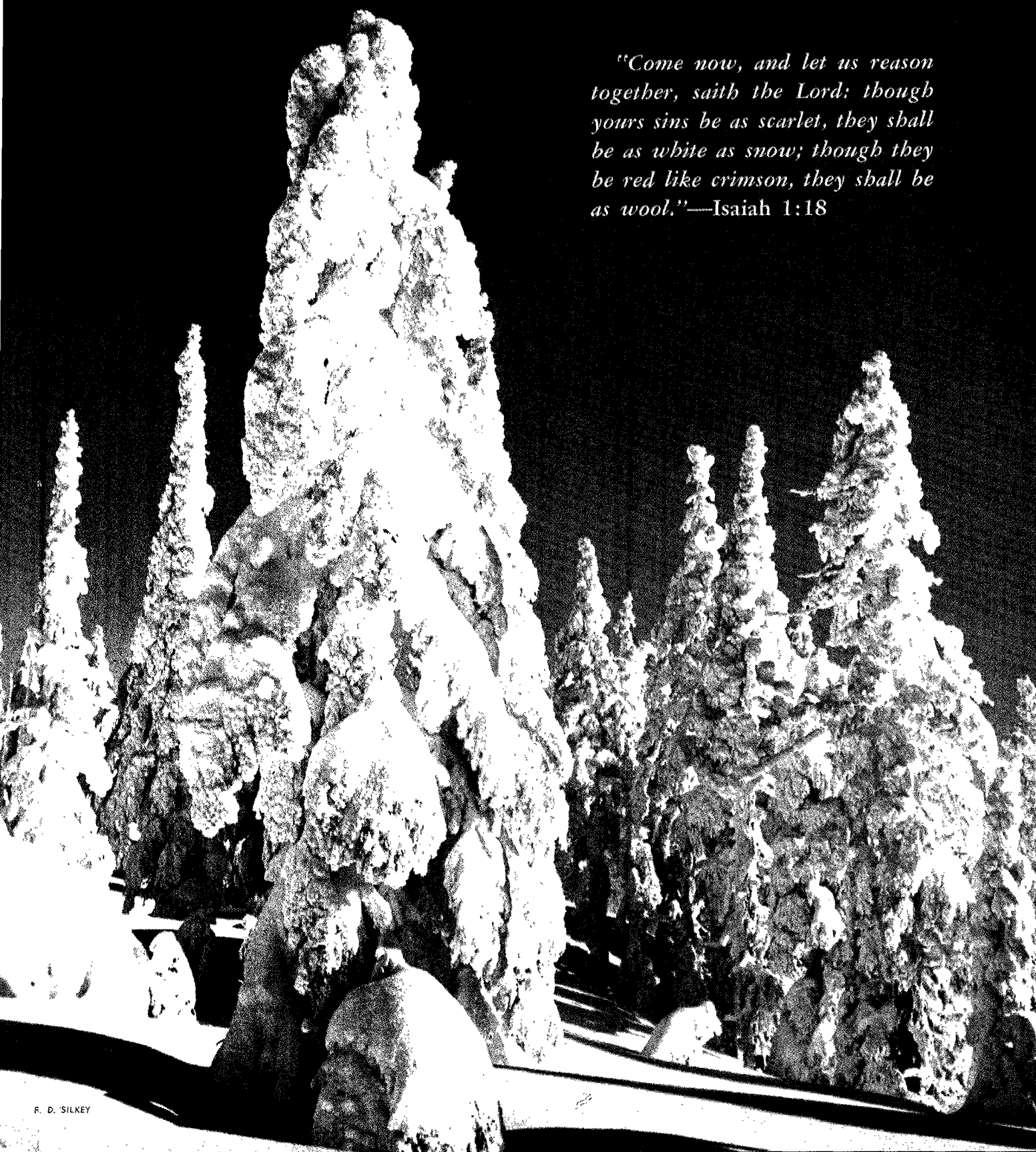




"Come now, and let us reason together, saith the Lord: though yours sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18



By DON HAWLEY

Departmental Secretary, Greater New York Conference



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CHARLES ZINGARO, ARTIST

When the wily serpent tempted Eve, he was appealing to her sense of pride.

MOST of us at some time or another have come into contact with an egotist. It was not a pleasant experience. We probably got the impression that he considered himself the center of the universe and believed that all things exist merely to cater to his every whim.

But pure egotists are relatively rare. Many people so labeled are really suffering from strong feelings of inferiority. They talk continually about their great achievements because they feel a need to convince themselves that they have done something worth while. They watch for opportunities to grind down their fellows, apparently thinking that this will result automatically in an elevation for themselves. Like the pure egotist, these people are unpleasant to be around, and they precipitate trouble wherever they go.

Now what about the Christian? What should be his attitude concerning himself? Is "ego" always a bad word?

Again and again Scripture informs us that we should love our fellow men as we love ourselves. Is it possible that it is entirely proper for a Christian to exercise a certain type of self-love?

First of all, let us remind ourselves that pride is a "fearful trait of character" (*Testimonies*, vol. 4, p. 377). Pride was the sin that caused Satan to be banished from heaven. When the devil promised Eve that she would become like God if she ate the forbidden fruit, he was appealing to her sense of pride. Of pride it has been said, "Of all sins it is the most hopeless, the most incurable" (*Christ's Object Lessons*, p. 154).

The Bible upholds the virtue of humility. We all know how pleasant it is to be associated with one who has a truly humble spirit. Yet even here the charade of life sometimes comes into play. Perhaps the worst form of pride in all the world is the "pride of humility." Did you ever meet someone who was constantly glancing upward in full expectation of catching a glimpse of his own halo? When a person becomes proud of his humility, there is little anyone can do to help him.

Selfishness is basic to evil. It is the

REVIEW AND HERALD, February 1, 1968

“Do You Love Yourself?”

“root of all evil” (*Education*, p. 226). Therefore, “if we represent the character of Christ, every particle of selfishness must be expelled from the soul” (*The Adventist Home*, p. 370). It is no wonder then that Ellen G. White speaks in a derogatory way concerning:

- self-admiration
- self-advancement
- self-aggrandizement
- self-assertion
- self-assurance
- self-caring
- self-centeredness
- self-complacency
- self-conceit
- self-esteem
- self-exaltation
- self-glorification
- self-gratification
- self-importance
- self-inflation
- self-love
- self-recognition
- self-righteousness
- self-satisfaction
- self-supremacy

and holds up for emulation
self-abasement
self-abnegation
self-forgetfulness

In what category does she place self-confidence? Usually she speaks of it in a derogatory sense, but in one instance she encouraged a certain man to help cultivate self-confidence in his wife (*Testimonies*, vol. 2, p. 299). Then again she speaks of blind self-confidence, too great self-confidence, inordinate self-confidence, and large self-confidence. This would seem to indicate that while too much self-confidence is a dangerous thing, a certain amount is proper.

Perhaps a better term for the desirable aspect of self-confidence is self-respect. Always when Mrs. White mentions self-respect she holds it up

as something to be desired. She says it “must be firmly and constantly cherished.” When a person loses respect for himself, he finds it almost impossible to respect others.

So then unless we love ourselves in the proper sense we cannot love our fellow men. If we hate ourselves, we will tend to dislike others. If we feel that we are failures, we will be envious of our brother’s success. There is much truth in the old saying that what we condemn in others is often merely a reflection of what we hold in our own heart.

The effects of lost confidence in self are reflected in the following statement: “You distrust yourself and imagine that everyone else distrusts you. You are jealous of yourself and imagine that jealousy exists in other hearts toward you. You have not confidence in yourself and imagine that your brethren have not confidence in you. . . . You seek to make your brethren responsible for your conflicting feelings and doubts and jealousies; you feel that they are at fault, that they do not give you attention. The trouble is with yourself.”—*Testimonies*, vol. 2, p. 90.

When Jesus came to this world and shed His blood for us, He showed us to be more precious than the gold of Ophir. When we accepted Him as our personal Saviour, we became members of the royal family. God has entrusted us with the most important message in all the world today. Without engaging in vainglory or pride, we may lift up our heads in a proper sense of self-respect.

The acceptable form of self-confidence may better be termed Christ-confidence. Of ourselves we can do nothing, and any talent we may possess is after all a gift from Him. We may face life unafraid because of what He has already done for us, what He

will do for us today, and what He has promised to do for us tomorrow. The knowledge that He loves us dearly imparts to our hearts a sense of warmth that we can in turn radiate into the lives of others.

How do we lose this self-respect that is essential for living the consistent Christian life? Specifically mentioned in the Spirit of Prophecy are wrong habits, and hasty, thoughtless words, but perhaps it can all be summed up in that one word “sin.” Wrongdoing produces feelings of guilt, which in turn are highly corrosive to our sense of self-respect.

If sin has deprived us of respect for ourselves, how may proper respect be regained? Notice the case of the woman who was brought to Jesus having been taken in adultery. Trembling, she stood in the midst of the jeering crowd, unable even to lift her eyes. Whatever self-respect she had ever had was now crushed and nearly extinguished. But after dealing with her accusers, Jesus restored her sense of worth by saying, “Neither do I condemn thee: go, and sin no more.”

When Satan has been successful in leading us into wrongdoing, we must not fall into despondency and engage in self-depreciation. In spite of our error, God’s love for us is still constant and He is ready to lift us up again.

“While the Christian’s life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of everyone so to live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.’”—*The Great Controversy*, p. 477.

May the Lord help us to shun pride, and cultivate that self-respect that will permit us to approach our fellow men with godly love.

The Seventh-day Adventist SAGA Began Here

Villa Libertador San Martín

TRAVEL to the Entre Ríos (between the rivers) Province, situated to the north of Buenos Aires, like all travel in Argentina, is via Buenos Aires. A little later we shall visit that great sprawling capital with a good proportion of the 23 million inhabitants of the Argentine. Then we shall report on the work in general in this country. Argentina is the eighth largest country in the world, the fourth largest in the Americas, and the second largest in area and population in South America.

The Entre Ríos Province is deserving of a special report, for it was here that the Seventh-day Adventist saga really began. Nor is Entre Ríos without importance in the Argentinian Republic. Paraná, the provincial capital (population 165,000), is the port for the great grain, cattle, and sheep area to the east. From 1853 to 1862 the city was the capital of the Repub-

lic, and it still is one of the most handsome cities in Argentina, with its fine plaza San Martín, where fountains play and a fine statue to the liberator lends majesty.

Across the river, some 20 miles away, is Santa Fe (population 275,000), a provincial capital founded by settlers from Asuncion, Paraguay, in 1573. It is one of Argentina's oldest towns. It was in the cabildo (town hall) that the constitution of the Republic was adopted in 1853. Significantly, the oath of allegiance was taken before the crucifix in the sacristy of the remarkable San Francisco church, which was built from materials floated down the river from Paraguay. Really, the 20 miles that separate Santa Fe and Paraná constitute the Paraná River bed. Most of this territory is under water during the rainy season. The main stream of the river measures nearly two miles

in width and is crossed by a ferry boat service that aims to be regular (it wasn't the night we used it).

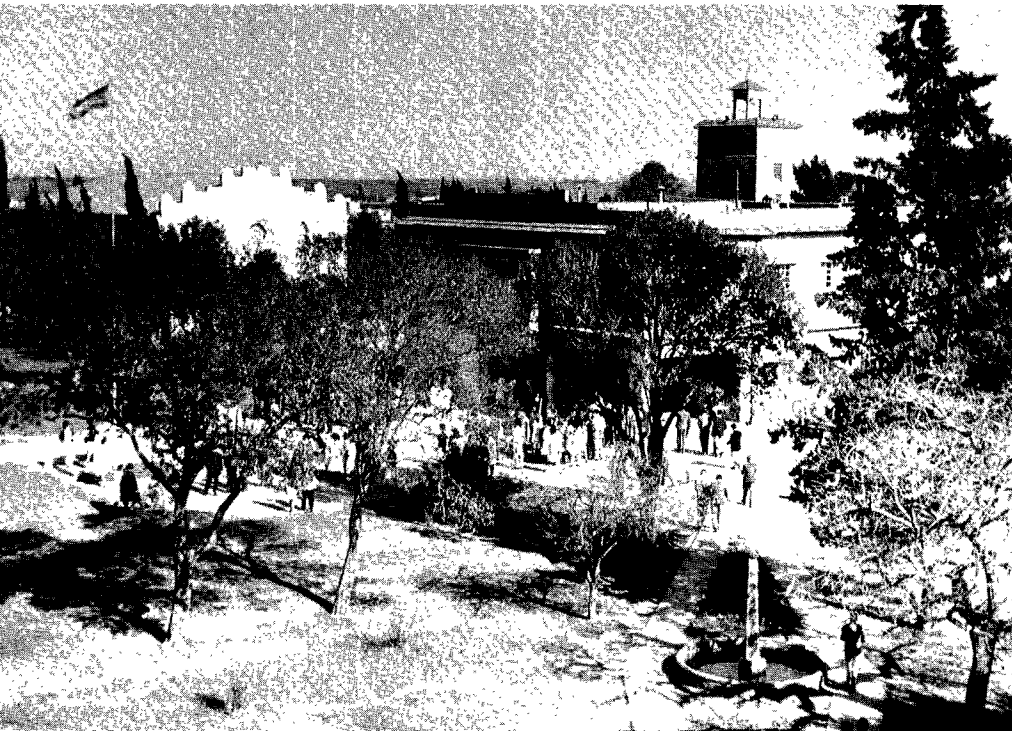
Then we come to Paraná, 25 miles of road remain. At the time of the Seventh-day Adventist beginning, there was no transportation. The railway came later and the roads were country trails, which during the rainy season became treacherous and impassable. Today, Argentine Airlines has a flight to Santa Fe and from Paraná to this Adventist center a paved road is nearly completed. Not so long ago the isolation of Villa Libertador San Martín was such that the work suffered real handicaps. Now this has been changed and the hopes of the pioneers have been largely substantiated.

The beginnings of our work always are of towering importance. Of course, a long time before Seventh-day Adventists entered Argentina, a book on the second coming of Christ (*The Coming of the Messiah in Glory and Majesty*, by a Chilean Jesuit, Manuel Lacunza, 1731-1801) had been circulated. General Manuel Belgrano, creator of the Argentinian flag, assumed the expense of an early edition of Lacunza's book in 1816. Among those who read this book and were influenced by it was another Argentinian patriot, Francisco Ramos Mexía, who kept the seventh-day Sabbath, having learned of it through reading the Bible. Many Indians joined Mexía on his estates in observing the Sabbath.

By 1889 there were two groups of Sabbathkeepers in Argentina, one at the colony of Esperanza and the other at a colony near Reconquista, both in the Santa Fe Province across the Paraná River. By 1892, Seventh-day Adventist contact with these groups was well-established. The members of both groups were baptized into the Seventh-day Adventist Church in 1896 by Jean Vuilleumier, of Switzerland, and Frank H. Westphal.

But before this took place, four Seventh-day Adventist families comprising a total of ten persons came to Diamante, Entre Ríos, from Tampa, Kansas, and formed a colony at Crespo, some ten miles from here. These were German farmers who had been colonists in Russia and had become Seventh-day Adventists while in the United States. Jorge Riffel, the head of one of these families, had been in Argentina several years before, and he was returning to Entre Ríos to share his faith with his neighbors.

The day after the arrival in Crespo, the first Sabbath school service in



The administration building of River Plate College, situated in Entre Ríos, Argentina.

South America was held. About the same time, the General Conference assigned funds for beginning the work in South America and named a commission to study methods for beginning the work. On September 9, 1894, the first Seventh-day Adventist church was organized in Crespo with 36 members—and the work was on its way.

A story about the beginning at Reconquista is interesting, as told by Jean Vuilleumier, in 1896. Apparently, a Peverini family was at the origin of this Sabbath-observing group. The husband was a Catholic but had embraced the Sabbath truth several years before after his wife (a Waldensian) had sent for *Les Signes* (published in Basel, Switzerland). He had seen a mention of *Les Signes* in the religious organ of the Waldenses. The Waldensian journal was opposing the work of D. T. Bourdeau and Ellen G. White in the Piedmont valleys. A copy of *Les Signes* (French *Signs of the Times*) came and as a result Daniel Rostan, who lived 18 miles farther north, also began to keep the Sabbath.

River Plate College

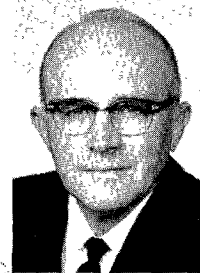
Following the organization of the church and the initiation of a stronger program under the sponsorship of the General Conference, the first thought, naturally, was to establish a school. The decision to start was made on September 26, 1898, in Crespo. N. Z. Town started classes the following year. By 1900 there were 23 students. Now this institution has developed to the status of a senior college offering some graduate work.

From the beginning, the college has operated student industries. The dairy, opened in 1901 with one heifer, has grown into a first-class Holstein dairy known as the Establo Modelo. The farm has indeed become a model in the area and has won a number of prizes. It was in his line of duty as farm manager that C. J. Weber met his death August 20, 1955, through the vicious attack of a prize-winning Holstein bull. I visited the quiet little cemetery at Villa Libertador San Martín where Brother Weber rests with a number of noble pioneers and workers.

This last weekend was commencement at River Plate College. It was a privilege to exhort the fine young people and to participate in the granting of diplomas and degrees to 50 graduates. Some weeks earlier 40 nurses received diplomas after completion of training at the adjoining sanitarium and hospital. Jose Tabuenca, president of the college since 1962, and his efficient colleagues have se-

A Personal Message From Your General Conference President

HEART to HEART



Dear Adventist Husbands and Wives Around the World:

This message is dedicated to my wife, Dollis Mae Pierson. On September 2, 1931, we were married in Ocala, Florida. Within a week we were settled in our new home and had become immersed in a heavy work-and-study program in Collegedale, Tennessee.

On the occasion of the 1967 Southern Missionary College baccalaureate I told the graduating class and their friends about those happy days. "We had a wonderful apartment here on the campus," I explained. "It had a living room, a dining room, a kitchen, two bedrooms, and a study—all in one room. Furthermore, we had a private bath—for all 19 of us who lived on the second floor of the normal building."

You have guessed it—I want to visit with you today about happy Christian homes, and I am dedicating this message to the one who, for more than 36 years, has contributed more than her share to making ours a truly happy Christian home.

"First . . . shew piety at home" (1 Tim. 5:4), Paul writes. Religion, like charity, should begin at home. "Those who are Christians in the home will be Christians in the church and in the world" (*Child Guidance*, p. 481). The greatest test of true Christian living is how we live out in our own home the precepts we profess and teach.

