



**EIGHTY-FIVE** laymen of the South China Island Union Mission recently dedicated themselves for service as lay preachers. The occasion was  
*(To page 18)*



[Interview between Ron Graybill, ministerial intern, Northern California Conference, and E. D. Dick, retired secretary of the General Conference.]

**Q.** *Elder Dick, what kind of work have you been doing since you retired from the presidency of the Theological Seminary in 1958?*

**A.** I have been active in Adventist welfare work in the Washington area. For a time I was in charge of a center in the city known as the Welfare Center from which we distribute clothing and pass out food. Also, from our warehouse in Takoma Park we issue used but usable furniture. There are 22 Seventh-day Adventist churches in the capital area, most of which have Dorcas Societies. These societies, which help the poor in their own communities, send their surpluses on to us.

**Q.** *Why did you choose this work?*

**A.** I gave study to several opportunities. I first thought about going into real estate, but that didn't seem



**Entrance to the Seventh-day Adventist Welfare Center situated in downtown Washington, D.C.**

# MINISTRY in the Inner City

the Potomac Conference asked me to give leadership in the welfare work. And it was because of the opportunities I saw there that I accepted.

**Q.** *You've been a missionary, haven't you? and secretary of the General Conference? How do you compare the "rewards" of the various positions you have held?*

**A.** Yes, I was a missionary. I also served as a college president, Seminary president, and secretary of the General Conference. All of these were happy and satisfying forms of service.

But as I look back over the nine years that I have spent in the welfare work in Washington, I regard these as some of the happiest, most satisfying, and rewarding years of my entire ministry.

**Q.** *If you were 35, what would you propose to do to expand the work in Washington's inner city? What direction do you think it should go?*

**A.** That's a big question. There are thousands and thousands of poor people in Washington. At present there are something over 33,000 persons on public relief in Washington, and it would be difficult to answer your question without a careful survey of all the needs as of now.

**Q.** *Would you be interested in conducting such a survey?*

**A.** Yes, indeed. We need to know what the needs of these people really are. In my opinion, we ought to have not one center but probably three or four so as to meet the people where



**Ron Graybill**

they are. Many people are so poor that they do not have the facilities or money to get to our center.

**Q.** *It used to be that ministering to the poor was largely a concern of the Christian church, but today it seems that the government has largely taken over this work. Shouldn't we as a church now let the government take over and we concentrate on evangelism?*

**A.** On my first visit to the welfare department in Montgomery County, the official in charge said, "Mr. Dick, we have been asked to do the work that the churches ought to be doing." That's my answer to your question. The government is doing welfare work because the churches have failed in doing what they ought to be doing.

**Q.** *Is there still room for the churches to work now that the govern-*



**"The reaction of the people we help is so wonderful, full, and genuine that our hearts are melted by the response."**

to satisfy my ideals of Christian service for a man of my age. Then I thought about becoming a receptionist in a bank, and, incidentally, I had an opportunity to do that, but it didn't appeal to me. Then I thought of canvassing for children's books before Christmas—which I think would have been a very worthwhile endeavor. I thought also of soliciting for the blind in cooperation with the Christian Record. But about that time

*"I regard my years as director of welfare work in the inner city as some of the happiest, most satisfying, and rewarding of my entire ministry."*



*Elder Dick is happy when his shelves are well stocked with clothing to be given to the needy.*



*ment has taken over with its funds and personnel?*

**A.** Too often the service rendered by the government is impersonal, mechanical, and occupational, administered by professional people whose primary interest is not spiritually motivated. Also a sizable proportion of the money appropriated for the poor never reaches the poor—it never gets down to the grass roots of human need.

**Q.** *You bring up an important aspect of this subject, and that is the motivation. Why do you think the church should be involved with poor people? Why did you get involved?*

**A.** Jesus spoke of giving a cup of cold water and not losing our reward. The reaction of these people is so wonderful, full, and genuine that one's heart is melted by the response. And those people would do anything to help you and show appreciation for what you have done.

**Q.** *But isn't our commission as a church really to "teach all nations," to alert people to the demands of God's law and to the urgency of Christ's second coming? Isn't that our goal? Is it really our business to be giving cups of cold water?*



*"We serve people without regard to race or religion. The need determines our response."*

**A.** Yes, I think that giving a cup of cold water is a service that we ought to do. Our business is to reveal the love of Jesus. Our commission is to teach people that they do not need to perish, because Jesus has died for them. That is the gospel.

**Q.** *So, we should help the poor, you feel, regardless of whether they may appear to be good prospects for baptism?*

**A.** Oh, surely, yes. I don't know how many people have been helped by us along the way to baptism, but I do know that there have been a large number who have seen Christ in us. And that's our business—it is to help uplift Him before the world, not legally, but practically, and to reflect the love of Jesus. We do that because of what He has done for us.

**Q.** *The problems of poverty and race in our country are in some ways interrelated. And I presume that at least part of the people for whom you work in Washington would be Negroes. Does that make any difference in your work?*

**A.** Oh, no, we help anyone who's in

need. It makes no difference. We serve people without regard to race or religion. It is the need that determines our response.

**Q.** *You wouldn't say that in welfare work Negro Adventists ought to work for the Negro poor, and white for the white poor?*

**A.** Oh, no. I know of no racial bounds. As a matter of fact, in our service about two out of three are Negroes. Sometimes the ratio is half and half. But we make no distinction whatever.

**Q.** *Wouldn't it be a good thing to try to get jobs for these people or to train them?*

**A.** In Washington there are many programs of one kind or another. I think that the matter of helping people to get jobs or providing jobs is an expensive and complicated undertaking, and I doubt the wisdom of our trying to get into that area. I do think that we ought to acquaint those who come to us with the agencies in our area that provide such services.

**Q.** *In other words, you feel that the directors of welfare programs should be familiar with and coordinate their services with those of other agencies in the area?*

**A.** Oh, certainly, yes. We have continuous calls from other agencies asking us to help them, and we also avail ourselves of the help they extend.

**Q.** *Do you operate disaster relief or civil defense vans? Do you put emphasis on that aspect?*

**A.** The disaster has already happened. I sometimes think there are more homes with disasters of one kind or another having befallen them than there are those which disaster has not struck. Particularly in Washington the problem is massive, huge. It may be hard to realize, but it's the disaster that has already happened that is causing the riots. It's the depth of the need, the terror of the need, that is producing these outbreaks. People are just exploding in desperation to change the situation.



*"I think the way to reach the rich is by helping the poor."*

**Q.** *That brings up another point. Since the need is so vast, isn't the situation hopeless? Couldn't we use the money spent on welfare for some other purpose, such as spreading the gospel and thus hasten the coming of Christ, which will bring an end to misery and poverty?*

**A.** These people must receive the message too.

**Q.** *Could we not include them among those to whom we give Bible studies?*

**A.** They can't hear you when they're hungry. They can't hear you when they haven't had breakfast or supper.

**Q.** *There are malnourished people in Washington?*

**A.** Thousands of them. And that's

why the government has had to step in with its welfare program. But they don't get the gospel through the government program.

**Q.** *Speaking about malnourishment, do you think there is room for young people, for example, home economics majors from our colleges, to give nutritional training?*

**A.** I think there is a tremendous need for teaching these people how to live, what to eat, how to train for jobs in order to get work. People need to be taught how to choose food and to buy economically. You are probably not aware that many of the people who come to us are illiterate.

**Q.** *Where do they come from for the most part?*

**A.** Mostly from the rural areas of

the Carolinas, Georgia, Alabama, and Mississippi.

**Q.** *Why do they come?*

**A.** Because they have nothing to do where they come from.

**Q.** *Isn't there farming?*

**A.** No, because they've been driven off the farms by mechanization. This year there will be 100,000 Negroes forced off the land in Mississippi alone. Where will they go?

**Q.** *What would you think about a summer welfare program conducted by Seminary and medical students in some rural area in the South?*

**A.** I think it would be overwhelmingly successful. But it is the cities that concern me. By 1980, 85 per cent of the people of America are going to be living in cities. In any society you

## The art of living

By MIRIAM WOOD

*when you're Young*

**TWELVE CENTS' WORTH OF THE GOLDEN RULE** Alexa circled the block about ten times, searching for a parking place near the university bookstore wherein resided (in tranquil unconcern) two volumes that she simply had to have for one of her classes. No luck.

She was tempted just to forget the whole thing, and try again another day, but common sense reminded her of the long drive through heavy traffic. She made the block circuit once more (by now she'd practically memorized all the local landmarks), then the unbelievable happened. A car pulled out of a space directly in front of the store.

With a sensation of victory not unlike that of Alexander the Great, she eased her modest coupe into place. Quickly she opened her wallet for the necessary parking-meter dime—and at that moment she became Napoleon *after* Waterloo. You see, reposing in solitary splendor was a ten-dollar bill. And nothing else. Her frantic forays into her purse dredged up one bent paper clip, a button long missing from her pink sweater, half a candy bar, and other assorted girl-type purse contents. And that was that.

"You just can't imagine how trapped I felt," she told me later, describing her predicament. "I couldn't leave the car long enough to go into the bookstore and try to break into those long lines of students at the checkout counters, to get some change. Traffic police seem to sprout from the sidewalk cracks at that location; and the parking fines are stu-

pendous, since that particular area is so busy."

Glancing about her in desperation, Alexa noticed two attractive coeds in a red convertible a few spaces down. They were just getting ready to leave, having finished their book buying. Impulsively she leaped from her car, raced to the convertible, and gasped, "Pardon me—but would either of you have change for ten dollars?"

The pretty girls smiled sympathetically. "Need money for the meter, I take it?" asked the girl with long blond hair. "After buying my books, I don't even have change for a quarter. But I *do* have a dime. Here—you take it"—and she thrust the dime into Alexa's limp outstretched hand.

"Oh, but I couldn't—I wouldn't expect—I didn't mean—" the latter stammered.

"Of course, take it. I want you to. Somebody rescued me in a similar situation once—so if you'll pass the favor along when you get a chance, we'll be even," gaily replied the pretty blonde.

"Oh, I will, I will! And thank you," Alexa called fervently, as with a cheerful wave and bright smiles from its occupants the red convertible pulled out into the heavy traffic.

"Now comes the incredible part," Alexa assured me earnestly as she continued her story. "Two days later near my own campus I was on my way to class. I was rather late and charging pell-mell down the sidewalk, when a tiny little old lady planted herself squarely in my path. I

couldn't very well trample her, so I came to a dead stop."

After a second or two of shy silence, the little lady timidly asked, "Miss, do you have change for a dollar? I just have to take the next bus, and you know they won't let you on at this time of day unless you have *exact* change!" Obviously she was near tears of weariness and utter defeat.

Alexa's first impulse, she said, was to give a polite "Oh, I'm sorry, I know I don't have it" without even looking. But like a jolt of electricity, memory flooded her mind with an image. The dime. The parking place. The red convertible. With no further hesitation she deposited her books in the middle of the sidewalk and dived into her purse.

"I don't have change for a dollar, but maybe we can figure something out. How much do you actually need?" she inquired sympathetically.

"Well—only two pennies."

Burrowing determinedly, Alexa turned up one penny. But no more. Seeing the bus coming down the block, she dumped the entire contents of her purse right there on the sidewalk beside her books. There was a tiny click—as a penny dislodged itself from inside a half-empty package of gum.

"Here you are!" and she pressed the two pennies firmly into the frail old hand.

History repeated itself—only Alexa was on the other side this time. "Just pass the favor along," she smiled, as the relieved elderly lady thankfully boarded the bus, expressing gratitude far out of proportion to the deed.

I was fascinated by this true experience—"twelve cents' worth of the golden rule." The principle it represents, if applied consistently, can make life more exciting—and happier—for everyone!

are going to have stratification of society—you're going to have the rich and the poor. We're missing the mark if we think we're going to finish the work by preaching only to the affluent in these big cities. As a matter of fact, we've almost abandoned inner cities.

**Q.** Do you think there is a need or justification for institutions with "mission" status in the inner city or in rural poverty areas?

**A.** I think that is something we ought to be willing to study sympathetically. Such an institution would greatly magnify our witness.

**Q.** By "witness" do you mean the influence on the people who are being helped, or are you thinking of the impact that a knowledge of our services will have on the public—or both?

**A.** Both. I think the way to reach the rich is by helping the poor.

**Q.** Wouldn't a pastor run into difficulties if he brought a large number of poor people into his church?

**A.** He'd probably meet with resentment at first. But the influence, the impact, upon the lives of the members, would be heart warming and revolutionary. I'd like to see it tried.

**Q.** Could you give me some statistics on the work you are doing in Washington?

**A.** From our center last year we served 7,551 adults and 3,862 children. We gave 7,530 units of emergency food, that is, either a loaf of bread or a tin of beans.

**Q.** You mean specifically those items?

**A.** Yes, specifically. We give Heinz vegetarian beans and Pepperidge Farm bread, and the bread is donated to us by the Pepperidge Farm bakeries. Also we contributed 69,406 articles of clothing and 1,227 major articles of furniture, such as beds, dressers, chairs, or mattresses.

**Q.** Of Ellen White's books, which do you think are most relevant to this type of work?

**A.** Welfare Ministry rounds it out and sums it up. That's the textbook. I would include *Steps to Christ*, which teaches people how to believe in Christ. And *The Ministry of Healing*—that's a marvelous book, a little more readable than *Welfare Ministry*.

**Q.** You mentioned a little while ago about the gospel's being the good news that we do not need to perish. How can I most effectively convey this to the poor?

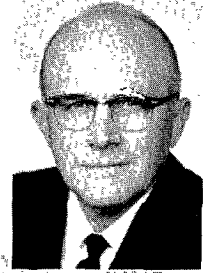
**A.** Show them that He has saved you!

**Q.** In other words, because Christ has done so much for me, I will do what I can for others?

**A.** That's it exactly.

*A Personal Message From Your General Conference President*

# HEART to HEART



Hong Kong

*Dear Saints of God:*

"All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts" (Col. 4:7-9).

In these verses Paul gives us an insight into his relationships with other leaders of the church—also an insight into the type of letters he wrote. From Paul's dealings with his companions and their relationship with him, we as Christian leaders may learn how best to work with one another. Let's take a brief glance at a little-spoken-of hero of faith—Tychicus.

Paul refers to Tychicus as a "faithful minister." What greater words of commendation could be said of any child of God! What a priceless quality, faithfulness! What a blessing to have workers and leaders upon whom we can depend, knowing that any task entrusted to them will be done expeditiously and with effectiveness.

In some parts of the world faithfulness may demand the giving of one's life. In Africa during the course of the past few years I have known men who demonstrated their love for this message by laying down their lives for it. Ahead of us are times when our faith is going to be terribly tested, when we will have to decide whether we love the Lord more than we love life. Could you make the right decision if you were tested whether to yield your life or yield this message? Think it over carefully. The choice might be yours someday.

Paul calls Tychicus a "beloved brother." It's a wonderful thing in the Advent family to be close to one another—not at arm's length, distant, or cold, but to be "beloved brethren." That brother of yours, whom you are holding at a distance, may one day give up his life for God, or be placed behind prison bars for Christ's sake, or meet some other great test. What a wonderful thing it is to be bound together in warm fellowship, when we can say of one another, "We are beloved brethren."

Tychicus was also a "fellobservant." He was on the same level—the same footing—that Paul was. There was no professional caste with Paul. There was no

working "under" one another. I don't believe that we work *under* another person; I believe, as brethren, we work *with* one another. Some may have larger parishes, but still we are all brethren together in this great cause of God. We are "fellobservants in the Lord." To know that we are all one in Christ Jesus should bind us closely together.

**Avoid Thoughtlessness**

Paul sent Tychicus over to Colossae "to comfort your hearts" (v. 8). The J. B. Phillips translation says, "That he may put new heart into you."\* Even in the midst of trials and difficulties and knowing that one day soon he would yield up his life for his Saviour, Paul was a man who was thoughtful of others. How much a little thoughtfulness means in our personal contacts and in our letters—to think about the feelings and reactions of others, to consider how our actions, our words, and our letters are going to affect those whom our lives touch.

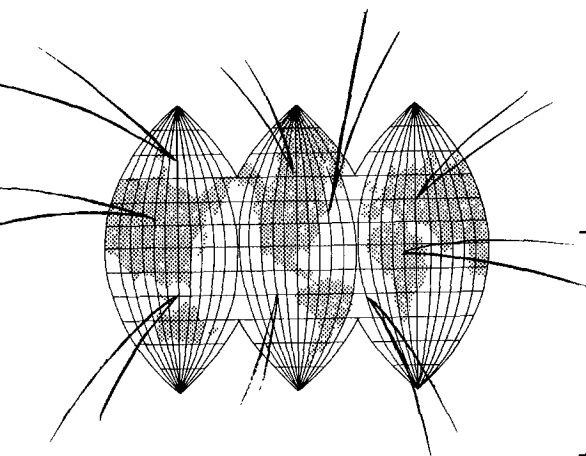
"It may be that the work of a lifetime will not recover what has been lost in a single moment of . . . thoughtlessness."—*Patriarchs and Prophets*, p. 426. In a single thoughtless word or action we may wound an individual fellow worker or brother beyond reparation.

In contrast, "The fruits of . . . thoughtfulness . . . will be a hundredfold."—*Child Guidance*, p. 217. We are urged to study how to show thoughtfulness of others (see *Sons and Daughters of God*, p. 83). And finally, we are told that where Christ's love reigns, there is thoughtfulness for others (see *Testimonies*, vol. 5, p. 559).

May Christ reign supreme in our lives that we may be thoughtful workers and thoughtful Christians in our dealings with others.

Yours for greater faithfulness and more Christian thoughtfulness,

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



# From All the World Into All the World

By W. R. BEACH

**O**UT of the ancient book of the prophet leaps this anguished cry, "Who hath believed our report?" (Isa. 53:1).

The prophet Isaiah here seems to anticipate a reaction of indifference or incredulity or hostility to his report. His anticipation was justified. He was confronted with a massive reluctance to take him at his word.

