



A Church to Be Seen

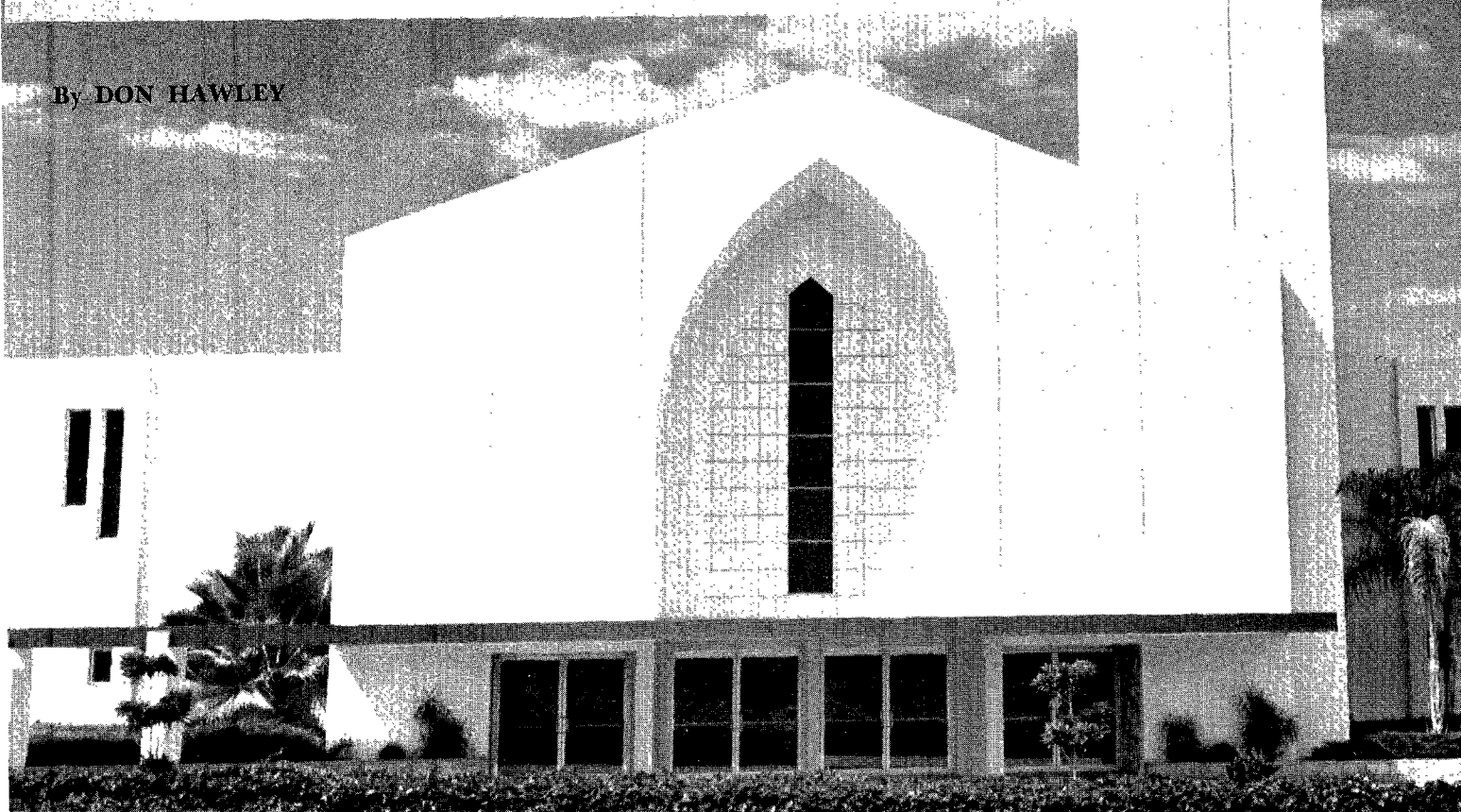
WHERE are you going to build your new church? Back in some nice, quiet, secluded part of town? Better think twice. You may be hiding your light under a bushel.

The Adventist church in Pearl River, New York, is right on a main artery leading into town. When the telephone rang recently, Pastor Bert Benson was happy that his church had been built where every passer-by would have to see it. Except for that fact, the call would never have been placed.

The voice on the other end of the line asked whether Elder Benson knew anything about the Pacific Press, and more specifically, a book entitled *The Great Controversy*. The man went on to explain that as a \$60,000-a-year district manager for a well-known business concern he had been financially blessed. However, within the brief span of one year he had lost his wife by cancer, and both his children in an automobile accident. Life had suddenly lost its meaning.

From somewhere (To page 6)

By DON HAWLEY



The Old

By
DONALD W. McKAY

AMERICA'S
MOST POPULAR
HYMN
HAD ITS BIRTH
IN A
REVIVAL MEETING

*On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest and best
For a world of lost sinners was slain.*

*Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.*

*In the old rugged cross, stained with blood so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died,
To pardon and sanctify me.*

*To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me someday to my home far away,
Where His glory forever I'll share.*

Chorus

*So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it someday for a crown.*

Rugged Cross

IN A coast-to-coast favorite-hymn survey conducted by Adventist churches in North America, "The Old Rugged Cross" was designated the top favorite of the more than 100,000 Americans and Canadians interviewed.

Some 20 years ago, when I was employed by the New York Stock Exchange on Wall Street, I first shook hands with Pastor George Bennard, the creator of both the words and music of this ever-popular song.

At that time I rarely missed a midweek Wednesday noon meeting for businessmen at the John Street Methodist church in lower Manhattan where Fanny Crosby, the great gospel hymnwriter, had once been a member. On a particular Wednesday I was extremely busy at work and was unable to be on time for the luncheon. I did, however, arrive just after the speaker had been introduced. At the time I was unacquainted with the frail, but pleasant-looking, elderly preacher, but I shall always remember his stirring message. In his talk he repeated many times the Bible text, John 3:7, "Ye must be born again."

After the meeting I was introduced to the speaker, George Bennard. I could not but notice

his soft white, silken hair. I learned at that time he was the author of "The Old Rugged Cross," which had its inception during a revival campaign Pastor Bennard was holding in the small town of Albion, Michigan, in 1913.

From his previous Salvation Army experience (Bennard became a Salvation Army officer when he was 19), he realized that a song with a pleasing melody would attract more people and reach more hearts than thunderous preaching.

"I was praying for a full understanding of the cross and its plan in Christianity," said Pastor Bennard. "I read and studied and prayed. I saw Christ and the cross inseparable. The Christ of the cross became more than a symbol. . . . It was like seeing John 3:16 leave the printed page, take form, and act out the meaning of redemption. While watching this scene with my mind's eye, the theme of the song came to me, and with it the melody; but only the words of the theme, 'The Old Rugged Cross.'"

The following week Pastor Bennard held a series of meetings in New York State and endeavored to complete the poem, but without success. "It was only

after I had completed the New York meeting," he said, "and returned to Michigan for further evangelistic work, that the floodgates were loosed.

"Many experiences of the redeeming grace of God through our Lord Jesus Christ during those meetings had broken down all barriers. I was enabled to complete the poem with facility and dispatch. A friend aided in putting it into manuscript form. Charles H. Gabriel, to whom the manuscript was sent, returned it with a prophetic statement: 'You will hear from this song.' Likewise, when I strummed my guitar and sang it to Reverend and Mrs. Bostwick, upon my return to Michigan, they felt as had Mr. Gabriel, for they said: 'God has given you a song that will never die. It has moved us as no other song has ever moved us.'"

Although Pastor Bennard composed other hymns before his death in 1958, and compiled many song collections, including, "Heart and Life Songs," "Sweet Songs of Salvation," "Full Redemption Songs," "Revival Classics," and others, his fame rests solely on "The Old Rugged Cross," considered by many pollsters as the greatest gospel song ever written.



for
*Revolutionary
Times*

By CHARLES B. HIRSCH

sidered as a 5½ per cent dividend, it represents approximately the equivalent of a \$200 million endowment fund, which certainly shows positive support by the church.

A good share of this money, of course, goes to pay the salaries of the institutional staff. In 1958 an instructor received \$295.48 monthly compared to \$456 ten years later. A full professor now receives \$497 as compared to \$318.29 a decade ago. This represents an increase of more than 50 per cent, averaging 5 per cent a year.

With costs spiraling, the church is facing what some fear will become a crisis in the financing of higher education. Several of our institutions are operating at a deficit—a two-pronged deficit, one in operating expenses and the other in quality.

The cost per student keeps rising and so do tuition rates and fees, but how far up can they go? Opposition to high tuition is growing, and already, in some States, we have noticed a trend toward students' choosing community schools. A decision to accept Government funds would not necessarily prove a panacea. With gifts from private sources almost negligible, the church remains the school's main support, and it is even now casting about for possible solutions. If we educators are to merit this assistance, we must recognize our obligation to the church.

Perhaps the chief cause of the serious economic predicament of many of our schools is the large number of departments and the numerous courses that are offered to parallel the specialization and fragmentation on the graduate level. This means more staff and more facilities. It is

not grafting, but pruning that is most essential, and this must be done on a sound and logical basis.

Or, to change the figure, the situation demands immediate and drastic surgery, followed by preventive measures that must be constantly applied. There is much that the instructor himself can do. He should be gallant enough to get off his hobby horse and teach those courses that are relevant to the over-all program on the undergraduate level. He may be tempted to insist on a two-hour course in "Building Materials for the Temple" or "The Lepidopteron in Their Natural Habitat," simply because he has specialized in such areas on the doctoral level. But, how relevant is such a course to the general education of the college student?

Majors are being offered for which there is little demand, and for the teaching of which there are few qualified instructors. Certain departments have been established to meet the wishes of those who are the most vociferous but not necessarily the most important to the institution. Other departments have been created in an attempt to retain faculty members in a school. Too many of these departments are manned by only one or two persons and many majors are supported by as few instructors. In the two universities how many additional schools can the denomination really afford, when the basic one, a school of graduate studies, is in need of further strengthening and development?

The question should be asked, Are all the schools of higher learning in the North American Division necessary to supply the needs of the church? Isn't it time that we broke loose from the cocoon of parochialism that binds us in our conferences and unions and is responsible for a complete disregard of what is taking place educationally across the line in the next conference or union? Is the continuation of this insularity in the best interests of the organization at large? I believe the answer is obvious—No!

Objectives of True Education

Just what are the objectives of the church in regard to its program of education? I would assume first of all there is the purpose of keeping our young people within the church and helping them prepare for life eternal while being able to face the secular world in which they find themselves. How successful we are in this endeavor cannot be truly determined, because of the lack of research

CONTEMPORARY society has been witnessing changes both evolutionary and revolutionary, in the last decade more revolutionary. How relevant is our teaching to the revolutionary times in which we find ourselves? Are the goals of Christian education being reached? Is Seventh-day Adventist higher education distinctive, or is it merely attempting to duplicate and imitate what is being done by hundreds of other colleges? With the funds for operating and capital expenditures coming principally from the church, the question that poses itself in administrative centers is How much of the over-all church budget should be assigned to education?

Some may wish to know just how much financial support the schools of higher learning in the North American Division are receiving from the church. In 1966-1967, the colleges and universities received more than \$5 million for operation alone.

In addition, some \$6 million was received for capital expenditures, making a total of \$11 million contributed by the General Conference, unions, and local conferences. If con-

Condensation of opening address at the North American Division Quadrennial Council for Higher Education, Andrews University, August 20, 1968.

and proper statistical measurement.

The second objective would be to educate and train the youth for service, keeping in mind the priority needs for the ministry, teacher education, and medical missionary work. The main suppliers of our working force have been our schools and colleges. As this is the second objective of our school system, how are we meeting it?

These two paramount objectives have been constant, and there is no reason why they should change. The approaches toward achieving them may vary from time to time, but the challenge they represent is ever present.

Our campuses must be the spiritual force of the church.

They must be unapologetically Christian.

They must stand firm on the Holy Scriptures.

They must be ready to help students who go there to find answers to life's problems, not merely to raise more questions.

They must be ready to make an impact that will be beyond their size.

This will not be accomplished by patterning after the secular universities. Where this has happened, writes Myron F. Wicke in *The Church-Re-*

lated College, they "have become pale imitations. . . . The result has been a bloated curriculum, an inefficiency in use of resource and personnel, and a confused educational goal."¹ In addition, the colleges become guilty of premature specialization and professionalization.

In our world of revolutions perhaps another is due in the area just discussed! If revolution sounds too drastic, reformation might be more acceptable, and let no one think that there is no need to rock the boat or that the *status quo* should be continued!

Unrest of Youth

Of the revolutions in vogue at the present time, the one that should be of greatest concern to the educator is the one involving college and university students.

What are the youth trying to tell us? Are they simply talking about power? What have they said in a positive way about ideas, about the learning process, about improving teaching and curricula? Or have they talked only about who controls the teaching, who controls the curricu-

¹ Quoted in B. GRAY ALLISON, "The American Campus As a Spiritual Force," *Christianity Today*, May 10, 1968, p. 7.

lum, and who fires and hires the instructional staff?

Norman Cousins editorialized on what he thinks they are telling us. He writes: "The significant thing about many of today's young people is not that they are in revolt but that they are in search of workable guidelines for their lives, their work, and their relationships. Their break with the university and with their society in general has less to do with the declared philosophy of the university and the society than with the caricaturing of that same philosophy by those who profess to venerate it. The new young 'radicals' are not the affiliated or labeled radicals of the Thirties. They are unwilling to make out blank checks to anyone—whether ideologists or organizations or both. They are hypocrisy-spotters. They are less impressed with resounding aims than with direct acts of unquestionable integrity. They react sharply against depersonalization and quantification. They are less impressed, for example, with statistics showing the high average annual income of the American family than with the day-to-day experiences of those who live largely outside the benefits of abundance. They are not quite sure what it is they themselves want of life but they fight shy of the profusion of encumbrances that appear to keep their elders from standing erect and thinking straight. And so they want a larger share in the decision-making about their lives."²

The protesting students have an ally in Harold Howe II, the United States Commissioner of Education, who, in an address before the American Association of University Professors,³ presented a bill of indictment charging professors and administrators with neglecting the campus to the detriment of their students. The students, he said, "are disaffected and disgruntled with what is going on in the universities; and they cannot understand why university professors who are responsible for the reach into space, for splitting the atom, and for the interpretation of man's journey on earth, seem unable to find a way to make the university pertinent to their lives."

While the spirit of Berkeley, Columbia, or Ohio has not manifested itself on our campuses, let us not become smug! For even though all appears well, such is not the case. A survey of our administrators will reveal that there are undercurrents—undercurrents dealing with racial problems, student freedom, *in loco parentis*, campus newspapers, and more student participation in cam-

² Editorial, *Saturday Review*, May 18, 1968, p. 28.
³ Washington, D. C., April 27, 28, 1968.

The Wayside Pulpit

By HARRY M. TIPPETT

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." Habakkuk 2:1.

The figure the prophet uses here of a watchman standing on his tower was a familiar one in the days of walled cities. Whatever was revealed to Habakkuk from his point of vantage he was not to keep to himself, but to make it plain on tables that all might know it. God sends visions to men, not to nurture their pride or exalt them above their fellows, but to magnify His way and His truth.

The heavens declare God's glory (Ps. 19:1); they proclaim His righteousness (Ps. 97:6); they praise His wonders (Ps. 89:5); they testify to His understanding (Ps. 147:5); and they demonstrate His faithfulness (Ps. 89:5). God's watchers of the skies in every age have been rewarded with Heaven's messages for men. Noah with his foot once more on dry land looked up and saw God's beautiful rainbow of promise. Moses, ever sensitive to directives from Heaven, heard God's everlasting righteousness voiced in the precepts of the moral law. God's

faithfulness was attested by the heavenly shower of manna for His people in the wilderness. His wonders were unloosed at Carmel in fire from the starry firmament that consumed the sacrifice. A cloud the size of a man's hand was the only sign from heaven that God had heard Elijah's prayer for rain, but Heaven's abundance was in it for ending Israel's long famine. Heaven's understanding of the times was revealed to Magi of the East in a luminous star gleaming in the velvet blue of night. And the chorus of shining angels in the Bethlehem skies was God's most spectacular display of His love for fallen men of this earth.

