

My New Year's

PRAYER

By Adlai Albert Esteb

*God, give me strength to live another year,
Lest recreant to life's duties I might be,
Or lose my faith in others through some fear,
Or coward turn from problems that I see.*

*And keep me pure and sweet and sound of heart
In spite of treachery or bitter stings;
And give me courage from the world to part,
And wings to hasten toward eternal things.*

*O help me to be so honest and so clean,
My heart a mirror of the Lord can be,
And thus reflect Christ's spirit so serene,
The peace and calmness of the deepest sea.*

*Lord, let no outward failure, inward doubt,
Dissolve to ashes my soul's altar fire;
I know I need but little from without,
For Thou within art all that I require.*

*God, keep me free from bustle's needless noise,
And make me kind and never sharp or rude,
And midst the crowd give me thy perfect poise,
The sweet serenity of solitude.*

*God, grant my eyes new visions of the truth;
Fill me with grace and vibrant power, I pray;
I consecrate my talents and my youth,
Make me a cup of strength to men today*



Masai tribesmen who attended the Suji camp meeting, with Philipp Werner, president of the Tanzania Union Mission.

By
MERLE
L.
MILLS

MASAI WARRIORS

Attend Camp Meeting

WHILE attending the camp meeting at Suji in the Pare Hills of northern Tanzania, I met a group of Masai warriors, including their chief, who were attending the meetings. This was a most unusual event; in previous years the Masai and the Pare people were traditional and mortal enemies. Seeing the Masai at their camp meeting, visitors remarked that they were indeed witnessing a miracle of God's grace. These warriors had come because their wives had been studying the Seventh-day Adventist message and were preparing for baptism. Responding to a special invitation to attend the camp meeting, the husbands had come, traveling some distance by train down to the plains. They were introduced and joyously welcomed at the first meeting they attended.

Also attending the camp meeting were Philipp Werner, our Tanzania Union president, and his wife. We were traveling together on this safari. As the members warmly welcomed the Masai warriors to the meeting, Mrs. Werner recalled her childhood days when she lived with her

missionary parents in those hills. She vividly remembered the story her mother, Auguste Drangmeister, told her of the time both she and her mother were threatened with massacre at the hands of the Masai. Coming up from the plains, these warriors raided the hill people, took their cattle, and killed Africans, as well as the wives of the Europeans. Because of World War I, the European farmers, including Mrs. Werner's father, who was a mission director, had been conscripted by the government. She and her mother were alone on the station. The advancing Masai were but one hour away. Seeing the impending danger, her mother made arrangements to have the front veranda of the house bricked up.

The local chief who heard what she was doing asked her: "Mamma, what are you doing there?"

When she gave her reason, he replied: "Mamma, as long as I move my arm, no one will ever come near your house."

He kept his promise. He had 100 of his men form a circle around the mission house. The Masai came, but

finding such a formidable defense, they decided it was wise not to attack.

Recently the Missionary Volunteer Society of North Tanzania Field, under the courageous leadership of A. J. Kisaka, accepted the challenge of bringing the gospel of Christ to the colorful, primitive, and difficult people of the Masai tribe. Because of the culture of this tribe, little has been accomplished heretofore in bringing Christ to these people by either Protestants or Catholics.

Background History

It is believed that the Masai have come from Nilotic-Hamitic background. Anthropologists aver that they originated from the light-skinned ancestors of Egypt who intermarried with the dark-skinned people of the Upper Nile. Through the centuries they migrated south and took possession of the great Rift Valley of Kenya and Tanzania. Later they were forced farther south until now they are found in the regions of Kilimanjaro, Mount Meru of northern Tanzania, and the crater highlands, including Ngorongoro and an adjoining piece

of the Serengeti Plains. Few of them have accepted Western culture; most continue a pastoral and nomadic life. They will not buy a motor car, though many could afford one. Nor will they wear hats. They are a proud and independent people, who look with condescension upon the Europeans. They believe they are the chosen people of God and that the earth was created for them. They have an unfeigned love for cattle, upon which their lives seem to depend. They believe that they are the rightful owners of all cattle and are therefore justified in taking cattle from neighboring tribes.

The genuine Masai has an aquiline

nose and narrow lips. The warrior is an epitome of dignity and imperturbable self-possession, with an aura of superiority and snobbery. He is an imposing figure of courage and pride. His body is covered from head to foot with a mixture of red ochre and sheep fat, which gives him a disenchanting and fetid aroma. Usually his face is covered with flies, which lodge on his lips, nose, and eyes, and of which he seems completely oblivious. His hair is braided in narrow pigtails that hang to his shoulders. He is tall, lithe, and virile, with his body draped from his neck to his knees in a six-foot length of calico, knotted on his right shoulder. A single strand of

multicolored glass beads is worn about his neck, and two or three weighted rings pierce the top of each ear. Small brass weighted rings hang from long loops of stretched skin that once were his ear lobes.

A small sword is sheathed at his side, and he carries in his right hand a long-bladed spear without which he is never seen. He is shod with leather sandals. He is phlegmatic, expressionless, and displays a taciturnity and aloofness that causes him to look with condescension upon his white brother. In the days when he roamed the pristine wilds of Africa he was a figure to be treated with respect and fear.

The Masai live in huts that form the periphery of a kraal, which, in turn, is surrounded by an eight-foot, prickly-studded thorn stockade. The women build the huts by forcing thorny sticks into the ground, bending the sticks toward the center. The sticks are then tied together into a dome-shaped structure called a *boma*, which is covered by hides to make the structure waterproof. There are no windows in the huts, and they are so low that one cannot stand up in them. At night the cattle are driven into the kraal to protect them from predatory animals, and gradually the floor level builds up with dung. When it becomes too high, or when someone dies in the *boma*, it is burned down and another one is built.

The diet of the Masai consists of blood, meat, and milk. They look with disdain upon growing vegetables. They believe someone who drinks milk and eats meat the same day will cause the cow from which the milk came to sicken and die. That is why they are loath to drink milk if they expect to eat meat later in the day, and should they do it they will tickle their throats with blades of grass in order to vomit. They will eat only from their own cattle, sheep, and goats.

After the warriors were prevented by their government from making war with their neighboring tribes, they took to lion hunting, going out in groups of ten or twelve with only their spears to hunt down their prey. The practice was also introduced of killing a lion alone by a warrior who wants to impress the young girl he wishes to marry and to prove his fitness and bravery as a warrior. But so many young warriors lost their lives that the government has forbidden this practice. It is believed that it is still continued. The lions seem to respect the Masai as their enemies and have been known to run from them in an open field.

It is estimated that a bull will provide the Masai with a gallon of blood each month and that a pint is ex-



The Masai people are tall, lithe, and virile. Their warriors, arrayed in their finery, display the epitome of dignity and imperturbability. They drape their bodies with a six-foot length of calico. A sword hangs from their side, and in their right hand they carry a long-bladed spear. They live in low huts made of thorny sticks covered with hides.

tracted from the cow. A rope is placed about the neck of the animal and is tightened by a stick, the tourniquet causing the jugular vein to become prominent. Then from a distance of six feet an arrow is shot into the vein and the blood is caught in a container and is drunk while it is still warm. The slit in the vein is then rubbed with spittle and dust and the tourniquet is removed. Milk and blood are carried about, especially by the women, in large narrow, elongated gourds, which are rinsed first with cow urine, which gives the contents a rancid taste. Their bodies are also washed with cow urine.

A special class of Masai are called *moran*. They are the young warriors of the tribe. They are elevated to this honored status after having served for a number of years as junior warriors. The *moran* remains on this level for a limited number of years, when he must then abandon this privileged rank and must thereafter become an elder or senior citizen with judiciary powers, giving orders and counsel in respect to various problems and issues that arise within the clan. During the time a Masai is a *moran* he is not allowed to smoke, drink alcohol, work, or eat vegetables. His occupation is to make war, to dance, and to make love.

The warriors seem to spit frequently on the ground and why, I do not know, unless it is a symbol of their virility. I met two of the warriors crossing the savanna while I was in the Ngorongoro Crater and asked them whether I might take their pictures. With a contemptuous and churlish air they finally condescended after having first agreed to a greatly inflated price.

The milieu in which the Masai live, and the culture and traditions of many centuries to which they are bound, make it difficult for them to become Christians, especially Seventh-day Adventists. They believe in free love and enjoy a plurality of wives. Animals that are slain for meat are choked to death, for the Masai want their meat flavored with blood. They have formidable barriers to surmount, and up to now they have been beyond the reach of the church. But at last it would appear that the walls of prejudice and tradition that have insulated them these many years from the message of the church are beginning to crack under the impact of the recent activities of the Missionary Volunteer Society of the church in the Pare Hills. That is why there was such a stir in the audience at Suji when a group of the Masai were introduced and welcomed at our camp meeting.

We believe that this experience augurs well for the future as we attempt to bring the gospel of Christ to the dignified, brave, and proud Masai people. They are prospective candidates who one day will become war-

riors for Christ and will join us in the kingdom of God. Will you not pray for the service of our Pare believers in their attempts to bring Christ to this unique and notorious heathen tribe of East Africa?

The art of living

BY MIRIAM WOOD

when you're Young

MATUTINAL MOOD From both reflection and observation I have

come to feel that while the art of living requires attention to many broad, important areas of the human condition, it also includes details that at first glance seem to be a bit trifling. However, few people would dispute the fact that an insignificant "detail" such as a dead fly floating in a bowl of gourmet soup definitely ruins the appetite—and, in the same way, certain small weaknesses often quite effectively negate really large areas of strength. This may seem rather unfair; on the other hand, you'll agree, I think, that once your gaze is transfixed on the floating fly, you're incapable of a full appreciation of the exotic ingredients in the soup—wild rice, snow peas—it just doesn't *matter*.

Take, for instance, the fact that as long as you're alive (and who wants to be otherwise?) you have to face each new day somehow. If you're a part of the vital segment of humanity that is *involved*—in education, in work, in contributing to life—then you likely belong to what I call "the alarm-clock world." You're groaningly familiar with it all—the strident clang, the insistent chime, the too-syrupy music, or the forcedly cheerful tones of the radio announcer. You must get your feet over the edge of the bed, plant them firmly on the floor, arise to your full height, pry your eyes open, and start the daily ritual that makes you a presentable member of civilized society, or at least a less repulsive one than you'd be otherwise! In short, you must *cope*.

Now, I am the first to agree that coping in the very early morning is more difficult at some times than at others. When the sun and the earth are in a favorable juxtaposition, so that there's bright sunshine, or, at the very least, light, one feels rather pleased to be "up and doing" along with all the other of God's creatures who are industriously burrowing and flying and gnawing and building. But when it's black outside—not just dark, but purple, impenetrably black—and the street lamps are still on, and perhaps the wind is moaning pit-

couously, and there may even be large snowflakes visible in the circles of light from the aforementioned street lamps, then your soul may indeed be tried. Every problem—past, present, and future—may suddenly rise up before you. It is all too much.

Some people react to this sort of matutinal stress by becoming absolutely intolerable. They may be noisily intolerable, biting off heads in all directions. Nothing can possibly please them. They're determined to wallow in their impenetrable gloom; there seems to be no limit to their rudeness and boorishness. Others become silently intolerable. To necessary "operational" questions, such as "Shall I pick you up at two o'clock?" they emit only a series of monosyllabic snarls. Any other question or comment is greeted by an icy silence that somehow manages to be resoundingly noisy. A pall of ill-humor and ugliness hangs over the house, or room, like a deadly miasma. Anyone who shares the same "life space" with these early-morning monsters often finds himself literally praying for deliverance.

During the remainder of the day, though, these E.M.M.'s may be (in fact, usually are) the epitome of courtesy, charm, and good manners. You find yourself thinking that surely the morning fiasco was all a bad dream. But come tomorrow morning, you again discover that it's a horrible reality.

It's absolutely unfair, I believe, for people to inflict early-morning ill temper on those around them. There ought to be all sorts of laws against it, and the laws ought to be enforced to the limit. Unfortunately, this isn't going to happen; if morning moodiness is a problem with you, no one else can cure you. Your matutinal moods may require some rigid self-discipline. The alternative is, of course, to run the risk of losing friends, losing matrimonial prospects and partners, and of eventually becoming an all-day grouch, instead of just a morning one.

It isn't necessary, in the early morning to be chirpily cheerful—but it is necessary to keep the dead fly out of the emotional soup!

WHEN, on July 1, 1967, two great Seventh-day Adventist institutions—La Sierra College and Loma Linda University—merged into one institution known as Loma Linda University, the motto of Loma Linda, "To Make Man Whole," took on new meaning, for surely the influence of liberal arts programs within the framework of the university contributes to the wholeness of the individual. It is my strong belief that this university now has the ingredients, not only for professional preparation but for supportive influences to provide the foundation for professional structures.

I wish today, at the beginning of the new university, to express my convictions and feelings about the administration of the university.

I wish to make it clear that I am wholeheartedly and genuinely committed to the belief that the purpose of a Seventh-day Adventist university must go far beyond that of any other institution of higher learning. Our program must be not only educative but restorative. In our teaching and in our learning, in our experimentation and in our research, we must seek to find truths that will bring us back to God's original intent for us. It is not sufficient to master facts and skills or to become intellectual giants; we must accomplish all of this and more, but within a spiritual framework. This concept calls for academic excellence. We must attain the highest standards of performance. We shall attempt to provide the tools, facilities, and personnel for the attainment of standards that will match the best. However, this can only come as we make provision for the attainment of spiritual excellence.

