



# Review

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## *The* **GRANDEST** *MAN*

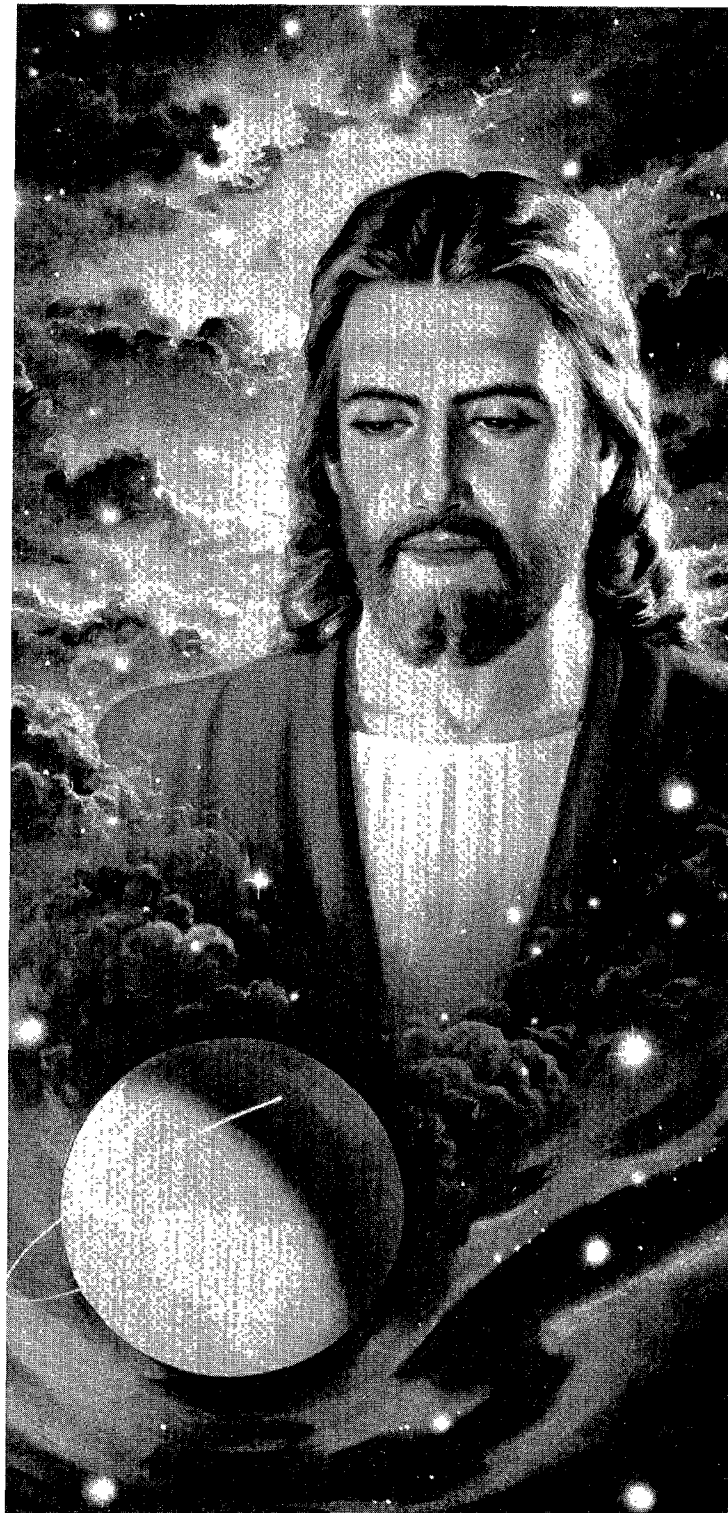
By F. LINCOLN MILLET

**T**HE most glorious night this planet has ever seen was the one on which the Saviour of the world was born. Unexcelled and unparalleled in the annals of mankind is the joyous event of our Saviour's birth! No wonder the angelic hosts sang with joy to the wondering shepherds. What amazing love was displayed by the Deity when He gave His Son for a fallen race!

"On earth peace, good will toward men"! was the message that the heavenly chorus sang to the guardians of the flocks on that glorious night. Historians have recognized the import of this event by dating all the world's time as either preceding or following the dramatic happening of the advent of Jesus Christ to this world.

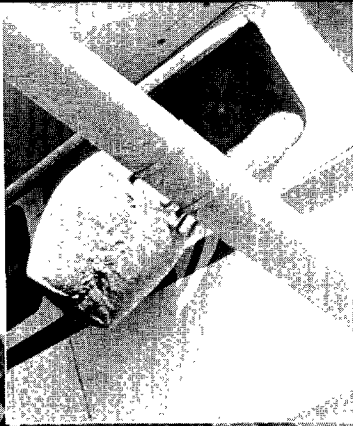
Jesus' childhood years are but briefly mentioned in Holy Writ, yet even they are important. It is recorded that the child was exemplary in His obedience to His parents. He was sociable in nature, able to mingle with all classes of society and still maintain His close relationship with God. His mental capacity challenged the minds of the wisest. As a child of 12 years He amazed the intellectuals of Israel, the doctors of law, by His understanding of the Scriptures.

In His ministry Jesus magnified the law and exalted its righteous precepts. His compassion for the unfortunate and the destitute, His love for the transgressors of divine and human law, reveal Him as the grandest  
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CLYDE PROVONSHA, ARTIST



Left, the author aims a "bomb" during a pass over the highlands of New Guinea. Below, the mission plane rests on a village landing strip.



PHOTOS, COURTESY OF THE AUTHOR

*Adventist Mission Plane on a "Bombing Raid"*

# Blessings From Dorcas Angels Fall From New Guinea Skies

By ALEX C. THOMSON

**W**E'RE almost on target. Everything ready? One, two, three, OUT. We'll have another run over the target area and see whether you can get two out this time. Get ready. Here we are— one, two, three, let it go.

We saw three direct hits and one near hit just outside the target area.

What a strange mission for VH-SDB, the Adventist mission plane for the Eastern Highlands Mission in New Guinea! We had been on a bombing raid into the wild and rugged Kukukuku country, but we were using, not destructive bombs, but bombs of blessing—bags of Dorcas welfare clothing.

With 15 bags stacked in place and only enough room for Pastor Colin Winch, the pilot, and a passenger, we had taken off earlier that morning. According to the flight plan submitted by radio by the pilot, the plane was to head for the high and rugged moun-

tain area between Kainantu and the Papuan Gulf, the area that forms a portion of the backbone of New Guinea.

The air drop in which we were to participate was a procedure often carried out by the Adventist planes in widely separated, remote, rugged districts, where roads are nonexistent.

The commodity most often dropped to the national mission staff and villagers is bags of Dorcas welfare clothing from the churches of Australasia. This was our plan today. Some bags had previously been taken to Wona-nara, where they were stored. We would drop some of these besides the 15 now in the plane.

After take-off, we soon climbed to 8,500 feet to get above the early morning clouds through which some of the jagged peaks penetrated into the sunshine we enjoyed. Away off to the west the great and rugged bulk of Mount Michael could be seen like an island

floating in a great sea of white mist.

Providentially, as we entered our target area the weather was clear and the clouds had almost completely disappeared. We were to do the most accessible drops first. I say most accessible, for there were no easy drops. There were high, rugged razorbacks soaring two and three thousand feet on all sides of us, their peaks around 11,000 feet, and never very far away. For me, the ridges occasionally came too near as Pastor Winch maneuvered the plane. Pointing to a rapidly approaching escarpment, I tapped him on the shoulder a couple of times, just in case his attention was on something else. He smiled and said, "It's all right." And I was glad it was all right.

The bags began to drop out of the window down to the villages which were usually packed along a ridge. There was never much of a level area for the bags to land. But we were delivering our supply. Two in this vil-

lage; three in another. As we dived in for a drop we could see everyone make a dive for the houses. They had been instructed to do this so that no one personally would collect a flying bag of Dorcas clothing.

After the air drop we would see a crowd of happy, smiling, upturned faces as the villagers waved us farewell. They were happy because now they would have warm clothes to wear on cloudy days and at night, for theirs is a rugged, windy, bleak country.

When the load had been lightened we proceeded to a village that could be approached only by flying down the river. It was in such a position that immediately after the drop we had to do an S bend to get around a ridge that stuck out too near for my peace of mind. I am sure that while pushing the bags out, my eyes were focused on that ridge, even though the pilot assured me everything was all right and there was no danger.

After the plane was emptied we headed for Wonanara to reload. The journey took us exactly eight minutes over the pass of more than 9,000 feet and into the valley. Pastor Winch told me that walking took ten hours.

Landing at Wonanara is an experience. The only reason its airstrip is still in use is that at present there is no alternative strip. We saw one under construction in another valley. This, when completed, will mean that the government station at Wonanara



## A Word of Thanks

I WISH TO PLACE on record my sincere thanks to God for answering the prayer of the Australasian Division treasurer for finance for urgently needed aircraft equipment in the New Guinea mission field (see *Review and Herald*, Nov. 30, 1967, cover). As the result the two mission planes in New Guinea, VH-SDA and VH-SDB, are now oxygen equipped.

Operating aircraft in New Guinea presents the problem of flying at high altitudes to clear the terrain, which in parts rises to 15,400 feet. There is the additional problem of the weather. Lifted and cooled by the rugged backbone of New Guinea, the moist maritime winds produce fantastic cloud formations and thunderheads reaching to altitudes above 50,000 feet. On numerous occasions we have been forced to 16,000 or 17,000 feet and have had to maintain these altitudes for considerable periods of time. This is not conducive to safety. At these heights a dangerous feeling of well-being infects the pilot, causing him to throw caution to the winds. Not conscious that euphoria has taken over, happy and pleased with life, the pilot is sure nothing untoward could happen to him.

Only recently, when forced to climb to 14,000 feet on my way from Lae to Port Moresby, over the rugged Owen Stanley Ranges of World War II fame, I thought I felt fine, but noting that my altitude was becoming somewhat high and that I was breathing more deeply than normally, I reached down for the oxygen mask, adjusted it, and turned on the oxygen. Within seconds that precious gas cleared my vision and made me alert and competent. The change was dramatic and amazing.

Your Adventist aviators in New Guinea are flying more safely as they help to finish the task in this generation.

COLIN M. WINCH  
Missionary Pilot

will be transferred to the new site and the old strip will be closed. This present strip can be approached from only one direction, from a confined valley. Such are the hazards of our mission pilots who are ever grateful for the prayers of God's people day by day.

With six more bags and a guide we

set off for a new area. Pastor Winch showed me some valleys where the work is going like wildfire. To follow our course on foot would be a terrible task. We were to drop our six bags in an area where the European missionary had never walked.

Pastor Winch and one of the European staff of Kabiufa College have since been on a ten-day walkabout from Wonanara into these areas, a journey that took us only a few minutes by plane.

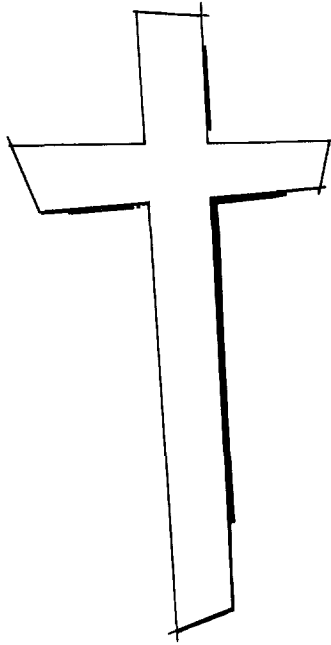
To the Dorcas women I wish I could portray the joy of these brethren of the mountains as they gather up your blessings, which come to them from heaven. To those who are praying and supporting this new work I am sure that in the kingdom you will more than be repaid to hear the Master say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The work of God is not stagnating. The workers of New Guinea are carrying it to almost inaccessible places. As I helped push the bags out of the plane window I was reminded of the words:

"Go, tell it on the mountains,  
Over the hills an' everywhere—  
Go, tell it on the mountains  
That Jesus soon will come."



It was difficult to "bomb" this village because of a dangerous ridge at one end of it.



By M. S. NIGRI

# How Much Do We Owe God?

**I**N ORDER to pay the price of our sins, God, in His infinite love, gave that which He valued most—His Son.

Coming to this world the Son paid our account on the cross. Our debt was so great that it was necessary for Him to give His life to ransom us from sin. His payment, which was complete, was accepted by Heaven. As a result, established in His grace, we are now children of God and heirs of eternal salvation.

But the question remains: How much do we owe the Lord? Salvation was complete, voluntary, and free. From a theological point of view, we owe nothing, because we have nothing with which to pay; our property is not sufficient. God does not sell salvation! It would be unworthy of Him to sell the salvation for which His own Son paid the price.

Our salvation is the result of the love that God had and has for us and that Jesus came to confirm by His death (John 3:16). Love is not sold, nor can it be purchased with material things. Love is repaid only by love.

Consequently, how much do we owe the Lord? We owe the love with which He should be loved by us. This love is manifested through the fruits of love, among which is fidelity.

Are we loyal to the love of our Lord? Fidelity to that love can be shown in many ways, also with our money and properties He has given us to use and administer.

I ask myself, How do I spend my money and goods? Are such expenditures and distributions within the plan of salvation that the Lord established for me? Are the money and goods that I have acquired a manifestation of the love of God for me? Of course! Then I must also show the Lord that I love Him with my money and goods. Love should always be mutual. If the love of God grants me the time to live, work, and enjoy life, I must return part of this time as a demonstration of my love to Him. If His love is revealed in gifts, I must also use them for God, thus showing Him my love. It is the same with money.

God says that the seventh part of time is His. He also says that the tenth part of our money and material things are His.

