

1868 CENTENNIAL 1968

God's Word in the Golden West

By HERBERT FORD

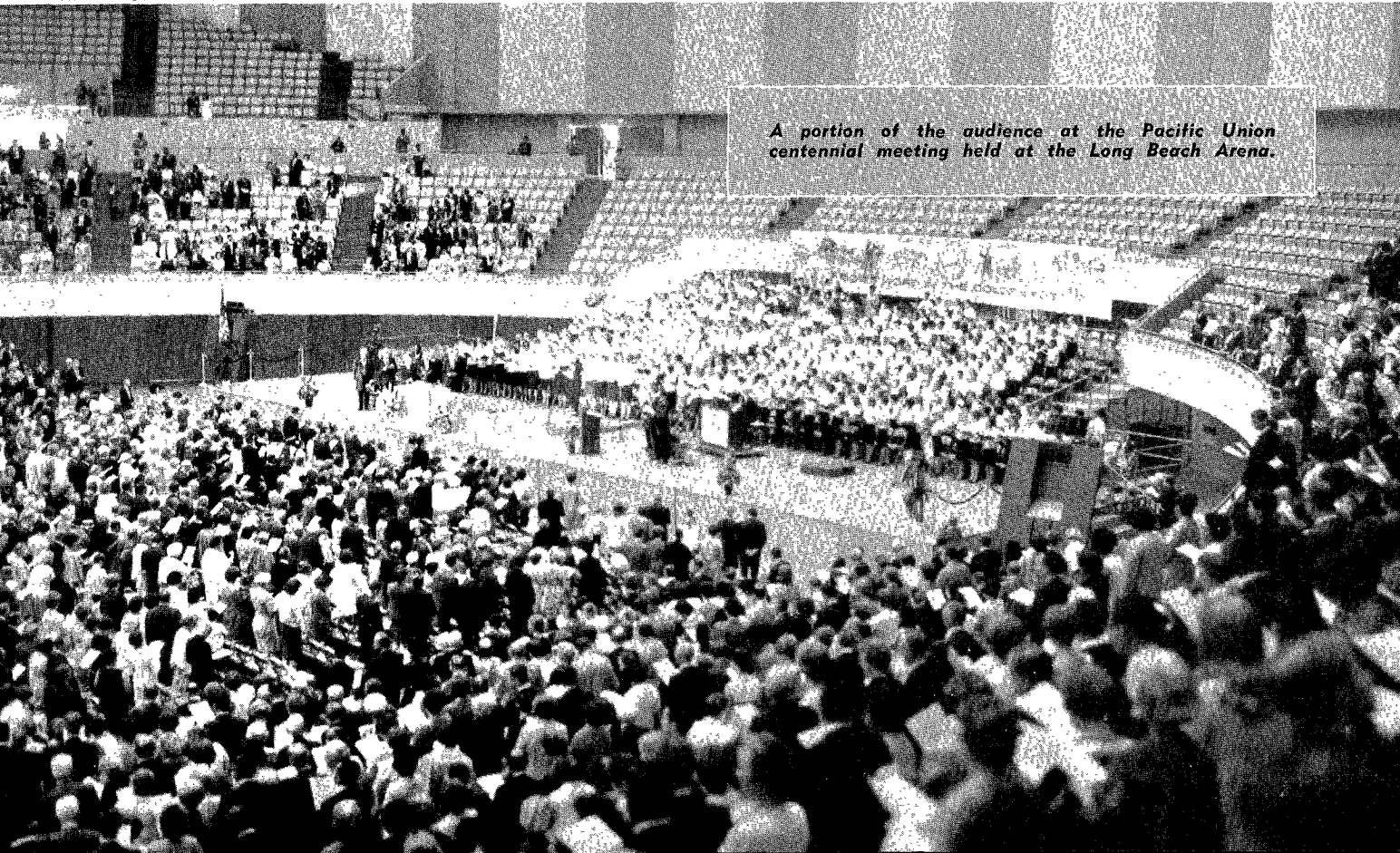
THOUSANDS of Seventh-day Adventists, part of a growing Christian army that now numbers more than 100,000, gathered recently at five separate meetings in the Pacific Union Conference to mark the 100th year since the first employed church workers began preaching the Advent hope in California.

The meetings, held in northern and southern California, climaxed a series of centennial-year activities and endeavors that, according to Pacific Union President W. J. Blacker, "provides us an inspiring glimpse into the past, and confronts us with

a challenge to finish the gospel-giving task in the immediate future."

At Long Beach, California, in that city's giant arena, more than 8,000 persons gathered on Sabbath, September 21, for a two-hour service at which Elder Walter R. Beach, General Conference secretary, was the main speaker. A choir of some 400 voices, directed by Wayne Hooper, of the Voice of Prophecy, presented a selection of hymns and tunes that were often sung by the early Adventist believers. A historical narration told of the beginnings of Seventh-day Adventism in Western America.

PHOTOS COURTESY OF THE AUTHOR



A portion of the audience at the Pacific Union centennial meeting held at the Long Beach Arena.



Members of the Sandale Club of Vallejo Drive church were usherettes at Pacific Union centennial meeting in Long Beach.

GOD'S WORD IN THE GOLDEN WEST *Continued*

On Sunday, September 22, about 1,000 persons, many of them gray-haired pioneer workers and members, gathered in the Campus Hill church in Loma Linda, California, to hear Elder R. R. Bietz, a General Conference vice-president and former president of the Pacific Union Conference, present a centennial message that stressed the contribution faithful pioneers have made to the Advent cause.

The meeting adjourned to a nearby site on the campus of Loma Linda University, where Elder W. J. Blacker spoke briefly before unveiling a plaque marking the site of the first building at Loma Linda.

Some 1,500 persons were present on Friday evening, September 27, in the Veterans' Memorial Hall in Santa Rosa, California, to hear Elder Beach speak at the third meeting in the centennial series.

On Sabbath, September 28, nearly 7,000 Adventists gathered at the Sonoma County Fairgrounds in Santa Rosa for a full day of services based on the centennial theme "God's Word in the Golden West." Faculty members and students from Pacific Union College presented a unique late 1880 Sabbath school lesson; and Elder Robert H. Pierson, president of the General Conference, spoke at the 11-o'clock worship hour. During the morning lay-activities period representatives from each of the Northern California Conference's 101



Jim McClintock, bass singer of the King's Heralds quartet, dressed as James White and singing one of White's favorite songs, walked up the aisle at Long Beach Arena.

churches, dressed in the fashion of the year in which their church was organized, joined in a march through the large main pavilion of the fairgrounds, where the main services of the day were held.

Rapid Membership Growth

"It is a clear indication of God's rich blessings to His people in the West that the membership growth of the Pacific Union Conference is accelerating at a considerable pace," said Elder Pierson in his sermon. "It took 64 years to baptize the first 25,000 members in the territory today known as the Pacific Union. Only 18 years were required to baptize the second 25,000 members, and a mere ten years to baptize the third 25,000. The fourth 25,000—the number that swells the Pacific Union Conference past the 100,000-member mark—were baptized in only eight years! Surely the Lord is blessing His work in the West!"

On Sabbath afternoon a special centennial meeting, again featuring hymns by a choir composed of hundreds of voices and a historical nar-



R. R. Bietz spoke at the Pacific Union centennial service held at the Campus Hill church, Loma Linda, September 22.



Leaders (from left—D. J. Bieber, J. W. Osborn, R. R. Bietz, K. J. Reynolds, Robert H. Pierson, and W. J. Blacker) stand by plaque marking the site of the first Loma Linda building, unveiled at Pacific Union centennial service, Loma Linda, California.



W. J. Blacker spoke at the centennial meeting held at Long Beach.

Pioneers' costumes were worn by the King's Heralds at the centennial.



Below: Pioneer church leaders and members met at the grave of John N. Loughborough for the conclusion of the series of centennial meetings.



ration, was presented. Following this afternoon service, a special dedication of the Santa Rosa Seventh-day Adventist church took place. The service was of special significance, for Santa Rosa is the town in which the first Seventh-day Adventist church in the Far West was built, in 1869.

A Remember the Pioneers meeting, another of the centennial series, was held in the Pacific Union College church at 10:30 A.M. on Sunday, September 29. At this service pioneers Grace White-Jacques, Ernest Lloyd, Alma E. McKibbin, Leon Roberson, J. R. Ferren, and N. C. Wilson presented remembrances from the past. At noon on Sunday a special banquet

for pioneers was held on the Pacific Union College campus.

The final gathering of the centennial series drew some 300 persons to the grave of John N. Loughborough, beloved leader of the Seventh-day Adventist Church in the West during its earliest days. In the quiet tree-lined cemetery at St. Helena, California, where more than 400 other members of the Advent faith await the call of the Life-giver with Elder Loughborough, Elder R. R. Figuhr, former General Conference president, basing his remarks on the life of dedication and service that characterized Elder Loughborough, presented a challenge to quickly complete the giv-

ing of the gospel. Dedicatory prayers by E. L. Cardey, a long-time church worker, and W. B. Ochs, former General Conference vice-president for North America, followed Elder Figuhr's moving presentation.

The centennial-year activities and meetings are providing members throughout the Pacific Union with a clearer view of the many providences of God to His people in the West in the past 100 years. These special activities are also sounding a clarion message to the 100,587 Seventh-day Adventists in the union (as of June, 1968) for the future: "Let us arise and, by God's grace, quickly finish the work!"



GO and make disciples

By M. V. CAMPBELL

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28: 19, R.S.V.).

IT WAS Jesus who spoke these words. The men who heard Him had been with Him throughout His ministry. They had heard His parables; they had conversed frequently with Him. However, nothing He had ever said so galvanized them into action as this directive.

What made these words so different? Jesus had been crucified; He had been raised from the dead; soon He would leave them and they would not hear His voice again. How intently they listened!

These few men who had seldom crossed the confines of their small country were asked to go to all nations. Their marching orders were "Go therefore and make disciples." They realized that their real ministry was now beginning and that Jesus expected them to be successful.

With our strong organization, our large income, our many institutions, and our comparatively large membership, we, today, regard the fulfilling of Jesus' command difficult. The disciples in the long ago had none of these, neither did they have the things upon which we rely heavily in our missionary and evangelistic work.

I am not referring primarily to the ease and speed of travel, nor to radio and television, nor to our modern postal system, though we would probably feel that a serious blow had been dealt the denomination if the use of planes, trains, and automobiles were denied us, and if, at the same time, Faith for Today, the Voice of Prophecy, and all Bible correspondence schools were suddenly stopped!

Condensation of a devotional message delivered at the 1968 Autumn Council, Sunday morning, October 13.

Neither do I refer particularly to the fact that the apostles had no projectors, motion pictures, and tape recorders, devices we use today even among the cannibals in the highlands of New Guinea. Visiting that primitive area some time ago I noticed our missionary using gospel films with the accompanying story in the language of the people coming from a magnetic tape over a loud-speaker, all of which he operated from a car battery!

It is possible for a minister with only his Bible to hold large crowds and to make disciples for Jesus Christ. But the apostles did not even have Bibles! The New Testament had not yet been written, and it is almost certain that no apostle owned all of the Old Testament.

But the apostles had been taught the Scriptures. They had committed many parts to memory, and they knew their Lord. They were thoroughly acquainted with Jesus Christ whom they preached. They had heard from His own lips the commission "Go therefore and make disciples of all nations." They went, and disciples sprang up wherever they preached.

Remarkable Progress

And there were baptisms. These were recorded in the thousands. The apostles persevered in their work in spite of poverty, hardship, persecution, and shipwreck. Most of them died as martyrs, but during their lifetime Christianity spread throughout the Roman Empire. They were earnest men, Spirit-filled men, dedicated to the one task of making disciples for their Lord.

Today we are working under the same commission that Jesus gave to His disciples nearly 2,000 years ago. Today the task of making disciples of all nations is fully as important as it was in the first century. That was the beginning of the Christian Era; now we are at the end of the age. Today we are the instruments in the hands of God to reap the harvest of the earth. When this task is finished, our Lord will come.

It is well for us to notice that our Saviour asks for results. He is not merely asking for sermons to be preached, for church buildings to be erected, and for institutions to be founded. He is asking for souls. The various tasks are undoubtedly part of the program, but the basic aim is souls.

He does, though, state clearly the results He expects: "Go therefore," He said, "and make disciples of all

nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Three points are here clearly made: (1) Christ's followers are to go to all nations. (2) They are to make disciples in all nations. (3) These disciples are to be baptized.

Today Adventist ministers are preaching good sermons, interesting sermons. Some are on social problems; others elucidate the meaning of current events. We hear sermons garnished liberally with poetry, learned quotations, and apt illustrations; but God is interested chiefly in results. What He looks for is the num-

ber of disciples each of these sermons makes.

Almost always more than one sermon or Bible study is required to win a soul—often it takes a whole series. The discourses should be so prepared that each one will lead the hearer a reasonable distance on the road to decision.

At the close of an unsuccessful series of meetings an evangelist who was noted for the scolding nature of his sermons said to me, "It is true there are no converts, but at least I have warned this town. Not a soul here will be able to stand clear in the judgment!"

I have often thought of that statement. It may be that some of our people, possibly even certain ministers, feel that they are sent to warn people rather than to make disciples. Yes, one can warn in a scolding voice and with an acid disposition, but to make disciples one must display the loving character of Jesus and be ready to plead with sinners to come to the Saviour.

No class of people should be neglected—all are potential disciples of our Lord. Sometimes a gospel worker will pray that he may be led to the honest in heart. Why not pray just as earnestly to be led to the dishonest in

The art of living *when you're Young*

By MIRIAM WOOD

ONCE UPON A NOW-TIME Once upon a now-time in the year 1968 there was a very large law office in a very large brick building in a very large city. Everything and everybody in this composite of largeness moved with speed, precision, and efficiency. Not a typewriter in the entire complex of ankle-deep-carpeted offices would have ever *dared* be out of repair. As for a secretary's misspelling a word—does the earth ever turn backward on its axis? Some things just do not happen, mistakes being what emphatically didn't happen in Large Law Office. It was almost as though that had been taken care of by legislation, like the weather in Camelot.

