



# Review

September 25, 1969

Vol. 146

No. 39

## *"So Speak... So Do"*

(JAMES 2:12)

CHRISTIANS live by bread and by words. The Word of God is their guide and their message to the multitude.

So speak up that a world waiting for salvation may hear. So speak up that the godless may know the way to God. So speak up, so preach, so teach, so encourage. For by becoming a Christian, you become a Christ witness, a Christ speaker.

By R. E. KLIMES

Speak about Christ. Speak about Him with the compulsion of a converted Saul: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:2-4).

Speak about Christ with the vision of Isaiah: "I saw also the Lord sitting upon a throne, high and lifted up" (Isa. 6:1). "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (verse 8).

Speak about Christ with the love of John: "My little children, these things I write [say] unto you, that ye sin not" (1 John 2:1).

Speak about Christ with the perseverance of the early saints as they continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God" (Acts 2:46, 47).

Then listen while God speaks to you through His Word, through His trees, through His saints. Listen to His still, small voice speak the good news amplified with loving power.

Empty words, like empty cups, do not refresh. Let God fill your life cup to overflowing with loving service, with holy expressions of your holy purposes.

So do His will.

So do His worth-while work.

Christians witness not only through speech but also through doing. It is in their practicing what they preach that they persuade others.

"So speak . . . so do"—by the grace of God.

*In these perilous times, we need to study*

# God's Message to the Remnant

By NATHANIEL KRUM

THE distinctive doctrines Seventh-day Adventists hold today are founded on the unchanging Word of God. The pioneers of the church, bound together by the experiences connected with the Advent Movement, and their strong confidence in the soon appearance of Christ, persisted in their study of the essential lines of truth until a clear body of sound doctrine developed.

This unity of belief was brought about largely as the result of the study of such stalwarts as James White, Ellen G. White, Joseph Bates, Stephen Pierce, Hiram Edson, and others, who searched the Bible as for hidden treasure to discover God's present truth. The Holy Spirit was present to enlighten their minds, and as a result of their united understanding of God's Word, these five foundation pillars of doctrines unfolded:

"1. The second advent of Christ.

"2. The binding claims of the Ten Commandments, including the observance of the seventh-day Sabbath and the perpetuity of God's law.

"3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.

"4. The ministry of Christ in the heavenly sanctuary, which ministry would cease shortly before the Second Advent (with emphasis on the work beginning the tenth day of the seventh month, 1844).

"5. The nonimmortality of the soul."—*The Spirit of Prophecy Treasure Chest*, p. 123.

Lest any should ever be tempted to think that these fundamental doctrines of the church are based on Ellen G. White's personal interpreta-

tion, God intervened to forestall such a conclusion, as the following statement by Ellen White clearly shows:

"During this whole time [of the Bible conferences] I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points were made clear to our minds, in harmony with the Word of God."—*Selected Testimonies*, book 1, p. 207.

## Vision Given

Because of this situation, when in vision Ellen G. White was given an interpretation of certain Bible passages, the brethren accepted this as light from heaven, for it clearly was not her private interpretation. "Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood."—*Ibid.*

We can see God's providence in this experience. It seems evident He wanted the brethren to search the Scriptures diligently and build the doctrinal structure of the last-day church on the Word of God—on the united understanding of a sincere group of Bible students, and not on the interpretation of any one individual of the group.

Thus it was that the pioneers discovered from personal experience that "thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). They found the Bible to be a "shining light, that shineth more and more unto the perfect day"

(Prov. 4:18). They saw that the Word was inspired by "the true Light, which lighteth every man that cometh into the world" (John 1:9). They discovered that the Bible is the foundation of all truth, for the Bible plainly declares that "thy word is truth" (John 17:17). They sensed, too, that God's Word is a great light of eternal truth given to lighten the pathway of God's remnant people through the perils and darkness of these last days. All should look to the Bible for eternal truth and light.

But because of man's failure to study and understand the Bible as thoroughly as he should, in these latter days God has given the *Testimonies* to point him to the Bible, that in the judgment none might have a valid excuse for his failure to heed its precepts. Mark these statements from that source:

"If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. . . .

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . .

"The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all."—*Testimonies*, vol. 5, p. 665.

Seventh-day Adventists have reason to thank God daily for the wonderful spiritual instruction that has been given them in the writings of the Spirit of Prophecy. They should be especially thankful for the encouragement and hope that come to them through this source in these dark days, when the spirit of war and anarchy is breaking out on every hand as never before.

In times like these we need to study the priceless volumes of the Spirit of Prophecy more than ever before. And not only study them, but through God's help follow the counsel in Christian living He has so graciously given us in them. If we are to avoid the satanic delusions of these last days, if we are to be ready for Christ's coming, we must not only have these books in our homes, we must read and study them again and again. Note the force of this counsel:

"The volumes of *Spirit of Prophecy*, and also the *Testimonies*, should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. . . . They should be in the library of every family and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors."—*Testimonies*, vol. 4, p. 390.

### Will Help Solve Home Problems

Many perplexing problems that face the modern home could be solved much more quickly and with less friction and expense if parents would turn to the Bible and the writings of the Spirit of Prophecy for counsel, instead of to popular counselors of the world. Even a cursory examination of these inspired writings will reveal that God is vitally interested in the spiritual welfare of our homes. That He has given much counsel concerning them is apparent from this statement:

"There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance."—*Ibid.*, pp. 390, 391.

As we near the end of time, the *Testimonies* should mean more and more to us as a people:

"As the end draws near, and the work of giving the last warning message to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the *Testimonies*, which God in His providence has linked with the work of the third angel's message from its very rise."—*Ibid.*, vol. 5, p. 654.

God has given this wealth of counsel to His remnant people to warn them of dangers that are peculiar to this age. But it is Satan's purpose to keep God's people from reading these special warnings. Because of Satan's animosity at this time, we need to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

The *Testimonies* contain special light that God's people need in these days of spiritual darkness and confusion. That is why "'it is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days.'"—*Ibid.*, p. 667.

So this is not a time to neglect the special counsel God has given us, to place our trust in the wisdom of man, to ape the habits and practices of worldlings. Our spiritual safety lies in

committing our lives wholly to God, in being led and fashioned by the light of His Word, and disciplined by His unchanging precepts. Mark this pertinent appeal:

"Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Ibid.*, vol. 8, p. 298.

Through the early years of the Advent Movement, God gave Ellen G. White many personal messages of counsel and warning for those who erred, who needed to be shown the danger of their course, and directed into right paths. In time, these personal testimonies covered such a wide range of spiritual conflicts that they came to have a wider application. Not only did they apply specifically to the ones to whom they were originally addressed but to many others who had undergone similar experiences and could also profit from reading them.

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . . 'I know of no better way to present my views of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies. Perhaps there is no more direct and forcible way of presenting what the Lord has shown me.'"—*Ibid.*, vol. 5, pp. 658, 659.

What is our reaction when we read

these personal testimonies addressed to others? Do we say that God is speaking through His messenger to someone else, and that these messages do not apply to us? If we take this attitude, we endanger our souls. "In rebuking the wrongs of one, He [God] designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors because He does not especially single them out, they deceive their own souls and will be shut up in darkness and be left to their own ways to follow the imagination of their own hearts."—*Ibid.*, p. 659.

Through these personal testimonies God is trying to point out the true spiritual condition of every believer. He is laying bare what is in the heart of each follower of Christ. It is His way of strengthening the spirituality of His church. By pointing out the errors of certain individuals, others are warned to take alarm and avoid similar mistakes and sins. Note the application:

"I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves."—*Ibid.*, p. 660.

### Testimonies Prove God's Love for Us

It is certain that God is speaking to His remnant people through the *Testimonies* of His Spirit. Thus He points out the needs and errors of His people, and the way to remedy those errors. It is through the influence of the Spirit of Prophecy writings that He leads His people to a deeper study of His holy Word, to a unity of spirit and purpose. It is through these means that He teaches them His will, and points out the course He would have them follow to rid their lives of sin. And while He pronounces warnings and judgments, He does not withhold the sweet promise of mercy to every repentant sinner. "These very efforts in their behalf show how much God loves them. . . . They have only to follow His counsel and do His will, to inherit eternal life."—*Ibid.*, p. 661.

The writings of the Spirit of Prophecy were not given to take the place of the Bible. "The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make



the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow."—*Ibid.*, p. 663.

It is no easy matter to live a con-

sistent Christian life in these days of unprecedented worldliness and evil. Satan is constantly trying to divert the attention of God's people from the Word of God and the *Testimonies* of His Spirit, to books and periodicals that are both faith- and soul-destroying. Standing as we are upon the threshold of eternity, we ask, What

is the chaff to the wheat? What are the temporal, transitory things of this world when compared with the eternal things of God? How can we conscientiously spend valuable hours reading literature whose purpose is to unduly excite the mind, to place one's time and attention on relatively unimportant, earthy things and themes, to debase the soul with the knowledge of evil? How can we shun the wealth of counsel and instruction that has come to us through the Spirit of truth? We have no time to fiddle, as Nero is reported to have done, while Rome burns—to waste these last few moments of earth's history reading literature that does not nourish our spiritual natures with the eternal truths of God and fortify the soul against the snares of Satan.

So, instead of spending precious hours reading unprofitable literature, or viewing unworthy TV programs that break down the spiritual fortifications of the soul, we ought, as God's remnant people, in addition to daily study of His Word, to establish in our homes the daily habit of reading from the writings of the Spirit of Prophecy. Or better still, we can take the correspondence course, "Prophetic Guidance in the Advent Movement," offered by the Voice of Prophecy, Glendale, California.

Furthermore, we can organize in our community small church groups to study the Spirit of Prophecy books topically, prayerfully, using as an outline the subjects listed in the *Comprehensive Index to the Writings of Ellen G. White*, or Clifton L. Taylor's *Outline Studies From the Testimonies*. While in Africa in mission service, my wife and I belonged for some weeks to such a *Testimonies* study group and derived invaluable profit from it. Once each week the group would study and pray for an hour or more, and the Spirit of God drew precious near. Surely, the serious times in which we live demand that as individuals, as groups, and as a church we must study these priceless messages.

What may we expect to be the result of such a planned program of reading? As individuals and as a church we will discover the true Laodicean condition of our hearts. Our minds will be turned anew to the Word of the living God. And finally, in its sacred pages we will rediscover our Saviour, who can cleanse us from all sin, fill our hearts with His Holy Spirit, and enable us to stand justified at last before the eternal throne of the living God. ♦♦

## The art of living

By MIRIAM WOOD

*when you're Young*

**TWO KINDS OF HYPOCRISY** In a recent talk to a group of fellow ministers, Horace E. Twine, a Southern Baptist, developed a somewhat original line of thought on the much-beaten-upon subject of hypocrisy. A report in *The Washington Post* of August 16, 1969, carried the headline "Hypocrisy Called Ministers' Chief Occupational Ailment." Twine's talk before a Baptist pastors' conference guaranteed to counteract sleepiness, boredom, and inattention on the part of his hearers.

Having doubtless secured both attention and hostility from his audience, the Southern Baptist minister proceeded to defend—in a sense—the hypocrisy he had just exposed. The only alternative to the predicament, in his opinion, would be for ministers to advocate an inferior code.

"Are we only to preach the level of (Christian) consecration, which we, ourselves, have reached as the gospel?" he asked. "Must we not preach a higher level for which both we and our hearers are striving? We must never just preach our own level of consecration, for this would be a denial of our call."

Mr. Twine frankly confessed: "We know that we do not do all that we might. We know that we do not grasp every opportunity in the best way possible all the time." If, on the other hand, he had referred to the willful repudiation of the ethical standards of the Bible, then the minister would be guilty of a great deal more than hypocrisy; he would, to all intents and purposes, be blasphemous. That this situation exists among far too large a proportion of ministers in both Protestant and Catholic churches is a frightening fact. The substitution of "an inferior code" to which Mr. Twine refers has been, and is, the inevitable result. For the perfect, immutable law of God the blaspheming minister substitutes a set of beliefs and practices with which he can be comfortable. Using this mechanism, he obliterates his own guilt feelings; he is free (a much-abused word in theology) to lead his flock

downhill all the way—to eventual destruction.

On the affirmative side of Mr. Twine's hypothesis, a thinking young person will accept the assumption that ministers—and teachers and parents—are pretty much chained to the human condition themselves. While grasping a much higher plane of Christianity with spiritual comprehension, these people may very well make some resounding mistakes on the plateau of daily living. That they can still see in the shining distance what could be, what ought to be, what they hope will be, is to their credit, not their shame. After all, the perfectibility of man in any way other than through Christ's righteousness is nowhere taught in the Bible.

To view parents and church leaders in this more charitable and realistic light would stifle at least some of the harsh cries of "Failure!" that are so much a part of the contemporary scene. These long-suffering groups have been targets for this sort of heaped-up abuse down the long sweep of history, of course, but certainly never before to the same extent. The reason they don't become more used to it is that the people aren't the same—only the accusations are deathless. One almost wonders, unrealistically, if somewhere there's a cache of king-sized butterfly pins to which each new generation gravitates unswervingly, like lemmings to the sea, in order to begin the process of older-generation impalement.

Corollary to this aspect of hypocrisy is Christ's admonition about being certain of one's own qualifications before casting the first stone. One can assume that this general rule loses none of its force when applied to ministers, parents, et cetera, by younger critics.