## How Much Do We Owe God?

Theologically we owe nothing to the Lord; but through the constraining power of love we owe Him, among other things, our tithes and voluntary offerings. He gives us 100

per cent of life, health, rain, and sun, His grace, great promises, salary, harvest, and income; but He lovingly asks us to help in the preaching of His gospel with 10 per cent of our salary and properties. We are not forced to do this. We may keep this 10 per cent, but then, where is the evidence of the reciprocity of our love? Will we not be robbing for ourselves the love with which we are to love our Lord? This is selfishness, the sin that expelled Lucifer from heaven. Will a man rob God? How can we rob the Lord? In tithes and offerings; that is, in that portion that in love we should give to God but which we selfishly keep for ourselves.

The Lord does not *need* our money and possessions—everything belongs to Him. But He wants our faithful love, He wants to see our fidelity; He wants us to be associated in the business of the King in a practical, direct manner, because He knows that we love that in which we have invested. We can give more than 10 per cent if we desire; our portion of love and acknowledgment to the Lord will thus be greater.

Divine blessings depend upon our faithfulness and liberality in tithes and offerings. But let us not forget that it is the love of God that helps us to be liberal and faithful in that which is least as well as in much and which leads us to sacrifice.

## Edifying Examples

In one of the biennial sessions of the Central Argentine Conference held in Puiggari, Argentina, a sister 80 years of age, responding liberally to an appeal for a special offering in view of the needs of the work, said: "I want to give almost everything I have. I have saved 100,000 pesos to buy a refrigerator, but I think I can live a few more years without a refrigerator, and I want to give these 100,000 pesos for the work of God."

The offering at that session totaled 4.5 million pesos.

In one of the villages in the Sepik region, New Guinea, our brethren were digging cassava and yams on Friday afternoon and placing them in big heaps. Then they went over the piles and began to count: "One, two, three, four, five, six, seven, eight, nine, the Lord's."

Every tenth root of either the cassava or the yams belonged to God. The pastor, who was watching, noticed that if the tenth root happened to be a small one, they threw it aside and took a large one! Was this merely a transaction, like the paying of a

debt? No! It was the expression of the love these converts felt for their Saviour, in recognition of the love they knew the Lord has for them—love that transformed and saved them. In the same area, just two days' journey by slow launch up the river, others of the same race who had not been transformed by the gospel were fighting among themselves and eating one another.

Faithfulness is a fruit of the love of God. A sense of fidelity should possess every Adventist as he waits for Jesus to come.

At the biennial session of the Central Brazil Mission in 1961, in Goiânia,

I heard an impressive experience.

A young church member, José Alves Costa, suffering from leukemia, realizing that the end was near, called his father and said, "Papa, in my name please take the Cr.\$18,000 from the sale of the cattle and give Cr.\$15,000 as tithe to the mission. I want to die in the certainty of being at peace with God, with my account settled with Him."

He then appealed to his father, his wife, and his brothers and sisters to be faithful in paying their tithe to the Lord.

This was two hours before his death. For a time he remained silent, with

his eyes closed. He then opened his eyes, said good-bye to his wife, parents, and brother and sisters, asking them to remain faithful to the truth. Then he said, "I am no longer of this world. God is calling me. Nothing more is binding me to this world. Jesus is calling me. I am ready, Lord, I can go."

And he died.

Only the inspiration of the love of God can produce such an attitude in one of His children.

How faithful have we been to our God?

In all honesty, how much do we owe our Lord?

## The art of living

BY MIRIAM WOOD

*when you're young*

**HERCULES' MARK** Once upon a time, not long ago—quite recently, in fact—there lived a brash young cricket whose mother had given him the unlikely name of Hercules. This strange choice was made, it was thought in the cricket community, by the rebellion which nearly every cricket is bound to feel now and then as he considers his lowly position on Planet Earth. Mrs. Cricket refused to discuss her son's name. It was ascertained, however, that she'd been a fascinated (albeit silent) observer of a television program dealing with the exploits of this mythical Greek hero. From under the couch in the recreation room of the Du Vanderbilts, the most affluent family in the neighborhood, Mrs. Cricket, you see, spent hours and hours watching the color TV set. She rather considered the room her own property, an opinion that would have startled the Du V's considerably had they known.

Cricket heads had wagged for some time regarding the fact that "no good" was bound to result from her addiction to TV; here, then, was proof positive. Mrs. C., a determined and strong-minded female, merely tossed her hard, shiny head. "You just wait. My little Herk will make his mark!"

Alas, for the close interrelationship existing between pride and fall—a fate common to crickets, as well as to men. Little Herk was indeed a fine specimen of crickethood, "never sick a day in his life," muscular where crickets need muscles, supple where crickets need to be supple, and endowed with that extra degree of native intelligence that sets both unusual crickets and unusual men apart. Herk seemed destined to become the new leader of the cricket community.

Except for one thing. He couldn't keep his mouth shut.

In earliest infancy this serious flaw

in his character became noticeable. By the time he'd reached crickolescence, his harassed mother was spending a large share of her time in hand-wringing. (Since crickets don't *have* hands, they can't very well wring them—but you know what I mean.) With silence absolutely essential for continued survival in situations guaranteed to test the mettle of even the most intrepid of crickets, Herk was just as likely as not to emit a loud, singsong series of chirps. This frightful character trait overcame him in, of all places, the Du Vs' recreation room, where his mother had permitted him to accompany her, first eliciting a promise that he'd behave.

"But I have every bit as much right to express my opinion as he does!" Herk exploded wrathfully when his mother tried frantically to "shush" him. "The human talking on that crazy television set was saying things about insects that just made me boil . . ."

But he was talking to thin air—into which his mother had disappeared. Grumbling under his breath, he scuttled under the sliding glass doors. "Over here!" she hissed, from the shadow of a rhododendron bush.

"Why did you go outside?" Herk demanded indignantly. "I was very much interested in that program, and—"

His mother fixed him with a steely eye. "Didn't you *hear* the Du Vanderbilts? They were determined to 'find that awful cricket!' Why, they even had a"—her voice sank lower in horror—"a fly swatter!"

"Piffle!" replied Herk airily. "Everyone knows that humans like to hear crickets chirp. They seem to think it's such a cozy sound!"

Despairingly, his mother wept. "Not in their houses, they don't," she sobbed.

At this, Herk promised earnestly that

he'd "do better." But a cricket "convinced against his will" isn't all that different from a human being. In no time at all he was as relentlessly vocal as ever on every topic under the cricket sun. It was even suggested, after one near disaster for the whole community because of Herk's constant chirp, that he be ostracized. Cooler heads prevailed, though, and he escaped with only a severe reprimand.

But he just *couldn't* keep his mouth shut. On a sodden summer evening he decided to ensconce himself in the Du V's recreation room and have a relaxing nap in air-conditioned comfort. Getting under the glass doors wasn't easy anymore, but it was worth the effort, for the recreation room was empty of humans, quiet, and cool. Just the place for a weary young cricket.

Herk's rage knew no bounds when an hour later Betty Du Vanderbilt came running merrily down the stairs. In an instant she turned on all the lights, literally blinding Herk, who, with a magnificent disregard of traditional cricket rules, hadn't bothered to secrete himself under anything. There he was on the white rug in full view. Betty might not have seen him, even so, if his old weakness hadn't overcome him. Opening his mouth to its limits, he delivered a long and eloquent oration on his opinions of humans in general and the Du Vanderbilts in particular.

Snatching the fly swatter, which had been kept handy for just such an eventuality, Betty was upon him in a flash. The rest, of course, is much too painful to describe. Let us just say that the mighty Hercules was picked up in a Kleenex and carried to the garbage can.

He *did* "make his mark"—on the Kleenex. It wasn't quite the way his mother had hoped, of course. Too bad. If only he had learned to keep his mouth shut!

(Note to zoologists: I *know* how crickets make noises. Writers, though, do have a certain amount of license!)



**T**HE study of ethics provides us with some fascinating journeys into history. "The first important name in ancient ethical philosophy is Socrates." — *Encyclopaedia Britannica*, 11th edition, vol. 9, p. 811. Aristotle regarded Socrates to be "the founder of Ethics" (J. E. BENTLEY, *Outline of Philosophy*, p. 11).

In considering the life of Socrates we cannot help contrasting his attitude with the attitude of many of our modern intellectuals. For instance, Socrates said, "They say I am the wisest man in Greece. I am the wisest because I know that I know nothing." He regarded skepticism as undermining knowledge and threatening morality. Socrates' ideal was the good soul, the soul purged of excess, that it might perform its function normally and freely. He felt that this was wisdom. He maintained that minds properly educated would inevitably seek virtue, for virtue is the natural condition of the wise or healthy man. He was convinced that these ideals were the ends that determine the behavior of real beings.

From what we can read about Socrates he was a homely man. He was shabby in his dress, frugal, but broadly tolerant. He was said to be indulgent, genial, witty, and good-tempered. He was master of himself, caring only for wisdom and the good.

Socrates, who was a sculptor like his father, was attracted to the philosophy of the Sophists. However, his chief concern was to meet their challenge. Protagoras had contended that "man is the measure of all things." Socrates differed from Protagoras in his assertion that moral ideas are fundamental to humanity. Socrates taught that man is only the seat of moral ideas but that moral ideas do not possess objective and absolute value. From this we infer that he thought man was too subjective. He wanted to advance in morals from man the individual, man the particular, to man the universal.

Socrates maintained that man could never know exactly the nature of the world, its origin, and its end. However, he said that he knew nothing, and feigned ignorance. Indeed, the dialectic method of Socrates is called Socratic irony, or feigned ignorance. Its object was to make people think correctly, make them happy and useful citizens. He would ask men skillful questions, beginning with simple

questions, and then proceeding to the more difficult. Thus he gradually compelled his hearers to admit they knew little, and they were led to recognize the truth.

As we contrast the humility of Socrates with the arrogance, conceit, and pride of some modern intellectuals, we are reminded of words written long ago by one of God's humble servants:

#### The Greatness of Humility

"Are there some wise and understanding men among you? Then your lives will be an example of the humility that is born of true wisdom. But if your heart is full of rivalry and bitter jealousy, then do not boast of your wisdom—don't deny the truth that you must recognize in your inmost heart. You may acquire a certain superficial wisdom, but it does not come from God—it comes from this world, from your own lower nature, even from the devil. For wherever you find jealousy and rivalry you also find disharmony and all other kinds of evil. The wisdom that comes from God is first utterly pure, then peace-loving, gentle, approachable, full of

tolerant thoughts and kindly actions, with no breath of favoritism or hint of hypocrisy. And the wise are peacemakers who go on quietly sowing for a harvest of righteousness—in other people and in themselves" (James 3:13-18, Phillips).\*

In this scientific age there are many highly educated men. The world has made and is still making marvelous technological advances. But our technology and all our modern gadgets have not brought man security. These scientific inventions have not brought peace of mind or peace of heart. On the contrary, they have brought fear, frustration, and insecurity. We look out upon a world littered with the wreckage of hate. We see a war-weary world rubbing sad, tired eyes, blood-shot with weeping. We see the human race recovering from the carnage of World War II, now shrinking in terror before the specter of a third world war. The creeping paralysis of fear is clutching at the hearts of men, women, and children. A pall of

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

## Shall We Pray to the Ground of Our Being?

By ADLAI ALBERT ESTEB

doubt, suspicion, fear, and frustration is slowly settling upon mankind. Doomsday hangs by a thread over our heads.

It is evident that man's moral advancement has not kept pace with his technological progress. Some modern intellectuals, even some theologians, have tried to push God out of men's lives, out of the world, and even out of the universe. Dr. Tom Altizer says "God is dead" and "we're more fully alive. We've been liberated for a fuller existence."—LEE E. DIRKS, "Behind the Ferment in Protestant Thinking," *The National Observer*, Jan. 31, 1966, p. 16.

The "death of God" concept first struck Dr. Altizer with full power one summer a decade ago while he was a member of the faculty of Wabash College in Indiana. "It was almost like an old-fashioned Methodist conversion experience," he said with a wry smile. "I remember I was sitting in the main library at the University of Chicago, reading *Nietzsche and Rilke*, by Erich Heller, for about the seventh time. . . . That's when the idea hit me. It hit me, and it's never left me."—*Ibid.*

### Prophecy Fulfilled

Like others, he helps fulfill the amazing and accurate prophecy: "First of all you must realize that in the last days mockers will undoubtedly come—men whose only guide in life is what they want for themselves." "In view of the fact that all these things [the present heavens and earth and wicked men] are to be dissolved, what sort of people ought you to be? Surely men of good and holy character, who live expecting and earnestly longing for the coming of the day of God" (2 Peter 3:3, 11, 12, Phillips).

Notice that there will be a day of judgment! Now the skeptics and atheists may mock and scoff and scorn.

He scoffs at scars who never felt a spear;  
He laughs at grief who never shed a tear;  
He sneers at pain who never needed balm;  
He mocks at God who never felt His calm!

But in the day of judgment their scoffing will be silenced. God will be vindicated as the One whose prophetic word has not failed; no, not one jot or tittle of it!

Speaking further of what is behind the ferment in Protestant thinking, Lee Dirks continues: "It's old-fashioned and misleading to think of God as 'the Old Man in the sky,' Bishop Robinson contends. Space exploration has proved conclusively, he says, that 'there is no room for Him, not

merely in the inn, but in the entire universe' in the physical sense. Instead of thinking of God as 'up there' or 'out there,' he suggests, think of God as Tillich's 'ground of our being,' or as Bonhoeffer's 'beyond in the midst of life,' a depth of reality reached 'not on the borders of life but at its center.' (It's not easy, protest some Protestants. Says one: 'I caught myself offhand one time praying to the ground of my being. It sounded silly, so I quit!')."

