



# REVIVAL -the Key TO SURVIVAL

By J. L. SHULER

*THE MIGHTIEST* revival the world has ever witnessed is on its way. It will apply the finishing touch to the long career of the gospel of Christ. God has so appointed. What He has so purposed He will perform.

Thus it has been pointed out: "Before the final visitation of God's judgment upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

Satan knows that this is the key to the final triumph of the truth. Therefore he will attempt to nip the revival in the bud or offset its influence by introducing a counterfeit.

"The enemy of souls desires to hinder this work; and before the time for such a movement shall

come, *he will endeavor to prevent it by introducing a counterfeit.* In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*Ibid.* (Italics supplied.)

We need to be on our guard lest we be deceived by Satan's counterfeit. A true revival from God involves both repentance and reformation. It takes repentance to prepare the way for it—a genuine sorrow for all the wrong one has done, a forsaking of evil ways. Then a real revival always bears fruit in

reformation that brings one's life into harmony with God's standards.

God said to Solomon: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Three items are specified, which if followed will bring true revival:

"Humble themselves." "Turn from their wicked ways." "Pray, and seek my face." Revival is sure when these conditions are met.

The Bible tells of numerous instances in which the survival of God's people was at stake. They found their way through when by sincere repentance they turned to God with all their heart. The key to survival is revival.

Do you want to go through with the third angel's message to victory on the sea of glass? Most assuredly. This is the uppermost desire in every Adventist heart. Let us then keep before us the fact that developing a revival spirit is a must if we are going through to eternal victory on the sea of glass before the throne of God.

Some in the church will center their attention on criticizing others' shortcomings. This is one sure way of failing to develop a revival spirit and of falling by the way. Each one faces the alternative of developing a revival spirit for victory or indulging in criticizing others' shortcomings for his own defeat.

This revival experience must be developed. You do not get this revival spirit merely in one day or in one week or in one month. You do not get it by once coming forward to the altar. Your coming forward may give you a start, but the revival spirit must develop even as the little green apple in the spring develops into a large ripe apple in the fall.

#### *A Revival Spirit*

What does a revival spirit mean? It means a state of aliveness to God, in which the heart is warm and glowing with the love and grace of God; a mind that is stayed on God and not on material possessions; a mind that moves in the constant atmosphere of prayer; the practice of the continual presence of Jesus Christ, with a keen realization that Christ is within every moment,

### **Only by developing a revival spirit will Christians be able to share in the mighty revival soon to take place**



and that every act, look, and thought is to be an outliving of the indwelling Christ; a great love for lost souls such as Jesus had. These one must have who develops a revival spirit. As I think of this my prayer is, "God, help me develop this revival spirit."

These perilous times demand that under God we move forward from a form of godliness into a daily experience in which the saving power of the Lord Jesus is real in our lives. We will thus not only develop a revival spirit, we will maintain that revival spirit every day.

It is God's purpose that the Christian shall enjoy a revival experience every day. He dwells with those who are "of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones" (Isa. 57:15). He who surrenders his life to Jesus each morning will have a revival experience each day.

Such a one will receive a new supply of help, peace, joy, courage, faith, and strength each day. It is written: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). The impartation of Christ's righteousness bestows a renewal of spiritual life for each day. This is how one may maintain a revival experience.

Paul had this revival spirit every day. He died to self daily so that Christ could live His life in Paul every day (see Gal. 2:20). This is what Jesus meant by the Christian's taking his cross daily as the necessary condition for being one of His true followers (Luke 9:23).

Righteousness by faith as a living experience in daily life assures a revival experience. But there is no revival spirit in merely having in one's head the scriptural explanation of what constitutes such a revival. Let us make sure that we have it, not only as a true doctrine but as a true experience. \*\*

# A People of PROPHECY



By M. E. KEMMERER

[Condensation of Autumn Council devotional, Thursday, Oct. 9, 1969.]

AFTER SCULPTURE BY ALAN COLLINS

**W**E HEAR a great deal these days about "identity" and the importance of men and women knowing who they are. We are told this is one of their great psychological needs. I would like to suggest that one of the great needs among us as a people is to re-establish and reaffirm our identity as God's people. We need to understand better and appreciate more fully our origin as a church movement and our ultimate purpose in this world.

Revelation 14:12 gives us all the identity we need: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This verse pinpoints our position firmly as a commandment-keeping people tied securely to the faith of Jesus. There is no other church or group of people in the world today who fit so well the prophetic picture of the remnant church.

When we identify with God's prophetic people, we do not fit into the present order of things in the world around us. Seventh-day Adventists are misfits in this world.

The fact that we are a prophetic people influences the message we proclaim. Every passing day adds to the urgency and meaning of our witness: "Every discourse should be given under a sense of the awful judgments soon to fall on the world. . . . May God help His people to arouse and walk and work as men and women on the borders of the eternal world."—*Testimonies*, vol. 8, pp. 36, 37.

We are a people with a distinctive message, which we should be preaching in our churches, in our schools, in our hospitals, in every institution and office, and in every Adventist home. We have every reason to give this message with new emphasis as we observe the events of our day.

### *Urgent and Timely*

"Everything in this world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade.

*In fulfillment of the prophecies of Revelation*  
*Seventh-day Adventists are proclaiming to the world the last warning message*

Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. *Restlessly are they waiting and watching the movements of their leaders.* There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win."—*The Desire of Ages*, p. 636. (Italics supplied.)

Notice the reference here to the two kinds of leaders to which men are rallying at this critical time, one led by God and the other by the first great apostate. Two kinds of motivation are also involved here. One group is looking for security and assurance to human sources and the god of this world, while the other group is looking heavenward, waiting, watching, and working to win the eternal prize.

In view of this situation the leaders in God's cause bear a heavy responsibility. Our people look to them for the kind of direction that will demonstrate faith and confidence in God. Where else can our people go for this kind of leadership? Jude wrote, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." It seems to me that this exhortation is timely today. We face situations and decisions that demand clear thinking and that challenge us to contend for the faith, a faith that is the same today as in the centuries past and that has been the hallmark of God's saints in every age. It is this faith and this message that make us a prophetic people today.

Every day and every year that passes makes this message more timely, more urgent, and more significant. The prophet tells us in strong dramatic language, "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" (Rev. 12:17).

#### *A Desperate Enemy*

The nearer we get to the end, the more desperate will be our adversary, and the more frightful will be his attempts to pour out wrath and contempt on God's people. Does this help us to realize why the remnant church today faces problems and decisions such as were unheard of even a decade or two ago? Does it seem unusual or even somewhat distressing that at this time when soul-winning possibilities were never more encouraging apparently we have some of our greatest difficulties in carrying forward God's work? Does it seem strange that now, when moral values in the world have fallen to a new low and the need for Christian standards never has been more urgent, we should see in our churches certain worldly tendencies?

This is more than just another annual Autumn Coun-

cil. It is more than a session to receive reports and adopt resolutions including another world budget. It is more than merely a business session. It is a time in 1969 when the church through its appointed leaders confirms and reaffirms its confidence in this message and in the basic objectives of this movement, not only by the kind of resolutions adopted but also by the spirit and unity of the delegates. The decisions will have an influence for eternity. What is done will either strengthen and build up the faith or weaken and lessen the effectiveness of our message. We cannot escape this responsibility.

Throughout the field men and women, both workers and lay members, look to the Autumn Council for certain answers, for direction and inspiration. They know something of God's guidance and have faith to believe that He will continue to direct those who seek for these answers. They also know that the questions are complex and complicated. Easy solutions are not apparent, but they have strong faith and confidence that the leaders, with God's help, will have the right answers after careful and prayerful study of each proposition.

Because we are a prophetic people and because the end is near, we think differently than the world about us; we plan differently; we work differently; we make our decisions differently; we handle our resources differently. We want the facts, we appreciate scientific investigation, and we believe in honest intellectual pursuits, but after looking at all the evidence we still depend on the guidance of the Holy Spirit. This does not mean that we close our eyes to facts or that we disregard them, but it does mean that we may evaluate them somewhat differently. Our priorities are placed in relation to our basic faith. We consider the light given through the study of God's Word and the Spirit of Prophecy writings as being the "*more sure word of prophecy*; whereunto ye [we] do well that ye [we] take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your [our] hearts" (2 Peter 1:19).

There is a parallel in the experience of Noah, that famous preacher of righteousness. God gave him a rather unusual message and a unique task to perform—the building of a supercolossal boat on dry land as an avenue for deliverance from a predicted day of doom. Noah might have proceeded to research the climatic pattern over the previous 500 years. He could have interviewed thousands of ancient patriarchs and collected meaningful data to prove that a flood, even if possible, could never inundate the world. The facts were all against Noah's decision to build the ark and to continue preaching for 120 years, but faith in God's word was enough to countermand all those facts and human arguments.

#### *Arks of Safety*

One example of the type of difficult decisions we face as a church today is the matter of finance for Christian education. We have always thought of the church's schools

as arks of safety for our children and youth in these last days. Earnest study by numerous groups and special committees has been given to this question. The cost of constructing and operating these arks of safety is high.

The cost appears especially high to one who wavers on the basic value of Christian education. Research, facts, and figures seem to point to the inevitable conclusion that our people cannot continue to meet this cost. They seem to say that it must have been easier to pay the cost of timber and carpenters when the keel of the Christian education ark was laid some one hundred years ago, but today with the cost of living going up and up it isn't reasonable to expect our people to do the impossible.

Do we really believe that somehow it was easier and required less faith to lay the foundations of our educational program in years past? What is the real difference today? Could it have a relation to the "faith factor"? Hebrews 11 says that "by faith Noah . . . prepared an ark to the saving of his house." It also says he was moved by "fear." Motivation and action accompanied his faith.

For several years various committees have studied our denominational educational structure, and one committee, of which I have been a member, particularly studied sources of financial support for education. Many hours have gone into this study and have revealed a number of interesting facts, statistics, and financial reports. One of the first conclusions was that the church, including its leaders, needs a new reminder of the basic objectives and principles for which it stands on Christian education. It is a question of motivation that is involved. Men support that in which they really believe and that which they want most. It is also a question of financial priorities and real values. It is a question of maintaining the type of educational program that meets the needs of young people in this "now" generation while at the same time upholding the standards that we hold so dear and so vital as a people. Young people and parents must be taught and shown that in fact our schools are different from worldly educational institutions.

The way we handle the finances of the church also reflects our position as a prophetic people.

I believe that the greatest days of the Advent Movement are just ahead of us. Never have the possibilities for soul winning been brighter. At the same time we see the Spirit of God being withdrawn from a world filled with violence. But the fact that His Spirit is being poured out upon us, His people, gives us new courage every day as we face decisions for God. ♦♦

*A Personal Message From Your General Conference President*

## HEART to HEART



Loma Linda, California

*Dear Fellow Believers Around the World:*

There is a close relationship between the Laodicean message of Revelation 3:14-22 and the loud cry of Revelation 18:1-4. Let us refresh our minds regarding an important truth for our day.

Notice the words of the Revelator as he describes the loud cry: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:1-4).

I want to have part in this experience! I want to witness this outpouring of the Spirit of God in earth-lightening power. I want to witness this miracle of God's great effort in finishing His work.

On two or three occasions I have stood in the hall we were told was the place the disciples gathered in Jerusalem for the Day of Pentecost. It most likely was not the same building, but probably it was in this same vicinity. What a glorious day it was when those men were together. Everything had been made right among them. There were no differences between them. While they were praying, suddenly tongues of fire descended upon them; they began to speak in other tongues. You recall that Peter preached with the power of the Spirit, and hundreds took their stand for Christ. Ah, beloved, you and I are going to see such scenes, and more!

Listen: "By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Ibid.*, p. 612. I want to see that with my eyes.

In many parts of the world today we see evidences of the Spirit of God at work in most remarkable demonstrations. The sick are healed; I have even had reports from mission lands declaring the dead have been raised. I wish I could tell you of an experience I had only a few

months ago as I flew in our little mission plane over those green, lush mountains of New Guinea. As we looked down, Pastor Barnard pointed out a village where, according to reports, a person had been raised from the dead. This modern miracle resulted in a church's being raised up among those primitive peoples of the forest.

Ah, beloved, we are going to see many evidences of God's power during the loud cry. We will see miracles wrought, the sick healed, the gospel preached with super power, devils cast out—many of these wonderful demonstrations God is going to use to cut short His work in righteousness!

There will be thousands of God's people going from home to home. People old and young will step out on God's promises, breaking ties with the past. Men in high positions will make their decisions on the side of truth. God wants to make you, and He wants to make me, channels of His blessing in this loud-cry experience! We are to have part in such a glorious demonstration of His power.

But there is a close relationship between the loud cry and the Laodicean message! Notice these words prayerfully:

"It [the Laodicean message] is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."—*Testimonies*, vol. 1, p. 186. (Italics supplied.)

It takes the message of the True Witness to prepare the church for the final burst of power that will finish the work of God! We must take an inventory of our lives, discover our backslidings, see what is wrong, what is missing, and then in deep contrition make things right with God and with our fellow men.

How is it, friend of mine? Are you, am I, ready to be entrusted with God's mighty power that will hasten the return of His dear Son?

Yours in Him,

# Reserve Funds and Investments

By KENNETH H. EMMERSON

**W**HAT is the tithe-sharing plan (sometimes referred to as the tithe-exchange plan) that has proved to be a great blessing to the cause of God? It is a plan whereby limited amounts of tithe are allocated on the principle used in allocating mission funds to North America. Situations exist in which tithe income cannot be used to its maximum advantage at a given time in the fields in which it originates. At the same time, there are always fields that can profitably use more tithe money. Thus, in order to strengthen the work in these latter fields and to provide for the urgent needs of the church for projects for which tithe funds cannot properly be used, the tithe from one locality is shared with areas where more tithe can be properly used and, in turn, nontithe monies held by the General Conference are shared with the contributing field.

Does the existence of such a plan mean that there is surplus tithe; and if so, should not more workers be placed on the payroll or further evangelistic work be done? As one writer so aptly put it, "We must emphasize that there is no such thing as 'surplus' tithe involved; the very concept of any tithe fund being 'surplus' is anomalous."

Through the nontithe monies, needs such as expanding facilities, training young people, building adequate church housing, can be met. Many times it is better administration to provide adequately for the needs of the present constituency than to enlarge the ministerial working force. Since the General Conference holds nearly all the nontithe funds from the world field, often representing more than half the world budget, it can exchange limited amounts of tithe monies for nontithe funds when the

need arises. This plan endeavors to bring about a harmonious development of all phases of the church program in any given area of the world.

When we examine the appropriations made by the General Conference year by year to the world field, we find that the appropriations to the overseas fields are greatly in excess of the normal tithe income of the General Conference, the difference coming from mission and other funds. Therefore, tithe monies beyond the immediate needs for ministerial lines in a given locality can be exchanged for nontithe funds by the General Conference. This does not take away funds from the overseas fields, but merely exchanges monies in order that the work may proceed on a balanced program, both in the home field and in overseas fields.

Just as in all church financial policies, there are controls built into this policy also. The amounts available for exchange each year are limited to a set percentage of the conference's annual tithe income. It becomes the responsibility of the General Conference to ascertain that the full provisions of the policy are met. This is not merely a bookkeeping entry. It is a genuine, bona fide appropriation of tithe funds to the General Conference and a reappropriation of funds from other sources back to the field. The tithe funds thus appropriated from local or union conferences for sharing are receipted by the General Conference in the same way as with other tithe funds and are held sacred to be used as divinely approved.

Nontithe funds reappropriated to the field can be used for purposes other than those to which the tithe is restricted, such as buildings, equipment, expenses of workers who are not paid from the tithe fund. A care-

ful analysis is made by each organization to be sure the tithe is properly used. The tithe is kept in a separate fund to assure its divinely ordained use. When we understand this the reasonableness and justice of the policy can be understood by all. Certainly, if this policy were not available the composition of the work in North America today would be vastly different from what it is.

## Reserve Funds

Often I am asked about what some think are "large sums of money" held by the General Conference in reserve. All business organizations recognize the necessity of maintaining a working capital in sufficient amounts to meet emergencies and operating needs. The General Conference constitution and bylaws require the treasurer to maintain a working fund or a reserve sufficient to safeguard the interests of the cause in case of emergencies.

These supposedly "vast sums of money" are not nearly as large as imagined. The working fund, required by policy to be carried in "cash and readily convertible securities," is 20 per cent of the previous year's appropriations and operating expense of the General Conference. This is approximately two and a half months' requirements for the support of the world work. Certainly this is not an excessive or overly conservative amount, considering the political, social, and financial condition of the world.