Mr. Twine seemed to be speaking about two kinds of hypocrisy. The first—deliberate and rehearsed—cannot be condoned, whatever the circumstances. His second definition probably shouldn't really be called hypocrisy at all. Perhaps there's no one word for it, but for our purposes let's define it as "sincerity without perfection."

# 1926 and beyond

By NORVAL F. PEASE

IT IS a strange anomaly that so much attention has been given to the General Conference of 1888 and so little to the General Conference of 1926. I well remember, as a teen-ager, listening to my pastor report on that important meeting. He was afire with the theme of the righteousness of Christ when he returned to his church. I didn't fully understand the background of his concern at the time, but an examination of the records of that meeting at Milwaukee, Wisconsin, reveals the reason for my pastor's reaction.

The speakers at that noteworthy meeting included such men as F. M. Wilcox, editor of the REVIEW AND HERALD; A. G. Daniells, secretary of the General Conference; I. H. Evans, president of the Far Eastern Division; Meade MacGuire, secretary of the General Conference MV Department; W. W. Prescott, field secretary of the General Conference; M. L. Andreasen, president of the Minnesota Conference; and Carlyle B. Haynes, president of the Greater New York Conference. An examination of the sermons preached at this conference reveals heavy emphasis on justification by faith. A few examples follow:

F. M. Wilcox:

There has come a changing emphasis in the preaching of the great Christian church. The old-time fundamentals of Bible truth are too little recognized today. Instead, we have the preaching of a lofty idealism, helpful in a way, beautiful in expression, and captivating in figures of speech and fine rhetoric, but falling far short of the definite preaching against sin, and the exaltation of Christ and His righteousness enjoined upon the minister of the gospel. May God grant that we shall be saved from a changing emphasis in our preaching.

A. G. Daniells, quoting from *Christ's Object Lessons*, page 163:

"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is 'the justifier of him who believeth in Jesus.' And 'whom He justified, them He also glorified.' Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love."

W. W. Prescott:

And this is the very purpose of the covenant of grace and redemption, that man

should be rescued from ruin, the image of God restored in him, and the new nature, yea, the divine nature, imparted unto him; and all this is accomplished through the work of a personal Mediator, through whose ministry there comes to us the new life, the new power, the new experience.

Probably what left the greatest impression was a sermon entitled "Righteousness in Christ," by Carlyle B. Haynes. He prefaced the didactic part of his sermon with an impressive and touching recital of God's marvelous transformation of his own attitude toward the Christian faith. Regarding his own experience, he says,

Through the mercy of God and the blessing of the Spirit that never brings us to such a place but that He desires to carry us beyond that place, I was suddenly awakened to the fact that in all my connection with God and His work I had neglected the first simple childlike step of coming to Jesus Christ for myself, and by faith in Him, receiving pardon for my own sins. All through those years I *hoped* that my sins were forgotten, but I never could feel sure of it. God brought me back, after fifteen years of preaching this message, to the foot of the cross, and there came to me the realization of the awful fact that I had been preaching for fifteen years and yet was an unconverted man. I hope you don't have such an experience. But if you need it, oh, I hope you get it!

Elder Haynes proceeds to analyze Romans 3:21-26 as follows:

1. All men, without exception, are sinners.
2. All stand in need of a justification which they cannot of themselves receive.
3. God has set forth Christ to be the propitiator for the sins of all.
4. On the ground of this propitiatory work of Christ, we are declared to be just. . . .
5. This act of God in declaring us just is entirely by grace and on condition of our faith in Christ.
6. Lastly, this work of Christ is necessary in order that God might Himself be just, as well as being able to justify him who believes in Christ.

With this scriptural background, Elder Haynes provides an eloquent answer to the question What is Christianity?

Becoming a Christian, then, is not the acceptance of a body of teaching, nor a mental assent to a set of doctrines, nor believing the truth of the Bible in a mere intellectual way. It is not joining the church and partaking of the ordinances. It is entering into a new personal relation to Christ.

"As many as received *Him*," to them God gave power to become sons. "He that hath the *Son*, hath life." "As ye received Jesus Christ the Lord, so walk ye in *Him*." Barnabas exhorted the saints to "cleave unto the Lord."

Christianity, then, is not a set of doctrines, a body of teaching, or a statement of creedal expressions. It is a Person, and that Person is Christ. He is Christianity.

This article can only touch the tremendous emphasis on justification by faith at the General Conference of 1926. It is my firm opinion that it would be well to give less emphasis to 1888 and more emphasis to 1926. In fact, the General Conference of

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1926 was what 1888 might have been, had there been greater unanimity on the meaning of the gospel.

Some have suggested that the denomination should go on record in some specific way, acknowledging the mistakes of 1888. No more positive evidence of spiritual growth and maturity could be presented than the sermons of 1926.

But 1926 was noteworthy for another reason. It was during this year that A. G. Daniells published his book, *Christ Our Righteousness*. In this very important book, Daniells defines justification by faith as follows: "Justification by faith is God's way of saving sinners; His way of convicting sinners of their guilt, their condemnation, and their utterly undone and lost condition. It is also God's way of canceling their guilt, delivering them from the condemnation of His divine law, and giving them a new and right standing before Him and His holy law. Justification by faith is God's way of changing weak, sinful, defeated men and women into strong, righteous, victorious Christians."—Page 65. (1941 ed.)

Elder Daniells' book has become a classic on the subject. It has been read by thousands, and its influence is still felt in the denomination.

Many other books, articles, and sermons during the past four decades have emphasized the importance of justification by faith. The names of a few of the books follow: *The Way to Christ*, 1928, by W. H. Branson; *The Saviour of the World*, 1929, W. W. Prescott; *Studies in Romans*, 1930, M. C. Wilcox; *This Is the Way*, 1939, I. H. Evans; *Fruitage of Spiritual Gifts*, 1947, L. H. Christian; *Captains of the Host*, 1949, Arthur W. Spalding; *The Seventh-day Adventist Bible Commentary*, 1953-1957; *Seventh-day Adventists Answer Questions on Doctrine*, 1957; *Selected Messages*, book 1, 1958; *Seventh-day Adventist Bible Dictionary*, 1960; *Thirty Sermons*, 1961, H. M. S. Richards; *By Faith Alone*, 1962, Norval F. Pease; *Through Crisis to Victory*, 1966, A. V. Olson; *Redeeming Grace*, 1968, H. W. Lowe.

Despite the large amount of excellent literature on the subject, despite the many sermons that have been preached, it cannot be said honestly that all of us understand as we should these great truths. There are honest church members who take for granted that to which they have given little thought. In a vague sort of way they accept Christ as their Saviour, but they are surprisingly inarticulate on such subjects as faith, grace, and salvation. They do not intend to be legalists; they merely have not thought things through. It is the duty

of the gospel ministry to keep Christ so constantly before these people that they will appreciate the salvation purchased for them at so great a price.

The problem of twentieth-century Adventism is different from that of nineteenth-century Adventism. At the time of the 1888 General Conference, justification by faith was largely overshadowed by other doctrines. For years Adventist periodicals and books had been filled with long—and able—articles on the Sabbath, the law, the state of the dead, the prophecies, and kindred subjects.

The problem has changed. Only in rare instances today do we find an overemphasis on doctrine. Sometimes we wish for a greater interest in ideas and firmer convictions regarding basic truth. Articles and books that would have been read with interest 75 years ago would scarcely receive attention today. The importance of faith in Christ is not being challenged today by overemphasis on doctrine, but rather by overemphasis on institutionalism.

#### The Only Remedy

Today the church is exceedingly busy with organization, medical institutions, educational institutions, world expansion, church building. All of these activities are good; but we are always haunted by the possibility that Christ may be standing outside the door of the buildings we have built. Many religious organizations struggle with this danger as they mature. The only remedy is a constant emphasis on Christ and the great inspired truths of His gospel.

It is important that we recognize that the distinctive truths that we hold as Seventh-day Adventists are part of the saving gospel of Christ. For example, the second coming of Jesus is the climax of a sequence including Jesus' pre-existence, incarnation, earthly ministry, death, resurrection, heavenly ministry, and second coming.

It is impossible to reconcile the idea of a sinful world either destroying itself or going on in sin *ad infinitum* with the scriptural teaching of a God of love. Surely the gospel must include a remedy for the sin problem, not only for the individual but for the universe. The second coming of Jesus is that ultimate remedy. How tragic it would be to preach the coming of a Christ whom we do not know as a Saviour.

Then there is the Sabbath. We observe this day as a memorial of the creative act of God when He created all things through Christ. The Seventh-day Adventist keeps the Sabbath for a reason comparable to that which causes most Christians—Adventists in-

cluded—to celebrate Communion. Adventist theology gives a primary place to Creation as the basis of human responsibility and the reason for worship. The Sabbath, to the Adventist, is a memorial of Creation just as Communion is a memorial of redemption.

From man's viewpoint, Creation and redemption are the two most important acts of God, and the Sabbath and the Lord's Supper help to interpret and commemorate these acts. The Sabbath became operative when Creation was completed, and the Lord's Supper was instituted in connection with the events that made redemption possible. As long as it is appropriate to memorialize these events these two institutions stand secure. When this relationship is understood, Sabbathkeeping will not appear any more "legalistic" than partaking of Communion.

Then there is the doctrine of the sanctuary, including the judgment. The following quotation is relevant: "All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*The Great Controversy*, p. 483.

The entire idea of investigative judgment rests on the premise that man is saved by faith alone. Each person who has met this qualification has been pardoned and has received the "righteousness of Christ." As a result he is accepted. This is but another way of describing the working of the gospel. It establishes again the absolute necessity of faith in Christ as the basis of salvation.

The doctrine of justification by faith offers the solution to many of the problems of the church. Apostasy becomes highly unlikely if a person has really come to know Christ. An experience with Christ is the most effective motivation to conscientious standards of conduct. Christian service is the normal by-product of Christian experience. No amount of promotion or legislation will do as much for the church as personal experience with a saving Lord.

God's method of saving men is marvelous in its simplicity. It is adapted to the needs of all—young and old, educated and uneducated, cultured and primitive, rich and poor. It demands one thing only—faith in Jesus. In return it gives happiness, security, eternal life. ♦♦

(Concluded)

# *The Last Days, the Last Message, and the Last Church*

By DESMOND FORD

**I**F EVER men in any age needed special help from heaven it is now. Consider the titles of some recent volumes dealing with hard facts rather than fantasy or fiction—*Must We Hide? There Will Be No Time; Manual for Survival; Fear, War, and the Bomb; Must Destruction Be Our Destiny? After Doom, What? Little World, Good-bye; No Exit*. What a picture of a self-doomed world these titles give!

If God cared, would He not say something to us? Has He no word of counsel for our times? Before the Flood, God warned the world of the coming cataclysm by a special message that offered men the alternatives of deserved judgment or undeserved salvation. On the eve of Christ's ministry at His first advent, a prophetic voice rang out, calling upon men to prepare for the kingdom of God. John the Baptist was Heaven's messenger at that time of crisis. Some 40 years later the bloody siege of Jerusalem overtook a generation that had rejected the warning that could have saved them both in this life and for eternity. For each generation God has present truth (see 2 Peter 1:12). What is His present-truth message for our time?

## **Blessed Is He That Readeth**

As one opens the final book of Scripture a unique blessing is found. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). Here God pronounces as happy or fortunate those who study the book of Revelation, and He gives the reason—"the time is at hand." Blessed is he who, having studied the prophecies of Revelation, is prepared for that crisis. We should seek the blessing by studying the book in or-

der to "keep those things which are written therein."

Chapters 12 to 15 of Revelation form a continuous chain of predictions stretching from the first advent of Christ to the second, setting forth the main trials for the church covering that period.

Revelation 12 begins with a symbolic description of the Christian church. The church is portrayed as a resplendent woman clothed with the sun. The verses immediately following picture the attacks made upon Christ the "man child" and His ascension "unto God, and to his throne." Then is presented the arduous period of 1260 "days." The chapter closes with a glance at the future. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (verse 17).

Chapter 13 expands the final verse of Revelation 12. Two beasts are brought to view, one a seven-headed beast with ten horns, the other one with horns like a lamb but which spoke as a dragon. Finally in this chapter we come near the climax of history: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark" (verses 15-17).

In the succeeding chapter, as might be expected, we read of the second coming of Christ. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of

man, having on his head a golden crown, and in his hand a sharp sickle. . . . And the earth was reaped" (Rev. 14:14-16).

## **Three Angels' Messages**

What lies between the descriptions of the persecution over the mark of the beast and the reaping of earth by the returning Son of God? Would we not anticipate that if God planned to give a special message of warning for the world's inhabitants in these last days, it is here that such a message would be found? And it is even so. In verses 6-11 is the symbolic portrayal of heaven's message of warning to the world of the coming universal test, and instruction as to how preparation may be made to meet it. Let us consider it.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth . . . , saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth. . . . And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark . . . the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verses 6-12).

In essence this proclamation may be summarized as setting forth the following counsel from heaven:

1. In view of the imminent judgment, recognize God as Creator. Therefore worship Him and not the "beast."



*The work of  
restoration and reform  
carried on by the  
returned exiles,  
under the leadership  
of Zerubbabel, Ezra, and  
Nehemiah, presents  
a picture of a  
work of spiritual  
restoration that is to be  
wrought in the  
closing days of  
this earth's history.*

2. Depart from fake religions (cf. Rev. 18:1-4), systems that advocate ways to heaven divergent from the one Way revealed in the Word of God.

