



KOSTKA, ARTIST

The Foolishness of the CROSS

By GODFREY T. ANDERSON
Professor, Loma Linda University

WRITING a score of years after Christ's death on the cross, the apostle Paul said, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24).

Corinth was one of the important cities of Greece. The members of the church to whom Paul wrote his letter would well understand what he meant when he called the gospel a stumbling block to the Jews and foolishness to the Greeks. However, the letter speaks to us as well, for our attitudes are much the same as those of the Corinthian believers, and our need for its message is at least as urgent.

Paul had been educated in Greek philosophy and poetry, as well as in the Hebrew scriptures and traditions. He understood the reasons for the gospel's seeming to be nothing but foolishness to the Greeks. These were the most civilized and cultured of ancient peoples. Before their written history began they had discarded the ancient primitive religions that worshiped vengeful gods (To page 6)

A brief review of the large part played by Christianity in giving freedom and equal opportunity to people of all races.

The Second Table of the DECALOGUE

By E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association

THE two tables of the ten-commandment law reflect twofold requirements: the first four commandments, comprising the first table, define in concise terminology the method by which love to God should be expressed; the last six commandments, on the second table, are the guidelines for the expression of love to one's fellow man. Obedience to these commands has no spiritual significance whatsoever if it does not spring from a heart possessed by the love of God. Loveless conformity to the requirements of the first table is Pharisaism, and the same attitude with reference to the second table is hypocrisy.

Love for God and for man is an absolute basis for salvation by grace through faith in Christ. Any shifting of emphasis is fatal. Any manipulation of words, whether in the original or current languages, that would subtract from the absolute imperative of this divine requirement is an insult to God. You may debate the differences between affectionate love and basic good will, but any interpretation that sanctions snobbery and discrimination based on race or social standing is an insult to God and a perversion of the gospel.

With reference to the first table of the law, we do not use "the customs of the people" or "prevailing prejudices" or "governmental pressure whether State or Federal" as an excuse to break the Sabbath or blaspheme the name of God or worship idols. But when we come to the second table, in far too many instances the above considerations have outweighed the requirements of the law of God.

Now there may be places on this earth where either because of law or strong existing prejudices certain normal practices of the man-to-man relationships are impossible. There is no place on this earth where men who are less wealthy or less educated or of a

different racial origin may not be treated with kindness, courtesy, and respect born of love. When our cases come before the judgment bar of God, we will be judged, not so much on the question of whom we invited to our Christmas party, but how we treated men—all men—whatever their social standing, their national origins. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Genuine Christianity produces this type of love in the hearts of its practitioners; and somehow mysteriously, in spite of the influences of our training and of our environment, we begin to wish for all men the best. This was behind the counsel of the apostle Paul to Philemon with reference to Philemon's former slave, Onesimus. He counseled him to receive Onesimus as a brother. This counsel was unprecedented in the history of the master-slave relationships, but there it is, set forth boldly and clearly in the New Testament. "For perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" (Philemon 15, 16).

There is something important in these verses for every Christian. By nature all men are brothers in the flesh (Acts 17:26). When we become Christians we become brothers in the Lord. There is a tendency in this twentieth century to stress the phrase brothers "in the Lord," but to neglect the phrase brothers "in the flesh." They both go together and are an integral part of the gospel message.

Wherever it is truly practiced, Christianity affects its environment. It cannot be boxed in and rendered helpless by prevailing prejudices or political pressures in any State or country. Aside from the spiritually ennobling effects of the inner man, the gospel has wrought some major miracles in society. Through the years Adventism has performed a unique service in the cause of human betterment. I was approached not long ago by a fiery-eyed young man who wanted to know, "What are you Adventists doing to aid the cause of the Negro in America?"

Without hesitation I replied, "We are busy preparing men to live with angels, and if we succeed in this, they will be more than able to hold their own among men."

This point is well illustrated by an incident connected with the desegregation of the Central High School in Little Rock, Arkansas, a few years ago. As you may recall, there were nine little Negro children who were scheduled to attend this school for the first time. These nine children became the focal point of national interest. When by court decree it was decided that the school must admit them, a news reporter approached the representative of the National Association for the Advancement of Colored People with reference to these nine candidates and asked, "Which of these do you think is most likely to succeed and to justify your confidence?"

The woman answered, "That little Adventist kid."

"But why he?" asked the reporter. "Well, he has no bad habits," she replied.

Genuine religion is cultural in na-

ture, and while it begins its refining work in the inner recesses of the soul, it must eventually, and let us hope early, work its way out into human behavior and social relationships that affect every aspect of a man's life. When we become truly Christian, anyone in our presence regardless of our race, social station, or financial status will feel that he is in excellent company. The caste system cannot survive the Christian experience. It is an aspect of the good news of salvation that it brings hope to the heart of a slave, as well as compassion to the heart of his master; and when hope meets compassion, there is liberty.

This fact is clearly illustrated in the history of American slavery. Freedom for the Negro sprang from religious roots, and Christianity was the instrument of emancipation. Indeed the first stirrings of the American conscience on this question came from a minister by the name of Roger Williams. And, as early as 1700, Chief Justice Samuel Sewall, a strict Puri-

strance Against Slavery and the Slave Trade. Then there was George Keith's *An Exhortation and Caution to Friends Concerning Buying or Keeping Negroes*. William Sanford, who published *A Brief Examination of the Practice of the Times*, a dissertation against slavery, was probably driven to his grave by ostracism. Benjamin Lay, who published *All Slave Keepers That Keep the Innocent in Bondage Are Apostates*, found no peace in his most intimate human relationships.

Antislavery Leaders

Add to this the Quakers Anthony Benezet and John Woolman. These men traveled widely through Virginia, Maryland, New Jersey, Pennsylvania, and New England, fighting the slave trade. No other antislavery leader ever traveled as much except Theodore Weld in the 1820's and 1830's, nearly a century later. Theodore Weld was a Presbyterian preacher, and it must be remembered that at the time these men traveled

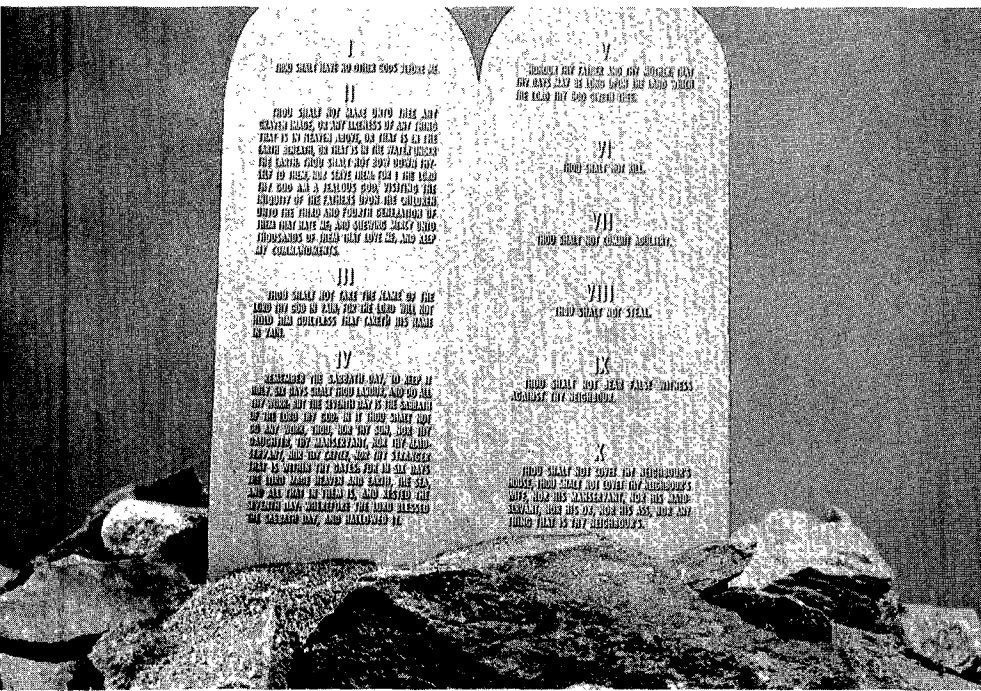
physician, writer, and a Presbyterian by religion, came closer to defining the Christian position on slavery than any other in his time. In answer to the argument that "slavery was a Christian institution not condemned by the Bible and that importing slaves to America gave them an opportunity to become acquainted with Christianity," he said in 1773, "If it could be proved that no testimony was to be found in the Bible against a practice so pregnant with the evils of the most destructive tendency to society, it would be then sufficient to overthrow its divine original. Why? Because every prohibition of covetousness and temperance, pride, uncleanness, theft, and murder which he delivered (meaning Christ), every lesson of meekness, humility, forbearance, charity, self-denial, brotherly love which he (Christ) taught are leveled against this evil. For slavery which includes all the former vices necessarily excludes the practice of all the latter virtues both from the master and the slave." He continued, "Christianity will never be propagated by any other methods than those employed by Christ and his apostles. Slavery is an engine as little-fitted for that purpose as fire or the sword. A Christian slave is a contradiction of terms."

From the Congregational denomination came Samuel Hopkins, who wrote *A Dialogue Concerning Slavery of Africans*. He dwelt on the scenes of war, death, and destruction in the heart of Africa, on the purchases of seaports, the brandings, and the terrors of the passage across the seas, the 30,000 deaths each year from the process of acclimatization, the brutal whippings and the atrocious punishments from all of which the slave had no appeal save a merciful death. Woolman breathed the spirit of the New Testament. Hopkins spoke of the Old Testament. Both testaments strike at the very root of man's inhumanity to man.

Adventists Antislavery Advocates

John Byington and Joseph Bates of Adventist fame were well-known antislavery advocates. Elder Byington, the first president of the General Conference, owned a station of the "underground railroad" and refused to give it up after becoming president of the General Conference.

It is common knowledge that Ellen White was one of the most outspoken antislavery voices of her time. She wrote of slavery in 1862 as an institution "that was a thousand times worse than the tyranny exercised by monarchical governments, [which] was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the hu-



J. BYRON LOGAN PHOTO

The six commandments appearing on the second table define man's duty to his fellow man.

tan, wrote a book entitled *The Selling of Joseph*. While it appeared that neither of these men had had any effect upon the American conscience with reference to the slave traffic, it later developed that they did indeed provide the tiny seedlings from which the giant oak of freedom finally sprang. We must at this point add the name of George Fox, the Quaker, who sounded a warning against slavery in 1657 and that of Thomas Drake, the Quaker, who followed suit. In 1676 William Edmundson of Newport, Rhode Island, wrote *A Remon-*

and spoke, any man speaking against the slave trade in the North or South was subject to being tarred and feathered and ridden out of town on a rail. To this august list of religious leaders may be named John Wesley, who copied his *Thoughts Upon Slavery* almost verbatim from Benezet. The cardinal principle of these men who were God's hammers against the slave trade was this: "All men are equal in the sight of God. Slavery is a violation of Christian principles of human brotherhood and the golden rule."

Benjamin Rush, a distinguished

man family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands" (*Testimonies*, vol. 1, pp. 258, 259).

It is a fact that during slavery the only book allowed on the plantations among Negroes was the Bible. From it preachers, week by week, reminded their parishioners that Israel was once in slavery, but that the God of heaven sent them a deliverer by the name of Moses, who led them forth to a land that flowed with milk and honey. This constant repetition fired the hopes and dreams of thousands who translated these Bible stories into spiritual songs. By singing them they encouraged themselves during the long night of servitude. During these years and subsequently, the church became the center of culture for the Negro both before and immediately after slavery. Any attempt to separate his progress from slavery to the present day from the Christian idea and ideal is a denial of historical fact. Even the present-day activist movements that stop short of looting and burning and the destruction of property were spawned and nurtured in churches and the revival atmosphere. One need only go back in his mind to 1955 and 1956 when the demonstrations began. It was in churches, under the leadership of ministers, that the appeal to conscience had its birth.

New Sense of Dignity

Christianity has from its earliest history given birth in men's minds to a new sense of dignity and worth. While Demosthenes was delivering his orations on the streets of Greece, a slave could be bought for \$90 at the market place. While Rome in all her glory ruled the majority of the habitable globe, men were being sold for as little as \$30 per head. Under the sledge-hammer blows of the Christian idea, however, today there are few places where a man can be purchased at any price. What Christ did and taught has raised the value of a human being beyond dollars and cents and has eliminated this traffic in humanity wherever it predominates. From my own study of African history, both on the spot and here, I learned that the first schools on the continent of Africa were church schools and that, therefore, the emerging nations of Africa are in debt to the church for the primary training of their present political leadership. Hospitals and dispensaries were originally the work of the church on the great continent of Africa. The political governments

concerned themselves in the early days largely with exploiting the wealth of the land. Christian ministers must never let the world forget the missionaries—many of them martyrs to disease and often violence—who established the Christian ideal among the inhabitants of the continents of the earth.

We cannot yield the field to a new generation of young pagans who would judge Christianity by its mis-

takes, having no knowledge of its positive and lasting contribution to the dignity of man. While we must, if we are Christian, understand and indeed share the widespread impatience with the slow progress of human relations both within and without the church, we can thank God for giving us "faith, hope, charity, these three," all divine energies with which we press the claims of the gospel to the hearts of men.

The art of living

By MIRIAM WOOD

MR. MUGGERIDGE Every now and **AND** then a human **MR. CERF** being on Planet Earth rises to his full height, towers above his contemporaries, and is *counted*. Regardless of what it may cost him professionally, socially, financially, even emotionally, *he takes a stand*. When this happens it has an electrifying effect. As with a massive convulsion of nature, when the dust clears and the "tumult and the shouting" dies, the air seems suddenly more clean and pure. Birds sing more brilliantly; the skies are bluer. At least, that's how it seems to me. With Thomas Gray, I deplore the fact that, unfortunately, too many of these heroes are "born to blush unseen." Therefore, in this column, here and now, I wish to salute two well-known men who've recently displayed both courage and good sense.

Mr. Malcolm Muggeridge, well-known British author (and somewhat controversial figure, I might add), resigned a few weeks ago as student rector of Edinburgh (Scotland) University because he found himself in sharp disagreement with a student body who demanded free pills and no restrictions on the use of drugs—LSD, marijuana, et cetera. In a ringing, stinging burst of eloquence, he gave as his opinion that life is more than "drugged stupefaction and casual sexual relations." Knowing full well that he would receive verbal abuse and scorn from the students, and that his contemporaries might not support him, he remained undeterred. "How sad, how macabre and funny it is," he further remarked, "that all they [the students] put forward should be a demand for pot and pills, the resort of any old slobbering debauchee anywhere."

Strong language? Certainly. But Mr. Muggeridge felt that the situation warranted it. And I agree—completely. You see, it isn't just Seventh-day Adventists

who have courage and integrity. Other people are willing to state their convictions; the roar of the milling mob doesn't intimidate them in the least.

Then there's Mr. Bennett Cerf, a rather famous American speaker, editor, and book publisher. In the latter capacity he was asked to approve publication of a novel so filthy, so obscene, so altogether salacious, that, according to one reviewer, his "flesh crawled" as he read it. The author himself boasted in an interview that he'd "dreamed up" the most loathsome ideas his mind could conceive, then built them into the story, telling himself that it was all a "joke." He never, he said, "expected anyone to touch the book with a 100-foot pole." To his amazement, the editors (excepting Mr. Cerf) of a large publishing company grasped it with delighted, bare hands—they didn't even ask for gloves in order to avoid contamination by the manuscript.

Mr. Cerf promptly resigned. I should like to call your attention to the fact that his salary could hardly have been less than \$25,000 a year, and very likely it was nearer twice that. But he left no doubt in the minds of his colleagues that he has a feeling of responsibility to the public, as an editor and publisher. He refuses to be a party to the dissemination of dissolute, vicious books.

Of course a new student rector will be secured for Edinburgh University. And the evil book is being published. After all, poets have mentioned in various ways the human predicament of "Truth forever on the scaffold; wrong forever on the throne." That's only in this sin-ridden world, however. The Christian, fortunately for his sanity, knows that Christ is preparing for him "a place" where *only* truth, and beauty, and purity, forever bright and shining, will prevail; a place where everyone, not just a few, will stand for principle.

Beware of Deceptive Sidetracks!

By HELEN L. LUND

I AM on the gospel train that is going through to the kingdom, and neither you nor anyone else is going to get me off; so you might just as well quit trying!"

With this emphatic statement I brought to a close a long period of religious correspondence with some relatives who had been trying to persuade my mother, my husband, and me to leave the Seventh-day Adventist Church. These relatives had once been faithful church members, but had become sidetracked on supposed new light. How zealously they wrote us long letters concerning their new ideas, which they, no doubt, believed with all sincerity! Since they were precious loved ones, we all wrote just as lengthily and ardently to try to help them see where they were in error—but all to no avail. Hence my emphatic statement that I for one was determined to stay with the movement that was to triumph at last, and I meant it!

Years have passed since then, and my faith has grown stronger and my hope brighter, as I have watched—and helped—this Advent message spread to every "nation, kindred, tongue, and people."

I thrill at the stories of progress and unparalleled divine blessing reported in the REVIEW. When I go to camp meetings or attend the General Conference sessions I hear the same thrilling stories from the lips of workers and converts. Again and again I have noted how God has sent angels to give protection, to open closed doors, even to teach men our basic doctrines! Such persons, when discovered by our workers, were well instructed and prepared for church membership.

Yes, we have a mighty movement, started by God and led by Him, commissioned to proclaim a last-day message to the world. The movement has been forging ahead on a main-line track to accomplish its task.

But from the beginning of this movement, from time to time small groups have arisen claiming to have discovered new light. Ellen G. White described some of these as "restless minds who want to be seeing and believing something new continually," and who "stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work" (*Testimonies*, vol. 1, p. 417).

Some of these groups have much truth, but they mingle error with the truth. Some denounce the Spirit of Prophecy writings and fight violently against them; others quote freely from them when they fit their purpose. Almost all turn critically against the leadership of the denomination when their so-called new light is not approved and accepted. New members and those weak in the faith are often misled by the propaganda sent out by such groups.

Christian Attitude Lacking

To those who are feeling hurt or disgruntled over some real or supposed mistreatment, certain groups have a special appeal, because they claim to be reformers, whose self-appointed task is to point out the faults and mistakes of the church and its leaders and try to bring about a reformation. But such groups and individuals seldom demonstrate a truly Christian attitude.