In addition to its own reserves are those monies held in trust for North America and overseas divisions that have been appropriated for specific projects but which, for the moment, are not ready for implementation. These funds must be made available for transfer to the field in cash at any time they are required and as conditions dictate. Sound business practice and good stewardship indicate these monies should be earning a return. Therefore they are invested in government obligations, certificates of deposit, savings and loan associations, and bonds, as well as in sound and readily convertible securities, thus being available quickly and yet earning a return compatible with the least risk possible.

## Investments

The proper investment of denominational funds entails care and attention. A correct balance is needed to provide safety of capital, steady income, and growth to offset the inflationary erosion of capital.

In the investment of these reserve and trust funds, the denomination follows a conservative investment policy. Since these funds may be

needed at any time, they must be invested where they can be liquidated easily and quickly. Therefore the policy on investments permits investments only in proper banks and savings organizations, governmental obligations, corporate bonds, and high-grade equities.

The General Conference has established special unitized funds to serve not only the General Conference itself but also the organizations and institutions in the field. These funds are controlled by the securities committee of the General Conference, which meets weekly or more often if required. Competent professional investment counseling service is also retained to assist in making the proper selection of investments. Care is taken in the selection of companies, and speculative investments are studiously avoided.

It should be emphasized that in selecting equities for the portfolio of General Conference invested monies, careful investigation is made of each company to ascertain its corporate makeup and to make sure it is not involved in activities not compatible with the church and its standards. No investments are made in firms dealing in liquor, tobacco, entertainment, and other activities that do not conform to the standards of the church. The interest, dividends, and

growth of these make up a part of the monies available for the world budget for distribution to the world field at the Autumn Council each year.

### Deferred Gifts

There is another substantial source of income to the church that has not been mentioned previously. This is the area of deferred gifts. Since Adventists strongly advocate a total stewardship concept—a complete dedication of all they have to God and to His work on earth—a program is fostered that enables members to plan the distribution of their earthly possessions before they die. This estate-planning program is promoted by the General Conference Corporation, union and local conference legal associations, and by our larger institutions (universities, Voice of Prophecy, Faith for Today, Christian Record).

Deferred giving to religious and other charitable organizations and institutions can be handled through wills prepared by lawyers that designate certain bequests to denominational endeavors, or by proper trust agreements or charitable gift-annuity agreements prepared and administered by a denominational organization or institution.

(Note: From time to time assets in the form of properties and/or busi-

nesses come into the hands of the church through trust or other deferred instruments. Some of these originate from people who are not members of the church but who wish to have the church benefit from their estates. These gifts may involve activities over which we have no control and which are not compatible with our standards. When this occurs, every effort is made quickly to liquidate them or convert them into assets that are in accordance with our beliefs.)

Thousands of church members are entering into these arrangements with our various conferences and institutions, and each year sizable sums of money and other assets are coming in to benefit the Lord's work. This deferred-giving program is an excellent source of nontithe income, and it is strongly assisting in the building up of the physical facilities of our work.

### Sustentation Plan

Ellen G. White counseled, "A fund should be raised for such workers as are no longer able to labor. We cannot be clear before God unless we make every reasonable effort in this matter, and that without delay. . . . Those who purpose in their hearts to be right and to do right should move steadily forward for the accomplishment of a good work, a work that God requires to

## The art of living when you're Young

By MIRIAM WOOD

**REQUIEM FOR ROMANCE—** I Romance, I've always thought, is one of the experiences that human beings would be least willing to give up; I'd certainly fight for its continued existence. I'm not referring to romance in the sense of the romance of travel or the romance of adventure or the romance of learning, though I'm enthusiastic about all of these. I'm referring specifically to boy-meets-girl romance, to starlight and moonbeams, to the delicious confusion that develops when "he" or "she" comes all unexpectedly into view—in short, I'm referring to that heart-stopping awareness between a male and a female. To have missed this experience is to have missed a great deal indeed.

To miss "the days of wine and roses" (grape juice, that is!) by choice or to be cheated of the opportunity of *finding out* seems unfortunate at best and tragic at worst. But I'm coming rapidly to the conclusion that many of you (you out there, young in the late twentieth century) are doing just that. Strangely enough, the instrument of your deprivation is turning out to be your determination to be "free." No more shackles, no more façades, no more "imposed values." And no more romance. Sex, certainly, unadorned, unimaginative, uninspired; but without romance—a human's sexual activities aren't much different from those of the very lowest of creatures—snails, for instance. Although I know absolutely nothing about the intimate lives of these slimy crawlers, they keep on existing; I suppose that fact speaks for itself.

I've thought about this subject—the death of romance—

frequently in the past couple of years, hoping that the trend would reverse itself. Now I fear that the death blow has been administered; the only task remaining is a decent burial. This death blow is, in my opinion, coed dormitories. Before you draw in great lungfuls of air preparatory to accusing me of being unutterably prudish or of having a less-than-clean mind, allow me to surprise you by stating that I'm not going to object to coed dorms on a moral (or im-) basis. (Not that I think this to be an ideal arrangement if staying away from temptation is your goal.)

My objection, my wail of despair, is on the *romantic* level. I read in a recent magazine a "depth study"—whatever that overworked expression is supposed to mean—of coed dorms. The article gave a detailed description of everyday living in one of these monuments to supposed emancipation. A proliferation of pictures that I studied with horrified fascination certainly were worth the traditional "10,000 words" apiece in convincing me that the faint noise I thought I heard had to be the death rattle of romance. There they were, the he's and the she's, the gloriously young homo sapiens, in their "house" cafeteria, ingloriously arrayed in curlers, shapeless, droopy bathrobes, grimy sweatshirts, unwashed faces. Great expanses of male hairy legs were very much in evidence, protruding from poorly laundered shorts. And so on.

We'll continue this subject next week. For now, though, I'd like to point out that the Lord made Eve beautiful; all through the Old Testament the essential femininity of the female is stressed—her perfume, her beautiful clothes, her innocent, artless appeal. And a strong, clean masculinity is portrayed. Romance flourished. As a matter of fact, romance was cherished. Its delicate texture and fabric were protected. But then, the cultured, God-fearing ancients weren't "free" and "enlightened"—were they?

be done. . . . Do what you can toward creating a fund for the aged ministers, worn out with constant labor and care."—*Testimonies*, vol. 7, pp. 294, 295.

It was at the 1910 Autumn Council of the General Conference Committee that a plan was adopted for the support of sick and aged laborers and for the widows and orphans of deceased laborers. This plan was put into operation in 1911 and is commonly known as the Sustentation Plan. The benefits of the Sustentation Fund are designed for those who have devoted their lives to continuous full-time service in the work of the Seventh-day Adventist Church.

The Sustentation Fund is not contributed to by denominational employees; but a provision is made that the General, union, and local conferences shall pay to the Sustentation Fund a certain per cent of the tithing income. (Currently the rate of payment in North America is 7 per cent of the tithing.) Other denominational organizations also contribute to the Sustentation Fund on a specific basis determined by action of the General Conference Executive Committee. In some cases it is based on payroll; in other instances on a percentage of sales or on a fixed amount per employee.

#### Four Separate Funds

In addition to the payments made to the Sustentation Fund by the various denominational organizations, the full amount of the income from the investing of the reserve funds required to be held by policy accrues to the benefit of the fund. In turn, the actual expense of administering the fund (by a specially appointed standing committee) is charged to the fund. To safeguard our retired workers the General Conference policy states that "the Sustentation Fund shall maintain a reserve equivalent to three times the amount of the preceding year's Sustentation Fund expense."

At the present time the denominational plan is actually operated in four separate funds—the General Fund, the Publishing House Fund, the Hospital Fund, and the Special Fund for the few nonchurch members who are employed in some institutions. This is done because it is recognized that the retirement benefits of some denominational employees should be paid from a fund composed of monies that are not comingled with tithing.

Each world division has set up its own Sustentation Fund, which is in harmony with the basic principles of the General Conference Sustentation Plan. The General Conference office administers the retirement funds for denominational employees of the North American Division.

Benefits paid to retiring employees of Seventh-day Adventist Church organizations are directly related to the number of years of service and the denominational salary scale. In view of the denominational plan of adjusting the wage rate according to the cost of living, the plan of relating the retirement benefits to the current wage scale represents a distinct advantage, especially during times of inflation.

In addition to regular monthly retirement benefits, assistance is granted from the Sustentation Fund on the medical expenses of retired denominational employees. This is done on a basis similar to the plan followed in behalf of denominational employees during the period of their regular employment.

Applications for sustentation benefits originate with the organization

where the individual worker is employed. These applications are processed through the controlling committees and boards of the institutions and conferences and submitted to the General Conference for consideration by the sustentation committee. Benefits are granted in harmony with the regulations governing the Sustentation Plan and upon vote of the sustentation committee.

At the close of 1967 there were 3,055 sustentation beneficiaries in the North American Division. For the year 1967 benefits paid and expenses of administration amounted to \$6,566,487.52. Through the years the Sustentation Plan has proved to be a source of great financial blessing to the retired employees of our various denominational organizations.

(Concluded next week) ♦♦

### Life Sketch of Frank Loris Peterson



Frank Loris Peterson was born in Pensacola, Florida, August 12, 1893, and died October 23, 1969, in Los Angeles, California. He was the youngest of four children born to devout Methodist parents, and received his elementary and high school education in private Methodist schools.

At the age of fourteen he gave his heart to God under the preaching of J. H. Lawrence and was baptized into the Seventh-day Adventist Church.

Studying theology at Pacific Union College, he became the first "man of color" to graduate, in 1916, from that institution. After graduation he assisted P. G. Rogers in Baltimore, Maryland.

In 1922 he married Bessie Elston, of Anniston, Alabama. God blessed this union with five children: Frank, Jr., Marjorie, Calvin, Katherine, and Clara.

Leaving Baltimore, Elder Peterson taught in various schools including Oakwood Junior College. In 1926 he was elected assistant Missionary Volunteer, home missionary, and educational secretary of the Southern Union. In 1929 he accepted a call to the pastorate of the Berea church in Boston, Massachusetts. A year and a half later he was elected secretary of the North American Regional Department, which supervises the Negro program of the Seventh-day Adventist Church in North America.

In 1941 Elder Peterson accepted an appointment as pastor of the Wadsworth church of Los Angeles, California, which post he held until 1945, when he was elected president of Oakwood College. In 1954 he became an associate secretary of the General Conference in addition to heading the Negro department.

In 1962, at the forty-ninth General Conference session of the Seventh-day Adventist Church, convened in San Francisco, Elder Peterson was elected a general vice-president of the General Conference of Seventh-day Adventists—the first Negro to be named to this high office. His work took him to many parts of the world field.

In 1966 at the General Conference session in Detroit, Michigan, Elder Peterson retired from the active ministry, but not from service for his Lord. After moving back to California, he and his wife, in spite of considerable physical suffering, continued to serve the cause of God willingly and unselfishly whenever called upon to do so.

Elder Peterson was preceded in death by a son, Calvin, and by a grandson, Frank III. He leaves to mourn, his devoted wife, Bessie; four children; one daughter-in-law, Patricia; three sons-in-law, Hollis Knight, Elder Luther Palmer, and Elder Calvin Rock; ten grandchildren; several nieces and nephews; other relatives; and countless friends.

F. L. BLAND



# 125 YEARS SINCE THE JUDGMENT BEGAN

By J. A. MCMILLAN

ONE HUNDRED AND TWENTY-FIVE years ago light came to the disappointed Advent believers setting forth the true meaning of Daniel's prediction, "Then shall the sanctuary be cleansed" (Dan. 8:14). They had held the view that the cleansing of the sanctuary, due on October 22, 1844, presaged the actual coming of the Lord in power and great glory to cleanse the earth.

Through joint Bible study Hiram Edson, Franklin B. Hahn, and O. R. L. Crosier developed the concept that the Bible contained two covenants, that these two covenants each had a sanctuary, that both sanctuaries required cleansing, and that since 1844 was well inside the period of the new covenant, the cleansing brought to view in Daniel 8:14 applied to the heavenly sanctuary. Crosier wrote out the results of the combined study and published them. Concerning Crosier's article on the subject in *The Day-Star Extra* (Feb. 7, 1846), Ellen G. White said in 1847, "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary."—*A Word to the Little Flock*. We today take these views as normal, but they were revolutionary in 1844.

## Center of Christ's Work

Concerning the importance of the sanctuary doctrine, Ellen G. White said later, "The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them."—*The Great Controversy*, p. 488.

It is important to note that the type can only prefigure the richness and fullness of God's grace as revealed in the gospel. So long as we do not press the details of the old sanctuary

service too far, we may learn valuable lessons from the type.

One significant lesson is the following: "As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."—*Ibid.*, pp. 421, 422. See also *Patriarchs and Prophets*, p. 358.

## Relationship to Judgment

The relationship of this "actual cleansing" to the judgment is made clear in the following statement: "But before this [the removal or blotting out] can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be per-

formed prior to the coming of Christ to redeem His people."—*Ibid.*, p. 422.

Inspiration thus clearly describes the manner in which the heavenly sanctuary will be cleansed. But while this work is going forward in heaven, there is to be a special work going forward on earth: "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."—*Ibid.*, p. 425.

This "special work of purification, of putting away of sin," is obscured by the view of some who bring in the concept of "original sin" into the cleansing of the sanctuary. Nowhere in the Scriptures or the writings of Ellen G. White is there any reference to the treatment of "original sin" in connection with the "blotting out of sins." The arguments put forth to es-

## For Leaders Only

If you are a church leader, read on. If not, stop right here. The next few lines are only for the eyes of people who have been elected to church office. That means church elders, of course. It means lay activities leaders and secretaries. It means all who feel a burden for souls, all who are in earnest about increasing the spiritual vitality of the church.

Several questions. Have you done everything possible to place the REVIEW in the home of every family in your church? Have you organized a REVIEW committee to reach every family? Have you followed up the work of the committee? Have you visited families that do not see the importance of the church paper? Have you raised funds to send the REVIEW to families that are too poor to afford it? Have you arranged to send the REVIEW to people who have attended evangelistic meetings and have heard the three angels' messages but have never joined the church? Have you distributed the sample copies of the August 28 REVIEW that were sent to you? Have you made sure that the names of all newly married and newly baptized believers have been sent to the conference office to receive the REVIEW on a complimentary basis for one year? Have you pointed out the importance of subscribing for the REVIEW now so as to have a front seat at the General Conference session in Atlantic City, New Jersey, early next June? Have you given strong promotion to the REVIEW from the sacred desk?

If the answer to any of these questions is No, we hope you'll "redeem the time." The special campaign rate of \$6.95 will be in effect only until the end of the year. What a pity it would be if some member didn't know of the reduced rate, and waited to subscribe until the regular rate of \$9.50 goes into effect.

You have been elected as a leader because your church wants you to lead. May God enable you to lead your church to new heights in the present REVIEW campaign.

—THE EDITORS

establish this theory lack any scriptural or Spirit of Prophecy support.

It is evident that only as the sinner is cleansed of his sins can his sins be blotted out in the investigative judgment. The cleansing of the believer's soul temple, then, must precede the blotting out of his sin.

Notice who is held responsible for the cleansing of the soul temple. "It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us."—*Testimonies*, vol. 5, p. 214.

That this has special relevance to the people who believe in the cleansing of the heavenly sanctuary is shown in this further statement from Mrs. White: "Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement."—*Review and Herald*, Feb. 11, 1890.

It is important to note the distinct operation of these two cleansings. Christ is cleansing the heavenly sanctuary; we are to cleanse the soul

temple here upon earth. This thought was emphasized in a previous article in the same journal: "We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. . . . Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, . . . are joining with the enemy of God and man."—*Ibid.*, Jan. 21, 1890. To confuse these two distinct cleansings is to distort and destroy the significance of the prophetic declaration of Daniel 8:14.

"It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment."—*Christ's Object Lessons*, p. 342.

Seeing that we have a life or death sentence impending in the judgment, we cannot but have a most intense personal interest in the cleansing of the sanctuary. In the old-covenant Day of Atonement every man had to "afflict" his soul (Lev. 23:27).

Under what circumstances will our

sins be blotted out in the judgment? "All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*The Great Controversy*, p. 483.

This is one of the most comprehensive statements from the Lord's messenger. It effectively disposes of certain heretical teachings now being propagated.

### Partaker, Not Merely Professor

This statement is a call for true repentance of sin, for faith in the atoning blood of our Lord Jesus Christ. It insists on the believer's being a partaker, not merely a professor, of the righteousness of Christ, and having a character that conforms with the law of God. All who possess this experience have pardon entered against their names in the books of heaven, and their sins are blotted out in the judgment, and eternal life is bestowed upon them.