### Vacuum Should Be Filled

Elton Trueblood, the distinguished Quaker philosopher, recently observed that the intellectual Protestant world now has a vacuum that could well be filled by conservative scholars "who are strongly rational at the same time that they are deeply committed and unapologetic in their Christian commitment." As Seventh-day Adventist workers and laymen, it is our privilege to fill this vacuum. It is our duty and responsibility to stand up and be counted among those whose faith is not shaken by the words of mere men for, like John the Baptist, we are unwavering by the words of men, for we have heard God's words.

And we believe that God will have the last word! There will be a judgment. Seventh-day Adventists have been called, in harmony with the divine prophecy of Revelation 14:6-16,

## THE GRANDEST MAN

(Continued from page 1)

man who ever lived on this planet.

Luke says concerning Him, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil; for God was with him" (Acts 10:38). Jesus was the divine physician, the great mender of minds and bodies. It was He who restored peace to troubled hearts, who gave relief to pain-racked bodies, and who restored the dead to life.

Jesus astonished the people with His eloquence, logic, and doctrine. Yet even little children could understand His simple teaching.

Although Jesus never wrote a book, He is the inspiration of numberless volumes. Christ's only written words of which we know were those impressed on the sand and soon obliterated by the winds. But His spoken words were written in the hearts of men.

Briefly Paul gives a synopsis of the career of Christ, "And without controversy great is the mystery of god-

to be a people with a last-day message (a judgment-hour message).

"The hour of his judgment is come,' it [the church] cries to a rebellious world which claims not only that there is no God but also no judgment; that every man may do that which is good in his own eyes. 'God shall bring every work into judgment, with every secret thing,' (Ecclesiastes 12:14) it says to those who state that sentiment is the only true guide and that the situation justifies the deed no matter how immoral it may be."—A. S. MAXWELL, *This Is the End*, pp. 84, 85.

On a visit to Stanford University some years ago I remember reading a striking statement on one of the walls. As I recall, it reads something like this: "There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven."

Modern man, following the paganism of ancient Greece, makes man "the measure of all things." He makes man the creature, the one to be worshiped rather than God the Creator. And man, who has to worship something, bows down to reason—the reason of man—as in the French Revolution—instead of the God of wisdom! It is not the truly wise man, it is the "fool" who says "There is no God"!

(Continued next week)

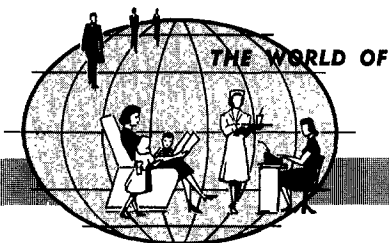
liness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Jesus performed many miracles. He was the supreme miracle man of all time.

Jesus died on the cross of a heart broken by the sins of a fallen race. The theme of the cross that has entranced artists, poets, musicians, and the wisest of men has also stirred the hearts of the humble, leading them to God and a new life. Miraculously transformed by the power of the Son of God are vilest sinners.

The grave could not hold the sinless One in its power. He who laid down His life in compassion for sinful men resumed it again, and thus He secured their chances for eternal life.

He ascended into glory, caught up in a cloud of angels, to sit on the right hand of God's throne, ever to represent His followers. Paul writes, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). He is our marvelous Redeemer, glorious King, our Lord and Saviour, Jesus Christ.



# The Adventist Woman

Conducted by DOROTHY EMMERSON



## Common Courtesy Is Uncommon

By ROSA CLARIDGE

**N**O MATTER where in the world we visit one of our Seventh-day Adventist churches we feel at ease. My family and I can attest to this fact, for we have felt at home in congregations in Europe and Hawaii.

After each service we were greeted with friendliness and invited to share a meal with new friends. We feel sure that most Adventist families have had this experience whether in a foreign country, a different State, or in a city away from home in their own State. Members everywhere should greet the stranger in the congregation with at least a friendly word.

However, is it possible that those of us who enjoy this hospitality take it too much for granted and forget to adequately express our appreciation? Several incidents I recently observed have led me to the conclusion

that Adventists are sometimes inclined to treat fellow Adventists with too much matter of factness and casualness.

It happened in a small church in which in the Sabbath school there was only one children's department, combining the kindergarten, primary, and junior levels. The leader of this division had to work hard to satisfy every age group within the department. It took ingenuity to keep all the children happy while teaching them the lessons they came to Sabbath school to learn. The leader was constantly on the lookout for new ideas and had to develop many of her own to keep things going.

The church was in a resort area. In the summer there were many visitors from all over our State and from neighboring States. Frequently visiting mothers, involved in Sabbath school work at home, would attend

the children's department with their children, hoping to pick up new ideas. The leader enjoyed sharing ideas with these mothers.

One Sabbath a young mother involved in the kindergarten in her home church particularly enjoyed a couple of songs she had never heard before. She asked if she might have copies of these songs, and the leader took her address. That night the leader copied the music and words for her and sent them to her. The mother never replied. Aware of her own failings and charitable toward the weaknesses of others, the leader never complained when the young mother failed to acknowledge the receipt of the asked-for music. But I wish this mother had not forgotten to express common courtesy. It would have encouraged the Sabbath school leader in her difficult task.

Within the same year the leader's composure was again tested. She had designed a number of small stuffed animals that she made out of felt and used for some of the songs the children sang in Sabbath school. Much impressed by the animals, a visitor asked the leader to share the patterns with her. Eager to help anyone with Sabbath school ideas, the leader assured her she would send them, and took her address. Not only did the leader copy patterns but she wrote detailed directions for every one. Then in the package she mailed she placed some materials to help with a missionary project about which the visitor had told her. All this took several hours, but again she received no acknowledgment. The leader uttered no complaint. She remembered the times she had forgotten to send Thank-you notes for hospitalities enjoyed. But somehow I wish this visiting mother had remembered. A letter of appreciation would have cost so little.

I think the explanation for this lack of consideration is that we sometimes take our own church members too much for granted. We are a large, happy family, but this should not preclude plain, ordinary courtesy to our fellow members.

Think! Is there a letter you should be writing to some benefactor of yours who has put himself out for you? He may be understanding and forgiving, but in God's sight don't you owe that letter?



## What Is a Grandma?



A grandmother is a lady who has no children of her own, so she likes other people's little girls. (A grandfather is a man grandmother. He goes for walks with the boys, and they talk fishing and things like that.) Grandmas don't have anything to do except be there. It is enough if they drive us to the supermarket where the pretend horse is and have lots of dimes ready. Or if they take us for walks, they should slow down past pretty leaves and caterpillars. They should never say, "Hurry up."

Usually they are fat, but not too fat to tie kids' shoes. They wear glasses and funny underwear. They can take their teeth and gums off. It is better if they don't typewrite or play . . . except with us. They don't have to be smart, only answer questions like why dogs hate cats and how come God isn't married. They don't talk visitors' talk like visitors do because it is hard to understand. When they read to us they don't skip words or mind if it is the same story again.

Everybody should try to have a grandmother, especially if you don't have television, because grandmas are the only grown-ups who have got time.

USED BY PERMISSION OF THE SENIOR CITIZENS FOUNDATION, DALLAS, TEXAS

## Especially FOR MEN

By ROLAND R. HEGSTAD

**A CHRISTMAS MESSAGE FROM DERELICTS** Each Christmas the combined missions of Baltimore, Maryland, give a free dinner to down-and-outers of the water front. Hymns are sung, sermons are preached, and plates are heaped with turkey.

A few years back, as H. L. Mencken told it, a libertine of that city decided that the derelicts should not have to listen to sermons and hymns to get a decent Christmas meal. So he rented the biggest hall on the water front and sent word to the newspapers that he was going to throw a Christmas party that would top anything the outcasts had ever gotten from the Salvation Army.

His plan was simple. The first obligation of hospitality, he announced, was to find what one's guests wanted—and give it to them with a free hand. And he, a self-proclaimed expert in the psychology of the abandoned, had no doubt as to what the guests wanted.

First, they wanted as much beer as they would buy themselves if they had the money to buy it. Second, they wanted a dinner that went on in rhythmic waves, all day and all night, until the hungriest and hollowest of them was reduced to surfeited stupor. Third, they wanted the best five-cent cigars money could buy. And fourth, continuous entertainment, theatrical and musical—of course, in harmony with their depraved tastes. Fifth, they wanted absolute freedom from preachers, hymn singers, and do-gooders

of every sort, before, during, and after the ceremonies.

The food, the music, the waiters, the bartenders all were arranged for. The doors opened at 11:00 A.M. Christmas Day, and dinner began immediately. No opening prayer, no hymn. The human derelicts simply shuffled in, shoved their way to the tables, and went at it. For the sake of ladies who might be reading this column, I draw a merciful curtain over the day and evening, letting only the clink of bottles, the smoke of cigars, the blare of jazz, and the echo of raucous singing hint at its abandoned proceedings.

As Christmas nears its end, the libertine benefactor sits in the back of the hall, basking in the euphoria of a job well done. During a momentary break in the proceedings he observes the orchestra director arguing with a volunteer quartet of down-and-out guests. At last, with a resigned shrug, the director turns toward the orchestra. The quartet take their stance, and softly there floats out over the smoke-enshrouded tables the strains of "Are You Ready for the Judgment Day?"—the favorite of the period in water-front missions.

Before the quartet is halfway through the first stanza, the whole audience joins in. Then the whole group moves on to "There Shall Be Showers of Blessing," "Throw Out the Lifeline," "Where Shall We Spend Eternity?" and "Wash me, and I shall be whiter than snow."

As the quartet runs out of songs, and the audience settles into silence, a bleary-eyed guest arises and begins to testify in quavering voice:

"Friends, I just want to tell you what good people have done for me. I had a good mother, and I was brought up under the influence of the Word. But I was

led by the devil into the hands of wicked men—yes, wicked women, too . . ."

Ashen-faced, the libertine flees into the night, as the man concludes with a plea to "Pray for me." Then, as the midnight hour of Christmas nears, voice after voice arises in testimony—some to the influence of mothers long dead, others to speak of the prayers of friends and families.

Those derelicts of Baltimore speak to us, too, this Christmas. Their testimony in song and speech says that there is still, even in the most depraved of men, a spark of yearning for the approval of Him who is love; that all the vices of the world are as ashes to one who feels the lightest touch of the Spirit's concern.

They tell us that should we depart from the tree with loaded arms, and yet with hearts devoid of that gift of love called the Comforter, we depart with nothing. And, ultimately, the fact that they spoke at all tells us that even if we receive no earthly gift we need not depart without priceless treasure. For on us, too, there shines a star, and angel voices proclaim, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

## FIVE-STAR FAMILIES



### Ten Children Educated in Church Schools

Mrs. Maxine Roda, a widow of College Place, Caloocan, Philippines is the mother of ten children, all of them having studied in Seventh-day Adventist schools from church school through college. Two of them are doctors of medicine, two teachers, two secretaries two nurses, one a commercial course graduate, and one a dietitian. A nurse and the dietitian are serving as missionaries in Pakistan.

Through sacrifice and strong faith Mrs. Roda and her minister-husband (who died two years ago) managed to put these young people through our schools.

B. B. ALSAYBAR

## Federal Aid Issues Examined

With deep interest I have followed the discussion in "Letters From Readers" on federal aid to denominational schools. One writer referred to thousands of acres of African land that was given to the Solusi mission and college about 1894 by Cecil Rhodes, who was prime minister of the Cape Colony and also president of the South African Company. He stated that Mrs. White favored accepting the gift when no strings were attached. The inference was that we have no way of knowing whether Cecil Rhodes acted as Cape Colony prime minister or as president of the South African Company.

This subject was discussed at a meeting of the General Conference Committee nearly a generation ago, with overseas division officers present and with men present who were in the work in 1894, and it was definitely stated that the gift was from the South African Company.

Mrs. White did say: "I cannot see how anyone can take exceptions to receiving of gifts from those not of our faith."—*Testimonies to Ministers*, p. 210. But I have failed to find that she ever advised accepting aid from a state or the federal government.

We often used to quote the words of Jefferson's Virginia Bill: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical."—XII Henning Statutes, 84-86 (1823). It would, therefore, be sinful and tyrannical to accept tax money paid by those who do not subscribe to our doctrine.

In our periodicals we lauded Justice Black when in the case of *Everson v. Board of Education*, 330 U.S. 1, 15-16 (1947), he defined the Establishment Clause to mean that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

One writer asks why the policy of no government aid has been applied principally, if not exclusively, to the United States. It has been applied outside of the United States. I had the privilege of being secretary of the South American Division about eight years, and this principle was applied. In Chile, if we established a school a certain distance from other schools, the government offered to pay tuition for all the children who attended. The Chile Conference never took advantage of this offer. When a school was established the local members and the conference paid the teachers and maintenance expense. Some Seventh-day Adventists on their own initiative started schools and accepted tuition from the state. But this to me is no different from teaching in a public school and being paid by the state, county, or city.

In some countries where there is a state church there are special taxes that go for the support of the church. In Denmark they used to return at least some of this

tax to members of the Free Churches. Our people accepted this refund and used it for their church schools. But that is different from government aid in the United States, where no church taxes are levied. According to a law adopted October 11, 1963, in Sweden, a member of the state church who wishes to withdraw can do so, and he is then released from 40 per cent of the taxes that go for the support of the church.

H. O. OLSON  
Glendale, California



### Fireworks Danger

By MARGERY WILSON

"FIRECRACKERS first," shouted Jean, the oldest of the five cousins. Mother hoped a little evening banging would expend the extra Fourth of July energy.

Auntie was busily lighting firecrackers which little hands tossed into the darkness. Little screams of delight accompanied the explosions.

