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# Ingathering— A Rewarding Experience

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Ingathering is a term peculiar to Seventh-day Adventists, and judging by the adjectives sometimes used with it, it is not always a popular word. Occasionally, even ministers, overburdened by goals, objectives, and multitudinous other problems, sigh as they see Ingathering time roll around again.

A few church members shrug off the responsibility as belonging to the minister, the church missionary secretary, and a certain few "talented" people who "do it every year." "It's not for me," they say. (To page 8)



Ingathering calls for a great variety of talents and offers rich rewards.

**T**HE book of Hebrews differs from the 13 acknowledged Epistles of Paul by being written anonymously. All of Paul's other letters begin with the personal name of the apostle, in Greek as in our English versions, and are generally accepted as being authored by Paul. The Epistle to the Hebrews, however, nowhere identifies its author. Moreover, its literary style differs from that of the other 13 Epistles to such a marked degree that scholars have questioned whether it could have come from the pen or the mind of Paul.

These considerations pose a fascinating problem for Bible students. If Paul did not compose the letter, who did?

Whoever wrote it would need an ability and an authority as great as, or greater than, Paul's in order to produce a book of the caliber of Hebrews. In response to this challenge reputable scholars have advanced suggestions, each of which merits study, although none can be given more than passing mention in our brief survey. A case has been set forth for authorship by Paul's early companion Barnabas (Acts 4:36, 37; 13:1-4); also for Luke the evangelist and beloved physician (Col. 4:14; 2 Tim. 4:11), for Aquila and Priscilla (Acts 18:1-3), and for Apollos (Acts 18:24-28). Some of these suggestions are attractive, but all are built on slender foundations and represent little more than attempts to find a candidate besides Paul, whose claims are indisputably stronger than those for any of his competitors. These claims we shall now examine in some detail.

The title given to the book in our Authorized Version, "The Epistle of Paul the Apostle to the Hebrews," gives no authentic clue to authorship, because such titles were added long after the original letter was written. But since it reflects persistent tradition that the great apostle was indeed the writer of the letter, it should be given some weight in any search for the author. Of greater value is the fact that the Eastern branch of the Christian Church, with its centers at Antioch, Caesarea, Jerusalem, and Alexandria, accepted the Pauline authorship of the epistle by the middle of the second century.

One of the East's principal leaders, Clement of Alexandria (bishop of that city from A.D. 190-203), believed the work was written by Paul in Hebrew and was then translated into fine-quality Greek by Luke, the gifted author of the third Gospel and Acts of the Apostles. In this way Clement accounted for the superiority of its language over that used by Paul in the main corpus of his writing, and at the same time associated the names of two famous writers with the one book.

PART-1

# The Epistle to the Hebrews

Who wrote this letter,  
and to whom was it sent?

By **BERNARD E. SETON**

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To explain the absence of the apostle's name in the Epistle, he suggested that this was deliberate because of Hebrew prejudice against Paul for having spent so much of his life ministering to the heathen; also because the apostle to the Gentiles had no desire to pose also as the apostle to the Hebrews, seeing that his Lord had been sent to the chosen people.

Another prominent church father, Origen (c. 185-254), rejected the suggestion that the book is a translation from Hebrew, since so many of its literary qualities are inherently Greek rather than Hebrew, and because the bulk of its Old Testament references are drawn from the Septuagint rather than from the Hebrew original. At the same time, since he regarded the thoughts as distinctly Pauline, he proposed that an accomplished writer, such as Luke or Clement of Rome, had recorded from memory the substance of the apostle's teachings on the priesthood of Christ.

In the West support for the Pauline origin of Hebrews came more slowly. The book's anonymity automatically made it an object of suspicion, and it was not even included in the early list of inspired writings as recorded in the Muratorian Fragment (c. 190). The Latin church father, Tertullian (c. A.D. 160-230), took it to be the work of Barnabas, and it was not until the church councils in the fourth century, beginning with Laodicea in A.D. 364, that the West followed the East in accepting the Epistle as coming from Paul.

Subsequently, Jerome (c. 340-420) adopted the theory that a Hebrew original had been eloquently rewritten in Greek, while Augustine of Hippo (354-430) counted the book as one of Paul's "fourteen" Epistles. Thereafter the work was uncritically ascribed to Paul until the Renaissance when some sixteenth-century scholars reopened the topic of the book's authorship and decided against the claims of Paul. Many critics have followed their example until it would appear that most present-day commentators leave no stone unturned to discredit the possibility that Paul wrote the Epistle.

It must be acknowledged that even a cursory reading of a few of Hebrews' 13 chapters reveals that the style is radically different from that of

the undisputed letters of Paul. Not only does it contain a higher literary level of skillfully constructed sentences and extensive vocabulary, approached in the New Testament only by Luke's Acts of the Apostles, but there is an orderly succession of thought and a serenity of argument that seems far removed from the glowing indignations and fervent personal appeals of the Corinthian and Galatian Epistles.

Yet, at the same time, are we not compelled to ask whether the man who produced the closely woven reasonings of Romans and the soaring insights of Ephesians was not also capable of depicting the sublimities of Christ's celestial ministry? Who would deny Paul's ability to create the substance of the Epistle to the Hebrews, especially if the actual writing of the letter be credited to a calmer literary mind than Paul's?

Furthermore, the thought within the Epistle is genuinely Pauline. The man who wrote Colossians 1:12-22, 1 Thessalonians 5:23, and 2 Thessalonians 2:16, 17 would have little difficulty in conceiving Hebrews 1:1-3 and 13:20, 21. We agree with the many commentators, from Origen onward, who have seen the thought content and the theological concepts of the beautifully written letter as being essentially Paul's. Further, we derive support for Pauline authorship from Ellen G. White's repeated ascription of the Epistle to Paul (see, for example, *The Great Controversy*, pages 347, 411-413, and *Patriarchs and Prophets*, page 357). We shall therefore accept the great apostle as the author of the letter to the Hebrews.

Another problem, scarcely less interesting or important than that of authorship, resides in the question To whom was the letter addressed? The only authentic title to the Epistle consists of two Greek words, *Pros Hebraious*, meaning "To the Hebrews." This address is capable of several interpretations. It could imply that the message was sent to the whole body of Hebrew Christians; but the many personal touches (see chs. 2:3; 13:6, 19, 23, 24) render this untenable. It could refer to the Jewish Christian church in Jerusalem, but it is difficult to imagine the author's writing about the sanctuary to believers there without mentioning the Temple in their

midst; neither would it be likely that none of them had personally known Jesus, as the writer implies in chapter 2:3.

It is more probable that the Epistle was addressed to Christians of Jewish origin in one of the great metropolises of the ancient world—Antioch, Alexandria, or Rome. Wherever it was, the author had already visited those to whom he was writing, so had personal knowledge of them (ch. 13:19). The preponderance of scholarly opinion favors Rome as the letter's destination, and if that conclusion is correct, the phrase in chapter 13:24, "They of Italy salute you," would refer to Italian believers who were with the writer outside of Italy.

The colophon, or postscript, appearing at the end of chapter 13, "Written to the Hebrews from Italy by Timothy," carries no original authority, for it does not appear in any manuscript before the sixth century. In the absence of specific information concerning the author, the recipients, and their location, it is not possible for us to be more definite.

While the book contains no exact indication of the date of its composition, its contents enable us to form some conclusions on this point. The church to which it was addressed was established, presumably at an early date, by those who had personally known the Lord (ch. 2:3); it was old enough, however, for the writer to expect maturity in its members (ch.

5:12). The congregation could look back on "the former days" when it was persecuted (ch. 10:32-34), and it possessed a well-developed order of officers (ch. 13:7, 17). These points would suggest a fairly advanced position in the apostolic era as the earliest date for its writing.

A reasonable terminal date can be fixed by observing that although the letter deals thoroughly with the topic of the sanctuary and its ordinances, it makes no mention of the destruction of the Jerusalem Temple in A.D. 70, though that event would have been dramatic confirmation of the writer's thesis concerning the transitory value of the Levitical system. Indeed, it may be argued that the Epistle implies, without directly stating, that the Temple services were still being conducted when the letter was written.

From these points it is generally conceded that the letter was composed after A.D. 60 but before A.D. 70. We who accept Paul as its author naturally believe that it was written before A.D. 67, the probable date of the apostle's death.

Despite the church's inability to be certain about either the author or his readers, the book received early and continuous recognition. Clement of Rome, who is generally thought to have personally known Paul and Peter, quoted from the Epistle before the close of the first century, while Justin Martyr also was using the book as inspired by about A.D. 150. The

Chester Beatty Papyri of the third century include Hebrews between Romans and 1 Corinthians, thereby mutely testifying not only to its canonicity but to its Pauline authorship. We may safely conclude, therefore, that while the book's anonymity delayed its acceptance into the canon of inspired Scriptures, its intrinsic quality led many sections of the church to treasure and use it from early apostolic times.

This appreciation of the book is readily understandable once its contents have been sampled. It explains satisfyingly the uselessness of the Jewish sacrificial system after the redemptive act of Calvary; it justifies the transition from the Levitical to the Christian dispensation; it validates Christ's high-priestly ministry in the true tabernacle; and it persuasively turns Hebrew eyes away from Jerusalem to "the city of the living God" (ch. 12:22).

The Epistle must have been of inestimable value to Jewish Christians who were torn between the old and the new, and it has provided successive generations of believers with a matchless revelation of the Saviour's unwearying intercessory ministry at "the right hand of the throne of the Majesty in the heavens" (ch. 8:1). Any book that fulfills these designs, and many more, merits our most careful study and our ever-deepening understanding.

(To be continued)

*A God of Order Guides His Church—3*

## *Gospel Support in the Remnant Church*

By L. L. Moffitt

**A**LMOST from the beginning of their work, Seventh-day Adventists became concerned to discover and follow the Bible plan of gospel support. As organizational procedures were taking form, the question of how to support the ministry soon demanded attention. A plan known as systematic benevolence was strongly promoted.

In a statement published in the *REVIEW AND HERALD*, February 3, 1859, this plan was presented to the believers. Scriptures such as 1 Corinthians 16:2 and 2 Corinthians 9:5-7 were quoted, with emphasis placed

on giving "as God hath prospered" and "every man according as he purpeth in his heart, so let him give."

In a testimony published in 1859 Ellen G. White stated, "The plan of systematic benevolence is pleasing to God. . . . I saw that . . . system is needed in carrying forward successfully the last message of mercy to the world. God is leading His people in the plan of systematic benevolence." —*Testimonies*, vol. 1, pp. 190, 191.

At the General Conference session held in Battle Creek, June 3-6, 1859, James White presented an address on the subject of systematic benevolence.

John Byington, expressing approval of the address, "suggested that God was a God of order." J. N. Loughborough moved that "the Address be adopted by the conference."

For nearly 20 years this plan of systematic benevolence was followed. In 1878 the General Conference appointed a committee of five of the leading brethren to give further study to the Bible plan of gospel support. The work of this committee was published in a 72-page pamphlet entitled "Systematic Benevolence or the Bible Plan of Supporting the Ministry." It began with Malachi 3:8-10:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In 1883 George I. Butler prepared a pamphlet entitled "An Examination of the Tithing System From a Bible Standpoint," and in 1885 E. J. Waggoner wrote a treatise on "The Honor Due to God; Thoughts on Tithes and Offerings." Thus is revealed the transition from the early, rather incomplete plan of systematic benevolence to the fuller plan of tithes and offerings that has been so richly blessed of Heaven as the work of Seventh-day Adventists has advanced around the world.

From the latest published report of the General Conference Statistical Secretary we learn that for the 101 years from 1863 to 1964 the total tithe for the world field has amounted to \$1,068,209,027.28, with offerings totaling \$743,913,756.70. Thus has been vindicated the decision of the pioneers to discover and follow the Bible plan of tithing and of liberality in giving to the cause of God.

"The financial plan of the denomination serves a larger purpose than appears in our financial and statistical reports. The arrangement is more than a means for gathering and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement. God's people are a united people. . . . We seek to conduct a worldwide work under unified administration. Our system of dividing the tithes . . . and of sharing the funds with the world mission field has served a wonderful purpose in unifying the work throughout the world."—*Church Manual*, p. 184.

In every phase of our great organization the individual church member is the key figure. This surely is true in our financial system. Since this is so, "every church member should be taught to be faithful in paying an honest tithe."—*Testimonies*, vol. 9, p. 251. "This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world. . . . No one can excuse himself from paying his tithes and offerings to the Lord."—*Testimonies to Ministers*, p. 307.

Faithful members in all lands bear testimony to the signal blessing of Heaven as they have diligently discharged their stewardship in render-

ing to the Lord His own in tithes and offerings. The plan is simple and equitable—the tithe, a tenth of the increase, be it much or little, is God's portion; and from the remainder, "as God hath prospered," "according to that a man hath," free-will offerings are to be made by "every man according as he purposeth in his heart, . . . not grudgingly, or of necessity; for God loveth a cheerful giver" (1 Cor. 16:2; 2 Cor. 8:12; 9:7).

Regarding the procedure in following the scriptural injunction "Bring ye all the tithes into the storehouse," the *Church Manual* sets forth the following: "Church members are encouraged, in recognition of the Bible plan and the solemn obligation that rests upon them as children of God and members of His body, the church, to pay into the treasury of the denomination a faithful tithe, one tenth of all their increase."

#### Proper Use of the Tithe

"The tithe is not used or dispersed by the local church but is passed on to the conference treasurer. Thus the tithe from all the churches flows into the conference treasury. The conference passes on one tenth of its total tithe income to the union [conference]. The union in turn passes on to the General Conference one tenth of its total tithe income. Thus the local conference, the union, and the General Conference are provided with funds with which to support the laborers employed and to meet the expense of conducting the work of God in their respective spheres of responsibility and activity."—*Church Manual*, pp. 183-185, *passim*.

The use of the tithe is safeguarded by the following regulation: "The tithe is to be held sacred for the work of the ministry and for Bible teaching, also for the carrying forward of conference administration, in the care of the churches, and of field missionary operations. The tithe is not to be expended upon other lines of work, such as the paying of church or institutional debts or for building operations."—*Ibid.*, pp. 184, 185.

In addition to the tithe, there are offerings for various purposes. Among these are church expense offerings and offerings for local enterprises, which are held by the church treasurers and disbursed on authorization of the church board. There also are the general offerings the local church treasurer must pass on to the conference treasurer. These include Sabbath school offerings for the world work, Ingathering, Week of Sacrifice, Missions Extension, and Disaster Relief funds that are passed on through the regular channels for distribution by the General Conference. On all

levels each treasurer keeps accurate records in denominationally approved record books.

From the local church through all ranks of our organization, including our denominational institutions, the budget plan is followed in estimating annual receipts and expenditures. In this way executives are fairly accurately guided as to limitations and possibilities in the conduct of their appointed tasks.

As a typical example we cite the General Conference. Each year at the Autumn Council a comprehensive budget is drawn up for the world field. Prior to this council each division sends to the General Conference treasurer an itemized list of its budget requests. When the budget committee meets, all these requests are carefully considered, and as the world budget is drawn up, these needs are filled as far as funds permit. That this is no small task is apparent when we realize that a world budget must be provided for 11 divisions, including North America, with medical, educational, and publishing institutions and administrative offices around the world, with nearly 60,000 workers. The world budget of the Seventh-day Adventist denomination for 1964 amounted to \$34,750,000.

To safeguard the proper expenditure of funds, auditors are required to examine and certify treasurers' records of all churches and denominational organizations.

"The auditing system of the Seventh-day Adventist denomination comprises a systematic check of all financial records from the local church to the General Conference. The general plan places the responsibility for auditing church treasurer's accounts on the local conference or mission treasurer; local conference and institutional records on the union conference auditor; union conference or mission and divisional institutional accounts on the division auditor. The division treasurer's accounts and those of the General Conference and general institutions are checked by the General Conference auditors. It is the purpose that the accounts of all organizations be audited annually."—*General Conference Working Policy*, p. 239.

We believe God's leadership has been evident in the financial organization of His remnant church. The plan of returning tithes and offerings to the Lord has been divinely inspired. Through the faithfulness of God's people a great worldwide work has been raised up. Moreover, the plan tests and strengthens the faith of each member. To each one comes the challenge from God, "Prove me now herewith."

(End of series)

**W**E WERE early for Sabbath school at the little country church that Sabbath morning, but already it was filled to overflowing. Some who could not find room were seated outside under the trees on folding chairs they had brought with them. Others were in cars closely parked together on the church grounds. Still other cars lined the country road for hundreds of yards in front of the church.