"Sanctification," the Lord's messenger writes, "begins in the home" (*ibid.*). Usually people associate sanctification with the church. The Lord reminds us that the process begins in the home. This "work of a lifetime"—this lifelong approach to Christlikeness—begins within the four walls of our own dwelling.

"How many dishonor Christ and misrepresent His character in the home circle! How many do not manifest patience, forbearance, forgiveness, and true love!" (*The Adventist Home*, p. 178). How do you measure up, friend of mine? Does your home life honor or dishonor your Saviour?

"Be subject to one another out of reverence for Christ" (Eph. 5:21, N.E.B.)* the apostle admonishes. "If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife will be

at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him" (*My Life Today*, p. 84).

Reverence for Christ makes husbands and wives unselfish, kind, and loving. When love for the Saviour motivates every thought and action, families will be drawn together.

I like Ellen G. White's illustration: "Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another" (*The Adventist Home*, p. 179).

As husbands and wives, we have a most important role to play in making home a happy place. "A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell."—*Counsels to Teachers*, p. 115. (Italics supplied.)

What about exposing the faults of loved ones to others? This inspired counsel is both clear and practical: "The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults" (*The Adventist Home*, p. 177). I have seen homes that were broken largely because these words had not been heeded.

A happy Christian home must be built upon utmost loyalty on the part of both husband and wife. "There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. . . . Friends and acquaintances we may have, but in the home life they are not to meddle" (*ibid.*).

Love—the love of Christ—expressed in looks, words, acts, and loyalty will make your home and mine happy Christian homes.

Yours for more
"little heavens on earth,"

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

cured an enviable reputation with the academic and governmental authorities and have given this institution the standing it deserves in the training of Seventh-day Adventist youth.

Before turning to the medical institution, let me mention a real first at River Plate College: the development of what is called an Experimental School of Missionary Volunteer Leadership. The Austral Union committee, the River Plate College board, and the local church have co-operated in sponsoring this activity. The school occupies a physical plant in which academic and instructional work is provided by the college. The objective is to train leaders for the

army of youth and children. The long-range program calls for the development of training for leaders in lay activities, Sabbath school, administration, and other branches of the work. Short, intensive courses, as well as regular courses, are taught by the professors of the college and other specialists, including church departmental secretaries as well as administrators.

It was my privilege to address a large group of Missionary Volunteers and college and church leaders on the occasion of the laying of the cornerstone for the second building erected for the Experimental School of Missionary Volunteer Leadership. The thinking behind this enterprise is that

great ideals and principles do not live from generation to generation simply because they are right. Ideals and principles continue only when they are built into the hearts of the young by inspired, qualified, and dedicated leaders.

Some ten years after the college came the River Plate Sanitarium and Hospital. It is situated on the same campus a few hundred feet to the northeast. The medical work was begun in 1908 by Robert H. Habenicht, M.D., who had settled in the area in 1903. At the time many towns had no physician or hospital facilities, and the Habenicht family began by receiving patients into their home. Sometimes the children gave up their beds for patients urgently needing them. Using his own means and donations from neighboring farmers, Dr. Habenicht opened a six-bed hospital in the original school building of River Plate College. With Dr. Habenicht, Lillian Vooris, the first nurse, is highly honored here.

Growth was slow until 1950. In fact, the depression years threatened to close the institution. Many thought a more favorable site would facilitate the work. Yet, the vision of the pioneers lived on. Now a two-story brick-and-concrete building houses the hospital with a bed capacity of 136. A new administration building accommodates medical offices, the X-ray department, laboratory, the administration offices, and other services. During this time, Dr. M. A. Hammerly and Dr. P. D. Tabuenka have had the skillful guidance of E. E. Bietz, the general manager, one of the three overseas worker families on this campus. The nurses' training school, opened in 1908, has graduated some 450 nurses, most of whom have been employed in SDA medical institutions throughout the South American Division.

This, indeed, is hallowed ground. The seed was sown faithfully and watered with the tears of those who have done so much for God's cause. The institutions at Villa Libertador San Martín keep their vision clear. The local church has nearly 1,000 seats. It is now necessary to hold two meetings, Friday evening and Sabbath, to accommodate the believers. Along with the arts and sciences spiritual values are in honor on this campus. A baptismal class functions permanently, and this year some 50 non-Adventists were baptized into church membership.

Of one of the pioneers resting in the Villa Libertador San Martín cemetery, it is written, "He Came, He Saw, He Served—Faithful Unto Death." This tells the story of Puiggari, and it does honor to God's church.

W. R. BEACH

The art of living

By MIRIAM WOOD

when you're Young

HOW TO DECIDE— Part 2

Last week we were discussing the importance of decision-making in the art of living. We'd established (I hope) that the first step is to square potential decisions against a clearly defined set of principles. If the decision to be made isn't so clearly in the moral-ethical realm, the following steps may be helpful: *Review mentally similar circumstances you have faced in the past.* Were you satisfied with the results of your decisions? Do you recall declaring soon after your decision, that "if I had it to do over again, I'd . . ."? In that case, your problem is solved.

Try to envision the consequences of first one course of action, then the other. Life isn't so mysterious, so complicated that an intelligent, sincere young person can't pretty well predict possible outcomes of a given decision. Neither projected outcome may be disastrous, but you may find that you're a great deal happier with one mental picture than the other.

Ask yourself whether anyone else will be involved in the possible consequences of your decision. When we're young we're rather fiercely dedicated to the philosophy of "It's my life" and "I'll do what I want to do" and "It's nobody's business but my own." Were all this true, or practical, I can assure you that everything would be a great deal simpler. Unfortunately, there is almost no one in the world whose life isn't interlocked with someone else's (many lives, usually), and other people *have* to make his business their business. If you *insist* on hanging by your toes over a 1,000-foot precipice in order to pick that elusive daisy, a rescue team may have to lower themselves to the bottom, at great personal risk, to retrieve your crumpled body. (You really deserve to be left there

—but people are endlessly kind to decision bunglers.)

Do a quick calculation on the law of averages as applied to this particular situation. You've lived long enough to know that a runner who has his feet tied together *might* win the race against unfettered runners—but it's highly unlikely!

Put your near-decision to the test as to whether it is a sensible course of action. This, I think, is rather closely related to the apostle Paul's "lawful but not expedient" philosophy. Though one may wish it otherwise, the balanced, rational life must be founded on what makes the best sense.

If you're still, after all this, wrestling against what you know to be willfulness and namby-pamby weakness, *visualize the person you admire most.* Picture this individual being confronted by the necessity for decision, and ask yourself just what he or she would do. Granted that the person you've chosen is worthy of both your admiration and emulation, you're almost certain to see immediately before your eyes a very clear path, indeed.

Finally, if you're still sitting on that uncomfortable perch, "the horns of a dilemma," I'd suggest that you *close your eyes and conjure up a picture of what you'd really like to be.* You, in all your splendor and glory. You, clothed in self-discipline, maturity, reason, achievement. Each decision brings you closer to this ideal, or further from it.

Does all this seem unbearably complicated? Actually, it isn't. Successful people use one or more or all of these steps every day of their lives.

On second thought, though, I believe that I *can* simplify the process of good decision making by suggesting that you ask yourself, "What would Jesus do?"

On the Trail of the Great Missionaries

By LEONARD NELSON
English Instructor, Solusi College

ABOUT a year and a half ago we accepted a call to Solusi College in the Trans-Africa Division. Because of immigration barriers, my departure from Massachusetts for Rhodesia was delayed almost seven months. During that waiting period I spent several weeks working in the SDA Transportation Office in New York.

In the large warehouse at 39th and Crescent, Long Island City, we made boxes and crates for shipping missionaries' household furnishings overseas. While working there I became acquainted with many missionaries and learned how they live and travel. I remember a family dividing up a large package of figs into small bundles to fit the holes in their baggage, meanwhile munching on them and passing them around. Another missionary's goods we packed in an iron trailer, which was transported to the ship by truck and lowered into the hold with a crane. All the pieces for that shipment were in it, and they would all be unloaded at one time too.

Furniture and household goods, suitcases, trunks, and barrels usually came to the warehouse by truck. Many times the items were not very well packed, or not packed at all, and it was our duty to see that all appliances and furniture were boxed securely and labeled with the correct address. We placed the smaller items in boxes we had made, which were lined with waterproof paper. If any package had a rattle in it we unpacked it and silenced the rattle. We packed dishes, glassware, typewriters. There was no telling what a missionary would choose to take along. One consignment included a canoe and a ton of Loma Linda foods. And whenever there was an open place in the crate or carton we stuffed it full of Dorcas clothing—to stop the rattles, yes, but more to supply clothes that are so welcome overseas.

The men who pack the missionaries' goods develop a deep personal interest in each shipment. If the goods arrive at their destination in good condition, they feel elated. But if the stevedores drop a piano from the ship to the dock and break it to pieces, they feel like crying. We were often deeply troubled to see family

possessions that had only sentimental value being sent around the world. But now that I am 13,000 miles from home, I have found that there is a lot of comfort in such dear possessions.

The workers in the Transportation Office took a personal interest in the welfare of their missionaries also. They prayed for them every morning, often by name. I was there the morning they got word that E. R. Reynolds had been shot in Pakistan. We all felt and shared a deep sorrow. Such news comes close home to one about to leave the shores of his homeland. The workers told me of missionaries who had gone out and renounced their citizenship, planning to stay all of their lives. That reminded me of Grandma Hartman, who, with her husband, went to South America years ago; she told me that they never planned to come back. They were going to stay until the Lord came.

In the warehouse I saw boxes and trunks belonging to friends who, I knew, had been overseas for at least 30 years. When I got to Solusi I found out why those boxes were in the New York warehouse. Because raids, looting, and terrorism were ever a possibility, missionaries had sent some things back to New York in case their home was damaged or destroyed.

It is a moving experience to see the missionaries gather in the Transportation Office on the morning they are

to sail or fly, sometimes with wee babies. Thus went one family who took six-week-old twins to Rhodesia, and did not know when they left that they were going to a station where they would be the only overseas workers.

We quickly load the missionaries' simple possessions into a car for transport to the docks or airport; then they are moved off by ship or plane to a land where they will stay for years. It may be a land where war, revolution, road blocks, and terrorism are common. Yet bravely they turn their backs on worldly gain, promotion, security, and the companionship of family and friends.

About March 1, after my friends had despaired that I was ever going, I got the permit. The Atlantic Union College Yearbook staff had bought me a little farewell gift about Christmas time, but had not given it to me because they wanted it to be for a missionary who was actually leaving. Now they presented it to me, and to Mrs. Nelson they gave a farewell corsage. However, she would not be able to go until her school was out. Many of the church members wished us well on Sabbath, and Sunday night I left from Boston.

This was the first time I had flown and the first time I had been outside of the United States. I left at night and flew above the clouds so that I did not see the Atlantic Ocean at all. Fly-

LOVE

By MARGARET C. MARTIN

"Why don' you wuv me now?" she sobbed,
As round her mother's skirt she threw
Her arms and cried so brokenly
"But, Doll, I do. That's why I punished
you!"

Ere Sabbath school'd begun, she'd played
She was the teacher. "Sing dis song,
"Now do dis findjer play!" I did not see
Her later do her childish wrong.

I knew that mother loved her child
And would not hurt her needlessly.
Why question, then, Infinite Love
If He designs to chasten me?

ing rapidly eastward, I was in England soon after I had finished supper. I remember the exhilaration I felt as we flew into the dawn. Somehow I thought, as we met the glory of the morning sun, that this is how it will be when we meet God face to face.

London is an interesting city. Everything seemed much more elaborate than I had expected. It was as though people had been bringing their treasures to London for years, for centuries. I spent an afternoon at Oxford and took several guided tours in London. But I was impressed most by the tomb of David Livingstone in Westminster Abbey. Not the tomb itself—it is but a smooth place on the floor—but its position in the center of the nave. Ranged around him are kings, generals, poets, orators, and statesmen. I drew the conclusion that Missionary David Livingstone was being honored as the noblest man that Great Britain had ever produced. I know that Livingstone has been denigrated in recent years by critics who cannot understand his long absences from home. But how can anyone who reads his *Journal*, telling of Mary's death of fever while her doctor-husband tried in vain to save her life, question his concern for her? He wrote, "This is the first time in my life that I have been willing to die." Modern man knows much about family trouble, alienation, and separation, but he still has something to learn about dedication.

Livingstone set his heart to break the slave trade and that he did, though he did not live to see the break. And his son died at Gettysburg in the struggle to free the slaves. One might say that Livingstone and Lincoln ushered slavery out of the civilized world.

I suppose it was because I was going to Livingstone's country that I was so moved by the tribute the English people paid to him. I thought of his being surrounded year after year by people of another race and language, of his waiting a whole year at a time for mail, and then finding that enemies had destroyed it (I get mail almost every day). After Mary died, Livingstone did not choose to go home, even though he was invited to go and was sent for. However, when one has been a missionary and has traveled and moved around all of his life there is no longer any place that appeals to him as home, nothing calls him except his work. There are still people like that. Such people do not count earth their home; they are strangers and pilgrims here.

Farther along the way to Solusi I visited both Rome and Athens. Of course, there were numberless things to see in these cities, but everything

else faded away when I got sight of the work of Missionary Paul. Late one afternoon in Athens I took the city bus to visit the Areopagus. It is mostly a stone pile now, but there was a day when clever and able men convened in that Forum. This was the place where the Greeks listened to new ideas, and where one day Missionary Paul came striding up the hill to accept their challenge. No one had ever brought them an idea such as Paul presented. His assertion that the dead would live again broke up the meeting.

I used to discount the significance of Paul's witness in Athens. But there before me that day, blazing in the late afternoon sun, was a copper plaque memorializing Paul's words. It dawned on my understanding that Paul had put a mark on Athens that the city has never been able to erase. Not long afterward Paul made another trip, this time to Rome. For a long time he had hoped to go there, but ironically he made the trip in chains. He was restrained from meeting the Roman wise men in the Forum, nevertheless he put his mark on Rome. I saw it in the catacombs, in the Mamertine prison, and in the ruins of the Imperial City.

Approaching the Temple of Heathendom, Missionary Paul was like

Samson. Placing his arms around the two pillars of classical antiquity, Athens and Rome, Paul tugged and pulled with all of his might till the pillars tipped and bent, till the pantheon of false gods swayed on their pedestals. He finally cracked the framework of paganism, causing it, eventually, to fall down of its own weight.

In time I reached Solusi, this city set on a hill, in heathendom. I found a well-planned physical plant and noted that the old problem of water supply seemed about solved. Students are again being allowed to come to Solusi from other countries. But the work here is not finished. There is still much to do. Everyone knows that there is much trouble and unrest in Africa. But there are many opportunities as well.

Lest we should be tempted to feel that the preaching of the gospel here has been hindered, or that the task is too formidable for men to accomplish, let us remember that God brought His people out of Babylon without any effort on their part, and out of Egypt likewise. We do not know whether God will break down the kingdoms that oppose Him, or make them preach the Word themselves. But this we know, His kingdom will triumph.



The Crooked Shrub

By ESTHER LAU

"I WISH that telephone man were a little more careful. Did you see what he did to one of my shrubs?" Mother complained to dad as her two boys listened quietly in the next room.

"Evidently he knocked it over when he backed out of the driveway," mother continued.

The Bloomfields had just moved into their new home. Mother had already planted some beautiful shrubs and flowers. That evening as she went out to water her plants she noticed that somehow one of the shrubs was leaning toward one side. When she got closer she saw that it was actually broken off at the base, and someone had just stuck it back into the dirt.

"I'm going to call the telephone company the first thing in the morning. They ought to pay for the damage," mother declared.

"Dear, wait a minute," dad interrupted, "are you sure the telephone man did it?"

"Well, who else could have done it?

The telephone man was here this morning to install our telephones. I know he did it," mother said.

David and Jerry felt somewhat uneasy as they listened from the next room. "We better not let mom call the telephone company," David whispered.

"Yeah, I know," Jerry whispered back.

Soon the boys got enough courage and came into the room where mother and dad were. They told them how they had become careless that morning while playing with an old car tire and had knocked over the shrub.

"Why didn't you boys tell us sooner?" mother asked.

"Well, we were hoping that you would blame the dog for doing it," David confessed.

"Yeah, but we didn't want you to blame the telephone man though," Jerry added.

"Now, boys," dad said, "we are happy that you decided to tell us the truth. I know you didn't want us to place the blame on the telephone man, because he would explain to us that he didn't do it; but, you know, we should not place the blame on the dog either, even though he couldn't talk."

David and Jerry knew what dad said was right. One should also be honest to the animals, especially since they cannot defend themselves; and above all, one should be honest with himself.

It was then decided that David and Jerry should pay for the shrub. They both accepted the agreement willingly.

"To Whom Shall We Go?"

By ERNEST LLOYD

IN THE sixth chapter of John's Gospel is the record of a crowd of hungry people who were following the Lord Jesus and His disciples on a certain day to be healed and fed. They had fond political hopes for this wonder-working Teacher, but they discovered that while they were seeking earthly benefits, He was concerned for their spiritual and eternal welfare. They turned away disappointed, and followed Him no more.

Wearily and wistfully the Master turned to His twelve disciples, asking, "Will ye also go away?"

Then Peter, the ready speaker, voiced the thought of the others, and answered, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

This question, or its equivalent, is one of the oldest among men. It is the question that every person, young or old, raises at one time or another. The question implies a great truth, and it is this: Man must have someone to whom to go for help, guidance, and comfort. The human soul not only desires but demands and must have, not *something*, but *someone* as an ideal example to admire and love and serve.

In Peter's question we find three things for our earnest consideration: (1) The fact that we need someone to go to; (2) the question, To whom shall we go? and (3) the answer—that only the Lord Jesus can really satisfy our needs because He alone can satisfy the human heart.

1. *The fact.* Man cannot live happily without a master, without a guide, without a comforter. God made it natural for us to desire and long for the companionship of a greater one, a superior person who can help us especially in times of trouble and distress. And man, we must remember, is also a servant. No one can escape service. And so it simply becomes a matter of choice—whom shall we serve? "To whom shall we go?"

In his book *On Service With the*

King," Dr. G. T. Candlin mentions a great truth that we do well to remember: "There is a deep law of our nature which reveals a sense of our need, a consciousness of dependence. In every age, in every country, this is what man has keenly felt. . . . We must have leaders whom we can follow, else no progress is made. . . . We want a stronger and wiser one to whom we can look, who shall be our highest example, whom we can reverence, obey and exalt."

