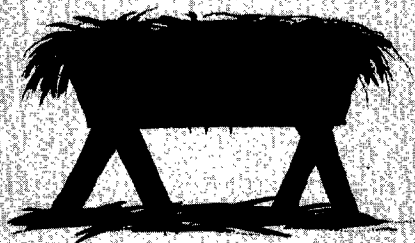


## *It's Time Again*

By KIT WATTS



The fire spits and arcs  
and warms against my feet;  
the lamp is low;  
a holiday candle  
flicks its shadow  
across the wall;  
tinsel streamers  
on a pine,  
lights,  
and bells.

It's time  
again.

Glitter cards frame  
a familiar hand.  
Postage cancels record  
scattered towns and States  
at 5:00 P.M.  
zip code.

Outside  
frost designs itself  
on my windshield,  
and etched in the dark  
are winter stars.

Unto certain poor shepherds  
they said,  
to you is born a Saviour—

to you  
a  
Saviour.

It's  
time  
again.



**S**OON the world will have put away its tinsel, cleared away the gift wrappings and debris, thrown out the Christmas tree, and stumbled uncertainly over the threshold of another unknown, untried year.

What a tragedy that for most people it will not be much better than the past year. They will pause briefly, not really certain what it's all about, sing a few carols, a chorus or two of Auld Lang Syne, and plunge ahead, hoping everything will somehow come out all right.

After repeated blasted hopes, Christians and non-Christians alike often have asked, "What's the use? Man is just an animal—sometimes not a very healthy animal at that—the product of his heredity and environment. We all live in the same kind of houses, drive the same kinds of cars, watch the same television shows, wear the same kind of clothes, take the same kind of pills, enjoy the same kind of pleasures. We'll probably all wind up in the same place. Just as well enjoy it, and eat, drink, and be merry while it lasts."

It is sad enough when the non-Christian takes this view of life. But for all too many Christians life has become an all-too-familiar vicious circle of resolution, struggle, and defeat. They have come to wonder if they, too, have not been victims of a mirage that always seems to recede. They are wondering whether in their quest for joy, happiness, and peace, they have not been pursuing a phantom that always manages to remain just beyond their grasp. They are wondering if, after the sweet music and the soft lights have faded, the story of Jesus is, after all, only for children, and if it has any relevance for twentieth-century men, women, and young people.

#### **Eight Important Words**

In the very heart of Matthew's narrative of the Saviour's birth are eight words that break all barriers of time and space. They are for men and women in every age. The message: "He shall save his people from their sins" (Matt. 1:21). These eight words, by which Christians may live victoriously during the coming year, present three glorious facts concerning the salvation of Jesus Christ.

By these words, all other means and methods of human devising are excluded. "Neither is there sal-

vation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

For millenniums men had struggled to obtain salvation, many in vain, because they attempted to keep the law of God by their own efforts. Others had given themselves up to the indulgence of every sinful pleasure. They craved more and more excitement in their twisted, distorted quest for self-fulfillment. Still others were just tired of living. One historian of the period immediately preceding Christ's advent stated: "We can neither cure nor endure our vices." Then there were those who longed for something better, and who looked sorrowfully, hopefully, for the dawn of a new day.

#### **The Assurance of His Salvation—"He Shall Save"**

Into this kind of world God sent His Son, a helpless baby in a Judean stable. The imagination staggers at the thought that upon this tiny bit of divine humanity rested the destiny of a world, indeed the entire universe. What hope could this Babe bring to a world lost in sin? What hope could there be even for His survival in a world long held in the grasp of the powers of darkness? Yet the message is positive in its assurance: "He *shall* save."

Angels were unable to restrain their joy at the coming of the Saviour. They broke through the darkness of night with their song of salvation. "On earth peace, good will toward men." While the air above the Judean hills pulsed with their glorious anthem, its hope echoed and re-echoed from heart to heart: "He shall save his people from their sins."

How the world needs this message today! Many are relying upon a form of godliness to save them. Others have turned from God to gadgets, vainly seeking happiness and fulfillment. Still others continue to hope that happiness may yet be found through social and political structures. Too many have tried anything and everything except Jesus.

#### **The Object of His Salvation—"His People"**

The salvation of Jesus is limited to a certain group—those who are "his people." The text says, "He shall save his people from their sins." Who are His people? The Jews of His day thought surely they were His people. They boasted of the fact that unto them had been given

# US

## *A Name to Live By*

By R. E. DU BOSE

the law, and that they were God's chosen people, the sheep of His pasture. It is true that God had highly favored them. An angel had been sent to Zecharias announcing the nearness of the Saviour's birth, with the promise that Zecharias, too, would have a son whose miraculous birth would call attention to the coming Messiah.

The Old Testament Scriptures glowed with prophecies concerning the coming Saviour of Israel. But angels were amazed at the indifference of the people generally to the circumstances of the Saviour's birth. They went through their religious ceremonies as if nothing of importance had taken place. They worshiped God with their hands, but their hearts were far from Him. Their minds were set upon worldly greatness, conquering their enemies, politics, taxes, house and chariot payments, and a multitude of materialistic things. There was simply no room in their hearts for the meek and lowly One who only could save them from their sins. To the extent that they failed to live by every word of God, they failed of being "his people." Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life" (John 10:27, 28).

So it is today. Events are taking place in our world—events upon

which the attention of the universe is centered. Yet the world goes on in its daily round, unmindful of their significance. What a tragedy that their importance is not discerned by the world's religious leaders. What a greater tragedy that their perspective is often lost sight of by many of God's remnant people!

Men acknowledge the Christ of history, yet all too often turn from the living Christ of today. We enjoy repeating the story of the shepherds, thrill anew to the songs of the angels, and stand with the Wise Men before the Christ child. All these humble conditions that Jewish pride found so difficult to accept, we moderns are willing, yes, even eager to embrace, until we realize that He is no longer a Babe, until we hear Him speaking in His Word, calling for obedience. We hear Him calling in the person of the poor and needy. We hear Him calling in the cause of present truth—a cause involving toil, sacrifice, and reproach. Thus many today are no more ready to receive Him than were those who claimed to be "his people" nearly 2,000 years ago. We accept the Christ of the manger, but too often we reject the Christ of the cross by our indifference to the claims He makes on us.

This indifference is the same indifference that led the crowds at His trial before Pilate to raise the cry,

"Crucify him. . . . We have no king but Caesar." With their hearts bent upon worldly greatness, they rejected the authority of the only One who could save His people. They refused to live by every word of God. They had rejected the Living Word from heaven, while claiming to be the guardians and interpreters of His written Word to men. In choosing Caesar, they chose worldly greatness instead of the meek and lowly Christ of the cross.

Men such as Caesar and Nero thought nothing of sacrificing the lives of their people in order to carry out their selfish ambitions. Thomas Campbell, Scottish poet, exclaimed, "What millions died—that Caesar might be great!" In contrast, Jesus gave His life to save His people. We may say, "What a Saviour! He died that millions might be great!" The mocking throng beneath His cross uttered a greater truth than they realized when they cried, "He saved others, himself he cannot save." It was true. He could not save Himself and at the same time fulfill His mission of love—to "save his people from their sins." All who choose may become "his people." All may take their stand in repentance and acceptance beneath the cross of Jesus.

The salvation Christ purchased by His incarnate birth, His life, and His death upon the cross of Calvary is

broad enough to save all who will come to Him and receive it. "Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). His love is deep enough to cover the sins of the world.

It is said that Napoleon, at the height of His military greatness, was studying a map of the world with some of his military leaders. Pointing to a red area on the map where the British Isles are located, he cried, "If it were not for that one red spot, all would be mine!" So in the great controversy between Christ and the forces of evil, Satan, the great usurper and "prince of this world," might lay claim to the whole world and bring it all under his banner of darkness were it not for that one red spot called Calvary. From that spot radiates all the light of the ages, for there we behold that great, grand monument of mercy and regeneration—the Son of God uplifted on the cross. It is at the foot of His cross that we may find cleansing from all past sins. It is there we may lay claim to all that He has purchased for us, including His keeping power to enable us to live a life of victory over sin.

#### Salvation Promised

"He shall save his people from their sins" is the promise of our text. The Greek word here means "apart from," "away from." This is the way Jesus saves. He is "the same yesterday, and to day, and for ever" (Heb. 13:8). Christ "gave himself for us, that he might redeem us from all iniquity" (Titus 2:14).

We cannot redeem ourselves. We cannot purify our own souls or lift ourselves from the pit of sin by our own efforts. There must be a power outside of ourselves. That power is Jesus Christ. Thank God, this is just what He does for us! "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). Thank God for His unspeakable Gift in sending Christ to our world!

The curtain has long since rung down on the events of that night of the Saviour's birth in Bethlehem. The human actors in the drama have returned to dust, most of them forgotten and unknown. The Saviour's footprints have been washed from the shores of Galilee. The voice that spoke peace to its troubled waters is heard no more in Judea. But He lives

in the hearts of His people. He "ever liveth to make intercession for them" before the throne of heaven. The "blessed hope" of His people today is that He will come again, not as a Babe in a lowly manger, not to be mocked, spit upon, and crucified, but as King of kings and Lord of lords. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

He is coming, dear reader, and He is coming soon. The earth is ripe today for His coming. All heaven is in readiness. The mansions He has gone to prepare are ready and waiting. Angels are eager to break through the darkness of sin's night with their song

of victory over sin and death. Hearts are yearning to be reunited with loved ones. A sin-sick, war-torn world groans for the Prince of Peace.

Yet He waits a little longer. Why? In mercy to you and to me. Today He knocks at the door of your heart with the message: "I will save My people from their sins." Is there room in your heart for Jesus? Will you say, "Come into my heart, Lord Jesus; there is room in my heart for Thee"? Do this, and you too will know the "breadth, and length, and depth, and height" of His love and salvation. You too will call His name Jesus—Saviour—for He shall save you from your sins. ★★

## The art of living

By MURIAN WOOD

*when you're young*

#### A BRILLIANT TESTIMONY

Why do the good suffer? This question undoubtedly would come right at the top of any list of subjects that have perplexed human beings throughout history. For Christians, it's an especially torturing topic, because the natural corollary is this: How can a God of love permit innocent people to suffer? Actually, there are two lines of thought here, and we'll consider only one of them—the topic of why a "good" or "trying to be good" person (in our Christian frame of reference) often suffers physically, emotionally, psychologically, or some other way. Another time, perhaps, we'll discuss the mass suffering of innocent people.

A basic misconception exists, it would seem, as to the nature of the Christian life, or as to the meaning of Christ's promises to His followers. Having taken the time to review the four Gospels, I feel secure in stating that Christ promised suffering; He never did promise anything else in this world. Therefore we've apparently reversed what He actually said, and have come somehow to feel that to follow Him is to escape trouble. When we're disillusioned we often bitterly declare that "it doesn't make any difference if you're trying to do right" and "people who don't try get all the breaks," and so on.

These statements, made in anger and disappointment, very likely are true. True, that is, in the sense that following Christ means preparing for a sinless life to come, said preparation requiring the discipline of suffering. Since nonbelievers have no such goal they will hardly be

such continual targets of this world's prince.

Apart from this fundamental point, however, some other valid reasons exist for suffering in the life of a Christian. First of all, a human being who has never suffered simply does not know what life is about. He is totally incapable of understanding the suffering of others, for suffering is the real common denominator of the human race. If you've ever met a person who has never had even one severe trial, you've very likely met a cold, calloused, and shallow person. Christians (who stand as Christ's representatives in this world) can do very little for others if they haven't both sympathy and empathy. And you can't go out and buy these qualities; you acquire them the hardest of all possible ways.

Another reason for a Christian to be tested by trial is to show unbelievers what the grace of God can do. It can give courage in the face of disaster; it can prevent bitterness when every cherished hope lies shattered beyond repair; it can prevent the repulsive emotion of self-pity. When a human being, a child of God, rises to magnificent heights "in spite of"—well, there's simply no greater testimony that Christ is a reality. There is no more convincing proof that above and beyond our painfully disordered little lives there's a Bright Shiningness. Every Christian who suffers years of physical pain heroically (and silently), every Christian who surrenders his personal dreams with dignity and fortitude, every Christian who endures his trials with grace, is a brilliant testimony to the reality of God and the value of suffering.

By TREVOR HOOVER

**S**UPPOSE you had written to a son in a distant city and told him the time and manner of your arrival in his city. He in turn told you he was thrilled at the news of your soon coming to his city. But upon your arrival, no one meets you at the station. After weary hours of searching, you finally spend the night in a stable with the cattle! Christ "came unto his own, and his own received him not" (John 1:11).

Isaiah foretold the *manner* of Christ's appearance (Isa. 7:14). Micah named the *place* of His appearance as Bethlehem (chap. 5:2). Daniel foretold the *time* that He would appear (chap. 9:25). As the time approached, God revealed to Simeon that he would live to see the Christ (Luke 2:25, 26). There were the miraculous events surrounding the birth of John the Baptist. Yet, Israel knew not the time of her visitation.

On that silent night an angel was commissioned to make known to earthlings that "unto you is born this day in the city of David a Saviour, which is Christ the Lord" (verse 11). "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (verses 13, 14). Angels gave the message that men might have given. All heaven was thrilled and awed at this revelation of the love of God and rejoiced at the privilege of making it known to earthlings. The accompanying angels could no longer restrain themselves. Suddenly they appeared in a blaze of heavenly glory and sang this anthem of praise and peace to men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath



© REVIEW AND HERALD

HARRY ANDERSON, ARTIST

## God's Unspeakable Gift

made known unto us" (verse 15). They must have wondered at the words of the angel, "Ye shall find the babe wrapped in swaddling clothes lying in a manger."

Let us now by faith go even unto Bethlehem and see this thing which is come to pass. As we carefully study the scene and contemplate the meaning of it, our hearts are filled with gratitude to God for His Gift, His wonderful Gift. And to think that this is only the beginning of the condensation of Christ for the redemption of the lost race! The reception hall of our Saviour is a stable. What a spectacle unto the world and unto angels and men. None of earth's great men were there, only the cattle.

As we continue to look upon the

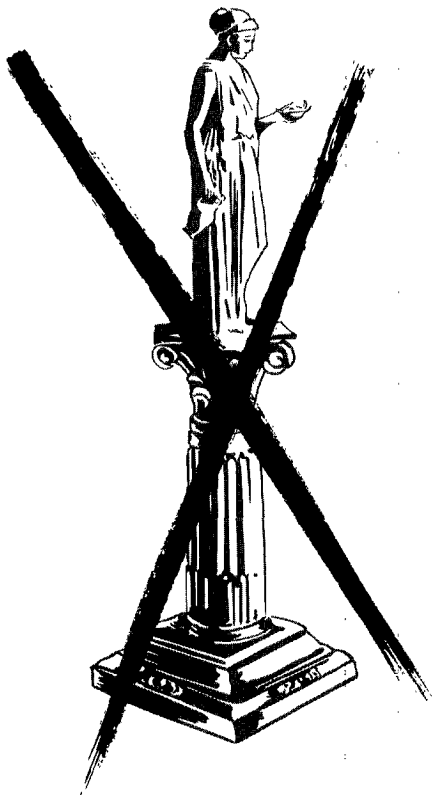
scene, we begin to see that He descended from heaven that we might ascend to heaven. But why was He born of woman? The answer is that man might be born of God. He became a partaker of humanity that we through grace might be partakers of divinity. He became a baby that we might become full-grown men and women in Christ Jesus. The One altogether lovely was wrapped in swaddling clothes; we may be clothed in the robe of the righteousness of God. Angels rejoiced over Christ's birth in the city of David, knowing that someday the blood-washed throng would rejoice in the city of God.

Our Saviour was born in a stable, surrounded by beasts, that we might dwell in the Father's house surrounded by angels. He walked the dark and dusty paths below that we might walk the golden streets in the city of light above. He died the death that was ours that we might receive the life that was His. He gave up all that we might receive all. As we meditate upon His life from the manger to the cross, words fail to tell the whole story. With the apostle Paul we exclaim, "Thanks be unto God for his unspeakable gift." ♦♦

### Nativity Scene

By ROBERT MAC LEAN

Now everyone has gone home,  
and the church with its steeple  
touching the stars is quiet.  
On the front lawn, a doll  
donated by a kindergarten girl  
sleeps in a plastic manger.  
Its face is covered with snowflakes.