No teaching should be entertained that confuses the explicit truth contained in this quotation. We have been encouraged to believe that "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."—*Testimonies*, vol. 5, p. 540.

Let us then remember the one hundred and twenty-fifth anniversary of the cleansing of the sanctuary by proclaiming the truth more fully, by raising the old landmarks to new heights, by cleansing the soul temple of every sin, by developing Christlike characters under the power of the Holy Spirit. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

Let us pray continually for the bestowal of the latter rain to perfect the experience of the former rain in our hearts and minds. "Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671. ♦♦

## A Story FOR THE YOUNGER SET

### The Two Strange Dogs

By ENID SPARKS

ELLEN had always lived in the city until she went to visit her aunt and uncle who lived on a farm in a northern State. Ellen liked the farm. She had so much fun watching the cows and horses and chickens. She had even more fun when she learned to ride Bay Boy, a little brown pony that her Uncle Jim gave her.

Ellen rode her pony nearly every day. Sometimes she just rode around the orchard fence or up and down the road in front of the house. Often she went to see her friend Jean.

One day when her aunt and uncle were going to visit a sick neighbor Ellen asked to ride to Jean's house.

"Yes, you may," her aunt nodded. "Just be sure to come home before dark."

"Oh, I will!" Ellen promised, and away she rode.

What a good time Ellen and Jean had. They played for a while with Jean's dolls. Then they drew big hopscotch squares in the back yard. Before Ellen knew it the sun was sinking like a big golden ball in the western sky.

"Oh, I must be getting home!" she gasped. She hurried to the hitching rail where Bay Boy was tied and waved good-by to Jean at the same time.

Ellen had never ridden fast before, but she knew she must hurry. She urged Bay Boy to go at a faster speed than he usually did.

She had reached the big fork in the road where the trees grew thick on both sides when she saw something moving in the shadows. Bay Boy saw it too. He snorted and pranced nervously.

A little farther down the road Ellen saw another dark shape. This one she saw more plainly. It looked like a big dog.

But the dog didn't bark. Instead it howled in a strange way. From behind her she heard another howl.

Ellen's heart leaped into her throat. The strange dogs were following her! Why? Did they mean to harm her?

"Oh, please, dear Jesus, let me get home safely!" Ellen prayed and urged Bay Boy to run.

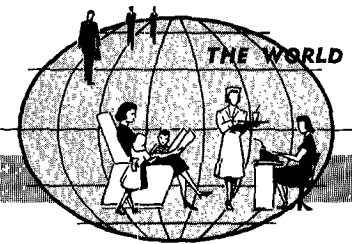
At last the lights of her uncle's house flashed through the trees, and Ellen drew a deep breath of thanksgiving.

Uncle Jim met her at the gate. "Ellen, where have you been?" he demanded. "Your aunt and I have been worried."

"I've been worried too, Uncle Jim," Ellen half sobbed. Quickly she told him about the strange dogs.

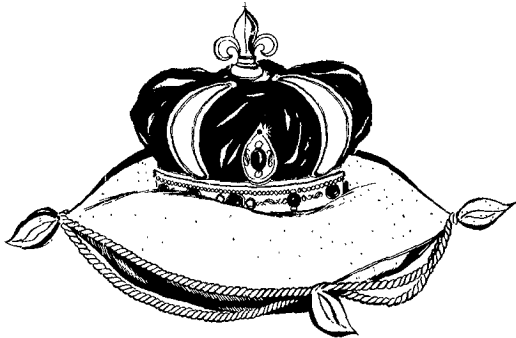
Uncle Jim nodded. "You were right to be worried. Those were timber wolves. You were safe as long as you were on Bay Boy. But if he had stumbled and thrown you, the wolves might have attacked you. Why have you been out so late? Your aunt told you to come home before dark."

"I know." Ellen hung her head. "But I forgot. I was playing with Jean and I didn't remember. I will, though, from now on. Being chased by those wolves will never let me forget to obey!"



# The Adventist Woman

Conducted by DOROTHY EMMERSON



## Crown Stealers

By M. CAROL HETZELL

**I**F HER religion can't stand that much criticism, it isn't worth much."

The words whipped out stiffly.

I cringed. The statement was probably true, yet somehow I disliked the thought that any conversation in which I had a part might be the tiny prod that would throw a fellow Christian off balance at a moment when his experience was precariously poised.

In a relaxed Sabbath afternoon environment a group of us had been discussing matters of special interest to us. Somehow the talk had swung around to some of the programs of the church. Obviously, perfection does not sit enthroned on earth. The programs were being run by men—frail mortals with all mortal man's propensity for error. The criticism became quite biting in spots, and I noticed one in our group who seemed

to be soaking it up as if it helped her to prove something.

I had waited until we broke up before expressing my fears. I'm sure the small defensive motions I tried to make earlier had only nettled the chief critic. It flared up in her quick retort: "If her religion can't stand that much criticism, it isn't worth much." And I began to ponder the "business" of criticism.

What is there about criticism that makes it almost a popular pastime? How does it start? Why?

Is it a cheap source of conversation? It is so easy to find fault. Fault-finding might provide a common ground for discussion. An example of this cheap, or lazy, conversation in action may be heard in any campus cafeteria. Here people not too well acquainted are sometimes thrown together. What do they have in com-

mon? The food before them. They pounce on it as a focal point of conversation. And, as the newsmen declare, "good things aren't worth talking about. It's the bad things, the unusual, that rate attention."

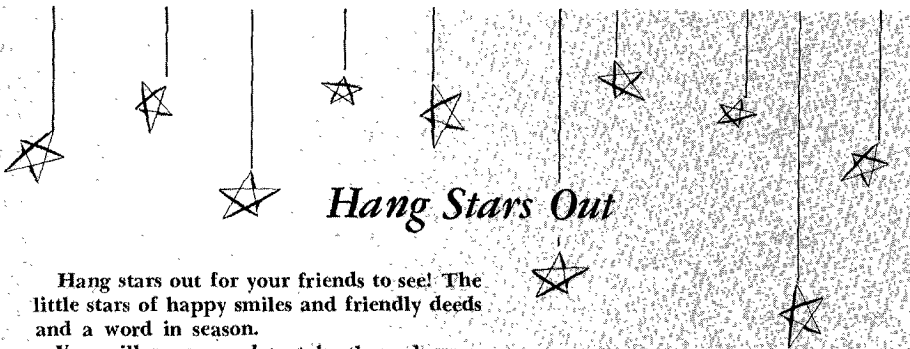
So the roast and the pudding, no matter how good, are verbally shredded and splattered around, along with the chef and the cafeteria and finally the administration.

Maybe this is the spawning ground for master critics of the future. But maybe, too, some of the critics simply grow fat and forget it.

Those who later qualify for the Master Critic degree enter a far more deadly career. They become crown stealers par excellence! Here's how.

Someone perhaps not too well grounded enters their disenchanted circle. Heretofore he has pretty well fallen in with the routine of the church. He is convinced in his heart that this is the way to salvation. He has no question about God's plan for that. But the critic inserts a doubt about some of his fellow believers. The doubt grows heavy with unanswered questions, for who ever goes to the one being criticized in order to ascertain fact? Few—only the strong, and occasionally the unwise.

Then one day the new doubter becomes himself a critic. He has learned his lessons well. Unless he can purge himself of doubt, unless he can give only valid and constructive criticism—and then only to those immediately involved—his life will become a bitter island, and one day he may realize that someone has stolen his crown of eternal life!



### Hang Stars Out

Hang stars out for your friends to see! The little stars of happy smiles and friendly deeds and a word in season.

You will never need to take them down—they will twinkle always.

VIRGINIA VESS

## "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

I recall a woman who was unable to carry on a conversation without bringing up the weaknesses of others, saying something destructive of someone else or of the church. Some people called her the town gossip. I only know she had a Master Critic's degree, and how unhappy she was! Critics are seldom happy.

Criticism destroys the critic. Whether or not his criticisms are based on fact, his own faith is diminished by an attitude of watching for error instead of blowing aside the dust to uncover the jewels of truth. As his faith fades, he grasps at anything that appears to be amiss in the church, so he can use it as an excuse to separate himself from such people. His fellowship has somehow become

an inconvenience to him. And, of course, ultimately he succeeds.

You've known them, heard them—one-time Adventists who no longer attend church. "There are so many hypocrites there." "All the church wants is money." "Who needs it!" and a host of other laserlike shafts that weld a handy platform from which the ex-Adventist can self-righteously explain why he has forsaken God. Yes, I said "forsaken God." Because all their protests are but fragile excuses for not walking in fellowship with God.

From their lonely little platform they toss out accusations against this church member or that, against this pastor or that deacon. "And he's supposed to be a good Adventist!" they'll

finish off. "I can stay home and be a better Christian."

But while they build their excuses, while they pile up the barriers against fellowship with those who look for Christ's soon appearing, they forget—they forget that the God they claim to worship in purest solitude urged Christian fellowship, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day [Advent] approaching."

They forget: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

They forget Paul's chapter on charity, or love. They forget that all God's commandments are based on love—love to God and love to our fellow men—and that no one will attain eternal life without love.

They have done a very foolish thing. They have permitted thoughtless, erring mortals to rob them of their crown of immortal life!

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). ♦♦

## Today's Home

By BETTY HOLBROOK

**MAKE YOURS A GOOD BREAKFAST** Most of us have a few pet ideas or favorite subjects we enjoy discussing. My favorite subject is good breakfasts.

Maybe it's because I've seen so many students hit the 10:00 a.m. slump. Amy, for instance. She was a bright girl but often uncontrollable, or at the other extreme, unconcerned and disinterested. It took some doing to find out why.

Amy liked to run her own program and had a fairly free hand in it, since mother was working much of the time. She enjoyed going to bed late, getting up at the last possible minute, and of course skipping breakfast. By ten o'clock in the morning Amy was out of the running—tired and irritable.

It would be reassuring to say that then Amy began eating good breakfasts and lived happily ever after, but it didn't end that way. She discovered, instead, pep pills and other things worse that led her down a path from which she hasn't returned.

It would be naive, I know, to say that skipping breakfast was the root of all Amy's evil, but it was the main reason she began looking for something quick to pep her up about mid-morning.

A doctor friend of ours offers a logical

reason for hearty breakfasts. "If you were going to take a 400-mile trip," he said, "you couldn't wait to fill the gas tank of your car until you got to your destination. You'd want that tank full before you started. What makes you think your body can function all morning without fuel any more than your car can?"

It's probably for this reason that some people resort to a cup of coffee or tea about midmorning—anything to keep going. The Research Institute of America, in its bulletin of March 7, backs up the harmfulness of caffeine and stimulants: "Coffee and cola may join the growing list of forbidden drinks. Both have been linked to cholesterol, now tagged the prime villain in many varieties of both heart trouble and arterial diseases.

"Dr. Samuel Bellett, of the Philadelphia General Hospital, has found that the caffeine present in coffee and cola drinks transforms stored fats into free fatty acids, or cholesterol. This change lets otherwise trapped fats enter the blood stream.

"Caffeine simulates the effect of stress, Dr. Bellett says, stimulating the body's adrenal glands into adrenalin production. Adrenalin, in turn, changes stored fats into free fatty acids."

The problem with many, of course, is that they aren't hungry for breakfast; but then how can they be, when supper is a big, heavy meal, and when they add a late night snack for good measure? The mistreated stomach works through the

night, slowly and inefficiently, and so is not interested in food when breakfast rolls around.

If breakfast were made a tantalizing meal it might be easier to skip that late snack; but a slice of toast and a hot drink, or a dish of cereal, hot or cold, isn't much to look forward to. We really ought to make our breakfasts correspond more nearly to the heartiest meal of the day (*Counsels on Diet and Foods*, p. 173).

With that in mind we can let our ingenuity and imagination work a little extra on breakfasts. We might come up with things like apple crisp fresh from the oven with an oatmeal, wheat-germ-and-nut topping, or baked apples and pears, fruit toasts and fruit salads, hash browns served with one of the vegetarian meat substitutes. For an unhurried Sunday morning breakfast one of our favorites is a pancake much like crêpes suzette rolled with fresh or frozen strawberries or raspberries, topped with a ribbon of whipped cream.

It takes a little planning, of course, to get an early morning meal on the table, but many things can be done the night before to speed it along. Some ingredients can be measured and mixed, ready to add the finishing touches, the table can be set, and just the fact that you have a plan for breakfast will cut time almost in half.

So, set the alarm and wash the sleep out of your eyes—make yours a good breakfast.

# From the Editors

God's Holy Day—2

## THE BROAD DIMENSIONS OF THE SABBATH

Last week we explored briefly the time dimension of the Sabbath, and called attention to the wisdom of God in establishing a holy memorial in the realm of time rather than in the material world of space. This week we shall note some meanings and benefits of the Sabbath.

As last week, let us start with Genesis 1. Traditionally, this chapter has been considered a scientific statement regarding origins, although not all Christians have agreed whether the world was here in chaotic form before Day One or whether nothing was here; whether the sun and moon were created on Day Four or whether they merely were unveiled at that time; whether the statement "he made the stars also" was intended to pin down as fact that the stars were created on Day Four or was included merely to affirm that all things, both on earth and throughout the vast reaches of space, have a common Creator.

We believe that this chapter is authentic history. But it was given not primarily as a scientific treatise, nor to satisfy our curiosity about origins, nor to show that God followed an orderly sequence in creating the world. Perhaps the major purpose of Genesis 1 is to establish the Creator-creature relationship and to give meaning to the Sabbath. "What is past is prologue." Perhaps Genesis 1 is primarily a necessary prelude to God's tremendous act of making holy a 24-hour span of time on the seventh day, then giving it to man as a day of worship.

This view does not lessen the importance of Genesis 1 as an explanation of how all things in our earth began. It does, however, give added importance to the Sabbath. Instead of considering the work of the first six days as of ultimate importance, and the Sabbath merely as a celestial period at the end of the Creation sentence, it says No, the work of the first six days, while important, was merely groundwork in preparation for the sanctification of the seventh day. Like six steps of logic that lead to a profound and exciting conclusion, so the six days of Creation week led up to the grand and meaningful sanctification-of-time event.

The sequence seems to indicate this. God did not create man—the highest form of life on earth—on Day One; He created him on Day Six. Nor did He create animals—another high form of life—on Day Two; He created them on Day Five. Fish and birds—a slight step below land animals—were created a day earlier. Thus is it not logical to conclude that the Sabbath is of incomparable, transcendent value, coming as it does at the end of the week, at the very peak of the pyramid? The events of the first six days of Creation week give meaning to the Sabbath, hence the careful recital of events in Genesis 1. "The seventh day is the sabbath of the Lord thy God . . . : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:10, 11).

Now, aside from the ascending-sequence argument, are there other reasons why God placed the Sabbath at the end of the week? We think there are. For example, follow-

ing as it does six days of work, it comes as a reward for faithful labor. Some people look upon the day of rest as a kind of oasis where mankind can gain refreshment and strength in order to work another six days. This doubtless can be defended, but we think it represents a reverse sequence. Man must work six days in order to enjoy the Sabbath, not vice versa. The Sabbath is postlude, not prelude. The six working days are the prelude. The Sabbath is the end, not the means.

First-day worship misses this point. By placing the "holy" day at the beginning of the week, it suggests that man must rest so he can put in a solid week of work. It suggests that secular work is so important that man must charge his physical and spiritual batteries on the first day in order to perform at maximum efficiency the following six days.

But leisure (whether taken during holy time or secular time) is appreciated best when it is earned. It must follow labor or it is merely idleness; and idleness is never a blessing, it is always a curse. Perhaps one of the critical problems in today's world—lack of job satisfaction—has been produced, in part, by the fact that man, without divine authorization, has placed the day of rest at the wrong end of the week.

### Purposes of the Sabbath

Now, what are some of the purposes of the Sabbath? One of the most important is to remind us continually that God is the Creator and that we are the created; that God is sovereign and that we are subjects; that God is the One who is to be worshiped and that we are the ones who are to do the worshiping. "The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures" (*The Great Controversy*, pp. 437, 438).

The Sabbath (commemorating as it does the work of Creation described in Genesis 1) asserts also that the material world did not come into being of itself or through natural causes. Matter was created supernaturally. Thus the Sabbath strikes at all naturalistic philosophies. It calls attention to a Creator. "Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel" (*ibid.*).