The prophet's question is appropriate today. A reaction of indifference, even incredulity or hostility, confronts the church in its contemporary mission.

The Hebrew word used by the prophet is built on a passive participle and means "the thing heard," "the tidings brought to notice," as some of the varying translations indicate. The report is not first what we speak or write but rather what we have heard. Yet the nature of the news is such that what reaches our ears gets at once to our lips. The more astounding the news, the more readily it is passed on. So the "report" becomes active. It means "the thing we proclaim" because we have had it proclaimed to us. Thus the church stands between the "word learned" and the "word taken to others."

Here Isaiah reveals himself again as the gospel prophet. In the same tenor the apostle Paul writes to the Corinthians: "I have *received* of the Lord that which also I *delivered* . . ." (1 Cor. II:23). The apostle John wrote: "That which we have *seen* and *heard declare* we . . ." (1 John 1:3). Such, precisely, is the New Testament "tradition"—the gospel *handed over* in order that it might be *handed on*.

When we ponder a report on the church's world mission today we must recognize that the prophet Isaiah describes a proper and factual setting. The messengers of the mission must know the gospel experience and re-

port. We do well, likewise, to ponder the reasons for a reaction of indifference or even hostility on the part of people to whom the gospel message is addressed. Incredulity and rebellion certainly are age-old factors that have been heightened and intensified today. However, we must realize that the Christian "report" faces other handicaps that should be and can be reduced or eliminated, too.

## Handicaps to the Gospel's Reception

The first great handicap is the fact that sinful men must make the "report." If only angels could tell it! Of course, they cannot, for it has not been given to them to know penitence. The sinless Son of God was made sin that He might achieve salvation. The work of salvation is experiential; but in the case of the human "report" so much is hindered by the human instrumentality. We must know from a personal viewpoint God's provisions of grace so that the life and message can match the divine program.

Another aspect of the human handicap is that in a vast segment of the world the divine messages are involved in a rejection because Christianity is identified with the compromises and sins of the West. The gospel is by geography Palestinian and often closer to Asian peasantry than to urban sophistication; but by association it became Western. Multitudes of men, therefore, are disposed to neglect it or repudiate it by the primary accident of birth or a bitter instinct of nationality and race.

Much could be said about the legitimacy or illegitimacy of this attitude. The story of colonization has not yet been fully told, but the handicap is there, and how shall the church of the remnant relate to it?

I think, very simply, by gearing our thinking, our planning, and our preaching to God's program for the church today. The church of the

remnant is not just a church with missions in all the world; it is a world missionary church. The messengers of such a church will wear the garb of divine revelation and carry with them the atmosphere, not of this land or of some other land, not of this culture or of any other culture, but of heavenly places. We will go from all the world into all the world with God's messages for all men.

A second handicap to the church's "report" today is in my opinion the oversimplification of the evangelistic process. Too often, I think, we proclaim God's messages on a sort of take-it-or-leave-it basis. We thrust the responsibility for understanding intricate doctrinal teachings upon the listener. Too often we fail to appreciate that he, the listener, will inevitably interpret our words for himself within his own sense of things. This we must anticipate and allow for in a creative and imaginative endeavor.

Take the word "salvation" which we bring to people. For many, "to save sinners" means board and lodging, healing for the physical, training for the mind, clothing for the body. Now, to be sure, healing, education, and physical welfare may be the way to salvation. The Seventh-day Adventist purpose "to make man whole" envisions this total labor of love.

The first step in this way, however, is a man's recognition of his need, followed by repentance and a total commitment to God in Jesus Christ. The essence is to be seized by the love of Jesus Christ and to become willing to witness to that love, endeavoring as Christ's emissary to demonstrate it to God's creation. Actually, this was Christ's simple, direct approach to the Palestinians. Christ's first words to the disciples were concerned, not with doctrine, but with participation. The gospel begins and ends on the note, "Follow Me."

The Master's approach, in my opinion, should be ours, and it will do much to dissipate a handicap that so-called theological sophistication may have made an obstacle to people's first contact with the Christian "report."

There are, of course, other handicaps, and among them is often a false hierarchy of values or priorities. The highly developed West too often substitutes the irrelevant for the essential, affluence for influence. For instance, ardent dog lovers may have had cause for rejoicing by the publication some time ago of the book entitled *The Secret of Cooking for Dogs*. Elegant ladies who specialize in beribboned poodles or manicured Pekingese can now lavish their intellectual powers on the study of recipes for "cottage cheese caress," "ca-

[The report of the General Conference secretary, presented at the 1968 Autumn Council in Toronto.]

nine crumble," or very special "teething dinners for dogs." I wish to submit, however, that there is something absurdly irrelevant in the publication of a dog cookbook at a time when urgent human claims are made upon all men of good will.

In the world millions of people are hungry; they need food. Millions of people are illiterate; they must have education. Millions are diseased; they must have better medical care, better sanitation, better health. The church of the remnant must recognize these priorities and reject so many Western trappings of civilization that bespeak a false conception of priorities and handicap the proclamation of the essential.

Possibly more basic still are the problems of wholesale religious skepticism, secularization, godless Christianity, increased destruction at the root of family ties, and soaring crime rates. To face the world with the Christian report, the church of the remnant must illustrate to the world the basic concepts and morality of the everlasting gospel. This is the basic solution.

We could say much more in this area of thought, and possibly someday we shall. Our purpose here is to indicate again the way that the church of the remnant must follow, and to a large degree is following in her onward march into "every nation, and kindred, and tongue, and people."

Now nine divisions including North America have become bases as well as fields of mission and are contributing well-qualified workers and abundant funds to the forward march of the everlasting gospel. I tell you, this is a marvel among world churches. The program has developed at a time when in a land such as India the missionary forces of other churches were reduced. Despite this, the Seventh-day Adventist Church sent overseas in 1967 new workers, returning workers, and emergency workers (and 63 nationals returned to their own lands) numbering 808—72 above last year's total, which was the highest ever.

I have here a list of new and returning missionaries. That which is very interesting is that the new recruits were 421, the returning missionaries were 315, a total of 736.

Getting a little closer to this problem, we give the breakdown in terms of service for the North American field. Today, some 1,500 workers from North America are scattered over the world. Of this number, 831 are in their first term, 342 are two terms, 212 are serving their third term, 114 four terms, 31 five terms, 15 six terms, and seven are beyond seven terms.

Apparently, if workers get beyond the first term of service they probably will be on their way to becoming career workers overseas.

We have in the field more overseas workers than in 1964. There has been a little change (not too much) in the categories. Wives, who numbered 570 in 1964, now number 653. Single workers, who were 132 in 1964, are 124 in 1968. Medical workers in 1964 were 220, while today they number 228. Administrative workers have increased from 281 to 288. Overseas ministerial workers have been decreasing right along, from 72 to 64.

### California's Centenary

I wish to mention three other items. One is the centenary of our work in California. Just one hundred years ago the work of God started in that State. Today, as was reported at the centennial services, there are 91,227 Seventh-day Adventists, 360 churches, 12 sanitariums and hospitals, two colleges, 20 secondary and 118 elementary schools, a university, and world foods factory. Thus, in one hundred years that "wild and woolly West" has become

perhaps the most meaningful home base of the work of God in all the world.

A further item is that other areas are vying with California. São Paulo, Brazil; Sydney, Australia; Buenos Aires, Argentina; and other parts of the world are becoming vital home bases for the church of God.

Another item is a letter just received from Brother Kay Paw, president of the Burma Union. October 12 to 17 Burma is having a youth congress.

Brother Paw says that in a few days now the rains will stop and "we are going to plunge into evangelism." This kind of attitude strikes a blow for the work.

We wish to express again our gratitude for the spirit of sacrifice and devotion that has continued to characterize the Seventh-day Adventist outreach. This is not just a passing emotional experience.

I used to be impressed, but now I marvel. One young man said not long ago, "To go where the church asks me to go, why, that is my marching order." That should be the marching order of everyone in the church.



## Stevey Disobeys

By JUDY SAVOY

STEVEY was thrilled! He had a brand-new polo bike. It was copper colored, with a white seat and handle-bar grips; and it was trimmed with gold. Grandfather had given it to him for his birthday, and it was the nicest bike he had ever seen.

Every day after school Stevey rode the bike on the road where his family lived. Since he hadn't gotten the license plate bolted onto it yet, his mother had warned him never to ride beyond the dirt road leading to their house from the main street of the city in which they lived. One day when Stevey had had the bike for about a week he and his friend Gilbert were riding their bikes in circles in front of the house.

"Let's go over to Mason's store and look at the walkie-talkies," Gilbert suggested.

"I can't take my bike onto the main street until I get my license plate bolted on," Stevey reminded him. "Besides, my mother doesn't like me to go to the store without her."

The boys rode around a while longer, but the more Stevey thought about going to the store, the more he wished he could go.

I'm big enough to go to the store by myself, he thought.

Then he said, "I suppose we could go to the store if we cut through the alley instead of going on the main roads."

So they rode their bikes through the alley that led to the back of Mason's Department Store.

Gilbert and Stevey parked their bikes on the sidewalk in front of the store and went inside. Mason's had all the things boys are interested in—model cars and airplanes, footballs, and a huge toy section.

First they looked at all the model airplanes. Then they examined all the different kinds of sports equipment. Next they wandered over to the toy section, where they saw all the cars and boats. Finally they came to the walkie-talkies, but only one was left, and it had been broken.

Disappointed, the boys decided to leave the store. Suddenly realizing that it was getting near suppertime, they hurried to the door. Outside, Gilbert got onto his bike to start for home. But Stevey's bike was nowhere to be seen.

Stevey's heart pounded! What could have happened to his bike? Gilbert helped him look through all the alleys near the store. They even asked the neighbors, but no one had seen it.

When Stevey got home, his mother reported the loss to the police.

Grandfather said he guessed Stevey wasn't old enough to have a bike because he wasn't old enough to obey. And Stevey was the saddest of all.

The bike was never found. Whenever Stevey was tempted to disobey, he remembered the day his bike was stolen.

# Ellen G. White's Use of Bible Versions

By C. G. TULAND

THOSE who cling to the idea that there is only one version of the Bible that English-speaking Christians should consult, will not find their view supported in the writings of Ellen G. White. Her attitude toward versions has been discussed in the book *Problems in Bible Translation*, 1954, Review and Herald, edited by a committee of the General Conference of Seventh-day Adventists (pp. 65-73) specially appointed for the study of newer translations and their relationship to the teachings of Seventh-day Adventists. For the benefit of those who do not have access to the book, a few observations concerning the viewpoints of Mrs. White will be helpful.

As far back as 1858 Mrs. White pointed out that some changes had crept into the Biblical text: "I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err."—*Early Writings*, pp. 220, 221.

Ellen G. White also noted that in Daniel 8:12 the word "sacrifice" had been supplied "by man's wisdom" (*ibid.*, p. 74). In 1886 she said, "The writers of the Bible had to express their ideas in human language. . . . The writers of the Bible were God's penmen, not His pen."—*Selected Messages*, book 1, pp. 19-21. In the introduction to her book *The Great Controversy*, written in 1888 and still accessible to all, she emphasizes the human element in the Holy Scriptures: "The Bible points to God as its au-

thor; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. . . . He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language."—Page v. Concerning possible errors in transmission and translation she said, "Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God."—*Selected Messages*, book 1, p. 16.

## Mrs. White Used Other Versions

As to Mrs. White's use of versions other than the K.J.V., in *The Great Controversy*, published in 1888, she employed seven texts from the English Revised Version published three years earlier. After the American Revised Version came off the press in 1901 Mrs. White occasionally employed that version.

"In 1911, when *The Great Controversy* was reset, Mrs. White retained six of the seven texts previously quoted from the English Revised Version. For the other text she substituted the American Revised rendering. The eight marginal renderings were used as in the earlier edition.

"In the publication of *The Ministry of Healing* (1905) Mrs. White employed eight texts from the English Revised Version, fifty-five from the American Revised Version, two from Leeser, and four from Noyes, in addition to seven marginal render-

ings."—*Problems in Bible Translation*, p. 71.

There follows a list of books in which Mrs. White used Revised Version texts. There is also a notation that says that *Patriarchs and Prophets* contains two renderings from the Bernard translation and at least one from the Boothroyd Version, and that the book *Education* contains at least one text from the Rotherham translation (pp. 71, 72). (See Scripture index in *Education* and *The Ministry of Healing* to note various translations used by Ellen G. White.)

It is evident, therefore, that Mrs. White did not limit herself to the K.J.V. but availed herself of the translations new in her day and used them to express or support her inspired messages.

## Recommends K.J.V. in the Pulpit

However, as W. C. White, one of Mrs. White's sons, states, his mother did not encourage the use of versions other than the K.J.V. in the pulpit because the different wording might bring perplexity to the older members of the congregation (*ibid.*, p. 73). The question has been raised, "With the American public—even church-affiliated people—so woefully ignorant of the Scriptures, should we insist that the Bible remain for them couched in an archaic language? In our effort to reach the unchurched masses should we not use a Bible in a language that can be understood?"

It is interesting to note that on occasion Mrs. White would quote a text that reads differently in two versions, in one instance from the one version, in another from the other. In the introduction to *The Great Controversy* she quotes 2 Timothy 3:16, 17 from the Revised Version. This version states, "Every scripture inspired of God is also profitable." Elsewhere—for example *Education*, page 171—she quotes the passage from the K.J.V.: "All scripture is given by inspiration of God." The precise meaning of the Greek of this passage has been a matter of controversy among Biblical scholars, and even today there is not full agreement. Be that as it may, the two ideas expressed by the versions are both true, and both conform with Biblical thought and truth expressed elsewhere, and apparently Ellen G. White had no hesitancy in supporting both ideas.

Another example of Ellen G. White's use of the English Revised and the American Revised versions is her quotations from 1 Corinthians 13. For the Greek *agapē* the translators of the K.J.V. used the word "charity," a word that in 1611 adequately defined *agapē* but has since acquired a different emphasis.



In the newer versions *agapē* is rendered "love." Mrs. White had no hesitancy in substituting the word "love" when commenting on this passage or in quoting the passage from the newer versions (see, for example, *Testimonies*, vol. 2, p. 116; *Thoughts From the Mount of Blessing*, pp. 16, 37, 38). Then again she quoted from the K.J.V. (*The Acts of the Apostles*, pp. 318, 319), but in her comment substituted the word "love" (*ibid.*).

In concluding these studies on Bible translations, it should be stated that the purpose of the series was neither to depreciate the older ver-

sions nor to exalt the recent translations. It was to call attention to the increase of knowledge that during the past three and a half centuries has enriched our understanding of the Bible—knowledge in the fields of philology, archeology, and history. The incorporation of the new knowledge into revised editions constitutes a gain for the church and for those who already are acquainted with the Bible.

Finally, we make one more plea for the vast majority of the American public, largely unchurched as it is, which has little positive knowledge

of the Scriptures or understanding of the archaic language of the older translations. Does the true church of today not have a heavy responsibility toward those to whom the Bible is a sealed book but to whom it could become alive if it were allowed to speak in present-day idiom? There are many souls in this last generation who are groping in the darkness, reaching out for the hand of God, and who are hungry for the bread of life. Christ's statement, "Give ye them to eat" (Matt. 14:16), may have a deeper meaning than we realize.

(Concluded)



## Heart Patient

By HERBERT FORD

IT MIGHT not be the usual kind of Investment project—being paid to burn used packing material—but to 12-year-old Janice Fahrbach, daughter of Dr. and Mrs. Donald Fahrbach, of the Benghazi Adventist Hospital, it *was* a way, and that was all that mattered. She and Beth Dennis and the other children piled the broken wood and packing paper together in the vacant lot and struck a match.

In the narrow street nearby was a small mountain of packing crates, left over after Dr. and Mrs. J. A. Sines, the new dentist family, had unpacked at Benghazi. The packing materials were blocking the road, and the children would earn funds for their Investment Offering by burning them in the lot.

Now the fire was blazing high, and Janice bent over to throw another piece of packing material on it. Suddenly there was an explosion, and then another. Beth turned and ran in panic. When she stopped to look back she saw that Janice was not following.

"Come on, let's get away," she called to Janice as she edged back toward the fire.

"I can't come. It's my heart. I'm dying," Janice said, her voice carrying a strange tone.

Beth looked closely at her friend. Then she saw some blood on her knee.

"No, it's not your heart, you've been hurt on your knee. Come on, let's go get it fixed."

Janice turned and started to walk toward one of the missionaries'

houses. When she reached it she murmured again that she was dying. Then she collapsed.

Within moments Mrs. Sines and Mrs. Whitehouse, a nurse at the hospital, were by the child's side. There was no breath coming, and Mrs. Whitehouse began mouth-to-mouth resuscitation. Mrs. Sines attempted external massage of the heart. Beneath her hand there was blood from a wound.

Those moments seemed like hours to the two women struggling to keep the child alive. And then Mrs. Fahrbach was there, and then Cleo Johnson, business manager of the hospital, had come in his station wagon, which, fortunately, was on the hospital side of the mound of packing materials blocking the street.

Then they were in the vehicle, bouncing over the heavily rutted road toward the hospital, Mrs. Whitehouse continuing her life-giving resuscitation work. They hit a deep hole and one of her teeth chipped.

At the hospital the desperate battle for Janice's life continued. There was no breath, her veins were very bad, no action of the eye pupils. But then the support began to come—needles and tubes and sustaining blood.

In about 15 minutes the physicians were getting a breath from the child again. Then she began to respond to the pain of her wound. A portable X-ray picture showed nothing. Finally she was taken to a room where she slipped in and out of consciousness through the night.

The next morning Janice was doing somewhat better, but she was still critical. Then, as the hours slipped by, she seemed to gain. Finally more X-ray pictures showed there was an object apparently very near her heart.

As mission personnel examined the side of the fire, they found five very rusty cartridges—leftovers from World War II battles that had been fought in the area. One of these

deadly relics had exploded from the fire's heat, sending a large fragment directly into Janice's heart!

