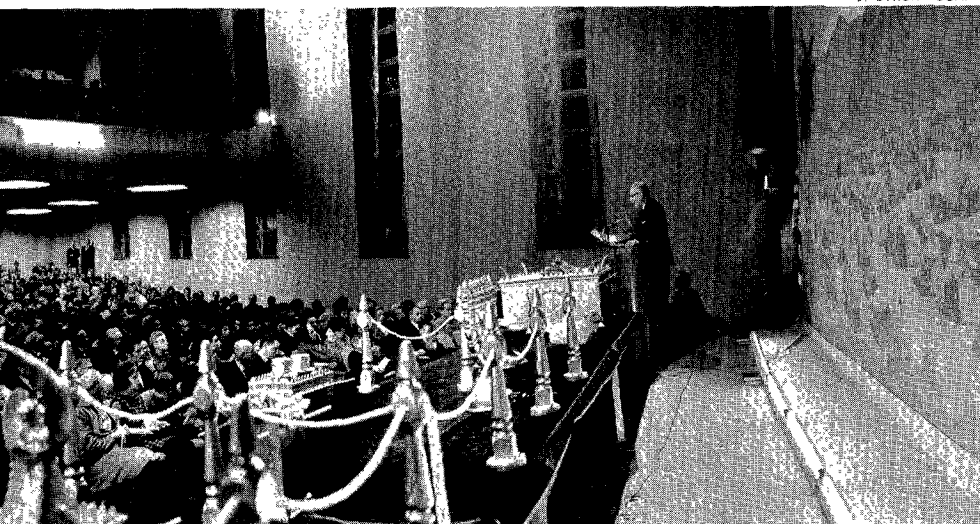
THIRTY-ONE freshmen at Atlantic Union College are enrolled this year in a new core curriculum program known as Program II. Each student is registered for three Program II courses each semester of his freshman year. He will take two such courses a semester in the sophomore year; and one each semester of the junior and senior years. Courses are organized around reading lists and papers.

LYLE KELSTROM, a sophomore theology student, is the first Atlantic Union College student to earn his instructor rating in the college's flight-training program. He is currently instructing college students in the school plane, working out of the Fitchburg Airport.

THE Capital City church, of Albany, New York, was dedicated October 28. The church had been purchased, remodeled, and redecorated under the leadership of Judge Brummell. Speaker at the morning service was G. R. Earle, Northeastern Conference president. The burning of the mortgage and the Act of Dedication were the features of the afternoon service. F. R. Millard, president of the union, preached the sermon; Elder Earle conducted the Act of Dedication; and the dedicatory prayer was offered by R. E. Wallace, pastor of the Albany church.

FLORENCE KIDDER, a church school teacher in Pittsfield, Massachusetts, who is now in her sixty-fifth consecutive year of church school teaching, was honored November 12 at the North American Educational Council held in Newport, California. She is a graduate of South Lancaster Academy and the teacher training program, which she completed in 1903.

J. BYRON LOGAN



DEDICATION ceremonies were held November 3 for 29 AUC nursing students of the class of 1969. This is the third class to be dedicated since the nursing program was begun at the college. A. W. Millard, associate professor of education at the college, was the speaker. Alma Tracy and Bonnie Beers also participated in the service.

UNION SPRINGS ACADEMY, New York, opened its doors to 151 students this fall. O. E. Torkelson is principal.

DR. AND MRS. DOUGLAS TIMMS have returned to the Northern New England Conference. Dr. Timms has just completed a residency in anesthesia and is now head anesthesiologist at the hospital in Caribou, Maine.

Y. H. PHANG, of Hong Kong, is joining the ministerial staff of the Greater New York Conference and will soon launch evangelistic meetings for the Chinese in metropolitan New York. He expects that by next year we will have a Chinese church in the city.

ELDER LEE LEWIS reports that construction is well under way on the new Worcester, Massachusetts, church adjoining the church school. Laminated arches were recently installed and the builders are working to enclose the building before winter arrives. The new church, modern in design, will seat 430 persons. Total cost of construction is estimated at \$285,000 and the project is slated for completion in the spring of 1968. Ralph Gifford, of South Lancaster, Massachusetts, is the builder.

MORE than \$320 was realized from the annual sale and auction after the Ingathering field day at Union Springs Academy. Eugene Lloyd, from Cato, New York, was again the auctioneer. The total turned over to the conference was \$1,140. This was \$150 more than was reached on the 1966 field day.

EMMA KIRK, *Correspondent*

Canadian Union

BRIEF NEWS

WHEN Pastor and Mrs. John W. Popowich returned to Canada from service in India, they accepted a call to do evangelistic work in the Maritime Provinces. With hammer and saw in one hand and the sword of truth in the other, Pastor Popowich has led out in completing the building of one church, transforming an old army building into a beautiful church, and completing a third church enough to begin an evangelistic crusade. St. George and Barnesville, New Brunswick, members donated a great deal of labor for the project.

THE Kingsway College concert band under the direction of Alonzo N. Lang was one of the amateur musical organizations chosen to perform at Expo '67. The

band gave concerts twice daily October 4 and 5 at the outdoor bandshell between the British and French pavilions. It also gave an evening concert at the Victoria Concert Hall for the benefit of the proposed new Adventist church in Montreal.

PEARL BROWNING, *Correspondent*

Central Union

BRIEF NEWS

FOURTEEN elementary and 11 secondary student teachers received Student Teaching Certificates issued by the State of Nebraska at chapel services September 25 at Union College, Lincoln, Nebraska. George P. Stone, chairman of the department of education and psychology and college certification officer, presented the certificates.

GROUND was broken October 27 for the expansion of Boulder Memorial Hospital, Boulder, Colorado. R. H. Nightingale, chairman of the hospital board, and U.S. Representative Donald G. Brozman, assisted in the ceremonies. The long-range program is to provide a total of 250 beds at the hospital. Present capacity is 89.

THIRTY-ONE students of the Central Union received \$22,949.10 in literature evangelism scholarships at the October 20 Union College convocation. W. P. Turpel, associate union publishing secretary; R. W. Belmont, treasurer, Home Health Education Service, Northern Union; and W. J. Griffin, publishing secretary, Southwestern Union, made the presentation.

GROUNDBREAKING ceremonies for a new church school in Topeka, Kansas, were held October 2. Dr. Stanley Sturges is chairman of the Topeka church and school development committee. Fred Schultz is the pastor at Topeka. The first phase of the building will include classrooms, a Dorcas room, and kitchen facilities, with a large adjoining all-purpose room. The second phase will be a large gymnasium.

SEVEN pupils and their teacher, Mrs. Ina Strong, are occupying a new school building this fall at Ava, Missouri.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

BRIEF NEWS

THREE Columbia Union College teachers successfully passed their major comprehensive examinations for Doctoral degrees recently: Elden M. Chambers, assistant professor of psychology, studying at the University of Tennessee, Knoxville;

Charles L. Pierce, assistant professor of music, studying at Catholic University, Washington, D.C.; and James Engel, assistant professor of chemistry, studying at nearby Maryland University.

COLUMBIA UNION COLLEGE students have begun Operation Breakthrough, a plan to contact residents of high-rise apartments in Takoma Park. Purpose of the plan, inaugurated last year, is to acquaint residents with the services available at the college.

THE MV Society of the Pennsylvania Avenue church, Washington, D.C., has placed copies of *Your Bible and You* at all 90 beds in the Hadley Memorial Hospital in southeast Washington.

THE Washington Sanitarium and Hospital, Takoma Park, Maryland, held its first graduation exercise on October 11 for its school of practical nursing. Eleven students were enrolled in this first class. The main address was given by J. P. Laurence, principal of Takoma Academy. The current class has 17 members.

THE publishing department of the union has just held a publishing council at Kettering Memorial Hospital, Kettering, Ohio.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

ALTHOUGH the Ingathering campaign has not been officially launched, Michigan is headed for a new high. The academies that have conducted field days all show a good gain. The conference already has two Vanguard churches—Grayling and Hastings—and two other churches have reached their basic goals—Boyne City and Tawas.

THE city editor of the *Citizens-Patriot* in Jackson, Michigan, was honored recently by the local Adventist church in appreciation for his handling of the news prepared by the church secretary, Mrs. Marlene Cooper. The pastor, Arthur Covell, presented him with *Seventh-day Adventists Today* and the *Seventh-day Adventist Fact Book*.

THE New Believers Club of the Shiloh church in Chicago presented Alyne Dumas Lee, lyric soprano, in a concert November 4 to raise funds for the building program. Mrs. Lee is currently voice instructor at Oakwood College.

DALE CLAYTON has been appointed director of the human-biology laboratory in the department of human medicine at Michigan State University at East Lansing. A native of Michigan, and a graduate of Adelphian Academy, Andrews University, and Loma Linda University, he is now working on the doctorate in zoology at Michigan State and is teaching in the MSU physiology department.

THE church at Cicero, Indiana, is planning to build an elementary school about one fourth of a mile from Indiana Academy. The pastor, John O. Herr, states that the new school will include four large classrooms, a library, a home economics department which in time will serve as a cafeteria, as well as the usual offices and a teachers' lounge. It will also have a junior-sized gymnasium that can be used as an auditorium for special programs.