Legislation, though, couldn't control quite everything, much to the regret of the ramrod-spined, stiff-upper-lipped, knife-sharp-pressed senior partners. 'Twas rumored that they'd seriously considered declaring the common cold illegal, and were studying implementation techniques. Actually, a far more devastating personnel problem had caused the common cold with its concomitant loss of employee hours to pale into insignificance. The secretary to one of the senior partners had tendered her resignation, giving as her reason "complete exhaustion," and the office manager, a towering, iron-visaged matron, regarded this as a personal affront.

"You just can't please some people," she declared bitterly, as she addressed the secretaries who'd been summoned en masse to her office. "For each of the ten years she's been here, Miss Patient Long-Suffering has had her week off; there have been several weekends when she didn't have to come in to do extra work; I permitted her another week when her mother died, with no loss of pay. And to think she's a member of my church—a person so lacking in a sense of gratitude!"

All the neatly-coiffured heads nodded in solemn agreement. Miss Office Manager's pillarship of her church was the polar point about which her life revolved, next to the office, of course. She'd kept the church in splendid running order for as long as most people could remember, and kept the pastors, one after another, straightened out theologically and every other way. Occasionally it was whispered that the pastors felt they could manage with a wee bit less of her avid attention and that she had at times alienated fellow church members, but here again I must state that this is only rumor.

In due time a replacement was hired for Miss Patient Long-Suffering, the ingrate who'd crept off pale, wan, and 20 pounds underweight. The replacement, though, hadn't been "cleared" with Miss O.M.—an incredible break in the chain of command. She'd been recommended by a "good friend" of one

of the partners, and he'd hired her—and then rather uneasily brought her to Miss O.M.'s office. With labored heartiness, he boomed, "I'm sure that Miss Unusually Nice will be a great asset to our office. She hasn't had previous experience in a law office, so we won't expect too much right at first, will we?" He ended on an almost pleading note, his voice dwindling away before the rigid impassivity of Miss O.M.'s face.

"I was not aware that this office hired inexperienced personnel; however, anything you say, Mr. Senior Partner," was the cold reply, as Miss O.M.'s eyes did a lightning assessment of the new secretary, weighed her in some sort of mental scale, and found her wanting. With a shame-faced, apologetic glance, Mr. Senior Partner fled, while Miss O.M. assigned a desk (next to her own) to the new girl, informed her in clipped monosyllables where to hang her coat, where to find supplies, and then placed before the trembling newcomer an incredibly involved piece of technical typing, bristling with legal terms, and demanded that it be completed within an hour.

Once or twice, in her flushed and perspiring discomfort, Miss Unusually Nice ventured a plea for information. Her tormentor's replies, though, were so patently contemptuous that she finally struggled on alone as best she could. When the very difficult task was finished, with a sigh of relief she handed it to Miss O.M., feeling that she hadn't done too badly for a beginner in the field.

Miss O.M.'s gimlet eyes raced through the pages. Then, without a word to the apprehensive girl, she abruptly arose, and marched across the hall to Miss Curry Favor's desk. Loud and clear, with completely obvious intent to be heard, her voice assaulted the shrinking ears of the new girl.

"Just look at this! *Two* mistakes! Can you imagine anyone's being so *stupid*? This is what comes of hiring incompetents!"

After several days of this kind of treatment, Miss Unusually Nice, her eyes swimming with tears, collected her coat, her purse, and finally her composure. When Miss O.M. stalked back into the office (torture chamber?) the new secretary quietly said, "Would you thank Mr. Partner for me, please, and tell him that I feel I'm not really the person for this job?" Before Miss O.M. could frame a suitable (crushing) reply, she was gone.

Miss Office Manager still gets into a state of high dudgeon whenever the incident is mentioned. She's fond of telling what she'd planned for Miss Unusually Nice. "I would have insisted that she attend meetings at my church," she declares virtuously. "I could tell by her dress and general appearance that she was certainly veering toward worldliness. I could have done a great deal for her. But you just can't help some people!"

Well, as I said in the beginning, this all happened once upon a now-time. I've changed the names and blurred the circumstances in order to protect—the guilty.

heart? Jesus said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

We have the privilege of making disciples of those who may be only one step from conversion, but we must also lead to Christ those who are hardened sinners. We must not neglect Catholic or Protestant, Jew or Mohammedan, atheist or pagan.

No caste or social group should be shunned. Perhaps the rich are more often neglected than the poor, but people of all classes when born again make sturdy disciples.

The question comes to my mind over and over again: How are God's people today to be awakened to their task as were the apostles 2,000 years ago? What instrument will God use to make all of His people true evangelists? Would the most effective means be to give them more abundant wealth, more ease, greater security?

In the apostles' day God used persecution. It scattered His people abroad so that they "went every where preaching the word" (Acts 8:4).

We know that during the days of warfare, depression, and privation, people were more active in bringing their neighbors and friends to the Lord than in days of peace and prosperity.

A few years ago I had in my territory lands where our people had little or no liberty to make disciples for the Lord or even to worship God without fear of molestation. I was deeply impressed by the fervent spirit of our members in these lands and marveled at the way God blessed them in winning souls under such difficulties. In one of the fields where our people had the least liberty of all, our membership grew by a larger percentage than in the other parts of the division.

This we know: There is a work to be done in our day. The world will hear the gospel. People of all nations will be called upon to become disciples of Jesus Christ. The Spirit of God will fall upon His people. He will be the primary instrument to spur us to the task. He will provide the necessary power. He could press the church into action even without persecution, war, poverty, or hardship.

Surely it is time now to make the winning of souls the first business of the church—not only of the denomination as a whole, but of each congregation and of each member. All departments of the church should be soul-winning departments. Every interest of the church should be related to soul winning.

Would it not be appropriate if at

every committee meeting of the General Conference and the divisions and union and local conferences the first item on the agenda would be evangelism? A report could be given of the most recent achievements, and time could well be devoted to a study of plans for still greater endeavors.

Should not this also be the chief item considered at every church business meeting, at each church board meeting? What truly fascinating lay-activities meetings there would be if members constantly gave new and fresh accounts of conversions in the locality of the congregation! I see no particular reason why this subject should not also occupy part of the time of the Sabbath school, the Dorcas Society, and every other activity of the church.

Spirit Must Permeate

What is really needed is for the spirit of evangelism to permeate the home of each church member in the denomination. Would not family worship become more interesting if experiences of witnessing were to be related by the father, mother, and children, and the family prayer include a request that the Lord daily bring each member of the family into contact with some soul to be saved?

The work of the minister is to hold evangelistic meetings, some of which will be costly city-wide campaigns; others sectional, less expensive, but possibly equally successful. It is also to hold revival services for backsliders, relatives of members, and for the youth and children. Some of the Sabbath sermons too will be evangelistic.

Even in this modern age the minister will occasionally make old-fashioned altar calls and plead earnestly

for sinners to come to Jesus with their burden of guilt and let Christ, the Sin Bearer, free them of their load. The minister also will lay the burden for souls upon the hearts of all members. Laymen will devote their evenings and Sundays to giving Bible studies and holding cottage meetings. All will have a part. Every land and every nation of earth will hear the gospel.

A glimpse of this experience is given to us in these words:

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth will be seen flashing everywhere."—Ellen G. White, in *Review and Herald*, Oct. 13, 1904.

This experience could take place at any time. God is ready. The Holy Spirit is ready. The time is here.

When, then, should we begin this more intensive program? Surely the time is now. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

Now is the sowing time—morning, afternoon, and evening. There will soon be a reaping time. There will also be a glorious homecoming when the work is finished and the sheaves have been gathered in.

That day is near. Our time on this old earth is rapidly drawing to a close. Soon the great multitudes of disciples from all nations of earth will be gathered with their Lord.

A Sabbath Evensong Meditation

By DONALD F. HAYNES

The Sabbath is about to leave us.

It has been a good day with God in His house, in our home, and in our journey toward the eternal kingdom.

On the other hand, the Sabbath cannot leave us. This glorious day is a projection of God Himself. It is His presence in it that makes it relevant and needful in our experience.

The spirit of the Sabbath runs like a golden chain through all the days of the week. It is in the Sabbath that we find and enjoy the true meaning of all the other days. This day is as much a fixture as God is.

A Sabbath meditation is like a beautiful painting, a lovely song, a feast of good things to eat, a relaxing walk or ride through the country and God's own green things growing, a heart-warming chat with a long-time friend.

Here and in many similar examples is the delight of the Sabbath, the queen of the week.

"If you refrain from doing your own business upon the sabbath, on my sacred day, and hold the sabbath a delight, and the Eternal's sacred day an honour, not following your own wonted round, not doing business, and not talking idly, then you shall have delight in the Eternal's favour" (Isa. 58:13, 14).*

Sabbath evensong is the climax of our highest and best celebration.

* From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

THERE are passages in several of the older versions that, though they do not present serious theological problems, are often misunderstood because the words employed have changed their meanings or emphases in the years since the translations were made.

An example is James 5:11, which is the source of the proverbial saying, "the patience of Job." In the K.J.V. the verse reads, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The word here translated "patience" is *hupomonē*, of which "patience" as commonly used today is not an exact equivalent. *Hupomonē* emphasizes steadfastness and endurance, remaining firm under trial, suffering without yielding, standing up under affliction without giving up.

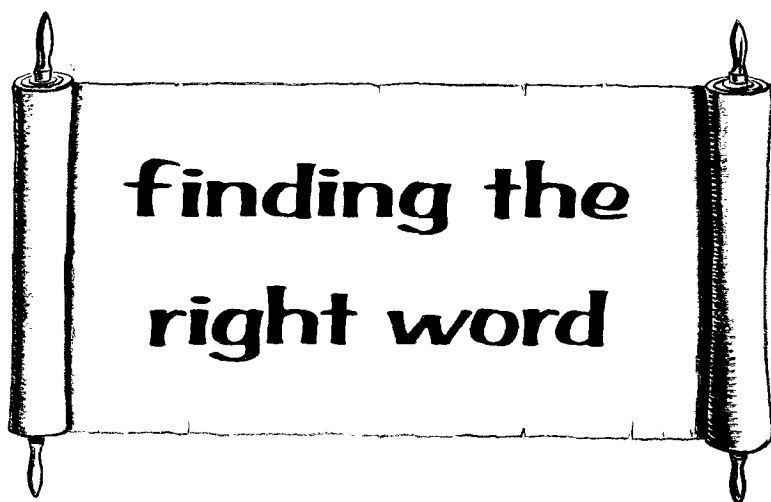
English dictionaries give such meanings for *patience* also, but since to a reader other aspects of patience, such as "calm self-possession in confronting delay," may be dominant, it would be better to translate *hupomonē* here as "steadfastness," or "steadfast endurance." In the first part of the verse a participial form of *hupomenō*, the verb form corresponding to *hupomonē*, is translated "them . . . which endure."

Another part of the verse that the modern reader might misunderstand is "Ye . . . have seen the end of the Lord." "End" when the King James translation was made was commonly used to express the result, the product, the consummation of action, or the final intention. Using current language, the newer Bible versions have eliminated a possible cause of misunderstanding.

The R.S.V. reads: "Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful."

Phillips reads: "Remember that it is usually those who have patiently endured to whom we accord the word 'blessed.' You have heard of Job's patient endurance and how God dealt with him in the end, and therefore you have seen that the Lord is merciful and full of understanding pity for us men." *

The N.E.B. expresses it as follows: "Remember: 'We count those happy who stood firm.' You have all heard



By C. G. TULAND

how Job stood firm, and you have seen how the Lord treated him in the end. For the Lord is full of pity and compassion." †

ὑπομονή=?

Hupomonē is translated "patience" also in Revelation 14:12. Here again "steadfastness" or "steadfast endurance" would be a preferable translation. Notice how several versions render the significant phrase, "Here is a call for the endurance of the saints" (R.S.V.); "In all this stands the endurance of the saints" (Phillips); "Here the fortitude of God's people has its place" (N.E.B.). Since the thirteenth and fourteenth chapters of Revelation deal with the great suffering that will come over the earth at the time of the end, qualities of "endurance" or "fortitude" are particularly appropriate.

The word *end* occurs also in Romans 10:4: "For Christ is the end of the law for righteousness to every one that believeth." This verse has given cause for endless debates about the law. People who object strenuously to the validity of the law in the New Testament use this text to prove that Christ has ended the law, nailed it to the cross, and that there is no more law, but only grace. Those who believe that the law was not abolished by Christ respond with Matthew 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." But it is poor policy to set one text of the Bible against the other.

In Romans 10:4 there are many

points of theological significance that cannot be discussed within the limits of this article. There is also the matter of translation. Some Bible interpreters give to *end* the meaning of "purpose," "objective," "goal," and hold that Paul is here saying that Christ is the goal or aim of the law. The *purpose* of the law is to show us our sinfulness and to drive us to Christ. To use a metaphor: the law can act only as a mirror, to show our defects and blemishes, but it cannot serve as a cleansing agent to wash us. The purpose of the law, the "end" to which it shall lead, is Christ.

Other Bible interpreters understand the term "end" in Romans 10:4 in the sense of "terminus." This idea is found in Phillips translation: "For Christ means the end of the struggle for righteousness-by-the-Law for everyone who believes in him." According to this definition Paul would be saying, the period during which men attempted righteousness by the keeping of the law is over. Christ is now the means of righteousness. In fact, Christ has always been the only means of righteousness, but the Jews did not grasp this truth.

? = דִּינִיָּא

The increasing knowledge of the intricacies of the Hebrew language and the rediscovery of the meaning of certain terms borrowed from other languages and then forgotten have also contributed to our understanding of the Bible.

In Nehemiah 7:2 it is stated: "I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many." Three questions come to mind: (1) Why did a small city such

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as Jerusalem after the Babylonian Exile need two governors? (2) Who was the faithful and God-fearing man to whom Nehemiah refers, Hanani or Hananiah? And (3) Do these similar names occurring here without the customary Hebrew identification "son of so and so" indicate two persons? With the better understanding and application of Hebrew grammar today, these questions can be answered.