Adjoining the churchyard, but hidden by a grove of trees, stood the old homestead of a man well known in Adventist history—that grand pioneer Advent preacher, William Miller. Just over the rise, in a quiet country graveyard, was the resting place of the tired warrior, of whom the pen of inspiration declares: "Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."

*Meditations on a Sabbath in*

# William Miller's Church

By A. F. Tarr

*Associate Secretary, General Conference*

The little church in which we were about to worship, and which had brought so many of us from far and near to Low Hampton, New York, had been built by none other than William Miller after his great disappointment. From this very pulpit he had preached. A nostalgic link between those early days and our own gathering in the little church was the presence of the great-granddaughter of this revered man.

What a privilege it was to be meeting in such an environment, hallowed by the hopes and prayers, the longings and tears, of men and women who had prepared themselves for what they fervently believed was the immediate coming of the Lord. The memory of all that happened amid these surroundings, and of so much that has happened since, brought to our minds afresh the great heritage that is ours who follow in the steps of these intrepid pioneers.

The words of Jeremiah seemed to take on new meaning in an atmosphere like this: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall

find rest for your souls" (Jer. 6:16).

These old paths, as we envisaged them in those poignant surroundings, seemed to involve much that we might emulate from God's great men of old.

1. It involves an old-time confidence in God—confidence such as Noah had when on dry land he built an ark at God's command; as Moses had when he renounced a throne to serve a nation of slaves; as the early believers had when they sold their possessions and laid the money at the disciples' feet; and as our own early pioneers—William Miller, Joseph Bates, James and Ellen White, and so many others—had when they launched a program that later was to encompass the world.

2. It involves an old-time expectation of power—power such as Elijah claimed when he shut the heavens against rain and later called for fire upon a water-soaked sacrifice; or as

father would often receive a letter at the month's end from the conference treasurer regretting that funds did not permit the payment of his salary in full—meager though the salaries then were—but the treasurer hoped to make it up at the end of the quarter, or at least by the end of the year. Yet, despite this shortage of funds, the treasurer's letter, like so many other letters in those days, invariably concluded with the words, "Yours in the blessed hope." It was that hope and the dissemination of that hope that transcended all things else.

4. It involves an old-time fearlessness and fervor—a fervor that inspired Elijah when he condemned the wickedness of kings; and that of the disciples of whom their enemies said, "These that have turned the world upside down are come hither also"; and the fervor of our own early pio-

Moses claimed when he divided the sea or called forth water from the rock; or that of the disciples when they commanded the lame man at the Temple gate, "Rise up and walk." It is power such as this that God intends His remnant church to have. How earnestly that power should be sought—and claimed—in our service today as we follow in the steps of those who, in the words of Peter, "preached the gospel . . . with the Holy Ghost sent down from heaven" (1 Peter 1:12). Of his own ministry, William Miller, in a letter dated May 19, 1841, declared, "I . . . depend wholly on the power of the Spirit."

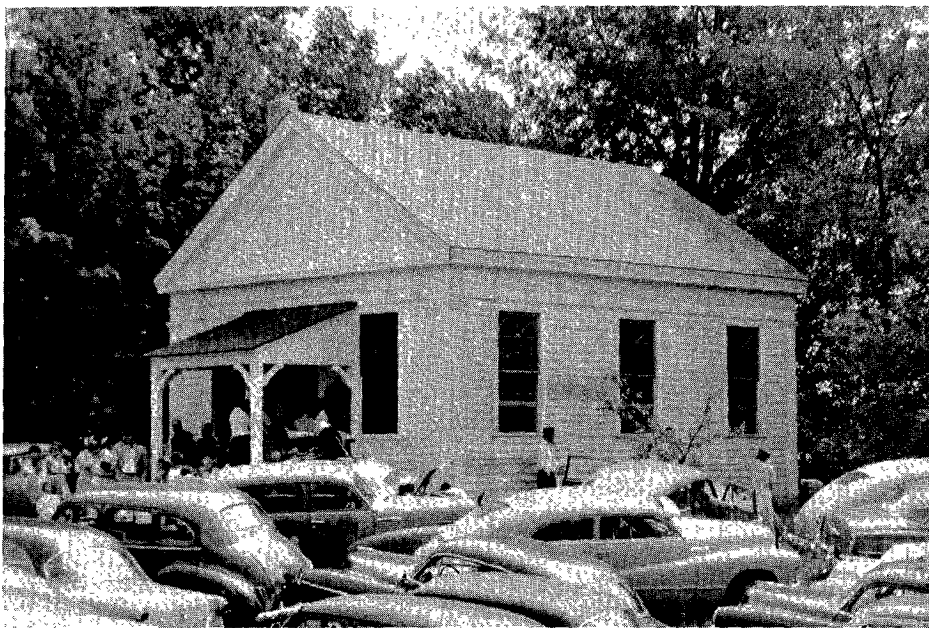
To meet the need of the church today comes the refreshing promise, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give thee showers of rain, to every one grass in the field" (Zech. 10:1).

3. It calls us back to a divinely measured economy; one that will "make a man more precious than fine gold; even . . . the golden wedge of Ophir," an economy that will make spiritual values of greatest importance. Well do I remember as a boy how my

neers who, in barns and kitchens, in schoolhouses and on the open fields—wherever they could find listeners—unrolled their charts, and with Bible in hand delivered their message.

5. It involves an old-time sense of personal responsibility. We see Abraham with his family starting out alone from his home country at the call of God to a foreign field. We see the stripling going out alone to meet the giant Goliath. On Mount Carmel, fearless and intrepid, the prophet Elijah stands alone before hundreds of the evil prophets of Baal. We hear the disciples, threatened with scourging and imprisonment and even death, boldly declaring before the Sanhedrin: "We cannot but speak the things which we have seen and heard."

Might it not be that with the growth of our worldwide organization and its economic resources there has come a lessening of our sense of personal responsibility in proclaiming our message? What a difference might be seen if every one of our nearly million and a half members were to be a David, a Daniel, a Paul, or a William Miller in his own personal witness.



The William Miller chapel at Low Hampton, New York.

6. It involves an old-time prayerfulness and study of the Word. How diligently in times of crisis men in Bible days searched the Scriptures! Of his own experience the prophet Daniel records: "I Daniel understood by books the number of the years: . . . And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:2, 3).

Of our Advent pioneers we read: "When the message of truth was first proclaimed, how much we prayed. How often was the voice of intercession heard in the chamber, in the barn, in the orchard, or the grove. Frequently we spent hours in earnest prayer, two or three together claiming the promise; often the sound of weeping was heard and then the voice of thanksgiving and the song of praise. Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous, and fervent than in those early days."—*Testimonies*, vol. 5, pp. 161, 162.

One of our ministers was giving a lecture to some university students in a European country where there is little freedom. At question time a student inquired, "What contribution have Seventh-day Adventists made that other churches have not?" Many answers might undoubtedly be offered to this question. But this was our minister's reply: "They have taken the Bible from the dust and have held it aloft in the heavens."

7. It involves an old-time resourcefulness. Do you remember the men who once removed a roof to bring a friend to Jesus? At a time like ours, when men's ingenuity is being stretched to the limit in world achievement, the Christian must never be found lacking in resourcefulness for God.

Not long ago an article in an English newspaper bore this title: "First-Rate Events—Second-Rate Men." It was a diatribe on the ineptitude of political leaders in dealing with major world issues. Is there danger of Seventh-day Adventists' meriting this rebuke? or of not measuring up to the spiritual, moral, or intellectual demands of our times?

8. It involves an old-time indefatigability and insistence. There was no soft-pedaling on the part of God's prophets in Bible times in presenting His message. Fortrightness and insistence are no less essential in His heralds today. Our colporteurs may

"Ask for the old paths  
... and walk therein."

at one time have gone a bit far by present-day standards when they kept one foot in the prospect's door until they completed their canvass, but it was at least their personal interpretation of "compelling" the people to hear.

9. It involves an old-time fellowship and humility—a fellowship like that experienced when Abraham, by entertaining strangers, entertained angels unawares. David, though king of Israel, was able to say, "I am a companion of all them that fear thee." The apostle John expressed it: "We have passed from death unto life, because we love the brethren."

The humility could not be more strikingly set forth than in the words of our Saviour: "I am among you as he that serveth." Here, in the little church that Sabbath morning, we

called to mind the Advent pioneers who had mowed fields or worked on railroad tracks to earn the means whereby their urgent, soul-saving message might be preached.

10. It involves an old-time looking for Jesus to come. Never can we forget the greetings brought to one of our European gatherings by a brother attending from Russia. These were his words: "Greetings from Russia. Our spirit is with you. We also wait every day and every night for Christ to come. His coming is at the door. 'Even so, come, Lord Jesus.'"

Such an expectation inevitably involves a personal preparation. That great man, William Miller, in whose church we were meeting, described the preparation made by the believers in 1844 in these words: "There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet Him seems to be the labor of their agonizing spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. . . . There is no clashing of sentiments: all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold, the Bridegroom cometh; go ye out to meet Him.'"—*Origin and History of Seventh-day Adventists*, vol. 1, pp. 94, 95.

There is always a thrill in traveling ancient roads—the old Roman roads of Britain; the long, narrow, winding trail over the Himalayan Mountains that has through the centuries connected India, Tibet, and China; the road that Paul as a prisoner traveled from the Apia Forum to Rome, accompanied by the Christians who had come to meet him. These and many others cannot be traveled without considerable awe and reflection.

But there is a road which the Advent people are traveling that is far more thrilling and awesome. It is a road that for 6,000 years has safely guided and sheltered its travelers; a road whose signs indicate with increasing eloquence that we are soon to reach our journey's end. Of that road the servant of the Lord has written:

"I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast high above the world. On this path the

Advent people were traveling to the city."

These were among the many thoughts that came to us as we fellowshiped together in William Miller's old church in Low Hampton that wonderful Sabbath day in August. We remembered, too, as we met in that old Adventist setting, an address we had heard delivered in Washington, D.C., on December 20, 1960, by the late John F. Kennedy shortly before his election to the Presidency of the United States. He concluded his address thus:

"In 1780 in Hartford, Connecticut, the skies at noon turned one day from blue to gray, and by mid-afternoon the city had darkened over so densely that in that religious age men fell on their knees and begged a final blessing before the end came. The Connecticut House of Representatives was in session and many of the members clamored for an immediate adjournment, and the Speaker of the House, one Colonel Davenport, silenced the din with these words:

"The day of judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I therefore wish that candles be brought."

Then John Kennedy, speaking for himself, added: "I hope that all of us

in a difficult and somber time in our country's history may also bring candles to help illuminate our country's way."

This appeal from a national leader could hardly be heard without indelibly reminding us of the responsibility imposed upon Seventh-day Adventists in these closing days, not merely to "bring candles" but to be flaming torches to illumine the way of men and women to the kingdom of God.

Close to the old university city of Cambridge, England, is a great war memorial to the men of the United States armed forces who nobly fought and died in the service of their country. Overlooking the vast expanse of graves stands a massive stone monument whereon are inscribed these words, as if spoken by the fallen soldiers:

"To you, from failing hands, we throw the torch: Be yours, to hold it high."

In William Miller's little chapel that Sabbath day we thought of the Advent torch committed to our trust. As successors to our early pioneers, and to God's heralds of every age, may we see that this torch burns with ever-increasing brightness in the life of every Seventh-day Adventist, illuminating the steps of those about us in the final stages of our journey to the kingdom of God.

## Ingathering—A Rewarding Experience

(Continued from page 1)

Too long was I of the same opinion, but an uneasy conscience is not enjoyable either, so at last a reluctant friend and I ventured forth. We chose a certain winding road in the country not far from our small church, determined at least to meet the people and give each a brochure.

This trip proved to be a revelation both to my friend Maude and to me. We found neighbors. We found people longing for a visit from someone. We found patients eager to talk; elderly people, lonely and so happy that we called. Our day's efforts netted only about \$20, but what a blessing we received as we encouraged some, visited with others, and prayed with many. They must have received a blessing too, because they were looking for us the next year; they had their gifts ready and greeted us warmly. Our offerings doubled. We took some clean copies of *Life and Health*, *Signs of the Times*, and some children's magazines to our new friends.

Since that time back in 1925 I have never missed the delight and blessing of Ingathering. I have done street so-

liciting in the South, gone caroling with students in our schools, visited door to door in housing developments, participated in tag days, and have done much business soliciting in many States. Last year, for the first time, I solicited at county fairs and tourist camps.

### A Popular Misconception

Contrary to popular belief, the Ingatherer is seldom rebuffed and insulted. Rarely does he get unkind treatment, but when he does, the action can usually be attributed to ignorance or self-consciousness. The people extend a welcome and ask about his work and beliefs. They are glad to briefly discuss current events or local community projects.

Ours is a fast-moving world of tensions. We visit very little. Gone are the days when neighbor knew neighbor, discussed families and local news over the garden fence, took cookies to the family down the street and bouquets to the invalids. Many people are starved for friendship, for neighborly attention. They welcome you at their door or office.

I marvel at the charity of most strangers. How often I've heard men say, "Who? Oh, Seventh-day Adventists. Yes, they do a wonderful work! I'm glad to help out."

A businesswoman from Central America who takes her business north in the summer and back south in the fall praised Adventists in Central America, spoke highly of the minister, and assured us that she attended our church there and would tell the minister of our call.

A surgeon whose mother is an Adventist was glad for the opportunity to give us a check for \$100. A car dealer whose mother had been nursed through an illness by a kind Seventh-day Adventist nurse gave a check for \$20. They were strangers to us, but not strangers to the work of the church.

One time we called at a Southern mansion reached through a long shaded lane from the highway. A woman gave us a check for \$5, asking, "You are Seventh-day Adventists, aren't you? There was a woman who lived in a trailer house in our yard for years and worked in our home. She was an Adventist and the best Christian I've ever met. She surely knew her Bible."

It takes little effort on our part to call on these lovely people and hear heart-warming testimonies of those who have been blessed by faithful Seventh-day Adventists. But as we work, our hearts are warmed, our faith is strengthened, and the Ingathering cause benefits financially and spiritually. Who knows how many will greet us in the new earth as a result?

Ingathering is a work the laymen in the church can do and should do. If you want a spiritual revival in your own heart, go Ingathering. Let the minister carry on his evangelistic meetings and prayer meetings, visit the sick, and study goals and finances. He has more than he can take care of without doing our work and receiving our blessing.

Ellen G. White has told us in *Thoughts From the Mount of Blessing*, page 23: "Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity."

Let us do our Christian duty as suggested in this paragraph, and the Ingathering work will take on new meaning. The goals will not be burdensome; they will be a delightful result of a heart-warming Christian endeavor.



# VATICAN II AND THE FUTURE

In Mid-Atlantic  
October 17, 1965

**W**ITHIN a few weeks the Second Vatican Council will adjourn sine die, and the council fathers, in their dazzling scarlet and purple, will leave the portals of Saint Peter's to translate into practice the principles on which they have reached agreement. Time alone will suffice to evaluate this phase of the *aggiornamento*, or "updating," of the church. Nevertheless, the main features of the shape of things to come are now clear.

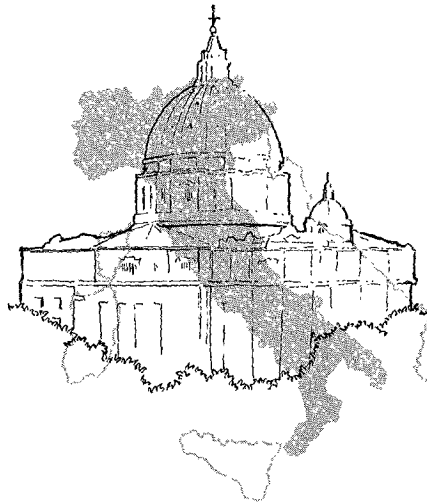
Before the council closes the schema on *Religious Liberty* will come to a final vote, essentially in its present form. It is possible, of course, that Pope Paul will see fit to make last-minute changes in it, as he did in the schema on *Ecumenism* last year. But those who have drafted and revised the document express confidence that its cutting edge will not be blunted. Much the same can be said for the schema on *The Church in the Modern World*, not because the council fathers are altogether pleased with it, but because the time that remains is too short to permit drastic revision. It is expected that the other documents still pending will be ready for a final vote before Christmas. Some even venture to suggest that adjournment could come by the end of November.