THE recent Youth Bible Conference held at Scott Lake, Michigan, was different this year in two ways. First, D. A. Delafield took the youth on a tour of some of Michigan's denominationally historic sites. The second innovation was the decision on the part of the youth to do some personal evangelism in the area on the last day of camp instead of going on a nature hike. People responded well to their desire to tell of the love of Christ. Many invited them to return.

MILDRED WADE, *Correspondent*

North Pacific Union



Lifetime With the Review

Four octogenarians reminisced about "growing up" with the *Review* when Editor and Mrs. Kenneth H. Wood visited in Oregon. Conversing on the years of F. D. Nichol's editorship with the authors of *His Initials Were F. D. N.* are Mrs. W. R. Scarborough, 83, Brush Prairie, Washington; Harry Burgess, 81, Battle Ground, Washington (back row with Mrs. Wood); Mrs. Minnie Allen, 89, McMinville, Oregon; and Mrs. Myrtle Hall, 80, Forest Grove, Oregon (front row with Elder Wood).

Born of Seventh-day Adventist parents in Missouri, where they had no regular pastor, Mrs. Scarborough and her family read from the *Review* for their church services. As a girl she saved pennies for the building of the *Pitcairn*. Mr. Burgess, originally from Mitchell, South Dakota, also had a part in the sending of the *Pitcairn*. Mrs. Allen was baptized in 1898 at Beaver City, Nebraska.

One-hundred-year-old Mary Lashier was not present for the picture, but belongs with the group nonetheless. Her story will appear in a forthcoming issue of the *Review*.

SHIRLEY BURTON
Departmental Secretary
Oregon Conference

GROUND was broken October 16 on an eight-acre site for a new church building east of La Grande, Oregon. An A-frame structure will house the church sanctuary and classrooms.

HEALTH meetings were held in the church at Wenatchee, Washington, during October. Pastor Philip L. Welkin presented a health message each Wednesday evening. Mrs. Clayton Prusia, of Walla Walla, and Mrs. J. D. Losey, of College Place, home nutrition instructors, put on a three-day nutrition class and food demonstration. Mr. and Mrs. Lyman Miller, representatives of Worthington Foods, Inc., gave an illustrated lecture to close the series.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

Two book customers of literature evangelists, Amos and Eileen Dickerson, are attending meetings being held by Robert Goranson and Melvin Ruybalid in Cedar Rapids, Iowa. Nine homes are being visited where the Gift Bibles are being studied.

ARTHUR MAXWELL, editor of the *Signs of the Times*, was one of several visiting speakers in Minneapolis and St. Paul churches October 28. He also spoke at a general meeting in the Northbrook church on Sabbath afternoon. The occasion was a Twin City literature evangelists' rally planned by Roger Eno, publishing department secretary of the Minnesota Conference.

L. H. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

TEMPERANCE programs are being presented by San Gabriel Academy students for public schools and other organizations in southern California. Gary Bradley, science instructor, supervises the programs, which includes a film and a demonstration by a Smoking Sam manikin. The student body is also raising funds for Bibles needed in the Watts area of Los Angeles, where summertime student workers found about 900 interests.

THE first telelecture in the history of Pacific Union College was delivered recently by Elton H. Wallace, of the communications department. Speaking to students at Walla Walla College in Washington, Dr. Wallace was also heard at PUC through telecommunications provided by the local telephone companies. Students of both colleges were able to participate in a question-and-answer period following the lecture.

THE second annual Seminar for Better Living, sponsored by the Central California Conference, was held this fall for doctors and other medical personnel, temperance secretaries, medical secretaries, and pastors. Featured speakers included E. J. Folkenberg, General Conference temperance secretary; and Wilbur Korfhage, legislative representative for the California Council on Alcohol Problems.

THE Calxico Mission School, located on the Mexico-California border, has a new library for its 189 students. New folding tables and chairs, vinyl flooring, acoustical ceiling, and fluorescent lights have renovated the former shop building. The room is also used for special English grammar classes. As a library it is available to all students for only two periods a day because of limited classroom facilities.

K. F. DANG has been named 1967 Layman of the Year for the Hawaiian Mission. During the past 12 months he has led 14 persons to Christ. This brings to 164 the number of his converts during the past 20 years. He gives as his secrets of success: a deep-seated love for lost humanity; a faithful devotion to a commitment he made to the Lord after He miraculously spared his life; and an utter dependence upon the Holy Spirit.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

DELEGATES from 13 academies and two colleges of the union attended the 1967 union-wide Bible conference held this year at Camp Cumby-Gay in northern Georgia. E. S. Reile, Southern Union youth leader, directed the three-day program. Assisting were the local MV secretaries, local conference presidents, representatives from Andrews University, personnel from the colleges and schools, and representatives from the union office.

WELFARE societies in the Georgia-Cumberland Conference responded to the emergency call for aid for victims of Hurricane Beulah by shipping 10,000 articles of clothing within three hours of notification. Welfare groups of the churches in Florida sent 21,000 pounds of relief supplies to the same disaster area, and the welfare van from the South Central Conference picked up supplies from several points on its trip from Nashville to the Rio Grande Valley of Texas.

SEVENTY-TWO persons joined the Birmingham Ephesus church as a result of evangelistic meetings conducted in recent months by W. E. Lester, assisted by Perry Pride and the entire church membership.

THE mayor of Orlando, Florida, met with the Sanitarium church not long ago and personally gave his Ingathering contribution to Pastor S. L. Dombrosky with commendatory remarks about the work of the Seventh-day Adventist Church.

TEN persons were baptized as a result of evangelistic meetings conducted in Banner Elk, North Carolina, by A. D. Livengood, assisted by the pastor, Joseph Dobias.

OSCAR L. HEINRICH, *Correspondent*

Loma Linda University

University's Heart Team Sets Up Program in Greece

The eight-member Loma Linda University heart team successfully performed its first open-heart surgery in Greece, November 1. The patient was Demetra Manolitis, 17, daughter of a farmer on the Greek island of Lefkada. She had a hole in the wall between the two upper chambers of her heart (an atrial septal defect).

Thus began six weeks of surgery and lectures at the 1,300-bed Evangelismos Hospital, described as the foremost medical center in Greece. Financial support is being provided by Greek and Greek-American citizens who had earlier been active in flying Greek heart patients to Loma Linda University and other U.S. medical centers for surgery.

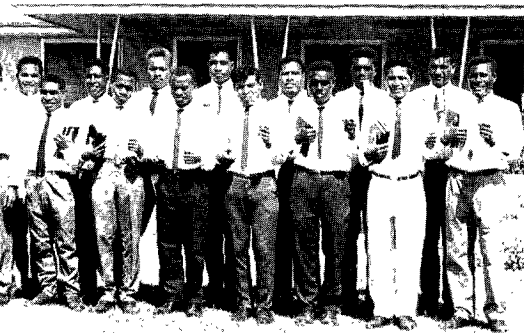
The Greek hospital recently acquired its own heart-lung machine. Specialists there hope that by working together with the Loma Linda team they will acquire experience necessary to speed development of their own open-heart surgery program.

Leader of the team is Dr. Ellsworth E. Wareham, professor of surgery at Loma Linda. Dr. Wilfred M. Huse, assistant professor of surgery, is the second surgeon. Dr. C. Joan Coggin, assistant professor of medicine, is the team's pediatric cardiologist. Dr. Roy V. Jutzy, assistant professor of medicine, is serving as adult cardiologist, and Dr. Bernard D. Briggs, professor and chairman of the department of anesthesiology, as anesthesiologist. Other team members are Lavaun W. Sutton, assistant professor of nursing at the university, serving as nursing specialist in postoperative care; and Raymond M. Savage, heart-lung machine technician. John Parrish, LLU director of public information, is the team's administrative assistant.

Four members of the team went on a similar mission to Pakistan in 1963.

On their way to Europe the team spent a day in Washington, D.C., conferring with Government officials. Their visit to Congress led John Brademas, one of three U.S. Congressmen of Greek descent who assisted with plans for the team's trip, to tell the House of Representatives that "the humanitarian impact of a mission of this kind must be obvious. The heart patients . . . will be given a better chance for a healthy life." The participation of Greek physicians, he declared, "will expand medical knowledge in Greece and thus multiply the benefits of this visit. I believe that Loma Linda University is to be greatly commended for its dedication and leadership in this endeavor."

JOHN PARRISH



These 15 young men are prepared to teach both the three angels' messages and healthful living throughout the South Pacific.

Health Evangelists Graduate in New Guinea

By SALEEM A. FARAG
Medical Secretary
Australasian Division

Fifteen young men from the Bismarck-Solomons and Coral Sea union missions of the Australasian Division recently completed their two-year ministerial-health course at Sopas Medical Training Centre, Wabag, New Guinea. They will shortly be scattered throughout the islands of the South Pacific bringing the gospel of good health and the gospel of salvation to those who sit in darkness.

A few weeks before graduation all the students engaged in full-scale evangelistic programs under the direction of George Burnside, of the Australasian Division. His program was in Honiara, British Solomon Islands. Rex Tindall, using all the students from the Coral Sea Union Mission, conducted his program in the township of Goroka, in the Eastern Highlands of New Guinea. Alex Currie

conducted a field evangelistic itinerary in the White Bay area and the island of New Britain. Other evangelistic endeavors were conducted on the west coast and east coast of New Ireland and Duke of York Island.