The Hebrew letter *waw* has several uses. Commonly it is a conjunction meaning "and." It is also used as a "waw explicative," in which case what follows the *waw* explains what precedes it. In such cases it is translated "that is," or "namely." If we regard Hanani as a shortened form of Hananiah, we can re-translate Nehemiah 7:2: "I gave my brother Hanani, *that is* (or namely) Hananiah, the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many." Thus by regarding the *waw* as explicative, the problems of our text vanish. (For a critical study of this text see C. G. Tuland, "Hanani-Hananiah," in *Journal of Biblical Literature*, vol. LXXVII, part 2, pp. 157-161.)

As mentioned in an earlier article, much information is available to Bible scholars that was not available to their predecessors 75 years ago. Another verse that serves as an example is Ezra 4:9, which reads: "Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tärpelites, the Aphärsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites."

τέλος = ?

Rehum the chancellor was a high-ranking official of the Persian administration, a holder of a (royal) decree, obviously on an inspection trip through the fifth satrapy. These men who checked the administration of the satraps were empowered with extensive authority. They came accompanied by other high officials from different departments and provinces, apparently government experts.

Next in rank to Rehum was Shimshai the scribe or secretary, a spy spying on a spy, for corruption and bribery flourished everywhere. He reported directly to the king. The companions are evidently the "associates" of the group, each one with his own dossier. The names that follow were in the K.J.V. obviously understood

as different ethnic groups. However, more information is now available, shedding light on these terms. Dinaites is not the name of an extinct nation. The Semitic *dinäyyē* means "judges." Neither are the Aphärsathchites an ethnic group. The word is a transliteration of the Persian *frestaka*, meaning "envoys." We do not know as yet what Tärpelites stands for, but it is probable that they too are a type of official. Aphärsites is a transliteration of *apharsäyyē*, or Fars, that is, Persians. As to the Archevites, there is no great problem; they are the men representing Erech, an old and important city, men-

tioned in Genesis 10:10. And so are the Babylonians the men from Babylon.

Thus the search for the best translation goes on. God is infallible, but human language and human translators are fallible. Nevertheless, "the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings*, p. 221.

(Concluded next week)

LETTERS TO THE

Fellowship of Prayer

"NOW I PRAISE GOD"

EDITORS: I have really experienced what God is able to do for us if we sincerely seek Him in prayer. I sent my request that you pray for my daughter who disappeared almost a month ago. Now I praise God because He answered our prayers. I thank you for your sincere and earnest prayers on her behalf. Please continue praying for this girl because of her indifferent attitude toward God. Pray that she will love God supremely and that she will go to our college next year.—Name withheld.

ANSWERS TO PRAYER OF FAITH

EDITORS: God answers prayers of faith, and mine has been answered. It is with thanksgiving and joy in my heart that I write this. My husband has given up the life of sin and is attending church regularly. He has begun paying tithe again.—Mrs. R., of California.

EDITORS: Some time ago I asked you to pray for our son. We know you have been praying. Just recently we have learned that he has quit smoking and is lining himself up again with the principles of the church. We thank God for this great deliverance and for the working of the Holy Spirit in our son's life.—Mrs. T., of Massachusetts.

"I TRUST IN GOD"

EDITORS: Please pray for my husband and my home. My husband does not pray or have worship any more because he is rebellious about the work he has been called to do. He says he gets nothing out of having worship. He is an ardent TV fan. When he spends so much more time with TV than in working for God, can he be blessed in his work? Pray that I will be strong in the Lord and that he will change his ways. Pray that he will like

the work to which he has been called. I trust in God. Pray, oh, pray.—Name withheld.

EDITORS: We are especially interested to read letters to the Fellowship of Prayer and see the wonderful way God answers prayer. Kindly put our son's name on your list. He has been baptized and is now 17 years old. It is heartbreaking to see that he has become very cold toward anything to do with God or the church. He doesn't want to have prayer with the family any more. He is going through a great struggle. We don't want him to leave the fold of God. May Satan's grip be broken. We shall appreciate your prayers so much.—Mr. and Mrs. P., of Bermuda.

"HE HEARS AND ANSWERS"

EDITORS: It has been proved personally in past years that He [God] hears and answers, for while my son was in the Navy, God spared his life miraculously several times and saved him from marrying out of the truth. He came home from Vietnam safely, still loving his Saviour and trying to be faithful. I thank you for your earnest prayers for my boy. He is married now to a devoted Adventist and they are happy in the Lord's work. I have faith that God can also hear prayer for my 15-year-old granddaughter. When she lived with me she was baptized and loved Jesus. The court awarded her to her mother when she remarried. The stepfather forbade me to take the girl to our church and punished her severely for attending. Her parents have given her a taste of the pleasures of the world and she has lost all interest in Jesus. I plead with tears for God to deliver her out of the hands of the devil. I can't get her to answer my letters. Help me pray that the Holy Spirit will continue to be with her and keep a spark of that first love within her heart for Jesus. Also pray for her physical safety.—Mrs. S., of South Dakota.

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.

Sabbath Glories

By MARY RUDE

A crimson sunset greets the Sabbath
When the week of toil is done;
Azure skies come with the dawning
At the rising of the sun.
Golden texts are ever present
As our Bibles we explore.
Like a rainbow rich in color
Are the blessings at our door.

Renewed Consecration

By LULU MAY ANDERSEN

The "I" and the "we"
Must now decrease;
Make way for the "He"
Who must now increase!

WORDS FITLY SPOKEN

Everlasting Love

By CHESTER BUDD

Having loved His own,
He loved them unto the end.

Judas:
Jesus read his heart all along:
He knew from the beginning
Who should betray Him.
Does love extend even to Judas?
He was the first
To have his feet washed.
It was the last act of love
Jesus could give him.
When Judas came
Even at the arrest,
Jesus called him friend!

But now arrested,
Hands tightly bound—
Does He still love His own?

Thrice denied by Peter.
Surely *now* no love for him!
Crowing cock and degrading oaths
Seal the verity of prophetic love.
"The Lord turned
And looked upon Peter."
Pity and sorrow were in that look,
But no anger. Only love!

Through His tender flesh
Cruel nails are driven.
O God, can love endure?
"Father, forgive them,
For they know not what they do."

The waves and billows
Are gone over His soul.
But many waters
Cannot quench love,
Neither can the floods drown it.
For Jesus so loved!

Joy Complete

By INEZ BRASIER

I do not ask
For earthly honor, Lord,
That men may laud my name,
But only that one day—
One golden, happy day—
When I shall stand before
Thy great, Thine august throne,
I shall not be alone.
But hand in hand with one
Whom I have led to Thee,
May bow in gratitude
And humble adoration,
Joy complete.

Documentary Evidence

By ISABELLE HARMON KENDALL

There's documentary evidence in sun and moon by night;
God's signature is written by stars in black and white.
The Dipper's hanging on the nail. God hammered in the sky;
The Pleiades, outstanding, 'mid millions passing by.
The rainbow's matchless colors, Auroras wavering light,
Are documentary evidence in color day and night.

God Ignored

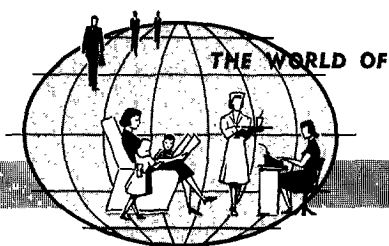
By BETTY JEAN MARTIN

The singing suns cast meteors down the night,
And comets circle corridors in space,
Not once colliding in mad ceaseless race
Where gases incandescent strew their light.
A whirling world spins on in endless flight,
Secure in hands unseen which set its pace;
The moon at periods in translucent grace
Sends smiles upon the earth from measured height.
Through city streets a man at midnight walks
Alone, ignoring spangled heavens' fire,
The fume of shooting stars in fields nocturnal.
Oh, foolish man, do you not know God talks
In music played from soft celestial lyre
And strummed on fingered spheres from throne supernal?

Waiting

By ALICE B. PARKER

When we patiently wait for God's plans to work out,
Shun hurry and haste of today,
Then our confidence deepens and progress is made.
We see divine will through delay.



The Adventist Woman

Conducted by DOROTHY EMMERSON

*How fleeting and precious
are the days of childhood!*

Christopher and Daddy

By NORMAN A. KAHL



EWING GALLOWAY

ON SUNDAY morning, my son and I push back our plates, wipe some of the egg off our faces and come to a monumental decision.

"Well, shall we go?" I ask.

"Yes," says Christopher, who'll never see two again.

So the matter is settled, and Christopher scurries to the hall closet to drag out a slipper or an umbrella—seldom anything relevant to the mission at hand, but he makes his point: "Come on, let's get on with it. Time's a-wasting." His mother, with thinly disguised relief at being off the hook for a few hours, puts the finishing touches on him. Then we clamber into the car and we're off.

For Sunday mornings belong to Christopher and me. When sluggards are still abed and pious folk are safely locked up in their temples, we are on our way to adventure. We're not always sure where we're going, even after we've started. But we do know it's going to be a day like none before, and it always is.

Six blocks from home, Christopher begins to screech gleefully, and the contagion of a little boy's irrepressible happiness gets to his father until soon both of us are laughing and singing and generally behaving in a most unseemly manner. And if policemen weren't otherwise engaged in helping little old ladies cross the street on their way to church, one of us, at least, would probably be held for observation.

It's when we get to wherever we're going that my son pays me his finest compliment. We scramble out of the car and slam the doors, and Christopher says, for all the world to hear, "Run, Daddy!"

Implicit in those two words is the whole charming crux of our relationship. Not only is he making it perfectly plain that, despite the 50 years that separate our ages, I am, indeed, his daddy, but he is also expressing his unfaltering conviction that I still can run. So I do.

When the weather permits, we stay outdoors, and the roster of fabulous

sights and sounds, of places where an effervescent little boy can romp uninhibitedly, is virtually infinite. A favorite target is Cabin John Park. Here we always ride the remarkable little steam train that toots and hisses its way through the forest, and exchange the time of day with the burros and the heifers and the pigs at Noah's Ark (an imaginatively designed corral for domestic animals and birds). But the most wondrous place at Cabin John is the playground, which must have been designed by someone near Christopher's age. For no grownup could have dreamed up such a place as that, with its Indian tepees and its fort, its pumpkin coach and merry-go-rounds and make-believe rockets and submarine and, above all, its real airplane.

On the right sort of day we may drop in at Lake Fairfax for a swim and a turn or two on the dashing little stern-wheeler and then another swim. Or we might stop at Great Falls (Maryland side) for a word or

two with the ducks and a few moments of rapture over the wild water. Or at Great Falls (Virginia side) for whirls on the carousel.

Sometimes we visit an airport to watch the planes and the fuel trucks and the magic feats of the baggage-loaders. Or we look in on the ponies near the Lincoln Memorial for a few laps around the ring. It must be said, though, that since his encounter with a spirited young mount by the name of Suzette up on the Blue Ridge, Christopher tends to hold tamer steeds in small regard.

Of course, we don't neglect the Zoo, not so much to see the animals, but the people, especially the children. It's also an ideal place to dart along twisting paths, scale rugged stone steps, play hide-and-seek around cages and pause occasionally to exchange grimaces with a perplexed polar bear.

On mornings when it's not fit for even us to be out, we head for the museums. It was at the Museum of Natural History that Christopher taught me a lesson in unadorned logic. We had paused before the stuffed remains of the world's largest elephant, and I bent down to ask, "Did you ever see such a big elephant in your life?"

"Yes," he said.

"You did? Where?"

"There," Christopher said simply.

In the neighboring Museum of History and Technology, there is really only one place to go—the area of the trains and cars and carts. Christopher said "car" even before he said "Mama," and he's never relaxed in his love affair with wheels. So we immerse ourselves in the delights of things that go 'round, with an occasional bonus ride on the escalator, not to go anywhere but just to ride it. . . .

Thanksgiving Is for Always

The Thanksgiving season, celebrated in America at this time of year, stirs me with mixed emotions. We have so much to be thankful for—membership in God's remnant church, wonderful families and friends, not to mention the fact that we can still count on the sun to shine, the rain to fall, and the land to continue to produce an abundant harvest.

Yet I am troubled. Do all the people of the world have what we have? Do all the people know about a Saviour? Do all the people of the world have enough to eat?

Even in lands where plenty abounds, many families do not have sufficient food to keep their bodies healthy. Right down the street, in most any direction, there are neighbors who do not know about Jesus.

And so, although our hearts well up with gratitude to God for our material and spiritual blessings, our hearts should also feel the concern for our brother.

I believe this is a good time to consider ways in which we can be better neighbors to those both near and far. (The word "far" hardly exists, because thanks to the discoveries of this age, the people of our world are drawn so close that really our world is but a huge neighborhood.)

Perhaps we could start by making better use of our time. Do we spend too much time on trivia and the inconsequential? Do these things keep us from being aware of our brother's needs? Do all these details keep us from spending needed time with God?

Perhaps we should give more thought as to how we spend our money. Do we need another gadget? Do we truly need a more luxurious appointment for our home? Do these expenditures keep us from giving liberally to the church?

Perhaps we need to understand better the true meaning of love. Are we aware of the needs of our neighbor? Do we know how to cry with a brother and to feel his pain? Do we know how to help him through suffering and sadness?

Let us make Thanksgiving a permanent experience, as Paul said: "In every thing give thanks." But while we are thanking God for our many blessings, let us rearrange our lives so that we can share our blessings with others.

D. E.

We start back for home so that we'll get there around 1 o'clock. His mother is always waiting for us at the door, delighted to see us back. Because if life with Christopher is sometimes debilitating, it is also pretty wonderful, and you can't be away from him for more than a couple of hours without missing him. So, over lunch and before the afternoon Sandman takes charge, we regale his mother with a vivid portrayal of the amazing encounters into which our daring has led us.

If it's been a happy morning for Christopher, it's been no less so for his father. Neither of us would care to give up these marvelously carefree hours that belong to just the two of us. Still, I know that someday, maybe not for 10 or 12 years, if I'm lucky, we'll finish our breakfast one Sunday morning, and I'll ask, "Well, shall we go?" And Christopher will murmur something about a tennis date with some young enchantress. That's when I'll be old again.—Used by permission of the *Washington Star*.



