



Be a Mighty Leader for GOD

By
M. V. CAMPBELL
Vice-President, General Conference

OUR DENOMINATION has thousands of leaders, ranging from those at the General Conference headquarters to the officers of subsidiary organizations of a local church. All have been chosen for a special work and all are expected to make an important contribution to the success of God's program. Leadership is an immense responsibility. If you are in charge of any part of the church program your followers look to you as an example and as a guide. They expect you to have a progressive program and to set the pace.

Probably you did not seek your position. Perhaps, however, one should have the attitude of Benjamin Franklin who said: "I shall never ask, never refuse, nor ever resign an office."

When a church, a local or union conference, or the General Conference assigns a man to leadership he should regard it as a call from God and give the task his energy, talent, and time. The wise man said: "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). If you have been called to oversee a part of God's vineyard, give it everything you have. Be a mighty leader for God.

Such a commitment requires hard work. Someone said: "There is plenty of room at the top, but there is no room to sit down." If the work connected with administration does not require all of a man's time and make him wish that he had still more time for it, he is not giving the right type of leadership.

A slow-moving car, traveling a narrow, uphill road, can collect quite a few cars behind it. That car in front, holding down the speed of all behind it, could, perhaps truthfully, be called a leader, for it acquires quite a following. No one, particularly of the followers, enjoys such leadership. A leader should set a brisk pace and inspire others to follow.

What should be the motive of leadership? Some enjoy it because their position puts them in the public eye. Such people often remind their followers of their position. They may say, "As president, I advise this," or, "As treasurer, I must give you this counsel." People as a rule do not appreciate being reminded of the office of their superior. They are well aware of it. The one who finds it necessary to remind others of his position may, of course, feel the necessity, but the reason is probably that his leadership has not been very impressive.

If love of prestige, of being seen frequently in public, or of having one's photograph often in print is the reward being sought, a man is in line for bitter disappointment. If leadership inspires adulation it also inspires

(To page 10)

WHAT are you worth? to yourself? to others? to God? What is worth? Is it money? productivity? talent? character?

History affirms that men have often placed a low value on the worth of the individual. The pyramids of Egypt are listed among the seven wonders of the ancient world. Notable among these is the Great Pyramid of Khufu at Giza. One hundred thousand men slaved for 20 years dragging some two and one-half million great blocks of stone to complete it. Tourists today admire its majesty, towering more than 450 feet above the desert within sight of the Sphinx. Some climb to the top for the view. Others ascend the narrow passageway inside leading to the tomb rooms of the Pharaoh and queen. But few mourn the death of thousands of the workmen who made its construction possible. These workmen were expendable—worth only what they could contribute in muscle and sweat to the state.

Modern history also has known the depreciation of human life. Objectives and philosophies of state have been deemed more important than the individual and his needs.

How much is a human worth? Someone has computed that chemicals in a human body, if recovered, would sell for \$1.98. Probably inflation would push that figure up some now—but not too much. More recent discoveries of rare chemicals in human flesh and bone would increase the value more if recovery could be made less costly.

Work potential places a much greater value upon man. And here the cultivated intellect is premium. In his book *Highways to Happiness*, C. L. Paddock tells about Michael Dowling, who was caught in a Minnesota blizzard and was so badly frozen that he lost both legs, his left arm, and the fingers of his right hand. Notwithstanding these handicaps, he became president of a bank and speaker of the Minnesota House of Representatives. When asked how much he thought physical disability interfered with a man's earning capacity he replied, "From his neck down a man is worth about \$1.50 a day; from his neck up he may be worth \$100,000 a year" (p. 82). Walter Schubert underscored this evaluation by saying that from foot to head "it's the last four inches that count."

How much are you WORTH?

By **GLENN H. HILL**
Pastor, Michigan Conference

Compared with the universe, man and all his achievements are insignificant indeed. Among the nine planets of our solar system Earth is one of the smallest. It would take 1.3 million of our worlds to equal the sun in size. Our solar system revolves along with others in the Milky Way Galaxy, about a common center some 33,000 light-years away in the Constellation Sagittarius. Astronomers suppose that the billions of galaxies in the universe may also revolve about some great cosmic center.

No wonder David asks in Psalm 8:4: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" In size man is an insignificant dot on an insignificant speck of dust in the vast universe.

The Scriptures refer to man as a worm (Job 25:4-6; Ps. 22:6). But Isaiah 41:14 connects a promise with the reminder of man's natural lowly state: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

In spite of man's notable lack of natural goodness, God does not count him worthless. Christ "taught all to look upon themselves as endowed with precious talents, which if rightly employed would secure for them eternal riches. . . . He passed by no human being as worthless, but sought to apply the saving remedy to every soul."—*The Desire of Ages*, p. 91. "The relations between God and each soul are as distinct and full as though there were not another soul . . . for whom He gave His beloved Son."—*Steps to Christ*, p. 100.

What are you worth to yourself? The world is full of people who do not value themselves highly. This is not to say that they are not selfish.

Rather they may be inordinately selfish and grasping. But they have no concept of the value God places upon them. And so, not valuing themselves highly, they are careless about how they live, what they eat, how they dress, and the thoughts they entertain.

One who recognizes that he is bought with the price of the "precious blood of Christ" (1 Peter 1:18, 19) and that his body is "the temple of the Holy Ghost" (1 Cor. 6:19, 20) cannot be careless about how he lives. Perhaps the best way to shield our young people from falling into immorality in this fast age is to teach them their great value in the sight of God.

There may well be no greater misery than to grovel about through life without a sense of personal worth. Life is strewn with the wrecks of those who have never learned how much they count.

We usually value others and others value us only to the extent that we value ourselves. No one who has a correct sense of his standing before God can look down upon a fellow man—however forbidding his appearance or circumstances. He may be a derelict or a drunkard who mistreats his family, but he is still a soul for whom Christ died. Christ "passed by no human being as worthless."

Value to God

How much do you count with God? I once drove behind a truck that had a message painted on the back. It said, "Drive carefully. Valuable horses inside." They were race horses and worth a great deal to their owners. But not a word was said of the value of the poor truck driver. Apparently in the owner's mind the driver was worth far less than the horses.

Mark 5:1-17 tells the dramatic story

of Jesus' meeting and healing the man possessed with demons in the wild region of Gadara. The demons begged Jesus to let them go into a herd of swine. Christ permitted this to rebuke the selfishness of the swineherders. The entire herd ran into the Sea of Galilee and drowned. When the story drifted back to town the people came and "began to pray him [Jesus] to depart out of their coasts" (v. 17). They valued the swine more than the reclaimed man or Jesus and His ministry. But this story clearly shows the preference of Christ for man.

By comparison, the value God sees in man is stressed in Matthew 10:29-31: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." The parallel passage, Luke 12:6, 7, suggests that when one bought a double portion of sparrows for two farthings, a fifth was thrown in for good measure. How insignificant they were!

Dr. Herman Harrison observed that

"a sparrow weighs about two ounces. It would take about sixteen thousand of them to weigh a ton—that is a lot of sparrows! And a great pile of them could be gathered in almost any community—millions of tons of them in the nations. Yet each one of them is a creature of divine notice. Then do you think God is not interested in your personal affairs? The same loving Father who created the sparrows and is so very much interested in them that not even one can fall to the ground without His notice, is even more so interested in you, created after His own image."—*Log of the Good Ship Grace*, vol. 24, No. 20, 1958.

In sharp contrast is the value that many men place upon Christ and His atonement. D. L. Moody once said, "God gave His Son, but man offered to buy Him for 30 pieces of silver."

That man will often value himself no more than he values Christ is seen by Judas' reaction to his 30 pieces of silver when Christ would not deliver Himself. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:5).

How much are you worth? Enough that Jesus would have left heaven and come to this world to die for you if you were the only one who had sinned and fallen from grace. "It is through the cross alone that we can estimate the worth of the human soul."—*Testimonies*, vol. 2, p. 634.

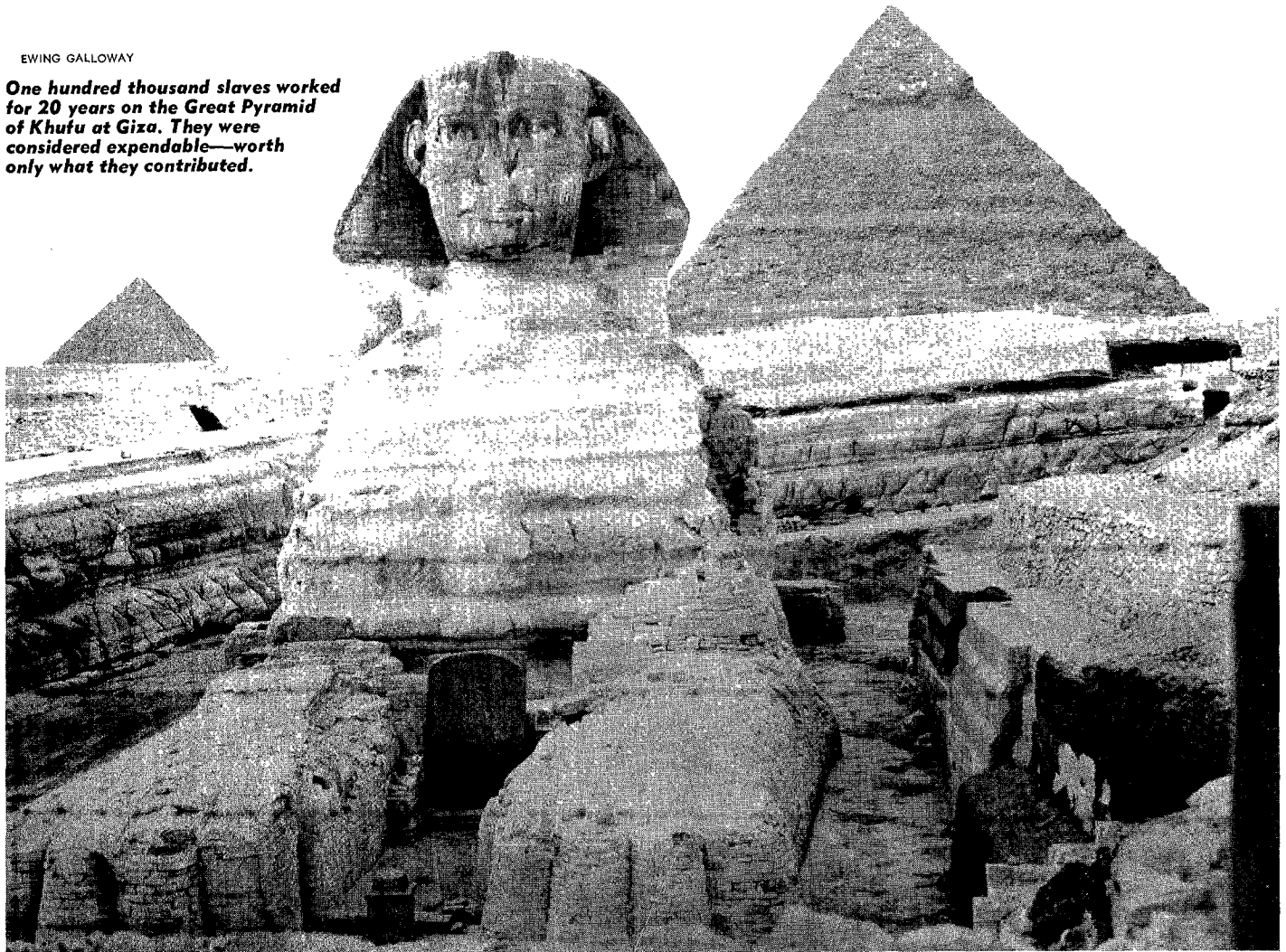
What is it that God values in man? Like a father loves the child, not for what he can produce or earn, but simply because he lives, so God loves and values us. We will be lost and miss heaven only if we choose to ignore Christ and His love.

True worth in God's eyes can be developed. It is generated by contact with Christ—opening the heart to Him. "Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart which, purified and refined, reflects the image of divinity. It is the presence of Him who gave His life for us that makes the soul beautiful."—*Sons and Daughters of God*, p. 347.

"The condition of the moral affections determines the worth of the man."—*Testimonies*, vol. 2, p. 305.

EWING GALLOWAY

One hundred thousand slaves worked for 20 years on the Great Pyramid of Khufu at Giza. They were considered expendable—worth only what they contributed.



Preliminaries to Pentecost

By JOE ENGELKEMIER



COPYRIGHT © 1957 BY THE REVIEW AND HERALD

HERBERT RUDEEN, ARTIST

IN YOUR thoughts, have you ever visited the upper room where the disciples were assembled on the day of Pentecost and tried to imagine what you would have experienced had you actually been there as one of the disciples?

The most immediate effect of the outpouring of the Holy Spirit was upon the personal experiences of the individual disciple. "Under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, 'Herein is love.'"—*The Acts of the Apostles*, p. 38.

This certainly suggests a deeply moving experience. Had you been there, how would the outpouring of the Holy Spirit have affected you?

You would doubtless have become keenly aware of an unseen Presence,

and of a sacred sense of God's love. Any hardness of heart—unless you had resisted—would have been melted by the softening, subduing effect of the Holy Spirit. The "words of penitence and confession" and the songs of praise would have come as a healing balm. Along with moist eyes, or tears of repentance, a sense of joy would have been evident. Like the apostles, you would have been filled with a wonder that could only exclaim, "Herein is love!"

Surely the memory of that experience—when "all heaven bent low"—would have lingered for all time.

You would also have shared the enthusiasm for evangelism that was imparted, for the effect of the outpouring of the Holy Spirit was decidedly evangelistic. "They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*Ibid.*

In his sermon later that morning, Peter quoted Joel 2:28 to 32, and then declared that their remarkable experience was a fulfillment of Joel's prophecy. The same prophecy has thrilling significance for us today. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.

Thus the story of the outpouring of the Holy Spirit on the day of Pentecost is rich with lessons for us. Especially important is the record of the things that were the preliminaries to this outpouring.

Just before His ascension Jesus told the disciples, "Do not leave Jerusalem, but wait for the gift my Father promised, that I told you about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4, 5, Today's English Version).^{*} In harmony with this instruction the disciples, meeting together, "continued with one accord in prayer and supplication" (Acts 1:14).

Had you been there with them, what would you have talked about? What promises would you have claimed in prayer?

Would not the words of Jesus, "In a few days you will be baptized with the Holy Spirit," have been uppermost in your thoughts? Would not this promise have been a frequent topic of conversation?

Herein is an important preliminary for a modern outpouring of the Holy Spirit. We must hunger and thirst for this gift. We must "talk of it, pray for it, and preach concerning it."

The promise of the Holy Spirit belongs to us as much as it did to the early believers. "The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled

^{*} *Good News for Modern Man*, The New Testament in Today's English. © 1966, American Bible Society, New York, N.Y.

with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death."—*The Acts of the Apostles*, p. 50.

At the 1966 and 1967 Autumn Councils the need for revival and reformation and for the outpouring of the Holy Spirit was emphasized. In the light of world developments since then, who can doubt that this emphasis was in the providence of God? But is the same emphasis being given in our personal lives, and in all of our churches?

When did you last discuss the latter rain? When did you last hear a sermon, or a series of sermons, upon the Holy Spirit? Is it still true that "the promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all" (*Testimonies to Ministers*, p. 174)? Is the power of the Holy Spirit a living reality in your life, or is it simply an abstract theory?

Divine Power Needed

One thing is certain—in order to bring conviction to others, we need more than eloquence, more than irrefutable logic, more than human skill and wisdom. "If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do."—ELLEN G. WHITE, in *Review and Herald*, Feb. 18, 1890, p. 98.

The promised blessing of the Holy Spirit, "claimed by faith, brings all other blessings in its train" (*The Desire of Ages*, p. 672). Do we really believe this, or have we been content with "only the scantiest showers of grace" (*Testimonies to Ministers*, p. 175)? Have we relied so much upon our own skill and wisdom that we expect but little help from Heaven?

The first prerequisite for a modern Pentecost is that we give more emphasis to the promise of the Holy Spirit. "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely."—*The Acts of the Apostles*, p. 50.

We would do well to reread often the chapters in *The Acts of the Apostles* entitled "Pentecost" and "The Gift of the Spirit." Besides emphasizing

that we should talk, pray, and preach concerning the Holy Spirit, these pages bring out yet other essentials for an outpouring of heavenly grace. Note in particular the following two paragraphs:

"The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God. . . .

"These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."—Page 37.

From these paragraphs and from the other things we have discussed, we could conclude that the preliminaries to a modern Pentecost would include the following:

1. Special emphasis upon the promised gift of the Holy Spirit.
2. A deep sense of our need.
3. Deep heart searching and repentance.
4. A putting away of differences and of the desire for supremacy, and a coming close together in Christian fellowship.
5. A burden for souls.
6. Prevailing prayer.

We have discussed the first of these six conditions. Let us now consider for a moment this second prerequisite—a deep sense of our need. "The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving."

"There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, 'I will pour water upon him that is thirsty, and floods upon the dry ground.'"—*Steps to Christ*, p. 95.

As you read Joel 2, where the promises of the latter rain were preceded by invitations to seek the Lord, you may wonder why the prophet spoke with such intense earnestness. Could it be that he was speaking to a people who had not sufficiently felt their need of the latter rain?

The self-confident declaration of the Laodiceans would indicate that this is precisely their problem. "I am rich, and increased with goods, and

have need of nothing," they declare (Rev. 3:17).

This feeling is the greatest obstacle to an outpouring of the Holy Spirit that could possibly exist. When we are self-sufficient we see no need for emphasis upon revival and reformation. We tend, in fact, to be irritated by it. The deep movings of the Holy Spirit disturb spiritual complacency. There is a tendency to resist that which the Lord seeks to do.

A Laodicean self-sufficiency also tends to put undue emphasis upon material things. To be "increased with goods" seems of first importance. Like Solomon, one comes "to regard luxury, self-indulgence, and the favor of the world as indications of greatness" (*Prophets and Kings*, p. 56). Material things are eagerly sought. Wages become more important than service. Like the men who built Solomon's Temple, gradually, almost imperceptibly, even workers for the Lord may lose their desire to serve Him unselfishly.

Such attitudes make it impossible for the Lord to pour out His Spirit. Pride is especially dangerous. "There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons*, p. 154.

Once pride, self-sufficiency, and self-seeking are banished, and the conditions for an outpouring of the Holy Spirit are fulfilled, it will come. "There is no need for a dearth of the Spirit in the church. After Christ's ascension the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future the earth is to be lightened with the glory of God."—*Testimonies*, vol. 9, p. 40.

In future articles we will call attention to the other above-mentioned preliminaries for a modern Pentecost. Heart searching, repentance, a putting away of differences, a burden for souls, prevailing prayer—all are a necessary part of our preparation for an outpouring of the Holy Spirit.

The blessings available are beyond comprehension. "All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Ibid.*, vol. 7, p. 33.