Pastor Currie writes: "The result of our excursion has been that quite a number of villages have requested Adventist missionaries. In many villages we used the 'right arm of the message' in first arousing interest in our activities. The experience, education, and aids that the students gained while taking their health program at Sopas have certainly done much to fit these boys for their ministry. On our field evangelistic itinerary their health visual aids and experience at Sopas played an important role in our evangelistic program.

"When we arrived at Lambon, an island on the southern end of New Ireland, I sent Lapisa, James, Welson, and Julekana to meet the European government headmaster. He said to me later, 'Those four health educators you sent to me made a real impression upon me. With young men trained as well as they are your church has a bright future.'"

A total of 31 students have completed the ministerial-health course at Sopas Medical Training Centre in recent months. All are actively engaged in their work in the island fields.

The committees of both the Coral Sea and Bismarck-Solomons unions have recently taken action to enable the instructor of the course to spend 1968 in the two unions in a comprehensive follow-up program among the graduates. The instructor will familiarize himself with students, field conditions, and problems and assist them in their work.

The course at Sopas will be resumed in 1969 and thereafter the training program will alternate between classroom work and field follow-up.

all the encouragement possible. Their success is in direct proportion to their faithfulness.

A little light was shed on this mystery of Iceland's success during the victory and thanksgiving service held in Reykjavik, September 24. Much of the success must be credited to the cultivation of the territory through the years. The same person makes calls each year in the same territory.

This was illustrated by one of the testimonies. One member called upon a home a year ago and received anything but a courteous reception. However, this year, although tempted to pass by this particular house, he summoned up courage to call again. To his great surprise the people were friendly and gave generously.

Another experience related as a testimony helped me to see how important it is to call on friends and acquaintances to give them the opportunity to help. One of the women called on a friend and told of the work she was doing. The friend was interested and asked if she

could have a number of the magazines, for the following evening she was going to attend a sewing club meeting. Two days later the Ingatherer received a visit from her friend, who handed her 3,000 krónur (U.S. \$70) donated by members of the sewing club.

As you have previously read in the REVIEW, Iceland is leading the world field in this phase of God's work. Think what would be the result if all Ingathering territory were worked this thoroughly in other fields. If less than 500 members can collect \$23,721 in a land with less than 200,000 inhabitants, how much could 400,000 members gather from 200 million?

Condensed News

Evangelism Renewed on Remote Pacific Island; Nine Baptized

A remote and difficult Polynesian field has responded to the preaching of the gospel. Nine new believers were baptized on Niue Island, October 7.

We reopened mission work on this neighbor of Tonga in 1963 after a break of almost 40 years. The recent baptism was the second in 43 years and was the larger.

My visit to Niue lasted 28 days, for only one ship a month makes the 1,200-mile circuitous trip between our headquarters at Nukualofa, Tonga, and this dot of land that lies 300 miles due east of the northern Tonga group of Vavau. Niue is like a foreign mission field to Tonga, because the people speak a different language and are under separate government administration.

During my stay I conducted nightly decision meetings for three weeks. While the results were gratifying, a much greater harvest remains to be reaped from among the island's 5,000 inhabitants.

D. E. G. MITCHELL
President, Tonga Mission

Iceland's Ingathering Secret Is Thoroughness

By REG BURGESS
Publishing Department Secretary
Iceland Conference

Have you ever wondered what it would be like to solicit funds in the best Ingathering territory in the world? Then come to Iceland. This year Adventists collected an average of 15 cents (U.S.) from every person living on this island.

You might think in such a place no one would experience those first-door fears, that all the church members would be straining at the leash, ready and willing without encouragement or prompting, and that this is a veritable paradise for any lay activities secretary.

Ingathering in Iceland is indeed a wonderful experience, but God is in no wise bestowing any special favors on the Icelandic church members. Those first doors are just as forbidding here as anywhere in the world, and the members are just as reluctant. They need and get

Polish Leaders Hold Meetings for Ministers, Church Officers

Church officers' and ministerial meetings and a literature evangelist institute were conducted in Warsaw, Poland, during the last two weeks of September. Workers from all parts of Poland were present.

Every detail of the various councils and institutes had been carefully planned by the union officers—S. Dabrowsky, president; Z. Lyko, secretary; and Z. Debicki, treasurer—and the departmental secretaries, E. Niedoba, K. Lisek, and P. Gieslar. Under their leadership the Seventh-day Adventist church has become the second largest Protestant church in Poland.

BRUCE M. WICKWIRE
Departmental Secretary
Northern European Division

The Church Lays Worldwide Plans

Reported by R. R. FRAME
Associate Secretary, General Conference

At each Autumn Council considerable time is given to discussing recommendations presented by various subcommittees related to the consolidation and further development of the work of God. The 1967 council was no exception. We present here many of the resolutions that were adopted by the assembled delegates.

As these all-important items are promoted throughout the world field and put into action, there will be a quickening effect in every phase of evangelistic activity. The support of all members of the church is sought in the outworking of these far-reaching programs:

EVANGELISTIC ADVANCE

Gift Bible Evangelism

WHEREAS, The plan of distributing Bibles has been advocated by the servant of the Lord, "Carry the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures'" (*Review and Herald*, July 10, 1883), and

WHEREAS, During the first year (1967) of division-wide promotion of the Gift Bible Evangelism plan more than 300,000 Bibles and lesson guide sheets were placed before the end of August with excellent results,

Voted, 1. The continuation of this program in every conference in North America.

2. The objective of 500,000 Bibles be accepted for 1968.

3. That in order to secure wider and more effective participation of the church members, the General Conference provide every Adventist family with the leaflet, "To Every Man's Door," which contains a personal commitment, and the new booklet, "Gift Bible Evangelism Guidelines," which gives detailed procedures and canvasses and provides a key for checking lesson answers.

4. That the union and local conferences provide the lesson guide sheets which are used in the Bible Evangelism program, dividing the cost of these guide sheets on a suitable basis as may be determined by the union conference committee, and that the local conferences aid the churches in the purchase of the Bibles.

5. That to make this program most effective in terms of souls won, pastors and church Lay Activities Councils definitely plan for evangelistic follow-up reaping efforts, such as decision meetings, pictured truth services, and other procedures listed in "Gift Bible Evangelism Guidelines."

6. That inasmuch as pastors cannot hold meetings in every place where this

Gift Bible Evangelism plan has been carried on, and because personal Bible studies must capitalize immediately on the interest aroused while it is strong, that laymen be urged to procure the new Friendship Circle Teaching Device, a visual evangelistic tool with new illustrations for Bible studies.

7. That in order to help North America reach its share of the objective of one million Bible studies per month for the world field, and in order to develop the many interests aroused through the Gift Bible Evangelism plan, we provide financial sponsorship from the General Conference, union, and conference organizations to make this teaching device available to laymen of North America.

8. That orders be secured from the conferences in the North American Division for this teaching device by the Lay Activities Department of the General Conference; and that on the initial order of 5,000, the expense of approximately \$38 per teaching device be subsidized on the following basis: (a) General Conference—\$1.00 per teaching device, (b) union conference—\$2.00 per teaching device, (c) local conference—an amount to be determined by the conference.

9. That to help reach the soul-winning objective of 350,000 Bible studies a month in North America, which is double our present accomplishment, we set the individual objective for at least one Bible study per week for every church member—youth and adult.

10. That the other world divisions be encouraged to launch this successful evangelistic program, cooperating closely with the Bible Society of the country involved, and providing guide sheets with the pagination coinciding with the Bible selected.

Reclaiming Former Members

WHEREAS, There is need in every church for a definite program to search for and endeavor to reclaim missing members and former members, and

WHEREAS, Conferences and pastors are achieving excellent results in churches where similar plans are now in operation,

Voted,

I. That prompt study be given to the implementation of the following program known as CONCERN.

II. That CONCERN involve three specific phases: A. *Reaching* the missing and former members; B. Preparing the church for *Receiving* them back into fellowship; and C. *Holding* them in the church.

A. *Reaching* the Missing and Former Members

1. That a survey be made by the local church board in counsel with the pastor

to discover all missing members and former members living in the area. Prime sources for this survey may include church records, lists provided by literature evangelists, and names submitted by members.

2. That the church manifest a genuine concern toward restoring these to its fellowship. This may be accomplished by the following means:

a. Through fellowship prayer groups.

b. Through CONCERN teams appointed by the church board in counsel with the pastor whose purpose would be to demonstrate the church's warmth and eagerness to establish friendly relationships on a person-to-person basis.

c. These teams will, after proper instruction and training with such aids as *Finding His Lost Sheep* by F. W. Detamore, visit assigned prospects using a CONCERN packet [containing church periodicals and messages from local and world leaders of the church]. . . .

d. CONCERN teams will follow up with weekly visits until the subjects of their concern either return to the church or indicate definitely that they have no interest and prefer not to be bothered. The teams should be limited to two or three prospects each so that this follow-up work may be faithfully done.

e. A club of the *Review and Herald* will be ordered by the church and each week in their visitation the teams will leave the current issue with the prospect.

f. Periodic meetings to be held by the pastor with his CONCERN teams to evaluate results, refer special interests or problems, and provide guidance as needed.

g. The church services should be planned with CONCERN in mind and wherever feasible, Sunday night meetings or other evangelistic services shall be scheduled as reaping meetings.

h. A CONCERN coordinator should be appointed by the church board to assist the pastor in securing the cooperation of every department of the church in this effort; for example, the Sabbath school through class evangelism, the Missionary Volunteer department through Friendship Teams, the publishing department through its literature evangelists, the lay activities department through its many avenues.