From this it is clear that Sabbath observance involves far more than merely keeping one day in seven. By keeping vividly before mankind the concept of God as Creator, the Sabbath event permeates all one's thoughts, attitudes, and activities during the six working days. Man looks upon the beauties of earth—the colorful flowers, the delicately designed birds, the towering trees, the sparkling streams—not as an end in themselves, but as an evidence of a loving Creator. All nature speaks of God. How superficial is the comprehension of those who look upon the Sabbath-versus-Sunday controversy merely as a power struggle over days, as a contest to establish whether it is better to go to church on Saturday or on Sunday. The issues are much larger. A Sundaykeeper may confine his religion to an hour of worship on the first day of the week; he may compartmentalize his life and reserve only a small part for God. But one who keeps the Sabbath

intelligently and conscientiously cannot do this. Basic, overwhelming truths implicit in the institution of the Sabbath reach out and impinge on every aspect of life. These truths provide a frame of reference that enables a believer to see all of life in clearer perspective, and all nature illuminated by a divine light.

One fact that the Sabbath affirms obliquely is that the days of Creation week were literal, 24-hour days. By spelling out in Genesis 1 the information that "the evening and the morning were the . . . day," the theory is spiked that the "days" were long ages. Then by establishing the Sabbath as a memorial of Creation, the inference is strong that this day was like the days that preceded it. In an age when the theory of evolution has become so widely accepted that no alternate theory is offered or even suggested in scientific circles, this affirmation by the Sabbath is of incalculable importance.

It is no accident that the first angel's message—a message custom-designed by God for earth's last generation—contains the peremptory demand, "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). This message ties in directly with both the fourth commandment and the facts set forth in Genesis about how the world began, what man's relationship is to his Creator, and what God intended to achieve by sanctifying the seventh day as the Sabbath.

### All Men Equal

A seldom-considered but highly important truth implicit in the Sabbath is that in God's sight all men are equal. The fourth commandment implies this by saying, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. 20:10). God created all, hence on the Sabbath all are to acknowledge His sovereignty. No man is to consider himself better than another. Rich and poor, black and white, male and female, employer and employee, teacher and student, all are equal. At the foot of God's throne the ground is level. When this aspect of the Sabbath is understood and acknowledged, a major source of tension in the world is removed. Caste is destroyed. National barriers are broken down. Race issues seem unimportant. Every person stands tall and free as a son or daughter of God.

A "spin-off" benefit of the Sabbath in this age of computers and technology is that it counteracts the process of dehumanization that poses a serious threat to modern man. The Sabbath reassures a man that he is more than a number on a bank check or social-security card, more than a pattern of punch holes on a card in an employer's file, a credit bureau office, or list in a magazine publisher's mailing room. He is a being created in the image of God, a being so valuable that the Father was willing to give His own Son to save him, a being of dignity, a being of tremendous potential, a being whose actions have eternal consequences, a being who may live forever. Thus the Sabbath counters the philosophy that life is absurd. It affirms that life is full of meaning, that man does not exist by chance, that he is important, that he has a place to fill in God's eternal plan.

We do the Sabbath a disservice when we deal with it on a superficial level, as if the Sabbath-versus-Sunday controversy is merely a matter of one day versus another. God built a whole galaxy of benefits and meanings into the Sabbath, and many of these are lost by Babylon's attempt to shift the day of worship from the seventh day of the week to the first. In addition, of course, when one keeps the first day instead of the seventh, one acknowledges a different authority, a rival power. This we shall discuss next week.

K. H. W.

(To be continued)

## ANGLICAN CONVOCATION ENDORSES JERUSALEM BIBLE

In the Convocation of Canterbury recently the full Synod of Bishops and Clergy of the Church of England authorized "the use of the Jerusalem Bible for the Lectures, Epistles and Gospels in the Holy Communion service and for the readings from Scripture at any other service."

This places the Jerusalem Bible with the Revised Version, the Revised Standard Version, and the New English Bible as authorized versions for public reading in Anglican churches.

The Jerusalem Bible is the work of Catholic scholars. A French edition appeared first (*La Bible de Jérusalem*), the work of the Dominican School at Jerusalem, under the general editorship of Père Roland de Vaux, O.P. Produced first in separate fascicules, in 1956 a one-volume edition appeared. It is this one-volume edition that in 1966 appeared in English, the work of Alexander Jones, of Christ's College, Liverpool, and his associates.

The introductions and notes in the English version with minor variations are translations from the French of *La Bible de Jérusalem*. The text of the Bible itself was translated from the Hebrew and Greek, but owes a large debt to those who translated it into the French.

The degree of dependence on the French edition is stated in the editor's foreword: "The translation of the biblical text itself could clearly not be made from the French. In the case of a few books the initial draft was made from the French and was then compared word for word with the Hebrew or Aramaic by the General Editor and amended where necessary to ensure complete conformity with the ancient text. For the much greater part, the initial drafts were made from the Hebrew or Greek and simultaneously compared with the French when questions of variant reading or interpretation arose. Whichever system was used, therefore, the same intended result was achieved, that is, an entirely faithful version of the ancient texts which, in doubtful points, preserves the text established and (for the most part) the interpretation adopted by the French scholars in the light of the most recent researches in the fields of history, archaeology and literary criticism."—Pages v, vi.

The Jerusalem Bible contains what Protestants call the Apocrypha but which Catholics call deuterocanonical books. The books are in their traditional position rather than being segregated. Curiously, Susanna and Bel and the Dragon are attached as chapters 13 and 14 to the book of Daniel.

### Higher Critical Positions

The Bible contains extensive notes—introductions to the various sections and books and footnotes at the bottom of every righthand page. These notes are scholarly and reveal current thinking among Roman Catholic scholars, which, for the most part, does not vary much from that of critical Protestant scholars. These notes plus the Biblical text, plus a chronological table and other tables and maps in the back, combine to make a Bible of stupendous size—more than 2,000 pages.

The Seventh-day Adventist student of the Bible frequently will find himself at variance with the positions taken in the notes, for to a large extent they reflect the conclusions of modern critical scholarship, tempered here and there with certain restrictions placed upon the Roman Catholic scholar by the traditions of his church.

For example, the Pentateuch is considered to be only in part the work of Moses. The book of Isaiah, it is claimed, was written by several authors. A recent shift in Catholic interpretation is noted in the introduction to this prophetic book:

"The second part of the book, ch. 40-55, is of a very different kind, and modern criticism does not admit it to be the work of the 8th century prophet. The Biblical Commission, on 28th June 1908, warned Catholic exegetes against this view, opposed as it is to ancient traditional opinion and setting bounds, it might seem, to the free range of prophetic inspiration. The Commission asserted that the arguments so far adduced were not strong enough to dismiss the Isaian authorship of these chapters. It was a cautionary measure, not forbidding further inquiry. Subsequent investigations have now added weight to the earlier arguments, and a growing number of Catholic interpreters now hold that these chapters are a later addition."—Page 1125. The book of Daniel is considered to have been written, not by a Daniel who lived in the sixth century B.C., but by an author who wrote during the persecution under Antiochus Epiphanes, between 167 and 164 B.C.

### Historicity of Jonah Denied

In the introduction to the book of Jonah the reader is clearly warned not to interpret the book as history. Assigning to the book a postexilic date, the author of the introduction says, "This late date is warning enough against any interpretation of the book as history. This is excluded by other arguments as well. There is no trace in Assyrian or biblical documents of a conversion of the king of Nineveh with all his people to the God of Israel. And, though God is indeed master of nature, the successive prodigies here narrated read like a succession of practical jokes played by God on his prophet: the sudden

storm, the choice of Jonah by lot, the great fish, the plant growing in a night and withering in an hour; while the whole story is told with undisguised irony quite alien to the writing of history."—Page 1141.

Regarding the translation itself, we would place it along with other recent translations into modern English. The translators are competent scholars. But as we have pointed out earlier, all translations, especially those aiming at dynamic equivalence, represent a good deal of interpretation. Because of this, equally competent scholars will not always agree on the meaning and translation of particular passages. No one has yet produced, nor will anyone ever produce, the perfect translation. Such a feat is impossible because of the imperfections of human language.

He who amasses translations will find the Jerusalem Bible an interesting addition to his collection. However, its relatively high cost will prevent those with only an average interest from procuring it. The Seventh-day Adventist studying the Bible with his Catholic friends should find this Bible bearing the imprimatur useful as an authoritative source to which his friends will listen. Its notes will enlighten him as to their beliefs. But before accepting its translation in any passage above that of other versions he should compare carefully the Bible text with the Hebrew and Greek, if he is capable. If he has no facility in these languages, he should refuse to adopt any of its unique readings until by careful research he has satisfied himself that the new reading reproduces more correctly what the Biblical writer was trying to say.

D. F. N.



### SINGLE WOMEN AND CHURCH WORK

Re the statement in Judy Savoy's article (Oct. 23) that "single women are free to participate in as many church activities as they desire."

It is only fair to say that her assumption has a long history, reaching back at least as far as the time of the apostle Paul (1 Cor. 7:34; cf. v. 32).

The advice given in the intervening verses (made clearer in the Phillips translation) has also been given often since Paul's day—probably, indeed, by every generation! Fortunately, young people have married in spite of the statement "Time is too short to get married and have a family"—otherwise we'd be minus some excellent workers today.

The great resource of womanpower is mothers who after many years are again "only" wives. Thank God, many of them fill part of their time with "the things that belong to the Lord."

MISS EUNICE GRAHAM

Takoma Park, Maryland

### DOUBLE STANDARD

Re the article "The Confusing World of the Double Standard" (Oct. 16), we are reminded of another facet of the same disconcerting subject.

As parents of a college-age daughter and two younger sons, we have tried to teach them the love-one-another Bible precept. But it

seems to us that in our church schools, including our colleges, our children are forced to accept a different standard than that which we have tried to teach in our home.

The playing of match games, whether we call them flag ball, football, touch or tackle, all teach rivalry, competition and to win at any cost. When one academy challenges another in a match game it does not engender the love-one-another principle.

In *Selected Messages*, book 1, pages 131-133, we are told that the Holy Spirit cannot be effective on our campuses and Satan will be when our schools play football or their "match games."

From experience we know it is nearly impossible to teach our children to refrain from activities promoting rivalry, objectionable literature, immodesty in dress, and following worldly fads in the home and not have them confused by the double standard created in our own institutions.

MR. AND MRS. RICHARD S. PAULSON

Dinuba, California

### WHAT BECOMES OF THE TITHE?

What becomes of our tithe money? A young man I know says it is invested in stocks and bonds and for this reason he refuses to pay tithe. I have the utmost confidence in the integrity of our leaders, and I cannot believe that there is any misuse of the Lord's money.

Would you please clarify this in the REVIEW, for I feel it is a serious thing to withhold the tithe, and I am concerned about the attitude of this person.

NAME WITHHELD

Chico, California

► See article on page 6. See the whole series on "Financing a World Church," which began October 30.

### DOMINEERING WIFE

The article "The Domineering Wife" (Oct. 30) was most timely and down to earth. May I add to it a tragic consequence that such an attitude to marriage can bring?

A very near relative had a domineering wife. Coming home for years from taxing responsibilities at work to such a miserable experience, a naturally cheerful man was worn down in spirit until three months ago he died of a bullet wound in the head.

I thought the good admonition should include this tragic possibility for those who possess this self-centered, self-pitying, and self-righteous mental state.

NAME WITHHELD

### WORK FOR BACKSLIDERS

What are we doing for our backsliders? Each one could organize himself as a team of one and seek out some backslider he knows. He might find him while Ingathering, make note of his address, and go back to encourage him to come back to church. Many regret the mistakes they have committed, such as marrying non-Adventists, associating with evil companions, and attending worldly activities. But most of them are afraid to come to Jesus, feeling that their sins are too great to be forgiven.

Let us assure them of God's mercy. Most of the young people are willing to be saved if we only encourage and guide them back to the fold. Let us put our arms of Christian love about them and draw them with cords that entwine the heart. Let us maintain a steady, watchful, prayerful contact with them and never let them go again. It will take patience and perseverance.

NAME WITHHELD

Polson, Montana

# What a Decade's Sabbath School Overflow Offerings Have Done for Inter-America

By WESLEY AMUNDSEN

Between 1958 and 1968, \$420,000 from the Thirteenth Sabbath Offering overflow has been used in the development of 11 different projects in the Inter-American Division. Of this, educational work received 48 per cent, medical work received 40 per cent, and evangelistic centers received 12 per cent.

During a visit not long ago my wife and I had the opportunity of seeing this money at work. C. L. Powers, division president, and Tulio R. Haylock, division Sabbath school secretary, provided me with helpful information on these projects, to which we have all contributed.

Among the educational projects receiving help were new classrooms and laboratory facilities at the Franco-Haitian Seminary in Haiti. A much-needed men's dormitory was provided at the Antillian College Academy in Puerto Rico.

On Martinique a large property was purchased on which the new French West Indies Secondary School will be erected. I walked over the terrain and looked across the broad, fertile land. In my mind I could see the buildings erected and being used by hundreds of the youth preparing to help finish the gospel work.

On the mainland of South America, in Venezuela, one of the oil capitals of the world, new classrooms have been provided for the Venezuela Vocational Academy. On the front cover of the school brochure are these words: "A NEW LINK in the Liberator's dream for the development of his country has been forged with the establishment of the Instituto Vocacional de Venezuela." A quote from Liberator Simón Bolívar completes the cover page: "Nations move toward their ultimate greatness as they advance in step with their education."

My heart swelled with pride as I visited the several buildings, chatted with teachers and students, and I said in my heart,

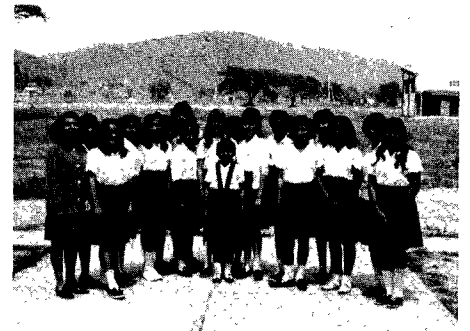
All this is God's doing, and His people have rallied to help their brethren in these lands of Inter-America.

To reach the Venezuela Vocational Academy, my wife and I traveled by car over superhighways, through tunnels, and around well-graded curves a distance of about 145 miles from Caracas, the capital of Venezuela. Frankly, I was amazed at the physical plant already erected and in operation: 12 unfinished buildings, four under construction, at a total cost of bolivars 1,384,875 (US\$32,000) of which the SDA church has contributed B.415,000. Seventeen buildings are still to be erected, at a cost of B.1,275,000. It will cost B.420,000 to equip these new buildings.

At present a faculty of 25 teachers serves the 206 students there. In a few years the student enrollment is expected to be 600.

The farm of 132 acres provides work for 15 students. The mechanical shop and the carpentry shop and campus maintenance together provide work for 50 students. Future industries will consist of a canning factory, a printshop, and enlarged carpentry and woodworking shops, all of which will provide work opportunities for an additional 150 students.

A tribute to the place of this SDA educational project in the Venezuelan Republic was given by Nicolas Ojeda P. in an article in *El Nacional*, a magazine of Caracas, October 13, 1967: "The main objective of the Instituto Vocacional de Venezuela is to develop in the students a proper concept of their responsibility in all of life's actions, so that when they are grown men and women, the world can place full confidence in them. There everything is molded into a permanent transformation, just like a mechanism in order to enable men and women to make ours a great and prosperous nation,



Venezuelan youth attend Venezuela Vocational Academy to become workers for God.

such as we have all been dreaming about."

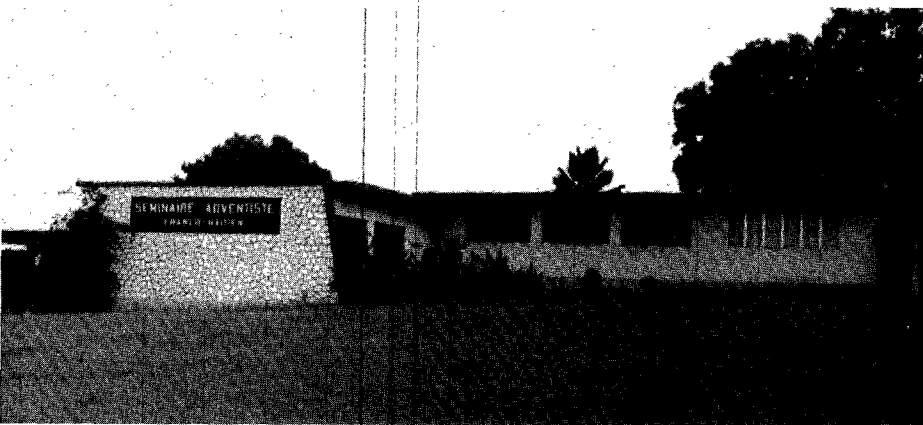
The Andrews Memorial Hospital in Kingston, Jamaica, has benefited with an increase of facilities made possible by the Sabbath school offerings. The Nicaragua Adventist Hospital in Central America received financial help for the building of a nurses' home. The Davis Hospital in Guyana (formerly British Guiana) has at last been able to go ahead with the construction of the 40-bed hospital, which had been planned for a long time. And on the island of Trinidad, help was given for the completion of the Port-of-Spain Community Hospital.