3. Prepare for the final crisis of the age, when, in fear concerning the possible eventualities of the future, nations will huddle together into a world combine, enforcing religious beliefs. Those who accept this counsel constitute the remnant church of the last days. They alone, among the multitudes of earth, will "keep the commandments of God, and the faith of Jesus" (verse 12).

#### **Come Out of Babylon**

As God anciently called His people out of literal Babylon, so in the last days He will call them out of spiritual Babylon. Unfortunately, many of the Jews learned the ways of the heathen while in captivity, and when the message came, "Flee out of the midst of Babylon" (Jer. 51:6), a mere 50,000 responded. Most of the Israelites had become prosperous during the Exile, and for them the chains of luxury fitted too closely to permit the return to Jerusalem. Similarly God's final call to separation will find most professed Christians hard of hearing and too indolent spiritually to respond.

Emphasis throughout the story of the return of the captives is upon the part played by the Word of God, which had been neglected during the Exile. Ezra is described as having "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments"

(Ezra 7:10). He cooperated with Nehemiah in acquainting the people with the divine requirements. During a religious festival that lasted eight days, this zealous scribe "day by day . . . read in the book of the law of God" to the assembled Israelites (Neh. 8:18). As a result the people repented of and discarded practices not in harmony with the Word of God.

It was the divine intention that Israel, profiting from her past experience, should learn the necessity of giving glory to the Creator in every phase of life and thus be ready to welcome Christ when He came the first time. Had this been done, and had the Sabbath been observed in spirit and truth, the lessons of holiness so learned would have ensured the rapid spread of the gospel after Israel's acceptance of the Messiah, and brought the end of sin, sorrow, and death.

Ellen G. White in *Prophets and Kings* draws many parallels between ancient Israel's captivity and restoration and the restoration of spiritual Israel:

God's church on earth was as verily in captivity during this long period [the 1,260 years] of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.—Page 714.

As the captive exiles heeded the message, "Flee out of the midst of Babylon," and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.—Page 715.

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. The remnant of Israel were a feeble people, exposed to the ravages of their enemies; but through them God purposed to preserve in the earth a knowledge of Himself and of His law. They were the guardians of the true worship, the keepers of the holy oracles. . . .

The spiritual restoration of which the work carried forward in Nehemiah's day was a symbol, is outlined in the words of Isaiah: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities." "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones. . . .

In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of

the Lord . . . : then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." —Pages 677, 678.

#### **The Place of Scripture**

As the great agency in the revival of old was the Word of God preached by Ezra, so in our day the Scriptures are to be uplifted as the sole infallible guide to true worship and right conduct. The beliefs and traditions of men are to be tested by the divine oracles. Says Christ: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Thus inevitably the remnant church seeking to accomplish this reform will come into conflict with the ecumenical movement, which endeavors to tone down the distinctive teachings of Scripture in order to achieve unity.

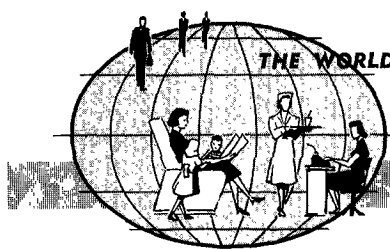
Developments in the last 50 years have made the proclamation of Revelation 14:6-12 more urgent than ever. The acceptance of the doctrine of organic evolution by religious leaders, the substitution of human philosophy for the Word of God in theological seminaries, which has led to movements such as the "God is dead" movement, the replacing of the Ten Commandments by the situation ethics of relative individual standards, the shattering of doctrinal barriers in order to build a world church—these and other features of our day find their rebuttal in the "Thus saith the Lord" of Revelation 14. Where are the men and women of Elijah's caliber who will "repair the altar of the Lord," though it may seem that they only are obedient to the commandments of God?

The message of Revelation 14:6-12 is characterized as "the everlasting gospel." It is no newly fashioned set of shibboleths, but is a message based upon the most significant fact of all time, one that has given hope and courage to erring men and women of every era—that He who made us loves us and gave Himself for us, taking our guilt, that we may have His righteousness freely. Only those who believe this in the coming crisis will worship the Creator rather than the "beast." They alone will find the rest of heart symbolized by the Sabbath, and as they thus worship, their world and person will be transformed.

The boundless creative love of God, which made the original world in beauty and which alone can remake the heart in holiness—this love invites us to separate from all that is unlike Christ the Way, and having so separated, to manifest that love as the only balm for the world's suppurating sores.

(Concluded)





# The Adventist Woman

Conducted by DOROTHY EMERSON

## Precious Moments

By Verna M. Dixon

SOME time ago I awakened suddenly from a dream. It was a rather lengthy dream, but toward the end of it I was searching for my two little boys who had wandered from my side. I was especially concerned because we were on a huge pier with a large house built on the end of it. The pier itself completely surrounded the building.

Frantically I searched, calling "Jimmie! Eddie!" Up and down stairs, down long corridors, out again on the pier I ran, calling, "Jimmie!

Eddie!" Then, suddenly, I was calling, "Eddie! Donna!"

I awakened with a start and quickly realized that I would never find my little boys. They are little boys no longer but grown men with homes of their own, and Donna is Eddie's sweet wife.

Tears filled my eyes as I thought of those dear little boys that I loved so much but would never find again. We had fun, my little boys and I. But what a short time I had them! True, I still have them as men, and what a

joy they and their wives are. But my golden opportunity for molding their young lives into the similitude of Christ's is gone.

I pray that God will take over the unfinished task I began, and in His own wonderful way guide them along the path that will eventually lead to life eternal with Him.

Mothers, what a wonderful opportunity is yours today to spend time with the little ones God has entrusted to your care. They are small such a short time. Enjoy them now! Mrs. White gives this fine counsel in *The Adventist Home*, page 267:

"Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble. Identify your interests with theirs.

"If you fail in everything else, be thorough, be efficient, here. If your children come forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure and can never be reviewed with remorse."

Mothers have a wonderful opportunity to be co-workers with God. It is the most exalted task we could ask for. But as with all positions of importance, there comes responsibility. We are not dealing with the lives of our children alone, precious as they are, but with treasure so dear to the heart of God that He was willing to give His only begotten Son in order that they might be saved! May we make the most of each precious moment allotted us. ♦♦

Have you seen, anywhere, a tall little lad  
And a wee winsome lass of four?  
It was only today, barefooted and brown,  
That they played by my kitchen door.  
It was only today (or maybe a year,  
It could not be twenty I know!)  
They were shouting for me to help in their  
game.

But I was too busy to go;  
Too busy with sweeping and dusting to play  
And now they have silently wandered away.

If by chance you hear of a little slim lad  
And a small winsome lass of four,  
I pray you to tell me! To find them again  
I would journey the wide world o'er.

Somewhere, I am sure, they'll be playing a  
game,

And should they be calling for me  
To come out and help, oh, tell them, I beg,  
I'm coming as fast as can be!

For there's never a house might hold me  
today

Could I hear them call me to share in their  
play.

### LESSON

By MINNIE CASE HOPKINS



# As Others See Us

By JUDITH H. SAVOY

**T**HANKS so much, Louise, for helping me clean up," Bonnie said.

"Oh, that's all right," Louise answered as she put some chairs back in place.

"I wouldn't have asked you, but Ron gets so angry when I'm late getting home from meetings," Bonnie explained. "He's so jealous—"

"Ron is jealous too?" Louise interrupted. "I thought Don and I were the only ones with that problem."

"Oh, Ron is very jealous," Bonnie switched off the light and locked the schoolroom door. "Even if I'm only a couple of minutes late, he starts questioning me. You'd think I had cheated on him or something!"

"I guess men have some funny notions," Louise remarked as the girls headed for the parking lot.

"It takes all kinds, I know," Bonnie sighed. "Well, good night. And thanks again for helping."

"It's O.K.," Louise answered. "Good night."

Louise slid into the driver's seat

and fished in her pocket for the car keys, watching Bonnie get into her own car.

I can see why Ron would get jealous, Louise thought to herself, with those tight dresses that Bonnie wears. And her skirts are so short you can often see the tops of her stockings when she sits down. I wish someone would tell her. I don't dare, for I might hurt her feelings.

Louise backed her car out of the lot, wondering whether the pastor had spoken to Bonnie about it.

As the cars left the parking lot, Louise waved good-bye to Bonnie, and the girls headed for their homes.

I guess I'll just have to pray extra hard for Bonnie, Louise thought as she drove along. She probably doesn't realize how she appears to others in those outfits.

Bonnie sighed as she drove toward her home. I never imagined that Don was the jealous type, she thought. Louise dresses so modestly, and she always seems to do everything right. That may be pretty aggravating,

though to a husband as unassuming as Don.

Bonnie made a left-hand turn and settled back, thinking of Don and Louise.

Yes, that's probably it, Bonnie decided. I remember once when Don started telling us a funny story. Louise stopped him and told him he never gets stories right, and she finished telling the story.

And the more Bonnie thought back, the more times she remembered when Louise had ridiculed her husband publicly.

Poor Don and Louise, Bonnie said to herself, as she drove to her street. I wonder if anyone has ever told Louise what she is doing to Don?

It never dawned on Louise that she was making her husband more and more insecure by her perfection complex, thus increasing his jealousy, even though Bonnie could see the situation clearly.

And it never occurred to Bonnie that her short skirts and tight dresses made her resemble an exhibitionist and provoked her husband's jealousy.

This can happen to all of us if we are so busy examining our brothers' mores that we neglect to examine the beams in our eyes.

How well Robert Burns, the poet, said it many years ago:

"Oh wad some power the giftie gie us  
To see ourselves as others see us!" ♦♦

## A Story FOR THE YOUNGER SET

### Four Baby Bunnies

By HELEN KELLY

THE four baby bunnies had no one to care for them. That's why Miss Yates called up the Lamson home. She knew mother and the children would take good care of them.

"Something must have happened to their mother," Miss Yates explained to Mrs. Lamson over the phone. "We haven't seen her for a couple of days. The bunnies are in a nest in the flower garden by the hospital where I work."

But mother hesitated. "I'm not certain we could manage four bunnies," she said.

"They should be able to look after themselves in a week or two," Miss Yates assured her. "Their eyes are already open."

"All right," mother agreed. "We'll try to care for the little tykes. I'll be over for them this afternoon around three o'clock."

"I'll be looking for you," Miss Yates replied.

After mother replaced the receiver, she told Carol, who was not yet in school, about the bunnies. "Goody!" Carol exclaimed. "I can hardly wait to see them."

When they arrived at the hospital that afternoon, Miss Yates showed them the orphaned creatures in a small nest hidden among the plants. She helped mother put them in a box. Pointing to one of the wiggling bunnies, she said, "I don't know whether this one will make it or not. It looks weaker than the others."

"How do we care for baby rabbits?" mother wondered. The Lamsons had looked after baby kittens, puppies, and even birds; but baby bunnies were new to them.

"Feed them warm milk from a dropper," Miss Yates advised her. "They will probably need to be fed only twice a day. I'm sure you'll get along fine."

Once the box of bunnies was placed on the kitchen floor, mother hunted for a dropper while Carol admired the furry babies crawling about on the soft blanket.

"Oh, Mommy, aren't they cute!" Carol gently stroked their gray fur.

Mother smiled down at them. "Yes, they certainly are sweet."

With the help of Carol and the older

Lamson children, mother did her best to care for the adopted animals. Carefully they fed milk to the bunnies from the dropper.

"Look how this one hops about in the box," Carol giggled. That lively rabbit looked quite healthy and strong.

Within a day the smallest bunny died, just as Miss Yates feared. Soon after, a second one died too.

"There are still two left, aren't there, Mommy?" Carol said hopefully after the second one had been buried. She was thinking of the good times she could have with two rabbits hopping about.

But by the end of the week, the last two bunnies had also died. How disappointed Carol was. Not even one furry bunny to pet.

She and mother took them out to the garden. Tenderly they laid them in a little grave they had dug. Tears trickled down Carol's cheeks as mother knelt beside her.

"We'll be so glad when Jesus comes and takes us to heaven where there will be no death, won't we, darling?" Mother's voice was gentle and low. Carol could only nod her head. Mommy held her close. "The bunnies there won't be weak or sick, and you can have them for pets."

Carol tried to rub away the tears that wanted to spill from her eyes. She wanted to be ready to go with Jesus to heaven where there is no sickness or death.

# From the Editors

## FROM THE EDITOR'S MAILBAG

During recent years we have received a growing number of letters about the fact that a few women and teen-age girls participate in the ordinance of humility without removing their hose. One writer commented, "I feel that this is not right, but don't know exactly why. I'm wondering if this practice is wrong, or am I old-fashioned?" Another exclaimed, "There are those who keep their stockings on for the foot-washing service. The stockings are being washed, not feet. I think it is awful!" A third writer defended the practice, saying, "I personally feel the act of humility is still manifested even with hose on."

Until now we have replied personally to questioners. We have feared that by giving publicity to the practice, we might encourage it. However, inasmuch as the question continues to be asked, partly, no doubt, because some present-day styles of hose are in the form of a one-piece garment (hence do not lend themselves to being removed for the foot-washing service), perhaps it will be helpful to share a letter we wrote to one reader. Here it is, adapted for publication.