B. *Receiving*

The church members should be conditioned to receive CONCERN prospects back into their fellowship. This will mean

1. That the church membership be led into an experience of revival of genuine godliness so that by "example discipleship" it will be in a position to wholeheartedly welcome new members.

2. That each member will seek to radiate warmth, friendship, happiness, and genuine Christian concern for others.

3. That each new member be involved at once in some active phase of the church program. "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

C. *Holding*

That special effort be put forth to eliminate those conditions that have contributed so heavily toward apostasies in the past. This will mean

1. That the members develop a growing fellowship of concern one for another, particularly those who may be in need of special encouragement. Plans may include the undershepherd plan, the guardianship plan, Friendship Teams, the buddy system, or some similar program that will ensure proper personal interest and follow-up.

2. That special care be exercised to assure proper preparation of candidates for baptism or rebaptism.

3. That each church member be continually involved in personal soul winning, remembering that "where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 825.

4. That the pastor lead out in CONCERN by faithfully shepherding the flock. This calls for frequent personal visitation and a preaching ministry that will feed his congregation with the vital and practical themes of the Word of God that are to prepare a people for the coming of Jesus.

III. That distribution of the CONCERN packet be through our denominational publishing houses with promotion spearheaded by the Ministerial Association of the General Conference.

Work for the Inner Cities

WHEREAS, A great concern is being expressed by many community leaders for the welfare of millions of less fortunate people who live in our cities, and

WHEREAS, Ellen G. White many years ago told us of Heaven's concern for these less fortunate and neglected ones as at-

tested to by the numerous references found in her writings, from which we call attention to four: *The Ministry of Healing*, pp. 152, 158, 189, 190; *The Desire of Ages*, p. 140, and

WHEREAS, As a people we must confess that we have too often overlooked the counsel of the Lord, and thereby have neglected one of the most needy fields of service, and

WHEREAS, Our continual neglect to carry out this implicit counsel, reiterated so clearly, regarding the poverty-stricken, the underprivileged, and the sorely neglected ones for whom Christ shed His precious blood, which places us as a people in great danger in the final day of reckoning (Matt. 25:31-46), and

WHEREAS, Time is running against us as far as the destiny of the souls in these cities is concerned,

Voted, 1. That all our conferences and churches in the world field plan to respond to this great challenge of the inner cities by means of an enlarged evangelistic thrust on the part of ministers and laymen.

2. That the General Conference give study to a series of penetration tracts beaming its message to the inner cities, and that a plan be devised that will make the *Message Magazine* or other specialized magazines more accessible to the larger ethnic minority group now living in the inner cities.

3. That in major cities steps be taken to consolidate health and welfare centers, thus making possible a more meaningful and wider scope of service to the city.

4. That where competent help is avail-

able, our churches be encouraged to conduct classes in health education, home nursing, cooking, sewing, budgeting, personal hygiene, and nutrition.

5. That where medical, dental, and nursing services can be supplied, clinics be established in the inner cities, especially baby clinics.

6. That where professionally trained individuals are available, adult education classes be started.

7. That more youth involvement be encouraged by Missionary Volunteer Societies, academies, and colleges, in social service programs, utilizing the talents of the young people in our colleges; and that this be group activated with adequate supervision.

8. That there be greater involvement by all conferences in sponsoring underprivileged children from the inner cities to summer camps.

9. That we request the Temperance Department to give special direction in encouraging and training and equipping our churches to meet the ever-increasing traffic in alcohol and tobacco among inner-city youth.

10. That local pastors use radio and television media for entering the large cities.

11. That in each area where the problems, perplexities, and challenges of the inner cities exist, immediate consideration be given by the appropriate organization to the appointment of a minister to serve full time in the inner city and whose responsibility will be to set up programs following the guidelines approved by our denomination.

12. That the General Conference appoint a representative committee to study these recommendations, setting up guidelines for their implementation, recommending sources of finances to effectively carry out the provisions of the actions offered, and that this committee bring its report to the 1968 Spring Council for final action.

Telephone Evangelism

WHEREAS, We need to use every possible avenue for sharing the message of this hour, and

WHEREAS, Telephone evangelism is finding success with such programs as Teen Dial, Slim Line, Drinkers Dial, Smokers Dial, Dial-a-Prayer and Dial Your Family Bible (as used in Southern Union), and

WHEREAS, Telephone evangelism offers the following unique advantages:

1. Truth perpetually available 24 hours a day.

2. An electronic secretary on duty 24 hours a day to record requests of the interested or persons in stress.

3. An avenue to homes in lands where radio and television time are not available to the church.

4. A "private, in-the-ear" approach to people who would not want to be seen watching or listening to a religious program or attending a church service.

5. Entrance to all homes with telephones.

6. Entrance to business offices at any time.

A Grandmother Reaches 100

By THEODORE CARCICH
Vice-President of the General Conference

Mrs. Charles S. Coon, mother of eight sons, all of whom are or have been in conference work, celebrated her one hundredth birthday August 3.

Her sons are Arthur W., colporteur leader, Bible teacher, and conference president; Clinton J., pastor, conference president; Miles R., pastor, evangelist, Bible teacher; Lloyd E., music director for public evangelism, painter-decorator; Lane H., music director for public evangelism, painter-decorator; David C., conference builder; Lester O., pastor-evangelist, chaplain; and Glenn A., pastor-evangelist, author. Arthur and Lloyd are deceased.

Through her life Mrs. Coon has maintained a sweet yet energetic spirit, earnestly seeking to train her children for God's work and for the life hereafter. In an age when modern conveniences and gadgets were unknown she gained distinction as an accomplished homemaker. Her culinary skill made her dining room a much-sought place by family members and friends.

At 100 her mind is clear. She amazed

those attending the recent anniversary celebration by reciting several readings. Her faith in the third angel's message and its triumph is strong. Along with God's people she awaits the coming of the Lord, whom she has served all her life.



7. The message can be redialed and heard over and over again, so that an important scriptural reference is not missed because it was given but once.

8. A listener can hear something he likes and urge someone else to dial and listen to it, because it has not gone off the air.

9. The service can be linked to existing Adventist radio and TV programs; the Bible courses can be a part of their service.

10. It pulls names by asking for an immediate response to the message the listener has just heard, and his reaction is automatic.

11. It can provide numerous bona fide interest names for literature evangelist contacts as well as lay evangelism contacts as Bible courses are completed.

Voted, 1. That the General Conference give study to the implementation of telephone evangelism on a church-wide basis with guidelines established to assure quality and sound, coordinated operation. These would give direction in the areas of:

- a. Brevity,
- b. Effectiveness via a personal approach,
- c. Technical acceptability,
- d. Coordination with existing Bible correspondence schools,
- e. Well-planned follow-up.

2. That study be given the existing types of electronic equipment designed for this type of evangelism and specific information be prepared on its availability, qualifications, and cost, this information to accompany the guidelines.

LOCAL CHURCH AFFAIRS

Church Radio-Television Secretary

WHEREAS, There is need for close cooperation between the church radio-television secretary and the lay activities leader in order to foster successfully the distribution of log cards and application blanks for Bible courses as well as boost audiences for denominational broadcasts,

Voted, That the *Church Manual* be amended at the 1970 General Conference session to provide for the church radio-television secretary to be a regular member of the church lay activities council and that in the meantime we implement this, subject to the approval of the General Conference in session.

Church Reading Fellowship and Study Guide

WHEREAS, We are living in a time when our people need to be more firmly established in the Adventist message and be able to explain to others the basic truths as held by the church, and

WHEREAS, Our people could be strengthened spiritually and apostasies greatly reduced by an organized program of reading, especially study of the Spirit of Prophecy books, and

WHEREAS, Such a plan providing for a Church Reading Fellowship as inaugurated at the 1964 Autumn Council has proved profitable in the churches where it has been followed, and many church



Talking Book Produced

W. R. Beach (left), secretary of the General Conference, receives a complimentary copy of his book *Dimensions in Salvation*, which he put on records for blind and physically handicapped persons who cannot read normal print. He read the book onto master tapes for the Christian Record Braille Foundation at Lincoln, Nebraska.

C. G. Cross (right), manager of the foundation, in making the presentation stated that this book is being made available on records, on tapes, and in Braille so that many thousands of handicapped persons will have opportunity to borrow these editions from the foundation and 34 other free lending libraries throughout the United States and Canada.

leaders urge its continuance and stronger promotion,

Voted, 1. That all our churches be encouraged to adopt a concerted reading program as embodied in the Church Reading Fellowship.

2. That the local church select the volume, and the home reading assignment be made by the pastor or the church elder from Sabbath to Sabbath.

3. That in the selection of the book, consideration be given to the choice of volume that has a study guide.

4. That churches consider the possibility of connecting this reading program with the prayer meeting.

5. That at the year-end workers' meetings in the local conferences, consideration be given to this program of concerted and united reading, with the dissemination of information as to study guides available.

6. That the Spirit of Prophecy Committee of the General Conference be requested to promote this program by providing lists of suggested books and also by providing appropriate study guides.