"Only ten left," sighed John. "Let's arrange these in a circle for a really big poppity-pop." The cousin committee eagerly arranged the ten fuses to touch in the exact center of a circle.

Mother smiled as the children retreated to a safe distance. They were enjoying the fireworks and were so obedient. It had paid well to discuss the dangers with them. They didn't seem to mind not being permitted to light the firecrackers themselves.

"Look at the Roman candles!" This

shout was from Helen, who had peeked into mother's box. Fiery balls swished out of the red, white, and blue cylinder that mother jabbed into the ground and lighted. The fireballs were propelled into the sky, exploding into colorful brightness at the far end of the lawn. The group stood silently awed by the force of the explosion. They knew very little about real bombs in those days long before World War II.

Mother lighted the second Roman candle, but nothing happened. She shook it, then tried again. "Well, this one must be no good," said mother, shrugging slightly as she placed the supposedly dead cylinder on the porch step.

The succeeding bright balls bursting into momentary rosy dawn brightness were so spectacular that the failure of the one Roman candle was soon forgotten.

Midgie had tried to keep pace with the gay activities all day. She wasn't as energetic as the other cousins, so she stopped to rest on the side lines occasionally.

While the cousins twirled sparklers, Midgie sat on the porch step above the Roman candle. It was pointing at her feet when she pulled them back against the step, hugging her knees.

Mother noticed her little tired girl on the step. Somehow the Roman candle near the child's feet didn't cause her any alarm.

Perhaps an alert angel sensed the danger in the red, white, and blue cylinder, because Midgie never really knew why she moved her feet out over the edge of the step. Something just seemed to tell her to move. The little girl hooked her heels over the step.

At that same instant a big red fireball poofed past Midgie's heels and shot across the lawn like a rocket.

Mother quickly yanked a screaming little girl from the step before the remaining balls fired out of the supposedly dead Roman candle. She hugged Midgie tightly, grateful that she had not been burned.

A thankful little Midgie has often thought about her heavenly Father, who loved her so much that He protected her from the unknown danger in a Roman candle.

### God, Why Don't I Hear?

By GERHARD HAAS

Why does God speak to some and not to others?  
His voice is everywhere. Are my ears covered?  
Does that voice find some, speak, then glide past those like me?  
Who determines, God or I?

Lord, Moses meek, leading Your people heard You.  
Joshua chose; David ruled; Daniel knew; and Lazarus rose  
At Your voice. That voice, thousands have heard it,  
And I too long to hear. Ask? Pray?  
Why? I need it, God! You helped them all. The universe bulges  
With Your love. Is there some for me? There must be!

It's on the shelf, dust  
Covering its stiff new cover. It's old.  
All sixty persuade me. Six bring rare tears. It's gold.  
I'm only a child asking for what I have, but take not.

# From the Editors



## CARDINAL BEA, THE BIBLE, AND THE NEW JOINT TRANSLATION

Except for the late Pope John, perhaps no papal leader did more to open the windows of the Roman Church and give impetus to the ecumenical movement than did Augustin Cardinal Bea, who died last month at the age of 87. Appointed in 1960 as head of the Vatican's Secretariat for the Promotion of Christian Unity, German-born Jesuit Cardinal Bea accomplished more in eight short years than many men do in a lifetime.

It was he who drafted the statement, debated and adopted by Vatican Council II, that relieved the Jews as a people from the charge of crucifying Christ. It was he with his staff who prepared and fought for the council's decree on religious freedom. It was he who influenced leading Catholic bishops at the council to use the term "separated brethren" when speaking of other Christians. It was he who called for a permanent body of papal advisers, an idea that eventually resulted in the creation of the Synod of Bishops. It was he who played a leading role in setting up the joint working group between the World Council of Churches and the Roman Catholic Church.

The remarkable nature of Cardinal Bea was pointed up most sharply, perhaps, by his attitude toward the Bible. In a church that has never been distinguished for its allegiance to Holy Scripture, he became a profound student of the Word. Eventually he became rector of the Biblical Institute in Rome. Moreover, he had the courage to risk the wrath of the Holy Office by suggesting that unity among Christians of all faiths could be rebuilt only on a Biblical base.

It is to the credit of Cardinal Bea, as much as to anyone else, that for the first time in history Protestant and Roman Catholic scholars are working together to produce a translation of the Bible that will receive interconfessional endorsement. As we write these lines we have before us a pamphlet entitled "Guiding Principles for Interconfessional Cooperation in Translating the Bible." The pamphlet is a joint work and bears the imprint of the United Bible Societies and the Secretariat for Promoting Christian Unity.

### Apocrypha to Be Separate

Some Christians have wondered whether a Bible could be produced that would be satisfactory to both Catholics and Protestants. The pamphlet lays down guidelines that, if followed carefully, should make this possible. One of the guidelines deals with the Apocrypha, texts not included in the Hebrew Canon. At present the plan is to place the Apocrypha between the Old and the New Testament in editions of the Bible published by the Bible societies and bearing the imprimatur of Roman Catholic authorities. This arrangement will make it easy for the reader to distinguish the Apocrypha from the rest of the books. It also will make it convenient for the publisher, who, in the binding process, may insert or omit this section, depending on whether the Bibles are for a Catholic or a Protestant market.

Some Protestants fear that confusion may result from the inclusion of the Apocrypha in perhaps millions of Bibles. We see no cause for alarm. Catholic Bibles routinely have contained the deuterocanonical texts. More-

over, these texts were included in the Wycliffe Bible and in all English Bibles published during the sixteenth century. They were included even in the King James Version. The Continental Bible societies always have had editions that included the Apocrypha in order to meet the requirements of the Orthodox, Anglican, and some other churches. The American Bible Society for many years also has published editions of the Apocrypha.

Contrary to rumor, and as already suggested, not all joint translation Bibles published by the Bible societies will contain the Apocrypha. Those editions that are to bear the imprimatur of Roman Catholic authorities (where such imprimatur is felt necessary) will include the Apocryphal books. The imprimatur will appear not on the title page, but on the back of the title page. The title page will bear the imprint of the Bible society.

While it is not true that the only Bibles available will be those bearing the Roman Catholic imprimatur and containing the deuterocanonical texts, it is true that more Protestants than heretofore will be exposed to the deuterocanonical books. This will make it necessary for all to inform themselves about the content and authenticity of these books. (Adventist readers will find a good description of the Apocrypha in the *Seventh-day Adventist Bible Dictionary*.)

One REVIEW reader, having begun to explore the area of the Apocrypha, wrote to us that he had already run into some confusing facts. He discovered, for example, that the Revised Standard Version of the Apocrypha published in 1957 included 15 books. But one Catholic authority informed him that the church had given full canonical status to only 12 books, at the Council of Trent. Why, then, does the Catholic Bible in Spanish contain only seven Apocryphal books?

Faced with apparent contradictions, this reader laid his problem before a Catholic authority, whose explanation only compounded the confusion. He asked us for information, and here is what we found.

### Apparent Contradictions Harmonized

There are 15 items in the R.S.V. Apocrypha, but only 12 are accepted by Catholics as canonical (or deuterocanonical, as they call them). They do not accept the Prayer of Manassas and 1 and 2 Esdras (sometimes called 3 and 4 Esdras because they call the books of Ezra and Nehemiah 1 and 2 Esdras). Of the 12 items accepted by Catholics, seven are books and appear as such in the Vulgate and in Catholic English Bibles such as the Douay and Confraternity versions. Recent editions do not contain the three rejected books even in the appendix, as the Vulgate formerly did. The other five are included, not as separate books but as parts of the books of Esther, Daniel, and Baruch.

Many years ago when most Protestant translations included the Apocrypha, this section was placed between the Old and the New Testament (as in the new joint translation Bible). Many Protestant versions of the Apocrypha also included the three books not accepted by the Catholics—1 and 2 Esdras and the Prayer of Manassas. The net results was that in addition to the seven main Apocryphal books, eight others (five accepted by the Catholics and three not accepted by them) were printed under separate titles and included with the Apocryphal books.

One further point remains to be cleared up, namely, the statement by the Catholic "authority" that certain New Testament books were not accepted as part of the canon of Scripture by the Roman Church until the Council of Trent. It is true that this council (1545-1563) issued the first "dogmatic decree" setting forth a list of all the books recognized as canonical by the Catholic Church—including the seven books (and the additions to Daniel and Esther) that they call deuterocanonical and we call Apocryphal. But this does not mean that these books were unrecognized until then.

As a matter of fact, the *New Catholic Encyclopedia* in the article "Bible, III (Canon)" makes it clear that the council was reaffirming the long accepted New Testament canon. It says that although some writers argued against a few of the New Testament books, the 27 books of the New Testament had been universally accepted by the Greek and Latin churches by the fifth century. The Catholic Church classes as deuterocanonical the disputed New Testament books and certain New Testament passages just as it classes the Apocrypha of the Old Testament as deuterocanonical.

Cardinal Bea did not live to see the final results of his efforts to encourage Bible study. He saw but the dim rays of the day now dawning when people of all languages, all colors, and all faiths will have a Bible that they can read and study with full encouragement of religious authorities. It is a day that at this writing seems destined to favor the cause of truth. We urge Adventists everywhere to take full advantage of it. K. H. W.

## ONLY TO COMPLETE THE TASK

A group of men eagerly hurry along the road that leads south out of Ephesus. The springtime view of the ridge of Mycale and the winding Buyuk Menderes River might beckon the casual traveler, but the elders from the newly established Christian church in the capital of the Roman province of Asia (Asia Minor) pay no heed to the scenery. They have received word that Paul is in Miletus, about 20 or 30 miles away. They hurry to the rendezvous.

Soon the group is gathered about the beloved leader, possibly at a hospitable but solitary spot along the shore, with the ship on which Paul is to sail to Syria lying in the city's harbor nearby. Greetings over, Paul begins to speak: "'You know how, from the day that I first set foot in the province of Asia, . . . I served the Lord in all humility amid the sorrows and trials that came upon me. . . . And now, as you see, I am on my way to Jerusalem'" (Acts 20:19-22, N.E.B.).\*

The combination of place, time, and characters makes this scene one of the most moving in the New Testament. After reminding his friends that he had not neglected to teach them and warn them, he revealed that doing the work of God was more important to him than life itself. He confessed that he did not know what would befall him on this journey from which he could not turn aside. However, "'in city after city the Holy Spirit assures me that imprisonment and hardships await me'" (verse 23).

A minister of the gospel who has never seen the inside of a prison, except on a Singing Band visit, or who has never felt the sting of a lash on a bared back, might bravely talk of facing persecution. Paul had already suffered severe physical pain and innumerable discomforts for the sake of the gospel. Yet he did not ask for a quiet parish; he did not seek retirement; he did not hide. Says one commentator: "Some men are gradually worn down

by opposition; their point of view is dulled by it and their energies are exhausted by it; they themselves become imitators of the opponents whom they despise. Not so Paul."—*The Interpreter's Bible*, vol. 9, p. 271.

## Paul's Philosophy of Christian Service

As recorded in Acts 20 by Luke, the valedictory of Paul before the elders of Ephesus is not long, but in it the apostle to the Gentiles epitomizes his own philosophy of life, of doctrine, and of Christian service. Of life he says, "'I set no store by life; I only want to finish the race, and complete the task which the Lord Jesus assigned to me.'" Of doctrine he says, "'I insisted on repentance before God and trust in our Lord Jesus.'" Of Christian service he says, "'I served the Lord in all humility amid the sorrows and trials that came upon me through the machinations of the Jews.'"

This sweep of personal experience and of missionary zeal is climaxed by the succinct teaching of Jesus Himself quoted by Paul: "'Happiness lies more in giving than in receiving'" (verse 35). Who but Christ Himself had given more and in return had received more happiness? The very presence of these dear friends brought him fulfillment, for to another church he had written, "It is you who are indeed our glory and our joy" (1 Thess. 2:20).

The record states: "As he finished speaking, he knelt down with them all and prayed. Then there were loud cries of sorrow from them all, as they folded Paul in their arms and kissed him. What distressed them most was his saying that they would never see his face again" (Acts 20:36-38).

The compulsion to follow where the Spirit leads, to move forward with the work of God despite known persecutions, and to preach the truth undiluted by human doctrine appears to have vanished from among many of God's spokesmen. How comfortable it is to consult one's own desires before accepting a call. How easy it is to cling to security and safety, setting much store by life. How safe it is to preach comfortable words. But this is not our calling. Layman and minister alike must follow the example of Paul, testifying for Christ with zeal and consecration.

"Not in their own power did the apostles accomplish their mission," comments Ellen G. White, "but in the power of the living God. Their work was not easy. The opening labors of the Christian church were attended by hardship and bitter grief. In their work the disciples constantly encountered privation, calumny, and persecution; but they counted not their lives dear unto themselves and rejoiced that they were called to suffer for Christ. Irresolution, indecision, weakness of purpose, found no place in their efforts. They were willing to spend and be spent."—*The Acts of the Apostles*, p. 595.

Our duty is set before us: "From town to town, from city to city, from country to country," writes Mrs. White, "the message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit. . . . In this age, a new life, coming from the Source of all life, is to take possession of every laborer. . . . We need a faith that is earnest and determined, and a courage that is unshaken. Our time for work is short."—*Gospel Workers*, p. 27.

"Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour."—*The Acts of the Apostles*, p. 600.

Who will follow in the footsteps of the apostle Paul?

F. D. Y.

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## From Readers

### MORE CHURCH-STATE PANEL REACTION

EDITORS: Last week I received an alumni letter from my alma mater soliciting a contribution to set up scholarship grants for highly qualified students who would otherwise be unable to finance their education in a private institution. In this letter were these sentences: "Private education, as you and I experienced it, is in a fight for its life. Costs have skyrocketed, and the specter of governmental support and its inevitable encroachment on this remaining island of cultural privacy will follow unless we (you and I) are sufficiently concerned to take part in its preservation."