We commend to you these questions: "At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?"—*Ibid.*

The CHALLENGE of a Great Center

BUENOS AIRES, ARGENTINA.—This second visit to Argentina on my present itinerary in South America was through the front door of Buenos Aires, the great, throbbing capital of Argentina. The arrival at Ezeiza airport, some 20 miles from the heart of the city, should give every Seventh-day Adventist a thrill. The airport is built on the old estate of Ramos Mexía, who believed in the second coming of Jesus in majesty and glory as taught by Lacunza. Mexía further came to the conclusion through personal study of the Scriptures that the seventh-day Sabbath was ordained of God. It was a thrill to stand on the ground on which he and his employees observed the Sabbath of the Lord.

Magnificent highways lead from the airport to the city of Buenos Aires. Such an approach befits the largest city in the Southern Hemisphere. Of Argentina's approximately 23 million people, three million live in this city. The city sprawls over some 800 square miles and is dotted with many fine buildings and attractively laid-out open spaces and parks. One of the most beautiful (there are 150 of them) is Palermo Parks where gardens, trees, lakes, monuments, and palatial residences meet the eye everywhere.

The central and largest Seventh-day Adventist church in Buenos Aires is the Palermo church. There we had an earnest session with church workers in the capital. This session was followed by a public meeting. The quadrennial session of the Casa Editora Sudamericana (the Argentinian Publishing House) was held in the Palermo church too.

Buenos Aires was founded on its present site in 1536 by the first Spaniards who landed in the country. The site was abandoned soon after and re-founded from Asunción, Paraguay, in 1580. The heart of the city now, as in colonial days, is the Plaza de Mayo with the historic Cabildo (town hall) where the movement for independence from Spain was triggered. The pink Casa Rosada (the Argentinian White House), the city hall, the cathedral, and other edifices of national importance are there. San

Martín, the national liberator, rests in a mausoleum in the cathedral. The eternal flame of Argentinian patriotism burns at the entrance to the mausoleum. A short distance away is the Congress building, the Avenue of July 9 (Independence Day) laid out on a grandiose scale, and the Plaza de la Republica (a large obelisk in the center). In the opposite direction (northeast) is the city's great shopping street, Calle Florida, where anything imaginable may be bought.

A selfless patriot, San Martín espoused the cause of liberty throughout South America. He boldly marched an Argentine army across the Andes to free Chile and, with the help of Lord Cochrane, head of the Chilean navy at the time, embarked his forces for Peru, where he captured Lima, the first step in the freedom of Peru.

Returning to Argentina, San Martín found his homeland rent with conflict. Disillusioned, he retired to France. Death came in a little obscure Parisian hotel that I have visited on more than one occasion.

We shall not dwell on the story of Buenos Aires. However, it should be pointed out that the great capital's development is of more recent times. For 270 years after its founding, Buenos Aires was a place of little importance. The Spanish stress was upon Lima. For centuries the main business of Buenos Aires was smuggling. But when the people came to realize the importance of the pampas, Buenos Aires began to grow.

The pampas plains, appearing like an endless, flat monotony, extend fan-wise from Buenos Aires for a distance of 350 to 400 miles. There are few rivers. Drinking water generally is pumped to the surface from a depth of from 100 to 500 feet by the windmills that are a prominent feature of the landscape. Trees are only of human planting. Stock raising and farming prosper on these vast expanses. The development of the pampas created riches that lifted the port of Buenos Aires to the status of seventh greatest city in the world, and gave the capital a position of dominance that has harmonized old discords and conflicts into a national existence.

Though the work of Seventh-day Adventists began upcountry in the Entre Ríos area, Buenos Aires is fast becoming the center of Seventh-day Adventist activities in Argentina. Argentina has two conferences and three mission fields, with approximately 17,000 baptized members. The Buenos Aires Conference is a strong unit, with large evangelistic and financial potentials. The forces in the capital are led by J. C. Viera, president, and B. C. Kalbermatter, secretary-treasurer.

Buenos Aires is home to several important denominational institutions. The oldest, no doubt, is the Casa Editora Sudamericana, in Florida, some five miles from the center of the city. This is the second largest publishing house in the South American Division and produces Seventh-day Adventist publications in the Spanish language. The start was in 1896 when authorization was received to publish a magazine named *El Faro* ("The Lighthouse"). The printing facilities of a commercial firm in Buenos Aires were used for this publication. Shortly thereafter a print shop for the publishing house was established at Villa Libertador San Martín, the upcountry first Seventh-day Adventist center where today Seventh-day Adventists operate a senior college and a medical institution. This continued until 1906, when the entire plant was installed at Florida. N. Z. Town and his wife were the editors.

At the start, the publishing house employed eight workers. Today, some 70 are on the payroll. Nearly 100 million pages of books and magazines are circulated yearly. This product is first class. The management, with B. C. Kaercher in charge and V. E. Ampuero as chief editor, is progressive and has an eye to the type of literature needed by the field.

The second institution in size is Granix Foods. This company is also situated in Florida. It produces the traditional Seventh-day Adventist health foods along with high-class fruit preserves and marmalades. Fifty people are employed, which includes 37 factory hands.

This work originated with the opening of a food factory (1936) at the River Plate College, Villa Libertador San Martín. It was transferred to Florida in 1938, and under successive managements has succeeded in providing a modern plant operation adjusted to the church program. The most recent addition to the plant is the new office section. The building program was financed entirely by the plant's commercial operation. At the same time a substantial share of the gains was contributed to the church's radio evangelism. The food factory

has been interested, particularly, in the radio program entitled *A Light in the Way*.

A representative of the food factory is currently on study travel in Australia. W. L. Kilroy, of the Sanitarium Health Food Company in Australia, recently visited Granix Foods and commended the institution highly for many of its procedures. The study visit of the Granix representative in Australia no doubt will result in yet more efficient production and management. The interest of the food factory in radio work will be intensified. At the present time several hundred short radio programs are sponsored by Granix Foods. Certainly, the Lord will not fail in His blessings upon such an institution.

A third link, small, yet vital, is the Instituto Florida. This is a Seventh-day Adventist elementary and secondary school adjoining the publishing house and the food factory. Three hundred sixteen students are in attendance and are well taught, I would judge, by 24 teachers. A good spirit prevails in the institution, where some of Argentina's best workers received their educational start. No doubt this successful program will continue as the plant is improved. An ambitious building program is under way.

The fourth institution in the Buenos Aires area I would mention is the Clínica Médica Belgrano. As the name indicates, the clinic is situated in a fine area of Buenos Aires called Belgrano, in honor of the great general, of course. The initial facility was the former South American Division office (the headquarters were moved in 1950-1951 to Montevideo). The clinic was opened in these meager quarters in 1959. Several highly competent Seventh-day Adventist physicians have dedicated their talents to the development of this medical facility, including O. I. Beskow, the present medical director.

I paused a moment to look at the list of attending physicians (three employed full time on salary). Several illustrious names appear, indicative of the good repute this medical institution has achieved. Land is almost impossible to come by in the heart of the city, particularly in Belgrano. Plans are being developed, therefore, to build a several-storied medical center to meet the challenge of Buenos Aires and enhance the Seventh-day Adventist medical position in the capital. I can hardly envision a more worth-while project.

I have mentioned the interest of Granix Foods in radio broadcasts. In South America our broadcasts are on more than 500 stations weekly and have become one of the richest sources of soul winning, with 43,000 active

students. In Buenos Aires, the Voice of Prophecy organization is now housed in a new and adequate facility under the leadership of Enrique Chaij. At the present time the VOP generates great enthusiasm throughout Argentina. Even the children are joining in the work.

A nine-year-old Seventh-day Adventist lad decided his family ought to have better relations with the neighbors than they had. His first step was to take the VOP lessons next door. He marched in with the lessons in his pocket and said, "I have something nice here for you, and it tells about Jesus. You fill in the answers and give the lessons to the postman. He'll send them back, and you'll learn a lot." The head of the neighbor family said, "Surely, we'll take the lessons." They took them all, and the entire family now attends a Seventh-day Adventist church as baptized members in good and regular standing.

Certainly, the work of God in Buenos Aires and in the Austral Union is in strong hands. The two con-

ferences and five mission fields (including the Paraguay and Uruguay missions) direct 209 churches and companies, employ a total of 962 workers, operate 13 medical institutions (including seven dispensaries), three academies, and 50 primary schools, in addition to the larger institutions I have described. In one year the Five-Day Plan to Stop Smoking held 16 sessions in the larger Austral Union cities, with 5,438 persons claiming freedom from nicotine addiction. The number of baptisms is on the upsurge, with a goal of 3,000 baptisms in 1968. Elbio Pereyra, president, and R. N. Wensell, secretary-treasurer, whose company and fellowship I have enjoyed over the past weeks, with their colleagues, inspire a bright hope for the future.

The challenge in great centers such as Buenos Aires is immense, almost overwhelming; but great challenges develop great leaders who achieve great victories. Greatness, we believe, is written into the future of Buenos Aires and the Austral Union.

W. R. BEACH



Sparky Came Home

By ESTHER LAU

A FEW MONTHS ago the Warrens had moved to a farm in the country. Becky, the youngest of four children, was the only child at home. She was very lonesome for playmates. Living on the farm, she just didn't have many playmates nearby.

Becky had always wanted a puppy all her own. "Mommy, please let me have a puppy now. I'll take care of him," Becky pleaded.

The next day mother saw an advertisement in the newspaper that read: "Terrier puppies for sale."

"Becky," mother called, "how would you like to have a terrier puppy?"

"Oh, goody," and Becky clapped her hands with joy. "Can we go and get him now?"

When they arrived at the place, a nice lady, Mrs. Clark, took Becky and mother to the back porch, where the puppies were nestled together in a box. Becky's eyes were glued to the little creatures.

"That's the one I want." Becky pointed to a little brown terrier. Mrs. Clark picked up the puppy and handed him to Becky.

"Oh, Mommy, isn't he cute!" Becky smiled contentedly as she gently stroked the puppy's fur. "I shall name him Sparky."

How thrilled Becky was to have Sparky for her own. Every day after school she

would take Sparky out in the yard and teach him tricks.

One day when Becky came home from school Sparky was not at the gate to meet her as he always had been.

"Sparky, Sparky, I'm home!" Becky called, but there was no answer.

"Mother, where is Sparky?" Becky asked anxiously as she dashed into the house.

"I think he is outside somewhere," mother answered.

Becky searched everywhere, and still she could not find Sparky. That evening Becky could hardly eat her supper.

"Daddy, do you think someone took Sparky away? I wonder if he is hungry," Becky sighed.

At worship that evening the Warrens prayed that Sparky would soon come home.

Early the next morning Becky jumped out of bed and ran outside looking for Sparky, but he was not there.

Before mother took Becky to school, they both knelt down again and asked Jesus to protect Sparky from any harm.

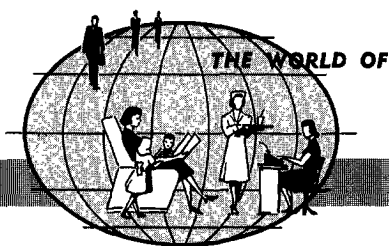
Days went by and Sparky still hadn't come home. Becky, mother, and dad continued to pray that he might come home.

Ten days later when Becky got home from school, she heard a dog barking. It sounded like Sparky! Becky dashed out the kitchen door, and there was Sparky licking his empty serving dish!

At the sight of Becky, Sparky ran toward her and nuzzled close to her. It seemed that his tail just couldn't stop wagging.

"Oh, Sparky, I'm so glad to see you!" Becky cried as she picked him up in her arms.

How happy the Warrens were that evening as they knelt and thanked Jesus for bringing Sparky safely home. Happiest of all was Becky!



The Adventist Woman

Conducted by DOROTHY EMMERSON

A TEEN-AGER away from home with a friend spent his last dime in a gambling machine. Now, without money for transportation, he called his parents long distance—collect.

"Will you send me money to come home?" he asked. "I'm broke."

"What happened to your money?" they inquired.

"Oh, I had to eat and other things," came the evasive reply.

The parents agreed to send him the money. Hanging up the receiver, the boy turned to his friend, also without funds, and bragged, "Didn't I tell you they'd send me money? Oh, they tell me to be careful how I spend money, but they know I can't hang onto it. *They know I'm weak!*"

Could these parents have seen the smug smile, have felt the indictment of his remark, would they still have indulged their spineless son?

Children who have been overindulged by their parents will have weak, impulsive characters.

"They are without moral strength to . . . correct their wrong habits, or to subdue their uncontrolled wills."—*Child Guidance*, p. 274.

With juvenile delinquency reaching an alarming all-time high, authorities, educators, and parents are seeking desperately to find an answer. "Why, why?" they ask. Many times parents are the real, unsuspecting culprits.

To do right by your children,

Be a Responsible PARENT

By VINNIE RUFFO

"Thousands upon thousands of Satan's victims are what they are because of the injudicious way in which they were managed during their childhood."—*Ibid.*, p. 277.

"The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians, is one of the worst evils which can come upon them."—*Prophets and Kings*, p. 236.

Confused, bewildered parents often ask, "But am I responsible for the sins of my children? They are free moral agents. I cannot bend the will."

No, we are not responsible for all of their sins. But as parents we are responsible for the ones we could have prevented. "We are just as responsible for evils that we might have checked in others by exercise of paren-

tal . . . authority, as if the acts had been our own."—*Child Guidance*, p. 236.

Mary Ann was only 14. Always impulsive and demanding, one day she asked her mother for permission to go to a beach party with a group of girls. Her mother did not approve of Mary Ann's friends, nor of the 30 miles of hazardous mountain road over which they would have to drive. She voiced her opinion.

"Oh, Mother, you *never* want me to have any fun. What harm is there in going to the beach with a bunch of girls?" pouted Mary Ann.

Her mother reconsidered. Perhaps she was a little too severe. There was nothing really wrong in going to the beach and enjoying the water, fresh air, and sunshine. So she relented, allowing her desire to please her daughter to overrule her good judgment.

Only a few hours later she discovered how wrong, how tragic it had been for her to indulge her daughter. Instead of going in an all-girl group, the girls stopped to pick up boy friends. With a speed-loving, reckless 16-year-old driver at the wheel, they failed to make a hairpin curve, and the car hurtled over the mountain-side.

One boy died instantly. All were injured.

Outside the emergency room door, the anguished mother blamed herself for the injuries her daughter had suffered. The price of indulgence had turned out to be overwhelming.

Some parents, for fear their children will give reprisal or even run away from home, are afraid to exercise wholesome authority. They are afraid they will lose their children's love.

Perhaps a son or a daughter for

CREATIVE COOKING



COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.

BAKED ITALIAN LOAF

- 3/4 cup bread crumbs
- 1 cup water
- 1 3/4 cups milk or half and half
- 1 1/2 lbs. Worthington Prime (frozen)
- 1 1/2 teaspoons parsley, chopped
- 2/3 cup onions, chopped
- 3 tablespoons Parmesan cheese
- 3 eggs
- 1/2 teaspoon salt
- 1/2 teaspoon allspice
- 3/4 cup tomato purée
- 1 cup mozzarella or provolone cheese
- 1/2 teaspoon oregano leaves

Combine crumbs with water and milk. Add ground Prime, parsley, onion, Parmesan cheese, eggs, salt, and allspice. Mix well. Turn into greased pan. Bake 45 minutes at 375° F. Top with tomato purée, cheese, and oregano. Continue baking for 20 minutes.

some reason insists on breaking the rules of the home. He may be keeping late hours, attending forbidden places of amusement, or even be indulging in the unhealthy practices of using tobacco or alcohol. He is forbidden by the parents to continue in this evil path. The child rebels at his parents' authority. He threatens to run away from home.

Horrifying thoughts torture the parents. What will happen to my son if he runs away from home? How will he live? Will he go hungry? Will he become a degenerate? The parents cringe.

What is the right course to follow?

If you are looking for divine direction, God has provided the counsel:

"Let the parents say to the boy who threatens to run away from home, 'My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself.

"When you wish to come to your father's house, to be subject to his authority, *you will be welcome*. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline.'"—*Ibid.*, p. 241. (Italics supplied.)

Notice that with this piece of advice is also given the invitation that the child is *welcome to return* when he is willing to be subject to his parents' authority. Only rash, unwise parents will say, "If you leave my home, you can never return." This is not by divine direction. A child must know that his parents' action is made with love. He must be made to realize that like the father of the prodigal son, who left his door open for his wayward son, his parents' home is always his own. The only condition involved is that he must turn from his sinful ways and become subject to his parents' authority.

"Such a course would check the downward career of thousands. . . .

"Too often children know that they may do their worst, and yet an unwise mother will plead for them and conceal their transgressions. Many a rebellious son exults because his parents have not the courage to restrain him. . . . Such parents are encouraging their children in dissipation and are dishonoring God by their unwise indulgence. It is these rebellious, corrupt youth that form the most difficult element to control in schools and colleges."—*Ibid.*, pp. 241, 242.

Another question arises in the

"All heaven is watching the efforts of the Christian parent."

—*The Adventist Home*, p. 316.

minds of parents: But should we not indulge our children *once in a while*—right or wrong?

If this permissiveness involves disobedience, the answer is, "Certainly not, for just so sure as she [a mother] does, she lets Satan plant his hellish banner in her house. She must fight the battle of that child which he cannot fight himself. That is her work, to rebuke the devil, to seek God earnestly, and never to let Satan take her child right out of her arms and place him in his arms."—*Ibid.*, p. 272.

A doting mother, blinded by passionate love for her only child, poured indulgence upon her every day of her childhood. She was allowed to eat anything she desired. Friends were selected by the child, not by the mother. Even in later years the girl selected schools of her own choice, against counsel.

Without her mother's guiding authority, everything in the girl's life seemed to go wrong. Friends were

chosen solely for the pleasure they could give. The schools were not right. In choosing a marriage companion the girl made an unwise choice. When the marriage ended in divorce and she found herself with two children to rear without a father, the girl heaped contempt upon her mother.

"You always let me have my own way," she accused. "I didn't know my own mind, and you didn't help me."

These words broke her mother's heart and crushed her spirit. "Too late!" she cried. "If only I could go back and rear my child again!" What price indulgence!

"If, instead of unlimited indulgence, the chastening rod were often used, not in passion, but with love and prayer, we would see happier families and a better state of society."—*Ibid.*, p. 276.

Don't indulge your child. With proper discipline you may risk tears now, but you will reap joy later.



WOMEN IN THE NEWS

Left to right: Miss Florence Kidder, L. E. Smart, J. F. Knipschild (hidden), A. O. Dart, I. V. Stonebrook, G. M. Mathews, C. B. Hirsch.

Sixty-five Years of Teaching

A special feature at the recent North American Division quadrennial council for elementary education held in southern California, November 12 to 16, was the giving of an award to Florence Kidder, 83, veteran teacher from New England. L. E. Smart, secretary of education for the Atlantic Union Conference, made the presentation in recognition of Miss Kidder's 65 consecutive years of teaching in Adventist schools. Fellow teachers of

the Atlantic Union Conference participated in financing her way to the convention.