The doctors felt certain the child needed surgery, but it was open-heart surgery, a type they could not do. Dr. D. Clifford Ludington, Benghazi's medical director, contacted Loma Linda University to alert their heart team that Janice was coming to California for surgery.

What seemed a miraculous survival of the girl continued as she was flown from Libya to California. There physicians heard a harsh-sounding heart murmur that is characteristic of a patient who has a hole in the wall between the ventricles of the heart. Catheterization confirmed the diagnosis made on physical examination.

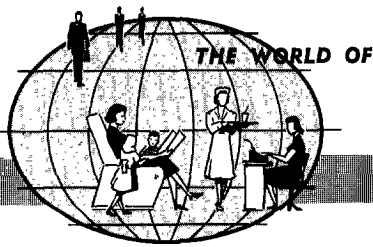
On May 2, Janice's heart was stilled, and its life-sustaining function was taken over by a heart-lung machine while Loma Linda University's heart team worked over the child.

They found what the tests had indicated—a hole between the ventricles, which they closed. They searched for the bullet fragment, but did not find it in any of the vital areas. Comforted by the knowledge that the metal would do no further harm—that it would be permanently surrounded by protective tissue and rendered harmless—the team restarted the child's heart.

On June 14, Janice arrived back at Benghazi. Today she is one of the most active children among the missionary families at the Benghazi Adventist Hospital.

"The Lord helped us all, and the angels were standing close by, helping at every step along Janice's road to recovery," said Mrs. Whitehouse when she met Drs. Ellsworth E. Wareham and Joan Coggin of Loma Linda University's heart team on a visit in Athens, Greece, recently.

Considering the facts, who would deny that she is right!

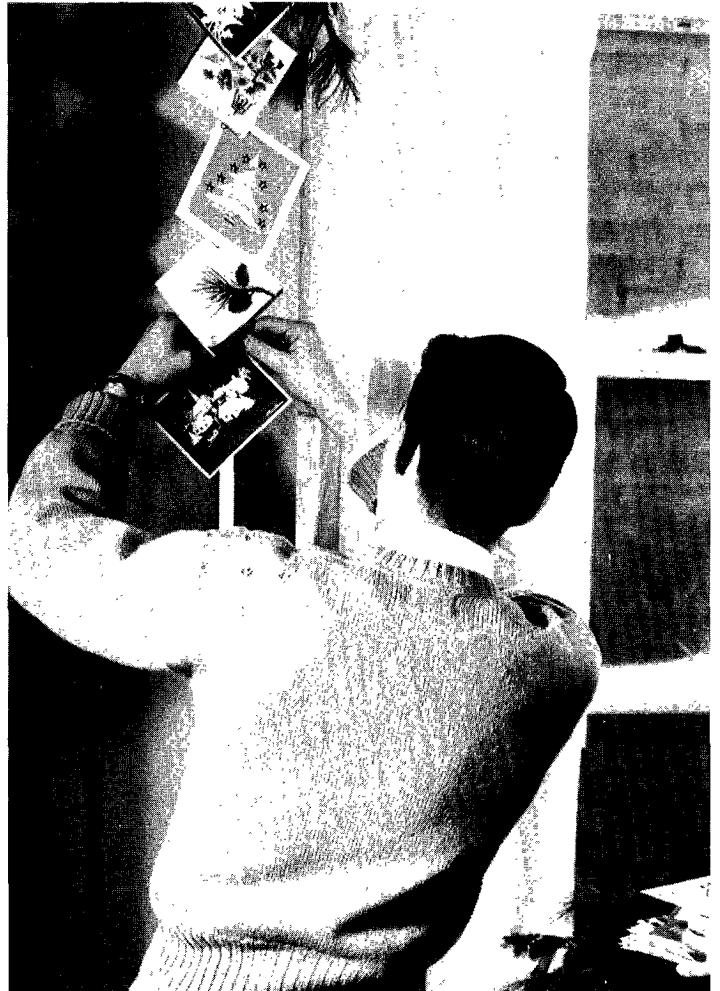


# The Adventist Woman

Conducted by DOROTHY EMMERSON

## Those Christmas Cards!

By AURELIA J. SMITH



H. ARMSTRONG ROBERTS

**C**HRISTMAS is coming again! From the day after Thanksgiving the feel of the holidays begins to creep into our household. There's something about the crisp cold air, the clear below-zero mornings with the sun glinting on the snow, the smell of cooking begun early, that enters the soul of a mother and reminds her once again of how good God is to His children.

And beginning in early December the mailman's arrival is awaited even more expectantly than usual, for we know that his red-white-and-blue car will bring daily to our mailbox messages of joy and cheer from friends all over the world.

Christmas cards!

The custom of sending and receiving Christmas greetings through the mail is comparatively new. It has become such big business that the post office has to hire thousands of extra employees to handle the increased

volume of mail. Each November as we make up our December budget we set aside a fair sum for the purchase of the cards and stamps to carry our greetings to friends and acquaintances during the yule season.

A number of years ago the thought occurred to us that perhaps this was an unnecessary expenditure, that perhaps it would be more pleasing to God if we were to contribute the money earmarked for Christmas to the church for Ingathering or some other offering. However, since we had already purchased our cards for that year, we decided to go ahead and send them. We would then give the matter further thought during the coming year.

About that time the junior division of our Sabbath school decided to sell church directories as an Investment project. We bought one for each telephone and a third to keep in the desk. Getting out my Christmas

card list a few days later, and realizing that some of our friends had moved during the past year, I referred to the new church directory.

Leafing through the little book, I noticed the name of an elderly couple we know slightly. We always visited and were friendly with them after church or when we happened to see them in the grocery store, but that was all. Actually they kept pretty much to themselves and didn't go out much—and it had never occurred to me to send them a Christmas card. Since the name and address were right there in front of me I decided to add their name to our list.

Having picked out their name, I checked for others. Our church membership is under 100, and we know everyone, at least to speak to. Before the afternoon was over I had addressed cards to the whole church list and was heading for the store to buy more! I winced a little when it

came time to pay for all of those stamps, but I mailed the cards and then forgot all about it.

It wasn't until the following Sabbath that I became aware that so small a thing as a Christmas card can mean a great deal, especially to those who are older and who perhaps don't have a wide circle of friends. Time after time that day we were thanked for our cards, for having remembered first one and then another of our fellow church members. Yes, it had cost more, but it was an expense that we have gladly made a permanent part of our planning.

The pleasure of sending cards to our local friends and church members, however, is only part of the satisfaction that Christmas time brings. Since we attended two colleges, one on the East Coast and the other in the West, and now live in the north central part of the country, we have friends scattered in the four corners of the United States and several in the mission field.

We are interested in our former classmates and in the people we have known since leaving school, and although we keep up with some of their activities through the pages of the REVIEW, still we look forward each year to receiving their cards and a personal note.

When our oldest son was a baby and we were in the first proud flush of parenthood we began sending picture Christmas cards to out-of-town friends each year, and the response from these friends has made the project more than worth while. True, it takes a good deal of patience and several rolls of film every fall to get one snapshot that is "good" of our four children, and we had to do a bit of hunting to find a firm that would make up the cards annually without completely unbalancing the budget. It has become a family tradition each year at our house to post on the wall across from the display of incoming cards a copy of each of our own picture cards, starting with 1953 and moving up to the present time.

Christmas cards! What about them?

They do cost money, and they do take effort, especially if one is to write a personal note to each friend. It's only a small way, but through them we can reach back through time and across miles and continents to those we have known and say, "We think of you still. We're interested in you. We wish you well for the coming year, and we are looking forward to the day when there will be no more transfers, no more moving away, no more leaving valued friends—a day when we can all be together in the earth made new."

About that mote—or

## Was It a Beam?

By BETTY HOLBROOK

**N**O THOUGHTS of beams or motes entered my mind as I took a seat in Sabbath school. I glanced through the printed program with satisfaction. It promised spiritual food enough for my hungry soul.

The service began—a hymn, a prayer, enthusiastic words of welcome. "Pleasant moments," I reflected.

Then a talented young musician walked to the platform to play a violin solo—"Sheep May Safely Graze," by Bach, I think it was. Or maybe it was something by Mendelssohn. I never really did hear it, for from behind me came a woman's voice.

"Look at that short skirt. She should never be allowed on the platform!" Until then I hadn't given much thought to the skirt, but now I noted that it was indeed too short. "Never mind," I told myself, "I'll enjoy the music anyway."

But again from behind me other bits of "news" effectively obliterated the music.

"I saw him the other day driving a Cadillac. Don't know how he can afford it." And later, "I think I'll go shopping on Wednesday."

The hour wasn't completely lost, however; the rest of the time was almost uninterrupted. There were still some blessings to grasp.

By the next Sabbath I had forgotten all about my tormentors until the morning vocalist took her place at the microphone.

"Look at that! No sleeves in her dress. Why don't they have rules against such things? You'd think the pastor would do something." It was the same voice, and all through the solo the pattern of conversation I had heard the past Sabbath followed. I was irritated, and went home thinking unkind thoughts, and about the beam and the mote. I even spent some time looking up statements that would squelch the Sabbath school critic. I found them—

"We have not a moment to spend in criticism or accusation."—*Testimonies*, vol. 8, p. 36.

"In their zeal to condemn others, they overlooked their own errors."—*The Acts of the Apostles*, p. 548.

"While seeking to weed the gardens of her neighbors, she has neglected her own."—*Testimonies*, vol. 4, p. 337.

That last one was especially good. It fit perfectly, and I wished I could relay it to her.

It might all have ended there except for my mistake a few Sabbaths later. I unthinkingly took a seat behind the critic.

"Aha!" I exulted as I mentally picked her apart. "She's wearing rouge and even some lipstick. Her eyebrows look very unnatural too!"

Then without ceremony and without further warning the beam struck. It was heavy, and tumbled hard, right into my lap. A mote went floating off into the air, but I never could see in whose eye it landed.

### WOMEN IN THE NEWS

At the one-day camp meeting held at the Maryland University Field House on July 27, Charles B. Hirsch, secretary of the General Conference Department of Education, presented the denomination's highest award for service as an educator to Mrs. Miriam Tymeson.

A person receiving the honor must exhibit a special dedication to SDA education, unusual success and high achievement, and an ever-growing, buoyant, spiritual experience. Creative teaching and educational leadership must characterize his efforts.

Mrs. Tymeson has been training the youth of the church for 46 years, 35 of these as principal of the John Nevins Andrews School in Takoma Park, Maryland. During this time thousands of young people have come under her influence and guidance. F. W. FOSTER

### Education Department Awards Medallion of Merit



## Threats to Adventist Education

EDITORS: By publishing "Church-State Relations" in your issue of September 26, you have performed a valuable service. American Adventists may now appreciate fully the significance of Thomas Jefferson's warning: "Eternal vigilance is the price of liberty."

Every American Adventist is indebted to the two panelists who effectively and often eloquently defended the great undergirding principle of our religious liberty, the separation of church and state. Since the adoption of the Bill of Rights, there has been a sturdy wall of separation in the United States. That wall still stands. As members of a small denomination outside the religious mainstream, Seventh-day Adventists are among the principal beneficiaries of the protection which church-state separation affords.

It is true that there are some holes in the wall. Far more disquieting than the presence of those holes, however, is the fact that some Adventists are tempted to thrust their hands through them in an effort to reach the Federal treasury. Equally disconcerting is their appeal to expediency as a justification for this opportunism. (Incidentally, the notion of two walls of separation and an intervening sphere open to both the church and the state is but another device for demonstrating the presence of holes in the wall of separation. Those who are interested in a fuller elaboration of this idea, subscribed to by several members of the panel, may consult the October, 1967, issue of the journal published by the American Bar Association. Harold D. Hammett's effort to discredit the wall of separation, and even to deny its existence, is discussed also, at some length and with full approval, by the editors of the Roman Catholic journal *America*, in the issue for December 23-30, 1967.)

The abandonment of church-state separation by the acceptance of Federal aid for denominational schools would be perilous for both the American Republic and the Advent Movement. The historical record is replete with examples of governments weakened or destroyed as a consequence of their alliance with religious organizations. More important for our purposes, though, is the verdict of history that full religious liberty can be underwritten only by the separation of church and state.

It has been argued that the existing policies of the Federal Government and its assurances for the future are adequate guarantees that Adventist schools may solicit and accept Federal aid with impunity. A re-examination of the course of European and American history and of the outlines of Biblical prophecy ought to serve as a sufficient corrective of this view. It would be well, too, to consider the words of a principal architect of the American Constitution, the Bill of Rights, and the wall of separation. James

Madison observed that since the birth of civilization there have been "more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations."

Reliance upon the Federal Government for the support of our schools threatens nothing less than the destruction of Adventist education. The institutions might continue to operate, but they could not for long be Adventist in anything more than name alone.

Professor Carl Zollmann, one of the foremost authorities on the legal aspects of church-state relations, has described in unequivocal terms what lies before us if we abandon separationism: "Any arrangement by which parochial schools are allowed to participate in the public school funds results in political pressure. The first result is a close public control over the denominational schools. The next result is the entry of those schools into politics in order to shape this control to suit their own purposes."

But even more disturbing are the probable consequences for the church proper, as distinguished from its educational appendages. The noted religious educator and editor, John C. Bennett, has ably

presented the necessity of a church's supporting itself if it is to remain free. "It is our experience in the United States," he concludes, "that the activity of the laymen in their financial support of the Church has created an extraordinary momentum of lay interest in the Church. It is significant that the Churches that have had to support themselves have the greatest resources available for missions and other benevolences." (Emphasis added.) Bennett continues, "At the present time, the vitality of the American churches amazes all who observe it and this vitality is in considerable measure the result of the very active and often sacrificial interest of the laymen."

In the midst of the celebrated Spellman-Roosevelt controversy in 1949, precipitated by an effort to secure Federal aid for parochial schools, the editors of the *New York Times* also perceived that the Government could not subsidize religious education "without danger both to itself as the representative of all the people and to the churches as free and voluntary organizations." Dare Seventh-day Adventists show any less concern for the independence and integrity of their church and its subordinate institutions?

In conclusion, I am proud to say, with the late John F. Kennedy, "I believe in an America where the separation of church and state is absolute." Heretofore, Seventh-day Adventists have helped to keep it that kind of America. Let us continue to pursue the noble course which we have followed, with the blessing of Heaven, for over a century.

NAME WITHHELD

## Reflection

By MYRTLE LEORA NELSON

Thoughts are snow-capped hills at evening time,  
 Sky-tinted as a quiet day is ending;  
 Thoughts are spires of rugged steel and rock  
 That are to higher spires attending.  
 Thoughts are deep rivers moving on their way,  
 Tumbling and turning at the Great Divide.  
 Thoughts are the golden grain of harvesttime,  
 When God is walking at the pilgrim's side.

## Hold Back the Tears

By EDITH SMITH CASEBEER

Hold back the tears. 'Tis not the time for weeping,  
 Since our redemption day is now so nigh:  
 Haste to the fields with sickle sharp for reaping,  
 Lest earth's last harvest hour should pass thee by.  
 Soon Christ will come in all of heaven's glory,  
 And myriads of angels will the sky adorn;  
 Lift up the head. "Rejoice," the Saviour tells us,  
 Behold the tokens of that glorious morn.



## REPRESENTATIVES OF THE GREAT PHYSICIAN

In the face of the world's appalling needs, we often feel conscience-stricken that as a church we are doing so little. At the same time we are thankful for all that is being done. A case in point was reported in a recent issue of the Santa Monica, California, *Independent*. A columnist, Fred Judson, wrote, in part:

"Last November my wife was critically ill in Japan. We contacted a missionary and asked him to recommend a doctor. He informed us that doctors seldom made calls in hotels and suggested that we go to the Seventh-day Adventist hospital. . . . I am most grateful for the splendid way the personnel of that hospital, far away, immediately went to work, and with their medical knowledge and their prayers, my wife was soon on the way to recovery. She received as good care in that efficient Seventh-day Adventist hospital as she would have in any hospital in the United States. Everything possible was done for her, and her every need was lovingly cared for, and I might add that for ten days in the hospital, including X-rays and all types of laboratory tests, physicians' services, and general nursing care, her total bill was \$390."

This testimony is not the first of its kind. Many another traveler, falling sick in a strange city in a foreign land, has been directed to a Seventh-day Adventist medical institution, and has come away singing the praises of the skillful, dedicated staff.

We thank God for the Seventh-day Adventist physicians, dentists, nurses, and other representatives of the healing arts in all parts of the world. They are representing well the Great Physician, whose example of selfless ministry they seek to follow, and in whose name they work.

K. H. W.

## WHO IS A JEW?

We were interested in a question that recently came up for ruling before Israel's Supreme Court, "Who is a Jew?"

For the first time in the nation's 20-year history, all nine justices were on the bench. According to present rules a Jew is a person who, having no other religion, is born of a Jewish mother or one who is converted to Judaism.

This rule was challenged by Maj. Benjamin Shavit, of the Israeli Navy, who asked the Supreme Court for an injunction against the Ministry of Interior for refusing to register his two sons who were born of a Gentile mother.

Israel's attorney general insists that Jewish religion and national affiliation cannot be separated.

This is not the first time the matter of the relationship between a Jew's religion and his ethnic identity has come up for discussion. In Paul's day there were Jews not living their religion. Upbraiding them, the apostle said, in effect, "You are called Jews, you claim to follow your law; you boast that you worship the true God, but you are breakers of the law, and the Gentiles who observe your conduct, instead of being attracted to your God, are led to blaspheme His name. By living contrary to the law, you become unworthy of the name 'Jew', and your circumcision is meaningless" (see Rom. 2:17-25).

Paul then proceeded to define the term Jew: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (verses 28, 29).

It is evident that Paul's definition differs from that of Israel's attorney general. Paul insisted that no one had the right to the name Jew who did not live his religion. According to Israel's present rules, a man born of a Jewish mother is a Jew provided he does not profess any other religion, apparently regardless of how faithfully he lives up to his own. Of course, the nation of modern Israel has the right to set up its political rule. We are not here implying that it follow Paul's expanded definition.