## Protestant Leaders Evaluate the Council

While in Geneva on my way home from Rome, I interviewed Dr. Visser 't Hooft, general secretary of the World Council of Churches. I found him disposed to take a cautious, wait-and-see attitude with respect to the effectiveness of the conciliar decrees on the internal liberalization of the Catholic Church and on Catholic-Protestant relations. He is inclined to doubt that Protestants will ever come together in full union themselves, much less with the Church of Rome. Instead, he thinks the Protestant ecumenical movement will eventually crystallize into a federal union in which each denomination maintains its identity and enjoys a large measure of autonomy in matters of faith and order. He believes, however, that there will be intercommunion, a free interchange of ministers, and increasing areas of cooperative effort.

Dr. Visser 't Hooft has been secretary-general of the World Council of Churches ever since its formation at Amsterdam in 1948, and expects to retire from this post as soon as agreement can be reached on a successor. (Incidentally, Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the United States, is reported to be runner-up in the line of succession.) To my question as to what accomplishments of the World Council have given him the greatest personal satisfaction over the past 17 years, he replied that its rapid growth, both in membership and in the scope of its activities, has far exceeded his fondest dreams.

Dr. Visser 't Hooft referred to the commodious new Ecumenical Center



## EDITORIAL Correspondence

from Europe  
and the Ecumenical Council

in which the World Council is now housed, in contrast with the small dwelling house in which it began to operate 17 years ago, as a tangible reflection of its progress as an institution. His highest hope for the future is that the present level of attainment will, in retrospect, prove to be only the threshold of greater and more extensive cooperation in the future.

In Paris, I interviewed Dr. Marc Boegner, an observer at the Vatican Council and for 31 years president of the influential Protestant Federation of France. To my request for his personal evaluation of the Vatican Coun-

cil, he replied with a statement made to him by one of the council fathers within the past few days, to the effect that its greatest surprise was the discovery—by the council fathers themselves—that the vast majority of them have been considered such three years ago when the council opened. He is more optimistic about the results of the council than any of the other Protestant observers with whom I discussed the subject.

Dr. Boegner is of the opinion that, within the foreseeable future, the Catholic Church will find a way to modify certain of its dogmas that now stand as roadblocks to the reunion of non-Catholic Christians with Rome. He bases this conclusion on recent conversations with a number of influential fathers of the council. Several, for instance, have told him that they do not believe in transubstantiation. Others think that priests will be permitted to marry. To my question as to whether modifications could be made with respect to such basic dogmas as those on the virgin Mary and papal infallibility, he replied in the affirmative.

Dr. Boegner also believes that in the near future the Protestant churches of France will find their way into one community of faith. Exploratory conversations to this end, which have been in progress for some time, give promise of bearing the fruit of unity ere long.

Also in Paris, I spent several hours discussing current religious developments on the continent with Dr. Jean Nussbaum, religious liberty secretary for the Southern European Division. His opinions are of particular value because of his wide contacts with top level political and religious leaders, both Catholic and Protestant, throughout Southern Europe and on both sides of the iron curtain. He doubts that the Vatican Council will produce any fundamental change in the Catholic Church. Instead, he looks upon the council as an astute tactical maneuver designed to enhance the position of the church in the modern world.

Dr. Nussbaum's intimate contacts with the very highest Catholic leaders lead him to believe that while Pope Paul VI personally tends to favor the liberal point of view, the guiding factor in his decisions is a desire to keep the church intact and prevent schism.

A Curia man himself for many years, the Pope is familiar with the conservative element and realizes that he cannot afford to alienate this influential minority. He intends—so Dr. Nussbaum thinks—to model his episcopate after that of Pius XII, his mentor and ideal. The present Pope is an enigma, and even his closest associates do not always know what direction his decisions may take.

### An Evaluation of the Council

The Second Vatican Council is an event of the first magnitude in the history of Christendom. Indeed, it may well prove to be the most significant ecclesiastical event of the twentieth century if not of the past 20 centuries. Never before have so many leaders of so large a segment of Christendom spent so much time deliberating on so wide a range of matters. Past church councils were usually convoked to deal with specific crises that had arisen. Vatican II, on the other hand, has addressed itself to the formidable task of dealing with the whole gamut of problems that confront the church in the modern world.

Vatican II is unique in another important way. This is probably the first time in history that an ecclesiastical organization has voluntarily and officially submitted itself to comprehensive self-analysis and self-criticism, with the avowed purpose of pruning away all that is unprofitable, and of grafting in new ideas designed to affect every aspect of the life and work of the church. Complete freedom of speech has prevailed, and proponents of widely diverse points of view have made vocal use of it. Not only so, but representatives of other churches have been invited to express their opinions, and the council fathers have incorporated some of their suggestions into the conciliar documents.

The Second Vatican Council looms as a momentous turning point, not only in the history of the Catholic Church, but of Christendom as well. When 2,200 cardinals and bishops spend more than 500 hours minutely exploring every nook and cranny of the church, it is a foregone conclusion that many things will be much different in the future from what they have been in the past. Before our eyes, the church that never changes is making the greatest deliberate change ever made by any church. Vatican II is a great hinge on which the history of Christendom is turning. It is certain that in the future, whose dim outlines are now beginning to take shape, stereotypes of the Catholic Church that have more or less accurately described it in the past are likely to appear as out of date as a mid-nineteenth-century daguerrotype.

Many of the changes now under way are primarily internal; their chief effect is upon the Catholic Church. Others affect non-Catholics as well. Perhaps the most important internal change is the change in climate, which centers in the recognition that change is not only possible, but desirable as well. Heretofore proposed changes have been at best, suspect, and at worst, considered equivalent to heresy. The calling of a church council specifically to consider *aggiornamento*, or "updating," implies that many facets of church polity and practice are thought to be out of date and that changes of considerable magnitude ought to be made. This is why the Curia at first fought the idea of even calling a council.

### A Liberal Revolution

The fresh air Pope John XXIII proposed to let into the church when he summoned the council has completely changed its internal climate. We are witnessing what amounts to a revolution. The extent of this revolution is evident from the stout opposition it has encountered on the floor of Saint Peter's, and in the very considerable foot dragging by both clergy and laity. Not a few Catholics complain that the council fathers are bent on Protestantizing the Catholic Church.

This new atmosphere within the church consists essentially in the liberal, progressive solutions being proposed to the problems that confront it in the modern world. The vigorous and persistent attempts by the influential, conservative minority to stem this liberal tide have only added luster to the largely unbroken series of liberal victories. Not least among the accomplishments of the council is the unexpected revelation that the progressives within the church constitute a decided majority. No longer are they lone voices whispering timidly in the wilderness.

As Father McCool expressed it when I interviewed him at the Pontifical Biblical Institute in Rome, the real significance of the council is this struggle to the death between the liberals and the conservatives for the control of Peter's bark—the church. We might say that the church has rocked along in reverse gear ever since the Protestant Reformation, its eyes glued to the rear view mirror. The council is a complicated process of shifting gears, and of turning the eyes of the church to the road ahead. This accounts for the grinding noises that have come, ever and anon over the past three years, from Saint Peter's gear box.

It is most important to bear in mind that the changes of which we speak are procedural, not substantive. They

have to do with the polity and practice of the church, not with its doctrines. The church has announced—with commendable candor—that there can be no thought of change in doctrine. In other words, great as the changes may be, they are changes in form, but not in substance. They are superficial, not fundamental. They are strictly tactical, but nevertheless real, even revolutionary.

The ultimate objective of the church has not altered one iota, but only the method by which it proposes to reach that objective. Procedural changes are being made in the tacit hope that the "separated brethren" will, in return, make the substantive changes that must come about before the unity of Christendom can be realized. These substantive changes would include an about-face in attitude toward such matters as papal primacy; the Church of Rome as the one, true, holy, catholic church; its magisterium or teaching authority; tradition; the sacraments; and veneration of the virgin Mary.

The council has given the church a historic opportunity to cut away dead wood. It is jettisoning some of the anachronisms that have made it appear obsolete in the modern world. It is liberating the church from the anti-Protestant mental ghetto in which it chose to imprison itself at the Council of Trent four centuries ago. It is laying aside the medieval armor it then put on, in exchange for streamlined equipment more suitable for combat in the modern world.

### The New Ecumenical Climate

No less remarkable is the change that has come about in the climate of relations between the Catholic Church and non-Catholic Christendom. This new climate is due almost altogether to the council, and has come about in close connection with it. This change comes to a focus in the Secretariat for the Promotion of Christian Unity, which Pope John established in anticipation of the council. The announced objective of Vatican II was the renewal of the Catholic Church *with a view to preparing the way for the reunion of Christendom*. Its assignment was to set the Catholic house in order and make it attractive to non-Catholic Christians. The immediate goal of the council is renewal; its long-range goal is reunion.

The council has been eminently successful in winning the respectful attention of the world, particularly that of the religious world. The greatly altered image the church has created for itself in the popular mind has disposed many non-Catholics to look upon Rome with decided favor. Banished forever is the stereotype

ghost of a medieval, monolithic, authoritarian, intolerant organization that has haunted the church for centuries. In the minds of many it has become respectable and credible as Christ's spokesman in the world, and its bid for acceptance in this leading role has come to seem increasingly reasonable.

This new image that results from the updating of the church appeals to liberal Protestants, and makes the separation from Rome occasioned by the Reformation seem increasingly out of date. The council is thus a powerful magnet to draw the separated brethren Romeward, even if it does not result in actual reunion.

### A Bid for World Leadership

To sum matters up, Vatican II is a master bid on the part of the Catholic Church to regain its lost leadership over Christendom and the world. It now proposes to lead mankind into a permanent era of universal peace, prosperity, freedom, and security. In the schema on *Ecumenism* the church

grasps at leadership in the ecumenical movement. In the schema on *Religious Liberty* it bids for recognition and acceptance as the champion of freedom for all mankind. In the schema on *Revelation* it bids for recognition as Heaven's appointed proprietor and advocate of Holy Scripture. In the schema on *The Church in the Modern World* it offers to lead mankind into a millennium of social, political, and economic justice. Spectacular devices such as Pope Paul's visit to the United Nations to appeal for peace are made in the hope, and with the purposeful intent, that this peace will prove to be a new *pax Romana*.

The three secretariats set up in connection with the council—for non-Catholic Christians, for non-Christian religions, and for people of no religion—leave no man on earth outside the scope of Rome's solicitous attention. In these appointments the bishop of Rome announces that he looks upon the world as his parish, and upon all men as his parishioners. The purpose of these three secretariats is to enter

into a dialog with all men that will eventually bring them into the Roman orbit.

Vatican II is writing a prescription that the leaders of the church anticipate will heal it of all the many and grievous wounds it has suffered during the past five centuries. If the present trend continues, the Roman Church will soon appear before the world in its former health and vigor, and seem to merit the respectful worship of all men. The Vatican Council has thus set the stage for the fulfillment of the role assigned the church in the Apocalypse, and all who recognize in current events the fulfillment of Bible prophecy will observe with deep interest the effect of its decrees upon the church and upon the attitude of the religious world toward it.

Unprecedented opportunities are about to open before us, for bearing witness to the message God has entrusted to us. Let us be ready to press forward as Christ opens the way.

RAYMOND F. COTTRELL  
(To be concluded)

## A Story FOR THE YOUNGER SET

### Sabbath Morning at Home With Daddy

By Helen L. Kelly

I'M AFRAID the girls won't be able to go to church tomorrow," mommy told daddy. He had just come home from work on Friday afternoon. "They are coughing so much."

"It seems as though everyone at work has a cold, too," said daddy. "I can stay home with them. I don't have to teach tomorrow."

Mother was glad daddy would stay home, for she had to help in the kindergarten division of the Sabbath school.

That night mommy rubbed Donna's and Beverly's chests with some medicine. She gave them a drink of water and a little cherry-flavored cough syrup before they went to sleep. They slept well, but were still coughing Sabbath morning.

Mommy quickly fixed breakfast. While she was getting ready for church, she suggested some things daddy might do to help the time pass for the girls. If she had stayed home, she would have had Sabbath school with them. But daddy didn't know very much about children's Sabbath school.

"When I get home I'll read you the new lesson and stories from the *Little Friend*," she promised Donna and Beverly, kissing them good-by. "Their Sabbath books are on the bureau in their room," she told daddy. All the everyday

books and toys had been put away before the sun set on Friday.

"Bye-bye, Mommy," Donna and Beverly waved as they stood at the window.

After she left, the girls looked at some animal and bird cards. They stood the cards up on a board with slots in it. Daddy had made the board for mommy and them. It was like the one their teacher used at Sabbath school.

"Here are your felt pieces," daddy said when they were tired of the picture cards.

"I think I'd like the red cardinal," Donna said. "Here, Beverly, you can have the little church." In the box were a brown Noah's ark, a white angel, different colored flowers, and other articles mother had made for them.

While they made pretty pictures with their felt cutouts, daddy read a church paper.

Several minutes later Donna spoke up, "Daddy, may I cut out now?" She had her own little pair of scissors.

"All right," answered daddy, looking up from the REVIEW he was reading. "We'll make a scrapbook."

On the desk in the bedroom mother had left some paper. Beside it was a catalog with many lovely pictures of fruit, flowers, nuts, and vegetables.

"Capbook," said Beverly. She wanted to help too.

While Donna found the glue and scissors, daddy folded some sheets of paper and fastened them together. Now they were all ready.

Donna looked through the book. "What is this?" she asked daddy.

"That's a cucumber. You may cut out this page. Beverly and I will cut out these juicy red strawberries."

"Wed t'awbewwies," Beverly pointed to the tasty fruit.

Donna, Beverly, and daddy busily cut out and pasted pictures on the pages of

their scrapbook. Daddy had put some Sabbath records on the record player. The sweet hymns filled the warm living room where they sat. Donna and Beverly especially enjoyed the story records.

"Coo-koo, coo-koo," the little bird in the cuckoo clock sang twelve times.

"Mommy will be home soon," said daddy. "I guess we better put our things away."

When mommy drove into the driveway she saw two little girls watching for her through the window.

"Mommy's home!" they shouted.

"How are my little girls?" mommy asked when she came in. "What did you do this morning?"

Donna and Beverly showed her their pretty scrapbooks. They hadn't even had time to look at the books on the bureau. But mommy could do that with them after dinner.

Donna and Beverly enjoyed cutting out pictures for their scrapbook.

JEANIE MC COY, ARTIST





# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Make dinnertime a happy time at your house.

## It's Always Time to Eat

By Thelma Beem

**M**EALTIME rolls around mightily often in all homes. This presents no small challenge to the mother and housewife. Somewhere, all the time, reluctant little ones are being washed up, and seated at the table.

The family dialog in millions of homes at mealtime is similar: "Yes, I know Bobby is waiting for you in the sand pile, but let's have lunch first." "No, this isn't the third day in a row we have had carrots." "It doesn't matter whether Freddie drinks his milk; we all enjoy and are thankful for milk in our house." "Let's chew with our mouths closed and keep our hands out of sister's plate."

All this should be said calmly, without emotion, and in the same way one would discuss the weather, the baby next door, or when to plant the garden. I am not suggesting this is easy or even always possible, but eating meals should not be considered by the children as a great favor to the parents.

With the older boys the quantity of food is by far the most important aspect of any meal. Dialog with this group also follows somewhat of a pattern. "I wouldn't eat that third slice of chocolate cake, Frank. You know how it makes your face break out." "No, Ruth, potatoes are not really fattening; it is the butter and gravy

one puts on them." "Now Betty, to go without eating altogether is not the best way to lose those five pounds."

With the older ones problems change somewhat, but many of the same statements are appropriate: "You shouldn't drink so much whole milk—high cholesterol, you know." "If you would just cut out desserts you could lose that bulge in a hurry." "I think I'll stop eating supper for a week or so; the steps are getting steeper all the time."

### Mother Has a Problem

Yes, mother has a problem. To place attractive, well-balanced, and nourishing food on the family table

every day takes planning, attention, knowledge, and work. Father is not entirely out of the picture either. Only last night Mr. Wright had a surprised and concerned look on his face as he made out the monthly check for the grocer. The amount seemed to be spiraling each month. Was everyone finding it so?

Somewhere there must be an answer to the many perplexities that face each household. This answer will not apply to all houses simultaneously, but perhaps we could roughly divide people into three groups: A—the young couple with three small children; B—the middle-aged couple with two teen-agers; and C—the retired couple.