Watchers of the skies are still in God's plans. They are called in these last days to a unique trust for this generation. With the admonition "Look up, . . . for your redemption draweth nigh (Luke 21:28), He provides every believer with a special stance to receive his own individual vision of the coming King. It will be the crowning, overwhelming experience of earth's history. It is for each one to accept his appointed place of witness and like Habakkuk "watch to see what he will say unto me."

pus affairs. Some presidents and deans have faced these problems head-on, and fortunately through proper dialog and interaction have managed to de-fuse potential explosions.

Certainly with the guidelines given in the writings of Ellen G. White and the Holy Scriptures, a soft-headed, permissive attitude on the part of the administration and the faculty cannot be a substitute for the discipline we believe is necessary for the governance of our schools. And, let me repeat, faculty, as well as the administration, has this responsibility. Communication lines must always be open, but at no time should our institutions be run by threats, intimidation, or ultimatums. If students insist on engaging in acts of defiance and violence, they must remember that their decision also carries with it the full responsibility to accept punishment.

It should be remembered that the factors responsible for the nurturing of these ideas of protest and revolt are many. Young people have been exposed to more education than ever before in our history. The pressures for education and in education are greater than ever. Our economy has been such as to make possible for the youth a kind of affluence and independence that has separated them from dependence on home and insti-

tution support. In addition, the depersonalization that results from automation, super dining rooms, mass dormitories, and food-dispensing machines further aggravates the frustration experienced by the student.

Perhaps basic to all has been the permissive attitude that a generation ago started in the home, and is now permeating almost all aspects of our culture. Permissiveness has become a disease, a cancer in our society. It is breeding lawlessness, the results of which have been and are being experienced. It is making the absolutes obsolete. It is our responsibility to direct our young people on the road that leads away from chaos, nihilism, and anarchy, and this must be done through the person and gospel of Jesus Christ. This is not just to come about through the religion departments, but through all facets of campus life.

Schools Too Large?

We often hear that our schools are not as small as they should be, and as a result it appears that the spiritual atmosphere leaves much to be desired. But how small is small, or how big is big? Is it not more proper and correct to ask ourselves, Do we offer the same spiritual counseling and guidance in a large school that we offered in the smaller school? How much involved is the campus

chaplain, if there is one, or the campus pastor in the daily life of the single, as well as the married, student? Have the number of residence hall deans been increased in proportion to the enlarged student population? Are there enough instructors in religion to permit a continuation of smaller classes where the student will have the opportunity to express himself and obtain answers to his personal, spiritual questionings? Are morning and evening worships and chapels so outdated or "old-fashioned" that they are gradually being eased out of the weekly schedule? And where they have been pushed off the calendar how successful have been their replacements, if any?

As teachers we must know where we stand and what we believe. If the charge of hypocrisy is thrown at us by our students it is time for us to synchronize our practices with our beliefs or vice versa. Once this is achieved we can more easily arrive at a better teacher-student relationship. No student anywhere, on any of our campuses, should find a religious vacuum. If such exists and persists the school will in a short time discover that many of its problems are a result of the void that has been permitted to develop.

Perhaps we are like passengers on a jet airliner flying several hours over the high seas. The pilot suddenly interrupts the quiet flight to state over the public-address system that he has two announcements to make. One is bad, and the other good. The bad is "We are lost." The good is "We are making excellent time." The parallel is obvious. We in the Seventh-day Adventist academic world are making good time, but where are we going? It is going to take courage to face the fundamental problems before us. This council could very well be the threshold of a revolution of rising expectations. It could be the springboard for seeking out new directions and challenges in our higher-education program.

In science there is a term called synergism, which is defined as "the simultaneous action of separate agencies which, together, have greater total effect than the sum of their individual effects." This, I believe, describes the various groups and categories that are represented here very well. By the end of this session may we, through synergistic action and the direction of the Holy Spirit, not only produce far-reaching resolutions that will enlarge our sense of world mission but also move us closer together in presenting a united and unified phalanx for a more purposeful program in Seventh-day Adventist higher education.

A CHURCH TO BE SEEN

(From page 1)

the man had obtained a copy of *The Great Controversy*, and it seemed to him to be the only book that made sense about life after death and latter-day events. He checked with a number of ministers in the New York City area, but they didn't seem to know anything about the book. Since it talked about the Sabbath, he decided it might be a Seventh-day Adventist book. This in turn reminded him of the Seventh-day Adventist church he passed every time he drove into Pearl River.

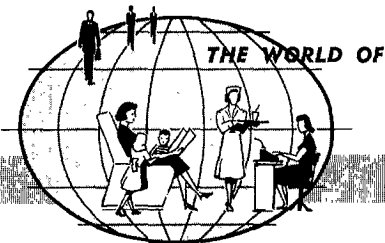
Although he lived in Brooklyn, some 25 miles away, this church seemed to afford the best opportunity for unraveling some of his deep personal problems. After explaining over the telephone that since reading *The Great Controversy* he had not been able to sleep well, he asked the pastor for a Bible study. Elder Benson decided that if the man was willing to drive the 25 miles, he must be genuine about his interest. Soon the man was knocking on the door of the pastor.

During the study Elder Benson learned that the man also owned *The Desire of Ages* and *Christ's Object Lessons*. When he left, the pastor gave him *The Ministry of Healing* and some Bible course lessons. Naturally, Elder Benson will be following up this interest. What if the church had been built where people could not readily see it?

Recently I visited my sister-in-law and her husband in Asheville, North Carolina. They are not Seventh-day Adventists, but on Sabbath they suggested I attend the "beautiful Adventist church" on such-and-such a road. "Everyone knows where it is." That sounded like music, coming from loved ones we hope one day will be members of the church.

How did they happen to know where to find the church? Because the attractive Asheville church is situated on a beautiful slope at the southern edge of town. One of the most-traveled highways curves gently around the base of the hill, and it is virtually impossible for a driver to miss the artful brick sign displaying the name of the church.

Think about this before you buy your lot.



The Adventist Woman

Conducted by DOROTHY EMMERSON



HAROLD M. LAMBERT

How "Mother's Helper" Can Help

By MADELINE STEELE JOHNSTON

I WANT to do that." "Mommy, let me help." What parent of small children has not heard this theme, with all its variations, innumerable times? The toddler especially has an insistent desire to help, coupled with comparative incompetence. Paradoxically, by the time he has acquired some useful skills, he often avoids work as vigorously as he previously sought it. Is there some way parents can develop the child's skills and still maintain his willing spirit?

A few years ago we were a furloughing missionary family on a busy school schedule. After six years in Korea we enjoyed trying new products and introducing the children to experiences they hadn't known. One luxury we enjoyed was the new bath detergents that gave children lots of bubbles and enabled busy mothers to skimp a bit on scrubbing.

One morning I put Miss Three in to soak while I cleaned up the kitchen. Miss One-and-a-Half went into the bathroom and decided her sister needed more bubbles. By the time I got there, a brand-new box of flakes

had been completely emptied. Margaret's motives were better than her aim, so the floor was as white as the bathtub, covered with a thick layer of soggy flakes. I wiped the caked mass from her shoes and set her outside the door, and anyone who has tried to mop up a box of detergent will know that I spent some time in the bathroom before I emerged—just long enough, I found, for a helpful toddler to cover the kitchen floor with a new can of scouring powder.

One look at the satisfied expression proved that this was not mischief; she thought she was really helping. She was imitating mother to the best of her ability. An adult might classify such acts as either work or play. A small child makes no such distinctions. To him work is play, and play is work. But it's all imitation—trying on for size the ways of the people around him.

The desire to imitate can be extremely disconcerting to us parents at times. All of us have watched our children publicly reproduce the defects we thought were prudently con-

cealed. Nevertheless, this desire to imitate is God given and can be our greatest ally in training our children if rightly used. Particularly in teaching our children to work, we find this is a great force on our side. If we can let them help us when they want to, and if the experience is satisfying, the result will be a gradual development from imitative play to useful work.

This always sounds good on paper. But how can we really put it into practice? What specific jobs can a little child actually do that won't cause a harried mother more work cleaning up than if he'd never "helped"?

Toddler Can Be Helpful

One mother went through her usual dishwashing routine—soapy water, rinse water, drying rack—three times a day, and three times a day her small daughter would hear the telltale clatter and toddle out to the kitchen. There the little one would find her small stool, put it beside her mother, and mount it with dignity, solemnly to survey the entire process. One day when she was 18 months old her

mother was very surprised to see her silently reach into the rinse water, pull out a plate, stand on her tiptoes, and stretch to get it over into the drying rack. This continued until the dishes were stacked beyond her reach. The first few weeks this was no great help, since she emptied the cups all over herself as often as into the sink, but she learned, and in a few months was actually an asset at dishwashing.

Of course, children's abilities and rates of development vary, but most two- or three-year-olds can enjoy doing several simple tasks. They can set the table—oh, not perfectly perhaps, but with a zest unmatched by those of greater experience.

They can begin to put away their toys by this age. Parents shouldn't expect perfection, but with assistance and guidance—and an accessible place to store toys conveniently—putting things away can become a part of the play.

Jobs for Eager Helpers

There are many jobs in connection with cleaning house that very small children can enjoy—ones that would have to be done by mother anyway and do not cause any extra mess in the doing. Dusting, wiping the piano keys with a damp cloth, polishing doorknobs, and washing combs and brushes in the bathroom sink all come under this category. Allow a little extra time for your cleaning, and let the eager child do some of these things first. By then he will likely be satisfied and want to go out and play, and you can then go to work.

If you plan to mop the floor, let him mop awhile first. He may mess it up a bit, but you were planning to mop it anyway.

A child this age can empty waste-

baskets, unless, of course, you too have one of those pack rats who view all wastebasket contents as great treasures to be saved for posterity.

Watering plants can be a harmless assignment. You need something with a small pouring spout that will not spill easily, and you can fill it with only a little water each time. Lessons of God's care for us can be easily taught while giving the dependent house plants the care they need.

Tiny helpers are particularly drawn to kitchen activities. They can cut out cookies, slice bananas (with a dull knife), decorate desserts with raisins or nuts, put the bread crumbs onto a casserole, break up salad greens into a salad bowl, and sometimes even prepare a pudding mix with an egg beater. And those of us who make our own bread and gluten know that even modeling clay can't surpass the joys of kneading dough.

One mother lets her two-year-old put away the canned goods on a low shelf after marketing and then lets her get them out when they are needed for cooking. She feels as indispensable as the nurse handing instruments to the surgeon.

Moppets also enjoy folding the simpler laundry items and putting them away, especially their own little clothes. They can put mates of socks together for mother to fold, put wrinkled items into the ironing basket, and put the dishcloths neatly in the kitchen drawer.

Yes, letting a child help like this takes extra time at first. There are days when we just can't find the time, but usually we can find enough of it to give the small child *some* of these satisfying experiences each day. Planning ahead helps. Start a given task earlier than you would if doing it

alone. Keep in mind what your tot could do next if he comes looking for a job. Go through your house and make a list of everything your child could do. Cross off those that are not safe or that would subsequently result in extra work for you. Then tape this list onto a cupboard door or other convenient spot. Save it for those times when you are extra busy but don't want to turn away your eager assistant.

Preschoolers, Too, Can Help

What about the older preschooler? Of course, he can do all the things the younger one can do, plus more difficult tasks. Often he can dress and bathe himself, and this can be a big help. However, occasional lapses should be dealt with sympathetically.

Cleaning the bathroom can be an excellent form of water play. I was surprised when our five-year-old requested that job. He had a grand time scouring the marks off the bathtub and then swishing water all round to chase out the powder. He could make the whole bathroom shine in a few minutes and took considerable pride in it. Windows would glisten under his treatment too.

There is something fascinating about the way a vacuum picks up lint and dirt. Machines such as a vacuum or floor polisher are especially fun for little boys. Shoe polishing is another chore some enjoy. And most children of five or six can polish simple silver items or pots and pans. They can do a fair job of dusting books on a bookshelf. Anything with obviously visible results seems to spur them on.

The older preschooler can also arrange books and magazines neatly in the living room, arrange flowers in a vase, and begin to appreciate neatness. He can do a lot of the routine care of his own room, and he can sort dirty clothes for the laundry.

When he comes into the kitchen he can wash and dry dishes with relatively little help. Scrubbing potatoes, peeling vegetables, and washing leafy vegetables piece by piece are all challenges within his reach. And how satisfying it is to hear mother tell daddy at suppertime, "Johnny helped me prepare supper tonight."

At this age a child can begin to do simple cooking. He can warm canned vegetables, sauté onions, and help his mother shape patties for frying. He can prepare a cake from a mix. Most five-year-olds delight in making sandwiches and peeling eggs for potato salad.

Gardening offers possibilities to the preschooler also. The wonder of planting and watching the little shoots grow entralls him. In the fall

CREATIVE COOKING

PARTLET WITH DRESSING AND GRAVY

- 1/2 loaf dry bread
- 2 cups milk
- 2 eggs
- 2 tablespoons chopped onion
- 2 tablespoons chopped parsley
- 1/4 cup chopped green pepper
- 1/4 teaspoon Ac-cent seasoning
- 1/2 teaspoon chickenlike seasoning
- 1/2 teaspoon sage
- Salt to season

Soak bread in milk. Sauté onions, parsley, and pepper in a little oil. Mix all ingredients together and bake for 45 minutes at 375°. Slice frozen Worthington White Chik and heat thoroughly. Place two slices over each helping of dressing and serve with a gravy made of 1 1/2 teaspoons chickenlike seasoning to 1 cup water thickened with mixture of flour and oil. Garnish with olives and radishes.

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



children can have fun seeing how big a pile of leaves they can rake.

Recently we had a large dishpanful of string beans from our garden that had to be frozen. The little girls helped me sort them for size and cut them. I blanched them. The nine-year-old cooled them and put them into plastic bags. Just as I was thinking proud thoughts of our efficiency, the girls (six and four) began arguing. Each wanted to take them downstairs to the freezer. They finally had to take turns and were unhappy that there weren't more parts to the job.

There is much in the Spirit of Prophecy writings about teaching children to share the home burdens. Modern educators agree that children need useful, purposeful activity. The suggestions here are meant to give mothers ideas they can use in their homes in reaching toward this ideal.

Sharing the work with your child will bring you many rewards. You will have fewer discipline problems. You will have opportunities while working to teach him your ideals. You will develop a bond of intimacy that will help him to accept your advice during the adolescent years. And best of all, you will have the inner satisfaction of knowing that you are preparing your child for a productive life.

Especially FOR MEN

By ROLAND R. HEGSTAD

OF STATUS AND BIAFRA We are not a two-car family. There is no boat in the garage. In fact, there is no garage. Our undistinguished house sits in what real estate men euphemistically describe as a "fine, old residential neighborhood." But for the past few months we have had a status symbol on display in our back yard that would make us the envy of many unfortunates in less affluent societies than ours—three garbage cans.

Now, lest this column dedicated in part to unity in the home precipitate a rift in mine, I hasten to emphasize the frugality, thriftiness, and conservative tendencies of Mrs. H. Leftovers in our household get used one way or another, in concoctions of culinary artifice ranging from the traditional hash to the innovative stew. Potato water ends up in gravies; celery leaves in soups (and what man knows the half!). Our most utilized disposal units are two teen-agers.

Why three garbage cans, then? For years there was only one. And then, one day, there was a bargain—two garbage cans for the price of one. And our one

Coming in January—A New Feature

Watch for the new feature—Homemakers' Exchange—which will appear for the first time in January. An avalanche of answers has been sent in by readers to the question that appeared in the September 26 *Review*. We will use as many answers as space will permit.

For the February Homemakers' Exchange your answers are invited to this question: *How do I begin worships in*

our home when my husband, even though he is an SDA, is not interested? With our children already teen-agers, is it too late to begin?

Address your letters at once to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Answers must not exceed 300 words in length. Three dollars for each letter, or part thereof, published.

was showing the results of a lifetime of dissipation. Even garbage cans around our house are expected to serve to a ripe old age, however, so now we have three. And, the odd thing is, we can't understand now how we ever got along with one!

Until last Sabbath the cans troubled my esthetics more than my conscience. Then W. Duncan Eva, president of the Northern European Division, spoke in the Takoma Park church. He drew a word picture of man's inhumanity to man in Biafra that shook my soul. I was aware of Biafra's suffering in a remote, statisticalized way. But the horror and carnage that have become the expected and accepted fare in newspaper and on radio and television—napalmed babies, war atrocities, thousands dead in earthquakes—had caused me to opt out. I had turned to another "channel." The human mechanism can stand just so much horror, and then it becomes desensitized.

But once in a while the Holy Spirit penetrates the malaise of conscience, and suddenly, as though for a moment compelled to perceive it, we see the horror of man's inhumanity to man.