Reports Elder Haylock, Sabbath school secretary of the division: "The Thirteenth Sabbath Offering overflow funds have served to establish more firmly the work in Inter-America, and to finance many needy projects that otherwise could not have been built. The work is growing, and the needs are greater every year. We can only look forward with grateful hearts to our Sabbath school members around the world as they generously give for the finishing of God's work in all the world."

G. E. Maxon, president of the Central American Union Mission, has written saying: "At Centro Educacional Adventista in Pena Blanca, Honduras, the dormitory plans are all finished, and sand is being hauled 70 miles to prepare for the building. The only thing that has held up the construction is our securing a builder. Ron McBroom has now accepted the call. For a time we thought the delay was unfortunate, but now we can see that with the recent warfare between Honduras and El Salvador, it may have been a blessing in disguise.

"We wish to thank the brethren of the United States and the rest of the world for their help in giving these overflow offerings to our field. They are always a big blessing to us, and our members are very grateful."

While I was in the Central American Union I met Ira M. Nation, educational secretary of the union, son of one of our national ministers in Jamaica. I asked him about the educational work in Honduras, for I have been much interested in this field since Dr. John DeWitt, a successful physician in south Texas, left his practice a number of years ago and with his wife emigrated to Honduras, where they invested in the development of a Seventh-day Adventist school project.



Franco-Haitian Seminary, Port-au-Prince, Haiti, trains French-speaking youth for service.



Dr. DeWitt did not live to see the educational facilities now flourishing in this needy mission field. He died of a heart attack while crossing Mexico with a truckload of farm machinery from the States. His wife and son, who is now an evangelist in the West Virginia Conference, carried on the project as best they could, and success has come to this monument to the memory of Dr. DeWitt.

While in Caracas I preached in the newly completed Temple church, a well-equipped place of worship built with the help of previous thirteenth Sabbath overflow offerings.

Really, if I were to tell all the wonderful things that have been and are being done with the help of the dimes, quarters, and dollars contributed by the Seventh-day Adventist Sabbath school family around the world, the REVIEW would have to provide an entire issue for the story.

The members of the church in Inter-America are grateful for the vital assistance given them in spreading the last message of mercy to their fields. And we at home who cannot go overseas as surely have a part in proclaiming the truth of God as do the missionaries who are sent out to preach the gospel.

#### PAPUA:

### A Reward of Mission Service: Youth Baptisms

One of the best and most rewarding features of a Christian teacher's work is to see his students take their stand for the Master. This has been a regular annual occurrence at our Papuan Gulf Mission Central School.

I hold a baptismal class for all students and anyone else not baptized each Sabbath afternoon for about 14 weeks during the second term of the school year. I also include the MV Explorers in my class, and we study the doctrinal outlines as given in *Heritage of Truth* and *Bible Doctrines Manual*. At the end of the course I give a written examination, mainly for the Explorers, to enable them to fulfill the Bible doctrines JMV Class requirements.

Over the past seven years more than 120 of my students and some others in the Papuan Gulf Mission also have taken their stand for the Master. Such work with young people is a most satisfying and rewarding part of the missionary's work.

DON MENKENS, *Principal  
Kitomave Adventist School*

#### PHILIPPINES:

### Prisoners Baptized Through Jail-Band Work

The Bacolod Sanitarium English church missionary team, working at the Negros Occidental provincial jail, conducted a Voice of Prophecy graduation on August 16 for 19 prisoners who completed the course.

Ben Opilas, the MV leader, said that the other prisoners who attended the Voice of Prophecy graduation were so inspired by the graduates that 30 more enrolled in the course.

The jail project is a joint endeavor of the Missionary Volunteers, Sabbath school, and lay activities departments. Every Sabbath morning the missionary team conducts Sabbath services in cell 1 for about 30 interested prisoners and at least one

of the prison guards. Of this group three are baptized Seventh-day Adventists. A baptized prisoner fixes up the room before the group arrives. The regular speaker is a layman, Rey Fiesta, who works at the sanitarium (see REVIEW, June 19, 1969, page 19).

Sabbath afternoon a pharmacist and a nurse visit the jail with W. G. Dick, medical director of Bacolod Sanitarium, to provide free examinations and treatment for the prisoners. The moment the prisoners see Dr. Dick and his companions, they cheer and call out greetings. They have been especially grateful to Dr. Dick for conducting a campaign to eradicate lice and bedbugs in the cells. A number of times Dr. Dick has entered the cells armed with a spray gun or a brush and a can of insecticide to treat the plank beds and the mats of the prisoners.

Most of the prisoners are poor and live in sordid conditions. The Bacolod Sanitarium English church has taken their burden of trying to help improve their living conditions. A few months ago Dr. Dick and a group of church members made bookshelves for each prison cell. Once in a while an appeal for used clothing is made for the prisoners. Many are scantily clothed and are appreciative of these gifts.

The jail warden has been impressed with the church's work. He once commented to a missionary, "Of all the church groups that come to this jail, I esteem you Adventists the most."

The team often meets interesting prisoners. One woman prisoner who faithfully attends the services used to be a hold-up specialist. One man, a former Adventist, is serving a sentence for manslaughter.

Ben Opilas mentioned that there are 13 who are deeply interested in doctrinal studies. One man is receiving intensive Bible studies and has already expressed his desire for baptism. But the team is



From left: Elizabeth Tupas, Ben Opilas, Carol Roca, and Maggie Martinez visit with prisoners and give them literature.



Rafael Mendoz and Ben Opilas (backs shown) hold services in cell 1 with prisoners.

handicapped by lack of Bibles. In the meantime they have been doing what they can to convey the truth to these people before they transfer to the National Penitentiary in Muntinlupa, Luzon, in the area of Manila.

One prisoner, Antonio Derecho, who was baptized through the efforts of the team, is now at the National Penitentiary. He constantly writes Rey Fiesta and Ben Opilas, relating to them his trying experiences there. Mr. Opilas says that in spite of these, Mr. Derecho is maintaining his stand in the faith and lets his light shine to fellow prisoners. Church members in Manila are able to visit him regularly.

Also at the National Penitentiary are a number of other men baptized by Chaplain Gayares as a result of the missionary team's work. Two have been released and are attending church services faithfully.

W. E. LIM

*Business Manager*

*Bacolod Sanitarium and Hospital*

**PAKISTAN:**

**Brave Young Workers Carry Gospel to Village**

Acts 14 tells the story of the stoning of Paul at Lystra. This report tells of the stoning of Rashid at Shahpur.

Shahpur is a village in the central part of West Pakistan. The most respected and important figure in this village is a priest who claims a following of 200 families.

Three young Adventist workers, including Rashid, came to Shahpur to do evangelistic work. Because they wanted to use filmstrips in the evening meetings, they first had to gain permission from the priest to make the electrical connection at his house, for his was the only house with electricity. They were not able to make arrangements in time for the first meeting, so they went ahead without the filmstrips. About 20 Chris-

tians attended the first meeting—all followers of the priest.

As the meeting progressed, 15 young Moslem men, whose curiosity had been aroused, ventured near the outdoor meeting to listen. The Christians first became irritated and then incensed. They stood up and shouted at the Moslems, telling them to leave, despite the objections of our workers. They said, "We don't go to your mosques and bother you, so why should you come to our meetings and bother us?" These professed Christians eventually chased the Moslems away, much to the disappointment of our workers. And then the meeting was resumed in relative peace and quiet.

During the closing prayer, the young Moslems crept back to the little gathering and began throwing stones and other objects. Many objects narrowly missed the one praying, and a sharp stone did strike the face of Rashid, who had been leading the singing for the evening. The meeting ended in confusion.

Many villagers later came to the young men and warned them to leave at once. The Adventist youth knew that now more than ever they needed to remain in the village and teach the people of the love of Jesus. They said, "God will be our protector."

Those Christian villagers did not realize the rudeness of their refusal to let the Moslems remain at the meeting. Christianity may have been in their minds but it had not reached into their hearts. Here was a mission field within a mission field. Our workers then had the opportunity to show these people the Bible way—that God is no respecter of persons, that all may come to Christ.

The Christians agreed not to fight anymore or to refuse the Moslems the right to attend their meetings. Fortunately, Rashid had not been seriously injured, and the meetings were continued. Several evenings later, a few of the same Moslems cautiously returned to listen to the message of salvation.

After that first meeting, the priest grudgingly allowed the young workers to use the electricity from his house. He himself attended some of the meetings, but insisted on smoking throughout. Soon after the meetings began, he told his people, "Don't believe these fellows. They are like wolves. Prove all these things for yourself." Even with this warning, the attendance each evening was more than 100, with more coming when the Twentieth Century filmstrips were shown.

Scheduling a time for the meetings proved to be a problem, for it was the harvesttime of the year. During the daylight hours the village men were in the fields. Our young workers adjusted their schedule to meet the needs of the people. Vacation Bible School for the 50 boys and girls was held from 8:00 A.M. to 12:00 noon. From 1:00 P.M. to 3:00 P.M.—the noon food and rest break for the farmers—our workers made house-to-house visits and scheduled individual Bible studies. The evening meetings were conducted from 9:00 until 11:00 P.M.

**The King's Business**

**YOUR CHURCH—ITS ORGANIZATION AND OPERATION**

By W. P. BRADLEY

**HOW A POLICY IS MADE** A policy, in order to be effective, has to be reasonable, workable, and fairly widely accepted. And it should be kept in mind that when we are speaking of a "policy," we mean just that and not a moral principle based on one of the Ten Commandments or a commandment of Jesus. The difference is not difficult to see.

For example, we are instructed as Christ's disciples regarding the communion service to repeat this service in remembrance of Him. Under these circumstances it becomes a moral obligation for a Christian to carry out our Lord's pattern and command. However, nothing is indicated in Scripture as to how often it is to be observed. We have developed a custom of doing it quarterly. Some congregations schedule Communion for the last Sabbath in the quarter, while others set it on the next to the last. The church adopts its own policy with respect to the time for the service.

Sometimes a new method of work develops out of a period of trial and error. When a good solution emerges, its value comes to be acknowledged generally, and it may finally be adopted as a policy. This in a sense is what happened in the Advent Movement when it was groping for ways to support the worldwide program of missions as we do it now through Sabbath school offerings, the tithe, worship-hour offerings, and Ingathering. We have well-developed and widely accepted policies covering all these gifts.

Some policies came into being under the pressure of necessity. We have a clear-cut policy that every member of a family appointed to serve overseas must have a thorough physical examination before he is cleared to go to his field of labor. In recent years the requirement has been added that the family must be protected against polio by immunization before they go. These are measures necessary to protect the precious health and lives of our workers and their families as far as is humanly possible.

Local units of our church organization may adopt policies for their own operation that are not contrary to the general policies of the church. My church promotes the plan of giving 2 per cent of personal income for local church expense, and many other churches do the same. Yet there is no general policy on this particular point.

General policies for the North American Division are adopted at an Autumn Council when representation down to the local conference is present. As for world policies, these are adopted at an Autumn Council or General Conference session when world division representatives are present. Sometimes it is good to scrap one plan that has worn out its freshness and replace it with a new imaginative one that stimulates wider cooperation.

After all, a policy is only an accepted way of getting things done, and we all need to keep alive the realization that what we are doing through policy is finishing God's work in the world.

*(Next: A Church at Worship)*

As tired as the people were after a full day in the fields or at other types of work, they faithfully and enthusiastically attended each evening meeting. Many spoke personally to the young men after the two weeks and thanked them for coming to their village. They asked to have a full-time worker come and teach them more about Jesus.

If a modern-day New Testament were to be written, perhaps a story to be included would be the stoning of Rashid at Shahpur. And certainly if there were to be another Acts of the Apostles, it should include the experiences of the dedicated Southern Asian young men who are trained at our schools to go out into their own countries to search for the lost sheep. Through the strong mission program of the homeland churches, our schools in Southern Asia continue to educate and fit for active ministry young people who can return to their villages and towns and reach many whom the missionary cannot reach.

BETTY ELDRIDGE O'FEILL  
Missionary, Southern Asia Division



Servicemen met with missionary families at the Eighth U.S. Army Retreat Center, Seoul.

#### KOREA:

### U.S. Servicemen Gather for Three-Day Retreat

Thirty-two United States servicemen attended a recent religious retreat at the Eighth U.S. Army Retreat Center, Seoul, Korea. It was directed by Civilian Chaplain T. V. Zytoskee.

The three days included devotional meetings, counseling, recreation, and motion pictures. One of the outstanding programs was the Sabbath morning service, which included a special mission pageant with participants dressed in the clothing of different countries in the Far Eastern Division. Dean L. Hubbard, ministerial secretary for the Korean Union, was the speaker for the 11 o'clock hour.

Sunday concluded the retreat with a sight-seeing tour of Seoul.

The Korean Union Servicemen's Center is open seven days a week. All of the servicemen stationed in Korea are welcome to spend the Sabbath hours or any free time at the center, where sleeping facilities, counseling services, a library, good food, and Christian fellowship are available. Those wishing to contact the chaplain by mail should address their letters to the Korean Union Servicemen's Center, Chaplain T. V. Zytoskee, I.P.O. Box 1243, Seoul, Korea.

H. R. KEHNEY  
Public Relations Secretary  
Korean Union Mission

#### WEST AFRICA:

### U.S. Singers Present Concerts While on Tour

The Columbians, a vocal ensemble from the Washington, D.C., area, toured West Africa on their way to the World Youth Congress in Switzerland. Under the direction of John F. Bradshaw, they gave several public concerts of traditional Black music with modern variations.

In Sierra Leone they sang over the

radio and television networks. After they sang "The Lord's Prayer" listeners began telephoning the Radio House requesting a second performance.

In Accra, Ghana, they gave two concerts the same evening at the Community Centre to an audience of 800 people. The income from the sale of tickets was donated for the completion of the new Seventh-day Adventist church in Accra.

TH. KRISTENSEN, *President*  
West African Union Mission

## Brief News

#### FAR EASTERN DIVISION

✦ The North Philippine Union Mission reports 2,203 baptisms for the first six months of 1969.

✦ At evangelistic meetings held at Morioka, Japan, by the division evangelist, Bruce Johnston, 42 made decisions for Christ. Later he held a series in Pusan, Korea.

✦ Don Jacobsen, evangelist and ministerial secretary of the Southeast Asia Union Mission, is holding an evangelistic series in the city of Hong Kong.

✦ No church members lost their lives or were injured during the recent disturbances in Malaysia. According to Samuel Tsai, secretary-treasurer of the Malay Mission, tension is still high between races in Kuala Lumpur. Just before the riots broke out, Milton Lee completed an evangelistic crusade from which 25 persons were baptized.

✦ Eleven of the 12 recent graduates from the Taiwan Sanitarium and Hospital School of Nursing are now employed by their alma mater. Bonnie Chieo, the twelfth, is studying midwifery in Bangkok in preparation for teaching obstetric nursing when she returns to the Taiwan Sanitarium.

D. A. ROTH, *Correspondent*



D. C. Swan, manager and treasurer, Africa Herald Publishing House, displays Adventist literature at the Nairobi Trade Fair. With him (right) is D. R. L. Astleford, publishing secretary, East African Union.

#### KENYA:

### Adventist Booth Draws Thousands at Trade Fair

At the 1969 Nairobi Show, an international agricultural and trade fair, Adventists gave out 10,000 tracts, "Do We Need God Today?" and "Almost There." Voice of Prophecy enrollment forms were included.

For six years now we have had a booth at this function. It includes an art display on sacred themes, information on our medical and educational work, a map of Africa, and many of the books published at our Africa Herald Publishing House.

About 97,000 people attended from all parts of the country. There were 189 exhibitors in the trade area alone, and of those we were one.

D. R. L. ASTLEFORD  
Publishing Secretary  
East African Union

# Estate-planners and Investment Counselors Gather in Dallas to Discuss Plans

By A. C. MCKEE

Two hundred and twenty church leaders and Adventist attorneys from every sector of the North American Division gathered in Dallas, Texas, in September, for a meeting sponsored by the estate-planning and investment counseling committee of the General Conference.