Wives of delegates in attendance at the Autumn Council in Toronto, Canada, listen as A. George Rodgers, administrator, tells of North York Branson Hospital.



Nurses greet four busloads of women as they arrive from a tour arranged by the Canadian Union and Ontario-Quebec conferences, for their visit to the hospital.

Federal Aid or Divine Trust?

EDITORS: The church-state panel discussion (Sept. 26) left me with the impression that some within our ranks are inclined to favor acceptance of Federal Government largesse, which is a complete reversal of what our denomination has stood for in the past. Our denomination has previously taken a strong stand against taking government money for educational and medical institutions, and has consistently fought against government support of Catholic parochial schools in many States. Now some ministers and educators are talking about relying upon the Federal Government for institutional support instead of exercising faith and trust in the living God.

The present argument seems to be to take all the help and assistance offered us by the government because others are getting so much, and sooner or later the government is going to take over everything anyway. To my way of thinking, this argument is not valid. If we do change our position on this matter, there are a lot of our church members, as well as others outside of our church, who are going to lose confidence in us as being the true church of God in these last days. At least, I greatly fear that this is what will happen.

By accepting free gifts from the Federal Government for our educational and medical institutions, it is my humble opinion that this practice will only hasten the day when the Federal Government will take over and occupy our institutions in various parts of the country.

By refusing such help, we might postpone or delay for a very good reason the final crisis that we know is coming in our land. We all know that our Government will eventually exercise unprecedented authority over the lives of every citizen, but why should we hasten this day because of our greed for money they are now offering as bait pending the day of retribution?

Within the past week I was told of another denomination that sought and was given the sum of \$76,000 toward the construction of an auditorium on the campus of one of their educational institutions. They signed the agreement, but apparently did not read the fine print. After the building was completed the Federal Government wrote the institution that, in harmony with the provision of the contract they had signed, they must stop using the building for religious services or prayer. The alternative was that they return the money. What a shock that information was to them.

I see no reason whatever for our institutions to accept Federal money for institutional or church buildings under any circumstance. I believe that our people should look to God in faith to provide whatever we should need in order to carry on the work. Gifts from indi-

viduals are all right, but gifts from the Federal Government should be anathema to us as a people. If our people are approached in the proper way and the real need is known, I am sure that they will contribute generously toward the need. If the church is going to accept money from the government for the support of our institutions, then you can only expect that our people will not give. The approach by some of our leaders has been that if our people will not give, their only recourse would be to turn to the Federal Government for help. This is very poor psychology and will cause our people to take the attitude that since our leaders are going to accept



Lost in the Woods

By JUDY SAVOY

MRS. CURRAN'S washing machine had broken down. And since her children, Mark, Eileen, and Sharon, were playing in the nearby woods, she thought it would be a good time to take the machine apart and see what had broken.

Pretty soon she heard the neighbor boy, Tommy, calling, "Mark!"

"Mark is playing in the woods with Eileen and Sharon," Mrs. Curran told Tommy. "Why don't you go find him there?"

"O.K.," Tommy replied, as he headed for the woods.

About a half hour later Tommy was back.

"Mrs. Curran, I can't find Mark anywhere. Did he come back?"

"No, Tommy. They're all still in the woods. Why don't you look once more, and call while you're looking?"

"O.K., I will," answered Tommy, "but I've already looked in all the usual places. They must have gone to a new place."

Mrs. Curran continued to check her washing machine, but she couldn't find out what was wrong. Feeling unhappy because nothing was going right, she heard Tommy knocking on the door again.

"Oh, Mrs. Curran!" Tommy began. "I've called and called, and looked and looked, but they weren't anywhere. But I thought I heard someone calling for their mother far, far in the woods."

Mrs. Curran sighed. Usually the children played at the edge of the woods near the house. She knew there were

government money anyway, why should we give to the program?

As you can see, I am unalterably opposed to our denomination's accepting any gifts from the Federal Government for building construction or for operating expenses. It should be our guiding principle now, as it has been in the past, in order to avoid future embarrassing involvement on the question of separation of church and state. I have read all the arguments for accepting such gifts, such as the changing world conditions, including educational standards and requirements for accreditation. These changing conditions have become a heavy financial burden, but still I do not feel these arguments are valid or proper for our people. We are counseled to separate ourselves from the world and its complex problems and devote our time and attention to the spiritual upbuilding of those who embrace the truth.

H. L. SHULL

Redlands, California

swamps deep in the woods. Then she noticed that the sky was getting dark. A storm was coming.

"I guess I'd better go look for them myself, Tommy," Mrs. Curran said as she went outdoors.

The sky was getting darker by the minute. Mrs. Curran found the path leading to the place where the children usually played.

"Mark! Eileen! Sharon!" she called, but heard no answer.

"Maybe they're in trouble," she said to herself. And she started walking deeper into the woods as fast as she could.

Finally she reached the swampy area where the ground was muddy and slippery. The trees swayed and the wind began to howl as the storm drew closer.

Far off, she heard some voices calling. Then she began to run toward the voices. Jumping over tree stumps and slipping over fallen limbs, she got her arms cut by sharp branches as she ran, still calling her children's names.

Then she heard her children's voices, and just ahead of her, in the clearing, she saw Sharon, the youngest one, running toward her.

"Oh, Mommy! Mommy! I'm so glad you found us."

Then Mark and Eileen came running up to their mother too.

"We were lost, Mommy," Eileen told her mother. "But we remembered about praying to Jesus, and we knelt right here in the mud and prayed for help."

Mrs. Curran looked at her children. Their shoes and knees were all mud, and Mark's trousers were torn. But she was so happy her children were safe that she didn't mind at all.

The thunder rumbled as Mrs. Curran led her children home. Just as they reached the house it began to pour. They all rushed into the house.

Can you guess what they all did before they washed their muddy knees?

Yes, they all knelt and thanked Jesus for His tender, loving care.

From the Editors



THANKSGIVING—REMINDER OF INTERDEPENDENCE

Scarlet-colored leaves. Fragrant wood smoke. Blue-gray skies. Biting gusts of wind. Full granaries. Well-spread dinner tables. These and many other things remind us that the happy season of Thanksgiving is here. We say "season" rather than "day" because not all countries celebrate Thanksgiving on the same day. Canada, for example, celebrates the second Monday of October. The United States celebrates the fourth Thursday of November.

Most people in North America look back to the year 1621 as the date of the first Thanksgiving. But the idea of offering thanks for a bountiful harvest did not originate with the Pilgrims. Festivities at harvesttime have throughout history been celebrated by Egyptians, Indians, Russians, Englishmen, and Scots. And in Old Testament times God said to His people:

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands" (Deut. 16:13-15).

The spirit of gratitude—of saying Thank you—reveals a great deal about an individual. It is an evidence of courtesy, of course. But on a deeper level it shows that a person recognizes his debt to others, that he is not self-contained, that life's good things come to him through cooperative effort. Even the atheist can enter into the spirit of thanksgiving by acknowledging that many "blessings" come his way as a result of the work and sacrifices of fellow human beings. To the God-fearing person, of course, thanksgiving has a vertical, as well as horizontal, dimension. He thanks God for the tangible evidences of both temporal and spiritual affluence, recognizing that without God the earth would not yield her bounties nor would man be able to grow in grace.

Time for Self-examination

Unfortunately, many people look upon Thanksgiving merely as an opportunity to test their powers of gluttony. We think, however, that Thanksgiving, 1968, instead of being a time for overeating should be a time for self-examination. Let us ask ourselves, Is it possible that our increasing affluence has tended to atrophy our ability to render thanks to God? Have we gradually come to accept ease and comfort as our right, something that should be guaranteed to us? Have not many of us in the 1960's, wallowing in our plenty, actually become ingrates?

The human being is not born with a grateful heart any more than he is born with other virtues. Nor does gratitude grow automatically. Gratitude, like other worthwhile traits of character, must be cultivated. It must be encouraged, beginning in the home. If parents want their children to be grateful, they must themselves set an example in gratitude. They must often look heavenward and say, "Thank You, Father."

It is not surprising that today's youth appreciate so

little that they have so much, for parents have set a poor example in the matter of thanksgiving. Youth have not been taught that the entire community owes much to the vigilance, devotion, and self-sacrifice of our forebears. They have not internalized the fact that life's good things have been paid for by somebody else's unselfishness, that they have been placed at our disposal at tremendous sacrifice and cost.

Freedom of speech, freedom of worship, freedom to work and to move at will, unmolested and unafraid, civic security, cultural privileges—these are things that should awaken deep gratitude. To those who have gone before—many of whom paid with their lives—do we owe these blessings that mean so much to happiness and personal development.

Anciently God said to His people, "Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth" (Deut. 8:11-17). Ever present is the danger that prosperity may lead to reliance upon self, and to ingratitude. For this reason God warned, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (verse 18).

Remember God

So at this Thanksgiving season let us "remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, 'What shall I render unto the Lord for all his benefits toward me?'"—*The Desire of Ages*, p. 348.

"We need to praise God more 'for his goodness, and for his wonderful works to the children of men.' . . . Let us not be always thinking of our wants, and never of the benefits we receive. . . . We are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us."—*Steps to Christ*, pp. 102, 103.

Not only should we *verbalize* our gratitude at Thanksgiving time, we should make it practical, sharing our bounties with the less fortunate. "Our Thanksgivings may be made seasons of great profit to our own souls as well as to others if we improve this opportunity to remember the poor among us. . . . Think what widow, what orphan, what poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel through which the Lord's substance shall flow as a blessing to His poor."—*The Adventist Home*, pp. 474, 475.

In addition, "Eat a plain dinner on Thanksgiving Day, and with the money you would spend in extras with which to indulge the appetite, make a thank offering to God. . . . We have reason for coming into the courts of the Lord with offerings of gratitude that He has preserved our lives another year."—*Ibid.*, p. 475.

How challenging this is just now, when our church leaders are asking us to give liberally to feed the starving people of Biafra.

A once-favorite gospel hymn contains the lines "Count your blessings, name them one by one." The song is seldom heard any more, but its message is sorely needed. If we were to count our blessings we would praise God more than we do. We would be ashamed of our murmuring and complaining. For, in spite of the trials and problems that are so much a part of life, our blessings are numberless. God has been good to us—far better than we deserve. So let us thank Him with our whole heart. Let us share our bounties with others. Thanksgiving this year can be—indeed should be—the best we have ever celebrated.

K. H. W.

THE CHURCH RESPONDS TO ITS YOUTH

The concerns of Adventist young people and the programs of the church intersected frequently at the 1968 Autumn Council. Sprinkled throughout reports, deliberations, and actions were references to young people and the part they can play in completing the work God has given us to do.

As a person might expect, nearly every division president referred to Missionary Volunteer activities in his report. There were also resolutions that were specifically oriented to Missionary Volunteers, but it is not these separate items to which we refer. What attracted our attention as we observed the deliberations of the Council was the way in which the needs and aspirations of dedicated Adventist youth were a natural part of programs recommended and were recognized by policy revisions that were made.

Most significant were actions stemming directly from suggestions made by young people themselves.

Suggestions of the Youth Challenge Committee

For example, the work of the youth challenge committee that met at General Conference headquarters last February was reflected in Autumn Council actions. In the REVIEW of March 14, 1968, Robert H. Pierson, General Conference president, reported some of the topics discussed by this committee, mentioning "the possibility of enlarging the present student missionary program, of the introduction of an Adventist volunteer service corps for service at home and abroad. We considered denominational periodicals, church services, Sabbath school lessons, and MV programs." The suggestions made at that February meeting did indeed reach the Autumn Council floor:

1. The student-missionary program. A new provision in the student-missionary policy as outlined by the 1964 Autumn Council is that now up to four student missionaries a year may be sent by each college Missionary Volunteer Society in North America. The 1968 action is more specific in outlining the financial arrangements, specifying what costs the college MV Society will take care of and what costs the General Conference will be responsible for. The new action also provides that overseas divisions may adopt a student-missionary program of their own to harmonize with the guidelines laid down for North America.

2. Adventist volunteer service corps. Suggestions made by young people, as well as by others interested in the growth of our overseas work, led the Autumn Council to establish policies for a new volunteer program open to nonstudents 18 years of age or over. This provision, which is open to persons able to serve overseas at their own expense for one or two years, should help alleviate the desperate need for medical and technical personnel in overseas institutions.

It is our personal conviction that this action may have the most far-reaching results, so far as laymen are concerned, of all the actions taken at the 1968 Council. It will appear in greater detail, as will other actions, in a forthcoming issue of the REVIEW.

3. Denominational periodicals. In previous weeks' issues we have reported that both the *Sabbath School Worker* and *The Youth's Instructor* were studied at the Autumn Council with a view to changing their scope or format or both. That youth and youth leaders feel a need for a publication or publications aimed more specifically at given age groups has long been recognized. The action taken by the Autumn Council will guide the publishers of *The Youth's Instructor* in narrowing its focus from all senior youth (ages 16-30) to the academy-age group only. A second publication is envisioned, which will serve college-age young people.

The wording of one of the actions indicates why the church leaders are establishing such publications: "Now in an age of changes in tastes and format, although the objectives and standards of the denomination are unchanged, the church deems it advisable to update and materially alter the format of the Sabbath school lessons for youth, and to alter and to rename the periodical which carries these lessons that communicate with the youth of the movement."

In the *Sabbath School Worker* of the future the senior and youth divisions will be served by one edition (monthly) while the earliteen and junior divisions will be served by another (quarterly).

Another example of items suggested by youth is the call for closer cooperation between medical and ministerial students. Last March, Andrews University Seminary students were hosts to Loma Linda University medical students in an unprecedented dialog regarding the cooperation that should exist between the healing and preaching ministries. From this meeting of students came four proposals: "(1) A joint field school, (2) a faculty exchange program, (3) the inclusion of basic physiology and health in the ministerial curriculum, (4) annual physician-minister seminar conducted by students of both universities." An echo of these recommendations is found in this action of the Autumn Council: "*We recommend*, That our universities and senior colleges be urged to organize and implement programs in which ministerial students and students in preparation for various health professions work together in community and church health, educational, and evangelistic endeavors."