Biafran babies dying of hunger. A whole generation being wiped out. Picture, if you can, empty seats in the schoolroom. Classrooms without students, for all the children who would have come to learn are dead. Follow those empty classrooms up through the grades. One year, as for many years past, there is a graduating class. Then for four, five years, nothing, for a generation of children is disappearing in Biafra.

Elder Eva pictured it all—unemotionally, as if he had been drained of feeling by his two-week visit there, as indeed he had been. The swollen-stomached babies whose cells have begun to attack one another for needed protein. The child

squatting on withered haunches before a kettle over an open fire, a kettle with a few greens floating in a sea of water. The haunted eyes from which even the awareness of hunger has gone. Our Adventist doctors and nurses passing by those who are beyond help, that some may have a chance for life.

When the plump little arm of my three-year-old daughter beckoned me back to the reality of the Takoma Park church, her eyes so dancing with life, the Biafran scenes became even more terrible in their impact.

I visited a home for handicapped children once. There lay a 21-month-old boy, tubes in mouth and arm, injured at birth (under circumstances that do not bear repeating) and abandoned, never to hold a toy or to feel the hug of a proud father. On another bed lay a hydrocephalic, a little lad of three, unable to raise his massive head from the pillow. In another room was a microcephalic, his brain expanding, his skull incapable of expansion, until . . .

Sabbath the horror of that visit came back. In the midst of a service in which the love of God for suffering humanity was taught, I wondered whether somehow I hated enough. Hated the devil. Hated the works of his hands. Hated his reign with such intensity that I bend every sinew to help end his tyranny.

I suppose the Bible teachers are correct: the martyrs will be next to the throne. Or could there be an inner circle composed not of those who died faithful in great tribulation, but of those who lived sacrificially, frugally, vitally, in the midst of affluence—who, when all else loved the world, hated it with enduring hatred?

Yes, we're using more garbage cans at our house now, but since Sabbath we're enjoying them less.

By C. G. TULAND

TRANSLATING the Bible is more than finding an exact grammatical equivalent in other languages. Of course, technically speaking exactness is fundamental, but it is not everything. Texts may have many implications, philologically, theologically, spiritually, or otherwise. A proper recognition of these implications increases the quality of a version. At the same time, style, beauty of literary transmission, and readability cannot be neglected.

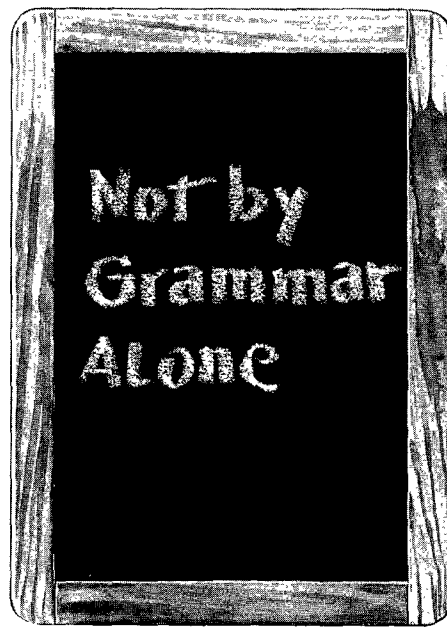
Many passages in the original Biblical languages have delicate shades of meaning that are difficult to reproduce. For example, a translator may find three words with varying shades of meaning in the Greek, for which the English language uses one word. Or he may wrestle with Greek grammar, which has moods and tenses without exact equivalents in the new language. In such cases a straight verbatim translation does not express correctly the meaning.

Bible translating is a constant search for the true meaning of the Bible, an attempt to make the Bible understandable to our generation. Paul did not write a King James Version nor a Martin Luther edition; he and the other apostles wrote in Greek, and the Old Testament prophets wrote in Hebrew, not in English, German, French, or Urdu.

Examples of Problem Texts

Many years ago I was deeply disturbed and alarmed by the passage in the New Testament that says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:8, 9). If the verses are to be understood as stated in this translation, then two conclusions seem to be inevitable: (1) that all of us are of the devil, for we all still sin, even if only occasionally; (2) that since we still sin we are not born of God, for "whosoever is born of God doth not commit sin." Every time I examined myself I felt condemned, since I seemed to lack a Christian experience such as this verse implied. Besides, since I had never met an absolutely perfect man, I questioned not only the truthfulness of this particular verse but also whether Christianity was a reality within the reach of man, or simply a lofty ideal.

Furthermore, there seemed to be an obvious contradiction between



these problem verses and other statements in the same Epistle, for example, 1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; and 1 John 2:1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." One passage seemed categorically to exclude sin from the life of a reborn child of God; other passages plainly admitted the possibility of sinning. This seeming contradiction increased my perplexity.

One day I turned to my Greek New Testament and there found a solution. In Greek the present tense of a verb generally signifies continuous (or habitual) action. Thus, instead of translating 1 John 3:8: "He that committeth sin is of the devil," it should be rendered: "He who continues in [habitual] sin, is of the devil." And verse 9 should read: "Whosoever is born of God does not continue in [habitual] sin." J. B. Phillips conveys this idea in his translation: "But the man whose life is habitually sinful is spiritually a son of the devil. . . . The man who is really God's son does not practice sin."* Although this is a rather free translation, it states the idea correctly. Thus the problem of an apparent contradiction is solved while at the same time profound spiritual truth is set forth.

John is saying that a child of God does not lead the sinful life of a carnal-minded man; he does not practice sin, does not go on sinning, does not commit sin *habitually*. He has experienced a spiritual rebirth, a change of mind, and is walking in a new direction, living according to principles that differ from the natural inclina-

tions of unregenerated humanity. Yet even as a Christian he is exposed to temptation and thus is liable to stumble occasionally, which is not the same as living willfully and habitually in a sinful manner of life.

Sometimes differences in translation between the K.J.V. and the newer translations are the result of the translators following different Greek manuscripts. An interesting example is 1 John 5:18, where the K.J.V. in following a certain Greek text reads, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself [*heauton*], and that wicked one toucheth him not." According to this Greek text the man born of God "keepeth himself" so that the devil cannot touch him. The translators of newer versions following, not the Greek text used by the K.J.V. translators, but Greek manuscripts that read *auton*, "him," instead of *heauton*, "himself," come up with readings such as, "We know that any one born of God does not sin, but He who was born of God [that is, Christ] keeps him" (R.S.V.); "We know that the true child of God does not sin; he is in the charge of God's own Son" (Phillips); "We know that no child of God is a sinner; it is the Son of God who keeps him safe" (N.E.B.).† According to these latter versions, a Christian's victory over sin is not a matter of keeping himself, but of the true Son of God, the only begotten of the Father, keeping him. In relying not on human strength but on Christ, the Christian is safe.

God Works for Good

Another example of the versions following different manuscripts is Romans 8:28, where the K.J.V. reads: "And we know that all things work together for good to them that love God." This verse has been a great consolation for many a child of God in affliction, sorrow, and perplexity. Some have objected to the idea expressed in this verse, because to them it seems that it is "the things" that are emphasized rather than a personal God who cares and directs. These objectors prefer to accept the reading of some ancient manuscripts that read: "God works all things for good." This reading makes the message personal to them and seems to fit the context better. The Revised Standard Version reading is: "We know that in everything God works for good with those who love him."

Another verse merits attention.

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† The Bible texts in this article credited to N.E.B. are from *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

John 5:39 reads: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This text has been used almost universally as an admonition to study the Bible. However, there are numerous translations, also in other languages, some printed centuries ago, that translate this passage otherwise than as a command. Several

elements in Christ's words seem to lend support to these latter translations. This question cannot be decided alone on the grammatical form of the Greek words involved, for *ereunate tas graphas* can be understood either as a simple indicative, "ye search the Scriptures," or as an imperative, "Search ye the scriptures." A final decision, therefore, as to

which form to use in a translation must be based on the context.

The circumstances under which these words were uttered indicate that Jesus had made the claim of being God's Son (John 5:17-31). According to Mosaic law He had to provide witnesses in order to substantiate His claim, and this He did. His witnesses were God the Father, John the Baptist, and His own works (verses 32-38). And then He introduced as a witness the testimony that no Jew could escape—the Scriptures.

Jesus had no need to urge the Jews to search the words of Moses, for they claimed to know them. But what He did was to prove to the Jews that they did not accept or believe the very witness on whose words they allegedly based their position. It was an old Jewish tradition that he who has acquired the words of the Torah has acquired for himself the life of the world to come. But Jesus asked the Jews, "Did you find that life?" These words were a scathing rebuke for the Jews who pretended to believe in God, His Scriptures, and the prophets, but in reality rejected all. John 5:39 is the essence of that rebuke: "You search the scriptures, but it is strange that you do not find Me in them, although these very scriptures bear witness of Me, that I am that life you say you are searching for." The conclusion in a reversed sequence is expressed in verse 47: "You refuse to believe in Me, because you refuse to believe in Moses in the first place!" The whole episode, therefore, is an exposure of the Jews' unbelief in spite of their reading of the Scriptures.

The indicative idea seems to be the unanimous conviction of all recent translators. The R.S.V. says: "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me." Phillips in a more popular way reads: "You pore over the scriptures, for you imagine that you will find eternal life in them. And all the time they give their testimony to me!" The N.E.B. expresses the idea in probably the clearest form: "You study the scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life." Is this not a message for many also today who read the Bible, pretend to believe it, but never find either truth or Christ?

Let us remember the kaleidoscope; let us turn the tube and look at each Biblical passage from whatever version we may choose or from as many angles as possible and thus enrich our spiritual understanding and come to a closer walk with God.

(To be continued)

The art of living

By MIRIAM WOOD

when you're Young

THANKS-GIVING 1968

The sea was beautiful that day. Each wave racing to the shore was a kaleidoscope of blues—turquoise, sapphire, cobalt, indigo—intensified by the pure-white, lacy foam that decorated each crest. Above, the heavens repeated the blue-and-white color scheme, azure and cotton, as though both sea and sky were cooperating in a dramatic antiphony. In contrast, the golden sand of the shore glowed with warmth, with welcome.

A blue, white, and gold world full of beauty, full of near perfection. Certainly the flock of small sandpipers racing along the fringed water thought so. Without even once chilling their tiny feet, they happily darted about, daintily nibbling gastronomic delights borne by the restless waves to the waiting shore.

Happy human beings on the shimmering sand also were reveling in the bright blue day. Excited shouts and gasps from the exercise-lovers offered convincing testimony regarding their reaction as they plunged into the surging sea. Surfers demonstrated varying degrees of skill on their smooth, tonguelike craft, pretending magnificent unconcern for the fascinated impromptu audience on the sand.

Moppets built sand castles, shrieking their delight at the thwarted waves' attempts to destroy their tiny handiwork. A few family dogs gamboled in the water, yipping delightedly. And a minority of tranquil souls just soaked up the sun and breeze, eyes and ears closed against surrounding distractions.

From a convenient bench I surveyed the panorama of beauty and contentment. Then, for no particular reason, my attention seemed to be drawn toward three or four young men who'd staked their claim to a bit of beach somewhat to my left. A good deal of laughter and raillery took place; then two of the fellows, tall, tanned, muscular, beautiful—the human body is beautiful when it's in perfect symmetry—raced across the intervening strip of sand, splashed knee-deep into the water, dived into the first big wave, and were on their way.

Seeing no apparent activity from the other two, I smiled inwardly. Less physical types, perhaps? But then I saw what I will never forget. From his sitting position, one of the youth, with magnificent shoulders, deep, strong chest, and bulging biceps began a slow struggle to his knees. His friend handed him shiny crutches, which had been hidden from my view. Laboriously he pulled himself to a standing position, propped up on the crutches, his shrunken, matchstick, useless legs dangling helplessly.

I wanted to close my eyes, to run, to hide from the exploding pain in my heart. But I couldn't. And so I watched, as my young friend (whose name I'll never know) propelled himself along, his crutches sinking awkwardly into the sand. His handsome face never lost its smile; he and his companion joked all the way to the water's edge, a journey that seemed to me interminable.

Lowering himself to the sand, he pulled himself along like a seal until he was in the water—and finally, in the deep water, his magnificent torso shot forward through the waves with powerful strokes of his arms. I could feel, deep in my own being, his sense of freedom, of release. He was free; he was chained no more. And his friend, after racing back to the beach blanket with the crutches, plunged into the water in happy pursuit.

I thanked God then for the courage of the human spirit that *will not* be defeated. From crippling disease, from cruel oppression, this human courage, born in heavenly places, shines with a light so pure and intense that it can never be extinguished. I saw it on the beach that blue-and-gold day. It glowed in Dunkirk and Corregidor. And it is burning bright in the world today wherever there is suffering or oppression.

For this dynamic quality of the human spirit I am humbly thankful. As I turned away from the sea, my steps slowed by reflection, I was thankful also that for the first time in my life I hadn't quickly said, "Thank You, Lord, for not allowing such a trial to come to me or those I love."

Church and State in History

EDITORS: Thank you very much for publishing the excellent discussion on "Church-State Relations" in your September 26 issue. It was one of the most challenging and thought-provoking articles I have seen in the REVIEW.

There is one point that should be clarified, however. I am in total agreement with Elder Hegstad that the beneficence of Cyrus and Darius does not give us the liberty to accept any and all of government-proffered aid.

In discussing the book of Nehemiah, Elder Hegstad gave two reasons for its not being *carte blanche* for acceptance of government funding. The first error of *carte blanche* was failure to give proffered aid scrutiny lest compromise and undesirable confederacy result. The second "error" he saw was: "They assume that aid extended equally to God's church and to the fallen or apostate churches is analagous to the aid offered to Nehemiah." "Some aid bills are primarily building Catholic 'walls.' . . . Should government funding programs supporting these be described as the result of God moving upon the hearts of kings and rulers to benefit His church?"

The implication is that present government policy aids equally both God's truth and apostasy and is therefore not God's moving on rulers; whereas the policy of the Persian kings aided only God's true religion—Judaism—and was thus of God.

The assumption that the funding in Nehemiah's time was substantially different from the funding of our time because it aided only Judaism is totally false. Just as today government funding aids (or could aid) both true and false religion so in Nehemiah's time. Cyrus' policy aided not only the true religion of Yahweh but also the false religions of Sin (see Sir Frederick Kenyon, *The Bible and Archeology*, p. 141), Bel, Nabu (see Robert Rogers, *Cuneiform Parallels to the Old Testament*, p. 383), and Marduk (see *The SDA Bible Commentary*, vol. 3, p. 326).

Hence, the distinction Elder Hegstad sees is unfounded historically. The argument may be logical, but is not valid, because it is based on a false premise. The policies of the Persian kings aided many false religions in addition to Judaism, but the Jews took the funds as coming from God nonetheless, and we are told to admire such and follow suit (*Testimonies to Ministers*). So today, government policy aids both apostate and true religions. As of old we should accept it graciously as from God if no undesirable controls are attached.

Is the concept of separation of church and state a Biblical principle? No.

During the entire period of Biblical formation—from Moses to John the revelator—there was not a government known that provided for the separation of church and state as we understand it today.

Furthermore, the separation of church and state is far removed from the theoretical ideal. God's ideal will was a government in which religion and politics were well-nigh inseparable. Take theocracy. It was established by God, and its greatest political figures went by the title "prophet" or "judge." Here was just the opposite of the separation of church and state.

Indeed, the first step toward separation of church and state was not made by God, but by the world-loving Israelites and was only reluctantly accepted by God—the choosing of a politically independent ruler—a king. A political king—Saul—separate from the prophetic ruler—Samuel—was the beginning of the transition to church-state independence and separation; although in the Israelite monarchy there was little true separation of church and state.

Biblically God's people—the Jews—accepted practically all aid proffered by local government (David and Solomon's construction of the Temple; Josiah's reform) and by foreign governments (Persia's aid in reconstructing the Temple; Herod's aid in refurbishing the Temple). Indeed, the prophetic picture was a day in which governments around the world would pour their funds into Jerusalem, the seat of God's true religion (Zech. 6:15; 14:14; Isa. 66:12; 60:11, 13, 16, 17).

Nowhere in Scripture do we find a condemnation of government aid for true religion. The Biblical condemnation lies in governmental support of false religion or where the state encroaches upon the rights of the church.

Similarly Protestantism got its foothold from the strong support of secular princes who took political-religious stands for truth. In fact, it was their stand that resulted in the name Protestant (see *The Great Controversy*, p. 197). These princes Sister White calls "the evangelical party" (*The Great Controversy*, p. 199).

