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*"Hast thou entered
into the treasures
of the snow?"
(Job 38:22).*

PHOTOGRAPH BY ESTHER HENDERSON
FROM LOUISE PRICE BELL

Choosing the Site for The Church's First

BEFORE describing the work and results of Andrews University's first archeological expedition, I want to explain why archeological enterprises in Bible lands are important and how they contribute to Biblical studies. Every reader of religious literature is impressed by the large amount of information extant shedding light on the Bible—on its customs and culture, history, prophecies, geography, and religion. Much of this information has been acquired through the archeologist's unearthing of ruined sites in Bible lands during the past century. Accumulated archeological evidence has illuminated numerous obscure passages, supplemented many historical facts, and verified or supported numerous stories of the Bible. While acknowledging the value of their contribution, we can hardly say that the archeologists have completed their work and have exhausted potential sources of new information

and useful evidence. So long as problems of ancient Biblical history still await solutions, archeological work must continue.

From the time Biblical archeology began, Seventh-day Adventists have been grateful for its contributions, and in their books and articles, as well as in their evangelistic discourses, have made wide use of the discoveries of archeology to explain and defend the Bible. In recent years Seventh-day Adventists have taken a more active part in archeological pursuits, especially through their Theological Seminary. In 1941 the Seminary joined the American Schools of Oriental Research (ASOR) as a corporation member. This research institution with schools in Jerusalem and

Baghdad has for a number of years played an active role in the exploration of Bible lands. Its famous director for many years was Prof. W. F. Albright, of Johns Hopkins University.

The 1937 catalog of the Seventh-day Adventist Theological Seminary listed for the first time a professor of Eastern antiquities and archeology, Lynn H. Wood. In order to obtain field experience Dr. Wood spent a year in the American School of Oriental Research in Jerusalem, during which time he took part in the excavations of Ezion-geber and *Khirbet Tannur*, which were under the direction of Nelson Glueck, now president of Hebrew Union College, Cincinnati, Ohio.

When Dr. Wood retired in 1951,

THIS ARTICLE is the first of a series of five describing the first season of Andrews University's excavations of Heshbon. It deals with the general history of the expedition and why the work was undertaken. The second installment will describe the history of Heshbon as known from literary sources before the excavations began. The third and fourth articles will deal with the organization of the expedition and explain the methods of field archeology employed by the Heshbon expedition. The fifth article will describe the work of the 1968 season and the historical data obtained. This article will also take a look into the future.



AVERY V. DICK

Dr. Siegfried H. Horn, director of the expedition, stands by the sign identifying the dig. Forty-two staff members worked seven weeks in the first summer of operations.

By *SIEGFRIED H. HORN*

Archeological Dig

I was appointed to take over his chair and am still teaching courses in archeology in the Theological Seminary. During the years, I have visited the Bible lands many times for research work and to act as guide for academic tours. As a staff member of the Drew-McCormick Archeological Expedition I took part in the excavations of Biblical Shechem, of which the readers of the *REVIEW AND HERALD* have been informed in earlier articles.

From time to time various supporters of the SDA Theological Seminary made the suggestion that with its strong interest in archeology this seminary should take a more active part in the explorations of Bible lands. This suggestion became more tangible a few years ago when sev-

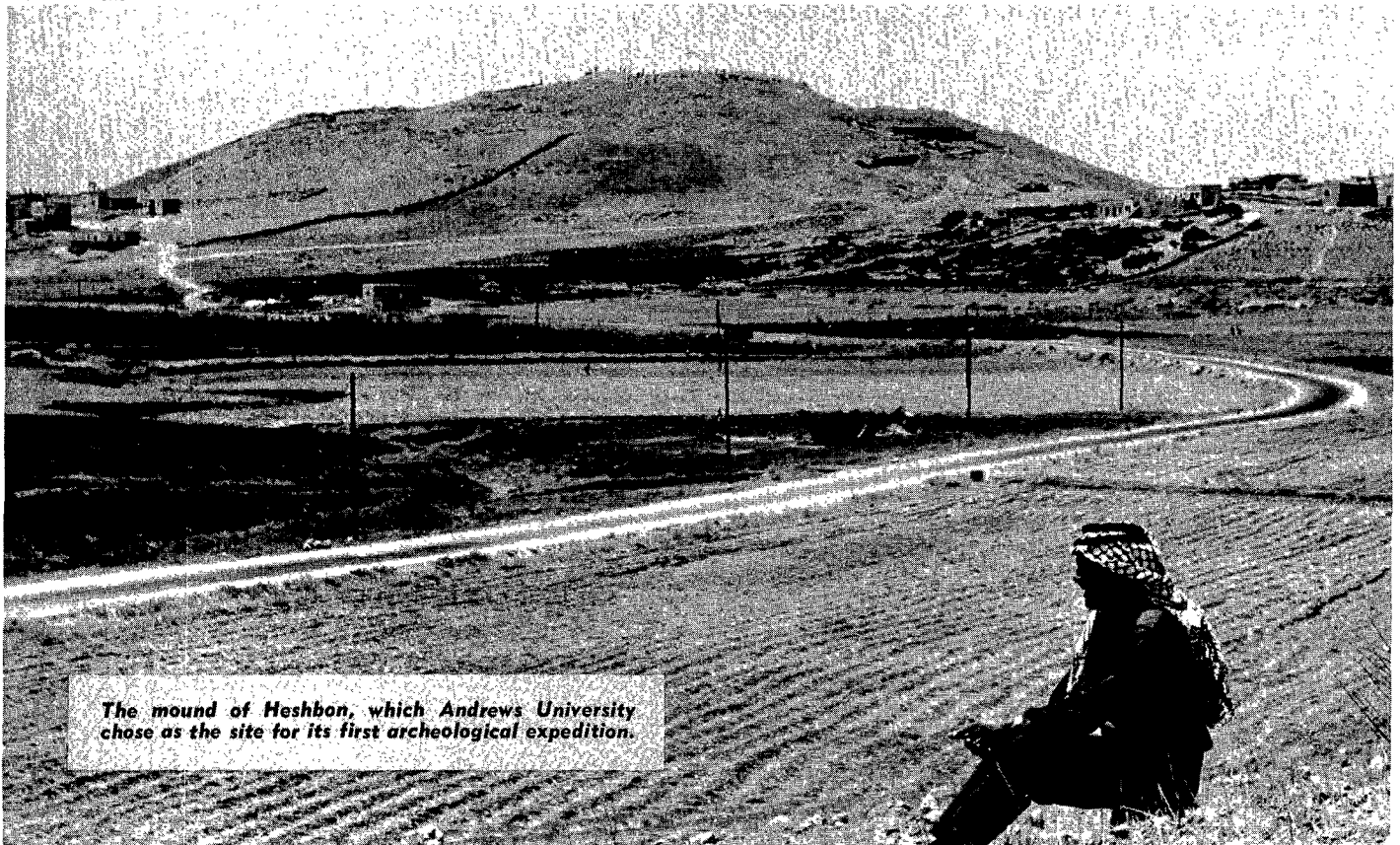
eral board members of the Archaeological Research Foundation of New York pledged to support three seasons of archeological work under the sponsorship of Andrews University at some site in Palestine. The offer was accepted by the board of the university in the spring of 1966, and I was authorized to lay plans for excavations to begin in the summer of 1967.

Why Heshbon Was Chosen

Several years ago the director of the Department of Antiquities of the Kingdom of Jordan suggested to me the citadel of Amman as a possible site of excavations. This site appealed to me greatly, since Amman, the ancient Rabbath-Ammon, had been the capital city of the Ammonites in Old

Testament times. Soundings made there in the past had revealed it to be a fruitful archeological site. Among the discoveries was a stone on which were inscribed eight lines of Phoenician characters. The discoverer, Mr. Rafiq Dajani, deputy director of the Department of Antiquities of Jordan, recently entrusted me with the publication of this inscription. However, in 1966 I was informed that the citadel of Amman was no longer available to foreign archeologists and was reserved for the Department of Antiquities of Jordan. Therefore I had to look for another site. I had several places in mind and also asked certain prominent scholars, among them Martin Noth and Père de Vaux, for suggestions.

GEORGE J. UNGER



The mound of Heshbon, which Andrews University chase as the site for its first archeological expedition.

For several weeks in the early summer of 1966 I traveled through Palestine examining prospective sites. At one place I found the villagers adamantly opposed to archeological work. At another I discovered that the site in which I was interested was owned by several landlords and that to obtain a lease or grant would have involved tiresome and long negotiations, probably also much money. One appealing site lay in a military restricted area, and another was too far from inhabited areas from which to obtain labor and water.

But there was one site to which I returned again and again, a site with which I had already fallen in love when I saw it for the first time in 1953—Heshbon, the capital city in Moses' time of Sihon, king of the Amorites. In 1966 I found that a new asphalt road had been constructed that passed the mound of Heshbon, giving easy access to the site, which had formerly been quite inaccessible. I also learned that the mound was Government owned, so that I could work there without having to rent or lease it, and I discovered that the local villagers and the elders were extraordinarily friendly and eager for me to come and excavate.

The mound of ancient Heshbon is large and prominent, even slightly higher than neighboring Mount Nebo, from which Moses viewed the Holy Land before his death. Furthermore, it had never been touched by an archeologist, and this cannot be said of many sites of similar importance. Famous cities of antiquity, especially royal capital cities, are either still inhabited and therefore difficult to excavate (for example, Jerusalem and Damascus) or have already been explored (for example, Samaria, Petra, and Shechem). Heshbon, therefore, posed a real challenge and practically invited me to come and open up its treasure house.

Four fifths of the mound's surface is covered neither by houses nor fields. In its vicinity live people eager to work as laborers; the Government was willing to grant me a permit of excavations. The mound was easy of access and only half an hour's drive from the large and modern city of Amman, the present capital of Jordan.

However, there was another reason why I chose Heshbon as a site for archeological exploration. Since only a few sites east of the Jordan have thus far been explored, I felt that excavations there were more urgently needed than exploration of new sites west of the Jordan. Many sites on the

western side have been excavated—Jericho and Bethel, Gibeah and Shechem, Megiddo and Samaria, Jerusalem and Hebron, Lachish and Ashdod, to mention only a few—but the area east of the Jordan has received only slight attention.

Yet, the Transjordan area posed historical problems that were crying for solutions. For example, surface explorations by Nelson Glueck before World War II led him to conclude that there was no sedentary population in the area before the thirteenth century B.C. Consequently, he dated the Exodus not earlier than the thirteenth century. Yet, the Biblical data seem to require a date for the Exodus in the fifteenth century. Even for the time of the Hebrew kings, when Heshbon should also have been a flourishing city, the potsherds picked up on the surface of the mound seemed to furnish scant evidence. After hours of searching, Nelson Glueck found one Iron Age (times of the Hebrew kings) potsherd. Years later Bernhard Anderson found a few more. Only stratigraphic excavations could show whether Heshbon was a settled city in the Late Bronze Age (middle of the second millennium B.C.) and whether it was a city of any consequence in the Iron Age period.

It was for these reasons that Heshbon was chosen as the site to be excavated in a series of archeological seasons, the first of which was to take place in the summer of 1967. The

cooperation of the ASOR was obtained, which meant that its scholars would assist me, that its headquarters buildings in Jerusalem and its research library there could serve our expedition as headquarters, and that we could use its excavating equipment and tent camp.

The Abortive Attempt of 1967

A large staff of volunteers was gathered. Several archeologists who had worked with me at Shechem indicated their willingness to serve as area supervisors, and one as the expedition's chief archeologist. Surveyors and photographers, an anthropologist, and certain college teachers and students from several countries applied for places on the staff, the understanding being that each paid for his transportation and maintenance.

All plans were laid to begin work at Heshbon June 5, 1967. I arrived in Jerusalem several days ahead of time and found a few staff members already there. The tent camp of the ASOR was transferred to Heshbon, and all arrangements with the Government and the local people were made. But ominous war clouds were hanging over the whole Near East. Eight days before the excavations were to begin I advised all staff members who had not yet left their home countries to postpone their journey. In the meantime, with tensions rising, on Sunday, June 4, I sent telegrams canceling the expedition and had the tent camp brought back to Jerusalem. The next day, Monday, June 5, the day when our work should have begun, the Israeli-Arab war broke out and caught me in Jerusalem. Later during that day, while a fierce battle raged in the Holy City, I fled by taxi with the family of the director of the ASOR to Amman and remained there until, with many other foreigners, I was evacuated to Tehrān, Iran, a week later, by the United States Air Force.

The 1968 Expedition

I returned to America defeated, wondering whether, with the whole Near East in turmoil and with the ASOR headquarters, equipment, and tent camp in Jerusalem inaccessible to me east of the Jordan, it was worth while to lay new plans. However, the time of indecision and disappointment soon passed. Prof. G. Ernest Wright, president of the ASOR, promised to raise money for new equipment to be used on the east bank of Jordan, the Government of Jordan renewed the concession to excavate Heshbon, and President Rich-

Look Up!

BY HELEN L. LINGSCHIEIT

Look up!
Beside you crowds
Are bustling to and fro,
Conscious only of their hurry,
And beyond them
Buildings towering
In the sky.
They have no mercy.

Look up!
The sky,
A leafy branch,
A shining star,
The golden moon,
Or billowy clouds—
They have time,
They will listen,
And inspire.

Look up!
A little farther up.
And there is God.

ard Hammill, of Andrews University, pledged his support for a renewed venture. Some who had pledged money to support the expedition indicated that they would continue to help, and many of the 1967 staff members were eager to try again in 1968.

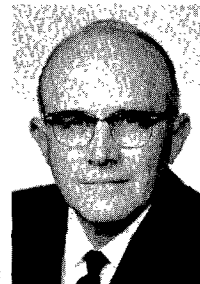
Since two key members of my staff were involved also in the Shechem excavations, the 1968 season of which was scheduled in June and July, I had to schedule the Heshbon expedition so that it would follow the Shechem dig. This explains why we started as late as July 15. A special difficulty was created by Syria's remaining closed to American and British citizens, forcing staff members who drove cars, which were needed by the expedition to Amman, to make a week-long detour through eastern Turkey, western Iran and Iraq, in part over incredibly bad roads.

But in the end all difficulties were overcome. A large staff of 42 members, traveling by various means, assembled at Amman and carried out the Heshbon expedition according to plans, excavating at the site for seven weeks, from July 15 to August 30. Since the money provided by the ASOR was insufficient to purchase a complete tent camp for a major expedition and the political tension in the country seemed to make it advisable to spend the nights in a city, permission was sought and most graciously granted by the president of the Middle East Division to use the Adventist school building in Amman as headquarters. It is a pleasure to take this opportunity to express my own and my fellow staff members' deep-felt gratitude to F. C. Webster, president of the Middle East Division, and to W. J. Clemmons, president of the Jordan Section, for allowing us the use of the school. The facilities were a real godsend. This courtesy made our stay pleasant and materially aided in the success of our work.

The auditorium of the school served as dormitory for our 30 men. Five classrooms provided offices for registry operations, the architects and photographers, director and anthropologist, and sleeping quarters for women; the open hall in front of the classrooms was used as a dining hall; a room underneath a stairway was converted into a darkroom for the photographers; the kitchen and store-room were the domain of our cook and his three assistants; the back yard provided space for our pottery washers and dryers, and the front yard space for the seven automobiles that gave us mobility—five VW buses, one Volvo limousine, and an old Chevrolet carryall, bought for the ASOR, which did a grand job as truck. ♦♦
(Continued next week)

A Personal Message From Your General Conference President

HEART to HEART



*In flight,
San Francisco to Washington*

*Dear Advent Believers
Around the World:*

While studying the second chapter of Acts recently, I found some challenging characteristics of the apostolic church—traits that should characterize the church of the remnant as well. Turn to Acts 2:42-47. Read these verses carefully—not only in the King James Version but in other translations you may have access to. It will be a rewarding experience, I assure you.

The one phrase I want you especially to notice is found in verse 47, "having favour with all the people." Other versions reveal interesting shades of meaning: "winning respect from all the people" (20th Century New Testament); "enjoying the good will of all the people" (The Berkeley Version).

Attractiveness, Winsomeness

I like to think that God wants us to be not only good—"of favorable character or tendency"—but He also wants Christians to be attractive, winsome. Some people are "good," that is, no moral fault can be found against them. They are virtuous, correct, conventional, but they are also cold. They do not draw others either to themselves or to their Saviour!

We are naturally drawn to some people. When something good happens our first impulse is to share the news with them. If tragedy or disaster strikes, they are the ones we seek out for comfort or counsel. To others—good people, too—we do not feel free to pour out our hearts. Someone has called them "iceberg Christians"—correct, conventional, and cold as a January midnight.

The Christians in the early church were not so. They had experienced Pentecost. The warm glow, set ablaze by God's Spirit, was evident to all with whom they came in contact. They exuded the warmth of their experience. This glow created a winsomeness that drew men and women to them. They found favor with all the people. It inspired confidence in the new church, which was "enjoying the good will of all the people."

Seventh-day Adventist Christians should be warm, winsome Christians—drawing men and women to themselves, to their Saviour, and to their church! Ours must not be a cold, legal experience. Ours is a Christ-centered message. Our emphasis of the Ten Commandments must never make us legalists. The law must point us to Christ. With Christ dwelling in our hearts and lives we will draw men and women to Him!

Let us notice those factors that made the early Christians winsome and attractive in the spiritual sense.

First, the Holy Spirit had lifted up the Lord Jesus Christ before them. This view of the Saviour changed their lives. Peter's sermon about the cross had pricked their hearts. They were convicted of sin. They beheld a better way. In short, they were converted! Christ sitting enthroned in the castle of a converted man's heart will make that person winsome. His presence will banish from him coldness and standoffishness.

Second, the members of the early church were men and women of prayer (verse 42). Time spent in the presence of the Most High will make your face and mine shine as did Moses'. Those with whom we come in contact will know indeed that we have been with Jesus. They will want to know us and know Him better because of what they have seen in the face and life of a devout, praying saint.

Third, the early church was on fire. Things were happening in their midst (verse 43). People are drawn to men and women who make things happen. The early believers were also concerned about those who were less fortunate among them (verse 45). Christian concern is a drawing, winsome trait.