I wish, therefore, to submit a program of spiritual activity and commitment in which to couch all of your learning and academic accomplishment. I firmly believe that spiritual emphasis, if allowed to permeate every other activity, will provide the climate for progress and growth in every area. I recommend that you make the things of God first in your lives, for "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

One of the great tragedies in life today is that we live too much. Colleges and universities are operating at an accelerated tempo. Administrations, faculty members, students—all are trying to do too much. Competition is increasing, and life on the campus is a hurried proliferation of activity. The pace is becoming more

This I Believe

By DAVID J. BIEBER

like that of business and industry. Every force impinging upon colleges and universities is in this direction.

Preservation of Spiritual Welfare

What does this mean to our college students, faculty members, and administrators? It may mean that we will fail to protect that which should be of greatest importance to us. There is danger that we may get caught in the whirlpool of activity to the great detriment of our own spiritual welfare.

In the poetry of Solomon appears the love story of a bride to whom the members of her family assigned the keeping of the vineyards. Yet she failed to keep her own vineyard. She allowed the busy activity of her dutiful chores to obscure her need of caring for her own personal beauty. "They made me the keeper of the vineyards; but my own vineyard have I not kept" (S. of Sol. 1:6).

Edwin H. Markham wrote:

"We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man."

Personal devotion, a genuine companionship with Jesus Christ, a meaningful relationship with the church, a sense of mission, fellowship with Christian friends—all of these should have priority in your activities and will pave the way for a successful program during this year. If you become too busy to meditate and reflect, to worship and to serve, you are busier than God intends you to be. So, may I suggest that all of us this new year take time to weave into our lives those elements that will make us better Christians, before we endeavor, or as we endeavor, to become better-educated people. Our experience this year should be one of genuine faith in God. A spirit of seriousness should pervade our campus. As we endeavor together to build a united university, may we do it in the power and wisdom of God and for His honor and glory.

I believe our university must never become so big as to deny us the privileges of being small. Enrollment figures indicate a total of more than

3,000 students on both campuses of the university. Adding to this some 500 faculty members and administrative personnel and nearly 2,000 other employees, we have a family of more than 5,000 members. This in terms of the University of California is small, but it may well be too large to retain a personalized climate in keeping with our own unique philosophy. The supposed conflict between size and quality has been with us since the first development of major public universities, but now our own institutions may well be involved in this conflict. The radical diversity in student interest calls for diversity in curricular offerings. This I believe can be accomplished through careful organizational structure, but to retain the importance of the individual becomes a problem as numbers increase.

I wish to assure you students that every effort will be made to personalize our programs. This I believe can be done by a personal relationship between students and teachers. We believe our teachers have local rather than cosmopolitan interests at heart. I wish to encourage a close acquaintance between teachers. A number of worth-while experimental programs such as are carried on at Raymond College and the University of California at Santa Cruz may teach us the value of breaking up the campus into smaller units, including live-ins by teachers. I believe the new men's dormitory on the La Sierra campus might be a model for closer personal relationships and could prove even more worth while for student-faculty interaction if teachers could frequent these living areas for informal discussions and acquaintanceships.

I believe a step in the direction of greater personal concern was taken in the establishment of a vice-presidency for student affairs. A formal system of counseling through a counseling center will be developed within the foreseeable future. A well-developed social and recreational program will likewise be developed, and I suggest that faculty members join students in wholesome social and recreational activities. I also believe that much more emphasis should be

placed on informal discussion groups, seminars, luncheon meetings, and other activities that will bring students and teachers together.

Climate of Freedom

I believe a Seventh-day Adventist university must operate within a climate of freedom. There is today throughout college and university campuses an unprecedented insistence on freedom. I believe this is good to a point. Colleges and universities should be places where inquiry should flourish. Students and faculty should have the opportunity to reason about matters that are often taken for granted. I believe in academic freedom both for teachers and students, provided freedom is not interpreted as lack of restraint or as a license to do as one pleases regardless of standards, and the rights and sensibilities of others. Freedom with responsibility squares with our university philosophy.

I believe that in a time of social and religious ferment, in a time when all that has been considered good and decent is challenged, the SDA college and university must use the guidelines given to the church and develop these further. I believe there is some evidence of questioning of church and institutional authority and discipline. I do not believe in autocratic control by a church hierarchy nor do I believe in a program of institutional regimentation, but I do believe that the church has been ordained of God for a specific purpose and one cannot disregard the organizational program to give direction and leadership in the finishing of God's work on earth. Likewise, I believe certain specific principles have been given us for the maintenance of discipline and order in Seventh-day Adventist institutions. For instance, Ellen G. White stated, "Rules should be few and well considered; but when once made, they should be enforced."—*Education*, p. 290. We have a few rules to follow, but responsible and mature Christian people accept these as guides and necessities for a well-ordered institution.

The administration of Loma Linda University recognizes the voice of students in the governance of the institution. An effective force in student government is the Student Association on this campus, as well as the Student-Faculty Council. I suggest that these become greater forces for active participation in the governance of the university, and if possible, become organizations on a university-wide basis.

I believe there are no problems of concern to students that cannot be solved around the conference table. In addition to freedom of discussion in the various organized councils,

there are literally dozens of doors that are wide open to listen to student problems. Your president is anxious and willing to listen to any problem that cannot be solved through other channels of communication.

I submit that when students in an Eastern college disrupt chapel with political demonstrations; when a self-appointed committee of students in a college demands that the president allow it to review and evaluate the salaries of faculty members; when a movement in defense of obscene language can be launched and taken seriously in a great university, then something has gone wrong. I believe that the behavior of students in a Christian Seventh-day Adventist university is far above this type of conduct. What is lacking is not freedom, but a sense of appropriateness. There is need to restore balance and perspective rather than to demand unlimited and uncontrolled freedom.

Need to Sort and Discriminate

I believe we must, in an era of vast increases of knowledge and technological advances, learn to sort and discriminate in our educational processes. If predictions are to come true, knowledge will double every ten years within the next few decades. Changes will come so rapidly that someone has observed, "We do not live in the world in which we were born, nor will we die in the world in which we lived." One of the great dangers in this fast-moving world, with so much to learn, is that we become utterly frustrated in deciding what to learn and what not to learn, what to do and what not to do. This would suggest a program of careful sorting. The thinking student will therefore set up well-defined goals and will sort

learning materials to match his goals. Most of you have medical or medically related objectives. You will need to sort materials that will best fulfill this objective, but what about those learning experiences aside from your area of professional specialization? I also suggest you budget your time to read and enjoy materials, carefully sorted, to enrich your lives in areas outside your specialization.

The Loma Linda campus, as well as the La Sierra campus, is reaching the near saturation point in social and cultural activities. Here, too, you will need to learn how to sort that which has relevance and value to you. I have seen students become immersed in widely proliferated social activities, leaving very little room for the main business of learning.

In the area of moral behavior there is need for discrimination and sorting. In a world where absolute values are less popular than relative and situational values, it takes more than casual sorting to make certain that values appropriate to a Christian are preserved.

In conclusion, I wish to express my complete confidence in the students and faculty of this university. I believe the year which we have just begun can be filled with excitement and challenge. It is my hope that we will succeed in stimulating you to greater heights of attainment than ever before. I want to ask that you join the faculty and administration in the great task of uniting this university into one strong unit for your benefit and the glory of God. We want every student to follow the example of the great Master Teacher when He said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Blessed Addiction

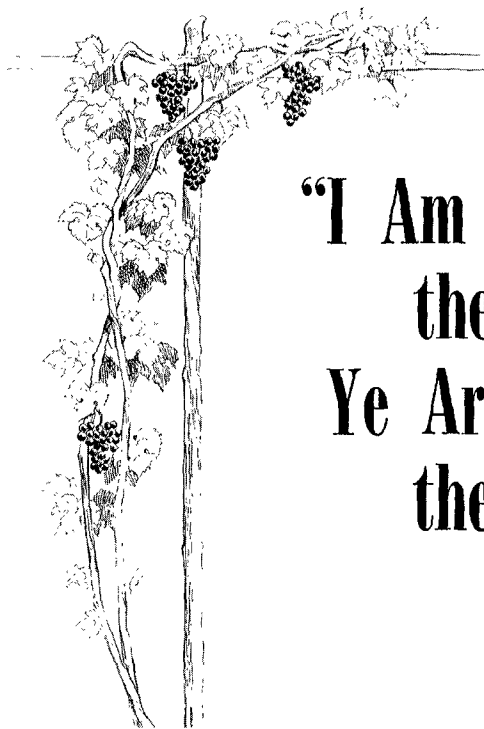
By RUTH A. JENKS

Let the electricity of purpose and decision charge and change your life! Let the abundant life be fulfilled in you through connection with Jesus, the Source of light and love. Results? A blessed addiction. "They have addicted themselves to the ministry of the saints" (1 Cor. 16:15).

Each day vibrates with purpose as we decide to "take upon us the fellowship of the ministering to the saints" (2 Cor. 8:4). And there are the saints-to-be. To comfort, encourage, and help the fellow traveler on life's journey, that's your business and mine.

A smile, a sympathetic word, a plain meal—simple evidences of a blessed addiction. Returns? The current of accomplishment vitalizes mind and body. The conscious cooperation with Heaven sparks new ideas, different avenues, wider horizons. Now you know why you are here. Now you want to get up in the morning. Someone needs you, needs your earnest prayer, your patient ear, your helping hand. We are engaged in big business—heavenly business. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

Let's throw the switch and let's shine—"you in your small corner and I in mine!"



“I Am the Vine, Ye Are the BRANCHES”

By R. E. LOASBY

THE allegory of the vine (John 15:1-8) is the second of the two parables in John's Gospel, the first being that of The Good Shepherd (chap. 10).

Why did the Lord liken Himself to the vine? No doubt He had in mind the organic union of root, trunk, and branches, by reason of which the life of the root and trunk becomes that of the branches. The apostle Paul understood the organic union of plants, for speaking of the root he said: “If the root be holy, so are the branches” (Rom. 11:16).

The believer's union with Christ is amazingly close. Mystically the spirit of man is united with the Spirit of Christ, and the result is a union on the highest plane. “He that is joined unto the Lord is one spirit” (1 Cor. 6:17).

Significant for our study are the richness of the sap of the vine, the excellence of its fruit, and the *outward* closeness of trunk and branches. These last merge into each other so closely that one can scarcely tell where the trunk ends and the branches begin. So intimately must our union in Christ be expressed.

Jesus called His Father the Husbandman, meaning that His Father was not only the owner but also the cultivator of the vineyard. While Jesus is the essential life of His church, it is the Father who cultivates the vineyard by His divine providences, His blessings, and His disciplines. The Father's care is, then, a very personal one. This embraces two principal operations:

1. Every barren branch is cut out and burned with fire. This is a suggestion of eternal destruction for the believer who does not partake of, and manifest, the life of Jesus Christ.

2. The sap that was flowing to the fruitless branches is now diverted to the fruit-bearing ones, so they will bear even more fruit. Jesus tells us that every branch that does not bear fruit will be cut off. By “fruit” the Lord is speaking of the fruits of the Spirit, developed in a process of sanctification by the power of the Holy Spirit. The apostle Paul speaks of them as “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23; cf. Eph. 5:9; Phil. 1:9-11).

Habitual Fruit Bearing

Each branch must *habitually* bear fruit; it is to be a life habit. John's language stresses this. Leaves, shade, outward appearance, may be a good argument for the tree, but they will not satisfy the owner when he comes for the fruit.

The believer, then, must have more than the outward forms of his profession. The point stressed is fruit. A Christlike character is developed by obedience to Christ's will—by an inward, subjective experience. It does not consist in outward show. Acts done without the inward character development will be put in their right perspective by Christ. At His second coming some will say to Him, “Lord, Lord, did we not prophesy in your name, cast out devils in your name, and in your name perform many won-

derful miracles?” But the Lord “will tell them to their face, ‘I never knew you: out of my sight, you and your wicked ways!’” (Matt. 7:22, 23, N.E.B.).*

Continuing His parable, the Lord observed that the Father continues to cultivate the branch that habitually bears fruit. This cleansing or cultivating by the Father certainly involves disciplinary measures. His disciplines are a proof of His love (Rev. 3:19), and are applied in love. It has been observed that the down upon a peach is so delicate and thickly set that one cannot touch the fruit with the point of a needle without breaking the tender stalk of the down. Yet the dew of the night covers the whole surface of the fruit and disappears in the morning, leaving the gossamer growth of the down even more orderly and beautiful than before. Similarly the dew covers every leaf of the giant oak, and the massive tree drinks in the moisture through millions of pores. The tremendous trunk, which has weathered many winter storms, is said to be made stronger by the gentle strength of the dew. The same power from above encircles the delicate filament of the thistle with a coronet of diamonds of dew, yet never bends the dainty stems of the thistledown. Such mighty power controls also the storm; and in all tenderness prunes the faithful believer so that he will manifest righteousness in a life of sanctified obedience to God's will, under the direction of the Holy Spirit.