### A Typical Letter

Dear Sister ———:

I can understand your feelings of concern as you have observed some teen-agers and older women in the church participate in the foot-washing service while wearing hose. All who love and fear God will be sensitive to any act or attitude that might indicate spiritual indifference, compromise, or lowering of standards. Secularism and heresy seem to be in the very air we breathe, hence we must be exceedingly careful not to be affected.

But does the deviation from custom that you have described represent a departure from principle? How seriously should this unconventional procedure be viewed?

In answer let me call attention to the sad fact that quite a number of church members do not participate in either the Lord's Supper or the ordinance of foot washing. They leave the house of God after Sabbath school when they discover that the ordinances are to be celebrated. This is too bad. They lose a rich blessing. The fact that young people (and of course those who are older) stay and participate in the foot-washing ceremony, is, to me, encouraging. It reveals that they love the Lord and want to deepen their Christian experience. Is it possible that our criticism of their behavior will do more damage than will their slightly unconventional mode of participation? Also, is it not possible that within rather well-defined limits, there may be permissible variations in the way a rite is celebrated?

Let us note the ordinance of baptism. In the beginning there were no indoor baptistries. Baptism was conducted outdoors, in the ocean, a lake, or a running stream. Today baptisms usually are conducted in a baptistry in a church. Are they less valid as a result? I think not. The rite is still accepted by the Lord. The site of the baptism is not nearly so important as is the condition of the heart of the candidate. The method—by immersion—is not negotiable, for God's Word establishes this as correct, but the place of immersion is immaterial.

In the same way, when the Lord's Supper was instituted, doubtless the believers all drank from one cup, passing it around the table. Probably, also, each broke off a piece of

bread from a large loaf. But today we have individual cups and individual emblems representing the blood and body of our Lord; and the emblems are distributed by deacons. In spite of these differences from the original plan, does anyone doubt that the service is meaningful and is acceptable to the Lord? Is it not possible that many who participate today actually receive a greater blessing than did some of the disciples on the night when the ordinance was instituted?

### Baptism in Miniature

There is another point to consider. In our day the ordinance of humility, although still a washing ceremony, is not designed to remove the dust and soil accumulated while traveling. It is primarily symbolic of a spiritual cleansing. Also it represents a willingness to serve, to meet the world's need. Is the symbolism of the rite obscured or lost when a member participates while wearing hose? I think not.

Again, the rite of baptism—a symbol of complete cleansing from sin (as well as burial of the old man of sin)—is administered while a person is fully clothed. The foot-washing ceremony is baptism in miniature, figuratively washing away the sins committed since baptism (see *The SDA Bible Commentary*, on John 13:15). This being true, is it logical to affirm that baptism is effective (although administered to a fully clothed person) but the foot-washing ceremony is not valid unless one removes his hose?

Judas undoubtedly met all the technical requirements for the foot-washing ceremony, but his heart was far from God. Likewise, the Jewish leaders who were urging the crucifixion of Jesus met all the ceremonial requirements in connection with the Passover, but their hearts were filled with murder. Thus, it is clear that the attitudes of the heart—the internals—are of greater importance than externals.

Now let me protest that I am not endorsing present or future deviations from custom in the foot-washing ceremony. I think there is value in adhering to conservative, historic procedures in conducting church rites. Moreover, I believe that, if church members remember the Sabbath during the week, they will make the preparation necessary to participate in the ordinances—even to the kind of hose they wear. But I would not want to put even one straw in the way of, and thus cause to stumble, anyone who is seeking a closer walk with God. I would not want minor procedural variations in a religious service to become a source of contention or disunity. I would not want to judge my brethren (or sisters, in this case) in matters that do not represent a departure from principle and on which Inspiration has not spoken.

K. H. W.

## MEN ARE STILL SEARCHING FOR THE FOUNTAIN OF YOUTH

What would it be like to live to be 200? Would we look forward to 135 years of retirement, or would we continue to work until 190? Disease prevention and organ transplants are turning the heads of some scientists and technologists toward the subject of superlongevity.

The progress that science has made in this century in increasing life expectancy is phenomenal. In Japan, for

instance, the life span has increased 25 years for men and 28 years for women since 1900. It now stands at about 68.4 years for men and at about 73.6 for women. Can this and similar records for other countries be extended, or is the increase in longevity tapering off?

A recent United Nations report reveals that death rates are rising in some countries, presumably because medical science has pushed mankind's resistance to contagious disease to the limit. An increasing proportion of deaths are now caused by heart and lung ailments, automobile accidents, and suicide. The population experts now say that "we may need to change our basic patterns of behavior" if we are going to lengthen life any more.

Patricia McCormack, writing in the Washington *Evening Star*, tells of locating one scientist who firmly believes that further advances—perhaps of a different kind than in the past—will "extend man's life so it will be measured in centuries rather than scores" of years. He is Dr. C. W. Hall, of the Southwest Research Institute in San Antonio, Texas.

As head of the institute's artificial-organs program, Dr. Hall believes transplant research, prosthetic devices, and continuing disease research are milestones along the road to life spans of 200 to 300 years. But he does admit some problems: retirement age, youth and the job market, education for the "middle aged," proliferation of generation gaps, and so on. The most serious problems, however, are related to the supplies of food and space. Dr. Hall wonders whether enforced retirement at 150 will be necessary and whether special retirement villages will not have to be supported by the younger members of society (those under 150).

### Is Life Worth Extending?

Such speculation is fascinating, of course, although the problems of overpopulation and food supply seem overwhelming. At first, the notion of a 200-year life is appealing. But when we look at individual cases, we must candidly ask, Is life worth extending? Would the millions of earth's inhabitants, even in the so-called advanced nations, who are now unhappy and distraught—would these want to extend their unhappiness another 100 years or more? As long as the lives of so many are shortened by murders, suicides, war, and accidents, should those who escape these killers ask for further chances to die an unnatural death? Would not those extra years be little but "vanity and vexation of spirit," as Solomon put it?

Unfortunately, the desire to live long is much stronger than the desire to live well. Men ask for more years, but what do they do with those years? Do they broaden their God-given mental and physical powers? Do they learn to

deal charitably and equitably with all men? Do they put all bias and enmity behind them? Not always. Some become more selfish, more crochety, more zealous of wasting their God-given powers.

At this point we ought to observe the difference between the eternal life offered through Christ and the extension of life. Eternal life is life on a higher plane, life in a new order. The extension of life is only more of what we now have.

### God Can Lengthen Our Days

The notion of the United Nations group is more accurate than they realize, that man will have to change his way of living to lengthen his life appreciably. The Old Testament contains promises that God's people might under certain conditions have long life. As Solomon entered the kingship, God told him, "If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days" (1 Kings 3:14). The Jewish people had been urged earlier to "honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). The Lord God of Israel offered life in return for obedience: obey and live, disobey and die. "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27).

But more years in a world riddled with sin and disease cannot be the ultimate goal of one who accepts life as it is in Jesus. "He that hath the Son hath life" (1 John 5:12). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). These promises are not for an extension of the earthly life, but the possession of a higher, nobler life that will not end.

The apostle Paul teaches us in 1 Corinthians 15 that in the future life we will have new bodies; that is, we will live on a different plane physically. And there will be a new heaven and a new earth. Even our environment will be gloriously different.

Entrance into eternal life is at one gate only—Jesus Christ. When we accept Him as our Saviour He becomes our righteousness. When we live in Him He undertakes a program of upgrading the quality of our lives. To Him our character development is more important than our longevity. We learn to pack more life into our days, not merely more days into our life. The development of character thus becomes the gateway through which all must pass on the road to eternal life. Christ changes the basic pattern of our lives, our thoughts, and our behavior. The results are a fuller life here and life without end in the world made new.

F. D. Y.

## LETTERS



to the Editor

that Adventists who represent the message of God to humanity are different and "free indeed" (John 8:36).

MILDRED LEE JOHNSON

Takoma Park, Maryland

### LEARNING NEW HYMNS

In reply to the plea for "more old-fashioned hymns" (Aug. 7, p. 16), it might be of interest to know that almost all the hymns in the Seventh-day Adventist *Church Hymnal* are indeed old-fashioned. Most of them are centuries old, and the majority predate the twentieth century. Some of the most moving, majestic hymns in the *Church Hymnal* are two, three, four hundred years old. "A Mighty Fortress Is Our God," for instance, was written by Martin Luther, whose life span was from 1483 to 1546.

Perhaps this is not really the issue.

We become attached to certain hymns in our childhood. Maybe a dozen or so. Some churches perpetuate the use of a limited choice of hymns, and seldom, if ever, move beyond a circle of 20 or 30 hymns. The congregation is comfortable within this limit. To a few the words may be meaningful; to others, their impact is lost. They have become trite, dulled by excessive repetition.

The Bible says, "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints" (Ps. 149:1).

What our church needs today is to be revitalized by the singing of new songs—the stirring majestic hymns—hundreds of them that are waiting to grip us with the power of their message.

How can it be done?

In various ways. A Hymn of the Month

### WHAT KIND OF WITNESS?

It seems pathetic to me that our ministers must divert time and energy from soul-winning work to try to get the females of the church to cease exposing so much of their bodies!

The upward-creeping skirt is only one madness in the current passion for "freedom" sweeping the world, in which each person creates his own norms and does just as he pleases. How desperately people need to see

could be featured with a historical sketch appearing in the church bulletin. The choir could sing a new hymn as an anthem and ask the congregation to join in singing one or two stanzas.

There should be hymn-sings in which new hymns, introduced with appropriate remarks, would be sung along with familiar ones.

Records should be made available to the public, featuring hymns only—as sung by a church congregation or by an outstanding church choir. Played in the home, the hymns would reinforce the learning experience encouraged in the church. The children in home and church would thus grow into a richer experience in song and worship. Theirs would be a heritage of song to increase faith and ennoble character.

Christians today, more than ever, need to sing unto the Lord a *new* song.

ELSIE L. BUCK

Berrien Springs, Michigan

I am writing in regard to a letter asking for more old-fashioned hymns. While all have their favorites, and there is certainly nothing wrong with this, I would like to plead for the learning of new hymns.

My plea is simply this: Just sing, really sing! If you don't know the hymn, sing it anyway. You'll learn it. As you become familiar with the melody and the words, you may find it will become one of your favorites. If all did this there would be fewer requests for the top ten of the good old hymns.

Would that all of our people—young, old, and in-between—would arise and sing to the glory of God and by their words and lives witness to the happiness and peace that Christ alone can give!

MRS. AUDRAY R. JOHNSON

Worland, Wyoming

#### DISEASED ANIMALS

I was interested in the article entitled "To Market—Quick" (June 26). In the seventh paragraph of his article, Dr. Lemon stated: "As a physician I certainly would not consider a person well or even totally 'safe' to be with other people—without reasonable precautions—if he had an abscess. From the consumer point of view only, such a person would be viewed as a poor acquisition on any knowledgeable cannibal market. Obviously, in meat land things are different. It's fit to eat—so long as the abscess has been cut out with a sterile knife!"

Few people would disagree with Dr. Lemon's conclusion expressed in the second sentence of the above quoted paragraph. The above paragraph reminded me of an incident with which I was familiar while I worked with the Oregon Department of Agriculture (September, 1965, to March 31, 1969).

Livestock in Oregon are required to be tested for brucellosis—called undulant fever in human beings. A rancher purchased some head of buffalo from a national park in South Dakota and had them shipped to his ranch. When tested for brucellosis, about half a dozen of them had a positive reaction. This is considered a very serious disease among livestock raisers. In accordance with the law on the subject, the Oregon State Department of Agriculture issued an order stating that the positive reactors would have to be disposed of. Naturally, I assumed this meant that the diseased bison would have to be either buried or burned. I was very surprised to find that the diseased buffalo were shipped to a

slaughter house. In talking with the head veterinarian of the Oregon Department of Agriculture, I was informed that the diseased animals would be slaughtered and the meat from them sold for human consumption. The doctor said there was no danger that the people who ate meat from the diseased animals would contract brucellosis.

Even if I were not a vegetarian, I wouldn't want to eat meat that had come from buffalo that had brucellosis.

CLIFTON D. ROYAL

Salem, Oregon

#### REVIEW INTERESTS POST OFFICE

What did a postal employee read in the July 17 REVIEW to lead him or her to write the word "good" on the address label of the copy I received? Perhaps the favorable comment was directed only at the good features of the Change of Address label (the REVIEW's recent innovation).

If he read the magazine he may have been commenting on the article "Roads," by W. A. Higgins, in which he quoted Herodotus speaking of the Persian postriders, "Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds."

Since the label appears on the back page,

"High Lights From Visit to Central Europe" may have been the lead news to make "good" news. But the attractive cover contains, for me personally, the best of all news, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

Really, I am glad that our REVIEW has been removed from its former mailing wrapper. The number of readers has increased, judging from the comment that our church paper is good reading in the post office, too, even before I have had a chance to add that it is better than ever. CHARLES A. RENTFRO  
Rosemead, California

#### NEW TRANSLATIONS

We need new translations! To us, the seventeenth century seems like the dark ages! Why shouldn't the Bible be put into the best possible form to give us understanding? Most discoveries in science and learning of all kinds have come in recent years, and this new knowledge reaches over into the Biblical languages, as well. We are told to delve into the treasures of the Bible for the deep, hidden meaning. Let's have all the help we can get in the way of recent scholarship.