Each housewife will be going to the store, but not with the same idea in mind, except to get full value for every dollar. Each woman will have in mind the health and pleasure of her family and some reservations for their likes and dislikes. The American plan of seven basic needs is generally known by all and followed by most homemakers. A few women just don't cook, but they are, we believe, only a small minority. If anyone in these homes gets hungry he fend for himself—a sandwich here, a handful of cookies and glass of milk later, a piece of pie and a hot drink before going to bed.

This program, it goes without saying, promotes difficulties without number. Here headaches, nervous spells, and stomach trouble are constant, and the aspirin bottle is ever-present.

#### Family A

In family A the quality, not quantity, of food is of primary importance. Young parents are extremely active, yet do not have large appetites. The three little ones sometimes eat microscopic amounts, but the food they eat must be vital and full of nutrients—mostly protein, grain, fruit, and vegetable. The starches and sweets may well be left on the grocery shelves except for raisins, dates, nuts, and honey served as treats.

A whole-wheat bread-and-peanut-butter sandwich with a dish of applesauce and glass of milk will be a welcome evening repast. An oatmeal cookie full of raisins and nuts might be enjoyed as a dessert. If mothers can work up an immunity to the barrage of advertisements that plague us all, it would help. Eliminating the great proportion of these instant refined foods will be a blessing to our bodies, tables, and purses. To have a box of instant rice or mashed potato on the shelf is always convenient in an emergency or for frequent small-amount cooking, but these are not

### *Through the Rainbow*

By GRACE R. BALLARD

I walked through the end of a rainbow  
That shone where I stood one day,  
And marveled at the color before me  
As its light illumined my way.  
Then I remembered the legend  
And, half ashamed, turned to see  
If the pot of gold, as I'd been told,  
Was waiting there for me.  
But there was only darkness  
And the rain in a cloudy sky,  
For the shadow I cast—an iconoclast—  
Broke the rainbow's imagery.  
Was this, then, the treasured trophy,  
A lesson my heart must find,  
That to see the rainbow's glory  
One must never look behind?

practical as a regular large-family staple.

As a matter of economy, cut a large banana, a regular apple, or an orange in half before serving, so the small child will not waste any of the fruit.

Plan to use some leftovers when cooking. Rice is appetizing when made into a pudding or Spanish dish. Cold potatoes may be oven fried or made into salad. Cooked fruit with cream and a cookie makes a luscious dessert. Bean or lentil purée makes a hearty soup or base for dumplings and noodle stew.

Potato chips, pickles, cookies, and instant foods are saved for special occasions. Some are handy and good,

### *Suggestions on how to cook wisely for three categories of families*

but they are expensive, hence should be reserved for company, picnics, or car lunches. Regularly, we will enjoy homemade pies, cakes, puddings, and other "stove-cooked victuals," as a friend of mine once called them.

When baking, try to have two items in the oven, such as corn bread and baked potatoes. Two foods might as well be using the heat.

Prepared, refined, puffed-up cereals are expensive regardless of the atomic gun or other "prize" the box may contain. With growing children one should serve whole-grain cereal, and in winter it should often be hot. Here again, in summer a light cereal with fruit and milk makes a quick special breakfast, but for health's sake, the

body needs the whole grains as a regular diet.

If the little tots are along when you do your grocery shopping, they will doubtless beg for some substandard foods, for they cannot possibly comprehend all the complicated problems involved with food, its use, purchasing, and preparation. So, of necessity, the children must understand that they are along for the ride, that mother is doing the shopping and will not be swayed by every face mask, sky rocket, or whatever else appears.

A special treat for children who behave, however, may well be in order. We should be just as careful to reward good conduct in our little ones as we are to punish them for bad conduct. It need not always be a gift. A warm smile and a hug will reveal to children that their cooperation is noticed and appreciated. Thus they learn that one does not have to resort to ill-behavior to attract attention.

#### Family B

Family B will need to heap the grocery basket higher. Besides providing the seven basic foods, something must be obtained to fill the sheer space in growing youngsters. Starches may help with this problem. Include an extra sandwich for lunch. Or serve an extra helping of macaroni and cheese in addition to his regular vegetables. Much milk is usually consumed by family B.

Should there be weight problems, skim milk will be adequate. It is important that this family group does not fall into the snacking routine—potato chips and soft drinks. The same protein, fruit, vegetable, and cereal plan will be followed as by family A, only in larger quantities, plus the starchy foods. Skin and weight problems that often plague adolescents may be kept to a minimum or controlled entirely by good cooking.

#### Family C

Family C has made a radical change. The housewife finds it necessary to make a real adjustment in shopping and cooking. The children are grown and gone. Her own tastes and desires, as well as those of her husband, have changed. Often at night a dish of fruit and toast are completely satisfying. This family has requirements similar to those of family A. They must be sure the quality of food is rich and nutritious since the quantity will be smaller. They, too, will avoid snacking on starches and sweets, but will place the accent on fresh vegetables, fruits, proteins, and cereals.

It is necessary that each of these three groups avoid culinary ruts—such as having stew every Monday. To

share our bounties with friends by picnics, buffets, and small dinner parties will help us enjoy and utilize our food, and promote digestion. Dining is not just eating.

The fine art of dining is perhaps not practiced to the extent it used to be. As a child I remember that my mother considered her home her business—it was not a side line. The tablecloth and silverware were always used except for breakfast, which was served in the kitchen in winter and on the porch in summer. When meals were served, the family all came. It was not cafeteria style.

We live more casually today, but there is a point where dining deteriorates into something even less than casualness. Attention to the blessing, to the type of serving dishes (not the cooking pot, please), centerpiece, matching dishes, and napkins do not require wealth—only time and thought.

### Importance of Simplicity

While it is true that we do not live to eat, eating has a great influence on our living. Much has been said about simplicity in the way we live. But simplicity is not synonymous with carelessness or meagerness. Climate, type of work, age, and personal preferences all enter into one's planning, but the principle of simplicity can be evident.

Serving many dishes at one meal takes too much time in preparation, makes for more leftovers, and some combinations often bring distress to the stomach. Simplicity would dictate fewer dishes, avoiding the covering of natural flavors by high seasoning, and care in making combination dishes such as casseroles.

Care and variety in cooking methods and the serving of as many foods as possible in their natural state are skills practiced by good cooks. Choice of excellent foods, careful cooking, and skill in seasoning are secrets every woman should master to her own and her family's satisfaction.

A mother will need to tempt the delicate appetite. Cheese, pudding, and other milk dishes may please the nonmilk drinker. A bird or flower sticker pasted on the bottom of the glass may encourage milk drinking by little ones. Celery and carrot curls, radish roses, and cucumber designs need not be reserved for company dinners. Children will appreciate these added attractions.

Waste in food must be avoided. While it is hard for a child to understand how cleaning up his plate will help all the hungry children in China, he must learn true thankfulness for food and something of its value.

It is always dinnertime somewhere. May it be a happy time at your house.

## On Keeping House

IN NOVEMBER

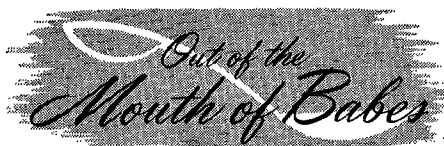


By Carolyn E. Keeler

**I**T HAS been one year since we moved over to the Sartwell Creek valley in Potter County, Pennsylvania. We have seen the seasons come and go, the brilliant colors of autumn, the white snows of winter, the fresh greens and rushing streams and all the lovely wildflowers of spring, and the fruitful warm days of summer. This valley makes me think of an oval dish with scalloped edges (the hills).

We have seen the beautiful deer feeding on the hills and in the pastures, and crossing suddenly in front of us. We have seen the wild turkeys. We had the delight of watching a family of swallows nest on the back porch. Such joyful birds. But you know, all of a sudden they are gone. It was the middle of September when I was watching some cedar waxwings down by the pond, and saw one fly low over the water, when it suddenly occurred to me that the swallows had been gone for some time.

Our grandsons, Dennis and Andy Lawrence, from Springwater, New York, were with us a couple of weeks in August. Dooley, the dog, feels quite



### Fiction to Facts

While I was shopping with my four-year-old one day before Christmas, he fell into conversation with one of the store clerks.

"Well, son," said the man, "what do you want for Christmas?"

"Nothing," was Hardy's quick reply.

My husband and I teach our two children that Christmas is a time for giving. For this reason, Hardy had no idea he was supposed to want anything.

Rewording his question, the sales clerk continued.

"What is Santa Claus going to bring you?"

"Who is Santa Claus?" asked Hardy.

"Don't you know Santa Claus?" questioned the man, looking quite perplexed. "Why, he's the man who keeps books and writes down everything you do. He writes all the good things in one book and all the bad things in another book."

"Oh," replied Hardy, face all aglow with understanding. "You're talking about heaven and the angels."

GLORIA VITIELLO TYSON

important living in the doghouse Dennis made for him. Andy did some painting. And all at once the boys were gone, and life seemed a bit dull.

The day we took them home, August 29, was followed by a frost in the garden. The garden looked quite forlorn. We have had fun digging our potatoes in Pennsylvania and gathering the grapes up at Branchport. The grapes were heavy this year, but there were no pears in our orchard. There were a lot of apples, and we have much for which to be thankful this Thanksgiving month of the year.

Here is a Thanksgiving menu that you may enjoy. You probably have your favorite menu that you serve each year with some variations. Tomato juice. Baked or mashed potatoes with gravy. An entree of Worthington's soyameat that tastes like chicken, Dinner Rounds by Loma Linda, or Battle Creek Vegetable Steaks. A good crisp cabbage salad made colorful with chopped stuffed olives, and bits of chopped unpared apple, with some nuts added. You can do most anything with cabbage salad. Creamed onions perhaps. Peas. Cranberry jelly, of course. Apple or pumpkin pie. And bunches of Concord grapes, or other grapes, to finish the meal.

You will enjoy this dinner better if you share it with someone who didn't expect to be invited to dinner, or who was a stranger in town, or almost never is invited away from home.

We have enjoyed the forget-me-nots along the spring overflow all summer. Way up into the fall they have furnished dainty bouquets. And growing right along with these little blue flowers was the mint. Many a drink of hot mint tea did we enjoy, especially when Dennis and Andy were here. The boys loved to go out and gather fresh leaves. We would put them in a cup, pour boiling water on them, and put a saucer over the cup until the mint flavor was in the brew. We dried some leaves for winter use.

We have had home-baked bread for a long time now. I have a little shorter way of making it which you probably know about. I put the shortening in a bowl with the right amount of good warm water, almost hot, then add the sugar and salt, and let this cool until it reaches the right temperature for adding the yeast. The shortening is sufficiently softened by then, and you can add your wheat germ and flour or whatever combination you use, and mix it all in together. Knead at least ten minutes, then put in a greased bowl and cover with cloth and let rise until it doubles in bulk. Shape into loaves and put in bread pans and let rise the second time. Then, bake it in the oven.



## From the Editor's Mailbag

A reader describes two different expressions of faith: First, the person who claims that God will fulfill His promise of protection, and hence does not trouble to lock his door at night or while he is on a journey, or even to lock his car. The second, the person who locks his house, his garage, his car, and takes other appropriate steps to protect his home, though he claims, by faith, God's promise to protect him. Then he inquires, "Is it possible that both persons have true faith?"

### Our Reply

I would adapt here the words of Holy Writ, "According to your faith be it unto you." But in so doing I would consider that our Lord was speaking not so much of the quantity of the faith as of the kind of faith. I'm sure that the latter of the two persons you describe might have just as large a measure of faith as the first, who left all things unlocked. The difference is in the *kind* of faith. There are those who, because of their background and understanding of a proper relationship to God may feel, in all sincerity, that true faith leaves nothing for them to do. In this case, nothing to do in the matter of locking their house or their car. There are some such people. And who am I to say that our Lord might not reward their faith?

But I believe our faith can be educated, even as our understanding of the whole range of spiritual things can be educated. And as our faith is educated more clearly to understand the relationship between a man and his God in regard to Divine protection, I sincerely believe we will follow the practice, for example, of locking our house.

Speaking personally, for me to fail to lock my home or my car on the assumption that God will protect me, would be presumptuous, and presumption has ever been one of the worst of sins. I think that a true reading of Scripture and a true study of the ways of God toward man in the matter of faith and of prayer leads to this conclusion: We are to be workers together with God in the matter of the answer to our prayers. We should not expect God, by a miracle, to do for us something that it is possible for us to do by the use of powers and judgment God has already given to us. It is within our power to lock the door, and by locking it we know, of course, that we are taking a step to deter a robber. Then why should we not do so? In other words, why should we make the angels work overtime to do certain things for us when God has already given us the power and the sense to do those things for ourselves? Why not leave all heaven free to do a multitude of great good deeds for us that it is entirely beyond our power to do? Why should we sit around like helpless creatures in this matter of protection when, thanks to the gifts and resources that God has endowed us with, we are very far from helpless?

I might illustrate the point further. We pray: "Give us this day our daily bread." But do we then sit down waiting for a loaf of bread to arrive by noon? No! However, there have been fanatically zealous people at various times in church history who felt that they need make no effort to earn their daily bread—that God would provide. Some have felt that this attitude was wholly justified—

did it not permit them to go about freely praising God? This false thinking tainted Millerism, for example. It evidently tainted, also, early Christianity and provoked Paul's stern words: "If any would not work, neither should he eat" (2 Thess. 3:10). The accepted Christian position is that while we pray, in faith, for daily bread, we also set out to use our talents of mind and arm to help fulfill the prayer. There is no greater gift that men can have than great faith in God, but let us never allow our faith to become presumption by causing us to make improper claims upon Heaven or to expect God and the angels to do for us what He has already empowered us to do for ourselves.

Let us never permit the devil to debase the grace of faith within us so that it panders to presumption, to forgetfulness of prudence, and even to sloth and carelessness.

In the Holy Scriptures, whenever God called on men to have faith in Him, without action on their part, it was with regard to something that they had no power of themselves to accomplish. Whenever God called on His people to stand still and see the salvation of the Lord, whether it be in relation to the Red Sea or the armies of the heathen, it was a situation where mortal man had no ability or strength to meet the issue. Thus, indeed, was the greatness of God revealed, and thus, also, was the faith of His followers most fully tested.

But when God fed Israel manna, for example, He did not include in the miracle, the descent before each tent door of just the amount that each particular family needed. Gathering the manna and bringing it to their tents was left for each family to do.

Or take another illustration. Our Lord raised Lazarus from the grave—an act impossible for man to perform. But having done this He immediately instructed the on-lookers to remove the shroud that surrounded Lazarus. How beautiful an illustration of the interaction of God and man in a miraculous incident. Without the divine act Lazarus would not have come back from the grave. But without the cooperation of Christ's obedient followers Lazarus could conceivably have soon smothered in the tight wrappings of the grave.

Let us thank God that He has given to us the high honor of working together with Him. Let us turn the lock on the door and then let us sleep in quiet assurance that an angel of God stands on guard.

F. D. N.

## The Grace of Gratitude

Her eyes scintillating with happiness that found reflection in her words, a reflection like that of a tall, graceful incense cedar in the placid waters of a mountain lake, she said, "Thank you!" Her expressive voice double-underlined and drew out the word *t-h-a-n-k* as if it had been made of new, flexible, living rubber. There was no doubt that she meant what she said, with all of her being.

In true gratitude the human soul rises to the apogee of its brief terrestrial trajectory, and comes closer to the divine purpose that gave it existence than in almost any other response to the environment of life. Appreciation for what someone else has done draws out the best that is in a person.

May the grace of gratitude thrive in our hearts as another Thanksgiving time draws near, both toward our Creator and toward our fellow men.

R. F. C.

# Reports From Far and Near



Dr. Wilfried Muller surrounded by Congolese soldiers at the Kongolo airport. No private planes are allowed to land at Kongolo.

## Mercy Airdrop in the Congo

By D. H. Thomas  
*Departmental Secretary, Congo Union*

Warring bands fought their way through northern Katanga in 1964. In their wake were hundreds of dead, many burned and burning villages, and a scorched country. Men, women, and children fled into the isolation of the hills and scrub. Others melted into the fringes of the impenetrable Ituri Forest.

Directly in the line of the fighting lay our Bigobo Station. This outpost has served as a beacon light for many years. Foreign missionaries had been forced to evacuate in 1960. Since then, Simon Muhune, a national, has given strong leadership to his people. As the battle line moved closer, Brother Muhune sent all men, women, and children into the bush. He and another pastor, Cossam Kaluhala, remained to face the fighting.