Election of VBS Director

WHEREAS, The selection of a Vacation Bible School director at the time of the regular church election of officers encourages more effective planning where Vacation Bible Schools are held during vacation periods,

Voted, 1. That church nominating committees include the Vacation Bible School director in the list of officers to be elected by the church.

2. That this recommendation be submitted to the 1970 General Conference session for approval and inclusion in the *Church Manual*.

Health Emphasis Week

WHEREAS, We find ourselves living in days of too much to do and too little time, and we are instructed to "press back the tide of moral woe" (*Christian Service*, p. 137) with more emphasis on healthful living, and

WHEREAS, We are told that "the members of the church are in need of an awakening" (*Counsels on Health*, p. 425) in medical missionary work,

Voted, That Health Emphasis Week be observed in all Seventh-day Adventist churches, October 5 to 11, 1968. Suggestions for the week's activities including the midweek prayer meeting, the Friday night program, and the Sabbath morning church service, will be supplied by the General Conference Medical Department.

Local Church Health Council

WHEREAS, A means of bringing health evangelism, health education, and practical principles of healthful living to our laymen and our communities is needed,

Voted, 1. That all churches provide for the election of a health secretary.

2. That those churches having sufficient members elect a health council.

3. That the health council work in close cooperation with other departments of the church by giving counsel, by providing training, and by contributing professional skills in the carrying on of church activities.

4. That professional assistance be provided the community in times of emergency or disaster.

Community Service Award

WHEREAS, Recognition by local churches of individuals not of our faith who have given outstanding service to the community has proved beneficial, both in creating among church members an awareness of the church's relationship to the community, and on the part of the community an awareness of the church's interest in its activities,

Voted, 1. That individual churches, with guidance from their conference public relations secretary, be encouraged to give once each year, recognition to a local citizen who has performed outstanding service for his community, and

2. That this recognition be given as far as possible on Community Relations Day, the date regularly appointed by the Autumn Council.

Inside-City Directional Signs

WHEREAS, A need is felt for some type of directional signs inside city limits to enable travelers and others to find Adventist churches more easily,

Voted, 1. That the Bureau of Public Relations make available a directional

sign smaller than existing highway signs, which are for out-of-city use, and

2. That churches be encouraged to make their locations better known through the use of the inside-city directional signs.

Missionary Involvement of Adventist Men

WHEREAS, The mission of the church is so wide and so great as to require the utilization to the fullest of all the talents and resources of its lay membership, and

WHEREAS, The men of the church have many special skills which can be applied and further developed in fulfilling the world mission of the church of God in these last days, . . .

Voted, 1. That Adventist Men concentrate their efforts in these areas of missionary service for which they are especially qualified:

- a. Lay preaching efforts
- b. Work for male prisoners
- c. Disaster relief services such as
 - Rescue squad and emergency first aid
 - Mass feeding
 - Clean-up squads
 - Repair squads
- d. Community health and welfare projects such as
 - Conducting adult education classes
 - Using skills to help needy families in the community

2. That where there is a sufficient number of men in a local church, Adventist Men work together as a group under the direction of the department of Lay Activities. . . .

3. That local conferences arrange, on a pilot basis, a vacation retreat for business, professional, and other men with leadership and speaking ability, to be held at conference-owned camps or institutions, for a period of at least three weekdays with twenty hours of instruction and study, or a weekend retreat including twelve and one-half hours of classwork.

Younger Women in Welfare Services

WHEREAS, The strength, enthusiasm, and talents of the young women of the church will bring new vigor, life, and effectiveness into the health and welfare program of the denomination,

Voted, 1. That we urge and encourage the younger women in our churches to join a working group engaged exclusively in health and welfare services projects, specializing in and concentrating upon personal ministry to individuals and families in need within the community. . . .

2. That the leader of this group be elected by the church in the usual manner, except at the time of organization, when they may choose their own leaders, subject to church board approval.

3. That provision be made for the leader of this group to be a member of the lay activities council of the church, and that this service group closely coordinate its work with other health and welfare services groups within the church (Dorcas Welfare, Adventist Men) under

the over-all direction of the lay activities council.

4. That the lay activities leader of the church, or his assistant, be responsible for coordinating, counseling, and encouraging these health and welfare services groups of the church.

5. That those women in our churches desiring to do handiwork be urged to concentrate such efforts in making items desperately needed by those unable to purchase them (bandages for lepers, layettes, new clothing for children, etc.).

(Concluded next week)



R. A. Mitchell, pastor (Ohio); former district leader of Kingston, Livingston, and Cocksack churches (Greater New York).

Larry Fillingham, business manager for New York Center and Times Square Center; formerly tenor in Faith for Today quartet.

Mrs. Bonnie Jean Beers, teaching in the division of nursing, Atlantic Union College; from Columbia Union College, class of 1965.

Carmelita Dominquez, secretary to the director of New York Center; from the West Coast.

Robert E. Colgain, assistant publishing secretary (Southeastern California); from publishing assistant (Pennsylvania).

Wayne Young, associate pastor, Lodi Central church (Northern California); from Andrews University.

In Remembrance

BETAT, Helen Bender—born Jan. 6, 1903, in Germany; died Sept. 16, 1967, at Detroit, Mich. Her husband, George, survives.

BLOUNT, Pfc. Robert L.—died Sept. 19, 1967, in Vietnam while serving as a medic. His parents, Mr. and Mrs. Odom Blount, survive.

BOLIN, Katherine Christenson—born Oct. 29, 1895, in Chicago, Ill.; died Aug. 27, 1967.

BROWN, Lillie E.—born Dec. 25, 1886, in Texas; died Aug. 29, 1967, at Takoma Park, Md. She is survived by a son, L. G. Small, of the General Conference Insurance Department.

BURNETT, Grace—born Aug. 30, 1892, at Chismville, Ark.; died Sept. 12, 1967, at Mena, Ark.

BYERS, Gertrude Eunice Murphy—born Dec. 10, 1882, near Hicksville, Ohio; died at Tipton, Ind., June 25, 1967. She attended Battle Creek College and Emmanuel Missionary College. She taught church school a few years and was the first teacher at the Boggstown Academy, now the Indiana Academy at Cicero. In 1903 she married Roy Byers. To this union were born four sons and four daughters. She also leaves 29 grandchildren, 39 great-grandchildren, four sisters, and a brother. [Obituary received Oct. 19, 1967.—Eds.]

CAMPBELL, Sadie Hayden Beecham—born Nov. 9, 1891, at Jamestown, N. Dak.; died Oct. 1, 1967, at Loma Linda, Calif. She was baptized through the efforts of Luther Warren and took nurse's training at the Nebraska Sanitarium, College View, Neb. In 1917 she married Vernon LeRoy Beecham. They

Don Land, pastoral assistant, Redding (Northern California); from Andrews University.

Philip J. Marsala, assistant publishing secretary (Central California); from Southern California.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mrs. Freberin P. Baerg, nee Elizabeth Joanne Gaitens (LLU School of Nursing '58), and three children, returning after furlough, left Miami, Florida, October 6 for Medellin, Colombia. Elder Baerg preceded them September 1. He is a Bible teacher in the Colombia-Venezuela Union College.

Paul Eugene Tooley (WWC '67), Mrs. Tooley, nee Melba Grace Downs (WWC '57), and four children, of Stanwood, Washington, left New York City on October 17 for Nigeria. Mr. and Mrs. Tooley are to serve as teachers in the church school at the Ile-Ife Hospital.

Henry W. Peterson (UC '34; Seminary '44), Mrs. Peterson, nee Alice Mary Nelson (attended UC '33-'34), and daughter, of South Lancaster, Massachusetts, left Boston, October 18, en route to Salisbury, Rhodesia. Elder Peterson has accepted a call to serve as lay activities secretary of the Trans-Africa Division.

Ernest T. Gackenhimer and Mrs. Gackenhimer, nee Bernice Marie Bengtson, left Washington, D.C., for Nairobi, Kenya, October 18. They returned after furlough. Elder Gackenhimer is lay activities secretary of the East African Union.

C. O. FRANZ

served in the Malaysian Union Mission from 1920 to 1929. From 1930 to 1953 she nursed at the St. Helena Sanitarium and Hospital. After her husband's death she married Elder George Campbell. She retired from nursing in 1957 after having nursed in the Glendale, Loma Linda, and Azusa sanitariums. For 12 years the Campbells served at Ventura Estates. Survivors are her husband; two children, Mrs. Ellsworth Schneider, of La Habra, Calif.; Paul E. Beecham, of North Hollywood; five grandchildren; and a sister, Josephine Burr, of Loma Linda, Calif.

CROUSE, Rosina Beck—born March 22, 1885, in Hardin County, Nebr.; died at Glendale, Calif., Oct. 12, 1967.

DENSLOW, Ella Mae—born Oct. 30, 1868, in Ingham County, Mich.; died Oct. 8, 1967.

DE SHAN, Lydia Anna—born at Cold Springs, Ky.; died at Carthage, Mo.

DIXON, Carrie Ann—born March 30, 1882, in Bentonville, Ark.; died Sept. 16, 1967, at San Gabriel, Calif.