VERNE KELSEY

Hendersonville, North Carolina

#### NIGHT FLIGHT

By DAVID EVANS

Completely enveloped in a sea of black, I stared intently at the aeronautical map illuminated dimly by a haunting red light shining on the cockpit instruments in my small aircraft.

"There's my course line," I mumbled to myself. "If I fly ten degrees east of true north I should be over the airport in 30 minutes."

Raising my wristwatch above my head into the weak rays of the red light glowing from the plane's ceiling, I continued the soliloquy. "It is 10:30 now. Should be at the Lovelock airport by 11:00."

On the leafless deserts of central Nevada no city lights transmit comforting gleams to pilots flying at night, especially student pilots such as I was, taking their first night flight. Only the sleepy outlines of distant mountaintops, surging in their slumber, give any hint that the flier is still a part of the earth.

Bobbing lazily in its alcohol fluid, the face of the magnetic compass impersonally revealed that I was tracking a ten-degree course from Fallon to Lovelock.

Companionless except for the ceaseless putter of the engine's exhaust and the crackling paper of my map, I felt intensely alone in this dense darkness. The plane almost seemed like a flying tomb hurtling through an airy graveyard.

As I neared the time when I expected to be over my destination I stretched my nervous fingers toward the plane's radio switch, clicked it on, and called the airport personnel, giving them the airline number and requesting that they turn on the landing lights.

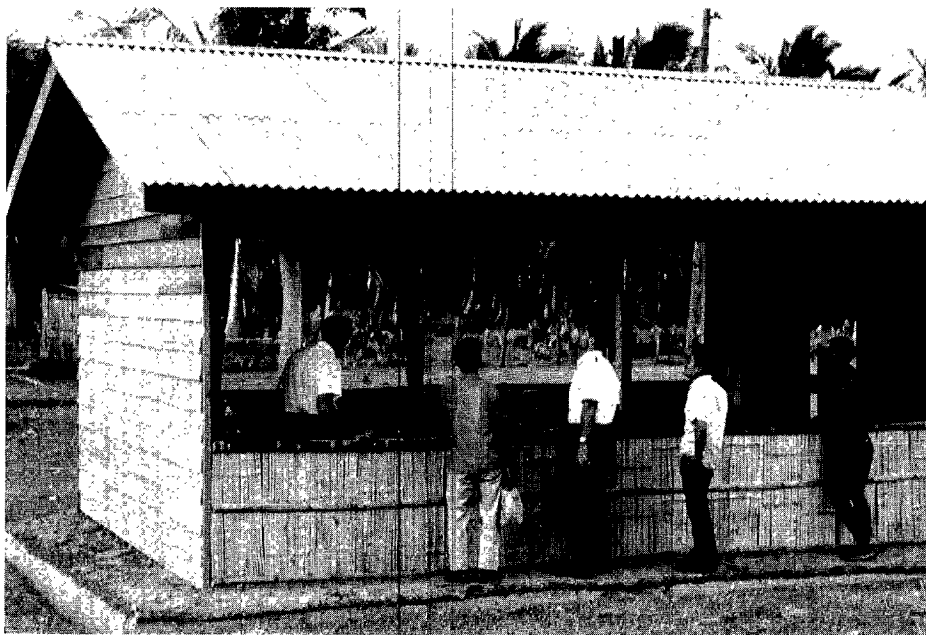
"Roger, 75 Tango," the alert flight-service station attendant answered immediately. "We'll turn 'em on, and thanks for calling."

Moments later the orderly globes lining both sides of the runway danced before me on the dusty ground, guiding me home for a safe landing.

Often in the inexorable darkness of the Christian's night flight through life, the runway lights of the Saviour's love beam out their attractive warmth, calling the traveler ever homeward for a safe landing in His heart.

Though surrounded by the mountains of man-made diversions, the pilot of the Christian life steers his plane straight by the compass of God's law. And recognizing his own weakness to guide himself, he often flips on God's radio of prayer. Then, through the lonely night he is able to say, "The Lord my God will enlighten my darkness" (Ps. 18:28).

Thus equipped with landing lights, compass, and radio, the journeying Christian will be able eventually to say confidently with Paul, "I have finished my course" (2 Tim. 4:7).

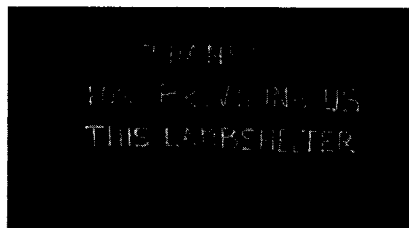


Until 1968 the children of Lotong, Sabah Mission, met for their Sabbath school under a tree. When rains were heavy they could not meet. Now they have this Lamb Shelter.

## Southeast Asia Churches Appreciate Lamb Shelters

By PAULENE M. BARNETT  
Departmental Secretary, Southeast Asia Union

At the opening of one of the shelters a sign was displayed, expressing gratitude to those who helped provide the building.



"Thank you for the Lamb Shelter" is the message from many boys and girls, mothers and fathers, today in the Sabah Mission on the island of Borneo.

The May 18, 1967, issue of the REVIEW told the story of the beginning of Operation Lamb Shelter, a project to supply shelter for the hundreds of children in Southeast Asia who have no place to meet for Sabbath school.

In appreciation for their Lamb Shelters, the people of the Sabah Mission have sent many letters of thanks to the union office. While their English may not be polished nor their handwriting refined, these people have revealed their sincere, heartfelt gratitude through letters such as these:

"Our children met in small hut which roofed with leaves for four years; and for so long very hard because when rain all our children got wet. Because this we say thank you to you, for you helped to us build Lamb Shelter which satisfied us; and now no more our children met in hut but in Lamb Shelter. And also we say

thanks to Pastor Smith who help us build Lamb Shelter." — Bunsadan Church Members.

"We members of Talantang company are very thankful for the Lamb Shelter built in our place. Really this is the first Lamb Shelter we ever had. Our children love this new building and are all happy



At the opening of this colorfully decorated Lamb Shelter the speaker was Louise Meyer, GC Sabbath School Department.

every Sabbath. We're very happy too to have them in separate place, with their lesson fit for them. So we thank you with thousand thanks." — Talantang Members.

"We, members of Panaitan church, are very thankful for the Lamb Shelter you helped us. Before they were sitting on dirty ground under a tree. Now our children are all happy and we parents are happy too, to have them in separate place for worship with the lesson fit for them. We believe that with this help you gave, there will be more children brought to God. Thank you again for your great help." — Panaitan Members.



Hundreds of the children of the Southeast Asia Union still have to meet for Sabbath school out under the trees. How long will they have to wait to have Lamb Shelters?

When the first Lamb Shelter was built on the peak of one of the slopes of Mount Kinabalu, which dominates Sabah, the thought was expressed that someday there might be even a dozen such buildings in other such needy places.

No one knew then that Lamb Shelters would soon be built in areas never dreamed possible. This project, an act of faith, has been a success only through the Father's guiding hand.

From villages where the first Lamb Shelters were built, calls are now coming to the union office for help in building extensions on present shelters or additional buildings to accommodate overflowing crowds of children and divide them into age groups. Church members are adding money from their own meager resources to build rough cement floors and provide other necessities. In Sabah's land of Goshen the Lamb Shelters are taking on a very special new look. Cement blocks, made by our students at the Goshen school, have been found to be as cheap as building with wood and make much more attractive and durable buildings.

More than 100 sets of flannelgraph visual aids for teaching Bible stories have been put into the hands of the children's leaders and teachers in Southeast Asia. The need for full-time child evangelism leaders in each mission is becoming more



imperative for carrying on a continual training program. To begin fulfilling this need, the Southeast Asia Union's first mission child evangelism leader has been sent to the Sarawak Mission. The union hopes that others will be sent soon.

The progress of Operation Lamb Shelter has been a thrilling surprise. Extending beyond our original hopes, in just two years more than 50 Lamb Shelters have been completed in the Southeast Asia lands of Sabah, Sarawak, Thailand, and Vietnam. We did not dream two years ago that the idea would spread far north to Korea, on to the Philippines, and as far south in the Far Eastern Division as Indonesia.

#### TRANS AFRICA:

### Cape Town Crusade Team Sees the Miraculous

Cape Town, South Africa—made famous by the unprecedented heart transplants of Dr. Christiaan Barnard—may now be called the city of spiritual, as well as physical, heart transplants, following the evangelistic series by Raymond H. Kent, ministerial secretary of the South African Union.

More than 140 persons received new "spiritual hearts" from the Master Surgeon during the Kent meeting that closed in June. Among this group was Edward Sullivan.

A typical managing director of a large city firm, Eddie Sullivan was a heavy smoker, and although he had tried in his own strength to give up the health-destroying habit, he found he was too weak for the problem. While attending Elder Kent's meetings, he was urged by the Holy Spirit to quit smoking at once. But by this time his mental anguish was increased by physical pain as he detected a growth developing close to his spine.

Because of his fear of surgery, he did not heed his wife's advice to see a doctor. Soon the lump grew larger and became so painful that he could neither sleep on his back nor even rest his back against his car seat while driving.

However, through the power given him by Christ, Eddie Sullivan finally obtained victory over the smoking habit, and he and his wife were baptized during the meetings.

After their baptism, Eddie realized that he was not being troubled with his back when he slept at night, and he found that his back could rest against solid objects without pain. Inspection of his back revealed that the lump had disappeared! The prayers that the Sullivans had learned to offer while attending the meeting had been answered.

Still other lives were changed during the Kent meetings, including the life of Mrs. Ling.

Tragedy struck Mrs. Ling's home when doctors told her that her daughter had tuberculosis. The 20-year-old girl had no choice but to leave her employment and become isolated from the community. Both mother and daughter were attending the Kent meetings at this

time, and both had decided to give their lives to Christ.

They both prayed earnestly that God might heal the disease, and after many hours in prayer the young girl returned to the doctors to be re-examined.

As the doctors examined the patient, they were amazed when not the slightest trace of the disease could be found. They could not comprehend what had taken place. A miracle was acknowledged. Mrs. Ling and her daughter knew the miracle was from God, and both chose to give their lives fully to their miracle-working Creator in humble thanks for the change he brought to their lives.

God's life-changing message of love was certainly spread thoroughly throughout this "Mother City of South Africa," as thousands heard the messages of Elder Kent.

Originally Elder Kent's meetings began with evening sessions in the large Metro Theater in the heart of the city, but overflow crowds forced Elder Kent to hold four sessions and to use three suburban halls for week-night services. Later a shift was made from the expensive Metro Theater to the City Hall, where crowded sessions continued, causing meetings to be held on three nights each week in the city's suburbs. The final series of the Kent meetings was held in the City Banquet Hall, with a capacity attendance of 400 people.

South Africa certainly opened its heart to this friendly Australian, and God has worked still more miracles in a land of miracles.

MILTON F. KRAUSE

*Director of Teacher Training  
Helderberg College*

#### SOUTHERN EUROPE:

### Publishing Secretaries Hosted by Waldensians

The publishing department secretaries of the Southern European Division were the guests of the Waldensian Church earlier this year as they met in Torre Pellice, Italy, for a departmental council. We lived and had our meals at the "Waldensian Forresteria," and were permitted to use the Synod Hall for our meetings and discussions.

The principal instructor was Herbert White, associate secretary of the General

Conference Publishing Department. Other guests were H. Kaetzner and Maurice Katrib, publishing secretaries, respectively, of the Central European and Middle East divisions. The program also included a number of special features related to Waldensian history and Adventist literature evangelism.

As Seventh-day Adventists we have a special bond with the people in the Waldensian Valleys, Piedmont. Since 1210 the followers of Peter Waldo have been preaching the gospel in this region, surviving terrible persecutions during the religious wars.

We are also attached to these valleys because the preaching of the third angel's message in Europe had its beginnings here in northwestern Italy near the French border. Later on, in 1885, Mrs. Ellen G. White spent several weeks in Torre Pellice.

Our literature evangelists have special reason for their interest in this thrilling story, because the Waldenses began their special work by walking from village to village bringing the good news of salvation. One of the Waldenses, Jean David Geymet (1842-1923), was the first SDA literature evangelist in Europe.

We were welcomed to the area by A. Deodato, vice-president of the Waldensian Church. E. Naenny, the director of the course, thanked him for the friendly reception and brotherly hospitality. About 30 publishing secretaries had come representing Portugal, Spain, Italy, France, Belgium, Switzerland, Austria, and Yugoslavia.

Since we were in a historical place, we enjoyed learning as much about it as we could from guest lecturers and from sight-seeing. Armand Hugon, a professor at the Torre Pellice high school, presented a basic outline of 850 years of Waldensian history.

The Sabbath services were held in a Waldensian church in Ciabas, on the heights of Torre Pellice. The building was destroyed three times during the Waldensian persecutions and rebuilt each time. About 200 members from the churches in Turin, Asti, and Aosta joined us.

The meetings and the Sabbath day concluded with a celebration of the Lord's Supper.

E. NAENNY

*Publishing Department Secretary  
Southern European Division*



*Southern European publishing secretaries held a departmental council in Torre Pellice.*

# The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**AUTUMN COUNCILS** With another Autumn Council of the General Conference Committee in the offing, someone asks: "What do they do in an Autumn Council?" Here is a partial answer.

The two most important aspects of Autumn Council business are: (1) voting the next year's annual appropriations; (2) adopting or revising the working policy of the church.