The fighters reached Bigobo. Bravely Brother Muhune went out to meet them. He recognized some former students among them. These wayward young men counseled their leaders to leave Bigobo untouched—this was *their* mission. So the fighters moved on.

In an area where in more favored times disease and suffering presented a

continuing challenge, the situation today is urgent. There are no doctors. Hundreds and thousands succumb to malaria, yaws, smallpox, and other ills. Mothers and young die in childbirth. There are no antidotes for snake bite. It has been most difficult to deliver urgently needed medical supplies to our nurse-assistant, Enoch, who in the past three months has treated more than 10,000 cases.

After contacting military authorities for permission to fly our Cessna 180 to Kongolo, Dr. Wilfried Muller prepared six parcels of medical supplies, which could be dropped from the air to our needy people at Bigobo.

Into the hazy, smoke-filled atmosphere, the plane climbed as it left Songa Hospital's airstrip, early in the morning of July 25. At the controls the author and Dr. Muller piloted the plane toward the Congo River town of Kongolo. In the rear seat with the six parcels of relief medicines was S. W. de Lange, president of South Congo Field. This was the first time any of us had flown this way. One hour and 45 minutes later we sighted Kongolo through the haze.

We approached the airport with caution. The Kamina airbase had not been able to contact Kongolo to inform them of our coming. The military base had promised to send a telegram—but telegrams have a habit of taking a long time. Any fears I entertained were groundless, for as I taxied up to the only building on the far end of the runway, the few soldiers there were obviously unperturbed.

Having requested a guard for our plane, we hitched a ride in an amphibious jeep-type vehicle. Its owner, manager of an almost-defunct cotton company, had come to the airport out of curiosity when he heard our plane. White visitors were rare at Kongolo, we discovered.

In the administrator's office we explained our mission and requested permission to cut out an airstrip near Bigobo in order to facilitate the delivery of needed medical supplies. Some medical supplies would not be benefited from being dropped from the plane as it flew over the treetops. The government officials welcomed our visit but were hesitant about authorizing us to make a landing site. They were fearful that it might invite abuse by antigovernment forces. They did promise to repair an old unused strip some 15 miles from Bigobo. A white army adviser who had taken us under his wing guided us through the conspicuously battle-scarred and half-deserted town, through the army camp and back to the plane. This time we walked, for Kongolo government and military vehicles were either nonexistent or broken down.

As we walked through the spacious, damaged military installations, soldiers snapped to attention. Across a large open square the adviser pointed to a simple white cross. It was the stark reminder of a massacre of some 20 Roman Catholic priests and nuns five years before. Their mutilated remains were thrown to the crocodiles in the nearby Congo River. The sole survivor is still at his post of duty—a brave and dedicated man.

I felt we needed more fuel. The army man promised to do what he could, and as I poured the precious liquid into a hungry wing tank, Pastor de Lange shared my relief to see the fuel gauge climb up reassuringly. For five to ten minutes we flew over the town and as we turned and banked, Dr. Muller's and Brother de Lange's camera shutters clicked. Below us lay a wrecked river steamer caught in the rapids, and ahead was one of the only two bridges that span this giant river, and it was in two parts with a yawning gap between, a reminder of the 1962 struggles.

It took a little flying here and there to locate the road that winds through the hills toward Bigobo. A few minutes later we were circling Bulula, a large village, trying to locate the airstrip. Dr. Muller pointed to a likely spot, and we circled a



hill and came down lower to have a look. My opinion was that this open spot marked a village site that had long been abandoned. The doctor's keen eyes spotted another clearing, and he took the controls and flew low over this—another blank. We pressed on, and within a few minutes we sighted Bigobo Station nestled at the base of a hill.

### Dropping the Packages

Speed down to 100 mph, two stages of wing flaps; down to 80, a shallow turn, and I headed for the mission compound. Down below I recognized the dispensary. Adjacent to it two rows of closely spaced huts gave evidence of Enoch's work; this was the "sick village," built to house the worst cases. We should have taken a photograph, but we were preoccupied with what lay ahead.

Dr. Muller and Brother de Lange forced open the starboard door against the wind, and while I kept my eyes on the airspeed indicator and the mango and palm trees below, the doctor let go of the first package. Back for a second run, he did the same. We tried to land the parcels into the leafy mangoes, but we were novices at this art. An excited group of our mission people raced for the parcels and letters. To many, these packages would mean the difference between death and life. How we wished that we might land and meet with these people, but we

were grateful for this contact, remote though it was.

After making six successful passes over the station, we quickly gained altitude in order to avoid the numerous hills that surround Bigobo. The gyro compass slowly swung round to 130°, and our plane headed back across the rough country, scorched and seared from the annual bush and grass fires that leave central Africa a picture of desolation prior to the rains. The flight back to Songa was not the most comfortable. Three hours and five minutes from take-off at Kongolo we touched down safely at Songa, grateful to our Master Pilot, who had sped our plane safely to and fro on its mercy flight.

In retrospect, a damaged and gaping roof that used to cover the Bigobo girls' dormitory fixes its impression upon my mind. Then I see the cement mission sign. I saw it when making the turns for each overpass. But perhaps above all, the haunting specter of untold suffering, isolation, privation, and instability will plague us. Scattered bands of insurgents lurk and hide in the jungle a mere 50 miles from Kongolo. There seems to be no human solution to this situation, which can be duplicated in scores of places. Children perish from a lack of nutrition. Thousands suffer today and fear for tomorrow. God grant His messengers courage and fortitude.

## A Front-Line Visit With Servicemen in Vietnam

By Beatrice Short Neall

[This article is part of a letter written to the Far Eastern Division office.—EDITORS.]

Recently my husband Ralph, daughter Cherie, and I took off on an Air Vietnam plane for Nha Trang. Six years ago we had a lovely vacation at that spot; now it is a tremendous military installation covered with barracks, crowded with servicemen, and shrieking with planes. We could not find any "room in the inn," but we had heard that the Baptist missionaries there had a "prophet's room" where we could stay. We were not disappointed. They were very kind to us and also served us breakfast the two days we were there.

Our purpose was to visit some of our Adventist servicemen in Nha Trang. We had heard that six men were meeting together each Sabbath. One had been in Saigon for a while, and we were concerned for his spiritual welfare. So as soon as we got settled, my husband, president of our Viet Nam Mission, and I hitched a ride in a big army truck for the Eighth Field Hospital (the biggest in Vietnam) to look up our boys. We were able to meet two soldiers, one the leader of the group and the other a Pen-



### Spiritual Retreat for Antillian Union Conference Workers

A spiritual retreat was held for the workers of the Antillian Union Mission August 22 to 27, at the youth camp "Rincon de Borinquen," Dos Bocas, Puerto Rico. In this beautiful tropical setting the workers refreshed their souls for the advancement of the Advent message in the islands of the Antilles.

In the opening meeting, C. L. Powers, president of the Inter-American Division, mentioned that just before leaving Miami he had talked by telephone with some of our brethren in Cuba. He brought an excellent report of baptisms and evangelism in the two Cuban conferences, which unfortunately were not able to send representatives to our workers' meeting.

The workers of the Dominican Conference and their wives joined with the Puerto Rican family of workers and the Antillian Union staff. It was good to be together. C. E. Moseley, field secretary of the General Conference, led out in the doctrinal studies; and David H. Baasch, secretary of the Inter-American Division, directed the workers in pastoral methods.

Just before the opening of the Antillian Union workers' retreat, the president of the Puerto Rico Conference, R. R. Drachenberg,

had asked for a leave of absence to study at Andrews University. The Puerto Rican workers, therefore, in a brief session on the campground unanimously elected José H. Figueroa, Jr., their former treasurer, as president of the Puerto Rico Conference; and Hector J. Brignoni, former Book and Bible House manager, as conference treasurer.

Seated on the front row, from left to right, are: R. F. Mattison, PR secretary of the Antillian Union; R. R. Drachenberg, former president of the Puerto Rico Conference; H. J. Brignoni, secretary-treasurer of the Puerto Rico Conference; José H. Figueroa, Jr., president of the Puerto Rico Conference; T. G. Sample, secretary-treasurer of the Antillian Union; David H. Baasch, secretary of the Inter-American Division; C. E. Moseley, general field secretary of the General Conference; C. L. Powers, president of the Inter-American Division; A. R. Norcliffe, president of the Antillian Union; Eligio González, president of the Dominican Conference; Juan de Armas, secretary-treasurer of the Dominican Conference; Tullio Haylock, principal of the Dominican Academy; and Cami B. Cruz, treasurer of the Dominican Academy.

R. F. MATTISON

tecostal. We had a wonderful visit together. Both are very sincere. They promised to get the group together for Sabbath services the next day.

On Sabbath we met in the Army chapel with eight boys. We had Sabbath school and church and then gave out our supply of literature and quarterlies. The boys seemed overjoyed to have us there.

Timothy Morrell, not yet baptized and having quite a few struggles right now, was our host. He took us to dinner on Sabbath in the NCO mess hall. The food was all American and tasted good to us. He showed us around his barracks. We were well impressed with the base, and the fine American servicemen there.

Ralph went to look up two Vietnamese Adventist servicemen on another base after dinner. Cherie and I followed until Cherie got blisters on her feet. Tim took her on his back to the medical dispensary where a doctor-major put Band-Aids on her heels. Then Tim showed us the dental clinic where he works, and I had a long chat with him. Tim showed Cherie how to develop X-rays, and she was thrilled.

We had agreed to have an MV meeting at 3:30 P.M. in the chapel, but Ralph was not able to get back from the Vietnamese camp in time. I had brought along my program on John Wesley and had given out the parts that morning. We sang hymns by Charles Wesley and went ahead with the program. We had about ten present, about half non-Adventists. I remembered Douglas Waterhouse's comment about our chaplains in Korea to the effect that the boys were out there facing death and needed more than joking from the chaplains. So I made a spiritual and motherly (now that I am older) appeal to the boys. I invited them to visit us when they come to Saigon, to write us at any time, and to ask us for help with their spiritual problems. They were very friendly and we visited a long while afterward. I asked if there were any Methodists present, and three of them said they were.

We ate again in the mess hall, and in the evening Tim had a tour of the hospital arranged for us. We were tremendously impressed with the care of the Army for its own. They have the best equipment and the best specialists to take care of the sick and wounded. Tim wanted us to visit with the sick, so we did this. Some had malaria and dysentery; others were wounded from battle. We met one young soldier lying under a big contraption that kept his leg in traction. Fluids were draining from his hip. He was very agitated as he talked to us, and we could see that he was living the horrors of the battlefield in his mind as he lay there. His company commander had been killed and he and his buddies were ordered to bring back the body. On the way the same guns opened fire again, killing his companion and injuring him. His voice trembled as he told us these things. He was longing for comfort and spiritual help. Tim got him a Bible and a copy of *Steps to Christ*, for he said he had nothing to read. Ralph prayed with him. We have prayed for him many times since.

Another boy, a Catholic, told me that

he longed for the day when wars would cease. I told him that day was coming—the Bible says so. He said he had read something like that in his catechism but did not remember much about it. I enrolled him in the VOP Bible Course.

We had another visit with our boys in the chapel that night, and they told us that this had been the best Sabbath they had had since they left the States. They wanted us to come often. So ended a trip to a front-line base to visit Adventist servicemen in Vietnam.

## How a Church Was Started in Indonesia

By G. E. Bullock

The sounds of persistent hacking, coughing, and spitting continued to come over the hedge from the construction project adjoining the missionary's home. In the usual Indonesian custom, two sheds had been constructed—one to store the building materials that would be used and the other to provide living quarters for the *djaga* (watchman). The duty of the *djaga* is to prevent the building material from disappearing.

It was from the *djaga's* shack that the sounds of painful coughing continued. A friendship had been established with the kindly watchman, his wife, and their many children who were living in the dark, cramped, dirt-floor shelter they called home. Hello's were always ex-

changed between the members of the missionary's family and the occupants of the little shack.

The missionary's children walking to and from their church school down the street, the missionary's wife going to and from the welfare food storehouse, and the missionary driving to and from the union office were always greeted with a friendly smile and nod by the watchman and with waves and greetings by the wife and all the children. So it was only natural that concern was felt on the part of the missionary's wife as sounds of harsh coughing continued.

She visited the little family and suggested that the father ride down to the Bandung Mission Hospital so that one of our missionary doctors could check the cause of this coughing. The invitation was happily accepted. At the clinic it was discovered that this patient needed to be admitted with very serious advanced tuberculosis.

The missionary wife made the necessary financial arrangements, and the watchman was slipped between the cool, clean, white sheets of a new hospital bed in one of the bright, cheery rooms of our new, modern mission hospital. The family expressed appreciation upon learning that their daddy was getting good care in such a beautiful hospital.

### The Patient Dies

Imagine the shock, sadness, and consternation that filled the missionary wife's heart as she grasped the telephone



### Student Nurses From Union College

Twenty-five sophomore students from the Union College Department of Nursing (Lincoln, Nebraska) began work on the clinical division campus at Denver, Colorado, August 3. Most of the students' experience in clinical nursing will be obtained at Porter Memorial Hospital, a modern 324-bed medical center. Experience in nursing care of children is obtained at Fitzsimons General Hospital, also in Denver. The Tri-County Health Department provides opportunity for the students to learn public-health nursing.

The class pictured above will graduate at Lincoln in May, 1967. Approximately 100 students are enrolled in the four-year collegiate program in nursing at Union College.

RUTH HALLER  
Chairman, Department of Nursing  
Union College



## Medical Cadet Training Launched in Borneo

Medical Cadet Corps training, as given by Seventh-day Adventists, has now been started on the island of Borneo. Adventist youth here feel that they must be prepared to assist their country if called upon to do so. Two corps were initiated in Sabah, formerly part of British North Borneo, in July of this year. Two in Sarawak began functioning in August. One has been operating in Singapore for two years.

The first Medical Cadet Corps camp in Borneo was conducted on the campus of Sunny Hill School, in Kuching, Sarawak, August

13 to 22, under the direction of James Wong, Sarawak Mission MV secretary. Including officers, 88 men and six women completed the 55-hour course.

At left, Borneo medical cadets prepare to pick up a "casualty." Right, medical cadets, in training on Sunny Hill campus, rehearse evacuation of victims by a British military vehicle.

J. H. LANTRY, *MV Secretary*  
*Southeast Asia Union*

receiver the next afternoon and learned that the patient so recently admitted had just died. "Too late," said the doctor. "Nothing more could be done under the circumstances. The tuberculosis was in a very advanced stage, and in a spasm of coughing a massive hemorrhage occurred. Sorry. The family should be notified. Can you come to the hospital immediately and someone from the chaplain's department will accompany you to inform the family?"

She drove to the hospital and, with the chaplain's assistant, made her way back up the hill with many thoughts racing through her mind. How was she to convey in this foreign language the shocking news that a father would not come home, of the efforts that the mission hospital had put forth, of the "hope"? Yes, that was it, the "hope" that they could have if only they would believe, believe in Jesus. These were Moslem people, but Jesus is the only hope.

They arrived, and as they got out of the car the family one by one streamed out of the little shack with questioning faces.

The tragedy, the shock, the loneliness, quickly sapped the strength of the little mother as she heard the sad news. Explanations were made. The missionary's wife, as best she could, tried to explain the hope, that blessed hope. Could they understand? Could they believe? And then it all began.

"You say this hope is found in the Bible?" "Could you give us a Bible?" "Could you have someone teach us about this hope in the Bible?" The missionary's wife made arrangements. A time was set. This family with their friends could lis-

ten to Bible studies given by the hospital chaplain in the home of the missionary every Thursday evening at seven o'clock. This would give time for the people to gather so that it would be sufficiently dark for the showing of beautiful colored slides of the Hope for Today Bible lessons. These are in the Indonesian language and stand out in sharp detail with attractive scenic background.

You may be sure it was a frightening experience for these barefooted, shy, village people to put their fears in their pocket and come into the American missionary's house! This was exactly opposite from the numerous bits of advice they had received from their neighbors. A foreigner! A white man's house! Hadn't they heard or read in the newspapers about colonialism, imperialism, capitalism? And a Christian! A missionary! But they came—only a handful at first. As Rifai Burhanud'din, with his

big, friendly smile and the proficient use—in such a tactful, compelling manner—of his knowledge of the Moslem faith, constrained them to come and to come back again.