# The Winner Loses All

By HAROLD L. WALKER

**N**O ONE would want to be a winner if the winner didn't win. Yet it is surprising how many of us participate in a deadly game in which those who win really lose! I speak of *bitterness*, the devil's game in which the winner loses all.

Paul counseled the Ephesians: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31).

Bitterness keeps bad company. According to Barnhart's *The American College Dictionary*, bitterness is defined as "intense animosity."

This sturdy weed, bitterness, is born of many seeds. It can rise out of frustration in life when persons become victims of circumstances over which they have little or no control.

Bitterness can bubble to the surface through personal animosity toward those who someone feels are due revenge for something they perpetrated upon him. I know of an extremely able church member pitifully self-retired in God's service and steeped in bitterness over something he assumes another person said about him in a church board meeting more than 20 years ago!

Bitterness also can arise in one who feels that he has missed his calling in life, that friends or family members have advanced far beyond him and he is now in a situation that is irreversible, with no chance that he will ever

realize the fulfillment he feels he should have known. What discerning person has not seen this written unmistakably upon countless faces.

Some suffer a series of reverses in life that may be spread out over months or years, seemingly unconnected but which press hard as they are added to the heavy load of the past. The spirit becomes tinged with defeatism, and with the uplook they once possessed through Christ gradually becoming the downlook, they turn inward and bitterness sets in.

Still others see bitterness creep into the life because a loved one or a close friend suffers life's unrelenting reverses: A son fails in an important educational pursuits; a daughter experiences the discipline of long-term suspension from a denominational school; death claims a promising youth in the family; a tragic accident strikes without warning leaving an effervescent wife and mother a helpless invalid; a husband loses his material possessions for daring to keep the Sabbath.

Beyond its causes, or excuses, bitterness has some interesting peculiarities. It makes those who indulge it unreasonable. It makes them unattractive as the stump of bitterness bears its shoots of hardness, disagreeableness, the little false laugh, the frown, the phony arguments manufactured to defend courses of action and attitudes. Ernie Pyle, every man's

war front correspondent in the early forties, wrote once: "If you go long enough without a bath even the fleas will let you alone." And that is what happens to those who harbor bitterness. Soon friend and foe alike leave them to shrivel within their own smallness. They become immensely unhappy beneath the camouflage on the outside. Soon they learn the truth of Shakespeare's line: "Heat not a furnace for your foe so hot that it do singe yourself."

Bitterness can spread like a monstrous malignancy as it moves through our private world within the family or the church. Its roots grow rapidly with the tenacity of Moody grass, affecting everyone they touch. And never doubt it—bitterness does damage its object! It comes home hard to those toward whom it is directed, and they feel its roots sapping the nutrients from their store of life. Affected also are the many innocent bystanders—our friends, our relatives, our fellow Christians as they behold its ugliness in us.

Bitterness is a deceiver. Its malignant nature becomes apparent in crushing revelation to those who allow bitterness to grow within themselves! In the end they learn it is like all the packages on the devil's shelves—falsely labeled. To those who direct it toward God, or life, or a friend, or a brother or sister in the church, it initially gives a feeling of victory, a sense of satisfaction that they are securing for themselves just payment for a debt owed them. They are winning, they think, only to learn that when the game is over, the winner loses all. Just as certain strong acids finally destroy their very container; just as the sting finally destroys the honeybee, so bitterness finally destroys its bearer.

## Victory Possible

We can have victory over this enemy! Victory comes through our conquering Saviour, who never once yielded to bitterness. He "was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

First, we must recognize bitterness for the cancer it really is. We cannot afford to go blithely on, hoping it will go away. It *can* and *will* kill!

Sometimes confession is needed. Ellen G. White said: "When, by thorough confession, you destroy the root of bitterness, you see light in God's light."—*Life Sketches*, p. 326. The heaviest load of life rolls away when the guilty take the courageously humble step of approaching a fellow human and setting wrong things right.

# We Started at Volume 5

By ERIC JONES

Jesus urges Christians to pray for those who use them spitefully (Matt. 5:44). Such prayer drains bitterness from our systems. A character in *David Copperfield* says to another: "But I forgive you. . . I do, and you can't help yourself." There it is! We forgive others instead of directing bitterness their way. And as we ask, God sweetens the lifeblood of our attitudes and emotions in this area. Ellen G. White learned this secret. Though she was the object of animosity and misunderstanding throughout her life, she returned love. Between the lines of her personal messages of reproof and correction one can read her personal victory over bitterness.

By deliberately making the object of our bitterness the object of our interest and prayers, we see God work His greatest miracle—a change in human hearts. Instead of lowering ourselves to hate, we feel God lift us to love.

Another suggestion of real practical benefit throughout life is to remember constantly that understanding solves many problems. That sister in the church that we are so tempted to resent—have we really tried to understand her? The church leaders we so readily criticize—do we know the burdens they carry? Are we familiar with their objectives? Have we sought clearly to understand their position? That person who seems such a misfit to us—have we tried to draw him out to be the person he could be through Christ? In *Driftwood*, Henry Wadsworth Longfellow wrote: "If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility."

None of this is to say that those who indulge in snobbery and arrogance toward us are guiltless if only we'll understand. But on our part we should not return evil for evil, for this only multiplies the problem. Why should a Christian allow anything or anyone, even a fellow church member, by word or act to drag him down to a level of rancor and malice?

When Christ rides down the celestial highway again to step into human history, He will wave no magic wand suddenly to make us love one another and treat one another as He taught us. Personality conflicts, prejudice, and controlled—or uncontrolled—animosity toward one another are to be replaced by the love of Christ—now, in *this* life. And it can be done.

Paul was wise when he said, "Let all bitterness . . . be put away from you, with all malice." Bitterness is the devil's game in which the winner loses all! ★★

SOME years ago L. K. Dickson, then a vice-president of the General Conference, conducted a morning devotional for one of our workers' meetings in the Canadian Union Conference. In the course of his study he mentioned that some years ago he and his wife had thought they should reread the nine volumes of the *Testimonies*, but had wondered where to begin. With volume 1? Perhaps this book, the first portion of which appeared in 1855, wouldn't be as pertinent to the times and to the needs as a later volume. So they began reading at volume 5 and read through volume 9. Then they began with volume 1 and read through volume 4.

After listening to Elder Dickson tell of the blessing this reading had been to him and his wife, I talked it over with my wife, and we decided that we would do the same thing. We began reading volume 5 and read through volume 9, then turned back to volume 1 and read through volume 4.

Later I mentioned this to the workers in a certain conference of which I was president and expressed my gratitude for the blessings that had come to us as a result of this rereading of the nine volumes.

A few years later I was invited to visit a certain city to organize a new church. After the service on Sabbath the pastor called me to one side and pointed out a man we had just ordained as first elder. He said, "I want to tell you an interesting story about this man and his wife. They are very fine people, but for a long time we could not get them interested in the Spirit of Prophecy. Nothing we

did or said seemed to change their minds.

"Then," he continued, "in one of my Sabbath services I suggested that since this man and his wife were soon to have a twenty-fifth wedding anniversary the church present them with a set of the *Testimonies*.

"This man was really insulted by this gift, but four weeks later I mentioned in one of my sermons that L. K. Dickson and his wife had begun reading the *Testimonies* at volume 5 and had read through volume 9 and then had read volumes 1 through 4 and it had been a great blessing to them; and that my wife and I began rereading the Spirit of Prophecy, and we began with volume 5 and read through 9 and then read volumes 1 through 4, and we received a great spiritual blessing for it."

He continued, "After my sermon this elderly man and his wife went home for Sabbath dinner and as they finished the meal they looked up to the shelf, and there were the *Testimonies*. The man said to his wife, 'What do you say if we begin reading volume 5 and see what we think of it?' They began reading, and now you can't get these people away from the Spirit of Prophecy writings. It means everything to them. They read through volumes 5 to 9 and then volumes 1 to 4, and it has proved to be a source of complete transformation."

I had the pleasure of telling Elder Dickson some years later about this chain reaction and what it had meant to the families involved. I sincerely hope others will be inspired to seek the blessings that are theirs by similar reading. ★★

## As Vital as Bread and Water

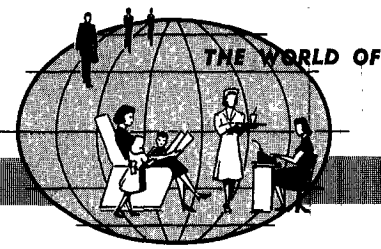
"It was almost like losing my glasses. I've felt completely lost without the REVIEW."

Mrs. Lois Zachary, public relations director of Hinsdale Sanitarium and Hospital, found as she took up her new work recently that her department was not receiving the REVIEW. She found *Modern Photography* and *Editor and Publisher* but no REVIEW.

Someone suggested to her, "Maybe some other department will share theirs," but she pretended not to hear. Soon her order was placed. She confessed, "I've felt completely lost without this fine denominational paper that keeps us not only informed of the news around the world but keeps our hearts and minds stayed on the spiritual aspects of our church beliefs. During this time, whenever I visited in an Adventist home where the REVIEW was displayed, I grabbed up copies to see what I was missing, and digested every word.

"I can't imagine the REVIEW being in any home where it isn't read, because for me it is as vital to my well-being as bread and water."

—THE EDITORS



# The Adventist Woman

Conducted by DOROTHY EMMERSON



## The Smell of Arpège

By H. E. RICE

**T**HERE is nothing sadder than to see mature, middle-aged men with graying hair and expanding waistlines lose their emotional balance over young things with rolling eyes, fancy hairdos, and yellow dresses. Sad to say, it happens not too infrequently and often to men who have settled homes and who have been stable and successful in life. Church society is not exempt from these sad, foolish experiences. When such trag-

edies occur, usually some loyal wife of many years is embarrassed and hurt; eventually the man sees himself as he is and is humiliated and ashamed; and usually the wide-eyed little girl, who enjoyed the conquest briefly, will meet some young man her own age and will then understand herself better, will eventually settle down, marry, and have a happy home.

Why do these behavior patterns develop? Why do such persons act

as they do? The young damsel probably felt flattered at the attention of the older man and rode briefly on cloud nine, never intending to make that cloud her home. The mature man was possibly swept off his feet by the smell of perfume and the sudden deep conviction that there were still other worlds to conquer and that he was more of a heroic conqueror than he first realized. His vanity was fanned and his ego was inflamed.

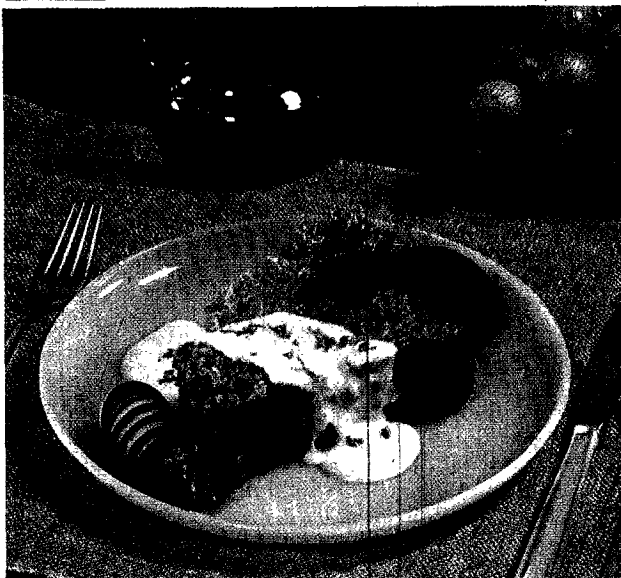
For such conduct there is no excuse. The man's safety lies in the security of his home and the companionship of his wife and family. He must return to the family altar where the cords of love are strongest. Wise indeed is the man who can understand himself and the weakness of the human heart and avoid the first exposures to subtle temptations.

### More Appreciation Needed

Sometimes more than this is called for. Perhaps many of us, long married, tend too much to take our partners for granted. Men need to be more appreciative of their wives. Perhaps the wife whose husband's head has been temporarily turned needs to spend a little more time before the mirror. Perhaps she needs to put flowers on the table more often and have other couples of like age over for social evenings more frequently. The needs of the heart for both

### CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



#### PORTLAND LOAF WITH GRAVY

- 1 can ground Proteano, Prorash, or Protosa
- 12 Veja-links or Linketts ground
- 3 eggs separated
- 2 cups cream
- 1/2 cup cracker crumbs
- 1/2 teaspoon mace
- 1/2 teaspoon celery salt
- salt to taste
- 1/2 cup chopped onion
- 3 drops red food coloring

Soak cracker crumbs in cream. Sauté onions in a little oil. Mix all ingredients together with the egg yolks. Beat egg whites until stiff and fold in lightly. Steam in oiled loaf pan for one hour. Serve with country-style gravy.



husband and wife continue after vows are exchanged. It is the husband's responsibility to understand and fulfill those needs for his wife, and the wife's obligation to sense, understand, and fulfill those needs for her husband. This is part of God's plan. When the needed joys and satisfactions are realized at home, usually there is not enough Arpège in France to induce a man to kick over the traces.

But what if it does happen to a friend of yours, a brother in the church? Then those whose conduct and behavior is governed by the nobler motives of the soul will rise above gloating, evil surmising, evil speaking, and the hypocrisy of self-righteousness, and will follow the admonition given by the wise and inspired apostle Paul in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This, too, is the way God intended it to be.

#### Various Behavior Patterns

Why do men and women act the way they do? It has been said that for every behavior pattern there is a cause. Probably this is too sweeping a generalization. Frequently there seems no explanation for human behavior. We even stump ourselves occasionally endeavoring to analyze and understand why we acted the way we did. If we cannot always understand ourselves, then it surely follows that less frequently can we understand others. Self-analysis is a fascinating adventure if we can rise to complete honesty with ourselves, which is hard to do.

The better behavior patterns of our lives spring from high and noble motivations and reflect the very best in man. These high and noble motivations and the behavior patterns in our lives are responses to the voice of God speaking to our hearts. Missionaries go to the ends of the earth and endure hardship, privation, loneliness, and uncounted vicissitudes because they hear the voice of God speaking to the heart and soul and commanding them to go. The nobler, Godlike reactions in the heart rise in response to the voice of conscience, which is the call of God, and triumph over the inclinations to selfishness and self-gratification. These baser inclinations of our hearts lie just under the surface, always awaiting the opportunity to emerge and control our actions. Civilization is but the curbing of these baser inclinations so that our conduct is controlled within limits acceptable to society. Christianity triumphs over these baser inclinations by the surrender of our lives to Christ and the



WOMEN IN THE NEWS

### Californian Given National Temperance Award

Mrs. John H. Lammerding, of Sacramento, California, was presented with the American Temperance Society Award of the Year for 1969 by Milo C. Sawvel (left), associate secretary of the General Conference Temperance Department, and Miller Brockett, temperance secretary of the Pacific Union.

In 1961 her husband was selected as temperance man of the year because of his prize-winning displays at the California State Fair. After his health failed, Mrs. Lammerding decided to carry on. She could not drive an automobile, but within four months she had her license and has since covered more than 100,000 miles in the promotion of temperance.

Mrs. Lammerding is active in other ways too. She purchases old dolls and sells them for missionary purposes. She has donated a gasoline generator, a corn planter, and many tools for a church project to help Gimbi, Ethiopia. At the Five-Day Plans, where she

often serves as hostess, she encourages smokers to omit caffeine and meat from their diet by giving them samples of noncaffeinated drinks and meat substitutes. She also serves as inspector for her voting precinct with headquarters in her own garage.

Mrs. Lammerding is a woman of many hobbies. She corresponds with prominent statesmen and world leaders and has gifts and letters from many of them. She has written many stories and poems. She has also served as church public relations secretary and since 1949 has been writing for Sacramento newspapers.