Only one month after this event Miss Kidder died. She had taught in the one-room ten-student (three grades) Seventh-day Adventist elementary school in Pittsfield, Massachusetts, up through the close of school for the Christmas vacation period, and quietly passed away in her sleep.

CHARLES B. HIRSCH

BE A MIGHTY LEADER FOR GOD

(Continued from page 1)

criticism. Shakespeare said: "They that stand high have many blasts to shake them." Frequently the higher the position the stronger are the blasts.

Love of Prestige Unworthy

Love of prestige and honor is a most unworthy motive. Popularity is usually brief, and the higher its pitch, the quicker and deeper is its descent. More often than not the regard that a leader receives is for his office rather than for himself. A friend of mine who carried a major responsibility in our denomination said a few years after his retirement, "Most of my influence and popularity and many of my friends vanished the day I left office." Joseph

Addison said: "There is not a more unhappy being than a superannuated idol."

The true motive for Christian leadership was stated by our Saviour: "Whosoever will be chief among you, let him be your servant" (Matt. 20:27). Clearly, the great objective is service, and the man who regards his reward in this life to be still more service will find satisfaction of long duration.

Each leader should ask himself, "Can I contribute in a marked way to the growth and advancement of the organization that has called me to this responsibility?" If not, his next question should be "Then why am I in this office?" or "Why am I accepting my salary?"

Able to Inspire

A leader should be able to inspire his followers. This inspiration cannot be purchased by flattery, praise, or

gifts; it often comes from the challenge to an immense program. The great leader Churchill attracted a firm and devoted following in Britain, though he offered only "blood, sweat, and tears." The young man Alexander rallied a brave army to his standard when he set out to conquer the world. We have the greatest objective ever to challenge the mind of man—to conquer for Christ a world far larger and a population far more numerous than in Alexander's day.

A man in charge of others should make his objectives so clear that all understand them. Each should know his part in the program. It is then often wise to allow each man to work freely in his own harness.

A leader must be fearless. One who can be bluffed or frightened will not long remain in authority. The great King David displayed bravery from his youngest days. Before undertaking his fight with Goliath, he said to King Saul: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth" (1 Sam. 17:34, 35). The full army of Israel was appalled by Goliath's boasting and defiance, yet David was unafraid. Nearly every man called to office will be tested by bluff and bluster, but he must not fear or even lose his poise.

Loyalty

A man in authority must be loyal. With few exceptions, an officer is responsible also to one of higher rank. He must be fully as loyal to his superior as he expects his followers to be to him. In our denomination leadership does not mean independence. We must all work as one great team. The need is not for temperamental prima donnas, nor even for a multitude of soloists, but rather for a great harmonious choir.

Officers and all in authority in the Advent Movement owe loyalty not only to the next superior officer but under God to the denomination, to its doctrines, and to its policies. There are some who feel they could greatly accelerate their program if they were not hampered by denominational policies. However, we should keep in mind the statement of the apostle Paul: "If a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5).

Denominational policies are not inspired, they are not unchangeable; in fact, year by year changes are made. These, however, are not extensive or radical changes, but from time to time the policies are brought up to date. These policies are adopted or changed only at meetings when the

The Wayside Pulpit

By HARRY M. TIPPETT

"And I will make all my mountains a way" (Isaiah 49:11).

Let us look at this text as a homiletic jewel for this present meditation. God's ways are diversified, and through Solomon He voiced one of the Old Testament beatitudes: "Blessed are they that keep my ways" (Prov. 8:32).

Mountaintop experiences are assured those who walk in the Lord's ways, times when the very heavens seem to open and, like the disciples on the Mount of Transfiguration, we "see no man save Jesus only." But some of these glorious hours on the mountains of the Lord were soul-testing moments to His servants of old, even as they are lessons to us "upon whom the ends of the world are come."

Think of Mount Moriah, the mountain of faith, where Abraham obeyed a mandate he did not understand, where a new meaning was given to sacrifice, and a new dimension to obedience.

How our hearts thrilled in childhood days when the burning bush near Mount Horeb calling Moses to his historic destiny as leader of Israel was portrayed on Sabbath school chart, or later gripped us as the subject of a Sabbath sermon. Here was the mount of God's presence, where He declared His name, the great I AM.

On this same mountain the holy precepts of the law, known since Eden, were spelled out on stone for a world that was beginning to forget. What a renaissance of better Sabbathkeeping there would be among us if once more

we could hear that voice out of the cloud, "Remember."

And had God's people not grown careless in their Sabbath observance Mount Carmel probably wouldn't have been necessary. For here Elijah, God's man for the hour, in a dramatic pageant of God's wrath against Baal worship, vindicated His holy will. After the judgments of Heaven are passed how reassuring is the "sound of abundance of rain" (1 Kings 18:41).

Was there ever a more glorious demonstration of God's way than Mount Zion and Solomon's marvelous Temple, one of the most glorious structures the world has known, put together without sound of ax or hammer? It was built by one who with tremulous voice had said, "I am but a little child: I know not how to go out or to come in." Alas, for the historic sequel.

But although a millennium or more away, Calvary was to come—God's mountain of love—where in the thick darkness that surrounded the cross, God accepted the sacrifice of His Son. And over in Jerusalem the tearing asunder of the sanctuary curtain was a symbol that earthly oblations had ceased.

And at last on Mount Olivet, the mountain of promise, the Saviour's voice comforted the hearts of His disciples with the assurance of power and of His coming again.

God's ways of providence, of precept, of prescience, of power, of pardon, of prophecy, shine like beacons from His mountains of old to lead us in a sure path to His eternal plains of peace.

entire world field is represented, and they should be loyally followed by Adventist leaders of every rank and station.

One called to office, either in a church or a conference, usually has demonstrated some of the talents of leadership before election and should continue to give proof year by year. An executive should not be like a point, which Euclid defined as "something which has position but no magnitude." An administrator should have the ability to accomplish things. Not only should he be able to organize and start a program but he should see it through to a successful conclusion.

Leadership is sometimes acquired in one of the three ways Shakespeare states that greatness is reached: "Some are born great, some achieve greatness, and some have greatness thrust upon them." Without doubt, some men are born leaders and others acquire the necessary qualities. It is hoped that not too many unqualified people have leadership thrust upon them!

A man worthy of directing denominational work, in addition to his spiritual qualifications, should be one with a desire to excel, to set a faster pace year by year, to make his program prosper, and to make each year better than the previous one. He must be willing himself to do whatever he asks of his followers and should set the example.

An administrator should lead evenly. Every department of the work should be fostered. He should never belittle any activity. He should be considerate, kind, and courteous in all of his dealings with church members, church organizations—his followers, as well as his superiors.

Anyone who is in authority in our denomination should lead in spirituality and in godliness. He should be a true man of God, one who personally talks and walks with God, a man who has family worship and who takes time for private devotion regularly and frequently. Those in denominational leadership bear heavy burdens. They have exhausting responsibilities, and it is difficult to find sufficient time for all of them. In spite of this they must take time to commune with God, to talk over with Him all plans and problems. The channel to God must be kept clear and clean; no cherished sin must be allowed to interfere.

One of the greatest of all privileges in supervisory work is to lead God's people to higher ground. It is a privilege to be acquainted with God so as to lead a Sabbath school class, or a church, or a conference into closer fellowship with Him.

If you have been called to leadership, give it all that you have. The

denomination took a risk when you were selected. The denomination has conferred upon you a great trust. Do not let it down. Never give a thought to advancement; think only of the

progress of the work committed to you. Advancement will take care of itself. Do your very best, and then do still better. With God's help be a mighty leader for God.

The art of living

By MIRIAM WOOD

when you're Young

PROFESSION AND PERFORMANCE How closely must performance parallel profession in the Christian life? Recently I've found myself in several groups where this important topic was being discussed. As a matter of fact, sometimes the discussions have become rather heated and subjective. Several attitudes I've encountered in some of my young friends have been more than a little disquieting to me.

One is the tendency to apply a standard of "absolutes" to people who are older, particularly denominational leaders. Those who do this allow no margin for human frailty, no quarter for "this mortal coil." The squirming victim is impaled on the stiletto of criticism (and ignorance), examined under the blinding light of a kind of "negative righteousness," and declared to be a substandard performer as a Christian. "He has a quick temper." "He's too passive." "His home is too luxurious." "His home is too humble." "He's not sufficiently intellectual." "He's too intellectual." Banish him into the outer darkness of scorn!

What's often rather fascinating to me as I listen (not for very long, of course; I always jump into the fray) is the realization that most young critics are themselves fantastically far from even a rudimentary meeting of profession and performance. The two aspects aren't even within shouting distance of each other. Unkind of me to notice this, I suppose! The point is, though, that we human beings have such clear vision, such keen perception, such sharply defined concepts, such *magnificent* ability to see where profession and performance must meet—in others.

Lest I be accused of defending poor performance on the part of leaders, I'll state categorically that I feel a leader has a solemn obligation to be a showcase for his beliefs. And I truly believe that the great majority of denominational leaders try to live up to this obligation. However, young people—and others—reveal great immaturity, both spiritual and physical, when they assume that their own standard of Christian performance is the only one that is valid. Further, they sometimes forget that only the people directly involved possess all the facts on which to base any sort of valid conclusion as to how nearly

performance and profession really correspond. I've had many personal experiences in this area during the years this column has been running; if I had said, or thought, some of the things people tell me I've said and thought—well, I really would need help of one sort or another!

Two ideas worth considering on this aspect of the problem might be that (1) God is the judge of all mankind; He has never, to my knowledge, assigned the role to humans, and (2) salvation being an individual matter, one need not exhaust himself in fretful concern over the (apparent) failures of others.

Another attitude that is expressed rather often on this subject might be phrased as follows: "I'm not going to be a hypocrite! Since I can't be a one hundred per cent Christian, since I can't make my profession and performance parallel each other in every respect, I'm not going to pretend to be something I'm not."

What a convenient "out" you're giving yourself! If this is what you *sincerely* believe, then I have some suggestions that I hope you'll act on immediately. Examine your teeth. If they reveal the slightest flaw, the slightest cavity, rush to your dentist and have them all extracted. You don't want anything less than perfection, do you?

If your eyes aren't perfect, if you wear glasses, I suppose you'll simply have to pluck out your eyes. Better no eyes than imperfect ones.

Then there's the totality of your body. If you aren't completely symmetrical, shaped like a Greek god or goddess, if you have colds (even one a year), or skin blemishes, or sinus trouble, or a rheumatic heart—well, I suppose you'll just have to destroy yourself. All or nothing.

Ridiculous? Of course. I meant it to be. In an imperfect world there is no such thing as perfection, except in Christ. His performance and profession were identical. When one accepts Christ's robe of righteousness, he appears perfect to God, but performance and profession may still be far apart. As life goes on, by God's grace the two will steadily come closer.

Nonetheless, no two human beings are alike. Wouldn't it be surprising if in God's sight the very people who are frequent objects of criticism are actually quite close to the goal of making profession and performance coincide?

Translators Are Human

EDITORS: The series of editorials "Bible Translation Methods Examined" (Nov. 23 to Dec. 21) has impressed me with the fact that we must exercise care in using various translations of the Bible. It appears that translators may be influenced by doctrinal concepts in which they had matured. The insertion of a comma before or after a word changes the meaning of Luke 23:43. The impossible prospect of the penitent thief being elevated to paradise is carried through in seven of the eight translations given below. The New World Translation of the Holy Scriptures is the only one of the eight that expresses a concept consistent with the facts. It reads, "Truly I tell you today, You will be with me in Paradise." Removing the adverb "today" from the first clause and attaching it to the second by the use of a comma, reverses the scriptural intent. (See *The SDA Bible Commentary*, on Luke 23:43 and Rev. 13:8.)

Revelation 13:8 is another text where the conflict of idea or intent is evident. Eight New Testament translations were investigated. Four of them definitely indicate that the slaying of the Lamb was concurrent with laying the foundations of the earth, or previous to that event. The other four tell us that the names of the redeemed were written in the Lamb's book of life from the foundation of the world.

We well know that during the Middle Ages, the Dark Ages, the Reformation times, and even today the idea has been taught that the saints go to their reward on the cessation of breath, and so too with the lost ones. We would expect the translators thus oriented to feel at liberty to use the adverbs or adverbial phrases to fit in with their belief. So it is not surprising that this is the case in Revelation 13:8. Here again the original Greek permits attaching the adverbial clause "from the foundation of the world" to either "slain" or "written" with resulting variance of meaning. In the area concerned, the translations are given below.

King James Version: "Whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Phillips: "All those whose names have not been written in the book of life which belongs to the Lamb slain from the foundation of the world." *

Weymouth (3d ed.): "Every one whose name is not recorded in the book of Life—the Book of the Lamb who has been offered in sacrifice ever since the creation of the world."

New World Translation: "Not one of them stands written in the scroll of life of the Lamb who was slaughtered from the world's foundation." †

The other four translations investigated convey quite a different meaning.

The Revised Standard Version: "Every

one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain."

The New English Bible: "Except those whose names the Lamb that was slain keeps in his roll of the living, written there since the world was made." ‡

Moffatt: "Everyone whose name has not been written from the foundation of the world in the book of Life." § No mention is made of the Lamb.

Good News for Modern Man: "Every one whose name has not been written, before the world began, in the book of the

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

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

¶ *Good News for Modern Man*, The New Testament in Today's English. © 1966, American Bible Society, New York, N.Y.

living that belongs to the Lamb that was killed." ¶

The first four versions place the slaying of the Lamb and the plan of salvation concurrent with the creation of the world. The second set is just as emphatic in indicating the roster of the saved was made up at that time. The translators are divided against themselves. The Lord's servant says: "The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world.'"—*Patriarchs and Prophets*, p. 63.

"Every sacrifice pointed to Him as the Lamb slain from the foundation of the world."—*Selected Messages*, book 1, p. 114.

Relative to the matter of when names are entered in the Lamb's book of life, the *Commentary* says: "When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 20:12-15, p. 987. E. L. Lutz, Sr.

Loma Linda, California

LETTERS TO THE

Fellowship of Prayer

OPENING FOR TWO PHYSICIANS

EDITORS: Six years ago we requested prayer that was answered within two weeks. It was for the conversion of my husband. We are very thankful for this. Four years ago we started operating a hospital with the purpose of getting Seventh-day Adventist physicians in Oklahoma. Even though we have diligently pursued this goal, we have been unsuccessful. The hospital has prospered here and there is an opening for two physicians. We would appreciate having your prayers that these two may be secured if it is the Lord's will that the medical work should be located here. May God bless you in your dedicated lives and in the great good that is accomplished through prayer.—Mrs. R., of Oklahoma.

GRANDCHILDREN NEED HELP

EDITORS: My daughter has four girls—the oldest will be ready for college next year. She is a good student. The others are 13, 15, and 16 years old. Is there someone in this great country of ours who would help them? Their parents were separated when they were small. The mother has had the responsibility of sending them to school and has had their full support. She is not a Christian now, but wants her children to be Christians. They know what is right. We have helped to keep them in church school as much as possible, but it is beyond our power to help any more. Their mother is unable to control them. They have wrong associations. They need homes with good

discipline and lots of love. They are precious to us. Please pray that we will be able to find homes for them. We need so much to put all our trust in our heavenly Father. Please pray that our daughter will give her heart to the Lord. Also pray that the oldest girl will be able to be in a Christian college. She is a good worker.—Name Withheld.

PRAYER IS NEEDED

EDITORS: The REVIEW is an absolute necessity in our home. We would never be without it. In it we always can find encouragement and strength to cope with problems. The Fellowship of Prayer is a comfort also. I feel compelled to ask you to join me in praying for one of my sons. He is in one of our colleges, but I feel he is an unconverted boy and needs God's guidance to be faithful. I do appreciate deeply the godly teachers who work for our children in our schools. Please pray for this boy so that he may learn to know Christ and love to serve Him.—Mrs. R., of Minnesota.

"GRATEFUL TO GOD"

EDITORS: Some time ago I asked your prayers for my son, who was emotionally disturbed and had to discontinue his studies in the university. Now he is back in school and is doing well in every respect. I am grateful to God and thank you for your prayers. God bless the Fellowship of Prayer!—Name Withheld.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† From *New World Translation of the Christian Greek Scriptures*, © 1950, by Watch Tower Bible & Tract Society.



CHURCH WELCOME WAGON

In his new book, *The Ecumenical Mirage*, C. Stanley Lowell declares: "There is nothing about a religion that bespeaks its health more authentically than its missionary thrust. This thrust is the measure of its own conviction and inner strength."—Page 49.

In essence, we agree. When the advocates of a religious faith turn the world upside down with their evangelistic zeal, as did the early disciples, they give almost undeniable evidence that their religion is vital and dynamic. When, on the other hand, they seem satisfied to enjoy their beliefs among themselves, and are unconcerned about sharing them with others, they reveal an unmistakable symptom of spiritual disease, decay, and decline. People who have a faith that they consider valuable and superior will endeavor to share it with others. They will do this in every way possible, using not only the tried and true methods of evangelism, but experimenting with new ways to reach the unchurched multitudes.

Adventists have used most of the methods of evangelism—plus a few others—employed by church groups generally. They have held public meetings. They have used television and radio. They have distributed literature. They have given Bible studies to individuals in their homes, and have conducted cottage meetings. These methods have proved successful.

Times change, however, and with the change of times, new methods must be tried, and some older methods must be adapted.

This struck us forcefully recently as we read that 40 million American families move each year. Many of these families are somewhat rootless after they move. They are in a new environment and often are open to making new connections of various kinds.

This is well recognized by business enterprises. The result has been Welcome Wagon and a number of similar greeting organizations. Paid "greeters" visit people when they move into a new home, and invite them to become customers of a variety of businesses. Welcome Wagon alone employs 6,000 hostesses, who ring a million doorbells a year.

It would be naive to suppose that all the people who move into a new community become regular customers of all the businesses that participate in the greeting program. Nevertheless, we must assume that the response is sufficient to warrant continued support. Businesses do not spend money in enterprises they consider unproductive.

No Church Invitation

Perhaps some readers have had an experience different from ours, but not once in all the years that we have moved into new neighborhoods has anyone stopped at our door to invite us to church. We have been urged to become customers of the stores in nearby shopping centers, but never have we been asked to visit a church—be it Catholic, Lutheran, Methodist, or Adventist.

The writer of an article in the *Lutheran* magazine testifies that this has been his experience also. Recently when he and his family moved, scarcely had the moving van disappeared before a representative from the Welcome Wagon was on hand to tell about the banks, dairies, stores, and service stations in the immediate vicinity. A few neighbors stopped by to bring home-baked goods,

offer to lend tools, or volunteer assistance in moving heavy furniture or boxes. But no church representative appeared to say, "We hope you will visit our church and join our congregation."

This Lutheran and his family decided to spend the summer shopping around for a new church home. During the summer they visited each of the five Lutheran churches in the general vicinity, and returned to several of them as many as three times. Each week after signing the visitors' register, they received a call from the church pastor. Some churches mailed them bulletins.

To this family the most striking fact of their "shopping experience" was that in almost three months not a single layman visited them to invite them to church. This seemed especially strange in view of the fact that several members lived within walking distance of the family's new home.