God make us warm, winsome Christians!

Yours
for more Christian warmth
and winsomeness,

THE immediate future is not pictured in tinted colors. Dark and grim are the portrayals of divine revelation. Excruciating trials, similar to those experienced by Jacob, Elijah, and Esther await those who "keep the commandments of God, and have the testimony of Jesus."

The devastating earthquakes, hurricanes, floods, droughts, and famines currently racking the planet are the forerunners of portentous events. In addition, ravaging human passions unleashing hatred, violence, and bloodshed among all races likewise testify to the accuracy of Bible prophecy.

Compounding the turbulence is the emergence in Christendom of a religion without God and a Christianity without Christ, effectively devaluating the Ten Commandments as a rule of life and thus vulgarizing all sacred relationships that make life decent and worth while. A school of false prophets and bogus social scientists would have us believe that this shedding of moral restraints is a healthy development leading to a more expressive and rewarding way of life.

The eminent and learned gentlemen holding such views are entitled to their opinions, but candor compels the admission that society is floundering in moral quicksand that could well swallow up every vestige of honesty, integrity, reliability, and respon-

sibility. It is sad enough when such situations exist among the underprivileged, but it is depressing to discover identical conditions among higher levels of society, as well as among those charged with the making and administering of law. The prophet Isaiah accurately described our generation when he said, "Justice standeth afar off: for truth is fallen in the street, and equity cannot enter" (Isa. 59:14).

Commenting on our day, Ellen G. White wrote: "Men in their blindness boast of wonderful progress and enlightenment; but the heavenly watchers see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become the atmosphere of a pesthouse."—*Testimonies*, vol. 6, p. 10.

Standing in bold relief are some leaders of government, business, religion, and education who are doing their best to stem the tide of lawlessness threatening to engulf the world. These noble men and women deserve our prayers and moral support. However, even they sense a losing battle. Try as they may, every effort to place business and the social order on a solid footing eludes realization.

Consequently, deep gloom and pessimism pervade the thinking of men in responsible positions. In private conversation these men admit that

they are worried and afraid. Our Lord predicted that pressing anxiety would possess men in the last days: "On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world; for the celestial powers will be shaken" (Luke 21:25, 26, N.E.B.).*

Understandably, this sense of helplessness and terror will make it easier for perplexed men to believe that religious unity is the solution for human ills. This delusion sounds even more plausible to those who exchange the verities of Holy Scripture for the traditions and sophistries of men. Prodded by secularism, lawlessness, and the threat of nuclear war, religionists everywhere will seek unity with churches they once doctrinally opposed.

Super-Protestant Church

Even as these lines are being read, efforts are being made to establish a super-Protestant church that will eventually cooperate with Catholicism in presenting a united Christian front to a distraught and troubled world. Any attempt to unite diverse religions needs a rallying point, and the churches will gladly accept the Sunday sabbath as their mark of unity. Since this mark lacks divine authority, oppressive enactments will compel what the Bible does not command. The grim prospect facing the world and God's people is tersely described in Revelation 13:16, 17. We read:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Fearful indeed is the issue that will confront the world and God's people. Commenting on this momentous development, God's servant pulls the curtain aside so that we may understand how it will come to pass. Here are her sobering words:

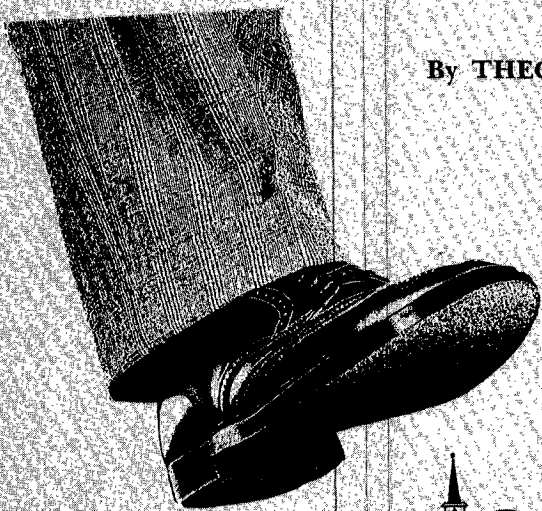
"It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor, and temporal prosperity. . . .

"The dignitaries of the church and

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The Grim Prospect

By THEODORE CARCICH



state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactment. . . . Even in free America, rulers and legislators, in order to secure public favor, will yield to popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17."—*The Great Controversy*, pp. 590-592.

"There is a prospect before us of a continued struggle at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men."—*Testimonies*, vol. 5, p. 712.

Present world conditions reveal that the stage is set and the actors are

prepared to play their part in the last great drama of human history. Behind the scenes the dragon artfully arranges the plot intended to destroy God's people. The controversy between Christ and Satan is drawing to a close. What is the last act in the drama?

Last Dramatic Act

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in the place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain."—*Ibid.*, vol. 7, p. 141.

Knowing this, shall we as Seventh-day Adventists sit in quietude, with hands folded, doing nothing to prepare ourselves for these solemn events

or to preserve liberty of conscience? Should not a seeking after God, earnest prayer, and commensurate labor actuate each believer? Surely we cannot shun our responsibility to the millions around us, especially to prominent leaders, regarding the issue at stake. We must bring before them the real question involved so that they can choose intelligently when confronted by the rapidly approaching crisis.

A splendid instrument for the accomplishment of this purpose is *Liberty* magazine. The church calls upon all to come to the help of the Lord in exalting the cross of Calvary and the standard of God's law as opposed to the spurious sabbath and the increasing threats to soul liberty. Under the circumstances our response should match the challenge. *Liberty* now reaches hundreds of thousands, but its circulation should be much larger. Let us by prayer and action encourage the brethren as they seek to preserve liberty of conscience and finish God's work. ♦♦

The art of living *when you're Young*

By MIRIAM WOOD

THE REVOLTING STUDENTS

Of all the developments on the world scene today, perhaps none is more disturbing to Mr. and Mrs. Average

Citizen than the ever-burgeoning revolt of students against educational institutions, teachers, parents, and goals formerly accepted as worth while. This rebellion exists in country after country of widely disparate cultural backgrounds, political frameworks, and religious ideologies. Some analysts assert that if this strange phenomenon continues to grow, the wheels of education may literally grind to a halt.

Unhelpful, of course, and clouding the issue almost beyond hope are the strident voices on all sides apparently trying to shout one another. Staid senior citizens whose only daring act in a complete lifetime has been to become a litterbug by surreptitiously dropping a gum wrapper on the sidewalk, quite understandably are horrified by the pedestal-smashing young iconoclasts. Many mild-mannered members of the teaching profession are peering myopically through their spectacles at the young barbarians whom they've never really *seen* before, having until now regarded them merely as appendages of the furniture. And the students themselves fall into several distinct categories.

In an effort to inform myself as thoroughly as possible on this topic, which, I must confess, I find seriously disquieting, I've been gathering vast amounts of documentary material from current periodicals. I spend the major part of every working day with students, therefore I'm in a position to dialog at great lengths on this topic with some pretty well-informed young citizens. I might add that because of my constant association with students, I'm able, I hope, to see several sides of this many-faceted situation.

It's necessary first to consider the major trends among the revolting students. (I'm using the word "revolting" in the sense of rebelling, not to describe their appearance!) One

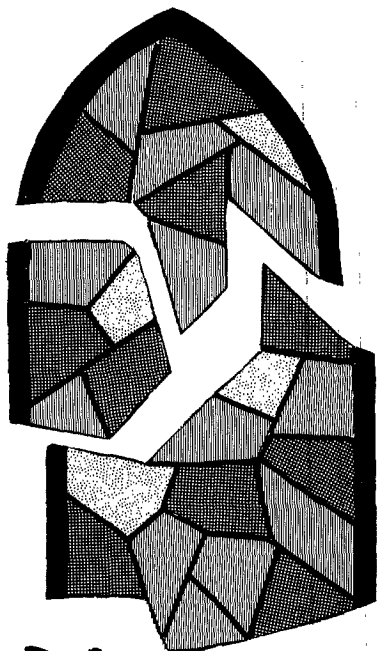
strand in the tangled skein that stands out as a red danger signal is the anarchist group—the students in every country (but particularly in the United States, I think) whose avowed goal is destruction of their own government. Impertinent and incredible though this may seem, it is articulated by student leaders who are nourished on revolutionary principles of men who've actually succeeded in toppling established governments elsewhere.

I've not been able to find any clearly defined eventual goals among this group. Revolution for revolution's sake. Destruction, with no thought as to what comes afterward. A corollary of this massive destructiveness seems to be contempt for personal cleanliness, contempt for the dignity of the human being, and a perverse delight in obscenity. Obscene language, obscene habits—a quick retrogression to an aboriginal state.

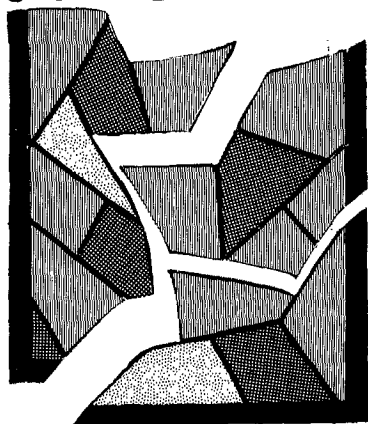
Another identifiable segment of revolting students is composed of those who are simply bored and are finding the "tumult and the shouting" great and glorious fun. Away with the dull routine of classes! Away with term papers, tests, outside reading. Grab a banner and rush around waving it wildly. Be sure, though, to stop at the corner telephone and make a collect call to long-suffering parents, asking them to send more money to keep the banner-waver's stomach full!

We're left, then, with a group of students who are revolting for reasons that are completely sincere, completely idealistic—at least as far as anyone in such a tangled situation can be "completely" anything. These students have examined carefully various aspects of the world scene, and they emphatically do not like what they see. They cannot, they say, accept riches for some and poverty for others; they cannot accept the materialism which is (they say) the *raison d'être* of their parents. Their teachers, according to them, are disinterested, authoritarian, and alienated from the world of the young. The curriculum is archaic, out of step with the Atomic Age, and completely irrelevant for these times—if the students are to be believed. And so they've set about, by fair means or foul, to shape a brave new world.

Next week I shall discuss some of the backgrounds for the student rebellion, particularly as it relates to homes and parents.



Atheism in Protestantism



By ADLAI ALBERT ESTEB

LET us notice the fearful consequences of deliberately propagating atheism, whether it is so-called Christian atheism or any other kind. There have always been atheists *without the church*, but the tragedy of Protestantism today is the atheism within its churches. What is the result of these scoffers who scorn objective moral law and call the high standards of Christianity old-fashioned?

In spite of the mounting lawlessness, in spite of the fact that in our modern world there is a much higher percentage of our youth in jail, in reformatories, on probation, and in trouble than ever before in our national history; in spite of the shocking

statistics on illegitimate births, of broken marriages, of sex deviation, of dope addiction; in spite of this moral anarchy, there are still those who are so spiritually blind as deliberately to open the floodgates of passion for restless immature youth and others who may be looking for an excuse to lie or steal or commit adultery since they are now free to tailor their ethical cloth to fit the back of each occasion. Instead, they need to be told that God is not dead and that there will be a day of judgment.

As our esteemed American poet, James Russell Lowell, said:

"In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."

Joseph Fletcher, the author of *Situation Ethics*, asks: "Are we not entitled to say that, depending on the situation, those who break the Seventh Commandment of the old law, even whores, *could* be doing a good thing—if it is for love's sake, for the neighbor's sake? In short, is there any real 'law' of universal weight? The situationist thinks not."—Page 146.

The Christian's answer is: Yes, there is a law of universal weight, and every man must face that law in the judgment. There will be a day of reckoning! Yet the situationist goes on to say: "Gone is the old legalistic sense of guilt and of cheated ideals when we tailor our ethical cloth to fit the back of each occasion. We are deliberately closing the gap between our overt professions and our covert practices. It is an age of honesty, this age of anxiety is."—*Ibid.*, p. 147.

How can the situationist call this "an age of honesty" when students are permitted to lie or steal or commit adultery or even murder if "the situation" justifies it? How different is the ring of Christianity which we note in this appeal: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, pp. 56, 57.

Christ said to His disciples, "If ye love me, keep my commandments." He saves men, not in sin, but from sin; and those who love Him will show their love by obedience.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds

into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

"As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

Men Who Stood Firm

Yes, this degenerate age, this jet and jittery generation, needs men and women who do not fear to call sin by its right name. Joseph in Egypt was such a man. Day after day he was approached by that wicked temptress, his master's wife. She did her best to seduce him. He avoided being with her and yet she did not cease her tempting allurements.

Joseph might have rationalized. He might have said, "This is a tough situation. I am only a slave. I must obey orders." No indeed, he did not hide behind any situation excuse. He said instead, "Thou art his [my master's] wife: how then can I do this great wickedness, and sin against God?" And he fled when she took hold of his garments.

Thus Joseph was not afraid to call sin by its right name—a sin against God! He maintained his integrity and his purity, and has been an inspiration to millions of youth who have been kept true to God and true to themselves by his noble example.

Daniel chose to face the lions' den rather than to place any man or any thing before God. He would not swerve an inch from his duty to God. He did not engage in any complacency or compromise.

Daniel's companions were also tested by the emperor. They were ordered to bow down to the great golden image. They refused. The emperor offered to give them one more chance. Their answer is one of the noblest testimonies ever given by any youth in any generation. Notice the dialog: The emperor said, "If you will not bow down, you shall instantly

be flung into a burning furnace. And where is the god who can save you from my power?' Shadrak, Meshak, and Abednego answered the king, 'O Nebuchadnezzar, we need not say a word in answer to that question. There is a God able to save us, the God whom we serve, able to save us from the burning furnace and from your power, O king. But even if he does not, understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected' (Dan. 3:15-18, Moffatt).*

Here we find three noble youth who would not compromise with sin. If it meant death, they were willing to die. But they refused to break the commandment of God, and God vindicated His servants.

"The word of God in the Old and New Testaments, if faithfully studied and received into the life, will give spiritual wisdom and life. This word is to be sacredly cherished. Faith in the word of God and in the power of Christ to transform the life will enable the believer to work His works and to live a life of rejoicing in the Lord. . . . Let your faith and trust be in God. Do not depend on any erring man to define your duty."—*Testimonies*, vol. 9, p. 279.

No, we cannot trust in man, however wise he may seem to be. The

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

prophet Jeremiah cried out in his day, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9).

So when men tell you that whether a thing is right or wrong all depends upon "the situation," you can remember the counsel of the Lord.

Least Departure Condemned

"The least departure from truthfulness and rectitude is a transgression of the law of God. Continual indulgence in sin accustoms the person to a habit of wrongdoing, but does not lessen the aggravated character of the sin. God has established immutable principles, which He cannot change without a revision of His whole nature. If the word of God were faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things. Those who disregard the requirements of God in this life would not respect His authority were they in heaven. . . . The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. . . . The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life."—*Ibid.*, vol. 4, p. 312.

At a time when a thousand voices are telling the world of men what to

do and how to do it—voices such as the psychic sciences, the black arts, astrology, the world within, and yoga—we need to tune our ears to hear the voice of God. "The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease and will and impulse control."—*Ibid.*, vol. 5, p. 69.

"One sin leads to the second, and the second prepares the way for the third, and so on. We must, as faithful messengers of God, plead with Him constantly to be kept by His power. If we swerve a single inch from duty, we are in danger of following on in a course of sin that will end in perdition. There is hope for every one of us, but only in one way, and that is by binding ourselves to Christ, and exerting every energy to attain to the perfection of His character."—*Ibid.*, p. 540.

Perfection—that is the Christian ideal of ethics.

In the next article we will deal with the practical application of ethics. How should we relate dogma to duty? How do we translate doctrine into deed? How do we translate Christianity into conduct? ♦♦

(Continued next week)

A Story FOR THE YOUNGER SET

Lost Glasses

By MARGERY WILSON

"THERE, you're doing it again, Grandpa," said grandma. "You're putting those new glasses in your shirt pocket. Someday you will bend over and lose them for sure. You know how hard it is to find lost things on this farm."

"Oh, I know it!" muttered grandpa, snatching his new glasses out of his shirt pocket. "I just don't seem to be able to remember. I wish that eye doctor had given me glasses to wear all the time instead of just when I read. But still I'd hate to be bothered with glasses when I'm milking cows. I don't think they would go very well with swishing tails."

Grandma finished cleaning the sink, then hurried to the garden. Grandpa started to leave the house with her, then remembered he should telephone the ditch rider. After squinting at the little numbers in the telephone book, he

reached into his pocket for his glasses.

"There," he said, adjusting them on his nose. "Now I can see the numbers without any trouble."

Grandpa didn't walk by the garden when he started through the pasture to the irrigation ditch. Grandma would have noticed for sure that he had forgotten again. Somehow she could always see that case with his glasses tucked in his shirt pocket.

The sturdy farmer twirled the wheel on the main canal, raising the board holding back the water. He stood for a long moment watching the water gush out of the concrete opening from the main canal into his ditch. Water was wonderful. Without water it would be difficult to farm in this desertlike land. He leaned over the rushing swirl of foam to scrape aside a pile of tumbleweeds. Weeds could clog the smaller ditches and maybe cause a washout somewhere farther on.

"Oh, my!" cried grandpa, grabbing at his shirt pocket. But it was too late. The gushing, swirling water had carried his glasses far from his sight.

"I wouldn't get into such predicaments if I would just pay more attention to what grandma says," muttered grandpa as he worked the water into his rills.

Grandpa really needed his glasses. Be-

lieving that God is interested in all of our daily living, he decided right there to tell God all about it.

If anyone had seen this busy farmer leaning on his shovel with his head bowed, they probably would have thought that he was just resting. But God knew that he wasn't resting and God understood his anxiety.

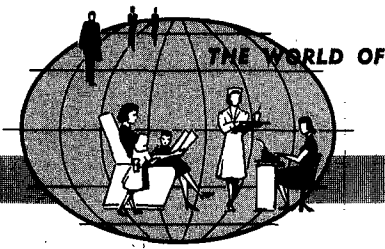
Grandma didn't say a word to scold. She seemed to know how upset grandpa was about losing his glasses. They searched and searched along the bank that evening.