Many years ago I had a peculiar, almost frightening, experience with a representative of such a reform group. With my young children I was tenting on the campground of a large camp meeting in California. I always attended the early morning devotional meetings, in which many gave personal testimony of their experience. One woman particularly attracted my attention because the texts she quoted were favorites of a certain offshoot group which, we were told, was represented on the campground. A bit curious about this woman, I spoke to her one morning after the meeting. Smiling, I remarked, "That was a good meeting this morning, wasn't it?"

Her face grew stern and her eyes narrowed, as she literally hissed, "Yes, but this church has to reform; I tell you, it has to reform!"

Calmly but firmly I replied, "Perhaps so, but the reformation will come from within the church, not from the outside."

Quickly I walked away, actually trembling and weak inside. I seemed to feel the presence of Satan, in the person of that poor woman. I did not know her name, and I never met her again. I have always hoped she later saw her error and escaped from Satan's deception.

Realizing that we as a people and as individuals do need to reform, we can easily be deceived in another

way—a way that may become another type of sidetrack.

There are reform movements, often within the church, that take the form of fanaticism. Dwelling almost entirely on one phase of religion or behavior, persons in these movements become extremely one sided and often press their ideas on others to the extent of causing difficulties and divisions.

These persons take isolated statements in the Bible or the Spirit of Prophecy writings to the exclusion of other statements equally important. Taken as a whole, the Spirit of Prophecy sheds abundant light on our pathway to give a broad, well-balanced attitude on almost any phase of life. Isolated statements, written for specific individuals or conditions, do not fit every case any more than a single doctor's prescription fits every patient. There is need for good sense and judgment, not an unbalanced fervor that leads to fanaticism.

Too much concentration on any one line of truth or conduct may cause us to neglect the real object of Christianity—true character development. The genuine Christian will be daily growing in such fruits of the Spirit as meekness, temperance, patience, and love. He will not be engrossed in fanning the fires of fanaticism with a zeal "not according to knowledge."

Opposite to the extreme of fanaticism is another sidetrack, cold formalism. This substitute for real religion was common in Christ's day; it is common also today. Countless churchgoers follow through the forms of religious worship though they scarcely believe in God and sense no need to be saved and cleansed from sin. They have a form of godliness, but deny the power thereof (see 2 Tim. 3:5).

Seventh-day Adventists must guard against allowing their religion to become only form, machinery, or mere tongue religion. "Something deeper and more solid must be brought into the religious experience. . . . What we need is to know God and the power of His love. . . . We must search the Scriptures diligently, prayerfully; our understanding must be quickened by the Holy Spirit, and our hearts must be uplifted to God in faith and hope and continual praise."—*Testimonies*, vol. 5, pp. 743, 744.

Why do not more of us have this deep religious experience? For one

reason, it takes time and effort—more than most of us care to put into it. It is much easier to be satisfied with a formal religion. Also, it is a humbling experience; it takes crucifixion of self and pride. Then, too, because we have viewed with disfavor certain fanatical elements, we have a fear of becoming fanatical ourselves or of being considered fanatical. Such fears are not ungrounded. There is danger of going to extremes if we do not watch ourselves. And sincere Christians who are not really fanatics are often called such, simply because they are in earnest. "When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim, 'Be careful, do not go to extremes.'"—*Selected Messages*, book 2, p. 57.

This confronts us with a problem. Is there some way we can differentiate between true godliness and fanaticism so as to guide our own experiences aright and not be deceived? Perhaps the following criteria will help:

The Fanatic

1. Concentrates on one or two points to the exclusion of others of equal importance.
2. Is often more concerned with externals, such as dress, diet, or certain activities.
3. Looks with pride on his external achievements.
4. Is highly critical and condemning of those who do not see things as he sees them.
5. Studies the Bible or Spirit of Prophecy writings largely to prove his points.
6. Quotes (or misquotes) only that which fits his ideas.
7. Tenaciously holds to ideas, even though proved wrong.
8. Allows himself to be ruled by impulse and feeling, no matter how inconsistent.
9. Often is gullible and changeable, going from one extreme to another.
10. Likes to attract attention and acquire a following.

The Balanced Christian

1. Is broad in his interests, desiring to grow in every way possible.
2. Seeks internal reformation, which will be reflected in proper external behavior and right habits.
3. Remains humble, realizing he has much more to learn.
4. Is tolerant of other ideas; shows love, patience, kindness for others.
5. Studies for personal benefit and to be of help to others in every way possible.
6. Quotes carefully that which gives light and help on any matter of importance.
7. Humbly admits mistakes in face of adequate proof.
8. Submits to God's control and weighs feelings and impulses by reason and good judgment.
9. Is able to do critical thinking to

choose what is good; steers an even course.

10. Seeks followers for Christ instead of for self.

Although no one may have all the qualities in either column, yet these are suggestive guidelines by which we may judge our own experiences, as well as the experiences of those we are tempted to follow. "By their fruits ye shall know them" (Matt. 7:20).

Akin to formalism, and often connected with it, is a harsh legalism. To take an unbending attitude in the enforcement of laws, rules, and standards without giving careful consideration to individual cases can be very cruel. According to the law of Moses the woman taken in adultery and dragged into the presence of Jesus should have been stoned. But He did not condemn her; He knew that her accusers were more guilty than she. We, too, should use kindness and justice in judging offenders.

We should be careful also in preaching the law, and should show that it is based on the love of Christ, who gave His own life to save us from the

condemnation of that law. Certainly we need law in this day of lawlessness, but we also need love, without which our keeping of the law is in vain.

We must also guard against liberalism, which tends to remove all restraint from individual behavior. To become too liberal is to open the door wide to unchristian attitudes and worldliness. "He [Satan] will lead as many as possible to put off the evil day, and become in spirit like the world, imitating its customs. . . . Selfishness and self-indulgence are cherished by them, but true godliness and sterling integrity are not cultivated."—*Testimonies*, vol. 4, p. 306. Certainly where this is true, we must seek God earnestly, for we are on a dangerous sidetrack.

Satan has a thousand ways to deceive us and to cause us to lose out. Our only safety is to stay very close to God, developing a Christlike character in preparation for His soon appearing and doing what we can to spread the gospel message to all the world.

THE FOOLISHNESS OF THE CROSS

(Continued from page 1)

who demanded rituals and sacrifices to placate their anger against human beings.

Eight centuries before Christ, when Homer wrote, the Greeks conceived of their gods as living on Mount Olympus and frolicking there with the gay abandon of children. These gods, so they believed, had only occasional contact with mortals, and they carried no responsibility for the welfare of those who lived below their remote mountaintop. Four centuries after Homer the great Greek philosophers were searching in a serious vein for ultimate truth, and a god who was the source of ultimate truth. These were the "noble pagans" who set high standards of honesty and loyalty, which, however, the bulk of their followers would never attain to.

These philosophers were idealists. They did not have a revealed religion, as did the Jews, but they were searchers. "There is one fundamental difference between the pagan and Christian theories which makes all other differences appear subsidiary. According to Greek philosophy, the chief end of man was the perfect development of his natural abilities. Aristotle made contemplation the height of man's attainments, because he regarded reason as man's highest

function. The Stoics said, 'Nature herself never gives us any but good inclinations,' and Epictetus says, 'You are a distinct portion of the essence of God and contain a certain part of him in yourself, cultivate therefore, the god within you.' And the other schools say similar things. But Christianity has not merely a totally different aim but a radically opposed one. In the New Testament, instead of the development of the natural abilities, the desirable thing is found to be the death of the natural man and the birth of a new and supernatural man."—CARL F. H. HENRY, *Christian Personal Ethics*, p. 393.

No Personal Commitment

It is easy, then, to understand why the Greeks would regard the cross as foolishness. The concept of a God who is so intimately concerned with the affairs of men on earth that He would regard them as His children and send His only Son to earth to die for them was far beyond what they could reasonably expect of any god. Paul had come face to face with this attitude of the Greeks toward Christianity when he had stopped in Athens some five years before. He had found them eager to hear any new thing, but he found they wanted only to think and talk about it. They did not care to make a personal commitment to a religion that involved actions as well as belief.

Writing a few decades after Paul,

a Greek named Lucian put down his reasons for considering the Christian religion to be mere foolishness. Speaking of a friend, he said, "It was now that he came across the priests and scribes of the Christians in Palestine and picked up their queer creed. The Christians, you know, worship a man to this day, the distinguished personage who introduced their novel life and was crucified on that account. The activity of these people in dealing with any matters that affect their community is something extraordinary. They spare no trouble, no expense. You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them. And then it was impressed on them by their original lawgiver that they are all brothers from the moment that they are converted and deny the gods of Greece, worship the crucified sage, and live after his law. All this they take quite on trust."

Such a trust in promises made by a man who had perished in disgrace upon a cross seemed, to the logical and practical Greeks, extreme foolishness. In fact, man's perfectability was a part of their idealistic philosophy. Man had in him, they reasoned, a part of the divine nature, and by devotion to the highest he knew, he could raise himself toward perfection. There was no need for a savior or redeemer, or for help above and beyond what he could do for himself. This was what made the gospel—a plan of salvation provided by God Himself—seem so foolish to the Greeks.

Paul went on to say that the cross was a stumbling block to the Jews. Being himself a Jew, and for a time a vindictive persecutor of those who professed Christ's name, he understood the feelings of the Jews. He himself had been a Pharisee, thoroughly versed in the law and blameless in obeying it. It had taken a personal vision of Christ to change him into a follower. He understood the Jewish concept that good religion meant the performing of good works. Paul had been brought up with the Jewish rules for eating, for almsgiving, for home relationships, for worship, for tithing, and for rigid Sabbathkeeping, as well as the minute details of how and when they should wash their hands. A meticulous observance of these things bred a powerful sense of spiritual pride.

To the Jews the cross was not in any way related to their concept of the Messiah. They were looking for one who could come to redeem them

from the yoke of Rome, and give them an autonomous kingdom on earth. Although their own prophets had foretold the work of the Messiah and described His death of shame for their sins, this they did not fully understand. When Jesus came they rejected His message, His humble life of service, His love for those whom they refused admission to their fellowship, and His claim to be the Son of God. After His death the majority still refused to admit His claims, and the gospel remained to them a stumbling block, which they fought constantly to eliminate.

Christianity Belittled

There is a political doctrine dominant in a large area in the world today that affirms that the cross is indeed foolishness, and those who cherish it suffer in many ways. A young woman in Eastern Europe made application for a teacher's credential while she was still enrolled in the teachers' college of her district. Soon she was called to the office of the headmaster for an interrogation. In the office, two members of the dominant political party were waiting. She was asked, "You wish to be a teacher in the public schools?" "Yes," she replied. "This is what I have wanted all my life." "You are a pastor's daughter?" "Yes, sir." "And a member of the Christian Student Association?" "Yes, sir." The headmaster looked at her sternly. "You are aware that it is expected of every teacher in the public schools that she teach faithfully the doctrines of Marx and Lenin, and that she lead the youth into a fuller understanding and deeper loyalty to Socialism?"

The young Christian replied, "I am only aware that every citizen of this country is guaranteed freedom to believe as he wishes and that, according to our constitution, admission to the public service is not dependent upon one's religious beliefs."

"You may certainly have a religion of your own, but if you want to become a teacher you cannot be bound by outworn superstitions and unsci-

entific ideas. Make your decision! Either recant your Christian faith or leave the school. We shall be waiting for your answer." A little later the verdict came—she could not become a teacher. A week later she was dismissed from the teachers' college with ten other students who made a Christian profession. Thus ended her lifelong ambition to be a teacher. All her years of preparation were wasted, and only menial employment was open to her, because of her unwillingness to disavow her Christian faith.

In other places, where Christian commitment is not under attack, where life is easier, we find a different kind of denial of the cross—a casual and careless attitude toward religion that indicates that to take the cross seriously would be foolishness. This modern heresy is known as secularism. While it may claim to be a part of Christendom, it denies the centrality of our faith. It has been defined as the ordering and living of life as though there were no God, and as though the life and example of Christ were not relevant to life today. It is not unrelated to the philosophy of the ancient Greeks, in that it believes that man, by his own efforts, can achieve a form of perfection from within. It holds, moreover, that society can be redeemed merely by the spread of good will and concepts of the brotherhood of man. These concepts are good and come as a result of Christian commitment also, but they are not adequate in themselves to save mankind. This optimism in regard to man's ability to save the world by good will alone, persists in spite of the spectacle of the past half century, which has seen genocide on a scale unattempted before, two major world wars with the accompanying destruction and cruelty that man's recent scientific discoveries have made possible, and many other examples of man's unregenerate nature forever slipping the leash and creating havoc.

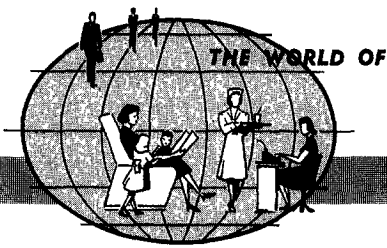
In our day, as in the apostle Paul's, the message of the cross is foolishness to some and a stumbling block to others, but to millions it has brought peace of conscience. Preaching in the Temple church in London in 1585, Richard Hooker said it for all of us: "Let it be accounted folly, or frenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God." This towering fact, for all Christians, is still our wisdom and our comfort.

Friday Vespers

By SYDNEY ALLEN

While afterglow of day's bright hues
Casts, from the west, a brooding benediction,
Students, with smiles, pay heed to organ's call:
"Come, worship God, in chapel's hushed domain."

Sweet hymns are sung, wise counsel heard,
Taut sails are furled, straying anchors
snugged;
Young hearts, distressed by six days' work,
Find haven in the Sabbath's healing calm.



The Adventist Woman

Conducted by DOROTHY EMMERSON



FREDERIC LEWIS

*Will these hands
thread a needle,
play a Bach concerto,
knead bread,
or administer to the sick
someday?*

The Hands of My Children

By
JUNE ALLEN
BECKETT

IT WAS a long time ago, it now seems, that I let tiny fingers curl around my thumb as I lay dreamily in a hospital bed. A young mother I was, with the usual hopes and dreams for the owner of the tiny fingers.

John, we named him, and little Johnny's hands were wonderful. Each day through his growing years they showed new development. Sometimes the development was in what seemed to us the wrong direction. Often quick prayers ascended for help as we turned those hands into another way. At other times we felt parents' joy in watching the fingers learn to screw on jar lids or pile rocks on a creek beach. The happy giggles of a small boy were echoed by a happy mother and daddy.

In the second grade we asked a teacher to guide Johnny's hands in the intricacies of our new piano. Suddenly we saw his world open wide! Practicing to him was not a drudgery—his hands became quickly skillful. How proud and pleased we were.

Then dark hours came. One day during Christmas vacation a proud son climbed into a truck with his teacher father to help bring back a load of material for the school. But when dad and young son came home that night both were troubled. Johnny's right hand wouldn't obey him. It kept getting out of control, twitching, pulling away from him. No more school for him for a while. No piano. Only quiet days on a ranch watching small pollywogs dart around the ditches. In the evenings I would often hold that twitching hand, and silently pray. They told us it was chorea, an aftermath of a mild case of rheumatic fever our boy had evidently had. They told us it would probably go away with time and quiet. But how can even a praying parent be happy when he can do nothing to help his beloved child whose hands do not behave?

A flute was recommended and the jumping, uncorrelated fingers gradually settled down as they were supposed to. Melodies once more came from the piano, as well as from the

flute. The hands and wrists were often grubby from outdoor play, and a jack-knife whittled queer little boats. Finger tips made tiny motors with rubber bands and they pulled the boats over the surface of water in a tub. A mother and father prayed joyfully again. God was so good!

Several years passed, when again tiny fingers, even smaller this time, curled around my thumb. Barbara came early and seemed so small. I knew more now of what it means to train little hands. Daddy, too, knew how spans sometimes help and how important it is to love. We looked forward to happy times with a boy and a girl. Pink fingers held bottles, rattles, and brother's hands. Our joy was so great!

Through the window I could see Johnny one day. He held Barbara by the hand and talked earnestly to her. Big blue eyes watched as he stooped to sketch a plan in the dirt. Leaves were piled here and there for hills, small toys completed the scene. Then hands got out of control. Swat! Dou-

bled fists! Tears! Soon they rushed into the house for arbitration, and again I prayed that I might guide rightly these four hands. Minutes later Barbara reached for Johnny's hand and through drying tears they made their way out to play again.

The beginning of school taught fingers to write, and the children learned to play with others. And about this time I remember the family circle prayer. Just as the hands of the clock announced that it was time to leave for school, we would clasp hands in a circle by the front door and daddy would ask one person to pray the morning prayer. As the Amen was said together, a slight pressure moved from hand to hand around the circle. Somehow at that moment morning squabbles, hard-to-find-shoes, and lost pencils seemed unimportant!

But memory's pictures flow by rapidly! Our boy is tall now and his slim fingers are busy with minute parts of radios, discarded or passed on to him by kind friends. Complete absorption and growing dexterity are apparent. Another picture comes too quickly. John is now working in the college physics department. Equipment of all kinds surrounds him—at times he is awed by the cost of things he'd "better not foul up."

Busy Hands

Barbara, too, is tall far too suddenly and doesn't seem to know where the tips of her fingers reach! Explosions come from her as she constantly tangles with chairs, tables, and what-have-you that are "always in the way!"

However, another picture piles on top of that one. Her strong hands knead loaves of bread and lift great kettles in the academy kitchen; they manipulate brooms and mops in a

Suggestions, Please!

"I truly enjoy being with others, and on Sabbaths like to go with them to a park, where we have our dinner together and take a walk afterward. However, when I return to my home I have the unhappy feeling that we have broken the Sabbath by our conversation, which invariably has turned to channels such as 'I like that material in your dress. Where did you get it? Was it expensive?' 'How is your work going?'"

"How would you answer questions such as these?—S.W."

Would any of our readers like to write us how they handle this type of situation? Your suggestions will be compiled and a sampling published. —D.E.

summer of cleaning the dormitory; and they work day after day with the equipment in the academy laundry.