This comes from a long-established Midwestern college, wholly detached from any denomination, unaffiliated with any religious group, expressing concern and apprehension about the "specter" of governmental support, and making an appeal to every alumnus to help the school escape the ogre of governmental encroachment on their "cultural privacy."

If a secular college be so eager to preserve its "cultural privacy," how much more deeply concerned should every Seventh-day Adventist be to maintain our spiritual and denominational privacy? Should we not be intent and insistent on keeping the management and control, operating our schools according to the divine blueprint, with no obligation or intrusion by any outside authority including the government?

A dam of impressive dimensions should separate us from these threatening influences, and it should be guarded with constant and steadfast vigilance, for once this dam is breached we will have begun to surrender our denominational independence.

JAMES W. OSBORN

Loma Linda, California

EDITORS: In the panel discussion on church-state relations in the September 26 REVIEW, do we interpret this as a trend toward justifying the acceptance of public funds for our institutions?

If now we should say we retract this belief of a previous conviction, which had in substance been tantamount to doctrine, how can we ourselves or others not of our faith be certain that in the course of time as circumstances change that we will not "soften" other doctrines and eventually destroy the entire structure?

We see no difference as far as we are concerned whether there is "money available" or not. The point at issue is whether we are going to be influenced by changing moods to suit our convenience.

From time to time we have had to raise our scholastic standards and improve our equipment to meet government standards in all lands. This required extra funds that were not available, but when the need was presented, again and again the church rallied to supply the need.

This may be another test that we are to meet with faith in God. While costs of education are spiraling, it is also true that wages and profits have increased. The older

set may be caught with their hands tied, but the younger group who are financing the education of their children are in the producing bracket and should be able to meet increase with increase.

In the case of Nehemiah's time, Artaxerxes recognized Nehemiah as a trustworthy servant and respected his judgment and consequently his request. Judah was under his dominion. It had been invaded and the people enslaved, and it was only a just due that he should make restitution. It was not primarily an aid to religion but a help to a downtrodden people.

God's blessings are on condition of obedience and faith in His promises. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us . . . in our past history."—*Life Sketches*, p. 196.

L. A. JOHNSON

Grants Pass, Oregon

EDITORS: I very much enjoyed the symposium on Federal aid to education. First, I am pleased to see the issue openly presented in the REVIEW as having more than one side; second, I appreciate the frankness and good careful thinking from the participants.

I would like to see this type of thing appear in the REVIEW more often.

DONALD E. HALL

College Place, Washington

EDITORS: In all the discussion about state aid and separation of church and state, I have heard no one refer to what I feel is a most significant statement in *The Great Controversy*. On page 573, Ellen G. White points out that once intellectual darkness favored the papacy, but in the coming contest great intellectual light with "science falsely so called" will help bring about its zenith.

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the

door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World." (Italics supplied.)

There may not be a principle at stake in receiving aid from any government with no strings attached, but in all of the current events we should not fail to see the trend and see how subtly we could be involved in assisting in the restoration of papal powers.

ERNEST H. J. STEED

Washington, D.C.

### FAIR BOOTHS AND THE SABBATH

EDITORS: It is becoming increasingly popular for our churches to maintain a display booth at State, county, and other fairs. More than a little good can be accomplished by these exhibits. It is the farthest from my mind to try to discourage this practice. The part of the program that distresses more than a few of our members is: Should the booths be kept open on the Sabbath? Most certainly the environment is anything but Sabbath reverence. Really, do the few moments that visitors spend at the booth on Sabbath impress them of sacred time?

A one-time exhibitor across the aisle from ours said, "I respect and admire you folks for closing on Saturday." Really, do the contacts we make during the Sabbath hours outweigh the respect we would gain by closing with a sign on our booth such as, See you in church Sabbath; we will be open after sunset Saturday. Then the names of the participating churches, addresses, and hours of services should be given.

ROBERT F. WYMAN

Chehalis, Washington

### CLEAR SPEAKING OUT

EDITORS: I just finished reading the article "Cyanide or Chocolate Candy" (REVIEW, Nov. 14). Thanks for speaking out so clearly against present-day evils.

MRS. ROBERT CRAWFORD

Sullivan, Missouri

## Nothing to Fear

By STANLEY COMBRIDGE

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us."—ELLEN G. WHITE

Do you remember how God blessed the pioneers of old  
As searching through His Word they saw the prophecies unfold?  
Do you remember how they laid foundations well and sure  
And built far better than they knew, a building to endure?  
Do you remember that our God has guided all the way—  
Has led His church through all the years unto the present day?

The march of time has speeded on since eighteen forty-four,  
And many signs, as then foretold, have reached and passed the door.  
The earth, now like a garment old, is soon to pass away,  
The heavens, like the earth they shroud, will not much longer stay;  
The sandglass holds but few more grains, the sun will soon set red,  
The judgment hour of God is come, to judge the quick and dead.

Do you not see the hand of God outstretched to lead His cause,  
As from the earth the Spirit's power He silently withdraws?  
Do you not hear within your soul His call for greater love—  
For a fully consecrated life, yielded to things above?  
Oh, like the pioneers of old, let truth within you burn,  
With dedicated heart and voice proclaim the Christ's return.

## Kanye Hospital Aids Kalahari Desert Bushmen

By RALPH F. WADDELL, M.D.  
Secretary, Medical Department  
General Conference

In Africa's Kalahari Desert the urgent need of the people for physical and spiritual healing prompted the administration of the Kanye Adventist Hospital to develop a series of dispensary stops deep in the heart of this most inhospitable land.

The small yellow-brown bodies of Bushmen, gritty with the ashes of the campfires near which they sleep to keep warm and which protect them from wild animals, have become the object of Kanye's medical ministry. And to reach the hearts of these forgotten and primitive people has become a compelling mission for Kanye's staff.

The Kalahari Desert is an area of arid wasteland, some 450,000 square miles, lying mainly within the borders of Botswana and Southwest Africa. The population of Botswana, the country that claims most of the Kalahari, is about 500,000. Before Europeans came to South Africa, there lived in these parts a primitive people now known as Bushmen. In 1964, surveys found that there were about 24,700 of these wiry people still inhabiting this expanse of waterless earth, far out beyond the sand dunes, some more than 50 feet in height.

The Bushmen have largely escaped the inroads of modern civilization. While living under a searing sky upon the scorched land they call home, they have developed a culture and civilization of their own. They have never been farmers—the only soil is red sand, and there is an abundance of red rock. They have never been herdsmen as are many of their Bantu neighbors. The Bushmen are nomads, making home wherever night overtakes them, living largely as family groups of 80 people or less.

I recently accompanied Dr. Karl Seligmann, medical director of the Kanye Hospital, and Dr. Marlowe Schaffner, then medical secretary of the Trans-Africa Division, on a dispensary itinerary into the Kalahari. The safari was made aboard the institution's large truck, loaded with barrels of diesel fuel, water, food, medical supplies, and sleeping gear, plus boxes of clothing to distribute to those who had nothing to wear except pieces of animal hides loosely thrown about their bodies.

Every two months members of the hospital staff routinely visit nine dispensaries deep in the Kalahari. The seven dispensaries along the desert's southern border are visited at similar intervals. The hospital sends advance notice to the trading posts announcing the coming of the medical group, with the dates of their visits at the various stops along the way. There are scores at each stopping place ready to receive their benefactors and to accept the much-needed help they bring.

During our week in the desert the



*The Kalahari Desert dispensary truck serves as headquarters for the distribution of medicine and welfare goods. Bushmen and Bantus come from great distances for this aid.*

team conducted nine clinics, treating a total of 1,067 patients—Bantus, Bushmen, and Hottentots. The diseases from which people of the desert suffer consist mostly of yaws, syphilis, eye infections, fungus infections, and a host of conditions caused by trauma, exposure, and malnutrition.

When the truck was unloaded at each dispensary stop, primitive facilities were set up to operate the clinic. Before beginning work, one of the African pastors routinely invited all to be seated on the ground while he told them simply of the love of Jesus, the plan of salvation that was made for them, and of the opportunity they have to be redeemed from this world of trouble. Their faces beamed with enthusiasm and hope as truth came to them, opening up a new life of freedom and peace in the love of God.

Long columns of people to be examined by the doctors formed in a fanlike pattern to receive their medicine. Following the clinic program the Bushmen lined up again for the distribution of clothing, corn meal, salt, and other provisions. It was touching to see a scantily

clad mother grasp a baby's dress handed to her. She unwrapped the little one she carried in leather across her back, put the dress on the child, then stepped back and, with an admiring look at her beautifully dressed youngster, invited her fellow Bushmen to take special notice.

The Government of Botswana has been grateful for the contribution being made by the Adventists to the community health of its desert inhabitants. The church is recognized as being genuinely interested in the physical well-being of the people, as well as in the education of their minds and the winning of their souls.

Plans are being made to establish permanent dispensaries in as many of these



*Cheerful Bushman children await treatment for such ailments as ringworm and colds.*

*A Bushman of the Kalahari Desert. The skin of his abdomen is wrinkled because of repeated exposure to heat of the campfire.*



trading-post stops as possible. Hospital assistants operate those that have been established and are thus able to take medical care and health education into the bush on a continuing and permanent basis.

More of this type of ministry is needed. More supplies must be obtained in order to meet the medical requirements of these underprivileged people. More and better facilities for efficient transportation—such as planes—will greatly enhance the effectiveness of the program by bringing medical care to more people in a shorter period of time. More personnel are urgently needed to fill the wide gaps between supply and demand and to answer the cry of the forgotten Bushmen of the Kalahari.

## Madras, India, Meetings Presage City Evangelism

By D. R. WATTS  
Departmental Secretary  
South India Union

A major evangelistic campaign in Madras, India, has just closed. Those who heard the truth of the third angel's message for the first time were amazed at the clarity of the Word and wondered how they had not understood these truths before.

Ministers of other churches testified that a great revival took place in the city, and such a religious interest as has not been seen for years was manifested by people of all denominations. Many non-Christians also attended the meetings and were convinced of the soon coming of Christ and the necessity of preparing to meet Him.

By the end of September 131 persons had been baptized as a result of this campaign. Two follow-up efforts are being conducted in the suburbs of the city. John Wilmott and his team anticipate that more than 200 members will be added to the churches in Madras. About one third of these are from non-Christian backgrounds and several were Roman Catholics.

In 1965 the committee of the South India Union had discussed a city-wide evangelistic campaign for Madras, proposing that in connection with this campaign a field school of evangelism be held for the training of city evangelists. The Southern Asia Division provided Rs. 50,000 (U.S. \$6,666.66). W. H. Mattison, division ministerial secretary, was asked to direct the school of evangelism, and D. R. Watts, union ministerial secretary, was asked to manage the evangelistic campaign.

In answer to prayer, an ideal location in the center of the city, close to all transportation facilities, was secured. It is known as Periyar Thidal ("honored old man's ground"). Other denominations have held large conventions there and thus popularized it as a place of Christian meetings in this city of 4 million.

The Adventist membership in Madras is not large. Our first work in the city began more than 50 years ago. Two ac-

tive churches have developed: an English church with some 70 members and a Tamil church with about the same membership. The work is further strengthened by an SDA-operated English high school with 411 students in attendance, mostly from non-Christian homes. The city-wide campaign was designed to greatly augment the church in India's third city. And it did.

### National Speaker Chosen

Since the official policy of the national government is to discourage missionaries from engaging in public evangelism, the directors felt that a national worker should be the speaker. John Wilmott, a 1966 graduate of Andrews University, with an M.A. in religion, and an experienced city evangelist, was selected. His mother tongue is Tamil, the language spoken by the majority of Madras citizens.

Meetings were begun in Tamil on June 30, with 800 people in attendance. By the third night the number had grown to 1,200. The Bible-marking program was used, and the attendance remained constant from 600 to 1,000 for two months. Meetings were begun in English on July 18 with a similar attendance. Bibles were given free to those who attended 30 meetings, and 500 Tamil and 400 English Bibles were given away as attendance awards. Twenty-five young ministers were called in from all parts of India to attend the field school and to assist in the visitation program.

Shortly after the close of the meetings Pastor Wilmott was invited to discuss the Sabbath question with all the Church of South India ministers in the northern

part of the city of Madras. This discussion found many of the ministers nodding their approval and agreement on the points that he presented.

Henry Charles, a minister of another mission, was conducting meetings for his congregation in a house in Subbeidar Gardens. His people asked him if they should attend the meetings at Periyar Thidal.

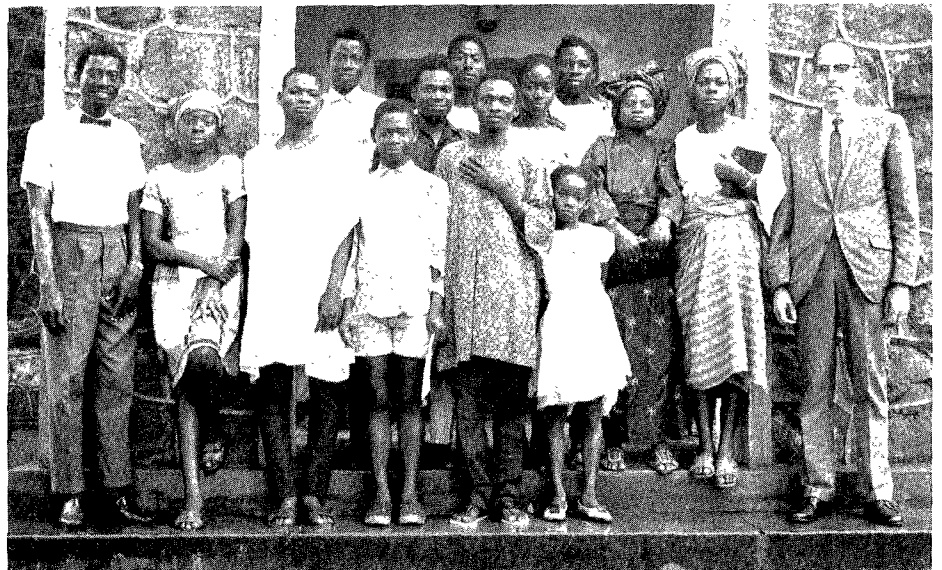
"By all means," he said. "If the gospel is preached, you should go and listen to the message and give your support to the preacher."