We need someone to whom to go for our ideals. There is a story of an eminent painter who kept always in his studio a set of precious stones. He said he needed them to refresh his jaded sense of color. Back to them he would often turn when he had lost the vivid sense of blue or crimson. And thus he never failed to find new tone and beauty. So we need someone to give us the glory of lost ideals, someone who can renew our vision of the life we were meant to live, who can make us new creatures, new men and women, with new purposes and new hopes.

2. *The question.* "To whom shall we go?" Not to *what* shall we go, but to *whom*. It is not a question of choice between Christ and *something* else, but between Christ and *someone* else. And what Peter wanted, and what we all want, is someone who can raise us above circumstance. The majority of the human family are so placed as to be in perpetual depression. Circumstances, we say, are against them. Poverty, poor health, frustration, worry, anxiety, defeated hopes, and countless other circumstances depress the human soul. Hence, there is the primal necessity of our being, that we should find one who is able to lift us above circumstance.

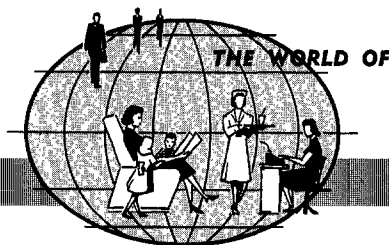
And we need someone who can lift us above sin. No human want is deeper than this. Sin is the greatest misery maker in our world. Ethics, science, philosophy, cannot cure this misery. Within the unhappy hearts of millions is the longing for release

from shame and fear, and a yearning for peace and goodness. The situation requires divine aid.

A large share of humanity has succumbed to an abject materialism: "Let us eat and drink, for tomorrow we die." What a vanity fair is modern social life! Multitudes are trying to drown their bitterness and aches in deeper cups of pleasure and riot. Men and women sometimes call the doctrine of Jesus "hard." "But how much harder," wrote Tolstoy, "is the doctrine of the world! In my own life I can reckon up as much suffering caused by following the doctrine of the world as many martyrs have endured for the doctrine of Jesus." Tolstoy was right. The modern martyrs are not in the church; they are in the world. For real martyrdom today, name the frenzies of contemporaneous business and social life. Men and women everywhere bowing in slavery to materialism. Young men and young women crucifying themselves on the altars of fashion, sport, intemperance, and riotous living, seeking satisfaction at the poison pools of modern life, but finding ruin and death at the last.

3. *The answer.* None but Christ can satisfy. Peter was convinced not only that the Lord Jesus Christ had eternal life to give to others, but that no one else had. He knew for himself that it was useless to seek for life anywhere else than in the Lord Jesus. And where but in Him do we find power and peace for mind and soul? To put anyone alongside of the Lord Jesus as a revealer of God, as a pattern of virtue, as a true Saviour of men, is absurd. There is that in Him which we recognize as not only superior, but of another and higher kind. The basis of Christian faith in the divine person of the Lord Jesus Christ is His works, His words, and His character; what He did, what He said, what He was, and what He is now. For He is "the same yesterday, to day, and for ever." He is "alive for evermore." His "words" are just as full of life and power today as when they were spoken in old Galilee. And these are the words to live by.

"Thou hast the words of eternal life." The words interpret and explain all the rest. Christ's words of eternal life were words about the nature of that life which He came into the world to proclaim, a life begun in the soul by faith while we live in the world, and perfected when we live in the earth made new. They were words about the comforts and encouragements along the way, even His daily help, sympathy, guidance, and care. How grateful we are for the preservation of those life-giving words in the New Testament!



The Adventist Woman

Conducted by DOROTHY EMMERSON

WHEN the clock on the fireplace bonged out midnight, Jerry jumped on the coffee table and with all the unharnessed energy of his four years and forty-five pounds, bounced up and down, trying to reach the chandelier.

I sighed. All day this child, a guest in our home, had created havoc. He didn't walk through the rooms. He ran. He didn't ask for a drink of water. He screamed.

Turning to our weekend guests I suggested, "Wouldn't your son like to go to bed now?"

His mother sighed too. "Oh, no. Jerry never goes to bed until we do!" "Never?" I echoed.

"No. He's been like that since he was born."

Translating my shocked silence, she tried to justify herself. "He's just a child. When he goes to school the teacher will be able to take care of him. I just can't do a thing with him."

That's when the teacher in me rebelled. It was easy to visualize that victimized teacher turning in her credentials after a term with Jerry. His mother, who for four years had shirked her responsibility in child discipline, was ready to pawn him off to a distant stranger.

Could the teacher train him?

My memory of another boy, Denny, was vivid. I was teaching the fifth grade when he came to the class. Every one of his previous teachers warned me, "He'll keep your class in constant disruption."

But this was my first year of teaching. I refused to take them seriously. Assuring myself smugly, I responded to their grim prediction, "No, he won't, because I'm going to train him." Hadn't I had enough child psychology courses?

But nothing in the child psychology books seemed to work with Denny. Even the firm-but-kind Christian method failed. He did what he wanted to when he wanted to.

When a flower grew through the school-ground pavement and the principal asked the children to be careful not to break it, since a photographer would take a picture, everyone showed respect. That is, except Denny. One morning, deliberately, he stepped on the flower and crushed it.

The wrath of that public school principal still makes me want to hide. After all, he was in my class.

What was wrong? Why couldn't

For Beauty at Maturity,

Bend the Tiny Twig . . . Right

By VINNIE RUFFO

Denny be made to obey and respect the property of others? Denny's mother and father had not taught him to obey. That's what was wrong. Now teacher after teacher and classroom after classroom reaped the results of their negligence.

"Wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them and are liable to be reproduced in others."—*Child Guidance*, p. 231.

When to Begin

When should child discipline begin?

"The first three years is the time in which to bend the tiny twig."—*Ibid.*, p. 194.

"It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil."—*Ibid.*, p. 193.

"The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. . . . She [the mother] is to lay the foundation of an education that will help the child to develop a strong, symmetrical character."—*Ibid.*, p. 230.

During World War II a Baptist missionary mother and her six children were passengers aboard an Egyptian ship bound for Africa. There they hoped to join the father at his mission post.

Midway in the ocean enemy guns shelled the ship. Amid the panic the mother managed to keep her children together. Eventually she guided them down the ropes into a lifeboat, not knowing that this lifeboat too had been shelled. As soon as the boat filled with passengers it began to sink, spilling all of them into the water.

As the children bobbed around in the water, she took control, "John, Betty, Chris, Anne, Mary," she commanded, "all of you float."

Not one of them whined or cried, "No, Mommy, the water's too cold," or "I can't," or "I don't want to float."

Every child, *having been taught strict obedience*, floated. The children ranged from fifteen years to a baby in arms. Keeping the baby in the circle of her arms, the mother paddled around, encouraging and commanding them, until she had them in a circle. Now she could watch each one and keep strict control.

"Now, let's sing," came the next command. Above the bone-chilling water, and amid the terror of the scene, the children obeyed. Their voices rose in song, "Jesus Loves Me, This I Know" and "God Will Take Care of Me."

And God did take care of the God-fearing Christian mother and her six obedient children. A German raider boat took pity on them and took them all aboard.

What had saved the lives of that mother and the children God had entrusted to her care? The mother had taught each child strict obedience.

"Parents should have perfect control over their own spirits and, with mildness and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes."—*Ibid.*

Postponement Dangerous

Do not postpone this work. "Many neglect their duty during the first years of their children's lives, thinking that when they get older, they will then be very careful to repress wrong and educate them in the right. But the very time to do this work is when the children are babes in their arms."—*Ibid.*, p. 194.

Suppose this training has been postponed? Is it too late to begin?

"If you have waited until your children were three years old to begin to teach them self-control and obedi-

ence, seek to do it now, even though it will be much harder."—*Ibid.*

Discipline, however, should not be a mere exercising of authority. It should not be administered simply to show a child who's boss! Early discipline should have a purpose:

"The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control."—*Ibid.*, p. 223.

When many miles and many years from home, Joseph had to make a history-making decision. When the governor's wife came to him, inviting him to commit adultery, what would the story have been had not the most early impressions of his childhood at the hands of his father, Jacob, been most indelibly impressed on his heart? Could he have found the will to say, "How can I do this great wickedness against God?"

Joseph's early training had taught him self-government and self-control, even among the greatest temptations.

"Obedience to God's commandments is the price of heaven, and obedience to their parents in the Lord is the all-important lesson for children to learn."—*Ibid.*, p. 224.

"God will bless a just and correct discipline."—*Ibid.*, p. 232.

Begin your child discipline at once. If you want your children to eat of the tree of life, bend the tiny twig.

Keeping House

IN FEBRUARY



By CAROLINE E. KEELER

TO BE TRULY successful any business must be well organized. Since our homes are our big businesses, let us look well to them this year.

First, are we giving to important things the place they deserve? Are we setting aside time each day for morning and evening worship so that we begin the day with God and end it with Him? In family worship all the family should take part, in reading the Scriptures or a good book and in talking to God. Do not let worships become so dry and monotonous that the family will want to get over with them quickly so they can get about the work of the day. "Take time to be holy" is something to be lived as well as sung. It takes time and planning to have worship periods to which members of the family will look forward, but it is rewarding.

Do we have a special place in our homes in which to keep our Bibles, our lesson quarterlies, our church paper, and our missionary papers to be distributed? The Bible, of course,

should have a very special place, and nothing should be placed on top of it. To show respect for God's Word is a part of worship. And it is good to have a special place for such magazines as *Listen*, *Life and Health*, *Liberty*, *These Times*, *Signs, Instructor*, and the *Guide*, to avoid a hurried and topsy-turvy searching for something. It takes so little time for papers to assume a pile-high stature. If they do not contain some special articles or stories you wish to preserve for future inspiration or use, pass the papers along to someone who does not have them to enjoy. A convenient magazine rack on a wall or a door may be readily designed. We made a wall bookcase reaching from the floor to the ceiling hoping to put the books on specific subjects together.

We do have a special shelf—the most prominent one—for the nine volumes of the *Testimonies*, and for the *Conflict of the Ages* Series. We keep these books in order so that any volume is easy to find. Some of our categories are poetry, history, nature study, and mission stories. Besides the books on poetry by Grace Noll Crowell, I have my *Cheerio's Book of Days*, a treasured volume given to me by a dear friend. It has a whole page of verse and poetry for each day of the year. I can read it over every year and find fresh inspiration in it.

We like to keep Peterson's *Field Guide to the Birds* in a certain easy-to-find place, where it can be quickly consulted when we see an unfamiliar bird.

And by all means keep your pamphlet on first aid where it can be found quickly.

Where are your important papers such as deeds, birth certificates, account books, monthly payment books, and where do you keep monthly bills, such as those for gas, electricity, and telephone? To remember bills other than the monthly, such as taxes, we keep a big wall calendar on which we mark each date certain bills become due. We use a monthly pocket calendar to hold the bills.

I know one thing: this new year I must be better organized. Too often the very thing I want and must have I cannot find. Then I commandeer the whole family to search for it until it is found. A file cabinet is a convenient device in which to file materials under subjects. But beware of filing everything under "Miscellaneous."

I don't save string too short to be used, but I do let things pile up on my desk until it is—yes, a mess. And then, well, you know what happens. Let's be better organized.

Now where did I put that book on first aid?



Handicap

or

Blessing?

By

RICHARD J. BARNETT

From an iron lung in the New Britain Memorial Hospital in Connecticut, Miss Joan Herman administers a humanitarian organization aimed at providing a more abundant life for those who are permanently handicapped. A victim of bulbar polio, she serves as chairman of the board of New Horizons, Inc., a dynamic, nonprofit organization of 550 members, representing 40 States and several foreign countries.

Joan contracted polio in 1942 and spent the next four years in various respiratory centers until she was transferred to New Britain Memorial Hospital. Here, at 22 years of age, she found there was nothing for the handicapped young adults with alert minds to do.

As a result, Joan began fostering the idea of a home for the seriously handicapped, and in 1955 New Horizons, Inc., became a reality. The objective of this organization is to maintain a community home where the permanently handicapped will have opportunities for growth, self-expression, and gainful employment.

Joan's search for truth led her to the third angel's message. In 1964 she joined through baptism the Hartford, Connecticut, SDA church. Soon she organized a branch Sabbath school at the hospital.

A visit to Joan Herman's room is an inspiring experience. Confined to an iron lung for 21 years, she regards her physical condition not as a handicap but as a blessing.



HEAVEN-BOUND AND HAPPY

The trouble with eternal life, according to a recent newspaper editorial, is that a person has to build such a thick shield against "the ills of the flesh" that life is not worth living.

The basis for the editorial, a little whimsical item at the bottom of the page, was a news release from the National Geographic Society about the seemingly eternal giant sequoia trees of California. Scientists, according to this item, "have yet to find a Sequoia dead or dying of natural causes." These trees "firmly resist disease, rot and insects . . . by means of tannin and by means of their bark, which often grows two feet thick."

The editorial writer, tongue in cheek, concludes: "And that, of course, is the trouble with eternal life. You can only get it by developing armor so thick that you are impervious—not only to the ills of the flesh—but also to all the things outside that make life worth living on any scale."—*Washington Star*, Dec. 31, 1967.

What a clever way this is to demean God's gift to humanity and to suggest that holiness is a do-it-yourself project! For a long time Satan has been facetiously pictured as a bushy-eyebrowed, pointed-chinned magician with horns and forked tail. As such a ludicrous character he has been the subject of irreverent jokes until most people have dismissed entirely the idea of a real devil who embodies evil and seeks to destroy the human race. Now by the witty pen of an editorial writer eternal life is consigned to the same fate—dismissal by jest.

Is there any truth in what this writer has said? In a way, there is. Anyone who has been taught that eternal life is earned by acts of mercy and penance, by special prayers and solemn services, may be guilty of trying to build a sinproof sheath around himself. But the one who believes what the Bible says about eternal life knows that the defense against sin is not in man's hands—it is in Christ's. Both victory over sin and eternal life are gifts. Without Christ neither is possible. His power, linked with the human will, makes both a reality. The righteousness that is ours through Christ is a robe, not a two-foot-thick strait jacket.

Reward in This Life Too

The fact that eternal life is a gift does not release us to do as we please. "The man who loves himself is lost, but he who hates himself in this world will be kept safe for eternal life" (John 12:25, N.E.B.).* There is much to give up, much to sacrifice. But the present life is not left bleak and monastic. Jesus said, "There is no one who has given up home, or wife, brothers, parents, or children, for the sake of the kingdom of God, who will not be repaid many times over in this age, and in the age to come have eternal life" (Luke 18:29, 30, N.E.B.). Many are not called upon to give up so much, but if they are, they have a reward in this life, as well as in the life to come.

"The trouble with eternal life," the man wrote. The trouble is not with eternal life or the One who offers it, but with man's idea of it. The truth of the matter is that those who are busy preparing for eternal life, according to the instructions of Scripture, are getting far more out of life now than anyone else. "The victory we gain over our own evil hearts and over the temptations of Satan

will cost us strong effort, constant watchfulness, and persevering prayer; and we shall then not only reap the reward, which is the gift of eternal life, but shall increase our happiness on earth by a consciousness of duty performed, and by the greater respect and love of those about us."—*Testimonies*, vol. 4, p. 39.

F. D. Y.

* The Bible texts in this editorial credited to *The New English Bible*, New Testament are used by permission of Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

Who Is the Antichrist?—3

VARIOUS VIEWS ON ANTICHRIST

In our earlier editorials on the antichrist, we set forth the Biblical use of the term and the early church teachings concerning the antichrist.

In the Middle Ages the view was developed that the Papacy is the antichrist. The view so dominated Protestant interpretation for centuries that it became known as "the Protestant" interpretation. Among its supporters were the Waldenses, the Hussites, Wyclif, Luther, Calvin, Zwingli, John Gill, the martyrs Cranmer, Tyndale, Latimer, and Ridley.

The *New Catholic Encyclopedia* (1967) commenting on this Protestant interpretation declares, "A terrifying weapon during the great religious controversies of the 16th century, the idea of the papal Antichrist had been used effectively by John Wyclif in England and John Hus in Bohemia. One of the dynamisms of Martin Luther's thinking, the idea was even incorporated into the Schmalkaldic Articles."—Volume I, p. 618.

It has been said that Luther made two great discoveries, Christ and antichrist.

Naturally the Catholics came up with a counterinterpretation. Concerning this the *New Catholic Encyclopedia* says, "St. Robert Bellarmine refuted the exegesis by which the beast of the Apocalypse was identified with the papacy."—*Ibid.* The encyclopedia admits, however, that "nevertheless, papal Antichrist theory persisted into the 19th century" (*ibid.*).

Also active in refuting the Protestant interpretation was the Spanish Jesuit Ribera. Summarizing Ribera's teachings in the context of a discussion of the rise of futurism, George Eldon Ladd says, "Ribera applied all of Revelation but the earliest chapters to the end time rather than to the history of the Church. Antichrist would be a single evil person who would be received by the Jews and would rebuild Jerusalem, abolish Christianity, . . . rule the world for three and a half years. On one subject, Ribera was not a futurist: he followed the Augustinian interpretation of the millennium in making it the entire period between the cross and Antichrist. . . . A number of Catholic scholars espoused this futuristic interpretation of Antichrist, among them Bellarmine, the most notable of the Jesuit controversialists and the greatest adversary of the Protestant churches."—*The Blessed Hope*, pp. 37, 38.

One of the most astonishing developments, in the light of this background of interpretation regarding the antichrist, is the abandonment on the part of a segment of Protestantism of the historical Protestant interpretation and the acceptance of a futuristic interpretation of antichrist. Concerning the futurist school of interpreta-

tion Ladd said: "Out of this [early nineteenth-century] revival of interest in prophetic truth came two new interpretations: futurism and 'Darbyism.' . . . Essential to [original futurism] is the teaching that the Antichrist will be a satanically inspired world-ruler at the end of the age who would inflict severe persecution upon the Church during the Great Tribulation. At the end of the Tribulation, Christ would return to deliver the Church, punish Antichrist, raise the righteous dead, and establish His millennial kingdom. Darbyism modified this outline of truth by teaching a coming of Christ to rapture the Church before the Tribulation and before His coming . . . to establish the millennial kingdom."—*Ibid.*, p. 37.