Youth Involvement Sought

The interests and concerns of young people cropped up in a number of other actions, some in the field of education, some having to do with medical careers, some with Ingathering, and at least one—strangely enough—with sustentation!

The change in the sustentation policy simply had to do with service credit for young denominational workers who are drafted into the Armed Services.

In another action the church expressed concern for the spiritual welfare of Adventist young people who are enrolled in medical, dental, and paramedical schools not operated by the church.

A recommendation by the Temperance Department concerning its programs at camp meetings suggests further youth involvement and specialized programming for both adult and youth divisions.

Youth evangelism is not overlooked. The Gift Bible Evangelism recommendation mentions evangelistic meetings conducted by young people as being one of the follow-up techniques.

In another action the Autumn Council foresaw a greatly expanded magazine ministry including selling

teams made up of both youth and seniors. The action also encourages earn-it-yourself projects to cover the cost of Pathfinder projects, summer camps, church school scholarship programs, and school class trips.

The Council also set up guidelines for college and university participation in the Ingathering program and made a slight adjustment in the literature evangelism scholarship arrangement regarding student literature evangelists.

Because of the serious shortage of medical and paramedical workers, the Council established a health-career program for our schools and urged a vigorous dissemination of career information to the young people of the church.

The Missionary Volunteer Department brought before the Council a personal-evangelism plan for youth. This

plan would lead to the publication of two concise contact leaflets, one for the Christian, the other for the non-Christian. It also foresees the publication of *Steps to Christ* in a modern workbook format. Through the use of an introductory questionnaire for house-to-house visitation, a contact leaflet, and the new edition of *Steps to Christ*, young people would be able to carry out more effectively their own person-to-person evangelistic program.

The work of the Autumn Council of 1968 clearly indicates that the young people of the church are not an unseen, unheard minority, but through their own student and MV Society leaders are making their contribution to the strengthening of the church and the finishing of the work.

F. D. Y.

LETTERS

From Readers

MORE CHURCH-STATE DISCUSSION

EDITORS: Please allow me to ask three questions on the church-state relations article that appeared in the September 26 issue of the REVIEW.

If an article on the "Seventh-day Sabbath in the New Testament" began with three assertions that there was no Biblical New Testament principle for its observance and ended with mercenary uncertainty, would you say its intent and effect to be neutral, supported, or insidiously weakened?

Have we reached the predicament of some other Protestant churches that our contemporaries can no longer agree with our pioneers in their position on this subject? Is it because we are more learned or our vision less acute?

The Supreme Court has never reversed the position given in the New Jersey bus case stating that institutions that have for their objective the teaching of religion are not eligible for tax support. This interpretation was denounced and threatened by a certain religious body. It is now circumvented by the War on Poverty and the Elementary and Secondary Educational Act. Is it true or only half truth to say that doors of opportunity for tax aid are legally and constitutionally open to us?

A. H. RULKOETTER

Sanitarium, California

EDITORS: You have invited discussion of the report "Church-State Relations." The panel discussion format was indeed interesting and acceptable.

As an elementary teacher in a public school system I am aware of the problems of financing faced by public agencies. As a constituent of the Pacific Union I've been made aware through the *Pacific Union Recorder* of the financial problems plaguing our church-operated schools from elementary to college level. As a long-time reader of the REVIEW, it seems I remember an article expressing thanks that our SDA schools in a given country had not accepted government aid, this several years after the aid was offered, when private schools accepting the aid were severely restricted or taken over completely by the government. As a citizen of the United

States of America I am aware that laws which were once interpreted by the Supreme Court to mean one thing have in the light of changing world conditions been re-interpreted to mean something else. And just this past week there was an item in the news concerning students at a private school suing for abridgment of personal rights, based on the ground that that school is a recipient of government funds.

All the above may be considered mere straws in the wind, but it should surely lead us to place our trust in God and His providence to keep our schools in operation without government aid. If our schools are closed due to lack of funds, perhaps it is God's way of showing us the end is nearer than we think.

I bear in mind the counsel from the pen of inspiration that our General Conference, when in full session, is the voice of God to His remnant church. I will stand behind and uphold any decision regarding this issuance of government aid to our schools in the United States of America that is made by the General Conference in full session. Even if the government makes it "legal" I think we would compromise our position as a denomination. What any government makes legal today, it can legally restrict tomorrow, retroactively.

Do I need to spell out the moral: It can happen to Seventh-day Adventist institutions that accept government aid that later they may be compelled to accept students and faculty members whose lives are not in harmony with our doctrines. Satan can make the bait look so attractive.

MRS. ELIZABETH STEEN

Newbury Park, California

EDITORS: Congratulations on the September 26 REVIEW AND HERALD, the one with the seven-page symposium on church-state relations. I regard that article, in which six of our concerned, knowledgeable men presented their diverse ideas and beliefs in a rational way, as one of the high points of Seventh-day Adventist journalism.

I only wish our laymen could see the complex angles that attend so many issues that seem so simple on the surface. I never expect to see an article discussing whether or not we should continue observing the seventh-day Sabbath, but I sincerely believe the REVIEW can do the church great good by showing the various sides of some of the more discussible problems confronting our worldwide church.

And congratulations to Dr. Gordon Hyde, who so skillfully molded the questions and replies of the respondents into a meaningful, significant article.

I'll give you an A on that issue. Second thought, A-plus.

ROBERT W. NIXON

Nashville, Tennessee

SABBATH SCHOOL LESSON STUDY ESSENTIAL

EDITORS: A letter appearing in your "Letters Column" in your issue of August 8 from R. E. Bliss could well have, in fact needs, an additional paragraph.

While each statement is true to fact, nevertheless the writer tends to give the impression that the daily study of the Sabbath school lesson is not essential. He also suggests that it may even become quite meaningless. I think it is unfortunate that his letter gives that impression. No one doubts that a mechanical reading of the Bible or mere rote perusal of the Sabbath school lesson may be done in a meaningless manner. Nevertheless, we should not give the impression therefore that Bible reading is non-essential.

I am sure the writer's point was meant to impress the need of Bible study leading to true Christian living. So also should daily lesson study lead to deeper spiritual experience. But in emphasizing these points, let us not give the impression that the Sabbath School Department's plan of daily lesson study is conducive to superficial Bible reading. The Sabbath School Department does not recommend the counting of the number of times one may have studied the lesson. The question asked in taking the class record is merely inquiring as to whether the study plan is being followed as one's practice. We are instructed, "Divine grace must be received daily, or no man will stay converted" (Ellen G. White, *Review and Herald*, Sept. 14, 1897). And further, "Every day some portion of time should be appropriated to the study of the lessons." And we are urged to set apart a little time each day for the study of the Sabbath school lesson. (See *Counsels on Sabbath School Work*, pp. 41-43, 53.)

Because some may receive less benefit than they should through Sabbath school lesson study, let us not depreciate the value of the daily lesson study plan.

WILLIAM J. HARRIS

Lodi, California

With Our Servicemen in Vietnam

By CHARLES D. MARTIN
Associate Director, National Service Organization

During my itinerary in the Far East, G. J. Bertochini, MV secretary of the Far Eastern Division, and I flew into Saigon, Vietnam, to visit Seventh-day Adventist servicemen.

Friday morning, October 4, Elder Bertochini remained in Saigon, conducting morning and afternoon services for the 20 servicemen who came in from the surrounding bases. As usual the Saigon mission compound was a busy place that weekend.

Meanwhile, Ralph Neall, Vietnam Mission president; F. H. Hewitt, MV and educational secretary of the Southeast Asia Union, and I flew to Chu Lai.

We were met at the airfield by Capt. James D. Bowen, an Adventist doctor from Oregon. He had made the contacts necessary for such a visit and provided transportation for us with his ambulance. That evening we visited with an Adventist male nurse, Capt. Paul B. Steinbach from California, stationed at the Twenty-seventh Evacuation Hospital.

Sabbath morning we met with a group of our servicemen in a chapel overlooking the ocean. The group leader, Capt. Bowen, was in charge, and it was an inspiration to hear the men sing "Onward, Christian Soldiers!" Sabbath school and church services occupied the morning, and an active discussion period followed in the afternoon. The men repeatedly told how the Lord had protected them. There was a spirit of thanksgiving. The fellowship was wonderful.

Sp 4 David A. Borton from Puerto

Rico was especially grateful. As a combat medic he had been out on the line for weeks. Without explanation his unit had been ordered in to Chu Lai for one day—the Sabbath of our visit. He was to go back into combat the next day. He told of God's protection a few weeks before, when his buddy had stepped on a mine just six inches from David's foot. The blast killed the men in the ditch in front of him, injured others around seriously, but gave him only minor injuries in his legs and back. That Sabbath evening we had a special prayer that God would continue to protect him as he went back into the combat area.

Sunday morning we returned to Saigon. It was fortunate we did, for there we met a soldier from Washington, Sp 4 David Chedester, a six-foot-four medic whose story was worth hearing: An evening assault wave had overrun a section of the defense perimeter. "Doc" Chedester was the medic attached to the reserve platoon ordered to move in through the intense machine gun and rifle fire. Their orders were to seal the break in the line.

The withering fire was so terrible the unit had trouble capturing the last few bunkers. The cry "Medic!" was heard all around. Chedester crawled out and pulled back the wounded soldiers. Six trips were made into this death zone, and each time the "doc" brought a man back.

For his courage and dedication Sp 4 Chedester received the Distinguished Service Cross, the Army's second highest award for battlefield valor. This is the



Adventist servicemen at the Twenty-ninth Evacuation Hospital, Can Tho, South Vietnam. Front row (kneeling): Sp 4 Kenneth Heinrich, C. D. Martin, the author. Standing (from left): Chaplain (Capt.) James F. Lupton, Protestant chaplain; Capt. Norman Cole; G. J. Bertochini, Far Eastern Division; Sp 4 Lonnie Wright, Capt. John D. Sproed.

highest award to be presented to any Adventist serviceman in Vietnam. As we shook David's hand that afternoon in Saigon, it made us proud to claim another Seventh-day Adventist hero.

Monday, October 7, found Elder Bertochini and me headed for the Mekong Delta area, Can Tho in particular. At the Twenty-ninth Evacuation Hospital we first met another Adventist doctor, Capt. John D. Sproed, on duty at the time, who made arrangements for us to meet other Adventists in the area. One of these was another Californian, Sp 4 Kenneth Heinrich. Although he had worked all night and should have been sleeping, Kenneth volunteered to secure a vehicle and take us to other military installations in the city so that we could try to locate other Adventist servicemen.

That evening, through the kindness of the Protestant chaplain, we were able to have a service with our men in the hospital chapel. Only six of us were in attendance, but we felt that God's Spirit was there.

Our last two days in Vietnam were also busy ones. We searched for our men in the Saigon area—Third Field Hospital, Tan Sun Nhut Air Base, and MACV Headquarters. Then we moved out farther and reached into Bien Hoa and the various installations at Long Binh. The experience was always the same every time we found an Adventist serviceman—there was a big smile, a tight handshake, and the good feeling of knowing that here was another church member.

So our week-long visit to Vietnam ended. We were able to contact about 50 of our men in service and were impressed with their spirit and earnestness. Our main distress came with the realization that we had touched only a small fraction of our men, because of travel and retreat restrictions.

We were encouraged to know that Chaplain (Capt.) James North, an Adventist Air Force chaplain, would be coming the next week to be stationed at the Tan Sun Nhut Air Base in Saigon.



Adventist servicemen at Chu Lai standing in front of the chapel where Sabbath services were held. Present were Capt. James Bowen, Sp 4 David Borton, Sp 4 Gordon Constable, Pfc. Kenneth Dalton, Pfc. Donald Dillerd, Sp 4 Ronald Hogen, E-3 David Jessup, Sp 4 Edward Samorano, Sp 4 Lewis Scott, Sp 4 Tito Serrano, Capt. Paul Steinbach, Sp 4 Henry Vaden, Pfc. Gerardo Vicil, Pfc. George Vioneron, E-3 Wilfredo Guzman.

New Building for Members

The Tramelan, Switzerland, church moved into its new chapel on Sabbath, August 17.

The Tramelan church, a congregation of historic import to Seventh-day Adventists in Europe, was organized in 1867 by a Polish ex-priest, M. B. Czechowski. It is considered the first Seventh-day Adventist church in Europe, although the church members at the time knew nothing of the Adventist organization in America.

A short time later, however, some church members learned of the General Conference in America by reading an issue of the REVIEW AND HERALD found in Czechowski's room in Tramelan. Albert Vuilleumier, the church elder at the time, then made contact with the American Adventists. In 1869 Jacques Erzberger was sent from Switzerland to the General Conference session in Battle Creek, Michigan.

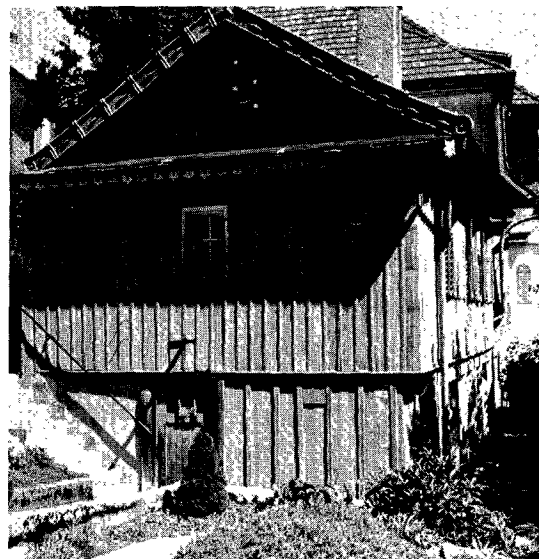
The first formal meeting hall, built by laymen and dedicated by Ellen G. White Christmas Day, 1886, served the Tramelan members well for more than eight decades.

Although Tramelan has remained a small church, it has given a number of workers and missionaries. At the dedication of the new chapel several descendants of first church members were present.