ELLIOTT, Henry Thomas—born Dec. 25, 1888, at Antigo, Wis.; died Sept. 26, 1967, at Takoma Park, Md. He was educated at Emmanuel Missionary College, and in 1911 he married Mabel A. Baker, who died in 1949. He was preceptor and teacher at Bethel Academy for a time and principal there from 1914 to 1920. In 1920 he was ordained to the ministry. After two years as MV secretary of the Lake Union, he was elected associate secretary of the General Conference MV Department in 1922. In 1930 he became general secretary of the General Conference MV Department. Three years later and until his retirement in 1958 he was associate secretary of the General Conference—a service of 25 years. In 1950 he married Louise Surface, who survives him. Other survivors are his three daughters, Florence Pester, of Washington, D.C.; Bertha Scriven, of Denver, Colo.; and Grace Howard, of Indianapolis, Ind.; eight grandchildren; one great-

(Continued on page 29)

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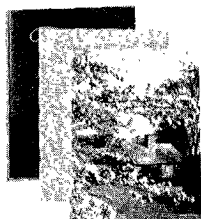
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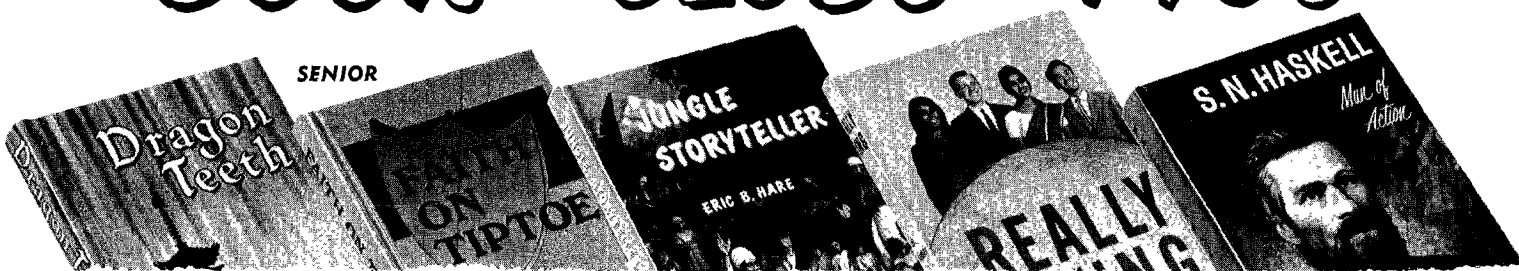
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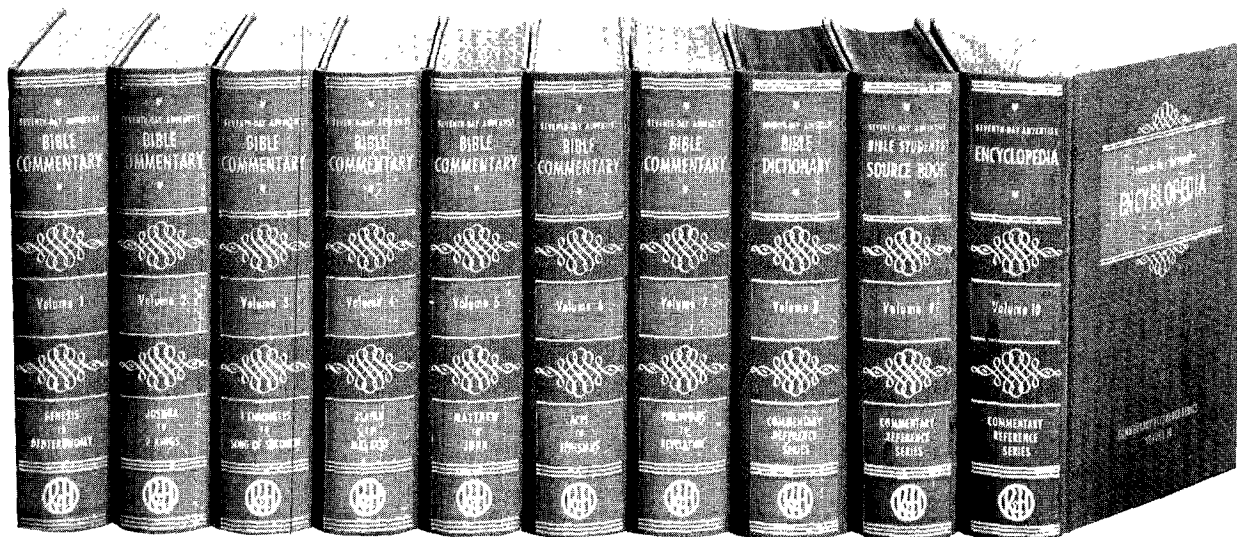


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IN REMEMBRANCE

(Continued from page 24)

grandchild; one brother, Clarence M. Elliott, of Chicago; and a sister, Ruth Messer, of Tyler, Tex.

FRIMML, Cora Idabelle Hartley—born April 2, 1883, in Ottawa County, Kans.; died Sept. 14, 1967, at Loveland, Colo.

GEUS, George L.—born Aug. 26, 1884, in Pennsylvania; died Oct. 19, 1967, at Oakland, Calif.

GIANNONI, Rena Helen—born Jan. 6, 1959; died Oct. 15, 1967.

HARVEY, May Holmes—died May 20, 1967, at the age of 91 years. In 1900 she married Walter Albert Harvey, and both were employed at the Review and Herald publishing house in Battle Creek. In 1906 they went to the Southern Publishing Association, where they spent the remainder of their lives. Survivors are a daughter, Roberta; two sons, Roland and Russell; three grandsons; and four great-grandchildren. [Obituary received Oct. 5, 1967.—Eps.]

HERWICK, Thelma Dorthea Rowe—born Jan. 2, 1885, in Oslo, Norway; died at Takoma Park, Md., July 8, 1967. She graduated from the first church school established in Norway and in 1905 emigrated to the United States. While attending the Hutchinson Theological Seminary she met her husband, Elder P. G. Herwick. They were married in 1913, and in 1919 entered the organized work of the church. Survivors are her husband; a son, Dr. R. V. Herwick, of Washington, D.C.; three daughters, Marian Wickwire, of Towson, Md., Gudrun Williams, of Takoma Park, Md., and Irma Shepherd, of Van Nuys, Calif.; 14 grandchildren; and three great-grandchildren.

HOFMANN, Paul—born Sept. 24, 1953, at Takoma Park, Md.; died in Washington, D.C., Oct. 9, 1967.

HOLTON, John Alfred—born June 10, 1883, at Red Wing, Minn.; died in Portland, Oreg., Aug. 17, 1967. He attended Walla Walla College and was a literature evangelist in the Roseburg, Oregon, area. His wife, Emaline Mathilda Holton, survives.

JONES, Floyd Clarkston—born March 20, 1877, at Pineville, Mo.; died Oct. 10, 1967.

JONES, James Llewellyn—born Jan. 2, 1889, in San Francisco; died Sept. 26, 1967, at Mountain View, Calif. In 1903 he began work in the Pacific Press, then located at Oakland. When the Pacific Press was destroyed by fire in 1906, he worked for a time in Oakland and then at Stanford University Press. In 1907 he returned to the Pacific Press. In 1920 he was united in marriage with Leatha Mae Brown. They spent ten months in China, where he erected presses. From 1931 to 1960 he was again employed at the Pacific Press. For his last 35 years he was factory superintendent. Survivors are a son, Ralph, of College Place, Wash.; and three grandchildren.

KEPLER, Lillian J.—born Aug. 26, 1899, in Iowa; died Oct. 14, 1967, at Glendale, Calif. Her husband, Floyd, survives.

LUDLOW, Inez—died Sept. 12, 1967, at Los Angeles, Calif. Her husband, Brad, survives.

MARSON, David Henry—born Sept. 12, 1879, at Quorndon, England; died April 19, 1967, at Inglewood, Calif. [Obituary received Oct. 20, 1967.—Eps.]

MC CARTY, Harry—born April 26, 1876, at Palmyra, Mo.; died Sept. 9, 1967.

MC FALL, Fern Mitten—born Nov. 13, 1912, at Vici, Okla.; died Sept. 30, 1967, at Enid, Okla. Her husband, Clifford R. McFall, survives.

MC MULLEN, Mattie Isabel—born Sept. 26, 1882, near Lone Oak, Tex.; died Sept. 6, 1967, at Lincoln, Nebr. She was the oldest child of Elder T. W. Field, an early Adventist minister in Texas. She studied at Keene, Texas, and married James Smith McMullen. Later they served in Idaho and the conferences of the Southwestern Union. Survivors are three sons, James Russell, of Jay, Okla., Dr. Raymond W., of Lincoln, Nebr., and Wilbert LeRoy, of Salt Lake City, Utah; eight grandchildren; and two brothers.

METCALF, Edith Jane—born June 5, 1872, at Woodsfield, Ohio; died at Bartlett, Ohio, June 14, 1967. A daughter of Elder William R. Foggins, she married Walter S. Metcalf in 1894. [Obituary received Oct. 9, 1967.—Eps.]

MONTGOMERY, Ocal Edmund—born June 7, 1884, at Terre Haute, Ind.; died Sept. 29, 1967. His wife, Maude Sanders Montgomery, survives.

MOTLEY, Anna Esther Payton—born Jan. 18, 1902, near Osceola, Mo.; died Sept. 3, 1967.

MUND, Janet Huber—born July 24, 1882, in Switzerland; died at Sanitarium, Calif., Sept. 13, 1967.