The extreme futurists are the Darbyite dispensationalists. Their views are represented in the notes to the "Scofield Bible." They believe that the 69 weeks of Daniel reach to the first advent of Christ. They hold that at that time the prophetic clock stopped. The seventieth week they believe is yet to be fulfilled. According to Albertus Pieters these dispensationalists hold that during the seven years of this seventieth week "the Antichrist will rule. The Jews being then restored to Palestine, he will make a covenant with them for the restoration of their worship, for seven years. The temple will be rebuilt at Jerusalem, the Ten Tribes regathered, and the sacrificial system reinstituted. In the meantime, although all true believers were taken from the earth at the 'Rapture,' that startling event will result in many real conversions of those left behind. These believers in Christ will eventually be saved, but they form no part of the 'church,' the body of Christ, properly speaking. They are called, in the literature of this group, the 'tribulation saints,' because they pass through the tribulation caused by the bad faith of the Antichrist, who will break his covenant with the Jews at the end of three and a half years, and will demand to be worshiped. The refusal of the true Christians and of faithful Jews, although not Christians, will bring upon them this terrible period of persecution. At the end of it, when they are almost overwhelmed, will occur the public manifestation of Christ, the second stage of the Second Advent. He will then destroy the Antichrist and establish his visible earthly kingdom, which will continue for a thousand years."—*Studies in the Revelation of St. John*, p. 56 (1950).

Other futurists hold modified forms of the dispensationalist view.

The so-called amillennialists, who believe in a spiritual or heavenly millennium, do not have two stages to the coming of Christ separated by seven years. They expect at the end of the present age "the forces of evil to head up in a powerful combination of political, economic and religious power led by the Antichrist. At the close of the reign of the Antichrist or Man of Sin, he institutes a terrible persecution against the Christian Church (not against the Jews as some premillennialists assert). In this terrible tribulation vast numbers of Christians are killed, but at the climax, when the hosts of Satan seem to be on the point of complete victory, during the battle of Armageddon, Christ appears in the Shekinah glory, the resurrection of all men takes place, and the transfigured bodies of the dead and living saints are caught up to welcome their Saviour. Then, as a terrible outpouring of the wrath of God occurs, smiting the unbelieving nations of the world into destruction, the Jewish people look 'on Him whom they pierced,' repent and believe instantaneously in their Messiah. Simultaneously with their conversion and regeneration by the Holy Spirit, as they see Christ coming on the clouds, they too are transfigured with the living Church of Christ, and join in the rapture of the united body of the elect church of Christ of the ages."—FLOYD E. HAMILTON, *The Basis of Millennial Faith*, p. 36 (1942).

Thus we see how closely tied in with the teachings of many Protestants is the doctrine of the antichrist. Seventh-day Adventists should be familiar with the broad outlines of these teachings, for in their witness to Christ they will meet many who hold these views. An intelligent understanding of the other person's views will help them to present Biblical truth more effectively, and will also prevent them from shooting at straw men, that is, attempting to demolish arguments that do not even exist in the mind of the ones with whom they are studying the Bible.

Next week we will return to the Seventh-day Adventist view of the antichrist.

D. F. N.

(Continued next week)

The Church and Heresy—3

THE CHURCH'S RESPONSIBILITY

The Scriptures make clear that there is such a thing as heresy, and that God expects the leaders of His church to resist all efforts to corrupt the truth and deceive those who are weak in the faith.

"The church is Christ's fortress in a revolted world, and it must be strictly guarded against the enemy's wily arts. . . . Those whom God has set as watchmen are not to look on quietly while efforts are being made to lead men and women away from the truth into false paths. Careful watch is to be kept against seducing spirits and doctrines of devils. . . . The severe denunciations that Christ uttered against the Pharisees for teaching for doctrine the commandments of men show the necessity for guarding against all theories that are not in harmony with the truth of God's word."—*Medical Ministry*, pp. 89, 90.

Last week we mentioned the heresy of pantheism that early in this century Satan endeavored to introduce into the church through *Living Temple*, a book by Dr. J. H. Kellogg. Perhaps no more dramatic scene was ever presented to Ellen G. White than the one that pictured the church meeting this heresy crisis. One night she was shown a vessel proceeding through a heavy fog: "Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way."—*Selected Messages*, book 1, pp. 205, 206.

The leaders of the church, under the direction of God, courageously and decisively met the challenge posed by Dr. Kellogg, with the results suggested in this illustration. The shock of the confrontation was felt throughout the church, but its effects soon subsided and the Advent Movement went forward to carry out its mission to the world.

Another Illustration

The experience of Korah, Dathan, and Abiram, recorded in Numbers 16, provides another illustration of the decisive way the church must at times meet false teachers and their challenge to divinely appointed leadership. Not only did God destroy the three men and their families who organized the insurrection, He sent fire to

consume a large number of their misguided sympathizers.

Some may wonder why it was necessary to deal so harshly with those who were disseminating false ideas and endeavoring to attract followers. They may feel that God was too severe in the action He took. But whatever else the experience may show, it reveals that God takes a very serious view of offshoot movements, with their strange interpretations of Scripture, their criticisms of duly constituted ecclesiastical authority, and their efforts to create disunity and dissatisfaction among fellow believers.

Here let us note a strange phenomenon. Experience testifies that it is easier to obtain sympathizers for people who are in the wrong than it is to obtain loyal support for those who are in the right, doing their God-given duty. Moses had acted "as a tender father, a patient shepherd" to the people (*Patriarchs and Prophets*, p. 399). The people knew this, yet because Korah, Dathan, and Abiram portrayed him "in the blackest character of a tyrant and usurper" (*ibid.*) they sympathized with the troublemakers. Manifestly, this was unfair, yet their reaction was rather typical.

We assume that one reason some tend to sympathize with those who oppose leadership or advocate heresies is that most people have a natural urge to side with the apparent "underdog." Ignoring the fact that the cause of truth is at stake and that God has appointed church leaders as defenders of the faith, people tend to look upon the church, large and strong as it is, as a giant "picking on" a small opponent. But leaders are not in a popularity contest. They must do their work conscientiously, regardless of the risks of being misunderstood. Wrote Ellen G. White, "I must bear a decided message to our brethren. Let there be no compromise with evil. Meet boldly the dangerous influences that arise. Do not fear for the results of resisting the powers of the enemy."—*Selected Messages*, book 1, p. 169.

Dangerous Though Small

The fact that at times false teachings must be met when they seem minor and apparently harmless, makes the problem even more difficult for church leaders. People may think that the leaders are taking too serious a view of the situation, and are overreacting. But when is the best time to take a serious view of smallpox? Is it not the moment that symptoms are detected in the first patient? Should not the patient be quarantined at once rather than wait until a whole city is infected? When is the best time to remove a bad apple from among others in the bushel basket? When spoilage is first detected or after all of the apples start to rot?

The following statement seems to clarify the issue: "In these days many deceptions are being taught as truth. Some of our brethren have taught views which we cannot endorse. Fanciful ideas, strained and peculiar interpretations of the Scripture are coming in. Some of these teachings may seem to be but jots and tittles now, but they will grow and become snares to the inexperienced."—*Ibid.* Even "jots and tittles" in the area of false doctrine, if permitted to grow, will destroy souls. They should be dealt with as early as possible.

Some may appeal to the parable of the Wheat and Tares, recorded in Matthew 13, in support of the view that church leaders should take no decided stand against dissident groups or teachers of heresy. In this they attempt to make the parable say too much. The parable teaches that the work of judging character and motive has not been committed to men. Wheat and tares look very much alike in their early stages, hence if men were to uproot the tares before the harvest, they might misjudge and uproot wheat instead of tares. Thus the parable says "let both grow together until the harvest."

But the parable does not say that those who persist in open sin should be permitted to continue in the church. Nor does it say that a truce should ever be called in the battle against false ideas. Church leaders must do everything possible to help misguided members see the error of their ways—both their sins and their false beliefs. They must do this kindly, patiently, and tactfully. If, however, it becomes clear that an erring brother or sister loves error rather than truth, desires to create division rather than encourage unity, and endeavors to gather around him those whom he can inspire with his own disaffection, then firm, decided action is necessary. To fail to act would prove leaders unworthy of the responsibilities placed upon them by God.

Problem Is Complex

If at times it seems difficult to justify or explain easily the way the church deals with false teachings, let us remind ourselves that the problem of heresy is exceedingly complex. Seldom can those at a distance analyze the soil from which the heresy springs. Sometimes it contains jealousy. Sometimes it contains a frustrated desire for leadership and authority. Sometimes it contains an overactive imagination. Sometimes it contains a wounded ego. Sometimes it contains a defective method of Scripture exegesis.

Human beings are singularly incapable of judging motives, and seldom can be sure how a heresy begins, but the Bible provides an unerring test by which we may know whether a man and his message are of God—"by their fruits ye shall know them." A person may claim that he has wonderful light, but his claim is false if his teaching does not harmonize with already-revealed truth, and if it does not lead to a higher level of Christian living. When "new light" results in disrupting church unity, weakening confidence in its leadership, and eroding personal spirituality, manifestly it is not of God; it is of the enemy. "Such work has been carried on in the past by persons claiming to have wonderful light, when they were deep in sin. Heresy, dishonesty, and falsehood were all blended in them."—*Selected Messages*, book 2, p. 79.

One of the saddest aspects of the problem of heresy is that false teachers, step by step, decision by decision, may become so thoroughly deceived that "while endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service" (*Patriarchs and Prophets*, p. 404). Moreover, "by persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth" (*ibid.*).

The fact that false teachers apparently believe their message wholeheartedly is no evidence that it is true, nor is the zeal with which they endeavor to disseminate their teachings evidence that their "new light" is of God. "False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."—*Testimonies to Ministers*, p. 55.

Clearly, the church is not only within its rights in attempting to prevent false teachers and heretical teachings from insinuating themselves among God's people; it has a sacred obligation to do so. It must do all it can to protect God's sheep from Satan's wolves.

But not all the responsibility rests upon church leaders. Each individual has a part to play in strengthening his own soul's defenses. This we shall discuss next week.

K. H. W.

LETTERS



FOR "ADVENTIST" IN HOSPITAL NAMES

EDITORS: It seems to me it is time that we "label" our hospitals so that it doesn't take a Philadelphia lawyer to find out who owns and operates the hospitals and, mainly, why.

I would like to commend the plan of the Glendale Adventist Hospital to all of our denominationally owned institutions so that the "right arm of the message" will no longer be put in a cast and hung in a sling. The Glendale community welcomes the new terminology as I am sure other cities would where Adventist hospitals are located. Sister White has told us that there is a certain revealing of the message in our name. Let's put it to the forefront. We don't have to guess when we see a Catholic hospital or a Lutheran hospital or a Baptist hospital or a Jewish hospital. Let's quit expecting people to guess about Seventh-day Adventists.

CLARENCE C. KOTT

Glendale, California

DEFEND K.J.V.

EDITORS: The November 30 REVIEW carried a letter regarding the King James Version. It appears to me that if an indictment is to be brought against the King James Version because it is dated 1611, and therefore can't be appreciated by young people and children, we ought to give thought to some other things. For instance, I am wondering if the letter writer would promote a modern "lingo" for Shakespeare, Wordsworth, Tennyson, et cetera? Does he object to youth studying the literature of the classics because they happened to be authored a few centuries ago? Would he take the position that this literature could not be understood because of the date it was written?

Certainly the aim in Bible teaching should be to lead people to a friendship with God. The King James Version, I believe, stands without a question as the version that has done that more than any other translation or book ever published.

G. E. HUTCHES

Berrien Springs, Michigan

EDITORS: A letter writer in the November 30 REVIEW stated, "Church school students today use a version of a Book translated three and one half centuries ago, filled with language that is absurd to today's generation," and, "An administration that continues to support an antiquated text will have to shoulder the blame for the resulting continual disinterest in Bible study."

Can it be that it is the absurdity of today's generation that is at fault, rather than the language of the Book? Our youth today are faced with dissension in many forms, which need not be enumerated here. I should like to ask, Is it wise to ask our educational administration to "shoulder the blame"? The Book, having survived for three and one half centuries, speaks well.

Language choice might well be a matter of personal opinion. I find pleasure from a Swedish translation—a language I learned as

a boy. This in no way detracts from the beauty of the King James Version.

ALVIN D. JOHNSON

Sanitarium, California

EDITORS: In his remarks about the 1611 translation of the Bible a recent writer in this column (Nov. 30) made a good and important point. However, there is more to be said, and his analogies need correction. He compares an antique Bible translation to an out-of-date book of geography, arithmetic, or history. These textbooks become out of date because of change in subject matter, not language. His objection to the KJV is that the language is antique, not the subject matter.

A better comparison would be to the poetry of Shakespeare or Milton. I never heard of a "modern version" of these. Would it be an improvement to change

"How sweet the moonbeam sleeps upon this bank" to

"Isn't the moonlight pretty?"

or "Absent thee from felicity awhile" to

"Leave the happy scene awhile?"

or "Lap me in soft Lydian airs,

Married to immortal verse" to

"Sing me a song with sweet music and good words?"

Until such changes are accepted by people of taste, the 1611 translation of Scripture will retain a place in religious services. In the classroom and the study the modern versions are appropriate and much used.

This is, of course, a matter of taste in the sound of oral reading. Educated people of all ages have learned to appreciate the cadences of the antique language. (Incidentally, contrary to the suggestion of the letter writer, 1611 isn't exactly medieval!) By the same token many Christians, old and young, have attuned their ears to the antique "thee" and "thou" of public prayer. There is no reason for using these words, but they sound pleasing and appropriate.

The abandonment of these traditional public forms is, I should think, well down on the priority list of changes needed for the benefit of the younger generation.

RICHARD B. LEWIS

Loma Linda, California

EDITORS: Shakespeare used the expression "much ado about nothing." I have thought of this as I have read comments on the various translations of the Bible. All translations have their value. But no version can ever supersede the King James. It is fully understandable and is absolutely reliable. Possibly one tenth of one per cent of its language is archaic, but most people have enough gray matter to figure out the meaning. The other translations can be given their proper importance without downgrading the wonderful King James Version, which surely served as the foundation version of our message and movement.

A. E. HAGEN

Brooksville, Florida

EDITORS: Re the letter on the KJV (Nov. 30 REVIEW): I would be interested to know how the Jameses and Johns of 50 to 100 years ago could be reared and educated to become staunch SDA Christians and powerful workers in God's cause on a steady and exclusive diet of the KJV of the Bible. At the family altar, in Sabbath school and church, and at camp meeting the KJV was it. In 1900 that

version was 289 years old; 67 years later it is only 356. The "idiom" of 67 years ago wasn't enough closer to that of 1611 to make it appreciably more comprehensible than it is today.

The "idiom" of today, tainted with LSD and hippie jargon, seems to be quite readily understood and absorbed by the youth as rapidly as it is coined. Can it be that much easier to comprehend than the language of the KJV?

We find the newer versions interesting and helpful in Bible study, but until they became popular we did not hear the youth and some older people addressing Deity with the familiar "you" as if He were such a one as ourselves.

The Spirit of Prophecy mentions many and varied causes of backsliding and apostasy, but nowhere have I found the KJV mentioned. I believe we shall have to look further than our schools and their administrators in their use of that version for the reason so many of our precious young people go off the deep end. Could one reason be that parents permit children to absorb the "idiom" of the day on TV by the hour? It simply does not mix with any version of God's Word.

MILDRED KUPJIAN

Hendersonville, N.C.

LAODICEANS AND PHILADELPHIANS

EDITORS: Re the article entitled "The Triumph of Laodicea" (Oct. 19 REVIEW), the author writes, "According to prophecy the church of Laodicea will triumph." This I question. Elder James White, Stephen Haskell, and Uriah Smith believed and wrote that the churches of Laodicea and Philadelphia were coexistent but the promise of protection in the time of trouble (Rev. 3:10) and the sealing (verse 12) were addressed to the Philadelphia condition and decidedly not to the self-satisfied Laodiceans.

Those Laodiceans who purchase and apply the remedies recommended by the Great Physician for His sick church will recover their spiritual health and graduate from the lazar-house of inactive carnal security to the love and zeal of the Philadelphia condition. They then are qualified to receive the blessings promised to Philadelphia.

Will modern Adventist theology hold out the false hope that the Laodicean somehow, by a miracle in which he plays no active part, is to be fitted for and received into the presence of Jehovah?

WARD P. HILL

Lodi, California

PRAYER FOR MISSIONARIES

EDITORS: I was pleased with the idea of praying for specific missionaries, expressed in the editorial "Prayer Wheels for Missionaries" (Nov. 30).

Today I saw a daily devotional guide of another denomination that has a short prayer list at the bottom of each page. This list with about five or six entries states the name of each missionary and the country in which he is working, with the request that the group be upheld in prayer for that day.

Perhaps an adaptation of this idea could be used in our daily devotional books.

PETE C. REYNARD

Takoma Park, Md.

Workers Dedicated to Evangelize South America

By M. E. KEMMERER

Assistant Treasurer, General Conference

"The greatest year for evangelism on this continent in the history of our work." So declared R. A. Wilcox, president of the South American Division, in the opening meeting of the 1967 year-end division committee held November 28.

From six rapidly growing union fields and several institutions the committee members came to Montevideo, Uruguay, at the mouth of the Plate River, where division headquarters are located. They came for serious and prayerful study of the plans and goals of the church in a land of opportunity. Also present were representatives from the General Conference: W. R. Beach, general secretary; R. E. Adams, associate secretary of the Temperance Department; Herbert White, associate secretary of the Publishing Department; and M. E. Kemmerer, assistant treasurer of the General Conference.

The motto "United to Evangelize South America," placed over a brightly-colored map of the South American continent, reminded us constantly of this all-important goal that speaks to every department, every field, every institution, every lay member, worker, and leader in this division.

The secretary, M. S. Nigri, reported that the division's territory—all of South America except Colombia, Venezuela,

and the Guianas—now has a membership approaching 200,000 and a population of more than 140 million. This means one baptized church member to every 700 persons. It places a responsibility on each member to reach out on the average to 699 others and share our message. South America has accepted the aim of baptizing 34,000 persons in 1968 and to pass the 300,000 membership mark by 1970.

This unusual membership growth is also reflected in the organization of churches, which now total 852. At present approximately 400 church buildings are under construction and many more are in the planning stage. In São Paulo recently, five churches were dedicated in one day. The largest share of funds for these houses of worship comes from the faithful members themselves, but there are still many areas where some help is needed.

Our young people in South America, some 81,301 strong, are in the forefront of God's army. These young people, many trained in our own schools, are one of the strongest evangelistic forces. Recently, 4,127 youth were baptized in a single day throughout the division. An interesting story was told of a young woman who was found and brought to a decision by one of our youth evangelistic groups. She was prominent in the popu-

lar church, in fact, a lay leader and catechist. The day after her baptism she had an interesting dialog with her former priest:

"So, you have decided to abandon the church of Peter?"

"No, sir, I am joining the church of Peter, because he was an Adventist."

"You must know you are giving up the truth."

"No, sir, I am accepting the truth. Because in two weeks I learned from those young people that which the clergy was unable to teach me in 20 years."