Because Elder Rifai, as everyone called him, had himself experienced an unusual conversion from the faith of Islam to the faith of the Seventh-day Adventist Church, he could easily sympathize with the fears and anxieties of these timid people coming into the missionary's home, their concern about sitting on the sofa and the chairs. But God blessed the meetings. The drapes were never drawn, so those who were too fearful could still see and, if they listened closely, hear the lessons, even though they stood outside the fence along the road in front of the house.

The meetings grew until there were no more chairs to sit on; so the people sat on the floor. The screen was moved

Workers pose beside one wall of the church built recently near Bandung, Indonesia.



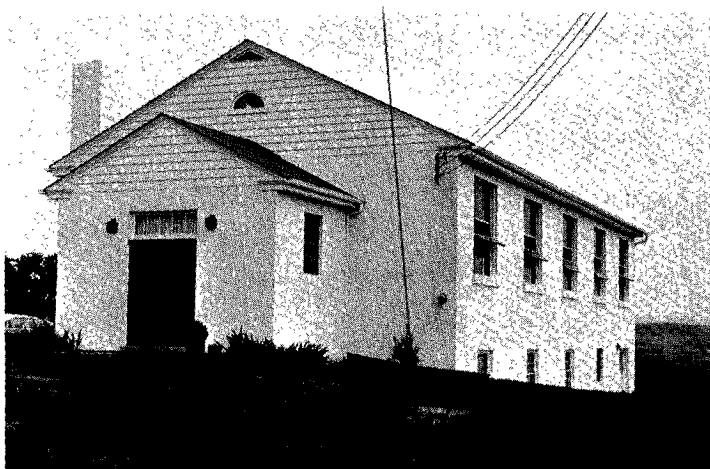
# Church Dedications

## Dothan, Alabama

On Sabbath, July 24, members of the Dothan, Alabama, First church moved into their new building. Built from plans developed by the Southern Union Church Development Service, the church plant includes a 145-seat auditorium, a nursery, pastor's study, and four spacious classrooms. This represents an actual cash investment of \$30,000, but the value is considerably greater if the donated labor and other items are considered.

Participating in the opening services were LeRoy J. Leiske and O. L. Heinrich, president and public relations secretary, respectively, of the Southern Union; W. O. Coe, president of Alabama-Mississippi; A. J. Hess, treasurer; and the departmental secretaries of the conference. Earle Moody, mayor of the city of Dothan, congratulated L. A. Ward, pastor, and his congregation upon the opening of the new church.

W. D. WAMPLER, *Public Relations Secretary*  
Alabama-Mississippi Conference

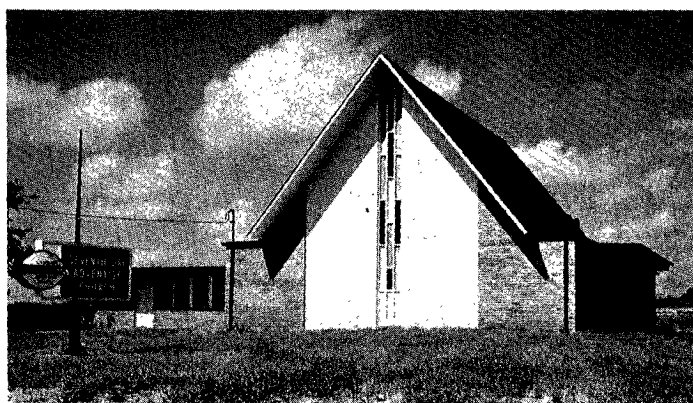


## Halifax, Pennsylvania

Among those who participated in the dedication of the Pleasant View Seventh-day Adventist church, Halifax, Pennsylvania, August 28, were Ronald Spangler of Halifax; Donald W. Hunter, president of the Pennsylvania Conference; Neal Wilson, president of the Columbia Union Conference; Paul Cannon, pastor of the Hamburg-Pottsville district; Walter Haase, pastor of the Pleasant View, Hershey, and Harrisburg churches; Daniel Kubrock, a former pastor; and Mrs. Hazel Weigley, church historian.

Fifty years ago the seed was sown that developed into a Sabbath school and finally into this lighthouse for God on one of the beautiful hills of Pennsylvania.

DONALD W. HUNTER, *President*  
Pennsylvania Conference



back a little farther, the windows and doors were opened so that all the people cramped into the living room could get sufficient air. Even in the near-perfect climate of Bandung, when 50 people crowd into an average-size living room, eagerly listening, it takes a lot of circulating fresh air for all to be comfortable. But the numbers continued to increase.

Elder Rifai would often ask those who attended what they thought concerning the lessons they were receiving and what comments they were hearing from their neighbors.

"Oh, the neighbors had a lot of advice," they replied, "some for and some against the advisability of coming to the missionary's home."

"A lot more would come," they said, "if we had a larger place to meet in; and better yet if the meetings could be held in the village. We have carried back all we could remember and told them as best we can, word for word, of the lessons. But even if they did come, there is no more room in the house. More would be interested if only we had another place to meet." And so broader plans were laid.

An outdoor meeting was held. The audience was huge, but difficult to keep quiet enough for everyone to hear. The distractions of the evening markets, the curious people passing by, the frequent rains—which come so often that the island of Java is a beautiful green para-

dise—tended to make it difficult to concentrate. So it was decided to build a meeting place. The search for land began.

Next to the school house someone suggested. Good idea! All the children will notice and tell their parents. But that is too far to one side. Better have it in the center of the village. "Here is a good place," volunteered one of those in attendance at the evening meetings. He was willing to give a portion of his garden; but, too bad, expansion plans for the air force hospital indicated that area to be taken over, and some people were already beginning to move away. Better look elsewhere.

Back up the hill from the school, near the road—good idea! We could even drive in. What? The man was selling the dirt on the spot where we might be able to build? Farther in, near his home? Well! If grandma, the missionary's mother, was willing to pay for the building materials certainly he, the landowner, could do no less than donate the land near his house for a meeting hall.

It was settled! Pastor Rifai and the missionary bowed their heads in prayer in the home of this kindly old man whose heart had been touched by God. Most earnestly they prayed that God's abundant blessing would rest upon this man, his family, and the meeting hall where more about the "blessed hope" would soon be heard.

Arrangements were made in a busi-

nesslike manner to employ some of the men who had been coming to the meetings. *Bapa* (a term of respect meaning "father") Ritinim was appointed as the construction supervisor. Elder Rifai would disperse the funds. The receipts would be carefully retained and cash receipts and disbursements would be noted in the cash book. Arrangements for the purchase of the *bilik* (bamboo which has been split into thin layers and woven into large sheets), lumber for the framework, bamboo strips to put across the rafters on which to lay the tile, nails, and other materials were made.

*Bapa* Ritinim's house would be the project headquarters. The materials should be delivered there, and the measuring, cutting, and fitting would be done in his yard; and when all completed, the boards would be taken over to the building site and the framework would be put together. The *bilik* was fastened securely to the frame, and now the time for "the ceremony" arrived.

### "The Ceremony"

It was not without a little apprehension that the missionary family and Elder Rifai consented to "the ceremony." It was an old custom. "It would bring good fortune," they said. They all admitted that possibly it didn't have anything to do with the success of the building, but better be safe.

It was decided to conduct "the cere-  
REVIEW AND HERALD, November 18, 1965

mony," but we would remain in charge. It would be carried out with a new purpose, a different emphasis. So preparations were made as the missionary's children made cookies. We all gathered to go over to the building site. Flora Simandjuntak, who had so untiringly participated in the thriving 75-member children's branch Sabbath school that was held in the missionary's home every Sunday afternoon, was present. There was the chaplain's assistant who had helped Elder Rifai in the Bible studies, *Bapa* Ritinim. The carpenters insisted that grandma stand in a prominent place as we stood inside, still standing on the damp, red, volcanic soil that would later be covered by concrete to form the floor of the little meeting hall. Rifai was now speaking. He was explaining all about how the building had begun and the purposes to which we all wished to dedicate it. All eyes were closed as Elder Rifai offered prayer. The can of freshly baked cookies was passed around, and all felt a glow of pride as we inspected the building and imagined the completion. We measured again for the length of the benches that should be ordered, and made future plans for an addition to provide for Sabbath school rooms. Pictures were taken with the group standing inside and outside.

We are all confident that God will bless the little church nestled among the trees, so clean, so new. It will be en-

tirely finished in a few weeks—cement floor, new benches, and all. Our meetings will expand. The branch Sabbath school will move. Another series of meetings will start. A large percentage of those attending will be newcomers. Many more will hear of the "blessed hope" of Christ's return.

## From Scavenger to Singing Soul Winner

By Americo Ciuffardi  
As told to R. F. Mattison

**T**HE siren of the police-patrol car howled over in the west side of New York City. The blinking red light on the car roof stabbed into the night, making the slum section appear even more bizarre. Suddenly the car stopped. Up ahead a gang of boys ran, jumped, dodged, and disappeared as if by magic. But wait. Two or three of them did not get away.

"You there, boy. Is your name Carlos?" No answer. This little lad, eight years old, only moments before was going through a garbage can looking for something to eat. Now he is squatting down among the garbage cans, leaning against a cracked wall to try to hide from the police officer who had seen him. "Answer me, son! Are you Carlos?" intoned the voice of the policeman. But the only re-

sponse was the defiant look of the lad whose face epitomized resentment toward society in general.

"Come along with me," said the officer to the boy as he took him by the arm and led him to the patrol car. There in the back seat was the disheveled form of a young girl showing the unmistakable symptoms of drug addiction. Carlos saw with indifference the already-too-familiar sight in his daily existence in this section of New York.

"Is this your sister?" asked the other officer as they got into the car. The mute nod of the head seemed to express the desire to get it over with—as if he knew only too well the routine that would follow as he got into the car and sat down. They were "going home"—not to the home of his father, nor to the home of his sister's father, nor to the home of the father of his other brothers and sisters. They were going to the home of the owner, the man who came every two weeks to take the greater part of the welfare check that was given for the care of these children. In reality, you could hardly call it a home or even a house. And that woman who came by every once in a while—Carlos was beginning to wonder whether she really was his mother. This is why Carlos always tried to eat and sleep out on the street.

Doña Carmen Colon Gordiani de Díaz is a kind Christian teacher 63 years old, who has helped change the life of little



Left: Doña Carmen Díaz at Centro Beneficia Adventista in Puerto Rico. Mrs. Díaz transformed her home into a refuge for orphaned and abandoned children. Right: Carlos (seated) gives a piece of truth-filled literature to a friend. For the story of how God changed Carlos' life, read the accompanying article.

Carlos. She was born in San Juan, Puerto Rico. Since her baptism into the Seventh-day Adventist Church in 1933 she has given faithful service to her fellow men. Feeling the need of preparing herself for greater service, she attended Pacific Union College for three years, and then for three more years the University of Puerto Rico.

#### Stricken by Illness

Six years ago the doctors discovered a tumor, and during several months of suffering, her health failed rapidly. Doña Carmen prayed earnestly to be healed. She promised God that if she were given her health once more she would dedicate her life to helping orphaned and abandoned children receive the love, care, and Christian training that would prepare them for the heavenly kingdom.

God answered her request. The operation was a success, and since then the Díaz home in Naguabo, Puerto Rico, has been a haven for abandoned children and orphans, refugees from society in which

selfishness and sin war against God's ideal for the human race.

At first there were three children, then five, and a little later ten, 20, 30. More rooms were added to her home. The Díazs had to buy beds, enlarge the kitchen, and add to the classrooms where Doña Carmen taught elementary classes. Here she tries to teach the children to be good citizens, to develop a Godlike character, to re-establish their self-confidence. Above all, Doña Carmen tries to teach the true principles of God's Word.

Regular Bible classes are taught. The weekly broadcasts of the Voice of Prophecy in Spanish are considered something special, as are the radio correspondence courses, which each student must take. There are no interruptions to these sacred hours. Truly the Bible occupies a high and prominent place in the home school of Doña Carmen and in the little hearts of these children.

If you should ask her how she is able to carry on this welfare work, and how the expenses are met, she will answer,

"God has always provided for the payment of my bills." Her maternal instinct has discovered the paths through which God's blessings flow.

The community, the church, her friends, her brethren, and even strangers are the instruments God uses to provide the funds necessary to carry on this work. Thus the work has progressed, without publicity or fanfare, but always with a heart overflowing with love for the precious souls of the children she is tending and cultivating for the kingdom of God.

#### New Home for Carlos

Two years ago Doña Carmen received a letter from a friend in New York City, a minister. He told of a little boy named Carlos. He was undernourished and rebellious, without the traces of innocence and happiness usually found in children of his age. He had already been expelled from school. He was an accomplice of thieves, and despised by all. One sister was a dope addict; another had been kidnaped and attacked. His mother was notorious for her promiscuous living; his father unknown. As the pastor expressed it, "This is a very difficult case, Doña Carmen; but remember, sister, Jesus came to seek and to save that which was lost. Would you take him in?"

This was the way Carlos came to the home of Doña Carmen. During the first few days it seemed that his spiritual senses were deadened to the point that they would not revive. He was apparently insensible to all demonstrations of love; but he was intelligent. He learned to read, and as he read along with the other children in that home he began to take the correspondence course and to enjoy the programs heard weekly from the Voice of Prophecy in Spanish.

Carlos began to be a different boy. Light dawned in his darkened little heart. His conversion was deep, and the change was unbelievable. Today he is a courteous, well-mannered, missionary boy. He helps Doña Carmen in the various small duties of the home, singing with a beautiful voice.

"Carlos," we asked the other day, "what would you like to be in life?"

"I want to be a singing evangelist" was his immediate and enthusiastic response. The firm look in his eyes made us realize that he is determined to reach this goal. Doña Carmen told us of a special little chorus he likes to sing as he goes through the streets playing with the children, a chorus about Jesus and His second coming. At the same time he gives out lessons of the Voice of Prophecy correspondence course.

We asked, "Does he give these out to non-Adventists?"

"Oh, yes." And Carlos added, "We should all be working for Jesus. Isn't that true, Pastor?"

"Yes, son," I replied, thankful to the Lord for the power of His Word, which is able to transform lives.

Doña Carmen is doing the kind of work described by the apostle James as "true religion." What about you and me? Are we doing all we can? Are we trying to help the little Carloses of this world? Are we as faithful in trying to reach lost souls as is Carlos?



### A "Colporteur Church" in Indonesia

The Tjawang church (above), in a new housing area of Djakarta, Indonesia, is a monument to thorough follow-up of colporteur contacts.

A year and a half ago E. A. Pelealu, an assistant publishing secretary in the West Java Mission, was appointed to engage in a special experimental plan of giving Bible studies to the contacts of literature evangelists. Day by day he studied with the people whose names were submitted by the colporteurs in the area. As a result 16 persons accepted the message.

It soon became apparent that a meeting place would be needed. So, in this new section of the city, on property donated for the project, this neat, representative little church has arisen to shed its light in the community. Its erection has meant sacrifice and hard work for the literature evangelists. But they have willingly given of their time and means.

It was the writer's privilege to baptize ten more converts on organization day. We pray God's blessing on this new beacon of truth and its members, and also that the colporteurs of the Djakarta area will win many more souls to Christ.

M. R. LYON, *Publishing Secretary*  
West Indonesia Union Mission

## Layman's Influence Helps Raise Up Church in Colombia

By J. G. Nikkels, *Departmental Secretary Pacific Colombia Mission*

On Sabbath, July 17, 25 enthusiastic members were organized into a new church in Candelaria, a village about 120 miles from Cali, headquarters of the Pacific Colombia Mission. This joyful event proved once more the truth of the oft-quoted statement that "the strongest argument in favor of the gospel is a loving and lovable Christian."

About five years ago Brother Arrechea was working as a farm hand on a large hacienda near Candelaria, with hundreds of other workmen. It was the time of the corn harvest, and each person was paid according to the amount of *bultos* he harvested. At the end of one tiresome day our brother noticed that four of his *bultos* (100- to 125-pound bags) were missing. Soon he discovered that they had been stolen by one of his companions. But instead of getting angry and wielding his machetê, he tried to settle the question peacefully.

A woman and her daughter, who were working nearby, noticed the incident and our brother's reaction. Surprised and with a startled voice, she asked him why he was so different from the other men.

Brother Arrechea told her that Jesus does not want us to fight, but if possible live peacefully with all men.

"Then what kind of religion do you profess?" she literally shouted.

"I am a Seventh-day Adventist," was the calm reply.