The people went. Eight of them were in the first baptism. They then went to their pastor and said, "You encouraged us to attend the meetings, and we have accepted the truths we heard and have been baptized. Now you also must follow the truth and be baptized and unite with God's true church."

He began to fast and pray for God's guidance. Two weeks later he presented himself at Periyar Thidal requesting baptism into the Seventh-day Adventist Church. Now as a lay preacher he is working for the other members of his congregation.

Sister Nesamani, 78, a retired Christian worker, lived 20 miles from Periyar Thidal. She became interested in the meetings when some young men who were relatives of hers began to tell what they were learning at the meetings. She was surprised that they had taken an interest in spiritual things, for they had never attended church at all. This brought her out to the meetings.

From then on she scarcely missed a single night. Each evening she walked two miles to the railway station, boarded



### Baptism at Ile-Ife, Nigeria

Twelve modern-day disciples were baptized August 31 by P. R. Lindstrom, business manager of the Ile-Ife hospital and pastor of the hospital church. They are flanked here by Festus Atanda, a local elder (left), and Elder Lindstrom.

Mr. Atanda had many of the new members in his baptismal class for two or three years. Half of them are second-generation Adventists. A perpetual baptismal class continues, with expectations of another baptism the last Sabbath of December.

P. R. LINDSTROM

the electric train, rode 18 miles to the city, walked another half mile to the meeting place, attended the meeting for one and a half hours, walked back to the station, boarded the train and rode 18 miles, and walked the remaining two miles home in the dark. She was not willing to miss a single meeting. Convinced of the truth, she wrote to the missionary woman in America who is her only source of income, saying that she was planning to be baptized as a Seventh-day Adventist. The response was a threat to cut off all financial assistance. The mud hut with thatched roof that she lived in also belonged to that mission. The resident missionary threatened that if she became a Seventh-day Adventist, she would be evicted from the property. This woman made up her mind that though all her former friends would forsake her, God would take care of her. She stepped out in faith and was baptized.

## A Catholic Invites a Hindu

A Roman Catholic gentleman saw in these meetings an opportunity to win his Hindu friend to Christ. He brought him along to the meetings each night. When the Sabbath and other testing truths were presented, this man was unable to accept them, but his Hindu friend urged him: "Mr. Wilmott is preaching only from the Bible. We read it with our own eyes, with the Bible in our own hands. It is the Bible truth."

The Roman Catholic man stopped attending meetings, but his Hindu friend continued to come, accepted the truth, and was baptized with his 17-year-old son. Now he has convinced his wife, his brother, and his brother's wife of the truth that is in Jesus, and they have accepted it.

A Parsi gentleman whose father was the largest liquor merchant in the Bombay presidency a few years ago, lived a very wicked life. So great was his previous wealth that one day on a dare he took a bath in a tubful of whisky. However, he greatly disappointed his parents; his marriage was a failure, and his life a shambles. He moved to Madras to begin his life anew. There he met and married a Brahman woman. Since both husband and wife had married out of caste, they were rejected by their families. Experiencing great difficulties, they turned to God and began to read the Bible. When they received the announcement of the meetings in Periyar Thidal, they immediately saw an opportunity to learn more about the Word of God. So interesting were the meetings that they did not miss a night.

As the various topics were presented, the people, who walked home in groups, would discuss the evening message on their way. The night the Sabbath truth was presented, this woman and her husband were accompanied by some Christians. These people argued against the Sabbath truth. The Brahman woman turned to them and said, "You are Christians, and yet you are arguing against the Bible. I am a Brahman, but to me the Word of God is more precious than gold. Surely this man is preaching nothing but the

Bible, and you Christians should be the first ones to accept it."

They mocked her with the words, "All right, you can go and keep that Sabbath and become a Seventh-day Adventist; we won't!"

Her reply was, "Don't worry, I'm going to." She was in the first baptism. Her husband has promised to follow her soon.

The Madras campaign has opened the eyes of all our workers to the possibilities of city evangelism. In South India there are 31 cities with a population of 100,000 or more. Three of these cities have a population of more than 2 million. But in very few of them do we have organized churches. Where we do, there are only small handfuls of members. The workers are crying for similar city-wide campaigns to be conducted in all these cities, but according to the present schedule we must wait five years before a similar budget for another large city campaign can be allotted to this union.

At such a rate it might be 150 years before a large city evangelistic campaign can be conducted in every one of these cities.

Now—not 150 years from now—is the day of opportunity. The major mission organizations in India have largely abandoned their program of evangelism. When we conduct such a program Christians of all churches unite with us to win the non-Christians. No better time has existed for city-wide evangelism in South India.

## Unusual Sabbath Day at Honduras SDA School

By DONALD E. CRANE  
*Centro Educacional Adventista  
Honduras*

As the thirteenth Sabbath of the third quarter, 1968, approached, we knew that one half of the overflow offering taken around the world on this day would be coming to our school, Centro Educacional Adventista in Pena Blanca, Honduras. How would our school family react to this Sabbath of Sabbaths on which we would receive much-needed help?

The sun rose with its usual haste in tropical regions to dispel the mists and fogs of a chilling night. Already it had passed over hundreds of Sabbath schools on the other side of the globe, Sabbath schools in which the offering had been taken.

But CEA seemed unaware of this worldwide attention turned her way. The five faculty-owned vehicles and the school dump truck, with various carrying capacities and states of repair, had left the campus early and were groaning over rutted, muddy roads in the surrounding mountains. But they returned with interested people and baptismal candidates from ten outlying villages in time for Sabbath school at eight-thirty.

Since the dilapidated old building in which church is usually held will barely seat the normal attendance of 200, Sab-

bath services on this special occasion were held in the new dining room. Wooden benches replaced the tables and chairs.

Soon the shining terrazo floor was covered with mud as dozens of feet, both shod and unshod, moved across it. No one minded. The attendance swelled from the regular 200 to an unexpected 525.

Just before the offering was taken the attractive goal device was brought in. It showed plans for the proposed two new dormitories, and the local church goal of \$150 was written above. This was three times our usual thirteen Sabbath offering ability.

## Offering Goal Is Quadrupled

Student ushers passed soup bowls from the school kitchen to receive the offering. Imagine our joy when the offering was counted. The goal was not only reached, but it was quadrupled and then some as \$650 was raised for our new dormitories and the hospital in Jamaica. A spontaneous and hearty Amen resounded through the congregation, and several had to dry tears of gladness.

The Sabbath morning church service was the concluding message of the Week of Prayer. At the close of the service, guest speaker Luis Leonor made a special appeal to the 300 visitors present. And more than 70 persons came to the front, registering their desire to study and prepare for baptism in the near future.

But the day of special events did not end with the church service. At 1:30 in the afternoon 45 candidates for baptism were presented to the church. Some of them were students, but the majority were people from the towns and villages surrounding our school.

During the service students and laymen remembered the effort it had taken to find these interested people. They remembered choosing the villages and towns as target areas. They remembered the long walks in darkness along muddy trails to conduct an evangelistic series at night, when they would find the men home from the fields. They remembered carrying transformers, batteries, and projectors on their backs. They remembered giving out literature in the rain and the intensive program of friendship visitation.

Faculty counselors remembered the many flat tires and leaky radiators they had endured to help the missionary bands keep the work going. Nothing had stopped them. Not the weather nor the heavy study program nor even the Saturday night programs had made them miss an appointment.

This was indeed a special day.

As the tropical sun hurried down behind the mountains, closing a Sabbath of Sabbaths for CEA, it found our school so busy with the culmination of missionary projects and thoughts of new ones—the 70 who went forward during church—that we had been almost unaware of the generosity manifested on our behalf in all our sister churches of the world.





*The King's Heralds recently sang their way across Korea. In both concert hall and fish market they attracted listeners, but singing in the streets caused traffic jams.*



*Some 3,000 crowded into Seoul's largest hall for a benefit performance that aided the drought-stricken in Southern Korea. Government officials helped swell the audience.*

# King's Heralds Sing in Korea



*Two quartets sang turnabout at the orphanage. Who can say which was enjoyed more?*



*One of the high points of the trip came at the graduation ceremonies honoring 1,600 who had finished the Bible correspondence course. H. M. S. Richards, Jr., associate speaker of the VOP, spoke to a capacity crowd in the Korean Union Mission auditorium.*

*Prison authorities near the 38th parallel warmly welcomed the quartet, which held graduation services for 300 prisoners who completed the VOP correspondence course.*





**Service to Food Company Recognized**

R. R. Bietz (seated), now a vice-president of the General Conference, was the second recipient of a recently initiated award plaque presented by Loma Linda Foods for meritorious service. The first was presented to G. T. Chapman, who devoted much of his life to denominational food interests, first in Australia before joining Loma Linda Foods in 1937, then as general manager until his retirement in 1961.

Elder Bietz served as a member of the general and operating boards of Loma Linda Foods for ten years during his term of service as president of the Southern California Conference. In 1960, when he assumed the presidency of the Pacific Union Conference, he became chairman of the various boards of Loma Linda Foods and has served in that capacity for the past eight years.

Shown at the presentation at his office in Glendale, California, are (from left) Robert MacGowan, general sales manager; Werner Carlson, advertising manager; R. R. Bietz; and C. P. Miles, general manager.

WERNER E. CARLSON

*Atlantic Union*

† Chester R. Shumaker, publishing department secretary of the Greater New York Conference, reports that student sales during the summer showed an increase of \$1,500 over last year. The students delivered \$5,800 worth this year.

† The New Haven, Connecticut, church has recently witnessed the baptism of 68 persons and one accession by profession of faith as a result of summer evangelism. Under the leadership of their pastor, J. F. Guy, they passed out handbills, sent out invitations, and cleared a lot for erecting a tent. With a 30-day permit for outdoor meetings in hand, the staff of the Bible Palace prepared a program for the community consisting of a Vacation Bible School, with two planned field trips, the giving out of food and clothing for the needy, and evangelistic preaching and singing in the evenings. After the 30-day permit had expired, an extension was granted.

† The Norwich, New York, congregation worshiped in their new church sanctuary

for the first time October 19. They marked the occasion by conducting a district meeting and holding Visitors' Day. More than 100 persons crowded into the new church for the occasion. An evangelistic series began in the church the same evening.

† M. A. Dopp, Southern New England Conference youth leader, and his brother, William Dopp, MV secretary of the South-eastern California Conference, conducted the Week of Prayer at Pioneer Valley Academy, November 3-9. Along with providing twice-daily messages and instrumental music, they spent long hours in counseling sessions.

† The witnessing arm of the Missionary Volunteers of Atlantic Union College—"Action Crusade for Christ"—has launched several programs of inspiration, service, and evangelism. Notable in these activities have been student-to-student Christian witnessing at Boston colleges, regular visitation of nursing homes, distribution of gospel literature in local communities, and temperance education in public schools. Recently, ACC was given an opportunity to be of service in one of Massachusetts' maximum-security prisons. Officials have invited the group to organize a band among the prisoners and

to conduct the necessary instrumental instruction. Qualified college students will begin these lessons as soon as the instruments are available.

† Theodore Carcich, vice-president of the General Conference, was speaker at a weekend rally, November 1-2, at the Springfield, Massachusetts, church. This was followed by a week of revival meetings, November 16-23, conducted by George Rainey, union evangelist.

† Members of the Ephesus church in New York reached their Ingathering goal of \$26,000 by October 19. S. A. Hutchins is pastor.

EMMA KIRK, *Correspondent*

*Canadian Union*

**British Columbia Church Built by Volunteer Labor**

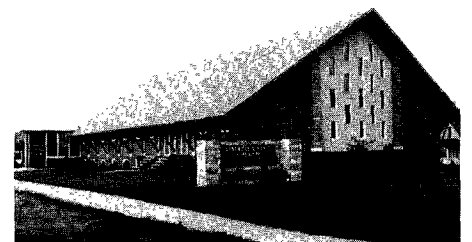
The Rutland, British Columbia, church was dedicated September 28.

The church building was begun under the leadership of C. S. Cooper in 1961. The conference president then was G. O. Adams. Work was continued during the time when L. R. Krenzler was the local pastor and completed under the leadership of W. W. Rogers.

Many thousands of hours of volunteer labor went into the construction of this church, which seats 600. Some of the members from the Kelowna church donated many hours of work also to assist their fellow believers.

J. W. Bothe, president of the Canadian Union Conference, gave the dedicatory sermon, and A. N. How, president of the British Columbia Conference, led in the Act of Dedication. C. S. Cooper offered the prayer of dedication.

L. R. KRENZLER  
*Conference PR Secretary*



**The Rutland, British Columbia, church was recently dedicated to God. It seats 600.**

*Central Union*

† On their first evening of solicitation 11 members of the Hastings, Nebraska, district received \$168. Their pastor, J. D. Zollbrecht, attributes this to precampaign activities. There was a write-up in the

local paper followed by an advertisement in two issues, that told of our annual appeal. Dates were given for the house-to-house contacts. And a one-minute TV clipping of our work in the mission fields was used in a spot announcement.