The Master said, “Abide in me, and I in you” (John 15:4). Continuity of abiding is expressed by the present tense in Greek. It is the matter of fruit that is in His mind. He also told His disciples that they were clean by means of the word, the gospel of salvation, that had been preached to them (verse 3). That is to say, we have accepted Christ as our personal Saviour, and as a result have been justified by the Father. Our sinful past has been wiped out. But that is but the basic first step, preliminary to bearing fruit. The only way we can produce fruit is by a continuity of union in Him. It is not sufficient to be branches. We must be fruit-bearing branches. Apart from Christ that work is impossible for us. Verse 5 teaches the total inability to develop a Christlike character by any man who does not continue to abide in close personal relation with Jesus Christ.

In verse 7 appears the statement, “and *my words* abide in you.” One would have expected the two conditions of verse 7 to have been parallel and that the Lord would have said,

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"And if I abide in you." But the Lord had in mind the "word" mentioned in verse 3, the word through which a believer is sanctified if he lives a life of obedience to truth (chap. 17:17). It is by constantly meditating on God's words that one begins to understand the beauty of the divine nature and character. That is why the Master adds the thought of prayer, "Ask what ye will, and it shall be done unto you" (chap. 15:7). A prayer inspired by a holy contemplation of Christ's words receives the promise "It shall be done unto you." This is a part of the wonderful fruitfulness that belongs to the branch in Christ. There is no limit for the branch so intimately associated with Christ the Vine.

Another most important effect of this continuity of fruit-bearing is the glorification of God. The Father is glorified when we bear fruit (verse 8). This is a tremendous thing: the Master expects us to paint the glory of His Father's character!

We are told of a famous artist who took a promising student into the mountains to paint some of the lovely scenes. As the day drew to a close there was presented to their view a marvelously beautiful sunset. The teacher said to his student, "Try to paint a picture of that sunset." The pupil looked at the exquisitely beautiful glories in the colors of the sunset, and said, "I cannot paint that; it has been drawn by God."

But that is what the Lord expects of us, to paint in our daily lives the glory of the divine character. This becomes possible only if we walk with Jesus all the way, day by day; for He has the power.

A Story FOR THE YOUNGER SET

Ben's Gift

Part 2

By ESTHER LAU

NEXT MORNING Ben came bouncing down the stairs and into the kitchen, where mother was preparing breakfast. "Good morning, Mom. I have decided to let Willy have the scholarship." Mother had a twinkle in her eyes as she listened.

"Mom, I'll go ahead and accept the award this Friday anyway, and then I'll turn the money over to Willy, since we don't really need the money." Ben noticed that now mother had a sad look on her face. "Isn't that all right?" Ben asked

pleadingly, hoping mother would say Yes. "After all, I deserve the honor, and I am willing to give Willy all that money. That's unselfish, isn't it?"

"Son," mother said, "I'm happy that you are willing to give the scholarship to Willy, but you must be willing to let Willy have the honor, as well. You remember that story of the widow with the two mites. She gave all to Jesus. You must give all—the honor and the money—to your friend." Ben knew what mother said was the right thing to do, but he could hardly bear the thought of passing up the opportunity of receiving the honor while the students, teachers, and guests applauded.

While at school that day, Ben just couldn't concentrate on his studies. He kept on thinking how he could persuade his parents to let him be awarded the honor and then turn the money over to Willy. At recess that afternoon, Willy came over and said, "Ben, how about staying after school today and finishing our science project. You know we have to have it ready for the science fair next week."

"Yeah," Ben replied indifferently, "but—" Ben was searching for an excuse. Finally, he said, "Willy, I can't. Mother wants me to do something for her."

With a puzzled look, Willy said, "O.K. Maybe we'll work on it tomorrow."

Ben said, "Maybe," and walked away quickly.

Next day came too soon for Ben. This was the day that he must make his decision. Somehow he wished that he were poor like Willy, or that Willy were rich, so he wouldn't have to give up his award.

The day went by quickly. It was 2:30,

and in one hour Ben was to make his decision known to Mr. Stone. Several times he glanced toward Willy, who was working away in his arithmetic workbook.

Indeed, Willy was a good student. If he received this scholarship he would be able to attend the church school for another year. Deep down in his heart, Ben had a real love for Willy. He knew that if Willy was to receive this award he would be the happiest person in the world. Yet, at the same time, it was hard for Ben to give up something that he had earned.

"Oh, Jesus, please help me to be willing to let Willy have this award," Ben prayed. He closed his eyes and repeated this prayer several times. Jesus did answer Ben's prayer. In a moment, he felt that his burden was lifted. Down the hall he went straight to the principal's office. Mr. Stone was waiting for his decision.

"Mr. Stone, I think Willy should receive this award," Ben told the principal.

At chapel time, Friday, Ben's face beamed with joy as he sat down in his usual seat. Way up in the front row sat Mrs. Short, Willy, Wilma, and Grandma Jones. They all seemed to be exceedingly happy. Ben was happy that he had had a part in making them happy.

After the song and prayer, Principal Stone stood up and announced the award recipient of this year. Ben saw tears in Willy's eyes as he gratefully went up to receive the scholarship. Mrs. Short wept with joy too.

As Ben stood and joined the audience in a thunder of applause, he realized that true happiness comes in making others happy. He knew that he had made the right decision.

HE LIVES

By NICHOLAS LLOYD INGRAHAM

The star had known the Star; and at His birth
Had led the Magi to His bed of hay.
The heavenly choir knew Him; and came to earth
To sing the carols for His natal day.

The sea knew Him; and it obeyed the Word.
Disease and death knew Him; He healed the flesh
Of lepers. Lazarus, dead three days, bestirred
And stood before the Master, Eden-fresh.

The Sun had known the Son, and hid its light;
The rocks had known the Rock and, when He died,
Had shivered into fragments at the sight—
The sinless One for sinners crucified!

All nature nodded His divinity;
From seventh heaven to our vapid sod,
Creation knew Him; mourned Him on the tree—
But Israel knew not the son of God!

The world had lost its Life, its joy and bloom;
His grave was sealed; a stone against the door.
But lo, the resurrection burst the tomb!
He lives, that we may live for evermore!



For Homemakers



EWING GALLOWAY

Winter and summer the true home is where the happy hearts and smiling faces are. Home is the place where there are understanding and peace.

Safe at Home

By BETTY O'FILL

ONE day I looked out of my dining room window and saw a group of youngsters playing baseball on an unused corner of a golf course. I noticed that the most important spot in the playing area was home base. Each runner began from that point. From the shouting and cheering I soon discovered that the hero of the moment was the runner who could touch all three bases and return to home base without being tagged by the ball he hit. Listening, I could hear the umpire declare, "Safe!" when a runner triumphantly scored.

After the young ball players put on their coats and returned to their bicycles, there lingered in my mind the verdict of an umpire, "Safe!" and I

thought of the significant principle: "Safe at home."

In the game of life, as in baseball, home base should be of major importance and a place of safety for the family team. But too many people today let business, pleasure, and social affairs become the bases to which they run, rather than to home. In an appallingly large number of cases houses are merely places where families exist—where they eat, sleep, argue, and feel bored—but these houses are not homes. Many persons lodge at home, but they live elsewhere. They find their friends, their pleasures, their chief achievements, outside the home ties.

A real estate salesman, trying to sell a house to a newly married cou-

ple, supposedly received this reply from the wife: "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge; in the evenings we dance or go to the movies; when I am sick I go to the hospital; and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom."—B. CHARLES HOSTETTER, *How to Build a Happy Home*, p. 79.

Although this story may be a little exaggerated, it perhaps comes all too close to describing the way many people live. Many children are growing

up in homes that are little more than rooming houses with a lunch counter. Then we wonder why children get into crime and wickedness. We can expect juvenile delinquency to increase unless we parents make our homes places of love and security.

The significance of home base is further diminished by the practice of both parents working outside the home. William Ward Ayer said, "You cannot justify . . . the unspeakable and irretrievable damage done to the nation by emptying the home of its mothers for work in factories and turning the children loose to run the streets in sodden loneliness or participating in petty crimes." The Bible says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). Again it says young women are "to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Too many youngsters come home from school to an empty house. Without mother or father there, there is no attraction, so the children wander off in search of amusement and pleasure elsewhere. It takes time, a lot of it, to make a happy, satisfying home. It takes a bit of planning, too, to make the children happy. We should take time to play with them, to make them feel that they are wanted. We should let them know we love them. They should be allowed to invite their friends—at the proper times, of course. As a result the children will look upon home as the most beautiful place in the world. They will not be constantly running down the street to the neighbor's house, or elsewhere. For them there will be no joy quite like just being at home. In years to come such a home will prove an anchor amid the storms of life, and a most-treasured memory.

Robert H. Pierson told this story:

"Ten-year-old Bruce had been asked by friends to come and spend the night with them. At first he eagerly accepted the invitation. On second thought he thanked his friends for inviting him, but said he wouldn't come.

"My family have so much fun together," he explained. "If I'm away, I'm sure to miss some of the good time."

The home base is further undermined by the idea that society can educate the children as well as or better than the home. Many mothers provide nurseries for the little tots and devise ways to teach and take care of the older children while they work or

socialize. It is a grave mistake for parents to turn over the reins of child management to others, however educated or qualified they may be. The fact is, there is no substitute for father and mother. This, of course, does not rule out the occasional necessity of a baby-sitter for brief periods. But the rearing of the child belongs to the parents, and belongs at home. True, it is the parent's responsibility to see that the children receive the best possible education. But the term *education* means more than a nursery, kindergarten, or school. "Education begins with the infant in its mother's arms. While the mother is molding and fashioning the character of her children, she is educating them."—*Child Guidance*, p. 26.

Full Time and Talent

The mother has a day-to-day work to do at home with the little ones. To fulfill her responsibility as God would have her fulfill it will take all of her time and talent. She should not be willing to send her child away to school at too early an age. "Not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. . . . Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root and will become sharp thorns to wound the hearts of their parents."—*Ibid.*, p. 302.

"It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. . . . If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!"—*Ibid.*, p. 17. "Neither the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home."—*Ibid.*, p. 170.

There is also danger in the practice of allowing children complete freedom and unsupervised association with other children. When the children are away from the protecting influences of their own home, they are

open for mischief and the wily temptations of Satan. If you are situated so that your children's activities with young associates cannot always be overruled, as you would wish, then "let them visit your children in your presence; and in no case allow these associates to lodge in the same bed or even in the same room." Parents sometimes let their children "visit other young friends, form their own acquaintances, and even go from their parental watch care, some distance from home, where they are allowed to do very much as they please. Satan improves all such opportunities and takes charge of the minds of these children whom mothers ignorantly expose to his artful snares."—*Ibid.*, p. 460.

Great care should be exercised on the part of both parents and children in the choice of the child's associates. "One disobedient child will do great harm to those with whom he associates, for he will fashion other children after his own pattern."—*Ibid.*, p. 87.

D. L. Moody frequently told the story of how he carried in his pocket a gold chain. In the same pocket he carelessly carried a lead bullet. After several days he took out the chain, and found it covered all over with a coating of lead. The contact of the two had not brightened the worthless bullet, but it had greatly tarnished the gold. So an evil companion may tarnish the pure gold of the best and noblest character.

Down the street go the young ball players, a couple of boys still playing catch as they walk along. Where are they going now? Will it be to some playground or to the drugstore, or to some place other than home? What a challenge rests upon parents to provide for themselves and for their children a loving, cheerful, Christian home where all can be safe from evil. "Seventh-day Adventist parents should more fully realize their responsibilities as character builders. God places before them the privilege of strengthening His cause through the consecration and labors of their children. He desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to Him and go forth to give Him the highest service of their lives. Directed and trained by . . . the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and are prepared to render Him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the power and grace of Christ."—*Child Guidance*, pp. 558, 559.

From the Editors



FOR NEW CHURCH OFFICERS— WIELDING A MIGHTY INFLUENCE

Many who read these lines are preparing, at the turn of the year, to step into important offices in the local church. Some have been re-elected. Others are new to their posts. All recognize the sacred trust that the congregation has bestowed upon them.

Each one who is called to an important position in the church feels the yoke of Christ resting upon his shoulders and may experience misgivings about his adequacy for the task. Particularly is this true of the local elder, for aside from the pastor, he holds the highest and most important office in the congregation. Even the man who has served as an elder for many years realizes anew what a weighty obligation is his. When Robert H. Pierson accepted the presidency of the General Conference in 1966, he said: "The very thought of accepting the solemn responsibility makes me tremble." The man taking over the lay leadership of a congregation may well feel the same way.

Fortunately the strength of the church at both its general and local levels does not depend alone on the members' native ability, but rather upon reliance on God. Local church nominating committees are advised that the local elder "should not be chosen primarily because of his position in the world, nor because of his ability as a speaker, but because of his consecrated life and ability as a leader."—*Church Manual*, 1967 ed., p. 80.

A strong spiritual leader helps develop strong spiritual followers. Not only does the congregation develop but the church becomes attractive to the community at large. In strength there is influence. An example of the influence of strength is seen in the history of Israel during the reigns of David and Solomon. During this time, writes Ellen G. White, "Israel became strong among the nations, and had many opportunities to wield a mighty influence in behalf of truth and the right."—*Prophets and Kings*, p. 25.