At that, the woman, Mrs. Emilia Muñoz, stopped working and began to ask more questions. Finally she gave him her address in Candelaria, requesting this faithful brother to study with her the Bible she had owned for years without understanding it. One day our brother, who lived in Cali, did not show up for his regular visit. Mrs. Muñoz was so anxious not to miss a single study that the very next morning she began to look for other Adventists in a neighboring village. After a while she met with them on Sabbath. Not much time passed until she and her daughter were baptized, the first Adventists in Candelaria. Immediately she set out to evangelize her neighbors across the street. Soon two more families joined her in the blessed hope.

Some laymen from the district of Palmira now began to help with the new group, which began to grow slowly, but surely. Sister Muñoz visited the local prison, where she met Juan Angulo, a prisoner who had been a labor union agitator. After serving his sentence he continued to study the message with the brethren in Palmira, where he worked, and was baptized. At present he is a student at our training school in Medellín, and is married to one of our church school teachers.

Because the village lacked an adequate hall, the group had to meet for years in the home of one of the believers, where they even held lay efforts in the patio under the trees. This unfavorable situa-

tion finally kept the group from growing further. About three years ago the Palomino family ceded part of their property to the mission in the hope of securing a little chapel for their fellow believers. Lack of funds prevented the realization of their dream until the beginning of this year.

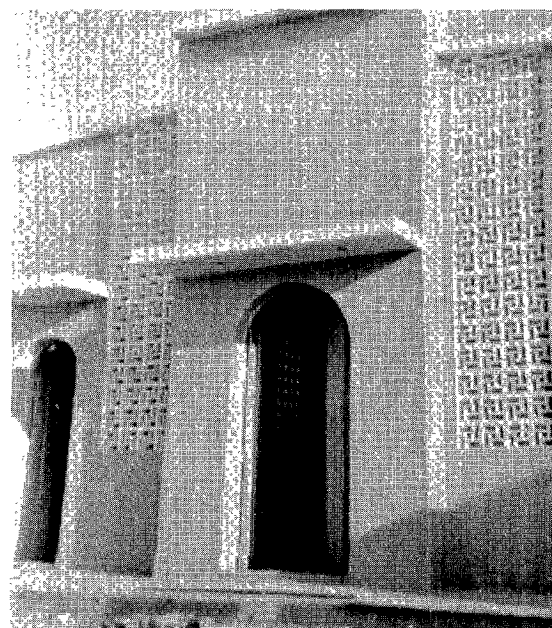
In March, 1965, the Ingathering overflow and a special appropriation from the union made it possible to begin construction on an attractive house of worship seating about 100 persons.

Volunteer help, private donations, and liberal gifts from other churches in Cali made it possible to inaugurate the fully furnished chapel on the third Sabbath in July.

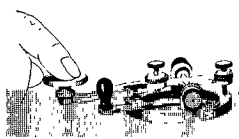
The following week the district pastor, Cupertino de los Rios, began a series of decision meetings, which were well attended. So many interests have developed that it seems possible to double the membership before the end of this year.

The modern-looking chapel has become the talk of the town, and even the local priest said at a recent mass, "It is good to have a second church in our village to help us to become more spiritual."

Thank God for laymen who by their actions, as well as their words, are carrying the three angels' message into the byways of the world.



New chapel in Candelaria, near Cali, Colombia, on the eve of its inauguration. The name of the church will be placed on the wall above the entrance. In the back a separate room has been constructed to serve as Sabbath school room for the children. Eventually it will be used as a schoolroom.



## Brief News OF MEN AND EVENTS



### Middle East Division

Reported by  
Robert Darnell

► The 28-school educational system operated in the Middle East Division opened its doors by October 8 to more than 2,300 students in classes from kindergarten to the senior year of college. According to C. V. Brauer, division educational secretary, one fourth of these students are from non-Christian homes.

► Dr. Herschel Lamp and Elder A. A. Haddad presented the second in a series of Five-Day Plan stop-smoking clinics being conducted in major centers of the division. The meetings, held at the Adventist Center in Tehran, attracted 135 persons, mostly men. Among those who gave up tobacco was a 19-year-old five-pack-a-day smoker who once smoked a record 170 cigarettes in a single day.

► The Iran Section held its thirty-fifth annual camp meeting August 19 to 28, at the Adventist Academy near Tehran. R. A. Wilcox, president of the Middle East Division, presented a series of evening evangelistic sermons on "The Seven Pillars for Christian Living."

► Elias Estephan returned to his homeland, Lebanon, in September after graduating from Andrews University with an M.A. degree. He has been invited to join the faculty of the Baghdad Adventist academy.

► Irma Kintanar joined the nursing staff at the Benghazi Adventist Hospital in Libya this summer. A graduate of Bangkok Sanitarium and Hospital, she joins the growing number of Filipino missionaries at Benghazi. She has worked at two other denominational institutions—the White Memorial Hospital in Los Angeles and the Manila Sanitarium and Hospital.

► Jad Katrib returned to Beirut with his family in September after completing studies at Andrews University, where he received an M.A. degree. He has resumed work as principal of the secondary school at Middle East College.



### Northern European Division

Reported by  
E. W. Pedersen

► Word has been received of the tragic death of Mrs. Alvina Roberts, wife of Elder Bruce A. Roberts, secretary-treasurer of the East Nigerian Mission in West Africa, in an automobile accident. Sister Roberts died instantly, while Elder Roberts and the two children were injured but not seriously. Elder Roberts has served in educational and administrative work for 11 years in West Africa, and throughout this time Sister Roberts has labored faithfully by his side. Before going to West Africa, Sister Roberts served in the General Conference office. Our

hearts go out in deep sympathy to Elder Roberts and his two children, Jane and Jimmie.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Dr. Edward Heppenstall, chairman of the Department of Theology at Andrews University, Berrien Springs, Michigan, was the featured speaker during the autumn Week of Religious Emphasis, October 10-16, at Atlantic Union College.

► The Allegheny, Lake Region, and Northeastern conferences held a joint workers' meeting at the Atwood Lake Lodge in New Philadelphia, Ohio, September 20-23. Special guests included R. R. Figuhr, president of the General Conference; H. D. Singleton, secretary, and F. L. Bland, associate secretary, of the General Conference North American Regional Department; E. Heppenstall, chairman, Department of Theology and Christian Philosophy, Andrews University; F. R. Millard, president of the Atlantic Union Conference; G. H. Rainey, associate secretary of the ministerial department of the Atlantic Union; and the presidents of the Columbia and Lake Union conferences. A series of the panel discussions covered church finance, ministerial standards, Ingathering, and lay evangelism.

► S. L. Folkenberg, New York Conference evangelism coordinator, is conducting an eight-week series of meetings in the Everson Art Museum auditorium in Syracuse. Working with him are Sunny Liu, conference singing evangelist, and Mrs. Mary Green, Bible worker. About 300 Bibles are being used each night and 500 sets of Bible lessons are being distributed.

► A lay-evangelism training course was recently held in the Manchester, New Hampshire, church. Thirty-five received certificates. The course was conducted by H. W. Peterson, home missionary secretary of the Atlantic Union Conference. He was assisted by M. E. Payne, home missionary secretary of the local conference, and R. N. Edwards, the local pastor.

► Peter Adams, chief pharmacist at the New England Sanitarium and Hospital, was recently cited as Pharmacist of the Month by the Massachusetts Society of Hospital Pharmacists. He graduated from the Massachusetts College of Pharmacy in 1962.



## Central Union

Reported by  
Mrs. Clara Anderson

► Paul M. De Booy, MV secretary of the Central Union Conference, conducted the fall Week of Prayer at Southwestern Union College in Keene, Texas.

► "Lead Them, My God, to Thee" was the theme of the Central Union Elementary and Intermediate Teachers' Con-

vention held in mid-October in Glenwood Springs, Colorado. Arthur Hauck, of Union College, gave a series of devotional talks that culminated in a communion service Friday evening. George M. Mathews and Ethel Young, of the General Conference, contributed to the success of the convention. Dr. George P. Stone and Mrs. Jean Hill, of Union College, gave instruction and guidance. Workshops were held in five subject areas—art, mathematics, reading, social studies, and science.

► A gold service pin was presented to Mrs. Carolyn Thorp Seamount, of Grand Junction, Colorado, for 30 full years of teaching in Seventh-day Adventist schools. Four teachers—Mrs. Eunice Bartholomew, Maurice Dunn, J. R. Siebenlist, and Mrs. Marjorie Randall Silverstein—were awarded 25-year pins and \$25 each for their record of 25 years of teaching in our denominational schools. L. G. Barker, secretary of education for the Central Union, also received a 25-year pin.

► Iris Donaly, assistant principal of Helen Hyatt School in Lincoln, Nebraska, was awarded a plaque and named Teacher of the Year for 1965 at the Central Union Teachers' Convention. This is the highest award given by the union conference. Miss Donaly has taught on all grade levels from kindergarten to college, and has spent 21 years in the Seventh-day Adventist school system.



## Columbia Union

Reported by  
Morten Juberg

► Mrs. Jean Pohle, director of staff development at Kettering Memorial Hospital, has been named one of ten delegates from Ohio to attend the 1966 national convention of nurses in San Francisco.

► A new addition to the ministerial staff in the New Jersey Conference is William Van Meter, a recent graduate of Columbia Union College.

► The new Uniontown, Pennsylvania, church has been completed with the installation of carpets and pews. The pastor, R. L. Cheney, has been joined by W. H. Carey, of Irwin, for a series of evangelistic meetings.

► Speaker for the annual Week of Prayer at Garden State Academy was D. W. Hunter, president of the Pennsylvania Conference.

► Seventy-five literature evangelists attended a state-wide rally held in Reading, Pennsylvania, led by the publishing secretary, Paul Bernet.

► Several personnel changes have been made in the West Virginia Conference. J. F. Harold, of Princeton, has been appointed pastor of the Fairmont-Morgantown-Masontown district. Replacing him in Princeton-Bluefield is C. N. Farley, formerly from the Fairmont district. M. A. Wheeler, of Lewisburg, is the new pastor for the Huntington-Logan district. He replaces J. O. Carey, who accepted a call to Sheyenne River Academy as Bible teacher and pastor. R. W. Taylor of Beckley, has

accepted a call to the Pennsylvania Conference. Taking his place as a member of the conference committee is W. F. Hawkes, of Cumberland, Maryland.

► Guest lecturer at the annual teacher's retreat of Mount Vernon Academy at Camp Mohaven was Robert Schwindt, of the Columbia Union College department of behavioral science.

► Jack Sager, formerly evangelist for the Japan Union Mission, is the new pastor of the Cleveland Euclid Avenue and Wiloughby churches.

► Donald Rima, former associate pastor of the Norfolk, Virginia district, has been named pastor of the Hopewell church.

► Leading out in the Charlottesville, Virginia, district is Clay Farwell, former assistant pastor at the Capital Memorial church in Washington, D.C. Vivian Puccinelli, assistant pastor of the Takoma Park church, is now assistant pastor at Capital Memorial.

► Pastoring the Adelphi, Maryland, church is Grover Winslow. He was formerly in Wheaton and Garrett Park.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Enrollment at Walla Walla College reached a record 1,700 for the first time in its history as registration was completed for the fall quarter, 1965-1966. Students from 35 States and 25 countries comprise the student body in which 239 nursing majors top the departmental-major list.

► Delegates from all parts of the Upper Columbia Conference voted on September 26 to rebuild the old part of the girls' dormitory, now 52 years old, at Upper Columbia Academy. It was also voted to continue plans for a new water system for the campus and to institute a master planning committee to consider other needs.

► Frank Hansen has entered upon his duties as assistant publishing department secretary for the upper Columbia Conference. He comes from the Washington Conference.

► Portland Sanitarium and Hospital is now operating an intensive-care unit containing 11 beds. All are within ten steps of the nurses' station, and two of them are in soundproof rooms. The unit is staffed by registered nurses who keep a 24-hour watch over every aspect of their patients' care. A ratio of one nurse to every two patients is maintained.

► On October 2 the Idaho Conference launched a fall missionary program to distribute 10,000 copies of *Steps to Christ*. In one week 18 churches had purchased 2,840 volumes.

► Andrew C. Fearing, associate secretary of the General Conference Ministerial Association, gave a series of Bible lectures entitled "Winners and Losers of Yesterday, Today, and Tomorrow" in the Walla



Walla College church, October 22 to 30. Richard D. Fearing, brother of the guest speaker, is pastor of the college church. Collaborating in the area-wide project are the various pastors of Walla Walla Valley. Gary Patterson, youth pastor of the village church, directed the music.



## Northern Union

Reported by  
L. H. Netteburg

► Eugene Wagner, of Walla Walla, Washington, has accepted the pastorship of the Hurley, Yankton, Ash Grove, and Madison churches in South Dakota.

► The new church school in Cedar Rapids, Iowa, was dedicated Sunday, October 24. H. E. Haas, educational secretary of the Northern Union Conference, was guest speaker.

► C. E. Larsen, pastor of the Knoxville, Iowa, district, has accepted a call to the Michigan Conference.

► J. R. Carner, pastor of the Fort Dodge, Iowa, district for the past four years, has accepted a call to Galesburg, Illinois.

► Sixty-nine were graduated from a five-day lay instructor's training school sponsored by the Minnesota Conference and held at the Minneapolis Southview church September 20-25. V. W. Schoen, of the General Conference Home Missionary Department, was assisted by P. F. Pedersen, Northern Union home missionary secretary, and the home missionary secretaries of the local conferences.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► The autumn Week of Religious Emphasis was held at Pacific Union College October 10 through 16. Leslie Hardinge, professor of religion, spoke at the morning and evening services on the theme "These Watched God Executed."

► There were 1,460 students who registered for the fall quarter at Pacific Union College. This is the largest registration in the history of the college, and an increase of almost 200 over last year.



## Southern Union

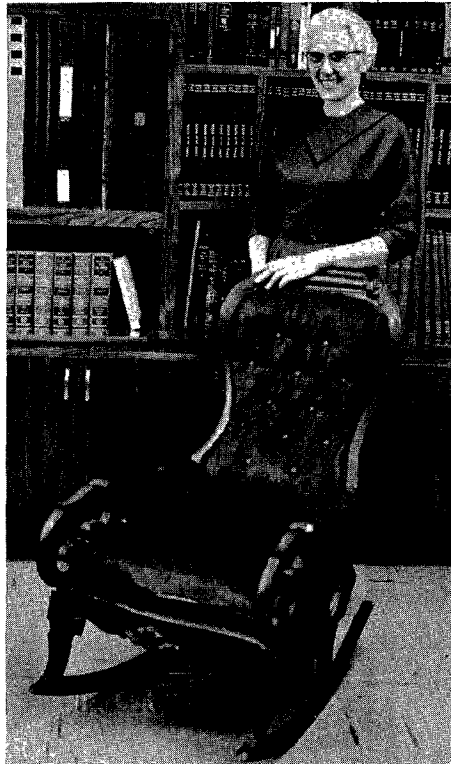
Reported by  
Oscar L. Heinrich

► Nineteen persons were baptized as a result of the meetings conducted in Ashland City, Tennessee, by R. H. Hooper, conference evangelist, and R. H. Ammons, pastor.

► Construction on a new auditorium has been begun at Mount Pisgah Academy in Candler, North Carolina.

► Tithe gain over last year in the Kentucky-Tennessee Conference was \$41,000 at the end of August.

► A \$42,000 mortgage was burned for the Cave Springs Home School, a self-support-



## Historical Lincoln Rocker Given University

Andrews University recently acquired an antique Lincoln rocker that belonged to Prof. W. H. Littlejohn, of Battle Creek, Michigan, one of the early presidents of Battle Creek College. He kept the chair exclusively for Ellen G. White, who used it many times in her frequent visits to his home.

The chair, with its original horsehair upholstery, is approximately 100 years old and was presented to the White Estate of Andrews University by Mark L. Bovee, grandson of Elder Uriah Smith and a graduate of Andrews University, class of 1927. In presenting the rocker he stated, "I am pleased to have a part in bringing this priceless item to Andrews University."

Pictured with the chair is Mrs. Hedwig Jemison, office secretary for the university branch of the Ellen G. White Estate.  
DONALD LEE

ing institution for handicapped children at Pegram, Tennessee. It was established nine years ago by Mrs. Julia Grow on a 900-acre tract of land 18 miles southwest of Nashville, Tennessee.