Because of her intense interest in servicemen, she sent 50 books from her own library to the military men in Vietnam. A new church was the result of a branch Bible school she fostered. She has also served as secretary-treasurer and a member of the Sacramento Union Academy board.

FRANCIS E. SOPER

claiming of His power to react to life as Christ would react.

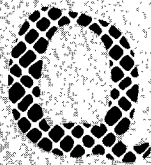
Thus the noble prevails in our patterns of conduct when our lives are surrendered to God and controlled by Him. Involvement in religious activities or commitment to church work and immersion in church programs are no guarantee or assurance that the noble motivations of the heart are triumphing over the selfish, the base, the unworthy, and the ignoble. In fact, religious activity often affords the finest opportunity to behave in patterns motivated by the glaringly selfish, the acrimonious, the mean, the vindictive, the impure, and the base, because religious activity and involvement provides a plausible and convenient cloak of piety to hide the baseness of the soul. Religious activity first affords an explanation to ourselves and a cover to others. This was precisely the problem faced

by the religious leaders of Christ's day.

The world is littered with instances and examples of behavior patterns in which the selfish and the base control conduct and triumph over the better, more Godlike motivations of the heart. The people who walked past the wounded man on the Jericho road so long ago were not the first nor the last whose conduct was motivated by the selfish, the low, and the ignoble. David, unfortunately, was not the only man, nor the last, who looked where he should not have looked, thought what he should not have thought, and did what he should not have done. Far too much of human history is but a record of the triumph of the low over the high, the base over the noble in man.

Thus behavior patterns of mankind, generally, stem from either a triumph of the voice of conscience or the triumph of the voice of self. ♦♦

# Homemakers' Exchange



**My husband is carrying on a flirtation with a high school girl. What makes a happily married man old enough to be the girl's grandfather carry on like this? What should I do in this situation?**

► She should take inventory of herself. Is she still wearing the same hairstyle? How many noticeable pounds has she put on? Does she still "court" her husband and treat him as a lover and provider? If love is made to grow, it lasts. Where there is an effect there must be a cause.

John Sellers

Cleveland, Ohio

► I don't know why a "happily" married man would flirt with a high school girl. But here are some questions a wife can ask herself to make sure she is not partially to blame:

Am I loving, kind, and courteous; or do I nag, scold, and complain?

Do I keep myself neat and attractive?

Do I keep a clean, orderly home, a pleasant place to which to come?

Do I have good, attractive meals ready for him?

Do I ever do anything special for him?

Do I compliment him on his successes?

Do I encourage him in his work?

If a wife makes home the most attractive place in all the world, what man would look elsewhere?

Mrs. John Kearnes

Salt Lake City, Utah

► If you are sure this is a flirtation, go to this girl's mother and tell her in a Christian way what is going on.

Then look at your own life to see if there is something missing. For instance, when your husband comes home do you still throw your arms around him and tell him how much you miss him?

Try to get more involved with him instead of fussing over your own problems. Try to do things together. Suggest a picnic or a trip into the country.

But most of all pray. I believe God will answer.

Diane Barreiro

Bronx, New York

► In my opinion this man has a warped sense of values and needs a new perspective. You will read letters advising you to make sure of your own attractiveness and make your home appealing. This is all well and good, but I doubt if this is enough.

I suggest you practically line your home with mirrors so he can see that he is no youthful Lothario. Then post in strategic spots Matthew 5:28 printed in bold letters to remind him of the real basis for his behavior. If he notices your tactics and starts talking, don't argue. Tell him to talk to God about it.

Pray for him and leave it in God's hands. The more you say, the less are your chances, for nothing repels a man more than a jealous wife.

If all else fails, one can always build a strong cage to keep him where he belongs and

protect the young and gullible! I know this sounds terrible but maybe your husband will see it and realize how he appears to others,

V. Taylor

Englewood, Colorado

► When a middle-aged man starts carrying on a flirtation with a high school girl, it is an indication that he is trying to prove to himself that he is still attractive to the opposite sex. It inflates his ego to have a young girl flirt with him.

Maybe his marriage isn't as happy as his wife thinks it is. Perhaps she should ask herself a few questions: Is she as thoughtful and loving as she was in the early years of their marriage? Does she tell him often that she loves him and finds him attractive? Does she keep herself neat and attractive? Do they share common interests?

The worst thing she could do is to act jealous and make a big thing over his foolish behavior. She should keep in mind that "you can draw more bees with honey than with vinegar."

Mrs. Robert Jenkins

Madison, Tennessee

► One wife duplicated her husband's antics and he immediately left off his foolishness. I'm an old woman now and I still am amused when I think of those days.

Name withheld by request

Yucaipa, California

► Even Solomon with all his wisdom could not understand the ways of a man with a woman. But we all know that every time a person lets his emotions, passions, or appetite overrule his intelligence, he is *always* in for trouble.

Henry Skadsheim

St. Helena, California

► The human mind ever seeks contentment. Any person who is not converted and who does not go to his Saviour, the solver of all aggravations, will seek in forbidden ways to satisfy the inner drive. Some men turn to drinking, smoking; others run around with other women.

Many women drive their husbands to this situation. However, regardless of who is at fault, "the family that prays together stays together." Too many of our church members are too critical and do not possess a good background in the Spirit of Prophecy. Had they this background their homes would be ones "where angels love to dwell."

John W. Steen

Boysd, Maryland

► The words "to love and to cherish, till death us do part" are sometimes interpreted to mean "to love and to cherish till the children come."

Father enjoyed so much the love and affection before the children came and he may be hungry for the same treatment now. But if mother's love has all been expended on the children, and father's companion has been a "dead battery" for many long years, he could very easily find it exciting and flattering to get attention from a high school girl.

Love dad like you never did before to make up for lost time. Talk to the Lord about it, and see what happens.

Roy Ertel

South Williamsport, Pennsylvania

► There is something special in a person that makes him attractive to someone else. This can be one of several things—manner of dress, politeness, speech, or character. In His wisdom God has given men and women different characteristics, and as a result not all desire the same person.

I believe the first thing the wife should do is to examine herself and see if she has unwittingly permitted some trait that she once had to fall by the wayside. It could be he sees this missing trait in this high school girl.

If the wife keeps before the husband the qualities he admired in the beginning, he won't desire to look elsewhere for he will be looking for ways to please her more each day.

Walter J. Smith

Middletown, Ohio

► Could it be that your husband is looking for companionship that he doesn't get at home? Take an interest in his hobbies and go with him when he asks you even if you must leave something undone which you had planned to do. Cultivate the art of making your conversation pleasant and optimistic, and do not dwell on his faults. Do not be critical of your husband to others. Compliment him on his good qualities. Let him know that you love him and that no one else could take his place. Try to think of the things you did to gain his admiration during your early friendship and continue them now. Do things together as much as possible.

Mrs. Ralph Speer

Ardmore, Oklahoma

## NEW QUESTION:

*How does a parent answer a question such as, "If God loves everybody, why does He allow catastrophes, for example, earthquakes and floods, to kill so many people?"*

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

# The Sabbath School— A Soul-winning Agency

By BETTY COONEY

IS THE Sabbath school the soul-winning agency it was intended to be? Is it a service to which we willingly, and often, bring visitors? Can a non-Adventist visitor profit from attending Sabbath school by himself?

These are questions every Adventist, not only Sabbath school officers and pastors, needs to consider carefully. Too frequently we seem to feel the Sabbath school is for *us*, a closed club for the blessing of its card-carrying members. Though lip service is given to welcoming any visitors who may have strayed in, preliminaries are riddled with denominational jargon, such as "the message," "the truth," "in the fold," "outsiders," "worldly." Such expressions are not suitable for a soul-winning venture supposedly drawing attendance from the non-Adventist world. Those not familiar with our beliefs and tradition find them incomprehensible and puzzling. In trying to decipher, much valuable time is lost that could have been used to gain solid spiritual help.

In the Sabbath school class more thought should be given to making a visitor feel welcome, but not conspicuous. A teacher desiring to extend a personal invitation for the visitor to return might do well to make the approach quietly after the lesson rather than at the beginning of the class when every eye would be focused upon the guest.

Class participation is, unfortunately, a much-neglected activity. Records are taken each week to ascertain how many are following the daily lesson study plan and though the percentage of daily students may be high, class response in the majority of classes is low. The same people who feel an obligation to get out their quarterlies each day do not feel obliged to contribute the ideas gained from study. Or the seating arrangement for a class may be so poor as to make hearing an impossibility. So the Sabbath school teacher becomes a lecturer instead of a discussion leader. To a visitor this can be disturbing. He may not feel free to ask questions that occur to him sim-

ply because so few others are asking or answering questions. What an opportunity for communication is lost when the Sabbath school class, which should be an informal Bible forum, becomes a taut little lecture!

## Each a Worker

Adventism is not a religion for drones. We are to be workers for God to the fullest measure of our abilities. Yet many come and go from Sabbath school each week feeling they have only to listen in order to receive the promised blessing. This reasoning may come from what is perhaps an overemphasis on form: we have specified programs, officers, and teachers;

*An Account by a Friend of Jasper Wayne*

## How Ingathering Began

By CARLOS B. CARTER

When in the spring of 1906 a young man and I canvassed at Sac City, Iowa, we stayed with Brother and Sister Jasper Wayne over the weekends. This is the way I became acquainted with Jasper Wayne. He was short and appeared to be in his sixties [he was born in 1850.—Eds.]. He and his wife were living in a modest but comfortable home about one half mile from the city limits of Sac City.

Jasper Wayne was a salesman. At the time I knew him, he was selling fruit trees for Stark Brothers Nursery on a commission basis. His commission during the three or four summer months he was active would run from \$5,000 to \$6,000. He would spend the rest of the year at home. He was full of faith and love for God and his fellow man. Whenever he left his home on a business trip he took a good supply of tracts and papers to give away. He never had any left when he came home.

Here are some of the things he told me about Ingathering. He said he held the idea that the one receiving the message was getting more out of the transaction than the one giving it, and that it was proper for the one receiving it to donate something for his learning. Sending for and receiving a shipment of a special issue of the *Signs of the Times* (Dec., 1903), he distributed these, explaining that any money received would go for foreign missions.

When a second shipment of papers arrived, apparently a duplicate of his order, he disposed of these in a similar way, receiving additional funds.

Jasper Wayne went to the camp meeting at Omaha, Nebraska, in 1904, at which Ellen G. White was to be in attendance. Jasper Wayne hoped to interview Mrs. White but was told that she was getting old and could not stand to talk with everyone wanting to see her. Finally, through Mrs. White's son, Willie, who had heard Wayne explain his plan in one of the meetings, he was able to arrange an interview.

Mrs. White showed a deep interest in his plan and promised to do what she could to bring it before the people.

In 1908 the General Conference recommended the Ingathering plan to all church members. Thus the Ingathering plan was born.

and there *does* seem little else that needs doing.

But a school, after all, exists for its students. Without them there is no need for one. These students are special ones, loving the Bible, studying it, and discussing it earnestly for the benefit of one another. So class participation is a vital part of the school. If it is not practiced, the school should experiment with new methods and approaches until the maximum response is obtained. *Student interaction is the life force of a Sabbath school.*

When members are not wholly engrossed in a vigorous, meaningful Bible discussion the temptation for some is to carry on private conversations. Though it is common courtesy for people to be still when another, especially one leading or teaching a group, is speaking, some use classtime to chat with friends and even visitors.

The Sabbath school class should always be a purveyor of Biblical ideas and doctrine. Beliefs contrary to those of a visitor should be presented most tactfully. We wouldn't think of inviting a non-Adventist neighbor to our home to pelt him with doctrinal differences, eagerly showing him how

"wrong" he is. Sabbath school classes shouldn't be conducted in this manner either. Wherever possible we should point out similarities in belief and otherwise tactfully avoid argument on the subject.

One job for which every member, even the most timid of souls who wouldn't dream of saying anything in a class, is well qualified is personally welcoming visitors and other members. We tend to be very glib in reciting the number of visitors attending each week, and welcoming them broadly from the pulpit, but this is not enough. It is, after all, the

warmth of the person sitting beside a stranger that has the greatest effect. A friendly smile, assistance in selecting a class, anticipation of any needs a visitor may have, are small enough expenditures of talent for any Seventh-day Adventist commissioned to "go . . . and teach all nations."

Great tact is needed in even this small endeavor. No visitor wants to feel smothered or cornered by an overanxious member; nor does he wish to be "pumped" for details on his personal life. Our duty is not to get a report or a commitment: our work is to be friendly and receptive,

helpful, and, most important of all, truly representative of the Seventh-day Adventist faith. We cannot afford to withhold friendliness in any degree in the Sabbath school; it may well be the small investment with momentous returns.

To appreciate the impact Sabbath schools have on a non-Adventist visitor, attend your Sabbath school this week as a *non-Adventist*. Put yourself in the shoes of the "worldly" person we talk so much about. Assume that you are a Catholic, a Protestant, a Jew, or an atheist. Are we prepared to serve their needs? ♦♦

## A Story FOR THE YOUNGER SET

### Ronald's Closet Cleaning

By HELEN KELLY

EVER since Ronald had heard about the Community Center's drive to collect toys, life hadn't been quite the same. Should I or shouldn't I? Should I or shouldn't I? Like a record this question whirled around in his mind.

Whenever he lifted his arm-long helicopter from the dresser in his bedroom the question started up. When he opened his closet door and gazed at his well-kept toys, the question repeated itself: Should I or shouldn't I? Should I or shouldn't I?

"I'll ask mom. That's what I'll do," he decided, coming home from school one day. "If she says it's all right, then I'll do it."

Mother was in the kitchen. "Hello, Ronald," she greeted him, looking up from the potatoes she was peeling. "How was school?"

"Pretty good, thanks." Ronnie was thinking about something else besides school, though. "Say, Mom, I'd like to ask your advice."

"Oh?" Mother arched her eyebrows as she looked up again. Her face wore a question mark.

"See, Mom . . ." Ronnie began. By the time he had finished, her face had a proud smile.

"I think that's a wonderful plan, Ronald. And I will not object at all, if that's what you want to do."

Just then there was a knock at the back door. Ronnie walked over and opened it. There stood Pudge, jacket buttoned up to the neck and red hat pulled down over his ears.

"Hi, Ronnie," the neighbor boy smiled. "Mom said I could come over for an hour, if it's O.K. with you."

"Come on in, Pudge." Ronnie stood back to let his friend by.

"Hello, Pudge." Mother turned to him. "We haven't seen you for a few days. How is your mother?"

"Fine, thank you, Mrs. Willard." Pudge started to unbutton his jacket. "Can we play in your room today, Ronnie? It sure feels like snow outside."

"Feels like or looks like?" Ronnie asked with a grin. He led the way to the stairs.

As he reached his bedroom door at the head of the stairs, the mental record didn't begin: Should I or shouldn't I? He had settled that question after his talk with mom.

Ronnie lifted the large helicopter from his dresser. "D-d-d-d-d," he rolled his tongue, imitating the noise of the rotating blades.

"Maybe that's the kind the President rides in," Pudge suggested, admiring the bright craft as Ronald held it aloft. "See how white and shiny it is. Sure would be fun riding in a real one."

"Yeah," responded Ronald, "sure would be." He set the 'copter down. "What do you want to play with, Pudge?"

Pudge was already surveying the bedroom for toys. He pointed to a heavy truck on the floor. "Do the controls still work on that, Ronnie?" He stooped down to get a better look.

"It needs new batteries, I think," Ronnie replied. "Then it would work like new. The other day Jerry Fry said he'd give me six dollars for it if I'd sell it to him."

"He did?" Pudge's head jerked up. "What did you tell him?"

"No thanks."

Pudge sighed like a cat dreaming of a fat mouse. "What I couldn't do with six dollars!" He turned to his pal's closet and noticed a large box on the floor. "May I look at your slides?"

"Sure, help yourself. There's a socket on the wall by the door for the projector plug."

"You have some swell toys, Ronnie." Pudge examined a long slim submarine on the closet shelf. The slides were forgotten for the moment.

"Thanks, Pudge. I try to take care of what I have." Ronnie thought of his plans and added, "But I won't have them much longer."