Under the chairmanship of A. C. McKee, General Conference director of deferred giving, and R. E. Osborn, assistant treasurer responsible for General Conference investments, this meeting was intended to unify and coordinate the program of special and deferred giving and review denominational investment policies.

K. H. Emmerson, General Conference treasurer, was the keynote speaker. Other devotional speakers included B. E. Leach, president, Southwestern Union; Neal C. Wilson, vice-president of the General Conference for North America; W. P. Bradley, associate secretary of the General Conference; Attorney Boardman Noland, legal counsel for the General Conference; and R. J. Radcliffe, vice-president for financial affairs, Loma Linda University.

Also present were presidents, treasurers, auditors, and association secretaries from union and local conferences and representatives of Loma Linda University, Andrews University, Voice of Prophecy, Faith for Today, and the Christian Record Braille Foundation, Incorporated.

Adventist attorneys who prepared formal papers covering the legal aspects related to trust administration were Alvin L. Anderson, San Jose, California; Frank McMillan, Florida Conference Association; Lee Boothby, Niles, Michigan; David E. Johnston, Southern New England Conference Association; and Richard A. James, of Loma Linda University, who also served as coordinator for the three-day workshop on trust administration.

Among the principles discussed at the meeting were these:

1. Deferred giving should not be used as a substitute for regular systematic giving.

2. The failure to prepare a Christian will often leaves insurmountable problems for a man's dependent family.

3. It is not necessary for one to be wealthy to benefit from the use of trusts, annuities, and life income agreements.

4. No higher privilege can be experienced than to become God's partner in the stewardship of all we possess.

## Atlantic Union

✦ The Aeolians, of Atlantic Union College, were one of five Worcester area college choirs chosen to sing at the inauguration of Worcester Polytechnic Institute's eleventh president, George Hazzard, on October 17. They were also chosen to sing a week later at the Worcester Music Festival. They sang two selections on both occasions.

✦ A unique evangelistic series is being held in the New York Center auditorium. Joseph Barnes, former director of the Center, was the first speaker in the "Favorite Sermon Series." This new approach will feature such personalities as William Fagal, George Vandeman, H. M. S. Richards, Jr., E. E. Cleveland, Fordyce Detamore, J. R. Spangler, E. L. Minchin, Joe Crews, and R. R. Hegstad. Each will present two talks—one on Sabbath afternoon, and the other on Sunday evening.

EMMA KIRK, Correspondent

## Canadian Union

✦ Six candidates were baptized during the final meeting of a three-week crusade conducted in Virden, Manitoba, by Conference Evangelist John W. Popowich and Don Godsoe. With more than 25 requesting that some type of meetings continue, Pastor Godsoe will follow up the interest. Pastor Popowich then launched an It Is Written crusade in Swift Current, Saskatchewan, October 20. He is being assisted by Pastors R. Spangler and Max Mercer in this six-week crusade.

✦ The French Mission Committee of Quebec has just voted to order 200,000 tracts in the French language. One hundred thousand are designated for mass distribution, and 100,000 will be made into sets for interest follow-up. The entire project will cost about \$12,000, reports R. M. Devins, president of the mission.

✦ Windsor, Ontario, church members

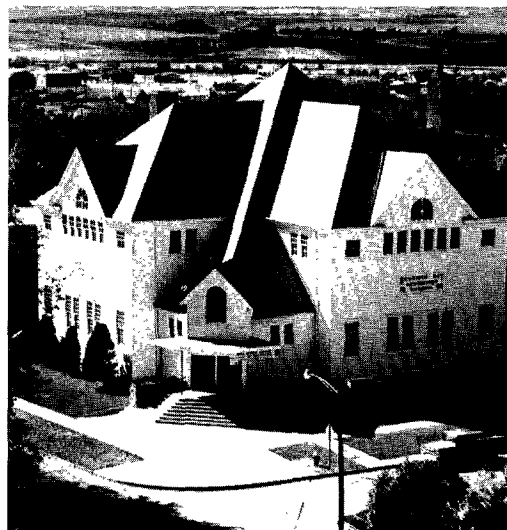
have been raising \$1,000 monthly for their new church building, which now has the block walls up and the roof on. The new \$100,000 sanctuary will seat 300. Most of the labor is being donated.

✦ Teachers from Manitoba, Saskatchewan, Alberta, and British Columbia attended a teachers' convention held at the British Columbia Conference campgrounds at Hope recently. There to give counsel and instruction were Elder and Mrs. A. O. Dart, from the General Conference; Dr. Virgil Logan and his wife, Dr. Lilian Logan, from Brandon, Manitoba; and M. E. Erickson, of the Canadian Union, who directed the convention.

✦ A walkathon by students and teachers of the Caribou School at Williams Lake, British Columbia, raised \$1,500 for needed equipment and additional library books for the school. In all, five adults and 69 young people participated, with the youngest being a five-year-old preschooler. A total of 964 miles were covered; four boys walked 30 miles each, and 28 participants covered more than 20 miles each.

THEDA KUESTER, Correspondent

## Central Union



The College View church marks anniversary.

## College View Church Marks Seventy-fifth Anniversary

For 75 years the three-story frame College View, Nebraska, church has served the Adventist community around Union College. Its 2,000 members celebrated the anniversary of this majestic nineteenth-century building October 14 to 16.

Before the construction of the church, the small congregation had met in a barn and a store building for church services. The young church had great vision to erect a building with a seating capacity of 1,800. They wanted a church large enough to accommodate General Conference meet-



R. E. Osborn, GC assistant treasurer (left), looks at the agenda for the estate-planning meeting with the co-chairman, A. C. McKee.



## Membership Grows Rapidly in Small Kansas Church

Following a successful evangelistic meeting by Ronald Smith, the Independence, Kansas, church recently quadrupled its membership.

For years only four women had faithfully kept the church open. Then Elder Smith, former pastor of the Wichita church, put up his tent and began evangelistic meetings with a Bible class. More than 50 people enrolled, and 20 completed the course. About half of those who completed it were baptized.

At this writing, 24 people have been baptized. There are at least 12 other interested persons, who, it is hoped, will be added to the church in the near future.

The church is now being pastored by Thomas McNealy.

W. A. DARBY, JR.

Departmental Secretary, Central States Conference

ings, reported Union College historian, Dr. E. N. Dick. The church is basically unchanged from the way it was at the dedication service on September 23, 1894. A renovation program was completed in 1952 and a church annex built.

M. W. Deming, who has served the longest term of service at the church, from 1950-1963, spoke at the two church services during the weekend. On Sabbath afternoon J. L. Dittberner, president of the Northern Union Conference and formerly Nebraska Conference president, spoke at the rededication service. The Friday night MV service revolved around the golden cords of Union College and the world. A pageant of the history of the College View church was held Saturday night. It was written by Dr. and Mrs. E. N. Dick and was produced by D. J. Fike, instructor of English at Union College.

G. Glenn Davenport, director of college relations, was chairman of the anniversary planning committee.

† Members of the Emmanuel Spencerville, Maryland, church, who met in a tent during warm weather, plan to build a house of worship on the tent site. This small group has contributed more than \$15,000 toward the project. Mack Wilson is the pastor; Robert Osborne, former pastor, laid the groundwork for this project.

† At the station's own request, WHIZ-TV in Zanesville, Ohio, is now carrying the It Is Written program. The 14 stations now airing this program in Ohio provide the largest concentration of coverage and follow-up It Is Written has ever had in one State.

† Clayton R. Jepson, pastor of the Cincinnati, Ohio, First church, was asked by representatives of the McAuley High School, a Catholic girls' school, to speak to the student body, giving a brief résumé of Adventist beliefs. Questions were asked him on such subjects as the Adventist attitude toward the pope, the sacraments, Communion, confession, clean and unclean meats, alcoholic beverages, original sin, infant baptism, and the punishment of the wicked.

† Columbia Union elementary and junior academy teachers' convention was held in the Shelburne Hotel, Atlantic City, New Jersey, October 26-29. Teachers of the Greater New York Conference were guests at the convention. Guest speakers were Graham Maxwell, of Loma Linda; George Akers, of Walla Walla College; Joan Moyer, of the University of Maryland; Gwendolyn Austin, of Urban Teachers Corps, Washington, D.C.; Del Trimarchi, of Prince George's County; L. W. Mauldin, Marion Hartlein, Joseph Stevens, Sarita Lochstamphor, of Columbia Union College educational department; and John Graham, of Takoma Academy.

MORTEN JUBERG, Correspondent

## Lake Union

### Detroit Listeners Gain Help in Overcoming Tobacco Habit

The Five-Day Plan to Stop Smoking received a forward thrust not long ago when Dr. Arthur Weaver, of Detroit, received a telephone call from Radio WJR's popular disc jockey J. P. McCarthy.

"Doctor, I understand you've been putting on a campaign in this city to help people stop smoking. Would you be interested in appearing on "Focus" here at the studio next Thursday for an interview regarding this program?"

Dr. Weaver accepted, and a vast radio audience had an opportunity to hear about the Five-Day Plan. At the close of the interview he turned to Mr. McCarthy and asked, "Why don't you quit smoking, Mr. McCarthy?"

Taken by surprise, Mr. McCarthy stammered, "But tomorrow is Memorial Day. I could never quit over a holiday weekend." Then he added, "Tell you what, Doctor, I'll begin on Monday, if you'll let me call you each morning at your home for encouragement."

And so began a unique radio broadcast in which thousands of people became deeply concerned about the outcome of their favorite disc jockey's adventure in overcoming the nicotine habit. Fans wrote or called both the doctor and Mr. McCarthy.

"We're rooting for you!"

"Stick with it, J.P. If you can quit, we can too."

For two weeks J.P.'s booming voice woke many a sleepy radio listener with the words, "Hello, Dr. Weaver. Are you there?" and the doctor's cheerful, sometimes witty remarks buoyed him in his struggle to overthrow the cigarette habit.

When it was over and Mr. McCarthy had won the battle against smoking, letters of praise flooded the office.

Dr. Weaver has now completed seven clinics in the Detroit area, with an attendance of 500 to 800 smokers a clinic. Seventy-five per cent of the participants have been successful, at least for the time being.

"Experience proves," says Dr. Weaver, "that about half of the participants will make three or four attempts to stop smoking before they finally face up to their weaknesses and learn to refuse even a single cigarette."

The popularity of the program has now spread to TV. Later, over Detroit's WJBK-TV, a full-hour show entitled, "Want to Quit?" was shown. A cast of 75 people took part in the Five-Day Plan to Stop Smoking under Dr. Weaver's direction. He was assisted by Dr. Alfred Lui, a chest surgeon, Dr. Donald Smith, an oral surgeon (both of Detroit) and Robert Williams, Ph.D., of Pontiac. Many of the 75 were helped to a successful completion of the course. This program had been previously taped and is now available to other TV stations through the CBS network.

## Columbia Union

† When the film *Countdown* was shown at the second Greater Philadelphia Health Fair at the civic center this fall, three nearby booth exhibitors quit smoking after one viewing. An estimated 7,500 people visited the fair, and of these, more than 150 indicated their desire to attend a Five-Day Plan soon to be held at Jefferson Medical College.

† Church schools in the Pennsylvania Conference have enrolled 747 students this school year. Eighty-four of these come from non-Adventist homes.

Although not an SDA film, since it was sponsored by the Michigan Cancer Foundation, it is based on the original Seventh-day Adventist Five-Day Plan. The TV station in Detroit reporting this program received a larger audience response than any single program in the station's history.

The original film was rerun ten days later, and a follow-up program for the next 12 days consisted of a one-minute reminder during the morning and evening news broadcast, plus three five-minute programs during the day. A Smokers' Dial system was also set up so that would-be quitters could receive help day or night.

Future plans include a modified half-hour version of the program to be given in Flint, Michigan, with baseball hero, Al Kaline (a nonsmoker) giving it a send-off, and possibly a rerun of the film in the Kalamazoo area.

ELISABETH MCFADDEN

### North Pacific Union

✦ Stella Morris, of Pendleton, Oregon, at the age of 82 has been doing Dorcas work for more than 16 years. In that time she has made more than 500 quilts for the Dorcas Society and for nursing homes.

✦ Edward Heppenstall, of Loma Linda University, was the featured speaker for the Washington Conference medical retreat held at Warm Beach Camp, October 31 to November 2. He emphasized the dynamics of Christian growth and maturity. Dr. C. Gordon Hale, who recently returned from a tour of duty in Saigon, Vietnam, explained the problems, needs, and successes of our medical work in that area.

✦ Peter Tadej, Washington Conference publishing department secretary, and Les Fowler, colporteur, were invited for the second year to set up a display at the Hazel Hills High School near Renton. Some 275 *Listen* magazines were given to State of Washington teachers at the health and physical education teachers' convention October 17. Physical education instructors seemed particularly concerned about smoking in high schools and were attracted by the emphasis on the subject at the *Listen* booth.

IONE MORGAN, Correspondent

### Northern Union

✦ Mason City, Iowa, church school students are occupying a new school plant: two classrooms, a library, a gymnasium, and a kitchen. There are also a garage and a welfare center on the main level. Jo Beal, a 1969 graduate of Andrews University, is the teacher.

✦ Children from two non-Adventist fam-

ilies are now attending Sabbath school in Davenport, Iowa, as a result of this year's Vacation Bible School. VBS attendance was 75, 45 of whom were non-Adventist.

L. H. NETTEBURG, Correspondent

### Pacific Union



#### A Dedicated Life

Mrs. Bessie Rose MacMillan, of Fresno, California, has passed her one-hundredth birthday.

Her parents attended the first Seventh-day Adventist camp meeting, held at Wright, Michigan, September 1-7, 1868. The family attended church and Sabbath school near Hazelton, Michigan. Her brother was Elder Luther Warren, who was one of the founders of the young people's society (now the Missionary Volunteer organization).

About 1890, she entered school at Battle Creek. From there she went to Chicago and worked in the Rescue Home with Drs. David Paulson and Percy Magan and in a free clinical dispensary. She returned to Battle Creek two years later and pursued nurse's training, graduating in 1899.

Bessie was married to William Thomas MacMillan, also a graduate nurse of Battle Creek Sanitarium, November 28, 1900. They lived for a while in Ohio before moving to Escondido, California. In 1906 the family moved to Loma Linda.

Bessie worked in various parts of the Pacific Union both as a nurse and a Bible instructor, continuing after the death of her husband in 1925.

Until a few months ago, keeping up a large correspondence and giving Bible studies filled her days with usefulness in the Master's vineyard.

HELEN LARICK

✦ M. R. Battee and J. G. Vaughn recently retired from Loma Linda Foods after 65 years of combined service. For 23 years Mr. Battee was accountant at the food company, and for the past five he was cashier in the general office at Riverside, California. He retires with nearly half a century devoted to denominational service. J. G. Vaughn's employment began as a baker at Loma Linda Foods when the new plant opened in Riverside. Within three years he was promoted to factory superintendent and, after serving seven years, was appointed foreman of the Ruskets cereal production department—the position he held at his retirement, after 37 years of service.

SHIRLEY BURTON, Correspondent

### Southern Union

✦ The annual Southern Union Bible Conference was held this fall at Camp Cumby-Gay in northeastern Georgia. For three days, 200 selected students from the academies and colleges of the Southern Union concentrated on spiritual learning.

✦ Two camp sessions were conducted at Camp Kulaqua in Florida this year for blind children. The annual camp is sponsored by the Christian Record Braille Foundation in Lincoln, Nebraska. Blind children from all over the United States are given an opportunity to attend.

OSCAR L. HEINRICH, Correspondent

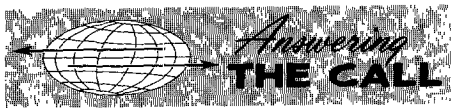
### Southwestern Union

✦ More than 1,200 Catholic teachers from the Dallas, Austin, and San Antonio dioceses were shown Seventh-day Adventist books during October. These teachers represent 140 Catholic schools in these areas. More than one dozen schools have placed Adventist books in their libraries already. The exhibit was sponsored by the literature evangelists of the Texas Conference.

✦ A new radio program, Great Doctrines of the Christian Church, has begun in De Ridder, Louisiana. The 15-minute program will feature the father-son team of Leonard C. Lee and his son, Dr. Victor Lee, and it will be heard each weekday morning.

✦ New Mexico's Educational Committee, which has been working to help draw up a new constitution for the State, has turned aside a proposal that State funds be allowed to finance the operation of non-public schools. This has brought to a successful conclusion a controversy that saw many citizens of New Mexico, including members of the Texico Conference, contending that such aid would weaken the religious freedom enjoyed in the United States.