It is true that some of our congregations occasionally have an opportunity to wield influence in behalf of truth. But think what would happen if they all had many openings for wielding a powerful influence, as Israel did. We are sobered when we consider the possibilities that lie before God's people as they move into line under the banner of Prince Emmanuel and as every leader places himself fully in the hands of Christ. Notice the effect upon the world around Israel at their time of national strength:

"The name of Jehovah was exalted and held in honor, and the purpose for which the Israelites had been established in the land of promise bade fair of meeting with fulfillment. Barriers were broken down, and seekers after truth from the lands of the heathen were not turned away unsatisfied. Conversions took place, and the church of God on earth was enlarged, and prospered."—*Ibid.*

We have been taught to expect just such developments under the latter rain. How may we open the way for such growth beginning in 1968? How may great strength—not human, but divine—be developed within the church?

To answer these questions we turn again to the Bible narrative to learn what David wished his son to be: "He knew that in order for his son Solomon to fulfill

the trust with which God was pleased to honor him, the youthful ruler must be not merely a warrior, a statesman, and a sovereign, but a strong, good man, a teacher of righteousness, and example of fidelity."—*Ibid.*, p. 26. Here, indeed, is a description of the noble church leader of today, one who will prepare a people for the coming days of unprecedented witnessing and the culmination of all our hopes: "a strong, good man, a teacher of righteousness, an example of fidelity."

As a youthful ruler, Solomon accepted the role that his father David wished for him. He sought above all else to bring glory to God, not himself, and to walk in strict obedience to God's commands. Then recognizing that wishing to be a model ruler would not make it so, that dealing with human depravity and administrative complexities was far beyond his knowledge, he implored God for help. His prayer for an understanding heart and for the ability to discern between good and bad pleased the Lord. His request was granted. He received far more wisdom than he had dared ask for. And the fame of Israel's king spread quickly throughout the world, with the result that Jehovah's name was honored and conversions followed. In his early years Solomon did not accept the glory to himself, for he realized that what abilities he possessed were from God. "In his heart there was no selfish aspiration for a knowledge that would exalt him above others."—*Ibid.*, p. 30.

As 1968 opens, many younger men will step into positions of great responsibility in their congregations, hoping to carry forward the work established by older church leaders. Yet they may feel unworthy of such trust. As long as they use their position, not with a view to enlarging their own plans or projects, but with a view to honoring God and walking in strict obedience to His commands, Heaven will honor their efforts with great success. If they approach their responsibilities in the mood of young Solomon, they and their congregations will have "many opportunities to wield a mighty influence in behalf of truth and the right." Conversions will result, the church will grow, and God's purpose for this remnant people, "the depositaries of divine truth," will be fulfilled.

F. D. Y.

MINISTERS, MYTHOLOGY, AND MALPRACTICE

The practice of medicine has made great progress since the time of Dr. Luke in the New Testament, but preaching, on the whole, has regressed since the days of the apostles. This is the position set forth by Dr. L. Nelson Bell, writing in *Christianity Today*. Dr. Bell is charitable, but his message is clear. He feels that some ministers would be sued for malpractice if they were accorded the same treatment meted out to substandard medical personnel. "Why should a lesser standard prevail for ministers—to whom the eternal destiny of souls is committed?"

He lays part of the blame for today's inadequate preaching on divinity schools. "I am convinced," he says, "that if the chaos that exists in modern theological education existed instead in medical education, the health of the world would be imperiled." He points out

that modern physicians "are being trained in the basic sciences and taught how to make use of the latest advances in every field of medicine and surgery." By contrast, "modern preachers (with many wonderful exceptions) are being trained away from the simplicity of the Gospel, while the 'basic science' of their calling—a heart and head knowledge of the Bible—is woefully neglected. Tragically, many come to regard Scripture as a 'bent sword' and turn from it to fields of secondary importance, such as restructuring the social order. Meanwhile the souls of men continue their death march to a Christless eternity."

Dr. Bell asks a number of pointed questions, such as, "How much preaching on sin and repentance do we hear today? How really smart is a 'sophistication' that denies or evades the reality of sin, with its sure judgment, and substitutes a different 'gospel'?"

He is rightly critical of ministers who treat symptoms rather than the sin-disease, who preach about the evils of society rather than the ills of the soul, who preach about trivia instead of life-and-death issues. "Many modern preachers evade the reality of sin and judgment to come. Concern for the ills of society should be so real that the one solution—the redemption of the individual—should be paramount. Washing the outside of the cup, or making the Prodigal comfortable, happy, and prosperous in the Far Country, is a poor substitute for preaching the new birth."

Hearers Share Blame

The apostle Paul, foreseeing the full-blown apostasy that had already begun to develop in his day, wrote to his son in the faith, Timothy: "Before God, and before Christ Jesus who is to judge men living and dead, I adjure you by his coming appearance and his reign, proclaim the message, press it home on all occasions, convenient or inconvenient, use argument, reproof, and appeal, with all the patience that the work of teaching requires. For the time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology" (2 Tim. 4:1-4, N.E.B.).*

According to Paul, the guilt for irrelevant, powerless preaching rests somewhat with the listeners, not merely with educational institutions, as Dr. Bell suggests. "Shallow-minded hearers 'itch' for fanciful interpretations of Scripture with which to gratify their curiosity and personal 'desires.' They are interested only in those portions of Scripture they can construe as promising them peace and security. They neglect the stern demands of 'sound doctrine,' which cut deep into a man's soul. They have a superficial desire for religion, but only for so much of it as will not disturb the routine of their perverted lives."—*The SDA Bible Commentary*, on 2 Tim. 4:3.

Paul says that these people "stop their ears to the truth and turn to mythology." And not only to mythology but to philosophy, psychology, book reviews, political topics, and travelogs. How tragic!

It has become popular to declare that men and women today are different from people in the days of the apostles—or even 100 years ago. But the truth is, the same illness afflicts people today as always—namely, sin—only it is either unrecognized, ignored, or given a euphemistic label. The apostles called sin by its right name, and then appealed for repentance in the light of coming judgment. They fearlessly diagnosed spiritual malignancy, then offered a sure cure—Jesus, His shed blood on

Calvary and His ministry in the heavenly sanctuary. Dramatic results followed.

Dr. Bell highlights the secret of the apostles' success when he says, "They made use of the power available in their time and equally so today—the power of the Holy Spirit, the power of the Scriptures, and the power of prayer." Then he asks pointedly, "How much preaching today is dependent on the power of the Holy Spirit to make it effective, the power of the Scriptures as the Sword of the Spirit, and the power generated by prayer before the proclamation of the Gospel?" Slashing but accurately he declares, "Much preaching today *evades* the basic sickness of the soul and prescribes nostrums no more effective than the incantations of a witch doctor."

We have no doubt that Dr. Bell's description is accurate so far as much of today's religious world is concerned. Tragic as it may be, it is nevertheless the picture set forth in the prophecies of Revelation. It reveals that we are in the very end time of human history.

It is not our aim here to throw stones at others. We feel instead that the situation in the churches at large should cause careful examination on the part of both ministers and congregations within the Advent Movement. Ministers should re-examine their methods and sermons. They should ask themselves whether they are preaching the Word of God or merely preaching *about* the Word. They should ask whether their sermons have their source in deep spirituality or merely in profound intellectuality. They should ask whether their sermons maintain a proper balance between justice and mercy, and between law and love. They should ask whether their sermons provide spiritual medicine that is specific for the sickness of sin, or whether they merely offer a stimulant or sedative to make the hearer feel better. They should ask whether their sermons have a distinctive Adventist ring, or whether they sound so much like those of contemporary non-Adventist ministers that they would be welcome in any Protestant church.

Congregations should ask a few questions too. They should ask, Are we encouraging our minister to preach sound doctrine or "mythology"? Are we encouraging him to point out our sins or merely to broaden our intellectual horizons? Are we encouraging him to expound the Bible to us or merely keep us abreast of political, social, or educational trends?

We believe in the power of "the foolishness of preaching." We believe that spirit-indited preaching will make sinners tremble and cry out, "What must I do to be saved?" We believe that Christ-centered preaching will lead to repentance, that it will not only diagnose the sin-disease but also provide a saving remedy. We believe that it will point the sinner away from his weakness and futile strivings for righteousness, to Christ and His power. We believe that it will provide clear-cut answers as to what God expects in the way of character development. We believe that it will focus on Jesus and His saving ministry in the heavenly sanctuary. We believe that it will call attention to the imminent return of Christ and what men must *be* and *do* to be ready for translation.

Years ago the servant of the Lord wrote: "There is a vast amount of work to be done in proclaiming the truth for this time to those who are deep in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. . . . Messages will be given out of the usual order."—*Testimonies*, vol. 9, p. 137.

Is not the time here when the pulpits of the Adventist Church should be afire for God? Does not the current condition of preaching in the religious world demand from the remnant something different? If not now, when?

K. H. W.

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LETTERS

From Readers



SACRIFICE AND BUDGET

EDITORS: I must confess I find it very difficult to identify myself with the children of Israel living thousands of years ago under very different conditions from ours. But if their sacrificial giving is to be held up as a goal for us in the support of God's work, then let's have some practical help.

Could someone draw up a budget based on living conditions as they are right now? Start with an average four-member family, one child in church school, one in academy; one car driven about 12,000 miles a year; average American yearly income of wages only. Most States have either a State sales tax or a State income tax. And one fourth of the income to go to the church.

Perhaps if this could be put on paper to be used as a guide, it would be of help to many of our members who find themselves sometimes facing the offering plate with a willing heart but an empty pocket-book.

MRS. ALICE L. DAVIDSON

Rockford, Illinois

PRAY AND WORK

EDITORS: I wish to add my voice to the chorus of Amens that have greeted Robert H. Pierson's call to prayer in the REVIEW.

In Bible times crises often were met by fasting and prayer. With world conditions as they are, standing on the edge of the last great crisis, facing an unfinished task, should the remnant church and individual Christians do less? Do we really believe and know that Jesus is coming soon? Are our children, loved ones, friends, and neighbors spiritually safe? . . .

We need to do more than pray for one another. We need to pray for all who do not have the peace of God in their hearts and families, before it is too late. . . .

Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may hold the four winds, that they may not blow until the last warning has been given to the world. Then let us work in harmony with our prayers.

MRS. LILLIAN E. CORNOG

Portland, Oregon

MEAT SUBSTITUTES

EDITORS: I have noticed from time to time letters pro and con regarding the names given some of our health foods. I've been an Adventist for most of my life, and it does make me cringe to hear or read some food titles, especially those that imitate unclean meats. But perhaps, as some of the newer members say, it does appeal to them. In looking up some statements in *The Ministry of Healing*, I came across this one on page 324: "Hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle." This is a new slant to me, and may be for others too.

MRS. G. E. SMITH

Modesto, California

EDITORS: Mankind made a great step toward civilization by giving up cannibalism. The next great step would be to give up carnivorousness. As a church we say, "Meat is not good food." Then what do we do? We try to remind ourselves of how "good" the meat taste used to be by eating all kinds of "beefy" and "porky" tasting products.

Where will the trend lead? At first the meat "substitutes" were made of various vegetable roasts; then came the chicken-taste substitute (fried drumsticks, et cetera); then came various beefy-substitutes ("burger" names, et cetera); and I understand now they have some chips that taste exactly like ham. What will be next? Perhaps some kind of harmless cigarette substitute, and then maybe a liquor substitute.

Are we to pattern after the world, and "enjoy" the things of the world? Personally, I cannot see that a meat-taste substitute would do any ex-meat-eater any good. It is like lighting up a cigarette in front of one who is trying to give up smoking. I wonder whether it might lead some back to eating meat.

I think that vegetable and fruit meals, simply and wisely prepared, are delicious. It is my carnivorous friends who are missing out on enjoying good food.

Kingston, Ontario

P. LEE

SABBATH HOSPITAL WORK

EDITORS: I was interested in the editorial on the problem of working in hospitals on Sabbath (October 26 REVIEW). I felt you made some excellent points, but there was one area that I feel needs emphasis. The comparison is often made to Christ's concern for the sick on the Sabbath. I feel this may be stretching it a little. Christ did not do this for a living. Many (not all, by any means) mothers work in hospitals who would not even need to work at all. Their children need them at home, especially on Sabbath. (When you work all week you don't have time to take care of the house and do the shopping. When you work Sabbath and have

two weekdays off it is much easier.) Perhaps we should follow the counsel of the Spirit of Prophecy that medical personnel contribute to the Lord's work their fees from Sabbath duties. This might help many to evaluate their reasons for Sabbath work.

I feel our leaders should make some definite recommendation and urge our people not to work Sabbath when they are not in an emergency situation. A little attractive brochure stating this recommendation, and listing some hospitals that cooperate and giving some ideas as to how other hospitals meet this problem might be a start in the right direction. Perhaps we could get some reader reaction to this. I know many of our people would rather not work in a hospital on Sabbath, but they feel all alone in doing anything about it.

I can see a big difference in one of our institutions where, I trust, arrangements are made so nobody works every Sabbath and where the atmosphere is different.

LOUIS C. BRAND

Terre Haute, Indiana

EDITORS: In your editorial comment of October 26 concerning Sabbath work in medical institutions, I believe you left out a vital point.