In two congregations the only person who spoke to them at church was the pastor or his wife. A few people smiled, but no one shook hands or extended a word of welcome. In one congregation the sight of four strangers in a pew was sufficiently novel to prompt a number of people to say "Hello," and ask if the family had signed the visitors' register.

Conclusions

The experience of this family led its members to a number of conclusions. They decided, for one thing, that "the businessman is not alone in the necessity to meet the challenge of America's increased mobility"; the churches, too, must meet this challenge. They concluded, also, that laymen have an important part to play in this type of evangelism. "The pastor cannot be the only representative of the church calling on newcomers to bid them welcome and to describe the activities of the church."

They felt that one weakness with the churches was that few "used their ushers to spot newcomers and make sure they were especially greeted." "Usher training should probably include a chapter on 'Spotting and Caring for Visitors at the Service.'" They were impressed by those churches where ushers not only spoke to them but after discovering that they were new in the area, called other members over to introduce them.

One great help when a family moves, they decided, would be to have their former pastor send word of the move to the pastor (or pastors) in the new area. In the case of this Lutheran author his pastor gave him the names of the congregations of his denomination in the area to which he was moving. "America's mobility is a problem to the church, but it is also a great opportunity," he said in concluding his article.

We agree. So also does an Adventist layman who wrote us recently about the evangelistic opportunity afforded by the Church Welcome Wagon idea. This layman suggested that those who visit newcomers in a community should not only invite them to church but leave devotional booklets, sign them up for Bible courses, leave logs showing the time of our radio and TV programs, and invite them to tune in. The writer concluded, "Folks with wonderful personalities and knowledge could lead newcomers into our doors. People who move, thirst for friendship, and appreciate an extended hand."

Evangelistic opportunities on behalf of the "newly

moved" should be explored. To borrow the words of the Lutheran author: "If our faith is to have meaning in the form of deeds, if our faith is to be truly a part of our everyday life, we must be willing and anxious to share it with others, particularly the newcomer." Healthy churches will demonstrate their vitality by developing this aspect of their evangelistic thrust.

K. H. W.

THE LAW FROM WHICH THE CHRISTIAN IS DELIVERED

A reader inquires, "Will you please explain Romans 7:6? What law is this verse speaking about?"

We quote the text: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter."

The reader's question implies that there is more than one law. Seventh-day Adventists have recognized three types of laws in the Bible: moral, ceremonial, and civil. For many purposes this classification has proved useful. But to apply this classification in every instance where the term "law" occurs in the Bible is an oversimplification. Bible writers did not always have this simple classification in mind.

In the large majority of its appearances in the Old Testament the word "law" is the translation of the Hebrew word *torah*. But *torah* is not law in its legal sense. The Hebrew has other terms for this. *Torah* basically means "teaching" or "instruction." The Hebrews call the five books of Moses *torah* because these books contain instruction.

Since the instruction in the Pentateuch was the basic norm by which the Jew regulated his life, the word *torah* came to be used almost synonymously with Judaism. To be a Jew meant that a man was under the *torah* and controlled his actions by the *torah's* instructions.

In the course of time Jewish leaders interpreted the *torah* and applied its teaching to specific circumstances. They defined precisely how each command was to be kept. For a time these interpretations of the *torah* were passed on orally to succeeding generations. Shortly after the beginning of the Christian Era they were written out in what is called the Mishnah. Later, commentaries were written on the Mishnah, and the Mishnah text with its commentary was combined into the Talmud.

In the first century A.D., when Paul wrote his letter to the Roman Christians, whenever law was mentioned in a Jewish context, a man would not think of the Biblical instruction merely; he would think of this instruction as interpreted by oral tradition. A Gentile studying to become a Jew would be taught, not the Biblical commands alone, but the Jewish interpretation as to how to keep these commands as well.

The Biblical instruction as amplified and defined by the Jewish teachers is what Peter referred to as an unbearable yoke: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10.)

On the other hand, the instruction as it came from God, unamplified by human tradition, was never spoken of disparagingly; it was always honored. Paul said, "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

So much for our background for the text in question. If we take as our definition of law in Romans 7:1-6 Old Testament instruction as defined by Jewish tradition, the meaning becomes clear. Paul is talking of Judaism, in which many were trusting for salvation. It was difficult for the Jew in Paul's day to readjust his thinking so as to accept the fact that the religion his leaders had taught

him would bring him salvation was no longer valid. He needed to realize that the Messiah foretold in his *torah* had now come, that there could be no salvation apart from accepting Jesus as the promised Messiah. In addition, he needed to remove from the *torah* all man-made accretions and interpretations and at the same time to accept the fulfillment of many of its types in the Messiah and His mission.

It was to help the Jews to take this significant step that Paul used the illustration in Romans 7:1-6. He wanted to make it easy for them to shake off Judaism, so he used the figure of marriage, in which the death of the husband released the wife from the marriage obligation.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For a woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

We believe that this illustration was easily understood by Paul's hearers. There has been some difference of opinion among Bible interpreters as to who or what dies in the application of the figure, although the over-all teaching of the analogy seems clear. At any rate, as a result of a death having occurred, the Jew is freed from his Judaism. He can marry again; and he is free to marry Christ, with no culpability for having abandoned his former religion and having accepted a new one.

Paul goes on to explain that the union to Christ is fruitful, for it brings forth "fruit unto God." In the former marriage, the fruit was "unto death."

Now back to our text. With the background we have given, its meaning should be clear. Jewish converts were delivered from the law as interpreted by Jewish tradition. This deliverance had been accomplished by the death of Christ. Henceforth they would keep God's instruction (*torah*) according to God's interpretation ("newness of spirit"), not according to oral tradition ("oldness of letter").

Anyone who wants to use this text to prove that the Ten Commandments are no longer binding needs but to read on, for Paul goes on to describe the importance of moral instruction. There would be no consciousness of sin without it (verse 7). The law as given by God is good, holy, and spiritual (verse 12). Christ came "in the likeness of sinful flesh" so that "the righteousness of the law might be fulfilled in us" (chap. 8:3, 4). That is, the righteousness set forth in God's instruction in His book is to be wrought out in us.

D. F. N.

POLL SHOWS PRIORITY OF EVANGELISM

The outstanding feature on the North American landscape of Adventist church affairs during 1967 was evangelism—public evangelism, personal evangelism, telling the good news of salvation by whatever means is available.

This is the collective opinion of a small but representative sample of conference and institutional workers in response to the question "What do you consider to be the most important events or developments in Adventist church affairs in the North American Division for the year 1967?" The second most important event was given as the merger of La Sierra College and Loma Linda University.

Early in December we requested the opinions of 50 carefully and objectively selected workers in North

America. At this writing 30 have replied, listing 137 items. Although not everyone mentioned evangelism, the topic was listed in one way or another 30 times. Evidently, the urgent appeal of our church leaders at the 1966 General Conference session and again at the 1967 Autumn Council, as well as the emphasis given to the subject in almost every Adventist magazine, has clearly made an impact on North America, as it obviously has in other parts of the world field.

The different references to evangelism were: the call to evangelism, the involvement of administrators in public evangelism, increased budgets for evangelism, inner-city and New York City evangelism, evangelism for youth, and also specific forms of evangelism. Standing alone, these categories range from first (the call to evangelism) to nearly last. Taken together, they lead all other suggestions by far.

The four principal groups of answers had to do with:

1. Evangelism.
2. Loma Linda University affairs.
3. Financial matters (Ingathering, the budget, and the new wage scale).
4. Church-state problems, both within and outside the church.

To be more specific, we may list the ten most significant events of 1967 as seen through the eyes of the responding workers. These are given in the order of their suggested importance, but the last five have about the same degree of importance. The numbers following the items indicate the relative strength of the "vote" on an arbitrary scale.

1. The response of the church to our leaders' call to evangelism (14.4).
2. The merging of La Sierra College and Loma Linda University (7.2).

3. Discussions relating to the accepting of Federal funds for church-related activities (6.4).

4. The voting of a record budget at Autumn Council (4.9).

5. Church-state affairs affecting the church (4.6). In the minds of some respondents this use of the term "church-state" may include the problem of Federal aid (number 3 above).

6. The opening of the new Loma Linda medical center (4.1).

7. The implications of the new denominational wage scale (4.1).

8. The development and use of new forms of evangelism—Bible in the Hand, telephone, et cetera (3.9).

9. The involvement of administrators in public evangelism (3.9).

10. Autumn Council (3.1). This item was listed by some without comment. Presumably the council discussions having to do with evangelism, the wage scale, church-state matters, and the voting of the budget were in the picture.

Many other items cluster around the bottom of the list. One important area is education. A number of events were given separately: the drop in enrollment at Walla Walla College possibly due to the growth of State colleges; the opening of Kettering College of Medical Arts; the decision to make Southwestern Union College a full four-year institution; and other educational matters. These listings, if combined, would give education fourth place on the list (6.2).

The 30 respondents gave 58 distinct items, of which we have mentioned only about 15 here. In a later editorial we will comment on the other items, on the significance of these opinions, and on the kinds of items listed.

F. D. Y.

LETTERS



GOOD SHIP ZION

EDITORS: I have been reading the REVIEW for nearly half a century and it seems to get better with each passing year. I like to think of it as the log of the good ship *Zion*.

The ship's log of late seems to indicate strongly that we are near our journey's end and that we will soon be sailing into our port, Heaven. It is my prayer that we will all stay by the ship.

EUNICE F. PHELPS

Modesto, California

ADVOCATES SECOND TITHE

EDITORS: I read an article in the REVIEW several years ago entitled "Miracles of God's Grace." In it the story was told of one of our workers and his family who paid a second tithe and as a result always had a generous offering to give for everything.

We are farmers and have had many crop failures. I am a full-time colporteur. We have worked hard to get out of debt since the 1947 tornado, which took all our buildings plus our wheat crop. At that time we were left with nothing to live on but faith to get a job so we could keep our three boys in academy and elementary schools. I told my

husband, after reading that article, that I believed we should set aside a second tithe like this worker did.

We began this program about three years ago and it is simply wonderful. We give as God has prospered, as our income varies. We have three accounts in the bank. One is God's account. Then we have a special account and a regular account.

I pay our tithe and two per cent for church expense first. It used to be a great sacrifice to give \$50 for Ingathering. Now we never give less than \$100. We pay tuition for an underprivileged child to attend church school out of that account; also give large Thirteenth Sabbath Offerings and contributions to the Voice of Prophecy and Faith for Today. I write a check for our Sabbath school offering and include some extra to put in the offering plate when it is passed, depending on what the offering is for. If the project is especially important I write a separate check.

I had to have two major surgeries last summer so I haven't been able to work. I was looking over God's account and wondered how we would give \$100 for Ingathering. I said to myself, "God will see to that." He did, and we met our regular pledge. Before we started this second-tithe plan it was a sacrifice to give \$5.00. Now it's usually \$50 for radio and television ministry each. God's account never has been overdrawn. Somehow God provides.

I made one mistake at first. When we began this program I was having especially good sales, so I gave very generously for Sabbath school and as much as \$25 for

thirteenth Sabbath. This drained the account too rapidly. So now each of us gives \$1.00 for Sabbath school and a dollar or two for church. That way we can keep up with our pledges for evangelism and other projects.

I have proved that the more we give to God, the more we get back. I think where most of us fail is that we give our tithe but are too skimpy on our offerings, and God's work suffers as a result.

MRS. WILLIE KERBS

Shattuck, Oklahoma

SDA'S AND LIFE EXPECTANCY

EDITORS: The article on life expectancy of Seventh-day Adventists (Dec. 14 REVIEW) was very encouraging. It made me thankful again that I was reared an SDA.

To me the impression given in the article was that the increase in life expectancy enjoyed by SDA's is due entirely to the fact that Adventists are nonsmokers. Although abstinence from smoking undoubtedly contributes greatly to this increased life expectancy, there are other important aspects of our program of healthful living which also should contribute to this increased longevity. Certainly alcohol consumption is a factor in some fatal diseases, and also is a large factor in many accidental deaths. If a vegetarian diet has the value that we believe it has, it also should be a contributing factor in increasing life expectancy.

GENE L. HACKLEMAN, M.D.

Silver Spring, Maryland

Triumphs in Southern Asia

By **KENNETH H. EMMERSON**
Treasurer, General Conference

The 438 delegates and guests who gathered December 11 for the quadrennial session of the Southern Asia Division learned that a new day is dawning in these lands. In the past three and a half years the division membership increased 29 per cent. For the first time during any period of four years, baptisms in the division will exceed 10,000. From January 1, 1964, to the end of June, 1967, there were 9,656 baptisms, while the net gain in membership for the same period was 8,116.

The session was held in a large tent erected for the occasion in Shepard's Park, Poona, India, between the headquarters building of the division and the Oriental Watchman Publishing House. Delegates from all parts of the division responded to the roll call, with the exception of Burma.

The keynote of the session was given by R. S. Lowry, president. Some 48 years ago when the division was organized, it counted 1,097 believers as its total membership, he reported. However, to June 30, 1967, the Adventist Church membership within the boundaries of the division territory was 36,465. He appealed to all present not to look backward, but to look forward to the glorious challenge that lies at the doorstep, to evangelize the hundreds of millions of people of India, Pakistan, Burma, Ceylon, Afghanistan, Tibet, Bhutan, Nepal, and Sikkim.

C. B. Guild, division secretary, reported that the highest percentage of gain in membership, 37.7 per cent, has been made by the Ceylon Union, the smallest of the unions, and the next highest, 36.7 per cent, was made by the South India Union, which is the largest union within the division territory. Over the four-year period ending December 31, 1965, Southern Asia ranked fifth in the rate of membership growth as compared with the other world divisions of the church.

During this last quadrennial period work was opened in Goa, a previously unentered area. For the first time in the history of the division there were large baptisms of 80 to 100 at one time. Students from Spicer Memorial College pioneered in branch-out evangelism and Vacation Bible Schools during the 1967 vacation period. The Five-Day Plan to Stop Smoking has been used with much success in the major centers of India, Pakistan, and Ceylon.

It has now been some eight years since the delegates from the Burma Union have had the privilege of meeting in council with their brethren from other areas of the division. However, at the time designated for the report of the Burma Union, a cablegram was read from

President Kay Paw. It bore the encouraging news that 336 people had been baptized in Burma during 1967. These baptisms have come at a time when the total leadership in Burma is in the hands of well-trained nationals.

In 1966 the Burmese Government asked that all foreign missionaries leave Burma. At that time the Rangoon Seventh-day Adventist Hospital and all Adventist schools were nationalized. The only institution left for the training of workers is the Bible Seminary. This school now is in its fifth year of operation, and at the present time there are 61 workers who are being trained for the gospel ministry. During this period of nationalization the largest number of baptisms in the history of Burma took place, for in 1966 there were 379. A new day is dawning, for of the 336 baptisms in 1967, 38 were Buddhists. The membership of the Burma Union now stands at 4,049. In spite of difficulties during 1965 and 1966, when building materials were almost non-existent and unobtainable, 11 new churches were built and dedicated.

During the session a cablegram was received from Tun Sein, secretary of the Burma Union, stating that the national educational system has been changed. From now on school will be held five days a week—no school on Saturday and Sunday. How we should rejoice and thank our heavenly Father that one of the most difficult situations encountered by our church members has now been resolved by order of the Government.

G. J. Christo, reporting for the Northeast Union, pointed out that the effects of the 1962 border war are still felt throughout their territories. In addition, there have been floods. Conditions were such that the workers had to walk several days to get their monthly pay. However, they reported that during the past four years 114 evangelistic campaigns were conducted. Organized churches have increased from 44 at the end of 1963 to 68 at the end of the third quarter of 1967.

Public evangelism is not permitted in Nepal, but Malcolm Clark, the oldest son of Dr. Richard Clark, invited a young friend, Lhama, to come to Sabbath school with him. Lhama accepted the invitation and was present along with three of his other friends. Finally more and more friends came until at the present time between 20 and 30 Nepali children attend Sabbath school each week as a result of Malcolm's invitation.

From South India, A. J. Johanson reported that during the past quadrennium 117 new places were entered with the gospel message. Although the funds made available for evangelism have only slightly increased during the past four years, the baptisms have increased 97 per cent.

Elder Johanson told the story of a young Christian couple attending evangelistic meetings in Hyderabad. The husband was employed as a principal of a private school; his wife was the head mistress of another private institution. The young man had been an active lay preacher for another society and was in great demand as a speaker in their churches. The society had urged him to go to their seminary to train for the ministry, promising to pay his expenses and to support him. Another society had promised the same thing to the young man.

However, when he learned the third angel's message he immediately determined to resign his post and study for the ministry at Spicer Memorial College. He related to his minister that he would encounter difficulties and that the road before him would not be an easy one. However, his faith in God was great and he knew God was calling him and would open the way for him to prepare for the ministry.

When this young man and his wife were baptized, immediately a storm of opposition fell upon them. The more they are opposed, the more determined they are to follow truth. They look upon this as an opportunity to witness for their faith and to follow the leading that the Lord has opened to them.

Elder Johanson related that near Korilpatty a whole village has accepted Christ and requested permission to change the name of the village from Meenathipuram ("Siva's wife's village") to Yesupuram ("Jesus' village"). Already 60 have been baptized in this village, and there are 100 more who expected to be joined with their Lord in baptism before the close of 1967. In another place a lay member by the name of Joshua, who cannot read or write, has helped start work in seven new places. His tally of baptisms to date is 103.

The hope of this church, certainly from a human standpoint, lies with the dedicated young men and women who are preparing themselves to enter into active service for their Lord and Saviour. M. E. Cherian, president of Spicer College, reported that each Sabbath afternoon 80 students conduct 22 branch Sabbath schools with an attendance of 850 children. The academy students are conducting a branch Sabbath school with 190 children attending each Sabbath.

Problems abound, many arising out of the political uncertainties and unrest in the world today. The course of the next four years cannot be accurately predicted. There are many doors open in Southern Asia, but we lack workers and means to enter. Every two seconds death overtakes someone in Southern Asia. Children are born at the rate of nearly one each second. The greatness of the task is not denied, but the dedicated workers here sense a greater need—that of the promised power to triumph over every obstacle, and through a rededication to their Master to go forward carrying the light of the angel of Revelation 18 to lighten the great cities and masses of people of this division.

Courageous Missionaries Man Angola Outpost

By B. J. KOHLER
Treasurer
Southern European Division

Four hundred miles by truck from our mission headquarters at Nova Lisboa, Angola, is an 18,000-acre Adventist center—the Quilengues Mission. The work there is directed by a dynamic but handicapped president, Jose de Sa. He cannot walk.

It is really something to see this man in action. While I was visiting Quilengues, Elder de Sa was in the process of building a boys' dormitory. He had just finished the construction of a well-designed school building and was now working on the foundation of the dormitory.