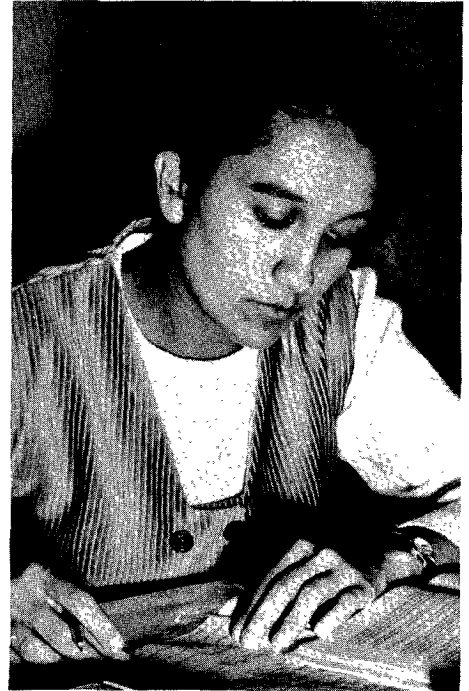
Both John and Barbara work their hands hard. They are learning to keep them skillful and always busy, for this enables them to stay at their beloved school.

And by this they make it possible for me, their mother, to stay at home and guide two more hands, newer and younger than theirs. Their love for the little sister will allow no baby-sitters for Cynthia. Our love for them swells as we see how much she means to them, and how desperately they work to pay their bills, for mother must not leave home to work.

I have two small hands here by me now. They are curled around a white cat, and they must be taught not to squeeze or pinch. In the future

these hands too will knead bread, thread a needle, and pick up a crying neighbor child from the sidewalk. O little one, may the Lord help daddy and me to guide your hands in the direction of His kingdom!

WOMEN IN THE NEWS



Youthful Determination in Peru

While taking a specialized course at Catholic University in Lima, Peru, in preparation for teaching at Inca Union College, Elena Munoz resisted every temptation to compromise her faith.

"During my four years of study, the annual examination fell on the Sabbath," Elena explained, "but always, with help from on high, I was able to take mine on another day. Whenever the director met me in the halls she would berate me for not taking examinations on the Sabbath, determined that I should give up my faith. I shall never forget the hours spent in her distinguished presence, as politely and firmly I explained my position."

At the end of the four-year course the situation became more serious. Teachers and classmates alike begged her to relent "just this once." "Surely your pastor would make an exception and give you permission to take your final examination on Sabbath," they urged.

Gathering up her courage, Elena went to the Ministry of Education to place her problem before the top authorities. To the surprise of everyone, the final examination date—a date that had never before been altered—was changed.

When handing Elena her degree on graduation day, the director was gracious in her praise. "I wish all the girls in my church were as faithful as you."

EVA MAE BAERG

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.

STROGANOFF

- 1-lb.-12-oz. can vegetable steaks
- $\frac{1}{2}$ cup flour
- $1\frac{1}{2}$ teaspoons salt
- $\frac{1}{4}$ cup oil
- $\frac{1}{2}$ cup chopped onion
- 1 clove garlic, minced
- 7-oz. can mushroom stems and pieces
- 2 vegetable bouillon cubes or G. Wash. seasoning
- $\frac{3}{4}$ cup broth (add water to make more if necessary)
- 2 tablespoons soy sauce
- 3 tablespoons chopped parsley
- $\frac{3}{4}$ cup sour cream
- $\frac{1}{3}$ cup grated cheese (optional)

Cube steaks and coat with flour and salt mixture. Fry in oil until golden brown. Turn with fork. Remove steaks from pan and simmer onion and garlic in oil until transparent. Return steaks to pan. Add remaining ingredients, reserving sour cream and cheese until 10 minutes before serving. Do not boil. Serve over cooked rice or noodles. Serves 8.



CREATIVE COOKING

A Potato Saved Roy

By LOIS C. RANDOLPH

MOTHER was peeling potatoes for dinner. Roy's mouth watered as he thought of the sour-cream gravy that his mother would make to go over those potatoes, and of the fresh garden peas he had helped to shell. It was still an hour before dinner. How can I wait that long? Roy wondered.

When mother began peeling that largest potato in the pan, her face clouded over with displeasure. "A hypocrite," she exclaimed with disgust. "Only a hypocrite."

"What do you mean, Mother?"

"Well, this potato is not a true Christian. It has a big hollow place on the inside, a big black hole. Only a third of this big potato will be fit to cook for our dinner. Jesus said the Pharisees made clean the cup and the platter on the outside only; inside they were full of evil. This hypocrite potato shows what we are like when we pretend to be good, yet have evil thoughts inside."

At this moment neither Roy nor his mother realized that this potato was to save Roy from making a wrong decision in less than 30 minutes.

"I need whipping cream for the peach cobbler and two other items from the store. Suppose you do this errand, please. Your walking the three blocks to the store will help the time before dinner to pass more quickly. The way you hang around the kitchen I know you are getting hungry."

Roy was delighted to go on this errand. When the storekeeper gave him change for the dollar, he saw that the man had charged him only for the whipping cream and the soap, but not for the salt.

That's 15 cents I won't have to give back to my mother. She won't know a thing about it, and Mr. Clark won't miss the money either. If mother gives me a nickel for the errand, I'll have 20 cents to put into my elephant bank for my new bicycle, Roy thought.

"Not honest, not honest," a voice within whispered to Roy. "Thou shalt not steal." Roy had repeated the Ten Commandments for worship that morning.

Another voice spoke to Roy. "No one will ever know about the 15 cents." Roy walked a block toward his home.

He was about to obey the wrong voice when his conscience told him, "You will be like that potato with the rotten heart inside—a hypocrite you will be. What would your mother say if she knew that you had 15 cents of Mr. Clark's money in your elephant bank?"

Oh, that potato! No, he just couldn't

be rotten on the inside like that potato.

Roy turned around and marched back to the store. It would be his own decision, and not his mother's, to return the extra change. She would approve.

Back to the store Roy ran. "See, Mr. Clark, I think you gave me too much change," and he showed the grocery man the pieces given him in change.

"My boy, I'm glad you are honest." Mr. Clark smiled in approval. A week later when Roy went to the store the store owner said, "I was so pleased that you brought back the money I overpaid you. I believe you are the boy I need to

work for me an hour or two each evening after school. How about it? Could you use a little extra pocket money?"

The smiles that chased themselves all over Roy's face at this suggestion were the answer to that question. When Roy told his mother that evening about his victory over temptation, he confessed, "I like the wonderfully good feeling I had when I took back the 15 cents. I never thought about Mr. Clark's giving me a job because of it."

Mother smiled. "I guess that the two thirds of that potato was not wasted after all."

LETTERS TO THE

Fellowship of Prayer

SMOKING ABANDONED

EDITORS: When I requested prayer for the conversion of four of my five boys a few weeks ago, I mentioned that the three younger ones smoked. Recently our soldier son was up to see us over the weekend and mentioned, "I suppose you know I have quit smoking." The youngest boy volunteered: "I've quit, too." I wrote about this to our boy in the Philippines, who answered that he also had stopped smoking and added, "Now I guess none of your boys smoke." Each one stopped, not knowing that the others had. How wonderful is the prayer of the saints! How wonderfully does our Saviour answer! I am thankful. I thank the Fellowship of Prayer group very much. May I call on you to please continue praying for their conversion.—Mrs. K., of California.

PRAYERS APPRECIATED

EDITORS: Enclosed is our check for renewal of the REVIEW AND HERALD and *Life and Health*. My husband and I enjoy both magazines very much. I don't see how we could have missed so much good reading before this. God bless you all. Add our names to your prayer list so that we will take our stand and be baptized.—Mr. and Mrs. U., of New Mexico.

EDITORS: I have written two letters in the past requesting prayer for my husband and children. There was a definite answer to prayer for my daughter at the very hour my first letter was read. Since then the Lord has wonderfully blessed and answered prayers in many ways. Our youngest son, who is at the academy, wants to come home. Pray that he will be truly converted and that he will want to remain at the academy. Also please pray for another son who has become engaged to a non-Adventist girl. Pray that he will be truly converted, that he will gain the victory over cigarettes, and that he will not be unequally yoked. My husband knows

the truth. Pray that he will be baptized so that we may serve the Lord together and be ready to meet Jesus with all our loved ones. May God bless in all the prayers brought before His throne.—Mrs. H., of Iowa.

HUSBAND RETURNED

EDITORS: Last July I asked you to pray for our son who had left his wife and three little children. I thank our dear heavenly Father for answering our prayers, for my son came back to his family in November. "Our God whom we serve is able to deliver," and I thank and praise Him every day for His many blessings.—Mrs. B., of Canada.

CONTINUE PRAYING

EDITORS: I wish to thank you for your prayers for my daughter and others. She has agreed to teach a children's class at Sabbath school. She had not been attending church for a while. Please continue prayer for her and the man she is planning to marry. He says he wants to be a missionary doctor, but he does not care much for the Spirit of Prophecy. He does want to come up in his spiritual life. We must all pray as if our lives depended on it, because they do—our eternal life. I can't bear the thought of any of us being eternally separated from God. Thank God for answered prayer.—Mrs. H., of California.

PRAYER HAS HELPED

EDITORS: My husband gave his heart to God and was baptized into our church. Thank you and God bless you each and every one.—Mrs. H., of California.

EDITORS: I wrote some time ago asking prayer for my husband, who is ill, unconverted, and about to lose his job. Miracles have happened because of your prayers. Will you most earnestly pray with me about these matters?—Mrs. C., of South Carolina.

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 Editors



WHO IS TAKEN? WHO IS LEFT?

Is it the righteous who are taken and the wicked who are left? Or is it the wicked who are taken and the righteous who are left? We have reference here to two verses from Matthew 24: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (verses 40, 41).

Because of what is said in verse 39, "And knew not until the flood came, and took them all away," some have concluded that since it is the wicked and unbelieving who were taken away by the flood, the "taken" in verses 40 and 41 also refers to the wicked; that is, it is the wicked who will be taken by the judgments of the last day; the rest, the righteous, are left, and are received by the Lord into His kingdom.

Is it possible positively to identify the group that is taken and the group that is left? We believe it is. The problem here is one of translation. There is no ambiguity or uncertainty in the Greek, the language in which Matthew's Gospel has come down to us. The word translated "took . . . away" in verse 39 (*airō*) is not the one translated "shall be taken" in verses 40 and 41. In the latter texts the word is *paralambanō*.

In its context in verse 39, *airō* may actually be translated "sweep away" (see R.S.V., N.E.B.), or "destroy" (see Phillips). In the King James Version *airō* is translated "away with" in Luke 23:18 where the chief priests, rulers, and the people cry out, "Away with this man, and release unto us Barabbas." It is again translated "away with" in John 19:15, where the Jews cry, "Away with him, away with him, crucify him."

Quite different in meaning is *paralambanō*. This word means literally "to receive to the side of," that is, "to take to oneself." It is the word found in John 14:3 and translated "receive," where the reference is to Jesus' receiving His people at His second advent. It is the word used in Matthew 17:1 of Jesus' taking Peter, James, and John to ascend the Mount of Transfiguration.

In the light of these meanings of the terms involved, it is clear that in verses 40 and 41 it would have to be the *righteous* who are taken (*paralambanō*), received by our Lord into His kingdom. This is further substantiated by the word translated "left" (*aphiēmi*) in these verses, which has several shades of meaning, among them "to forsake" (Matt. 26:56; Mark 1:18; etc.), "to put away" (1 Cor. 7:11, 12), and "to send away" (Matt. 13:36; Mark 4:36). It would be entirely incongruous to use *aphiēmi* of Jesus' receiving the righteous at His coming, but it is an entirely appropriate word for the dismissal or sending away of the wicked.

Some may have wondered why in the King James Version the words "women shall be" in Matthew 24:41 are in italics. This version uses italics when it supplies words not in the original. These added words are deemed necessary to explain the sense of the passage in which they are found. In our case they are not inserted simply to supply the information that anciently it was a woman's work to grind the grain; the word translated "grinding" is feminine in grammatical form and thus the Greek makes clear that women are involved. Again the words for "one" and "other" are feminine in gender. Since the corresponding words in the English do not identify

gender, the translators felt that it was necessary to supply the word "women."

Lest, in our critical analysis of this passage from Matthew 24, we have missed its teaching value, we call attention to the tragic fact that not all will be saved. Some of our fellow laborers or perhaps we ourselves may be lost. One will be taken; the other left. The awfulness of the situation led our Saviour to add the warning, "Watch therefore: for ye know not what hour your Lord doth come" (verse 42).

D. F. N.

"Eat . . . to the Glory of God"—2

NONFLESH DIET GROWS IN SCIENTIFIC RESPECTABILITY

Last week we reviewed a number of news reports that point up the truth of Sister White's statement "If meat eating was ever healthful, it is *not safe now*" (*Testimonies*, vol. 9, p. 159; italics supplied). Evidence is widespread that not only are animals sent to market when sick or diseased but unsanitary conditions prevail in many slaughterhouses and meat-packing plants. Spoiling meat sometimes is treated with various preparations to disguise its true condition until it is bought by an unwary customer.

This week we call attention to apparent physiological advantages of laying aside meat in favor of a vegetarian diet. Perhaps some readers will recall the excellent articles F. D. Nichol wrote two years ago in the REVIEW. In those articles Elder Nichol referred to a statement released by the American Heart Association on June 5, 1965. The statement, entitled "Diet and Heart Disease," began thus: "The development of atherosclerotic coronary heart disease, the basis of most 'heart attacks,' is influenced by several factors. Scientific studies have provided increasing evidence that diet is one of the more important of these factors." The statement went on to recommend that the general public, interested in reducing coronary heart attacks, would be wise—

- "1) To eat less animal (saturated) fat;
- "2) To increase the intake of unsaturated vegetable oils and other polyunsaturated fats, substituting them for saturated fats wherever possible;
- "3) To eat less food rich in cholesterol;
- "4) If overweight, to reduce caloric intake so that desirable weight is achieved and maintained;
- "5) To apply these dietary recommendations early in life;
- "6) To maintain the principles of good nutrition, which are important with any change in the diet. Professional nutritional advice may be necessary in order to assure that correct adherence to the diet will not result in any imbalance or deficiency;
- "7) To adhere consistently to the above dietary recommendations, so that a decrease in the concentration of blood fats may be both achieved and maintained;
- "8) To make sound food habits a 'family affair,' so that the benefits of proper nutritional practices—including the avoidance of high blood fat levels—may accrue to all members of the family."

The complete statement by the American Heart Association pointed out that the danger of coronary heart

attacks is reduced by engaging in exercise, avoiding cigarette smoking, and keeping the blood pressure low. Its chief emphasis, however, was on the matter of diet.

Elder Nichol referred also to an editorial that appeared in the June 3, 1961, issue of the *Journal of the American Medical Association*. The editorial reported on research done on certain races by Dr. W. A. Thomas and others, and noted that this research "indicates that a vegetarian diet can prevent 90 per cent of our thrombo-embolic disease and 97 per cent of our coronary occlusions." In layman's language this simply means that a vegetarian diet may prevent 90 per cent of the clots in veins and arteries and 97 per cent of the coronary heart attacks.

In summary, the *JAMA* editorial declared, "*Diet certainly is the main factor in achieving protection or in predisposing to early disability and death from clots in veins and from clots or plaques in arteries*" (italics ours). This is an impressive conclusion. It says, in effect, that vegetarians have a significantly better chance than meat eaters of avoiding fatal vascular and heart ailments.

Orient v. West

Now, we have no desire to overdraw the picture. We do not say that animal fats are the sole—or even major—dietary culprit that contributes to coronary atherosclerosis. Probably there will always be some difference of opinion on this matter even as there is on the relationship of cigarette smoking to cancer of the lung. That differences on some points exist is clear from the following statement from an article in the February, 1967, issue of the *American Journal of Clinical Nutrition*: "Despite extensive epidemiologic studies, uncounted animal experiments, and many human investigations of dietary factors which might relate to coronary atherosclerosis, there remains a considerable difference of opinion regarding the *relative importance* of fats, cholesterol, proteins, and carbohydrates in the diet of man."

The article then goes on to review studies showing that the average person observed in the Orient has a relatively low concentration of cholesterol and triglycerides in his blood. It admits that "the accuracy with which epidemiologic data are collected in some countries of the Orient leaves much to be desired," but at the same time it affirms that "all of the available information indicates that the *apparent* incidence of coronary heart disease is much lower there than it is in Western countries."

It notes also "that the average consumption of fat in the Orient is about 40 g or 15 per cent of calories and is supplied largely by polyunsaturated fatty acids. By contrast people in Western countries consume about 120 g of fat or 45 per cent of calories, and much of this is represented by saturated fatty acids." Polyunsaturated fatty acids come from vegetable sources, whereas saturated fatty acids come from animal sources.

Continuing, the article says, "In the Orient a greater per cent of protein is provided by grains and vegetables with the result that there is much less cholesterol in the diet (about 25 mg/day) than in the average Western diet which contains much more animal protein and about 750 mg of cholesterol." The average adult in the Orient among the observed population, has a serum cholesterol of about 155 mg/100 ml; whereas his Western counterpart has a serum cholesterol average of about 240 mg/100 ml—85 mg higher!

Experiment With Prisoners

One of the most interesting features of the article is a report on an experiment conducted with six healthy male prisoners in Iowa. The men, from the State prison, ranged in age from 33 to 46 years.

"After a 14-day period of adjustment to metabolic rou-

tine the men were fed a diet which provided all of their proteins from vegetable sources. Most of this was furnished by the isolated soybean protein products, but during the periods when complex carbohydrates were fed, a substantial portion came from cereals, breads, vegetables, and fruits. Vegetable proteins were fed continuously throughout all six experimental periods, or for a total of 24 weeks."

In reporting the results, the article said, "The soybean diet was remarkably well accepted by the men. Their weight remained constant and they remained in good health, both clinically and biochemically. . . ."

"As a result of the dietary changes . . . the average cholesterol value fell more than 100 mg/100 ml from approximately 295 mg/100 ml to 172 mg/100 ml, a highly significant change."

We do not want to draw unwarranted conclusions from this study. We think we are not doing so when we say that the experiment reveals that a diet composed of vegetable proteins rather than animal proteins helps lower cholesterol levels. Point three of the authors' summary confirms this by saying, "As soon as vegetable protein replaced animal protein, serum cholesterol levels decreased markedly and remained low regardless of source of carbohydrate (sugar versus starch) or level of fat (15 versus 45% of calories)."