Jesus said it is lawful to do well on the Sabbath (Matt. 12:12, et al.). Motivation for accepting Sabbath employment determines whether it is, in fact, doing good or helping self.

Many Sabbath workers in non-SDA medical institutions are women who work to aid a depleted family treasury. It occurs to me that if the work is done to add money to the family treasury it is helping self. If the medical-related work is truly doing good and a work of necessity, no money would be accepted for these hours, or this money would be carefully dedicated, *in its entirety*, to the Lord and His work.

My nurse-mother, many years ago, set this example before me. R. H. FERRIS

To the New Year Bells

By BESSIE F. JANITZKY

O bells of the new year,
As you loudly ring,
Come let us hear
The glad news you bring.

Ring it out clear
So we'll understand;
Let everyone hear,
Wake all if you can.

Cheer those who weep,
Lift their burden of sorrow,
Help them to keep,
And welcome tomorrow.

Help those afar
Where the cruel war rages,
Ring out that war
And start with clean pages.

Ring praise for the men
Who are fighting and dying,
And hush, if you can,
The weeping and sighing.

Send hope to the sad ones,
Who for someone do weep,
And brighten the homes
Where sorrow is deep.

Glad bells of the new year,
We welcome your ringing,
And hope, as we hear,
New joys you are bringing.

Ring courage and truth
To all through the land.
Bright hope to youth
And honor to man.



Speaker for the meetings in Zaragoza, Spain, was W. A. Wild, secretary of the Southern European Division. Seated beyond the chained Bible is the Zaragoza pastor, Luis Bueno.

of which the audience was a part. The people were amazed as they realized the international extent of the work of Seventh-day Adventists.

Nearly 200 newly interested ones had attended for 20 nights or more; these had received a Bible the next to the last night. Their firm steps and broad smiles as they came forward showed their joy in receiving their copy of God's Word—the first they had ever owned—personally autographed by the evangelist.

Also during the five weeks 215 copies of *Steps to Christ* were given to adults, youth, and children for a ten-night attendance record. Three hundred punched blue attendance cards provided names and addresses for visitation and follow-up Bible studies. We were happy not only for those who had not missed a single night—such as the Losano family, composed of father, mother, and two teen-age daughters—but also for the 2,900 who attended at least once.

When evidence for God's Sabbath was presented, the audience was constituted a jury to judge whether Friday, Saturday, or Sunday is God's chosen day. Of those who returned their slips two voted for "any day of the week," two for Sunday, and 108 non-Seventh-day Adventists for the Sabbath.

The laymen of the church were efficiently organized by Spain's lay activities secretary, José Augusto Pérez, a member of the evangelistic team. The city has been divided into seven divisions and each of these into ten subdivisions with its leader. Sabbath school teachers were band leaders of the subdivisions. Through this organization, 450 are taking the Bible course *Las Escrituras Hablan* ("The Bible Speaks") under the direction of these laymen, who correct the lessons themselves. In addition there were 50 who started the course when it was offered in connection with the meetings. Besides the team goal of 200 baptisms by the end of 1967, the laymen have set their own goal of 220 for 1968.

Each morning during the series the team met for a discussion of the problems of evangelism, as well as for a critique of the night before and a laying of plans for the coming evening. A record was kept of ideas useful in future efforts.

The climax for the evangelistic team was the rich experience of celebrating the Lord's Supper on the last Thursday morning. During the final week Advent-

Public Evangelism Breakthrough in Spain

By WINIFRED CRAGER WILD

The series of meetings in Zaragoza, Spain, is over, but before the members of the evangelistic team separated, they were already talking about working together again in another series in Sevilla or Barcelona or Madrid or Valencia.

Never before had our workers in Spain seen or taken part in full-scale public evangelism. Never before had we had a church in which to hold such public meetings. Never before had we enjoyed the freedom of advertising in the public press and of openly inviting the public to come and study the Bible with us.

For five weeks W. A. Wild, secretary of the Southern European Division, preached to large crowds in our new Zaragoza Adventist church, the first Adventist place of worship in Spain that looks like a church (REVIEW, October 19, page 22). He closed his series of 31 topics on October 7 with an illustrated lec-

ture on the work of Adventist missions among all nations, tribes, languages, and peoples, demonstrating that the Adventist Church is a strong worldwide organization. The meeting climaxed with the baptism of seven candidates by Pastor Manuel Martorell.

Two weeks earlier the first baptism of the evangelistic series had been held for six new believers. Beyond all expectation had been the spontaneous response to a call made on that occasion. Nearly a hundred adults, youth, and children had come to the front signifying that they wanted to prepare to take the step that those first six candidates had taken.

Views of missionaries in costume from every corner of the world followed the October baptism and were climaxed as the evangelist and his wife appeared in Swiss costume to portray the headquarters of the Southern European Division,

Left: The evangelistic choir was directed by Rosa Mary Puyol (front row center). Right: Members of the team with Pastor and Mrs. Wild.



ist ministers from all over Spain had gathered in Zaragoza for a ministerial institute under the direction of Angel Codejon, president of the Adventist Church in Spain, and Pierre Lanares, ministerial and religious liberty secretary of the Southern European Division. They were invited to join the team in this sacred service.

For the first time in the history of the work in Spain all the ministers could sit at the Lord's table together. Also Armando Casaca and three of his workers from Portugal were there observing the organization of the evangelistic program, and they were invited to accompany the workers of Spain on this occasion. About 60 were present, including the wives. They described this as the most blessed experience of its kind in their ministry.

After the series Pastor and Mrs. Pérez stayed on in Zaragoza to help the small group of workers left there. They are visiting and studying with the 300 who have given their names and addresses. He is also giving a new series of studies entitled *La Biblia en Mano* ("Bible in Hand"), with about 50 in the class besides the 30 attending the baptismal classes.

All over the city comments were heard on the thoroughness of the evangelistic organization. There were evening activities for the children, under the direction of members of the team but with church members helping also. Seats in the church proper were thus left for adults. Often the children brought their parents, and parents came because they had a place to leave their children in good hands. Such an arrangement made possible an attendance which reached 850 on the closing night.

Many of the 500 to 600 adults on weekend nights would come early in order to pick up their Bible at the door, with the text sheet, and quietly look up the references for the evening. Swiss organist Paul Mueller's recorded organ improvisations, prepared especially for this effort from his repertoire played on many of the grandest cathedral organs of Europe, provided an atmosphere conducive to the study of the Bible. It was inspiring to hear Wayne Hooper's General Conference song each night as Pastor Manuel Martorell led the audience in a lively song service, which was concluded by this theme song after the choir had sung it. On closing night our Adventist trumpeter from Madrid gave a majestic ending to this much-appreciated part of the nightly program.

The visitors also looked forward to the health talks given by Pastor José López (also coordinator of the effort), using black-light illustrations, and by Purificación Bellido in her uniform, using children and charts for her demonstrations just before the Bible lecture. Both are graduate nurses.

After a few brief remarks on the Bible each evening the command of the audience resounded as they called out in unison "*Abrala!*" ["Open it!"] Then the padlock of the chained, oversized Bible, resting on a beautiful wrought-

iron pedestal (made by one of the church members), was unlocked. Immediately the chain was released and dropped to the floor with a resounding clang. The freed Bible was then passed to José Priego at the far pulpit. He impressively read each text quoted by the evangelist. By the end of the series the audience did not need to read the verse they had memorized each evening: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Particularly interesting to the team was the response to the 2,000 invitations and programs sent out by mail to key professionals and government officials of the city, with reserved-seat tickets. One family of four who received one of these invitations is anticipating baptism in the near future. Many others responded to the reserved seats also. The rest of the 40,000 programs printed in three groups (first two weeks, second two weeks, last week) were distributed by the church members and the team.

Children who brought ten new people to the meetings were promised a gramophone with the corresponding records in Spanish put out by International Educational Recordings and sent over to Spain by John Ford, of Malibu, California, and his helpers. Ten of these were given. One primary-age boy brought 21 different people.

Tears filled many adult eyes when the kindergarten choir in their capes sang "The Angels Are Watching Over Me" as each held up an angel. Most parents had never seen their children sing in a choir like that. Another night the primaries impressed many a heart as they sang the chorus of a temperance song, using bottles with well-known Spanish labels on them. As they emphasized "Licores, cerveza, y vino yo NO!" ["Liquor, beer, and



These children were among ten who received International Educational Recording gramophones for bringing ten or more persons to the meetings. One child brought 21 people.

wine, NOT I!")" a child not only held the corresponding bottle high, but quickly turned it upside-down to show it was empty. Among others, the father of one of our seminary students, having resisted the truth, admitted that he was through with alcohol after hearing the lecture and the children's song.

One of the enthusiastic Bible students is the president of an important Catholic group, who was dumfounded at her own lack of knowledge as the Bible instructor unveiled Bible truths in her home. She is



Adventists' first public evangelistic series in Spain was held in our first real church.

hungry for a fuller understanding of the Scriptures. There are others like her and the priest who sang the choruses with such vigor and enjoyment from his seat on the front row.

A number of firsts were scored by this first evangelistic team effort in the Southern European Division, uniting the efforts of 18 full-time and seven part-time workers. It included not only the division secretary but also departmental secretaries, school directors, wives, Bible instructors, and pastors of the church in Spain.

It was a first in the division and possibly in the world for an organized effort of total evangelism including every age group, down to the babies who slept peacefully or played on the foam mattress until called for by their mothers. The objective was families for God. The team agreed that henceforth each series should be carried on like this, so that each could "understand in his own language" according to his age.

Two other firsts that had been considered impossible were the government-approved printed matter for publicity purposes and the notices of the meetings placed in the *Heraldo De Aragon*, an

important newspaper of Zaragoza. Pastor Luis Bueno, of the Zaragoza church, was responsible.

For the first time the division had arranged for an executive secretary to be away from the office to carry on direct evangelism in the field for five consecutive weeks.

It had been taken for granted that in Europe meetings could not be held every night. To the surprise of the national team also, it not only could be done, but it was done for five weeks, with Mondays as the only exception.

Another "impossibility" was taking an offering each night. The total received was 36,000 pesetas (\$600). The short offering appeals to share what they had received in order that others might be able to hear what they were hearing, along with much prayer, accomplished this result.

Pastor Pérez' latest report to the division office says that 12 candidates had been presented to the church board to be approved for baptism. A baptism was held in November, and there was another in December. "Many homes have opened up for Bible studies and more are opening," he reports.

Brief News

NORTH PHILIPPINE UNION

ORDAINED during the last general meeting of the Northern Luzon Mission was Florendo Natividad, a district leader in the province of Isabela. Northern Luzon President J. C. Medina extended the hand of welcome.

B. B. ALSAYBAR
Departmental Secretary

BRITISH UNION

MEGAN PHILLIPS, of the Chelmsford church, sailed from Liverpool in August to Sierra Leone, where she will teach history and geography at the Peninsula School, Waterloo.

BRIAN PILMOOR, after a year's furlough at Newbold College, Bracknell, returned in September with his wife, Dorothy, and son, Roy, to the Rhodesia Conference. They will be working among Europeans in the copper belt on the Congo border.

Condensed News

Biweekly Baptisms to Follow Djakarta Evangelistic Series

More than 200 persons were baptized October 14 as the first results of meetings conducted by C. E. Moseley, of the General Conference, in Djakarta, Indonesia.

The baptism, held in the swimming pool of the huge sports complex in Djakarta, was the first fruits of an evangelistic series which began in August in the capital city of this large archipelago. Baptisms will be held every two weeks for a period of months.

Royce C. Williams, ministerial secretary of the Far Eastern Division, reports that a follow-up evangelistic series is being conducted in all the churches in the Djakarta area until January.

D. A. ROTH
*Assistant Secretary
Far Eastern Division*

Laywomen From Distant Island Make First Convert on Yap

The people of Yap, the island of "stone money" southwest of Guam, have long resisted the gospel of Jesus Christ. But today one Yapese, Ruwechieng, no longer has a heart of stone but a soft heart that hears the voice of God speaking to him.

This breakthrough was brought about through the faithful witness of one of the members of the Koror Seventh-day Adventist church, Ana Becherrak. She traveled the 300 miles to Yap at her own expense with another member of the church. They passed out literature, and

soon Ruwechieng requested a Bible that he might read and see whether what Ana said was really in the Bible. Now he has taken his stand and has been baptized into the Seventh-day Adventist Church.

We have recently purchased a small site where we hope to build a worker's home on Yap. Construction will soon begin, and we hope that before long Johanas Adelbai, the worker assigned to Yap, will be living and working on the island of "stone money."

CLINTON SHANKEL, *President
Far Eastern Island Union Mission*

Laymen's Rallies Held in Brazil

The three missions that make up the North Brazil Union each had a lay workers' rally in August. J. E. Edwards and H. E. McClure, from the General Conference and the South American Division lay activities departments respectively, were with us for these occasions.

Throughout the meetings they sounded the rallying call for soul winning—"United for Evangelism."

The Bible Speaks program is taking hold in this field, for the workers believe it to be God's plan. Many are giving out Bibles. Preparatory courses for this work are being conducted. Other soul-winning endeavors were also promoted.

OLIVAL COSTA
*Departmental Secretary
North Brazil Union*

Indonesia Publishing House Expands as Literature Sales Grow

The Indonesia Publishing House in Bandung, Java, opened a new warehouse July 24.