Pudge turned quickly. "What do you mean?"

"Well, Pudge, it's this way. The Community Center is having a drive to collect toys to give to needy children at Christmas."

Pudge nodded his head. "Yeah, I heard about it."

"When I learned about it, I got to thinking about all of my toys. I knew they were good enough to donate, but I wasn't sure whether I wanted to or not."

"And are you going to donate them?" Pudge asked eagerly.

Ronald frowned slightly, thinking what a hard decision it had been. "The more I thought about it, the more I thought I should. After all, Christmas is a time of giving."

"That's right," agreed Pudge.

"I'd hate to think some boy missed getting a gift because I didn't share." Ronnie picked up the sleek helicopter again. "And so I told myself, if mom says it's all right, then I'll do it."

"What did she say?" Pudge interrupted, his eyes wide with interest.

"She said if I wanted to, I could." A smile had erased the frown.

Pudge took a deep breath and shook his head. "Boy, that's something. What all are you going to give?" He looked around at Ronald's playthings.

"Guess I might as well start with this whirlybird," Ronald grinned, giving the propeller a spin.

"This truck too?" Pudge pointed to the heavy vehicle that Jerry Fry had wanted.

"Yes, but I'd better ask dad to get more batteries."

"And the submarine?" Pudge took it from the shelf.

"Uh-huh," Ronnie nodded.

"And I suppose your slides are going?"

"Right! So you'd better look at them while you can." Ronnie was laughing now.

Pudge stood before the closet, hands on hips. "Anything else?" The giving spirit was catching!

Ronald looked over Pudge's shoulder. "Maybe I ought to include the printing press kit. Come on, Pudge, you can help me straighten it out. These gifts need to be in good shape, you know."

As they worked on the printing press materials, Pudge asked, "When are you going to take these to the Center?"

"Tomorrow after school, I guess. Mom may need to drive me over, since I have so much to take."

"You know," Pudge looked at his friend thoughtfully, "maybe I'd better go home and do a little closet cleaning myself."

# From the Editors

God's Holy Day—4

## SABBATHKEEPING FOR MODERN MAN

In previous editorials of this series we discussed briefly some of the significant dimensions of the Sabbath. We noted also that the Sabbath-versus-Sunday controversy involves the most fundamental issue of human existence—that of ultimate authority. By accepting the claims of the fourth commandment, man acknowledges God not merely as Creator but as Lawgiver; he accepts Christ not merely as Saviour but as Lord. Also, by choosing Christ and His holy day, man rejects the counterfeit system of worship produced and masterminded by Satan. He declares his loyalty to the true God, the God revealed in Scripture.

Now, inasmuch as the Sabbath question is a religious watershed separating the world into two classes; inasmuch as choosing the seventh day of the week instead of the first is more than a matter of taste or preference; inasmuch as Heaven looks upon the choice as one of loyalty or of treason, there should be a sharp difference between the practices of Sundaykeeping and Sabbathkeeping. An adequate response to the three angels' messages will involve not merely recognition of the seventh day as the Sabbath but great care in keeping the day holy. It will create a whole set of new attitudes toward God and His weekly day of worship.

Foremost among the new attitudes of the born-again believer will be the view that the Sabbath is a day of joy—a day that encourages satisfying, lasting pleasure. "God desires that the Sabbath day shall be to us a day of joy."—*Testimonies*, vol. 6, p. 349. "Parents can make the Sabbath . . . the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable."—*Ibid.*, p. 359.

The attitude of Sabbathkeepers will be similar to that of David, expressed in Psalm 95: "O come, let us sing unto the Lord. . . . For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand" (verses 1-7).

The soul fairly sings as it contemplates God's greatness, love, goodness, and mercy. The human spirit, battered by problems during the six working days, downcast by reverses, and bewildered by life's mysteries, is lifted up and strengthened by contact with the Source of courage and wisdom. Small wonder that the Sabbath brings joy. As David contemplated God's power and goodness, he declared:

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29:2). "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (Ps. 30:4). This is the spirit of the Sabbath, the spirit of praise and joy, the spirit of true pleasure.

### "Not Do Any Work"

Now, how should man relate to this day of joy? The fourth commandment says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord

thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. 20:8-10).

The command is clear. Secular labor is to be laid aside on the Sabbath. The work that one does for a living is to cease. "Circumstances will not justify anyone in working upon the Sabbath for the sake of worldly profit. If God excuses one man, He may excuse all."—*Ibid.*, vol. 4, p. 251. "God has given man six days in which to do his own work and carry on the usual business of life; but He claims one day, which He has set apart and sanctified. . . . It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience."—*Ibid.*, p. 249.

This command to refrain from work includes not merely the individual himself but all whose pursuits he can control. It forbids hiring someone to do a task that he himself cannot conscientiously perform. It forbids doing chores that could have been done during the six working days. In a passage familiar to most Seventh-day Adventists, Ellen G. White spells out, in part, what this includes: "See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken."—*Ibid.*, vol. 6, p. 355.

Some may argue that since cooking and bath-taking procedures are no longer complicated and time consuming, this counsel no longer applies. But the issue is not whether today's procedures require less time than they used to, but whether we use God's time, however minimal, for our own pursuits; whether we rob God of part of His day simply because we fail to prepare adequately for the Sabbath; whether we appropriate time for secular purposes that should be devoted to spiritual activities—to Bible study, prayer, conversation on spiritual themes, religious music, or missionary work.

We have no more license to appropriate Sabbath time for our own use than we have to take part of the tithe and spend it on ourselves. Sabbath time is God's; it is holy, just as is the tithe. Conscientious Christians will refuse to let secular activities encroach on holy time.

### Preparing for the Sabbath

This brings us back to a point made in a previous editorial: the Sabbath impinges on everything we do during the week; the command to "remember the sabbath" affects every plan, every pursuit, every aspect of our conduct during the six working days. If we "remember the sabbath," we will have all our work completed before sundown Friday, we shall ration our energies so that we shall not be too exhausted to worship in God's house and engage in His service on the Sabbath, we shall hold worship in the home during the week so that the children will learn how to conduct themselves in the Lord's sanctuary, we shall teach our children the Bible, and encourage them to love and serve God. Thus when the Sabbath comes, the day will be a delight.

We are to "remember" the Sabbath throughout the week, but on Friday we are to complete our preparations for the Sabbath. "The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. . . . God has directed that

the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past."—*Patriarchs and Prophets*, p. 296.

Friday should be the preparation day not only for physical and business matters but for spiritual affairs. If we have defrauded anyone, we should make the matter right before sunset Friday night. If we have spoken harsh words, we should ask forgiveness. If we have had misunderstandings with members of our family, with fellow church members, with neighbors, or with professional associates, we should seek to restore harmony. Only holy people can enter fully into the spirit of a holy day. Thus the Sabbath lays upon us a solemn obligation to be prepared in body, mind, and soul when the sun goes down Friday night.

The Sabbath should begin with worship. "Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss."—*Testimonies*, vol. 6, p. 356.

On Sabbath morning the family should arise early. The extra "forty winks" that some members try to get will not make much difference in their stamina, but sleeping late will put added pressure on the whole household, creating a spirit of tension. Each member should allow plenty of time to dress, eat, and have worship, so that an unhurried, happy atmosphere may be maintained.

On Sabbath it is well to eat sparingly. Too much food overloads the system, and makes one less alert. The mind should be at its best to receive the maximum blessing at Sabbath school and church.

The Sabbath, of course, is to be enjoyed not merely in God's house made of stone, wood, and mortar, but in His great temple of nature. The portion of the day spent outdoors may "be made the most sacred and precious season of all the Sabbath hours" (*ibid.*, p. 358). What

can compare with the privilege of feasting on the beauties of nature, drawing lessons from God's handiwork, explaining the mysterious presence of good and evil, conversing about Jesus, and telling and retelling Bible stories!

The blessing of knowing God should be shared on the Sabbath by visiting the sick, praying with backsliders, or studying the Bible with seekers for truth. "On this day He [God] will in a special manner bless all who consecrate themselves to His service."—*Ibid.*, p. 362.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor."—*Ibid.*, p. 359.

The program outlined in the foregoing paragraphs will, we believe, help make the Sabbath a joy, a delight, the best day of the week. We have dealt in specifics, perhaps too much to please some readers, perhaps too little to please others. We think, however, that if the complete concept of the Sabbath as set forth in preceding editorials of this series is kept in mind, readers will have an adequate frame of reference to decide which activities are in harmony with the spirit of the Sabbath, and which are not.

Perhaps two of the best questions to ask to determine the "rightness" or "wrongness" of an activity on the Sabbath are these: Is this appropriate for sanctified time? Is this work necessary and in keeping with Christ's statement that "it is lawful to do well on the sabbath days"? (Matt. 12:12).

No better summary of guidelines on Sabbath observance is found anywhere than in Isaiah 58:13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

The Sabbath is a foretaste of the ultimate spiritual rest, the perfect harmony with God, that will be enjoyed by the redeemed throughout eternity (Heb. 4:1-10). Let us thank God for it, enjoy it to the full, and share its blessings with others.

K. H. W.

(End of series)

## LETTERS



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

### BETTER EVERY WEEK

The REVIEW gets better with every issue, and I look forward to its coming every week.

LEONA SCHACHTEN

Murphys, California

I've just read the October 23 REVIEW, and the lead article "Is There Any Word From the Lord?" thrilled my heart. Oh, how much we need to study and heed that word from the Lord.

And "The Last Good-by" was especially poignant to us who were privileged to join our sister-in-law, a retired missionary herself, in saying Good-by to her son, our nephew, as he left for Thailand!

I've been enjoying not only the article on "Mores and Morals" but also the comments. Perhaps if we were to think of who we are following, it might be easier to shun some of the present-day fads! This inner-city work is a wonderful innovation, and it is good to see our young people pointing to the better way.

MRS. CLARA THOMPSON

Athens, Georgia

### VOCATIONAL EDUCATION

Congratulations to the REVIEW and Charles B. Hirsch for the incisive article (Oct. 16) regarding vocational education. It would seem that it is time to take another step in removing the barriers that stifle the Lord's work. Educational and employment opportunities both need to be made known to our lay members without regard to geography.

For instance, we have just launched a secretarial-science program that enables employees to acquire or upgrade an important skill while at the same time earning a living. We recognize this program cannot meet the needs of everyone, but it will help many who could not otherwise obtain such training. Others of our hospitals offer unique opportunities that meet other needs. Why not let others know of these programs designed

to help them prepare for a place in the Lord's work?

It is encouraging to note that we are making progress in removing some of the barriers. For example, government and industry representatives were free to visit our colleges and universities at any time during the school year while our own institutions were not permitted to make contact outside our own unions until after February 15. By then, many of the best students had already been enticed into worldly employment.

Our leaders wisely removed this barrier that had become a handicap to the work. I have confidence that other outmoded practices and policies will similarly be revised to meet the needs of today. The REVIEW is providing a vital forum for highlighting and discussing changes that are needed.

Hinsdale, Illinois

H. H. HILL

### GOD OR SPOUSE

Although the article "Who Comes First—God or Spouse?" in the October 23 issue of the REVIEW brought joy to my soul at first reading, the more I thought about it the more upset I became. So I decided to unburden myself by presenting another aspect of the situation as I see it.

I wonder how many others, like myself, will try to read into this article a relief for a guilty conscience for neglecting some of the church duties of which we are capable in favor of husband and family.

In this article a choice does not really have to be made because it is assumed that the husband, wife, and family are in agreement with the idea of a well-rounded plan of church and family activities—which is wonderful and right. However, there are many, like myself, whose husbands, whether in the church or not, resent their wives' taking time out or being "tied down" to any kind of church "job." In this case a choice *does* have to be made—whether to "worship" my husband or God.

I adore my husband, and in the early years of our marriage was flattered by the fact that he wanted me to sit with him in Sabbath school rather than be a teacher in one of the children's divisions. For years I have yielded to my husband's wishes, thinking I had a good "excuse" for not getting involved in church activities. Now we have children of our own in Sabbath school and church school and have both been called upon to hold responsibilities in the church and school. Do we accept or don't we?

What husband or wife would not rather be home with the family on week nights, be free every weekend to go camping or sit in an adult Sabbath school class and be free of any demanding church responsibility or pressure? Has the author of this article never been on a church nominating committee? It is unbelievable the excuses one hears for not accepting offices in the church and almost impossible at times to fill some of them. It seems to me that because there are so many "Jonahs" who always run away from responsibility, a few feel the obligation to overburden themselves with too many church duties and thus possibly neglect their families and become discouraged and bitter. It seems so many of us actually do have the feeling that the family *should* come before God.

When I was a child the parable of the talents was emphatically impressed upon me. I believe God has endowed me with certain talents which He expects me to cultivate and multiply. I have neglected God's work too long and although at times I feel my heart will break when my husband is angry with me for doing my small part for the Lord, I pray that God will give me the strength (mental, physical, and spiritual) to do all I am able and qualified to do for Him and still not neglect my own dear husband and family.

NAME WITHHELD

### TO WEAR OR NOT TO WEAR—A BEARD

I am writing to thank you for publishing in the September 11 issue of the REVIEW AND HERALD Lynn Sauls's article on the subject of beards. I have studied this article carefully, and I believe that Mr. Sauls's viewpoint and the facts expressed are correct, and that they are in harmony with the Bible and the Spirit of Prophecy writings. I can find no instruction in these two sources that would indicate in any way that it is morally wrong or even inadvisable to wear beards.

It seems apparent to me that many Seventh-day Adventists are getting their eyes off the essentials of religion and are becoming absorbed in nonessentials. This great concern over peripheral matters that are not vital to

the church and its message distracts from the real function of the church. It causes people to set themselves up as judges over the lives of others in areas where the Word of God and the Spirit of Prophecy do not grant them the authority to be judges of these things, nor authority to make these nonessentials into matters of religious concern.

An individual Adventist or a minister may have ideas about this, but he ought not to allow himself to become confused, thinking that these ideas have a Biblical base or that his own viewpoints on the wearing or not wearing of beards have moral implications. I am well aware that people try to reason that it is wrong for an Adventist to wear a beard because a beard is a symbol of rebellion against society. This judgment is a personal one on the part of the persons who hold it and does not have Biblical backing nor sufficient validity in itself to make it a church policy. People who hold these views are welcome to have them, but they have no Biblical basis for trying to impose these views on other Adventists.

I myself do not have any desire to wear a beard, and if I did I would refrain from it because I would think it might not be helpful to my influence. This may indeed be true of other people, but it does not constitute sufficient reason for me or any other Adventist to condemn a brother who may wish to wear a beard. I am aware of the fact that most major changes in styles are initiated by young people and often by young people who are not overly concerned about the views of their elders. This was certainly true in the twenties when women began to bob their hair. The first ones who did this were termed "flappers." There were plenty of other women who wanted to bob their hair but were not daring enough to go contrary to the views of the majority.

I believe that some changes in dress styles are to be strictly avoided by Christians because these styles are immodest and contrary to the Biblical instruction relative to the way Christians should dress. I believe that some of these bizarre and immodest styles are being used by Satan and that the church should oppose them. On the other hand, the church should not intrude into the personal freedom of church members relative to the way they dress if no violation of the Word of God is involved.

I am aware that St. Paul stated the principle in 1 Corinthians 8, 9, and 10, that a genuine Christian will not do things that will cause his brother to stumble. This is a valid Christian principle and one that I cherish; however, those Adventists who criticize people who take up with harmless changes in fashion, such as the wearing of beards, are by their very criticism casting stumbling blocks before the people that they are criticizing—stumbling blocks that are unnecessary.

It is an extremely unwholesome trend for Seventh-day Adventist laity and leaders to be unduly preoccupied with such nonessentials as the wearing of beards, which preoccupation may cause them to overlook major problems that our youth are having over such essential matters as cheating, stealing, dishonesty in the form of not paying just debts, the lack of Christian love and charity, the failure to read the Word of God and obey it, and extreme carelessness in Sabbathkeeping.

Let us in the Adventist Church put our emphasis on those things that are essential to the church's welfare and for which we have direct guidance from the Word of God and the Spirit of Prophecy.