Similar findings are being reported from time to time in medical literature. For example, in the September, 1967, issue of *Postgraduate Medicine* is an article entitled "Diet and Coronary Artery Disease." The author, Dr. Robert H. Furman, of the Oklahoma Medical Research Foundation, Oklahoma City, says, in part: "The pioneering epidemiologic studies of Keys¹ and others² indicated that in populations consuming diets low in fat, particularly animal fat, serum cholesterol levels and mortality from coronary heart disease are low. Conversely, when the diet is rich in animal fat, such as in the United States and England, serum cholesterol levels and mortality from coronary artery disease are high. The observations and conclusions of many epidemiologists are consistent in this respect, despite the considerable variation in criteria employed for diagnosis and categorization. The findings of Kinsell et al.³ and of Groen et al.⁴ that serum cholesterol levels are lowered when unsaturated fats are substituted in isocaloric amounts for saturated fats provided an explanation for the lower serum cholesterol levels in populations in which dietary fat was predominantly of vegetable rather than of animal origin."

This language, though somewhat technical, can hardly be misunderstood. It says, in effect, that coronary heart disease is less likely among people who obtain dietary fat from vegetables rather than animals.

The article goes on to point out that coronary heart disease also is lower when protein (as well as fat) in the diet is obtained from vegetable rather than animal sources. Note this statement: "It is becoming increasingly evident that the nature of the fat and the cholesterol content are neither the only nor necessarily the principal dietary factors influencing serum lipid levels. It is obvious that diets rich in animal fat are usually rich in animal protein. Little is known about the importance of dietary protein in respect to serum lipid levels or mortality from coronary artery disease. *The amount of animal protein in the diet correlates as well with mortality from coronary artery disease as does the amount of animal fat.*"⁵ Studies by Furman, Howard and Norcia⁶ and by Olson et al.⁷ indicate that the substitution in isocaloric amounts of low protein or nonprotein-containing diets for diets of conventional composition results in marked lowering of serum lipid." (Italics supplied.)

The article states that vegetable proteins are often

deficient in certain amino acids, but this does not weaken the article's main thesis—namely, that where populations obtain their dietary fat and protein from animal sources, coronary heart disease is higher than among populations that obtain fat and protein from vegetable sources.

Relating to the Findings

We doubt that these findings will produce a stampede of meat-eaters into the camp of vegetarianism. This would be too much to hope for. Alcohol is still widely used even though there is strong evidence that it is destructive both to the individual and to society. Tobacco sales are still increasing even though there is an almost certain relationship between smoking and lung cancer. Defenders of both alcohol and tobacco are not difficult to find.

No, in presenting evidence on the relationship between high incidence of coronary heart disease and the intake of fats and proteins from animal sources, we do not believe that meat markets will suddenly go out of business. We do believe that the Adventist health-reform message, as it involves vegetarianism, is gradually gaining scientific respectability. The outlook of the world as a whole has changed considerably since the early days of this century, when, as the late editor of the REVIEW often pointed out, the members of our church were spoken of as "those fanatical grass-eating Advents." A vegetarian diet is no longer the favorite subject of humor and ridicule that it once was. We believe it will be accepted increasingly as science continues its investigations.

Decades ago Ellen G. White declared: "If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them."—*Testimonies*, vol. 9, p. 156.

The evidence mounts in support of her statement and of the timeless truth: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). The time for belief on all points is *now*.

Next week we shall take a brief look at an interesting aspect of the current world food situation.

K. H. W.

¹ Keys, A., Diet and the development of coronary heart disease. *J. Chronic Dis.* 4:364, 1956.

² Jolliffe, N. and Archer, M., Statistical association between international coronary heart disease, death rates and certain environmental factors. *J. Chronic Dis.* 9:636, 1959.

³ Kinsell, L. W., Partridge, J. W., Boling, L., Margen, S. and Michaels, G., Dietary modification of serum cholesterol and phospholipid levels. *J. Clin. Endocr.* 12:909, 1952.

⁴ Groen, J., Tjion, B. K., Kamminga, C. E. and Willebrands, A. F., The influence of nutrition, individuality and some other factors, including various forms of stress on the serum cholesterol; an experiment of nine months' duration in sixty normal human volunteers. *Voeding* 13:556, 1952.

⁵ Yerushalmy, J. and Hilleboe, H. E., Fat in the diet and mortality from heart disease. A methodologic note. *New York J. Med.* 57:2343, 1957.

⁶ Furman, R. H., Howard, R. P. and Norcia, L. N., Modification of the effects of adrenal cortical steroids and androgens on serum lipids and lipoproteins by caloric supplementation and by isocaloric substitution of carbohydrate for dietary protein. In Pincus, G. (Editor): *Hormones and Atherosclerosis*. New York, Academic Press Inc., 1958, chap. 25, pp. 349-370.

⁷ Olson, R. E., Vester, J. W., Gurse, D., Davis, N. and Longman, D., The effects of low-protein diets upon serum cholesterol in man. *Amer. J. Clin. Nutr.* 6:310, 1958.

A FINAL LOOK AT 1967

As we have indicated in previous editorials, many events on the Adventist Church scene caught the eye of workers who responded to our questionnaire. We have reported the most significant of their collective opinions. Now, without attempting to rank the remaining items, we would like to share some of them with our readers.

A number of items appear on the educational front. They include the strengthening of the board of regents and the attempts being made to consolidate programs and course offerings in our undergraduate and graduate

programs. One worker applauded the "greater career opportunities and higher academic standards at the college level."

Some of the developments in Adventist education in North America are closely related to spiraling costs. Administrators are studying ways of consolidating, so that specialized degree programs will not be duplicated unnecessarily. One worker labeled these studies as the "realistic facing of the problems inherent in financing education in North America."

Other developments in education include the opening of a new junior college, the Kettering College of Medical Arts, in Kettering, Ohio, and the move of Southwestern Junior College into four-year-college status.

Three weeks ago in our editorial "Growth and Perplexity" we noted the concern of one worker that the heavy investment in education at Loma Linda be accompanied by a commensurate return in the dedication and spirituality among the students. A similar concern led another worker to list "worldliness on our campuses," particularly in the field of entertainment. Not to be overlooked, however, is the fact that neither spiritual growth nor spiritual declension is limited to 1967.

Other items of note from the lists submitted are:

Inauguration of a communications-internship program.

"Decreasing significance of the belief in the second coming of Christ," according to one. Another wrote: "The realization of the imminent return of Christ among us as Seventh-day Adventists."

Cooperation between Adventist welfare work and the Red Cross at the time of Hurricane Beulah.

The advertising of Adventist books in Catholic journals.

The addition of departmental workers and a trend toward greater cooperation among departments of the church.

The Voice of Prophecy Nite-Owl program.

The involvement of leading laymen in administrative affairs.

The leveling off of divisive influences surrounding the church.

Closer cooperation and fellowship between colored and white workers in soul-saving endeavors.

The first Negro appointed associate ministerial secretary in the South.

The action of the Autumn Council supporting a five-year growth program for the *Message Magazine*.

The establishment of a Department of Stewardship and Development.

First division-wide health and welfare council.

Loss of the *Fernando Stahl*.

The new look in the *Review and Herald*.

Florida Conference camp for blind children.

We are now well into 1968. As its weeks and months unfold, certain trends begun in 1967 will continue, and events of special importance to the church will occur. We may look for the erection of new buildings, the establishment of new programs, and the extension of soul-winning endeavors on every side. The serious problems that face the church will bring men to their knees, and divine guidance will be seen in remarkable ways.

We will watch with considerable interest the work of committees assigned to study the problems of 1968, particularly those that are viewing the work of the church as a whole. Their search for greater efficiency through cooperation and consolidation will undoubtedly result in many gains for the work.

We have been talking about North America only, simply because our poll was limited to that continent. But North America is only one of 12 world divisions of the General Conference. In each of these the past months have brought changes and growth no less significant than

those in North America. Workers in the other 11 divisions may wish to share with us their opinions about trends, developments, and events in their fields in recent months. Certainly the reports that pass through our hands indicate the amazing unfolding of God's providences.

What has been the purpose of the poll and the reports we have given of the replies? First, we have stepped back from the details of everyday church affairs and sought an overview. And the picture is clear: evangelism is the church's number-one concern. Close behind are the means by which evangelism is carried out—financial support and institutional growth.

Second, we have detected a healthy mixture of dynamic confidence in the work of the church and a pastoral concern for the problems it faces. These are not easy times. Every problem we face convinces us that man alone can do nothing and that when the final day of victory arrives we will have no one to praise but Christ.

Third, we have taken a look at where we are. This is

not 1918 or 1938. It is 1968. Can we not with profit ask ourselves, Are we today where we ought to be? Are we accomplishing what is possible with the tools and facilities at our command? Are we devoting our energies to minor matters and neglecting the great issues of the day? No one should attempt to answer these questions for the church at large unless he answers them first for himself. Each one of us has a personal relationship with Christ to nurture, a life for Christ to live, a task for Him to complete. Unless we all meet our spiritual obligations for our Master the "church" will not progress, for we are the church. We might well ask ourself, What was the most significant event in my spiritual life in 1967?

No more fitting words could close this series of reports on recent events and developments in the church in North America than the motto enunciated by the General Conference president as his goal for the church today: "Geared to the Times; Anchored to the Rock."

F. D. Y.

LETTERS

From Readers

"SHALL NOT HURT"

EDITORS: Re the letter "Noncombatant Gunners," in the December 21 REVIEW: He who inspired Isaiah to write, "They shall not hurt nor destroy in all my holy mountain," did not, during His earthly sojourn, find pleasure in war games nor in killing birds and other harmless creatures of field and forest. Shouldn't we follow His example?

CLYDE ROSSER

Gervais, Oregon

CONTROVERSY

EDITORS: A recent letter writer in this column does not relish controversy. Few do; yet sometimes it is unavoidable. Christ was a controversial figure. His whole life was filled with controversy. He dealt in many controversial subjects. Our lives are a constant controversy. As long as two people live in this world, no matter how much they love each other or the blessed hope there is bound to be controversy. Even Paul and Barnabas had a controversy. So did Paul and Peter. Whether we are 18 or 80 we are all looking for the day when the great controversy will be at an end.

OKAY HILL

Spokane, Washington

MORE ON RELATIVITY AND UNCERTAINTY

EDITORS: In my letter to the editors (Dec. 14, 1967) there was a serious error in typing. Hebrews 11:3 means what it says, of course, but *not* the converse. What I actually meant was that the statement does *not* mean that "things which are seen were made of things which do not appear." (In the paraphrase the word *not* was intended to be inserted before *appear*, the last word in the sentence.)

In my opinion the popular theory of relativity, which assumes that all matter was created from energy and that matter and energy are interchangeable, is largely re-

sponsible for the attitude of those who believe that the material of the earth existed before Creation week. The establishment of the Sabbath commemorating the creation of the "heaven and earth, the sea, and all that in them is" (Ex. 20:11) seems to me to clearly indicate that matter, as well as the life which depends upon it, was created during Creation week.

HENRY G. HADLEY, M.D.

Washington, D.C.

EDITORS: H. G. Hadley's letter to the editors (Dec. 14) contains views which need clarification and correction.

(1) $E=mc^2$ as written by Einstein implies that under certain conditions, mass can be transformed to energy. A graphic (but by no means sole) demonstration of this prediction was the bombs which fell on Hiroshima and Nagasaki (evidence difficult to gainsay).

(2) A further verification of the mass-energy equivalence is the experimental fact that a high-energy gamma ray (lightlike energy which has *no mass*), interacting with matter can result in the creation of an electron and a positron, their mass coming from the energy of the gamma ray. This "pair-production" (discovered c. 1933) is now routinely observed in numerous physics laboratories throughout the world. Stated differently, the above phenomenon results in a net increase of the mass of the system. Thus, in a sense, mass is "created."

(3) In the modern worldly view of science, generally speaking, there is *no room* for present-day miracles in *any* theory, be it relativity, quantum physics, or whatever! Hence, there is no room for the personal, omnipotent God in which we believe.

(4) The "rule" that Bohr "proved" (more correctly, defended) is the statement that the more accurately one measures the position of a particle, the less certain one is of its speed, and vice versa. (This effect is much too small to be noticed in macroscopic events.)

(5) Einstein's debates with Bohr (which actually lasted from 1927 to 1935) were, to a large degree, due to his distaste for the implications of the above rule (4). Briefly, this rule forces one to describe physical systems statistically, using the laws of probability, and eliminates (even in principle) the possibility of an exact knowledge of the present, much less the future. In Einstein's words,

"God does not play dice with the universe." As it turned out, Bohr successfully answered each attempt of Einstein to find an exception to (4). Paradoxically, Bohr's answer in one instance necessitated invoking a result of Einstein's relativity theory. Thus, the two theories (relativity and quantum mechanics) are not mutually exclusive. No matter, since as discussed above in (1) and (2), the equivalence of mass and energy is well verified *experimentally*, and this latter information is germane to the discussion of Creation.

Of course, we do not know the ways of God, which are past finding out, but as was implied in an editorial (Dec. 7 REVIEW), there is nothing strange or startling about God's using natural laws and it is certainly only by His permission and direction that we are able to get an admittedly imperfect and limited glimpse of physical laws.

GARY SCHOEPFLIN, M.S.

Centralia, Washington

EDITORS: I feel compelled to comment on two letters regarding the $E=mc^2$ "explanation" of Creation (Dec. 14 REVIEW). Both authors expressed their ideas in too dogmatic terms, unbecoming of scientific discussion.

First, it was Hiesenberg, not Bohr, who announced the Uncertainty principle. Second, the Uncertainty principle has to do with a momentum-position or energy-time uncertainty and not with any mass-energy uncertainty. As to the assertion that there is no experimental evidence for the $E=mc^2$ relation, let me say that the author must not have done much reading about nuclear physics since World War II. Evidence indicates that the relation is valid to at least one part in one billion or better. The United States gambled about 2 billion dollars on that relation and won in the A-bomb project. One would have to deny the operation of nuclear bombs, power plants, submarines, and other devices with denial of the $E=mc^2$ relation. Positron-electron interaction are direct evidence of the energy-mass interconversion.

I am not a nuclear physicist and do not claim to be an authority in that area although I teach this material in my general physics and chemistry courses. Nuclear physics and medicine are each specialties, the practice of which should not be attempted by those whose training is in other areas.

JOHN L. ODOM

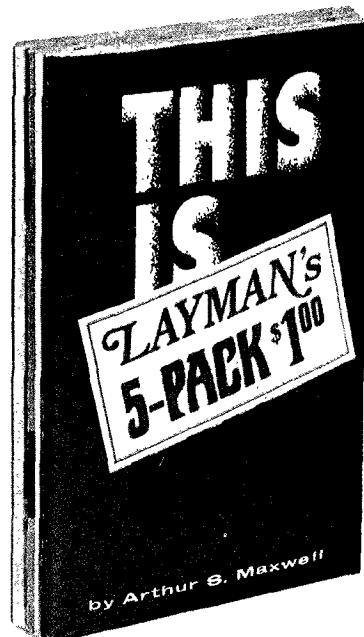
La Fox, Illinois

NEW FOR '68!

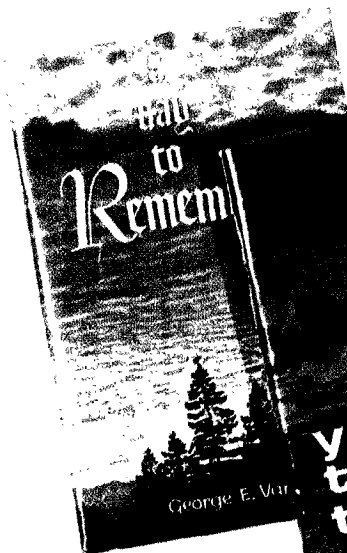
Layman's 5-PACK

Something for everybody! 5 Books for the price of 1.

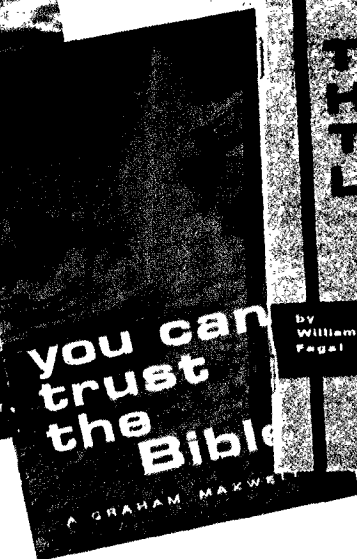
A packaging idea for personal soul-winning to make your Layman's Book Dollar work harder for you in 1968. You'll reach more friends and neighbors with the



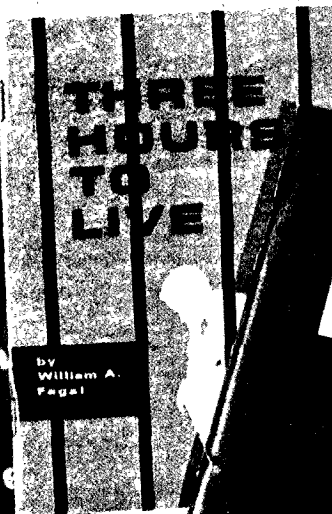
Missionary Book of the Year SPECIAL PACKAGE



A DAY TO REMEMBER
by George Vandeman



YOU CAN TRUST THE BIBLE
by Graham Maxwell



THREE HOURS TO LIVE
by William Fegal



THIS IS THE END
by Arthur Maxwell

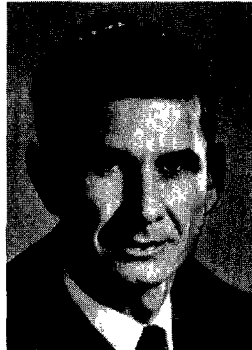


WHAT! NO GOD?
by Raymond Libby

THE COMPLETE LAYMAN'S 5-PACK \$1.00/10 or more postpaid to one U.S.A. address

How more effectively could you witness for Christ than to deliver such gripping messages as, **THIS IS THE END, WHAT! NO GOD?, YOU CAN TRUST YOUR BIBLE, A DAY TO REMEMBER, and THREE HOURS TO LIVE?** I urge you to give this package of messages, seasoned with your prayers and your opportune comments, to all your friends and neighbors.

—ROBERT H. PIERSON, President General Conference of Seventh-day Adventists



Millions of intelligent and sincere people have become disillusioned and skeptical. What a challenge and privilege to be able to assure the inquiring minds of modern men that in Christ there is a sure and satisfying way out. With such good news we dare not keep silent. We believe that the plan to offer a missionary package of five books is a splendid idea. The Holy Spirit will most certainly bring conviction and decision. Make 1968 the most productive year in seed sowing and soul reaping by using the Missionary Book of the Year package.