Whereas Luther did oppose the state's fighting to defend Protestantism, he readily accepted the support of local political rulers, without whose support Protestantism might never have gotten off the ground. Very shortly Protestantism was granted the status of official state religion.

The Biblical principles to which we have referred are found also in the writings of Ellen G. White:

"They [the Protestant governments] will be converted to the world. . . . They will . . . work to make falsehood and apostasy from God the law of the nation." —*Review and Herald*, June 15, 1897.

"When the Protestant churches shall unite with the secular power to sustain a false religion, . . ." (*Special Testimonies*, March 22, 1910).

"When the nation for which God has worked . . . abandons Protestant principles, and through its legislature gives

countenance and support to Romanism, . . ." (*Testimonies to Ministers*, p. 206).

"'National Apostasy' will be registered in the books of heaven."—*Review and Herald*, May 2, 1893.

"If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 2:43, p. 1168.

Obviously, then, total separation of church and state (1) is not known Biblically; (2) is not a Protestant principle, for Protestant churches early accepted official governmental status and would never have existed without the full support of strong political leaders who took up the religious battles of Luther, et cetera; and (3) is primarily the result of fear lest governmental aid support false religion to the detriment of truth.

What about Matthew 22:21? While this statement implies that there are certain areas where church and state must work separately and independently of each other, primarily it indicates that both government and God have legitimate claims on the individual person and that the individual is morally bound to meet his responsibilities to both. Adding to Matthew 22:21 the statement of Acts 5:29 modifies Christ's statement only to the extent that God's claims are holier and higher than government's claims, and hence where the claims of government run counter to God's claims, the individual Christian is morally responsible to meet the claims of the latter.

However, it is clear, I repeat, that the Scriptures nowhere condemn governmental support of true religion.

RICHARD W. COFFEN
Amesbury, Massachusetts

RIGHT OF EMINENT DOMAIN

By THOMAS DUNBEBIN

EACH MAN'S heart is a plot of land. The one who exploits that territory and the purpose for which he uses it determines whether a life is productive or wasted. How tragic if a scenic site is used as a place for hogs to root and wallow. But more appalling is the spectacle of a child of God allowing his physical, mental, or spiritual potential to lie useless or to gather thistles or poison ivy.

"The desert shall . . . blossom as the rose," the Bible says. Barren land shall prosper. Lacking only the element of moisture, land that could be pasture is instead a lonely, waste place.

Every spring land lies waiting the bite of the plow. There is dormant power to be wakened and coaxed to produce. The farmer sifts the soil and knows the power that filters through his finger tips. Once in ages past, divine hands reached to the earth and

fashioned a human being. How God must have thought of the potential power He was building into that figure of clay!

And God breathed the breath of life into the nostrils of the man and he became a living soul. Perfect, strong, alert, keen, innocent, and teachable. Surely the Lord thought, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. 1:3).

Isaiah wrote: "He [God] shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (chap. 27:6).

Do not worry, thirsty Adam (or any of your household), if you wish your life to be fruitful, He will break open the clouds of power.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (chap. 44:3-5).

Growth by the Spirit

It is God the Holy Spirit who is the water that causes growth that is acceptable to the Creator. God's blessing can be bestowed only on those talents that will be used for Him.

Another being would also sift the souls of men. He would enter the unseeded heart of a child. He would break up the hardened mind of a man. He would come in at night and sow tares in hearts. He would laugh at September's crop of weeds. As the bitter harvest of worthless plants continued their reproduction that would contaminate surrounding soil, this being would rejoice that he was despoiling the garden of God.

O talented youth, grassy-green in the warmth of a springtime rain, choose you this day whose plow shall cultivate your heart. Allow God to develop those acres of potential. And when in summer glory you have matured into righteousness, when the rose of Sharon blooms beside the lily of the valley, God will walk about and select your heart as the very spot to erect a home for His Son.

And hardened, sun-baked souls who live on the edges of winter, did you not know God grows wheat through the months of September and October? Though it sleeps beneath a blanket of white during the cold winter season, yet in the springtime it will yield its sure harvest of golden grain.



Sally's Polka-Dot Dress

By JUDY SAVOY

SALLY had a new party dress. It was white with red polka dots, and it had a big red bow in the back.

"May I keep the dress on today?" Sally asked her mother. She was standing in front of the mirror admiring the dress while her mother checked the hem.

"No, dear," her mother answered. "If you wear the dress today, you may soil it for Ruthy's party next week."

"It's so pretty," Sally said as she smoothed the material gently. "I wish I could wear it a little longer."

"You'll have it on a long time at the party," mother assured her. "I'm going downstairs to make lunch now. Hang the dress in your closet so it won't be wrinkled for the party."

Sally whirled around in front of the mirror a few more times, watching the skirt twirl. Then mother called up to her.

"Sally, please come down and watch the soup. Mrs. Brown just called me," mother continued. "Her little baby fell, and I'm driving them to the hospital. I'll be back as quickly as I can."

Sally heard the door slam as mother went out. She heard the car start and

the sound of the engine fade as the car went down the street. Sally went to take one more look in the mirror. Yes, it was a lovely dress.

"If I am careful, I can eat lunch in this dress and not spill anything on it," Sally said to herself. "And if I hang up the dress before mommy gets home, she will never know." So Sally skipped down the stairs still wearing the dress, with the big red bow bouncing behind her.

When she reached the kitchen the soup was steaming. Ah, tomato soup—my favorite kind, thought Sally, smacking her lips. She turned the burner off and filled her soup dish.

"I must be very careful," said Sally as she began carrying the soup dish over to the table. But Sally didn't see Mitzi, the cat; and she tripped over the cat just as she reached the table.

Soup splashed all over the table and all over the front of her pretty new dress.

"Oh, dear! Oh, dear!" moaned Sally. She did her best to clean up the mess, but she just couldn't get the soup stains off her dress.

When mother got back, poor Sally was in tears. Mother tried to get the soup stains off the dress too. And when she saw how sad Sally was she didn't even scold Sally for disobeying.

At Ruthy's party, Sally wore her blue dress. She saw how pretty the other little girls looked in their party dresses. She thought of her polka-dot dress, all stained with soup.

"Why didn't I listen to mother?" she scolded herself. "The next time I get a pretty dress," she promised herself, "I'll never, never wear it without permission."

One Hundred Eighteen Years of Continuous Publishing

The month of November marks the one hundred eighteenth year since the first copy of *Second Advent Review and Sabbath Herald* was printed in Paris, Maine. It was distributed free of charge to a small list who had been receiving the *Advent Review*, a paper published between August and November, 1850. Though distributed free, recipients were encouraged to send in means.

Many of the early believers contributed liberally to support the infant publishing work. Volume 1, number 1, lists receipts ranging from one to six dollars, sizable amounts considering the value of the dollar at that time (James White mowed hay with a hand scythe at 87½ cents an acre. As editor and publisher he received \$4 a week. At the time of his death this amount had grown to \$12).

Today the 8-page 10-by-14-inch-size paper has grown to 32 pages (occasionally 24 pages, and sometimes 48 or 64 pages), but is motivated by the same interests that stirred the earlier publishers. That all, even the poor, may read the paper, the publishers have kept the subscription rate low, unusually low considering current inflationary prices and considering that the paper is published weekly.

The purpose of the paper has not changed. It was established to proclaim the third angel's message, and this is still its intent. Under its heading that first number as well as subsequent numbers for many years carried the verse, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This text as effectively describes today's subscribers. The Biblically-based aspect of that first issue was reflected in the masthead in which was quoted, "Sanctify them through thy truth: thy word is truth." Bible-based articles still fill its pages.

This historical vignette has a not-so-subtle point: Every Adventist family should subscribe to the *Review*. The easiest and best plan is to ask your Book and Bible House (through your lay activities secretary) to put you on the perpetual (automatic renewal) plan. This assures you of the lowest price during the year, and saves worry lest your subscription lapse. Once on perpetual, you will receive a notice from your Bible House when your subscription is about to expire. Pay at that time.

But whether regular or perpetual, be sure to enjoy the inspiring, exciting material in the "good new *Review*" during 1969.

THE EDITORS



FLANDERS FIELDS . . . AND PEACE

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place. . . .
To you from falling hands we throw
The torch; be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

Fifty years have passed since these lines were written by Lt. Col. John McCrae, a Canadian soldier killed in France after serving four years on the western front. Fifty years also have passed since November 11, 1918, when the Armistice was signed marking the end of World War I. In commemoration of both events, the Canadian Government issued two postage stamps on October 15. A five-cent stamp honors the author of "In Flanders Fields," and a 15-cent stamp pictures part of the Vimy Memorial near Arras, France.

In other countries bands played, paraders marched, and notables made speeches on November 11 to mark the day a half-century ago when for one brief, shining moment the entire world was filled with hope and rejoicing.

But unfortunately the "war to end wars" failed to achieve its purpose. Scarcely 20 years passed—just long enough for a new generation of soldiers to be born and reach maturity—before the world was engulfed in another global conflict, with an astronomical cost in money and lives. Some economists estimate the financial cost at more than a trillion dollars. The death toll was perhaps around 35 million. Twenty million died in Russia, at least 5 million in Poland, 3 to 4 million in China, and millions in other countries.

How bitter has been the disappointment of those who thought that the 1918 armistice would usher in an era of peace! Nation has continued to "rise against nation, and kingdom against kingdom" (Matt. 24:7). Instead of peace, war has raged. It continues to rage today between races, between tribes, between labor organizations, between political ideologies, between nations. What agony the world has suffered during the past 50 years! How disillusioned men have become with their efforts to produce understanding, harmony, and peace!

No Peace

What lies ahead? More of the same. As long as sin reigns there will be turmoil and conflict, for "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). Selfishness, covetousness, and greed are the stuff from which conflict is made.

But the situation is far from discouraging. Something good is ahead. The coming of Jesus is near. When the disciples said to Christ, "Tell us, . . . what shall be the sign of thy coming, and of the end of the world?" Jesus gave not merely one sign, but several. Among these was "wars and rumours of wars" (Matt. 24:3-6). So even though nations continue to threaten one another, even though the mushroom cloud of atomic destruction casts its shadow over the entire earth, there is light in the darkness. Soon the Son of man shall come "in the

clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

Men may continue to make war upon one another, but ere long Jesus will appear as King of kings and Lord of lords, to terminate history and usher in an eternity of peace. At His coming the righteous dead will be raised, and the living saints will be caught up with them to live forever with the Lord (see 1 Thess. 4:13-18). International peace may be a will-o'-the-wisp in 1968, but peace of heart and mind is available today to all who surrender their hearts to Christ. Said Jesus, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

True peace has been bequeathed by Jesus as a sacred legacy to all who receive Him. It has been assured not by those who rest in Flanders fields, but by the One who rested in Joseph's new tomb and came forth a conqueror on the resurrection morning. This peace may exist even in the midst of warfare; it may exist in the middle of tribulation and persecution; for it is not dependent on quiet, favorable surroundings. It is grounded in the relationship between the soul and God; it is built on confidence in the love and wisdom of God.

The soul that accepts the atoning work of Jesus loses its guilt, and thus has peace. The soul that believes no experience comes except as God permits, has peace. The soul that believes in the promises of God and the assurance that Christ is coming soon, has peace. The soul that believes God has prepared an eternal home for those who love Him, and that ere long the Saviour will come to take His people to that "land of pure delight," has peace. This peace the world cannot destroy. Let us thank God for it—and determine to share it with others—as we meditate both on Flanders fields and on Calvary.

K. H. W.

The Case of the Never-married Woman—2

"THE TIME IS SHORT"

Last week we called attention to an enlightening study which showed that, contrary to rather widely held opinion, a never-married woman may achieve a satisfactory adjustment to life and that, though denied a husband and children, she may nonetheless experience adequate personality fulfillment. We noted that many single Seventh-day Adventist women have made significant contributions in many fields of church work.

This week we inquire as to what light Inspiration sheds on this subject. Do the inspired records deplore the state of singleness? Do they insist on marriage for everyone?

When God created the human family His plan was that its members marry and rear families. The early history of the human race shows that the divine plan generally was followed. It is of interest to note that, according to Genesis 5, the patriarchs, who lived to ripe old age (Methuselah reached 969), apparently were in no hurry to get married. They ranged in ages from 65 to 187 years

at the time of the birth of their first sons. If we interpret the chronological data correctly, even Jacob, who was some 77 years old when he set out for Haran, was about 84 years old when he married Leah and Rachel.

We recall at least one Old Testament exception to the normal pattern of marriage. Jeremiah was instructed: "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place" (Jer. 16:2). The reason given for the prohibition was "For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they shall die of grievous deaths; they shall not be lamented; neither shall they be buried" (verses 3, 4). Jerusalem was about to be overrun by the enemy with terrible consequences for the city's inhabitants. In view of the times and of Jeremiah's role as a prophet to teach by word and example, he was asked to refrain from marriage.

The New Testament and Marriage

While marriage is still assumed as the normal pattern in New Testament times, references to exceptions are more frequent. We call attention first to a discourse of Jesus found in Matthew 19:1-12. In this passage Jesus admits that under certain circumstances a single state might be preferable. Replying to the disciples' declaration that if there is no escape from an unhappy marriage except on one condition (fornication), then a man is better off not marrying, Jesus said, "All men cannot receive this saying, save they to whom it is given" (verse 11). Noting three classes of unmarried men, Jesus added, "He that is able to receive it, let him receive it" (verse 12). Perhaps with many commentators we ought to consider Jesus' reference to certain men making themselves eunuchs for the kingdom of heaven's sake metaphorically, as meaning, not mutilation of the flesh, but a voluntary decision not to marry.

It is true that Jesus never married, and no tradition is known that ever implied that He was married.

Paul and Marriage

In response to certain questions concerning marriage, Paul devoted a considerable section in a letter to the Corinthian believers dealing with various aspects of marriage (1 Cor. 7). While recommending the marriage state for "every man" and "every woman" because of the prevalence of immorality (verse 2), Paul proceeds to state the wish that "all men" were as himself, that is, unmarried. Concerning the unmarried and the widows he says, "It is good for them if they abide even as I" (verse 8). But he immediately adds that if they "cannot contain" they should marry.

Warning against a radical change of social status for those becoming Christians, Paul said, "Brethren, let every man, wherein he is called, therein abide with God. . . . Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife" (verses 24-27). He again hastens to add, "But and if thou marry, thou hast not sinned" (verse 28).

Paul's counsels were based on the existence of the "present distress" (verse 26) and on the recognition of the fact that "the time is short" (verse 29). Because the second coming of Christ was expected shortly (for an explanation see *Selected Messages*, book 1, pp. 66-69), Paul said, "It remaineth, that . . . they that have wives be as though they had none. . . . He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife" (verses 29-33).

We might inquire, Since the end is near in our time,

should we not today heed Paul's counsel? We would say Yes, but we would emphasize that his entire counsel in 1 Corinthians 7 should be followed, including verse 2, which says, "Let every man have his own wife, and let every woman have her own husband." Beyond this general counsel each one may inquire as to whether Paul's suggestions for a single status apply in his case. Certainly the never-married woman to whom we called attention last week can draw comfort from the chapter, for example, verse 8, "I say therefore to the unmarried and widows, It is good for them if they abide even as I," and again, verse 32, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."

Like Paul, Ellen G. White recommends marriage, but she too notes an exception in view of the times: "In this age of the world, as the scenes of earth's history are soon to close and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted, the better for all, both men and women."—*Testimonies*, vol. 5, p. 366. That this is not universal counsel is clear from her teachings elsewhere, and even from the context of the above statement, for she adds, "Above all, when Satan is working with all deceivableness of unrighteousness in them that perish, let Christians beware of connecting themselves with unbelievers."—*Ibid.*

The current stereotype of marriage for all is therefore not supported in the Bible or the Spirit of Prophecy. Single people are not outlawed; in fact, Paul recommends their state under certain circumstances. Despite the modern pressures, all need to remember that they have a choice as to whether they should marry and that God stands ready to guide them in that choice.

D. F. N.

ONLY A HEAD COLD

Having a cold during a space flight is no trifle. The colds experienced by the three American astronauts on their recent 11-day orbit in Apollo 7 drew the attention of millions of sympathizers. It seemed like such a small thing when Navy Capt. Wally Schirra caught a cold just before launch, but as the flight got under way and the other two men also caught colds, physicians on the ground realized the discomfort the men would experience when they re-entered the earth's atmosphere.