RICHARD HAMMILL

Berrien Springs, Michigan

## The Wayside Pulpit

By HARRY M. TIPPETT

*"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.*

Because it became an instrument of death for our Lord, the cross has always been a symbol of suffering. For Jesus the path to the cross was through self-denial, desertion, betrayal, mockery, injustice, and cruelty. Through vision, faith, and love He triumphed over His pain.

In urging His followers on to deeper experience, Jesus did not suggest that their cross-bearing was to be like His own. They were to be triumphant over their own crosses. To some, their greatest cross would be doubt, to others worldliness. To many the struggle would be with impatience, intolerance, or a deep-rooted selfishness. For thousands of believers through all time the battle would be with poverty and its degradation. And on the other hand wealth, like that of the rich young ruler, would be the great-est impasse to countless souls who fain would have an experience with Christ.

The discipline of the spirit imposed by the effort to master these besetments would have a cleansing, buoyant effect on the life, giving power in witnessing to the world a confidence like that of Paul—"I can do all things through Christ which strengtheneth me" (Phil. 4:13). But this mastery over the trials that beset us will not come in an hour. Like Paul, we must daily "press toward the mark for the prize of the high calling of God in Christ Jesus" (chap. 3:14) through "the fellowship of his sufferings" (verse 10) rejoicing in the knowledge that "if we suffer, we shall also reign with him" (2 Tim. 2:12).

Carrying our own crosses in triumph also makes us strong to heed the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Training for this victorious experience may begin in the kitchen, at our appointed tasks, among scoffers and unbelievers, amid adverse circumstances, or under an avalanche of sorrow. The confrontation may present itself today. Like the Saviour, we need not falter.

## "The Greatest Days of the Advent Movement . . ."

Continuation of the report of the actions taken at the 1969 Autumn Council  
Prepared by CLYDE O. FRANZ, *Associate Secretary, General Conference*

### ● Relief in Major Disasters—North America

WHEREAS, Major disasters are occurring in North America at frequent intervals with devastating effects involving suffering to many thousands of citizens, and

WHEREAS, Such disasters offer to Seventh-day Adventists a singular opportunity for service to people, demonstrating the practical worth of our religion, and

WHEREAS, Our volunteer workers, organization, facilities, and past experience provide us with an excellent opportunity to make a contribution in such situations, it was

VOTED, 1. That the General Conference, union conferences, local conferences, and churches all participate in preparing for disaster service.

2. That the lay activities department secretaries continue to carry primary responsibility for relief operations, working in counsel with their administrators, and that union and local conference committees designate another member of their staff to take charge of relief work when the lay activities secretary is away from his field.

3. That in major disasters the General Conference make available to the union most affected one staff member or other qualified worker, preferably from the Lay Activities Department, for service on the disaster site, to offer counsel, help assess needs, and gather and pass on to other fields information acquired in disaster-relief operations.

4. That in major disasters herein defined for this purpose as those resulting in major damage to 500 or more homes and/or 2,000 or more families evacuated, the General Conference, through SAWS, join the union conferences in making available automatically and immediately cash funds for specific uses such as building rental, purchase of food for mass feeding, purchase of strategic household supplies and token cash payments to aid in family rehabilitation.

5. That relief measures in disasters involving major damage to less than 500 homes and/or evacuation of less than 2,000 families shall be considered the responsibility of the union and local conferences.

6. That direction of relief measures be the responsibility of the local conference when only one conference is involved, and of the union conference when more than one local conference within the union is involved.

7. That local conferences desiring aid make requests only to the union conference. A union desiring aid from another union shall request it only through the General Conference. A conference or union requesting the aid of a conference vehicle from another union, without prior approval of the General Conference, shall have sole responsibility for the costs involved.

8. That conference vehicles requested by the union or the General Conference shall be accompanied by qualified relief workers, preferably including the conference lay activities secretary. Such personnel shall be expected to remain on the scene at least until most of

the supplies brought by their vehicles have been distributed to disaster victims. Working under direction of the union lay activities secretary, these workers shall provide leadership help to volunteer disaster-relief workers.

9. That in order to properly document the assistance given, our public relations bureau in the General, union, and local conferences be requested to arrange for personnel to be on the site of major disasters at the earliest possible time to secure action photos and story material.

10. That each conference operating a disaster-relief vehicle provide a minimum of two

citizens'-band two-way all-channel radios to provide communication in time of disasters; that conference disaster-relief vehicles be furnished with canteen equipment, and that larger vehicles carry a portable generator with a minimum power of 7,500 watts. Wherever possible denominational and commercial radio and television facilities should be used for appeals, coordination, and progress reports.

11. That conference lay activities secretaries keep in touch with weather advisories, and that when a major disaster is impending in a specific area of a conference, the conference disaster-relief vehicles be moved in advance to a point near the expected impact area.

12. That where feasible each church stockpile supplies of linens (sheets, pillow slips, towels, wash cloths), baby layettes, disposable diapers, blankets and quilts, soap, toothpaste, sanitary napkins, washable canvas shoes, candles, flashlights, batteries, and kits of new clothing (each with a complete outfit of one

### Brazilian Clinic Expanded and Dedicated

"This is a small contribution to the country of Brazil," said Domingos da Silva, champion of Adventist welfare in Brazil, during the dedication ceremonies of the now completed Adventist medical clinic in Belo Horizonte, Brazil.

This clinic was founded almost four years ago with the help of the Alliance for Progress. Noting the success and value of the clinic, the state legislature voted the equivalent of \$12,000 for modernization and expansion. It now has two examining rooms, a minor surgery room, a laboratory, a dental room, an X-ray room, and a pharmacy.

The clinic has two physicians, two nurses, and three dentists, who have been treating 120 to 150 persons a day.

Several of the laboratories in Belo Horizonte keep the pharmacy stocked with medicines through monthly donations. The clinic does not yet have medical or dental X-ray units, although the space has been provided. The laboratory is functioning with only one piece of equipment—a microscope donated by a group of Pathfinders in Phoenix, Arizona.

Those participating in the inauguration of the expanded clinic were (left to right) Robert Heisler, president of the Minas Brazil Mission; Carl Guenther, associate secretary of the Lay Activities Department of the General Conference; Robert Adams, lay activities secretary of the South American Division; Conrad Sponholtz, American consul for Belo Horizonte; Jose Bellesi, Jr., lay activities secretary of the East Brazil Union; D. P. Silva, public affairs secretary in Brazil; and Rony Heasbert Lopes, treasurer of the Minas Mission.

ROBERT L. HEISLER, *President  
Minas Brazil Mission*





size), ready for immediate use in disasters, and that each conference stock a supply of these items in the conference depot.

13. That where feasible each church organize and train a group of volunteer disaster-relief workers—men, women, and youth—ready to leave for a disaster area at a moment's notice, with official uniforms and vehicles identified with our insigne.

We believe careful adherence to these recommendations based on experience will make possible quicker and more effective aid to those in distress and bring honor to the church of God.

14. That our church members who feel impressed to do something special to aid victims of major disasters be encouraged to enclose a gift in the tithe and offering envelope, marking it "Disaster," and that it be forwarded through regular channels to the General Conference.

#### ● Conference Session Committees—Union and Local

VOTED, That the section, "Conference Session Committees—Union and Local," pages 66, 67, General Conference Working Policy, be amended as follows:

In order to ensure greater representation from the field in the selection of the leadership of union and local conferences, the following plan has been agreed upon:

1. The delegations to union conference sessions shall include a fair proportion of laymen not in denominational employ. This recommendation is to apply to the North American Division and to other divisions where conditions make its application advisable.

2. The union conferences in session shall make constitutional provision for the appointment of standing committees as follows: The standing committees for the union session shall be nominated by a special committee consisting of a General Conference or division representative who may be present, who shall act as chairman, and three representatives from each local conference. The local conference representatives on this special committee shall be appointed by their respective delegations at the union session.

3. The president of the division or one of the division officers shall be the chairman of the nominating committee at the union conference session. The nominating committee shall consist of from fifteen to twenty-one members, *except in unions of more than 50,000 members where up to six additional members may be added.*

4. The large committee to nominate standing committees at local conference sessions shall be made up as follows:

a. Each church represented in the delegation at the session shall be empowered, through its delegation, to choose one member of a committee to nominate standing committees.

b. *In conferences with less than 10,000 members, one additional member shall be chosen by each church for each 500 members or major fraction thereof.*

c. *In conferences with more than 10,000 members, one additional member shall be chosen by each church for each full 500 members.*

d. The persons thus selected, together with the leading union conference representative present, who shall act as chairman of this committee, shall be responsible for nominat-



### Two Ordained in Finland

Two men were ordained to the gospel ministry in Finland this past summer. Olavi Rouhe, editor of the Finnish church paper, *Adventiairut*, and the Finnish *Signs of the Times*, *Nyky aika*, stands with his wife (left). He was ordained June 7 in Tampere, Wiljam Aittala, Finnish Union president, conducted the service.

The second ordination service was held one week later in Mikkeli. Veikko Heikinen (right), who has been an evangelist in the East Finland Conference for several years, was welcomed into the ministry by Elder Aittala.

WILJAM AITTALA

ing all standing committees to be appointed by the session.

5. The chairman of the nominating committee at the local conference session shall be the president of the union or, in his absence, one designated by him shall be named to serve as chairman. The nominating committee shall consist of from nine to fifteen members, *except in conferences of more than 10,000 members where up to six additional members may be added.*

6. The committee on licenses and credentials shall be composed of ordained ministers of experience.

#### ● Name of Institutions

VOTED, 1. That denominationally owned and operated institutions in the North American Division give study to the possibility of identifying themselves as Seventh-day Adventist institutions by including the name of the church in the official name of the institution or, where this is not feasible, by other appropriate means.

2. That in order to avoid confusion, privately owned institutions refrain from the use of denominational names such as "Seventh-day Adventist," "SDA" or "Adventist" in their nomenclature and promotion.

#### ● General Conference Session Offering

VOTED, 1. That the General Conference session offering for 1970 be known as the World Concern Offering and that this be an offering of worldwide participation for evangelism.

2. That the basic goal for the World Concern Offering be \$1,250,000.

3. That the objective goals for this offering be distributed on the basis of the 1968 tithe.

4. That institutions in North America be invited to contribute to this offering, understanding that whatever is contributed by the institutions becomes a part of the amount raised by the union in which the institution is located.

5. That from the total amount raised for

the World Concern Offering \$200,000 be set aside for the world budget to take the place of the Spring Missions Offering and the Mid-summer Offering which would not be taken in the year of the General Conference session.

6. That the remaining balance of \$1,050,000 be distributed to the overseas divisions and North American unions.

7. That the World Concern Offering be received in the churches in North America on the following dates: March 14, 1970, and May 23, 1970; and in the overseas divisions on March 14, 1970, and May 16, 1970.

8. That the offerings taken on both Sabbaths at the session become a part of the World Concern Offering.

#### ● Conflict of Interest Recommendations

VOTED, To adopt the following statement on conflict of interest, requesting that the last paragraph of the recommendation be carefully defined as to the application of the policy on conflict of interest to denominational administrators and particularly those acting in a trustee capacity:

All trustees, officers, and employees of an organization have a duty to be free from the influence of any conflicting interest when they represent the organization in negotiations or make representations with respect to dealings with third parties, and they are expected to deal with all persons doing business with the organization on a basis that is for the best interest of the organization without favor or preference to third parties or personal considerations.

A conflict of interest arises when a trustee, officer, or an employee of the organization has such a substantial personal interest in a transaction or in a party to a transaction that it reasonably might affect the judgment he exercises on behalf of the organization. He is to consider only the interests of the organization, always avoid sharp practices, and faithfully follow the established policies of the organization.

Although it is not feasible in a policy statement to describe all of the circumstances and the conditions that might have the potentiality of being considered as conflicts of interest, the following situations are considered to have the potentiality of being in conflict and therefore are to be avoided:

1. Engaging in outside business or employment which permits encroachment on the organization's call for the full services of its employees even though there may not be any other conflict.

2. Engaging in business with, or employment by, an employer that is in any way competitive or in conflict with any transaction, activity, or objective of the organization.

3. Engaging in any business with, or employment by, an employer that is a supplier of goods or services to the organization.

4. Making use of the fact of employment by the organization to further outside business or employment, or associating the organization or its prestige with an outside business or employment.

5. The ownership or leasing of any property with knowledge that the organization has an active or potential interest therein.

6. Lending money to, or borrowing money from, any third person who is a supplier of goods or services or a trustor or who is in any fiduciary relationship with the organization or is otherwise regularly involved in business transactions with the organization.

7. The acceptance of any gratuity, favor, benefit, or gift of greater than nominal value beyond the common courtesies usually associated with accepted business practice, or of any commission or payment of any sort in connection with work for the organization other than the compensation agreed upon between the organization and the employee.

8. Making use of any confidential information acquired through employment by the organization for personal profit or advantage, directly or indirectly.

A statement of acceptance of the policy on conflict of interest shall be presented to, and the acceptance signed by, conference administrators and departmental leaders and by each member of the boards of trustees and all employees of associations and institutional corporations having responsibility in connection with the handling of trustee funds, and the boards of trustees of such organizations shall be apprised annually by denominational auditors of inherent exposures to denominational assets.

**Departmental Plans**

● **Testimony Countdown—World Program**

Observing the special blessing of God which has attended the ten-week Testimony Countdown program in the North American Division and the enthusiasm with which it has been received, and sensing the potential spiritual benefit which a program of this type holds for the world field,

*We recommend,* 1. That the overseas divisions be encouraged to adopt the Testimony Countdown program as a means of leading the members of the church into a meaningful study of the *Testimony* counsels.

2. That as far as possible the general format of the ten-week program be followed, adapting it to the individual language areas and to the *Testimony* counsels available.

3. That the White Estate make available, to

the divisions by December, 1969, copy for a Testimony Countdown guidebook adapted to the world edition of the *Testimonies* (the three-volume set of *Testimony Treasures*); and within a reasonable time other suitable materials aimed at helping pastors to conduct the program in their churches.

● **Ingathering Training Sessions**

*We recommend,* That in connection with their workers' meetings local conferences conduct training sessions with demonstrations on how to approach businessmen, not only to ask for donations in support of our worldwide program, but to win them for Jesus and His kingdom.

● **Gift-Bible Follow-up**

In order to strengthen gift-Bible follow-up and increase the soul harvest of this evangelistic plan,

*We recommend,* 1. That graduation exer-



**Happiness Is a Girl or Two**

At Ikizu Training School in the rolling, dusty hills of Tanzania, Happiness Mareka (the shorter) and Happiness Mafwimbo add a sparkling note to life.

Both girls come from Majita, a large peninsula jutting into Lake Victoria, which has known Seventh-day Adventists since the turn of the century. Both girls say they have always been Seventh-day Adventists and always will be. They form a part of a lively group of students at Ikizu Training School—a student body noted for its good spirit of unity and loyalty.

Ikizu was founded 38 years ago and is the major Seventh-day Adventist school in Tanzania. Situated in gently rolling hills, far from the attractions of city life, on a campus loaded with fruit trees—mangoes, papayas, guavas, tangerines, pomegranates, figs, and bananas—and in a place where the weather is neither too hot nor too cold, it seems a natural setting for happiness.

Lack of money, understaffing, buildings that are too small—all add up to typical mission-school problems. Ikizu, however, is a school with a strong tradition of producing workers for God's cause. Happiness is found in SDA schools, doubly so in Ikizu.

**D. W. HOLBROOK, President**  
*Home Study Institute*

cises for gift-Bible students be held in our church auditoriums, preferably in connection with a baptismal service.

2. That laymen be encouraged to help mark the reading guides in the homes of students.

● **Stewardship Sabbath**

*We recommend,* 1. That the committee on special days and offerings study the possibility of designating one Sabbath in November or December as Stewardship Day.

2. That our pastors and church elders call for a reaffirmation of the principles of stewardship on the part of our membership.

3. That the Stewardship Department of the General Conference provide suitable material, giving emphasis to the total stewardship concept, which can assist the leaders of our churches in calling our members to a new commitment.