Every department reported enthusiastically of progress, and all are in the forefront of soul winning. For example, the publishing department, with 1,107 regular literature evangelists at the present time, has set for itself a goal of 2,000 workers by the close of 1968. The publishing houses are really humming to produce the literature these bookmen require. The majority of books sold are ones such as *The Great Controversy*, *The Desire of Ages*, and *Bible Readings*, books which give our full message.

The Gift Bible Plan also is spreading like a brush fire. It was voted to distribute one million Bibles each year for the next three years, or a possible outreach to 3 million families. It is the plan that each church member on the average will pay for five copies, while the various organizations—local, union, and division—will share the cost of Bible lessons and other supplies. Think what this will mean in potential soul-winning activity throughout the division.

Another unique report for this division is the transportation equipment provided by the church and available to carry the gospel message. Fifteen river launches, eight airplanes, and three mobile vehicles are now operating throughout the field. Men with special training combine mechanical talents and leadership with the art of healing, teaching, and preaching to make these facilities effective soul-winning agencies.

J. I. Hartman, the division treasurer, reported a substantial increase in tithe from a growing membership, but even with all available funds it is difficult to meet all the needs, especially as we face the situation of changing economic values and low currencies in some countries.

The story of our work in South America continues to be thrilling. Leaders and workers are united under God to move forward to finish the work soon. On Sabbath, December 2, in the Central church of Montevideo, the division president led all those present, workers and lay members, in a special service of dedication and a pledge to make 1968 the greatest soul-winning year in the history of this division.



South American Division committee members as they met recently in Montevideo, Uruguay.

Week of Witnessing at Marienhoehe Seminary

By A. STRALA
*Director, Ministerial Course
Marienhoehe Seminary, West Germany*

The college faculty of Marienhoehe Missionary Seminary in Germany decided that during the Week of Prayer last fall students and teachers should visit the residents of Darmstadt, bringing to them our gospel literature. Some literature evangelist leaders promised to help with this campaign.

As we went out we identified ourselves and said that we were visiting our neighbors in order to get acquainted. We said, "We thought it good to come and see you, if you don't mind."

We were surprised how well this worked. We were always asked to enter the home. Then we turned our conversation to topical subjects, such as the tense political world situation, population explosion, disaster, and famine, and before long we discussed the signs of the times and the soon return of the Lord Jesus. With Daniel 2 we succeeded usually in getting the people's interest in the Holy Scriptures, and most of them enrolled in the Bible correspondence course.

We were able to pray with some of the neighbors. They showed deep appreciation and gratitude for our visit, and allowed us to keep in touch with them.

One student reported: "With gratitude in my heart, which springs from the conviction of being redeemed, I went to the

people of our neighborhood. At one house I found a man who, since the end of the second world war, has been a wheel-chair invalid.

"'Testify,' I say to myself quietly. 'God has prepared the people to whom He has sent you today.'

"We studied the history of the world according to Daniel 2, the signs of the times, and the soon return of our Lord Jesus Christ. The message touched the heart of this gentleman and his wife. Gratefully they agreed to study the Voice of Prophecy course. I asked, 'May I come back and study the first two lessons with you?'

"'Yes,' the woman replied, 'come this afternoon.'"

Many such testimonies were given, proving a blessed week. With the help of God we were able to find about 60 interests for the Voice of Prophecy course; to sell literature for more than 9,000 German marks [\$2,250]; and to arrange Bible studies in a number of homes. Often we heard expressions such as, "You will come again, won't you?"

At the end of this week we had a service of thanksgiving in the church.

Adventists Participate in Bible Society Event

By VICTOR H. COOPER
Secretary, British Union

The British and Foreign Bible Society recently celebrated the completion of a modernization program at their 100-year-old premises on Queen Victoria Street, London. After an address by Dr. M. G. Sullivan, the newly appointed dean of St. Paul's, Mrs. Sullivan received, in an Ethiopian breadbasket, gift envelopes from the visitors. On behalf of the Seventh-day Adventist Church in Britain, B. E. Seton, president, presented a cheque for £250 (\$600).

In his address Dr. Sullivan praised those who were devoted to the study, translation, printing, and distribution of the Scriptures. He mentioned Henry Williams, who had translated the Bible into Maori, and Charles Fox, who had lived among and translated the Bible for the Melanesians in the British Solomons Protectorate. On the 450th anniversary of Luther's protest the dean urged the more intensive study of a book we need never be doubtful about. "Every reformation we have had," he said, "started with a study of the book of Romans."

The society's needs are tremendous. Members have the will and skill to give everyone a Bible in a language he can understand. The speed of completing this operation is naturally governed by the availability of funds.

By the close of 1966 the United Bible Societies completed translation of and began printing 240 versions. In addition, 301 New Testament translations and 739 single-book translations make a total of 1,280 languages. But there still remain about 2,000 languages and dialects waiting for Scripture translation.

Hardship Brings Growth to India's Mizo Hills

By GERALD J. CHRISTO
President, Northeast India Union

Twice S. John, union treasurer, and I had attempted to visit the school and headquarters in the troubled Mizo Hills of Eastern India. No one from either the local or the union office had been in Aijal since trouble broke out early in 1966.

The first time, our flight was terminated at the halfway point, Agartala, because of stormy weather. Our second attempt ended when a massive landslide washed out the road between Silchar and Aijal. Now, after a two-hour flight from Calcutta, we were at Silchar waiting for C. J. Gorde and K. S. D. Charles of the Assam Section.

When would the convoy leave for Aijal and how many days would it take us to travel the 120 miles? The previous convoy had made a record for 1967, for it had made the usual 14-day trip in six days.

Our first question was answered by a telephone inquiry to the deputy commissioner's office. The convoy would leave in two days. The state transport service officials informed us that they had discontinued their buses because of bad roads. The local Mizo Ex-servicemen's Union reported only one vehicle operating, and it was on its return journey. We requested the assistant commissioner to find us seats in his transport vehicles but were told that he had no accommodation for private persons. The convoy was to leave at 6:00 A.M. and we had found no seats. We decided to go to the convoy ground at three in the morning and take our chances on finding seats.

We discovered that a number of seats were vacant in the deputy commissioner's vehicles but were told these were allotted by the supervisor of the civilian convoy. At five-thirty we found the gentleman, who willingly offered to find us places when he found that we were Christian missionaries.

At this moment, without any prior notice, two military policemen drove up on their motorcycles and announced that civilian vehicles would not be going with the convoy that day. Back we went to the hotel for another wait.

Fortunately, we found that our convoy would leave the next morning. Seats had been arranged for three of us, so Pastor Charles climbed into the back of one of the trucks to keep company with several men and women and a few chickens. We arrived at the halfway point, Kolosib, in six hours, and we hoped that we would reach our destination that evening. Instead, after a couple of hours we were told that Kolosib would be our stopping place for that day.

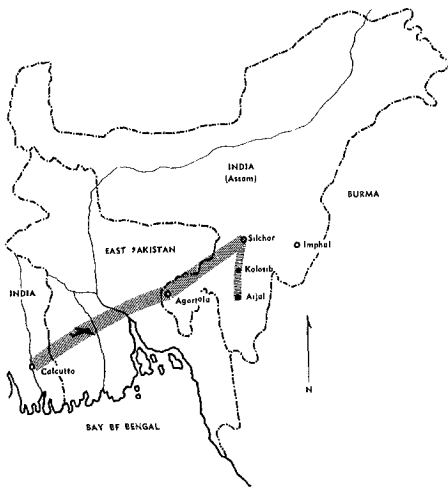
Military personnel, armored vehicles, military camps, guns, and fences were everywhere. The government has endeavored to regroup all villages in centers along the main highway to save the villagers from being harassed by the underground forces. We found a newly built unfinished bamboo hut and decided to



French Workers Ordained

Two newly ordained ministers in France (from left): Elder and Mrs. Ermanno Garbi (he is pastor in Lille, northern France), and Elder and Mrs. Maurice Halna (he is pastor in the ancient city of the kings of France, Versailles).

S. MONNIER
*Departmental Secretary
Southern European Division*



spend the night there, but the driver of one of our trucks insisted that he find us a home in which to spend the night. We spent an enjoyable evening with a Presbyterian family. They did not know English or Hindi, and we did not know Lushai, but we sang and prayed together. They shared their one room and their pumpkin curry and rice with us.

We were up again at three in the morning. Our convoy left at five. The road from Kolosib to Kwanpuing was like a verticle paddy field in several places and took us five hours to cover. It was Friday and we were hoping to get to Aizawl before the Sabbath but were held up for another two hours in one place and came to another regrouping center at four in the evening.

We were disappointed when we were told that we would spend the night there and go on in the morning. Our driver found another home for us and we were just about bedded down when the whistle blew for the convoy to proceed. We scrambled onto the trucks and were surprised when we were told we were going to Aizawl that night. We arrived in Aizawl at 11:00 P.M. and slept in the trucks. We had created a new record—only two days to Aizawl. Early next morning we took a jeep and went out to our school and headquarters.

Sabbath was a busy day. Nearly 90 came for Sabbath school. The singing was beautiful. Several songs had been composed by the young people of the hills. At the church service five children were presented for dedication.

Sunday we spent in auditing books, while Pastor Charles led out in a one-day literature evangelists' institute. Political and economic difficulties have caused a real longing for the Word of God. Our literature evangelists have sold thousands of rupees' worth of religious literature.

Mr. Gorde, the book depot manager and treasurer of the Assam Section, wrote recently: "You cannot imagine the rate at which the books are going. A week ago we received 10 sets of *Modern Ways to Health*; today we have none. Five hundred copies of *Patriarchs and Prophets* were sold in 15 days. Fifty sets of *Bible Stories* cleaned out in 10 days. *Footprints of Jesus* and *Bedtime Stories* are gone as soon

as the cases are opened. In fact, people fight over these books, just as in the fish market.

"Boys and men who cannot speak two sentences of English straight, cannot count money, and shiver when they approach people, are selling at least one set of *Bible Stories* a week."

Monday morning we visited the deputy commissioner and requested permission to go to Zamabawk, a regrouping center about 10 miles away, where 19 Adventist families were living. We found them building a church with materials they had carried from one of the disbanded villages. The elder of the church, Lalzinga, had just returned from a lay missionary trip to the South Mizo Hills with the director of our work, Pastor Saikhuma. He had brought home with him a 15-year-old boy, Lalvuana. Our lay movement in this area is known as the Daniel's Band. Lalvuana's parents were professed Christians. He first heard about our teachings from one of the Daniel's Band evangelists. When he started keeping the Sabbath his clothes were taken away, he was beaten and sent away from home. He is preparing for baptism and hopes to attend our training school in Jowai near Shillong.

Our believers in the Mizo Hills are caught between conflicting loyalties. By far the majority have demonstrated their desire to stay out of this feud, yet they have many difficulties. They cannot leave their villages without permits, they cannot be out of their homes after five in the evening, and they have been uprooted from their original homes and regrouped into centers, yet our work in this area of the Northeast Union is growing faster than in any other section. Nearly 150 were baptized during the first nine months of 1967.

The dedication of our people is demonstrated in the experience of a lay evangelist, Laltilana. He was asked by a political group to join their cause. His reply was, "If I had two lives, maybe I would be tempted to help in your work, but I have only one life, and that life I have already given to my Lord Jesus Christ, to further His kingdom. Sorry, gentlemen, I can do nothing else."



The convoy wound its way up the 120-mile trail from Silchar to Aizawl, Assam.

Brief News

SOUTHERN EUROPEAN DIVISION

ELDER AND MRS. HANS SALZMANN and three of their children have returned to their work on the island of Madagascar. Elder Salzmann first left Switzerland in 1945 as a young missionary to the Seychelles Islands in the Indian Ocean. In 1952 he moved to Madagascar, and in 1963 he went to the island of Mauritius as president of the mission. He is now president of the Indian Ocean Union Mission.

WHEN Elder and Mrs. Aimé Cosendai were sent to Cameroun 30 years ago there were 131 baptized members in this field. Today there are 10,555. After M. Fridlin, president of the field at that time, had been called to the division office in Bern, Switzerland, Elder Cosendai took over the leadership of the Cameroun. Now their son, Jean-Paul, is also employed in that same mission field. Since 1966 he has been teaching in the Cameroun Training School at Nanga-Eboko.

GRETLY KREBS, *Correspondent*

BRITISH UNION

ALL Adventist broadcasts to the British public ceased on August 14, when the government banned all off-shore commercial radio stations, but church members rallied to the distribution of Voice of Prophecy Bible School cards. During the first two weeks of September alone, 1,500 new student enrollments came in.

ROY E. GRAHAM, union educational secretary, organized a unionwide conference on education (the first since 1959) at the church headquarters on Stanborough Park, Watford. Held October 20, it was attended by 70 teachers and trainee teachers. Speakers included B. E. Seton, union president; G. L. Caviness, principal, Newbold College; and A. J. Woodfield, head of department of English, English language and speech, Newbold College. While in conference the teachers expressed determination to increase the effectiveness of the evangelistic aspect of church schools. At present, one secondary and six primary schools in Britain are providing a Christian education for 591 pupils through the efforts of 39 Adventist teachers.

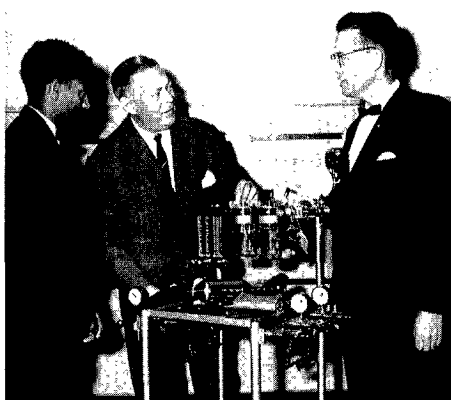
VICTOR H. COOPER, *Correspondent*

SOUTH INDIA

S. ANBIAH, recently transferred to Salen, reports that he has been visiting backslidden members and other interests. Six persons have already been baptized and six more are now ready for baptism.

S. SEENIVASAGAM has again conducted gospel meetings at Mylodai, where ten were baptized in 1966. Already seven more persons have been baptized, and another group of six is now preparing for baptism.

D. R. WATTS, *Correspondent*



Danish Firm Donates Equipment

"It is a life and death matter that anesthetic equipment be of the highest quality in surgery," says Dr. G. R. Rigsby (right), medical secretary of the Ethiopian Union Mission, as he gratefully accepts a complete anesthetic unit for the Empress Zauditu Memorial Hospital in Addis Ababa.

The donor, A. F. Schramm (center), managing director of a well-known Danish firm manufacturing anesthetic apparatus and equipment for oxygen therapy, discusses some features of the equipment with Dr. Rigsby, at the time of Dr. Rigsby's visit to Copenhagen, Denmark. With them is Gebra Michael, Ethiopian nurse who is taking a course in dietetics at Skodsborg Sanitarium in Denmark.

This donation sprang from Mr. Schramm's contact with one of the church's representatives in the Ingathering for Missions appeal.

PAUL SUNDQUIST
Departmental Secretary
Northern European Division

Condensed News

After 30 Years, Mission Work Reopened on South Sea Island

When I visited the primitive people of Sakau on Santo in the New Hebrides in 1967 I met a very old woman who desires to give a portion of land for a school for her people. A number of the people want our work to be established there.

We had opened up work there 30 years ago. In the late 1930's the high chief of Sakau was murdered by his son because of the father's opposition to the people wishing to join the Adventist mission. The whole area erupted into a state of turmoil, and mission work was discontinued.



Seated in the jungle, an elderly bushwoman discusses her desire to donate land for mission work to be begun among her people.

Visiting did not begin again until 1961, when I was president of New Hebrides. Finally, in the latter half of 1966, while in New Hebrides working on the mission ship *Fetu Ao* from the Gilbert Islands, I visited this area on three occasions, and mission work was reopened. The gift of land will strengthen our work there.

ALEC C. THOMSON
Director, Angoram District
Coral Sea Union Mission

Worker Continues Evangelistic Task Despite Loss of Sight

Hundreds of children run the streets of Pôrto Amazonas, Paraná, Brazil, with nothing to do. When I began evangelistic meetings there not long ago, many of them came. As a result of the meetings 50 persons are studying the Scriptures and attending Sabbath school, and more than 200 children are expected to attend a Vacation Bible School now being planned.

The opening to conduct meetings in that city came, in a way, as the result of an accident. Dalcio Anunziatto, a worker in the state of Paraná for five years, lost his sight in a home accident. However, he and his wife, Eliza, went on canvassing in Pôrto Amazonas. Although there were no other Adventists in the city, they decided to build a church. Plans were made, and they set out to secure money, workmen, and materials for the job.

When the church was completed I began my meetings. Interest was high from the beginning. Soon there will be a congregation to fill that church, thanks to a brave man who lost his sight but not his vision of a completed task.

LÉO RANZOLIN
Departmental Secretary
Paraná Conference

Unusual Experiences Occur in East Brazil

By **JUANITA KRETSCHMAR**

A number of persons in the Bahia-Sergipe Mission of eastern Brazil have had supernatural experiences calling their attention to the second advent of Christ.

Lourdes is an attractive 21-year-old whose greatest interests lay in worldly pleasures; she and her sister drank and smoked. A few months ago she was deeply disturbed by a dream in which her attention was called to brightly burning stars falling into a foaming sea. In the dream, after seeing the starry sight, she continued preparations for the evening meal. A voice spoke to her: "How can you continue in everyday occupations when the world is coming to an end and you have unconfessed sins?"

Lourdes had chatted once with an Adventist neighbor, but was not seriously concerned with spiritual matters until a few weeks later, when she had a second disturbing dream. In it she again seemed to be looking at the heavens when fiery

letters were written across the sky in Portuguese: "Repent ye, for the kingdom of heaven is at hand." As she told the dream the next morning, her sister stated that she too had had an identical dream the previous night.

Lourdes turned to her Adventist neighbor and begged for an explanation of her dreams. The neighbor took her to the hall where our small group meets. A worker from the mission office was visiting, and he patiently opened his Bible and explained many of the prophecies of Christ's soon return. Lourdes confessed her sins and begged for help in following the Lord.

The worker sent her to his home in Salvador, and she was later sent to me. Lourdes was thrilled with every Bible story, and her spare minutes were spent in prayer or Bible study.

She attended a Voice of Youth series in a nearby suburb and for 23 nights sat on the front row. The change in her dress and appearance came without counsel from others. With these changes came another change—her attitude toward life.

A conviction grew within Lourdes that she should return to her old companions,

her parents, and her sister and tell them of the peace and joy of her new-found hope. She was baptized and soon returned to her home to witness to her family.

Claudimiro, his wife, and family were active members of a Protestant church in a suburb of Salvador. Claudimiro was especially involved in working with the children's department.