The following evening as grandpa turned the canal wheel again to stop the water, he and grandma looked all along the empty ditch, but there were no glasses there.

It was extra quiet at mealtimes. Neither grandpa nor grandma mentioned anything about glasses, eye doctors, or money.

Several days later grandpa was walking along the irrigation ditch on his way to the alfalfa field. A tip of something unusually brown was sticking up in the sandy ditch bed. Could it be?

He bent down to dig the sand from around this bright brown object. When he pulled out his new glasses, grandpa stayed right there for an extra moment to thank God for His divine help.



The Adventist Woman

Conducted by DOROTHY EMERSON

By
LUCILE H.
JONES



Two Bobs,



Two Fathers,



L GOD

Part 1

THE prosecuting attorney presented the charges. The defendant pleaded guilty, and the defense attorney asked for leniency. Fourteen-year-old Bob Stanfill sat waiting.

The Federal judge spoke. "Will the defendant please rise for sentencing?"

Bob obeyed, his sad brown eyes searching the judge's face for some evidence of what the future held for him.

The judge shook his head, then looked down at his desk. He shuffled the papers. The clock on the wall ticked ominously. The judge drew a deep breath, but couldn't bring himself to speak. Again he looked down for a long moment, stared at the criminal record before him, and shook his head in disbelief.

Finally he spoke. "Son, I'm going to sentence you to the age of 21 to the Federal Boys' School in Englewood, Colorado. I hope that something will happen there to change the pattern of your life."

Seven years sounded terribly long to a 14-year-old, but even that was not long enough to change the trend of Bob's behavior. From the time he was nine, when he first spent three months in jail for stealing, Bob spent most of his life in correctional institutions. He was never able to stay out of trouble and out of legal custody for more than six months at a time.

Bob's parents were only 16 and 17

years of age when he was born, and being totally unprepared for the responsibilities of rearing a family, his father soon left his mother and three little ones.

Bob never had a father with whom he could identify and from whom he could learn lessons of integrity, diligence, and honesty. Often he was hungry, and while his mother worked he wandered to the homes of relatives who could see that he seemed to be starved. Sometimes he found a store the easiest place to find food. He formed the practice of picking up whatever he wanted whenever and wherever he could find it.

In a woman-dominated home a boy is sometimes psychologically, though perhaps unconsciously, motivated to prove his maleness by aggressive behavior. With the necessity for meeting his own physical needs, Bob had

early been pushed into behavior that at nine years of age caused him to be classed as incorrigible. Significantly, at this time he discovered his father, in jail because of bootlegging.

Bob Todd was different. As a two-year-old he had lost his right arm in a washing-machine wringer. His father and mother separated when Bob was a tot, and although his father had custody of the three children, Bob spent long years in an orphanage and numerous foster homes. He dreamed of the time he would someday live with his father, who made frequent visits, wrote letters, and sent small gifts to his children.

At last, when Bob was 14, his father wrote of a new mother in the home and of plans for the whole family to be together again. Bob could hardly sleep, thinking that his dream would finally be realized. When he arrived

home, his brother and sister were already there. Now they were together—the goal and reward of many years of hard work and planning.

Of course, the stepmother wasn't just the same as his own mother, but Bob reveled in the prospect of spending time with dad. Dad was a deputy sheriff, and Bob thought he was the greatest! Dad taught him never to give up when he started a task. He taught him to respect himself and to uphold the Todd name. Even today Bob takes a deep breath, straightens up, and looks you straight in the eye when he says, "I'm Bob Todd."

Bob worked hard to prove to himself, to the other youngsters, and most of all to his dad that he was grown up. Through sincere praise instead of cutting criticism, stimulating suggestions in place of sarcasm, friendly smiles instead of scowls, and hope in time of discouragement, Bob's father inspired him to aim high.

If parents would only realize, as Bob Todd's father did, how important is their relationship with their children! Parents can do much in building good personalities and strong characters.

Bob Stanfill's experience was different from Bob Todd's. Like many teen-agers, he felt that accumulation of material possessions would give evidence of his maturity. He wanted money, cars, and clothes, which is normal. American youngsters annually spend \$20 billion on products such as transistor radios, water skis, tape recorders, cameras, surfboards, and related items.

But how can parents cope with this desire?

Some parents insist that youthful demands be related to the spender's earning power. For the late teen-ager it may be a good idea to put an allowance in a checking account each month and turn the responsibility for

its use over to him. This frees him from having to ask for handouts, affords excellent economic experience, and provides opportunity for him to learn by both his successes and his mistakes. It necessitates his making his own priorities for spending limited funds. It helps him to establish his values and gives him a feeling of independence and responsibility.

Adolescence is not a disease. It is an interesting transition through which everyone passes from childhood to adulthood. It is a period between parental security and adult independence.

Interested parents who care enough to spend time with their youngsters can find many ways to help them to grow up with self-esteem and provide many experiences that will prepare them to be useful and respected citizens. They can guide them to true self-realization. ♦♦

(Continued next week)

Today's Home

By BETTY HOLBROOK

A HOUSE OR A HOME? Thick jungle foliage kept it hidden until

I was almost at the front gate. Then I saw the house standing awkwardly above me on stilts. Even so it looked inviting with its tall fence and generous splashes of yellow and red hibiscus. There were no windows (none were available there). Walls of screen enclosed three sides and a big overhang kept out the tropical rains.

That first impression prepared me for what I was to find inside this simple but attractive home in these primitive surroundings. The living-room chairs were lawn chairs, the kind made many years ago by academy furniture shops, and end tables were steamer trunks and packing boxes covered neatly with chintz. Not many pictures were needed with jungle murals on three sides, but the inside walls had a few pictures, carefully chosen and well placed. The bright red-and-yellow colors of the hibiscus were repeated inside, giving the impression that this home was bright and cheerful. The occupants had dispositions to match.

"By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there." "God loves the beautiful"—that's why He created it—and "He desires us to surround our homes with the beauty of natural things." Did you know "the secret of saving your children lies in making your home lovely and attractive"? Our children, when they leave, are to look back upon their home as the most attractive place in the world, with mother's

presence the greatest attraction. Home to them should be "a place of peace and happiness next to heaven."

How can we achieve this? Does it mean spending money we do not have to replace what furnishings we have? Definitely not. In fact, at times "the sweet word 'Home' is perverted to mean 'something with four walls, filled with elegant furniture and adornments,' while its inmates are on a continual strain to meet the requirements of custom in the different departments of life." Homes are to be lived in, used, enjoyed—not glittering mansions for guests to gaze at in awe.

These hints on interior design we have quoted and many others can be found in *The Adventist Home*, by Ellen G. White (see pp. 21, 148-156, 530). We suggest especially pages 148 to 156 for outside reading. Mrs. White mentions the use of harmony in color and idea, makes suggestions on how to keep the furniture in good proportion, describes the results of formal and informal balance, and gives

many other helpful ideas. They aren't listed 1, 2, 3, as a textbook might, but the "blueprint" is there. For example, she speaks of stiff precision (a too-formal balance) in the arrangement of furniture that can be as disagreeable as a lack of order, where the feeling is not "Try me, rest in me," but one of coldness that says, "Don't move me or touch me lest perfection be lost."

Instead, she advocates warmth, light, color, and comfort. This sounds like a home we could all enjoy—adults and children alike. For those who wish extra help in deciding what really is good taste, there is a wealth of good home magazines today, good books, and store displays and demonstrations. It takes a bit of interest and observation to acquire the necessary skills.

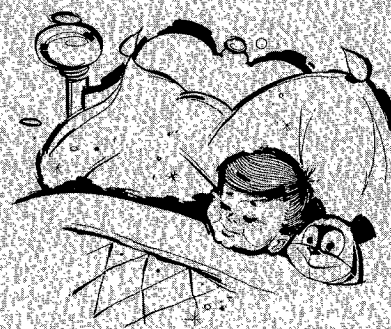
Now then, for a minute let's play "make believe." Let's pretend we are a stranger walking into our home for the first time. What do you see? A house or a home?

No Night There

By MARYE TRIM

"My teddy does not like the dark," he said,
As shadowy tigers stalked about his bed.
"A lamp is shining in the hall,"
I soothed, "so sleep and do not fear at all."

He whispered for a while to teddy bear,
Sang, "In my Father's house I will wear
A crown; there will be joy."
Then, trustingly, he slept. Dear little boy,
Within your Father's house there is no night,
And teddy bears need never cry for light.



Feedback on Aid to Nehemiah

As a participant in the forum on church-state relations, I have read with much interest the response from readers. I believe that many of them are making a contribution as significant as that of any of us who debated the issues. Charles Hirsch's article in the REVIEW for November 21, 1968, was particularly good, as was Richard W. Coffen's letter in the same issue. Coffen does, however, credit me with an argument I do not advance: that the Persian kings aided *only* God's true religion, Judaism, and this aid was thus of God, while "present government policy aids equally both God's truth and apostasy and is therefore *not* [the result of] God's moving on rulers."

"The argument may be logical," Coffen grants, "but it is not valid, because it is based on a false premise. The policies of the Persian kings aided many false religions *in addition* to Judaism, but the Jews took the funds as coming from God nonetheless, and we are told to admire such and follow suit."

Mr. Coffen's misunderstanding of my position is understandable. It originates not with lack of information on my part concerning the aid policies of the Persian kings, but with lack of space in the REVIEW. In reply to the question, "Is it immoral for the church to accept aid from the government?" I submitted six pages of double-spaced copy, four of which treated the lessons of Nehemiah. In those pages appeared this paragraph:

"Those who view the book of Nehemiah as *carte blanche* for acceptance of government funding programs commit two elementary errors. First, they fail to distinguish between that aid to the church which is the result of God's moving upon the hearts of kings and rulers, and that aid which involves confederacy and compromise. . . . Not all aid offered the church comes as the consequence of God's influence upon the heart; an agency antagonistic to the church and its objectives is working to ensnare and corrupt God's institutions. Second, they assume that aid extended equally to God's church and to the fallen, or apostate, churches, is analogous to that offered to Nehemiah. But it was the cause of God then aided, not the cause of Ahura-Mazda! (Persian kings of Nehemiah's day were, however, traditionally generous toward alien religions.)"

Inclusion of this last sentence, omitted in the panel discussion as published, would have demonstrated my awareness that Persian kings as a matter of policy aided a number of religions in addition to the Jewish, *the one case preserved by Inspiration*, and, it should be emphasized, *the one case from which we are urged to draw lessons.*

If I held the position Mr. Coffen infers, logically I should have to conclude that Adventists cannot take aid offered also to other churches, for such aid could not be of God. In an article on lessons

of Nehemiah in *Liberty News* (June, 1968) I faced up squarely to this question and replied (with preceding paragraph included):

"The Religious Liberty Department accepts wholeheartedly the principle that God works upon the hearts of kings and rulers to benefit His church; it rejects wholeheartedly the premise that funding programs secured by pressure from the Roman Catholic—or other—church to aid its institutions are evidence of God's working!

"Does this mean, then, that the Adventist Church should reject, out of hand, aid proffered also to other church bodies? . . . The answer is No. The tax exemption of Mrs. White's day was not confined to the Adventist Church, nor was the Adventist Church the only religious body offered land in Africa by Cecil Rhodes."

I suggest that, while seeking to determine whether a contemporary aid bill is the consequence of God's moving upon the hearts of kings and rulers, one might profitably ask whether the conditions of its enactment are consistent with what we might expect if God is the motivating agent.

Are, for example, "the following questions concerning the Elementary and Secondary Education Act of 1965 without merit?—Who sought enactment of this legislation and why? Who blocked all legislation aiding public schools until parochial schools were included? Who wrote the basic rationale under which this act circumvents the First Amendment? Who is getting the bulk of funds under this program? Who has objectives for the support of its institutions—doctrinal and educational—that Protestants 'too late' will discern?"

"And, in addition, does this act include controls inimical to the aims of our schools? Does it establish a relationship with government from which our schools cannot withdraw? Does it in any way subvert the objectives for which our educational institutions were established?"

My paper on Nehemiah was, I concluded, "intended primarily to rebut the uncritical assumption that incidental aid to the Adventist Church under a Federal program of today is analogous to the aid given Nehemiah, and thus the necessary consequence of God's working on the heart of the American 'king' and congressmen."

This evidence of my position having been offered, I return to a statement by Mr. Coffen that troubles me. He says:

"The policies of the Persian kings aided many false religions *in addition* to Judaism, but the Jews took the funds as coming from God nonetheless, and we are told to admire such and follow suit (*Testimonies to Ministers*)."

By this I understand Coffen to say I. God moved upon the hearts of Persian kings to offer a general-aid package bene-

fitting both true and false religions; 2. the Jews accepted a portion of such a package; 3. we are to admire their example and "follow suit."

I submit that the case was quite different. Nehemiah prayed. God heard. Heathen kings came to *his* help. The fact that the Persian Government by policy also aided false religions is extraneous to the lessons of Nehemiah.

Indeed, nowhere have I found that the *specific* response of Artaxerxes to the *specific* request of Nehemiah included aid to other religions. Nehemiah asked for special consideration. His request was granted. The Persian king offered to Nehemiah (not to the disciples of Sin, Bel, Nabu, and Marduk, though they got government help at times, as historical sources confirm) the specific aid he requested. *It is this act of giving aid to God's people that Mrs. White commends.* I would not wish to suggest that the Persian policy of aiding false religions originated as the consequence of God's working on the heart of the Persian kings.

The lesson of Nehemiah is, ultimately, one of faith. Faith that the cry of God's children for help will be heard. Faith that God can move even kings and rulers to supply that need. I suspect Mr. Coffen would agree that Nehemiah's experience is no blanket endorsement of aid from government.

The lesson of Nehemiah is one of faith in God's ability and willingness to meet the needs of His work. He may not move men to supply all the educational "cake" some of us would wish, but our daily bread is sure.

ROLAND R. HEGSTAD
Washington, D.C.

► Elder Hegstad's explanation was read by Brother Coffen before publication. He responded with the following comment:

My apologies to Elder Hegstad for unwarranted inferences from his arguments. But he, also, has inferred more than I intended to imply. I do not regard Cyrus' generosity toward pagan religions as God originated. I do feel that God softened the heart of a generally "benevolent" king, and his consistent policy of beneficence was used by God to aid His cause. It is the old principle of God working good from neutral or inherently evil situations.

I did not refer to any "package" legislation from Persia nor do I believe any existed. I do feel that the general policy of beneficence to all religions in that culture can be analogous in many ways to government aid of religion in our culture. My chief point is: Funding that by common policy (not necessarily common legislation—the legal procedure of incorporating policy) aids both false and true religion cannot be categorically rejected as totally outside divine Providence.

I greatly respect Elder Hegstad and desire to go on record as giving him my personal vote of confidence. Differences in opinion need not mean lack of love or confidence.

RICHARD W. COFFEN
Amesbury, Massachusetts

From the Editors

"ALL THINGS NEW"



"Behold, I make all things new" (Rev. 21:5). This was the theme of the World Council of Churches' fourth assembly, in Uppsala, Sweden, last summer. Throughout the approximately two weeks of the assembly, July 4-19, variations on this theme were woven into the morning devotionals, the reports of the six sections, and the key messages by leading political and ecclesiastical figures. The

theme was an exciting one and carried much promise.

Curiously, however, not once during the assembly was the statement "I make all things new" used in context. Not once was the new heaven and new earth of Revelation 21:1 mentioned. Not once was it made clear that God's promise to make all things new will meet ultimate fulfillment in connection with the descent of the Holy City, the locating of the tabernacle of God among His people, and the supernatural destruction of the "former things"—including sorrow, crying, pain, and death.

Even in the assembly's message to fellow Christians, adopted at the closing plenary session, no emphasis was given to renewal in the setting of eschatology. Four times the message included the statement "*But God renews,*" but paradoxically the emphasis was entirely upon human effort. The sentiment was "*But man renews.*"

Moreover, the goals set forth in the message could hardly have been discovered through exegesis of the promise "Behold, I make all things new." The stated objectives for Christians included: 1. To manifest "unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears." 2. To recognize our responsibility as "God's trustee for creation," and thus guard, develop, and share its resources. 3. To "work for disarmament and for trade agreements fair to all." 4. "To support and correct one another."

But even if we were disappointed in the way the theme was used at the fourth assembly, even if we felt that a great opportunity to bring hope to the world by calling attention to the soon coming of Christ was missed, we think that the message of the theme is peerless. God will indeed make "all things new." The heavens may "pass away with a great noise," the elements may "melt with fervent heat," nevertheless God will make "all things new." He will create "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10, 13; Isa. 66:22). What a hope this is!

At the New Year

The Uppsala theme has special relevance and meaning at the beginning of each new year. As we look back upon our failures during the old year we pray that God will forgive and make all things new. As we look back upon our trials we thank God for sustaining us, and we look to the future with confidence. As we look back upon our sorrows we hope for more happiness in the year to come.

Someday God will make all things new throughout this vast sin-cursed creation. In the meantime, at the be-

ginning of each new year He offers us a foretaste of this exciting experience. As we enter the hours of 1969 He gives us a new page in heaven's book of record. He gives us a new opportunity to live the victorious life, a new opportunity to witness effectively for truth, a new opportunity to bring blessings to our fellow men, a new opportunity to study more deeply into the mysteries of salvation, a new opportunity to spread the good tidings of salvation throughout the world, a new opportunity to hasten the coming of Jesus.

Yes, the new year is a time of renewal and hope. It is a time when in a special way God makes all things new. Let us, then, do our part to hasten the day when the promise "Behold, I make all things new" shall meet ultimate fulfillment.

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore . . . be ye diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:13, 14).

K. H. W.

WAS PAUL EVER MARRIED?



A reader concluded from our editorial "The Time Is Short" (Nov. 21, 1968) that we implied Paul had never been married. Since we did not mention the possibility that Paul at one time may have been married, it is easy to see how he drew his conclusion.

We are well aware of the debate that has been going on for centuries as to whether Paul at one time was married. That he was unmarried at the time he wrote 1 Corinthians is clearly evident from chapter 7, for example, from verse 8, which says, "I say therefore to the unmarried and widows, It is good for them if they abide even as I." It is claimed by those who think that he was once married that he was a widower when he wrote the Epistle.