Although the spacecraft has its own environmental system, the pressure maintained in the spacecraft is only one third of sea-level pressure. Normally, the ears adjust to such changes without much difficulty, but when the passages in the head are congested, the balancing of internal and external pressures is much more difficult, if not impossible. Under these circumstances impacted sinuses can be extremely painful and at worst can lead to ruptured ear drums.

The common cold seems a small thing, but it sometimes can have annoying or serious consequences. It is certainly no small thing when it consumes hundreds of man-hours in a given factory in one week, and it is certainly not to be overlooked when it causes concern for the well-being of highly skilled scientists who are reaching for the moon.

Some Trifles Are Significant

The world is full of trifling circumstances, but these trifles can become extremely important.

Some time ago an Eastern Airlines plane flying from Miami, Florida, to Newark, New Jersey, discovered a malfunction in its landing gear shortly after take-off. It circled Miami for one hour and 19 minutes with its

right wheel half extended and stuck. Finally it did a belly landing at the Miami airport. No one was injured. The cause of the malfunction—a misplaced pin.

Such incidents have convinced many observers of life's patterns that perhaps there are no small things in life after all. Little reactions, little mannerisms, little inattentions, may make the difference between success and failure in both the business world and in spiritual life. The wise man observed: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (Eccl. 10:1).

"This Is Christianity"

Speaking through His servant Ellen G. White, the Lord tells us that success attends the one who pays attention to little things: "It is conscientious attention to what the world terms 'little things' that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity. A grateful acknowledgment of daily blessings, a wise improvement of

daily opportunities, a diligent cultivation of intrusted talents,—this is what the Master calls for."—*Messages to Young People*, p. 143.

When it comes to character development, we can be sure that if we are not guided by right principles in handling small matters, we will not succeed in meeting the test on larger matters. Christ said: "He that is faithful in that which is least is faithful also in much" (Luke 16:10).

One of the greatest tragedies of life is the man who becomes virtually worthless to those around him because he pays little attention to trifles. "It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered."—*Testimonies*, vol. 6, pp. 432, 433.

It was only a common cold that Capt. Schirra, Maj. Donn Eisele, and Walter Cunningham suffered on their Apollo mission, a cold that would probably have caused little difficulty on earth, but in space it became a matter of real concern. Perhaps there are also some things that seem insignificant to us but which in God's sight are of much importance.

F. D. Y.

LETTERS

From Readers

"HOLIER THAN THOU" ATTITUDE

EDITORS: I wish to express my personal thanks for Mary Iversen's article "Psst . . . Have You Heard?" in the August 29 REVIEW. It seems so strange that people blessed with much light from Heaven find it difficult to accept that a person's sins are under the blood of Jesus Christ and *should be left there* and should be forgotten!

I have been as the lady in the pink suit, and had it not been for the everlasting arms of my Saviour I could not have endured the holier-than-thou attitudes and expressions I became aware of.

Can we honestly keep the standards of Exodus 20 without the "action line" of 1 Corinthians 13?

You can never know what a blessing the REVIEW has been to me.

MRS. BETTY FAYE BROWN

Hopkins, Michigan

CROSSES—NEW SYMBOL NEEDED

EDITORS: It may not be wrong to place a cross on our churches, but what good would it do? What would it say to the world? Simply, here is another church like all the rest.

The day the paper came out with the picture of the three angels on a brick building somewhere in England, sculptured by a famous sculptor, I was fascinated. I looked and looked.

Since I was then beginning to give a large number of Bible studies with white Bibles, I took this picture with me to all the studies on Revelation 14. Every person without exception was fascinated with it. One man said, "To me that really represents the SDA Church. Why don't you use it as your sign and put it on all your buildings and on all your publications? It's a startling thing. It arrests attention. It would bring inquiries as to its meaning. You don't even have a sign

on the front of your church here in Bandon saying what church it is." (We do now.)

Anyway, I read that when this was put up on this building in England that it did bring in inquirers. I began thinking about this and I can envision an emblem made of plastic with a light under it on our churches, schools, publishing plants, and all our buildings. Why not? Wouldn't it give us that distinguishing mark that would rightly represent us?

MRS. J. MCFARLAND

Bandon, Oregon

ADVENTIST FAMILY

EDITORS: I would like to give a hearty Amen to the article "No Man Cared for My Soul," by N. R. Dower, which appeared in your beautiful color number of August 1. I feel that this article is badly needed and if we are ever to really grow, more will have to be done along this line in our churches so that we truly are an "Adventist family."

It is hard for an Adventist to make friends, for many people do not care to be friends with women who do not wear a little make-up and jewelry—considering them just too plain. Nor are we interested in many things other people do. Yet we cannot live in a vacuum, and friends must be found. How much I appreciate the REVIEW's deeply spiritual writings. I look forward to the paper each week. If our church lived as the REVIEW admonishes we'd all be closer to the kingdom and what a wonderful church we would then have!

NAME WITHHELD

Muncie, Indiana

WILLING TO CHANGE

EDITORS: Many times in the past months I have wanted to write to thank you for the "good old REVIEW" with its new look and its old solid foundations.

From my earliest years I have memories of the REVIEW and Spirit of Prophecy books being read to me on Sabbath afternoons by my colporteur father. I know these early habits have given me strength of character and the desire to remain true. With God's love to

guide and hold me, my hope grows brighter every day.

Re the article by W. J. Hackett in the May 16 REVIEW, it is one that I wish every SDA would read and *absorb*. We must see and accept new light whether in the field of science, religion, or any other field. This is God's way of leading, but we cannot, *dare* not, forget the way in which we have been led in the past. God never changes. The "old" to us is only the beginning with Him.

Many times in my college classes, especially during my graduate work under non-Adventist professors, I have been put to the stretch to answer for my faith.

Thank God for the *tried, tested, and proven* past. We must not allow ourselves to accept the new without a solid comparison with old proved standards.

In my teaching I find changes are frequently made in curriculum. I have become known as one who is willing to change if improvement is achieved, but not just for the sake of change.

May God grant us wisdom to know what changes we need to make and when to make them in order to be faithful to His will, whether it was revealed anciently or in our day.

JESSIE EYCHESON

Niles, Michigan

FEWER APOSTASIES

EDITORS: I want to tell you how much the REVIEW has meant to us. I read nearly every word every week. The REVIEW, as well as the Spirit of Prophecy books, are what kept my mother and me in the truth. We accepted this message in 1915 under Elder McIntoch in Regina, Saskatchewan, Canada, and were isolated much of the time after that. My mother taught Sunday school classes by using the comments from *The Desire of Ages* and other books.

We wish all of our members would read the many wonderful articles faithfully, and we believe we would then not have the apostasies we are witnessing today.

Keep the good fundamental articles coming, such as diet, dress, and creationism.

MRS. R. E. CRAWFORD

Takoma Park, Maryland

Youthful Stoner Turns Evangelist in Jordan

By L. C. MILLER
Ministerial Secretary
Middle East Division



Bishara Taweel

Jerusalem in 1954—six years after Palestine was partitioned—was a city of people filled with hate. And Bishara Taweel was no exception. Walking home after attending classes at the local Coptic school, he saw a sign that made him

rage inwardly. The sign advertised Seventh-day Adventist evangelistic meetings. Certainly they must be enemies of my people, thought Bishara. I will help drive them from this city.

The night of the next meeting he organized 12 fellow students for action. With stones in their pockets, they entered the meeting hall to await the signal for stoning the speaker. The evangelist, B. J. Mondics, was preaching about Jesus, the Saviour of the world, when the stones began to fly. Even though Bishara's stone hit him in the head, Elder Mondics continued preaching. When his friends ran in fear, Bishara felt compelled to stay on and listen. Later he received Bible studies.

When he was baptized, his father turned him out of his home. Sleeping in the street, Bishara worked where he could. Eventually, he arrived at Middle East College, where he graduated from the ministerial course. Bishara is now doing the work of those he once stoned; he is our evangelist in Jordan.

Malawi SDA Youth Refuse Place in Saturday Parade

By G. F. CLIFFORD
Department of Education
Trans-Africa Division

In some countries in the Trans-Africa Division government schools are in session on Saturdays. In other areas Saturday is the day for sports and other recreational activities. F. A. Botomani, of the Southeast Africa Union, tells this story of how four youth faced Sabbath problems of an unusual nature.

Early in May this year, an instructor of the Young Pioneer Organization in Malawi was ordered by the government to organize a youth parade or youth rally of 1,500 students of the four secondary schools in Blantyre in preparation for the July 6 Republic Day celebration.

The instructor met the students and told them that they would be required to meet for practice from Sunday through Saturday. Our Adventist students, Stanley and Edward Ngombe, Washington Mwase, and Ronald Kanjira, requested to be excused from the Sabbath practice period. They told him that they were Sev-

enth-day Adventist church members who do not work or march on Sabbath. And further, they told him to arrange for their replacements because they would not come to the celebration activities on July 6 because that was the Sabbath.

The instructor refused to grant their request. He told them that he was a Jew from Israel who knew Sabbath observance better than they did, and that there was no need for them to be excused. The boys would not agree. They told him that they would not do any work or engage in marching on the Sabbath. The matter was now reported to the headmaster of the school, who then announced to all students at assembly that they were to take part in the youth parade regardless of the church to which they belonged.

One week before Republic Day the minister of education and several other ministers came to see how the marching was coming along, and also to give uniforms to all participants. The instructor and the headmaster told them of the Ad-

ventist students who had refused to take part in the march. The minister of education forced the boys to receive the uniforms and to join the march, and he also threatened that if they continued to refuse they would be expelled from school. This did not change the boys' determination.

The boys shared their problem with the church leaders, who prayed that the boys' faith would not weaken but that it would continue to grow so that they could be witnesses for God. The Republic Day celebrations came and went, and many took part in the youth parade, but these four Adventist boys went to church.

On July 10, following a holiday, they returned to school. When they came home Pastor Botomani called one of them and asked him whether the headmaster had expelled them from school or punished them in some other way. He said that nothing was done to them. Further, he told Pastor Botomani that they were asked only to give back the uniforms that had been provided for the parade, and they gave them back. However, this applied to every student, because each was given a uniform to use during the marching.

The young people are happy in the Lord. They are still faithful in church services, and they participate in various activities of the church.



"Go Tell" Emphasized at Ceylon Camp Meeting

The Ceylon Union camp meeting held August 20-24 emphasized the importance of an every-member evangelistic program with its theme, "Go Tell." Speakers for the five-day encampment included R. S. Lowry, president of the Southern Asia Division; L. G. Lowe, president of the Ceylon Union; and F. R. Scott.

The 13 baptisms on Sabbath brought the year's total to 87; 48 made the decision to accept the call to join God's family.

One of the high lights of the activities was the presentation of a prize to the member with the best Investment slogan. The picture shows B. A. Dodd, treasurer of the union, congratulating and presenting the prize to C. Ederesinghe.

B. F. PINGHE, Secretary
Ceylon Union

AU Teacher Conducts Far East Music Tour

By BLYTHE OWEN
Andrews University

When I was granted a leave of absence from Andrews University for the spring quarter, 1968, I decided to visit the schools in the Far Eastern Division, giving piano recitals, lectures, and master classes. So after enthusiastic correspondence with that part of the world, I flew from Seattle on March 20, arriving in Tokyo March 21.

Upon clearing customs, I was greeted by a large banner on which were the words, "Dr. Blythe Owen, WELCOME to Japan Missionary College." Imagine the feeling of security this greeting gave me. I had heard of Oriental hospitality and was now to experience it throughout the entire visit to the Far East.

The first recital, attended by a large and enthusiastic audience, was on Saturday night, March 23, graduation weekend. Since such occasions are not frequent in the Orient, the people expressed their delight and appreciation in many ways, including a punch-and-cooky reception, Western style. Many students made themselves known as members of the Choral Arts Society, which had toured the United States the preceding year. I loved the politeness of the people.

The next date was in Taipei, but at the airport there was no banner to greet me, and no familiar face. Finally a Chinese gentleman approached me and asked whether I was looking for some-

one. Assuring him that I was, he said that he had been sent to meet me. I went with him for a terrifying cab ride and was given a room in the Golden Star Hotel. Later in the afternoon I made connections with L. R. Colburn, who took me to the school. Subsequently I learned that meeting strangers is a practice pursued by hotel managers to get guests.

Since a national holiday was being

observed, the next recital was April 1. Again the auditorium was full, and at the end I was presented with a red banner on which were Chinese characters denoting my name, the name of Taiwan Missionary College, and the words "Music like from heaven." This prized banner hangs on my studio wall.

Here I conducted the first master class. Only five shy girls came at first, then more and more until we had a sizable

group. Thelma Smith, a veteran missionary and Bible teacher, helped them get started so the girls felt more free to play for me. There is much music interest, but no teacher there.

The next flight was to Manila, with a decided change of temperature—from the 60's to the 90's in a matter of an hour or two.

At Philippine Union College, the largest of the colleges in the Far Eastern Division, there is tremendous interest in music. Nestor Zamora and his associates, Corazon Arevalo, Minerma Bobila, and Mrs. Sydney Allen have created in the students a real desire for music education. There were at least 100 present for the master class, and some of the students gave outstanding piano performances. My recital was well received.

The great need is for more qualified teachers and music. The international music sorority, Mu Phi Epsilon, has begun a project of sending music and books to the two chapters in Manila. Some have been shared with the students at Philippine Union College, since two of the PUC teachers are also members of Mu Phi Epsilon. But much more is needed.

Arriving in Hong Kong in the middle of the night, April 9, I took a bus to the Astor Hotel. In the morning the travel agent drove me out to South China Union College, which is beautifully situated on Clear Water Bay. Several of the faculty members had been students at AU, so I was immediately among friends.

Great Interest in Music

There again, playing for the students ranging from junior high to college age was a great pleasure. An interesting, informal question-answer period followed.

There is no music department or even a music teacher there, but the students showed such an interest in the classes held for them that I had difficulty in getting away.

On April 14 it was time again to say good-bye and proceed to Singapore. Again I felt very much at home with a number of former students and gave recitals for both the academy and the Southeast Asia Union College students.

The visit to Bangkok was interesting for the *klong* (canal) trip. The boat leaves early in the morning so one sees people bathing, brushing their teeth, washing dishes and clothes.

On to India! At Spicer Memorial College I found Virginia Jensen strengthening the curriculum and generally raising the standards in the music department. Together with Dean Crawford we spent time going over various courses of study, attempting to adapt them to the needs of the students. Again my recital was enthusiastically received, and many expressed their appreciation.

I wish that I might convey the deep desire and appreciation for cultural things that these people display. On all sides we hear calls for doctors, nurses, teachers, and evangelists, and indeed these *are* necessary. I was tremendously impressed by the sanitariums, hospitals, schools, and conference offices throughout the Far Eastern Division. Truly, what

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

THE TITHE—3 Now that our tithe, remitted by our church treasurer, has reached the conference office, what happens to it? We have said that certain percentages are forwarded to the union office and the General Conference, and the conference keeps and uses the balance. What are these percentages and what is their purpose?

Ten per cent of the tithe receipts of the local conference is designated for the union conference itself, to finance the operation of the union conference and, if there is a surplus, to be used in various evangelistic or other appropriate projects within the union.

A small percentage of the tithe receipts is designated for the workers' retirement fund, which is held by the General Conference and is called the Sustentation Fund. This percentage is used to provide retirement support for all General, union, and local conference workers, and retired North American missionaries. (It is not applied to retired publishing house and sanitarium workers because these institutions set aside for retirement a percentage of their payrolls to meet their pension costs.) This percentage of the local tithe paid to the Sustentation Fund may be changed from time to time to keep the fund in proper balance. For example, when it was last changed it was reduced by one per cent.

A further percentage of the local conference tithe is remitted through the union to the General Conference for the worldwide work of the church.

On this practice hangs an interesting story. In the early years of the operating of the General Conference, particularly after it began sending missionaries out in 1874, the treasury department frequently experienced acute shortages of funds. This condition is revealed in an illuminating letter written by a General Conference president in which he said: "Our treasury is empty. For weeks and weeks the General Conference and Missionary Board have not had so much as \$1,000 in the bank and its tills. We are

greatly behind with our foreign work, and we are remitting to these workers only enough to keep them from serious want. This condition cannot long continue."