One night he awakened from an impressive dream and wrote what he had observed. Droning airplanes seemed to be passing over his home. Since Claudimiro is a policeman, he immediately thought that surely this must be a sign of war. When one plane approached his home he was afraid. A voice told him that this was not war but rather a worldwide program being focused on his city. In the dream he tried to hide, telling his wife that if anyone began looking for him, she should not disclose his hiding place.

In recounting the story later, Claudimiro said that a very tall, commanding stranger and two or three women alighted from the craft. The man told Claudimiro's wife to call her husband. Still convinced that he would soon be a war

prisoner, he was hesitant to give his name or any other information to the woman who was filling out registration cards.

Claudimiro recalled that the man in his dream had the kindest voice he had ever heard. The stranger told him that the end of the world is near but not to be afraid. He was told to take note of various Bible texts and hymns. Repeatedly the kind stranger used the expressions, "Take note of this," "Note well," "Pay close attention to this." Claudimiro related to his family and neighbors his unusual dream.

Later when three young women appeared in his street with registration cards identical to those in his dream, his friends reminded him of his dream. He and his wife filled out the cards and began attending the meetings. They did not miss a lecture. Preacher Jose Carlos' favorite expressions were "Take note of this," "Note well," "Pay close attention

to this"—the very words of the stranger in the dream. As point after point was proved from the Bible, Claudimiro indicated that he and his family wanted to be baptized.

But his former church affiliation was not to be broken easily. He had been a great blessing in the church, and its members begged him not to leave them or abandon his work with their children. Claudimiro was faced with a dilemma: what did God want him to do? So he turned to God for the answer.

Each night as the worshipers entered the tiny meeting hall, they were handed a Bible. The final night all who had attended a minimum number of times would receive a gift Bible; 100 Bibles were to be given away. Claudimiro arrived early two nights before the final meeting and opened the Bible he was given to the story of Gideon and the fleece. He asked God to give him a sign,

too. He decided that God did care about him, or He would never have given him the dream directing him to the meetings.

Claudimiro made a mark in the Bible he held that night. He also prayed that if God wanted him to leave his church and join the Seventh-day Adventists, He would cause him to receive that same Bible the final night.

With only a 1-in-100 chance, from a human standpoint, that he would receive the same Bible, Claudimiro confidently waited—telling no one of his prayer. The Bibles were handed out at random, and he was one of the last to receive one. When his name was called, he went forward with faith. Returning to his chair, he opened the Bible and found it to be the one he had marked two nights previous! Claudimiro, his wife, and three children were baptized recently. He is already helping the youth in the newly formed company.

Avondale College Grows as Australasia Grows

By V. W. SCHOEN
Associate Secretary
GC Lay Activities Department

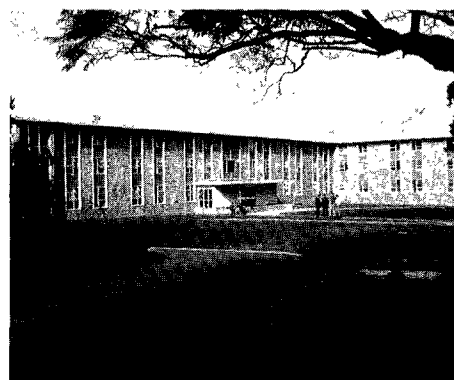
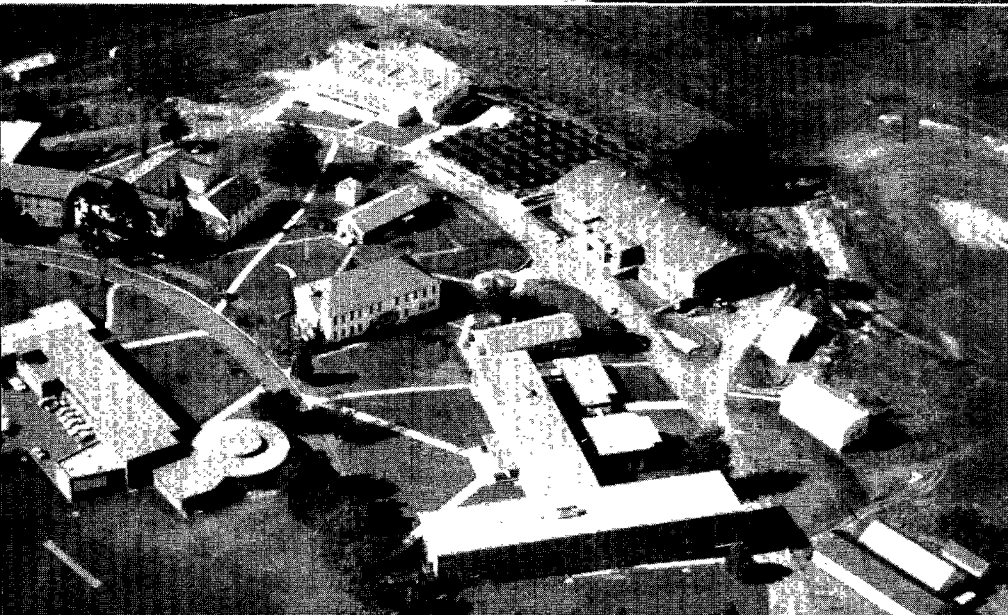
What would S. N. Haskell, I. O. Corliss, M. C. Israel, H. L. Scott, William Arnold, and their families have felt and said if they could have attended the 1967 graduation at Avondale College in Australia, observing thousands of God's people as they streamed into the large college auditorium to witness the graduation of 100 young men and women? What has happened in the decades since 1885 is indeed impressive.

The new administration building, the modern library, and the cafeteria are recent additions to this educational center. Prominent on the campus is the four-story men's residence, Watson Hall. Other signs of progress are new courses added to the curriculum and the constantly increasing student enrollment.

The future is bright for Avondale—the powerhouse for Australasia.



Avondale's new circular library (above) is prominent in the air view (left), as is the modern men's residence, Watson Hall (the "T" building), seen from the drive (below).





Seaside Baptism for 150 in Bermuda

More than 150 persons were baptized recently in three services off the south shore of Bermuda. They were the fruitage of nine weeks of nightly meetings conducted by George H. Rainey, associate ministerial secretary of the Atlantic Union Conference, and his evangelistic team.

Part of that team can be seen here: with arms raised (left to right) are William E. Carpenter, departmental secretary and pastor of the Warwick and St. George's churches; Beryl T. Rivers, pastor of the Southampton church; and Russell R. Adams, mission president and pastor of the Hamilton and Midland Heights churches. Assisting Elder Carpenter is Theodore Modell, associate pastor of the Hamilton church. Elder Rainey is in the group at the left, directing the baptism from the shore.

The Bible instructors were Mrs. Rainey, wife of the evangelist; Mrs. Alice E. Brantley and Mrs. Mary Holyfield, of the Northeastern Conference; and Mrs. Joan Page, of St. George's, Bermuda.

This large accession brings the total membership to nearly 1,000.

WILLIAM E. CARPENTER

Canadian Union

BRIEF NEWS

ELDER AND MRS. L. H. DAVIES have recently retired from active service. They served in various capacities all across Canada. Elder Davies' final post was that of secretary-treasurer of the British Columbia Conference. He also served for several years as secretary-treasurer of the North China Union. They will be living at Sidney, British Columbia.

A MAJOR expansion program is under way at Sunnyside Nursing Home in Saskatoon, Saskatchewan. Plans provide for three additions: a third nursing wing to house 35, a solarium and an employees' lounge; and a 1200-square-foot chapel, with a chaplain's office, an additional administration office, and storage space. With these additional facilities Sunnyside will have room for 101 patients.

AT THE end of an eight-week series of meetings in the new Barnesville, New

Brunswick, church, 37 were baptized. "We are planning another baptism in the near future," said John W. Popowich, conference evangelist of the Maritimes. Laymen are helping to prepare a large number of prospective candidates.

PEARL BROWNING, Correspondent

Central Union

BRIEF NEWS

PASTOR JOSEF GREIG is keeping the members in Sheridan, Wyoming, busy. The adults placed Gift Bible cards in the Ingathering pamphlets given away during the campaign. To date 35 of these cards have been returned. Pathfinders go to shut-ins to sing and also sang for Ingathering. Before cold weather members held an old-fashioned building bee, putting a new roof on a house.

THE Nebraska Conference held a medical-ministerial meeting in North Platte,

Nebraska. Graham Maxwell, of Loma Linda University, was a guest speaker.

COLORADO church officers met with the pastors and conference personnel at Estes Park, January 19-21. W. M. Adams, of the GC Religious Liberty Department, and W. R. L. Scragg, of the GC Radio-TV Department, assisted.

BRUCE AALBORG, Campion Academy senior, won first place in the Freedom's Challenge oration contest conducted by Campion Academy, Loveland high school, and Berthoud high school—all in Colorado. Freedom's Challenge is a national contest designed to promote patriotism and an interest in the nation's welfare.

E. E. HAGEN and C. V. Brauer conducted special Sabbath school training meetings in two areas in the Colorado Conference. These included the teacher's training course and an idea-exchange meeting for workers in the lower divisions.

MEMBERS of Allon Chapel in Lincoln, Nebraska—including several college students—this year set an Ingathering record by reaching their goal in one week. Their pastor is Donald Crowder.

DEDICATION services for the Hillcrest Junior Academy, in St. Louis, Missouri, were held January 13. G. F. Cherry, pastor of the St. Louis Central church, was in charge. R. H. Nightingale, president of the union, and A. V. McClure, Missouri Conference president, assisted in the services.

CLARA W. ANDERSON, Correspondent

Columbia Union

Takoma Park Sabbath School Turns in \$10,500 Investment

Under the leadership of James V. Scully, Theodore Carcich, and Harry House, the members of the Takoma Park, Maryland, Sabbath school brought in \$10,500 for Investment during 1967—an increase of 20 per cent over 1966.

Mrs. Bonnie Westberg and Roy Rubottom led the juniors in raising \$3,000 through special dinners, white elephant sales, and other projects. The primary department, led by Mrs. Irma Ritchie, brought in \$2,400. The boys and girls corrected a printing mistake in 65,000 booklets and received \$1,100. The kindergarten leader, Mrs. Evelyn Herrmann, led her children in gathering \$400. Mrs. Juanita Hodde and the cradle roll children brought in \$100, and even the nursery under Mrs. Irene Hackleman's leadership turned in \$250.

FENTON E. FROOM

Pastor, Takoma Park Church

BRIEF NEWS

THE Cincinnati, Ohio, First church raised more than \$1,000 for Ingathering on a recent Saturday night. Gregg and Timothy Barrier, ages 12 and 15, invited a Catholic friend to participate. He en-



Pulmonary Test Used With Five-Day Plan at Kettering

The most recent Five-Day Plan to Stop Smoking offered by the Kettering Memorial Hospital concluded December 5. It utilized a pulmonary-function test to lend incentive to long-term smokers by visualizing air-flow measurements. After only five days of nonsmoking, improvement of lung function could be graphically illustrated.

In the picture Dale Boyington, pulmonary-function head technician, records results for one clinic participant while a second prospective nonsmoker watches.

Since the first program was conducted in 1964 more than 2,000 people have attended 18 clinics, with an average of 75 per cent of them breaking the habit by the end of the fifth day.

This community service is coordinated by Chaplain Dieter Hain, assisted by members of the medical staff. Several outstanding thoracic surgeons, cardiologists, and throat specialists have been guest lecturers.

DAVID BAUER
PR Director

joyed the caroling and soliciting so much that he continued for several nights, raising \$100.

THE membership of the Chesapeake Conference now stands at 4,550. An intensive soul-winning program should send it well over 5,000 in 1968.

FOUR new churches were raised up in Chesapeake this past year: Glade Valley, Northwest Baltimore, Triadelphia, and Clinton. All are doing well. Triadelphia has almost outgrown its rented building. On a recent Sabbath there were 33 in the junior-youth department.

AN EVANGELISTIC campaign is being conducted in Charleston, West Virginia, by the Bornstein-Lemon evangelistic team. The wives provide the music for the series.

STUDENTS of the Sligo elementary school in Takoma Park, Maryland, raised \$1,000 as a Christmas gift to Korean orphanages. Each classroom had individual projects. Students heard a firsthand report of the

needs in the church-operated orphanages from Dr. G. E. Kim, recently from Korea and now with Leland Memorial Hospital in Riverdale, Maryland. The sixth-grade room, with Mrs. Charles L. Brooks as the teacher, brought in the highest amount, \$260. The entire program was under the direction of William Seth, principal.

ELEVEN major evangelistic campaigns were conducted in the Allegheny West Conference during the summer of 1967, according to Donald B. Simons, president. As the result of these meetings, 466 persons were baptized.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

AN EARLY morning fire at Adelphian Academy recently destroyed a large barn and its contents of stored material belonging to the school mill. This was the second fire to affect the school and its wood shop during 1967. Early in July fire damaged five trailers loaded with lumber and scorched a portion of the section of the mill where the trailers were parked. Loss from the two fires was under \$50,000. Some authorities suspect arson.

THE new Ex-Smokers Club of the Chicago area is assisting Hinsdale Sanitarium and Hospital's Five-Day Plan team in an organized campaign to interest others in signing up for future clinics. Club members helped to address literature about the clinic scheduled at the hospital February 4-8. They have sent some 6,000 invitations to residents in western suburban areas of Chicago to come to the free group-therapy clinics and to tell others about the program. Twenty-seven of the stop-smoking clinics have been conducted by the Hinsdale team since March, 1963.

EIGHTEEN were baptized recently at Hinsdale, Illinois. The church pastor, S. K. Lehnhoff; the Sanitarium chaplain, W. C. Graves; and Paul Maticio officiated.

AS A result of interest awakened through the Essex branch Sabbath school in Detroit, Michigan, about 100 families have been enrolled in the Family Bible Plan. The Sabbath school is sponsored by the Burns Avenue church and has the help of members of the City Temple church.

HERBERT MAYS, one of the Lake Region Conference laymen of the year, is doing personal evangelism at Orleans, Indiana. The small group of about 20 believers have now purchased a small attractive church building and are engaged in several types of missionary endeavor.

THE Downers Grove, Illinois, church, celebrating its seventh anniversary, is now completing a new church home. This structure will seat 425 and will be ready for occupancy early this year. C. L. Turner is pastor.

THE walls of the Hinsdale Sanitarium child care unit are now decorated with a menagerie of animals. These whimsical murals make the 30-bed unit look more like a storyland than a hospital ward. M. J. Blair, the administrator, engaged Duane L. Perrigo, of Theo. Ebert & Co., a Chicago firm, after seeing his work in an area restaurant. This job has opened a new vista for Mr. Perrigo and other artists—murals in hospitals. He stated that he never enjoyed any project more than this one.

THE Kalamazoo, Michigan, church, under the leadership of its pastor, James Ward, reached its Vanguard Ingathering goal of \$7,820 in one week.

DR. RALPH HOWARD, leader of the youth Sabbath school in Battle Creek, Michigan, originated the idea of spending a ten-day working vacation in Haiti with Battle Creek young people. He wanted them to see the value of doing something for people in need. In December Dr. and Mrs. Howard, Dr. and Mrs. Walter Thompson, and Dr. and Mrs. Duane Wacker made the trip to Haiti with 13 young people. While there the group operated a clinic for those needing medical, dental, or optometric help. The youth all earned their own travel expenses.

OPENING services were recently held in the new church at Dowagiac, Michigan, where E. F. Herzel is pastor. The Michigan Conference president, R. D. Moon, spoke at the Sabbath service. Construction of this building, which cost \$100,000, was begun last April.

MILDRED WADE, *Correspondent*

North Pacific Union

Walla Walla Church Sends Gospel Emissary to Japan

John Kotoaka, of Japan, a sophomore engineering student at Walla Walla College, became the College church's student missionary last fall when he flew to the bedside of his mother, incurably ill with lung cancer at Kochi City Hospital.

John, who had come to the United States with the Japanese Missionary College Choir in the summer of 1966 and remained to study at WWC, received the message of his mother's illness and longed to "tell her of Jesus." There was the matter of the plane fare, however.

When Pastor Richard D. Fearing told of the need, members rallied to send a Christian youth to an unbelieving mother and other members of his family. When he hesitated to accept financial aid, Pastor Fearing asked, "Can you think of anyone better to go to tell the story of Christ to your mother than you?"

"I'll go," he responded.

Desperately ill since midsummer, the mother had given up hope of recovery and refused medication. Buoyed up by the hope of seeing her son, however, she

was dressed and waiting for him in her hospital room. In the brief week's stay John told her the story of Jesus, stayed with her, and prayed for her. She learned that Jesus can help, accepted Him as her personal Saviour, and asked the SDA pastor to tell the heathen priest not to come any more. Other relatives were favorably impressed.

On his return from the week's visit in his homeland, John shared with College church members his joy in seeing his mother converted.

MAE MACKLIN LAY
College PR Director

BRIEF NEWS

ABOUT 150 persons met at Richland, Washington, November 11 for the organizational meeting that made Richland the seventy-third church in Upper Columbia. R. C. Remboldt, conference president, officiated. From the 83 charter members a full slate of officers was elected, including as elders Drs. Wilder Eby, Merlynd Nestell, Duane Thompson, and Roy Krueger. Paul Cole is pastor.

FORTY-SEVEN sophomore nursing students were capped at the College church at College Place, Washington, December 15. Wilma Leazer, dean of the school of nursing, was in charge.

ARCHA O. DART, editor of *The Adventist Home and School* magazine, is holding a series of meetings February 3-10 in the Volunteer Park church in Seattle, Washington.

OFFICERS of the 201-member senior class at Walla Walla College were elected January 4, with President William H. Shephard presiding; class president, Paul Jensen; vice-president, Becky Brown; secretary, Darlene Barnhart; treasurer, James Perry; chaplain, Fred Christensen; sergeant at arms, Ken Lauren. Donald Rigby, chairman of the department of biology, is class sponsor.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

THE Des Moines, Iowa, church raised \$200 for Investment at a food and merchandise festival at the new community center and school.

A BAPTISM of five was held in Butte, North Dakota, at the close of a series of evangelistic meetings held by Sieg Roeske and S. A. Reile.

Two Sheyenne River Academy staff members have been asked to serve on committees for curriculum workshops sponsored by the General Conference. Mrs. Harriet Lange is a member of the home economics committee and Gordon MacDonald is a member of the physical education committee.

THE Bartron Clinic in Watertown,

South Dakota, donated \$1,500 in medicines to Gordon Rhodes, pastor, for the mission program of the church. This gift followed a World Service Appeal contact made in September. Dr. Bartron, a State Senator from the Watertown area, said there would be more.