One of the strong proponents of the idea that Paul was a widower is F. W. Farrar. This renowned scholar of nearly a century ago lists as agreeing with him Clemens of Alexandria, Grotius, Luther, and Ewald, and as opposing his view, Tertullian and Jerome, who, he claims, are "biased witnesses" and have "no certain support of tradition" (see *The Pulpit Commentary*, comments on 1 Cor. 7:8; Farrar wrote the expository notes on the book). In his book *The Life and Work of St. Paul* he gives several reasons for his belief. He mentions the possibility of Paul's having been a member of the Sanhedrin; Jewish requirements were that members be married men. He mentions Paul's asserting his right to marry: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. 9:5). Judging by the context and language, he holds that in 1 Corinthians 7:8 the term "unmarried" refers to widowers. He agrees with Luther's conclusion "that Paul knew by experience what marriage was, from the wisdom and tenderness that characterize his remarks respecting it. One who had never been married could hardly have written on the subject as he has done, nor

could he have shown the same profound sympathy with the needs of all, and received from all the same ready confidence" (p. 55).

As his last reason, Farrar points to the extraordinary importance attached by the majority of Jews in all ages to marriage as a moral duty and a positive command incumbent on every man. He refers to the *Mishnah* (*Aboth*, 5.22) as prescribing marriage at eighteen years of age (*ibid.*, p. 56).

Admittedly, none of these arguments is conclusive. Had any been, there would not be differences of opinion.

Hints From the Spirit of Prophecy

There is a line of argument that Seventh-day Adventists have used and to which our reader calls attention. It is based on several statements from the Spirit of Prophecy writings. The first is, "After the death of Stephen, Saul was elected a member of the Sanhedrin council in consideration of the part he had acted on that occasion."—*The Acts of the Apostles*, p. 102. This statement confirms what Dr. Farrar could absolutely not affirm, that Paul was a member of the Sanhedrin. Paul's membership in the council is again referred to on page 410: "The apostle was now to be tried by the same tribunal of which he himself had been a member before his conversion."

Then reference is made to *The Desire of Ages*, page 133, which calls attention to the Jewish requirement Dr. Farrar has mentioned, that members of the Sanhedrin be married men: "All its members were to be men advanced in years, though not aged; men of learning, not only versed in Jewish religion and history, but in general knowledge. They were to be without physical blemish, and must be married men, and fathers, as being more likely than others to be humane and considerate."

The conclusion is therefore drawn that Paul must have been a married man when elected to the Sanhedrin. We admit there is a high probability. The reason we feel unwilling to admit that the case is absolutely proved is the wording of our first Spirit of Prophecy statement: "Saul was elected a member of the Sanhedrin council in consideration of the part he had acted on that occasion." It is possible that an exception was made in Paul's case, that he may not have been eligible so far as his marriage status was concerned; but in recognition of his role in the trial and condemnation of Stephen he may have been honored by the appointment.

We allow readers to draw their own conclusions from the evidence presented. Someday, in the not too distant future, we will be able to ask Paul not only this but numerous other questions. "What we see now is like the dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete, as complete as God's knowledge of me" (1 Cor. 13:12, T.E.V.).*

D. F. N.

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

An Open Letter to My God

By R. H. BLODGETT

Dear God:

My carnal heart's so very strong—
calling, tempting, winning.

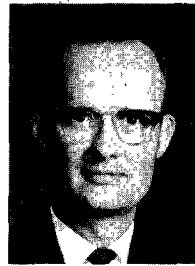
And I am, oh, so weak and poor—
slipping, falling, sinning.

Reach down, my Lord, and take my hand—
guiding, guarding, leading.

And when I slip, please help me up—
saving, keeping, winning.

Amen.

ARE YOU LIVING WHERE GOD WANTS YOU?



Several Adventist families in Sabah (North Borneo) recently immigrated into the eastern region of their country. The Government, interested in developing land in the area, had appealed for homesteaders. The Adventists were among those who responded. But they had more in mind than pioneering.

Not long after their arrival they faced a Sabbath problem. The outcome was that both Government officials and other immigrants received a clear testimony of Adventist conscience. Today, where our work had hardly budged for years, a number of people are becoming seriously interested in the third angel's message. (See report on page 17.)

The migration of Adventist families to a locality where we have no organized work should not be limited to mission lands. This same practice could be followed by Adventists in other parts of the world.

Homesteading and pioneering have successfully opened up new lands in many countries of the world. In nearly every continent nations have emerged or are emerging because of the willingness of adventuresome citizens to live on the frontier. The world mission of the Adventist Church demands the same zeal, not for economic purposes, but for the glory of God and the hastening of the second coming of Christ.

In a recent visit to Israel we saw how a peculiar form of cooperative effort, the *kibbutz*, has given immigrants the opportunity to labor for the fulfillment of their national dream. Like other immigrants to Israel the *kibbutzniks* come from many countries of earth, but unlike their fellow countrymen, they accept only the bare necessities of life in exchange for their labor. They believe that the result of their combined labors should benefit the economy of the nation as a whole.

To Open Up New Territories for God

We are not recommending that Adventist form *kibbutzim* or enter into communities where individual initiative is sublimated and personal independence limited. Our purpose as Adventists is not to open up new land economically, but spiritually. We seek not virgin land, but fallow hearts. We are therefore ill advised to congregate in institutional centers when we could be more evenly distributed geographically and, like leaven, benefit the whole "lump," as the Scriptures say.

Not everyone is suited to carry the torch of truth into unlighted sections, but those whose talents and spiritual inclinations fit them for missionary work in unentered cities or remote villages should not, cannot, avoid the responsibility that rests upon them. Notice how specific is the instruction of the messenger of the Lord:

"Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is but little or no light and where they can be of real service and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfill their high

calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one."—*Testimonies*, vol. 2, p. 115.

Why should not an Adventist family move from its comfortable nest into a place where Adventists are not known? Those who can earn a living in nursing, construction, electronics, auto mechanics, teaching, real estate, or in any number of small business ventures based on services or product sales, could as well live in one place as another. If several families chose to move to the same place they could assist one another, providing a small church school for their children and forming a congregation that would draw others into their company. Such dedicated members would certainly fulfill the picture painted by Ellen White in *Christian Service*, pages 178 to 185, "The Church Expansion Movement":

"The Church Expansion Movement"

"It is not the purpose of God that His people should colonize, or settle together in large communities. . . . There are thousands of places to be entered. . . . And there are thousands who might enter the harvest field. . . . If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?"

"Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ? . . ."

"Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors."

(Our readers who do not have *Christian Service* in their library may find more complete instructions than are cited here in *Testimonies*, volume 2, pages 115, 633; volume 8, pages 244, 245; volume 9, pages 33, 40, 118; *The Ministry of Healing*, pages 151, 194; and *Prophets and Kings*, pages 171, 172.)

Here and there this work is being done on a small scale, often with a medical center as the nucleus. Much more could be done. With the comparative affluence that obtains in many places in the world today, our members who are not specifically assigned to a given location should seriously consider following the plan outlined in "The Church Expansion Movement" section of *Christian Service*. They need not wait for a physician or a dentist to pave the way.

Such a move ought not to be made without wise counsel and careful planning. Nor should it be undertaken unless the families concerned understand clearly that their new situation places them in no special social or economic relationship to one another.

The group should also seek counsel on the timing and nature of the missionary endeavors they undertake. Certainly branch Sabbath schools, Vacation Bible Schools, Pathfinder Clubs for nonchurch members, cooking schools, Five-Day Plans, and Gift Bible Evangelism should be considered. But the most effective opening wedge in some localities might be honesty in business, thoroughness in work performed, cheerfulness, and care of the needy in the community. In these all Adventists are specialists.

Those who long to follow in the footsteps of Christ may enter upon such a project as this, knowing full well that the plan has the approval of Heaven and is bound to produce results for the kingdom of God.

F. D. Y.

LETTERS to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

MORE QUESTIONS ON FEDERAL AID

Your recent article on church-state relations was read with great interest. It would seem to me that accepting government aid in the mission field was done so that we could fulfill a desperate need of the people for educational and medical help which the country was unable to provide.

We must continue by much prayer and Bible study to stay near the Lord so that our course is sure.

MRS. ELEANOR THAYER

Hardwick, Massachusetts

Can these questions be answered?

Have we now the truth about government aid? Have we as complete control over our schools now, with grants, as before we needed grants?

When the grants involve conditions and requirements that will affect our control, can we drop them immediately and survive?

Have we a program that can be depended upon to warn when it is time to stop taking grants?

What instruction in Mrs. White's writings tells us when it will be unsafe to accept grants?

ROBERT M. SHREWSBURY

Bakersfield, California

I, too, would like to commend the manner in which the church-state panel was reported. But I cannot commend its reasoning in view of our heritage. Have we not always preached separation of church and state? Are we not looking for the soon return of our Lord Jesus? How about the Sunday law that could be enforced overnight?

God told us many years ago that the love of money is the root of all evil. Does God need our money or the government's money? I really do not think so. He who fed the 5,000 from the five barley loaves and the two small fish knows how to make a little go a long, long way. He who cared for and provided for the Israelites in the wilderness is still able to provide and care for those who love and serve Him. We need to give to God our money, our time, and our trust that we might be blessed. God does not need us, but God loves us. We need God and by giving we show our love to Him.

I love America. Our Constitution and the Bill of Rights have provided religious freedom for every church, and this is right, but very different from providing support for churches and church-taught schools.

MRS. LENORE J. TAYLOR

Westfield, New York

THE BLUE DRESS

How reassuring to "the weary pilgrims" to know that the REVIEW is still holding high the torch of truth by giving front-page coverage to "The Blue Dress" (Aug. 22). We are living in an age when many subjects of vital importance to our salvation have somehow or other slipped to the back page of our thinking and acting. Front-page coverage of other vital truths would continue to bring courage and conviction to the hearts of REVIEW readers.

R. K. LEAR

Cleburne, Texas

SUNDAY LAWS

At the time the United States Supreme Court decided in *McGowan vs. Maryland* that Sunday laws are secular and not religious, it presumed to interpret moral values. To me, the interpretation of moral values is strictly a divine prerogative. If the United States Supreme Court has both the power and the right to interpret for all citizens of what moral values consist, then I must confess that I fail to understand the purpose of the Constitution from which the Court itself derives. Here is where I must differ with the architects of destiny. The Court can no more assume its dictates morally binding than it can rightfully misconstrue its own original design. Since it cannot, the Court has overstepped its jurisdiction.

HOWARD A. BROWN

Nowata, Oklahoma



Left to right: Benito Raimundo, president of the Rio Grande do Sul Conference; H. M. S. Richards; and Roberto Rabello, speaker for the Portuguese Voice of Prophecy broadcast, discuss plans for the silver anniversary of the Voice of Prophecy broadcast in Brazil.

Thousands Hear Voice of Prophecy Group During Their South American Tour

By GARY B. SWANSON
Associate, PR Department, The Voice of Prophecy

A Voice of Prophecy radio group consisting of H. M. S. Richards, Del Delker, and Brad and Olive Braley recently completed an eight-week tour of South America. They visited Portuguese-speaking Brazil from September 11 to October 11, and the Spanish-speaking countries of Uruguay, Argentina, Chile, Bolivia, Peru, and Ecuador from October 11 to November 12.

During the visit in Brazil the radio group was joined by Roberto M. Rabello, speaker for the Portuguese Voice of Prophecy broadcast, and the Arautos do Rei, the Portuguese equivalent of the King's Herald. Together, the two groups presented programs in 24 different localities, drawing an estimated total of more than 65,000 people.

Many newspaper interviews were arranged, and appearances were made on radio and television programs. The latter included musical presentations by Del Delker, the Arautos do Rei, and the Braleys, followed by interviews with Pastor Rabello.

The high light of the month spent in Brazil was the commemoration of the twenty-fifth anniversary of the Voice of Prophecy broadcast in the Portuguese language. Some 20,000 people attended the anniversary meeting at the Ibirapuera Stadium in São Paulo, where H. M. S. Richards delivered the sermon.

The Brazilian Voice of Prophecy radio group has assembled a Thomas Heathkit organ to take with them on their tours, because they often visit places where an organ is unavailable. The six of them,

together with the organ, travel over much of Brazil in a Volkswagen bus.

The Voice of Prophecy headquarters for the Portuguese language is in Rio de Janeiro, with three branch Bible schools located elsewhere in the country. While the English-speaking group was in Rio de Janeiro, Miss Delker, accompanied by Brad and Olive Braley at the organ and piano, recorded some hymns for the Portuguese broadcast. The broadcast is presently being carried on 330 stations across Brazil. The Bible correspondence school has, since 1942, graduated more than 72,000 students, of whom it is estimated some 13,000 are now members of the Seventh-day Adventist Church.

Into the Spanish Fields

After the busy month in Brazil the radio group parted company with Pastor Rabello and the Portuguese team and went on to Montevideo, Uruguay, where they began the second phase of their trip, the tour of the Spanish-speaking countries. Here they were joined by Braulio F. Perez, speaker for the Spanish broadcast since 1942, and Dr. and Mrs. Armando Hernandez, of Santa Ana, California. Dr. Hernandez acted as H. M. S. Richards' translator.

The Spanish phase of the tour offered a varied climate to the group. Programs were presented in the jungles of the Amazon, in cities with populations mounting into the millions, and in the Andes Mountains at elevations of 12,000 feet and more. Pastor Perez reports that

during that last month the group presented 53 public meetings, 19 radio programs, five television programs, and 11 newspaper interviews.

La Voz de la Esperanza, the Spanish Voice of Prophecy, is well known in South America. Evidence of this was furnished when customs officials in several large international airports passed the luggage through inspection without opening a bag because they were regular listeners to La Voz de la Esperanza. The Spanish broadcast is presently being aired on about 500 stations throughout Central and South America. Headquarters is in Glendale, California, with 23 branch Bible correspondence schools.

Additional Concerts

In the course of the two-month tour Brad Braley presented several organ concerts; at the close of one he received a standing ovation. He was also called upon to tune, either partially or fully, three organs and 12 pianos. The Braleys also performed many organ-piano duets. Del Delker was equally busy, singing more than 480 songs, mostly in Portuguese, Spanish, and English, but occasionally also in German and Japanese.

The radio group were particularly impressed with the hunger that exists for the gospel in South America. In many cases hundreds of people had to be turned away from meetings because there was not sufficient room. Evangelists are often afraid to advertise, because too many people will come. This is why the radio ministry has such potential for that continent. It can reach millions at once, wherever they may be.

After their return to Glendale the Voice of Prophecy radio group received a letter from R. A. Wilcox, president of the South American Division. He wrote: "Our people expressed warm feelings of deep appreciation for the spiritual impact received by persons everywhere as a result of the fine programs, music, and contacts. Already the work of harvesting is well under way. Most of our evangelistic contacts reveal a former knowledge of the truth through the medium of radio. Thousands of people are being baptized everywhere who became acquainted with the Seventh-day Adventist Church for the first time in the Bible lessons of the correspondence school. There will be a great multitude who have found their way to eternal life through the ministry of the Voice of Prophecy.

"We want to assure you brethren that our interest continues in keeping strong every phase of this program in both the Portuguese and Spanish areas of our field."

PHOTOS BY R. R. AZEVEDO

Pictures at right, top to bottom: Del Delker, *contralto soloist, sings a hymn in Portuguese for a TV program in Porto Alegre, Brazil. Crowds heard the VOP group in such places as an outdoor theater in La Paz, Bolivia, and the Santa Fe Municipal Theater in Argentina. Brad Braley, accompanist, tunes one of 12 pianos that he was asked to service while on the tour.*



SABAH:

Laymen Pioneer Work Where Others Failed

It wasn't until the laymen of Sabah, Borneo, got behind the work in that area that the decades of effort by mission administrators really began to prosper. One lay member with a vision caught the spirit of pioneering and persuaded 17 other families to join him in his venture.

For several years the Government of Borneo has been trying to get people of Sabah to move to the east coast, but for the most part they were hesitant to move. The Government offered free land, as well as other benefits, but to no avail.

Then the Adventist laymen caught a vision and moved to the coast.

One of the first things these migrants did when they reached Sungei Manila was to establish worship services every Sabbath.

Theirs was not an easy lot. They had free land from the Government, but it was dense, uncleared jungle—an adverse and unfriendly environment. They had courage, though, and believed that God would bless their venture. These hardy laymen let their fellow villagers and government supervisors alike know what they stood for.

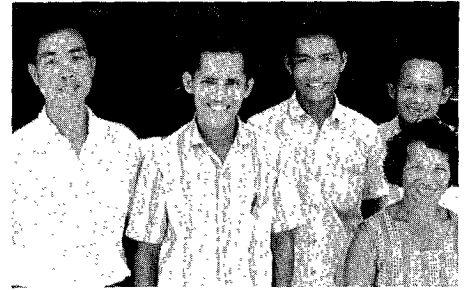
And indeed God has blessed. There is a congregation of some 120 people worshipping there, and 20 of those have requested baptism. For more than 40 years leaders have worked and prayed in this area, apparently to no avail.

Of course, the task is to clear the jungle, and everyone works when the Government says work. However, when the first Saturday came, our people did not show up for work. The supervisors reported this to their superiors, and our people were informed they would have to work on Saturdays the same as other people. Our church lay representatives insisted that they must worship on that day. For some weeks the supervisors put great pressure on our people and tried with threats and scoldings to compel them to work on Saturdays. Nevertheless, our members maintained loyalty to God.

Then the Government officers made a revealing discovery. They found that the Adventist workers were doing four times as much work as the non-Christian settlers. Our people were clearing away 40 trees where others cleared away only ten during that same time. The Government officers began to recognize Adventists as diligent workers. They were also trustworthy and did not make any trouble. Since then there have been no Sabbath problems. Moreover, the Government officers are eager to help them in every way they can.

The Government is reserving four acres of land for our Adventist community. This will give space for a church, a school, and a cemetery. The members are wanting to build; timber has even been donated by friends.