✦ The Dorcas women of the Colorado Springs, Colorado, church held a special orientation dinner October 18 for city and county welfare department workers and others interested in welfare and emergency services. During the noon meal C. E. Bishop, local pastor, briefed the group on the activities of the local welfare center, headed by Irene McMillen. C. V. Brauer, conference lay activities secretary, gave a report of the State-wide work, and P. F. Pedersen, union lay activities secretary, told of the worldwide work of the Adventists. After the meal a tour of the new local facilities was made.

✦ Chaplain E. E. Christian, of Porter Memorial Hospital in Denver, Colorado, presented seven hour-long talks one day at St. Lukes Hospital. He was invited by the director of inservice training to teach the hospital's nurses how to help patients who wish to quit smoking. Almost 300 nurses attended.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Philadelphia Health Club to Serve as Opening Wedge

Eight Philadelphia area churches have set up a health program to reach non-Adventists and strengthen the church.

Recently they sponsored an International Food Fair at their Wings of Health Club on Market Street, Center City, Philadelphia. The \$373 proceeds from the fair will supply electrical and plumbing needs for the club's rented building.

Last summer Mrs. Marian Carson, of Philadelphia, and Mrs. Carol Dewey, of Phoenixville, agreed to raise funds to finance summer camps for Philadelphia's underprivileged children if a follow-up program was started. Dr. Wayne McFarland, of Warminster, agreed to help with the follow-up, and the club was organized.

The club building is a former bowling alley now equipped with gymnastic equipment, crafts, and discussion classrooms. The object of the club is to "lay the groundwork for future evangelistic efforts, benefiting our own members, increasing church unity, using it as a springboard for other types of activities such as cooking schools, nutrition classes, and Bible studies."

✦ C. D. Brooks, Columbia Union ministerial secretary, spoke to the recently organized West Virginia Conference Ministerial Association on the topic "The Work of the Ministerial Association." R. L. Kelley, pastor of the Clarksburg

church, conducted the morning worship, and M. A. Wheeler, pastor of Huntington church, was chairman of a discussion dealing with pastoral problems.

✦ Officers of the new West Virginia Conference Ministerial Association are W. F. Hawkes, president, now serving as pastor of the Parkersburg district; M. A. Wheeler, vice-president, pastor of the Huntington church; and E. B. Lundin, secretary-treasurer, from the Wheeling district.

MORTEN JUBERG, *Correspondent*

## Lake Union

### World Youth Leader Holds Series in Illinois Church

Theodore Lucas, world youth leader, held a nine-day series of meetings in the Kankakee, Illinois, church in November.

As a result of a previous evangelistic campaign held by the district pastor and the influence of this program, five were baptized November 23.

Those sharing their talents through the meetings were Elder and Mrs. A. R. Friedrich, district pastor, and wife; Elder William Edsell, Illinois youth director; and Pastor and Mrs. Roland M. Smith, associate pastor, and his wife.

ESTON L. ALLEN

*Conference Departmental Secretary*

✦ The members of the First Flint church in Michigan recently held a dinner and program in honor of Elder and Mrs. E. H. Schneider, who served the church during the three and one-half months the regular pastor, Jeremia Florea, was on furlough in Europe.

✦ Instead of the traditional gold shovel, a bulldozer was used to break ground this fall for the Luther Warren School gymnasium at Grand Ledge, Michigan. The school, which was built in 1946 with one classroom and a kitchen, has had two rooms added since then. The current enrollment in the eight grades is 68. La Vern Link is the principal and E. C. (Bud) West and Mrs. Joy Licht are teachers.

✦ Three new welfare centers were opened in the Michigan Conference in one week not long ago. The centers at Lawrence and Houghton are part of the local church but have a separate entrance. The one at Saginaw is on land where a new church is to be erected in the near future. W. M. Buckman, conference lay activities secretary, states that six more centers are expected to open before spring.

✦ N. R. Dower, Ministerial Association secretary of the General Conference, was the principal speaker at the annual Bible camp for academy and college students held at Camp au Sable in Michigan. Delegates were invited from Indiana and Wisconsin academies and from Kingsway College in Canada. Others who assisted with the program were Dr. and Mrs.

Frank Marsh, Drs. W. G. C. and Ruth Murdoch, from Andrews University; Dr. and Mrs. Charles Anderson, from the Hinsdale Sanitarium; and two academy principals, Donald Wright, of Cedar Lake, and Erick Bekowies, of Battle Creek.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ The annual capping ceremony for school of nursing sophomores took place in the Walla Walla College church December 6. The guest speaker was Dr. William H. Shephard, former college president. Wilma L. Leazer, dean, school of nursing, was assisted in capping the nearly 40 students by six senior nursing students and by nine mothers and sisters of capping candidates, all graduate nurses.

✦ The Lacey-Mustow evangelistic team recently completed a follow-up campaign in Bozeman, Montana, from which 25 new members were added to the church. During the past ten months the team has been responsible for 165 baptisms in the following churches: Roseburg, Oregon; Kelowna, British Columbia; Fullerton, California; and Bozeman, Montana.

✦ A new department, central service, was opened the latter part of November in the Walla Walla General Hospital. Mrs. Joyce Miller is coordinator. Mrs. Miller also serves as the new purchasing agent for the hospital.

✦ Robert Folkenberg, stewardship secretary in the Panama Conference, was a recent guest speaker at his alma mater, Milo Academy.

✦ The new church at Morton, Washington, was dedicated recently with outgoing union president Willis J. Hackett the guest speaker. Begun in the fall of 1965, construction was handled primarily by church members through donations, manual labor, or both. Participating in burning the mortgage were Pastor Gareth Ellis; Bruce Moyer, a former pastor; Willis J. Hackett and L. W. Crooker, from the union; W. L. Murrill and B. L. Cook, Washington president and secretary-treasurer, respectively; Dr. Carl Rasmussen, first elder; and Mrs. Nels Olson, church treasurer.

IONE MORGAN, *Correspondent*

## Northern Union

### Academy Girls Describe Ingathering to Lutherans

Two North Dakota Academy girls have spoken in three Lutheran churches, and the academy choir has received an invitation to perform—all as a result of an Ingathering contact this fall.

During Sheyenne River Academy's In-

gathering field day two freshman girls, Karen Geier and Teree Harr, approached a Lutheran minister for a donation. He inquired about the program, invited the girls to take a look through his church, and gave them eight dollars. He then invited them to come some Sunday to tell the story of Adventism in his three churches.

The girls took him at his word and wrote for a definite appointment. His reply indicated that his board had granted permission for them to take the preaching hour at all three of his churches.

The two girls prepared 12-minute talks about Ingathering, its purpose and scope, its impact on foreign missions, and the spiritual benefits derived by the student solicitors. I spoke about Seventh-day Adventists, especially about our educational system and its mission to prepare young people for lives of service. Two junior girls, Nancy Shepherd and Debbie Dahl, provided special music.

After each service the girls and I were taken to the foyer, and the members of the church came to shake hands and express appreciation for the talk and music.

The pastor invited us to his home for lunch. Here we had opportunity to tell him more about Adventism. At the end of the day he invited our choir to present a program of sacred music to his congregations.

At each of his churches the pastor said how wonderful it was to find young people willing to witness for their Lord before strangers and in strange places—such as Lutheran churches.

At each church an offering was taken to help defray traveling expenses. With the overflow we had about \$20 more to contribute to Ingathering.

ROBERT MARTIN, *Principal  
Shenoyne River Academy*

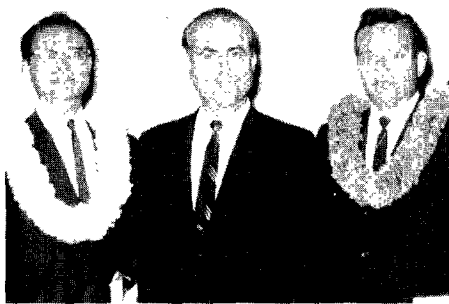
## Pacific Union

✦ The Banning and Beaumont, California, churches are rejoicing over the baptism of 48 new members following their jointly sponsored October series of meetings conducted by Harmon Brownlow, Southeastern California Conference evangelist.

✦ Student teams invited passers-by to come and rest at "Your Place," Thunderbird Academy's booth at the Arizona State Fair. More than 2,000 persons visited the booth, viewed temperance films, and accepted free literature.

✦ The oldest Adventist congregation in southern California, the Los Angeles Central church, held its homecoming services November 9. Special guests included GC vice-president R. R. Bietz, Southern California Conference president H. C. Retzer, and two former pastors, Merwin Jones and Caesar Bufano.

✦ Following up a Voice of Prophecy lead for a correspondence school graduate, R. J. Roy, an Arizona pastor, discovered the man was a leader of a nondenomina-



## Two Ordained in Hawaii

Balbino Rabanal (left) and Richard Among (right) were ordained during the closing service of Hawaii's one-day camp meeting in Honolulu, September 28.

Neal C. Wilson, vice-president of the General Conference for the North American Division, delivered the ordination sermon. Following the ordination prayer by Leslie Hardinge, of Pacific Union College, Elder Wilson gave the ordination charge. A. G. Streifling (center), president of the Hawaiian Mission, welcomed Elders Among and Rabanal into the gospel ministry.

A. G. STREIFLING  
*President, Hawaiian Mission*

tional Spanish church group with no regular pastor. Elder Roy has been invited to meet with the entire group several times and is presenting Adventist beliefs to them.

✦ Qualities of true stewardship were studied by Pacific Union administrators and association and stewardship leaders at a recent three-day lecture series in Glendale, California. Melvin E. Rees, North Pacific Union stewardship secretary, was guest speaker. A seminar on the National Service Organization, as well as on personal stewardship, was also held recently in Hawaii by James Cunningham and Harry Garlick, of the Pacific Union.

✦ In Clovis, California, the daily radio broadcast Worldwide Crusade for Christ is increasing interest in Robert Hirst's semi-weekly series of meetings in the church. Already three have been baptized, and 15 more plan for membership.

✦ A Mexican food sale and two rummage sales have brought the San Jose Spanish church a total of \$1,300 for Investment so far in 1968—\$300 over their goal!

✦ The Associated Missionary Volunteers of the Modesto, California, area recently cleaned the home of a blind person and of a woman who had just returned from a two-month hospital stay. A group of 30 also thoroughly cleaned the local Red Cross headquarters and were observed in action by a newspaper reporter whose pictures and story later stressed appreciation for such a spirit of helpfulness in these young people.

✦ Students of Thunderbird Academy in Arizona have voted to raise \$7,500 for a four-wheel-drive pickup and camper, to be used in Indian evangelism.

RUTH WRIGHT, *Correspondent*

## Southern Union

✦ Ministers and evangelists of the Carolina Conference have laid plans for 35 evangelistic meetings during the first quarter of 1969. Ellsworth S. Reile is president. Coordinator is Hugh V. Leggett, conference ministerial secretary.

✦ During the Thanksgiving vacation period several students from Oakwood College sold *Message* magazines for the South Central Conference publishing department. Under the direction of George Turner they sold more than 1,000 copies.

✦ Newly elected church officers in the Memphis, Tennessee, area met with conference departmental men and local pastors at a special rally in the Memphis First church, November 30. I. H. Ibrig, manager of the Southern Publishing Association, was the guest speaker. This was the first of five such officers' rallies for the Kentucky-Tennessee Conference.

✦ About 200 secondary teachers attended the Southern Union secondary teachers' council held in Clearwater, Florida, November 24-27. The keynote address was given by Dr. George Akers, of Andrews University. M. E. Loewen and Dr. W. A. Howe represented the General Conference, and several staff members were present from Southern Missionary College. The general sessions, discussion groups, a banquet, and a visit to nearby Tiki Gardens were included. The convention was directed by V. W. Becker, union secretary of education.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ A. J. Webb, of Sapulpa, Oklahoma, has just completed a series of meetings with 22 decisions and 14 baptisms. The church had set as its goal the doubling of its membership this year.

✦ Industries at Southwestern Union College, Keene, Texas, report they are in great need of student help.

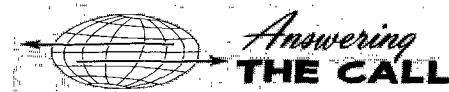
✦ The ecology class of Southwestern Union College recently participated in a three-day field trip. Their visit included Sam Houston National Forest, De Ridder, Louisiana; and the Rockefeller Wild Life Refuge, in Louisiana. They studied the life and habits of alligator, water fowl, and other wildlife.

✦ The Southwestern Union College library has added the thirty-thousandth volume to its library and recently received \$25,000 to enhance the library holdings.

✦ The Word of Life crusade in New Orleans recently ended with 41 decisions and 17 baptisms. Others are preparing for baptism soon. These meetings were conducted by Eldon Walter, T. J. Mostert, and S. G. Sharp.

J. N. MORGAN, *Correspondent*

# Academy Youth Plan Their Magazine



By D. W. HUNTER  
Associate Secretary, General Conference

"If you really put out a magazine for us—just for us—you will do more for us than the church has ever done before."

The comment came as teen-agers from five academies met at General Conference headquarters at the request of a special committee studying plans for a new youth publication for the Seventh-day Adventist

## REPORT TO THE CHURCH

Church. Academies represented were Blue Mountain, Pine Forge, Highland View, Shenandoah Valley, and Takoma—all in the Columbia Union.

The young people broke precedent as they sat in on ground-floor planning for the proposed teen-age publication. Five from each grade on the secondary level provided a sounding board for the committee as the students scanned numerous youth publications by other organizations, ferreting out what they liked and what they did not like.