MUNNS, Orpha K.—born at Independence, Mo.; died in Los Angeles, Calif., Sept. 28, 1967, at the age of 79.

MURRAY, Nelson Ivan—born Nov. 11, 1903, at

Vernal, Utah; died Sept. 19, 1967, at Ardmore, Okla. His wife, Luella Meineke Murray, survives.

OCKER, Ernest L.—born May 8, 1876, in Macon County, Mo.; died Aug. 14, 1967, at Marceline, Mo. His wife, Maude, survives.

PARDEE, Anna B.—born Oct. 25, 1880, in Fulton County, Ohio; died Aug. 8, 1967.

RAYMOND, L. J.—born Feb. 3, 1877, in Hillsdale County, Mich.; died Sept. 30, 1967.

REDE, Nathan—born Dec. 25, 1896, at Snyder, Tex.; died in Los Angeles, Calif., Aug. 24, 1967. His wife survives.

RENTFRO, H. A.—born May 6, 1882, in Sigourney, Iowa; died at Sanitarium, Calif., Aug. 7, 1967. In 1915 he began working as a literature evangelist. He served as publishing secretary in the South Dakota, Minnesota, Utah, and Southeastern California conferences, and lay activities secretary in the Southeastern California and Utah conferences. He pastored churches in the Imperial Valley in California and in Utah. His last pastorate was in Fairfax, Calif. For 16 years he was a visiting chaplain at the San Quentin prison. His wife, Mayme, and son, Gerald, survive.

REPLOGLE, George Harold—born Oct. 18, 1908, at St. Peter, Minn.; died Oct. 13, 1967, at Sanitarium, Calif. He is survived by his wife, Gladys Rhys Replogle; and two brothers, Elder Joseph and Elder Leon, both of California.

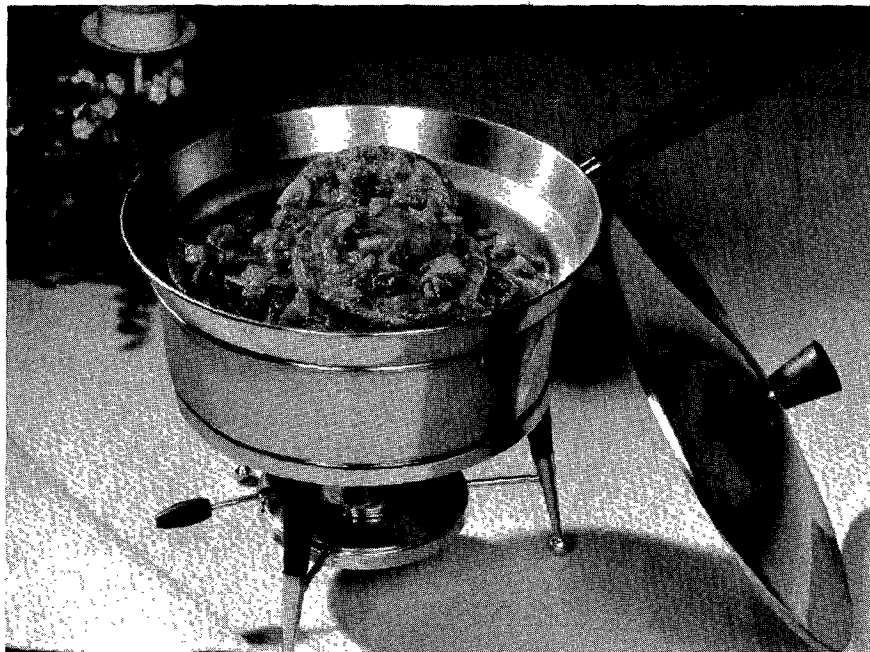
ROSSITER, Frederick McGee—born March 12, 1870, at Sandusky, Ohio; died Oct. 10, 1967, at Paradise, Calif. He canvassed for *Sunshine at Home*, and

in 1889 entered Battle Creek College. The next year he organized the first foreign mission band. He prepared the first scriptural index to the writings of Ellen G. White. In 1893 he graduated from Battle Creek College, from Rush Medical College in 1896, and from the University of Pennsylvania Medical College in 1897. He wrote the first denominational health book, *Practical Guide to Health*, which was translated into six languages. He was connected with the Battle Creek Sanitarium a number of years and taught in the American Medical Missionary College for five years. He married the daughter of Mrs. S. M. I. Henry, Mary. He established the Yakima Valley Sanitarium and for a number of years was on the faculty of the College of Medical Evangelists. In 1915 his wife died, and in 1953 he married Vita M. Beatty. Survivors are his wife, Vita; a daughter, Margaret Thiele; two granddaughters; a grandson; and 13 great-grandchildren.

ROTH, Myrna Ivis—born Sept. 26, 1894; died Oct. 8, 1967, at Loma Linda, Calif. In 1921 she graduated from nurse's training at the Washington Sanitarium and Hospital, and since then until retirement in 1959 she has served at the Washington Sanitarium and the Glendale Sanitarium. Survivors are a brother, Kay, of Philadelphia, Pa.; and two sisters, Daisy Roth and Mrs. J. W. Osborn, both of Loma Linda, Calif.

RUFF, Nellie—born Jan. 1, 1887; died at Mount Vernon, Ohio, Aug. 22, 1967.

SAPIN, Anna—born March 29, 1874, in Yugoslavia; died Sept. 22, 1967, at Salina, Kans. Survivors are three daughters, two of whom are Adventists, Mrs. Wesley Amundsen and Mrs. Frank Freeman; two sons; five grandchildren; and a brother.



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2 t. sugar
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SPIRO, Nellie—born Sept. 16, 1894, at Fort Scott, Kans.; died Sept. 12, 1967, at Azusa, Calif.

STEELE, George M.—born Jan. 25, 1885, in Monroe County, Wis.; died Sept. 29, 1967, at Sparta, Wis.

TAYLOR, Ada Lee—born Nov. 15, 1890, in Illinois; died Sept. 5, 1967, at Springfield, Mo. Survivors are two sons, Elder Horace L. Taylor, of Northridge, Calif., and Eugene Taylor; two daughters, Wanda Sherrow and Doris Mica.

TENOLD, Minnie—born Nov. 22, 1887, at Oldham, S. Dak.; died Aug. 26, 1967, at Ontario, Calif.

THORNBURG, Essie Pearl—born Dec. 21, 1886, near Lyons, Kans.; died Sept. 21, 1967. Her husband survives.

VOLKOV, Maria S.—born March 19, 1886, in Russia; died Sept. 26, 1967, in Los Angeles, Calif.

WARD, Anna Mary—born Oct. 12, 1892, at Jonestown, Iowa; died at Glendale, Calif., Sept. 2, 1967.

WEEKS, Bessie May—born May 1, 1881, in Portland, Oreg.; died at Paradise, Calif., Oct. 14, 1967. She graduated in the first nurses' class at Loma Linda.

WHINERY, Mamie Viola—born at Lachryne, Kans.; died Oct. 5, 1967, at Pomona, Calif.

WIGHTMAN, Herman Fred—born Jan. 20, 1894, at Cattaraugus, N.Y.; died Aug. 28, 1967, at Bellflower, Calif. He is survived by his wife, Ethel; two sons; and a daughter.

WILLIAMS, Mary Carroll—born June 8, 1891, in Oregon; died Aug. 31, 1967, in Los Angeles, Calif. Her husband, Samuel, and two daughters survive.

YOUNG, Rhoda Town—born Nov. 25, 1869; died Oct. 14, 1966, at Coalmont, Tenn. She and her husband, Elder N. Z. Town, were in literature work in England and Scotland, and in the educational work in South America. For 18 years they were in Washington, D.C., where Elder Town was head of the General Conference Publishing Department. After Elder Town's death she married Elder William C. Young. [Obituary received Oct. 6, 1967.—E.S.]

ZATTIERO, Alan Mardell—born May 20, 1945, in Pittsburgh, Pa.; died Sept. 28, 1967, at Pomona, Calif.

ZWEMER, John Dewey—born April 9, 1898; died Sept. 21, 1967, at Loma Linda, Calif. He studied at Emmanuel Missionary College and in 1923 married Ruth Christine Brooks. From 1936 to 1959 he worked to upgrade and expand the facilities of a number of our institutions. In 1959 he moved to Loma Linda, where he helped with the University church and Medical Center. Survivors are his wife; two sons, Dr. Jack D. and Dr. Thomas J.; and two daughters, Elizabeth Larsen and Johanna Leonora.

Church Calendar

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 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12

Review and Herald

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

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

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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 . . .

Our feature article this week is a condensation of Frank L. Bland's devotional address to the Autumn Council, delivered October 22 in the Takoma Park church, the site of the 1967 session. His topic, "Our Source of Power," deals with the spiritual power the church needs for its task, and the individual Christian needs for victory over sin, and for effective service (see page 2). Since Elder Bland presented his address, man has demonstrated another spectacular feat of power. At Cape Kennedy, on November 9, *Saturn 5*, as tall as a 36-story building and weighing 6.2 million pounds, roared up from pad 39, burning 15 tons of fuel each second and developing 7.5 million pounds of thrust. Shock waves from the launch were recorded in New York State, about a thousand miles away. Only superlatives could describe the flawless performance.