Albert Vuilleumier and the other first church members little thought that 101 years after the organization of their church, the work of the Advent Movement would not be closed or that a new church building would be necessary.

of First European Church

By MARIUS FRIDLIN, *President
Southern European Division*

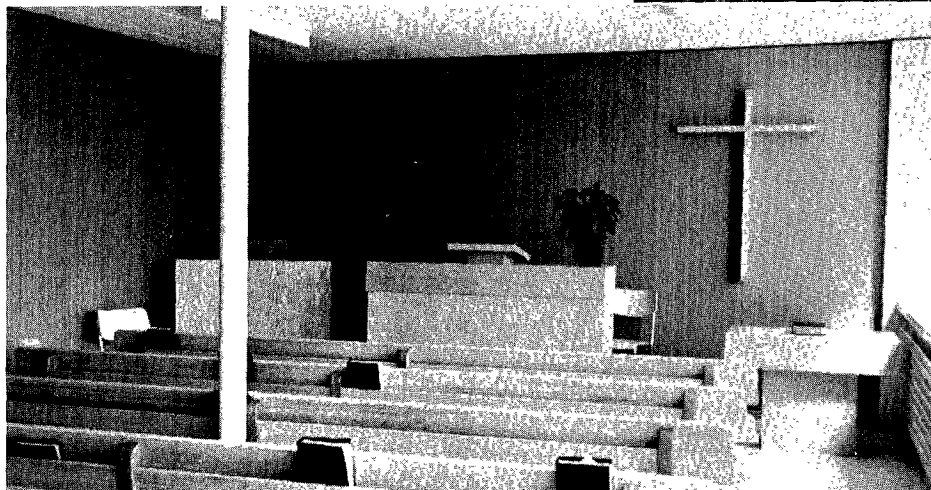


LYDIE ERDMANN PHOTO

Financed and built by laymen of Tramelan, this church was dedicated to the worship and service of God by Ellen G. White in 1886.



Surrounded by gardens, the new church building in Tramelan adequately houses the growing membership in that Swiss village.



Beautiful in its simplicity, the new church rings with the same Adventist message the old chapel sounded for more than 80 years.

Hospital Administrators and Chaplains Meet in Colorado

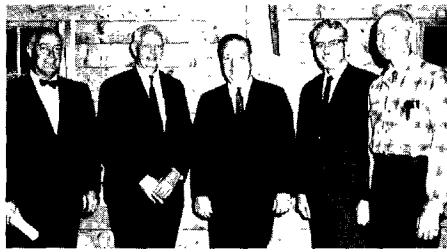
Hospital chaplains and administrators from the 43 medical institutions in the North American Division met not long ago at Glacier View Camp in the Colorado Rocky Mountains to review objectives, elect officers, and to lay plans for a more productive medical ministry.

New officers of the Seventh-day Adventist Hospital Association were chosen: Russell Shawver, Charles F. Kettering Hospital, president; John Ruffcorn, Washington Sanitarium, vice-president; Robert Morris, Madison Hospital, secretary-treasurer; and Erwin Remboldt, Glendale Adventist Hospital, M. J. Blair, Hinsdale Sanitarium, and Bob Scott, Hays County Memorial Hospital, members of the guiding committee.

Primary consideration was given to strengthening the work of the chaplains in spiritual ministry and to providing scientifically documented health education material. The hospitals of the church join with the School of Public Health of Loma Linda University in the production of this health education material.

The church-owned-and-operated medical institutions in the North American Division now offer 5,708 beds in service and admitted 186,323 patients last year. Every guest admitted is recognized as an opportunity to pour the love of God into a human heart.

The need for technically qualified, dedi-



At the hospital meeting (from left): J. C. Schafer, president, Colorado Blue Cross; H. E. Rice; T. M. Tierney, Medicare chief; R. R. Bietz, GC vice-president; and O. T. Moline, Porter Memorial Hospital.

cated Seventh-day Adventist workers in many areas of service was discussed. The hospitals of the church must rely upon the membership of the church to fill these needs. Those who are qualified should consider dedicating their talents to God.

Representatives of the General Conference at the meeting were R. R. Bietz, N. C. Wilson, K. H. Emmerson, Boardman Noland, R. J. Radcliffe, and H. E. Rice. The Honorable Thomas M. Tierney, head of the Medicare program and director of Bureau of Health Insurance in the United States, was a guest speaker.

H. E. RICE

Associate Secretary
GC Medical Department

junior camps and the only camp meeting held in the Middle East during the summer. During the time he acted as pastor for the junior and senior camps in Egypt, 19 young people were baptized—the largest number of baptisms during such camps in any summer.

EMMA KIRK, Correspondent

Atlantic Union

★ A new department of inhalation therapy has been opened at New England Memorial Hospital, Stoneham, Massachusetts. The demand for inhalation therapy is great because its therapeutic and diagnostic procedures serve patients in every department of the hospital. Heading the department is Curtiss M. Smith, who studied at Columbia and Harvard universities. Prior to coming to New England Memorial Hospital Mr. Smith was employed in Augusta, Maine, at the Augusta General Hospital.

★ By October 31 the Greater New York Conference publishing department reported sales of \$126,000 toward the \$150,000 goal for 1968.

★ Geneva Simons and Gordon Pifher served as student missionaries from Atlantic Union College last summer. Geneva, a senior business education major from Columbus, Ohio, spent eight weeks in Port of Spain, Trinidad, working in the business office of Community Hospital. After a short training period she also went along on flying dental clinics once or twice a week. Gordon, a senior theology major from Paris, Ontario, Canada, was in the Middle East from June 10 to September 10, where he attended all the

tensive-care and coronary-care units. Four cardiac monitors were furnished by volunteers for the adjacent coronary rooms.

★ L. F. Webb, Nebraska Conference secretary-treasurer, conducted a week of evangelistic meetings in Beatrice, Nebraska, November 2-9.

★ On the Enterprise Academy field day the Ingathering band made up of Janice Herber, Marie Ogle, Faye Stearns, Beverly Royal, and their sponsor, G. H. Glinsmann, brought in \$222.33, the largest amount. One contributor gave \$130.

CLARA W. ANDERSON, Correspondent

Columbia Union

★ Queen Frederika of Greece recently requested a wide assortment of vegetable protein convenience foods from Worthington Foods. A month ago Worthington was requested to send a supply of foods to Emperor Haile Selassie of Ethiopia.

★ The first two churches in the Potomac Conference to reach the 1969 Ingathering goal are the Vesta and Galax, Virginia, churches under the pastorate of Vivian Puccinelli.

★ Harding Hospital, Worthington, Ohio, recently graduated 12 psychiatric technicians as a part of a community service program. This program plans to prepare the nonprofessional person to be an effective aid in caring for the mentally ill or retarded. The hospital has hired some of these graduates.

★ A. T. Westney, Allegheny West Conference Pathfinder director, officially installed the Felidae Pathfinder Club at the Germantown, Ohio, church not long ago. The club has met unofficially for the past six months. Euliss Bailey is local director, and Eugene Augustin is assistant.

★ Under the leadership of Joe Whedbee and Pastor Oliver Stimpson, ten literature evangelists from the Beltsville, Maryland, area have organized and taken the motto "Prospecting for God's Precious Jewels." Their object is not only to sell more books but to enroll as many people as possible in Go Tell. They set 50 baptisms as their goal for this year.

★ Nine baptisms resulted from the recently held Voice of Youth meetings conducted by Pastor Juan Chavez in the Hoboken Spanish church in New Jersey.

★ More than 600 attended the "moving-in" ceremony recently held at the Willow Grove church in Pennsylvania. The new church is built on a half acre of land donated by Mr. and Mrs. Douglas Dennis. Benjamin and George Dennis devoted one and a half years of full-time service to the construction of this church. Eldon Braxton is the pastor.

★ C. D. Brooks, ministerial association secretary of the union, was the guest speaker at the annual youth rally held not long ago at Mt. Vernon, Ohio.

MORTEN JUBERG, Correspondent

Central Union

★ Central States Conference ministers and wives enjoyed a workers' retreat at Lake Murray in Oklahoma, September 29 to October 2. W. W. Fordham of the General Conference and union personnel spoke at the meetings.

★ Enterprise Academy students recently held a spiritual retreat at Camp Webster near Salina, Kansas. On Friday discussion groups were conducted. Students attended three groups during the day. John Kerbs from the religion department at Union College was the Friday evening speaker. James H. Harris, MV secretary for the Central Union Conference, was the main speaker for the retreat.

★ At Porter Memorial Hospital's recent open house nearly 1,000 visitors from the Denver, Colorado, area saw the new in-

Lake Union

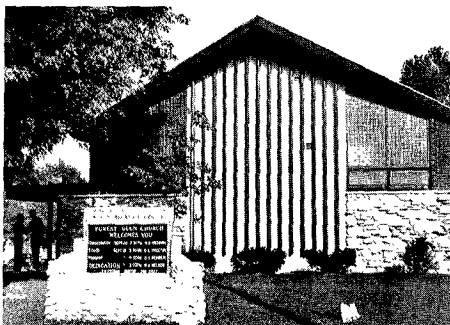
★ The North Vernon church in Indiana, under the leadership of Pastor Walter Kolmodin and the church elder, Phil Lutz, has already surpassed its Vanguard goal of \$1,000 in Ingathering, and the caroling season is still ahead. The members hope to solicit \$2,000 before they finish. Mary Hulse, their champion Ingatherer, brought in \$800.

★ The Great Lakes Chapter of the National Association of Seventh-day Adventist Dentists met at Cheboygan, October 4-6. Dr. Jerry Wolfe, of Tecumseh, was named president; Dr. Duane Wacker, of Battle Creek, vice-president; Dr. William Knecht, of Owosso, secretary-treasurer, and Dr. Henry Pfeifle, of Ithaca, public relations secretary. Elder Edwin Buck has been voted chaplain for the chapter.

★ Donnie McAlexander, a member of the primary department of the Detroit Metropolitan church, did not permit serious illness to halt his Investment project. He had someone else take care of his candy sales. The boys and girls in his department surpassed their \$300 Investment goal, and Donnie was able to contribute \$37.10 to the amount.

★ Eight evangelistic campaigns were held in the Lake Region Conference during the summer, and as a result total baptisms for 1968 are well over 500. The largest campaign was conducted at Gary, Indiana, by the Cox-Kirk team. It has already resulted in 60 baptisms and a class presently receiving instruction.

MILDRED WADE, *Correspondent*



Illinois Church Dedication

W. A. Nelson, president of the Illinois Conference, gave the dedicatory sermon September 21 for the new \$55,000 Forest Glen church.

This church organization dates back to July, 1937, when M. V. Campbell, now a vice-president of the General Conference, selected Mr. and Mrs. Arthur Stabler and Everitt Merritt as a nucleus of the church. Since that time several places have been rented for worship. Today 39 members and friends worship in this new building under the leadership of A. N. Patrick.

E. L. ALLEN
Departmental Secretary

North Pacific Union

★ One hundred Auburn Academy students attended a Bible conference at Sunset Lake, October 17-20, under the guidance of Joe Engelkemier, academy pastor and Bible teacher. Guest speakers and musicians included Don R. Blehm, youth director of the Washington Conference; Bruce Moyer; Jake Duran, the Bible teacher from San Gabriel Academy in California; Ron Cook, student leader from Pacific Union College; the Rally for Christ team from Walla Walla College (Faith Humphrey, Mickey McDonald, Dennis Rootvick, and Steve Dickerson), and Bert Jaeger, a recently converted ex-Marine.

★ A Bible conference was held October 4-6 at Camp MiVoden for the youth of the Upper Columbia Conference. About 90 academy-age youth from Walla Walla Academy, Upper Columbia Academy, and the junior academies attended, reports Gary B. Patterson, youth director of the conference. About 25 from the teaching and ministerial staffs of the conference spoke and served as coordinators. Malcolm Maxwell was the featured speaker.

★ Twenty-one literature evangelists earned scholarships in Montana last summer. Their total deliveries were more than \$25,000. Rex Davis headed the list with \$6,000 in deliveries, including more than 200 Spirit of Prophecy books. He was not only the highest in sales in Montana but the highest in the union conference and among the highest in the world. He also was instrumental in recruiting several other students and in training them during the summer.

★ Ground was broken October 21 for a church building in Brewster, Washington. Participating with the pastor, Elwood Boyd, were I. E. Gray and Gary B. Patterson, from the Upper Columbia Conference office, Mayor Gamble, President Vallance of the local chamber of commerce, and several of the church members.

IONE MORGAN, *Correspondent*

Northern Union

★ L. A. May conducted the Marion County Church of the Air broadcast for the Ministerial Association on September 29 and October 6 in Knoxville, Iowa. He also had charge of the early morning church service for the National Guard on September 15.

★ A baptism of three was conducted at the Morgan, Minnesota, church on September 21 by Robert Wiedmann on invitation of the Morgan pastor, N. D. Ostrander.

★ The Voice of Prophecy program is being broadcast daily over station KEYJ in Jamestown, North Dakota. The entire

cost of the program is met by Mr. and Mrs. Duane R. Wold.

★ Enrollment in Iowa church schools has increased to 279 students over a total of 228 last year.

★ Construction is progressing on the new Sioux City, Iowa, church. Situated high on a hill in a good residential section, the church will have 10,600 square feet of floor space with a walk-in basement as well as a ground-level entrance onto the main floor.

★ J. J. Aitken, secretary of the General Conference Radio-TV Department, and Gordon and Phyllis Henderson, musical team for the Voice of Prophecy, held an evangelistic crusade in Grand Forks, North Dakota, as a follow-up of the daily Voice of Prophecy broadcast heard there. The 13-day crusade began November 3.

L. H. NETTEBURG, *Correspondent*

Pacific Union

★ Thirteen dietetics interns received certificates and became members of the American Dietetic Association recently following a year of study at Loma Linda University. Such interns enter with a Bachelor of Science degree. Classwork includes normal nutrition, food administration, therapeutics, and public health. Laboratory experience is gained in affiliated institutions.

★ Fifty-two persons were baptized September 14 as the result of Los Angeles tent meetings held by J. W. Allison and L. W. Paytee. A second baptism is planned for December.

★ The Nevada-Utah Conference reports 16 Vacation Bible Schools held this past summer, with nearly 1,000 enrollments. Seventy per cent of the children attending were from non-Adventist homes.

★ The Arizona Conference's 35 churches conducted 17 Vacation Bible Schools last summer. More than 60 per cent of the 1,086 enrollees were from non-Adventist homes.