He supervises the growing of all kinds of fruits and vegetables for use in the school, as well as for marketing. Last year alone he harvested 90 tons of bananas, 26 tons of papayas, 50 tons of oranges, 20 tons of mangoes, four tons of avocados, besides carrots, beans, turnips, cabbage, pineapples, peas, 17,000 onions, 7,000 heads of lettuce, 12,000 pieces of sugar cane, and sunflower seed, strawberries, rice, and tomatoes. Many acres of land are under cultivation, and the income from agriculture supports not only the mission but also many outstations.

He has also found time to oversee the outstations and bush schools. He conducts meetings and preaches the message of a soon-coming Saviour.

As the quality of his construction work indicates, Elder de Sa is also an architect, and his training has been a great help in the mission-building program. But in 1962, while he was building a dining room and working on the roof, he fell off and became paralyzed from the waist down. He was immediately taken to our hospital at Bongo, but nothing could be done for him. However, he has accepted the tragedy and carries on his work from a three-wheeled motorcycle.

My visit to Quilengues was part of an itinerary in Angola at the end of 1967. I arrived by jet from Lisbon, Portugal, landing at the capital, Luanda, a modern and rapidly growing city on the Atlantic coast. I was met by E. V. Hermanson, who immediately took me to the chief officials, asking for permission for me to visit some of our main mission stations. They proved to be friendly, and after some time handed me a paper that gave me permission to visit all the places we had mentioned in our conversation with him.

Quilengues is only one of Angola's nine main mission stations. Connected with these are more than 100 outposts and schools. The oldest of these stations is at Bongo near the village of Lepi. Here we have three large institutions—a training school for evangelists and educational workers, a publishing house, and a hospital for Europeans and Africans.

The hospital is the best developed feature of our mission program. It is well known all over Angola and enjoys an enviable reputation. Dr. Roy Parsons, medical director, has served the cause of missions for 36 years. Two of his sons assist him in bringing healing to hundreds of sick people. Dr. Parsons, Sr., and his wife have devoted their entire lives to the extension of the right arm of the message in this beautiful land.

However, my most vivid recollections are of what I experienced at Quilengues. From Nova Lisboa, where our union headquarters is situated, we traveled 400 miles by truck to Quicuico. The last 30 miles is little traveled, and the road is rough and stony—most uncomfortable, to say the least.

For many years we have owned an extensive property here. In fact, we have about 28 square miles of land—mostly dense virgin forest. For a time no European family was assigned to this station, but in 1952 Elder and Mrs. de Sa were sent there from Portugal. They are both nurses by profession, and have founded a church, a dispensary, a school, and a mission home.

For the construction of the buildings Elder de Sa cuts his own timber and prepares it in the saw mill he has built on the station. He makes his own cement blocks and bricks.

Patience, hard work, and constant prayer have slowly changed that bush forest into a place of activity, missionary enterprise, and true Christian education. The school itself is a model school, and the classrooms are properly equipped. Each student receives upon admission to our school a white uniform,

which must be worn while attending classes.

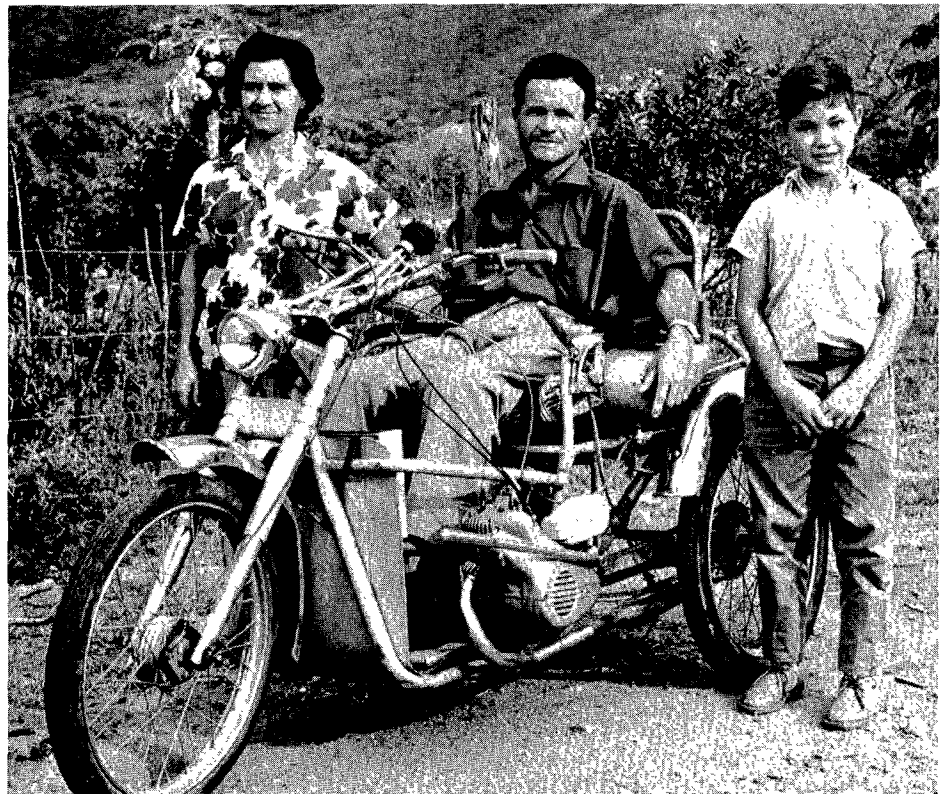
Many young people are waiting to enter our school, but because of lack of accommodations and money we must turn many of them away. In the dormitories for the girls I saw one room, 20 feet by 18, for 33 girls. In it were six double bunks, or a total of only 12 beds. I saw no wardrobes, chests of drawers, or bookshelves. The clothes were hanging from the rafters. The boys lived under similar conditions, perhaps even worse. It was a pitiful sight. I noticed in spite of all this how sunny the boys and girls looked. They were thankful to receive a Christian education and be instructed in the Word of God.

These promising boys and girls come from tribes where both polygamy and witchcraft are practiced. African girls are not their own. In spite of some degree of independence, the woman remains securely tied to tribal customs. This is equally true in respect to marriage. The young girl is sold to the highest bidder, and the money is paid to the father of the girl. Marriageable girls have become objects of commerce at high prices.

If someone gets sick he goes to the witch doctor for treatment. When a patient coughs he is advised to remove the epiglottis so that the cough can escape. The patient who has aches and pains is told to have his body slashed and dirt placed on top of his head.

When these people accept the gospel a complete change takes place in their lives. For such people Elder de Sa is working, and he is happy when he sees results from his labors in hearts won for the kingdom. He is truly a remarkable

Jose de Sa in wheel chair, and his wife and son by his side.



missionary, as well as a man of courage and vision. Although he is handicapped and cannot walk, he is admired and respected by all. He is a living example of what God can do when a man has a passion for souls and wants to help in the finishing of the work. His wife is busy as a nurse.

I was deeply impressed by the valiant group of missionaries in Angola. They have many problems to solve, but with devoted zeal they press on. Here 20,000 church members and 30,000 Sabbath school members are joining their efforts with us for the final triumph of the Advent Movement.

Hundreds Respond to São Paulo Evangelism

By **ALCIDES CAMPOLONGO**
Departmental Secretary
São Paulo Conference

Thorough preparation, extensive personal evangelism, and the power of the Holy Spirit produced 411 baptisms following public meetings in Osasco, Brazil, a major industrial center of São Paulo State.

The activities surrounding the series of meetings itself included soliciting Bible school enrollments, conducting a

Five-Day Plan to Stop Smoking, and holding a cooking class. Conference workers and laymen labored side by side throughout the weeks of intensive evangelistic activity in behalf of the city's 250,000 residents.

First, Osasco, a neighbor city of São Paulo, was covered by several announcements telling about Voice of Prophecy and Faith for Today programs. Later our workers and lay members knocked on each door, getting enrollments for the Bible school. Bible studies were given personally to the students by the workers, in order to establish friendships. After three months of work more than 1,500 enrollments had been secured from persons of all social classes. Then 15 days before the beginning of the public meetings we sent to each student a letter and an invitation to attend the lectures. All the letters had the personal signature of the evangelist.

A week before the beginning of the meetings, with the help of five Adventist doctors, we conducted a Five-Day Plan. A large number of people, victims of tobacco, were liberated.

On the last night of this course we gave each person present an attractive leaflet inviting him to the first meeting to be held in the same auditorium the following night. More than 30,000 invitations and posters were distributed by our people. The churches involved were Osasco, Jardim de Abril, Carapicuíba, Vila Yolanda, Vila dos Remédios, Pinheiros, and Itapevi, all under the direction of Pastor Benedito Fontoura.

How happy we felt on December 11, 1966, when the meetings began in a new auditorium seating more than 800. The room was overcrowded. In the audience there were people who had been interested because of the Faith for Today and Voice of Prophecy programs and many from the Five-Day Plan, plus hundreds who came as a result of the many handbills distributed in the streets of the city and the surrounding area.

The average attendance in the following meetings was about 700 even when it was raining. The growing interest of the people really impressed us. Doctrinal themes were presented with slides and big illustrations. Even after we talked about keeping the Sabbath, the people kept coming. Not only did they maintain their interest, they began planning to keep the Lord's day. Our first Sabbath school and preaching service were held June 3. It was cause for great rejoicing when we saw more than 700 people, both Adventists and prospective members, all worshiping the true God on the day sanctified by the Creator. Each Sabbath we noticed that more persons were deciding to keep the fourth commandment.

While we were presenting doctrinal and fundamental truths from the Bible a special program for the children was conducted every night by my wife, who was also directing a cooking course. One hundred sixty-one certificates were given to the women and girls who attended the practical classes during the three months. Mrs. Campolongo's helpers were

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By **W. P. BRADLEY**

THEY CALLED IT ORDER Is it possible that we accept too lightly the heritage that we Sev-

enth-day Adventists of the year 1968 enjoy in the image and structure of our beloved church? Perhaps we take too much for granted since we are now several generations removed from those trying days of our founding pioneers. Perhaps we are tempted to enjoy the harvest without at the same time remembering the sacrifices and hazards that they endured as the ground was broken up, the seed planted and nurtured until it was firmly rooted.

I am not speaking of real estate, of church buildings and schools, of strong institutions playing a decisive role in the progress of the work. Rather I am speaking of the intangibles, the organization of the church itself and the methods we have developed of doing things. It all came about something like this.

At first there was opposition to church organization because, as a few brethren said, no church could be organized by man's invention but what it would become Babylon the moment it was organized. Others felt that "gospel order" was much needed. And never was organization more needed and its absence more apparent than in the critical decade of 1844-1854, when the first sprouting seeds of organization were beginning to appear.

In those days the message was taught and meetings were held in private homes, in schoolhouses, in barns, and in open groves. There was nothing particularly wrong in that, but the situation led to much informality in the public services, and anyone who cared to would speak. Sometimes there was great confusion.

It was also a period of numerous fanaticisms. Teachers of fanciful theories kept the believers in a state of agitation. At a time when there were no officially appointed leaders, no committees or

boards to which believers could turn for counsel, the work of fanatics in a given locality could be devastating.

There was also a lack of interest in keeping records; no need was felt for church clerks or lists of members. The names were recorded in the Lamb's book of life, and that was record enough! Furthermore, the believers would all soon be taken to heaven.

Fortunately, there was a growing body of commonly accepted Bible doctrines, and that had great cohesive influence.

Also there were those of clear and far-sighted discernment who saw the need of order and argued for it. James White wrote: "We lack system. And we should not be afraid of that system which is not opposed by the Bible, and is approved by sound sense."—*Review and Herald*, July 21, 1859, p. 68.

The pen of Ellen G. White had spoken forthrightly: "The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but in so doing, order should not be neglected. There is order in heaven."—*Early Writings*, p. 97.

So step by step order came to be accepted by the Adventist believers.

From our present vantage point we can appropriately and with the consciousness of God's blessing recall the words of Ellen G. White spoken in 1893, 30 years after the organization of the General Conference:

"What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success."—*General Conference Bulletin*, Jan. 29, 30, 1893, p. 24.

(Next: First Steps in Church Organization.)



Nine ministers participate in the baptism of 411 candidates after the Osasco campaign.

Mrs. Nair Fontoura, local pastor's wife, and Mrs. Anesia Fialho, member of the Pinheiros church. Roberto Azevedo, public relations director of South Brazil Union Conference, helped by exhibiting films showing the life and customs of the Carajas Indians of Amazonas in the north of Brazil, the work that our workers are doing there, and also other aspects of the Adventist organization around the world.

Among the workers and helpers were Pastor Benedito Fontoura, Pastor Joao Batista, Wandir Klain, Manoel Walter Pereira, Maria Christina Pianucci, Zilda Basilio, Olga and Helena Nalogg, and Wilma Valente Oliveira. They conscientiously visited homes, giving Bible studies and reinforcing the messages given. The evangelist with the help of Pastor Kiotaka Schirai visited more than 400 prospective members, assisting other workers in securing decisions for the truth.

Among the 411 new members we baptized three women who had been spiritist mediums, belonging to the forms called Ubanda, Candoble, and Quimbanda. They went through terrible struggles to leave the enchanted land of the devil. Damiana S. Faria, 45, had been a spirit medium for 15 years. Her house had been a spiritualism center for a long time. One night while listening to our message, she was hit hard in the head by the demon and she almost fainted with terrible freezing sensations along her spine.

Cicera Alves da Silva, 49, had been a fortuneteller for more than 30 years. Every day she had had a line of 20 to 30 people at her door asking her to read their palms and tell about their future. But she accepted the messages of truth and brought her husband, a daughter, a son, and a daughter-in-law to hear them also. They rejoice today for having had the opportunity to learn about the SDA Church.

The third woman, Joana Martins, for 20 years belonged to the "white table" form of spiritism. She participated in Quimbanda, which is a spiritism form that requires the follower to drink the blood from sacrificed animals while they are still agonizing and dying. The day of her baptism she wept bitterly, for she thought that there could be no forgiveness since she had strayed so far from God. But today she is happy for having accepted the truth, and like the other new believers, she is preparing herself for Jesus' coming.

Franco-Belgian Leaders Plan Evangelism

André Henriot (left), president of the Franco-Belgian Union Conference, and Elie Davy, newly elected president of the French Conference, present a model of the territory they purpose to evangelize for Christ: France.

S. MONNIER
Departmental Secretary
Southern European Division



Philippine Publishing House Passes Milepost

By W. D. JEMSON
Manager

"Twenty Years of Progress" was the theme for the Philippine Publishing House constituency and annual board of directors meetings which convened November 30 in Manila. It was in 1947 that this house was rebuilt following its total destruction during the second world war.

Ninety-four constituents and guests attended. The occasion was highlighted by a luncheon during which certificates of appreciation were presented to ten publishing house workers who had given 20 or more years of service. Canuto Domicmat has worked with this institution for 37 years. Also honored were eight former workers now retired. Nicolas Legaspi, a former factory superintendent, had rendered 39 years of service.

Of course, Philippine Publishing House has a continuing interest in evangelism, and in support of the 1968 world evangelism program the house presented checks for ₱2,000 (\$525 U.S.) each to the presidents of the three union missions of the Philippines.

Benefits of Offering Seen at Venezuela School

By S. L. FOLKENBERG
President, Colombia-Venezuela Union

At the new boarding academy in central Venezuela which benefited from the third quarter, 1966, overflow offering, school has just opened for the second year. Two hundred students are enrolled, and construction of new buildings continues.

When the overflow funds arrived, work was already under way, homes were being built, and the farm was operating on a high level of efficiency. But with that overflow offering the boys' dormitory, to house nearly 200 young men, was finished. September, 1966, came, and some 130 boys and girls enrolled for the first school year, crowded into this divided dormitory, which also housed classrooms and several administrative offices. The official opening took place, and C. E. Schmidt and his staff began school, while at the same time construction continued.

Now the first unit of permanent classrooms is being used, the second unit is under construction, and the first floor of the girls' dormitory is occupied, leaving the boys to their own building. The dining room is under construction, thanks to a contribution by the Creole Oil Foundation. But that is not all; this school has one of the finest farms to be found anywhere in the Inter-American Division, under the direction of Secundino Rodríguez, with bumper crops being harvested regularly.

To visit Nirgua and the Instituto Vocacional de Venezuela is an inspiring experience, for it is proof of what sacrifice, a consecrated faculty, and hard work can

do. The believers in the two Venezuela missions are mindful of the liberality of their fellow Sabbath school members, whose gifts have helped to build this training center for their youth.

Condensed News

Britain Opens New Primary Unit

Stanborough School's new primary block (phase 1), costing \$65,000, was opened at Stanborough Park, Watford, October 3 by Alf Lohne, secretary of the Northern European Division, in the presence of the entire British Union Conference Committee and many friends. Seventy children are being accommodated in the block's three new spacious classrooms. The opening was seen as a crowning result of the vision and cooperative efforts of members of the school board and the generosity of the Northern European Division.

In his speech B. B. Beach, division education secretary, commented on the global revolution in education and urged that it is an integral part of the Adventist program to lead the hearts of space-age children to their fathers and the hearts of the parents to their children. He complimented Headmistress Faith Poley for her persistence and the members of the board and staff for the mud, sweat, and tears that have helped to get Britain on the move in the sphere of Christian education.

H. I. Dunton is the school principal and R. E. Graham is Britain's education secretary. Teachers in the new unit will be Joan Coveney, Daphne Dorland, and Violet Woodhead.

V. H. COOPER, *Secretary
British Union Conference*

Lay Training Program in East Africa Prepares Soul Winners

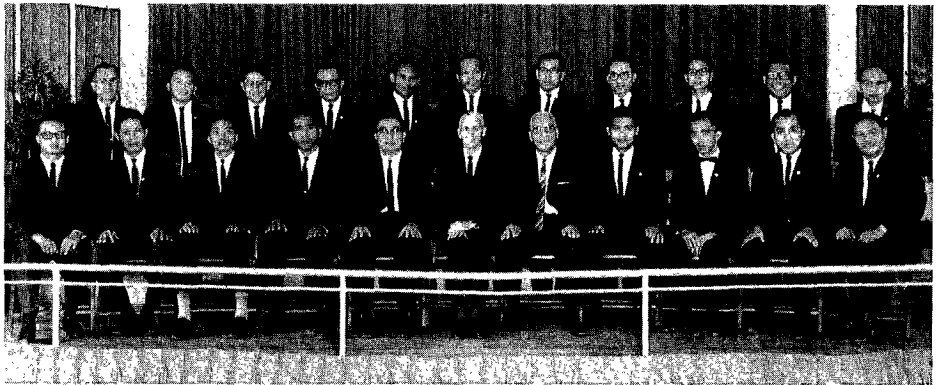
Delegates to intensive lay institutes held in the East African Union in December expect with the help of God to win 1,062 persons to Jesus in 1968.

Each of the three institutes began on a Tuesday evening and ended as the Sabbath drew to a close with a special dedication service. Almost 200 lay delegates, a number of district pastors, and field administrators attended.

Lectures and discussion were given by the presidents of the fields and the field treasurers. Lay activities and Missionary Volunteer secretaries of the fields helped to keep the program rolling smoothly. Special advisers were F. G. Reid, president of the East African Union; T. V. Gorle, union MV and educational secretary; and H. W. Peterson, secretary of the Trans-Africa Division lay activities department.