L. H. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

NUTRITIONIST Dorothea Van Gundy Jones, of the Loma Linda Foods International Nutrition Research Foundation, presented a better-living cooking school at the Sunnyvale church in the Central California Conference January 7-10.

STUDENT members of the Kalindha Club, a Loma Linda University women's residence hall organization, recently contributed \$400 during their Week of Sacrifice for special needs of the Iquitos Clinic in Peru, the Malamulo Hospital in Africa, and the LaVida Indian Mission School at Farmington, New Mexico.

ABOUT 60 students at Thunderbird Academy, Scottsdale, Arizona, recently spent 19 hours and 53 minutes in reading the New Testament through without stopping. Participating students read from the J. B. Phillips translation of the Bible in 15-minute shifts.

MEMBERS of the Sunnyslope church in Arizona are helping strengthen work begun a year ago, at Wickenburg, Arizona, and in operating a mission for the Maricopa Indians. A series of public meetings, with Sunnyslope church members cooperating, began in Wickenburg January 5.

GO TELL rallies in the Southeastern California Conference during January and early February are featuring speakers from the local, union, and General conferences: John Osborn, president of the Southeastern California Conference, at Brawley; R. R. Bietz, union president, at San Diego; R. H. Pierson, General Conference president, at San Bernardino; and David L. Olsen, union lay activities secretary, at Riverside.

THE year 1968 opened on a note of intensive evangelistic activity in the Southern California Conference. January 6, W. A. Fagal, director of Faith for Today, spoke at a rally in the White Memorial church in Los Angeles, forecasting a series of evangelistic meetings he will be holding in the early spring. Richard Barron spoke at a rally in San Gabriel, January 5, previewing a series that was to begin January 13 in the San Gabriel Mission Playhouse.

YOUNG people of the Greater Fresno, California, Youth Association conducted Sunday services at the Madera Juvenile Hall during November. At the close of the month a number of the youth at the hall were enrolled in a Bible course.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

THE new administration building at Highland Academy was recently named in honor of one of the long-time staff members, W. F. Ray, who has been a faculty member of the school since 1931, serving as principal during part of the tenure.

THE science building at Madison Academy, Madison, Tennessee, was totally destroyed not long ago by a fire of undetermined origin. Total loss to building and equipment is estimated at \$500,000.

THE annual convention of the union's literature evangelists was held in Atlanta, Georgia, December 29 and 30. Total 1967 sales for the union was reported to be more than \$2.5 million. Special trophy awards were presented to all literature salesmen with deliveries of \$10,000 or more and to all women with \$7,000 or more. Linwood Purvis and Mrs. Edith Cain, both of the Carolina Conference, were the top man and woman in total deliveries for the year. The Alabama-Mississippi Conference led the union with highest deliveries—\$424,786.84—and received the trophy cup for the second time. W. E. Miller is publishing secretary of that conference.

THIRTEEN people were baptized as a result of a series of evangelistic meetings held by H. V. Leggett in Wilmington, North Carolina, just before the Christmas holidays. Groundwork had been laid by D. P. Herbert, local pastor.

OSCAR HEINRICH, *Correspondent*

Andrews University

BRIEF NEWS

GLENN L. ARCHER, veteran director of POAU (Protestants and Other Americans United for the Separation of Church and State), spoke to the citizens of southwestern Michigan on the afternoon of January 20 in the Andrews University Pioneer Memorial church.

GENERAL CONFERENCE President Robert H. Pierson spoke at both morning services at the campus church January 20. Recently returned from Vietnam, Elder Pierson discussed ways in which the church can be of the greatest service to God and man in all parts of the world.

YUERGEN STRUNTZ, a ministerial student at Andrews University, has delivered \$13,294.44 worth of literature during the past five summers. Thus far he knows of six people who have joined the church as a result of his work. Last summer he spent four weeks in Detroit. His biggest week was during the riots, when he delivered \$1,157.50 worth of literature.



Charles Lickey, pastor Dallas Central (Texas), formerly pastor, Minneapolis (Minnesota).

Larry Kromann, assistant pastor, San Francisco Tabernacle district (Central California), from Andrews University.

Mrs. Dorothy McWright, dean of girls and teacher, Jefferson Academy (Texas).

Robert Hamilton, industrial education teacher, Jefferson Academy (Texas), from Southwestern Union College.

Grace Hayashi, assistant director of food service, Kettering Memorial Hospital (Columbia Union), a graduate of Loma Linda University.

Richard Wenger, assistant chief respiratory therapy technologist, Medical Chest Department, Kettering Memorial Hospital; a graduate of Yale University School of Inhalation Therapy.

Adolphe Kinder, president, Senegal Mission (Southern European Division), from nine years of mission service in Cameroun.

John R. Loor, Sr., pastor, Collegedale church (Georgia-Cumberland), formerly pastor, Arlington church, Riverside (Southeastern California).

THE MAGIC OF TELEPHONE EVANGELISM

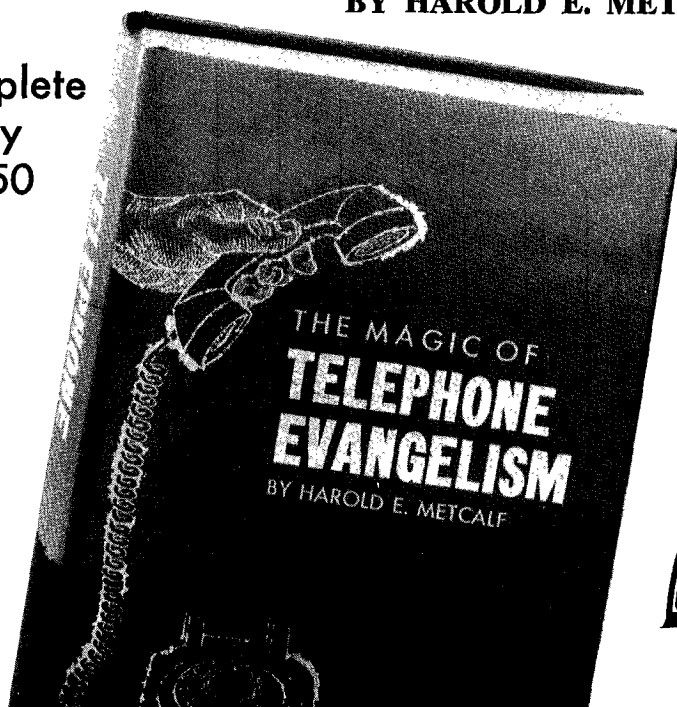
THE winning of men and women to a personal commitment for Christ is accomplished by an ever-increasing number of methods. So successful has been Elder Metcalf's utilization of the telephone technique that he has written **THE MAGIC OF TELEPHONE EVANGELISM** to answer the many questions asked by those who wish to enjoy the same success. This new, nearly 450-page volume tells not only how to successfully inaugurate and conduct a campaign of telephone evangelism, it is complete with proven messages for the regular, slim-line, smoker's dial, and teen dial programs. Anyone can be successful in telephone evangelism—this is the "how-to-do-it" guide.

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In Remembrance

ANDERSON, Gertrude Marie—born Jan. 1, 1910, at Muscatine, Iowa; died Nov. 9, 1967, at Paradise, Calif. She served as a nurse aid in the Feather River Hospital. Survivors are her husband, Daniel; son, Richard Knox; and stepson, Gordon Anderson.

ANDERSON, Herthel B. Martz—born Jan. 31, 1903; died Oct. 29, 1967, at Nashville, Tenn. Her husband, Ralph, and four daughters and two sons survive.

CLAWSON, William Brooke—born Feb. 29, 1884, in Indianapolis, Ind.; died at San Diego, Calif., Dec. 4, 1967. Survivors are a son and daughter.

BUNTON, Emma—born Aug. 1, 1880, at Clarence, Mo.; died Dec. 3, 1967, at Marceline, Mo. Surviving are two sons.

CLABAUGH, Pearl L.—born Aug. 25, 1898; died Nov. 18, 1967. Her husband, Charles, and two sons and one daughter survive.

CONGER, Alpha—born Jan. 13, 1891, at Ishpeming, Mich.; died Oct. 25, 1967, at Marquette, Mich.

COTTRELL, Myrtle Ball—born Oct. 10, 1879, near Ellicottville, N.Y.; died at Loma Linda, Calif., Nov. 5, 1967. In 1902 she married Roy F. Cottrell, and they labored in New York State, at South Lancaster Academy, in China, and in southern California. She was privileged to see Mrs. E. G. White in vision at Salamanca, N.Y. In 1908 Elder and Mrs. Cottrell went as missionaries to China, where they spent 12 years. First they served in the province of Hunan and later in Hankow. Then they served the newly organized Asiatic Division in Shanghai. This division included China and India. She was the Sabbath school secretary of the division. For a time they worked in Peking. Survivors are her husband; brother, Charles; and nephews, Elder Raymond F., and Leland and Kenneth Cottrell; also a cousin, Blanche Frank.

CRAIN, Hazel H.—born Sept. 12, 1897; died Oct. 5, 1967, at Van Nuys, Calif. She is survived by five daughters and three sons.

CRANDALL, Lottie May—born July 23, 1886, at Morley, Mich.; died Nov. 24, 1967, at North Hollywood, Calif. One daughter and three sons survive.

DESOE, Harlan Joseph—born Aug. 20, 1882; died Oct. 28, 1967.

DOW, Rose Ann—born Dec. 27, 1879, in Greenup County, Ky.; died Oct. 30, 1967, at Saginaw, Mich.

EARLE, Joe Alan—born Feb. 23, 1951, at Port Allegany, Pa.; died Nov. 9, 1967. His parents and two brothers survive.

EASLEY, Daisy K.—born Nov. 11, 1900, at Sedalia, Mo.; died Dec. 14, 1967, at Loma Linda, Calif. In 1924 she graduated from the nurse's course at Glendale Sanitarium and Hospital. She was superintendent of nurses at the Iowa Sanitarium for a number of years; then she held the same position at the Walla Walla Sanitarium. In 1936 she married William D. Easley, who survives. Other survivors are a son, Jack, of Pendleton, Oreg.; daughter, Elaine, of Loma Linda; two grandchildren; and three brothers, Dr. C. E. Randolph, of Loma Linda, Dr. Harry Randolph, of Ontario, Calif., and C. A. Randolph, of Granger, Wash.

FLETCHER, Mimie MacWheller—born May 12, 1883, in Wabaunsee County, Kans.; died at Sacramento, Calif., Nov. 13, 1967. In 1905 she married Elder John M. Fletcher and they served the cause for many years. For some time she was Sabbath school secretary of the Kansas Conference. Survivors are three sons, Dr. Marion L., of Winston, Oreg., Dr. John D., of Aberdeen, Wash., and Lyman, of Los Angeles, Calif.; and two daughters, Alma Sonnenberg, R.N., of Loma Linda, Calif., and Eva Brown, R.N., of Sacramento, Calif.

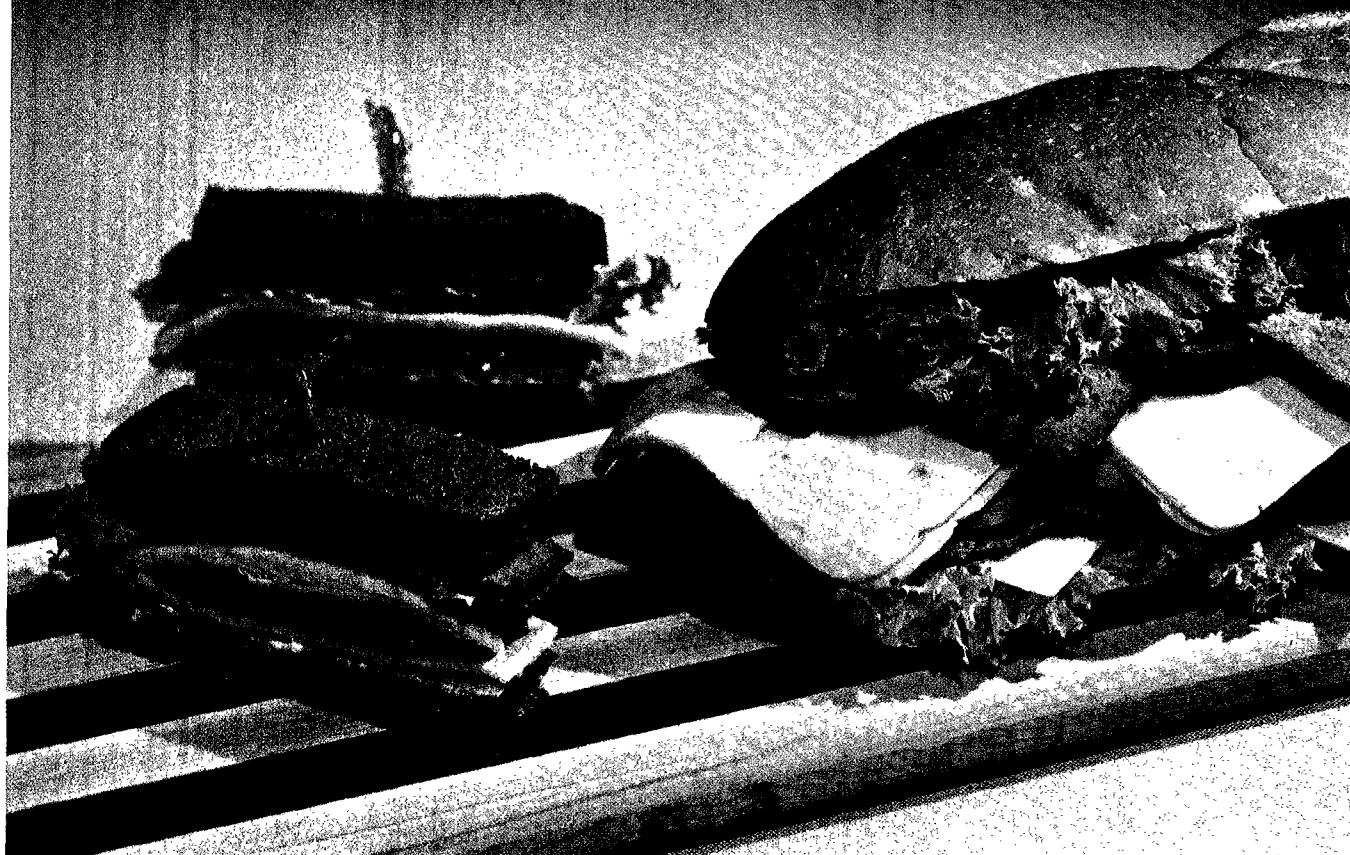
FOLKENBERG, Edith Olive—born Dec. 21, 1890, in Pittsburgh, Pa.; died Oct. 19, 1967, at Paradise, Calif. In 1910 she received her R.N. from the Portland, Oregon, Sanitarium. She has served with her husband, Elder L. E. Folkenberg, since 1911. Survivors are her husband; two sons, Stanley L., president of Colombia-Venezuela Union Mission, and Elman J., secretary of the Temperance Department of the General Conference; three grandchildren; one great-grandchild; three sisters, Gertrude Ash, Mary Green, and Alice Baldwin; and a brother, Norman.

FRANCIS, Laurel E.—born Nov. 10, 1900, at Clyde, Ohio; died Nov. 30, 1967, at Fremont, Ohio. His wife, Marian, and two sons and two daughters survive.

FULLER, Fred Lawson—born in 1891, near

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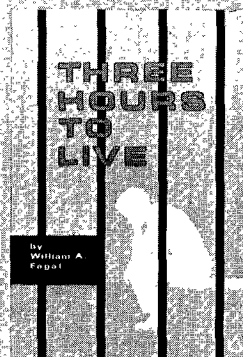
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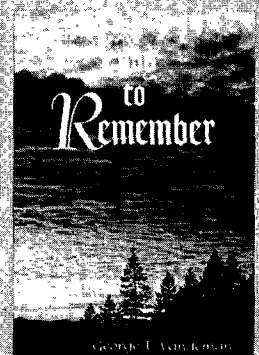
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Waukon, Iowa; died Nov. 12, 1967, near Seaton, Ill. His wife, two sons, and five daughters survive.

GIBBONS, Paul W.—born May 23, 1907, in Missouri; died Oct. 6, 1967, at Lynwood, Calif. He is survived by his wife, Naomi, and a son and daughter.

GRAVES, Mars Crawford—born April 20, 1890, at Protection, Kans.; died Oct. 19, 1967, at Yuba City, Calif. He served as a literature evangelist. Survivors are his wife, Mildred B. Graves, of Rackerby, Calif., and one son, Roy Embanks.

GUNDERSON, Jeannette B. Franklin—born Nov. 16, 1884, at Stearling Center, Minn.; died at Loma Linda, Calif., Oct. 8, 1967. She graduated from Maplewood Academy in 1913 and then attended normal school. For a time she taught at Maplewood Academy, following which she was a Bible instructor in Minneapolis, Minn. In 1917 she married Peter G. Gunderson. Survivors are her husband; a son, Vernon; two daughters, Marion Simoneau and Joyce Althage.

HARPER, Edith P.—born April 7, 1920, at Quinton, Va.; died Dec. 10, 1967, at Takoma Park, Md. In 1944 she married Richard B. Harper, and since 1962 has been employed as an office secretary at the General Conference. Survivors are her husband; son, Philip D. Harper; daughter, Carolyn Sue; parents, Mr. and Mrs. Clinton J. Pomeroy; brother, Clinton J. Pomeroy, Jr.; and three sisters, Irene Starkey, Helen Fiore, and Annie Lou Eberhardt.

HELDENBRAND, Doris G.—Born Nov. 20, 1899; died Nov. 14, 1967, at Mansfield, Ohio. Her husband, Thomas A., survives, as well as a daughter, and two brothers, one of whom is Elder H. E. Bisel, of Three Rivers, Mich.

HEYWOOD, Everett Donald—born April 1, 1892, at Pillager, Minn.; died Nov. 2, 1967, at Sanitarium, Calif. His wife, Hetta, two sons, and one daughter survive.

INNIS, Marguerite—born Aug. 28, 1903, at Grants Pass, Oreg.; died at Newhall, Calif., Nov. 26, 1967. Her husband, Dr. E. C. Innis, a son, James, and a daughter, Carolyn, survive.

JOHNSON, Elmer M.—born Sept. 22, 1886, at Bark River, Mich.; died Oct. 30, 1967. His wife, Nellie, survives.

KLESA, Lydia Guenter—born Aug. 21, 1890, at Coudersport, Pa.; died Nov. 27, 1967, at Coudersport, Pa. Survivors are her husband, Fred, two sons, and one daughter.