★ Twenty-one-year-old Stanley W. Behm of Escondido, California, an Adventist medic killed in action in Vietnam, has been posthumously awarded the Silver Star for gallantry in action.

★ The first permanent Adventist church building in Barstow, California, will be completed next spring. The 145-member congregation, which has been meeting in the church school fellowship hall, plans seating for 325 in the \$126,000 sanctuary.

★ At a recent Farmers Fair in Hemet, California, the local Adventist church booth distributed more than 3,800 pieces of literature and enrolled some 50 persons in a Five-Day Plan to Stop Smoking.

★ The new 150-bed Feather River Hospital in Paradise, California, was dedicated September 8. A television communi-

cations system links the centrally located nurses' station and each patient room of the acute general hospital building. A 100-bed convalescent wing adjoins the hospital. Administrator is H. A. Rudisaile.

★ The film *Narcotics, Pit of Despair* was projected 62 times to an estimated audience of 1,500 persons at the Mariposa County Fair. The Mariposa church reports that 100 persons requested Go Tell Bibles and lessons, and hundreds of pieces of literature were distributed from its booth.

RUTH WRIGHT, *Correspondent*

Southern Union

★ About 200 alumni and their families gathered at Southern Missionary College October 11 and 12 for homecoming.

★ The Georgia-Cumberland Conference had raised \$175,000 for Ingathering by the time the ministers met at the academy October 20 for their final report. J. L. Price is conference lay activities director.

★ Nearly 40 men and their families attended the Southern Union retreat for servicemen held October 18-20 at Camp Cumby-Gay. Hurricane Gladys caused cancellation of some weekend leaves.

★ Georgia-Cumberland Academy had its largest Ingathering field day October 15. Students and faculty brought in \$3,200.

★ More than 1,000 Carolina laymen attended a conference-wide lay congress held at Mt. Pisgah Academy on October 18-20. R. R. Bietz, vice-president of the General Conference, spoke at the Sabbath service. The congress was directed by Hugh V. Leggett.

★ Carolina workers gathered at Mt. Pisgah Academy October 21 and 22 for an evangelistic counsel. J. R. Spangler and A. A. Esteb, from the General Conference, were the guest speakers.

★ Twenty-seven members and visitors of the Madison chapter of the National Association of Seventh-day Adventist Nurses met October 14 in the Madison Hospital.

★ Three new Southern Missionary College buildings were named recently by the board of trustees. The recently constructed administration building was named Kenneth A. Wright Hall in honor of a former president. The new women's residence hall was named Thatcher Hall after James and Grace Thatcher, on whose farm Southern Missionary College is now located. The men's residence hall, formerly the women's residence hall, is named Talge Hall after Mr. John H. Talge of Indiana. He was a benefactor of the college but is now deceased.

★ Ilene Hall, who recently retired after 22 years as medical record librarian of the Florida Sanitarium and Hospital in Orlando, spent September and October in the Antillian, Franco-Haitian, and West

Indies Adventist institutions, serving most of that time as volunteer medical record consultant in the Bella Vista Hospital at Mayaguez, Puerto Rico.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union



Ordination in Arkansas

Don C. Schneider was ordained at the Gentry camp meeting June 15. Others participating were A. O. Dart, of the General Conference, who gave the sermon; B. E. Leach, who gave the ordination prayer; P. I. Nosworthy, who gave the charge; and E. F. Sherrill, who gave the welcome. V. O. Schneider, father of Don Schneider, led his son to the platform for the solemn service.

Left to right: E. F. Sherrill, D. C. Schneider, Mrs. D. C. Schneider, P. I. Nosworthy, B. E. Leach.

H. H. VOSS

Departmental Secretary

★ Ninety youth attended the Oklahoma Friendship Camp during August. It was the first Friendship Camp conducted in the Oklahoma Conference for several years and was supported by most of the Oklahoma churches.

★ During the past ten years an average of two new churches have been built in the Texico Conference each year. This year new churches are being constructed in Dixon and Clovis, New Mexico.

★ Sandia View Academy is continuing to upgrade its facilities. Some of the more recent additions include eight homes and one duplex constructed at the academy and a large furniture plant providing labor for students.

★ In September the Texico Conference launched a special three-phase soul-winning program. The first phase consisted of enrolling students in the Gift Bible lessons during September, October, and November. The second phase will begin in January and consists of special Bible studies given to the students by a pastor or a qualified layman. The third phase will begin in April when evangelistic and reaping meetings are to be held throughout the conference.

J. N. MORGAN, *Correspondent*

Andrews University

★ Andrews University School of Graduate Studies has received final accreditation for all its new Master's degree programs. Preliminary accreditation, subject to further investigation, was granted four years ago.

★ A simulated tornado hit Andrews University October 20. In the first operation of this kind for Berrien County this year, about 65 "victims" were rescued, bandaged, given first aid, and transported to an emergency area at Berrien County Youth Fair. Answering the radio call from AU campus patrolmen were 11 area organizations, including seven fire departments, four sheriff and police departments, Red Cross and Salvation Army personnel, the SDA relief van for Michigan, Radio Amateur Communications Emergency Service representatives, and AU Academy Medical Cadet Corps.

★ Students registered for the 1968 fall quarter total 2,059, an increase of 50 over last year. The college has 1,560 students; the School of Graduate Studies, 229; and the Theological Seminary, 270. International enrollment at Andrews University totals 284 students from 59 countries, representing every inhabited continent.

★ Four professors from Andrews University are participating in a lecture-discussion series being conducted by SDA students attending the University of Michigan. The series, held in Ann Arbor, features Leonard Hare, professor of biological sciences; Richard Ritland, professor of paleontology and geology; Gottfried Oosterwal, professor of missions; and Mervyn Maxwell, professor of church history.

OPAL HOOVER YOUNG, *Correspondent*

Loma Linda University

★ Loma Linda University received eight gold medals this summer in county fairs. The medals were for the purity and quality of dairy products, including homogenized milk, nonfat milk, whipping cream, and half-and-half. Tests were made on random samples taken by inspectors during unannounced visits to the dairy farm. This is "one of the best showings" made by the dairy, according to John Carr, chairman of the agriculture department. Mr. Carr said that although the dairy has consistently won gold medals since 1961, this is the first time that four were won in the same year in both San Bernardino and Los Angeles county fairs.

★ Four new professors have joined the College of Arts and Sciences department of modern languages. They are Lindsay Thomas, Jr., associate professor; Thomas H. Hamilton, assistant professor; Jacques Benzakein, assistant professor; and Leon Gambetta, assistant professor.

Loma Linda Food Company to Come Under General Conference Ownership

By KENNETH H. EMMERSON
Treasurer of the General Conference

REPORT TO THE CHURCH

The General Conference Committee voted October 24 to accept the offer of the Pacific Union Conference, first made two years ago, that the General Conference become the owners and operators of the Loma Linda Food Company.

The Pacific Union first approached the General Conference in September, 1966, suggesting that it might be in the best interest of the church to donate the food company to the General Conference for ownership and operation. The only stipulation attached to the gift was that its control and operation be maintained in and by the denomination.

With this in mind, survey committees studied the company's financial operations since 1938, when the company opened its main plant on the La Sierra campus. A survey was made of the capital financing needs, both present and future, product analysis and marketing, ability of the company to meet competition, research and development, the tax situation both present and future, appraisal of the company management, and the advantages and disadvantages of General Conference ownership.

These surveys were made by competent persons in the field of food production and marketing and included men from the Pacific Union Conference and the General Conference. For one of the surveys W. L. Kilroy, the top administrator in the Australasian Division's Sanitarium Health Food Company, was brought to America to participate.

Furthermore, the General Conference officers set up a committee to consider the establishment of a world health food coordinating agency with department status in the General Conference. As a result, at the Autumn Council of 1967, a health food department at the General Conference level was created. At the 1968 Autumn Council in Toronto this department was named the World Foods Service. At the same meeting a call was placed for E. W. Howse, treasurer of the Australasian Division, to head this new department. During most of his years in denominational service he has been connected with the Sanitarium Health Food Company in Australia. He will be connecting with the General Conference during the first months of 1969.

The Loma Linda Food Company opened its main plant at La Sierra, near Riverside, California, in 1938 with 34 regular workers. Each year since then has seen a steady growth in the operation,

and the number of employees has increased until the number of regular workers, including students and full-time salesmen, now is about 300. The company has not employed non-Seventh-day Adventists in any phase of its operation.

Loma Linda Foods has operated at a profit every year since 1948. Until 1951, it was necessary for the Pacific Union Conference to make appropriations for capital expenditures. Since that year, however, no denominational appropriations have been made; and the profits since 1951 have been used to finance increased sales and to provide for necessary working capital, as well as for capital expansion. Nearly \$190,000 was donated to Sabbath school Investment projects between 1938 and 1965 by means of product-label redemptions. Seventh-day Adventist institutions have received special discounts of more than \$700,000 on the cost of Loma Linda Food Company products during this same period. Furthermore, health-education programs that have benefited church members, as well as the public, have been carried on at a cost of more than \$200,000 during this period.

The International Nutrition Research Foundation, owned by the food company, is an organization concerned with research and development in the fields of nutrition technology and health education. *Today's Food* is a Loma Linda Food Company magazine with a circulation of about 140,000. A research program in nutrition is carried on by the INRF on the Loma Linda University campus under the direction of Drs. Mervyn Harding, U. D. Register, and Merritt Horning. The staff of this organization is recognized as being eminently qualified and competent. Close liaison with the Loma Linda University School of Nutrition and Public Health is also maintained. Basic nutritional research carried on at the university is financially supported by the International Nutrition Research Foundation.

The gift of the Pacific Union is one of considerable magnitude. The cost of land, land improvements, buildings, and equipment, as of December 31, 1965, was about \$2.3 million. The net book value at that time was about \$1.2 million.

Studies indicate no large capital financing will be needed in the immediate future. The Western division has an old plant that is operating at full capacity. Within ten years most of the equipment will probably have to be replaced. The recommendation of the survey committee is that any financing of future capital expenditures should be on a long-term basis, borrowed on the security of the company's own assets. Such borrowing

would be self-liquidating from the company's profits. Thus no underwriting by the denomination would be necessary.

The company has achieved national distribution of its products through national advertising and has shown an increase in sales in both units of sale and dollars every year since 1947.

The details of the corporate structure for the holding and operating of this company have not as yet been worked out. However, legal advice is being sought to determine the position of the church regarding income tax and other legal problems connected with the operation of a commercial company. The actual takeover probably will occur sometime between January 1 and July 1, 1970.

One problem that presently exists is that it is inconvenient for one union to operate an institution that functions in the territory of other unions. One of the advantages of General Conference ownership of the company is that Loma Linda Foods will have access to every union conference in the North American Division, thus enhancing its sales. Further, the company will be able to work closely through the World Foods Service in the General Conference in exchanging ideas, processes, new developments, and procedures with all the denominationally owned food companies around the world.

As a General Conference institution, Loma Linda Foods will be more broadly based and thus receive total denominational support in its advertising. Close cooperation with the International Nutrition Research Foundation, which is situated on the campus of Loma Linda University, a General Conference institution, will certainly be enhanced by having both organizations under General Conference direction.

It is not the intent of the General Conference to compete with food companies that are owned and operated by Seventh-day Adventist laymen, but rather to seek ways for an even closer cooperation so that all concerns might grow and become strengthened, thus fulfilling the high purposes for which they have been organized.

After two years of prayerful study the General Conference Committee agreed to accept the gift of the Loma Linda Food Company from the Pacific Union Conference. In this way we are following Mrs. White's counsel that "in all our plans we should remember that the health-food work is the property of God. . . . It is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere" (*Counsels on Health*, p. 492).



Richard H. Coston, pastor, Belle Glade-Okeechobee, Florida, district, from Andrews University.

Rufus Lloyd, publishing secretary (Georgia-Cumberland), from associate publishing secretary (Florida).

Robert Pumphrey, teacher, Bible Department, Madison Academy (Kentucky-Tennessee), formerly pastor, Dunlap, Tennessee.

L. W. Williams, pastor, Kingsport-Bristol, Tennessee, district, from Andrews University.

NOTICES

Literature Requests

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

J. P. Johnson, 2112 Quillman Ave., Louisville, Ky. 40200 wishes *After a Hundred Years, Review*, and missionary papers.

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

Vennie Castillo, Balacan, Salug, SDA Church Salug, Zamboanga del Norte, Mindanao, P.I., wishes *Life and Health, Signs, Bibles, songbooks, tracts, books, Guide, Worker, Review*, picture cards, finger plays, *Little Friend*.

D. J. Generato, Jr., Miller Sanitarium and Hospital, P.O. Box 306, 400 Tres de Abril, Cebu City, P.I., desires books, Bibles, songbooks (preferably *Gospel Melodies*), Bible games, *Signs, These Times, Life and Health, Listen, Review, Guide, Instructor*.

Pastor Charles Amoah, SDA Mission, P.O. Box 145, Akim, Oda, Ghana, W. Africa, needs a continuous supply of *Review*, Sabbath school lessons, *Signs, Bibles, tracts, Ellen G. White books*, and other literature.

Mrs. Viola Walker, Rt. 1, Box 230, Fairburn, Ga. 30213, wants a continuous supply of *These Times, Signs, Life and Health, GO, Instructor, Guide*, books, and tracts.

David Mohammed, Carolina Village, Couva, Trinidad, W.I., desires a continuous supply of *Review, Guide, Signs, Life and Health, Bibles, songbooks*, and Ellen G. White books.

Joseph F. K. Mensah, SDA Church, P.O. Box 22, Kintampo, B/A Ghana, W. Africa, needs a continuous supply of magazines, Bibles, Ellen G. White books, and other books.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Old Juaben, Ashanti, Ghana, W. Africa, need books, Bibles, religious pictures, Better Life picture roll, Bible games, prophetic charts, filmstrips, Chapel records, record changer, projector, 1969 calendars, in a continuous supply.