The fact was that since the local conferences received all the tithe from the members, any assistance that came to the General Conference from this source was through the compassion of the local conferences. (Sometimes in those early days when a missionary was sent overseas a local conference undertook his support. This, of course, was before the time when all of the Sabbath school offerings, except the expense offering, were allocated for the world program of the church.)

As time went on, the leaders saw that more stability must be brought into the financing of the overseas work. Out of this situation developed the principle that the conferences should share their tithe with the General Conference. We read in *Testimonies*, volume 9, page 51: "He has reserved the tithe as His sacred portion to be used in sending the gospel to all parts of the world." The *Working Policy* (1964 ed.) states the principle in these words: "In harmony with the divine principle set forth in the Bible and the writings of the Spirit of Prophecy, that all should share in the responsibility of supporting the worldwide work, we recognize the justice of our conferences and missions sharing their tithe."—Page 270.

The application of this principle in North America is on a sliding scale starting at one per cent of the tithe for a conference with a low income, and rising to a maximum of 20 per cent as the income increases.

Wonderful stability has come into the denominational financial program through the careful use of the tithe resources and the planning of channels through which offerings may flow. There never seems to be enough money for all our needs, but the steady growth in membership and institutions witnesses to the divine blessing upon a plan ordained of God.

(Next: *Twelve a Year*)

wonders God has wrought through a handful of dedicated people!

But whoever has heard urgent calls for musicians, artists, and other exponents of the cultural side of life? These people are hungry for artistic and beautiful things.

Whatever I was able to give these people in the way of incentive, encouragement, and enjoyment was returned to me manifold in terms of love and appreciation.

The last part of the tour put me on the receiving end. I flew to Moscow, Kiev, and Leningrad and several other European cities. I attended excellent musical performances almost every night.

When I arrived in Czechoslovakia a music festival was being held in Prague, presenting exceptional concerts. While at Köln (Cologne), Germany, I attended a cathedral service at which a Palestrina selection was sung. Hearing the little choir boys with their pure ethereal voices made me wonder how we might improve the singing of the children and young people in our churches. High standards are maintained in the cathedrals of Westminster and St. Paul in London, as well. What a privilege these children have in singing the great music of the church.

The first part of my trip gave me a deeper understanding of the problems that our schools face in some areas; I also saw the dedication of the teachers and other workers who strive to better the conditions of the people around them.

The last part of the trip made me realize again the high standards that exist in the world of music.

Brazilian "Voice" Marks Silver Anniversary

By WESLEY BLEVINS
*Music Director
 Voice of Prophecy*

The Voice of Prophecy in Brazil celebrates its twenty-fifth anniversary this September. The voice of Robert Rabello was heard in 1943 by thousands over 17 stations throughout Brazil. Today, 330 stations send the Adventist message of hope to 90 million Brazilians.

The first broadcasts were recorded in the VOP studios at Glendale, California. However, since October, 1962, Brazil has had its own offices and recording studios. The music for the program was provided at first by the American King's Heralds. But since January, 1963, the Brazilian *Arautes do Rei* have performed for the program. Presently the members of the quartet are Eclair Cruz, who also helps in the Bible school; Malton Braff, 1968 graduate of our school at Collonges, France (associate speaker); Wesley Blevins, graduate of Pacific Union College in 1960 and of the Seminary in 1961 (director of the quartet); Robert Conrad, 1966 graduate of the Adventist School of Theology in São Paulo (recording technician). The organist is Iracy Botelho.

As in other parts of the world field, the Voice of Prophecy has been immensely blessed by God in Brazil. Presently the



Manila Opens Doctors' Residence

Elwood Sherrard, manager of the Manila Sanitarium and Hospital, receives the key to the new doctors' residence building from B. B. Araneta, the building contractor. The ceremony opened the ₱230,000 (\$57,500) three-story concrete building, which provides three-bedroom apartments for six doctors and their families. The building (right) features two three-car garages.

To the manager's right is the medical director, Dr. E. S. Morel.

North Philippine Teachers Cited for Service

The combined service record of five teachers among the some 200 who attended the recent union-wide elementary-secondary teachers' institute in the North Philippine Union totals 136 years. Each of them represents the longest record in the educational work in his respective mission.

Shown left to right: V. C. Cabansag, representing the Northern Luzon Mission, is principal of the Northern Luzon Academy. He has to his credit 30 years of service. Isabel Padin-Adonay from the Southern Luzon Mission has served 20 years. Representing the South Central Luzon Mission is Agustina O. Vergara with 29 years of service. Of the five, Lucia Ferrer from the Central Luzon Mission holds the record—36 years. Tiburcio Bandola from the Mountain Province Mission has given 21 years to the work.



B. B. ALSAYBAR, Departmental Secretary
 North Philippine Union Mission



Robert Rabello, Brazilian Voice of Prophecy speaker (seated), with the organist, Iracy Botelho, and the quartet members.

Bible school has 20,000 active students, and of the 593,040 who have started the course, 73,574 have completed it. From these thousands of enrollees, an estimated 13,104 have been baptized.

Several students have written saying that they belong to the "Voice of Prophecy Church." One indicated that he had listened to the broadcast for 22 years. The radio group recently met a county judge who had completed the Bible course. He was more than happy to give his testimony regarding the Bible course before 1,500 persons at a VOP rally. One of those whom he influenced to take the course was a member of the Federal House of Representatives.

Another student heard the broadcast from deep in the jungles and requested the Bible course. It took him 48 months to finish it! Why so long? Because it took each lesson two months to make the round trip. But it was fruitful. He and six others with whom he had shared the lessons were baptized in November, 1967. Today he conducts a branch Sabbath school of 35 members. We consider that this probably is one of the most isolated groups of believers in the world field.

Public Meetings by Radio Group

One of the most fruitful activities of the radio group is public evangelism. It has been proved that many people can be reached by the combining of the message with music. One such public appearance resulted in more than 200 baptisms in Belém, Pará. Three series of public meetings have been planned for 1969. A goal of 600 baptisms has been set. At the beginning of 1968 a goal of 60 Voice of Prophecy evangelistic campaigns was set by the Brazilian workers. By the end of the year we hope that we will pass the set goal of 3,400 baptisms.

The radio group greatly appreciated the visit by H. M. S. Richards, Del Delker, and Brad Braley during September and October of this year. Some ten cities were visited by Elder Richards, accompanied by Elder Rabello and the Brazilian quartet.

Recently a 15-minute program was initiated along with a five-minute daily program. Soon we hope to produce a youth broadcast together with congresses in the field.

Being convinced that only by radio waves will millions be reached by the eternal gospel, the Brazilian radio group presses forward by faith, trusting that God will continue to perform miracles through the Voice of Prophecy.

Brief News

BRITISH UNION

✦ Volunteers from the congregation of the Plymouth Seventh-day Adventist church recently constructed new youth rooms from former coal and storage cellars in the building. Roy Graham is pastor.

V. H. COOPER, *Correspondent*

AUSTRALASIAN DIVISION

✦ Selected Adventist youth from Australia and New Zealand who have skills in building and allied trades will fly to New Guinea in December to spend their summer vacation as voluntary workers on the new Sonoma College building project. This is the second such project supported by Australasian Adventist youth.

✦ Wayne Fowler, a missionary-minded Adventist layman of Shaw Island, Canada,

has offered his services and the use of a twin-engine plane to the Australasian Division for two months near the end of 1968. Mr. Fowler and his plane will be based at Rabaul, New Britain, and will serve the territory of the Bismarck-Solomons Union Mission.

M. G. TOWNEND, *Correspondent*

KOREAN UNION MISSION

✦ The Korean Publishing House, Korean Union College, and Seoul Sanitarium and Hospital are taking part in evangelism this fall as each institution conducts an evangelistic effort.

✦ Korea's first mission airplane was scheduled to arrive sometime in October. The plane will be used for evangelistic and medical teams.

✦ Eleven thousand copies of Uncle Arthur's *Bedtime Stories* have been sold in Korea since January 1, 1968.

✦ The ministerial department reports 273 baptisms thus far in 1968.

H. R. KEHNEY
Departmental Secretary

Condensed News

River Truck Purchased for New Guinea Waterway

A new river truck is being purchased for the Ambunti district in New Guinea. A barge powered by a 50 horsepower outboard motor, the river truck can carry a ton of supplies at speeds exceeding 30 miles an hour. This type of transportation is a help to the river work much as the small plane is to the interior mountain regions.

In the area where this truck will be used, there are 500 miles of navigable waters on the Sepik River alone. In addition, there are the May, Keram, Karawari, and other rivers to be reached.

The first and only river truck working in this area was purchased in October, 1967. Before that time days were spent

in travel from one river village to another. The purchase of the new truck will aid in getting medical supplies as well as the gospel message to the river dwellers of that area.

A. C. THOMSON
Director, Angoram District

Eighty Join Baptismal Class in Ghana Evangelistic Thrust

Evangelistic meetings were recently conducted in the Legion Hall in Koforidua, Ghana, a town with a population of 100,000, by Atti Oksanen, Bible teacher at the SDA Teacher Training College at Asakore-Koforidua.

One of the local district pastors and Douglas Schmeckel, student missionary from Walla Walla College, assisted him.

The attendance was near 500. More than 80 have joined a baptismal class.

ØIVIND GJERTSEN
*Departmental Secretary
West African Union*



Villagers along New Guinea's Sepik River welcome the new 30-mile-an-hour river truck.

Adventist Dietitians Conduct Fourteenth Annual Convention

The Seventh-day Adventist dietitians held their fourteenth annual convention in October at Pacific Union College, Angwin, California.

The convention's attendance of 48 this year represented 13 States including Hawaii, plus a delegate from Australia and another from Africa. There were 22 hospitals represented as well as two colleges, one academy, one food service company, and our two universities.

President for 1968-1969 is Mrs. Alice G. Marsh, chairman of Home Economics at Andrews University. Other officers for the year are: president-elect, Esther Ambs; treasurer, Ruth W. Jacobsen; secretary, Darlene Schmitz; public relations, Martha Miller.

The association is a church-related professional organization with the general purpose of mobilizing its spiritual, educational, and professional influences in support of Christian education.

During its 14-year history the association has distributed educational materials provided by member dietitians. About one million items have been published and distributed to date. These consist of the following:

Leaflets: "What Shall We Eat?" "What Shall We Drink?" "Why Breakfast?" "What About Meat?" and "Why No Smoking?"

Books: *Diet Manual* and *Everyday Nutrition for Your Family*

Poster Ideas

Diet Sheets: 16 kinds

Recipes: Quantity and family size in card files and booklets

Two career films have been produced by the association, one in 1956 and the other in 1967. In both cases a dozen prints were presented to the Loma Linda University public relations office for distribution as requested by schools and other organizations. The first film, *Service of Love*, is a narrative film. The second, *Horizons Unlimited*, is a documentary film.

The official organ of the association is the "SDA Dietitian's Digest," which has been printed four times a year since 1955. Since 1956 the association has furnished the material for the "Food Service Directors' Bulletin" sent out by the General Conference Medical Department six times annually. The 12 nutrition lessons of the General Conference were rewritten by the association in 1961. A folder titled "Lacto-ovo Vegetarian Diet and Protein Needs of Older Citizens" was prepared for the Association of SDA Self-Supporting Institutions. Recently the "Everyday Nutrition" poster was prepared for the General Conference.

A cooks' and bakers' training program was carried on at Loma Linda Hospital for five years from 1961 to 1966. This was sponsored by the association.

The association has received gifts and donations since its early years. Loma Linda Foods, especially, has supplied several thousand dollars to help the association print materials and provide recruitment materials. The Gas Industry donated toward the production of the career films.

MARTHA MILLER

SDADA Public Relations

the General Conference, in charge of the denomination's sustentation program. In his address he told three ways in which the retired worker may continue to witness and be of service to the church. He also showed slides of his recent itinerary to the Far East.

RICHARD J. BARNETT
Departmental Secretary
Southern New England

Having your best clothing stolen and being subjected to painful rabies shots following a dog-bite incident might make you wonder whether you are in the right line of work. However, these experiences did not keep Student Colporteur Harold Camacho, of the Greater New York Conference, from selling more than \$3,000 worth of literature during the summer. This was the Atlantic Union College junior's first experience in the literature ministry.

Six young people were baptized recently by Lawrence Yeagley at the New Haven, Connecticut, church.

Franklin S. Greene of Pascoag, Rhode Island, recently contributed 200 volumes to the Pioneer Valley Academy library. Among them were a Matthew Henry Bible with annotations and another Bi-

ble dated before 1820. Many of the books are of historical interest and will be of immediate use to the English and history departments.

At the Greater New York Pathfinder Fair the Nassau and Jackson Heights Pathfinder Clubs each received the highest award—the Sweepstakes Trophy. Other high lights at the fair were the Central Brooklyn Spanish Club drill team and the Jackson Heights signaling team.

Successful academy field days have been held in the Southern New England Conference, according to Harold Voorhees, lay activities secretary. For the Pioneer Valley Academy field day 126 students raised \$1,892. At Greater Boston Academy the field day was supervised by the Student Association officers. Eighty per cent of the student body participated. The students doubled last year's total by soliciting \$1,128. At South Lancaster academy 85 students (60 per cent of the enrollment) raised \$1,003. More is expected because some students will contribute their job earnings.

EMMA KIRK, Correspondent

Canadian Union

Every home in 127 towns of northern Ontario recently received a Voice of Prophecy radio log, the first lesson of the Voice of Prophecy correspondence course, and a letter from the Voice of Prophecy offering the Bible course. The plan of the conference is to reach a number of the counties where there are no Adventist churches.

Seventeen young women were graduated September 8 from the Branson Hospital School of Nursing. This brings the total number of graduates from this school to 108 since its beginning in 1962.

Fifteen candidates were baptized at the Lacombe, Alberta, camp meeting.

The fruitage of the Calgary, Alberta, soul-winning program is 24 who have taken their stand for God's remnant church as the result of the united work of laymen, doctors, and ministers.

PEARL BROWNING, Correspondent

Central Union

Rolla, Missouri, members held a temperance clinic, "Teen Dragsters," for three days in August. Dr. Carl James and the local pastor, J. Hagele, worked with the church members in this original plan. The community was alerted by newspaper, radio, television, and through the Protestant churches. The city was covered with posters. The largest crowd

Atlantic Union

Conference Honors Retired Workers at Luncheon

Some 25 retired denominational workers were guests of the Southern New England Conference during a special program at South Lancaster Academy, September 22.

At a fellowship luncheon in their honor, Lowell Bock, conference president, expressed appreciation for the years of service given to the church by the 50 sustentation workers residing in the conference. These sustentees represent various branches of church work. He gave special recognition to five retired conference treasurers living in southern New England. They are Guy Burgess, Joseph Frank, Clarence Gerald, and C. B. Green, who were present, and J. E. Osterblom, who was unable to come.

Also honored at the luncheon was Rochelle Kilgore, of Atlantic Union College, who has given 57 years to SDA educational work.

Special guest at the gathering was John C. Kozel, an assistant treasurer of

was 116 and the smallest 55. As a result of this clinic, high schools have opened their doors for group speakers to explain the plan for better living.

✦ The emergency room of the Shawnee Mission Hospital, an ASI institution in a suburb of Kansas City, Kansas, was the setting for a motion picture recently. The company producing it had been commissioned by the American Medical Association to make a film depicting the medical aspects of sports. *The Team Physician*—M.D. will be narrated by Bud Wilkinson.

✦ H. C. Rhodes Bake-N-Serv Inc., has signed a contract with Sunnysdale Academy, Missouri, that will increase student work opportunities. A building for the new industry is under construction. An addition to the S S Plastics is planned, since growth has made the present building inadequate. These industries, with the ones already on campus, provide work for the 140 students in attendance.

✦ Champion Academy's first Bible Conference was held October 11-13 at Glacier

View Camp. About 60 students from all four classes took part. Guest speaker was R. M. Wisbey, MV leader for the Colorado Conference. Nine faculty members also took part in the conference.

CLARA ANDERSON, *Correspondent*

Columbia Union

Lay Evangelists Learn How to Witness to Deaf Persons

A group of lay evangelistic trainees at the Silver Spring, Maryland, church recently completed a course preparing them to witness to the deaf. The course dealt with methods of conversing by sign language and finger spelling.

Three students from Gallaudet, a Washington, D.C., school for the deaf, desire to unite with the church and are preparing for baptism. A Sabbath school class for the deaf is held each week with an average attendance of 15. Additional classes are expected to be conducted in the future.

Mrs. William Schroeder, Bible instructor, served as coordinator and instructor for this course, with Mrs. Bernard Davidson, Mrs. Emerson Hodge, and Pastor and Mrs. Stephen Pauly assisting.