The enthusiasm and courage of our lay members are high. Already some of



Some of the laymen who are extending the work into an unentered section of Sabah.

them are beginning to transplant oil palms onto their newly cleared land. They have invested their meager savings in this new venture, and for a few years they will have no income. But even so, they are eager to get started on a new church building project. They will take turns and do the construction work.

They lack some materials and have requested the Sabah Mission to provide these at an estimated cost of a little more than \$1,500. The request has put the mission leaders in a dilemma, for their slim resources simply cannot encompass all the needs. God has answered the prayers of our people by sending dedicated lay workers into His great field. Now our mission leaders are praying that God will supply more money.

The exodus of laymen into this dark area of our Sabah Mission is only one example of the rapid growth of new work being opened around Sabah.

DOYLE BARNETT
*Departmental Secretary
Southeast Asia Union Mission*

TRANS-AFRICA:

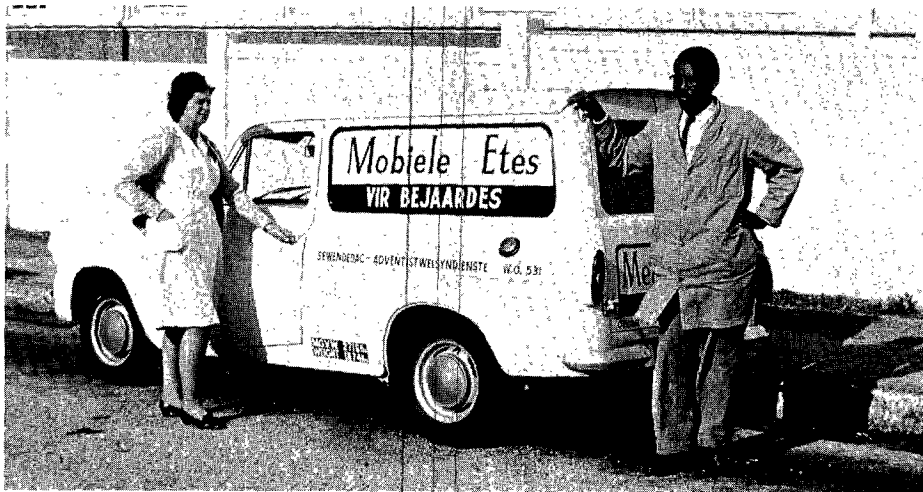
Laymen Provide Food for Bodies and Souls

Two unions in the Trans-Africa Division have recently held leadership training courses for the laymen in those fields. These courses, following the divine blueprint in evangelism, were conducted in the North Congo Field of the Congo Union and at Gitwe Seminary in the Central African Union.

DeWitt Williams, lay activities secre-



A rewarding activity for the Dorcas women of Port Elizabeth is providing senior citizens with warm meals at noontime.



The church owns and operates three "meals on wheels" vans. Here a Dorcas worker and a driver have loaded a van and are ready to make their midday rounds with the meals.

tary of the Congo Union, and H. W. Peterson, of the Trans-Africa Division, conducted the five-day course in North Congo. Although it is a mountainous country, the laymen commuted long distances—some as far as 40 kilometers (25 miles)—on bicycles and by foot, never missing a class.

More than 70 laymen received their certificates, which showed that they were qualified to conduct Bible studies, lay meetings, and branch Sabbath schools in their homes and districts.

In the Central African Union, Derek Beardsell, union lay activities secretary, and Elder Peterson conducted the course during a school vacation at Gitwe. Since the students were gone, the laymen, who had been carefully selected by their various churches and districts, stayed on the campus. Meals were provided at the seminary cafeteria. Eighty-four laymen met the requirements for their certificates.

The Central African Union is one of the fastest-growing unions, with a membership now reaching nearly 80,000. A large number of converts each year are won by laymen.

And the men are not doing it all. The women in the churches of the division are also active in soul-winning endeavors. For example, the women of the Port Elizabeth church are rendering an unusual service to the senior citizens of that water-front city. Three times a week, at noon, they bring a complete hot meal to people who are living alone and who often do not have the money or the ability to prepare adequate meals.

Although the service is completely free, there is a small charge for the food. One elderly man said he would already be dead if it were not for the good meals brought him by the Dorcas women. He showed his gratitude by giving a good offering to the Dorcas Society.

The three "meals on wheels" vans, which are owned by the church, are well known to the community and business people in Port Elizabeth.

H. W. PETERSON
Departmental Secretary
Trans-Africa Division

BURMA:

Sewing Machine Helps Win an Army Youth

When Ngo Hu, a faithful member of a Protestant church, arrived at the Burmese army outpost at Nampeh in the Kayah State, Burma, his church's Bible worker warned him to be very careful to avoid a group of strange people living at the other side of the village. They were Seventh-day Adventists—different in their beliefs from all other Christians. He was told that they were full of tricks to trap people into their way of life. He must not even talk to them lest he become ensnared.

As he listened to the warning, he thought that the peculiar people must surely be the ones Paul mentioned in Acts 20:29—the "grievous wolves" that spare not the flock. And he was very careful to avoid them.

However, the Lord, whose way is past understanding, prepared for Ngo Hu, who was searching for truth.

His army uniform was too large for him and needed altering. Friends directed him to the wife of a local minister. The woman told him sadly that the sewing machine was out of order so she could not do the work. Then someone told him there was a good sewing machine at the other side of the village. He looked for the home with the machine and came to the Adventist preacher's home without realizing that he was among those "strange" people.

He Found Himself in an SDA Home

He found the preacher's wife busy with her sewing and saw a large pile of material yet to be sewn.

When the Adventist woman found that he knew how to use a sewing machine and could do his own alterations, she stepped aside and let him work. While he sewed, she handed him what he needed.

During their conversation he realized that he was in a Seventh-day Adventist home. But rather than being impressed

with the strangeness, he thought of the kindness he was experiencing. He could find no fault. The woman did not act the way he had been warned she would.

Three times he came to use the sewing machine. On the third visit the preacher, Saya Ah Gray, was home and began to talk to him about religion. He read Bible texts to answer Ngo Hu's many questions. As he received answers directly from the Bible, Ngo Hu felt satisfied and said, "This is real truth." He accepted the Sabbath and began to keep it.

When he attended the Adventist meetings regularly his friends became angry with him. They reminded him that he had been warned not to associate with the Adventists. "Now you are caught," they said.

Ngo Hu told his friends that he had studied the Bible thoroughly and had found out that what the Seventh-day Adventists believe is true. He urged them to study with the Adventists to find out the truth.

The pastor of Ngo Hu's former church even came to try to convince him of his error, but Ngo Hu answered by quoting Scripture.

He continued taking regular Bible studies at the home of the Adventist preacher. Point by point, he accepted everything. When the health message was shown to him he gave up all unclean foods and broke the smoking habit.

Through his letters home he has interested his wife in his new faith. She is attending Sabbath school regularly and is following the health principles of the church.

So, full of faith in his new-found religion, Ngo Hu is waiting for the time when he can resign from the army so that he can keep Sabbath freely and be baptized. He has said that when he is released from the army he would like to return home to give this message to his people.

SAYA AH GRAY
Kayah State, Burma

MEXICO:

College Students Heed Call to Gospel Service

At the conclusion of the fall Week of Prayer at the Mexican Union Training College more than 50 students took their stand for Christ and joined the baptismal class.

Elias Gomez, a graduate of Andrews University and pastor of the Dallas, Texas, Spanish Adventist church, was the speaker at Montemorelos. His theme for the November 4-8 devotional week was *La Juventud y el Deber* ("The Youth and Their Responsibility").

The college students provided special music every night. At the last service, Sabbath morning, 85 young men dedicated their lives to prepare themselves for the gospel ministry, and 20 young women responded to the call to become Bible instructors.

IGNACIO CARRILLO
Head, Preparatory School
Montemorelos, Mexico

Atlantic Union

Departmental Council Topic: "Reaching Other Minds"

Theme of the Atlantic Union Conference departmental council, held November 10 to 14 at the Watson Homestead, Painted Post, New York, was "Reaching Other Minds." It also dealt with interdepartmental coordination.

Seventy-five executives, departmental secretaries, and 23 wives made a total of 98 persons in attendance. F. R. Millard, union president, was in charge.

All speakers were General Conference personnel: Theodore Lucas, world youth leader; R. C. Barger, Sabbath School Department secretary; J. E. Edwards, Lay Activities secretary; and Herbert White, associate Publishing Department secretary.

There were periods for individual departmental meetings. In addition, each department had a one-hour session with the administrators to discuss important issues and proposals.

Another feature period with all personnel in attendance was the "department-coordination" time. Each union departmental secretary had opportunity to present four major objectives:

1. Relate to the assembly the present and future objectives of his department.
2. Reveal how his department might benefit from the help of other departments.
3. Show how his department could work with, serve, or benefit other departments.
4. Indicate the service the department is prepared to render the pastor and church.

"Reaching Other Minds and Reaching Other Hearts" was the theme for the evening hours. L. H. DAVIS

Union Departmental Secretary

✦ The Day Care Center at the New England Memorial Hospital, Stoneham, Massachusetts, opened in new quarters October 29. The center, now in an attractive one-story building, has 30 children currently enrolled and is open to hospital employees' preschoolers five days a week. Mrs. Virginia Pike is the director of the center.

✦ The Northern New England Conference fall clothing pickup for overseas shipment resulted in seven tons of clothing.

✦ As a result of the evangelistic crusade held at the Girls' Club Auditorium in Pittsfield, Massachusetts, and conducted by Jim Gilley and his associate, David Peterson, seven persons were baptized on November 7. Other interests are being worked with by the pastor, Leonard Westphal. One young man who was baptized is planning to prepare for the ministry.

✦ The Norwood Avenue church in Buffalo, New York, was dedicated November 9. The church organization in Buffalo

dates from 1885. In 1908 W. A. Spicer and A. G. Daniells presided at a meeting when it was decided to purchase a church on Hedley Place. This church was used until 1959, when growth made a move necessary to the Norwood Avenue church. The church has been extensively renovated and decorated, and recently carpeting has been installed. Present for the dedication were D. W. Hunter, associate secretary of the General Conference; F. R. Millard and K. W. Tilghman, from the Atlantic Union Conference; A. J. Patzer, J. D. Everts, M. N. Hempel, and John Milton, from the New York Conference.

✦ A teachers' convention was held October 31 to November 4 at the Bermuda Institute. Teachers at the institute received specialized training from D. R. Cantrell and Agnes Eroh, of the Atlantic Union College education department. L. E. Smart, secretary of the union department of education, and I. V. Stonebrook, associate secretary of the General Conference Department of Education, spoke at the convention. Adrian Simons, former Bermuda Institute principal and presently art instructor for the Northeastern Conference, conducted an art workshop during the convention.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Nancy Wilson, Miss Canada, 1968, and a member of the Newfoundland House of Assembly were among visitors to the Adventist temperance booth at the annual fall fair in Clarenville, Newfoundland.

Miss Wilson was impressed with the film *One in 20,000*, having previously seen it in school in Ontario. The assemblyman had himself quit smoking as a result of a previous contact with Seventh-day Adventists.

✦ In British Columbia a three-week campaign in the Kamloops church was conducted by Pastors Bob Tetz and Keith Dearing. Laboring with the pastors during the campaign was a Bible instructor, Mrs. Gladys I. Mason. As a result of their efforts eight were baptized and more are still studying.

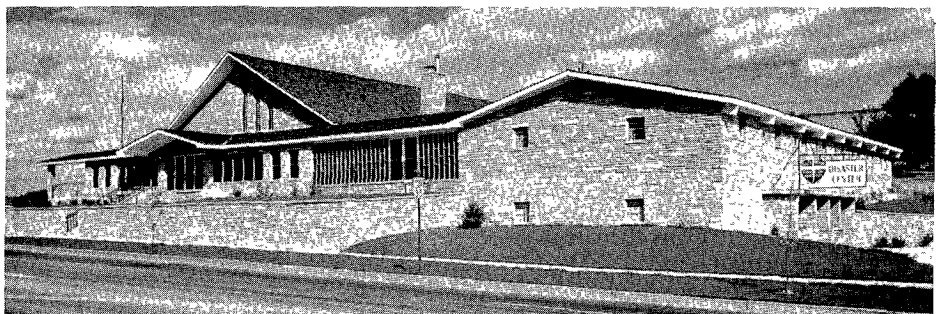
✦ A. N. How, president of the British Columbia Conference, organized a new company at Golden, November 30. Hans Schwarz is the leader of the company and Andrew Hudema is the treasurer. Fifteen adults and more than that many children attended the organizational meeting. Elder How, with E. F. White, conference secretary-treasurer, had also organized a new church in Chetwynd, November 16. Vern Snow is the district pastor.

PEARL BROWNING, *Correspondent*

Central Union

✦ Ground has been broken at Montrose, Colorado, for a new church. H. V. Reed, conference president, was the speaker for the occasion. Construction began immediately under the direction of Paul Downey.

✦ At the conclusion of the meetings held in Worland, Wyoming, by William C. Hatch, conference president, and Pastor Dick Stenbakken, four persons were united with the church by baptism. Bible studies



Officials See Colorado Springs Disaster and Welfare Program

The basement of the Colorado Springs, Colorado, SDA church includes a welfare center (entrance at right), a fellowship hall, a servicemen's center, and a public fallout shelter for 460 persons, stocked with a two-week supply of food and water, as well as medical supplies.

Recently the women of the Dorcas Society prepared an orientation dinner for the elected and appointed city and county officials whose work is concerned with welfare or emergency services. Among them were Richard Milne, director of the El Paso County Welfare Department, and his staff of case workers; Keith McBurney, chairman of the county commissioners; the city police chief; and the fire chief.

Reports were given by Carrol Brauer and P. F. Pedersen, conference and union lay activities department secretaries, respectively. Irene McMillen is Dorcas leader.

C. E. BISHOP
Pastor, Colorado Springs

are being held with others who are interested but not ready to be baptized.

✦ The St. Louis, Missouri, Northside church has completed its improvement program. The church purchased a new organ, put in central air conditioning, and installed new carpeting. At the conclusion of an evangelistic series of meetings in the church several were baptized, reports H. W. Kibble, pastor.

✦ Norman Baker, conference evangelist for Kansas, reports about 18 persons in a baptismal class as a result of meetings held by him and A. C. Becker, district pastor, at Ottawa, Kansas. Alan Whitacre, lay member of the church, led the music for the meetings. Many have completed the gift-Bible program.

✦ L. G. Barker, educational secretary of the union, was speaker for the senior recognition program at Union College, December 6. Sixteen members of the class were honored with special awards. The senior nursing students from the Denver campus attended the service.

✦ Seven hundred names for follow-up by literature evangelists were received as the result of the display at the Longmont, Colorado, fair, where 19,000 pieces of literature were given away. Thus far \$2,000 worth of sales have resulted, and four persons are attending the church.

✦ Some 250 persons from the Loveland-Berthoud community attended an open house November 24 at Campion Academy in Colorado. The tour included the administration building, the four industries, the church, and the gym and featured the newly completed boys' dorm-cafeteria complex. The purpose of the open house was to give the public a view of Campion's campus and the way Adventist schools are operated.

CLARA ANDERSON, *Correspondent*

Columbia Union

Allegheny East Ministers Hold Workers' Meeting

L. Kr. Tobiassen, professor of history at Andrews University, Berrien Springs, Michigan, recently gave a series of talks during a three-day Allegheny East workers' meeting. The meeting was held at the Dennis Hotel in Atlantic City, New Jersey.

Other speakers were O. B. Edwards, retired professor of Biblical history at Oakwood College, Huntsville, Alabama; W. B. Quigley, president, New Jersey Conference; Cree Sandefur, president, Columbia Union; James McPherson, professor of history, Princeton University; E. A. Robertson, union superintendent of education; and Ethel A. Johnson, union elementary supervisor of education.

Pastors reported more than 800 baptisms. Their goal for 1968 was to exceed 1,000.



Washington Conference Ordination

Gareth Ellis, L. E. Hubbs, Robert Burt, Don Blehm, and Bruce Moyer (shown left to right, front row) were ordained at the Washington Conference camp meeting.

Participating in the service were (from left, back row) W. J. Blacker, president of the Pacific Union Conference; Theodore Carcich, a vice-president of the General Conference; W. L. Murrill, president of the Washington Conference; W. J. Hackett, president of the North Pacific Union; and H. M. S. Richards, director of the Voice of Prophecy (not shown).
W. L. MURRILL

✦ Virgil E. Robinson, editor of Home Study Institute, Takoma Park, Maryland, was the guest speaker at a recent Sing-spiration in the East Liverpool, Ohio, district. Elder Robinson, a former missionary to South Africa, showed films of his work there.

✦ Dr. D. W. Holbrook, president of Home Study Institute, was the featured speaker recently at Mount Vernon Academy, Mount Vernon, Ohio.

✦ Representatives from Columbia Union College, Washington Sanitarium and Hospital, Kettering Memorial Hospital, and the Kettering College of Medical Arts participated in a recent career day at Mount Vernon Academy.

✦ The Sligo Elementary School, Takoma Park, Maryland, has purchased four Graflex overhead projectors and five Walensak tape recorders. In addition, Sally Bryan's fourth-grade students earned more than \$750 to pay for wall-to-wall carpet in their classroom. Under the direction of Richard Hirst, the annual fall festival brought in more than \$1,000 for the school.

✦ Mrs. Virginia Shoun, art teacher at Sligo Elementary School and Columbia Union College, recently conducted an art workshop at the Ohio Conference teachers' convention. She also conducted a similar workshop at the Potomac Conference teachers' convention at Williamsburg, Virginia.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ D. G. Lewis, pastor of the East St. Louis, Illinois, church, recently conducted a Five-Day clinic to help smokers give up the habit at the Senior Citizens' Center

in Belleville. He was assisted by Drs. J. F. Pifer and B. C. Vermilyea. Out of the average attendance of 25, eight expressed a desire to overcome the habit, and so far five have stopped smoking.

✦ The Hinsdale, Illinois, church recently completed a \$100,000 addition to their school. The school now has 15 rooms for 251 students. Robert Clark, Sr., is the principal, and there are 12 full-time teachers, two part-time teachers, and a full-time secretary. The over-all cost of this plant, including the gymnasium, which is owned and operated by the Hinsdale Sanitarium, is \$500,000.