—NEAL C. WILSON, Vice President for North American Division

5 BOOKS... Keyed to the new spirit

Layman's 1968 5-PACK \$1⁰⁰

This is the year for people-to-people evangelism. The *new* 5-Pack gives you a *choice* of books with which to attract the varied interests of the many people whom you contact.

PLUS...welcome return visits as you bring book after book... all 5 at no additional cost. A \$1.50 value.

5 dynamic titles working together to greatly increase your Christian Witness.



THIS IS THE END *by A. S. Maxwell*

As the eleventh in the series on the Second Coming of Christ by A. S. Maxwell, this is his Book No. 103. Graphically develops the theme that the events troubling the nations of earth boldly declare that the Coming of Christ is near, "even at the door." Prominent scientists, politicians, economists, and educators are quoted in statements made in the past 2 years.

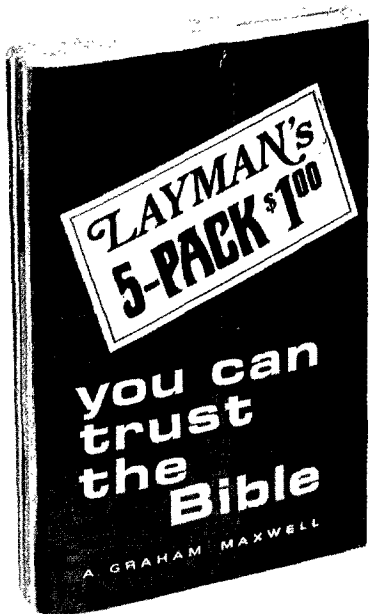
YOU CAN TRUST THE BIBLE *by Graham Maxwell*

In an age of disbelief and hopelessness Graham Maxwell presents factual and reliable evidence that the Bible is the Word of the living God. Within the pages of YOU CAN TRUST THE BIBLE is the message of faith and hope for all men. A foundation book for building a knowledge of God and His Word.

THREE HOURS TO LIVE *by William Fagal*

The story of Samuel Woodrow Tannyhill, convicted murderer. Vividly describes the work of the Holy Spirit on Death Row. Will strengthen your trust in God's church as you read of how His message for today gave confidence to a man facing the last three hours to live.

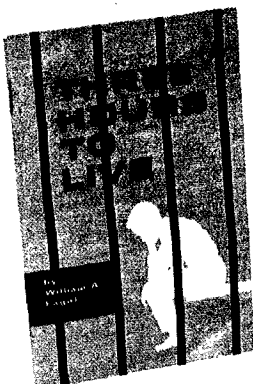
ORDER



.30 retail



.30 retail



.30 retail

You'll need every book in the 1968

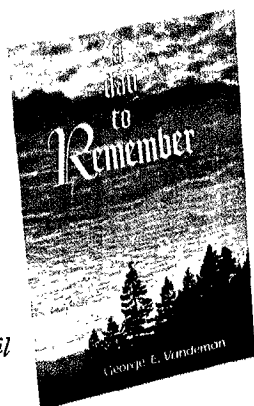
it of Lay Activities in our Church



.30 retail

WHAT! NO GOD? *by Raymond Libby*

A series of 16 studies on some of the questions that trouble many people. In each study the question is asked and the answer is given from the Holy Bible. A valuable book for both the serious student and the novice.



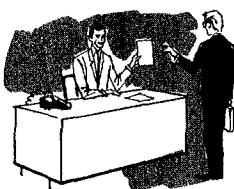
.30 retail

A DAY TO REMEMBER *by George Vandeman*

The friendliness of the Sabbath. The logic of doctrine is covered with the love of God. The warm spirit of trusting in the Lord of the Sabbath and reflecting the happiness of Heaven will fill the heart and life of each reader.

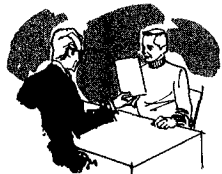
OUR SUPPLY NOW from your Book and Bible House

USE
the
5-PACK
throughout
1968



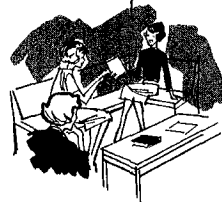
BUSINESSMEN

Keep a 5-Pack in your car or office to hand out in day-by-day contacts.



CHURCH STAFF

Use as a working tool for visitation and consultation.



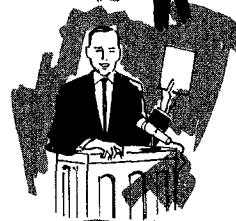
HOMEMAKERS

Have the "5-Pack" handy when friends and neighbors drop in. Take a set along when visiting. Carry one of the convenient-size books in purse or pocket for spontaneous contacts.



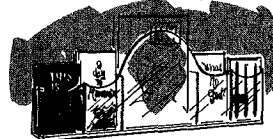
LITERATURE EVANGELIST

Leave a book as a good-will gesture in every contact.



EVANGELISTS

Give as a reward for attendance.



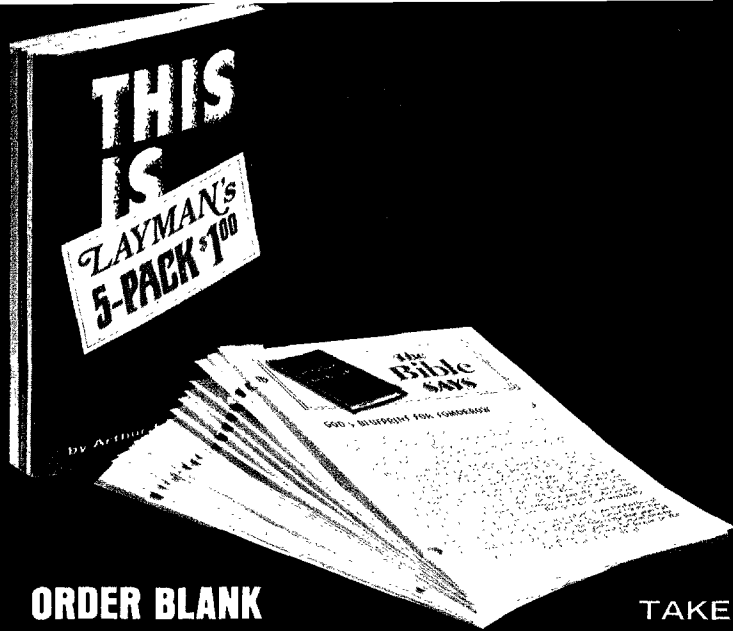
DOCTORS

Display prominently in waiting rooms for "Take One" distribution.

Wherever you are, at home or on vacation, you'll find the 5-Pack ideal for distribution via Literature Rack in airport, bus and railroad terminals, in hotels and motels, in hospitals – in every location where a contact may prove fruitful.

AND...

BACK for participation in GIFT BIBLE EVANGELISM... Turn the page for complete details.



ORDER BLANK

TAKE or MAIL to your Book and Bible House

FILL IN COUPON # 1 TO ORDER "5-PACKS" ■ FILL IN THE QUANTITY NEEDED OF "OTHER BOOKS" IN LIST BELOW, AND USE COUPON # 2

Lesson #	Reg. Course "The Bible Says"	Book Recommended	Cost	Qty. Ordered
2.	God Unfolds the Future	GOD AND THE FUTURE	\$.35	<input type="checkbox"/>
3.	God's Blueprint for Tomorrow	CHRIST FOREVER	.35	<input type="checkbox"/>
4.	The World's Only Hope	THE FINAL COUNTDOWN	.30	<input type="checkbox"/>
6.	God Lives and Loves	BACK TO GOD	.35	<input type="checkbox"/>
7.	The Origin of Evil	CRUCIFIED AND RISEN	.35	<input type="checkbox"/>
8.	"What Think Ye of Christ?"	THE WAY TO CHRIST	.35	<input type="checkbox"/>
9.	The Problem of Sin	LOVE FINDS A WAY	2.50	<input type="checkbox"/>
11.	How You Can Become a New Person	FAITH THAT CONQUERS FEAR	2.50	<input type="checkbox"/>
13.	Why Do So Many Keep Sunday?	FROM SABBATH TO SUNDAY	.75	<input type="checkbox"/>

Lesson #	Reg. Course "The Bible Says"	Book Recommended	Cost	Qty. Ordered
14.	The Law and The Gospel	THE VOICE FROM SINAI	.95	<input type="checkbox"/>
15.	Prayers That Are Answered	ALONE WITH GOD	.30	<input type="checkbox"/>
16.	God's Money in My Purse	GOD AND I ARE PARTNERS	.35	<input type="checkbox"/>
17.	Are the Dead Alive?	DESTINATION LIFE	.30	<input type="checkbox"/>
18.	What Is Hell?	WHEN A MAN DIES	.35	<input type="checkbox"/>
19.	1,000 Years of Peace	OUR LORD'S RETURN	.75	<input type="checkbox"/>
20.	Your Day in Court	SYMBOLS OF SALVATION	.35	<input type="checkbox"/>
21.	Does Christ Have a Church Today?	HOW MANY WAYS TO HEAVEN	.30	<input type="checkbox"/>
22.	Why Should I Be Baptized?	CERTAINTY OF MY FAITH	.35	<input type="checkbox"/>
23.	Highways to Health	THE DOCTOR PRESCRIBES	.35	<input type="checkbox"/>

FOR MAIL ORDERS—FILL IN ONE OR BOTH COUPONS—DO NOT DETACH ABOVE LIST

"OTHER BOOK COUPON #2"

Please send me a total of _____ books from above list. Include 20¢ postage and handling for *first* book, plus 5¢ for each additional.

Included is Check or Money-Order for total of above as follows:

_____ "5-Packs" @ \$1.00	\$ _____
_____ "Other Books," total	_____
Sales tax where required	_____
Postage Total	_____
TOTAL this order	\$ _____

Name _____
 Address _____
 City _____
 State _____
 Zip Code _____



Jean Lavanchy, of Nice, stands on the spot where the Montevago Adventists met.

Adventist Welfare Springs Into Action in Sicily

By WINIFRED CRAGER WILD

A rumble, a wave, a shake, bulging walls, a crash . . . and screams! It is 5:37 p.m. on the third Monday in 1968. Clouds of dust rise from the ruins of the overcrowded hospital in Montevago, Sicily. Two hundred of the 250 patients—many brought in for safety from surrounding towns after the first tremors—are dead. The hospital is a heap, and the town of Montevago (population 3,000) is no more.

This is Sicily's worst natural catastrophe since Messina was destroyed by Mount Etna's eruption in 1908.

Early Sunday afternoon—the day before—the first quakes had sent thousands into the streets in spite of one of the worst snowfalls of the century. At 2:35 Monday morning catastrophe struck. Then followed 12 distinct quakes that ended in the collapse of the Montevago hospital.

"It looks like atomic bombs had been dropped," reported a helicopter pilot as he returned to the military airport in Palermo.

Six towns huddle at the center of a triangle formed by the port capital Palermo, the historic Roman town of Agrigento on the southern Mediterranean coast, and the provincial capital on the northwestern coast, Trapani. Today they are a heap of rubble and bodies.

When the first news of the earthquake in Sicily came over the radio in Switzerland, S. F. Monnier, lay activities secretary of the Southern European Division, telephoned Paris asking the Franco-Belgian Union lay activities secretary, Georges Vandenvelde, and the French

Conference lay activities secretary, Maurice Fayard, to go into action. Pastor Fayard, along with Pastor J. Lavanchy from Nice, went to Rome and on over to Sicily. Three trucks were put into service—one from Paris, one from our college at Collonges, and a truck from south France.

On Tuesday Pastor Domenico Visigalli, lay activities secretary for the Italian Union, flew to Palermo with Giuseppe Cavalcante, of the Italian Mission, to get a firsthand glimpse of the situation and its needs. Back in Rome they were able to obtain government permission to go back to organize relief work. It was impossible to get into the disaster area without authorization. Next day Pastor Visigalli returned to Palermo, from where he would leave for the disaster area.

By truck, plane, ship, and car, supplies were brought in as fast as they could get over the nearly impassable roads. Tents, blankets, food, and medicine were taken in by the army and relief organizations. Adventist relief organizations pressed forward with aid. With \$3,000 from the Swiss Union, Johann Laich, lay activities secretary of the Swiss Union, went to Sicily, accompanied by Alfred Corsini, of the French Swiss Conference. Austria sent \$2,000, Belgium \$200. Germany sent five bales of clothing and 136 blankets. The Northern European Division also sent help. The Italian Union provided \$1,000, Southern European Division, \$1,000, and the General Conference, \$1,000. In addition, SAWS provided \$20,000 worth of supplies.

But the task was enormous. A speaker on the radio from the Italian Embassy in Bern, Switzerland, at noon Wednesday, appealing to the thousands of Italian workers in Switzerland to help, said that it would take years to recover the loss. The Mercalli earthquake scale had recorded 9 on the 10-degree scale. Most of the towns affected were ancient landmarks with few concrete buildings. We understand that no concrete building fell.

Early reports indicated that houses, churches, castles, hospitals in the mountainous farmlands of the section, received the same shock as did Montevago. In Palermo women in silk nightgowns and men in pajamas formed part of the train of thousands in the streets in spite of the near freezing weather. In a short time 20,000 were left homeless. More than 2,000 were reported injured. About 190 were dead.

People groped in the darkness as the electric and telephone wires snapped until fires broke out, lighting the area. Landslides cut off the roads, and bridges collapsed. Poggioreale, with 2,700 inhabitants, was completely destroyed.

Santa Margherita di Belice, about 70 kilometers from Palermo, was 80 per cent destroyed. About three years ago I had held a Sabbath school convention in the little Seventh-day Adventist church there. It was part of a six-week program visiting all the churches and groups in Sicily in the interest of our children and health work. Although I had been told it was useless to go there because there were no children in the church except a three-year-old girl, I felt that it was the very place I needed to go.

Using a 12-year-old grand nephew of one of the elderly members as a helper, even though he was not an Adventist, I prepared the church and arranged the material. When we finished I sent him out to tell his friends and schoolmates that he was going to help me in the evening and for them to come and watch him.

That evening the church was packed. Not only the few church members were there, but 23 children, including the three-year-old Adventist girl. Many parents and friends of the children invited by my enthusiastic helper were there, along with isolated members from nearby



A baker's van and a Bible worker's car used in the Adventist relief work in Sicily.



All that was left of a home in Santa Margherita was a few pieces of furniture.

towns—now destroyed. Today we have 200 members in the two churches of Santa Margherita and Montevago. None was killed by the quake.

In Gibellina (6,140 inhabitants) 40 bodies were found in the first searches through the ruins of this totally destroyed city. One rescuer pulled a beautiful wedding dress out of the debris. He found no sign of the bride-to-be or newlywed.

The city of Salemi (15,400) was so shaken that 30 per cent of the houses were completely destroyed and 60 per cent were uninhabitable.

At 6:00 A.M. Thursday the Willi Morosolis, in Bienne, were able to get a call through to Mrs. Morosoli's sister, Mrs. La Marca, in Palermo. Pastor La Marca is in charge of the work in Sicily. Mrs. La Marca said:

"It is still shaking. We crowd into our car at night. We were in the car when in the predawn of Monday that terrible quake not only shook everything but sent flares of fire skyward. The scene exceeded any possible human description of doomsday." (Pastor La Marca attended the General Conference session in Detroit as the delegate from Sicily.)

"What about our people?" Mrs. Morosoli wanted to know.

"Our oldest Adventist in Sicily, a 79-year-old member of Pastor Cavalcante's family, lost her life. [Pastor Cavalcante sang at General Conference sessions some years ago.] She also was the first Seventh-day Adventist in Sicily.

"We have also lost a member in Santa Margherita, but he died rather of fear and shock than from the earthquake. Mr. Saladino of the same town is also hurt.

"This is all the personal damage to the 200 members we have in the section of disaster. But they have lost everything, absolutely everything!"

"What has happened to the church building in Palermo?" Pastor Morosoli wanted to know.

"Nothing has happened to it, for which we thank God. However, both the church in Montevago and the one in Santa Margherita are completely demolished. Please pray for us," Pastor La Marca pleaded.

Filipino Layman Reopens Work on Sibale Island

By J. O. BAUTISTA
Lay Activities Secretary
North Philippine Union

The existence of the newly dedicated church on the tiny Philippine island of Sibale represents more than that a new territory has been entered. It is a memorial to the work of Urbano O. Castillo, leading lay soul winner of the islands. It is his twenty-second church.

After the January 28, 1967, dedication of the twenty-first church that he and other laymen had established, Mr. Castillo told T. C. Murdoch, president of the North Philippine Union Mission, "Now it is planned for me to open up work in the unentered island of Sibale, just off the eastern coast of Mindoro, and with the Lord's blessing, perhaps before this present year closes, we will be privileged to dedicate a fitting memorial for the third angel's message in that place." It was in realization of that dream that a group of us made a special trip to the

little island on December 22 for the dedication of church number 22.

The preaching of the message in Sibale began some 16 years ago. In response to a request from one Simeon Fedilin, Mr. Castillo held some meetings there in 1951. About 12 candidates were ready for baptism, but arrangements for the services of an ordained minister did not mature. Mr. Fedilin died without receiving baptism and the rest of the candidates, left to themselves, lost their hold on the faith that was preached to them. Then in 1965 another call came, this time from a Feliciano Concha. Mr. Castillo was ready to go for the second time, but needs in other places seemed more urgent, so it was not until the early part of 1967 that he, with his wife and two other women, at last set forth for the island.

The meetings began on March 5, 1967. But now it had become harder to win converts, for two other church bodies had established stations on the island during our absence. In spite of this handicap, ten were baptized on May 10. After more cottage meetings several others became interested, two of whom were baptized during our visit, along with a third candidate from another place.

The group that made the weekend visit in December consisted of a medical team from the Manila Sanitarium and Hospital—Dr. D. M. Hechanova, Jr., union medical secretary; Dr. Conrado Miranda IV, resident physician; and Regina Sandoval, outpatient department nurse—T. C. Murdoch and I from the union office; E. J. Tanguan, mission



New School Opens in Queensland

This new school in the North Queensland Conference in Australia is the latest of several large-scale building projects undertaken by the conference in recent years.

On the steps are the conference president, W. A. Townend (left), and the school's teachers, Rhelmae Hasler, a recent graduate of Avondale College, and Terry Menkins, the headmaster.