The 1967 Autumn Council agenda listed 22 items, including the president's address; adoption of daily program; appointment of standing committees; reports from the secretary, the treasurer, and the statistician; authorizing of general councils and committees for 1968; reports of the working committees (that is, budget, finance, nominations, plans, working policy); items from the General Conference officers and union presidents' meeting (held just prior to the Autumn Council); determination of date of 1968 Spring Meeting, and of date and place of 1968 and 1969 Autumn Councils; General Conference worker's audit of salary and expense; work of stewardship and development; SAWS (SDA Welfare Service) report; assignment of future Thirteenth Sabbath Offering overflow; and a special program of world evangelism.

It is fairly clear what some of the items are. The budget committee report recommends the base and special appropriations to the world field; the nominations committee fills vacancies in the General Conference staff. The reports from the other committees may touch on any aspect of church activity—finance, departmental, evangelistic, or administrative. The REVIEW, after each Autumn Council, prints a general article or two giving the Autumn Council story, together with the text of the principal actions taken or recommendations adopted.

The preparation of the budget is itself a long and laborious process of sifting, evaluating, and intelligent eliminating. By the month of August each overseas division and North American union and general institution must file with the General Conference treasury a complete statement of its operating budget and special needs for the next year, showing all income and expense and making requests for appropriations. In the treasury these budget estimates and requests are all studied in the light of much personal knowledge on the part of the treasury staff, and are condensed from a two-inch

book into a 14-page summary, which will be the document placed in the hands of the Autumn Council budget committee. This committee makes the final recommendations to the council, which will adopt the report, probably on the final day of the council.

Out of the study of other committees and groups can come almost any type of action; for example, the action of 1967 approving the holding of a World Youth Congress in Zurich, Switzerland, in the summer of 1969. Deciding on an item like this called for gathering opinions from all the divisions, for all areas of the world were involved.

The church would be seriously handicapped without these Autumn Councils. They have a unifying power that, in my opinion, no other method could bring. They give direction to promotion, they keep a firm control on finance, they regulate the activities of workers, conferences, and institutions. They are the church, laying out plans for the ensuing year. Personally I can also testify that they are seasons of rich spiritual growth and revival for everyone present.

(Next: *Revolving Fund*)

## FAR EAST:

### Rapid Growth Creates Great Needs in Far East

An eight-week itinerary through the territory of the Far Eastern Division took me to all nine union missions, as well as the Far Eastern Island Mission in the Pacific. I saw many of the 134 institutions—hospitals, schools, presses, and Voice of Prophecy offices—and preached in various places including the camp

meeting on the remote Tatau River in Sarawak, Borneo.

This division, with its many races and cultures, is extensive and fascinating, for it includes such places as Japan, Korea, Hong Kong, Philippines, Taiwan, Thailand, Borneo, Indonesia, Malaya, Vietnam, and Singapore. In Hong Kong I stood by the grave of Abram LaRue, a layman, who is considered the pioneer of our work in the Far East. Now the Far Eastern Division has more than 2,000 churches and 216,000 members. More than half this membership is in the Philippine Islands, where the work has advanced to the extent that we have three union missions, two senior colleges, nine 12-grade academies, and a number of medical institutions.

The leaders in this division are pushing an evangelistic program called Far Eastern Harvest, and many people are being baptized as the result of the cooperative efforts of laymen and ministers. In the Philippine Islands two unions each baptized more than 1,000 during the first quarter of 1969.

Singapore is the headquarters for this division, as well as the headquarters for the Southeast Asia Union Mission. It is a strategic location and might be called Instant Asia, for here various races with diverse cultures are concentrated in a small area hardly one-fourth the size of Rhode Island. The midyear division committee meeting was held here, and I was asked to give the devotional message the three mornings of the committee meeting.

Of special interest to me was the fact that the overflow of the Thirteenth Sabbath Offering on September 27 will go for three worthy projects in the Far Eastern Division. In the West Caroline Islands I visited our Palau Mission Academy and talked to the students. I visited the site where the new boarding school will be located. Already a quonset-type building had been set up, and a faculty home was under construction. The quonset may have to serve as a cafeteria or dormitory, if not both for a while, although intended for other use. Part of

(Continued on page 22)



Palau Mission Academy students await the completion of their new boarding school.

## Atlantic Union

★ Good attendance is reported at the Canvas Cathedral, located on the lot directly behind the Ephesus church in New York City. Robert Connor, assistant pastor of the Ephesus church, is assisted by a corps of 15 workers, including Rosa L. Jones and Elizabeth McCalla, Bible instructors. A baptism is scheduled soon.

★ The congregation of the Faith church in Hartford, Connecticut, has grown so large that a good portion of the members have to view the worship service by closed-circuit television in the lower auditorium. Dudley A. Thorne, pastor, reports that during the first six months of 1969 the membership rose from 176 to 217. The members have already raised \$18,000 and are negotiating for another building where the membership can be adequately housed.

★ A Vacation Bible School was conducted at the Christian Fellowship church in Brooklyn, New York, for the first time in the 32 years of its existence. Enrollment was 33 during the first week and 46 during the second week. Mrs. Isabelle Gill was assisted by Mrs. Adel Davis. Mrs. Thelma Thorpe, Mrs. Delores Trotman, Mrs. Hannah Williams, and Katherine Armstrong served as instructors.

EMMA KIRK, *Correspondent*

## Canadian Union

★ The Seventh-day Adventist Church booth at the Pacific National Exhibition in Vancouver, British Columbia, August 16 to September 1, attracted 30 per cent more people this year than last. More than 11,000 stopped to take literature, talk, or register for the Five-Day Plan to Stop Smoking. Three hundred and twenty-three registered for the Five-Day Plan which began September 7 in Vancouver.

Jack Hubbs, from Seattle, and R. H. Anderson, temperance secretary of the British Columbia Conference, directed the plan. Dr. Jack Hay and Dr. G. Ellison, from the Vancouver metropolitan area, gave the medical lectures.

The Pacific National Exhibition is one of the largest national annual exhibitions in the world.

★ Temperance was the theme of the largest Adventist booth ever to be operated at the annual Kelowna Regatta, which ran August 8-11 this year. W. W. Rogers and Fred Wagner, the two church pastors, were assisted by Dirk Zinner, British Columbia theology student attending Walla Walla College, and the church members of the district.

A narcotics display, featuring Smoking Sam and showing the evils of LSD, was operated by the young people of the district. A film on LSD was shown 60 times during the 54 hours that the booth was open. A series of slides with recorded com-

ments on smoking, glue sniffing, and other harmful practices was shown about 150 times. Two drawings for books were made daily. Kelowna is a town of approximately 20,000 people. Leaders estimated that at least 7,000 people stopped at the display. Of these 367 asked for help or information on tobacco and/or drugs.

PEARL BROWNING, *Correspondent*

## Central Union



### Welfare Meeting

Seventh-day Adventist welfare leaders recently met with Denver government and civil defense officials to discuss the denomination's welfare and Ingathering programs. From left to right: E. E. Christian, welfare center board chairman; C. V. Brauer, conference lay activities secretary; William H. McNichols, mayor of Denver; Mrs. Robert Gates, welfare center operating manager; and W. J. Allen, Jr., director of Denver Civil Defense.

RUTH ANN WENZEL  
*Church Public Relations Secretary*

★ Twenty-nine seniors graduated from the summer session at Union College. E. L. Marley, president of the Iowa Conference, presented the commencement address.

★ Six more persons have been baptized as a result of the recent Clarke-Oliver evangelistic campaign in Independence, Missouri, bringing the total to date to 15.

★ Carlton Dyer, Kansas Conference evangelist, began a series of meetings in Kansas City, Kansas, August 30. He is being assisted by Wilbur Neff, pastor of the church, and Henry and Bonnie Reid, the musical team.

CLARA ANDERSON, *Correspondent*

## Columbia Union

★ Faith in an increase of membership in the dark-county area of Deep Creek Lake and Oakland, Maryland, was evident as groundbreaking ceremonies were held for a new church recently. Approximately 50 persons—present membership is only 15—

attended the services and pledged \$18,000 toward the building fund. The foundation was laid the second week of August, and on September 13 the group met in the completed basement to organize the new Oakland church. The sanctuary is expected to be completed within a few weeks.

★ At distribution centers set up at the Rock Fish Elementary School and the Buena Vista church, members of the Rockbridge and Nelson County area in Virginia have distributed clothing, furniture, and water to the flood-stricken people in their district. One recently baptized member, Betty Sites, of Nelson County, died during the flood, and four Buena Vista members had their homes extensively damaged. None of the Blue Ridge Youth Camp buildings were damaged, but serious damage was done to the roads leading to the camp.

★ The Potomac Book and Bible House has been recently renovated at a cost of \$40,000. A new front, gondola display units, pegboard wall displays, and a 2,000-square-foot storeroom have been added. Receipts for the grand-opening day totaled \$2,400. The \$600,000 a year business includes sales of Bibles, books, records, games, audio equipment, Sabbath school materials, and it is an outlet for Loma Linda and Worthington Foods.

MORTEN JUBERG, *Correspondent*

## Lake Union

★ The Columbus, Indiana, church sponsored a booth with a space-age motif at the Bartholomew County 4-H Fair, July 21-26. Sixty-three persons were enrolled in Bible correspondence courses.

★ Nine persons were recently baptized in the Rice Lake, Wisconsin, church as a result of follow-up work after the evangelistic studies given by Glen Aufderhar and William Kennedy. Meetings were conducted every night from May 31 through June 21.

★ Stuart A. Taylor, a member of the Marion, Illinois, church, has been named a 1969 White House Fellow and was recently congratulated by President Richard M. Nixon. He is one of 18 young men selected for a year's service in top echelons of government. Mr. Taylor, the first full-time black instructor employed by Southern Illinois University, was nominated by Mayor David Keene, of Carbondale, and SIU Carbondale chancellor, Robert MacVicar.

★ Lt. Col. Leonard Johnson, pilot and physician from the Portsmouth, New Hampshire, church, was the featured speaker at the Medical Hour during the Lake Region camp meeting. As a military hospital commander, he had many opportunities to witness for his faith. He has received a number of medals for his services in the Air Force.

★ At its last three appearances (Port Huron, Davidson, and Ionia), the Michi-

gan Conference float received first prize. A representative of the Peach Festival at Romeo asked for its appearance in its Labor Day parade and the church at Oxford sponsored it. The radio station announcer in Ionia, in describing the parade, stated that the Adventist float is looked forward to each year with "great interest."

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ Evangelistic meetings are being held in the Oceanlake SDA church at Lincoln City, Oregon, with Edwin G. Brown, Oregon Conference evangelist, as the speaker. Associated with him as counselor and minister of music is the local pastor, J. A. Just.

✦ A new plan of conference-wide evangelism has been set in motion in Oregon under the direction of Don Gray. The conference departmental staff has been organized into four rally teams, which will conduct 16 It Is Written rallies on Sabbath afternoons during September. In addition, It Is Written seminars will be held for the pastors in four strategic locations.

✦ The church in Dallas, Oregon, under the leadership of Lester Storz took the First Prize Booth award at the Polk County Fair. The booth featured Smoking Sam, and E. E. Getzlaff, M.D., provided technical information for those interested in the Five-Day Plan to Stop Smoking.

✦ The Washington Conference evangelistic team of Jim Hiner and Jim O. Brown is holding an It Is Written crusade for the Monroe district beginning September 15 in the Monroe church. E. C. Beck, conference ministerial and lay activities secretary, reports that three rallies are planned with G. S. Balharrie, of Walla Walla College, and D. S. Johnson, of the General Conference, as guest speakers. These rallies are planned to inspire to evangelism, to present over-all plans of evangelism, and to encourage total membership involvement and united effort of all departments.

✦ There are only a few Adventists in White Sulphur Springs, Montana, and no children in the Sabbath school. However, Phyllis Current recently began a Story Hour in her home. Every Wednesday her house is full of children learning to live for Jesus and enjoying the crafts.

✦ This year's public relations activities for the Walla Walla General Hospital included three separate booths at the Southeast Washington State Fair in Walla Walla. One booth, presented in conjunction with the Washington State patrol, featured two of the most spectacular accidents of the year. A second booth featured the physical therapy department in conjunction with the chaplain's service. In the third booth visitors were screened for diabetes and glaucoma.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Nearly 1,700 pieces of literature were distributed at the recent Humboldt, Iowa, County Fair at the church-sponsored booth. Several gift Bibles have been placed as a result.

✦ For the second successive year the Wahpeton, North Dakota, church has maintained a booth at the county fair with Smoking Sam as the prime attraction. Approximately 300 persons registered this year and had a brief exposure to Adventism and the health message.

✦ As a result of the combined efforts of church members, pastors, and evangelists, almost twice as many people have been baptized during the first six months of this year in the Northern Union as during the same period last year.

L. H. NETTEBURG, *Correspondent*

## Pacific Union



### Monument Valley Mercy Flight

On a recent visit to the Navajo Mountain region of southern Utah and northern Arizona—one of the most remote areas of the Navajo reservation—workers from the Monument Valley Hospital found a severely dehydrated baby. They flew the baby to the hospital.

Shown here are Dr. Daniel Ekkens holding this little baby; Nurse Sharon Williams holding the intravenous bottle; and Dr. Kenneth Wical, head of the dental program and pilot.

To make the trip by car would require nearly three hours to drive 100 miles over rough roads. Flying in the Cessna 172 reduces the trip to about 20 minutes. It is now possible for the doctor to make the trip to Navajo Mountain every Tuesday, and the dentist goes there once a month.