✦ A six-week medical self-help course was conducted at the Milwaukee, Wisconsin, Sharon church this fall by local civil-defense officials. More than a third of the class of 37 were graduated. R. W. Bates, lay activities secretary of the Lake Region Conference, sponsored this program.

✦ The Lake Region Conference has acquired a welfare van with such features as emergency power source, emergency feeding capability, and a water tank to serve 5,000 people.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ More than 30 youth witnessed in speech and song at a youth rally in Seattle, November 16. Two Bible conferences are scheduled in January. Regional youth rallies in coming weeks will be climaxed with a conference-wide youth rally at Auburn Academy, March 1, reports Don Blehm, Washington Conference youth director.

✦ As a public service the Salmon, Idaho, church members recently held an inter-

denominational Bible school workshop to which persons interested in improving their own preschool Sunday schools were invited. Seventeen attended one or all of the meetings.

✦ Arrival of a Tektronix model-531-A oscilloscope completes the Walla Walla College electronics laboratory facilities. These equal electronics instructional facilities anywhere in the State of Washington, says Elwin Liske, assistant professor of industrial education. The newly instituted electronics course leads to a Bachelor of Science degree.

IONE MORGAN, *Correspondent*

Pacific Union

Orange County Evangelism Wins More Than 100

Ninety-six persons had been baptized by the conclusion of the nine-week Harris-Hoffman evangelistic crusade in Orange County, near Los Angeles, November 16, and another ten persons were baptized the following Sabbath. The total may reach 150.

Held in the Orangewood Academy auditorium, services drew capacity crowds throughout the series. Many evenings at the beginning of the crusade two services were held. Closed-circuit television to another room served those who could not get into the main auditorium.

DON GRAY
*Evangelism Coordinator
Southeastern California*

✦ Along with building their new church, members of the El Rio Spanish congregation in Oxnard, California, have just opened a new Dorcas Welfare Center. The Oxnard mayor and his wife, along with conference and union officials, participated in opening ceremonies.

✦ Harry Garlick, associate union MV secretary, spoke at 24 meetings during a recent week's visit to Hawaii, culminating in a Pathfinder kite tournament. More than 35 different kites were displayed including a 4-by-12-foot kite requiring six persons to fly it.

✦ Twenty-five cents for squash seed, six squash plants, and 54 Hubbard squash have netted R. R. Biloff, pastor of the Woodland, California, church, \$27 for investment.

✦ The Arizona Conference Dorcas Welfare step van recently distributed clothing to more than 75 Navajos at Chinle, on the Navajo reservation. Bud Joe Haycock, an Adventist Navajo employed by the conference, also gave literature and information on the Voice of Prophecy broadcast that is produced in the Navajo language.

✦ The Ridgecrest, California, church's Five-Day Plan to Stop Smoking drew 150 persons, nearly half of whom had signed up for the plan at the church's fair booth

featuring Smoking Sue the week before. Many others came because of prior newspaper publicity, according to the church press secretary, Mrs. Jerri Lee.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ W. C. Gracey, assistant book department manager at the Southern Publishing Association, retired recently after more than 41 years of denominational service. He began working in the SPA shipping department in 1928.

✦ Mrs. S. C. Robinson, wife of the publishing secretary of the South Atlantic Conference, has trained all her children to sell the *Life and Health* and *Message* magazines. The Robinsons have two children at Oakwood College and three children in the academy. Eight persons have been baptized as the result of the work of Mrs. Robinson and the children.

✦ Members at Kingsport, Tennessee, burned the note on their church October 26, just prior to the Act of Dedication. Guest speaker for the occasion was G. R. Nash, of the General Conference Sabbath School Department. H. R. Trout



Southern California Ordination Service

Deane F. Nelson (left), son of the late J. R. Nelson, and Bartholomew F. Brewer were ordained to the gospel ministry at a special convocation November 16 in the Vallejo Drive church in Glendale, California.

Leading participants in the ordination were R. R. Bietz, vice-president of the General Conference; W. J. Blacker, president of the Pacific Union Conference; and H. C. Retzer, president of the Southern California Conference. The ministers' chorus sang several numbers.

Elder Nelson is pastor of the Ridgecrest church.

Elder Brewer is pastor of the Sunland-Tujunga church. He is a graduate of Catholic University and served as a Catholic priest for ten years. He learned of the third angel's message through the *It Is Written* television program and was later baptized by Evangelist C. L. Duffield.

S. A. YAKUSH
Conference Departmental Secretary

represented the Georgia-Cumberland Conference. Larry Williams is the pastor.

✦ Opening services for the newly acquired Natchez, Mississippi, church were held November 23. W. D. Wampler, Alabama-Mississippi Conference president, spoke at the morning worship service.

✦ A conference-wide Gift Bible Evangelism rally for Florida was held November 16 at the Orlando Central church. Ministers and laymen from all over the conference brought those who have been won to the church this year as a result of this type of evangelism.

✦ As a result of the evangelistic meetings conducted in the Hickory, North Carolina, church by Evangelist R. B. Halvorsen, eight persons were baptized November 23. Burton Maxwell is pastor.

✦ Baptisms in the Florida Conference to the close of October have exceeded the 700 mark. Net gain in membership for the conference brings the total to 11,448.

✦ H. J. Carubba and G. O. Smith have just concluded a two-week series of meetings in the Lakeland, Florida, church. Six persons took their stand for the Sabbath truth.

✦ Eric Ristau, Southern Union publishing secretary, and John Loor, pastor of the Collegedale church, were speakers for a Signal Reunion weekend held at Southern Missionary College, November 22 and 23. The program was sponsored by the Literature Evangelist Club of the college.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Ardmore, Oklahoma, church held its formal opening ceremonies recently with a full day's program, one year from its groundbreaking date. The new church replaces the old downtown church, which was erected in 1924. Church membership now stands at 209, with 35 students enrolled in a ten-grade elementary school. Also situated at Ardmore is the Ardmore Seventh-day Adventist Hospital.

✦ Students at Ozark Academy recently completed their annual Ingathering field day, receiving a total of \$1,626.77.

✦ The annual MV Roundup Weekend was held on the campus of Southwestern Union College, November 16, under the direction of H. E. Haas, union MV secretary. Featured speaker was Alice Princess Siwundhla, of San Diego, California.

✦ The Waco Temple and Killeen churches sponsored a booth at the five-county Heart of Texas Fair in Waco during October, under the leadership of David Allen. Smoking Sam, the smoking manikin, was prominently featured at the exhibit. Two hundred and fifty persons registered to receive Bible studies. Reports of the exhibit appeared in the newspaper and on television.

J. N. MORGAN, *Correspondent*

Brotherhood and Fellowship

By D. W. HUNTER
Associate Secretary of the General Conference

Many forces are seeking to disrupt the unity of the Seventh-day Adventist Church. One of these forces is misunderstanding between the races. Because of this, there is a greater need to stress love and brotherhood in every organization of the church.

REPORT TO THE CHURCH

The Human Relations Committee of the General Conference meets regularly to hear reports of progress and to plan to attain the highest objectives of Christian brotherhood. Most of the union conferences in North America have similar active committees.

We are happy to report that all denominational colleges and hospitals are open to all, without regard to race or color.

Most of our educational and medical institutions have integrated staffs.

Many churches have had an exchange of pulpits, and all churches are requested

to receive members without regard to race. The General Conference action of 1962 states, "Membership and office in all churches and on all levels must be available to anyone who qualifies without regard to race."

There have been a number of joint workers' meetings of conferences within unions. We mention Southwest Region and Oklahoma, Allegheny East and New Jersey, South Central and Kentucky-Tennessee. Many unions have integrated staffs and personnel available to all churches.

Some colleges are offering courses in Negro history, and future textbooks will include such content material.

Interracial Bible conferences, youth camps, and camps for the underprivileged are being held regularly.

May we appeal to all of our churches and church leaders to foster greater fellowship and brotherhood? Further suggestions might include:

All pastors and church members extend

a cordial welcome to all visitors to their churches, regardless of race or color.

Where space is available or can be made available in our white conference church schools, admission be granted to all students living in the area upon application, if they meet the financial and scholastic requirements.

At least one Sabbath a year be considered Brotherhood Day, with sermons presented appropriate to the occasion.

Integrated youth teams participate in evangelistic and youth-for-youth projects.

Let us again recall the counsel given to us in the Spirit of Prophecy: "No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—*Christ's Object Lessons*, p. 386.

In these last days especially we must pray for the spirit requested by Christ in His prayer for His church, that we should all be one as He and the Father are one. True Christianity is exemplified as we follow the golden rule in loving our neighbors as ourselves and doing to others as we would have others do to us.



By H. M. TIPPETT

Julia Ward Howe wrote the imperishable lines of "The Battle Hymn of the Republic" one night after visiting an Army camp near Washington, D.C. Too stirred by what she had seen to sleep, she wrote the song in an hour in the darkness of her tent. The tune of "John Brown's Body," which the soldiers had been singing, supplied her meter. John Locke, of England, took 17 years to write his memorable disquisition "An Essay Concerning the Human Understanding," in which he undertook to determine what questions the understanding of man was qualified to resolve and what others exceeded its powers. I cite these contrasting literary works to suggest the adaptability of the English language to a wide range of need. One stirred men's hearts, the other men's minds—both of them classics in their respective fields. What magic there is in those 26 letters of our English alphabet!

To begin our year-end review of some of the more provocative books coming off our presses and now available at our Book and Bible Houses, let me suggest the latest volume from the pen of Dr. Harold Shryock, *On Being Married Soon*. If you think you know all the answers for

the problems of youth facing matrimony, these 26 chapters out of a wide counseling experience may prove that you are a generation behind. The broad spectrum of themes covers every aspect of preparation for marriage, from the first quickening of the love emotion to jitters before the wedding. The hazards of infatuation, the dangers of our current moral permissiveness, the sanity of chastity, the musts of family support, the bases for mutual concord, are only a few of the topics explored, many of them illustrated with case histories. The Review and Herald published it. 188 pages. \$4.75.

Do you like biography? We've got a winner in Don Roth's new book *The Individualist*. Remember Bert Rhoads, the entertaining and whimsical author of the "cow college" stories? Well, you'll never forget him if you read this thoroughly delightful life story of a wonderful schoolteacher and witness for God. Mr. Rhoads became a nonagenarian before he died. (No, he didn't join a cult—look it up in the dictionary.) The episodes of this book will garnish your ideals, shame your sluggish ambitions, tickle your sense of humor, and make you wish it were 300 pages instead of 128. \$3.50, Southern Publishing Association.

I'm glad the Pacific Press has put Dr. Harold McCumber's book *Pioneering the Message in the Golden West* into its Dimension paperback series. The book's new format with its revised title, *The Advent Message in the Golden West*, along with

some new pictures will augment the wide circulation it has already won. From a colleague of Dr. McCumber at old EMC, the predecessor of Andrews University, I learned firsthand what tremendous research went into this intensely interesting history of California Adventism in pioneer days. Out of its original form, intelligently documented from many sources, the author has woven from this romantic era a fascinating story that captures the imperishable events and anecdotes of human interest that can be found nowhere else. Read the colorful preface and you will not be able to put the book down until you reach the end of the recital 184 pages later. At \$1.95 every home should have a copy.

The land of the fierce, proud Pathans of Northwest India, who claim descent from Jacob's youngest son Benjamin and who live in mud houses that are veritable fortresses, is the social and ethnic milieu from which Goldie Downs has evoked a fascinating story gripping in its human interest. Out of these last uncivilized peoples around Khyber Pass, where tribal feuds, family vendettas, and bloody purges are matters of almost daily involvement, came Galam Jiliani, born of wealthy Moslem parents, who with his family became a Sabbathkeeper. In her book, *If I Had Twelve Sons*, the author keeps you in suspense to the surprising final chapter. You can read it in three hours but you'll never forget it. \$3.75, Southern Publishing Association.



I. B. Burton, assistant treasurer (Texas), formerly pastor, Carlsbad, New Mexico, district.

Gordon Bietz, assistant pastor, East Oakland (Northern California), from Andrews University.

Ronald Graybill, assistant pastor, Ukiah (Northern California), from Andrews University.

Don Lane, assistant pastor, Redding (Northern California), from Andrews University.

Roger Patzer, assistant pastor, Lodi-Fairmont (Northern California), from Andrews University.

Wayne Young, assistant pastor, Lodi Central (Northern California), from Andrews University.

Paul Emerson, associate pastor, Stockton Central (Northern California), formerly educational secretary, West Indonesia Union Mission.

Daniel Day, associate pastor, Santa Cruz (Central California), from Andrews University.

Gerald Dunn, associate pastor, Bakersfield (Central California), from Andrews University.

Charles White, associate pastor, San Francisco Central (Central California), from Andrews University.

J. J. Booth, district pastor (Alabama-Mississippi), a recent graduate of Southern Missionary College.

Robert D. Chase, head of grounds department, St. Helena Sanitarium and Hospital, from same position, Ventura Estates (Southern California).

R. W. Wilmot, secretary-treasurer (South Dakota), from Middle East Division.

Paul Pellandini, intern pastor (North Dakota), a recent graduate of Union College.

L. G. Boshell, teacher, Sunnysdale Academy (Missouri), formerly pastor in Kansas.

R. G. Beck, pastor, Mount Pisgah church (Carolina), formerly pastor in Kansas.

A. R. Wagner, assistant publishing secretary (Kansas), formerly a literature evangelist.

Keith Wiseman, pastor, Enterprise district (Kansas), from Hay Memorial Hospital.

Duane Krueger, assistant manager, Book and Bible House (Wisconsin), formerly pressroom foreman, Union College Press, Nebraska.

Erwin D. Garcia, pastor (Colorado), formerly pastor (Nebraska).

T. N. Graves, Bible teacher, Mile High Academy (Colorado), formerly MV secretary (Colorado).

Robert Caskey, assistant pastor, Sanitarium church (Northern California), from Mineral Wells, Texas.

R. A. McCumber, pastor, Casper (Wyoming), formerly pastor (Missouri).

John Stevens, president (Arizona), formerly pastor, Phoenix Central church.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

M. Ferguson, returning as teacher, Fulton Missionary College, Suva, Fiji, Mrs. Ferguson, and four children, sailed on the *Arcadia* from Sydney, August 21.

Dr. Peter Miller, to serve temporarily on the staff of Bandung Hospital, Indonesia, left Sydney, August 30.

Richard McKiernan, to be construction worker, Sonoma College near Rabaul, New Guinea, of Avondale College maintenance staff, arrived in Rabaul September 2.

Valmai Robe, to be an office worker, Central Pacific Union Mission, Suva, Fiji, of the Tasmanian Conference office, left September 17.

Fred Lang, to be accountant, Congo Union, Africa, Mrs. Lang, and two children, sailed on the *Fairstar* from Fremantle, Western Australia. He is to engage in about three months of language study in France before taking up his appointment.

S. F. Peate, to be construction worker, Bismarck-Solomons Union Mission, Rabaul, New Guinea, left October 17.

North American Division

George N. Benson, M.D. (AU '49; LLU '53), to be physician, Benghazi Adventist Hospital, Libya, Mrs. Benson, nee Lois Eleanor Simons (HS&H School of Nursing '53), and two children, of Nashville, Tennessee, left New York City, October 24.

Roger A. Wilcox (CUC '36; attended SDATS), returning as president, South American Division, Montevideo, Uruguay, left New York City, October 24.

Dr. M. Irene Wakeham (AU '34; University of Southern California '39), returning as dean, school of liberal arts, Philip-

pine Union College, left Los Angeles, California, October 30.

Bert Beverly Beach (PUC '48; University of Paris, Sorbonne '58), returning as secretary of education, Northern European Division, St. Albans, England, and daughter Danielle, left Washington, D.C., October 30. Mrs. Beach and daughter Michele planned to leave in December.

Marvin J. Robinson (CUC '68), to be accountant, Trans-Africa Division office, of Takoma Park, Maryland, sailed on the S.S. *Mormacdown*, from New York City, November 2.

Ronald C. Bottsford (SMC '61), returning as evangelist and Ministerial Association secretary, Minas Mission, Brazil, Mrs. Bottsford, nee Beverly Jean Hegstad (attended WWC '55-'58; MC '59), and two children, left Miami, Florida, November 3.

Richard C. Larsen, M.D. (SMC '60; LLU School of Medicine '64), to be physician, Port of Spain Community Hospital, Trinidad, Mrs. Larsen, nee Mary Janis Herren (LLU School of Nursing '63), and two children, of Loma Linda, California, left Miami, Florida, November 3.

Mrs. Roger A. Wilcox, nee Violet Gertrude Numbers (Columbia Junior College '36), sailed on the S.S. *Mormacpride* from New York City, November 6. Elder Wilcox preceded her, having returned October 24. He is president, South American Division.

William Royce Vail (WWC '35; SDATS), to be president, Franco-Haitian Union Mission, Port au Prince, Haiti, of Lilliwaup, Washington, left Miami, Florida, November 15. Mrs. Vail plans to go in late January.

Genevieve E. McWilliams, M.D. (UC '44; LLU School of Medicine '50), returning as physician, Giffard Memorial Hospital, Nuzvid, India, left Los Angeles, California, November 17.

Lynette Alice Spencer (Royal Newcastle Hospital School of Nursing, Australia '64), to be nurse, Karachi Hospital, West Pakistan, of Willowdale, Ontario, left Sydney, Australia, November 18, following a visit there.

D. W. HUNTER AND W. P. BRADLEY

Southern Asia Sends Foreign Missionary

James M. Campbell (right), secretary of the Northwestern India Union, extends God's blessing to **R. M. Massey** (left), who left India on October 10 in response to a

call to open new work in Southern Iran in the Middle East Division.

Pastor Massey has served for 20 years in the Northwestern India Union as a pastor-evangelist. He was ordained to the ministry in 1962 and has served most recently as associate evangelist and instructor in an evangelistic training field school.

Accompanying Pastor Massey are his daughter, his son, and his wife, the former Lily Bela. Their eldest son (not pictured) is a student at Spicer Memorial College and will remain in India to continue his college studies.