The school is situated in Halliday Park, the North Queensland Conference campground, where the conference office also is situated. The grounds were purchased under the guidance of a former president, H. J. Halliday, and have been developed under the administration of Pastor Townend. On this site are a new church, five convention halls, 32 hutments (encampments of cabins), sites for 250 tents and caravans (mobile homes), a kitchen, a store, and washroom facilities, as well as five modern homes for conference workers and teaching staff.

J. J. DEVER, Departmental Secretary



The medical team from Manila, consisting of Fe Tana (left), Cholita Suasi, Dr. Conrado Miranda IV, and Regina Sandoval (right), examined a total of 126 patients, treating many.

president; and Cholita Suasi, field nurse. The visit of the medical team was a special treat for the people of the town of Concepcion, and the service it rendered was deeply appreciated. Because the island is small, with a population of less than 5,000, it is not entitled to a resident doctor, according to government regulations. So the medical needs of the people are served only by a sanitary inspector and a nurse-midwife. During our short stay 126 persons came for consultation and treatment.

The care of this infant church on Sibale is left in capable hands. Marcelino Ferry, an active lay preacher, recently decided to transfer there with his family. Mr. Ferry and the members have plans for holding cottage meetings in all six villages and several hamlets on the island, at the same time continuing to prepare the remaining candidates for baptism. Already definite interests have sprung up in several places and calls have come for someone to preach our message. There is a bright prospect of the church's making steady growth.

Mr. Castillo now has his eyes on the many villages along the coast that goes northward up to Dayap. Here the inhabitants are beckoning for the messenger of God to tell them of the good news. So this 66-year-old veteran layman takes on a new task.

With the Sibale evangelistic campaign completed, he now has facts for the record: churches established, 22; converts to date, 1,022.

Caribbean Union Mounts Drive for New Members

By ROY L. HOYTE
Departmental Secretary
Caribbean Union Conference

More than 3,400 persons were baptized in the Caribbean Union Conference in 1967 to set an all-time record in soul winning. Even greater things are planned for 1968.

The union baptismal goal had been

set at 3,000 for several years, but the goal was always elusive. During 1967, however, the ministerial force and office workers, backed up by a zealous laity, launched out into a massive evangelistic thrust, and God prospered their efforts with a large influx of souls. As a result, ten district pastors were able to report 110 or more baptisms.

Of the 3,431 baptisms, the South Caribbean Conference reported 1,820 and



New Organs for Bekwai

Students of the college at Bekwai, Ghana, and members of the Bekwai Institutional church have secured two new organs.

The church organ was purchased with funds provided by the members of the college and secondary school. The college organ was a gift of George Stahl of Germany.

These organs will enhance daily and Sabbath worship services and improve the facilities of the school's music department.

At the college organ, shown here, is E. Yeboah, head of the music department. Standing is the principal.

E. K. BOATENG
Principal, SDA Training School

the East Caribbean Conference, 1,062.

Under the leadership of S. L. Gadsby, conference president, the South Caribbean Conference planned an evangelistic campaign that took in every pastoral district. The first step was the campaign of George Rainey, of the ministerial association of the Atlantic Union Conference, in Port of Spain, Trinidad. This campaign had a team of 14 workers, and more than 400 persons were baptized. The other 1,400 accessions in the conference were the fruits of small crusades held in rural and suburban areas by district ministers who pastor five or more churches each.

Using the methods and techniques taught them during the field school of evangelism held in Port of Spain during the last quarter of 1966, young ministerial workers in their first and second years of internship conducted their first campaigns with much success. One baptized 70, two won 50, and one led 40 to Christ in single crusades.

In the East Caribbean Conference, G. Ralph Thompson, president, coined the slogan "The Year of the 1,000" and challenged his men to reach this goal. Kembleton Wiggins in his first full year in the ministry saw 138 baptized from two campaigns, one of which yielded 105. This young man in 17 full months in the ministry led more than 190 souls to Jesus in three crusades and has a large number preparing for baptism in the first quarter of 1968. With workers and laity cooperating in an all-out drive, this conference for the first time in history baptized more than 1,000 persons.

This evangelistic breakthrough has resulted from the blessings of God poured out upon His church, the inspiration generated by the E. E. Cleveland crusade late in 1966, and the determination and commitment of the ministry and laity to attempt greater soul-winning feats for God.

The 1967 Men of the Century in the Caribbean Union were C. C. Neblett and Reginald Bacchus (Grenada); A. Noel (Tobago); H. L. Gabriel of the Arima district, F. A. Sebro from the Point Fortin district, and Joseph Hunte from the Mayaro district (Trinidad); David Rambharose, pastor of the Georgetown district (Guyana); Lynford Williams, pastor of the Bridgetown district, and Kembleton Wiggins, who baptized 105 from a single crusade (Barbados); and John Josiah, who reported 143 baptisms (Dominica). Contributing in a large way to success in the Arima district was Mr. Buhdoo, a dynamic lay preacher who led 67 persons to Christ in 1967.

Already 1968 is busy with evangelistic activity. The young men are holding forth during the first quarter and will join the senior ministers in the second quarter in drives that will include every island in this archipelago. Our sights are set far beyond the 3,000 mark, and in this day of God's great power we are determined to reach new soul-winning heights in 1968.

[NOTE: The Caribbean Union Conference covers the Lesser Antilles, Trinidad and Tobago, Guyana, and Surinam.—Eps.]

Japanese Youth Preach Despite Difficulties

By NORMAN R. GULLEY
Chairman, Theology Department
Japan Missionary College

The prospects looked bleak. The hall could not be used for our MV Voice of Youth campaign, because if permission were granted to us, the Buddhist Sokagakkai movement would also request use of this public facility, and this the leaders of Anegasaki, Japan, wanted to prevent.

The Sokagakkai are claiming 100,000 converts each month and constitute perhaps the fastest-growing religion in the world. They have entered politics and are feared by many. These conditions prevented the student leaders of Japan Missionary College from carrying out their plans.

But God's work must go forward. We explained that the program would be a public service, a series on "Secrets of

Health." Upon learning this, the authorities said we could use the hall provided we did not bring any religion into our program. We agreed, and they let us have the hall at no cost. The representatives in the local medical and health insurance departments agreed to cosponsor the program planned and organized by Dr. Edwin Krick, then of Tokyo Sanitarium and Hospital.

But who would come out on unlighted streets when there were no buses to bring them? Who would sit in an unheated hall, trying not to get sick while listening to "secrets of health"? More than 80 non-Christians came to hear theology students trained by Dr. Krick presenting current Japanese medical statistics with well-prepared visual aids, including black light.

Who came? Y. Takizawa, the director of the medical department of the local government, and Mrs. Kou Uyekusa, the vice-president of the teachers association, who gave greetings. An eye doctor, Dr. S. Saito, came to many of the meetings. Mrs. H. Hakoïwa, the principal of a kin-

dergarten, came along with her husband.

What happened after those two weeks? A follow-up program was organized with meetings every Saturday evening in the Hakoïwa Kindergarten with slides and a Bible study. Pastor Hiroshi Shibata helped in the follow-up program.

The result was the baptism of two 53-year-old women—Mrs. Sawada (one-time maid of Tom Blincoe, of Andrews University, and Louis Venden, of Pacific Press church) and Mrs. Hakoïwa—and Mrs. Hakoïwa's son. The baptismal day saw two feet of snow on the ground—the worst fall in 13 years. But this did not stop the program. The three were buried in tepid water as the flakes fell. Dr. Saito attended most of the follow-up meetings and has completed his first Voice of Prophecy course. One night one of the Hakoïwa boys came to our door with tragic news. Mr. Hakoïwa had died suddenly. The funeral attracted more than 700 people. For nearly all, this was the first Christian funeral they had attended. One man told Mrs. Hakoïwa that he had not believed in God, but after the service, after listening to the songs of hope sung by college students, after hearing the words of cheer from the Bible, he said, "Now I know there must be a God."

If you were to visit Anegasaki this Sabbath—only two years since the unusual Voice of Youth evangelistic program, what do you suppose you would find? There in the Hakoïwa Kindergarten 200 people are meeting! About 180 students are learning Bible truths from Japan Missionary College students, while the six non-Christian teachers together with Mrs. Hakoïwa, other students from the college, and some non-Christians enjoy Sabbath worship.

Mexican Union Holds Treasurers Council

By MANUEL M. CARBALLAL
General Conference Insurance Service

Plans to increase the sale of literature and discussion of modern management practices characterized a Mexican Union administrative council held December 13 and 14 in Mexico City. Secretary-treasurers of the missions and the managers and treasurers of all union institutions, as well as mission presidents, were present.

Devotional services were conducted by Alfredo Aeschlimann, president of the Mexican Union, and Manuel M. Carballal, of the General Conference Insurance Service.

The Mexican Union, with 36,000 members in six missions, anticipates that 1968 will be a year of significant achievements. The leaders look for literature sales in 1968 to exceed the 1967 total of nearly 4 million pesos (\$320,000).

Roy F. Williams, secretary-treasurer of the union, presented each worker present with a Spanish translation of *So You Want to Be a Leader*, by Robert H. Pier-son, president of the General Conference. Quotations from this book were used frequently during the council.



Above—Using an outside pool, Elder Gulley baptizes one of three candidates who braved the worst snowstorm in more than a decade, in Japan, to join the church. Below—More than 100 attended the children's meeting of the evangelistic campaign.



Blind woman and son bring their tithes and building funds to treasurer of Puno church.

Members of the Napa group mix adobe mud to make bricks for their new church building.

Growth in the South Peru Mission

(Formerly Lake Titicaca Mission)

By H. O. BURDEN, *Departmental Secretary*



Above left, front row: Recently ordained workers and their wives: Arturo Carcagno (left) and Alejandro Coalle. Officiating at the ordination were (back row from left) Hector Peverini, associate secretary, South American Division; Donald Sandstrom, president, Inca Union; and Luis Alana, president, South Peru Mission. Right: Santiago Salcedo, lay worker, gives a Bible study to a group of Indians. Converted four years ago, he has helped more than 200 persons find Christ. Below: H. O. Burden baptizing four candidates in the first baptism held at the Floating School on Lake Titicaca. With seven persons baptized at youth rally there are now 11 Uros Indian converts.



nutritious and nice

Loma Linda

Dinner Cuts and Soy Sauce



Loma Linda Dinner Cuts have a superb flavor and delicate texture. You'll find many delightful ways to serve them for delicious, protein-rich meals.

Dinner Cuts are rich with all-vegetable protein. They're already flavored with parsley and other tasty seasonings. Braise them ever-so-lightly and serve with tomato sauce. For a touch of oriental flavor add a dash of Loma Linda Soy Sauce.

Who's for Dinner Cuts tonight—or sometime soon!

Loma Linda brings more appetite appeal to every meal



QUALITY FOODS



SINCE 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

Ghana Mission Dedicates Gift Church at Akumdi

By J. ONJUKKA

The recent dedication of the Rieseberg Memorial church in Northern Ghana was unusual because of the way the funds for the building were obtained.

Explaining the background of the project to the people of Akumdi, J. Onjukka, district leader of Tamale, stated how H. E. Rieseberg from Canada had shown a special interest in this part of Africa, and how he made further preparations for a more progressive work while on his furlough in the States. However, just before his return to Ghana, death put an end to all his plans.

In the midst of her sorrow Mrs. Rieseberg revealed her deep love toward God's work, which she had once shared with her husband in Ghana. She requested that her relatives and friends provide money instead of flowers for his funeral. More than \$900, the entire cost of the church building, was collected.

In his dedicatory sermon Th. Kristensen, president of West African Union Mission, explained why we build new churches. God asks us to build churches, he said, where men from all races can worship their Creator, where love and obedience to His law exist, and where God may dwell among His children. He noted also that the gifts conveyed by Mrs. Rieseberg and her children will not be forgotten.

The secretary-treasurer of Ghana Mission, S. V. Maxwell, also took part.

Soon after the dedication of the church, six young people were baptized by the district pastor as the first fruits of meetings held by J. K. Affum and K. O. Amoyaw in the new church building.

Brief News

BRITISH UNION

LEONARD BARNES, originally from New Zealand and now teaching at Columbia Union College, Maryland, U.S.A., has been invited to replace N. Johnson in the Bible department of Newbold College for the 1968-1969 school year.

THE first issue of *Et Cetera*, a Newbold College students' magazine, reports the sale of £570 worth of *Our Times* on Lay Activities Big Day, a visit by the student body to the Royal Festival Hall, and choir participation in the Bristol evangelistic campaign conducted by J. F. Coltheart.

TONY BROWNLOW, of Londonderry, Northern Ireland, made the largest sales of any literature evangelist in Great Britain for 1967—£2,240 (U.S. \$5,376). Others who exceeded £2,000 were Ian Hards, of Erdington (£2,227); Mrs. D. Todd, of

Waltham Abbey (£2,027); and Ronald J. Davey, of Nottingham (£2,002).

MARY WARK, an experienced teacher from Australia, now visiting Britain, has offered her services as church school teacher. She has been appointed to the Fleetwood School, Plymouth.

ELIZABETH VINE, music teacher at Newbold College, has been invited to exchange jobs for one or two years with Betty Christensen, of the Columbia Union College music department.

VICTOR H. COOPER, *Correspondent*

FAR EASTERN DIVISION

BOYD OLSON, division secretary of the department of education, received his doctorate in education in January from the University of Nebraska. He was on study leave for two years but is now back at his post in Singapore.

BIENNIAL union sessions were held recently in Korea, Japan, South Philippines, Central Philippines, and North Philippines. From now on the division will operate on a quadrennial basis.

D. A. ROTH, *Correspondent*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

SPECIAL TO This year will be an **DELEGATES** active year in North America for local conference sessions. In four of the ten union conferences the sessions were held in 1967; in the other six they are scheduled for 1968, 37 of them.

These are biennial meetings. The custom once was to have them at the time of the camp meeting, but almost everyone agrees that the present quite general plan of holding the session by itself in one day, usually on Sunday, works better.

The selection of delegates by the local church should have more than casual attention. The conference administration has no powers that it does not draw from the constituency, and when a delegate is sent from a church to a conference session he is in fact a representative of the basic organizational authority residing in the churches. It is reassuring to see men and women of proved leadership ability representing our churches at the sessions. The business of the conference sessions deserves only the best.

If the impression has gone out that the business at the conference sessions is all "cut and dried," it may be simply because delegates have hesitated to fill their proper role. Every delegate has the right to be fully informed about the business, to have his questions answered or his doubts satisfied, and to be treated with dignity and consideration. On his part he should act with sincerity, without political motivation, with the highest spiritual and fiscal interests of the work uppermost.

If session business seems to move quite rapidly, even bewilderingly so, that is not necessarily evidence that the chairman is taking advantage of a situation. It means that the plans have been well prepared, that they conform to a standard pattern followed in conference sessions, that it hasn't been necessary to

work out in debate each step of procedure in carrying on the business of the session.

Do delegates go to conference sessions to represent only their particular church or district? They shouldn't. Rather they bear a responsibility for all the interests of the conference, including the largest city, the smallest village, the schools, the literature evangelists, the property, the evangelistic plans. Financial reports should be arranged and presented so that the average person, without special training in accounting, will understand the salient facts.

If a delegate is new to conference sessions and has ideas about changing procedure or policies, he should not be surprised if at first his suggestions are not accepted. First of all, he should understand that the constitution and by-laws of the conference may be quite explicit on the point at issue, and changes in this basic document will be introduced slowly and voted only after careful deliberation. Further, there is considerable momentum built up in denominational circles to do things in a certain way that seems to be quite suitable and serves to accomplish our ends. He should also remember that the general policies of the church, developed after much study and experience, reach from the General Conference down into every conference and church and affect what we do and how we do it. Finally, it is the strength of the movement that we concede our individual preferences so that all the churches may work together harmoniously as a group.

When bothersome questions arise in your mind, Brother Delegate, don't hesitate to talk the problem over with a conference representative, the union president, or even a General Conference visitor. This is your Adventist Church. You chose it, it has your deep commitment and loyalty, it is the body of Christ.

(Next: *Typical Conference Session—1*)



Hospital Chaplains Convene

Chaplains of Seventh-day Adventist hospitals in the North American Division shown as they gathered with General Conference representatives not long ago to evaluate new concepts in their ministry to the sick. The meeting was held at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

R. F. WADDELL, M.D.
Secretary, GC Medical Department

coordinated the week's activities. Students presented sermonettes each evening.

✦ A new Seventh-day Adventist church was organized at Gladstone, Missouri, February 10 with 39 charter members. A. V. McClure, conference president, led out in the organizational service. Harry E. Curl is the district pastor.

✦ The Canon City, Colorado, church was dedicated February 10. H. V. Reed and H. L. Haas, conference president and secretary-treasurer, respectively, led out in the service. R. H. Nightingale, union president, was the speaker for the occasion. John E. Goley has been the pastor of the district but has just moved; Jere Wallack is the new pastor.

✦ At the request of community leaders in Lyons, Kansas, Dr. R. L. McCorkle and Pastor C. R. Johnson conducted a Five-Day Plan January 21-24. Fifty-five leaders in the community took the course.

CLARA ANDERSON, Correspondent

Atlantic Union

Centenarian Still Active in South Lancaster Dorcas

Mrs. Nellie Harran Dodge was honored February 18 by 100 friends and relatives in South Lancaster, Massachusetts, on the occasion of her one hundredth birthday. Among the greetings she received was a card from President Lyndon Johnson.

Mrs. Dodge is the oldest resident of the town of Lancaster as well as the oldest member of the South Lancaster Village church. She was born in Moretown, Vermont, on February 16, 1868, and is in good health. She still serves as Dorcas Society secretary.

A talented poet, this centenarian has published a book of poems. During the Sabbath school program the day after her birthday she recited one she wrote for the occasion.

RICHARD J. BARNETT
Departmental Secretary
Southern New England Conference



Mrs. Nellie Harran Dodge

✦ In November and December six persons were baptized into the Brattleboro church in Vermont. They were Mrs. Alice Williamson, Mrs. Gladys Hallock, Mr. and Mrs. Rocky Gale, Mrs. Roxy Whitney, and Mrs. Mae Pearson.

✦ The exterior of the new church building at Norwich, New York, will be completed this spring. Two classrooms on the main floor are to be in use in a few weeks and the sanctuary by midsummer.