Ethnic identity alone, Paul said, qualified no one. It was true worship of God that counted. On another occasion he declared, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29). On still another he said, "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:11, 12).

Paul's words need to be understood against the background of certain Jewish Christians' insisting that Gentile converts to Christianity should become Jews also, in the sense of their observing the law of Moses, including circumcision. That type of Judaizing, Paul utterly repudiated, insisting that an acceptance of Jesus Christ by faith was central to a man's claim to be a Jew.

The picture of a man claiming to be a Jew when actually he was not appears in prophetic imagery. In the message to the Smyrna church it is said, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). Again to the Philadelphia church the Spirit witnesses, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet" (Rev. 3:9).

When the messages to the seven churches are applied historically, the one to the Smyrna church to the Christians in the second century A.D. and the one to Philadelphia church to the Christians at the time of the great Advent awakening, it seems best to interpret the term "Jews" figuratively, as applying to those who claimed to be Christians but were actually servants of Satan. The Christian church through the centuries has been plagued by such hypocrites and has had to stand guard against the divisiveness of their influence. One day their hypocrisy will be exposed and they will be forced to acknowledge that God was indeed with those whom they persecuted and blasphemed.

We raise one more question: Who is a Seventh-day Adventist? Should we define a Seventh-day Adventist as in Israel today they define a Jew, namely as one whose parents (or at least one of them) are Seventh-day Adventists, and who does not profess any other religion? Such a definition might satisfy a census taker, but hardly God. Who then is a Seventh-day Adventist? Let us answer in adapted words from Paul, "For he is not a Sev-

enth-day Adventist who is one outwardly, even though he may have been baptized; but he is a Seventh-day Adventist who is one inwardly, whose baptism represents a true conversion experience and not merely the fulfillment of a ritual requirement; one who lives not for the approval of man, but of God."

While true conversion is basic—no one is a true Seventh-day Adventist who has not been born again and who is not constantly experiencing reconversion—there is more to defining a Seventh-day Adventist than to designate him as a born-again Christian. The Seventh-day Adventist Church is a church of prophecy. A true member recognizes the divine guidance in the establishment of the church and in the establishment of its doctrines and accepts and orders his life in accordance with these doctrines.

Ellen G. White observes, "Many of our people do not realize how firmly the foundation of our faith has been laid."—*Selected Messages*, book 1, p. 206. She counsels church members to stand firm on the platform that has been established: "As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Ibid.*, p. 201.

Warning of heresies, she says, "For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Ibid.*, p. 208.

Using the last sentence of the preceding statement to define a Seventh-day Adventist, we add to our earlier definitions the following: "A Seventh-day Adventist is one who holds firmly, with the grip of faith, to the fundamental principles of the church, which he believes are based upon unquestionable authority."

Every Seventh-day Adventist needs constantly to measure himself by the definitions that describe the characteristics of those who are members of God's remnant church. Fearful will be the experiences of those who say they are Seventh-day Adventists and are not. Satan will bring to bear upon the members of the church every conceivable form of temptation to lure members from their fidelity, but he who endures to the end shall be saved.

D. F. N.

## REFLECTIONS ON THE WORK OF CHURCH NOMINATING COMMITTEES

One of the most important responsibilities that devolves upon the members of the church is the work of selecting officers for the forthcoming year. This work is delegated to the nominating committee.

Because the nominating committee can, through its selections, set the tone for the functioning of the church during the ensuing year, its duties "should be entered upon in a prayerful, well-ordered, and serious manner"

(*Church Manual*). Not infrequently the decisions of this committee affect the eternal welfare of children, youth, and adults in the congregation.

Those who are not chosen to serve on the nominating committee have a solemn responsibility to pray for the success of the committee's work and to cooperate in every way when they are asked for information or when they are selected for a church or departmental post. False modesty—a modesty that leads to a refusal to serve in any church office—has no place when the nominating committee believes the member should accept a duty. While it is not wrong to say No, such a decision should be made only after careful and prayerful consideration, for the nominating committee is working under the guidance of heavenly influences and for the good of the church as a whole.

It seems especially fitting that in many churches the work of the nominating committee is carried out during or after the fall Week of Prayer. What better object of prayer could be suggested than the nominating committee as it works for the strengthening of the local church?

Church members who are asked to serve on the nominating committee are usually chosen for their wide knowledge of the affairs of the church, their acquaintance with members in the congregation, and for their understanding of the purposes and goals of a people who believe that Christ is coming soon.

They approach their work in the spirit of prayer and personal insufficiency and with a deep reluctance to pass judgment on the motives or attitudes of members of the church. But they do recognize their responsibility to evaluate the performance of duties and to select with utmost care those who will handle sacred things during the coming 12 months.

A nominating committee member should have a tender regard for his fellow church members, a regard that extends from the babies in the congregation to the elderly and from the regular, active members to families who are slipping into spiritual discouragement and perhaps eternal loss. He must have a balanced viewpoint, not favoring one department of the church above another. While he may with his fellow committee members seek to prevent weaknesses from continuing, he will not weaken one aspect of the program while providing strength to another.

A good committee member will not push his own ideas to the point that the committee's work is hindered and bitter feelings are aroused. We have worked with committee members who, although they may have strong opinions on certain matters, are willing to leave the decision to the committee once they have made their ideas known.

The work of the nominating committee is both trying and rewarding. In some instances frustration dogs every move, for it seems that no one can be found to fill a particular vacancy. But equally often, especially in churches where a good spirit has been engendered over the preceding months, the willingness of busy laymen to accept church responsibility is a significant reward.

There are many ways for nominating committees to be chosen and many ways in which they may function. What they must always do is to work in close cooperation with the Holy Spirit. They must make sure that no decision is a private one, that no office is filled hastily or emotionally.

Blessed is that nominating committee which is made up of patient, flexible, knowledgeable, and godly men and women, for they will be able to look back on what they have done knowing that the spirit of Christ has prevailed in their meetings and that the church will flourish in the new year.

F. D. Y.

## LETTERS



### MORE ON FEDERAL FUNDS

EDITORS: What a thrill I had reading the REVIEW of September 26, especially the panel discussion on accepting Federal aid for denominational schools. In my opinion every Seventh-day Adventist should read this. I read this article two or three times and then said, "Thank God, our men at the head of the work have the answer to this, at least enough to calm the mind for the present, it seems."

I want to make special mention of how much I appreciate the wisdom and effort put forth by our able conference workers in searching the Bible and the Spirit of Prophecy for these answers.

ETHEL LARAWAY

Hastings, Michigan

EDITORS: In the REVIEW dated September 26, the feature article was entitled "Church-State Relations." At first glance I thought it was the usual article emphasizing our long-standing position on the separation of our church and our government. I could hardly believe what I read as I continued reading the article. I still cannot believe that we are considering taking government funds for the operation of our schools.

My husband is a teacher of nearly 15 years at a public college and knows something of the interest of the taxpayers in the running of the college. We can never operate our colleges and academies with government help and not expect them to want much "red tape" information as to the use of state funds. The administrators of a school accepting government aid might throw up their hands and decide they better take a sabbatical leave before they lose their reason in trying to satisfy all the inquisitive—the unhappy taxpayer, the discontented teacher, the resentful students, and the politicians.

Our church has more money in its ranks than ever before in our history. Our tithe shows this, and ministers are concerned over the percentage who do not pay an honest tithe. If in our early years of "near poverty" conditions we supported our schools, why in these times of prosperity must we stretch out our hands for a handout in order to operate our schools?

We have a daughter who is a junior in college and two boys in the academy, and we know what it means to keep the school bills paid by real sacrifice.

We would much prefer to see our schools spend less on buildings and equipment and not take any money from the government.

MRS. RICHARD S. PAULSON

Dinuba, California

EDITORS: Federal money is tax money and should be left alone. Would you accept it to build churches? If our people have failed in their efforts to support our schools, let us send our children to public schools. Certainly you cannot expect the public to support our schools.

MRS. R. V. HUGHES

Vista, California

### NOT SOLVED BUT SETTLED

EDITORS: Thank you for Elder R. H. Pierson's October 10 article "In the Beginning God Created." The question continually returns to students of the area where religion and science meet, Shall we study all points of natural science with open minds or shall clear assertions of special revelation on natural science supersede what we think we see in nature?

Elder Pierson portrays clearly the true procedure in the words, "In our controversy with proponents of the evolutionary theory we must keep in clear perspective—the Bible and the Spirit of Prophecy are not on trial!" This procedure rules out open-minded study of those items in natural science upon which special revelation speaks clearly. Of course, this pertains to a very few natural phenomena, leaving the large bulk amenable to open-minded study. But with those items upon which special light has been vouchsafed, the scientist's work is that of verification and substantiation. He will never study such items open-mindedly to determine if God is right or wrong about them. He knows God is right.

Elder Pierson's emphasis on the scientist's necessity of faith is most timely. Believing in the divinity of God's Holy Word, he asserts, "There are certain things that are settled with the child of God. Not all problems are solved, but they are settled." The scientist who exercises simple faith in spe-

cial revelation is never caught on the horns of a dilemma. He very likely will be misunderstood by worldly scientists and even maligned, but he rests his case in God by knowing what he believes.

FRANK L. MARSH

Berrien Springs, Michigan

### HELP FOR ALL

EDITORS: Three cheers for the new REVIEW! We love the many features, sparkling with interest and vital help for all of our members and ourselves.

MRS. RICHARD GAGE

Lincoln, Nebraska

EDITORS: I want you to know the REVIEW AND HERALD is the best church paper anyone could receive. I can't wait to get mine. When it comes, I never stop until I have read it through. I can hardly wait till I receive my next issue.

JULIA JONES

Alexandria, Virginia

EDITORS: I enjoyed the article "A Visit to the Soviet Union" (REVIEW, Oct. 17). It was so graphically written that I seemed to be going right along with the author and seeing everything he saw. I even went to church with him and enjoyed everything he did. How I love the REVIEW! It brings God's people close together.

DORA ROGERS MARTIN

Carmel, Indiana

## Happiness Is—

By LENORE SCHMIDT

Money in the bank? Perhaps . . . Or a \$50,000 home, mortgage free? Could be . . . Social standing among the "right" people? Well, maybe . . . A promising career, or happy family life? Now that could do it!

But wait a minute before you decide that one of these bonanzas is all you need to be happy.

If you had that little bank book with the right figures in it, would you still put as much drive into your job? If you were already ensconced in that mansion, all your dreamy evenings poring over *House Beautiful* would be gone. And who are the "right people" whose approval you crave? Today's "in" group could be "out of it" tomorrow. As to a satisfying career, this is highly desirable, of course, as is contentment in one's family, but is any one of these things totally imperative to your successful adjustment as a person? Is it true that "without it I can't go on"?

Mrs. White tells us that happiness is our own choice. She also says that it's easy to look for something great to do, all the while overlooking present blessings. One of the finest gifts we can have is the ability to recognize when we are happy.

I once read of a woman who described a certain period of her life as being extremely happy, and she capsulized the narrative by saying, "And I had the good sense to know it at the time."

It's easy to become so engrossed in what we think we want in the future that we forget the many good things happening to us today. I have often fallen into the trap of thinking something like this: "If I had just a little more money I could take care of everything" or "If she would just . . ." or "Maybe if he wouldn't . . ."—on and on.

I finally told myself that these are tired phrases, and decided to let them rest in peace!

Each day it becomes easier to understand that happiness depends not so much on getting what we want, as on liking what we have. Problems will always be with us, in "inconceivable profusion" at times; the trick is in learning that it's our attitude toward our problems that makes us what we are.

"Aggravating proximity" might express how we occasionally feel about this state of mind. It's there somewhere, but I can't—quite—reach—it. Perhaps if we could relax and "abandon all our impassioned effort," it would "trickle pleasantly through our whole system," as a noted writer has phrased it.

It has been said, "Chase happiness, and it will elude you. Think about other things, and it will come rest on your shoulder."

# New Adventist Hospital Wins Friends in Libya

By D. C. LUDINGTON, M.D.  
Medical Director  
Benghazi Adventist Hospital

In Libya, a land of sand and sun between the sea and the Sahara, the Benghazi Adventist Hospital stands as testimony to the fact that miracles still happen.

In 1956 the hospital was established in a made-over hotel that served well, if somewhat less than commodiously, but in January, 1968, the ribbon was cut at the new building, and the doors were opened to patients and greater opportunities.

The \$750,000 project was financed almost entirely by donations received from the foreign oil companies that are developing the rich petroleum resources of Libya. Esso was the main contributor. In the past, Ingathering was impossible, but this year, miraculously, hospital workers have collected almost 5,000 Libyan pounds for furnishing the hospital.

The property on which the hospital stands is owned by the General Conference, seemingly a normal situation. However, in Libya, it is an outstanding exception. Libyan law prohibits foreign organizations from owning land. All foreign companies, corporations, and organizations—even the oil companies—must lease their land. But the General Conference Corporation was allowed to buy the land on which the hospital is built, thus becoming the only foreign organization in all of Libya that holds a title to property—another miracle.

During World War II, every school child could pinpoint Tripoli, the capital city, but since Libya became a sovereign state in 1951, news reporters haven't found so much to write about. It is a peaceful nation governed by a democratic, representative, constitutional monarchy. Mohammed Idris as-Sanusi, who became King Idris I when the nation was established, is well liked by his subjects, and he is devoted to them. He stated that he was only doing his duty to his people when he donated 10,000 Libyan pounds (\$28,000 U.S.) to the Adventist hospital at the dedication ceremonies.

The gift from the king was not only gratefully received for its monetary value, but the approval shown by His Majesty aided the morale of the Libyan workers in the hospital. A Christian institution in a Moslem land is frequently held suspect. There is religious freedom in Libya—freedom to believe and to worship. However, there has not been freedom to proselytize or to solicit funds. There are no Libyan Seventh-day Adventists.



The king of Libya arrives at Benghazi Adventist Hospital. Captain Suleiman, chief of police, kisses his hand, and Dr. Ludington (left) prepares to extend the welcome.

Islam, through its simple beliefs and its simple demands upon its adherents, has become a popular religion, engulfing about one eighth of the world's population. Because of the very simplicity of the faith, it has become the most resistant of all religions to Christianity.

The medical work is proving again to be the entering wedge. For years the two sisters of the king have come to the hospital for their regular physical checkups.

Recently King Idris, passing through Benghazi, visited the hospital to see his sisters, who were there for routine physicals, and his nephew, who had undergone abdominal surgery.

After visiting his family, he inspected the hospital, warmly greeting the employees and other patients. During his tour, he constantly reminded his entourage and enthusiastic followers that they were in a hospital and must be quiet lest they disturb some of the patients. Before leaving, he sat in the hospital library and conversed freely with the staff. He offered his thanks for the work of the hospital in aiding his country.

Part of the work being done by the hospital is health education. At the Trip-

oli International Fair this year the hospital was able to rent twice as much space as last year. The film *One in 20,000* was shown 370 times, and almost 39,000 people passed through the booth. Many subscribed to *Call to Health*, and a substantial amount of health literature was sold. Of course, much was also given away.

In addition, a Five-Day Plan was held after the fair on the University of Libya campus in Tripoli, with an average attendance of 55, all of them university students. Smoking Sam is proving to be an asset in the stop-smoking clinics.

Health education is a good approach in presenting our message in Libya. It is a good avenue to break down prejudice, it elicits confidence in our message as a whole, and it is a point of agreement with Islamic belief—ground on which we can begin with a common footing. Also the people of Libya have become very health conscious and are eager to learn more about how to live healthfully. Because of their strong belief in God, it will not be too difficult to demonstrate effectively the relationship between good health and a good religious experience.

Looking to the future, we are laying plans for an active program of health evangelism under the direction of Jerald Whitehouse. Jon Green and his wife, Eppie, both have Master's degrees in health education and are using that training to the advantage of both the hospital and the Libyan people. They have begun holding lectures and demonstration classes for patients who are waiting to see a physician or dentist.

Although the new hospital is a vast improvement over the old one, there is much to be accomplished. Some of the needs—wall and fencing around the property, canopy over the front entrance, recreational unit (including tennis court, et cetera)—will be supplied in the near future, for the plans have already been authorized.



A representative of the king presents a \$28,000 check to officials of the Middle East Division (center) and Dr. Ludington.



However, other needs are apartment housing for personnel and a school-auditorium complex. The auditorium could then be used constantly for the health-evangelism program.

Also, it is not too soon to think of doubling the bed capacity of the hospital. Even with the present enlarged bed capacity, many people still get turned away. In addition, a 125-bed hospital would be more economical to operate.

More water storage must be provided for the hospital as well as for each new building planned. In passing, I might mention another miracle gift. A few months ago we asked the manager of one of the oil-drilling companies how much he would charge for drilling a water well for the hospital. Without a moment's hesitation he said he would dig it and case it as his contribution to the hospital.

This work has now been completed, enabling the hospital to have water purer than that of the Benghazi water supply.

Personnel needs are great. The hospital needs a staff of six physicians and at least 25 full-time registered nurses. If a school of nursing could be started, the nursing lack could be alleviated, and nurses in training could also eliminate the need for so many nurse's aides.

And the list continues—two X-ray technicians and five laboratory technicians, two pharmacists, a skilled maintenance man, an assistant dietitian, two secretaries, and teachers for the junior academy. To say that the work is great and the laborers are few would be to understate the situation at the Benghazi Adventist Hospital.

Considered by some to be the best hospital in the whole of Libya—a few have even said the whole of North Africa—Benghazi Adventist Hospital stands as a monument to the fact that with God even the impossible can be a *fait accompli*. The plaque on the front of the building tells the hospital's purpose eloquently, "For the glory of God and the service of humanity."

## West African Academy Active in Temperance

By MRS. GEORGE E. BRYSON  
*Liberia Academy, West Africa*

As Liberia's television audience switched on their sets one evening in August, seated before them was the temperance team from Konola Academy, Liberia, West Africa. Leonard Washington, student temperance leader, introduced the speakers to Mr. Bliidi, master of ceremonies for the television program "Roadways to Health," sponsored by the Liberian Public Health Department.