Receiving special consideration at this initial meeting was the matter of magazine format. Did the young people want a magazine with a "slick" or plain cover? Did they want full color or occasional color? What kind of art, typography, and layout would they like to see inside the magazine? What about frequency of publication as related to their needs and publication costs? What about content? What about size?

The students were urged to express their opinions freely, "no holds barred." Even the academy teachers who brought the 20 students to the conference were not permitted to be present for the discussion. And every student participated in the two-hour brain-storming session.

Many of the suggestions offered by the students bolstered opinions already taking shape in the planning committee.

Others—and some of these on the most vital concerns—have caused the planning committee to back up and start over again. Still others caused modification of some policies.

"We are planning a publication for youth," one General Conference committeeman observed. "If we want it to succeed, we must make sure that everything in that magazine is youth oriented. We must serve the specific age group for which this particular publication is intended or forget about publishing it."

A student participant declared that if the new publication was of the top quality being considered at that meeting, and if it spoke the language of youth, it would be something they would want to share with their non-Adventist friends.

The young people did not ask for something "far out." They asked for modern treatment, crisp new approaches, relevant content. But they did not eliminate religion. Rather they urged that it be made pertinent to them. "Give us something that we can apply to our daily living," they said.

No name has been chosen for the new publication. The committee will survey the church's teen-agers to determine the name of the publication and also to solicit suggestions for content. Present plans call for continuing participation of teen-age youth on the editorial board of the new publication.

Target date of publication for the first issue of the magazine is January, 1970. The editorial staff has not yet been named. Progress reports will appear in the REVIEW from time to time.

The subcommittee that met with the young people consisted of D. W. Hunter, GC associate secretary (chairman); M. Carol Hetzell, associate PR secretary; and J. H. Hancock, associate MV secretary.



Students from five academies near Washington, D.C., study all types of teen publications, indicating what they would like to see in their own SDA academy-age magazine.

**Ernest Alner**, assistant dean of boys and physical education teacher, Pioneer Valley Academy, formerly teacher, San Fernando Valley Academy (Southern California).

**Donald Bird**, assistant manager, Greater New York Book and Bible House.

**Helen Hibben**, Bible instructor, Patchogue, Long Island, church.

**Paul Cinquemani**, accountant and teacher, Wisconsin Academy.

**Echo Nelson**, dean of girls, Wisconsin Academy.

**Richard Rizzo**, mathematics and science teacher, Wisconsin Academy, from Shenandoah Valley Academy (Potomac).

**Robert Knutson**, principal, Andrews University Academy (Michigan), formerly teacher, Wisconsin Academy.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Olive A. McCartney** (AU '68), to be teacher of business administration and secretarial science, West Indies College, Mandeville, Jamaica, of Berrien Springs, Michigan, left Miami, Florida, September 1.

**Victor J. Chant** (KC '65; AUC '68), to be teacher, Rusangu Secondary School, Monze, Zambia, and Mrs. Chant, nee Ruth Anne Currie (AUC '66; AU '68), of South Lancaster, Massachusetts, left Montreal, Canada, September 16.

**Willard D. Jemson** (attended WWC '33-'35; Boston University '53-'54), returning as manager, Philippine Publishing House, Manila, and Mrs. Jemson, nee Ruby Gish (attended WWC '27-'31), left Los Angeles, California, October 5.

**Robert H. Mills** (AUC '66), to be assistant treasurer, Ethiopian Union Mission, Mrs. Mills, nee Crystal Joyce Farley (AUC '61-'62), and two children, of South Lancaster, Massachusetts, left Boston, October 7.

**Rae Anna Brown** (LLU School of Nursing '47), returning as nurse, Benghazi Adventist Hospital, Libya, left New York City, October 8.

**Antonio Arteaga** (LSC '60; AU '68), returning as evangelist, Austral Union, Argentina, Mrs. Arteaga, nee Maria Isabel Carreon (LSC '57-'60; AU '68), and daughter left Los Angeles, California, October 9.

**Robert D. Pifer** (Potomac University [AU] '59), returning as treasurer, Uganda Field, Kampala, Mrs. Pifer, nee Gerd Lind (CUC '59), and four children left Boston, Massachusetts, October 15.

**B. E. Jacobs** (UC '55), returning as departmental secretary, Trans-Africa Division, Salisbury, Rhodesia, and Mrs. Jacobs, nee Betty Jeane Hawthorne (attended UC '54-'55), left Toronto, Ontario, October 15.

William Dale Perry (attended WWC '57-'59; White Memorial Hospital X-ray School '61), to be X-ray technician, Benghazi Adventist Hospital, Mrs. Perry, nee Bernadette Heather Henrickson (WWC '62), and two children, of College Place, Washington, left Miami, Florida, October 16.

Lloyd G. Diamond (WWC '47), to be business manager, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, and Mrs. Diamond, nee Helen Martha Ruud (PS&H School of Nursing '39), of San Diego, California, left Portland, Oregon, October 16.

Luna Atil (Philippine Union College School of Nursing '60), to be nurse, Benghazi Adventist Hospital, Benghazi, Libya, of Los Angeles, California, left Washington, D.C., October 17.

Ray Lester Jacobs (AU '31; SDATS '48), returning as secretary, Middle East Division, Beirut, Lebanon, and Mrs. Jacobs, nee Alberta Mabel Beardsley (AU '35), left New York City, October 17.

D. Lois Burnett (LLU School of Nursing '23), to be director, school of nursing, Mountain View College and Mindanao Sanitarium and Hospital, Iligan, Mindanao, South Philippines, of Loma Linda, California, sailed on the S.S. *Washington*, from San Francisco, California, October 19.

Richard C. Hall (WWC '50), returning as president, Sarawak Mission, Kuching, Mrs. Hall, nee Jean Marie Watkins (attended WWC '49-'50), and three children left Seattle, Washington, October 21.

Theodore R. Flaiz, M.D. (LLU School of Medicine '38), to be acting medical secretary, Southern Asia Division, of Tavares, Florida, left Washington, D.C., October 21. Mrs. Flaiz plans to go later.

Cyril G. Hartman, M.D. (PUC '57; LLU School of Medicine '61), returning as physician, Adventist Hospital, Ile-Ife, Nigeria, Mrs. Hartman, nee Charlotte Miller (PUC '57; LLU, Dietetics '60, '61), and three children, left Los Angeles, California, October 22.

Harry D. Johnson (WWC '40), returning as treasurer, Far Eastern Division, Singapore, Mrs. Johnson, nee Evelyn Merle Kinney (WWC '39-'40), and son, Ronald, left Portland, Oregon, October 22. Their son, Delbert, preceded them, having left August 31.

D. W. HUNTER

## Church Calendar

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

## Of Writers, Articles, and Miscellany...

The airplane mentioned in "Blessings From Dorcas Angels Fall From New Guinea Skies," on page 2 (one of the two planes in "A Word of Thanks," on page 3), is a Cessna 180, named for Malcolm Abbott. Elder Abbott was one of the pioneers of the work in this area of the Australasian Division, but when the invasion of the South Pacific Islands occurred during World War II, he was placed in an internment camp.

When, after some time, he, with many other prisoners, was being moved by water to another camp, the ship was torpedoed by Allied submarines. He died at that time. An airplane, which so speedily handles the work, named in his honor is certainly a fitting tribute to his pioneering efforts.

Rosa Claridge has written a rather sad testimony of courtesy—or the lack of it—among some Seventh-day Adventist church members. Her title, "Common Courtesy Is Uncommon" (page 8), even sounds a bit grim. Common courtesy should never be allowed to become a misnomer.

Mrs. Claridge, a second-generation

writer for the denomination (her mother used to write in Norway and was a proof-reader at the Oslo press for 15 years), has also been published in the *Christian Advocate*, *Mother's Magazine*, *Conquest*, and a poetry journal, *The Archer*. She states that she is just completing a children's book.

We recently received a letter from someone who felt that one of our authors had been slighted because there was no write-up about him in this column. He wrote, "Half of my enjoyment of anyone's article is to read a description of the writer."

Of course we're delighted that readers enjoy this column. However, it has its limitations, the first being that we can use only as much information in this column as we have been able to get by the proverbial hook or crook. The second problem is that of occasionally having too much material that must be sifted—"sifting" in this case means making arbitrary decisions about what to include and what not to.

Here is one guideline we follow: If an author has been featured in the REVIEW, we don't normally feature him again for some time even though we may run further articles by him.

This will be the last time this year that we will remind you of the subscription special (\$5.95). You have only a few days until the offer expires and the price goes up to \$8.50.

## Review and Herald

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

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

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# News of Note

## Eastern European Countries Represented at Major Council

Twenty delegates from four Eastern European lands—Hungary, Czechoslovakia, Yugoslavia, and Romania—attended the recent Southern European Division quadrennial council.

Romanian delegates reported to the council that the union membership is 42,793, in 512 organized churches and 150 groups. Sabbath school membership is 52,857. One hundred eighty-nine ministers and evangelists serve in Romania.

Representatives from the General Conference and the Southern European Division staff are now traveling among churches in Eastern Europe. [By cable.]

R. S. WATTS

## North Celebes Report Shows Lay Preachers Gain Members

During the first ten months this year, 77 full-scale lay evangelistic programs have been reported in the North Celebes Mission. Ten are still in progress. As a result of this lay preaching, 425 new members have been baptized.

The Manado district is leading the field with 14 lay meetings and with 225 persons won by laymen. Within that district the laymen of Tikala church led with three series of meetings and 93 persons won. In the Tombatu district one series of lay meetings led 40 to Jesus Christ and another series brought in 22.

The East Indonesia Union president, A. M. Bartlett, reports that because of the

increasing interest of our laymen in Bible evangelism and especially in lay preaching, the union is going to hold a three- to four-week lay preachers' seminar in February. Under the leadership of John D. Mausea, the union lay activities secretary, East Indonesia expects at least 500 lay evangelistic series in 1969.

L. A. Shipowick, the lay activities secretary for the Far Eastern Division, has developed and followed a strong division-wide lay training program in Bible evangelism, and the laymen throughout the Far East are responding to the challenge of lay preaching.

V. W. SCHOEN

## Self-supporting Workers Meet in Madison, Tennessee

The fifty-eighth annual convention of Southern self-supporting workers and the ASI convention for the Kentucky-Tennessee Conference united in Madison, Tennessee, November 14-17.

Topics included "Country Living vs. Urban Problems," "Medical Trends and Standards," "Aspects of Evangelism in Our Institutions," and "Continuing the Blueprint in Christian Education."

The Southern self-supporting workers met first in 1910 and have met each year since.

Guest speakers were D. A. Defafield, Walter A. Howe, and Caris H. Lauda from the General Conference; Allan Buller, president of ASI; and Roger F. Goodge, president of Layman's Foundation.

CARIS H. LAUDA

## Georgia-Cumberland Sets Up "Thousandaire" Plan for '69

A "thousandaire" is one of a thousand Georgia-Cumberland laymen who have pledged under God to win one person to Christ in 1969. Conference administrators and departmental leaders have coordinated the entire lay evangelistic program into one specific goal—1,000 baptisms from lay evangelism in 1969.

Church leaders are invited to Camp Cumbly-Gay for a weekend of inspiration, instruction, and commitment. Each group studies how its program can best be utilized in the over-all plan. This is being done now so the new church officers will have time to plan and organize before the year begins.

D. W. HUNTER

## Baptisms From Book Sales Set Inter-American Record

October was the highest month on record in souls won by literature evangelists in Inter-America, according to Nicolas Chaij, publishing secretary of the division. One hundred forty-one people were baptized who were contacted by literature evangelists.

Our leaders all over the world are putting greater emphasis on the evangelistic thrust of gospel literature.

D. A. McADAMS

## N.A. Ingathering Report—3

As of December 11: \$3,900,611.90. Last year at this time: \$4,151,428.57. Last year's campaign total: \$6,608,000.

More than twice the amount was reported this week as compared with last week—nearly \$1 million. Both Allegheny East and Allegheny West have surpassed last year's totals. Three Canadian conferences are over their goals.

In Saskatchewan a well-digger who usually gives \$5 had a change of fortune at Ingathering time and gave \$176 this year.

## IN BRIEF

† G. W. Anderson, publishing secretary of the Allegheny East Conference, reports that since the beginning of 1968 one of his literature evangelists has been responsible for winning 33 people to the church. This literature evangelist sells the *Message Magazine*.

† Deaths: W. R. French, missionary to India and college Bible teacher, December 6, at Boulder City, Nevada; D. T. Sniderman, former publishing secretary of the Colorado and Nebraska conferences, December 12, at Olathe, Colorado; Mrs. Frederick (Minnie Iverson) Lee, wife of a former associate editor of the REVIEW, December 12, at St. Helena, California.

## Like a Weekly Visit From the Pastor

Dear Editors:

My husband is a pastor, and occasionally we meet members who do not feel the need of having the *Review* in their homes. The other day, however, we had an experience of a different kind, and we want to share it with you.

My husband was conducting the funeral of a woman who had lived quite a distance from the church but who had not been able to get out to church, because of a physical disability. We were surprised by the large number in attendance at her funeral. Many friends and neighbors from the tiny town where she lived came to pay their last respects. Their words of praise for her consistent Christian witness were heartening to us.

After the funeral the church lay activities secretary, who had recently corresponded with this sister about her *Review* subscription, handed us a letter from her, which read in part:

"I am sending you a check for the *Review and Herald*. I look forward to getting it every week. It is next best to going to church. I and one of my neighbors are taking the Bible course 'The Bible Says.'"

I quote the last statement because it indicates that her witness was an active one, even though her sphere and her abilities were limited. But her statement about the *Review's* being next best to going to church touched our hearts and helped us realize anew the important role our wonderful church paper plays in keeping our members, especially isolated ones, in close touch with the church.

ROSALIE H. LEE