The delegates plan to conduct an average of 580 Bible studies each week to achieve their soul-winning objective.

E. T. GACKENHEIMER
*Departmental Secretary
East African Union*



Nineteen Ordained in Philippines

Nineteen workers in the South Philippine Union Mission were ordained to the gospel ministry, December 2, at the Adams Center, Davao City, with H. W. Bedwell, Far Eastern Division secretary, leading out. Other participants in the sacred rite were V. M. Montalban, union president; G. J. Bertochini, H. B. Ludden, B. E. Olson, L. A. Shipowick, and R. S. Watts, Jr., of the Far Eastern Division; L. A. Yutuc, union ministerial department secretary; and some 25 other ministers from the local missions.

The new ministers are (left to right, front row): S. G. Gepaya, S. L. Arrogante, G. B. Mendoza, V. L. Villanueva, the officiating ministers (V. M. Montalban, H. W. Bedwell, L. A. Yutuc), T. L. Cabaluna, Jr., L. B. Tabo, B. P. Moralde, E. L. Demiar; (left to right, back row): S. B. Gumapac, C. P. Ranario, A. D. Lazaro, J. M. Moralda, J. L. Balacuit, V. J. Secong, A. G. Bofetiado, M. C. Arranguet, R. B. Bermudez, M. L. Ligan, A. C. Gepaya.

V. L. VILLANUEVA
Departmental Secretary, South Philippine Union



Solusi Students Study Sabbath School Methods

Fifty students of Solusi College and the secondary school received certificates for successfully completing the Sabbath School Teachers Training Course, a series of nine lessons on problems and privileges of the Sabbath school teacher.

The graduation exercise was part of the Thirteenth Sabbath program, November 25, held just before the students left for their holiday. D. C. van Ornam, Solusi business manager and sponsor of the senior Sabbath school, awarded the certificates.

Interest remained high throughout the course; the average attendance was between 80 and 90 per cent every week, even though several members occasionally had to leave before class time to conduct branch Sabbath schools.

Shown with the class members are the superintendent of the Solusi senior division, Elijah Munetsi (center front); the class teacher, Leonard Nelson, of the English department (extreme left, standing); and the pastor of the college church, J. J. Blanco (extreme right, standing).

LEONARD NELSON

Atlantic Union

Weekly Evangelistic Series Opens in New York Center

George Vandeman, of the General Conference Ministerial Association, is beginning metropolitan evangelistic meetings at the New York Center, February 25.

Meetings will be held every Sunday afternoon until June, when the program will be stepped up to three nights a week. Thirty students from Andrews University will join the team in June to help in the extensive visitation planned.

Fifteen pastors and their congregations are uniting their efforts in this city-wide thrust. The pastors are: G. E. Andersen, J. Baldwin, S. C. Doyle, L. Fillingham, W. Goransson, E. Grentz, A. Klingstrand, M. Metcalf, P. Phang, H. Roehn, M. Roshak, H. Silver, J. M. Hoffman, C. J. Sohlmann, and H. J. Thomsen.

Coordinators are Roy Thurmon and Henry Barron.

HENRY A. BARRON
Departmental Secretary
Greater New York Conference

BRIEF NEWS

THE year 1967 was the greatest year for evangelism in the history of the New York Conference. Public meetings were conducted in nearly every church and by every pastor as well as by the departmental secretaries. The year ended with the addition of 325 members, 100 more than the previous year.

BERT BENSON, pastor of the Pearl River, New York, church, baptized eight young people on November 18 as a result of the Week of Prayer in the local church school.

THE children's divisions of Atlantic Union College church recently moved into new and much-needed quarters in the basement of the music building in the center of the campus. Work on the Sabbath school rooms was on a volunteer-labor basis, with some 40 men participating. The over-all cost of the renovation was \$7,000.

THE Framingham Spanish church, Massachusetts, organized a month ago, now has a membership of 35, with the addition of six new members baptized recently by Pedro De Jesus, pastor of the Spanish East Brooklyn church, New York.

MEMBERS of the Mount Zion church in New Haven, Connecticut, delivered 50 Christmas baskets to needy families from a list given to the church by the New Haven chapter of the American Red Cross. Pastor John Guy solicited merchants at Long Wharf for donations of produce, fruit, and bakery goods for the baskets. Donations from church members helped round out the contents of each basket.

FIVE persons were baptized January 13 in Keene, New Hampshire, following meetings conducted by Joel O. Tompkins, ministerial secretary of the Northern New England Conference. Five others are expected to join the church soon. The

Gift Bible Plan and personal invitations led more than 40 non-Adventists to attend the meetings. Pastor R. O. Richardson is following the series with once-a-week meetings and a heavy schedule of Bible studies.

EMMA KIRK, Correspondent

Canadian Union

BRIEF NEWS

FOR an 11-night evangelistic series at Parry Sound, Pastor Heimo Heghesan and Dr. Ronald Laing, of South River, Ontario, drove 120 miles round trip two nights a week. As a result of the meetings four persons have joined the church, and many in the area are following the White Bible Plan.

THE Toronto Japanese congregation recently bought a new church home from the Yugoslavian Adventist congregation.

THE Hungarian members in the Toronto area were organized into a church January 6.

THE permit to do Ingathering in the city of Edmonton, Alberta, was revoked last year. On Sabbath, December 9, Pastor Edward Teranski presented the problem to the members, challenging them to give the Ingathering amount themselves so that God's work would not suffer. The service was a moving one, and God's Spirit was deeply felt. On December 31 the Edmonton church had \$8,800 for Ingathering, \$1,200 over their goal! The Medicine Hat church was also denied Ingathering privileges in the city because of new bylaws and restrictions. In spite of this setback the members, under the leadership of Elder Ben Kuhn, went out into the surrounding countryside to raise their goal.

LOMA LINDA dental student Gordon M. Rick, of British Columbia, won top honors at the national convention of the American Dental Association in October. He earned first place honors with his clinic, "The Scientific Use of Color Principle in Achieving Esthetics."

PEARL BROWNING, Correspondent

Central Union

Central Union Literature Evangelists Set 1968 Goals

Excitement ran high as the assembled literature evangelists of the Central Union were setting their goals to do their part to help "Light the World With Literature." The flags on the 1968 goal devices went up and up until they reached 300 baptisms and \$1 million in sales.

Another high light of the recent union

literature evangelist institute was the banquet at which trophies were given to the literature evangelists of the year: Windell Springer, of Wyoming; Fred Cook, of Nebraska; Larry Cansler, of Missouri; Jim Warden, of Kansas; Lynn Wencel, of Colorado; and Eunice Foley, of Central States. Glenn Willits was chosen literature evangelist of the year for the Central Union.

J. F. Kent was the guest of honor at the banquet. He has retired after 40 years in the publishing work and more than 30 years as a union publishing secretary. J. N. Hunt, who has been serving as division publishing secretary of Trans-Africa, takes the reins. Through Elder Hunt's keynote address and his slide program, "Angel Over Africa," the literature evangelists were inspired to sacrifice more.

W. A. Higgins, of the General Conference Publishing Department, helped us to realize that it is a privilege to be a literature evangelist and that many times a canvasser can do more than a minister. He gave a long list of the countries that were opened to our message by literature evangelists, such as Abram LaRue in China and Caldwell in the Philippines.

Elder Higgins told how an unsung hero approached a home unannounced and sold *The Great Controversy*. As the buyer read the book he asked his wife, "Who is behind this book?" He wrote to the publishing house, asking that the saleslady be sent back to his home. His main question was, "Who is behind this book?" "Do you have a church near here?" he asked. Immediately he got into his car and drove past our little church. The next week he visited the church, and two weeks later, when the publishing secretary visited that church, this man wrote a resignation to his company. Today he is a successful literature evangelist.

A Lutheran minister recently told a literature evangelist, "You can do more good than I can do."

F. O. Saunders, president of Nebraska Conference, while speaking on behalf of the presidents of the Central Union, said, "We talk much about the gas mileage our cars are getting, but we don't say anything about the oil. Yet the oil is so important. The gas is the minister and the oil is the literature evangelist."

A student was asked how he could sell \$10,000 worth of literature in one summer in 95 per cent Catholic territory. He gave four reasons: (1) God's blessings; (2) people were very receptive; (3) the quality of the books; and (4) "I was there to take the order."

R. C. THOMAS
Departmental Secretary
Nebraska Conference

BRIEF NEWS

MILE HIGH ACADEMY in Denver, Colorado, has been awarded accreditation beginning with the current school year by the Board of Regents of the General Conference.

THE Shawnee Mission Hospital in Kansas officially opened its new intensive-care unit with a ribbon-cutting ceremony January 5. It covers some 1,600 square feet

and is a memorial to the late John Lewis Barkley, of Shawnee Mission.

A FIVE-DAY PLAN TO STOP SMOKING clinic was held January 21-25 at the Lyons Community Hospital, Lyons, Kansas, at the request and expense of the city. Elder C. R. Johnson and Dr. R. L. McCorkle, who drove 120 miles each night, conducted this session.

THE small company at Afton, Wyoming, had 100 per cent participation in its Ingathering campaign. The Ingathering goal was \$160 for the six members, but the group raised \$230 by the end of the year.

THE Union College library department has recently received a \$500 grant from the Association of College and Research Libraries, a division of the American Library Association. Out of 405 applications for \$63,550 in grants, Union College was one of the 90 schools selected to receive a grant. This grant was awarded to help the library purchase publications of modern language indexes and other specialized bibliographical and reference works. The Union College board is matching the grant received from the ACRL, making a total of \$1,000 available to the library. Union College and Southern Missionary College, Collegedale, Tennessee, are the only two Seventh-day Adventist colleges to be awarded a grant from the ACRL.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

BRIEF NEWS

FINAL figures released by Douglas Logan, lay activities secretary for West Virginia, indicate that the conference has reached the Silver Vanguard goal in Ingathering for the first time in its 81-year history.

BLUE MOUNTAIN ACADEMY, Hamburg, Pennsylvania, presented David Beachler, a rheumatic fever victim, with \$312 raised by the associated student body. The money was used to install a communications system from his room, where he is confined for some weeks, to the various classrooms and the chapel. The senior student, by pressing a button, can participate in classroom discussions as freely as though he were present. Worship services and social programs are now also part of David's life.

THE Pennsylvania Commission on Secondary Schools notified Principal M. W. Shultz of Blue Mountain Academy that membership has been renewed for another three years. In addition, four members of the academy faculty have been chosen to serve on evaluating committees to examine other public and private high schools—M. Wesley Shultz, Darwin Heisey, Edwin Thompson, and Donald Runyan.

AT THE January 14 Pathfinder leaders' meeting of the Pennsylvania Conference plans were laid for a State-wide youth rally, April 5 and 6, and a Pathfinder

Fair, May 19, at Blue Mountain Academy. Director of the officers' meeting was Dale Ingersoll, conference MV secretary. He was assisted by E. M. Peterson, union youth leader.

MORTEN JUBERG, *Correspondent*

Lake Union

BRIEF NEWS

AS A result of the nightly meetings conducted for four weeks by R. H. Dolinsky and S. W. Cottrell in the Wisconsin Conference mobile auditorium in Westfield, three persons were baptized and joined the Oxford church.

THE new five-bed coronary-care unit at the Hinsdale Sanitarium was opened to receive patients January 3. Supervisor is Jean Parker, R.N., who also supervises the intensive-care unit. Twenty-nine nurses have received training in special techniques of cardiac care to qualify them for duty in the unit.

MR. AND MRS. FRED MANNERBERG were recently baptized at Kendalville, Indiana. Mr. Mannerberg first became interested through reading *Your Bible and You* in a Madison, Wisconsin, motel room, and later *Planet in Rebellion* in another motel room. At the same time his wife was taking Bible Speaks lessons. A branch Sabbath school sponsored by the nearby Wolf Lake church led them to the church.

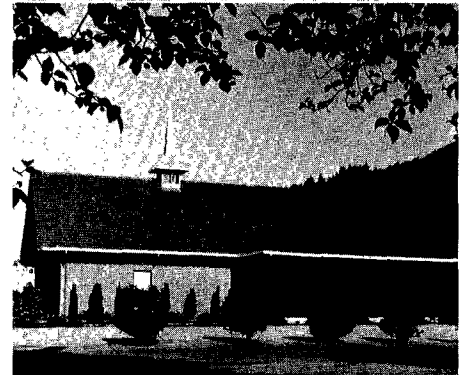
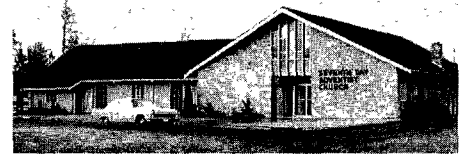
S. D. MEYERS, pastor of the Chicago Shiloh church, was determined that the church's Ingathering goal should be reached by December 30. The church lacked \$700. He went out with a prayer in his heart that the Lord would provide. One of his first contacts was with a manager of the Harvey Collins Enterprise. He explained that his church members needed \$700 to reach their goal and invited the company to consider helping them. The man said, "Well, I don't have very much to give, but I can write you a check for \$500."

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

JUNIORS of the Walla Walla College church Sabbath school realized \$151 from a surprise package auction and pie sale, December 10. Weeks ago they wrote to well-known people asking for gifts "not to exceed 50 cents in value." At the auction a pen bearing Vice-President Hubert Humphrey's name brought \$2.95; a letter from President Johnson's office went for \$7.50. Investment total for the year is more than \$900, according to Annie Mae Chambers, division leader.



Church Dedications in the Washington Conference

Three churches have been dedicated in the Washington Conference during recent months: Centralia (top), Winlock, and Grays Harbor.

W. J. Hackett, president, and Luther W. Crooker, secretary-treasurer of the union, joined the local pastors and personnel from the Washington Conference in the dedication of these churches in the southern and southwestern portions of the conference.

W. J. BLACKER, *President*

PAUL HOLDEN, assistant professor of modern languages at Walla Walla College, was elected chairman of the department at a meeting of the college board in December. He will succeed Miss Agnes Sorenson, professor of modern languages, who is retiring at the conclusion of 30 years on the WWC faculty, most of them as department chairman.

THE student Week of Prayer, January 15 to 24, at WWC had as its theme, "But Master, How?" Speakers for the morning and evening meetings were Steve Chinn, Lester Riter, Ruby Kruger, Sharon Slaybaugh, Tom Gammon, Norman Rudolph, June Rasmussen, Vivian Byers, Jim Robertson, and Bob Hoffman.

DR. VERN PREWITT, a dentist of Sitka, Alaska, recently returned from a five-week itinerary in North Borneo, with his brother-in-law and sister, Mr. and Mrs. William Smith, who have been in the Orient for six years. He held 17 dental clinics in various areas and extracted 1,886 teeth, with every one of his patients anesthetized and every instrument sterile. Dr. Prewitt anticipates another trip in the future to the same area.

IGONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

A FAMILY from Hutchinson, Minnesota, delivered gifts on Christmas Eve to deserving Indian families in New Mexico. Members of the Hutchinson church and the elementary school contributed items that were trucked to the reservation by James Murray, dean of boys at Maplewood Academy.

THE Detroit Lakes, Minnesota, church school has grown from a seven-student, one-teacher school in 1965-1966 to a 24-student, two-teacher school this year. The entire church membership of 120 has united to support this school.

DURING the recent Christmas holiday season Dan Poleschook, a literature evangelist in North Dakota, was out in temperatures ranging from 15 to 30 degrees below zero selling \$1,000 worth of books in one week. In addition, he gave away 35 pieces of literature, enrolled 11 people in the Voice of Prophecy Correspondence Course, and offered prayer in many of the homes he visited.

REDFIELD, South Dakota, church members united in helping a family of four who lost all their possessions in a fire which burned their home. Food, dishes, bedding, and toys were donated, amounting to about \$275.

IOWA churches of Knoxville, Oskaloosa, Grinnell, and Newton, though without a regular district pastor, were among the first churches to reach their Ingathering goals.

FIVE people were recently baptized in northern Minnesota as the result of a contact by Lavern Høglund, a part-time literature evangelist of Gilbert, Minnesota.

L. H. NETTEBURG, *Correspondent*

Pacific Union

BRIEF NEWS

"CHRIST ON CAMPUS" was the theme of a recent six-day emphasis on student devotions sponsored by the Pacific Union College student association. Under the direction of William Oh, religious vice-president, student speakers, using the book *Steps to Christ*, brought practical suggestions for greater spiritual emphasis in campus living. Senior theology students Dave Larson and James Fisher were speakers for the two Sabbath worship services of the college church.

CHURCH members here are celebrating the centennial of the Adventist work in the West. A special commemorative-size stamp printed in black and gold, with the official centennial motif "God's Word in the Golden West," is one of the centennial features. Originally designed for

use by conference and institutional offices, the stamp is now being sold at Book and Bible Houses throughout the union.

THE Honolulu, Hawaii, Japanese church building was dedicated January 7 with Robert H. Pierson, General Conference president, as guest speaker. But following the dedicatory service was a groundbreaking—for a future, larger sanctuary. According to Pastor Harold Kono, the present facilities will be used for Sabbath school, Dorcas welfare, and other church functions when the new building is completed.

EVANGELISTIC meetings at the Los Angeles Spanish-American church are being held January 31 through March 22 under the leadership of T. L. Atiga, Filipino speaker of the Voice of Prophecy.

THE 93 churches of the Central California Conference have reached an all-time high of \$210,867.73 for Ingathering—more than \$10,000 above the previous year's top figure.

THE Norwalk church in southern California broke ground for a new building December 3. Scheduled for completion by June 1 are the Sabbath school rooms and main sanctuary. Gery P. Friesen pastors this congregation of 260 members.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

ABOUT 120 youth attended the three-day Missionary Volunteer weekend held at Madison Academy, January 4-6. Guest speakers included B. J. Liebelt and C. B. Rock, of the Southern Union, and Robert Wood, pastor of the Memphis First church.

SINCE the beginning of evangelism in the dark county of Sumter, Georgia, in 1966, more than 1,400 column inches of newspaper coverage has been given to the beliefs and work of Seventh-day Adventists. During 1967, Evangelists Lewis Wynn and Everett Cumbo baptized 16 in Americus, a city in Sumter County. A company has been organized and a series of meetings is to begin April 27.

THE Florida Conference exceeded \$272,800 in the recent Ingathering campaign to make it one of the few conferences in North America with a membership of 10,000 or more to attain the Silver Vanguard mark.

MEMBERS of the Carolina Conference gave more than \$1 million in tithe during 1967—an all-time record.

SIX persons were baptized in Spartanburg, South Carolina, as a result of evangelistic meetings conducted by the Hooper-Glanzer evangelistic team, assisted by the pastor, H. D. Colburn.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

BRIEF NEWS

THE San Antonio Ephesus church has recently relocated in a new church home. The pastor, A. R. Carethers, has labored for the past 30 years in the Southwest developing churches in Arkansas and Texas.