✦ After 35 years of meeting in a small frame building, members of the Galax, Virginia, congregation recently opened the doors of their new church for services. Less than five months ago they had their groundbreaking ceremony. With only \$4,500 in their building fund, the members committed 10 per cent of their earnings for the new church building. This property and church is now worth \$95,300, with only a small portion yet to be paid. V. J. Puccinelli, pastor, led the prayer of thanksgiving, and N. R. Dower, Ministerial Association secretary of the General Conference, was the guest speaker at this opening service. Representatives from the Potomac Conference were E. H. Shull, Wayne Foster, and Mrs. M. E. Moore.

✦ About 125 youth of the Potomac Conference recently attended the Potomac Bible Conference held at Blue Ridge Youth Camp. Guest speakers were E. L. Minchin and J. O. Iversen, from the General Conference. The Bible Conference was under the direction of G. D. Bras, conference youth leader, assisted by several pastors and by personnel from Takoma Academy, Shenandoah Valley Academy, and Columbia Union College.

✦ Kettering Memorial Hospital's new pulmonary outpatient clinic was scheduled to be in operation this month. Richard Krumholz, M.D., director of medical chest service, is in charge of the clinic, which will offer centralized diagnostic and treatment service to respiratory patients referred by their physicians.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Lake Region's Hyde Park church in Chicago sent its youth choir to Nassau in the Bahamas during August. The singers gave a number of concerts in Tennessee, Georgia, and Florida before leaving the States. S. N. McKinney, president of the Bahamas Mission, and H. A. Roach, pastor of the Centreville church, and a delegation welcomed them to the Bahamas. They sang Sabbath morning at the Grant's Town church and in the afternoon at Centreville, where the West Indies Union departmental meetings were being held.

✦ The East St. Louis church in Illinois recently set up its first temperance booth, under the direction of C. C. Muffo, at the county fair. During the eight days about 8,000 people visited the display, and more than 8,000 pieces of literature were given out. Twenty-eight indicated a desire to enroll in the Bible course, and 94 enrolled in the Five-Day Plan to Stop Smoking. The temperance film *One in 20,000* and the new LSD film were shown 81 times. The pastor, D. G. Lewis, plans to conduct a Five-Day Plan to Stop Smoking program in the Belleville area soon.

✦ Nine persons responded to the call for baptism as a result of a short evangelistic series held during the summer by the youth of the Shelbyville, Indiana, church. Jerry De Hart, Jo Cundiff, Linda Lawrence, David Huber, and Paul Oelschlagler prepared original sermons on the love of Christ and presented them in a series of nine talks. The church membership is 74; the average attendance was 75, about 20 of whom were not Adventists.

✦ Wisconsin Academy set a new Ingathering record on its 1968 Field Day. The school family brought in \$2,800.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Calvin Hartnell, chaplain of the Portland Sanitarium and Hospital in Oregon, was elected secretary of the chaplains' division of the Seventh-day Adventist Hospital Association at an association meeting held recently near Denver, Colorado.

✦ Fourteen student literature evangelists from the Oregon Conference have returned to school, all but one with a scholarship. They sold \$8,445 worth of books. Special recognition was given to Beverly Petersen, a sophomore at WWC, who had \$1,778 in deliveries; and academy seniors Richard Wimer (Laurelwood Academy) with \$2,091 and Alden Olmsted (Columbia Academy) with \$2,021.

✦ Sp4 David Glen Chedester, a former Walla Walla College student, has been



Platte Valley Gets National Trophy

Platte Valley Academy, Shelton, Nebraska, was awarded the Grand Action Winner Trophy for 1967-1968. The award, given under the sponsorship of the American Youth for Better Living, was presented by E. H. Atchley, associate secretary of the General Conference Temperance Department, to Connie Jo Gerst, president of the local chapter of AYBL.

Of the 81 academies in the North American Division, PVA had the highest rating, with about 86,500 points, a record.

Points are awarded for both on- and off-campus temperance activities. Platte Valley Academy students had a 100 per cent membership in AYBL and were able to fill 193 off-campus appointments, man 12 temperance fair booths, and participate in temperance literature distribution.

About 20 academies amassed more than 40,000 points; six of these received more than 70,000.

DONALD M. WESSLEN

Principal, Platte Valley Academy



Wisconsin Ordination

George Sherman (left) and Terry Campbell (third from left) were ordained to the gospel ministry at this year's Wisconsin camp meeting.

Andrew Fearing, of the General Conference Ministerial Association, preached the ordination sermon, and Jere D. Smith, president of the union at the time, gave the charge. The ordination prayer was offered by Robert Thompson, ministerial secretary of the Wisconsin Conference; R. E. Finney, Wisconsin Conference president, welcomed the two men into the ministry.

Elders Sherman and Campbell are shown here with their wives.

MELVIN ROSEN, JR.

awarded the Distinguished Service Cross, the Army's second highest award for battlefield valor. He is serving in Vietnam.

✦ The Adventist booth at the Alaska State Fair in Palmer, Alaska, was called a "cancer clinic." It carried a temperance theme and featured Smoking Sam. When people came to the booth they were introduced to Smoking Sam and then told to look in the next room and meet Sam's father. He was another manikin lying in a casket nailed together with cigarettes. The viewers were told that Sam's father represented one of the almost 50,000 who die each year from lung cancer. One hundred fifteen people signed their names to receive an invitation to the next Stop Smoking Clinic.

IONE MORGAN, *Correspondent*

Northern Union

✦ Investment to date for the 13 members of the Toledo, Iowa, church is \$181, or almost \$14 per capita.

✦ One of the participants in the second Five-Day Plan held in Sioux City, Iowa, is in charge of the adult-education classes in the city and is hoping to find a way for the Five-Day Plan to be incorporated into the curriculum of the winter session.

✦ Eleven Des Moines, Iowa, women, dressed in health-and-welfare uniforms, recently spent one day at the Red Cross

headquarters packing gift boxes for soldiers in Vietnam.

✦ Pierre Marco, a South Dakota layman, recently placed 27 *Your Bible and You* in the new Community Hospital in Deadwood. Inside the front cover of each volume is an address to which the reader may write to secure a personal copy at a nominal price.

✦ The Dorcas women of the Bowdle, South Dakota, church recently packed 22 boxes to send to all servicemen from Edmunds County who are overseas. In each box was placed a copy of *The Marked Bible* along with cookies, candy, mixed nuts, and dried fruit.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Academy Seniors Make Gift to Missions; Parents Assist

The Rio Lindo Academy senior class of 1968 raised \$250 for a class gift but donated the money for church building needs in the Southern Asia Division.

Their parents, who had secretly decided to share in their children's indirect gift to their school, gave an additional \$384. Since the presentation of the gift to Principal W. T. Will other parents have contributed, raising the total to more than \$800.

The class officers were Jeff Calkins, president; Judy Warren, vice-president; Wendy Mallory, secretary; Rae Lynne Ward, treasurer; Mark Duckett, pastor; Vanny Dye, parliamentarian; and Joseph Tigner, sergeant-at-arms. Seeking a suitable project for a class gift to their alma mater, the class came to the conclusion that a mission project would best exemplify the spirit their class had generated at this Northern California Conference academy.

✦ Dr. Sherman Nagel, Jr., just returned from mission service in war-torn Biafra, recently appeared at a press conference in San Francisco. Directed by Roger Coon, college-relations officer of Pacific Union College (a former missionary to Nigeria), the press conference resulted in many news contacts, including a national wire-service story quoting Dr. Nagel's plea for a cease-fire to save the lives of millions now starving to death.

✦ Newbury Park Academy in southern California was threatened in late September by a brush fire that had burned more than 1,000 acres. The fire was stopped at the western edge of the school's property and moved in another direction.

✦ Chico, California, church members have organized a ten-week Every Member Involvement program under the direction of Charles Seitz. Commitments for more than 4,000 Bible studies and 6,000 missionary visits were made by laymen.

The first report, after only four days of the campaign, included 127 Bible studies and more than 400 missionary visits.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ Opening-day services were held in the new church at Richmond, Kentucky, on October 19. Merle Landis is pastor.

✦ The MV department of the Kentucky-Tennessee Conference was host this year to the annual union Bible Conference and welcomed about 160 young people from Southern Missionary College and the academies throughout the union. H. H. Schmidt, union conference president, was the guest speaker for the Sabbath worship hour.

✦ Students and staff of Southern Missionary College set an all-time record in Ingathering by bringing in more than \$15,000 in a single day. One hundred Collegedale Academy students participated in the field day and added another \$1,347 for the day's solicitation.

✦ About 560 physicians, dentists, and other medical personnel with families and guests met recently at Gatlinburg, Tennessee, for the biennial Southern Union Medical Congress. Guest speakers were Dr. Graham Maxwell, of Loma Linda University, and H. E. Rice, of the General Conference.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Students registered in the department of education at Southwestern Union College total 29 per cent of the student body, states Andrew Leonie, chairman of the department. Thirty-three are elementary majors, and 90 are in secondary education preparing for certification.

✦ Sgt. Myron Hoyt, who has recently returned from duty in Thailand, is now stationed at Dyess Air Force Base, Abilene, Texas, and has been recommended for the Bronze Star, the highest non-combat service award given by the military service. He is a member of the Abilene Seventh-day Adventist church.

✦ The third annual Bible Conference for the Southwestern Union Conference young people was held September 25-29 at Camp Yorktown Bay, Hot Springs, Arkansas. Several guest lecturers attended the sessions including J. H. Hancock and R. R. Hegstad, of the General Conference; L. E. Harris, Ph.D., of Columbia Union College; and Walter T. Crandall, editor, *The Youth's Instructor*.

J. N. MORGAN, *Correspondent*

Andrews University

† Sixty church pastors from an area of 130 miles around Andrews University recently met at Andrews to discuss the field education program. The program seeks to prepare students for pastoral work by sending them out to area churches to serve for a time as assistants to the church pastors.

† Andrews University elementary laboratory school is now housed in its new building. Although the structure will not be complete until December 1, there are 287 students now enrolled, according to Clifford Jaqua, superintendent of laboratory schools. The functionally designed building features three classroom pods (eight classrooms each) surrounding a cafetorium-library. Each octangular pod

is divided in half by a corridor that leads to the cafetorium area. Movable panel walls allow the classrooms to be merged into one large room for film viewing or other common activities. When completed, the school will have 24 classrooms and will serve kindergarten through junior high school years.

† Oral readings from the Scriptures at various campus centers will be a feature of National Bible Week. Both students and faculty will participate in the oral presentations of Bible passages.

† Steven Vitano, associate professor of religion at Andrews, conducted the Week of Prayer at Union College, October 6-12.

† At the invitation of the Norwegian Government, Leif Kr. Tobiassen, professor of history and political science at Andrews University, recently participated in a number of conferences with high Government officials concerning the expan-

sion of Norwegian universities in Trondheim and Tromso and the development of college-type institutions in 12 different parts of the country. As a sideline, Dr. Tobiassen met with Government officials regarding proposed legislation pending before the Norwegian Parliament governing the relation between the state church (Lutheran) and the religious minorities such as the Pentecostals, Methodists, Baptists, Seventh-day Adventists, and Roman Catholics. While in Norway, he also visited the SDA Norwegian Junior College at Tyrifjord.



A. V. Hyland, district pastor, Willmar (Minnesota), from same position, Kansas.

Rhonda Fredregill, office secretary (Iowa), a recent graduate of Union College.

Ruth Ann Gerst, teacher, Mayfield School (Nebraska), formerly teacher, Mile High Academy (Colorado).

Loren Greenman, assistant dean of boys and physical education teacher, Campion Academy (Colorado), formerly dean of boys, Platte Valley Academy (Nebraska).

Barbara Smith, teacher, Fort Collins church school (Colorado), from same position, St. Louis, Missouri.

Walter Sparks, accountant, Kettering Medical Center, from same position, Campion Academy (Colorado).

Morris Venden, pastor (Central California), from same position, Grand Junction, Colorado.

Marion Lockwood, pastor, Broken Bow district (Nebraska), from same position, San Luis Obispo (Central California).

John Sharp, youth pastor, Carmichael (Northern California), from pastor, Nebraska.

C. E. Johnson, pastor, Jamaica (Greater New York), formerly pastor, Pawtucket, Rhode Island, district (Southern New England).

Gilbert Andersen, lay activities and Sabbath school secretary (Greater New York), formerly pastor, Jackson Heights (Greater New York).

Lee Lewis, pastor, Redondo Beach (Southern California), formerly pastor, Worcester and Northboro (Southern New England).

Jose Sequeira, pastor, New Bedford (Southern New England), formerly pastor of Spanish church, Glendale (Southern California).

David Copey, pastor, Yonkers (Greater New York), formerly district pastor (Michigan).

John Luppens, assistant pastor, Jackson Heights (Greater New York), from Andrews University Theological Seminary.

Chuck Scriven, ministerial intern, Lewiston-Clarkston (Upper Columbia), a
(Continued on page 30)

For LaLana—a New Home

By H. R. KEHNEY, Departmental Secretary, Korean Union Mission

When Lonny Mahlum stepped onto a jet at the Seoul, Korea, International Airport, he left behind 15 months of serving as a medic in the United States Army. But he held a new little sister by the hand.

Lonny's only sister had died about four years before. Among the Korean orphans he saw from time to time was an eight-year-old named Sandra. She was a Korean-American orphan who had been given to the Seoul Sanitarium and Hospital Orphanage. Fay Welter, orphanage director, placed her in the home of an American Adventist family until a home could be found for her. Lonny wondered whether he might arrange for her to become his sister.

After seeing Sandra Sabbath after Sabbath, Lonny wrote to his parents in the United States and told them of the little girl he wanted them to adopt. They in turn informed Miss Welter of their interest in Sandra, and the procedure for adoption was begun. During the months ahead Lonny kept busy sending his parents pictures of his sister-to-be.

Lonny had to leave Korea before the adoption papers were finalized, but because of his interest in the Orient he decided to go to Japan instead of back to the States. While there he made good use of his time by helping at the Osaka Evangelistic Center for a few months.

Four months after the adoption proceedings had begun, Sandra's new parents were to arrive in Korea. Little LaLana, for that was to be her adopted name, was full of questions about them. "What will my new home look like? How far will I live from school? Do they have a car? They have a car! How exciting! Will my new mother teach me to sew and cook?"

She could hardly contain her enthusiasm on the way to the airport. New parents, a new home, a car! A trip to the United States in a big jet!

When the big jet flew in, LaLana was so excited that she forgot all about the brass

dish she had bought as a present. The only thing she could think of was meeting her new parents. A special surprise awaited her as the door opened and her parents walked out, for there with them was Lonny, whom she was not expecting to come back to Korea.

What a time LaLana had in the back seat of the Land Rover on the way home! She sat on Lonny's lap the whole while and chattered like a little magpie, teasing and quarreling as though she were a real sister. She loved it, and didn't want him to leave her.

LaLana is one of the hundreds of little boys and girls who are looking for love and affection. Many children who leave the orphanage are not placed in Adventist homes because the requests are few. For many children the orphanage is the only home they will ever know. Their education and future are uncertain because they are not as fortunate as LaLana.



LaLana, a Korean-American orphan, says good-by to Fay Welter, orphanage director, and meets members of her new family.