Send missionary materials including *Signs, Life and Health, Liberty, These Times, Message*, cutouts, flannelgraphs, songbooks, Bibles, and Spirit of Prophecy books to the following: Patrecio Jala, Gigaquit, Surigao del Norte, P.I.; Eptacio Coligado, Gigaquit, Surigao del Norte, P.I.; Jessie Lawan, Bacuag, Surigao del Norte, P.I.; Elesio Pingal, Gigaquit, Surigao del Norte, P.I.; Generoso Llamera, Pisan, San Francisco, Agusan, P.I.; Victoriano Perigo, Mayag, Sison, Surigao del Norte, P.I.; Conchita Cabag-iran, Rizal, Surigao del Norte, P.I.; Pablo Balbada, Paramount, Loreto, Surigao del Norte, P.I.; Pacita Dumanon, Bading II, Butuan City, P.I.; Morris B. Abuyme, Mission Drive, Guingona Subdivision, Butuan City, P.I.; Samuel John Bloemite, Coloured High School, P.O. Box 139, Krugersdorp, Transvaal, S. Africa; Esperanza Pechon, Mahal, Gov. Generoso, Davao Oriental 90411, P.I.; Olive J. Gaspe, Southfield P.O., St. Elizabeth, Jamaica, W.I.; Perfecto A. Jala, Baoy, Gigaquit, Surigao del Norte, P.I.

Church Calendar

Ingathering Campaign Promotion	December 7
Church Lay Activities Offering	December 7
Thirteenth Sabbath Offering	December 21
(Middle East Division)	

1969

Soul-winning Plans and Projects	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
GO Emphasis	January 25
Bible Evangelism Crusade	February 1
Church Lay Activities Offering	February 1

Of Writers, Articles, and Miscellany...

It was with joy and thanksgiving that the Pacific Union celebrated the centennial of the Adventist work in California (see cover). God has led and blessed in the establishment of schools, hospitals, and churches, not only in California, but round the world. As Adventists everywhere periodically sit on the pinnacle of "now" gazing back on the struggle from "then" they cannot but be grateful.

Yet anyone who has read *The Great Controversy*, published in 1888, will remember this paragraph on page 458:

"If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people."

When that was written, a mere 44 years had passed since the Great Disappointment, and yet Mrs. White said, "Years ago . . . Christ would have come."

Certainly God has accomplished wonderful things in the last 100 years, but if we had been willing to do our part, could not the same things have been completed in a quarter of the time? While it is always good to give thanks and praise to God for His leading, should not these occasions also be used as times of real soul searching in the realization that God is still being limited by His willful children?

After 47 years of service to the Seventh-day Adventist Church, M. V. Campbell, author of "Go and Make Disciples" (page 4), will be retiring from his position as one of the vice-presidents of the General Conference. Since starting in the work as publishing secretary of the Irish Mission when he was 19 years old, Elder Campbell has spent most of his life in administrative work, including the presidency of five conferences, two unions, and the Southern European Division. Finally, he followed in the footsteps of his father, M. N. Campbell, who also served as GC vice-president.

Norman A. Kahl, who is the daddy half of the "Christopher and Daddy" twosome on page 10, regards his appointment with his son every Sunday morning as important as his work appointment five days a week. Printed first in the *Washington Star*, this article is a charming bit of whimsy that will make you feel that even though some young enchantress will one day capture Christopher's heart, she will indeed be a fortunate girl.

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.

How Do You Use Worthington 209, Anyway? Any Way You Want to, Friend!



Worthington 209 has caught the fancy of folks everywhere. "209" is a savory new protein food unlike anything you may have tried before. Thousands already have tried "209" slices and come back for more. Delicious served over toast points or as an entree with vegetables, Worthington 209 also makes exciting meals when barbecued as in the recipe below. You've likely already tried "209," but in case you haven't, why don't you get some soon — pardner!

Barbecue "209"

Dip drained dried slices of "209" in cooking oil and brown (but do not crisp) on grill or in pan. Drain on towel and break into pieces. Stir into this delicious smoky barbecue sauce.

Sauce: Saute 1/4 cup chopped onion in drippings left from browning "209." Add 1/2 cup water, 1/2 tablespoon soy sauce,

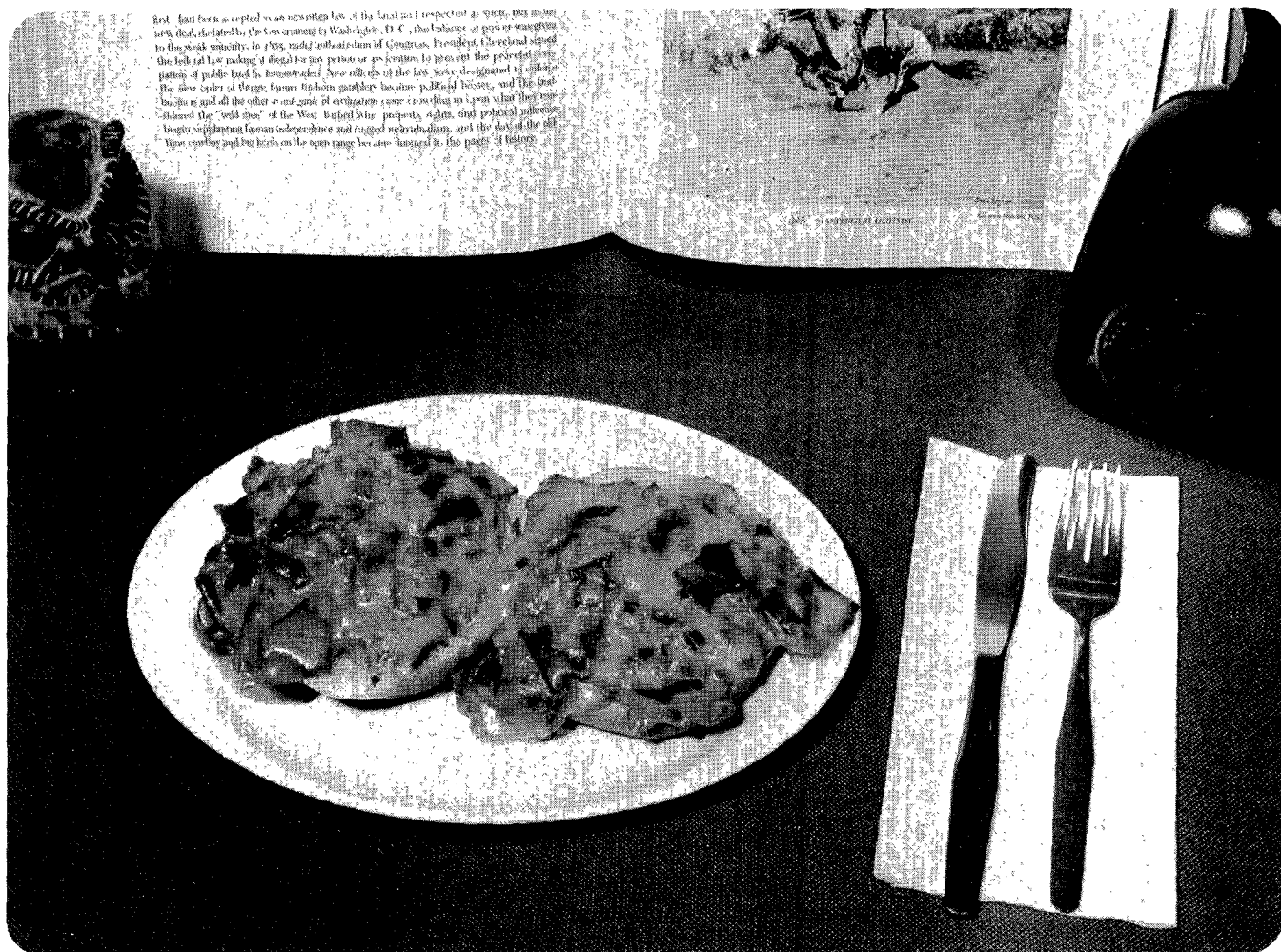


WORTHINGTON

Worthington Foods, Inc.
Worthington, Ohio 43085

6 tablespoons lemon juice, 5 tablespoons brown sugar, 1-1/2 cups tomato catsup or sauce, 1/2 teaspoon salt, 1/2 teaspoon paprika and 1/2 teaspoon Wright's liquid Bar-B-Q Smoke. Simmer covered for about 30 minutes.

Serve this mixture over toasted, buttered buns. Serves 4-6.



News of Note

Example of the Gospel's Power in Inter-America

An unusual example of the gospel's power is reported in a letter just received from Robert H. Pierson, General Conference president, who is itinerating in the Inter-American Division:

"Last year the Inter-American Division had 70 centurions (workers baptizing at least 100), and the leaders expect more than this for 1968. In Santo Domingo one worker baptized a man 105 years of age who had gotten the victory over tobacco after using it for 95 years! Since his baptism his health is much improved, and he is out sharing his faith with others in the neighborhood. He is one of the best lay workers in the mission."

Elder Pierson further reports that baptisms for the first nine months of 1968 total 15,972 for the division. During the last quarter our workers are counting on an additional 7,600, bringing the year's total to nearly 23,600. The goal for the quadrennium is 100,000.

THEODORE CARGICH

Adventist Conducts Taiwan's First Nutrition Seminar

Students from three universities, dietitians from five Taiwan hospitals, and other guests recently attended Taiwan's first nutrition seminar.

The seminar was a project of the Coordinating Committee for Christian Medical Programs, and was sponsored jointly by the Taiwan Adventist hospital and Taiwan Christian Service.

Under the direction of Adventist hospital dietitian Thelma Fernandez, the program was designed principally to help improve the nutritional value of food served in the country's hospitals.

The one-day seminar covered all major areas of nutritional food planning with presentation of the six basic food groups. Discussion of professional food-service planning seemed to be most appreciated.

Plans are being laid for regular meetings by the nutritionists.

R. G. BURGESS

Grammar School in Nigeria Praised by Commissioner

A surprise visit by the Commissioner for Education in Western Nigeria, Dr. Omololu Olunloyo, to three secondary schools brought press reports of censure and praise.

The censure was directed at two schools receiving government support but apparently not being run up to standard.

The praise was for the Adventist grammar school at Ede, operated by E. O. Dare. After taking a tour of the school, which included classrooms and dormitories as well as library, Dr. Olunloyo commended

the Adventist mission for what he described as their "positive contribution to the development of the state."

Oivind Gjertsen, departmental secretary of the West African Union Mission, points out that the Ede school receives no government aid.

M. CAROL HETZELL

California Church Holds Three Vacation Bible Schools

The Santa Barbara, California, church believes in Vacation Bible Schools. It has conducted three of them each year for the past three years. These schools have contributed toward the winning of several new members for the church.

Mrs. E. E. Calkins, wife of the church pastor, writes: "One of the first to feel the impact of our Vacation Bible School was Mrs. Kessinger. She was contacted three years ago to help find a place in which to hold a Bible school in Goleta, a suburb of Santa Barbara. She arranged for the social hall in the mobile home park in which she was staying. She helped with the Neighborhood Bible Club in this park and was eventually baptized. This year she led out in the Goleta Bible School and supervised the crafts in all three Bible schools. She, her husband, her daughter, and a neighbor have been baptized."

"The Carpenters Vacation Bible School two summers ago proved fruitful also, when Delight Brown, her husband, and two of her children were baptized this spring. Mrs. Brown states she first became interested in sending her children to church school when Santa Barbara's church school teacher, Mrs. Ethel Wildes,

Real Enjoyment

"When I read the REVIEW, I know I'm getting the fundamental truths of the Bible," one of our friends volunteered recently. "I really enjoy our church magazine."

To make the Scriptures a part of everyday life is one of the aims of the REVIEW AND HERALD. Through articles on doctrinal topics and on various aspects of practical Christianity, the general church paper of Seventh-day Adventists keeps the modern church member aware of the applications of Bible truth to today's conditions.

There's no better time than now to renew your subscription to the REVIEW. Your church lay activities secretary or your Book and Bible House will take care of the paper work. Until December 31 the cost is only \$5.75. Nearly everyone reads the REVIEW. You should too.

THE EDITORS

taught the Bible lessons in the Vacation Bible School.

"The closing program of the main Santa Barbara Vacation Bible School this year was held on Sabbath morning. There were ten baptized persons in attendance who were only visitors at last year's program. These people have been instrumental in contacting others who we hope and pray will be baptized members by this time next year."

G. R. NASH

Latin American Divisions Report 10,000 MV Baptisms

The Inter-American Division had a goal of 4,000 baptisms, and the South American Division 6,000 for their September 28 Youth Baptism Day. Both exceeded the goals, and still reports are not in from many churches in remote areas.

This news was first reported at the recent Autumn Council. Since that time, George Brown, Inter-American Division MV secretary, has written to the GC MV Department giving some details. He refers to Youth Baptism Day as a "historic achievement," adding:

"Hundreds of youth evangelistic projects were conducted throughout Inter-America. . . . We thank God for the spirit of evangelism that has captured the hearts and imagination of our youth and has given them a new soul-winning drive."

At present the worldwide MV TARGET program has produced 72,202 baptisms. It is possible that the MV youth of the world may reach their objective of 100,000 baptisms by the coming World Youth Congress in Zurich next summer.

LAWRENCE NELSON

New North Pacific President

Elmer R. Walde, president of the Central California Conference, was elected president of the North Pacific Union Conference at a meeting of the executive committee held in Portland November 11. He will succeed W. J. Hackett when Elder Hackett takes up his new responsibilities as a general vice-president of the General Conference in Washington, D.C., about January 1.

Elder Walde has served the church in the North Pacific Union and Hawaii as a pastor-evangelist, in the Voice of Prophecy as associate speaker, in the General Conference as secretary of the Radio-TV Department, and for the past four years in Central California.

NEAL C. WILSON

IN BRIEF

★ **New Positions:** H. A. Habenicht, M.D., medical secretary, Inter-American Division, formerly of the Bella Vista Hospital, Mayagüez, Puerto Rico; Gerald Bras, MV secretary, North Pacific Union, formerly MV secretary, Potomac Conference.

★ **Deaths:** Lester C. Dale, teacher and electronics engineer, November 4, at Loma Linda, California; James W. Rowland, college teacher and missionary in Malaya and the Philippines, November 10, at Portland, Oregon.