MR. AND MRS. LYMAN D. MILLER, of the educational department of Worthington Foods, are visiting several church schools in the Texas Conference during February. They place special emphasis on child nutrition, and give illustrated lectures and demonstrations to parents and young people attending home and school meetings.

H. M. S. RICHARDS, Voice of Prophecy speaker, held a series of lectures on preaching, at the Texas Conference workers' meeting in early January. Elder Richards stressed Bible preaching and being effective in pulpit ministry.

THE first program of the new Nite Owl series of the Voice of Prophecy began in the Dallas-Fort Worth area December 4 over WBAP, a 50,000-watt station. Another 50,000-watt station, WOAI, of San Antonio, combines with WBAP to cover the Texas Conference territory. The broadcasts are heard every night except Sunday.

GROUNDBREAKING services were held for the new health and welfare center, in Choctaw, Oklahoma, recently. It will provide for storage of clothing, food, and medical supplies, and serve as an office facility for the county health department's Well Baby Clinic. Other rooms will be used for Red Cross class instruction and for demonstrations on various types of health programs.

J. N. MORGAN, *Correspondent*

Loma Linda University

BRIEF NEWS

THE Student Secretary Program of Loma Linda University gives secretarial students an opportunity for practical experience through cooperation of the Southeastern California Conference. Eight students are working part time in various conference departments to gain a broader background of experience with business machines and a variety of types of secretarial positions.

SIXTY-THREE Loma Linda University students received diplomas January 28 in winter commencement ceremonies at Riverside. Walter R. Beach, secretary of the General Conference, addressed the graduates on "Messengers of Wholeness." He has been a trustee of Loma Linda University since 1954. Eight of the group had earned Master's degrees.

Bible Schools Merge at Faith for Today

By NEAL C. WILSON
Vice-President
North American Division

For about one year a special committee named by the General Conference officers has been studying the matter of possible mergers and consolidation of certain denominational activities in North America. This study could involve publications, schools on all levels, departmental functions, administration, group purchasing, church and institutional architecture, Bible correspondence courses, and accounting.

The purpose is to determine whether it is possible to conserve and more efficiently use manpower, facilities, housing, equipment, finance, and management, and also cut down on overlapping and duplication.

REPORT TO THE CHURCH

This committee has no executive or administrative authority, but is designed to counsel, advise, and suggest possibilities. In no case should such consolidation weaken or retard the program of the church or diminish local support and enthusiasm. The committee's clearly stated objectives are to achieve greater strength, efficiency, economy, and more effective soul winning.

Several months ago informal but sincere discussion developed between Faith for Today headquarters and the Southern Union Conference in regard to the School of Bible Prophecy operated throughout the South. A thorough probe was made to see what the possibility and advisability of a merger might be.

The Southern Union has operated an efficient Bible school for about 20 years. This was begun through the vision and dedicated effort of E. L. Cardey and his co-workers. At present it is housed in a rather new building in a suburb of Atlanta, Georgia.

Harold E. Metcalf, secretary of the Southern Union Ministerial Association, has also been the director of this Bible school in recent years. Many have been baptized as a result of this school. One interesting fact is that approximately 60 per cent of the names furnished to this school have been provided by our literature evangelists in the Southern Union. At present it has about 7,000 active students.

Some felt that this school could be merged with the Faith for Today Bible School and thus eliminate overlapping operations. Faith for Today's headquarters is on Long Island, just outside New York City. Here its well-organized staff carry on the expanding television program and the Bible correspondence school.

Negotiations between Faith for Today and the Southern Union, in counsel with the North American Division and the General Conference, proved to be cordial and helpful. The plans for the Southern Union school to merge and consoli-

date with Faith for Today have been completed.

With the increased emphasis on enrolling as many as possible in the study of the Bible and the Advent message, and given the impetus of the work of our laymen, literature evangelists, and telephone evangelism, the activity of our Faith for Today, Voice of Prophecy, and It Is Written Bible schools should grow considerably. We believe this merger will re-



Carl Anderson, assistant farm manager, Broadview Academy.

John L. Odom, science department head, Broadview Academy (Illinois), from Canadian Union College.

Mr. and Mrs. Everett Roberts, literature evangelists (Indiana), from Ohio.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Leroy R. Kuhn (WWC '67), Mrs. Kuhn, nee Evelyn Pearl Boepple (WWC '58), and two children, returning after furlough, left New York City on December 26 for Addis Ababa, Ethiopia. Mr. Kuhn will serve as principal of the Gimbie Mission School.

John W. Schnepfer, M.D. (LLU '45), of Corona, California, left Los Angeles, California, December 27 for Bangkok, Thailand. Mrs. Schnepfer plans to go later. He has accepted an appointment for three months' service as a relief physician in the Bangkok Sanitarium and Hospital.

Ruth Elaine Shipp (CUC '67), of Ta-

sult in substantial financial savings to the Southern Union and to the denomination, and will in no way diminish the fruitful work that the Southern Union did over a period of years. The Southern Union can put energy and money into follow-up, reaping, and other soul-winning programs rather than the routine functions of a school. We believe this could well produce a greater harvest of souls.

koma Park, Maryland, left Washington, D.C., December 27 for Kenya, East Africa. Miss Shipp is to serve as English teacher in the Kamagambo Secondary and Training School, at Kisii.

James M. Campbell (Canadian Union College '54), Mrs. Campbell, nee Frances Lillian Bader (attended Canadian Union College '53-'54), and two daughters left Los Angeles, California, on December 31 for New Delhi, India, returning after furlough. Elder Campbell will continue as secretary of the Northwestern India Union.

John Allen Sines, D.D.S. (CUC '59; Howard University '64), Mrs. Sines, nee Lynora Jane Lippard (CUC '59), and four children, of Walkersville, Maryland, left Washington, D.C., January 1 for Benghazi, Libya. Dr. Sines will serve as a dentist in the Benghazi Adventist Hospital.

Herbert D. Ingersoll (CUC '54), Mrs. Ingersoll, nee Dorothy Viola Ritter (CUC '43-'44; '50-'53), and three children left New York City on January 4 returning to Malawi after furlough. Mr. Ingersoll is manager of the Malamulo Publishing House.

George H. Fisher (UC '52; University of Nebraska '58), Mrs. Fisher, nee Ella Johanna Olderbak (PVS&H '54; attended UC '55-'56), and three children left Los Angeles, California, January 5 returning to Java after furlough. Mr. Fisher continues as president of the Indonesia Union College. W. R. BEACH

Two Torches Call

By JOSEPH N. HUNT

Watching like sentries entranced on deck's heights,
We surged toward Atlantic's frothy swells;
Though brimming eyes quite quenched her lights,
Dear Statue of Liberty waved farewells.

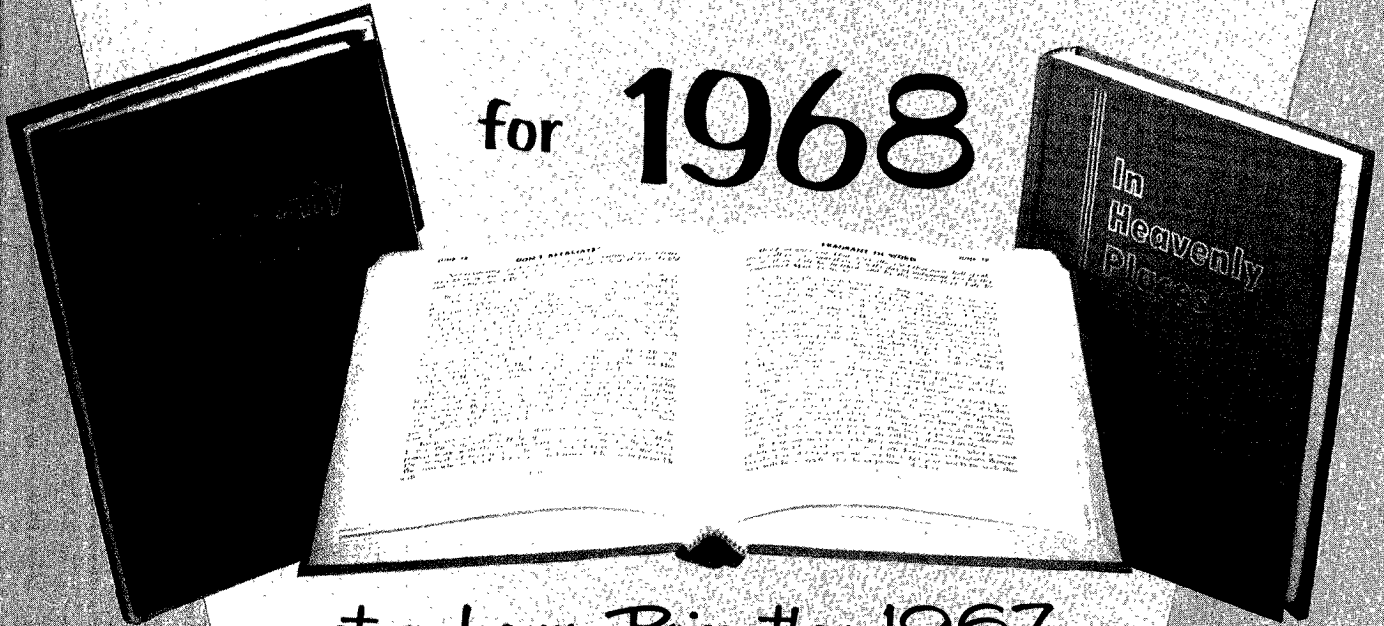
Five years on dark shore in His missions corps—
Then again through sea's mists we search the strand;
Like scopes intent her faint beams implore:
Ah, her torch shines through! " 'Tis home, and our land!"

Thus the Saviour stands with uplifted pierced hands,
And sheds freedom's beams cross earth's dark foam;
At heaven's harbor, gleaming He commands;
Bright rays from His face call, "Welcome home!"

In Spite of Rising Cost, We Are Offering the

DAILY DEVOTIONAL BOOKS

for 1968



at a Lower Price than 1967

SENIOR

IN HEAVENLY PLACES, by Ellen G. White



The White Estate has made available the material for this new Morning Watch devotional book for 1968.

The bulk of the material is from unpublished and out-of-print sources—chiefly from our journals of other years.

The setting is fresh—there is a harmonious continuity in the textual content—it is drawn from the great reservoir of good things, new and old, in the Spirit of Prophecy writings.

References to sources, scriptural texts, list of subjects—indexed.

Price, Cloth \$2.75 Deluxe \$3.50

For books, add postage and insurance 20c first book, 5c each additional book to same address.

JUNIOR

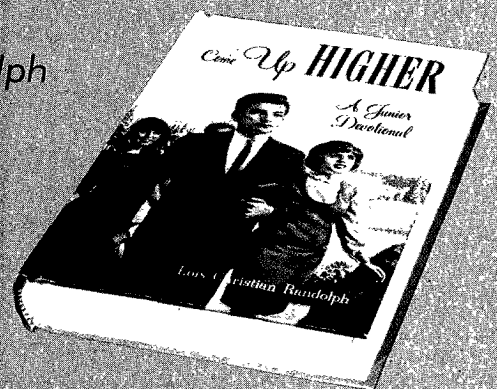
COME UP HIGHER, by Lois Christian Randolph

The junior daily devotional book is growing more popular each year.

This 1968 book presents lessons from familiar Bible texts supported by graphic stories from history, biography, literature, and incidents of everyday life.

Some of the daily titles are "A Palm-Tree Christian," "What a Fool Says," and "An Angel Filled the Woodbox."

Every member of the family will enjoy these fascinating readings.



Price \$3.50

MORNING WATCH CALENDAR 1968

Thoughtful, yet inexpensive gifts for the holiday season and for the whole year.

Four-color paper cover. Deluxe edition has rich gold-stamped outer cover. Mailing envelopes furnished on request.

Memory texts for each day—inspirational poems—Bible study plans—yearly Bible-reading chart.

Paper 25c each

Deluxe 35c each

For Morning Watch Calendars, add 10c postage and insurance for each ten calendars to same address, 4c when ordered singly.



ORDER FROM YOUR BOOK AND BIBLE HOUSE

--You Read the News Coverage

--You Read the "Review & Herald" Articles



YOU MUST READ

Vatican II Bridging the Abyss

By Bert Beverly Beach

A STUDY IN DEPTH of the famed ecumenical council for every serious student of current religious trends.

JUST WHAT TOOK PLACE AT VATICAN II?

HAS THE CATHOLIC CHURCH CHANGED?

WHAT DO THE ACTIONS TAKEN MEAN

—TO PROTESTANTS?

**—TO SEVENTH-DAY ADVENTISTS
IN PARTICULAR?**

320 pages
Fully Documented

Price \$6.95

For insurance and postage please add 20c first book, 5c each additional book to same address.

Prices slightly higher outside U.S.A.

This book is of great importance to every Adventist worker and layman.

Unique in its field.

Here is a comprehensive reference work for all who desire a scholarly, Bible-prophecy-oriented evaluation of Vatican Council II.

In this book Dr. Beach has brought together the wealth of material he gathered in Rome during the time of the council.

VATICAN II provides a penetrating analysis of the ecumenical council—its crosscurrents and actions.



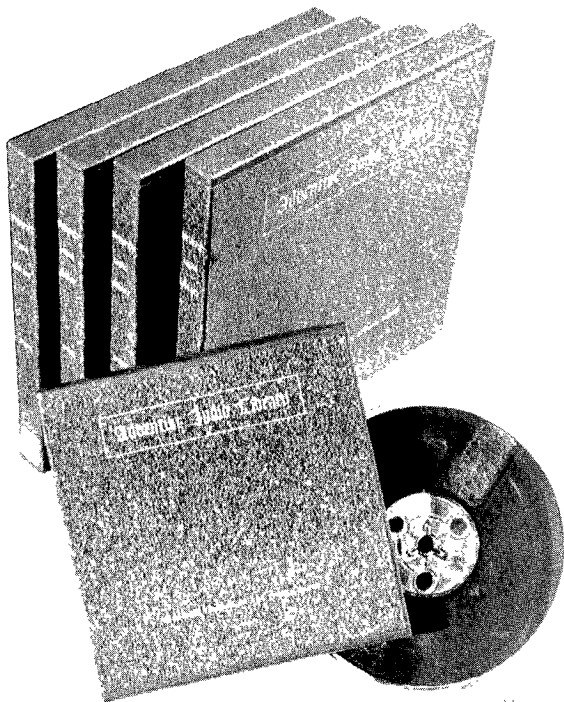
ORDER FROM YOUR BOOK & BIBLE HOUSE

ADVENTIST AUDIO LIBRARY

ENDURING BOOKS IN THE SPOKEN WORD

We now have four Spirit of Prophecy books recorded on tapes. These talking books are not only excellent transcriptions for isolated members and shut-ins but are being used by our ministers, teachers, doctors, businessmen, and housewives as they travel about or work around their homes.

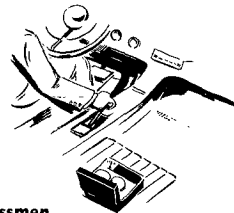
Counsels From Heaven Through the Living Voice for



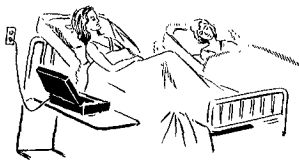
Family worship



Classroom use



Doctors, businessmen,
or ministers as they travel



Hospital patients



The busy housewife



Ministry to shut-ins—inspiration to the blind

Eyes tired? Too busy to read? Then why not listen to these enduring volumes while you work, play, or rest.

Read and reread the Spirit of Prophecy through the medium of electronics.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please send me the following enduring volumes in the spoken word:

Steps to Christ recorded on two 5-inch reels @ 1 7/8 IPS \$7.75

Thoughts From the Mount of Blessing recorded on two 5-inch reels @ 1 7/8 IPS \$7.75

The Impending Conflict recorded on two 5-inch reels @ 1 7/8 IPS \$7.75

The Adventist Home recorded on five 5-inch reels @ 1 7/8 IPS \$26.50

Combination price of all four of the above books on 5-inch reels \$39.95

Steps to Christ recorded on two 7-inch reels @ 3 3/4 IPS \$9.75

Thoughts From the Mount of Blessing recorded on two 7-inch reels @ 3 3/4 IPS \$9.75

The Impending Conflict recorded on two 7-inch reels @ 3 3/4 IPS \$9.75

The Adventist Home recorded on five 7-inch reels @ 3 3/4 IPS \$37.50

Combination price of all four of the above books on 7-inch reels \$54.50

(Add sales tax where necessary)

TOTAL ENCLOSED

(Prices slightly higher in Canada)



Name _____
 Address _____
 City _____
 State _____ Zip _____



Missionary Volunteer

BOOK CLUBS 1968

SENIOR



DRAGON TEETH, by Zora and Elga Coberly

For young people seeking high adventure in the work of God. Bombs and blessings, problems and providences, are found in this story of China.

Price \$4.95

FAITH ON TIPTOE, by Robert H. Pierson

53 chapters presenting a fresh challenge to young people, leading them to re-examine their faith.

Price \$4.75

JUNGLE STORYTELLER, by Eric B. Hare

How the "Golden Book" converted a chief to Adventism in old Burma.

Price \$4.95

REALLY LIVING, by Joe Engelkemier

Not one dull page as this book challenges young people to witness for God and hold up His standards.

Price \$4.25

S. N. HASKELL, MAN OF ACTION, by Ella M. Robinson

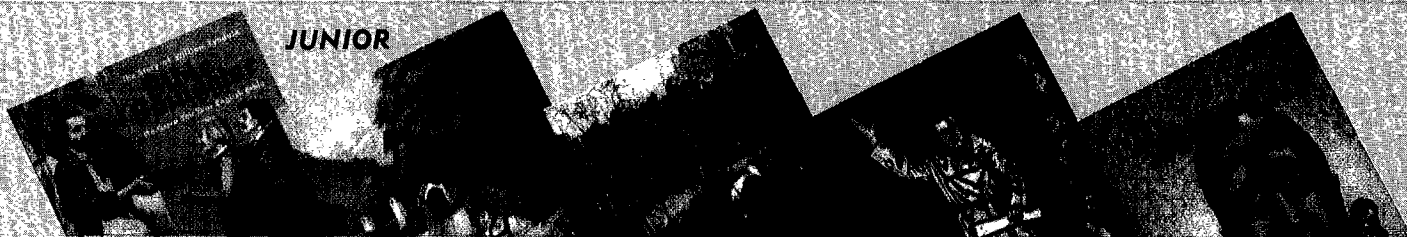
Romance, commitment to duty, and conviction are found in this story of the "prince of pioneers."

Price \$4.95

TOTAL PRICE \$23.85

SPECIAL CLUB PRICE \$18.95

JUNIOR



BIBLE SMUGGLER, by Louise A. Vernon

The exciting story of William Tyndale and the translation of the New Testament into English. His pay—death at the stake.

Price \$3.95

A COW FOR HANSEL, by Ernie Holyer

A plague kills all the cattle in the valley. You must read how Hansel obtained a new cow.