✦ R. R. Adams, president of the Bermuda Mission, has announced that for the first time in history Bermuda will have a camp meeting. It will be just the same as all of our camp meetings, except there will be no tents. General Conference and Atlantic Union speakers will address nearly 1,000 Adventists from May 29 to June 2 at Hamilton Hall, where G. H. Rainey recently held his series of evangelistic meetings.

EMMA KIRK, Correspondent

Central Union

✦ Three students from Union College will be going overseas as student missionaries. Lynda Kostenko, a junior from Centerville, Ohio, will teach science and music at Konola Academy in Liberia, Africa, for a year. Helmer Heghesan, a junior from Oshawa, Ontario, Canada, will serve as assistant to W. Jensen, director of the Lake Titicaca Mission in Puno, Peru. Leonard Westermeyer, a sophomore from Boulder, Colorado, will locate at Inca Union College in Lima, Peru, for the summer months.

✦ For the student Week of Prayer at Platte Valley Academy the theme was "We Have This Hope." Gina Huckins, student association vice-president, organized and

Columbia Union

Richards Lectureship Held; New Series Planned for 1969

E. Earl Cleveland, associate secretary of the General Conference Ministerial Association, conducted this year's H. M. S. Richards Lectureship on Preaching at Columbia Union College. Pastors from throughout the union were joined by college ministerial students.

Six lectures made up the program, which ran February 26 to 28. The lectureship is under the joint sponsorship of the union and the college department of religion. Charles D. Brooks, secretary of the Ministerial Association of the union, directed this twelfth annual program of the lectureship series.

Beginning in 1969 there will be an alteration in the lectureship plans. The H. M. S. Richards Lectureship will continue in alternate years with emphasis on methods. A new series, to be known as the R. Allan Anderson Lectureship, will be inaugurated in 1969 and will deal primarily with theology. It will alternate with the other lectureship.

Elder Anderson, former secretary of the General Conference Ministerial Association, has accepted an invitation to be the speaker for the first lectureship bearing his name.

✦ A citizens group has invited Adventists to build and operate a hospital in Hackettstown, New Jersey. The union executive committee is studying this proposal. Hackettstown is a community of more than 5,000 in North Jersey, midway between Paterson and Bethlehem-Allentown, Pennsylvania.

✦ SP4 George L. Scott, son of Mr. and Mrs. Edward D. Scott, of Littlestown, Pennsylvania, recently received the Meri-

torious Service Medal in commendation for outstanding service in Vietnam as a preventive medicine specialist. The award was made at Fort Monmouth's Patterson Army Hospital. Scott was commended for service with the 926th Medical Detachment in Vietnam for more than a year. He was reassigned to Fort Monmouth's Army Hospital upon returning from south-east Asia in April.

✦ Responding to Dayton Junior Academy's application for full academy status, a General Conference commission met recently with the Ohio school's officials. Their report now goes to the Department of Education of the General Conference for final action. Members of the survey commission included Walter Howe, associate secretary of the General Conference Department of Education; E. A. Robertson, secretary of the union's department of education; Philip Follett, president of the Ohio Conference; and J. R. Shull, secretary of the conference department of education.

MORTEN JUBERG, *Correspondent*

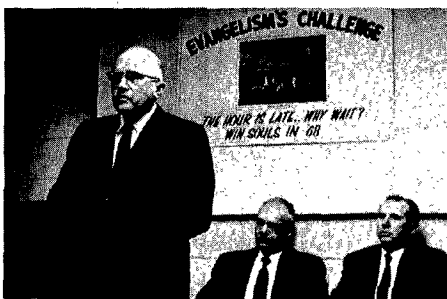
Lake Union

Illinois Workers Lay Plans for 1968 Evangelism

Guest speaker at the fellowship dinner for Illinois Conference workers, physicians, and dentists on Sunday evening, February 4, at the Hinsdale Sanitarium was Robert H. Pierson, president of the General Conference. He expressed appreciation for the faithfulness of the church members in the Ingathering program. To climax the evening, Gordon Engen presented a film on the work in the Lake Union.

The following two days the ministers and leaders discussed ways for strengthening evangelism in Illinois. Conference President W. A. Nelson reported that the conference membership had increased to 7,385. He encouraged the pastors each to conduct two evangelistic series in their districts during 1968.

He announced that plans have been laid to use telephone evangelism in the



Robert H. Pierson, General Conference president, speaking to the workers of the Illinois Conference. Seated are W. A. Nelson (left), conference president, and V. L. Heglund, Waukegan-Wilmette district pastor.

large and populous Chicago metropolitan area.

Council speakers included Robert H. Pierson; H. W. Lowe, secretary, Defense Literature Committee, General Conference; F. Donald Yost, associate editor of the REVIEW; R. J. Christian, manager, periodical department, Southern Publishing Association; and J. D. Smith, president, Lake Union Conference.

E. L. ALLEN
*Public Relations Secretary
Illinois Conference*

✦ The Green Bay, Wisconsin, church school students more than doubled their Ingathering goal. Nine students surpassed the \$100 mark, four of whom received the Jasper Wayne Award. With a goal of \$825, they continued until they had received \$2,067.97, \$40 per capita.

✦ Nineteen students of the Hinsdale Intermediate School in Illinois were on the "President's team" this past year, and received the Presidential Physical Fitness Award. To qualify they had to score high in seven items of the fitness test. Mrs. Maxine Maticio, one of the teachers, states that the presentation of these awards climaxed the physical education program carried on in the school.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Reynolds Hoffman has arrived in Great Falls, Montana, to lead out in an evangelistic series to follow up the It Is Written telecast. Dale Brusett, Great Falls pastor, and Vern Colvin are working with Elder Hoffman. In April, Elder Hoffman will join D. M. Wilson for evangelistic meetings in Bozeman.

✦ Mrs. Lucille Ross, lay activities leader and TV coordinator for the Burien church in the Washington Conference, reports that 16 lay members are active in Gift Bible work. At the present time 79 people are actively following the Gift Bible Plan. Five had been baptized as the result of the first year's TV Gift Bible crusade, according to L. E. Lyman, pastor.

✦ Thirty young people of the Renton, Washington, church are engaged in "dark city evangelism" in the town of Maple Valley. Directed by the pastor's wife, Mrs. Robert Skinner, the youth divided themselves into junior- and MV-age groups to cover assigned sections of the town and surrounding areas giving out "Amazing Facts" pamphlets and offering the Gift Bible Plan. The youth are conducting several Bible studies as a result of their regular house-to-house visits on Sabbath afternoons, and they are planning for a series of meetings in April in the Maple Valley Grange Hall.

✦ D. E. Caslow, lay activities secretary of the union, has concluded the New Dimension series at Walla Walla College. Attendance ranged from 120 to 175. The

series, according to Richard D. Fearing, was to lay the groundwork for an expanded lay activities program in the College church.

IONE MORGAN, *Correspondent*

Northern Union

Minnesota Dorcas Society Entertains Needy Families

The women of the Minnetonka, Minnesota, Dorcas Society gave a party not long ago for three families—three mothers and 18 children—whose names had been supplied by local welfare officials. Lunch was served and the rest of the evening was filled with games and a program.

Between 75 and 100 gifts were supplied by the church members. Gifts were also provided for 15 other needy children.

✦ Two thousand dollars' worth of physical education equipment has been donated to the Cedar Rapids, Iowa, church school by the Nissen Corporation of that city.

✦ For their achievements during 1967, Gold Cup awards were presented to Minnesota literature evangelists William Nordgren and Mardelle Dufort at the annual winter rally. Minnesota had a 90 per cent increase in sales over last year and a total of 11 baptisms. Roger Eno is publishing secretary.

L. H. NETTEBERG, *Correspondent*

Pacific Union

✦ Some 150 members have signed up to do lay preaching at one or more public meetings in the Northern California Conference during 1968, according to J. B. Church, lay activities secretary. First of the lay-member-directed meetings began February 17 in Klamath, California.

✦ The Paradise Valley Hospital is the largest single employer in National City, California, according to figures recently released in the city. More than \$2.3 million was paid in wages during 1967 to the 600 workers of the 150-bed medical institution. According to Frank E. Rice, hospital administrator, 38,830 persons were treated at the hospital during 1967.

✦ About 50 dozen cookies were baked, packaged, and shipped to military servicemen by youth of the La Habra company in the Southeastern California Conference in the first 1968 session of that group's Operation Cookie project.

✦ An 80 per cent non-Adventist attendance is reported from a recently held school of healthful cookery at the Banning, California, church in the Southeastern California Conference. It was di-



Moving and Storage Donated for Welfare

During the past 20 years Dean Turner, of Turner Moving and Storage, has transported many vanloads of clothing to the Seventh-day Adventist Welfare Service (SAWS) depot in California. This service is conservatively valued at more than \$35,000.

Mr. Turner, an Adventist, delivers 20,000 to 25,000 pounds of clothing at a time and furnishes warehouse facilities for storage. He has never made a service charge. The Northern California Conference is thus able to carry on a strong overseas shipment program that would not be possible without his help.

Mr. Turner not only has taken an interest in this kind of missionary activity but has visited Japan, Hong Kong, Singapore, Bangkok, and the Philippines, taking pictures of mission work and then reporting these overseas missionary activities at Dorcas Federations and other group meetings.

Here Mr. Turner (left) is being thanked by J. Ernest Edwards, lay activities secretary of the General Conference (center), and J. B. Church.

J. B. CHURCH
Lay Activities Secretary
Northern California Conference

rected by Mrs. Joyce Hopp, formerly of the GC Medical Department.

Two members of the Tamarind Avenue church in the Southeastern California Conference are serving as self-supporting missionaries to the Hopi Indians in Arizona. Dr. and Mrs. George Jackson report progress in their mission and indicate a need for Bibles to be given to interested members of the tribe.

David H. Baasch, associate secretary of the General Conference, was the featured speaker at a special Foreign Missions Emphasis weekend on the La Sierra campus of Loma Linda University.

Despite a major disaster at the Arizona Conference camp meeting grounds at Prescott—the collapse of several major buildings because of the weight of heavy snow—the conference will hold camp meeting this summer as usual. A tent will replace the collapsed main pavilion, and Loma Linda Foods will add to food service facilities to replace curtailed cafeteria service caused by the storm damage.

A new company of 54 members was organized at Seaside, California, in the Central California Conference on February 10. E. R. Walde, conference president, and R. L. Stretter, treasurer, presided.

HERBERT FORD, Correspondent

Southern Union

The Missionary Volunteer Society of Forest Lake Academy sent \$500 to the village of Pivawautia in Sabah, Borneo, to erect a church for the believers there.

Dr. Oscar C. Meissner, of the Macon, Georgia, Sabbath school, led the 186-member congregation in raising more than \$1,200 for the annual Investment program.

M. M. Young, pastor of the Birmingham, Alabama, church, has been named Pastor of the Year in the South Central Conference.

Formal opening of the new church at New Port Richey, Florida, was held January 27. The congregation was organized May 14, 1967.

Agitation for revision of Sunday laws continues in North Carolina. M. E. Loewen of the General Conference, B. J. Liebelt of the union, and W. A. Martin of the local conference, presented the Seventh-day Adventist position on Sunday legislation at a special court hearing in Raleigh.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

The Colporteur Scholarship Club at Southwestern Union College has been organized under the direction of Bill Richardson, sponsor, and Bill Christman, president. Nearly 30 students have joined the club and plan to canvass this summer in the union. In Sandia View Academy 34 students have joined the literature club with plans for summer employment as literature evangelists.

Dr. C. M. Henner, director of the Santa Anna Medical Center, Santa Anna, Texas, has agreed to supply emergency service for the Port of Spain Community Hospital, Trinidad, West Indies, for the next two months. Mrs. Henner, a registered nurse and administrator of the Ranger Park Inn, an extended-care facility, will accompany her husband. Dr. Henner is associate medical secretary of the union.

Norman E. Wagner, district pastor of Lawton, Oklahoma, recently conducted a Five-Day Plan to Stop Smoking clinic at the Halliburton plant, in Duncan, Oklahoma. Forty-four registered for the course and 40 of this group claimed victory in overcoming the tobacco habit. Halliburton

has 2,500 employees. A second Five-Day Plan was held during February.

J. N. MORGAN, Correspondent

Andrews University

Yuergen Struntz, a ministerial student at Andrews, has delivered \$26,656.30 worth of literature during the past five summers. The previously reported figure of \$13,294.44 represents his sales for the summer of 1967 alone.

Dedicated to Dr. Frank Marsh, AU professor of biological sciences, is a new book by Dr. William J. Tinkle, former head of the biology department of Taylor University and now retired and secretary of the Creation Research Society. The dedication to the new book, *Heredity: A Study in Science and the Bible*, reads: "To one who has stood for truth and who has presented that truth fearlessly and clearly, Dr. Frank Marsh, this book is gratefully dedicated."

Of the 63 students from 15 schools represented in the United States, Canada, and Australia who made deliveries of \$3,000 and more in literature evangelism during 1967, more than one third of them were students from Andrews. Andrews students also sold more than one third of the total sales for the year. Top sales delivery record of AU students goes to Yuergen Struntz, with \$13,294.44 to his credit, as reported above.

An Andrews senior chemistry and mathematics major, Mike Kelley, presented a paper at the annual meeting of the American Physical Society, January 29, in Chicago. The paper concerned data collected by Kelley and Dr. James Van Hise, associate professor of chemistry and physics, while they were working at the University of Michigan. Dr. Van Hise, has coauthored a number of dissertations, his two most recent ones being published in the September 20 and February 20 *Physical Review*.

Loma Linda University

The chapel in Sierra Towers, new men's residence hall on the La Sierra campus, has been dedicated to Dr. Fabian A. Meier, president of La Sierra College from 1962 to 1964. President Emeritus William M. Landeen was speaker at a ceremony naming the chapel Fabian A. Meier Memorial Chapel. An oil painting of the late president, given to the university by the senior class of 1964, has been hung over the entrance of the worship hall. The picture was painted by Audubon Tyler. The chapel, which seats approximately 300 men, has been set aside for religious programs.

AVENUES TO *Reading*
Pleasure

By H. M. TIPPETT

One day while visiting his patients, John Scudder, a young New York physician, picked off the table in one home a tract, which he casually began reading. He was fascinated by it and shared it with his wife. Both became absorbed. In fact, they were so moved that they subsequently answered a mission call to India. Nine children were born to them and all became missionaries. This distinguished Scudder family gave 600 years of continuous service to India.

Aside from the prophets and apostles of the Bible and God's messenger to the remnant church, what authors have enriched your life? Certainly not many if you don't read widely.

Some authors have an engaging style. For instance, here is a sentence from the introduction to Carol Hetzell's book, *The Undaunted*: "In Christ-centered publishing houses the odor of printer's ink is transformed into the incense of heaven; the rumble of presses swells into the thunder of truth; the shuffle of paper makes way for the rustle of angel wings." The author merely wraps a few print shop terms in literary cellophane and captures reader interest. That's a style factor. And although as you can guess this is a full-length story of the Adventist publishing

work, Miss Hetzell, associate secretary of the Public Relations Department of the General Conference, sees to it that your interest doesn't lag. For from the carpet-bag edition of the first "broadside" to the current multicolored offset editions of today's high-speed presses, the story is one of marvel and miracle, of ingenuity, fortitude, and exciting drama. To be sure the book is spiked with historical data, but it is only corollary to the human interest with which the author grips your heart—faith, limitless devotion, and tenacity daring the impossible. "Wrathy Fingers," "Slugs in a Washtub," "Complaining Camels"—believe it or not, these are some chapter headings. Do put this at the top of your must list of purchases right now! 182 pages. Illustrated? Yes. Pacific Press, \$3.95.

Books of high merit are rolling off the presses of all our publishing houses. One of these is *Hidden Patterns*, by George T. Dickinson. It contains 16 absorbing chapters, exploring all the exotic drama and spiritual challenge of the book of Esther. The author got his title from looking at an exquisite Persian rug in a shop in India. When he saw the beautiful design on top in contrast to the apparent confusion of its obverse side he was amazed until he realized that only from the tangled threads of the under side could emerge the brilliant hues and pattern of the rug's "face." So with the beautiful queen's setting faith over against a decree of the Persian Empire, with a king's

courtier betrayed by his own vanity, with divine intervention winning its holy purpose against intrigue—this very readable book draws lessons for God's people today. Modern anecdotes here and there illuminate the moral lessons. For God's grand design for your life, read this 126-page spiritual treatise. Review and Herald, \$3.50.

Another thought-provoking book in the field of practical Christian living is *Reason and Faith*, by Raymond F. Cottrell, associate book editor of the Review and Herald. The question, "What is truth?" confronts every one of us as Christians every day of our lives in matters both great and small. How can we form reliable opinions on matters beyond the horizon of our personal experience and competence? How can we make important decisions with confidence? How can we know what is truth when we encounter seemingly conflicting interpretations of the Bible and the writings of the Spirit of Prophecy? When the data of faith and reason appear to be in conflict, how shall we find the proper balance between the two? How can we be true to both without neglecting either? The right answers to these questions are found through a happy, balanced blend of *faith in God's revealed will*, and sanctified reason with respect to the phenomena of sense and experience. This compact book suggests a Christian perspective for finding the right answers to these and many other practical questions. 128 pages, Review and Herald, \$2.50.



E. R. Priebe, pastor (Wisconsin), from Minnesota.

Theodore F. Wick, youth pastor, Pacific Union College church, formerly youth pastor, Denver, Colorado, area.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Earl G. Meyer (LSC '38-'39; '40-'43; PUC '44), returning as director, Bolivia Training School, Cochabamba, Mrs. Meyer, nee Hazel Evelyn Lay (LSC '36; PUC '43-'44), and two children left Los Angeles, California, January 30.

Vincent A. Fenn (CUC '52), to be secretary-treasurer, Central African Union, Bujumbura, Burundi, and Mrs. Fenn, nee Esther Belden (MVA '27; HS&H '30), of Syracuse, New York, left New York City, February 6.

Mrs. T. Gordon Reynolds, nee Cordelia

Price (LLS '24; University Tucson '39), to be director nursing service, Penang Sanitarium and Hospital, Malaysia; of Loma Linda, California; left New York City, February 7.

Douglas Earl Ermshar (LSC '65), to be accountant, South American Division office, Montevideo, Uruguay; and Mrs. Ermshar, nee Susanne Eleza Gruwell (LSC '65), of Takoma Park, Maryland; sailed on the S.S. *Santa Lenor* from San Francisco, California, February 8.