Moses Peters, the second-prize orator, related the experience of "Two friends, two dollars, two drinks, two gun blasts, and one death." Victoria King, the third-prize orator, then told of the dangers found in the "shredded brown tobacco weed rolled tightly in pieces of white paper." James Davis, winner of the first



## Overflow Offering Rebuilds School in Assam

The Assam Training School in Jowai, Assam, begins to take on a new look as the result of the large overflow from the third quarter, 1967, Thirteenth Sabbath Offering. Shown under construction is the new front entrance, around which are clustered the administrative offices. Behind the double windows (extreme left) is a spacious new library. In addition, this new section will house five large classrooms.

W. F. STORZ  
*Departmental Secretary  
Southern Asia Division*

prize, told of "The Killer in Our Midst." "The number one killer," he stated, "is alcohol." He quoted Dr. Hans Schaffner, president of the World Christian Temperance Federation, as stating, "Alcoholism has become the largest and most dangerous disease among the African people." He illustrated his oration with experiences from Liberia.

Also shown on television was the winning poster drawn by John Caranda, depicting the burdens of the drinking habit.

The following week the speeches of James, Victoria, Moses, and Francis Gyorkey, winning orator for 1967, were broadcast over the Liberia Broadcasting Corporation and over radio station ELWA. These speakers were heard by the thousands of radio listeners who tune in throughout the countries of West Africa. Louis Gordon, the administrator for the new Kennedy Hospital in Liberia and former administrator of the Battle Creek Sanitarium, arranged with Mr. Bliidi for the program.

These youth and the Konola quartet have traveled throughout Liberia, climaxing their program with the film *One in 20,000*. The winning posters, cartoons, and jingles have also been shared.

Thus far their itinerary has included the Southern Baptist Ricks Institute, with more than 500 students, and the Methodist College of West Africa, with more than 300 students.

In Lower Buchanan, the Bassa district leader, Pastor H. Vanderberg, called for an offering at the close of the program. He asked not for a monetary offering, but for an offering of cigarettes to indicate a decision to quit smoking. Several stood, and one man, Mr. Greenfield, stepped up and gave his entire pack of cigarettes. In another town, a Peace Corps volunteer who attended the program has completely abandoned the habit. He said, "I am not a heavy smoker, but I'm young. If I continue smoking I would probably smoke more and more."

## Iceland Members Hold Children's Bible Schools

By REG BURGESS  
*Departmental Secretary  
Iceland Conference*

Three two-week Bible schools for children were held at Iceland's academy not long ago. Children from three main districts learned lessons from God's Word, enjoyed the thrills of campfires, listened to true stories, and worked on crafts.

So many applications came in prior to the first session that after only a short while all the available places were taken and many were turned away. These children each paid the equivalent of \$27 to attend this holiday with a difference.

The original plan was that six teachers attend each two-week session to care for the children, these teachers then to be replaced by six others for the next two weeks. As with many such ideals, this did not work out as planned; some helpers remained for the full six weeks. Follow-up work has been arranged.

On the last night of each session a special visitors' program was organized to allow the parents and friends to see how the children had occupied their time. More than 300 people came.

These schools cost the conference nothing, though it did provide the space and one full-time worker.



Kenneth Holland of These Times (left) speaks to the children on his way to Europe.

# More Lay Preachers in the Far East

(Story begins on the cover)

By WARREN B. SHULTZ

*Lay Activities Secretary, South China Island Union Mission*

the visit of V. W. Schoen, associate secretary of the GC Lay Activities Department, to Hong Kong and Taiwan.

The theme of Elder Schoen's instruction was "Every individual is a candidate for heaven." The results of the workshops for prospective soul winners were such that one of the local mission presidents said, "In 15 years of service in the field I have never seen anything like this."

The union and division lay activities departments had planned two laymen's congresses, one in Taichung, Taiwan (Formosa), September 23-25, and the other in Hong Kong's city auditorium September 27-29. Prior to these congresses Elder Schoen's manual on the secrets of reaching, preaching to, reaping, and holding men for Christ had been translated into Chinese. This manual was carefully studied by the delegates. And each day the laymen went to assigned territories with a special tract for the Chinese people, putting into practice some of what they were learning.

At Taichung, when Elder Schoen appealed for those laymen who wanted to become lay preachers, 40 moved forward and mingled their tears of joy and consecration with those of the ministers. On the final morning L. A. Shipowick, division lay activities secretary, presented the Gift Bible Evangelism plan and showed the part it could play in the finishing of God's work on earth. Materials for Gift Bible Evangelism are now being prepared in the Chinese language.

A larger number of delegates were able to attend the Hong Kong congress. On Sabbath morning nearly 1,500 persons worshiped in the city auditorium; the workshops were held in the Kowloon

church. At the workshops the 300 delegates received instruction and then moved out into the city to distribute 30,000 tracts. Sunday afternoon 45 laymen dedicated their lives to serving as lay preachers in Hong Kong, a teeming city of 4 million.

These 85 lay preachers are the nucleus of what we hope will become an efficient and dedicated army of men and women reaching out with the message of salvation to the millions of this area.



L. A. Shipowick, lay activities secretary of the division, explains how Gift Bible Evangelism has succeeded over the world.



A manual on the secrets of soul winning, prepared in the language of the delegates, captures the attention of the Taiwanese laymen who studied under V. W. Schoen.

## Brief News

### KOREAN UNION MISSION

✦ The literature evangelists of Korea have sold more than 5,000 *Adventist Home* books to non-Adventist church members within a four-month period. This book is being offered in Korea for the first time.

H. R. KEHNEY, *Correspondent*

### BRITISH UNION

✦ The Stanborough Press, Ltd., reports a 12 per cent increase in literature sales for the first six months of 1968. Sales of subscription literature by British colporteurs were up 13.5 per cent during the same period.

✦ The South England Conference raised £50,835.13.2 (\$122,000) as their 1968 Ingathering. A. R. Anderson, secretary-treasurer of the conference, presented these funds to Colin Wilson, treasurer of the British Union, at a recent union committee meeting.

✦ Under the sponsorship of the Northern European Division, Dr. Bernard W. T. Richardson, assistant medical secretary of the union, and Lionel A. Hubbard, formerly nursing supervisor at The Stanboroughs, left Britain by plane September 18 en route to Nigeria, where as part of a relief team they will direct the transfer of food, medicine, and other supplies to the stricken population.

✦ Two hundred copies of *Seventh-day Adventists Today—a Report in Depth* by Bill Oliphant, bound by the Stanborough Press, Ltd., are being distrib-

uted through the conference and mission public relations departments for placement in public libraries in towns where Adventist churches are situated.

VICTOR H. COOPER, *Correspondent*

### SOUTH INDIA UNION

✦ Baptisms in Madras City by John Willmott and his team have risen to 130 as of September 14. A follow-up series was begun in Tambaram in the suburbs of Madras on September 15 with meetings planned for every night for five weeks. Immediately after the close of this campaign Pastor Willmott began a six-week program with meetings every night in Perambur, another section of the city. The team is working and praying for 300 baptisms by the end of the year.

D. R. WATTS, *Correspondent*

## Atlantic Union

✦ Canvassing last summer and now after school hours, Paul Cloutier, age 12, has sold \$600 worth of literature in and near his community of Kensington, Connecticut. Among his contacts is a woman who had taken one of our Bible correspondence courses years ago and is now receiving personal Bible studies from Paul and his father, Rodolphe Cloutier, assistant publishing secretary of the Southern New England Conference.

✦ Members of the Elmira, New York, church conducted a groundbreaking ceremony October 3, signaling the beginning of construction of their new school. The first phase of construction will include four classrooms, library, science room, principal's office, kitchen, lobby, restrooms with showers, teachers' lounge, and storage rooms. Phase two will be a gymnasium. Four and a half acres of land are allotted for the new school plant.

✦ The fall youth rally for the Southern New England Conference was held October 19 at the Hartford, Connecticut, Intermediate School auditorium. Lowell Bock, conference president, addressed the rally during the worship hour. The Chapel Chamber Ensemble, under the direction of Dr. Virginia-Gene Rittenhouse, performed. Special guest for the rally was John Weidner, former leader of the Dutch-Paris Underground, who told of his experiences in helping more than 1,000 persons escape imprisonment and death during World War II. The rally was under the direction of Matthew A. Dopp, conference youth leader.

✦ During September and October, six public campaigns were conducted in Maine, New Hampshire, and Vermont, besides many Bible studies and meetings in private homes.

✦ Dr. Dunbar Smith, of the Greater New York Conference, has conducted 31 Five-Day Plans and currently has 13 more scheduled.

EMMA KIRK, *Correspondent*



### Massachusetts Church Dedicated

Members and friends of the Athol, Massachusetts, church gathered on August 17 to dedicate their church and school plant.

Lowell L. Bock, president of the Southern New England Conference, delivered the dedicatory sermon. Others who took part in the service were two former pastors, Donald H. Madison, now of Ohio, and Harold W. Knox of Stoneham, Massachusetts, and Gordon Edgerton, a former member, now pastor of the Canton, New York, district.

The sanctuary has been completely remodeled in keeping with New England architecture and the rural setting of the church. The educational room has also been remodeled. Recently, a large addition was built on the wing, extending the length of the auditorium and providing space for future use.

The current pastor of the 57-member church is Paul Peterson.

RICHARD J. BARNETT  
*Departmental Secretary*  
*Southern New England Conference*

helping others. These Colorado youth call themselves Associated Christian Teen-agers. There are eight groups of five students that are prepared to do housework, yard work, and minor home repairs. This organization is under student control with adult supervision.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Worthington Foods, Inc., has begun sponsorship of Voice of Prophecy broadcasts in Columbus, Ohio, on radio station WCOL.

✦ Administrators and departmental secretaries of the Columbia Union Conference met at Oglebay Park, Wheeling, West Virginia, for a biennial planning council. Guest speakers for the devotional programs included Neal C. Wilson, GC vice-president for the North American Division, and Charles D. Brooks, ministerial secretary of the union.

✦ Dorcas Welfare Federation meetings for the West Virginia Conference were recently held at the Buckhannon, Parkersburg, and Charleston churches. C. C. Weis, then union lay activities secretary,

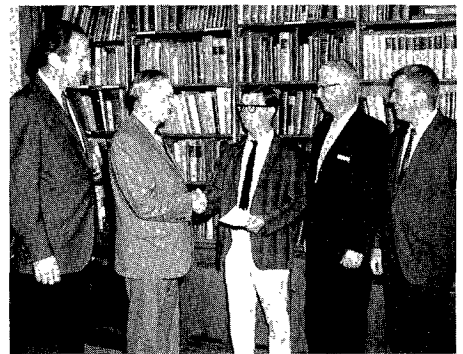
gave a report on the work done at Resurrection City in Washington, D.C. Douglas Logan, lay activities secretary of the West Virginia Conference, spoke of Dorcas activities at the Charleston church. A new 1969 mobile emergency van is expected to be delivered to the West Virginia Dorcas Society in the near future.

✦ A series of evangelistic services was held not long ago in Charlottesville, Virginia, by Nelson Bliss, departmental secretary of the Allegheny West Conference. Thirty-eight have been baptized from this effort, and a new church has been established.

✦ Representatives from the medical institutions in the union presented exhibits at the Loma Linda University recruitment program sponsored annually by the union. The purpose of this program is to encourage medical and dental students to consider setting up their practices in the Columbia Union Conference area after their graduation. A dinner was given to all Columbia Union students at the home of Raymond West, M.D., in Loma Linda, California.

✦ R. F. Schwindt, assistant professor of psychology at Columbia Union College, recently was speaker for the Week of Prayer at Mount Vernon Academy, Mount Vernon, Ohio.

MORTEN JUBERG, *Correspondent*



### Clinical Pastoral Education

Three students recently graduated from the clinical pastoral-education program conducted by Chaplain Darrell Nicola at the Harding Hospital in Worthington, Ohio.

The training included three months of intensive work with doctors, nurses, social workers, psychologists, and adjunctive therapy personnel in two or three treatment teams. Their work included personal visits, association in their daily activities, and various religious activities of the hospital.

The students were Marcus Pomeroy (center), seminarian from Colgate-Rochester Divinity School in New York; Allen Sackett, Seventh-day Adventist minister currently studying at Andrews University; and Robert Briley (extreme right), a Presbyterian pastor in Ohio. Chaplain Nicola (extreme left) and Dr. George Harding, Sr., congratulate them.

D. L. HANSON  
*Administrator, Harding Hospital*

## Central Union

✦ Grades 5-9 and the faculty of the Hillcrest School in St. Louis, Missouri, spent a few days in study, camping, and worship at Cuivre River State Park near Troy, Missouri. The classes were taught with nature as the background. Sabbath services were conducted by Paul Gibson.

✦ Laurence Downing, director of counseling at Union College, conducted the Week of Prayer for the nursing students on the Denver campus. The theme for the week was "Religion—Is It Practical?"

✦ Champion Academy students have formed an organization dedicated to

## North Pacific Union

- ✦ The St. Johns church in Portland, Oregon, has been renamed the University Park church by the congregation. Larry Boyd is the pastor.
- ✦ The Gold Beach church has added seven members by baptism following an evangelistic series by Ed Brown and the local pastor, Larry Roth.
- ✦ Effective January 1, 1969, the Portland Sanitarium and Hospital will be known as Portland Adventist Hospital. J. O. Emmerson is administrator.
- ✦ Eighteen new members have been added to the Grays Harbor district churches in the Washington Conference following an evangelistic series by the Jim Hiner evangelistic team in October.

IONE MORGAN, *Correspondent*

## Northern Union

- ✦ Members of the Interlakes, South Dakota, church are engaged in a countywide mailing of daily Voice of Prophecy announcements and a public relations leaflet in preparation for an evangelistic campaign.
- ✦ Buddy Tucker, owner of radio station KDMI-FM, which is carrying the daily Voice of Prophecy program in Des Moines, Iowa, was a Visitors' Day guest recently at the Des Moines church.
- ✦ Eleven were added to the Davenport, Iowa, church by baptism as a result of a late summer tent meeting. Robert Bogess, the district leader, conducted the campaign.
- ✦ At an exhibit at the Nashua County Fair in Iowa during October, four people won gift Bibles as a result of the daily drawing. The Bibles were delivered to the homes, and all were accepted along with the first two Gift Bible guides.
- ✦ A fair booth was sponsored by the MV Society of Wadena, Minnesota, at which 424 pieces of literature were given away and many hundreds of contacts were made.
- ✦ As a result of an Ingathering contact by two Sheyenne River Academy girls, Karen Geier and Tereé Harr, a Lutheran minister invited the girls to come to his three churches and tell the story of Adventism. The girls were given the preaching hour at all three churches on October 20. The academy principal, Robert Martin, and two junior girls who provided the special music accompanied them.

- ✦ Everett L. Calkins, pastor of the Lemmon, South Dakota, church, has been elected president of the ministerial association of Lemmon.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

- ✦ The making of *ao'quans* has been a special project of the Manteca, California, Dorcas Society this year. These pajamalike suits were needed for Vietnamese refugee children. With the help of newspaper publicity, yardage stores donated material, and a gift of money was also received. Ninety-six of the garments were sent to Vietnam.
- ✦ In the two years of their residence in Colusa, California, Elder and Mrs. G. G. Brown, retired Adventist workers, have organized a branch Sabbath school of about 30 members. These self-supporting home missionaries, 73 and 68 respectively, have also completely covered their area with literature at least four times.
- ✦ Nevada's U.S. Senator Alan Bible officiated in the dedication of a flag and flagpole at the Yerington, Nevada, church school recently. The flagpole was donated by Mr. and Mrs. Herman Johnson in memory of their son Vernon, killed in Vietnam; and they were permitting the school to fly the flag presented to them at his military funeral. Knowing of this use of the Johnsons' own flag, the community requested Senator Bible's aid in getting another flag. One that had flown



### California Governor Receives Bible Story

Recently the ten-volume set of *The Bible Story* was presented as a gift to Ronald Reagan, governor of the State of California. The presentation was made by Arthur S. Maxwell (left), author of the set of books and editor of the *Signs of the Times*.

over the U.S. capitol was obtained for the school.

- ✦ A four-week pilot program in beach evangelism was sponsored last summer by Orange County youth directed by W. E.

## What If . . .

By DANIEL E. KLAM  
*Pastor, Wadena District, Minnesota*

I had a special reason for soliciting on the south side of Second Avenue one evening during the Ingathering campaign in Staples, Minnesota. For some time I had been looking for an opportunity to get acquainted with the parents of one of our new members. Tonight was my chance—I could at least knock on the door. What a pleasant surprise it was to receive a hearty welcome and a \$5 donation.

My favorable reception gave me the courage to return in a few days. My excuse was that the Frasers deserved a receipt for their liberal gift, although greater motives led me to make this congenial visit. Hoping that I might interest this couple in their daughter's newly found faith, I left them the little book *A Day to Remember*.

After the shortest possible appropriate time, I called again and was invited into their home. During this visit I learned that the family was interested in the Bible Sabbath. I invited them to join the Adventists in worshipping the Lord on the day He had blessed. Their daughter also encouraged them to attend Sabbath school.

Then one Sabbath the grandchildren were to sing in a special program. With this additional incentive, the Frasers attended church around Christmas time.

Thus, in just a few short weeks from the initial Ingathering contact, this couple attended a Seventh-day Adventist church for the first time. They were favorably impressed, and church attendance on Sabbath became a regular part of their lives.

Again I visited them and left *Your Bible and You*. After they read the book through I asked whether they would like to take Bible studies. They declined at first, but after a number of visits Bible studies were begun in their home. It was thrilling to see them accept all the truths readily and cheerfully.

On a summer morning Mr. and Mrs. Ray Fraser followed their Master in baptism. There was rejoicing in the church family as they gathered at the lake to welcome two new members into their fellowship. And what joy to see the happiness of the children as their parents embraced the faith they had come to love.