JAMES M. CAMPBELL



In Remembrance

BAILEY, Fred M.—b. Aug. 21, 1893; d. Oct. 15, 1968, Covington, Ky.

BARTO, Wayne P.—b. June 3, 1886, Jones-town, Pa.; d. Sept. 28, 1968. In 1915 he married Ethel Brines. After he had completed his education at Washington Missionary College in 1916, the Bartos accepted a call to the Far East to pioneer in North Sumatra. After he was ordained he returned to Singapore, where he taught and was treasurer of the Malaysian Union Seminary. They then spent 12 years in Hawaii. In 1943 the family returned to the homeland, and he became pastor of the Susan-ville, California, church. In 1945 they retired to Salem, Oregon. Survivors are his wife; and two daughters, Gladys Clark and Mary Kirk.

BERG, Buddy Walter—b. San Jose, Calif.; d. Oct. 26, 1968, Merced, Calif., as a result of an airplane accident in which his wife and daughters were also killed. His parents, Mr. and Mrs. Walter Berg, survive.

BERG, Marilyn H.—b. June 7, 1936, March Field, Calif.; d. Oct. 26, 1968, Merced, Calif. The parents, Mr. and Mrs. D. E. Collings, survive.

BERG, Linda Rae—b. July 25, 1959, Lodi, Calif.; d. Oct. 26, 1968, Merced, Calif. Survivors are the grandparents, Mr. and Mrs. D. E. Collings and Mr. and Mrs. Walter Berg.

BERG, Mary Anne—b. June 18, 1966, Tehachapi, Calif.; d. Oct. 26, 1968, Merced, Calif. The grand- parents, Mr. and Mrs. Walter Berg and Mr. and Mrs. D. E. Collings, survive.

BLANDFORD, Claude L.—b. March 2, 1892; d. March 24, 1968, Grasonville, Md. He was a minister for more than 50 years and served 21 years as a missionary to China. Survivors are his wife, Lillian; and son, Elder Gordon Blandford, pastor of the Grasonville, Maryland, church. [Obituary received Nov. 1, 1968.—Ens.]

BROMBACK, Porter—b. Oct. 23, 1891, Kentucky; d. Aug. 9, 1968, Covington, Ky. A son survives.

BYLASKA, Mary M.—b. June 5, 1871; d. Aug. 20, 1968, Fort Myers, Fla. Survivors are a daughter, Maude Woodson; and three sons, Paul, Ted, and Joe.

BYRD, Velma—b. Jan. 26, 1888, Victory, Wis.; d. Aug. 1, 1968, Merced, Calif. A daughter, Verna Houk, survives.

CLARK, William Edwin—b. March 1, 1900, Cripple Creek, Colo.; d. Oct. 27, 1968, Modesto, Calif. His wife, Maree, survives.

DE NOYER, Andrew J.—b. Nov. 9, 1879, Mil- waukee, Wis.; d. Sept. 4, 1968, Lakeland, Ga. He went to Burma as a self-supporting missionary in 1913 and afterwards joined the mission there. In 1918 he married Mary Gibbs. They returned to Burma and labored until 1933. His wife survives.

DUSTIN, Louise Durst—b. Feb. 5, 1886, Temple, Tex.; d. Nov. 16, 1968, Portland, Ore. She was the widow of Elder Ross Dustin. She cooked at Portland Sanitarium and Hospital and also at Walla Walla College. Her son, Willard Durst, survives.

ENGLAND, Bertha A.—b. Maysville, Mo.; d. Oct. 7, 1968, Orlando, Fla. She is survived by her hus- band, Roy; and a son, Roy.

ESTES, Mary Lou—b. May 30, 1870, Montgom- ery County, Ala.; d. Nov. 2, 1968, Loma Linda, Calif. Survivors are three sons, Oliver, Fred, and Luke; and five daughters, Mary Adams, Ruth Din- widdie, Myrtle Harbour, Lottie Gillis, and Lura Dillon.

GAEDE, Mary Neufeld—b. Marion, Kans.; d. Feb. 13, 1968. Two daughters survive. [Obituary re- ceived Nov. 15, 1968.—Ebs.]

GROVES, Mattie Jane—b. Oct. 11, 1889, Shelby County, Ohio; d. Sept. 24, 1968, Bellefontaine, Ohio. Survivors are a son, Everett; and two daughters, Jackie Zupp and Helen Groves.

HARTLOFF, Inez—b. April 22, 1897, Knoxville, Tenn.; d. Aug. 17, 1968, Covington, Ky. One daugh- ter and three sons survive.

HARRIS, Lela O.—b. Oct. 31, 1886, Kansas; d. Oct. 2, 1968, Oakland, Calif. Two sons survive, John R. and Robert O.

HAUN, Ethel Irene—b. Dec. 15, 1900, Kansas; d. Oct. 1, 1968, Oakland, Calif. Survivors are a daughter, Ardyth; and two sons, LeRoy and Lloyd.

HILLER, David B.—b. June 8, 1897, New York Mills, N.Y.; d. Aug. 4, 1968. Survivors are his wife; and a son, David, Jr., of Wiawatha, Iowa.

HOLDEN, William Henry—b. April 28, 1874, Potsdam, N.Y.; d. Oct. 18, 1968, San Leandro, Calif. He entered colporteur work following his graduation from Potsdam State Normal College. He began ministerial work in Montana and was

principal of Bozeman Intermediate School for two years. In 1906 he married Sadie Marie Rittenhouse. Soon thereafter he was called to be dean of men at Walla Walla College. Later he spent some time in evangelistic work. In 1909 he was elected president of the Vermont Conference. Then he was president in the following conferences: Eastern New York, Southern Illinois, Eastern and Western Michigan, and Wisconsin. From 1929 to 1937 he was president of the Lake Union Conference. He did evangelistic work in Wisconsin and Michigan until his retire- ment in 1947. He served for 45 years in the de- nomination. His son, Dr. Herbert Holden, survives.

HOWARD—Jessie Maude Chapman, b. Sept. 30, 1884, Terlls, Wis.; d. Sept. 30, 1968, Salem, Ore.

HUFF, Birdie—b. Kentucky; d. June 17, 1968, Covington, Ky. [Obituary received Nov. 8, 1968.—Ebs.]

HURLEY, B. F.—b. Aug. 12, 1899, Circleville, Ohio; d. Aug. 20, 1968, Columbus, Ohio. For the past 21 years he has been engaged in literature evangelism and pastoral work. At the time of his death he pas- tored the Logan-Williamson district in West Vir- ginia. Survivors are his wife, Irene; two sons, John R. and William Frank; and a daughter, Frances Irene Yontz.

HUTCHES, Alice May—b. April 1, 1878, Orient, Iowa; d. Nov. 3, 1968, North Platte, Nebr. Survivors are a son, Elder George E. Hutches, educational secretary, Lake Union Conference; and a daughter, Mrs. Layman W. Shaw, Pocatello, Idaho.

JARRETT, Nannie Katherine—d. Oct. 4, 1968, Hampton, Va., aged 83. Survivors are her husband, Charles E. Jarrett; and a foster daughter, Mrs. A. P. Owens.

JOHNSON, Thelma Marie—b. Sept. 9, 1910, Mt. Valley Township, Iowa. Survivors are her husband, Marion Johnson; and five daughters.

KING, Emma Lucy Shafer—b. Sept. 16, 1877, Elizabeth, Ind.; d. Aug. 30, 1968, Kansas. Survivors are a son, James; and seven daughters, Georgia Smith, Viola Boulware, Ethel Eya, Elma Kershner, Edith Olson, Leona Kershner, Hazel Woelk.

KOHLTARBUR, Fred P.—b. Feb. 1, 1903, Brooklyn, N.Y.; d. June 2, 1968, Denver, Colo. He was employed at Washington Sanitarium and Hospi- tal, New England Sanitarium and Hospital, the Chamberlain Sanitarium in South Dakota, Wabash Valley Sanitarium in Indiana, and Porter Sanitarium and Hospital in Denver, Colorado. Survivors are his wife, Catherine; and three daughters, Marion Dup- per, Evelyn Gregory, and Catherine Browning. [Obituary received Nov. 24, 1968.—Ens.]

KRALL, Leo—b. Oct. 20, 1889, Austria-Hungary; d. Oct. 9, 1968. In 1911 he married Kristina Gernek. and in 1919 they became church members under the ministry of Carlyle B. Haynes. A company of believ- ers met in their home and in time became the first Czechoslovakian Seventh-day Adventist church in the United States. Survivors are a son, Dr. Leo Krall; and a daughter, Mrs. Floyd Brallier.

KRONCKE, Lydia Katherine Birk—b. July 2, 1896, Trössingen, Germany; d. Oct. 21, 1968, Berrien Springs, Mich. Survivors are her husband, John Henry Kroncke; daughter, Ruth Lydia Ines; son, John Andrew Kroncke, pastor of Pioneer Mem- orial church, Berrien Springs, Michigan.

LOOSE, Rose Cromer—b. May, 1878; d. Oct. 26, 1968, Bellevue, Ohio. Three daughters survive, Mrs. Charles Bell, Mrs. Robert Wills, and Mrs. Theodore Farr.

MACKEY, Cpl. Robert Eugene—d. Sept. 7, 1968, Vietnam, aged 20 years. Survivors are his mother, Genevieve Mackey; father, Robert Mackey; two sisters, Mrs. Ben Thomas and Dorothy; a brother, Ronald.

MILBURN, Raymond E.—b. Eudora, Kans.; d. July 22, 1968, at the age of 65 years. Survivors are his wife, Jennie Archbold Milburn; a daughter; and a son. [Obituary received Nov. 26, 1968.—Ens.]

NELSON, Herbert R.—b. Dec. 15, 1902, Chokio, Minn.; d. Nov. 2, 1968, College Place, Wash. In 1923 he graduated from the theological seminary at Hutchinson, Minnesota. He married Catherine Fos- ter in 1936, and they both taught at Union College Demonstration School. In 1939 he received his Mas- ter's degree from the University of Nebraska. From 1939 to 1943 he was educational and home mission- ary secretary of the East Pennsylvania Conference. For the next six years he was educational and MV secretary of the Ohio Conference. From 1949 to 1960 he was educational superintendent of Michigan Conference. He received the Teacher's Day Award in 1954 at Michigan State Fair—a recognition granted to only two nonpublic school teachers in all its history. In 1960 he became educational sec- retary of the Oregon Conference and was a member of Oregon State Educational Advisory Committee. Survivors are his wife; a daughter, Cheryl Kay Miner; and a son, Herbert Raymond, Jr., who is administrative assistant at Porter Adventist Hospital, Denver, Colorado.

NEWBOLD, Dudley C.—b. Oct. 30, 1893, New York, N.Y.; d. Sept. 2, 1968, Sanitarium, Calif. In 1915 he graduated from Emmanuel Missionary Col- lege, and in 1939 he received his M.A. degree from the University of Wisconsin. In 1916 he married Della Winona DeCamp. He served as a minister and

teacher in our academics and colleges in the Lake Union, Northern Union, and Canadian Union con- ferences. He served for 15 years as the chaplain for the White Memorial Hospital. Survivors are his wife; two sons, Dudley N. and Dr. Milton W.; and a daughter, Mrs. J. B. Johnson.

OAKES, Frederic Templeton—b. Oct. 5, 1885, Oakland, Calif.; d. Oct. 11, 1968, Fresno, Calif. In 1914 he married Lois Baldwin. From 1910 to 1923 he was a teacher and the manager of Lodi Academy. He was auditor of Pacific Union Conference from 1923 to 1927 and from 1930 to 1936. From 1927 to 1930 he was manager of La Sierra College. From 1936 to 1942 he was secretary-treasurer of Central California Conference, and from 1942 to 1956 he was secretary-treasurer of Northern California Con- ference. He is survived by his wife; and two foster daughters, Martha Harlin and Anna Laura Selby.

PAIGE, Julia E.—b. Nov. 11, 1884, Montgomery County, Va.; d. Oct. 20, 1968, Orlando, Fla. A son, Dustin E. Paige, survives.

PILLSBURY, Amy Lea—d. Oct. 26, 1968, Brad- enton, Fla., aged seven years. Survivors are her parents; a brother, Joseph; and grandmothers, Helen Hawkins and Mabel Pillsbury.

REES, Anna Miller—b. April 25, 1873, Nashville, Tenn.; d. Aug. 6, 1968, Lincoln, Nebr. In 1896 she married Elder David Dee Rees. Their first home was established in the Oklahoma Conference, where he was secretary-treasurer. In 1897 they went to Union College, and in 1905 to Mount Vernon Col- lege. Later he was principal of Forest Home Acad- emy in Washington State. Then they served at Walla Walla College, and later in the Central Union Conference. She was librarian of the Christian Record for a number of years. The survivors are four children, Virginia M. Ogden, Dr. Dee M. Rees, Dr. Edda R. Larimore, and Dr. Conrad N. Rees.

ROWLAND, James Wilson—b. May 27, 1886, Sutherland, Iowa; d. Nov. 10, 1968, Portland, Ore. In 1910 he entered the ministry in the Washington Conference, and in 1913 he married Gertrude Shafer. From 1915 to 1934 he was president of the Singapore and North Borneo missions. About 25 years were spent in educational work in Auburn Academy, Canadian Junior College, Union College, Philippine Union College, and Walla Walla College. He held degrees from Walla Walla College and Andrews University. Survivors are his wife; a son, Dr. Neil W.; and three daughters, Gretta Jean Mohr, Julia Joan Lickey, and Lola Jane Pogue.

SAMPLES, Henry Clay—b. Feb. 28, 1888, Le Seour, Minn.; d. Sept. 23, 1968, Berrien Springs, Mich. Survivors are his wife, Jessie; two daughters, and a son.

SCHLOTTHAUER, Benjamin L.—b. Aug. 9, 1893, Kansas; d. Oct. 26, 1968, St. Helena, Calif. During his 42 years of service to the church he was an instructor and accountant at Clinton Theolog- ical Seminary and secretary-treasurer of the Kansas, South Dakota, North Dakota, and Colorado confer- ences, and of the Central Union Conference. In 1918 he married Katherine Yeager, who died in 1956. In 1966 he married Angie Malurin, who sur- vives. A daughter, Carmen Cox, also survives.

SCHROEDER, Milo C.—b. Nov. 29, 1897, Wau- kon, Iowa; d. Oct. 30, 1968, Loma Linda, Calif. Survivors are his wife, Ethel; a daughter, Betty Stiffler; and three sons, Dr. Irwin L., Dr. Vernon R., and Dr. Marvin C. Schroeder.

SHAW, Harry H.—b. Nov. 7, 1894, West Deca- tur, Pa.; d. Aug. 27, 1968, there. Survivors are his wife, Jane; two sons; and two daughters.

TOOLEY, Vernon C.—b. May 24, 1896, Streeter, Ill.; d. Aug. 30, 1968, Asheville, N.C. Survivors are his second wife, Blanche; a son, Vernon, Jr.; and two daughters, June Crowder and Doris Critser.

VILCOFSKY, Sam—b. Cincinnati, Ohio; d. Oct. 18, 1968, Dayton, Ky., aged 73 years. His wife sur- vives.

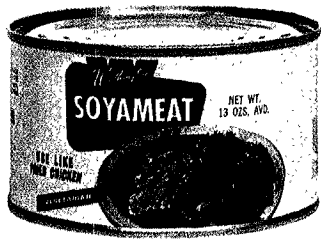
WARD, Florence Friels—b. April 11, 1908; d. Sept. 7, 1968, Wood Dale, Ill. Her mother, Martha Friels, survives.

WILSON, Nellie—b. Dec. 12, 1885, Castalia, Ohio; d. Oct. 6, 1968, Clyde, Ohio.