J. N. MORGAN, Correspondent



**Ted Chadwick**, staff, Sandia View Academy (Texico), formerly employed at Harris Pine Mills, Auburn, Washington.

**Everett Fisher**, staff, Sandia View Academy, formerly farm manager, Chile College.

**Mrs. Eunice Fisher**, staff, Sandia View Academy, formerly English teacher, Chile College.

**Frank Moore**, treasurer and assistant business manager, Sandia View Academy, formerly business manager, Antillian College, Mayagüez, Puerto Rico.

**Joe Parmele**, boys' dean, Sandia View Academy, front graduate study at Pacific Union College.

**Keith Syphers**, staff, Sandia View Academy, from Auburn, Washington.

**Cecil Riter**, boys' dean, Hawaiian Mission Academy, from Pacific Union College.

**Tui D. Pitman**, assistant pastor, Downers Grove (Illinois), from Andrews University.

**Edward T. Tower**, assistant pastor, North Shore, Chicago (Illinois), from Andrews University.

**Mrs. Charlotte Erhard**, food service director, Indiana Academy.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

**Dorothy May Kuester** (WWC '48, '49; LLU '59, '62), returning as director of nursing service, Adventist Hospital, Ile-Ife, West Nigeria, left New York City, September 25.

**Stanley J. Sornberger**, to be relief pilot-mechanic, Pucallpa Airbase, Peru, and Mrs. Sornberger, nee Virginia Elizabeth Forbes of Orleans, California, left San Francisco, California, September 25.

**Robert Lee Conway** (UC '59), to be teacher, Ikizu Training School, Musoma, Tanzania, Mrs. Conway, nee Charlotte June Lehto (UC '58), and three children, left New York City, September 28.

**Carmen Ana Olivera** (LLU Dietetics '69), to be dietitian, Bella Vista Hospital, Mayagüez, Puerto Rico, of Loma Linda, California, left New York City, September 28.

**Roy O. Yeatts, M.D.** (LLU '34), to be relief physician, North Ngwa Hospital, Nigeria, West Africa, and Mrs. Yeatts, nee Helen Doris Hambley (LLU School of Nursing '27), recently of Billings, Montana, left Seattle, Washington, September 28.

**Ronald K. Schaffner** (Helderberg College '61-'63; WWC '67), to teach English at Rusangu School, Zambia, Africa, and Mrs. Schaffner, nee Cheryl Jane Munroe (WWC '65-'67), of Berrien Springs, Michigan, left New York City, September 30.

**Clifford E. Easley, M.D.** (LLU '33), to be physician, Far Eastern Island Mission Clinic, Agana, Guam, and Mrs. Easley, nee Elizabeth Ruth Barnard (attended UCLA '36-'38), of Rolling Hills, California, left Los Angeles, California, October 1.

**Louis James Patton**, to be assistant director of OFASA (Obra Filantropica Asistencia Social Adventista), Lima, Peru, and Mrs. Patton,

nee Emilia Ann Cotes, of Angwin, California, left San Francisco, California, October 2.

**Adventist Volunteer Service Corpsmen and Student Missionaries**

**Barbara Ann Scheppler**, to be student missionary-nurse, Bella Vista Hospital, Puerto Rico, of Glendale, California (PUC), left Los Angeles, California, September 3.

**Thomas Roy Adams**, to be construction worker, and **Mrs. Nancy C. Jones Adams**, to serve as student missionary nurse, Nicaragua Adventist Hospital, of Angwin, California (PUC), left Laredo, Texas, by car, September 11.

**Jonathan C. Sherman**, to be teacher, Kivu Adventist Seminary, Butembo, Congo, of Mountain View, California (PUC), left San Francisco, California, September 14.

**William Roger Cochran** and **Joyce Christensen Cochran**, to be student missionaries to Kukukuku country, Eastern Highlands Mission, New Guinea, of Angwin, California (PUC), left San Francisco, California, September 15.

**Yvonne Tuchalski**, to be student missionary, Osaka Evangelistic Center, Japan, of Angwin, California (PUC), left Los Angeles, California, September 17.

**Betsy Cutting**, to be AVSC worker and nurse, Tokyo Sanitarium and Hospital, Japan, of Loma Linda, California, left San Francisco, California, September 21.

**Tana L. Christiansen**, to be student missionary and teacher, Korean Union Mission, Seoul, of Altamonte Springs, Florida (CUC), left Los Angeles, California, September 24.

**Charles E. Stout**, to be teacher and student missionary, Okinawa Mission, Naha, Mrs.

**Stout** and two children, of Angwin, California (PUC), left San Francisco, California, September 25.

**Margaret Naomi Okamura**, to be AVSC nurse, Tokyo, Japan, of Loma Linda, California, left San Francisco, California, September 28.

**Carolyn Jo Wells**, to be AVSC nurse, Tokyo Sanitarium-Hospital, of Loma Linda, California, left Seattle, Washington, September 28.

W. R. BEACH

**Far Eastern Division**

**Villardo Almonte** (Philippine Union College) and **Mrs. Aldine Capobres Almonte** left for the Benghazi Hospital, Libya, where he will work in the business office and she will be the obstetrics-gynecology specialist, from Manila, Philippines, with son, Arnold, August 10.

**Christine Moniaga** (Bandung Mission Hospital, Indonesia), to be staff nurse, Benghazi Hospital, Libya, left Djakarta, Indonesia, August 28, one of two first Indonesians to respond to a call outside the Far Eastern Division.

**Elizabeth Umboh** (Bandung Mission Hospital, Indonesia), to be a staff nurse, Benghazi Hospital, Libya, left Djakarta, Indonesia, August 28, one of two first Indonesians to respond to a call outside the Far Eastern Division.

**Lourdes Sta. Elena** (Penang Adventist Hospital, Malaysia), to be pharmacist, Benghazi Hospital, Libya, left Manila, Philippines, September 18.

D. A. ROTH



**Highest Number From One Family**

A non-Adventist Filipino in Negros Occidental has 13 children, seven of them studying in Pasay City Academy. Two others have already graduated.

Mrs. Jose de Leon, mother of the children, stated that she prefers to send her children to an Adventist school because "the teachers have a keen interest in their students."

The seven now in school are (from left) Alex, Joseph, Theresa, Charlie, Johnny, Ellen, and Michael. At the extreme right is Salvador G. Miraflores, academy principal.

S. G. MIRAFLORES





# HOLIDAY WHAM™

*a delectable feast in minutes!* 🎄🎄🎄🎄🎄🎄🎄

The cheereast Holiday Bells are door bells heralding the arrival of family and friends brimming with joy and appetites. What a treat you have for them. WHAM, the high vegetable protein, low calorie meatless meat from Worthington Foods! WHAM has all the tang and taste you want and with low calories little fat. Offering WHAM to guests is the mark of a gracious, considerate hostess.

## IT'S EASY TO PREPARE!

After thawing, just cover WHAM with a minimum of glaze and bake in a 350° oven for 25 minutes. Then glaze, garnish with fewer, like pins of fruit and return to the oven uncovered for 20 minutes more — tasting gorgeous with glaze from time to time. Now WHAM is ready to serve and your meal becomes a memorable Holiday Feast. Try WHAM soon.

## SAVORY GLAZES FOR HOLIDAY WHAM

### Pineapple Glaze

3 cups pineapple juice  
1 cup brown sugar  
4 tbsp corn starch

½ cup margarine  
½ cup raisins (optional)  
Whole cloves

*Pineapple slices*

Prepare WHAM according to instructions above. Insert cloves around edge AFTER first baking period. Melt margarine. Mix corn starch, pineapple juice until smooth; add sugar, raisins; stir into melted margarine. Mix well and use as glaze. Garnish with pineapple slices.

### Jelly Glaze

½ to 1 cup apple  
or currant jelly

*Mandarin orange sections  
or spiced apple rings*

*Whole cloves.*

Prepare WHAM according to instructions above. Melt jelly slowly, stirring constantly. Use melted jelly as glaze. Garnish with fruit fastened to loaf by whole cloves.

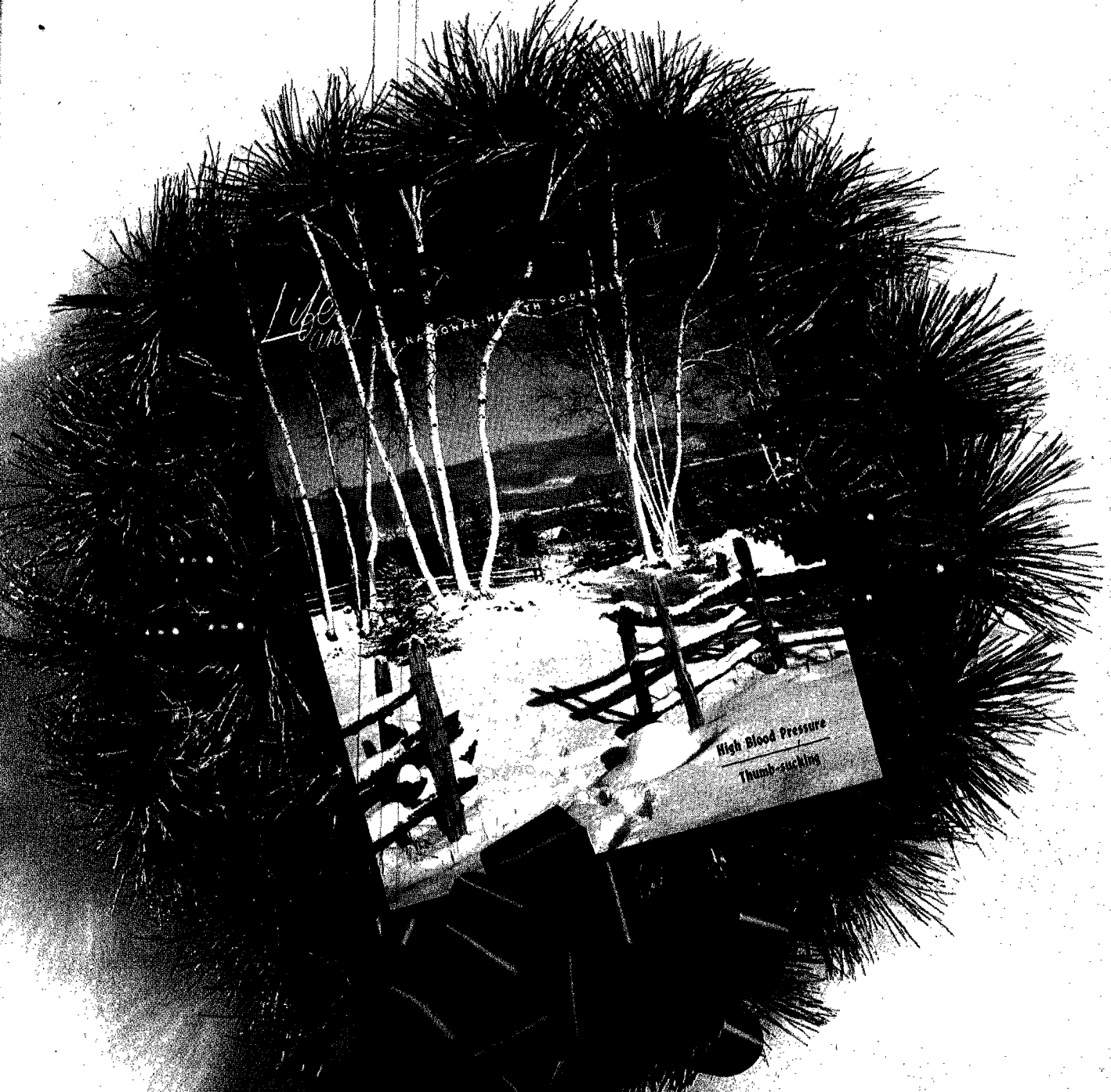
**These Recipes will produce enough glaze to cover a 4-lb loaf of WHAM. Approx. Servings: 20 to 24 slices.**



WORTHINGTON FOODS, INC., Worthington, Ohio 43085

*Tomorrow's Foods Today*





*Special  
Holiday Offer*

Special holiday rate 2 subs for \$5.50  
(Regular price \$5.50 each)

*The  
Perfect Gift*

Give LIFE AND HEALTH to two or more friends

Please send \_\_\_\_\_ one-year LIFE AND HEALTH gift subscriptions to:

My name \_\_\_\_\_  
My address \_\_\_\_\_  
My city \_\_\_\_\_  
My State \_\_\_\_\_ Zip \_\_\_\_\_  
 Bill me later.

\*Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
 I am enclosing \$\_\_\_\_\_

(If currently subscribing, check here.  Your subscription will be extended.)

Give to lay activities secretary or send to Book and Bible House.

\* (Place additional names on separate sheet and attach.)



# PAPERBACKS FOR YOUR

# Holiday GIFTS



## JEWELS FROM GREEN HELL

by Betty Buhler Cott

A gripping story that has seldom been matched in our church literature. Few books in the past decade have portrayed so graphically the rigors of carrying the gospel to primitive peoples as this stirring narrative by a missionary wife. 256 pages. **\$2.95**

## MEN COME ALIVE

by Paul T. Gibbs

The author has a delightful way of drawing so intimately close to ancient Bible personalities that they indeed come alive. The book goes beyond the obvious and is unique in pointing out hidden spiritual lessons.

## GOD SENT A MAN

**\$1.95**

by Carlyle B. Haynes

Without doubt the most inspiring book ever written by Elder Haynes. Highlighted are the marvelous spiritual lessons from the life of Joseph, revealing the over-all providence that guides every life. **\$1.95**

## CROSSROADS OF THE CROSS

by Paul T. Gibbs

Under Dr. Gibbs's able pen, stalwarts of the New Testament become real as though contemporary. A unique portrayal of the possible motives prompting the actions of the principal characters whose lives Jesus touched. This is a book for quiet communion with God. **\$1.95**

## THESE WATCHED HIM DIE

by Leslie Hardinge

There is a freshness of approach in the author's provocative personal sketches of those persons gathered about the cross and the dying Saviour. The reader will grasp the deeper significance of the event, and will see these people mirror the attitudes of men today. **\$1.95**

## MAMMA'S BEAN SWEATER AND OTHER STORIES

by Roselyn Edwards

Luci didn't like mamma's old sweater, and you'll be as surprised as Luci was to learn why it held such a special place in mother's heart. An exceptional collection of stories that help boys and girls learn basic principles of life and living. **\$2.25**

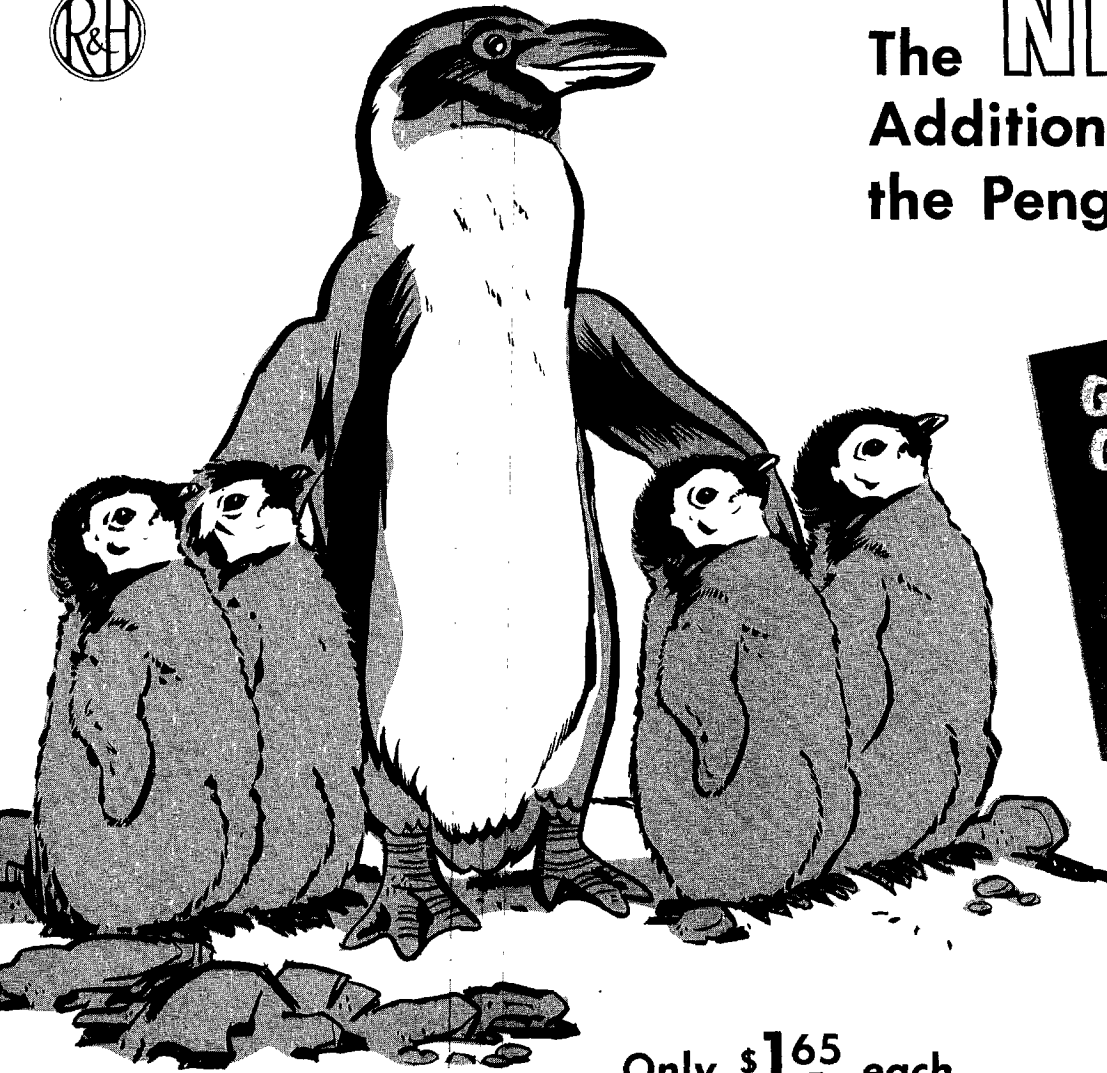
For postage and insurance please add 25c first book, 10c each additional book to same address. Include State





Introducing...