Sometimes I think, What if I had solicited only the other side of the street? . . . What if I had not gone back with a receipt? . . . What if I hadn't invited them to church? . . . What if I had only made one offer of Bible studies? . . . What if we didn't have Ingathering!

Ingathering is just around the corner. Maybe someone is waiting for you. What if you don't call?

Jamerson, of Orangewood Academy. Many of the 2,268 visitors to the Newport Beach youth center had little or no previous experience with Christianity. Temperance and religious films were shown, and dedicated Adventist youth talked with the young people. A concentrated program during Easter week is planned.

✦ Book and Bible Houses of the Pacific Union are now featuring two centennial specials to bring to members the inspiration of their 100-year heritage. A high-fidelity record album and a paperback edition of the official centennial yearbook, both of which are titled *The Advent Message in the Golden West*, help revive the pioneer days of Adventism in the West.

✦ Eighty persons responded recently to the invitation to accept Christ given by Gerald Hardy, of Lynwood, California, holding meetings in Phoenix, Arizona. Already more than 40 have been baptized, and many others are studying for baptism.

RUTH WRIGHT, *Correspondent*

## Southern Union

✦ The Wilson, North Carolina, church is one of the churches in North America that has a Sabbath school membership greater than church membership. In fact, it is almost double—92 compared with 52. In addition to active interest in their community, the members are also mission-minded. They have already doubled their Investment goal of \$6 per member.

✦ The new church at Williamsburg, Kentucky, celebrated opening-day services October 26. The sanctuary seats 250 and was built for about \$14,000. Phil Neal is the pastor.

✦ The Southern Missionary College board has approved the purchase of an IBM 1130 computer to be installed in September, 1969.

✦ Three buildings were recently named at Forest Lake Academy, Maitland, Florida, and dedication services were held October 27. The girls' dormitory was named Memorial Hall in memory of four girls—Donna Lou Rees, Harriet True, Linda Marie Hardy, and Carolyn Blanchard—who lost their lives on In-gathering field day in December, 1957. Parents of three of the girls were present for the dedication services. The fine-arts building was named for H. H. Schmidt, president of the Southern Union Conference. Elder Schmidt was president of the Florida Conference and chairman of the school's board when the rebuilding program began at the academy. The library building was named for a former principal of the school, K. A. Wright.

✦ To spark interest in constructing the youth camp in the Alabama-Mississippi Conference, one million pennies are being gathered before the Christmas holidays. These will help pay for the dining

room at the new camp site on Lake Martin near Montgomery, Alabama.

✦ The son of the president of Turkey was a recent guest at the Huntsville, Alabama, Adventist church. Dr. and Mrs. Sunay were visiting the Marshall Space Flight Center as guests of Dr. Werner Von Braun. The Sunays, both physicians, spoke highly of the Adventist welfare work rendered their people during the recent earthquake.

✦ Eighty new highway signs have been placed in the Carolina Conference on a lease basis with the churches.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

### Hospital Chaplain Given Cancer Society Chapter Post

A successful Five-Day Plan recently conducted in Beeville, Texas, brought wider responsibilities to Plan Director Wayne Easley, pastor of the local Adventist church and chaplain of the Bee County Memorial Hospital.

The hospital staff doctor who assisted him in the clinic, Tom Reagan, is also medical adviser for the county chapter of the American Cancer Society. As a result of their work together, Elder Easley has been named chairman of the chapter's educational committee. He will work with community leaders in developing various cancer-education programs.

Of the 33 persons who attended the Five-Day Plan, 27 succeeded in overcoming the tobacco habit. Many had been smoking two or three packs of cigarettes a day.

WALLACE E. PLATNER  
*Administrator, Memorial Hospital*

✦ The Albuquerque, New Mexico, Ministerial Alliance has decided to sponsor a religious news broadcast and has asked Michael Petricko, pastor of the Albuquerque Heights SDA church, to be the speaker. The religious news program will be broadcast each Sunday morning over station KDEF.

✦ A record number of 28 Vacation Bible Schools was held in the Southwest Region Conference during July and August. The Sabbath school departments of these churches supplied 157 workers to supervise the activities of 1,451 young people in three age groups.

✦ George Vandeman, of the General Conference, and E. F. Sherrill, president of the Arkansas-Louisiana Conference, teamed together for a series of evangelistic meetings in Baton Rouge, Louisiana. As the meetings closed, 39 persons made their decision to unite with the church.

✦ The annual administrative departmental council meeting for the Southwestern Union was held October 28 to

November 6 in El Paso, Texas. Conference leaders, with General Conference representatives, studied the evangelistic, educational, publishing, and medical programs of the church.

J. N. MORGAN, *Correspondent*

## Loma Linda University

### Students' Computer System Improves Broadcast Quality

A simplified computer system rigged by two students has made it possible for KSDA-FM, the Loma Linda University radio station, to increase its time on the air by more than one third and to improve broadcast quality.

The two students, both sophomore physics majors, are John Beckett, of Tracy, and John Warren, of Long Beach.

The computer detects inaudible sensor tones from music and voice tapes that signal the control panel when to move to the next musical selection or announcement. Such automated programming, common among commercial stations, is just beginning to find its way into the educational-station arena, according to Ronald W. Bowes, general manager of the station.

Four to five tape recorders are linked to the computer, which mixes their output to produce preplanned programs complete with a variety of music, station breaks, and spot announcements.

Fewer student staff members can produce more and better programs. Last year, with a broadcasting schedule of 60 hours a week, there were 18 students on the staff. This year, although the station is on the air more than 90 hours weekly, there are only 11 staffers.

✦ An all-American honor, placing it in the upper bracket among college newspapers, has been won by *The Criterion*, published by the students on the La Sierra campus of Loma Linda University. The merit award, made by the Associated College Press, was received by Richard Cales, *Criterion* editor. The All-American honor, the highest award a college paper can receive, is restricted to the top 10 per cent of the newspapers entered in the semi-annual collegiate competition.

✦ Currently doing well is a petite South Vietnamese girl who trusted her heart to Loma Linda University Hospital's open-heart-surgery team. Nguyen Thi Sen, 18-year-old daughter of a farmer at Binh Duong, about 15 miles from Saigon, traveled nearly 10,000 miles to have her heart repaired by the Loma Linda surgeons. Pan American World Airways donated round-trip fares for her and a companion. Loma Linda Hospital and its surgeons are donating their services. Thi Sen's ailment was first diagnosed by Dr. Jess C. Holm, medical director of Saigon Adventist Hospital.

# General Conference Office to Expand

By KENNETH H. EMMERSON  
*Treasurer, General Conference*

For the past three or four years the General Conference has been faced with a critical problem of space at headquarters. From time to time we have tried to meet this critical need by building small additions to the original General Conference building as well as to the South Building, formerly known as the Theological Seminary property. But these have not been sufficient.

## REPORT TO THE CHURCH

Now, after a year of study, the General Conference Committee has approved the building of a multistoried structure on land occupied by the Esda Sales and Service building and on adjoining lots owned by the General Conference.

The space problem was intensified by the fact that at the 1966 General Conference session in Detroit the nominating committee added several more members to the General Conference staff, and doubtless the staff will increase from time to time as the work grows and becomes more complex.

In August, 1967, the General Conference officers set up a committee of 13 to give preliminary study to these critical needs. They were to determine whether we should expand on present properties or build a new office complex in a rural location either just outside of the Washington metropolitan area or in some other locality further removed from the United States capital.

During the preliminary study some of the advantages and disadvantages of remaining in Takoma Park or of moving away were stated.

In favor of moving headquarters from its present location: (1) Washington would be a prime target in the event of nuclear warfare; this fact could expose our headquarters staff, records, and property to serious danger. (2) The area in which we are now located is deteriorating, and we have reason to be concerned for the safety of our single women and others as they walk on the streets near the present location. (3) Takoma Park is not the open, pleasant, semirural suburb that it was when the headquarters was located here near the nation's capital in 1903. (4) A move out to the suburbs or to an entirely new area farther removed from Washington would help to create a better atmosphere, with a more efficiently arranged building. (5) Workers would be removed from recent centers of violence.

The other side of the question was discussed: (1) Sufficient land near Washington for such a complex is available but at a rather high cost, and a totally new building sufficiently large to house the present personnel of the General Conference would cost several million dollars.

(2) The heating system for the Review and Herald Publishing Association, the Takoma Park church, the South Building (old Seminary building), and the General Conference is housed in the main building of the General Conference. (3) Further complications could arise in the abandonment of our present location due to some legal complications concerning property lines where the existing buildings now stand. (4) To move outside of the Washington area and provide housing for personnel would be very costly. (5) We would lose the advantage of being near the United States capital, where daily contacts with the Government and financial centers are made. (6) Recent studies made by the National Capital Planning Commission of Washington indicate that a rapid transit system will likely be built, and one of its stops will be on the boundary line of the District of Columbia and Maryland, within two or three blocks of our present office building. (7) Further, a branch of a new freeway system is expected to pass close to the new projected offices. These two improvements are expected by the commission to upgrade the area in which the present office building is located and will without doubt bring in further office developments as well as retail and residential units.

The committee of 13 proposed the appointment of two subcommittees to obtain and present specific information on the two choices—that is, to remain at our present location or to move away, either to the suburbs or to a new area farther removed from Washington.

After months of intensive study the two committees reported to the General Conference officers. Having given detailed study to factors of expense, convenience, maintaining the continuity of the work, and doing what seems fitting at this time in the history of our gospel work, the committees recommended that the General Conference offices remain in Washington at the present address and location.

The advantages to such a decision included the urgency of the need for space. Meeting this need could be accomplished with less difficulty by expanding present facilities than by moving away, where it would be necessary to build from the ground up. Additional space could be provided locally for less without disturbing the heavy flow of business as well as the regular flow of funds to overseas and North American projects.

Further, building locally in Maryland on presently owned property across Eastern and Carroll Avenues from the General Conference building would meet the requirements of the General Conference Insurance Service and the General Conference legal counsel for having perma-

nent headquarters in the State of Maryland and at the same time be under our own roof.

We also felt that a general move away from Washington could be accomplished only by severely restricting General Conference financial programs overseas and in North America. This we considered unacceptable. Further, by expanding on the present site, the headquarters staff could continue to enjoy the advantage of being near the capital of the United States as well as the foreign embassies, a very important factor. Scarcely a day passes in which contacts and personal interviews do not occur between personnel of the General Conference and the United States Government as well as embassies. In fact, if the General Conference were moved from Washington, it no doubt would be necessary to maintain an office and staff in or near Washington, entailing considerable additional operating expense.

At the present time, the staff of the General Conference—including Esda Sales and Service, the General Conference Insurance Service, and the Home Study Institute—is using 134,190 square feet of space. This includes rented office space in the vicinity as well as old homes owned by the General Conference which are adjacent to our present property. About 20 to 40 per cent more space is needed to care for present needs as well as foreseeable future needs.

A careful study of the costs of the two alternative plans was made. At our present location the space needed for expansion would cost only 20 to 25 per cent of the amount needed for the complete rebuilding of headquarters in a new location.

Detailed plans—the number of stories to be erected and the departments or offices that are to occupy the building—have not yet been completed. Now that authorization for the expansion program has been given, committees will be set up to study the details involved and to make decisions as to how much space is required in order to take care of current and foreseeable needs.

Every effort will be made to erect a building that will provide facilities for an efficient operation of the office without expenditure of funds on items that might be considered as luxuries or unnecessary conveniences.

## One Young Martyr in Central America

By L. A. RAMÍREZ  
*Departmental Secretary  
Central American Union*

The name of Laird Cooper was hardly remembered when the site for Centro Educacional Adventista was chosen. But looking back now, we believe it to be more than a coincidence that the place where this young literature evangelist's life was snuffed out is now the site of a training school serving the northern sector of Central America.

Laird was a boy in his late teens liv-

ing on the island of Utila, in the Bay Islands group of Honduras, on the Atlantic coast of Central America. The islanders considered this pleasant, personable Christian lad a sensible, mature young man. Both Laird and his mother were Seventh-day Adventists.

In 1947 in one of his more serious conversations with his mother he confided, "I have been thinking of what the visiting pastor told us in church last Sabbath. You remember, Mother, he mentioned that the literature ministry is equal in importance to the work of the living preacher. He said that many young Adventists continue their Christian education with the scholarships they earn as colporteurs. I would like to go to our Adventist school in Costa Rica. Mother, I am convinced that our heavenly Father wants me to serve in His cause. Do you suppose I can be successful in colporteurship for a scholarship? I would like to try!"

With pride and confidence in her son, she answered, "Laird, I think you would be a magnificent colporteur. I promise that you will have mother's prayers to support you in your book ministry. I am so happy and proud that you want to be a worker in God's cause. I will surely miss you when you go, Laird. I feel as if I won't be seeing much of you after you leave; in fact, I have an idea that I won't see much of you until Jesus comes."

Laird Cooper's application was quickly accepted by the Honduras Mission. Soon he was assigned as a student colporteur in the northern province of Cortes. He was a success from the beginning. The young man's lack of experience was amply compensated by his deep conviction that the books he offered were silent messengers of salvation to the people he approached. He worked the farms and plantations of the state of Cortes. He left books and magazines by the hundreds. Singing, whistling, praying, he canvassed from home to home. The tune he whistled and hummed was hymn number 116 of the Spanish *Church Hymnal*. Its theme is:

"'Tis He who guides my footsteps, and leads me in His path aright;

Though I tread on in darkness, or openly walk in the light."

The people in the area instinctively liked to see this happy young missionary, so energetic in his stride and so zealous in his service.

When the last week of the students' summer campaign drew to a close, young Cooper counted and recounted his earnings. Indeed, he had accumulated more than enough to complete his scholarship! "This coming Sunday I will leave for the Colegio Vocacional in Costa Rica," he said.

It was Friday, his last day to visit the people of Cortes. Never had he felt more grateful to his God and to his accompanying angel. He spent the day in the field, thanking his many customers, encouraging the people with whom he had studied the Scriptures, and bidding friends good-by. His customers and

friends said that they never saw him happier, cheerfully singing and whistling his favorite hymn as he walked through the plantations that day.

According to later accounts, while Laird was walking back to the room where he stayed, two vicious assassins ambushed the young missionary. With long, sharp machetes they literally hacked Laird Cooper to death. The murderers then fled, leaving the blood of this young Christian to saturate the ground beneath him.

When the citizens of that area heard of this heinous crime, they were horrified. The Adventists of Central America and of the Inter-American Division mourned the loss of this worthy young Christian gentleman. Laird's mother still mourns the loss of her son. The islanders have not forgotten him. Neither have the people who received books, Bibles, and magazines from his hands.

For years it seemed that this was always to be a story with a sad ending. But we are told that the blood of martyrs is seed! The Lord gives to some the high privilege not only of living but also of dying to multiply and increase His cause. Indeed, the blood of martyrs is seed!

Today, if you were to pinpoint the spot on the globe where this young martyr fell, you would find that it coincides with the point where we now have Centro Educacional Adventista. For the past five years the spiritual brothers



**Russell R. Adams**, pastor, Westminster (Southeastern California), formerly president, Bermuda Mission.

**Lloyd O. Graf**, assistant publishing secretary (Southeastern California), from same position (Michigan).

**Charles F. O'Dell, Jr.**, district pastor, Houston (Texas), formerly district pastor, Baton Rouge (Arkansas-Louisiana).

**E. D. Clark**, district pastor, Little Rock, Arkansas, from Roanoke, Virginia.

**Jerry Little**, builder (Southern New England), from same position (Greater New York).

**Robert Leach**, intern pastor (Iowa), from Andrews University.

**Clinton Warren**, coordinator of telephone ministry and visiting program in the Metropolitan Evangelistic Crusade, New York City (Northeastern and Allegheny), formerly pastor and evangelistic coordinator (Northeastern).

**J. Wayne Hancock**, telephone and personal visitation staff member, Metropolitan Evangelistic Crusade, New York City, from Andrews University.

**R. V. Vinglas**, Spanish instructor and librarian, Pioneer Valley Academy (Southern New England), formerly teacher, Greater New York Academy.

**Susan McNeal**, English teacher, Pioneer Valley Academy (Southern New

England), a recent graduate of Southern Missionary College.

of Laird Cooper from Guatemala, British Honduras, Honduras, El Salvador, and Nicaragua have been preparing for increasing success in their Christian service. With the usual turnover of worker personnel since the death of Laird Cooper, his name was well nigh forgotten. Therefore, when the Cortes site was selected as the location for the Centro Educacional Adventista it was not intended to honor the memory of our young martyr. However, it must have been the design of divine Providence that the place where this young student colporteur shed his blood should be the same place from whence multiplied numbers of Adventist young people go forth for the final sowing of the gospel seed.

At the annual student colporteur institutes held at the school it becomes a problem to try to accommodate all the young men and women who want to canvass during their vacations. Through the same area where Laird Cooper delivered hundreds of our publications, these successors of the young martyr now distribute them by the tens of thousands. Where formerly Laird Cooper was the only student colporteur, now well over one hundred youth volunteer annually to distribute Adventist publications.

The Centro Educacional Adventista, destined to receive a good portion of the next Thirteenth Sabbath Offering overflow, stands as irrefutable evidence that the blood of martyrs is seed!

England), a recent graduate of Southern Missionary College.

**R. D. Roberts**, food service director, Pioneer Valley Academy (Southern New England), from same position, Adventist Home, Inc. (Greater New York).

**Mrs. R. D. Roberts**, assistant food service director, Pioneer Valley Academy.

**Donald Lowe**, president (North England), from same position, Irish Mission.

**Roger Heald, M.D.**, staff physician, Youngberg Memorial Hospital, Singapore, from Manila Sanitarium and Hospital, Philippines.

**Victor M. Montalban**, field secretary, General Conference, formerly president, South Philippine Union Mission.

**P. L. Tambunan**, secretary, West Indonesia Union Mission, formerly secretary, East Indonesia Union Mission.

**Mrs. Jeane Perkins**, dean of girls, Far Eastern Academy, Singapore, formerly secretary, Bangkok Sanitarium and Hospital, Thailand.