Twelve years ago when this publishing

house was built, many people thought that the building was too large. However, with the increasing success of the colporteurs in this country, the press needs to be expanded.

This much-needed 50-by-50-foot warehouse addition was built with donations from the East and West union missions on a total budget of only Rp.815,000 (U.S. \$5,600).

Wendell L. Wilcox, president of West Indonesia Union Mission, spoke at the opening ceremony. With him on the platform were J. H. Lesiasel, manager, and M. H. Wauran.

M. H. WAURAN
*Public Relations Secretary
West Indonesia Union Mission*

North Irelanders Show Interest in Adventist Literature Display

During the past 100 years Adventist literature distributed in the six counties of Protestant Northern Ireland has always aroused fierce opposition—sometimes more so than in Eire (Southern Ireland), where 98 per cent of the population is Roman Catholic and lack of interest if not opposition would be expected.

This year, Pastor Paul Smith, Colporteur T. A. Brownlow, and the seven isolated Adventists in Londonderry (a town where one in three is unemployed) rented a book display stand at the town's ten-day Ideal Homes exhibition. Sales of children's, health, and Biblical literature produced by the Stanborough Press, Limited, reached \$200. "But what stands out most," said Mr. Brownlow, "is that, for once, people are now looking up to Seventh-day Adventists."

V. H. COOPER
Secretary, British Union

Third-Generation Baptism Highlights Oshawa Series

A third-generation baptism, spanning two decades and thousands of miles, electrified the congregation of the College Park church in Oshawa, Ontario, on November 19, highlighting a two-week series of evangelistic lectures. Speaker for the campaign was Neal C. Wilson, vice-president of the General Conference for the North American Division.

Twenty-one years ago, while he was president of the Egypt Mission, Elder Wilson baptized Watson Hanna Ibrahim, a Presbyterian minister. A year later he baptized Hanna Watson, son of Watson, who then went to the Middle East College and, following graduation, taught in our Nile Union Academy. He came to Oshawa three years ago.

On the second Sabbath of his evangelistic series in Oshawa, Elder Wilson baptized 15-year-old Saleem Watson, a student at Kingsway College in Oshawa, son of Hanna Watson and grandson of Watson Hanna Ibrahim. Elder Wilson's campaign climaxed the next evening with the third baptism held during the series of meetings.

More than 750 persons attended the opening night, and during the first few evenings copies of the book *Good News for You* were given to those attending the meetings for the first time.

While the parents attended the lectures in the sanctuary of the church, children's meetings were held in lower auditoriums for youngsters two to 12 years of age. Christ-centered songs, quizzes, and stories brought the children back to the meetings with their parents night after night.



Neal C. Wilson, speaker for the Oshawa meetings, baptized a boy whose father and grandfather he had baptized in Egypt.

When the seven-thirty lecture program closed at eight-forty-five, an information period followed in another room for those who had questions or wanted added Biblical information. A counseling period was also conducted in still another room for those who faced difficult problems.

Commemorating Canada's 100th anniversary, the meetings were advertised as a centennial series of lectures. Cooperating in the plans were the staffs of the Canadian Union and the Ontario-Quebec Conference offices, the Kingsway Publishing Association and the Maracle Press, Kingsway College, and the pastors of two Oshawa churches. Local church members were carefully organized into committees for advertising, public relations, visitation, counseling, baptism, music, ushering, platform, equipment, mailing, display, and parking. Seventh-day Adventist doctors of the city were active in inviting and encouraging their patients to attend, and in some instances bringing them. J. C. Reynolds, pastor of the College Park church, acted as program director, and Ralph Coupland, head of the music department of Kingsway College, acted as music chairman.

Elder Wilson not only gave the evangelistic sermons; during his stay in Oshawa he was speaker at a meeting of the Oshawa Rotary Club, giving what they termed the "high-light program of the year." He later had dinner with three Rotary members—the publisher of the local newspaper, the manager of the largest printing firm of the city, and the president of Kingsway College, P. W. Manuel—for the purpose of discussing some worth-while project that the Rotary Club could undertake. He preached the dedicatory sermon of the Oshawa Kendalwood church, took an active part in the evangelistic visitation program, and spoke to the fifth- and sixth-grade school children at their MV meeting.

The local newspaper and radio station gave full support and cooperation in their advertising and coverage of the meetings.

Expressing the desire to "make myself a vessel through whom the Holy Spirit can work to bring some kind of special help and blessing into your life and into your home," Elder Wilson appealed in his closing sermon for his listeners "to cement their relationship with the Lord by determining to know Him more perfectly through the continued study of His Word."

THEDA ILES KUESTER

the Sabbath morning message in their native tongue presented by F. R. Millard, union president. At the afternoon service, officials of the Southern New England Conference—Lowell L. Bock, president, and Arthur E. Harms, secretary-treasurer, organized the company into a church. Others who took part in the services were Dr. E. R. Maas, Juan Machado, and Daniel Lopez. The local elder and three deacons were ordained.

Central Union

Boulder to Have New Wing

Ground was broken October 27 for a new east wing of Boulder Memorial Hospital, the denomination's second oldest medical institution.

U.S. Representative Donald G. Brotzman (right), Republican from Boulder, turned the first shovel of sod and recalled that his son was born at Boulder Memorial Hospital just 11 years ago, almost to the hour. "This is just part of what this hospital means in the lives of many Boulder residents," he said.

Also participating in the groundbreaking were R. H. Nightingale (left), chairman of the board and president of the Central Union Conference, and numerous city and county leaders. Transportation to the ceremony was furnished by the Boulder Antique Auto Club.

The new wing, a three-story building extending east from the present structure, will provide a new clinical laboratory and 68 medical-surgical beds, 48 of which will be in private rooms. After the building is completed, the space occupied by 42 medical-surgical beds in the old south wing, built in 1918, will be used for other purposes. The hospital will then have 115 beds.

WARREN M. CLARK
Administrator



Atlantic Union

BRIEF NEWS

TWENTY-FOUR charter members were organized November 18 into the Spanish church of Framingham, Massachusetts. Meeting at the Church of the Nazarene, members of the new congregation heard

Columbia Union

BRIEF NEWS OF COLUMBIA UNION COLLEGE

AT THE request of the Northern European Division in November, Eunice Rozema, registrar, Columbia Union College, visited four Adventist junior colleges to study their curricula. The purpose of the visit was to see how each school could modify its curriculum to correspond more closely with the requirements of Newbold College, which is affiliated with Columbia Union College. The colleges visited were: Danish Junior College, Daugaard, Denmark; Finland Junior College and Seminary, Piikkio, Finland; Norwegian Junior College, Royse, Norway; and the Swedish Junior College and Seminary, Rimbo, Sweden.

W. H. BEAVEN, college president, attended the annual meeting of the Northern European Division and the board meeting of Newbold College held the latter part of November at Skodsborg, Denmark. The main item on the agenda of concern to him was the renewal of Newbold's affiliation with Columbia Union College.

ROBERT GENTRY, assistant professor of physics, gave a series of lectures, "Cosmology and Earth's Invisible Realm," at Walla Walla College in November. He was invited to give the same series at the Adventist church in Modesto, California, and at the medical-ministerial retreat of the Southeastern California Conference. An article on this topic by Professor Gentry published in the October *Medical Opinion and Review* served as the basis for his lectures.

MEMBERS of the Student Ministerial Association are conducting a drive to collect books to be sent to theology students and ministers in Korea. The plan is to establish a lending library, administered by the Korean Union, which will allow for a continuous rotation of important theology books.

THE student association at Columbia Union College sponsors a monthly prayer breakfast held on Sabbath morning.

ZELLA HOLBERT, *Correspondent*

Lake Union

Hinsdale Assists Young Science Student

A junior science project undertaken with the help of Hinsdale Sanitarium and Hospital has won a scholarship for 15-year-old Mary Lesch, of LaGrange Park, Illinois.

The project involved the use of smoking apparatus and live mice and showed the harmful effects of smoking. Mary, a



student at Saint Louise de Marillac School, had visited Hinsdale Hospital a year ago after hearing a talk on the dangers of smoking given at her school by Dr. Charles L. Dale, chief pathologist at the hospital.

Chaplain Willis C. Graves helped Mary obtain materials and advice from hospital laboratory technicians on how to rig a smoking device using bottles, plastic hoses, and tubes, so that nicotine could be isolated from cigarette smoke. The residue was used, in turn, to demonstrate harmful effects on the mice and to suggest an answer to the question posed in the title of Mary's microbiology science project: "Does Smoking Cause Cancer?"

In the photo Mary shows her certificates, including a one-year scholarship to Nazareth Academy, to Chaplain Graves.

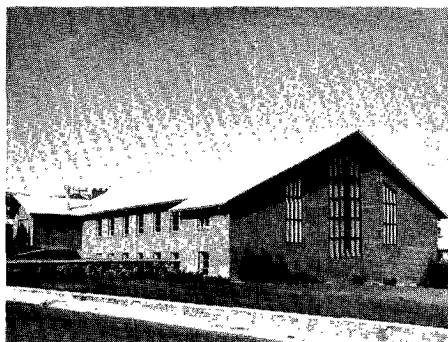
HAROLD WYNNE
Public Relations Director
Hinsdale Sanitarium and Hospital

North Pacific Union

Idaho Church Dedication

Dedication services for the Valleyview Adventist church in Pocatello, Idaho, were held November 18. W. J. Hackett, president of the North Pacific Union, was the main speaker.

Others having part in the services were L. W. Crooker, secretary-treasurer of the union; George W. Liscombe, president of the Idaho Conference; and R. A. Carson and Clarence Rush, both of Pocatello. Reuben A. Hubbard is pastor.

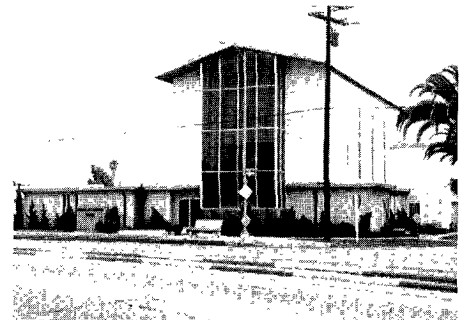


Pacific Union

California Dedication

The \$225,000 main sanctuary and church complex at Culver City, California, was dedicated November 11. H. C. Retzer, Southern California Conference president, and R. R. Bietz, union president, were the dedicatory speakers. Wilford L. Goffar, pastor of the church, led out in the weekend's activities. The main sanctuary seats 455 and the youth chapel an additional 150.

S. A. YAKUSH
Departmental Secretary
Southern California Conference



BRIEF NEWS

FIRE swept through a building on the campus of Monterey Bay Academy in California recently, destroying a large portion of the cushion-making section of the outdoor furniture industry. Loss of the building and equipment and supplies is estimated at \$65,000. No lives were endangered.

IT TOOK only 45 minutes for 35 members of the Aiea church on Oahu, Hawaii, to place 29 Bibles and "Go Tell" lessons in the hands of interested persons in the Aiea community recently. Members of the church were led by their pastor, George Kiyabu, and members of the Hawaiian Mission staff.

A WEEK OF SPIRITUAL EMPHASIS at the White Memorial church in Los Angeles November 25 to December 2 featured messages by William Loveless, pastor of the Sligo church in Takoma Park, Maryland. Theme of the special week was "Doing the Truth."

EVANGELISTIC meetings were held three times weekly, October 28 through December 2, at the Tracy church in northern California. The speaker was the pastor, Robert E. Becker, who has recently returned from the Bible lands.

TWELVE persons were baptized in the first baptismal service held in the new Riverside, California, Kansas Avenue church recently. Although construction of the main sanctuary is not complete, the baptistry was readied in advance for this service. Forty-one persons have been baptized in this church in 1967. Warren Neal is pastor.

MEMBERS of the Carson City, Nevada, church had a "Remembering the Pioneers"

day December 4. Several members of the congregation told of knowing such denominational pioneers as J. N. Loughborough, S. N. Haskell, Eugene Farnsworth, and Dr. P. T. Magan.

THE Ridgecrest church in southern California sponsored a "Bible in the Hand" booth at the desert Empire Fair October 3-8. More than 50 persons were enrolled.

THE Hawaiian Mission Elementary School has enrolled 301 students for the 1967-1968 school year. About 50 per cent of these students are from non-Adventist homes, says Principal Paul Kravig.

FOURTEEN young people of the Kingman, Arizona, church collected more than 300 cans of food for the needy on Halloween after the local elder, Jim Boyett, asked the Kingman radio station to announce their project.

TWENTY-NINE church members organized the Loomis company in northern California at September 7 services conducted by S. R. Jayne, secretary of the Northern California Conference. W. A. Hilliard is district pastor.

MAPLE LEAF Pathfinders of the Ontario, California, church sponsored an Indian arts and crafts booth at the two-week Los Angeles County Fair. More than 11,000 people visited the booth.

A TWO-BEDROOM home, moved to the Yreka, California, church property and remodeled into a modern, well-equipped welfare center, was dedicated October 28 by the 60-member church.

AT THE four-day New Products Fair in Honolulu, Hawaii, nearly 1,500 persons saw the literature display manned by colporteurs of the Honolulu area.