The clinic at Navajo Mountain has been in operation since 1963, but the plane has been in use only a year.

DANIEL A. EKKENS, M.D.  
*Medical Director*

✦ The Hacienda Heights church in the Southern California Conference reported more than 100 attending its first Vacation Bible School in several years. There were 12 Bible-study enrollments at graduation. Reno, Nevada, also reported more than 100 attending, two thirds from non-Adventist homes. Nearly 200 enrolled in the Pacific Union College church Vacation Bible School held in the elementary school buildings on campus.

✦ A "mini" Five-Day Plan to Stop Smoking was presented by KGO-TV, San Francisco, August 8-15, when L. E. Fletcher, Central California Conference temperance secretary, was a guest on the A.M. Show hosted by popular TV personality Jim Dunbar.

✦ Mrs. Larry Mason, of the Ridgecrest, California, church was honored as Lay Educator of the Year by the China Lake Education Association for her services as room mother, reader for teachers, playground supervisor, and other volunteer duties.

✦ An Oakland, California, telephone number where interested persons can call for help to stop smoking was announced when the nationwide program No Butts About It was televised there. Volunteers from the local churches received 600 calls in all, and R. E. Barron, Northern California Conference temperance secretary, was featured in a live interview on the station as a result of the program.

✦ Oregon Conference public relations director Shirley Burton has accepted the invitation of the Pacific Union Conference to serve as public relations and radio-television secretary, posts vacated when Herbert Ford joined the Voice of Prophecy staff. She will also serve as editor of the *Pacific Union Recorder*.

✦ William H. Gosse, administrator of the Southern California Conference Simi Valley Community Hospital, was recently appointed to the Ventura County Hospital Advisory Board.

✦ Summer evangelistic outreach of the Long Beach, California, church, pastored by John Rhodes, included two Five-Day Plans, a Smokers' Dial telephone program, a three-day cooking school, and a Vacation Bible School with 75 per cent non-Adventist attendance.

✦ Two evangelistic teams began meetings in southern California on September 19—the Doleman team at Newton Junior High School in Hacienda Heights, and the Stanley-Harris-Hoffman team at the Orange Showgrounds, in San Bernardino.

✦ Dr. Henry Steward, a member of the Carson City, Nevada, church, recently presented the graduation address for the Carson-Tahoe 1969 class of licensed practical nurses.

✦ The Inland Empire Choraleers, a 40-voice Negro choir directed by Robert Taylor, of the Perris, California, church, has returned from a four-week European tour with concerts in Amsterdam, Paris, Rome, Florence, and other cities, as well as performances at the World Youth Congress.

RUTH WRIGHT, *Correspondent*





You can swing high or swing low  
but all "those in the swing" know,  
that Loma Linda's label  
means goodness for your table!



QUALITY FOODS SINCE 1906

## Southern Union

♦ Members of the Mobile, Alabama, district reached their 1970 Silver Vanguard Ingathering goal July 26. W. G. Zima, pastor, presented a check for \$9,728 to W. L. Mazat, Southern Union Conference lay activities director. Almost \$4,000 of this amount was solicited by the youth. Top youth solicitor was Margaret Morse, who received almost \$400 during the campaign.

♦ Andrew Fearing, associate secretary of the Ministerial Association of the General Conference, was the guest speaker for the summer commencement exercises held at Southern Missionary College.

♦ Temperance-film contacts have been made by laymen in the Orlando, Florida, area. Two showings were made at the Seminole Rotary Club meeting, and following one of them Dr. E. J. Stevens, of Orlando, spoke on the dangers of smoking. The film *Countdown* was shown to the employees of the First Federal Savings and Loan Association of Winter Park, Florida.

♦ A pilot program giving a new four-dimensional key into the cause of alcoholism was presented at Hialeah Hospital, Miami, Florida, by E. H. J. Steed, of the General Conference, and Dr. Laurence Senseman, of Massachusetts. New films were shown.

♦ More than 500 persons attended the Little Zurich Youth Congress conducted in Wilson, North Carolina, August 2.

Many delegates who attended the World Youth Congress in Zurich, Switzerland, stopped in Wilson en route home and told of their experiences at that congress.

♦ Forty-five youth were baptized in the South Central Conference during the second quarter of this year.

♦ Dr. Charles B. Hirsch, educational secretary of the General Conference, was the featured speaker at Southern Missionary College's faculty colloquium, September 1 and 2. He spoke on "Current Problems in Seventh-day Adventist Education."

♦ Beginning August 1, WSMC-FM, Collegedale, Tennessee, added five hours of morning programming to its daily schedule. The enlarged broadcast day begins at 7:00 A.M. and continues until midnight.

♦ Southern Missionary College was host to about 50 radio-television broadcasters and conference radio-TV secretaries during the week of August 24-31. J. J. Aitken and W. R. L. Scragg, of the General Conference Department of Radio-TV, directed the conference.

♦ Two Spanish evangelistic meetings are being held in Miami, Florida, by Carlos Aeschlimann, an evangelist from the Mexican Union Mission. One series is being conducted at the Miami Temple church, Thursday through Saturday; the other series is being held Sunday through Wednesday at the Hialeah Municipal Auditorium.

♦ Ten tons of bedding, clothing, and food were sent by the Florida Conference to the Gulf Coast area following the disaster caused by Hurricane Camille. All churches

in Florida assisted in gathering the supplies.

♦ E. W. Moore, South Central lay activities secretary, manned the conference emergency van at the Hurricane Camille disaster area. He parked the unit next to the American Red Cross headquarters, and four students from Howard University volunteered their services to help with medical aid. Using the Adventist facilities, these medical students gave more than 800 tetanus shots in two days.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

♦ Emma Head, of Roswell, New Mexico, has been named Texico's Outstanding Layman of the Month. She has been involved in welfare ministry in her community.

♦ Isaac Lara, of the Santa Fe district in New Mexico, has baptized more than 125 persons in the past two years and has recently organized a company in Taos.

♦ H. E. Rice, associate medical secretary for the General Conference, was a guest at the recent open-house celebration in the newly completed Beeville, Texas, church. The church group has grown to a membership of 60 during the past five years. The church building is another monument to the effective work of the medical ministry in opening work in dark counties.

♦ Completion of a new church edifice at De Queen, Arkansas, is set for October 15. The new building, begun in June, is constructed of brick and its sanctuary will seat 250.

♦ Literature sales in the Arkansas-Louisiana Conference totaled \$152,697 as of July 31. This is an increase of \$37,295 over the same period last year.

♦ J. L. Dittberner, president of the Northern Union, as guest speaker presented a series on evangelism at the Arkansas-Louisiana workers' meeting August 24-28 at Camp Yorktown Bay.

♦ A. C. Woods, pastor of Huntsville, Arkansas, reports excellent attendance at his open-air meetings in Huntsville. On a recent night 140 non-Adventists were in attendance.

♦ Dr. Philip Nelson, of the General Conference Medical Department, represented the world field medical program at the recent Medical Retreat at Camp Yorktown Bay for the Arkansas-Louisiana Conference. This annual retreat was held over the Labor Day weekend for all the medical workers of the conference.

♦ Churches of the Arkansas-Louisiana Conference have shown a generous spirit by sending 70 underprivileged youth to the annual Friendship Camp at Camp Yorktown Bay during the summer program.

J. N. MORGAN, *Correspondent*



## Volunteers Take Medical Supplies to Haitian Union Mission

Five Florida doctors and other personnel recently took 18 boxes of equipment and supplies to the Polyclinique Adventiste in Port-au-Prince, Haiti, where they gave the workers added medical support for several days.

Crowds gathered outside expectantly waiting to receive medical service. Meanwhile the volunteers and staff worked to sort and put away the medicines, equipment, and hundreds of pairs of glasses donated in America.

Although they had to work through interpreters, which slowed the processing somewhat, by working all day long, they saw several hundred patients in need of medical, dental, or optical attention each day.

During their stay, 12 members of the party went across the island to Cap Haïtien, where they set up a clinic at the North Haiti Mission office. They were unable to attend all those who came for help and had to turn many away because of lack of time.

R. J. ULMER  
Public Relations Secretary  
Florida Conference



# Camp Meeting

## ORDINATIONS

### Northeastern Conference

Stennett Brooks (below, with family) and James P. Willis (below right, with family) were ordained to the ministry June 29 at the Victory Lake Camp in Hyde Park, New York. E. E. Cleveland, associate secretary of the General Conference Ministerial Association, preached the sermon.

Others who officiated were W. W. Fordham, associate secretary of the General Conference Regional Department, who gave the charge; George R. Earle, president of the Northeastern Conference, who extended the welcome; Robert H. Carter, secretary of the Northeastern Conference, who presented the candidates; and Frank L. Jones, treasurer of the South Atlantic Conference, who offered the ordination prayer.

Elder Brooks, who began his ministry as a song leader in the old West Jamaica Conference, Mandeville, Jamaica, has been the treasurer of Northeastern Conference for five years.

Elder Willis served as a district leader in the South Central Conference prior to connecting with Northeastern Conference two years ago. He is pastor of the Mount Vernon, New York, church in Westchester County.

**LOUIS B. REYNOLDS**

*Associate Secretary*

*GC Sabbath School Department*



### Greater New York

Two ordination services were held this past summer in the Greater New York Conference.

Milton E. Thorman (left photo), who has accepted a call to serve in the West Indonesian Union Mission, was ordained at the English-speaking camp meeting. He points out the site of his future service to his wife and Andrew C. Fearing, associate ministerial secretary of the General Conference.

At the second ordination service, which was held during the camp meeting for Spanish-speaking members, Rogelio E. Weiss (right photo), a native Argentinian, was set apart for the ministry. Conference President L. L. Reife (right) welcomes him and his wife into their special duties.

**DON HAWLEY**

*Public Relations Secretary*



# Rapid Growth Creates Great Needs in Far East

(Continued from page 16)

the Thirteenth Sabbath Offering overflow will help build this school, which is a must for the youth of Micronesia.

I spoke at the Friday night service at the summer session of the Philippine Union College. This college already offers an M.A. degree in some fields of study. But the division committee has been studying the possibility of additional graduate study for the youth in the Far East to better qualify them as teachers and ministers. Part of the overflow of the Thirteenth Sabbath Offering will help provide facilities for this purpose. It is interesting to know that many nationals are already filling key positions of leadership in our work in the Far Eastern Division.

I visited Saigon, a busy, crowded city with conditions of war much in evidence. In spite of the war, the work goes on. Our publishing house is busy publishing literature for use by our literature evangelists and church members.

The Vietnam project that will benefit from the Thirteenth Sabbath Offering overflow is a new sanitarium and hospital in Saigon. Our present hospital is small and inadequate and is situated on a busy corner. The medical needs are great in this city, and our work demands a larger hospital with more rooms and better facilities. I was present when two medical officials of the United States Government visited the institution. They seemed to be impressed with what was being done in spite of the cramped conditions and limited equipment. They recognize our need for a larger institution and better facilities. The new sanitarium and hospital will be located on our mission compound.

My personal visit to these three places of special need and my acquaintance with the leaders of our work in the Far East convinces me that we must make this an outstanding Thirteenth Sabbath Offering to help in these worth-while projects.

R. H. NIGHTINGALE  
President  
Central Union Conference



Joseph Espinosa, evangelism coordinator (Texico), formerly departmental secretary.

Rafael Barros, principal, Calxico Mission School (Southeastern California), formerly teacher-treasurer.

Earl W. Heslop, pastor, Muncie (Indiana), formerly pastor (Pennsylvania).

Verle Sassong, grounds supervisor, Cedar Lake Academy (Michigan).

Mrs. Verle Sassong, food-service director, Cedar Lake Academy (Michigan).

Fred Stephan, educational secretary (Michigan), from same position (Southern New England).

igan), from same position (Southern New England).

C. L. Turner, educational secretary (Illinois), formerly pastor, Downers Grove (Illinois).

Horace C. Reading, district superintendent, Detroit (Michigan), formerly pastor, Philadelphia (Pennsylvania).

Robert Caster, principal, Bethel Junior Academy (Wisconsin).

Samuel Camacho, pastor, Central and North Spanish churches, Chicago (Illinois), formerly pastor (Ohio).

James Suzuki, administrator, Hadley Memorial Hospital (Potomac), from Florida.

Gordon T. Blandford, evangelist (New York), formerly pastor (Chesapeake).

Merlyn Reeves, teacher, Mount Ellis Academy (Montana), from Lodi Union Academy (Northern California).

Brent Pfeiffer, teacher, Mount Ellis Academy (Montana), from Seattle Junior Academy (Washington).

Ken Wiggins, teacher, Mount Ellis Academy (Montana), from Walla Walla College.

Jesse R. Wagner, pastor (Lake Region), formerly pastor (Central States).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

Wilford C. Tetz, M.D. (LLU School of Medicine '52), to be relief physician, Port-of-Spain Community Hospital, Trinidad, and two children, of Lacombe, Alberta, Canada, left Lacombe, June 30.

Mrs. Beryl Chu (AU '69), to teach in Southeast Asia Union College, Singapore, recently of Berrien Springs, Michigan, left New York City, July 6.

Fred L. Webb (LSC '63; University of California '66), returning as principal and business manager, Konola Academy, Monrovia, Liberia; Mrs. Webb, nee Arlene Sue Christiansen (PUC '61), and two children, left San Francisco, California, July 9.