● **North American Division Board of Higher Education**

**VOTED,** To recommend the adoption of the principle of a plan for the formation of a North American Division Board of Higher Education with distinct educational powers of coordination, plans for the implementation of this program, including financing, to be studied by a suitable committee to be appointed by the General Conference Committee, and to render its report to the 1970 Spring Meeting of the General Conference Committee, and to the 1970 Autumn Council for final action.

● **Philosophy and Objectives of Seventh-day Adventist Health-Care Institutions**

**VOTED,** That the following be adopted as a statement of philosophy and objectives for the operation of Seventh-day Adventist health-care institutions.

*Reasons for a restatement of the philosophies and objectives of SDA health-care institutions*

It is appropriate that the goals which the church seeks to achieve by the investing of millions of dollars and the channeling of the productive energies of thousands of workers into the operation of its health-care institutions should be reviewed and stated from time to time. This is desirable in order that the place which the health message occupies in the church may always be well understood by the church and the objectives be clearly defined in the minds and hearts of those who engage in this ministry. Periodic review and re-evaluation is also desirable in order to maintain current guides for managing boards and committees by which over-all accomplishments may be measured.

*Philosophy of the health ministry of the church*

It is the belief of the Seventh-day Adventist Church that man was made originally in the image of God. The entrance of sin into the world marred the image and resulted in a separation of man from his Maker, to his detriment—physically, mentally, and spiritually. It is the belief of the church that the health ministry in the relief of suffering and the treatment of disease may contribute directly to the restoration of the whole man. The health ministry of the church, by education, by precept and example, and by making the laws of healthful living understood and accepted can also assist mankind in avoiding those illnesses caused by the violations of principles of health. Thus the health ministry may contribute to the avoidance of illness, to

the restoration of health here on earth and to the reconciliation of man to God, which is a preparation for eternal life hereafter.

#### *Objectives of the health ministry of the church*

The objectives of the health ministry of the church are in part defined in the instruction given relating to the operation of our medical institutions as found in the Spirit of Prophecy:

"I have been instructed that our medical institutions are to stand as witnesses for God. They are established to relieve the sick and afflicted, to awaken a spirit of inquiry, to disseminate light, and to advance reform. These institutions, rightly conducted, will be the means of bringing a knowledge of the reforms essential to prepare a people for the coming of the Lord, before many that otherwise it would be impossible for us to reach."—*Testimonies*, vol. 7, p. 104.

"All our medical institutions are established as Seventh-day Adventist institutions to represent the various features of gospel medical missionary work and thus to prepare the way for the coming of the Lord."—*Ibid.*, p. 107.

In order that these basic objectives might be better understood further refinement is required to meet present-day situations. There are also other purposes and objectives which are basically related but sufficiently different to require separate definition. To these ends it is considered that the primary objectives of the health ministry of the church are:

#### 1. *Witnessing for God*

Medical institutions are established to witness with power for Christ. Among the various evangelizing agencies of the church, these institutions can be most effective. As witnesses for the truth of God they will be the means of bringing the light of truth to many souls.

"In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid."—*Medical Ministry*, p. 188.

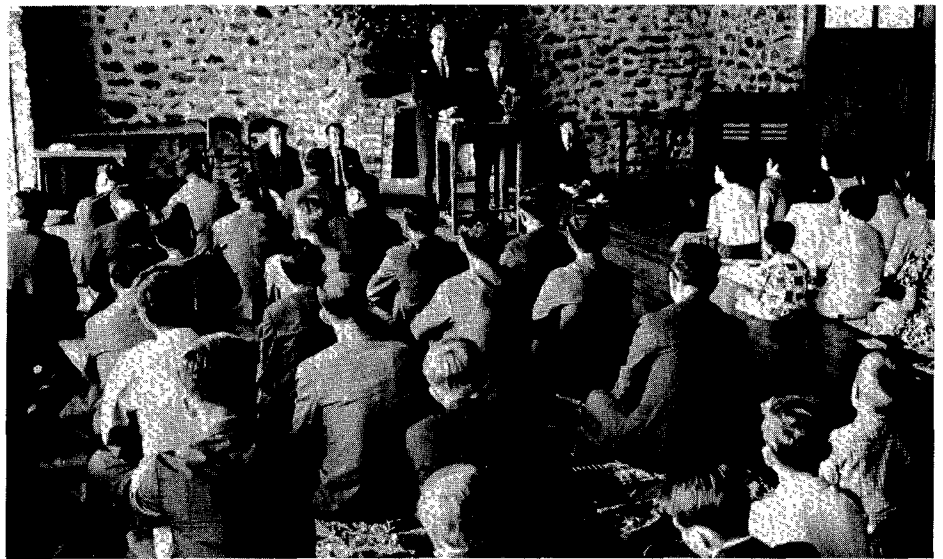
Employees of SDA medical institutions should think of themselves as "ministers of Christ," healing and comforting the sick, teaching and disseminating light. Their lives should shine forth in word and deed.

#### 2. *The relief of pain and suffering*

The reason for relieving pain and suffering and the treatment of the sick and the afflicted is love and compassion. It is recorded that "Christ saw the multitude and was moved with compassion." Compassion and love are the very elements of the character of God. Experience has taught that pain and suffering are best relieved by the use of natural remedies as well as other scientific treatments in harmony with ethical standards acceptable in the countries served. Enlightened scientific medical service is to be rendered with Christian compassion, reverence for God and an abiding faith in the Great Physician.

Sincere love and compassion extend beyond the relief of physical pain and the lengthening of life, and embrace a concern for eternal life as well. Thus medical ministry is to become a door to eternal life by pouring love into the hearts of people when the door of the heart is widest open. This frequently is in time of illness. This objective may be accomplished and this ministry rendered in hospitals, in sanitariums, in nursing homes, in offices of physicians and dentists, and wherever medical and paramedical personnel come in contact with the ill and the afflicted.

#### 3. *The awakening of a spirit of inquiry*



### **Korean Workers and Officers Hold Retreat**

W. L. Wilcox (left, standing), Korean Union president, speaks at the Sabbath morning service during the first Korean Union worker-officer retreat held June 18-21.

The daily program began at 5:30 a.m. in an open-air building with early morning devotions and prayer bands. The day then continued with leadership training, devotional studies, question-and-answer periods, and recreation. During the meetings the participants seated themselves in Korean style—on the floor.

After Pastor Wilcox's message at the 11 o'clock service a testimony and communion service was held. The workers left the retreat rested, enthusiastic, and spiritually inspired. They recommended that this be a yearly function of the union.

H. R. KEHNEY

*Departmental Secretary, Korean Union*

Our medical ministry and our organized health-care institutions awaken a spirit of inquiry because they approach the areas of health from the viewpoint of the total man. Emphasis is to be on health rather than exclusively on the treatment of disease. Prevention is to be stressed as well as cure. Emphasis is to be placed on the use of natural remedies as well as other scientific modalities of treatment. Primarily our institutions will be distinctive because the people who make up the institutions are distinctive in purpose, motivation, dedication, and objectives. The great difference in people is not necessarily in dress, hair-do, or personal economics, though in all of these elements high standards of Christian modesty, deportment, and life should prevail. Buildings and facilities may not be essentially different, but the atmosphere which pervades them can be different. The principal difference must be in the objectives of life, attitudes, and influence of the people. These are the prized elements which are to "awaken a spirit of inquiry." Thus by the highly trained and skillful ministry of people whose lives are different, who are motivated to serve and who are driven to the ends of the earth by a concern for others, our institutions are to become the spectacle of the age and the subject of conversation and literature around the world. In this manner our medical ministry and our health-care institutions are to be great public-relations agencies, breaking down walls of prejudice and erecting bridges of understanding and friendship. They are thus to place the work of the church in a favorable light before the multitudes.

This awakening of a spirit of inquiry is

also to extend into our churches and is to pique the curiosity of church members and of the public at large in the laws of life, which are the laws of God. It involves a teaching which leads to a longing for more knowledge and a thirst for information.

The awakening of a spirit of inquiry is also to prompt those directly involved in medical ministry into a continuing study of the great mysteries of life. It should prompt scientific investigations which will push back still farther the barriers of ignorance, reveal more fully the laws of life, and lead to a knowledge of God.

#### 4. *The dissemination of light*

This statement implies educational programs and processes. It makes it the obligation of the health ministry of the church to conduct extensive educational programs in a wide variety of the health and healing sciences to qualify people to serve scientifically and to motivate them to serve compassionately. It means the operation of medical, public health, and dental schools, schools of nursing at varying levels, schools of dietetics, and schools for many paramedical careers.

These educational opportunities offered to the young people of the church in various professional fields open to them a wide variety of opportunities to develop useful, rewarding careers rich with satisfactions of Christian service and financial remuneration. These opportunities offered and grasped by the young people of the church create a segment of Seventh-day Adventist professional society with capacity to become respected leaders in both the church and society generally.

Educational programs by which the laws

of healthful living are presented to the members of our church will assist them in relating these laws better to their daily habits of living. In this the medical ministry of the church can become a great blessing to the membership of the church as compliance with these laws brings better health.

The teaching of the laws of healthful living is not to supersede the primary mission of the church which is the preaching of the gospel, the simple story of salvation. Rather, the teaching of the laws of health is to supplement this gospel story and to give clearer minds to understand God's will for mankind, and stronger bodies to do His bidding.

Our health-care institutions are to teach their guests these principles of healthful living. They are also to do more. They are to relate these laws to the laws of God and thus to eternal salvation.

A great disservice is done to the church and to its ministry when the health message is allowed to become a divisive element in the church or a measuring stick by which to evaluate the piety or holiness of others. The primary way in which health relates to religion is that good health gives clearer minds and keener intellects with which to comprehend the plans and purposes of God, and develops stronger bodies to do His bidding.

5. *The advancement of reforms*

The health ministry is to advance reform. Often reform is considered as a return to what we have known before. While this is sometimes true, it should be remembered that in the medical ministry of the church true reform always leads to advance. Advancing reform means a constant change for the better now and in the future. Scientific investigations are constantly revealing new truths, which when applied can result in better treatment of disease and a clearer understanding of the laws of health, thus to better prevent illness. As new truths are discovered, they are to be tested, verified in the laboratory of experience, and advocated that humanity might benefit by their practice. They are effective only when applied first personally and always open-mindedly.

Change is the order of the society of our day. The conditions under which we live are constantly changing. The water we drink and the air we breathe are frequently different today from what they were before the industrial age of which we are a part. The social and economic pressures under which we live are vastly different. To meet these changing conditions there must be constant advances in healthful living adapted to this age, its environment, and its changing problems. Advancing reform must therefore relate to a step forward.

6. *Preparing a people*

While giving attention to the five foregoing objectives, the health ministry of the church should always remember that the one ultimate objective is to prepare a people for the coming of the Lord.

*Methods by which objectives are to be achieved*

The emphasis must always be on objectives rather than upon methods. Methods may change to meet changing situations but objectives must remain unchanged.

Basic principles in methods are defined in essence by the Spirit of Prophecy:

"Christ's method alone will give true success

in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"—*The Ministry of Healing*, p. 143.

The sequence of this ministry is basic. This is to be the sequence in all our medical ministry. First Christ mingled with mankind as one who truly desired their good. He then showed His sympathy for the reason that His heart felt the wounds of all mankind. Feeling these wounds in His own heart and identifying with those who suffered, He could do nothing other than minister to their needs. In doing this, as naturally as sunrise and springtime, He won their confidence. Then He said, "Follow Me." This divine sequence in His ministry must be the sequence of service in all of the medical ministry of the church.

The objective of the health ministry of the church can only be achieved by coming in contact with people. Methods must therefore revolve around ways to come in contact with people when they are cognizant of their health needs, for it is then that the door of the heart is most ajar.

The health ministry is through people. Health-care institutions are devised only as a



**Moslem Doctor Joins SDA's**

The residential medical officer in King George Hospital, Vishakhapatnam, India, and his wife, who is a house surgeon, were recently baptized into the Adventist Church.

About 15 years ago Dr. K. M. Chistie, a devout Orthodox Moslem, attended some Adventist evangelistic meetings. But he thought little of the Christian religion and had no desire to become a Christian at that time.

Then a year and a half ago Dr. Chistie started taking regular Bible studies for a few months, and on January 1, 1968, he made some resolutions, the first of which was to give up smoking. Second, he determined to read the Bible systematically. Being a voracious reader, he read not only the Bible from cover to cover in four months but also some of the books written by Ellen G. White.

After he was fully convinced of the certainty of Christianity and of the Sabbath truth in particular, he said that he was ready for baptism. Now he and his wife are giving substantial support to the church at Vishakhapatnam.

**O. B. JONATHAN, Pastor  
Vishakhapatnam, India**

method of bringing dedicated and skilled people into contact with mankind. These contacts may take many forms but will relate to the practices of a given time and place and to the needs of humanity. Sometimes they will be made through sophisticated hospitals; sometimes through sanitariums, sometimes nursing homes, rehabilitation centers, extended-care institutions, physicians' or dentists' offices, or through skilled, dedicated, and compassionate personnel, whatever be their source of financial support or area of service. The important thing is that people meet people with a desire to do good, with sympathy, skill, love, and compassion.

The methods and opportunities are as broad as human imagination and as wide as human experience. The objectives are always the same.

*Hospitals and Health-Care Institutions*

When this ministry finds expression in the form of organized hospitals or similar health-care institutions, certain responsibilities follow, some of which are considered to be:

a. To create and maintain in close cooperation with the attending staff of physicians the highest possible level of scientifically approved, ethical, professional Christian care.

b. To create an atmosphere for Christian healing. Regular institutional family meetings should be held in which the objectives are kept before the workers.

c. To emphasize prevention of disease as well as rendering competent, curative service. Methods could include for example

Positive programs for nonuse of tobacco and alcohol

Weight-watchers group

Cooking schools

Prayer-therapy groups

d. To teach to all who come within its portals the basic principles of healthful living and the benefits to be gained by following these laws of health.

e. To relate these laws of health to the laws of God and to eternal life as opportunity is presented. In support of this the following methods are suggested:

The training and employment of health educators

A continuing health education program for workers

Better Living Centers in conjunction with hospitals

f. To recruit and maintain a sufficient corps of dedicated, well-trained, skilled, and nobly motivated Seventh-day Adventist personnel sufficient to dominate the influence of the institution and to create a public image of scientifically competent, compassionate Christian care.

g. To maintain high standards of efficiency in operation, cleanliness, and Christian deportment.

h. To develop a Christian institutional influence and, through the chaplain and the lives and example of all who serve, pour the love of God into human hearts, direct the attention to the Great Physician, and set salvation within the reach of the multitudes.

i. To educate the SDA ministry in the total health concept of the church.

j. To place emphasis on the noncontroversial truths shared in common with all Christianity, and expound the doctrines of the Seventh-day Adventist Church to those who express an interest therein.

k. To project, in as great extent as possible,

the ministry of the institution to the Seventh-day Adventist community and the general public.

l. To provide an enlightened approach to psychiatry through the counsels of the messenger of the Lord, and through research and experimentation which includes current scientific knowledge.

m. To develop centers of research with emphasis on providing a scientific basis for a health regimen.

Such programs conducted in humility and with generosity toward all and with the understanding support of the church members everywhere should and can be one of the greatest agencies yet conceived for advancing the total program of the Seventh-day Adventist Church—that of demonstrating the theology of the church in daily living and interpreting to the world a knowledge of the Master and causing those who see and hear to accept the salvation He offers.

### ● A Definition of Dietary Standards in Adventist Health-Care Institutions

Seventh-day Adventists recognize the responsibility of Christian witnessing. We also recognize that effective witnessing depends upon our daily living, our attitudes, and our habits in order to give meaning to the message we teach.

We are counseled: "Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us."—*Medical Ministry*, p. 187. And then the question is asked, "Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform?"—*Counsels on Health*, p. 578.

However, provisions have been made whereby "Still greater truths are unfolding for this people as we draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in their turn may lead others into the light of health reform."—*Medical Ministry*, p. 187.