MEMBERS of the Ukiah Braves Junior Pathfinder Club in northern California have enrolled more than 40 persons in the "Go Tell" Bible course. As new lessons are delivered by Pathfinders, parents and counselors are helping to correct the lessons and answer questions.

Two Loma Linda University dental students, Gordon M. Rick and Ronald D. Neufeld, won first prize for their exhibit entitled "The Scientific Use of Color Principles in Achieving Esthetics" in national scientific competition judged by the American Dental Association. This is the third consecutive year in which the university's entry has taken the top honor in the student table clinic competition.

A 1,000-WATT transmitter has been purchased by the University of Southern California by KSDA, the La Sierra campus FM radio station. With this transmitter KSDA hopes to have better coverage of the marginal reception areas such as Loma Linda, according to Donald D. Dick, associate professor of speech and general manager of KSDA. The station is working on a relocation of the transmitters so coverage will reach Los Angeles as well as La Sierra and Loma Linda.

THE Bay Area Symphonic Choir, composed of Adventist singers, recently presented Handel's *Messiah* at the San Francisco Central church in memory of Prof.

George Greer, its first director. Mrs. Evelyn Law Biloff is the current conductor.

PACIFIC UNION COLLEGE students, in cooperation with the San Francisco Central church, have begun Operation Waterfront, designed to reach crew members and officers of merchant ships with literature pointing them to Christ. As more than 5,000 ships come into the San Francisco Bay area each year, the opportunities and challenges are great.

ABOUT 186,000 textbooks were shipped last summer from Pacific Press Publishing Association to Book and Bible Houses throughout the country. The books, bound for elementary church schools, academies, and colleges, included texts for reading, Bible, church history, and physical education.

SINCE Central California's "Go Tell" program began a few months ago, 4,627 Bibles and lessons have been distributed to interested persons, 2,368 persons have completed Lesson 24 of the course, and 786 persons are continuing in their "Go Tell" course studies. To date 222 persons who attribute their conversion in part to the "Go Tell" program have been baptized.

A NEW stitcher-trimmer machine is now operating in the folding department of the Pacific Press. Made by the Sheridan Company, it operates 20 per cent faster than the McCain stitcher-trimmer it replaced. Operating at maximum speed, the Sheridan can gather, stitch, and trim 11,000 magazines or books an hour. It has enough pockets to gather as many as ten sections at a time.

HERBERT FORD, *Correspondent*

SEVEN new disaster relief centers will soon be opened in the Carolina Conference as a result of recently held federation meetings.

THE first church built by the Professional and Businessmen's Association of the Georgia-Cumberland Conference was opened in Wallaceville, Georgia. Guest speaker was Donald Hunter, of the General Conference. The church, which began as a branch Sabbath school, now has a membership of 70.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

BRIEF NEWS

W. A. DESSAIN, president of the Oklahoma Conference for the past 13 years, retired from active service October 29. He also had served as president of the South Dakota, Iowa, and Missouri conferences. Under his leadership in Oklahoma the Ardmore Hospital was acquired and completed, the Jay Memorial Hospital was taken over and operated by the conference, and 14 new church buildings have been erected. The executive committee met October 29 and elected C. W. Skantz, secretary-treasurer of Georgia-Cumberland Conference, to become Oklahoma's new conference president.

J. N. MORGAN, *Correspondent*

Loma Linda University

BRIEF NEWS

STUDENTS on the La Sierra campus are collecting Christmas toys for Korean orphans. About 350 children at the Cross Orphanage in Pusan, Korea, will be given the toys collected, according to Laurita L. K. Neal, sophomore dental hygiene major and chairman of the Korean Action Program Committee. The drive is being sponsored jointly by the campus radio station, KSDA, and the Collegiate Christian League.

DR. EARL V. PULLIAS, professor of higher education at the University of Southern California, addressed the class of 1968 in senior presentation services December 7. Officers of the 200-member class are Paul R. Meier, president; Joan M. Hoatson, vice-president; Dona R. Scuka, secretary; Rodney D. Francis, treasurer; and Daniel L. Rathbun, pastor. Alonzo L. Baker, professor of political science, is the class's sponsor.

GARY M. ROSS, assistant professor of history, has written the first in a series of scholarly papers on international relations. The first was published in *Research Studies*, a journal printed by Washington State University.

Southern Union

BRIEF NEWS

ONE HUNDRED AND TEN delegates from seven secondary schools in the Kentucky-Tennessee Conference met at Indian Creek Camp, October 26-28, for the third annual Bible Conference. Guest speakers included E. S. Reile and Oscar L. Heinrich, of the Southern Union Conference. Don Holland, youth director of the conference, led out in the program.

THE Raleigh church in Memphis, Tennessee, completed its Ingathering work in one week again this year—\$5,150 in 950 hours of service. Ten thousand brochures distributed was the result of one week of intensified work by 165 members of this church, led by their pastor, Harold L. Walker.

CHURCH SCHOOL students in the Georgia-Cumberland Conference raised \$14,889.20 for Ingathering work this year. Final victory for the conference was reported at a meeting of the workers October 29 at Georgia-Cumberland Academy. J. L. Price, lay activities director, reports a conference total of \$180,528.17.

Devaluation of the British Pound Sterling Affects Denominational Work Overseas

By O. A. BLAKE
Undertreasurer, General Conference

The British Government's decision, November 18, to devalue the pound has had far-reaching repercussions. In terms of other currencies the value of the pound dropped from \$2.80 to \$2.40, or a change of 14.3 per cent. The Government's purpose was to achieve a substantial surplus on the balance of payments consistent with economic growth and full employment.

Whenever such monetary changes take place the work of the church is affected, for funds are continually flowing from one country to another, and rates of exchange are watched closely for their effect upon mission, union, and division operations. To understand what effect the devaluation of the pound is having upon our work, we need to look first at the background of the current world monetary situation.

REPORT TO THE CHURCH

Devaluation enables British exporters to sell more goods overseas, such as motor vehicles, tractors, ships, aircraft, chemicals, and textiles. However, on the home front the consumers' demand for goods must be markedly decreased. The banks in England are requested, of course, to limit bank advances; the bank rate of interest on loans was immediately raised to 8 per cent. Naturally all countries in the sterling area will feel this change in value of the pound sterling. Already the governments of Ireland, Israel, Guyana, Spain, Cyprus, Malawi, Denmark, New Zealand, Jamaica, and Ceylon have proposed and requested of the International Monetary Fund permission to devalue their currencies or change their par value of other currencies.

The Irish pound, the Israel pound, the Guyana dollar, the Spanish peseta, the Cyprus pound, the Malawi pound, the Danish krone, and the New Zealand dollar have now changed their relation to other currencies of the world.

The pound sterling and the U.S. dollar are reserve currencies for banks around the world. When anything affects these two currencies a chain of reaction occurs throughout the financial world. Some may recall September 21, 1931, when England went off the gold standard. One of the immediate results was a run on the U.S. dollar. In six weeks the United States gold stock had declined about \$700 million. In 1949 when the British Government devaluated the pound sterling in terms of U.S. dollars from 4.03 to 2.80, the United States gold stock went down again to the extent of well over a billion dollars.

For the past 18 years the British Gov-

ernment has maintained the value of the pound at 2.80 in relation to the U.S. dollar. Now another change has been made.

When the British Government increased their bank interest rate to 8 per cent the Federal Reserve Board in the United States boosted its present discount rate to 4½ per cent. The treasury of the United States has sustained substantial loss of gold since the British devaluated the pound and steps are now being taken to stem this tide. Also everything is being done to strengthen the dollar position.

All these happenings in the financial world have their effect on our denominational program around the world, particularly in the sterling areas. Denominational funds such as Ingathering, Week of Sacrifice, Sabbath school offerings, and other offerings that make up the dollar-a-week fund or other General Conference funds that will be coming to the General Conference from the sterling area will be worth 14.3 per cent less in terms of U.S. dollars. In reverse, U.S. dollars that are sent abroad to support the denominational program in the sterling area will be able to buy more local currency units with a given number of U.S. dollars.

Whenever the money of a country is devaluated in relation to other currencies, there generally is a rise in cost of living in the country involved. This will probably be true in countries in the sterling area. Another effect on the denominational program will be that in countries or divisions in the sterling area that are supporting mission programs, more pounds sterling will be required to support these mission programs in relation to currencies in other lands. Giving will have to increase if the work is to be maintained at present levels.

In view of what has happened, it was necessary for the General Conference Committee to take action changing the fixed rate of exchange of the pound sterling to U.S. \$2.40. The New Zealand dollar was changed to U.S. \$1.12 and the Fijian pound was changed to U.S. \$2.16. In the near future it will be necessary to change the fixed rate of many other currencies that will be affected by the devaluation of the pound sterling.

At the present time the General Conference sets annually at the Autumn Council the fixed rates of exchange of some 117 different currencies in harmony with the current conditions. It is necessary to set these fixed rates of exchange so that the committees operating the denominational program in foreign lands will know what to count on as they relate dollars to their local currencies.

The recent happenings in the financial world are only omens of things to come, another indication that we are living in the last days. It behooves us all to invest our funds in these days in the bank of heaven, where moth and rust do not corrupt.



The remaining charter members of the Yale, Virginia, congregation (front row from left): Mrs. Viola Shanko, Eva Dedanko, Tim Dedanko, Mrs. Lillian Koliadko; (back row from left): Alexander Kubrock, Mark Shanko.

The Russian Congregation That Accepted Adventism

By J. R. SPANGLER
Editor, "The Ministry"

In the tiny rural community of Yale, Virginia, in Sussex County, is a small congregation of Russian-American Adventists. They—or their parents—fled the Czarist regime because of religious persecution. But they were not Adventists at that time.

The Russian government of that day made no provision for the protection of religious minorities. Some of the state's religious leaders inspired their followers to seek out the *Stunde*, as the Russian Baptists were called. This German label, meaning "an hour," was attached to those who secretly met by day or by night for an hour of worship.

The experience of John Tarasenko is symbolic of the general attitude toward all nonconforming Christians outside the state congregations. This layman was caught one night leading out in a home church service. His reward was a cruel dragging down a dirt road carpeted with mud holes. Every hole became a miniature baptismal pool as John was raised and dropped into the muddy water. His drunken tormentors shouted out with each muddy splash, "We now baptize you!"

Brought to the front of a state church, he was forced to bow down and told to execute the sign of the cross on his forehead and chest. John's adamant refusals resulted in an unmerciful beating. After release, this sturdy farmer, injured but victorious, limped home while his clear tenor voice declared the love of God to the entire countryside still wrapped in darkness. One of John's contemporaries claims his powerful voice could penetrate two miles. Such persecution made life intolerable and motivated about 30 of these tortured sheep of God to seek America's fold of freedom. This group discovered peace and rest in southern Virginia.

Later a free government offer of land in North Dakota enticed several Yale families away from their first American home at Yale, near Petersburg. In this move God's mysterious ways of dealing are seen. Two Russian families, the A. M.

Sitches and the J. K. Oleniks, learned of the third angel's message in North Dakota from some German pioneer Adventists.

A 1913 North Dakota crop failure, plus a determination to share their new-found faith, caused the Sitches and the Oleniks to return to Yale. Before they had opportunity to introduce their doctrines to their relatives and friends, they learned to their amazement that Mr. and Mrs. Tim Dedanko and Mrs. Carrie Fasanko through personal study of the Bible had found the Sabbath truth and had been keeping the seventh day for the past four years. They had never heard of the Seventh-day Adventist Church, so had continued to attend the Russian Baptist Church.

By 1914 the Adventist group had reached a total of eight believers. This group, dissatisfied with their accomplishments, laid plans to conduct meetings for the public in the Tim Dedanko home. The response was practically nil. Out of curiosity, two non-Sabbathkeepers attended but were dismayed at the speaker's opening remarks. He repeatedly stated that if you do not remember the Sabbath day, you cannot get to the kingdom of heaven!

Learning from their mistakes, the Sabbathkeepers requested the Virginia Conference to send a trained worker. A North Dakota academy teacher of Russian descent, S. A. Burley, came with tent and chairs. Among the giant oak trees in the Dedanko yard the tent was pitched, and all the Russian-speaking people were invited.

Three brothers-in-law, Alexander Kubrock, O. M. Shanko, and George Bondrako, constituted the entire non-Sabbathkeeping audience who responded to the invitation. The eighth chapter of Romans was the subject for four nights. The three men, making a 12-mile horse-and-buggy round trip, never missed a night. Gradually the entire Russian set-

tlement, including the Baptist minister, became regular attendants.

Mr. Burley, a man of great wisdom, discreetly stayed away from the Sabbath subject at first. In time the people began to ask him to speak on the Sabbath. His reply was that there were many other important things in the Bible for them to know. A week later the group again petitioned him to speak on the Sabbath. To this he agreed, and the next Sunday night the tent was packed to hear the Sabbath truth. A decision call was made, and every person in the tent stood in favor of Sabbathkeeping.

The next hurdle of disagreement was the food question. A debate was suggested. Mr. Burley and Virginia Conference Evangelist Hurlinger met A. P. Kubrock and John Yekashanko, the Russian Baptist minister. The Adventists traced their position from Genesis to Revelation. Prior to the debate the Russian leaders were certain of success, believing that Peter's sheet dream of Acts 10 would give them victory in favor of eating unclean foods. They never anticipated that our Adventist leaders would show that the true interpretation of this dream has nothing to do with food. When time was given for the Russians to speak, they simply stood and with a wave of the hand declared, "We give up; we have nothing to say."