**Tate V. Zytoskee**, civilian chaplain, Korean Union Mission, formerly acting secretary, department of education, Far Eastern Division.

**Douglas K. Brown**, president, Taiwan Missionary College and educational secretary, South China Island Union Mission, formerly president, Mountain View College, Philippines.

**A. C. Segovia**, acting president, formerly academic dean, Mountain View College, Philippines.

C. H. Turner, secretary of wills and trusts (Colorado), formerly assistant administrator, Watkins Memorial Hospital, Inc., (Georgia).

R. D. Rice, M.D., pioneer medical missionary work, Sandakan, Sabah, Borneo, from Far Eastern Island Mission Clinic, Guam.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

Harvey E. Heidinger, M.D. (WWC '56; LLU '60), returning as medical doctor, Taffari Makonnen Hospital, Dessie, Ethiopia, Mrs. Heidinger, nee Sarah Elisabeth Stuyvesant (LLU School of Nursing '57), and three children, left Los Angeles, California, August 18.

A. Leona Blaker (AU '64), to be elementary teacher, Benghazi, Libya, of Kettering, Ohio, left New York City, August 21.

R. Dean Dietrich, M.D. (WWC '61; LLU '65), to be relief physician, Benghazi Adventist Hospital, Libya, Mrs. Dietrich, nee Ellen Lois Mary Thorn (WWC School of Nursing '62), and two children, of Browning, Montana, left Seattle, Washington, August 25.

Thora Frances Howard, M.D. (LSC '59; LLU '63), to be radiologist, Port-of-Spain Community Hospital, Trinidad, West Indies, left New York City, September 1.

Kenneth L. Vine (Newbold College '45; SDATS '51; Columbia University '54; University of Michigan '65), returning as president, Middle East College, Beirut, Lebanon, Mrs. Vine, nee Betty Constance Jacques (NC '46; CU '54), and two children, left New York City, September 4.

Mima Burgher (Sydney Sanitarium and Hospital '67), to be nurse, Kanye Hospital, Botswana, of Willowdale, Ontario, left Toronto on September 10.

Dr. John M. Anholm and family were reported as returning to Bangkok, Thailand, September 15. Later information is that Mrs. Anholm, nee Betty Louise Boyce (PS&H School of Nursing '47), left Seattle, Washington, October 23. Their son James left Los Angeles, California, September 7, going to Far Eastern Academy, in Singapore. Another son, John, is attending Pacific Union College.

William Frederick Easterbrook (KC '60; PUC '62), returning as principal, Kottarakara High School, Kerala, India, Mrs. Easterbrook, nee Eva Dolores Abbott, left Toronto, Ontario, for India, September 29. Their son, William Wayne, left San Francisco, California, June 24, for India, returning to Vincent Hill School.

Mrs. Edwin C. Kraft, nee Ruby Mae Spier (ILS&H School of Nursing '50), and daughter, of Anchorage, Alaska, left Los Angeles, California, October 3. Mrs. Kraft and daughter planned to join Dr. Kraft in London, England, and proceed to the Ishaka Hospital in Uganda.

W. R. BEACH

*In Remembrance*

*The Friend of Children*

By LOUISE C. KLEUSER

The Friend of little children  
Has laid His child to rest;  
Through tears and sorrows trusting,  
We say, "He knoweth best."

Though brief his earthly sojourn,  
We dry our tears away;  
The Friend, His little children  
Will wake from sleep someday!

Then let us check our sorrow,  
And see beyond the grave;  
The Friend of little children  
Is pleased His lambs to save!

ARCHER, Jeffrey B.—b. June 20, 1960, Madison College, Tenn.; d. Aug. 29, 1968, Prosser, Wash. He is survived by his parents, Mr. and Mrs. Duane B. Archer, and four sisters.

ARMSTRONG, Dorothy—b. June 29, 1918, St. John, N.B., Canada; d. Aug. 24, 1968, Los Angeles, Calif. Survivors are her mother, Regina Armstrong; two sisters, Mrs. Grayce Paisley and Mrs. Nelson Wilkins; and two brothers, Donald and Gordon.

ATKINSON, Anna Matilda—b. April 16, 1885, Illinois; d. Sept. 29, 1968, Sacramento, Calif. Survivors are two sons, Elvin R. and Ervin; and three daughters, Beulah Shy, Darlene Youngs, and Ruth King.

AYCOCK, Irene—b. April 24, 1889, Mississippi; d. Sept. 13, 1968, Sacramento, Calif. A son, Fred, survives.

BRUNIE, Lillian Knorr—b. Sept. 22, 1913, San Diego, Calif.; d. Aug. 26, 1968, Pasadena, Calif. Survivors are a son, William A. Marsh; a stepson, William H. Brunie, M.D.; and a stepdaughter, Mrs. Wayne Jones.

BUERGLER, William Kelley—b. April 29, 1896; d. March 9, 1968, St. Louis, Mo. Survivors are his wife, Edna; a daughter, Jane Stanek; and a stepdaughter, Betty Nyhoff. [Obituary received Oct. 22, 1968.—Eds.]

CHAFFEE, Theodore—b. Jan. 31, 1950, Eugene, Oreg.; d. May 30, 1968, Newbury Park, Calif. Survivors are his parents, Mr. and Mrs. Alvin C. Chaffee; a brother, Harold; and a sister, Naomi. [Obituary received Oct. 14, 1968.—Eds.]

COOPER, Bertha Martha Daniels—b. Aug. 13, 1874, Waukon, Iowa; d. Sept. 19, 1968, Placerville, Calif. Survivors are two sons, Floyd and Lester; and seven daughters, Edna Freeman, Ollie Otterstrom, Lavina Freeman, Ethyl Lindstrom, Florence Young, Dora Cooper, Hazel Johnson.

DRULLINGER, Burdia A.—b. Feb. 19, 1878, Pennsylvania; d. April 3, 1968, San Jose, Calif. A daughter, Fern Kimball, survives. [Obituary received Oct. 15, 1968.—Eds.]

ERICKSON, Harold—b. Dec. 22, 1905, Ottawa, Kans.; d. July 15, 1968, Portland, Oreg. His wife and 10 children survive.

HARTLE, Cecil A.—b. Nov. 21, 1908, Leitersburg, Md.; d. Oct. 20, 1968, Brooksville, Fla. Survivors are his wife, Eleanor M. Herrell Hartle; and two daughters, Dianne Hartle and Linda Flohr.

HEATH, Nellie E.—b. July 14, 1880, Smethport, Pa.; d. Sept. 1, 1968, Coudersport, Pa. A son, Robert, survives.

HOLLEY, Wesley R.—b. June 13, 1877, Holland, Mich.; d. July 26, 1968, Keene, Tex. In 1906 he married Susie Leighton, now deceased. To this union were born three children, Marguerite, Leighton, and Roger. At the time of Leighton's death in 1957, he was pastor of the First church in Dallas, Tex. The two surviving children are Mrs. J. E. Kelly and Elder Roger Holley, of Atlanta, Ga.

JOHNSON, Myrtle Matilda—b. July 4, 1907, Madison, Wis.; d. Oct. 4, 1968, Janesville, Wis. Upon her graduation from Bethel Academy, in 1926, she entered a career of denominational teaching, which

continued for 23 years. She taught in a number of church schools in Wisconsin and in Pennsylvania. Survivors are her mother; and three sisters, Grace, of the General Conference headquarters, Washington, D.C., Dorothy Steinman, of La Grange, Ill., and Arlene Ackerman, of Belvidere, Ill.

LARNED, Elsie Elizabeth—b. Oct. 28, 1897, Solomon, Kans.; d. June 14, 1968, Hawthorne, Calif. Three children survive, Verneta Farmer, Edith Waters, and Leslie Larned. [Obituary received Oct. 14, 1968.—Eds.]

LEGROW, Lena Thomas—b. Oct. 12, 1888, Wales; d. Oct. 2, 1968, Orlando, Fla. She attended South Lancaster Academy and later assisted in tent meetings in Massachusetts. In 1913 she married Edward Legrow and taught Bible for a time. A number of her poems have been published in the REVIEW and other church papers. Her husband survives.

MACE, Grace Gertrude Durland—b. June 7, 1875, Sigourney, Iowa; d. Oct. 11, 1968, Takoma Park, Md. At the age of 11 she was organist for her father's evangelistic meetings. She served as secretary to Dr. J. H. Kellogg, Uriah Smith, G. C. Tenney, and Mrs. S. M. I. Henry. While working in the International Tract Society at Battle Creek, Michigan, she met Joseph W. Mace, and in 1900 they were united in marriage. In 1906 they were called to the Western branch of the Review and Herald, at South Bend, Indiana. For 11 years they labored together in the publishing work in Michigan. In 1917 her husband was called to Washington, D.C. as manager of the Review and Herald book department. For 30 years she worked at the General Conference headquarters, and at the time of her retirement in 1947 she was assistant secretary of the Home Missionary Department, where she pioneered and developed Corcas Welfare work. All together she gave 50 years of service to the denomination. She is survived by a sister, Lottie Quinn.

MARBURY, Benjamin Fulton—b. July 31, 1912, Los Angeles, Calif.; d. Oct. 15, 1968, there. After pastoring several churches in Florida and southern California, he taught at Los Angeles Union Academy until his retirement for health reasons in 1952. Survivors are two sons, Benjamin, Jr. and Daniel; and four daughters, Kathleen Williams, Audrey H'Orvath, and Dorothy and Carole Marbury.

MARTIN, Calvin C. (Correction)—The October 10 issue omitted from the list of survivors the wife, Bessie E. Martin.

MARTIN, Kenneth LeRoy—b. June 25, 1946, Longview, Wash.; d. Sept. 12, 1968, Vietnam. Survivors are his wife, Ruthie Catolico Martin; his parents, Mr. and Mrs. F. Burton Martin; and three brothers, Gerald A., Richard B., and Tony C. Martin.

MC CUTCHEN, Robert Miller—b. Sept. 5, 1880, Texas; d. May 22, 1968, Sacramento, Calif. Survivors are his wife, Flora; and a daughter, Dr. Betty Kiger.

MELENDY, La Rue W.—b. July 5, 1885, Battle Creek, Mich.; d. Oct. 17, 1968, Silver Spring, Md. In 1910 he was united in marriage with Anna Rose Harrison, and to this union one daughter, Verna Foster, was born. In 1918 the family responded to a call to India. For one year they assisted Dr. H. C. Menkel in his treatment rooms in Simla, India. In 1919 he was called to be the first secretary-treasurer of Burma Union Mission. From 1926 to 1950 he was head desk clerk of the New England Sanitarium and Hospital. After retirement the family lived in Santa Cruz and in Napa, California. In 1966 they moved to the Washington, D.C. area. His wife survives.

MINNICK, Lloyd L.—b. March 20, 1904, Laugley, Mo.; d. Aug. 28, 1968, Maywood, Calif. Two brothers survive.

MITCHELL, Bertha Parmley—b. May 4, 1888, Rolla, Mo.; d. Aug. 30, 1968. For a time she was employed at the Portland Sanitarium and Hospital, in Oregon. Two sisters survive.

MOORE, Julia Walker—b. Aug. 22, 1883, Rome, Ga.; d. July 20, 1968, Los Angeles, Calif. Survivors are her husband, Hugh; and daughter, Daphne.

MUNGER, Merritt E.—b. June 15, 1891, Genesee County, Mich.; d. Sept. 29, 1968, Lapeer, Mich. In 1911 he married Nellie Vargason and later attended college at Berrien Springs, Michigan. In 1931 he was ordained to the ministry. He labored in the Michigan Conference and then in Northern New England Conference. Later he was called to New York State. For a time he was circulation manager of the Review and Herald Publishing Association. He was a pastor in New York State, in Maryland, and in Michigan. His wife survives.

NEELY, Gloria Louise—b. Jan. 26, 1909, Kansas; d. Sept. 13, 1968, Glendale, Calif. Survivors are her daughter, Gloria J. Jones; and her mother, Edna E. Alexander.

PAULSON, Margaret Mahony—b. Nov. 1, 1882, Pacerita, Ariz.; d. March 21, 1968, Prescott, Ariz. Survivors are two sons, William D. and Clarence A. Paulson. [Obituary received Oct. 18, 1968.—Eds.]

PERRINE, David Walter—b. June 18, 1932, Colorado Springs, Colo.; d. Aug. 7, 1968, Casa Mesa, Ariz. Survivors are his stepmother, Grace Perrine; (Continued on page 30)