But the Holy Spirit's power is greater, and in a mighty final thrust the work of God will be carried to completion.

Christmas is not far away. What are the backgrounds to many of the Christmas customs commonly practiced? This question is answered in Ralph Hamilton Blodgett's first of a two-part series on Christians and Christmas (see page 8). Pastor Blodgett was born in 1940 in Portland, Oregon. He graduated from Walla Walla College in 1963 and from Andrews University with the degree Bachelor of Divinity in 1966. He married Judith

Ann Packard in 1961. He is a district pastor and lives in Warsaw, Indiana.

Pastor Blodgett enjoys research and writing, and has contributed not only to Seventh-day Adventist journals but to secular papers, as well.

The many letters submitted to the From Readers feature are greatly appreciated. We like to know what our readers are thinking, and readers likewise like to know what other readers are thinking. Please remember that because of the large volume of these letters, as explained in the masthead above, we cannot acknowledge them. We do not wish readers to conclude if they do not get a reply or if they do not see their letters printed that we are not interested in their comments. We are interested. Please continue writing. But don't expect an answer!

Actions of the 1967 Autumn Council having to do with evangelism and the work of the local church appear in this issue beginning on page 21. Actions relating to other aspects of the church's work will be published next week. Although they seem formal as they now appear in type, these actions represent the dynamism of a fast-growing and healthy church. As they are put into effect they will spell progress for the people of God. Some of the actions, having wide interest, are given in full; others are somewhat condensed; and a number to be presented next week are simply listed.



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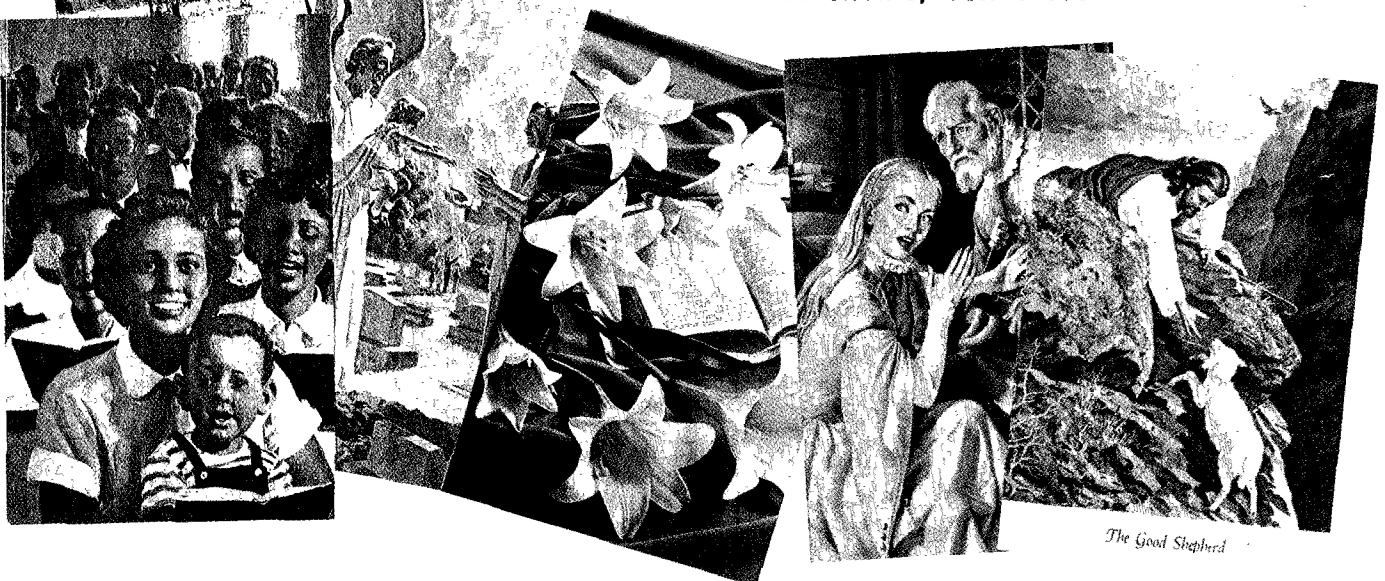
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News of Note

New Guinea Graduates Rank First in National Exam

"Fantastic results!" exclaimed the director of nursing for the territory of Papua-New Guinea. "If it weren't for the well-known integrity of Seventh-day Adventists, I would surely believe the examinations had been rigged."

Two years ago a nursing program for the training of indigenous people of Papua-New Guinea was developed by the church's Sopas Medical Training Centre and was accredited by the territorial authorities for the first year of nursing. The program proved so successful that the second year was subsequently authorized.

Upon completion of their second year of training not long ago, the seven graduates of the school's first program were sent to Port Moresby to take their final public examinations. These seven graduates took the top seven places in the nationwide territorial examinations. Their record represents another first in Adventist medical history and demonstrates the prediction that our work should be the head and not the tail.

RALPH F. WADDELL, M.D.

Temperance Films Effective in South American Evangelism

Temperance films are major aids for evangelism in South America, reports Dr. E. E. Bottsford, temperance and medical secretary of the South American Division.

"After seven weeks in the field with R. E. Adams, of the General Conference Temperance Department, I have discovered that our temperance films are being used extensively by the ministerial association and publishing department," he writes.

Dr. Bottsford indicates that colporteurs and evangelists are finding temperance films effective in arousing public interest.

At least eight half-hour color films are available from the General Conference Temperance Department for public presentation.

ERNEST H. J. STEED

Summer Camp Attendance Grows; Baptisms Reported

Reports from the world field indicate that during 1966—the fortieth anniversary of MV camping—57,963 young people attended one or more of the 939 MV summer camps sponsored by the Seventh-day Adventist Church. This is an increase in attendance of nearly 10,000 over 1965.

We now have 138 conference- or mission-owned campsites; 83 of these are outside North America. Conferences have appropriated thousands of dollars to improve facilities on these sites.

The spiritual value of summer camps

is revealed by the 6,615 young people who made decisions for Christ at camp and the 2,344 who were baptized during their stay. The Northern European Division led the world with 1,788 baptisms.

The upward trend in camping continues this year, as North America has just reported 25,104 youth attending summer camps during the summer of 1967. This is an increase of 2,515 over 1966. This year in North America, 4,754 of the campers made decisions for Christ. They also went back home with many new skills, for 17,459 MV Honors were issued.

JOHN HANCOCK

New Sabbath School Film on Australasia Available

A mission film, *Give Them Tomorrow*, has been prepared for use during the second quarter of 1968, when the Thirteenth Sabbath Offering overflow will go to the Australasian Division.

Both the photography and the script were produced by Eric Were, who has wide experience as a photographer and script writer. He produced the films *The Cry of New Guinea* and *Devil Drums of Malaita*.

We hope that each conference in



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

NEW YORK—A worldwide movement to remove hostile references to Jews and other non-Catholics from Catholic textbooks has been unusually successful in Spain, according to Philip E. Hoffman, chairman of the board of governors of the American Jewish Committee. More than half of the textbooks expressing marked hostility to Jews have been revised or eliminated. Similar efforts are under way in other parts of the world.

ST. LOUIS—Joseph Cardinal Ritter, Archbishop of St. Louis, said the vast Catholic parochial school system in the United States would not be started if it were proposed today for the first time. He said that Catholic and other private school systems began when "the public school was pretty much of a Protestant school."

CLEVELAND—Auxiliary Bishop Clarence E. Elwell, vicar episcopal for education in the Cleveland diocese, has called for "equal tax treatment or at least some per-pupil allowance from tax dollars" for all children attending schools approved by the State.

North America will make this film available to all the churches. The price is \$85. It may be ordered through the General Conference Sabbath School Department.

G. R. NASH

Bookmen Report Baptisms

Twenty-two persons have been baptized in England during the first nine months of this year as a result of literature evangelist contacts.

From Inter-America comes the word that 113 customers of literature evangelists were baptized in September alone.

One literature evangelist in California reports that 15 persons have joined the church this year from his contacts.

These are samples of the soul-winning work of Adventist bookmen around the world.

W. A. HIGGINS

Broadcasting From Andorra Now Under Negotiation

Contacts made by James J. Aitken, General Conference Radio-Television Department secretary, and Pierre Lanares, of the Southern European Division, have led to a widening of our radio outreach in Europe.

Nestled between France and Spain is the tiny principality of Andorra. Sud-Radio in Andorra is a powerful voice reaching many areas of Europe. This station has been closed to our broadcasts, but recent contacts have led to offers of time.

Recent action of the Southern European Division committee has authorized negotiations for release of after-midnight programs in Portuguese and Spanish and a 5:30 A.M. program in French. Currently the possibility of using this same station for programs in English and other languages is being seriously considered. It is hoped that transmissions in French, Spanish, and Portuguese will begin when the contract is signed and programs are available.

WALTER R. L. SCRAGG

N.A. Ingathering Report—1

North American Division objective for this year: \$6,500,000.

Report as of November 18: \$2,051,673. This is the largest first report in history, topping last year's by \$139,999.

Number of Bible course requests to date: 9,051.

Silver Vanguard conference: Alabama-Mississippi. This is Alabama-Mississippi's fourth consecutive year as the first Silver Vanguard conference (a per capita of \$25 or more).

The two newly organized Regional conferences, Allegheny East and Allegheny West, have raised their entire goal.