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

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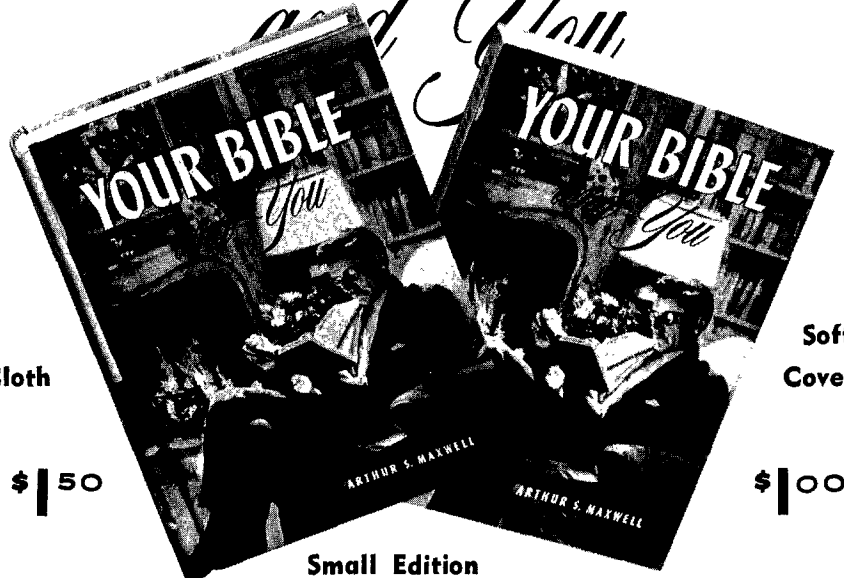
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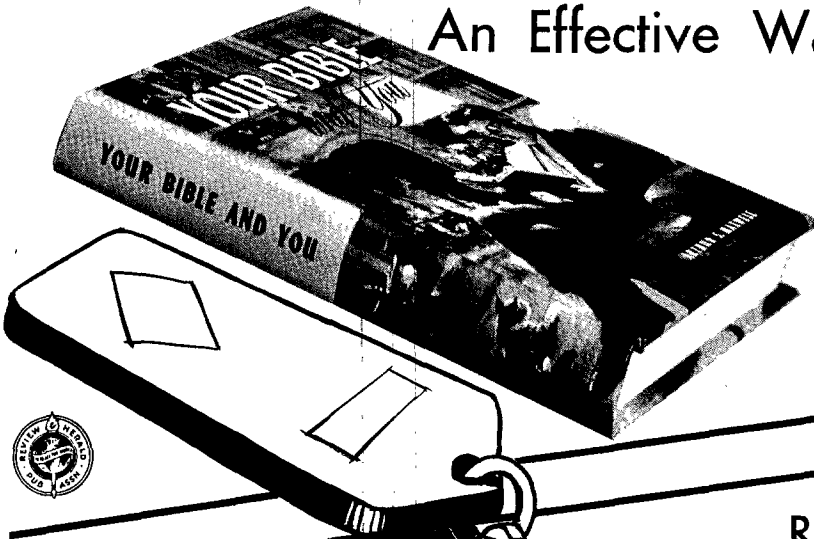
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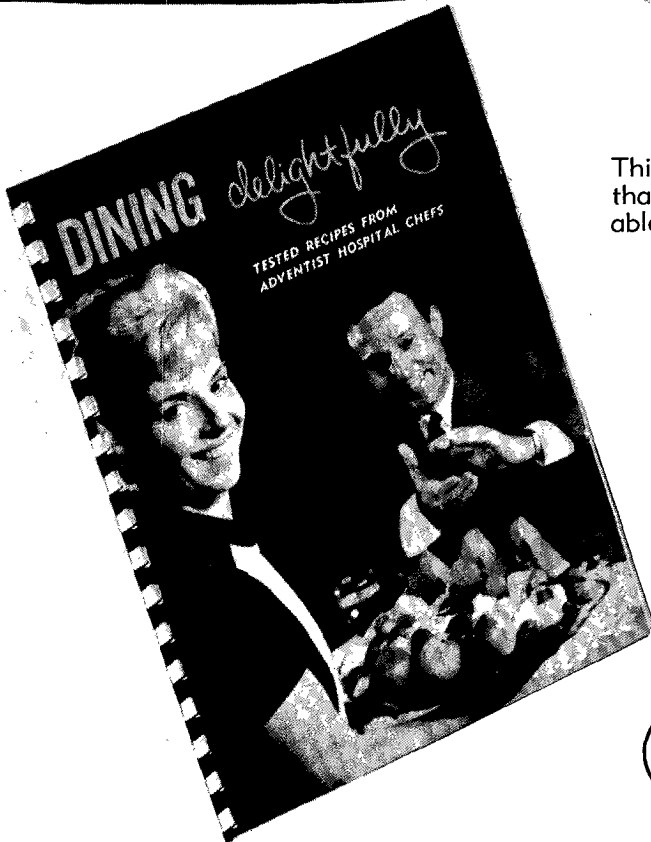
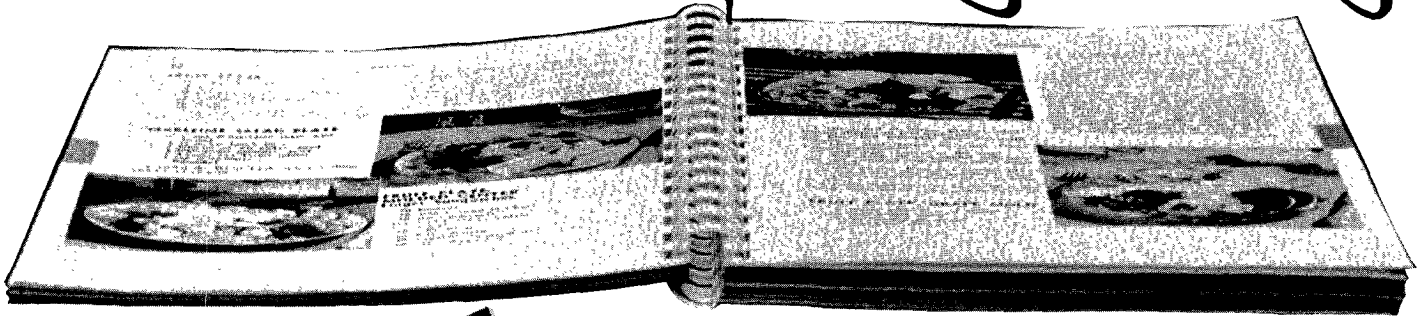


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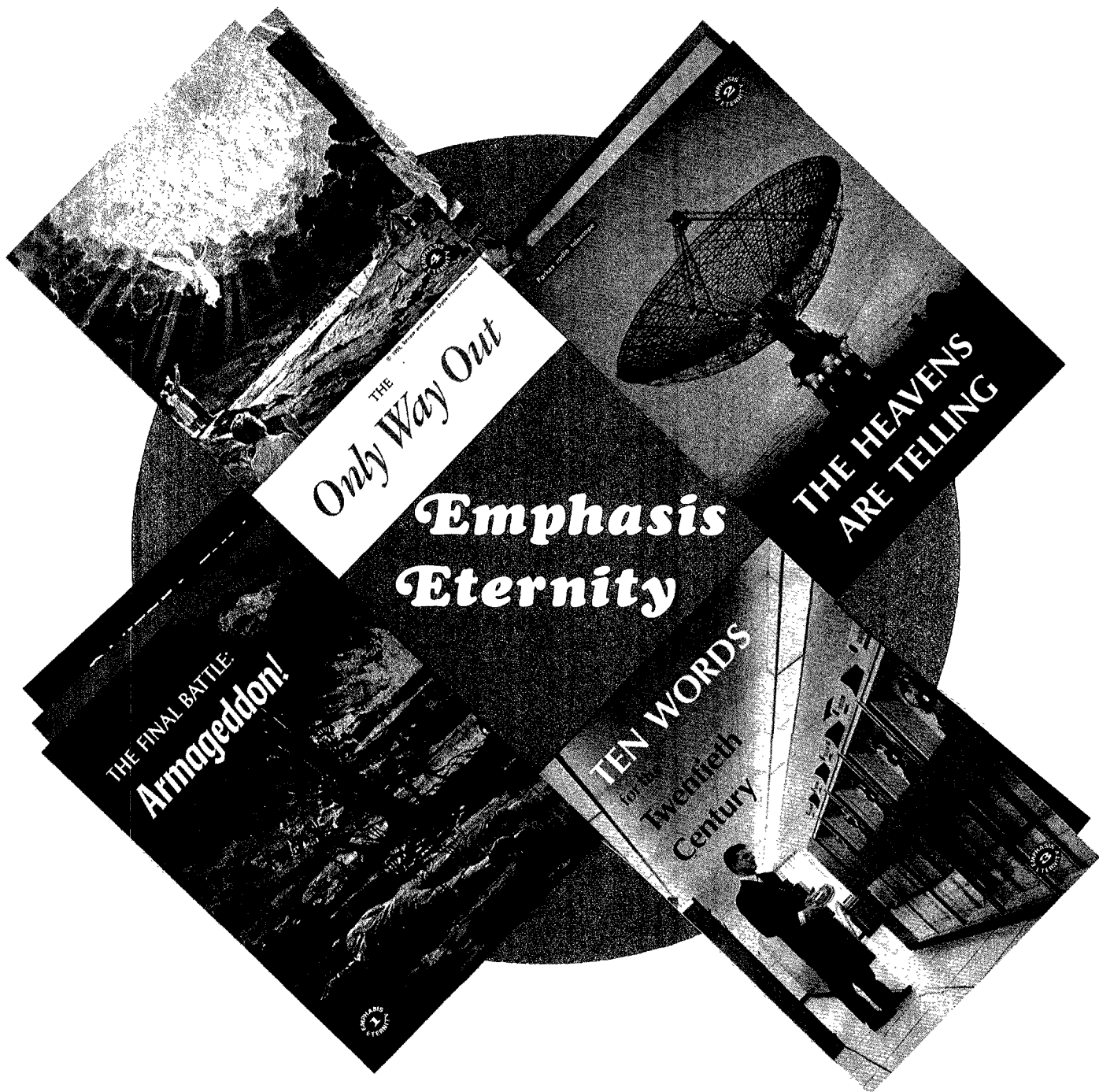
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Of Writers, Articles, and Miscellany...

By undertaking the excavation of an ancient Biblical site, the city of Heshbon, Seventh-day Adventists have taken a giant step forward in their Biblical research. Sponsored by Andrews University and under the direction of Siegfried H. Horn, professor of archeology and history of antiquity at the university, a staff of 42 conducted its first season's operation on the ancient mound this past summer. The city of Heshbon was located near Jordan's present capital city of Amman.

In the series of five articles by Dr. Horn, which begins in this issue (page 2), REVIEW readers will get a firsthand account of this denominational first—the first archeological expedition ever undertaken by a Seventh-day Adventist institution.

Theodore Carcich, who writes on "The Grim Prospect" (page 6), is one of the five general vice-presidents of the General Conference. As such he assists the GC president, he is chairman of the National Service Organization, and he is special counselor to the MV, Ministerial, and Publishing departments of the General Conference.

After graduation from Atlantic Union

College he served as a pastor-evangelist in the Atlantic Union.

Most of his denominational work has been in administrative lines. He was president of the Southern New England Conference, the Illinois Conference, the Washington Conference, and the Central Union. Immediately prior to his present position, he was vice-president of the General Conference for the North American Division.

A new column, "Today's Home," appears this week in the women's pages. Betty Holbrook, who will be authoring it from month to month, is the wife of Delmer Holbrook, president of Home Study Institute in Washington, D.C. Besides being a homemaker of no mean ability, she presently works as a secretary at the General Conference.

Mrs. Holbrook has taught home economics and secretarial science on both academy and college levels. And when she and her husband were in Lima, Peru, she organized departments in those areas at Inca Union College.

Lucile H. Jones, who begins a three-part serial (page 10) in the women's section this week, is an associate professor of health education at Walla Walla College. Mrs. Jones helped in the preparation of the "Guide for Health and Physical Education in SDA Secondary Schools," and has been published in the *Journal of the Washington State Nurses Association*.



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

AID TO CHURCH COLLEGES

MONTPELIER, Vt.—Vermont's Supreme Court ruled here that the State's so-called "dormitory aid" program, when used to assist a church-related college, does not violate the United States Constitution's provisions for separation of church and state.

At issue was the application for dormitory-construction aid lodged by a Roman Catholic institution, St. Joseph the Protector College at Rutland.

In a minority opinion dissenting from the court ruling, Associate Justice Milford K. Smith held that aid to church-related colleges would violate the First and Fourteenth Amendments to the U.S. Constitution.

CHURCH-STATE COOPERATION URGED

MUNICH—Church-state cooperation should continue to grow in Communist countries according to two Czech Marxist scholars who addressed separate meetings in West Germany.

Prof. Vitezlav Gardovsky told a Catholic youth seminar in Augsburg that "we should try, under present international conditions, to work sincerely together in tackling the great problems of starvation, social inequality, and alienation with the best that there is in both [Christian and Marxist] systems for the goal of a real humanization."

At a meeting of the Teilhard de Chardin Society in Munich, Prof. Milan Machovec, of Prague, said that the recent occupation of Czechoslovakia by five Warsaw Pact powers has not put an end to the dialog between the churches and the Government. Proof of this, he said, is the fact that believers have been praying publicly for the Communist leader, Alexander Dubcek.

THEME OF CHRISTIAN UNITY

NEW YORK—The 1969 Week of Prayer for Christian Unity will use the words of St. Paul "Called to Freedom" as the theme of its observance, it was announced here. The internationally observed week of prayer from January 18 to 25 is sponsored in the United States by the National Council of Churches and recommended by the National Catholic Conference of Bishops Committee for Ecumenical and Interreligious Affairs. The Week of Prayer has been endorsed by the major Protestant and Roman Catholic leaders of the world, as well as by those of the Orthodox churches.

MERGERS AND CLOSURES LOOM

LONDON—The Church of England's Ordination College at Worcester will close next July and two other theological schools will be merged in September, 1970.

These developments were announced simultaneously with publication of a report on the "critical" situation faced by Anglican theological colleges. The report was given at the fall session of the Church Assembly.

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.

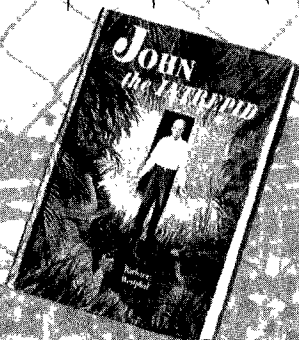
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Pakistani Youth Receives S. Asia's First Silver Award

One high light of the East Pakistan Youth Congress, held in November on the mission school campus at Jalipur, was the presentation of Southern Asia's first MV Silver Award. Recipient was Probudh Pandez, an active Missionary Volunteer from the Adventist mission hospital in Gopalganj.

The MV Silver Award for physical and cultural excellence was a last-day feature of the congress, and Probudh, along with other delegates, demonstrated the skills attained.

The East Pakistan Youth Congress was the fifth of eight congresses held throughout Southern Asia during October and November. Attendance at the first five congresses totaled more than 1,900 persons. Some delegates from isolated areas walked as far as 120 miles to be present.

Youth evangelism has been the main theme of the congresses. The stories of youthful witnessing, supported by testimonies of some of the "trophy" in attendance, have inspired the young people of Southern Asia.

C. D. MARTIN

Ellen G. White Book Available on Records for Handicapped

The Triumph of God's Love (The Great Controversy), by Ellen G. White, is now available to blind and physically handicapped persons on long-play records.

These records may be borrowed for 30 days, with the possibility of a 30-day extension. The Christian Record is also preparing a tape-recorded edition that should be ready by January.

The physically handicapped persons served by the Christian Record are those who cannot read normal-sized ink-print publications. This group includes those who have arthritis, paralysis, multiple sclerosis, birth defects, or who are temporarily or permanently disabled following accidents.

Several other books and the Bible are also available on records and tapes. The reader pays no postage. Address: Free Lending Library, Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.

C. G. CROSS

Australian Missionary Meets Tibet's Leader in Exile

His Royal Highness, the Dalai Lama of Tibet, recently accorded a family of Australian missionaries in Southern Asia a private interview. During the interview, a seven-minute tape recording was made for use on radio in Australia and elsewhere.

The fourteenth Dalai Lama, now heading his government in exile from Dharamsala, accepted a copy of *Good News for You*. He expressed gratitude for the gift. While in the reception rooms Pastor A. Peterson, public relations and temperance secretary of the Pakistan Union, and his

wife looked through the library of the Dalai Lama. They discovered four Seventh-day Adventist books on the shelves. One of these volumes was a large copy of *Your Bible and You* personally autographed by the author, Arthur S. Maxwell. The other books on display were *Patriarchs and Prophets*, *God Speaks to Modern Man*, and *The Desire of Ages*.

When the time of interview came, Pastor and Mrs. Peterson, together with their children, Melvyn, eight, and Janella, five, were ushered to the audience chamber by the royal interpreter, who speaks English well.

The Dalai Lama expressed his appreciation to the people of Australia and New Zealand for the assistance that they have given to Tibetan refugees, of whom there are some 80,000 in India, Nepal, and Bhutan.

Four-fifths of '68 Avondale Graduates in Church Employ

More than 80 of the 101 graduates of Avondale College this year have already received appointments to denominational service, mostly in the Australasian Division. In the next few weeks this number will be further increased.

This was the report given by Dr. E. G. McDowell, president of Avondale College, at the graduation service November 17. The list of workers under appointment includes ministers, teachers, secretaries, and accountants. They are assigned to the work in the home base as well as in the division's mission fields.

This remarkable record is typical of Avondale College, for its aim is to produce workers for the cause of God. In this it is succeeding.

N. R. DOWER

Coordinator of Evangelism Elected Chesapeake President

William R. May, assistant to the president of the Chesapeake Conference and coordinator of evangelism, was elected president of the conference December 18.

Elder May, who has been in Chesapeake since 1964, succeeds Cyril Miller, who has accepted a call to be secretary of the Southwestern Union Conference. Prior to 1964 Elder May was a departmental secretary in the Texas Conference.

During the past four years Elder May has strongly promoted radio evangelism and pastoral evangelism. He also has held several evangelistic series throughout the conference. He accepts his new responsibility with the full support of the workers of the conference and the prayers of the believers for continued success in soul winning.

CREE SANDEFUR

N.A. Ingathering Report—4

As of December 18: \$5,005,342.42. Last year at this time: \$5,258,233.68. Last year's campaign total: \$6,608,000.

In spite of the short period between Thanksgiving and Christmas, the inclement weather in many places, and the

Hong Kong flu, the churches raised \$1,104,730.52 during the week covered by this report.

Canada is the only union over its goal, although the Southwestern Union has the highest per capita, \$18.02. This week Oklahoma joins Alabama-Mississippi and Carolina as a Silver Vanguard conference, having topped \$25 per capita.

From Nigeria in West Africa comes this cable: "Ile-Ife Hospital church Ingathering over goal. Amazing because of conditions."

PUC Worship Talk Reported in Papers Around World

A blow for morality in an age of immorality was struck recently when newspapers and wire services carried excerpts from a talk by Roger W. Coon, of Pacific Union College.

Dr. Coon, director of public relations for the college, spoke during worship hour at the women's residence hall on the subject of Diana of the Ephesians. He pointed out the similarity of conditions in Diana's day to those existing today—scanty clothing and the worship of sex.

Newspapers as far away as Norway and Hong Kong echoed his warning, which pointed out that Sodom and Gomorrah were destroyed because of the flood of indecency and sin.

M. CAROL HETZELL

Canadian Authorities Rate New Temperance Film High

Beyond Reasonable Doubt, a 23-minute color film telling the effects of smoking with emphasis on youth, has been given a top rating by Canadian Government authorities.

Evaluated by a select committee known as the Metropolitan Educational Television Association of Toronto for the Canadian Government Department of National Health and Welfare (Health Service Branch), this film has received highest commendation.

Of all the films on smoking and health studied, only one other film received a "good—very good" marking.

Our pastors and temperance workers are encouraged to use this film before schools, service clubs, and other public audiences, and on TV. It is distributed by the GC Temperance Department.

ERNEST H. J. STEED

IN BRIEF

★ Two General Conference officers—John C. Kozel, assistant treasurer, and Donald W. Hunter, associate secretary—were among more than 200 church leaders from 70 denominations who attended the recent advisory council of the American Bible Society in New York City. They learned there that more than 12 million copies of *Good News for Modern Man*, a 1966 translation of the New Testament, have been sold. The Bible Society plans to step up distribution of the Scriptures in Asia, Africa, and Latin America.