The **NEW**  
Additions to  
the Penguin Family



Only \$1<sup>65</sup> each

*Outstanding Stories of* ADVENTURE -  
NATURE'S WONDERS - LIFE IN FOREIGN LANDS -  
HISTORICAL EVENTS - PIONEER TALES

*Ideal Gifts for the Young Set*

Other Titles in the Penguin Series

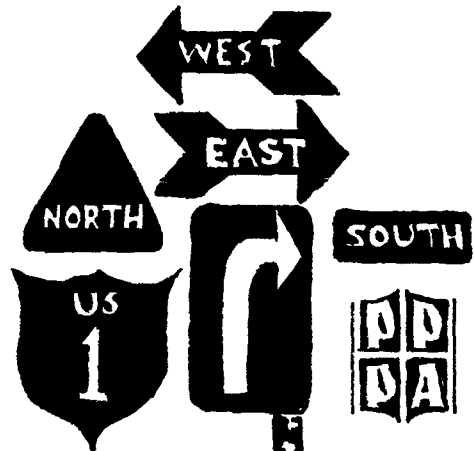


Please add 25c first book, 10c each additional book, for postage and insurance. Add State sales tax where necessary.

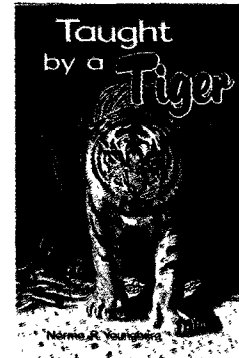


YOUR  
BIBLE  
HOUSE  
HAS  
THEM!

# PANDA AND DESTINY BOOKS ARE HABIT FORMING



Daring the vengeance of demons who for hundreds of years had held their victims in thrall, Len Barnard penetrated the unknown.



Jungle witchcraft seemed to hold a spell over the whole village. Toga remembered the warning the witch doctor had given. But little did he realize that the tiger was waiting for him.



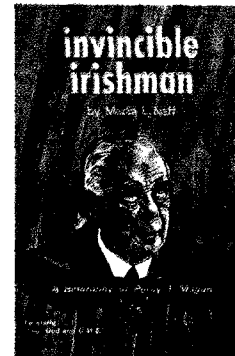
Air raids, evacuations, invasions, bandits, crossfire, and precipitous mountain trails accentuate with excitement this living experience of overseas dedication.



Indian raids, gunplay in saloon brawls, and revenge killings all lead young Lisha Rouse to wonder about death and the future of those in the wild West.

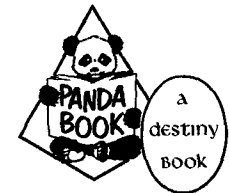


Dramatic encounters with bandits, wars, and famines serve as backdrops in the exciting story of Dr. Harry W. Miller. His inventive genius, daring operations, and new discoveries brought him world acclaim.



Dr. P. T. Magan had wit, energy, and perseverance. But his vision wasn't shared by many. The futures of EMC and CME hung in the balance. When failure seemed inevitable, Magan led the way to victory.

## 165 EACH



Available from your Book and Bible House. Add 20 cents postage for the first book and 10 cents for each additional. Tax if applicable.

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

J. L. Shuler brings to his article, "Revival—the Key to Survival" (see cover), the experience of 57 years as an ordained minister engaged largely in evangelism, and three years as an evangelist before his ordination.

Elder Shuler was converted through the fiery oratory of the famous gospel preacher Billy Sunday. However, after his conversion to Christianity he continued studying and became a Seventh-day Adventist. He was ordained as a local church elder at 18, which undoubtedly makes him one of the youngest men ever to be so ordained.

In the area of Adventist evangelism, Elder Shuler has made several significant contributions. He inaugurated the plan of a field school of evangelism for training groups of ministerial students. He published a series of Bible lessons that have been widely used in doctrinal instruction. He authored the book *Public Evangelism*, which outlines the holding of public evangelistic campaigns.

Elder Shuler also served several terms as president of three conferences in the Southern Union.

M. E. Kemmerer, author of "A People of Prophecy" (page 3), has been an assistant treasurer of the General Conference since 1966.

After receiving his Bachelor of Arts degree from Columbia Union College in 1938, Elder Kemmerer entered denominational work on the staff of his alma mater. He was cashier and accountant there until 1944, when he became assistant business manager. He advanced to business manager in 1946, a position he held until 1948, when he became secretary-treasurer of the South India Union. In 1950 he became treasurer of the Southern Asia Division.

He and his family returned to the United States in 1962, and for one year he was assistant manager of Andrews University. He accepted the position of controller-treasurer in 1963.

Another CUC alumnus appears in the REVIEW this week. M. Carol Hetzell, associate secretary of the General Conference Bureau of Public Relations, is author of "Crown Stealers" (page 11).

Miss Hetzell began denominational work immediately after graduation in 1938 at the Washington College Press as a proofreader. In 1942 she joined the staff of the REVIEW and Herald as a proofreader and later as a copy editor. She went to the GC in 1951 as a staff member in the PR Department. In 1954 she became an assistant secretary, and in 1962 she advanced to her present position.



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

### PORTUGUESE ECUMENICAL CENTER OPENS

LISBON—Dr. Eugene Carson Blake, general secretary of the World Council of Churches, opened Portugal's first "ecumenical reconciliation center" in ceremonies at Buarcos, north of here. The activities scheduled for the center include meetings of lay groups, ecumenical conferences, lectures, and work camps for young people.

### "MANIFESTO," TOP RELIGIOUS STORY

ST. LOUIS—The Black Manifesto, which has occupied the attention of most churches during 1969, has been rated as the top religious story of the year by Dr. Al Stauderman of *The Lutheran* magazine.

### PHILADELPHIA CHURCH TAX EXEMPTIONS

PHILADELPHIA—With the U.S. Supreme Court now preparing to hear arguments on the constitutionality of church property tax exemption, the Philadelphia *Bulletin* revealed that tax-exempt church land and property in the city is now valued at \$147,809,000. If taxed at the going rate here, church properties—this does not include schools, hospitals, et cetera, maintained by churches—would produce \$6 million annually in tax revenue for city government.

At the same time the *Bulletin* noted that church tax exemption constitutes "but a fraction of the exempted total assessment in the city," about 9 per cent.

Tax exemptions in Philadelphia currently amount to \$1.6 billion. This would cover Federal, State, and city properties, churches and church schools, colleges, hospitals, and other charitable nonprofit properties. If the Court were to rule church land and buildings taxable, the *Bulletin* said, "no one claims to know where the churches would find that much additional cash."

### DIPLOMATS' RELATIONS CLARIFIED

VATICAN CITY—New norms for papal diplomats are set forth in a document issued by the Vatican. They clarify the relations of the Pope's representatives toward the bishops and toward the governments.

The document is the first detailed description of the powers and duties of papal nuncios and apostolic delegates ever issued officially by the Vatican. It results from the Vatican Council's call for spelling out the mission of these papal emissaries. In the decree on the Bishops' pastoral office, the Council declared that the Fathers "eagerly desire that in view of the pastoral role proper to bishops, the office of legates (envoys) of the Roman pontiff be more precisely determined." This reflected complaints by Council Fathers, particularly from the developing countries, that the Vatican's representatives at times interfered with the local bishops.

## Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD  
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ  
F. L. BLAND, THEODORE CARGICH, W. J. HACKETT  
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON  
IDAMAE MELENDY  
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON  
R. R. FIGUHR, FREDERICK LEE  
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS  
CLIFFORD K. OKUNO

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, REVIEW and Herald, 6836 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, REVIEW and Herald, 6836 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

# DAILY INSPIRATION for Your Family Worship IN 1970

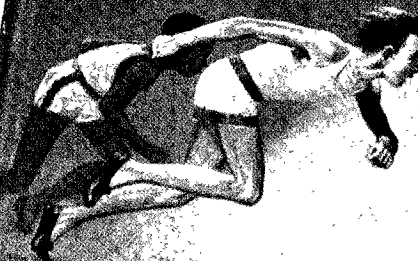
think on  
these  
things

NORVAL F. PEASE

Junior

RUN  
THIS  
RACE

WALTER SCRAGG



## THINK ON THESE THINGS

By NORVAL F. PEASE

A treasury of inspiring thoughts about an inspired Book, gleaned from the author's study and deep spiritual insight. For the first time the Scripture passages were chosen by the author himself, instead of being the same as those that appear in the *Morning Watch*. The daily meditations follow a connected line of thought for several days.

**DELUXE, ONLY \$3.25 EACH**

## RUN THIS RACE

By W. R. L. SCRAGG

This devotional sparkles with action that is calculated to stir the minds of our youth to strive toward the heavenly goal. Incidents from the author's own experience, mission stories, and facts from nature add meaning to the basic theme, which cannot fail to inspire junior-age youth.

**FOUR-COLOR COVER—  
PRICE \$3.75 EACH**

The  
MORNING  
WATCH



The  
Morning  
Watch

## MORNING WATCH 1970

Uplifting poetry and daily Scripture readings are provided in this handy devotional guide. It makes a colorful and inexpensive gift. Mailing envelopes furnished free on request.

**PAPER 25c EACH—  
DELUXE 35c EACH**

For postage and insurance please add 25c first book, 10c each additional book to same address. Include State sales tax where necessary.

**Middle East Committee Plans Further Advances for 1970**

Although explosions and gunfire erupted in nearby areas, an atmosphere of calm devotion prevailed in the division office as the annual meeting of the Middle East Division committee convened in Beirut, Lebanon, from October 30 to November 4.

F. C. Webster, president of the division, welcomed representatives from the fields and institutions as they studied plans and budgets for 1970. V. M. Montalban and M. E. Kemmerer from the General Conference joined in these meetings.

The division secretary, R. L. Jacobs, reported that 449 persons were baptized in 1968, and reports already in hand point to more than 500 for this year. This would be the highest year ever recorded. New members often respond one or two at a time, but each represents a real victory for God. There were 2,994 members reported at the end of 1968. All are praying and working for at least 4,000 members by the General Conference session next year.

New plans for evangelism include more public meetings, increased emphasis on the distribution of literature, a pilot plan using telephone evangelism, and radio broadcasts from Cyprus. This opportunity for multilingual radio evangelism is another first in the Middle East.

Our schools continue to grow and meet the increased desire of our young people for more and better education. The Middle East Secondary School has now been separated from Middle East College in harmony with recent government regulations, and enrollment in both schools continues to increase. Other schools throughout the field are also growing.

M. E. KEMMERER

**New Union President Chosen in Far Eastern Division**

Ralph Watts, Jr., was elected president of the Southeast Asia Union at the Far Eastern Division council held November 16-23 in Bangkok.

Before his election to serve as Sabbath school secretary of the Far Eastern Division in January, 1967, he was departmental secretary of the Korean Union in Seoul for three and a half years. He and his family were called to these assignments in the Orient from pastoral and departmental work in Nebraska and North Dakota.

Elder Watts succeeds D. R. Guild in the Southeast Asia Union. Elder Guild and family have returned to the United States to care for family obligations. He will connect with the Voice of Prophecy, in Glendale.

Also at the council V. L. Bretsch, president of the Viet Nam Mission, presented plans for the new Saigon Hospital, including 100 beds for inpatients, and the plan to raise \$200,000 toward the construction of the hospital from the people in Vietnam. U.S. Ambassador Ellsworth Bunker has written a personal letter encouraging business people to contribute liberally.

W. J. Hackett, R. R. Frame, and H. E.

Rice, from the General Conference, helped with the council in Bangkok and for several months are holding meetings and visiting important centers of church and evangelistic activity in the Far East.

DUANE S. JOHNSON

**Ingathering Receipts Ahead of Last Year at Launching**

Ingathering was officially launched in North America on November 15. Ingathering funds already in hand on this launching day were:

Atlantic Union	\$ 204,293
Canadian Union	101,565
Central Union	77,131
Columbia Union	284,914
Lake Union	296,243
North Pacific Union	38,109
Northern Union	77,024
Pacific Union	97,658
Southern Union	758,944
Southwestern Union	129,183
	<hr/>
	\$2,065,064

This is an increase of \$149,389 over last year's first report.

Those who by gathering these funds advance the work of God, witness for Christ and share our faith with friends and neighbors. They also search for those who are seeking truth.

C. E. GUENTHER

**Lay Congress in East India Attended by More Than 300**

A successful lay congress was held for the East India Section at Khunti School Compound, October 5 to 8.

The more than 300 people who attended spoke about 20 languages and dialects from Bengal, Bihar, Orissa, and the borders of Assam and Nepal.

J. E. Edwards, the General Conference secretary for the Lay Activities Department, was the guest speaker. He was assisted by G. W. Maywald from the Southern Asia Division, R. M. Neish from the Northwestern India Union, and J. N. Topno from the section.

Layman of the Year Chulaka Hansdak, who had won 23 persons and is preparing 25 others for membership, was awarded a Better Life Picture Roll by Elder Edwards. Seventy men and women were presented with the "120" pin for witnessing for the Master.

K. S. D. CHARLES



Laymen's wives welcome J. Ernest Edwards in the Mundari tribal way by washing his hands. G. W. Maywald observes the act.

**Large Baptisms Follow Meetings in San Salvador**

Three hundred thirty-six people have been baptized so far this year as a result of a three-month series of meetings held in San Salvador by Efrain Murillo.

Pastor Murillo was assisted by two ministerial interns, Juan Ottoniel Perla and Raúl Rodríguez, and six laymen from the Central church. Baptisms are expected to go over the 400 mark by the end of the year.

San Salvador, capital of El Salvador, is a modern city of approximately 232,000. The meetings were held in the heart of the city, with more than 800 in regular attendance.

Several of the new members have enrolled in the literature evangelism program.

CHARLES R. TAYLOR

**Your Story Hour Broadcast Reports Increasing Interest**

After 20 years Your Story Hour radio broadcast is now heard on 240 stations. Program director Stanley J. Hill (Uncle Dan) reports an unprecedented interest in the program by stations.

As a laymen's venture, major costs of the program are met through the faith of the producers and the gifts of friends. The program is entirely public service; no attempt is made to purchase time.

Along with broadcasts of character-building and Bible stories, a magazine, the *Good Deeder*, offers stories, games, and puzzles to the child audience. Those writing in are encouraged to study a Bible course and on graduation are enrolled in the Voice of Prophecy junior course. Hundreds every year pledge total abstinence from tobacco, drugs, and alcohol.

Betty Ahnberg, of Medina, Ohio, takes the part of Aunt Sue on the program. Other laymen contribute recording skills and voices for the dramatic parts. Your Story Hour is heard in eight overseas countries.

WALTER R. L. SCRAGG

**CHANGE OF ADDRESS**

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Always enclose your address label when writing on any matter concerning your subscription or when renewing.