In presenting the truths of healthful living to the world we are admonished to be discreet. "The Lord desires our ministers, physicians, and church members to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test."—*Counsels on Health*, p. 442.

VOTED, 1. That we reaffirm our belief in the scientifically supported health principles relating to diet held by the church.

2. That the food services and dietary programs in our health-care institutions include:

a. Active promotion of the laws of health as understood by the church as a way of life through a well-designed program of health education directed by adequately trained personnel.

b. Careful and tactful efforts to discourage the use of tea and coffee as beverages.

c. Constant striving to improve institutional dietary services by making the food as attractive and tasty as possible, providing patients and workers with well-balanced, nutritious diets, avoiding the excessive use of spices, condiments, sugar, and fats.

d. Provision for the protein requirements of those we serve by a lacto-ovo-vegetarian diet, showing convincingly the superiority of

this diet over flesh foods. Some patients, however, may still insist on flesh foods. In such instances it shall be served in their rooms and such service shall be only upon request of the patient or his representative lodged with the dietitian or other individual named by the administrator. It shall be the requested exception rather than the routine service.

e. Limitation of service in cafeteria, dining rooms, and snack shops serving food to employees, to the offering of a nonflesh diet and acceptable substitutes for tea, coffee, and caffeine beverages.

### ● Church Service Careers for Physicians and Dentists

WHEREAS, The Adventist medical-missionary clinician is and should be recognized as a gospel medical minister, and

WHEREAS, Such an employed group could provide a pool from which physicians and dentists could be selected for certain overseas positions, and

WHEREAS, The Loma Linda University schools of medicine, dentistry, and public health are providing education that qualifies clinicians for this type of service, and

WHEREAS, Some physicians and dentists are desirous of devoting a lifetime of service to the organized church program,

We recommend, That we encourage the development of career employment for Seventh-day Adventist physicians and dentists including appointments as:

1. Overseas medical missionaries
2. Loma Linda University faculty members
3. Staff physicians in Seventh-day Adventist health-care institutions in North America
4. Health secretaries in union and local conferences
5. Public medical evangelists in teams with ministers
6. Clinicians in larger schools, academies, and colleges with added teaching responsibilities as desired
7. Clinicians in conference-operated clinics
8. Medical missionaries in other fields of endeavor as may be developed to the end that opportunities be afforded for continued denominational employment.

## Brief News

### FAR EASTERN DIVISION

✦ The annual Adventist Bible contest, held May 31 in the KUC auditorium, was won by the Korean Union College Academy team.

✦ Assistant Professor Song Kwon, a graduate of Andrews University, was appointed acting head of the KUC theology department. Pastor Song's major teaching field is Biblical languages.

✦ Song Mi Ja, assistant instructor of home economics, successfully defended her Master of Arts thesis at Seoul National University. Miss Song's thesis was a study of the vegetarian diet of KUC students. Her public presentation drew much interest.

✦ The student body recently elected two theology students to head the student

association in the coming term: Im Chong Sung, president, and Whang Yong Un, vice-president.

✦ Mountain View College on the island of Mindanao has an enrollment of 576 students in college and 15 nursing students at the Miller Sanitarium and Hospital in Cebu City, making a total of 591.

✦ As a result of Voice of Youth meetings in Singapore by young people of the Balestier Road church, a new company has been formed in the Singapore suburb of Queenstown. Nearly 50 are attending the weekly services in a rented shophouse.

✦ A new school of nursing has been started at Mountain View College in the Philippines. For the first year it will be conducted in conjunction with the Miller Sanitarium and Hospital in Cebu City, but after that it will be connected with Iigan's Mindanao Sanitarium and Hospital, where a new building is under construction. Adviser to the new program is a veteran nursing instructor, Lois Burnett, formerly of the General Conference Medical Department.

✦ A new English-language school has started in the city of Seoul, Korea, under the sponsorship of the Korean Union Mission. Student missionaries from America are conducting the daily classes under the supervision of the ministerial secretary of the union mission, Dean Hubbard.

✦ Enrollment at Far Eastern Academy in Singapore took a sharp increase this year as students from Southern Asia joined the school family. The Vincent Hill School in India has been closed.

✦ On World Baptism Sabbath, September 27, the Saigon Phu-nhuan church (situated next door to the Saigon Adventist hospital) baptized 19 new members. Not all churches in the mission have reported yet, but we know the total will be more than 80 for the special Sabbath. This will bring the total 1969 baptisms in Vietnam to well over the 220 mark.

✦ The president of Philippine Union College, A. P. Roda, has gone to the United States for advanced study. In his absence the acting president is Dr. Ottis Edwards, academic dean.

D. A. ROTH, *Correspondent*

### BRITISH UNION

✦ Emilio B. Knechtle, a layman from Connecticut, U.S.A., told the story of his conversion at the opening service of the Layman's Bible School August 15. The service at Stanborough Park, Watford, was attended by representatives of churches in Wales, Scotland, Ireland, and the two English conferences, as well as by members of the local churches. Mr. Knechtle was cochairman of the Billy Graham Spanish-American Crusade in 1961 and later became chairman of the board of directors of the Protestant Council of New York, which serves 31 denominations and 1,700 churches. He became a Seventh-day Adventist in 1963.

VICTOR H. COOPER, *Correspondent*

## Atlantic Union

### German Church Celebrates Fiftieth Anniversary

On October 4 the Brooklyn German church of New York City celebrated its fiftieth anniversary with all-day services. Memories went back 50 years to the laying of the cornerstone, over which A. G. Daniells, then president of the General Conference, presided. Guest speaker for the anniversary occasion was N. R. Dower, secretary of the General Conference Ministerial Department. The congregation is bilingual in both membership and outreach. The sanctuary is the oldest church built and still owned by Seventh-day Adventists in New York City. The congregation was organized in downtown Brooklyn in 1899.

DON HAWLEY  
Departmental Secretary  
Greater New York Conference

✦ An attractive bookstore on Manhattan Island was opened recently in the five-story building that houses the Spanish Broadway church. A branch of the Greater New York Book and Bible House, this modern facility will carry a complete line of materials in the Spanish language along with the regular English stock. The Book and Bible House manager, William Bergherm, Jr., reports that the work in this new branch will be under the direction of his assistant, Oscar Santa Cruz, who has recently moved his family to the United States from Costa Rica. The new Book and Bible House will carry a complete line of health foods and will feature a well-stocked music department and an entire room devoted to materials for child evangelism.

✦ Learning that the wife of an Atlantic Union College student would soon undergo open-heart surgery and need between 20 and 30 pints of blood, 150 members of the faculty, staff, and student body signed up as donors.

EMMA KIRK, Correspondent

## Canadian Union

### Sudbury, Ontario, Church Dedicated by Congregation

Members in Sudbury, Ontario, dedicated their church building free of debt November 1.

The former Emmanuel Presbyterian church was purchased by the Sudbury congregation less than five years ago and has since been paid for and redecored by the members themselves.

The dedicatory address was given by J. W. Bothe, president of the Canadian Union. Messages of greeting were received

from former members and friends, including Willard Dessain, the first Seventh-day Adventist minister in Sudbury, who served there in 1931.

Also participating in the program were Carl Klam, secretary-treasurer of the Canadian Union; Philip Moores, president of the Ontario-Quebec Conference; S. E. White, secretary-treasurer of the conference, and J. M. Howard, lay activities secretary. F. C. J. Pearse is pastor.

J. M. HOWARD

✦ Seventy-five pupils from the 15 church schools in British Columbia, staffed by 40 teachers, were baptized during the past year.

✦ New workers in Newfoundland include Starling Nicholas, from Washington, D.C., who has joined the evangelistic team headed by D. S. Crook; from Andrews University, Gordon Miller, who will work with the evangelistic team; and Roy Willard Day III, who will have charge of the Lethbridge district; Lydia Batten will be a Bible instructor with the evangelistic team. The team is at present conducting a crusade in Newfoundland's capital city, St. John's.

✦ A board member of the Ottawa-Carleton Tuberculosis and Respiratory Disease Association, D. Lewis, presented Russell Spangler, coordinator of the Five-Day Plan to Stop Smoking program in that area, and George Brewer with a complete set of the Five-Day Plan films on behalf of the association. The association has also made available all the supporting films used in conjunction with the plan. This generous gift will make it possible to hold monthly programs at the Royal Ottawa Hospital as well as before other interested groups in the nation's capital area.

THEDA KUESTER, Correspondent

## Central Union

✦ Nine persons were baptized at the close of a series of meetings held in the Kansas City Eighteenth Street church by Carlton Dyer, conference evangelist, and W. C. Neff, the church pastor.

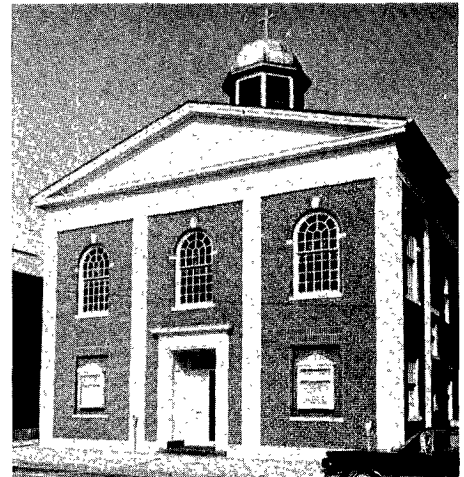
✦ Nine students participated in the MV Week of Prayer at Union College. A Friday evening candlelight communion service for the students concluded the week of spiritual emphasis.

✦ James J. Aitken opened a series of meetings in Hutchinson, Kansas, on November 1, with 400 in attendance. There were 160 names of nonmembers turned in that night for free literature. The Voice of Prophecy has been broadcast daily in Hutchinson for more than a year.

✦ The Platte Valley Academy students went over their Ingathering goal of \$2,000 by \$165.67. There was 100 per cent participation by the students and staff.

CLARA ANDERSON, Correspondent

## Columbia Union



### Church Dedication in Lancaster, Ohio

A church building, purchased by the Lancaster, Ohio, congregation from the Grace United Church of Christ two years ago, was dedicated October 25.

The dedicatory sermon was preached by A. B. Butler, secretary-treasurer of the Columbia Union Conference. Kenneth Berry is pastor.

The Lancaster congregation was organized in 1943. A small church building, used for 20 years, was sold several years ago.

CHARLES R. BEELER  
Departmental Secretary  
Ohio Conference

✦ Louise Harvey, press secretary for the Salem, New Jersey, church, reports that because of the rising rate of narcotics usage, a stronger emphasis was placed on the Listen campaign in Salem County this year. Businessmen bought subscriptions; one even paid for 20 subscriptions to be used in the local school district. One public school board voted to contribute \$50 toward the purchase of a Smoking Sam manikin and a nine-month subscription to Listen for every teacher in the township schools. Other school boards have requested material for ordering purposes.

✦ A Sabbath school worker since she was eight, Penny Lee of Carrollton, Maryland, now 11, conducts a branch Sabbath school and Vacation Bible School for her non-Adventist neighbors. Her enrollment this past summer was 19 compared with the five enrolled in 1968. Her mother, brother, and three-year-old sister assisted in her VBS.

✦ Five Waynesboro, Pennsylvania, Pathfinders completed a 15-hour Junior First-Aid Course of the American National Red Cross

✦ Twenty-five representatives from the Columbia Union Conference attended the biennial convention of the Association of

Seventh-day Adventist Self-Supporting Institutions held in Miami Beach, Florida.

✦ A three-week Red Cross home-nursing course was held recently in the Dorcas room at the Bladensburg, Maryland, church, by Mrs. Donald Rima, R.N., B.S., and Mrs. Lloyd Zimmerman, R.N.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Ingathering this year in the Lake Region Conference has reached an all-time high. The City Temple church in Detroit reached its goal in two Sabbaths and reported a total of \$7,500. By October 11, Harriette B. Hall, of the Shiloh Chicago church, had already brought in \$268; Lillian Baynes, also of the Shiloh church, had raised \$247; and Camille Gordon, of the Calvin Center church, reported \$200.

✦ A new welfare center has been opened at Midland, Michigan.

MILDRED WADE, *Correspondent*

## North Pacific Union

### WWC Student Missionaries Serve in Various Fields

That Walla Walla College students are interested in the needs of people—people of the cities, of distant, lonely places, of minority groups, of all races and colors—was demonstrated last summer in the service programs to which they gave their vacations.

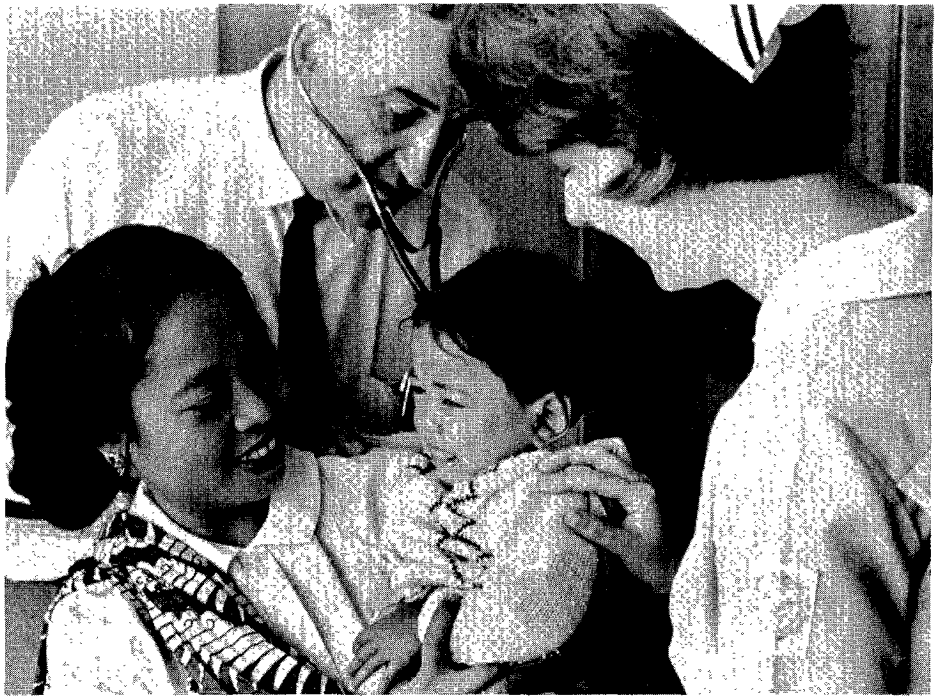
Sponsored by the MV Society on the WWC campus, Ron Jolliffe, theology major from Gaston, Oregon, as student missionary, 1969, spent most of the summer at the Adventist Educational Center in Pena Blanca, Honduras. During his first two weeks in that country he helped build a church high in the mountains.

When the director of the school was away, Ron took over his classes in religion and philosophy for junior and senior secondary students. "It was a real introduction to teaching and an opportunity for discussions on the realities of religious belief," says the student. For seven weeks Ron lived and learned with the Hondurans.

The condition of the children, he says, is pathetic. Occasionally a mother will bring a sick child to the orphanage near the school for treatment. When the child has recovered and the mother is notified, she may say that she no longer wants it.

Four school-of-nursing students, sponsored by the ASWWC of the clinical division in Portland, also went as student missionaries.

Judy Hamilton from Camino, Califor-



**Dr. Henry Novak, medical director, Bandung Mission Hospital, examines an Indonesian child, assisted by Judy Hamilton, student missionary. The child's mother observes.**

nia, spent ten weeks in Bandung, Java, taking her turn in hospital and clinic nursing duty, teaching classes in the school of nursing at the Bandung Mission Hospital, assisting doctors and nurses, and helping national students in their mastery of English.

Daisy Moore from Hermiston, Oregon, spent her summer on the Skokomish Indian Reservation on Hoods Canal, working for Indian children and youth under the L. D. McGhee Foundation program.

"We conducted health education and recreation programs daily, had Story Hours, took the children on field trips and swimming every week, assisted two dentists with dental clinics, and an optician with eye examinations," she says.