George Cavin Johnson (PUC '61-'62, '65; CUC '62-'64), to teach, Pakistan Union School, Chuharkana Mandi; and Mrs. Johnson, nee Marilyn Faye Gordon (PUC '65), of Takoma Park, Maryland; sailed on the S.S. *Steel Traveler* from New York City, February 11.

W. R. BEACH

NOTICES

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."]

Lucilla Cousenes, Refineria Guatcal, Puerto Barrios, Izabal, Guatemala, wishes *Signs, These Times, and Life and Health*.

Grace L. H. Jensen, Box 312, Hays, Kans., desires *Signs, Listen, Liberty, Life and Health, These Times, and Message*.

S. H. Coe, P.O. Box 436, George Town, Grand Cayman Island, B.W.I., wishes late, clean copies only of *These Times*, and current copies of *Life and Health, Listen, Instructor, and Little Friend*.

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 E. G. White and denominational books, *Signs, These Times, Message, flannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, and memory verse cards*.

Mrs. Blanche Evans, 231 S. 33d St., Camden, N.J. 08105, needs Bibles, books, songbooks, children's and adult's literature.

Ephraim V. Palmero, Naga View Academy, P.O. Box 35, Carolina Heights, Naga City, Philippines, wishes Sabbath school supplies, branch Sabbath school materials, *Review, Instructor, Signs, Worker*.

Laura Gonzalez, 17 Albert Ave., Les Efforts East, San Fernando, Trinidad, W.I., desires *Review, Signs, Instructor, Little Friend, Guide*, used books, Bibles, Morning Watch, and other missionary material.

F. D. Lao, P.O. Box 132, Davao City, P.I., wishes *Review, Quiet Hour Echoes, Little Friend, Signs, Worker, Primary Treasure, Guide, Quarterlies*.

Rudy R. Yap, Northeastern Mindanao Mission, Butuan City, P.I., needs *Review, Signs, Bibles, E. G. White books, songbooks, Guide, Little Friend, MV Kit*, prophetic charts, visual aids, *Ministry, GO*, and tracts.

Evangelist E. A. Acquah, SDA Church, Bonwire-Ejisu, Ashanti, Ghana, W. Africa, desires Bibles, records, filmstrips, tapes, coloring books, Bible games, picture cards, *Review*.

Indalina A. Lumpay, Mabini, Loretto, Surigao del Norte, P.I., wishes *Signs, Review, Worker, MV Kit, Little Friend, Bibles, Listen*.

Paciencia Lulab, Mabini, Loretto, Surigao del Norte, P.I., needs cutouts, flannelgraphs, *Hymnals*, Bibles.

Mr. and Mrs. Emmanuel Adjepong, SDA, Domiabra/Konongo, Ashanti, Akim, Ghana, W. Africa, desire Bible games, Bibles, magazines, home missionary calendars, books, and missionary materials.

Pastor V. Ruachlina, SDA Mission, Kaptel, Chin Hills, Tiddim, North Burma, wishes visual aids, pictures, and Better Life Picture Roll.

Lloyd Lionel Asenso, Seventh-day Adventist Church, P.O. Box 233, Sunyani, Ghana, W. Africa, needs pamphlets, tracts, *Review*, and other missionary material.

Hudie Relox, San Pedro Or., Mindoro, P.I., wishes *Hymnals*, Bibles, *Signs*, picture cards, *Life and Health*, *Message*, *Listen*, *Worker*, *Instructor*, *Review*, *Little Friend*, *Present Truth*, *MV Kit*, *Liberty*, *GO*, *Mission Quarterly*, tracts, Bibles, small books, songbooks, cutouts, *My Bible Story*, slides, films, records, flannelgraphs, Sabbath school materials, children's stories, and prophetic charts.

Annie Sumagang, 231 Urdanita St., Tanjay, Neg. Or., P.I. wants a continuous supply of *Review*, *Life and Health*, *Signs*, *Liberty*, *Listen*, *These Times*, *Message*, *GO*, *Guide*, *Instructor*, songbooks, *Bible Readings*, records, prophetic charts, color books, games, cutouts, picture cards, and Bibles.

Missionary literature is needed by the following: Mariano B. Abayme, Northeastern Mindanao Mission, Butuan City, P.I.; Perfecto Albelda, Tibanban, Gov. Generoso, Davao Or., P.I.; Maria T. Romero, Espana San Fernando, Romblon, P.I.; Nanie F. Ferracullo, Mainit, Banton, Romblon, P.I.; Jose B. de Asis, Balasan, Iloilo, P.I.; Fedelindo Jamandre, Botong, Otom, Iloilo, P.I.

H. O. Barmie, P.O. Box 61, Manpong-Ashanti, Ghana, W. Africa, wishes Bibles, picture cards, books, and magazines.

Pastor Mose Artah, SDA Mission, P.O. Box 133, Berecum B/A, Ghana, West Africa, wishes records, E. C. White books, Bibles, 5" reel tapes, filmstrips, *Your Bible and You*, 1968 Calendar, and color books.

DISCONTINUE sending literature to Mrs. F. C. McCune.

Mrs. A. G. Bennett, 5004 Yucca Place, El Paso, Tex. 79932, wishes papers for adults and children.

Correction

A last-page report published February 22, on the TV documentary on smoking that was broadcast throughout Japan mentioned the name of Katsuhiko Nishiura as having worked with Dr. Krick. This should have been Akira Yamaji, temperance secretary of the South Japan Mission.

Old Hymnbooks Needed

In preparation for an Adventist hymn festival in connection with Pacific Union Conference Centennial Celebration, September, 1968, the following old hymnbooks are needed:

- Hymns for God's Peculiar People* 1849
- Hymns for the Second Advent Believers to Observe the Sabbath of the Lord* 1852
- Hymns for Youth and Children* 1854
- Hymns for Those Who Keep the Commandments of God and the Faith of Jesus* 1855
- Hymns for Those Who Keep the Commandments of God and the Faith of Jesus* 1861
- Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus* 1869
- Hymns and Spiritual Songs for Camp Meetings and Other Religious Gatherings* 1872
- Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus* 1876
- Hymns of Praise* 1878
- Temperance and Gospel Songs* 1880
- Songs for Class and School* 1881
- Joyful Greeting* 1890

If you have any of these books and wish to contribute them to the Voice of Prophecy music library, send them to:

Wayne Hooper
The Voice of Prophecy
Box 1511
Glendale, Calif. 91209

Church Calendar

- Missionary Volunteer Week March 16-23
- Thirteenth Sabbath Offering (Southern European Division) March 30
- Missionary Magazines Evangelism April 6-13
- Church Lay Activities Offering April 6
- Andrews University Offering April 13
- Health and Welfare Evangelism May 4
- Church Lay Activities Offering May 4
- Servicemen's Literature Offering May 11
- Spirit of Prophecy Day May 11
- Christian Record Offering May 18
- Home-Foreign Challenge June 1
- Church Lay Activities Offering June 1
- Thirteenth Sabbath Offering (Australasian Division) June 29
- Medical Missionary Day July 6

Of Writers, Articles, and Miscellany...

Like the ancient Greeks, many in our modern sophisticated, technological age regard the story of the cross as foolishness. This week Godfrey T. Anderson discusses the subject "The Foolishness of the Cross" (see cover).

This is the first of four articles on various aspects of the cross. Dr. Anderson is professor of history in the Department of History and Political Sciences at Loma Linda University. From 1954 to 1967 he was president of the institution.

"We cannot yield the field to a new generation of young pagans" writes E. E. Cleveland, "who would judge Christianity by its mistakes, having no knowledge of its positive and lasting contribution to the dignity of man." His article entitled "The Second Table of the Decalogue" (see page 2) reviews the large part Christianity has played in giving freedom and equal opportunity to people of all races.

Elder Cleveland, who since 1954 has been an associate secretary of the General Conference Ministerial Association, is a graduate of Oakwood College, Huntsville, Alabama (1941), and was ordained in 1946. As an evangelist for 25 years, he has baptized some 5,000 persons. He has

conducted evangelistic meetings in such cities as Chicago, New York, Dar es Salaam, Johannesburg, and Warsaw. He preaches to integrated audiences, even in the Deep South. He has circled the world twice, crossed the Atlantic nine times, the Pacific twice. In a recent campaign in Port of Spain, Trinidad, 824 persons were baptized, and another 420 during follow-up work of G. H. Rainey. This is the largest single-campaign baptismal result in the history of the Seventh-day Adventist Church.

Writing in our section The World of the Adventist Woman (page 8) is June Beckett, who was born of missionary parents (Elder and Mrs. Leonard Allen) in New Delhi, India. She says of her younger days in India, "I was raised in a very happy and active mission home in India. There was never any question in the minds of us children as to whether my parents loved each other. We knew they did, for they showed it in front of us. Mission life itself is a wonderful heritage for a parent to give to his child. It was too full of interesting things for us to feel we were missing much."

A new feature is introduced in the woman's section (see page 9). "Suggestions, Please!" is the result of the great number of letters we receive from readers with questions relating to their daily lives. Since these questions reveal problems that are common to most Adventist women, we invite readers to share their ideas and solutions.

Review and Herald

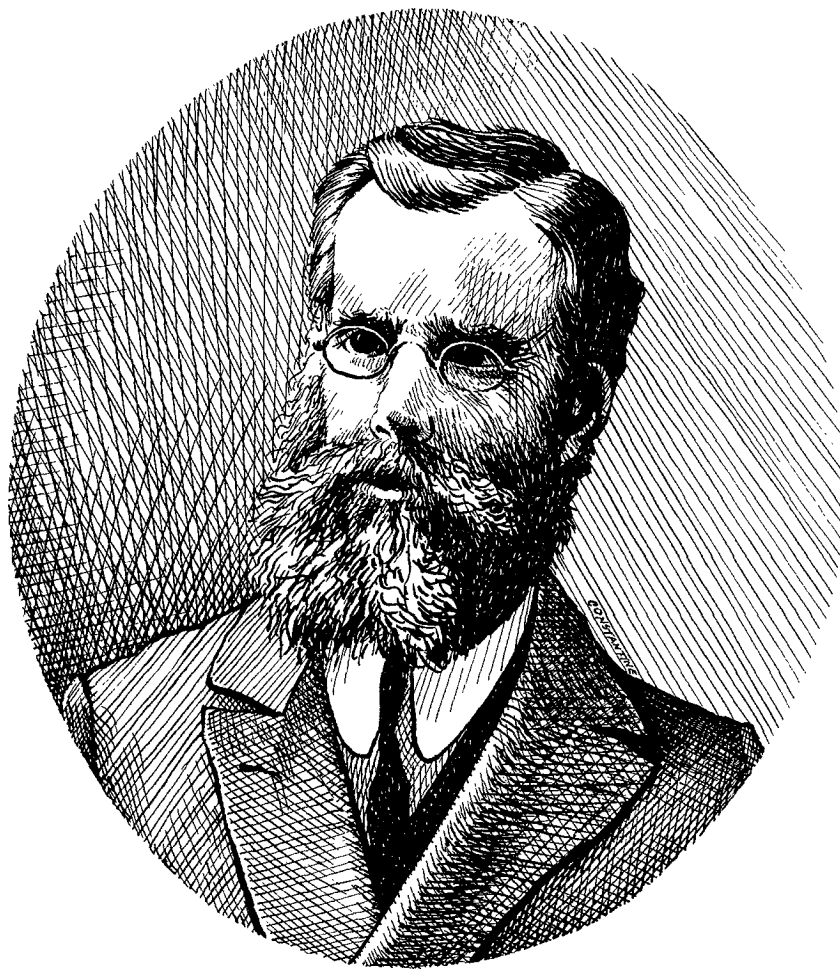
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW 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 EMMERSON
IDAMAE MELENDY
- Layout Artist: RAYMOND C. HILL
- Special Contributors: W. R. BEACH, K. H. EMMERSON
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.



Meet Our \$14.93-a-month Missionary

When John Nevins Andrews, our first Adventist missionary, answered the call to foreign service in 1874, his salary was \$14.93 per month. Those were the “good old days.”

Nowadays, \$14.93 won't even pay for the medical exam required of all foreign mission candidates.

Although the “good-old-days-bargain” missionary is a thing of the past, the missionary vision still lives on in the hearts of his modern-day successors. Trouble is, there aren't enough of them. Last year, for example, 74 calls to service were left unfilled. Help us close that “Availability Gap.”

Your liberal gift to Andrews University on April 13 will prepare more workers to serve.

Andrews University Offering — Sabbath, April 13

News of Note

Army and Church Officials Open Servicemen's Center

Maj. Gen. Francis L. Sampson, chief of Army chaplains, officially opened the \$160,000 servicemen's center in Takoma Park, February 28.

Other participants in the ceremony were president Robert H. Pierson, vice-president Theodore Carcich, and youth leader Theodore Lucas, all of the General Conference, and chaplain representatives from the various branches of the armed forces.

Many of the Adventist servicemen using the center are "human guinea pigs" stationed in the Washington area as voluntary participants in Project Whitecoat, an Army research unit aimed at expanding medical knowledge of infectious diseases.

The brick-and-stone center overlooks Longbranch Park. The upper level contains a lounge and meeting area with massive stone fireplace opening on two sides, a kitchen-snack bar, library and prayer room, and an office and apartment for civilian chaplain Thomas Green and family.

The lower level features a barracks-type sleeping area for 60 men, and four hotel-type rooms for married couples, as well as a recreation room, and a small apartment for a caretaker.

BOB NIXON

Two Canadian Conferences Re-elect Officers, Staff

Biennial sessions have recently been held in two conferences of the Canadian Union.

The constituency of the British Columbia Conference met at Kelowna on February 25, 26. A. M. How and E. F. White were re-elected president and secretary-treasurer, respectively. Likewise, the departmental secretaries were asked to continue with their present responsibilities.

In the Ontario-Quebec Conference, where the session was held in Oshawa on March 3, Philip Moores was again invited to lead the conference as president, and S. E. White was re-elected as secretary-treasurer. There were no changes in departmental personnel.

In these two conferences, workers and laity unitedly press forward to accomplish great things for God during the new biennium.

R. R. FRAME

Tanzania's Christian Council Adds Adventist Broadcasts

Cooperation with the Christian Council of Tanzania in their broadcasting schedule has led to greatly increased releases of Adventist-produced programs in that African country.

We began with four broadcasts in 1966

and had six in 1967. The original schedule of the council called for 68 Seventh-day Adventist programs to be released in 1968; a further request has now been made for 12 additional tapes.

Commenting on this increase, R. H. Henning, radio-television secretary of the Tanzania Union, writes, "They like our program very much. The newly elected secretary told me that they appreciate the fact that our tapes are always on time. They consider our tapes and program to be tops."

Continuing, Pastor Henning states, "I felt happy about the increase from 68 to 80, but that wasn't all. The secretary for religious broadcast asked me whether we could provide Adventist news. I told him that we could furnish news from all over the world."

This report follows similar reports from other parts of the world where quality, promptness, and a good message have ensured new openings and continued broadcasting of our radio and television programs.

WALTER R. L. SCRAGG

Temperance Talks Spearhead Australian Youth Evangelism

Australia is setting a new pattern for Voice of Youth activities with temperance subjects as key topics. Two such efforts, one in Perth and the other in Sydney, have created widespread public interest.

In Perth, press, radio, and TV highlighted the opening program entitled "LSD, Insight or Insanity?" with youth speakers and the screening of the film of the same name. The following subject was entitled "Hippiness or Happiness." More than 1,500 people attended the opening in three sessions.

The temperance message is in this way effectively answering the questions and perplexities of modern youth.

ERNEST H. J. STEED

Hospital Chaplains Study Ministry for "Whole Man"

Adventist hospital chaplains, meeting in Hinsdale, Illinois, February 11-13, studied ways of enhancing health ministry as an integral part of the gospel commission.

In recognition of the chaplain's vital role as a member of the healing team, the Seventh-day Adventist Hospital Association some time ago initiated the formation of a chaplains' division. The division's first national meeting was designated to give study to appropriate avenues for reaching the minds and souls of hospitalized patients with health education and gospel truth.

Chaplains Howard Maxson and Albert Brendel, chairman and vice-chairman of the chaplains' division, led out in the three-day session. The Hinsdale Sani-

tarium and Hospital and its administrator M. J. Blair, who is also president of the Seventh-day Adventist Hospital Association, were hosts for the occasion.

The meetings were highlighted by devotional studies and luncheon presentations by the following General Conference representatives: Theodore Carcich, vice-president; W. P. Bradley, associate secretary; N. R. Dower, secretary of the Ministerial Association; J. J. Aitken, secretary of the Radio and Television Department; and Ralph F. Waddell, secretary of the Medical Department.

Chaplain Charles Teel, of the Loma Linda University Hospital, chaired a stimulating discussion of professional relationships and attitudes conducive to a successful "whole man" ministry.

Closed-circuit television is proving to be a most useful medium for bringing to patients meaningful information on healthful living, an adequate philosophy of life, and gospel truth. Plans are being developed for the standardization of equipment, the utilization of material already available, and the production of video tapes.

RALPH F. WADDELL, M.D.

Inter-America Reaches Third of Four-Year Baptismal Goal

The Inter-American Division committee has a goal of 100,000 baptisms for the 1966-1970 quadrennium. This is nearly 50 per cent above the number reached during the previous four years.

The results are now known for the 18 months since the General Conference session. During the second half of 1966, 10,533 new members were added to the church by baptism, and during 1967 a new record was reached, with an average of more than 63 baptisms each day, or 23,133 for the year. This brings the total for the 18-month period to 33,686, or more than one third of the goal for the quadrennium.

M. V. CAMPBELL

Chesapeake Biennial Session Re-elects Officers, Staff

Cyril Miller and A. E. Randall were re-elected March 10 as president and secretary-treasurer, respectively, at the twenty-eighth biennial session of the Chesapeake Conference. All incumbent departmental secretaries were returned to office.

Reports received by the 349 delegates showed gains in membership, tithe, and mission giving, Book and Bible House sales, school enrollment, and many areas of departmental interest. Membership stood at 4,525 as of January 1, and conference leaders expect to pass the 5,000 mark by the end of this year.

The financial support of the conference's new boarding school, Highland View Academy, was studied. President Miller reported that a General Conference and union conference study commission has provided guidance to the conference in bearing and liquidating its heavy financial burden as the academy develops.

NEAL C. WILSON