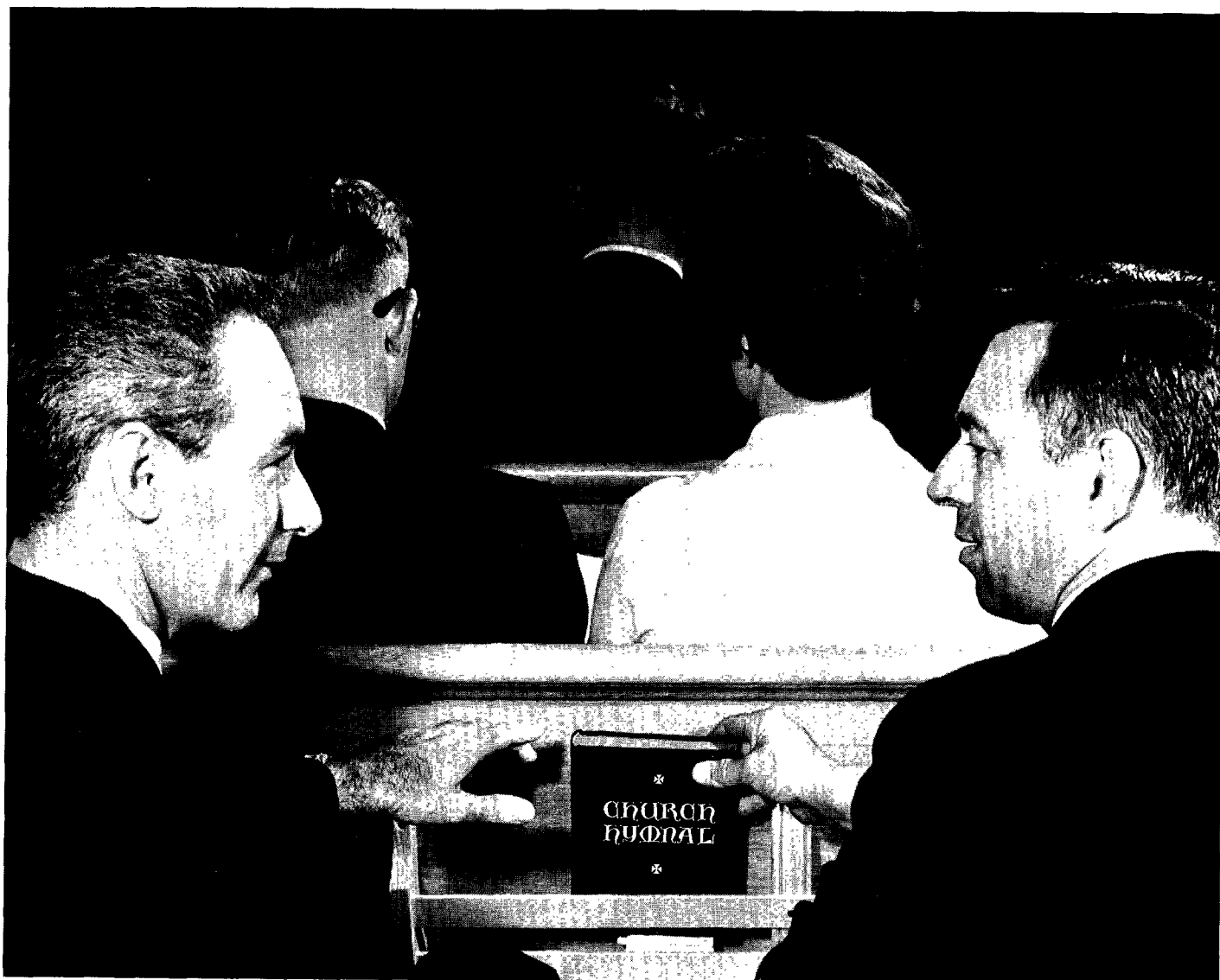




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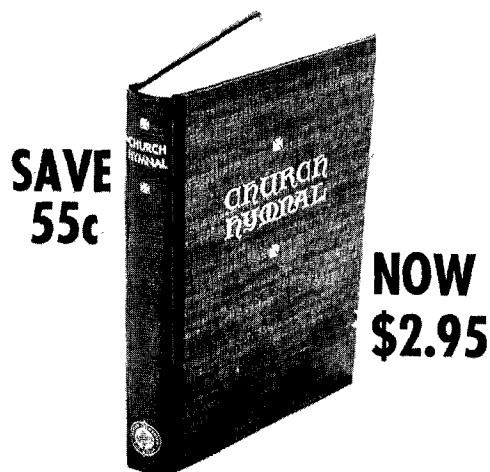
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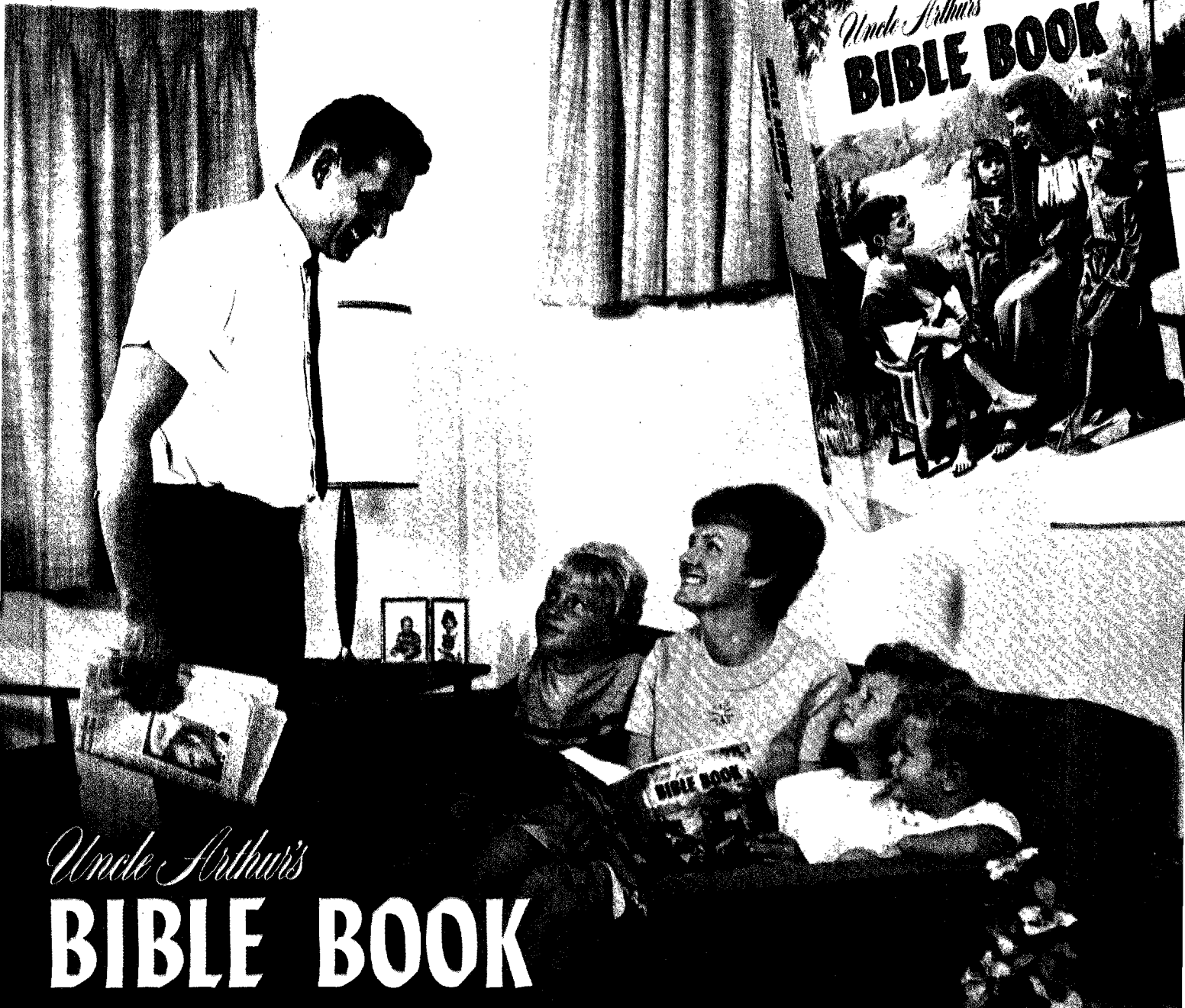


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IN REMEMBRANCE

(Continued from page 24)

three sisters, Dorothy Bryant, Mary Coleman, and Ellen Wood; two brothers, Edgar and John Perrine; and two stepbrothers, Donald and Glenn Palmer.

**RICH, John A.**—b. March 4, 1905, Vernal, Utah; d. Aug. 24, 1968, Bellflower, Calif. Survivors are his wife, Jessie; and daughter, Mrs. Sidney Henricks.

**ROGERS, Raymond Ralph**—b. July 2, 1935, Modesto, Calif.; d. April 7, 1968. Survivors are his wife, Sandra; and three children, Shelley, Barry, and Kendra. [Obituary received Oct. 16, 1968.—Eds.]

**SANDERS, Hannah Priscilla**—b. March 12, 1881, Lyon County, Kans.; d. Oct. 12, 1968, Loma Linda, Calif. She established a mission church in Chicago where she was the minister for several years. A daughter, Josephine McCoy, survives.

**SCHMIDT, Mary Alfreda Jensen**—b. March 8, 1891, Viborg, S. Dak.; d. Sept. 30, 1968, Glendale, Calif. She attended Elk Point Academy in South Dakota and Union College. In 1910 she married Adam Schmidt, a teacher at Elk Point Academy, which later became Plainview Academy. In 1911 they were called to Sheyenne River Academy, where she taught history. They remained for eight years. In 1919 they were called to the Northern Union Conference. Two years later they moved to Mountain View, California. Following the death of her husband, for nine years she was credit manager of the Chamberlain, South Dakota, Sanitarium. She held the same position at Porter Sanitarium and Hospital from 1932 to 1937. Her daughter, Alma E. Farrow, survives.

**SEMEVOLOS, Martha M.**—b. March 28, 1901, Butte, N. Dak.; d. March 4, 1968, Rockford, Ill. Survivors are a daughter, Angeline Semevolos; and three sons, Samuel, James, and Ronald. [Obituary received Oct. 25, 1968.—Eds.]

**STADDON, Mary Ellen Tallman**—b. Aug. 29, 1880, Chippewa Falls, Wis.; d. Sept. 26, 1968, St. Helena, Calif. Survivors are two sons, Orville E. and Harold K.; and a daughter, Ivalyne Olsen.

**STAHL, Ana Christina**—b. Nov. 27, 1870, Sweden; d. Oct. 5, 1968, Paradise, Calif. At the age of 22 she married Elder Ferdinand A. Stahl. At the 1909 General Conference they were selected to become missionaries to Peru. They pioneered work among the jungle tribespeople and in the area of Lake Titicaca. They gave 29 years of service in South America. Survivors are a son, Wallace E. Stahl; and a daughter, Freinita DeSuccar.

**THOMAS, Mabel Hendrickson**—b. March 10, 1887, Beresford, S. Dak.; d. Oct. 9, 1968, Loma Linda, Calif. In 1921 she married Elder Hubert B. Thomas, and they labored in Tennessee, in Southeastern California Conference, the Loma Linda, Glendale, and Madison sanitariums, and at the International Educational Recordings. She supplied funds for a dispensary and chapel at Pucallpa, Peru. Survivors are her husband; and two sons, Donald and Robert.

**THURBER, Claude Martin**—b. Sept. 7, 1917; d. July 25, 1968, Lee's Summit, Mo. as the result of an airplane accident. He received his medical degree from Loma Linda University and practiced in Missouri. Survivors are his wife Eunice Rodgers Thurber; and three daughters, Gail Grace, Claudia Lee, and Carol Lynn.

**WADE, Mrs. Ray Loy**—b. June 24, 1884, New Jersey; d. Aug. 29, 1968, Temple City, Calif. Survivors are her husband, Samuel; and a son, Dr. Monroe Loy.

**WARNEKE, Ruth Seeva**—b. Jan. 16, 1888, Mechanicsburg, Ohio; d. Sept. 23, 1968, Bellflower Calif. Two children survive, William Warneke and Marguerite Kessler.

**WEBSTER, Robert G.**—d. Oct. 6, 1968, Quincy, Ill., at the age of 66. Survivors are his wife; and a son, Robert, Jr.

**WHITE, Marion Louise**—b. April 20, 1880, Norwalk, Conn.; d. Oct. 4, 1968, Port Hueneme, Calif. Survivors are a sister, Clara Mitchell; and a brother, Edward J. Banks.

Of Writers, Articles, and Miscellany...

The cover feature this week is a report from Taipei, where laymen are excited about their soul-saving activities. Jerry Ji, pastor of the Sung Shan church (left), encourages a layman as they leave the laymen's congress to distribute penetration tracts.

More mission emphasis of a different nature appears on page 2. Ron Graybill, who interviewed E. D. Dick, a "retired" worker, discovered for REVIEW readers some of the problems facing the Adventist Church in the mission field of the inner city. With thousands suffering destitution in the middle of our cities—areas of culture and enlightenment—no one needs to feel left out of the action if he can't go to some exotic clime in a desire to feed the hungry, clothe the naked, and proclaim the gospel.

W. R. Beach, General Conference secretary since 1954, discusses some of the handicaps faced in our foreign-missions program (page 6). One "aspect of the human handicap is that in a vast segment of the world the divine messages are involved in a rejection because Christianity is identified with the compromises and sins

of the West." He raises the significant question "How shall the church of the remnant relate to it?"

Who knows how?—but God gives the wisdom, and His church is relating to it for His glory.

This week C. G. Tuland closes his four-article series on Bible translations with a discussion of Mrs. White's attitude toward various versions of the Bible (page 8). He uses as one reference, the book *Problems in Bible Translation*. This book, out of print for several years, is again being offered by the Review and Herald, this time in softback. Check with your local Book and Bible House.

D. Clifford Ludington, Jr., who is the medical director of the Benghazi Adventist Hospital, in Libya, tells some of the miracles that have been wrought in behalf of the hospital (see page 16). In the cover letter sent with his material Dr. Ludington said, "Ten different nationalities are represented on our staff at the present time. Two of our nurses are the first missionaries to be sent out from Korea, and I understand we will soon have the first missionaries sent out from far-off Indonesia."

As yet, we have no word in this office about the Indonesian missionaries, but we have just heard from Don Roth in the Far Eastern Division that four have gone from the Philippines to Benghazi. In the Adventist Church the poet's phrase "family of man" is a reality.

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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Church Calendar

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

1969

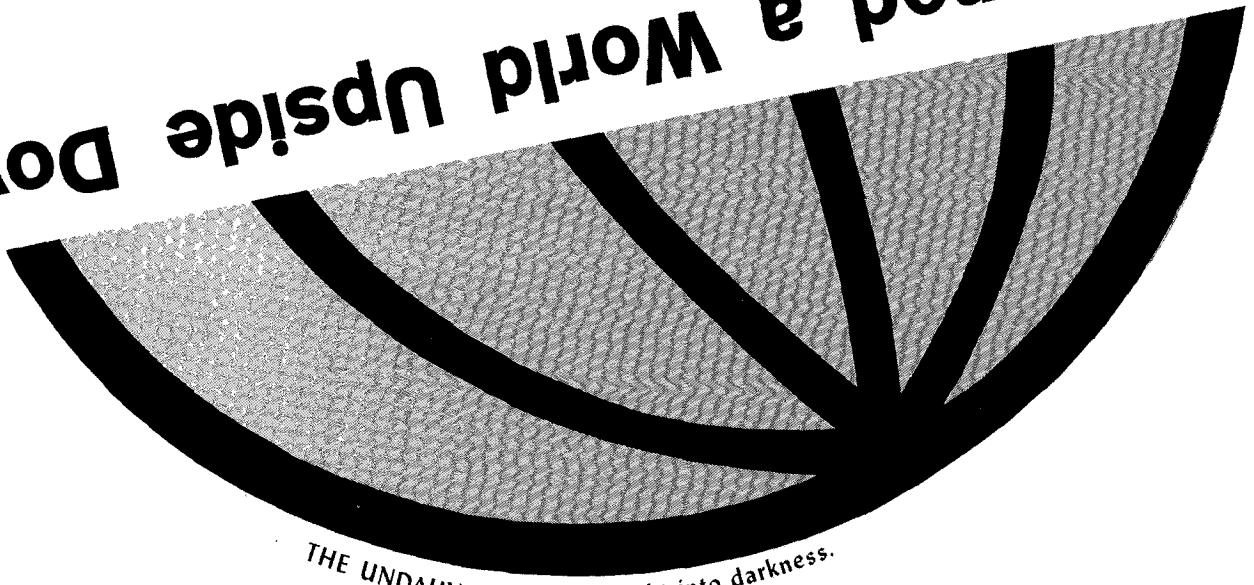
- Soul-winning Plans and Projects January 4
- Church Lay Activities Offering January 4
- Liberty Magazine Campaign January 11-18
- Religious Liberty Offering January 18
- GO Emphasis January 23
- Bible Evangelism Crusade February 1

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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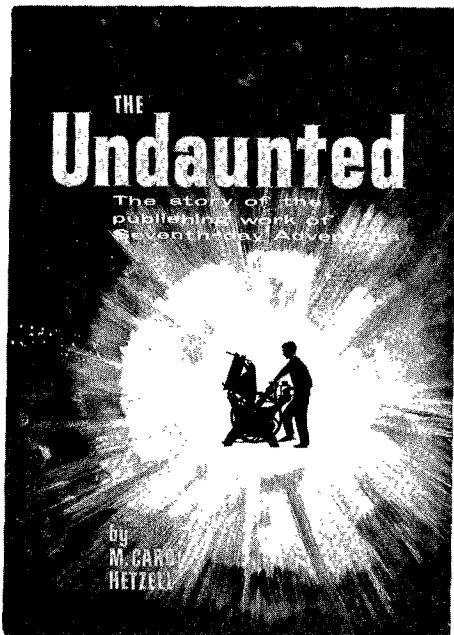
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# News of Note

## Southern Missionary College Gets Teacher Accreditation

Two Seventh-day Adventist colleges in the North American Division now enjoy professional accreditation in teacher education.

Southern Missionary College has recently been notified that its department of education program to prepare elementary school teachers at the Bachelor's degree level is approved by the National Council for Accreditation of Teacher Education.

The NCATE accreditation is valid for a decade, beginning September 1, 1967, the date at which the appraisal was made by the visiting committee.

Union College received NCATE accreditation for elementary education in 1964 and for secondary education a year ago.

SMC is the third liberal arts college education department in Tennessee to receive such recognition.

The accreditation indicates a high standard of quality in teacher education, granting reciprocity for teacher certification in almost 30 States. Transfer of credit for graduate work will be more readily accepted, and graduates who will be teaching in schools abroad should receive better recognition by ministries of education in other countries.

T. S. GERATY

## Filipino Literature Men Set New Records in Sales

The Philippine Publishing House sold more than 2 million pesos' (\$512,820) worth of literature during the first nine months of 1968. During this same period the literature evangelists in the North Philippine Union passed the one-million-peso mark in literature sales, an accomplishment that required about 12 months last year.

In the early part of 1969 publishing leaders plan to have a joint institute for the three unions in the Philippines. E. A. Brodeur, publishing secretary of the Far Eastern Division, is looking forward to having 800 licensed and credentialed literature evangelists in Baguio for this meeting.

D. A. McADAMS

## Long Island, N.Y., Paper Runs "Sabbath" Editorial

A recent issue of the Suffolk County News in New York carried a vigorous exposition on the seventh-day Sabbath, giving reasons for its observance!

The article might have been written by a Seventh-day Adventist. It wasn't. It was written by the editor, and he gave no arguments for Sunday observance.

Don Hawley, Greater New York Con-

ference public relations director, reports that the editor has contacted the local pastor and has promised to attend church services.

Hawley comments, "I am inclined to think that we will be seeing more of this kind of thing. Last Sunday I spoke at an influential church on Long Island in regard to the works and beliefs of Seventh-day Adventists. I had a warm reception."

M. CAROL HETZELL

## India Reports Outstanding Results From VBS Programs

Unusual evangelistic successes have attended Vacation Bible School work in India. R. S. Lowry, president of the Southern Asia Division, reports:

"One hundred seventy-two persons were baptized and four new companies were organized within the past 12 months as a consequence of interests created through Vacation Bible Schools held in the Erode area of South India by vacationing Spicer Memorial College students. The number of Vacation Bible Schools conducted in the past year was ten times more than in any previous year."

G. R. NASH



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

CAMBRIDGE, ENGLAND — Church people of five denominations—Anglicans, Baptists, Congregationalists, Presbyterians, and Quakers—are worshipping together in what is described as the first shared church of its kind in Britain.

NEW YORK—The National Council of Churches will seek to retain the Church Center for the United Nations at U.N. Plaza here. The general board's executive committee has decided to take steps to keep the center, now threatened by demolition, where it is.

TORONTO, ONTARIO—Some 250 Roman Catholic laymen, in an unprecedented program here, spoke from pulpits in the Toronto archdiocese in support of a campaign to obtain grants from public taxes for Catholic high schools. The Ontario government has shown no sign of bowing to Catholic demands and holds that other private high schools—if the Catholic schools were added—would demand the same tax support. The result, it claims, would "splinter" the Ontario education system.

## Executive Committee Adds Nine New Members to ASI

Accepting into membership nine new nursing homes with a total of 670 beds and planning for a national convention of the Association of Self-Supporting Institutions to convene in Miami Beach, Florida, November 12-17, 1969, were among the decisions made by the ASI executive committee November 19 at the General Conference headquarters.

The eight laymen elected by the ASI membership to serve on the executive committee of 16 were all present: President Allan R. Buller, Vice-Presidents Carl E. Howe and R. R. Laing, Mrs. Harold Howard, Roy Murphy, Frank O. Salt, L. A. Senseman, and Robert Trimble.

The new ASI members are Fairfax Nursing Home, Fran-Ray Nursing Home, Hy-Pana House Convalescent Hospital, Park Manor Nursing Home, Rose Villa Convalescent Home, Sharon's Guest Home, Sharon Hill Nursing Home, Valley View Estates Nursing Home, and Yosemite Convalescent Hospital.

CARIS H. LAUDA

## Barbados Voice of Youth Produces 54 Decisions

"The Missionary Volunteers of Advent Avenue church, Bridgetown, Barbados, conducted a Voice of Youth effort from which 54 decisions were made for baptism," reports E. W. Howell, MV secretary of the East Caribbean Conference.

"After several weeks of planning, instructing, and a successful drive with Operation Fireside, Carlyle Bayne, the MV leader, led his society into a VOY effort in which he was the main speaker. Those who were taking studies in Operation Fireside were invited to these meetings. When the appeal was made for baptism, 54 responded. Twenty-four have been baptized in the first baptism and others are preparing for the next.

"This was one of the most successful of the 16 VOY efforts conducted in the East Caribbean Conference during the third quarter. Our goal for youth baptisms was 250. To date more than 300 have been baptized.

"We are more than grateful for such a large youth involvement in soul winning, and we give God the praise for the results."

LAWRENCE NELSON

## IN BRIEF

★ During September 121 people who were first contacted by literature evangelists were baptized in the Inter-American Division. The Upper Magdalena Conference in Colombia had the highest number, with 32 baptisms. Martinique followed with 24, and Southeast Mexico with 17.