► The South Atlantic Conference baptismal totals through the third quarter stood at 850. The evangelistic meetings conducted in Atlanta, Georgia, by H. L. Cleveland during the summer months netted 250 additions to the Berean church in that city. The baptismal goal of 1,000 for this conference will be reached long before the close of the year.

► Norman O. Middag, formerly assistant MV secretary of the Northern California Conference, is the new MV secretary of the Florida Conference. He replaces B. E. Jacobs, who is now serving in the Trans-Africa Division.

► The Ingathering field day at Bass Memorial Academy in the Alabama-Mississippi Conference netted \$2,225, a good gain over last year.

► Churches of the Florida Conference brought gifts honoring the fortieth anniversary of Forest Lake Academy on October 2. The offering, which totaled \$117,533.42 for the single Sabbath, will go toward the over-all expansion program.

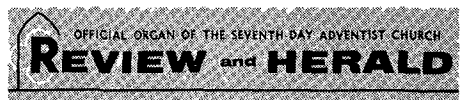
## NOTICE

### An Explanation

In the September 23 *Review* the following appeared in an article on page 3: "After the meal the Lord took the disciples to the shore of their baptism and washed their feet. He then returned to the table and placed upon it the bread and unfermented wine, and introduced the Last Supper." A number of readers have taken this comment literally, understanding it to mean that Christ took the disciples to the Jordan River, the Sea of Galilee, or wherever they were originally baptized, for the feet-washing service, after which all returned to the table. To them we would say that the statement is a figure of speech; it is not to be understood literally. The meaning is plain if two words are inserted thus: "After the meal the Lord, figuratively speaking, took the disciples to the shore of their baptism and washed their feet." This conveys the thought, supported by both the Spirit of Prophecy writings and *The SDA Bible Commentary*, that the ordinance of feet washing is a symbolic cleansing, a "baptism in miniature," as some have expressed it.

## Church Calendar

Ingathering Campaign November 20-December 31  
Ingathering (The Silver Vanguard objective) and Church Missionary Offering December 4  
Thirteenth Sabbath Offering (Australasian Division) December 25



In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, 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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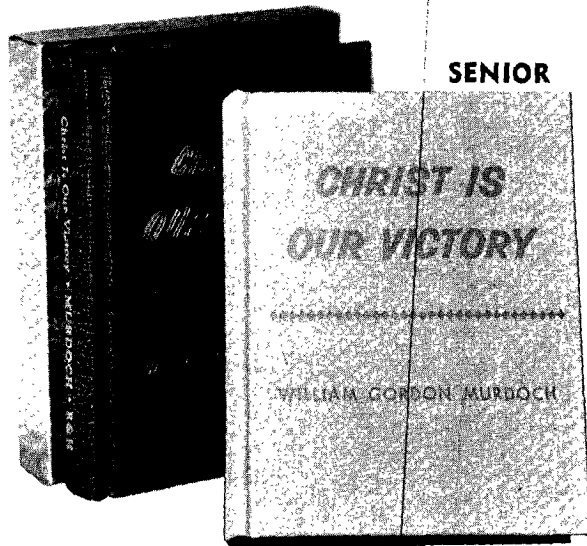
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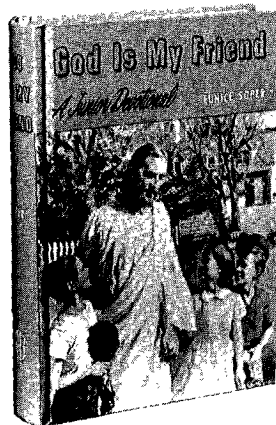
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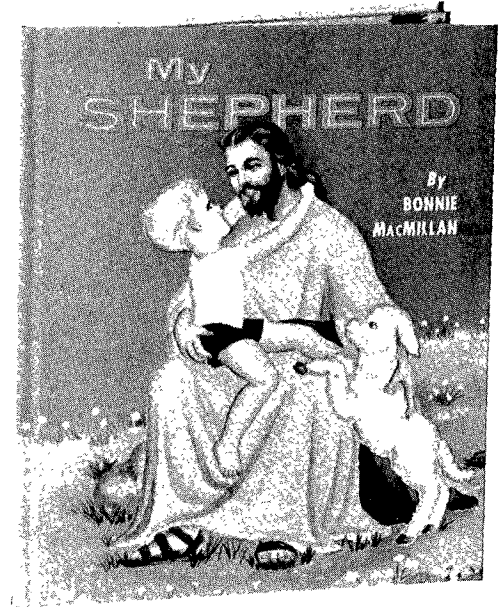
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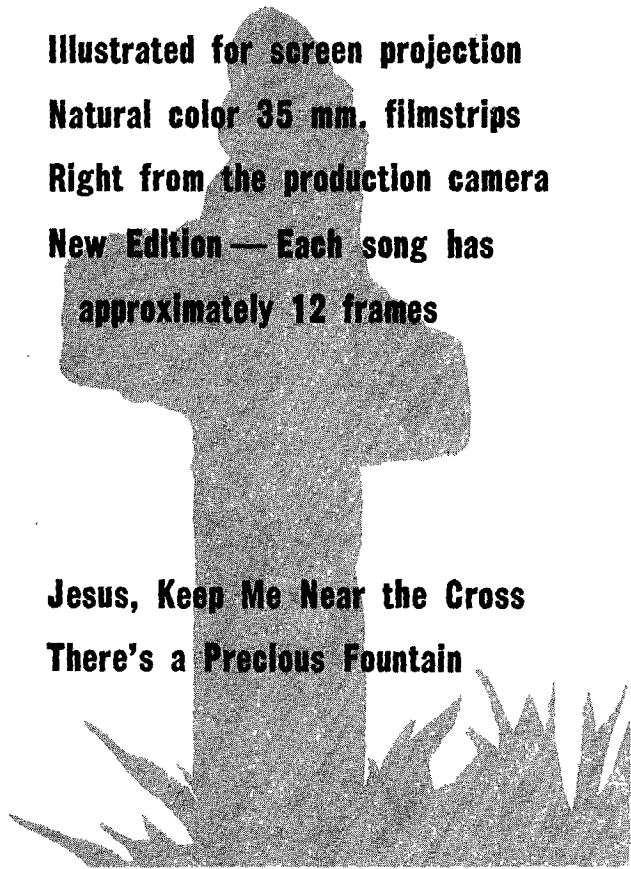
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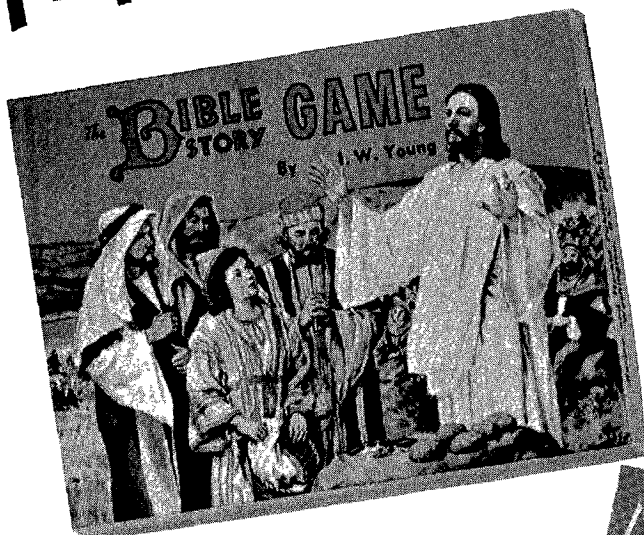
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# THREE NEW GAMES



## THE BIBLE STORY GAME

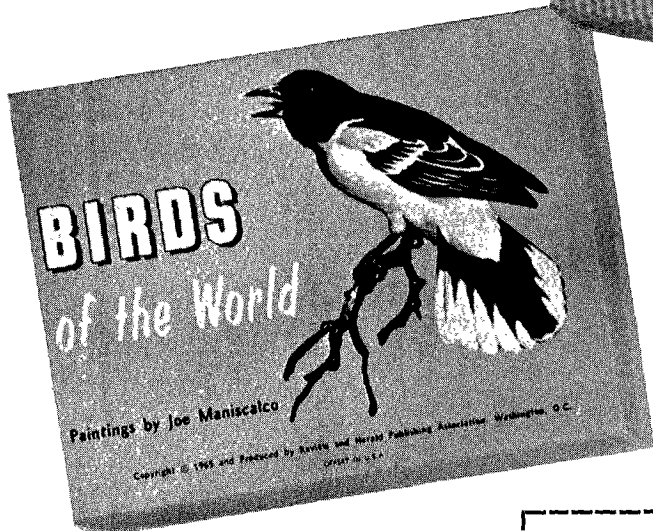
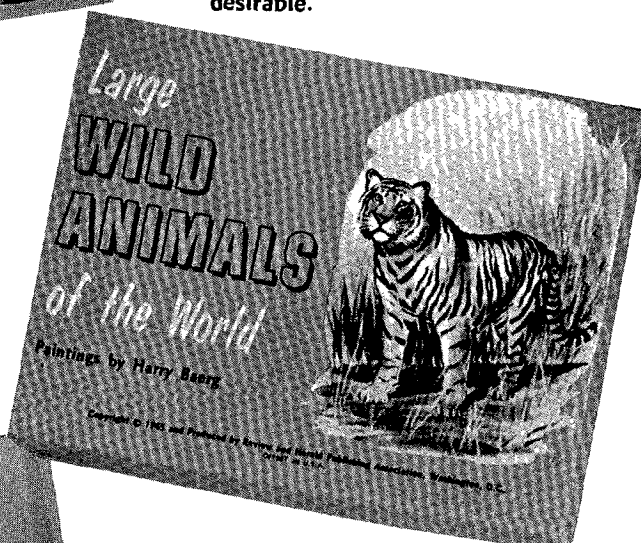
by I. W. Young

The Bible Story game is a delightful addition to the BIBLE STORY in 10 volumes by Arthur Maxwell. The game covers 20 subjects and stimulates a new interest in the volumes. Literature evangelists have discovered that the new Bible Story game has great appeal when presented with the 10-volume BIBLE STORY set and included as a part of the sale. Parents see readily that playing the game makes the reading of the books extremely desirable.

## LARGE WILD ANIMALS OF THE WORLD

by Harry Baerg

Animals hold a great fascination for the average child. Playing the new game, LARGE WILD ANIMALS OF THE WORLD, will be of great value to the boys and girls as it introduces them to the large animals and their places of habitation.



## BIRDS OF THE WORLD

by Joe Maniscalco

The study of bird life is greatly stimulated by the playing of this new game. Introduce your children to one of the wonders of creation, our feathered friends.

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Two more games, TREES and FLOWERS, games that will aid the boys and girls and their elders to develop a new appreciation for the world of vegetation about us.

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# News of Note

## New Southern Union President

At a specially called meeting of the Southern Union Conference executive committee held in Decatur, Georgia, on Sunday, November 7, L. J. Leiske submitted his resignation as president of the Southern Union Conference. The committee accepted it and immediately gave careful study to electing a new president.

After prayerful consideration, the committee elected H. H. Schmidt, of Florida, to take up this important responsibility. Elder Schmidt has served God's cause many years as a pastor and conference administrator. We are pleased to inform our people that he has accepted the invitation and is actively engaged in his new duties. THEODORE CARCICH

## Carolina Indian Project

The second quarter 13th Sabbath overflow offering of 1964 was dedicated to the Indian work in North America. Funds provided to the Carolina Conference for the development of this purpose are being put to good use.

A recent letter from Willard B. Johnson, president of the Carolina Conference, states that approximately \$22,000 has been invested in lands and buildings in the town of Bolton. The Waccamaw and the Lumbee Indians are encouraged by this evidence of a well-established work.

At Pembroke 20 persons were baptized this spring, and others are being prepared for baptism. A young man, Prestly Lowry, who has had training for the ministry, is giving Bible studies and doing colporteur work. A minister is needed to look after the interests.

The total membership at present is 45, besides children and unbaptized persons. Total investment in school and church buildings, which are of simple construction, amounts to about \$45,000. From this small beginning it is anticipated that a strong work will be developed. The Sabbath school overflow offering funds have helped. Pray for the work among these original Americans.

WESLEY AMUNDSEN

## Two-Week Ingathering Victory in Philippines

At the end of October Pastors T. C. Murdoch and J. O. Bautista reported that, in a record time of two weeks, the 505 churches of the North Philippine Union raised 138,000 pesos for Ingathering, a 36 per cent gain over 1964. Each of the five missions, the Philippine Union College, the Philippine Publishing House, and the Manila Sanitarium and Hospital all made significant gains over last year, in the shortest time ever.

Ingatherers rallied forth with strong faith and swift feet, and the results under God's blessing have been most rewarding. Again we have proved His promises, and witnessed the wealth of others flowing to aid humanity.

Not satisfied with their Ingathering overflow, the dedicated workers and faithful members are enthusiastically pressing on to reach a supergoal in the third week. God's cause is advanced and His name glorified by this "second-mile" spirit of devotion. J. E. EDWARDS

## Illumidrama Reaches Million at World's Fair

Since its opening in April of 1964 the Seventh-day Adventist exhibit at the New York World's Fair registered 125,498 visitors. With more than three million people moving through the Protestant and Orthodox Center at the Fair, it is estimated conservatively that well over a million of these stopped to see and hear the message of Christ's soon coming presented by our Illumidrama exhibit.

During the 1965 season 17,621 persons who registered asked to enroll in the Bible correspondence course, bringing to 30,905 the number enrolling during the two seasons. Another 16,982 requested further information about the Adventist Church and the message of Illumidrama, making a total of 30,966 people asking for this information during the two seasons.

Still other requests for information and Bible studies are coming into the General Conference headquarters daily, as people who have returned home take time to read the study on the Second Advent printed on the back of the large gift card picturing the Illumidrama painting of Christ's coming. It is expected that these postage-paid cards will be coming in for over a year, as occasionally one of last year's cards still arrives with its request. At present 686 of these special-interest cards have returned; 586 expressing a desire to enroll for Bible studies; 388 desiring more information about the church; and 230 asking how to secure a ten-volume set of *The Bible Story*, which is also mentioned on the gift card.

Perhaps the happiest attendants at the Fair were Pastor and Mrs. John Milton, of the New York Conference, who upon greeting two young men who had just entered the Adventist exhibit area, learned that they were now members of the church as a result of having seen Illumidrama's message last season.

H. J. Harris of Syracuse tells of a family who visited Illumidrama. After watching the story of the Second Coming through two cycles, the wife and children moved on to visit other exhibits in the Protestant and Orthodox Center. But the husband stayed behind to visit with Elder Harris. When his family returned, he said to his

wife, "Honey, I want you and the children to stay and watch this through at least three times. This is the most interesting and beneficial exhibit on the whole fairgrounds. This is all from the Bible. It is something that will occur in the future. It involves all of us."

Mrs. William Keith of Takoma Park tells of seeing 15 teen-agers watch the Illumidrama message through twice; then all 15 went to the registration desks and signed up.

God grant that the message of Illumidrama may stir without ceasing the hearts of all who saw it.

M. CAROL HETZELL

## Missionary Journals Report Highest Circulation

The circulation for *Message* and *These Times* for October was the highest yet. *Message* had 40,650 subscriptions and single-copy sales of 61,331, for a total of 101,981. This was a gain of 26,216 over last year.

*These Times* had a subscription list of 183,591 and a single-copy sale of 63,111, for a total circulation of 246,702. Every local conference and every union in our entire territory reports a circulation gain in 1965. The total gain at the end of the month was 55,959.

Total circulation for these two missionary journals is now 348,683—an all-time high.

R. J. CHRISTIAN, Manager  
Periodical Department  
Southern Publishing Association



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

SYDNEY—Father B. S. Crittenden, a member of the department of education at Sydney University, has urged abandonment of the Catholic school system in Australia, recommending that Catholic children should attend public schools "with the rest of our society." Writing in the magazine *The Catholic Worker*, Father Crittenden said that because education has changed so much over the past century, Catholics must reconsider their church role in formal education.

SANTA FE, N.M.—Part-time use of public school facilities by a parochial school violates both State law and the 1965 U.S. Elementary and Secondary Education Act, the New Mexico Department of Education has advised Bernalillo, N.M., school officials. The Bernalillo school board had approved, subject to State affirmation, the part-time use of two rooms in Bernalillo High School by the Roman Catholic Our Lady of Sorrows School. A parochial teacher was to teach the class one hour a day at the Bernalillo High lecture room and biology laboratory, with the parochial school paying for all materials used in the laboratory.