Price \$3.95

ISLAND OF FORGOTTEN MEN, by Thomas A. Davis

Miracles, suspense, a cannibal feast, God's providential interventions, will keep you breathless as you read.

Price \$3.95

LUTHER THE LEADER, by Virgil Robinson

A well-told biography of the great Reformer. Truly stimulating reading for every boy and girl.

Price \$3.50

SORRY POTATO AND OTHER STORIES, by Lillith Sanford Rushing

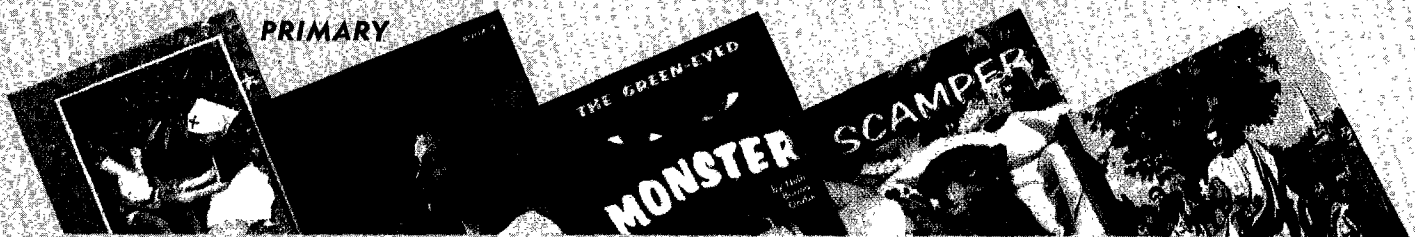
A whole collection of exciting stories with titles that invite you to read.

Price \$3.95

TOTAL PRICE \$19.30

SPECIAL CLUB PRICE \$15.44

PRIMARY



CAROL AND JOHNNY GO TO NEW GUINEA, by Ursula M. Hedges

An airplane trip from Australia to New Guinea, slanted for the enjoyment of all primaries.

Price \$3.50

MY BIBLE FRIENDS, BOOK 9, by Etta B. Degering

"Daniel and His Friends" and "Daniel and the Lions" are the two stories featured in this latest addition to this popular set for small folk.

Price \$3.95

GREEN-EYED MONSTER, by Nellia B. Garber

The terror of the title dissolves in the humorous episode that is the first of seven wonderful stories in this book.

Price \$3.50

SCAMPER, THE PET SQUIRREL, by Rhoda Fyrnn Helm

This story of the antics of a little squirrel will please every member of the family.

Price \$3.50

STORIES JESUS TOLD, by Hazel Witthaus

These imperishable stories of the gospel will provide hours of pleasure for the younger children.

Price \$4.25

TOTAL PRICE \$18.70

SPECIAL CLUB PRICE \$13.78

ORDER FROM YOUR BOOK AND BIBLE HOUSE



Please add postage and insurance—20c for first book, 5c each additional book to same address.

Prices slightly higher outside U.S.A.

a winner for dinner



Loma Linda VegeBurger and Olives

VegeBurger adds the texture, flavor and nourishment to your favorite spaghetti sauce! And it's so easy to use!

Simply braise it and mix into your spaghetti sauce, or put a generous amount on the spaghetti and pour the sauce over it. For a tasty garnish, blend in some Loma Linda chopped olives!

The flavor of VegeBurger is superb, and it adds important protein to dishes made with spaghetti, macaroni or rice. Use it often—in casseroles, or a variety of entrees.

Loma Linda brings more appetite appeal to every meal



QUALITY FOODS



SINCE 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

NOTICES

SDA Educators in Higher Education

Information and preregistration forms are available for the North American Division Quadrennial Council for Higher Education. All SDA teachers, administrators, and others interested in SDA higher education are invited to participate in this council to be held at Andrews University, Berrien Springs, Michigan, August 20-27, 1968. Those employed in non-SDA schools should write directly to Department of Education (QCHE), General Conference of SDA, Washington, D.C. 20012, for the above materials.

CHARLES B. HIRSCH
Secretary, GC Department of Education

Literature Requests

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

Remegio G. Doloquin, Dapa, Surigao del Norte, P.I., desires a continuous supply of *These Times*, *Signs, Life and Health, Message, Listen, Liberty, GO, Guide, Worker, Instructor, Review*, tracts, Bibles, small books, songbooks, prophetic charts, *Missions Quarterly, Alert, and Smoke Signals*.

Seth Oteng Donkor, c/o Postmaster, Bawku, Upper Region, Ghana, Africa, needs material in English and Arabic, especially *Instructor, Life and Health, Signs, Better Life Picture Rolls*, and children's supplies.

Patricio Creencia, Sison, Surigao del Norte, P.I., wishes *Signs, Review, Little Friend, Instructor, Liberty, Guide, and Listen*.

G. E. Appaw, SDA Mission, P.O. Box 5, Nsuta, Ashanti, Ghana, Africa, wants *Review, Signs, Message, Bibles, prophetic books, accordion*.

David A. C. Swaby, 22 Manley Ave., August Town, Kingston 1, Jamaica, W.I., desires a continuous supply of *Life and Health, These Times, Listen, Present Truth, Signs*, old Bibles, songbooks, *Spirit of Prophecy* books, *Instructor, Little Friend, Primary Treasure*, children's books, flannelgraphs, audio-visual aids, finger plays.

B. Kim Ngo, SDA Mission, Seijin Village, Kalamyo P.O., Tahan, Mawlawi Dist., Burma, needs *Spirit of Prophecy* books, tracts, Bibles, *Hymnals*, picture cards, children's books, color books, *Bedtime Stories, Signs, Life and Health, These Times, Message, GO, Liberty*, and other missionary material.

Pablo Tubera, Maimit Surigao del Norte, P.I., needs evangelistic materials including magazines, tracts, books. Five have been baptized and 15 more are preparing for baptism.

Floyd J. Deadmond, Box 461, Townsend, Montana 59644, wants booklets, *Voice of Prophecy* materials, *Faith for Today, Quiet Hour*, but no *Reviews*.

Mr. and Mrs. Emmanuel Adjepong, SDA, Doniabra/Kononga, Ashanti, Akim, Ghana, Africa, desire a continuous supply of picture cards, Bible games, Bibles, magazines, books, and other missionary materials.

W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, wishes literature for seamen.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., desires *After a Hundred Years, Review*, and missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message, flannelgraphs, S.S. materials, prophetic charts, evangelistic equipment, tracts, memory verse cards*.

Ethel Mosley, 415 Bellevue St., Santa Cruz, Calif. 95060, desires a supply of small *Steps to Christ* for reading racks.

Liberuto Rayos, Bayugan, Agusan, P.I., wants books, magazines, songbooks.

Dr. Ray L. Foster, Director, Mwami Leprosarium, P.O. Box 169, Fort Jameson, Zambia, Africa, desires *Picture Rolls, memory verse cards, Little Friend, Instructor, Guide, Primary Treasure*, books, and *Better Life Picture Rolls*.

Eunice Octavio, Carabalan, Himamaylan, Neg. Occ., P.I., needs a continuous supply of *Reviews, These Times, Life and Health, Signs, Bibles, songbooks, and Sabbath school materials*.

Of Writers,
Articles, and
Miscellany...

Are you a leader in the church? Do you hold a church office? If so, you carry an immense responsibility. What are the qualifications for leadership? What considerations should motivate a man to be a leader? These questions M. V. Campbell, a general vice-president of the General Conference, answers this week (see cover). Elder Campbell began his work for the denomination in 1921 as publishing secretary of the Irish Mission. After a brief period as pastor-evangelist, during which time he was ordained (1925), he began his long period of service as president, beginning with the leadership of the St. Lawrence Conference (1926), and followed successively by the presidencies of the Ontario, Ontario-Quebec, New York, Illinois, Minnesota, Northern Union, and Central Union conferences and the Southern European Division. Since 1958 he has served in his present post.

On page 12 you will find a new feature entitled "Response From Readers." Judging by the favorable reaction to our introduction of the "Letters From Readers" column, we feel that this column too will be appreciated. This feature will be made up largely of readers' comments that are

more extensive and complete than those that appear regularly in "From Readers." Our reader who responds is Earnest L. Lutz, of Loma Linda, California.

Another new feature, entitled "The King's Business," begins on page 18. Its purpose is to familiarize readers with the organization and policies of the church. We think this feature will be one of the most helpful that has ever appeared in the REVIEW. By explaining the "why's and wherefore's" of denominational structure and policies, it will enable each member better to understand the actions of church leaders, and to contribute more intelligently to the success of the total program.

The author, Elder W. P. Bradley, is well qualified for his assignment. From 1919 to 1930 he was secretary of the education and MV departments of local and union conferences in North America, save for a three-year stint as science and mathematics teacher at Southern Junior College (now SMC). From 1930 to 1942 he served in the Far Eastern Division, first as a departmental secretary, and then as division secretary. He, with his wife and son, left Singapore on January 31, 1942, when the Japanese forces were within 11 miles of the city. Since 1942 Elder Bradley has been connected with the world headquarters office in Washington—for four years as secretary of the Radio Commission, and since 1946 as an associate secretary of the General Conference.

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.

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARCICH
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMERSON
IDAMAE MELENDY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

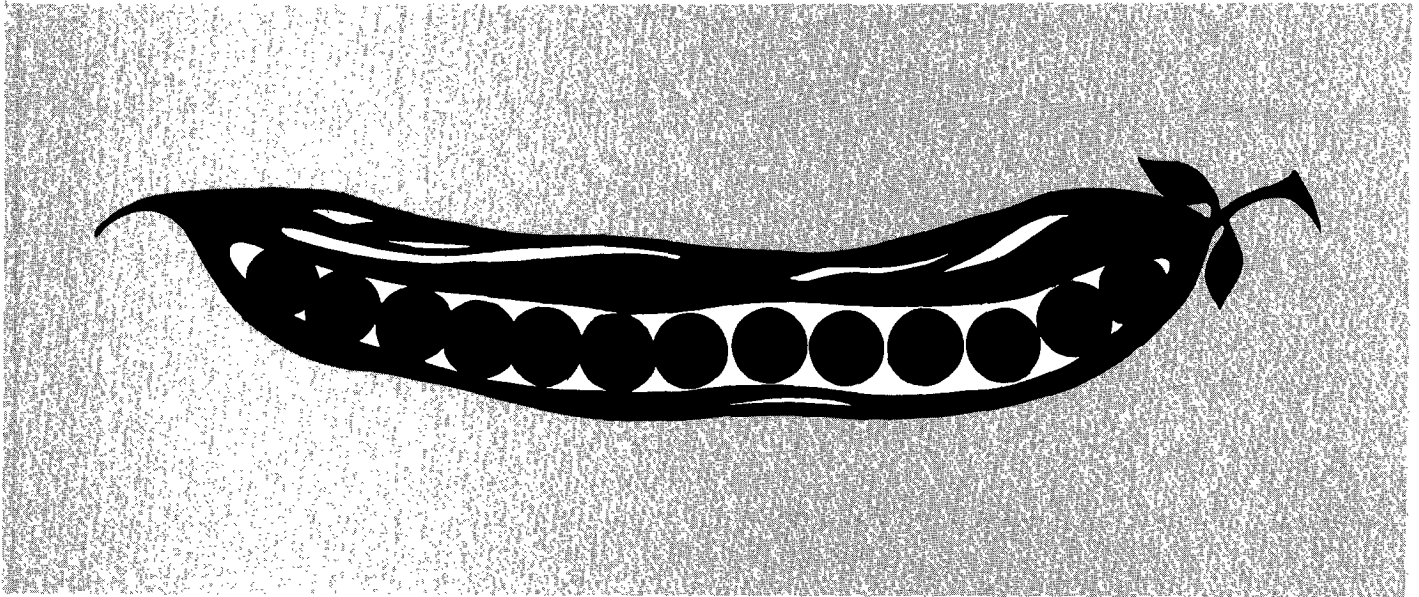
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins.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

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

Church Calendar

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



***Are you just a pea in the pod?
Or are you prepared to
stand out from the crowd?***

● That's what *Listen* is all about. It helps the individual get a *true* sense of values. It makes life meaningful, giving relevancy to the pressures of our modern age.

To every Seventh-day Adventist, *Listen* offers a real chance to make the message relevant in today's generation.

LSD, marijuana, tobacco and cancer, alcoholism, and pep pills—these are today's topics.

Let *Listen* give you the point of contact. *Listen* makes your witnessing applicable—it offers the help millions so desperately need.

What's more, this temperance emphasis of better living through Christ is our front-line approach to evangelism. This is your chance to be a real missionary.

Get out of the pod and go *Listening*. You'll be *so* glad you did.

LISTEN February 24
is *Listen* Day
in your church

ADVENTIST MISSIONARY RATES

Sponsoring Supporter	100	Copies	Monthly	\$200	NAME	_____
Missionary Sponsor	50	"	"	100	ADDRESS	_____
<i>Listen</i> Sponsor Leader	20	"	"	40	CITY	_____
Regular Sponsor	5	"	"	10	STATE	_____
Personal Mailing	1	"	"	2	ZIP	_____

Fill out this coupon and mail it with a check or money order to *Listen*, 1350 Villa Street, Mountain View, California 94040, or send to your Book & Bible House NOW.

News of Note

Four Evangelistic Campaigns Being Conducted in Vienna

In Vienna, Austria, 150 church members are distributing literature from house to house each week. As a result of their personal evangelism a good interest in Bible truth has been aroused and four series of evangelistic meetings are now being conducted in the city.

Pastor E. Hatzinger, manager of the Austrian Publishing House, says that this is one way in which the members are celebrating the twentieth anniversary of the establishment of our publishing house in Austria.

J. ERNEST EDWARDS

Fairness Doctrine Opens Up Opportunities

Since in the United States "the fairness doctrine" has been upheld legally to apply to cigarette advertising, it is obligatory for TV and radio stations who carry cigarette advertising to give reasonable time for the broadcast of nonsmoking information.

The Temperance Department is encouraging its personnel to avail themselves of this opportunity through the introduction of our films and by personal talks and interviews. It has also prepared a set of TV slides featuring the positive theme "I Have Quit Smoking." The first four slides of this project are now being prepared for purchase by the conferences and churches. If these prove effective further slides and movie shorts will be planned.

ERNEST H. J. STEED

New Walla Walla President to Take Up Duties in June

Robert L. Reynolds, of Atlantic Union College, has accepted a call to the presidency of Walla Walla College.

William H. Shephard, now WWC's president, recently accepted an invitation to serve as secretary of the industrial relations and religious liberty departments of the North Pacific Union Conference after the June, 1968, commencement.

Both men have had considerable institutional experience in administration, and President Shephard in union conference departmental work as well.

T. S. GERATY

Servicemen's Retreat to Be Held at Quin Nhon, Vietnam

A Seventh-day Adventist servicemen's retreat is scheduled for February 23 and 24 at Quin Nhon, Vietnam, according to Chaplain Gary Strunk, U.S. Army.

Capt. Strunk is located at Cam Ranh Bay and holds services for our men in the Seaside Chapel there. Our other military

chaplain in Vietnam is Comdr. Robert Mole, whose headquarters are in Saigon. If REVIEW readers wish assistance for servicemen in Vietnam, both these men are available:

CDR Robert L. Mole, CHC, USN
Personal Response Project Officer
COMNAVSUPACT, Saigon
APO San Francisco 96214

CH (CPT) Gary D. Strunk
Office of the Chaplain
6th Convalescent Center
APO San Francisco 96377

The church can be proud of our 12 military chaplains. Three have recently been promoted: On January 8 Ralph Workman, now serving as an Army chaplain in Germany, was promoted to major. On January 12 Glenn I. Bowen, also an Army chaplain serving in Germany, was promoted to lieutenant colonel. And on January 27 Norman Goodwin, a Navy chaplain, was advanced to the rank of lieutenant commander. C. D. MARTIN

Dignitaries Help Dedicate Benghazi Adventist Hospital

The 65-bed Benghazi Seventh-day Adventist Hospital was dedicated January 17. The hospital was established by a special royal decree.

Present were representatives from the household of His Majesty the King of Libya; the ambassador of the United States of America to Libya; the consul general of England to Libya; and hundreds of the leading citizens of Benghazi.

The large attendance at the dedication of the hospital was an indication of the respect the people of Libya—practically one hundred per cent Moslems—have for the work of Seventh-day Adventists.

During the dedication service His Majesty the King gave a personal contribution of £10,000 (\$24,000) to the new hospital. His Excellency Omar Giouda, Minister of Health, spoke words of commendation concerning the wonderful work of the Adventist hospital. A. E. Gibb and F. L. Bland, of the General Conference, along with F. C. Webster, R. L. Jacobs, H. C. Lamp, R. C. Mills, and Salim Japas, of the Middle East Division, also took part in the dedication services. Dr. D. C. Ludington is medical director.

F. L. BLAND



F. L. Bland, of the General Conference, speaking at the dedication of the hospital.

Death of B. G. Wilkinson

A veteran of more than 56 years' service to the cause of God, Benjamin G. Wilkinson, passed to his rest January 25 in Takoma Park. He was 95.

For 24 years Dr. Wilkinson was connected with Washington Missionary College (now Columbia Union College), for ten years as president. Prior to 1924 he was pastor, school administrator, and conference or union president both in the United States and overseas. He entered the work in Wisconsin in 1892 and retired in 1948.

North American Academies Report Increased Enrollments

At the beginning of the present school year the total enrolled in the 80 academies operating in North America was 16,283. This is an increase of 562, or 3.6 per cent, over last year's enrollments.

Forty-eight of these academies are operating as boarding academies, and 32 as day schools. The three academies with the largest enrollment are: Auburn Academy, 477; Takoma Academy, 410; and Monterey Bay Academy, 408. The enrollments range in size from these larger figures to 28 students enrolled in our smallest academy.

We thank God for Christian education and for parents who are willing to sacrifice in order that their children may attend these God-given institutions.

JESSE O. GIBSON

North America Bookmen Report Year's Activities

Literature evangelists in North America last year sold \$11,068,201.32 worth of literature. This is a gain of \$69,649.71 over 1966.

They also performed many missionary activities. They report in connection with their visits:

Pieces of free literature given away	1,429,477
Bible school enrollments	180,721
Interested people attended church	8,968
Former SDA's contacted	8,467
Prayer offered in homes	282,751
Bible studies given	30,031
Baptisms from contacts	1,189

The top ten conferences in literature deliveries were:

Michigan	\$701,328.90
Potomac	557,189.67
Southeast California	475,465.84
Alabama-Mississippi	424,799.89
Carolina	404,830.81
Ohio	385,438.78
Central California	380,492.07
Pennsylvania	376,887.70
Southern California	367,822.63
Illinois	360,481.58

These ten conferences were responsible for 40 per cent of the total deliveries in the division.

Two unions in North America passed the \$2 million mark—Southern Union with \$2,221,007.07 and the Columbia Union with \$2,049,634.82. Two other unions, Pacific and Lake, passed the \$1 million mark. The Pacific Union reports \$1,746,743.10 and the Lake Union, \$1,543,273.62.

D. A. McADAMS