LAWRY, Maude Henry—born July 2, 1881, in Cincinnati, Ohio; died Nov. 22, 1967, at Takoma Park, Md. She was a secretary in the General Conference office when she married Clarence Lawry. They later labored in New Jersey, South Dakota, and Florida. He worked at the Review and Herald for many years. Among the survivors is her daughter, Margaret Eckenroth, of Takoma Park, Md.

MARTIN, Julia Mae—born April 28, 1878, at Roundhead, Ohio; died Dec. 8, 1967, at Azusa, Calif. She was a friend of Mrs. E. G. White and once saw her in vision. Her husband, John L. Martin, helped erect the first buildings at Emmanuel Missionary College, at Loma Linda, the Glendale Sanitarium, and the White Memorial Hospital. Survivors are four children: Lester Martin, Irene Davis, Bessie Jones, and Helene Martin. Her grandson, Charles Martin, is associate MV leader of the General Conference.

MATTER, Alfred—born May 19, 1886, in Göttingen, West Germany; died Sept. 17, 1967, at Neanderthal, Germany. He attended the seminary in Friedensau and was baptized in 1912. After his marriage to Elisabeth Nawrotski, a nurse, they were called as missionaries to Kenya, Africa. He pioneered among the Luo people near the Victoria-Nyanza Lake. During World War I he was interned. After spending seven years in East Africa, he was called to pioneer in Rwanda-Burundi. Eight years later he helped open the Ngoma Mission Station and Hospital. After this he worked at several other stations and helped pioneer the work in the north-east Congo mountains. After retirement he still continued to serve, and remained in the Congo during the days of revolution. Survivors are his wife; two sons, Alfred A., who is a pastor in Switzerland after being a missionary for 25 years; and Gerhardt L., of Rwanda; and daughter, Tabea E. Matter, now in West Germany, after spending 20 years as a missionary in Rwanda.

MCCLURE, Evelyn Mae Black—born July 21, 1914, at Smyrna, Ga.; died Oct. 29, 1967, at Adrian, Mich. Her husband, Worth E., and two daughters survive.

MOCK, Carl A.—born Aug. 8, 1894, at Phillips-

burg, Kans.; died at Lincoln, Nebr., Nov. 25, 1967. In 1923 he graduated from Union College, and in 1925 he married Gertrude Steen. They were connected with the Plainview Academy. After his wife's death, in 1933 he married Lola Garrett, and they labored in the Wyoming Mission. In 1939 he became pastor of the College View church, Lincoln, Nebr., where he remained for four years. Later he labored in South Dakota and Missouri. Survivors are his wife, of Lincoln, Nebr.; and his daughter, Carleyn Hartgrove, of Madison, Tenn.

MURAVIOV, Tatiana I.—born in 1885, in Russia; died Oct. 28, 1967, in Los Angeles, Calif. Three sons and four daughters survive.

OLSEN, Clarence Leroy—born June 10, 1898, in Wayne County, Nebr.; died Nov. 24, 1967, in Los Angeles, Calif. One son and one daughter survive.

O'MALIA, Lillian E.—born April 12, 1903, at Exira, Iowa; died Nov. 10, 1967, at San Gabriel, Calif.

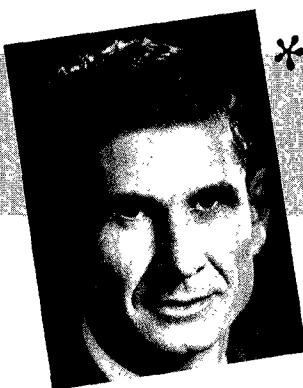
OSS, Myrtle Ruth—born July 2, 1927, at Watertown, S.Dak.; was laid to rest Nov. 19, 1967, at Loma Linda, Calif. One sister, Florence Doss, of Blantyre, Africa, survives.

PEMBER, Lowell Lindsey—born May 29, 1892, at Pemberville, Ohio; died Nov. 2, 1967. He is survived by his wife, Ethel, who has been a Bible instructor in the Lakewood, Ohio, district for many years, two sons, and one daughter.

RAMPSON, Alice C.—born Aug. 23, 1902, at Brooklyn, N.Y.; died May 19, 1967, at Loma Linda, Calif. She attended Clinton Theological Seminary, and completed nurse's training at Washington Sanitarium and Hospital in 1927. She graduated from Washington Missionary College (now Columbia Union College) in 1930. After supervising at Washington Sanitarium and Hospital, she transferred to the Loma Linda Sanitarium and Hospital and remained there until her retirement in 1964. She is survived by her mother and a sister, Erna A. Rampson, of Loma Linda, Calif. [Obituary received Nov. 10, 1967. —Eps.]

RENDEL, Dennis Paul—born July 21, 1948, at Alma, Mich.; died Nov. 11, 1967, near Ithaca, Mich. His parents, one brother, and two sisters survive. (Continued on page 30)

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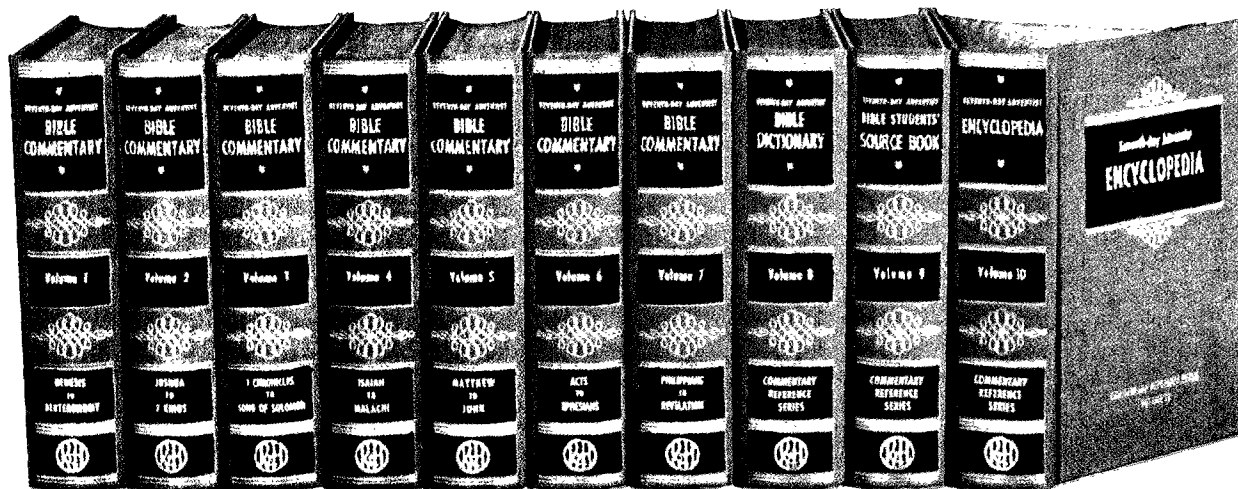


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IN REMEMBRANCE

(Continued from page 27)

RHOADS, Bert—born Aug. 21, 1871, at State Center, Iowa; died Dec. 1, 1967, at Morgan Hill, Calif. He was principal of Elk Point Academy and educational secretary of the South Dakota, Iowa, and Kansas conferences. Survivors are his daughters, Norma Youngberg, Leona Belle Minchin, and Mildred Bennett; son, Elder James H. Rhoads; and a sister, Blanche Spriggs.

ROBERTSON, John Lyman—born Jan. 30, 1900, at Stockton, Calif.; died Oct. 17, 1967, at Glendale, Calif. His wife, Glenna, two sons and one daughter survive.

ROSS, Lelia Mae Ijams—born June 21, 1895, near Scheff City, Mo.; died at Winter Park, Fla., Sept. 19, 1967. For a number of years she served with her husband, James B. Ross, as a member of the W. E. Barr Medical-Evangelistic Campaign Company in various cities of the Southwestern Union and in Scranton, Pa. The Rosses also were missionaries in Colombia from 1929 to 1937. Her active participation in conference work ended in 1949, but she continued lay soul-winning activities. In addition to her husband, she is survived by three adopted daughters, Betty Claire Post, Marta Genelia Hunter, and Laura May Dill.

ROWLAND, Hilda—born Dec. 25, 1872, at Stavanger, Norway; died Nov. 29, 1967, at Redmond, Wash.

RUEB, Fred A.—born Dec. 19, 1889; died at Loveland, Colo., Dec. 5, 1967. His wife, Lizzie, four daughters, and three sons survive.

SHANDOR, Lois—born in 1907; died Oct. 20, 1967, at Ridgecrest, Calif., after teaching for 23 years in denominational schools. Among the survivors are her husband, Louis, and a son, Mervin.

SHOCK, Clarence Vernon—born Aug. 31, 1890, at Eaton, Ohio; died Nov. 3, 1967, in Sarasota, Fla. He is survived by his wife, Catherine, two daughters, and one son.

SILSBEE, Maybelle—born Nov. 25, 1880, at Nevada City, Calif.; died at Napa, Calif., Dec. 10, 1967. Her husband, LeRoy A. Silsbee, survives.

SLADE, Daisy Belle—born Sept. 22, 1881, at Adrian, Mich.; died Dec. 3, 1967, at Saginaw, Mich. A son, Dr. H. M. Slade, and a daughter, Mrs. William R. Dickson, survive.

THAYER, Nona O.—born Feb. 18, 1895, at East Leroy, Mich.; died Nov. 8, 1967, at Battle Creek, Mich. Her husband, Clarence, survives, also one son and stepson.

VAN VOORHEES, Catherine—born Aug. 18, 1879; died Oct. 26, 1967, at Saginaw, Mich. In 1907 she graduated from nurse's training at the Battle Creek Sanitarium. For a time she was housemother at Laurewood Academy, in Oregon; and she was director of nurses in various of our hospitals. She is survived by a sister, Gertrude Biggins, of Idaho.

WARNER, William Arthur—born Aug. 22, 1897, in Des Moines, Iowa; died Oct. 5, 1967, at Gardena, Calif. His wife, Ethel, survives, also two sons and two daughters.

WATSON, Esther Matilda—born May 28, 1889; died Nov. 1, 1967, at Santa Monica, Calif. One sister survives.

WILLIAMS, George Roy—born Jan. 12, 1885, in Dade County, Mo.; died at Lakewood, Colo., Nov. 19, 1967. His wife, Gladys, and four sons survive.

WOLF, Olive Smith—born Dec. 10, 1905, at Mt. Forrest, Mich.; died Nov. 10, 1967, at Tecumseh, Mich. She attended Cedar Lake Academy and Emmanuel Missionary College. For a number of years she taught church school. In 1932 she married Harold W. Wolf. Among the survivors are her husband; daughter, Nancy Curry; and son Herbert.

WRIGHT, Ralph—born March 16, 1890, at Keithsburg, Ill.; died Dec. 4, 1967. His wife, Gola May, three daughters, and two sons survive.

YARNELL, Anna Baltzeiser—born June 17, 1884, at Oakland, Calif.; died at Sierra Madre, Calif., Nov. 13, 1967. Three sons and one daughter survive.

Of Writers, Articles, and Miscellany...

This week Don Hawley asks the penetrating question, "Do You Love Yourself?" (see page 2). Raising the query, "Is it possible that it is entirely proper for a Christian to exercise a certain type of self-love?" he proceeds to show that self-respect is enjoined and is necessary in the development of a mature Christian experience.

Elder Hawley is director of communications in the Greater New York Conference. He was born in 1923 in Minneapolis, Minnesota, and graduated from Union College in 1950. He has taken advanced work at Andrews University and at Michigan State University. He began work for the denomination in 1950 as assistant manager of the Nebraska Book and Bible House in Lincoln. After serving as a district leader in the Nebraska Conference from 1951 to 1956 he went to Pakistan, where he worked in the Karachi Hospital as chaplain and pastor. Returning to the United States, he was director of public relations of the Hinsdale Sanitarium and Hospital in Hinsdale, Illinois, from 1961 to 1963 and of the Michigan Conference from 1963 to 1966.

In our section *The World of the Ad-*

ventist Woman (see page 10) Mrs. Vinnie Ruffo this week begins a series of three articles on child training. Her first article, "For Beauty at Maturity, Bend the Tiny Twig . . . Right" stresses the importance of early training.

Mrs. Ruffo was born in 1928 in Rome, New York, and was reared a Catholic. She was employed as a secretary to a priest when the third angel's message found her. She studied teacher training and religion at La Sierra College and obtained a Bachelor of Arts degree in general elementary education in 1953 from San Jose State College. After teaching a year in Santa Clara, California, she reduced her load to substitute teaching because, as she said, "I wanted to raise my own children and not leave them to babysitters." She is now teaching in an Adventist church school. Her husband, Paul D. Ruffo, to whom she was married in 1953, is a general building contractor.

Mrs. Ruffo enjoys writing and is studying article writing at San Mateo City College. She has written *Behind Barbed Wire*, a 1967 Pacific Press book, and has contributed numerous articles to journals.

In our January 4 issue we incorrectly listed the position of Lucile H. Jones, author of the series "Why a Health Message," as associate professor of nursing education. This should have read associate professor of health education. She is currently teaching in the health and physical education department at Walla Walla College.

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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Church Calendar

Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23

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

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The Assam Training School, in the Assam Hills of India, and the Kellogg-Mookerjee High School, in East Pakistan, will receive \$98,422.92.

Everyone who gave will rejoice that these educational institutions in Southern Asia are benefiting from this support.

R. CURTIS BARGER

Disaster Victims in Sicily and Turkey Aided by SAWS

The Seventh-day Adventist Welfare Service (SAWS) voted January 18 to send \$21,000 worth of disaster relief to earthquake victims in Sicily.

The aid includes ten tons of blankets and winter clothing, and \$1,000 in cash. The cash will be matched by the Southern European Division and the Italian Mission.

SAWS is also sending 2,000 CARE food packages and \$5,000 worth of clothing to Turkey.

W. E. PHILLIPS

Washington Servicemen's Center Opens This Month

Adventist servicemen of the Washington, D.C., area will soon be using their new center. Several have donated their services in completing the brick-and-stone building in Takoma Park, a suburb of Washington. Official opening date is February 28.

This modern facility overlooking Long Branch Park provides a large lounge with rock fireplace, adjoining devotional library, a recreation area, snack bar, sleeping accommodations for 60 men, and four guest rooms. There are also apartments for the director of the center and for the custodian.

The opening program will be highlighted by a ribbon-cutting ceremony and a tour of the building. Military and church officials are expected to attend. Many of the 175 Adventist men of Project Whitecoat, stationed at Fort Detrick and Walter Reed Army Hospital, will be present.

The first regular meeting to be held in the Washington Servicemen's Center is the National Service Organization field school, February 5-8. This school for MV secretaries, civilian chaplains, and service pastors will be the first of three to be held across the country during February; the second will be held in Kansas City, and the last, for the West Coast, in San Francisco. Each school will provide instruction in Selective Service matters and in the handling of servicemen's problems.

The NSO school in the Washington Servicemen's Center is only one of the nu-

merous activities that are planned for this new building. Civilian Chaplain Thomas Green foresees a complete program of service-related activities for the center.

C. D. MARTIN

Georgia-Cumberland Sets 1968 Baptismal Goal at 900

The Georgia-Cumberland Conference has had its greatest year in evangelism: 710 baptisms were reported in 1967.

Desmond Cummings, president, and Everett Cumbo, ministerial secretary, report that "ministers and laymen join the world field in gratitude to God for His blessings and join in deep dedication for 1968."

This year's goal is for 900 baptisms. In 1966 the conference reported 491 new members added through baptism and profession of faith.

Ministerial Group Sponsors Military Chaplains' Fellowship

Adventist ministers of the Honolulu area had 20 chaplains as their guests for a luncheon and program November 14. The occasion was arranged by Robert L. Chism, Adventist civilian chaplain, and was for senior-ranked chaplains of the various military commands in Hawaii.

Such meetings bring about understanding of the conscientious beliefs of Adventists in uniform and help in solving problems brought on by these beliefs. For many years a similar annual occasion for military chaplains of all faiths who are assigned to the San Diego area has served to acquaint them with Seventh-day Adventists. It is hoped that the Honolulu meeting will become an annual event.

CLARK SMITH

Vacation Bible Schools Gain

More than 70,000 boys and girls were enrolled in 1,041 Vacation Bible Schools in North America during 1967. Of these, 40,317 were from non-Adventist homes.

This is an increase of more than 60 schools and more than 3,000 pupils above the totals for 1966. To date there have been at least 29 baptisms reported as a result of 1967 Vacation Bible School evangelism.

FERNON D. RETZER

Officer Changes Involve GC, Trans-Africa, SE. Asia

In a recent action of the General Conference Committee, R. M. Reinhard, treasurer and auditor of the Trans-Africa Division, was elected associate auditor of the General Conference. Elder Reinhard, who has served the Trans-Africa Division

for fifteen years, is presently in the process of transferring from Africa to the United States.

In terms of membership Trans-Africa is the largest of the overseas divisions of the church and the office of division treasurer is no small responsibility. A man is needed who has had wide experience in administration and who understands the complexities of international currency exchange.

On January 18 the General Conference Committee voted to elect G. O. Bruce, presently serving as secretary-treasurer of the Southeast Asia Union in the Far Eastern Division, as treasurer of the Trans-Africa Division. Elder Bruce has served as a denominational worker for more than eighteen years, most of this time in treasury capacities. He began his service at the Southern Publishing Association, later served in the Oklahoma Conference, and for thirteen years has served in the Far Eastern Division as secretary-treasurer of three union missions and as assistant division treasurer.

CLYDE O. FRANZ

Loma Linda University Joins Association of Colleges

At its recent meeting in Minneapolis, the American Association of Colleges, which has a membership of some 900 institutions of higher education, granted membership to Loma Linda University as a re-organized institution following its merger with La Sierra College. LLU joins the family of SDA liberal arts institutions that for some time have been active members of this national organization.

The Adventist Colleges Abroad Committee, meeting at the time of these sessions, re-elected John T. Hamilton, of Loma Linda University, as director for the next two years.

The ACA currently is operating study-abroad programs through Adventist schools in Austria, France, and Germany. Plans include the possibilities of a Spanish program in South America, as well as one for theological students in the Middle East.

CHARLES B. HIRSCH

N.A. Ingathering Report—9: Year's Objective Surpassed

North American Division objective for the current campaign: \$6,500,000.

Report as of January 13: \$6,546,868.22. Objective surpassed.

Greater New York became the sixteenth conference to join the Silver Vanguard list. Seven unions have already surpassed last year's February 28 totals.

Requests for information and Bible courses now number 22,990.

The Pacific Union joins the Southern and Columbia unions as "millionaire" fields.