A Holiday Gift For Someone Special

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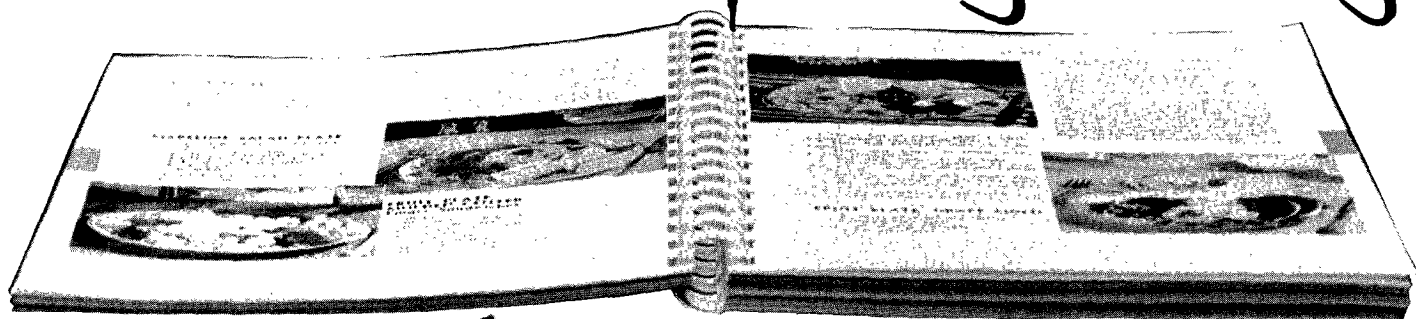
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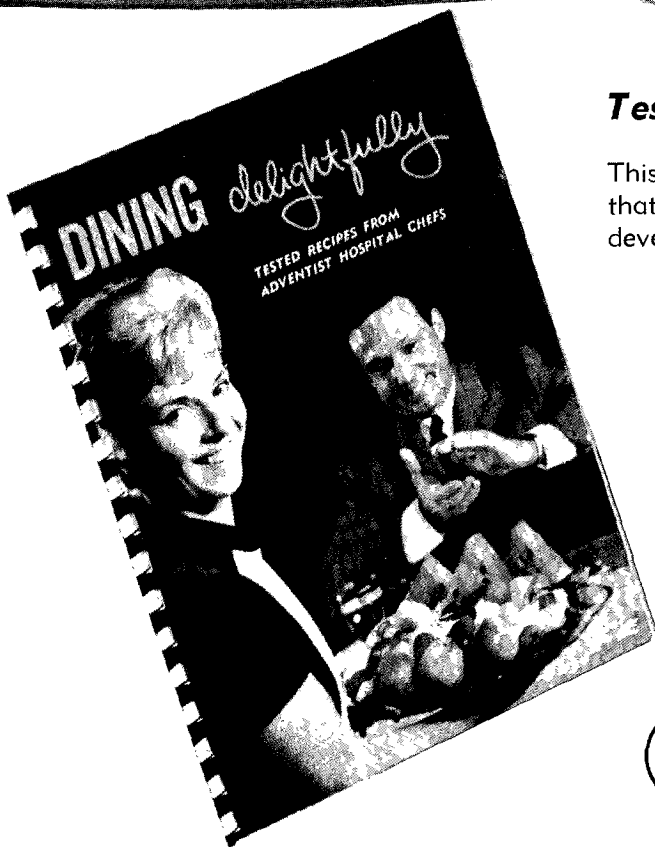
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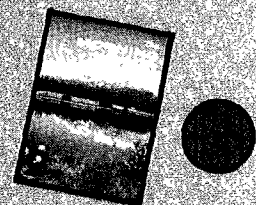
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GENERAL NEWS

ANSWERING THE CALL

(Continued from page 24)

recent graduate of Andrews University.

G. M. Krick, pastor, Pocatello-Idaho Falls district (Idaho), from same position, Tillamook (Oregon).

Roger Bierwagen, pastor, Baker-La Grande-Richland district (Idaho), from same position, Bisbee (Arizona).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

James H. Segar (AU '61; Central Michigan University '68), to be teacher, Middle East College, Beirut, Lebanon, Mrs. Segar, nee Mary Lou Claypool (AU '53-'56; '57-'58), and two children, of Cedar Lake, Michigan, left New York City, September 23.

George I. Reiter, to be maintenance supervisor, Karachi Hospital, West Pakistan, and Mrs. Reiter, nee Mildred Violet Faust, of Mohnton, Pennsylvania, left Philadelphia, September 24. Their son, Douglas, preceded them to attend Vincent Hill School. **R. R. FRAME**

NOTICE

Statement of Ownership, Management, and Circulation of REVIEW AND HERALD published weekly at 6856 Eastern Avenue NW., Washington, D.C. 20012.

The names and addresses of the publishers, editor, and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: Kenneth H. Wood, 6856 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor: None. The owner is the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, a nonprofit, charitable corporation. There are no bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities.

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Paid circulation through agents, etc.	None	None
Free distribution	953	982
Total no. copies distributed	76,570	76,202

I certify that the statements made by me are correct and complete.

PAUL M. WEICHERT, Office Manager

Church Calendar

Ingathering Campaign Promotion December 7
 Church Lay Activities Offering December 7
 Thirteenth Sabbath Offering December 21
 (Middle East Division)

1969

Soul-winning Plans and Projects January 4
 Church Lay Activities Offering January 4
 Liberty Magazine Campaign January 11-18
 Religious Liberty Offering January 18
 GO Emphasis January 25
 Bible Evangelism Crusade February 1
 Church Lay Activities Offering February 1
 Faith for Today Offering February 8
 Christian Home and Family Altar Day February 15
 Christian Home Week February 15-22

Of Writers, Articles, and Miscellany...

Donald W. McKay, who writes of America's favorite gospel song (page 2), is a layman on Long Island. His service to the church includes several years as a local elder, church treasurer, Sabbath school superintendent—positions not held simultaneously, of course. He has also been a song leader for various evangelists including the late Charles T. Everson, who helped to organize the Seventh-day Adventist work in Italy.

In addition to his occasional articles in the REVIEW, he has been published in *Ladies Home Journal* and other publications.

Charles B. Hirsch brings to his authorship (page 4) this week a rich background. His higher education began at Atlantic Union College, where he received his Bachelor of Arts degree, and carried through to the Ph.D. degree in history from Indiana University in 1954.

He was an associate professor and chairman of the history and social science department of La Sierra College and professor and chairman of the same department at Columbia Union College. In 1959 he became president of CUC, a post which

he held until 1965, when he went to Andrews University to serve as vice-president for academic administration.

At the 1966 General Conference session he accepted the position of secretary of the General Conference Department of Education. As such he coordinates the entire program of the department, which oversees almost 5,200 schools throughout the world.

Besides holding membership in professional organizations such as the American Historical Association and the International Rotary, he has been listed in several editions of Who's Who publications.

During the second world war he was awarded the Bronze Star for valor.

The copyright notice on page 23 of the October 10 issue for a portion of the words of the song "How Great Thou Art," quoted on page 1, should have appeared immediately after the quotation and read:

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Another contributor to the REVIEW this week is Madeline Steele Johnston, who writes "How 'Mother's Helper' Can Help" (page 7). A mission wife, she writes from the experiences of motherhood four times over. Her husband, Robert, is head of the Bible department at Korean Union College.

Review and Herald

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

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

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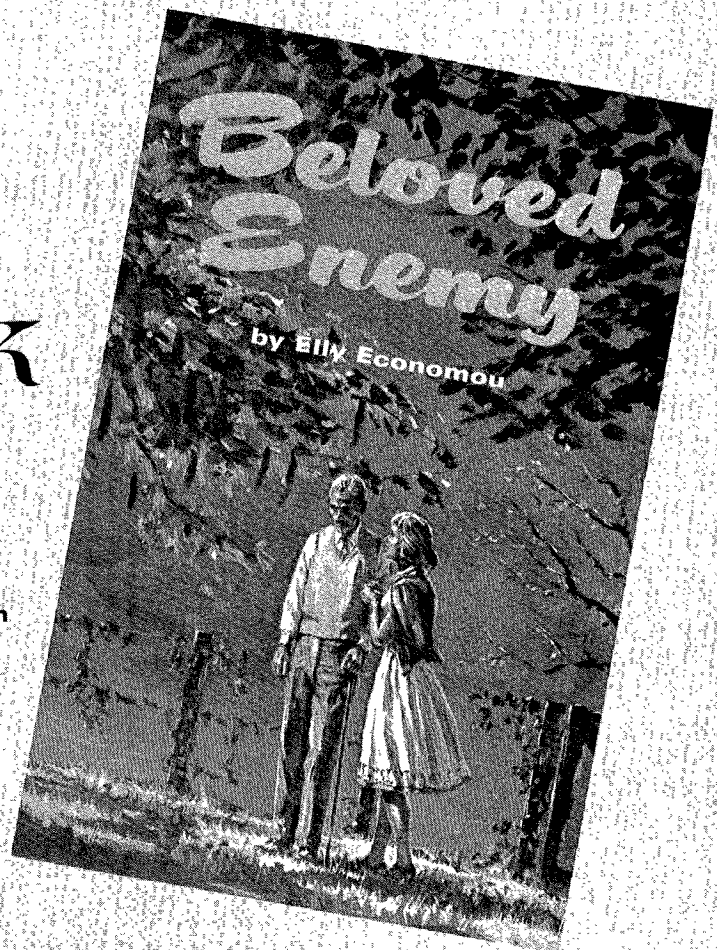
Happiness or Heartbreak

Beloved Enemy

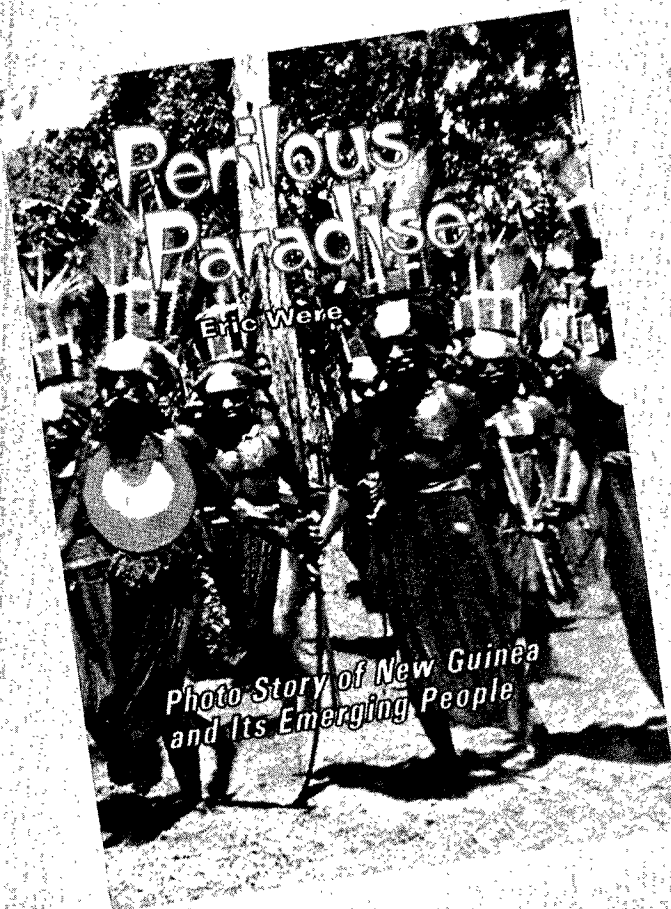
by E. H. Economou

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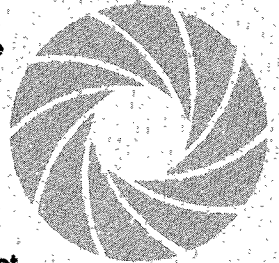
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Perilous Paradise

by Eric Were

New Guinea, picturesque land of stone age people, has been captured by the camera of Eric Were. In more than one hundred pictures, some of them in full color, the primitive land and customs come alive. A special feature is missionary-pilot L. H. Barnard in action.



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News of Note

School in Honduras Sets Example in Missions Giving

A school that is to benefit from last quarter's Thirteenth Sabbath Offering overflow reports a large offering and large baptism on September 28. Glen E. Maxson, president of the Central American Union of the Inter-American Division, reports: "The Sabbath school of Centro Educacional Adventista, Honduras, Central America, gave \$655 for thirteenth Sabbath. Sabbath school after Sabbath school in Central America reported going over their goal.

"The school also conducted a baptism for 45 on that day, making a total of 93 so far this year for the school and its surrounding territory.

"More than 80 per cent of the students go out on Sabbath afternoon to do missionary work. This is in addition to the night meetings they hold in some of the surrounding areas. The pastor and the staff are doing a tremendous job in leading and inspiring these youth to work for their Master.

"The Central American Union thanks members all over the world for their part in helping our school in Honduras."

FERNON D. RETZER

New Treasurer Elected for Australasian Division

On the recommendation of the Australasian Division, the General Conference has elected L. L. Butler to succeed E. W. Howse as treasurer of the Australasian Division. Elder Howse is the new secretary of World Foods Service.

Mr. Butler is at present secretary-treasurer of the Trans-Tasman Union Conference in Australasia. In addition to working in the division home base, he has had many years of experience in treasury work in the mission field of the South Pacific. He is well qualified to carry the heavier responsibility now placed upon him.

R. R. FRAME

Seoul Sanitarium Orphanage Reports 512 Children Placed

The orphanage operated by Seoul Sanitarium and Hospital in Korea has, since 1953, placed 512 children in adoptive homes. This I learned during a recent visit to Seoul as I conversed with Fay Welter, the new director.

At present the orphanage cares for 154 children, 25 of whom are preschoolers, 60 on the primary and middle-school level, 17 in high school, and 20 in college or a nurse's training course. The total also includes 25 babies in foster homes and some of various ages who are not attending school. There are 22 Korean members on the staff, including six teach-

ers for the primary and middle school, room mothers, sewing-room workers, laundry workers, and kitchen helpers. Visitors may be quite surprised to see the extent of the work as it has grown through the years under the leadership of Mrs. Grace Rue and currently Miss Welter.

Miss Welter reports that beginning with 1953, 336 children have been sent for adoption to the United States and two to Australia, and from 1964 to the present 174 have gone to Scandinavian countries. Most of these went to Norway and a few to Sweden. The latter part of 1967 Denmark was opened for adoption, and the first group of seven journeyed to that country in early August.

It is impossible to estimate how much good the foster parents are doing as they give these children tender care and Christian nurturing, the results of which will finally be seen in the kingdom of heaven.

W. P. BRADLEY

Three Sectional Meetings Conducted for ASI Members

Three sectional meetings of the Association of Self-Supporting Institutions were held in October in Loma Linda, California; Reading, Pennsylvania; and Omaha, Nebraska.

ASI president Allan R. Buller and executive secretary Caris H. Lauda provided programs of information, fellowship, and inspiration. A spirit of enthusiasm, unity, and dedication was demonstrated at each meeting.

The ASI is an association of 200 privately owned institutions and business enterprises joining their resources and talents with the church organization to carry out the gospel commission. These include nursing homes, hospitals, clinics, child-care centers, printing houses, food factories, and similar enterprises. The medical-care institutions have a total of more than 6,000 beds.

The sanitarium-type medical units belonging to ASI are meeting both the physical and the spiritual needs of their communities. One nursing home reported 64 baptisms of personnel and guests in the past two years.

The ASI invites inquiry from all SDA business enterprises that might wish to join this group of self-financed, missionary-minded laymen.

D. W. HUNTER

Special Offering to Aid Needy in War-torn Nigeria

The great needs of Adventists and others in Nigeria have led the General Conference to call for a special offering November 30.

Our hearts have been saddened by the reports of suffering. We have seen appealing pictures in national magazines and read accounts in the daily papers. We

have wished that something could be done to bring help to the needy in this war-torn land. It is difficult for us, living in the midst of plenty, fully to understand the suffering that is taking place in that troubled land where we have many thousands of Seventh-day Adventists.

On November 30 an offering will be taken in all our churches to help ease the suffering of our people in Nigeria. Our liberality should match their need.

ROBERT H. PIERSON

Deadline of Divisionwide Photo Contest Is December 2

Deadline for the 1968 North American Division Photo Contest is almost here. Entries must be submitted to local conference public relations secretaries by December 2.

Any nonprofessional Adventist photographer in the North American Division, including furloughing missionaries, may participate. The photos must be eight-by-ten prints, properly captioned. Awards are available in ten categories.

Further information may be secured from public relations offices or the editorial offices of the REVIEW AND HERALD.

Laymen Around the World Step Up Missionary Activity

Increased evangelistic activities by laymen are reflected in lay activities reports for the first six months of 1968. For example, the 9,065,755 missionary contacts reported are equivalent to a 5.4 per-member average for the world field. A year ago it was 4.7 per member.

In addition to this, laymen gave 3,764,657 Bible studies to their friends and neighbors and achieved a world average of 2.3 per member. The world objective for Bible studies is now a million per month. If every church member around the world had given only one more Bible study during the first half of this year, we would have achieved this objective. Past experience has taught us an important lesson: More Bible studies always result in more souls won! So far this year 14,974 persons have been won with the help of laymen. This is over 5,400 more than a year ago.

V. W. SCHOEN

IN BRIEF

✦ By cable—The Voice of Prophecy radio rally held in Manila, Philippines, November 3 included the largest VOP graduation in the history of the Far Eastern Division, perhaps of the world. Diplomas were received by 2,532.

✦ Death: Milton Hiram St. John, an evangelist for 40 years, November 1, at Glendale, California.