Paul Stoehr (attended WWC '44-'45) to be business manager, Belém Hospital, Para, Brazil, of Tempe, Arizona, left Miami, Florida, July 13. Mrs. Stoehr and their two sons were to leave in mid-August.

Virgil B. Easterday (attended PUC '58-'63; LSC '65), to be teacher, Guam Mission Academy, Agana; Mrs. Easterday, nee Lois Jane Teegarden (AU '52), and four children, of Escondido, California, left Los Angeles, California, July 14.

George Sittlinger, M.D. (medical school, Austria '51), to be physician, Tsuen Wan Hospital, Hong Kong, Mrs. Sittlinger, nee Edith Hilda Bernard, and three children, of Red Rock, Ontario, left Toronto, Canada, July 15.

Donald F. Page, M.D. (UC '31; LLU '36), returning as physician, Bella Vista Hospital, Mayagüez, Puerto Rico, and Mrs. Page, nee Thelma Irene Ogren (UC '51), left Miami, Florida, July 19.

Edwin H. Krick, M.D. (AUC '57; LLU '61), returning as physician, Kobe Medical Center, Japan, Mrs. Krick, nee Kay Kronquest (NES School of Nursing '56; AUC '57), and two children, left San Francisco, California, July 20.

Calvin L. Smith (attended PUC '61-'62; WWC '63; attended AU '64), returning as de-

partmental secretary, Tanzania General Field, left Washington, D.C., July 22; Mrs. Smith and the children plan to leave in a few weeks.

L. C. Christensen, to be builder for Palau, of Angwin, California, left San Francisco, California, July 22.

Everett L. Jewell (Helderberg College '34 and '39), returning as assistant treasurer, Southern European Division, Berne, Switzerland, Mrs. Jewell, nee Irma Fay Brown (HC '41), and son, sailed from New York City July 24.

Harold N. Sheffield, M.D., D.O. (CUC '50; LLU School of Medicine '62), to be physician, Benghazi Adventist Hospital, Libya; Mrs. Sheffield, nee Mildred Louise Bullock (CUC '50; LLU '67), and three children, of Santa Ana, California, left Washington, D.C., July 24.

William E. Tyndall, M.D. (SMC '64; LLU '68), to be physician, Tokyo Sanitarium-Hospital, Japan, Mrs. Tyndall, nee Gloria Dawn McComb (SMC '64; LLU, Dietetics '67), and son, of Greenwich, Connecticut, left Los Angeles, California, July 27.

Mrs. Gordon E. Bullock, nee Luella Augusta Benson (attended PUC '44-'46), and daughter Cynthia Cheri, returning to Manila, Philippines, left San Francisco, California, July 28. Dr. Bullock returned as treasurer, North Philippine Union Mission, July 2.

Roger T. Nelson, M.D. (attended LSC '39-'41; LLU '44), to be relief physician, Bangkok Sanitarium and Hospital, Thailand, of Winchester, Massachusetts, left Boston August 1.

Bruce H. Kopitzke (attended LSC '60-'61; SMC '63), to be science teacher, Far Eastern Academy, Singapore, Mrs. Kopitzke, nee Myrna Loyce Rogers (attended SMC '58-'60; WWC '60-'61), and three children, of Redlands, California, left Los Angeles August 1.

D. W. HUNTER AND C. O. FRANZ

### Student Missionaries

Wesley Earl Amundson, to teach in Thailand Mission, Bangkok, and Mrs. Amundson, of Campbell, California (PUC), left San Francisco, California, July 20.

Gerald Robert Reynolds, to teach in Beirut Overseas School, Beirut, Lebanon, of Riverside, California (PUC), left Los Angeles, California, August 20.

Earl M. Aagaard and Mrs. Gail L. Aagaard, to teach in Bolivia Training School, Cochabamba, of Ukiah, California (PUC), left San Francisco, California, August 1.

W. R. BEACH

## Church Calendar

JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20

# Of Writers, Articles, and Miscellany...

R. E. Klimes, author of "So Speak . . . So Do" (see cover), is president of Korean Union College, a position he has held since 1967. Elder and Mrs. Klimes have been in the Far Eastern Division since 1957, when he went as a teacher to the Far Eastern Academy. He was later a departmental secretary in the Korean Union.

A native of Austria, Dr. Klimes is a Canadian citizen. In Austria and Czechoslovakia he studied textile engineering. Later, after coming to North America, he studied at Oshawa Missionary College (now Kingsway College), Walla Walla College, and Indiana University, where he was granted the Ph.D. degree.

While the name Nathaniel Krum does not appear on the masthead of the REVIEW—or any of the other church papers, for that matter—he contributes his skills daily to this and other publications of the Review and Herald. He has been supervisor of the proofroom since 1946.

All eight of the books he has written have been published at the Review. He has been published in what appears to be an endless list of magazines and journals. Mr. Krum estimates that he has been

published in more than 150 publications.

From 1929 to 1937 he and his wife were in South Africa, where he was the factory superintendent of the Sentinel Publishing Company.

Readers wondering whether there is a connection between Nathaniel Krum and the first Adventist missionary to Palestine will be gratified to know there is. John Harry Krum was Nathaniel's father.

In his article "God's Message to the Remnant" (page 2) Mr. Krum emphasizes the importance of studying the writings of Ellen G. White. The White Estate has prepared study guides for five of Mrs. White's books, *The Adventist Home*, *Counsels on Stewardship*, *Child Guidance*, *Counsels on Diet and Foods*, and *The Story of Redemption*.

Also watch for a Testimony Countdown in your area. The use of the prepared study guides and attendance at the Countdown have proved to be rewarding experiences for hundreds of Adventists.

Two ladies—appropriately—occupy the women's pages this week. Verna M. Dixon, author of "Precious Moments" (page 9) is a nurse at the St. Helena Sanitarium and Hospital.

Judith H. Savoy, author of "As Others See Us" (page 10), is a housewife in Springfield, Massachusetts. She and her husband became Adventists through a neighbor who shared her faith. At that time, Mrs. Savoy gave up a well-established career in the entertainment world.



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

## ILLINOIS KILLS SCHOOL AID BILLS

SPRINGFIELD, ILL.—Bills that would have provided a multimillion dollar aid program for the State's private and parochial schools have been killed by the Illinois Senate education committee.

## HUNGER APPEAL WINS CITATION

ELKHART, IND.—The Community Hunger Appeal of Church World Service (CROP) has received a special citation from the Republic of Korea for its humanitarian relief efforts.

Last year CROP shipped some 600,000 pounds of food to South Korea in addition to self-help supplies and equipment valued at \$116,000.

## CATHOLIC SCHOOLS FACE DEFICIT

NEW YORK—An annual deficit of \$30 million by 1972 faces parochial schools in the Archdiocese of New York, according to a report issued by a blue-ribbon committee named by Terence Cardinal Cooke.

## LCA SYNOD VOTES HOUSING PROGRAM

KENOSHA, Wis.—Delegates to the Wisconsin-Upper Michigan Synod of the Lutheran Church in America voted at their seventh annual convention to sponsor programs providing housing for the rural and urban poor, using Federal funds to pay for construction.

## CHURCH MEMBERS DO NOT FEEL ROLE

CLEVELAND—"Most Catholics do not feel that they are full-fledged members of the Church," Bishop Remi De Roo, of Victoria, British Columbia, told a lay organization here.

Reporting on a survey of the laity in his diocese, the bishop said his impression was that most laymen "still speak of the Church as something 'over there,' not as a body of which they are part and for which they have assumed clear responsibility."

## MINISTRY TO RADICAL STUDENTS

WILMINGTON, Del.—Quakers, Mennonites, and Brethren, all representative of "historic peace churches," should band together to minister to radical students, the Friends General Conference was told here.

Dr. John H. Yodor, professor of theology at the Mennonite Biblical Seminary, Goshen, Indiana, said that the three groups should remember that their brand of Christianity was originally radical.

## JEWISH AGENCY WILL OPPOSE BID TO END CHURCH TAX EXEMPTION

NEW YORK—The Union of Orthodox Jewish Congregations of America intends to oppose efforts to take away the traditional exemption from real estate taxes long extended to places of worship.

# 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. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20312.

**SUBSCRIPTIONS:** United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20312.

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.

## Voice of Prophecy to Receive October 11 Offering

The annual offering for radio evangelism—the Voice of Prophecy Offering—will be received in North America on October 11.

Aside from the substantial financial support this brings to our division-wide radio broadcast, it is an index of the interest we have in speedily finishing our great task of preaching the gospel. Those who contribute from year to year have expressed gratitude for the privilege of sharing in this phase of our work, while those who accept the third angel's message witness to God's grace in their lives.

With such rewards and greater-than-ever opportunities, should not our response be more generous than ever this year? The amounts received for the past two years were:

1967	\$316,915.51
1968	308,018.43

These amounts represent about 75 cents a member. With costs and opportunities increasing, would it not be possible and reasonable to plan on an average of at least \$1 a member this year?

M. E. KEMMERER

## New Members in California Find Unique Ways to Witness

"It is amazing what new Adventists will do for the sake of their Lord and church," comments D. L. Olsen, lay activities secretary of the Pacific Union.

Ted Balugo, of Hayward, in central California, is part owner of a van and storage company. He and his wife, with several other members, planned to conduct a Bible sit-in. They opened their home, moved 50 chairs into the living room, and began to invite neighbors and friends to attend a Sunday night discussion group.

"Between 20 and 30 non-Adventists attended each Sunday evening. At the close of an eight-Sunday-night series a call was made to surrender to Christ and accept His truth. Eleven responded, indicating they chose to follow Christ. Six of these have now been baptized. This experience has set the church aflame for God."

"In Stockton in northern California a new convert made a commitment to contact 350 people each month for Christ. She found it difficult to reach this many people by calling at their homes, so decided that she would go where people were queued in waiting lines. She found a line in front of a theater and made her approach. The people were most receptive. She now has 17 Bible studies in progress."

J. ERNEST EDWARDS

## Church's Broadcasters Meet at Collegedale, Tennessee

Speakers from the church's international broadcasts, local broadcasters, personnel from denominationally owned stations, and experts in the field of closed-circuit television met August 25-30 at Collegedale, Tennessee.

Sponsored by the General Conference Radio-Television Department, this first Adventist broadcasters' seminar provided instruction and information for those working with the broadcast media.

H. M. S. Richards, H. M. S. Richards, Jr., William A. Fagal, and Braulio Perez represented the international broadcasts. Besides the Voice of Prophecy speaking team, another father-son combination was J. L. Tucker, of The Quiet Hour, and L. E. Tucker, who is active in daily broadcasting through radio and television, as well as being a most successful telephone evangelist.

Looking carefully at the possibilities of more stations being operated by the denomination both at home and overseas, the former Adventist Collegiate Network

voted to be known as the "Adventist Radio Network—Information, Inspiration Radio." Don Dick, of the department of communications at Southern Missionary College, again accepted the position of network director.

A proposal to form an Adventist broadcasters' association was adopted and will now be considered by the General Conference. James J. Aitken, secretary of the GC Radio-Television Department, stated that this association would enable broadcasters to meet regularly, lay plans to widen the evangelistic use of the media, and increase skills in broadcasting.

WALTER R. L. SCRAGG

## Benghazi Hospital Safe

One week after a coup overthrew the Libyan government of King Idris, the following cable from our workers in Benghazi was received through the U.S. State Department:

"ADVENTIST HOSPITAL BEN-GHAZI OPERATING NORMALLY. ALL PERSONNEL SAFE AND WELL. PLEASE INFORM FAMILIES."

EDWIN GIBB

## IN BRIEF

♦ **Death:** Frank D. Wells, retired conference president, September 13, Takoma Park, Maryland.

♦ **New Position:** Robert W. Nixon, book editor, Southern Publishing Association, from assistant editor, *These Times*.

♦ **George Knowles**, conference evangelist for the North Pacific Union Conference, held a three-week series in the Singapore Balestier Road church during August. Eighty persons made decisions to be baptized. To date, 34 have been baptized. The majority of those who made decisions had completed the Bible Says lessons through the gift-Bible program, a part of the Far East Harvest. Song director for the campaign was Garth Thompson, principal of the Far Eastern Academy; the coordinator was Ng Swee Koon, pastor.

## Looking Forward to Atlantic City

By ROBERT H. PIERSON  
President, General Conference

More than three years have slipped by since the last General Conference session convened in Detroit, Michigan. Within a few months representatives of God's people from most of the lands of earth will be heading toward Atlantic City, New Jersey, for the 1970 session, to be held June 11-20 (pre-meetings begin June 7).

Fellow believers, this next gathering *must not* be just another General Conference session. The hour is too late. The needs of God's people are too great. There is too much work yet to be done. The 1970 session must, under God, be a gathering characterized by its spiritual impact upon our lives individually and upon the church as a whole. It must be a time of repentance, of revival, and of renewal. Atlantic City must be a place of great power, as well as effective planning. May God make Convention Auditorium a place of Pentecost, where the last spiritual thrust begins for a finished work!

Prayer—earnest, persevering prayer—is the key to revival and power. We appeal to our people around the world to *begin praying now* for a rich outpouring of the Holy Spirit during the Atlantic City meetings. Remember your leaders who are now planning the program. Plead with God to make this session all that under His blessing and guidance He would have it be.

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