On October 4, 1914, 68 persons—including the entire membership of the local Russian Baptist church—were organized as the Yale Seventh-day Adventist church. Naturally, the building came with the members. In 1954, under the leadership of Pastor Reed Frey and A. P. Kubrock, local elder and building contractor, a new church was erected. Six charter members are still living.

This dedicated group has been at or near the top in Sabbath school and tithing per capita giving. They show loyalty to the cause when a call for evangelistic funds is made. And the warmth and

fellowship found in this country church are unsurpassed.

To visit on a Sabbath when the special birthday offering is taken means a rich spiritual treat. Regardless of age, those celebrating birthdays give more than a mere offering. They include a testimony in speech, song, poem, or verse that touches hearts and brings a tear to the eye.

Perhaps the greatest contribution of all is the number of denominational workers who trace not only ancestry but their faith to this tiny country village. Three ordained ministers—Mark Shanko, Daniel Kubrock, and Noel Shanko—are products of this church. Two full-time colporteurs, Paul Koliadko and Peter Wolosuk, come from this energetic group, and Dr. Brian Jacques, of Andrews University, married the daughter of Arthur L. Phillips, a member of the Yale church.

The story of this hard-working, dedicated, earnest group of Adventists is one of the richest pieces of Adventist history.



Maurice Abbott, Jr., Sabbath school and lay activities secretary (Kentucky-Tennessee), from same position (Alabama-Mississippi).

Herbert Broeckel, pastor, Bordeaux Nashville, Tennessee (Kentucky-Tennessee), formerly pastor, Fredericksburg, Virginia (Potomac).

Everett Duncan, public relations and ministerial secretary (Kentucky-Tennessee), formerly pastor, Memphis First church (Kentucky-Tennessee).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Mr. and Mrs. E. R. Piez and three children joined the staff of the Coral Sea Union Mission on October 6. Mr. Piez is to serve as secretary-treasurer. For ten years he served as accountant and secretary-treasurer in the Bismarck-Solomons Union Mission.

Mr. and Mrs. W. I. Liversidge and one child traveled, on October 9, to Wewak, New Guinea, to begin their mission service. Mr. Liversidge previously worked as an evangelist in the Victorian Conference. He will now serve as district director in the Sepik Mission, locating at Maprik.

Pastor and Mrs. H. G. K. Harker and two children returned October 16, following furlough, to the Coral Sea Union Mission. Pastor Harker will resume his responsibilities as president of the Madang Mission.

Rosalind M. Delbridge, of Melbourne, a nurse qualified in general and midwifery nursing, left October 19 to connect with



The original Russian Baptist church members who took their stand for the Adventist message 53 years ago following meetings by S. A. Burley, a Russian SDA from North Dakota.

the staff of the Sopas Hospital in Wabag, New Guinea.

North American Division

Ralph E. Neall (AUC '49), Mrs. Neall, nee Beatrice M. Short (LSC '49), and two children, left San Francisco, California, November 12 for Saigon, Vietnam, returning after furlough. Elder Neall will continue his work as president of the Viet Nam Mission.

Dr. Charles H. Tidwell (UC '46; University of Nebraska '52), returning after furlough, left Boston, Massachusetts, November 13 for India. Mrs. Tidwell and the children plan to join him later. Dr. Tidwell is secretary of education for the Southern Asia Division.

Julia Hoel (BS&H '30) left New York City on November 14 for the Congo, returning after furlough. After six months' language study at Collonges, France, Miss Hoel will serve as a nurse in the Songa Hospital.

Vernon C. Butler, M.D. (AU '60; LLU '64), and Mrs. Butler, nee Kathryn Marianne Hanson (AU '60), of Eaton Rapids, Michigan, left Los Angeles, California, November 17 for Pusan, Korea. Dr. Butler has responded to a call for a physician in the Pusan Sanitarium and Hospital.

Mrs. Doris Emogeanne Schlotthauer, nee Ragsdale (PS&H '36; attended PUC '39-'40; Baylor University Hospital School of Anesthesia '51; Wesleyan University '67), of Lincoln, Nebraska, left Los Angeles, California, November 19 for Bangkok, Thailand. She has accepted appointment to service as a nurse and anesthetist in the Bangkok Sanitarium and Hospital.

C. O. FRANZ

Church Calendar

Ingathering Campaign Launching Day November 18
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)

Soul-Winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21

Review and Herald

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

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Of Writers, Articles, and Miscellany . . .

Our New Year's greetings come to you this year in the form of a poem by Adlai A. Esteb (see cover). The greetings are a prayer that we would all do well to direct to our heavenly Father as we begin to walk the unknown pathway of the new year. We need not fear, for God holds the future in His hands. Dr. Esteb is an associate secretary of the General Conference Lay Activities Department, and is editor of *GO*, the journal of Adventist laymen.

Be sure to read the article on pages 2 and 3 about the camp meeting at Suji in the Pare Hills of northern Tanzania. Telling you about a unique occurrence there is Merle L. Mills, president of the Trans-Africa Division, who with Philipp Werner, president of the Tanzania Union, attended the camp meeting there. Present were Masai warriors, former mortal enemies of the Pare people. They were there because their wives were preparing for baptism. God is working miracles in far-off Tanzania.

The familiar but continually fresh parable of the vine and the branches is the subject of R. E. Loasby's sixth article in his series of New Testament homilies (see page 7). The simple illustrations from nature have universal appeal. We are utterly dependent on our connection with Christ for our spiritual growth and development.

The Seventh-day Adventist Church

operates two universities—Andrews in Michigan, and Loma Linda in California. The influence of these schools on denominational thinking is large. In turn, the interest of our members in these universities is intense. Millions of dollars are invested by our people in these schools. Thus when members of the administration or faculties of these institutions write or speak, their messages always command attention. A REVIEW reader who was in the audience when President D. J. Bieber spoke to the students in chapel on the Loma Linda campus some months ago, suggested that the message would be of interest to a wider audience. After obtaining President Bieber's manuscript, and studying it carefully, we concurred in this judgment. In a letter to us, President Bieber said: “I simply tried to express my own feelings and beliefs so that people will know what I believe and stand for.” We present a condensation of the message on pages 5 and 6. We believe it will be read with both interest and appreciation.

Pastors and Church Elders: The special price of \$4.95 on the REVIEW ends December 31. On January 1 it goes up to \$6.95. Please announce this on Sabbath, December 30, and urge every member to take action at once. The campaign response this year has been good. You can help make it the best! We are depending on you.

**Sandwich
Suggestion:**

"Um-m-m-m... WONDERFUL!"



VegeBurger Patties

So delicious! So quick and easy to prepare! Children and grown-ups alike go for the satisfying, hearty flavor of Loma Linda VegeBurgers. Serve them often. Follow the easy recipe below. At your food store, look for, ask for, insist upon Loma Linda VegeBurger.

Easy Recipe !



- 2 cups Loma Linda VegeBurger
- 3 eggs, unbeatn
- 4 tablespoons minced onion
- 1½ tablespoons Loma Linda Soy Sauce
- Poultry Seasoning to taste

Mix above ingredients and drop by spoonfuls into hot, lightly oiled skillet. Serve on whole-wheat bun with mayonnaise, lettuce, tomato, pickle, and chopped onions, if desired.



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News of Note

GC President in Vietnam, Visits Adventist Servicemen

Sixty Adventist servicemen in Vietnam met with Robert H. Pierson, General Conference president, December 1-3. Elder Pierson spoke in the Saigon church Friday evening and again at the English service early Sabbath morning. During the afternoon he visited with the servicemen.

A visit to the city prison highlighted the weekend activities. At a special service there, attended by many American servicemen, 48 prisoners of war were baptized into the Adventist Church.

Among those who led out in the weekend program were the two Adventist chaplains now stationed in Vietnam, Chaplain (Capt.) Gary D. Strunk, U.S. Army, and Comdr. Robert L. Mole, CHC, U.S. Navy. Chaplain Strunk is stationed at Cam Ranh Bay, and Chaplain Mole is headquartered in Saigon. Ralph Neall, president of the Vietnam Mission, and David Gouge, principal of the Vietnam Training School, both of whom have been doing much for Adventist servicemen in the Saigon area, also assisted in the meetings.

C. D. MARTIN

Philippines Report 15,000 Baptisms in Two Years

About 15,000 people have been baptized in the Philippine Islands in the past two years, reports N. R. Dower, GC Ministerial Association secretary, who is itinerating in the Far Eastern Division.

Such progress is the result of the evangelistic meetings held and the faithful work done by our laymen and the workers in the three unions of the Philippines. The prospects for 1968 are brighter than ever before, and evangelism, according to Elder Dower, is at a fever pitch.

J. R. SPANGLER

PR Clinics Held in Central Europe and Trans-Africa

Public relations and communications clinics were held in the Central European Division in October and are now under way in Trans-Africa. E. Willmore Tarr, General Conference public relations secretary, is spending several weeks in these fields assisting E. Kilian (Central Europe) and A. E. Cook (Trans-Africa), who were elected in 1966 to lead out in public relations activities in their respective divisions.

The Central European Division reported 329 press secretaries at work in local churches.

In Trans-Africa, J. T. Knopper, public relations secretary, Congo Union Mission, reports the distribution of 13,000 copies of *A Quick Look at Seventh-day Adventists* printed in French especially for the Congo, and 7,000 copies of the

leaflet *What Is a Seventh-day Adventist?* to government officials and others.

A few months ago he contacted the three newspapers in Lubumbashi, *La Depeche*, *Essor du Congo*, and *La Voix du Katanga*. In one week all three newspapers carried stories about Seventh-day Adventists, with 26 stories appearing to date, including several on the front page. "The only thing I am sorry about," he concluded, "is that we did not make contact earlier."

E. W. TARR

Death of F. S. Thompson

F. S. Thompson, who served in the Inter-American Division 25 years, passed to his rest December 14 in Florida. He had retired from his last post of duty, the presidency of the Caribbean Union, in 1961, having given 43 years of service to the denomination.

Brazil's Paraná Conference Surpasses Baptismal Goal

A ten-month report for 1967 reveals that workers in the Paraná Conference of Brazil have baptized 1,800 and expect to go beyond 2,000 by year's end. The 1967 baptismal goal of these 30 workers, according to Leo Ranzolin, departmental secretary of the South Brazil Union, was 1,250.

J. E. EDWARDS

Evangelism in Mexico City: 1,600 in Baptismal Class

Unexpectedly good results are reported in the Mexico City campaign now being conducted by Pastor Carlos Aeschlimann and his evangelistic team. Two hundred already have been baptized and 1,600 more are in baptismal classes.

B. L. Archbold, secretary of the Inter-American Division, writes that the theater being used by Pastor Aeschlimann's team in the heart of Mexico City is too small to accommodate the attendance. As a result, two meetings are required each Sunday evening. Meetings are also being conducted simultaneously in 11 other sections of the city with 11 ministers preaching.

Nearly 4,000 homes are being visited regularly.

D. H. BAASCH

Literature Ministry Moves Forward in South Vietnam

Two colporteur institutes were held this year in Vietnam, one in Da Nang and other in Saigon. V. L. Bretsch, publishing secretary of the Southeast Asia Union, reports that the 65 workers who attended these meetings have delivered

more than \$6,000 each month for the past four months. This more than doubles their sales of a year ago.

According to Le Cong Giao, manager of the Viet Nam Signs Press, more religious books have been sold this year than medical books.

Elder Bretsch also reports a visit he had with two Americans who came to the press. These men are working with U.S. Aid in Vietnam, and they are experienced printers. "They marveled at the quality of our workmanship. In all of Vietnam, no equal can be found to these books," they said.

As a result of that visit, study is being given to the possibility of using our publications as textbooks in Vietnam's government schools.

D. A. McADAMS

Northern Europe Reports Use of June's Overflow Offering

The \$90,547.81 that the Northern European Division received at the end of the second quarter of 1967 has brought tremendous blessings.

One third of it went to Ethiopia for the erection of the young men's dormitory at the union's junior college at Kuyera. Because of the urgent need, the building had been begun in anticipation of the offering. When the money arrived, one wing was almost completed, and now the second wing is under construction.

Another third of the overflow has gone to Togo in West Africa. It will contribute to the purchase of land and the erection of a church, a headquarters office, and a home for the missionary family in the newly entered Togo-Dahomey Mission, Pastor and Mrs. Henri Kempf.

The other third has gone toward a new and much needed school building at Sweden's Ekebyholm school. Costs of education are soaring in highly developed countries, and our Swedish believers are grateful for these funds.

Northern European Division leaders and field workers greatly appreciate what these funds are doing in the advancement of God's work.

W. DUNCAN EVA

N.A. Ingathering Report—4

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

Report as of December 9: \$4,151,428.57. Nearly \$1 million was reported during the week covered by this report, an increase of \$315,000 over the previous week's report.

Number of requests for Bible courses and literature to date: 16,105.

The Vienna, Virginia, church, with a membership of 253, has gathered in \$10,448, a per capita of \$41.35. The Stoneham, Massachusetts, church in one Saturday night's caroling brought in \$1,300.