Judy Drake from Portland, Oregon, and Julie Fontanilla from Hawaii, summered in Alaska, with short stays at Gambel on St. Lawrence Island, 46 miles from Siberia; at Savoonga; and at Selawik, all national villages.

"Now that we realize the great needs, we'll never be the same," said Judy.

MAE M. LAY



**Walla Walla School of Nursing students who spent their summer as missionaries were (from left): Daisy Moore, Judy Hamilton, Judy Drake, and Julie Fontanilla.**

## Southern Union

✦ Robert H. Pierson, president of the General Conference, was the guest speaker for the recent Sabbath School Visitors' Day held in the Memphis First church. It was a return to the Memphis pulpit after 13 years of absence.

✦ A new nursing home in conjunction with Harbert Hills Academy located near Lawrenceburg, Tennessee, was recently opened. The \$250,000 facility will house 25 guests. It is located on 550 acres of rolling hills.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ A Five-Day Plan to Stop Smoking was held recently at the St. Benson Infirmary in Little Rock, Arkansas. This program was sponsored by Allen Weintraub, administrator of the hospital, who had had a personal problem with tobacco and had gained the victory. More than 200 attended the program.

✦ At a demonstration on mass feeding in Lafayette, Louisiana, more than 350 Civil Defense officials and government office workers participated. An evangelistic crusade in Lafayette, where Adventist work has not been established, is planned early in 1970. A Five-Day Plan to Stop Smoking will be conducted soon.

J. N. MORGAN, *Correspondent*



**Carl Petterson**, staff, Sheyenne River Academy, from Los Angeles, California.

**Mrs. Kurt Cao**, staff, Sheyenne River Academy, a graduate of Loma Linda University.

**Kurt Cao**, staff, Sheyenne River Academy, a graduate of Loma Linda University.

**Dan Bettle**, intern pastor, Rumford, Maine (Northern New England), a recent graduate of Andrews University.

**Steven Farley**, associate pastor, Portland, Maine (Northern New England), a recent graduate of Andrews University.

**J. R. Coyle**, district pastor (Minnesota), formerly pastor (North Carolina).

**R. A. Smith**, district pastor, Flint (Michigan), formerly district pastor (Central States).

**Harold A. Lindsey**, pastor, Shiloh church, Chicago (Illinois), formerly pastor, City Temple, Detroit (Michigan).

**L. A. Kraner**, pastor (Ohio), formerly pastor, South Bend (Indiana).

**Benjamin Holt**, intern pastor (Indiana), a recent graduate of Andrews University.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

**C. Arnold Renschler, M.D.** (WWC '64; LLU '68), to be physician, Far Eastern Island Mission Clinic, Agana, Guam, Mrs. Renschler, nee Barbara Jean Bainum (CUC '62-'63; WWC '63-'64; LSC '66), and son, of Washington, D.C., left Los Angeles, California, September 23.

**William T. Collins** (SUC '26-'27; SMC '30-'36), returning as president, Antillian Union Mission, left Washington, D.C., October 15. Mrs. Collins, nee Letty Sibley (SMC '35), preceded him, having left Miami, Florida, October 6.

**David G. Follett** (PUC '68), to be a teacher, Rusangu School, Monze, Zambia, and Mrs. Follett, nee Carol Jean Jesse (PUC '64-'65; LLU School of Nursing '68), of Loma Linda, California, sailed from New Orleans, Louisiana, October 9.

**Harold L. Chapman** (WWC '55; attended PUC '69), to be teacher, Solusi College, Bulawayo, Rhodesia, Mrs. Chapman, nee Ruby Doris Vollmer (attended WWC '50-'51), and two children, sailed from New York City, October 10.

**Paul M. Watson, M.D.** (SMC '50; CUC '55; LLU '59), returning as physician and medical director, Phuket Mission Hospital, Thailand, left San Francisco, California, October 14. Mrs. Watson and the children remained in the United States for educational purposes and will follow later.

**Michael Oliverio, M.D.** (LLU '69), returning as physician, SDA Hospital, Ile-Ife, Nigeria, Mrs. Oliverio, nee Gloria Roy Operana (Manila Sanitarium and Hospital School of Nursing '55), and four children, of Loma Linda, California, left New York City, October 15. They are transferred from the Middle East Division.

**William H. Jenson** (WWC '55), returning as mission station director, South Peru Mission, Puno, Peru, Mrs. Jenson, nee Clara Belle Marrilla Adkins (WWC '50-'52), and two children, left Miami, Florida, October 15.

**Donald R. Halenz** (AU '57), returning as academic dean, Mountain View College, Mindanao, Philippine Islands, Mrs. Halenz, nee GERALYN Elaine Spalding (AU '55-'57; CUC '57-'58) and three children, left Seattle, Washington, October 16.

**Ernest S. Priddy** (UC '53-'55), to be production manager and pressman, Antillian College Press, Mayagüez, Puerto Rico, Mrs. Priddy, nee Dorla Jeanne Roberts (UC '52-'55), and three children, of Nevada, Iowa, left Miami, Florida, October 16.

**Merle L. Mills** (CUC '38), returning as president, Trans-Africa Division, and Mrs. Mills, nee Elizabeth Louise Penn (CUC '37), left Boston, Massachusetts, October 16.

**Jon W. Gepford** (LSC '58-'59; SMC '62), to be treasurer, Bangkok Sanitarium and Hospital, Thailand, Mrs. Gepford, nee Patricia Ruth Cady (SMC '62), and two children, of Glendale, California, left Los Angeles, California, October 16.

**George M. Tolhurst, M.D.** (SMC '42; CUC '47; LLU '48), to be relief physician, Saigon Adventist Hospital, Vietnam, and Mrs. Tolhurst, nee Ethel Marian Cochran (SMC '43), of Cleveland, Georgia, left Atlanta, Georgia, October 16.

**Forest Chester Port, D.D.S.** (MC '39-'41; Southern Dental College '44), to be dentist, Ile-Ife Hospital, West Nigeria, Africa, and Mrs. Port, nee Vennie Mae Kelly (TH '36), of Fletcher, North Carolina, sailed from New York City, October 17.

**Frederick C. Webster** (SMC '33-'35; CUC '40), returning as president, Middle East Division, and Mrs. Webster, nee Dorothy Anna Bryan (CUC '39), left Washington, D.C., October 18.

**Michael C. Kelley** (Colegio Linda Vista '62; AU '68), to be teacher, Linda Vista Academy, Chiapas, Mexico, and Mrs. Kelley, nee Linette Sutton (AU '68), of Berkeley, California, left Laredo, Texas, October 20.

**Wesley F. Olfert** (Canadian Union College '63; '66; AU '66), returning for evangelistic work, Delhi Cultural Center, New Delhi, India, Mrs. Olfert, nee Erika Güth (Canadian Union College '63), and two children, left New York City, October 21.

**Donald J. Sandstrom** (AUC '48; AU '62), returning as president, Inca Union Mission, Lima, Peru, Mrs. Sandstrom, nee Hildegard Mae Reinhardt (KC '44-'46; AUC '49), and four children, left Miami, Florida, October 21.

**Wesley Gordon Jenson** (PUC '46; AU '59), to be pastor-evangelist, Calcutta church, India, of Lemoore, California, left San Francisco, California, October 22. Mrs. Jenson and the children will rejoin him a few weeks later.

W. P. BRADLEY

**NOTICES**

**Monosodium Glutamate**

Worthington Foods, Inc., has observed closely the current controversy concerning the flavor enhancer known as monosodium glutamate. This substance, which is derived from vegetable protein, has been used freely in the Orient for nearly a hundred years and in the United States for many decades. We con-

tinue to believe that the product, as used in our foods, is harmless.

However, since use of this substance is being questioned, we have discontinued adding monosodium glutamate to Worthington products until such time as scientific evidence proves it safe beyond reasonable doubt. Because it will take a few months to obtain new labels, the products on your grocer's shelves may continue for a time to list MSG as an ingredient.

J. L. HAGLE, President

**General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting**

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 P.M. on Tuesday, January 27, 1970, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

HARRY R. HOUSE, JR., Secretary

**Literature Requests**

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

DISCONTINUE sending literature or any materials to Mr. Hrangbuanga, Tahan, Kalemvo, Burma; or Buanga, Tahan, Kalemvo, Burma.

WANTED: A continuous supply of Christian Home Calendar, Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You, and other denominational and Spirit of Prophecy books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Send a continuous supply of old Bibles to Idamae Melendy, Review & Herald Pub. Assn., Washington, D.C. 20012.

Send a continuous supply of literature to B. S. K. Amoaka, SDA Mission, Techimantia, Ghana, W. Africa.

WANTED: Primary Treasure, Guide, Quarterly, Review, senior and junior Sabbath school helps, by Pearl E. Owamina, Cleveland Temple SDA Church, 47 Belmont Circular Road, Belmont, Trinidad, W.I. Severiano M. Tubia, Mayo, Mati, Davao Or., P.I., wishes a continuous supply of Worker, Bibles, song-books, prophetic charts, audio-visual aids, slides, films, King's Herald's records, Latin Bibles, Ellen G. White books, Answers to Objections, Signs, Picture Rolls, cards, Christmas cards, finger plays, and other missionary materials.

Stanley O'Haran Nogaka, Nyanchnwa SDA Secondary School, P.O. Box 22, Kisii, Kenya, E. Africa, desires Review, picture cards, and other missionary materials.

WANTED: Clean copies of Signs, These Times, Life and Health, Liberty, Listen, children's papers, and other suitable literature for a public reading rack, by Ruth Ann Seet, Box 1045, Gallup, New Mexico 87301.

Send a continuous supply of missionary materials to the following: Leah Roberto, Emmanuel College, General Santos City, P.I.; Edith P. Bebing, Tupi SDA Primary School, Tupi, So. Cotabato, P.I.; Esther Roberto, Potok Hill, Tupi, So. Cotabato, P.I.; Gabriel Reya, Emmanuel College, Gen. Santos City, P.I.; Pastor H. Murray, Rio Claro, Trinidad, W.I.; A. Olungwe, Royal Netherlands Embassy, P.O. Box 2426, Lagos, Nigeria, Africa.

Send a continuous supply of Signs, Review, Guide, Instructor, and other missionary papers to T. F. Baiden, SDA Mission, Box 073, Takoradi, Ghana, W. Africa.

*Church Calendar*

Thirteenth Sabbath Offering (Southern Asia Division) December 20

**1970**

|                                     |                |
|-------------------------------------|----------------|
| Soul-winning Commitment             | January 3      |
| Church Lay Activities Offering      | January 3      |
| Liberty Magazine Campaign           | January 10-17  |
| Religious Liberty Offering          | January 17     |
| GO Emphasis                         | January 24     |
| Gift Bible Evangelism               | February 7     |
| Church Lay Activities Offering      | February 7     |
| Faith for Today Offering            | February 14    |
| Christian Home and Family Altar Day | February 21    |
| Christian Home Week                 | February 21-28 |
| Listen Campaign                     | February 28    |
| Penetration Tract Evangelism        | March 7        |



# HOLIDAY WHAM<sup>®</sup>

*a delectable feast in minutes!* 

The cheeriest 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 aluminum foil and bake in a 350° oven for 25 minutes. Then glaze, garnish with jewel-like bits of fruit and return to the oven uncovered for 20 minutes more . . . basting generously 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 tbspcorn starch

*Pineapple slices*

$\frac{1}{2}$  cup margarine  
 $\frac{1}{2}$  cup raisins (optional)  
Whole cloves

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

$\frac{1}{2}$  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"*



**SUPPLEMENT  
PRIMARY PROGRAM  
AND LESSON HELPS**

*Prepared by the  
General Conference Sabbath School Department*



*Book Two*

REVIEW AND HERALD PUBLISHING ASSOCIATION

**A Supplement  
to Book 2**

**PRIMARY  
PROGRAM  
and Lesson Helps**

**Prepared by the General Conference  
Sabbath School Department**

**\$ 2.25** each

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

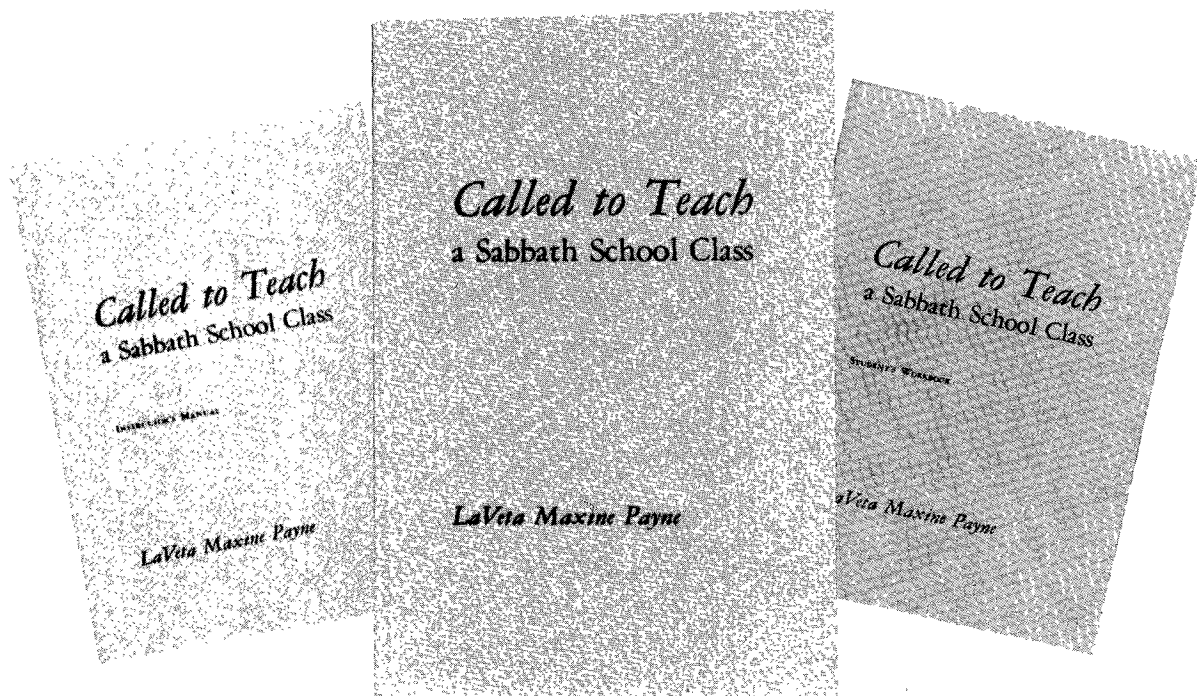


In this supplement the theme stories for each program are compiled and readily available for your use. These stories, from back issues of *Primary Treasure* and many other sources, are now at your finger tips.

Use this volume in conjunction with your **PRIMARY PROGRAM AND LESSON HELPS, Book 2, for 1970.**

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

# A new series for those **CALLED TO TEACH**



by LaVeta Maxine Payne

## The Urgent Need of the Church Is for Sabbath School Teachers

The General Conference Sabbath School Department has provided an entirely new approach to the teacher-education program. It has been written by Dr. LaVeta Payne, professor of education at Southern Missionary College. Prepared primarily for a Sabbath School teacher's training course, it includes a textbook, student's workbook, and teacher's manual.



The textbook, **CALLED TO TEACH A SABBATH SCHOOL CLASS**, has been chosen by the Sabbath School Department as one of their **READING COURSE BOOKS** for 1970. It will be extremely useful to you, whether you take the course or not, and will make a valuable addition to your permanent library.

Each one taking the course will need the textbook and the student's workbook. Only the teacher of the class will need the instructor's manual.

|   |               |
|---|---------------|
| <b>CALLED TO TEACH, textbook</b>            | <b>\$2.75</b> |
| <b>CALLED TO TEACH, student's workbook</b>  | <b>1.50</b>   |
| <b>CALLED TO TEACH, instructor's manual</b> | <b>2.00</b>   |

**CHECK WITH YOUR CONFERENCE SABBATH SCHOOL SECRETARY CONCERNING A TEACHER-TRAINING PROGRAM IN YOUR CHURCH.**

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

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

# DAILY INSPIRATION for Your Family Worship IN 1970

Senior

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

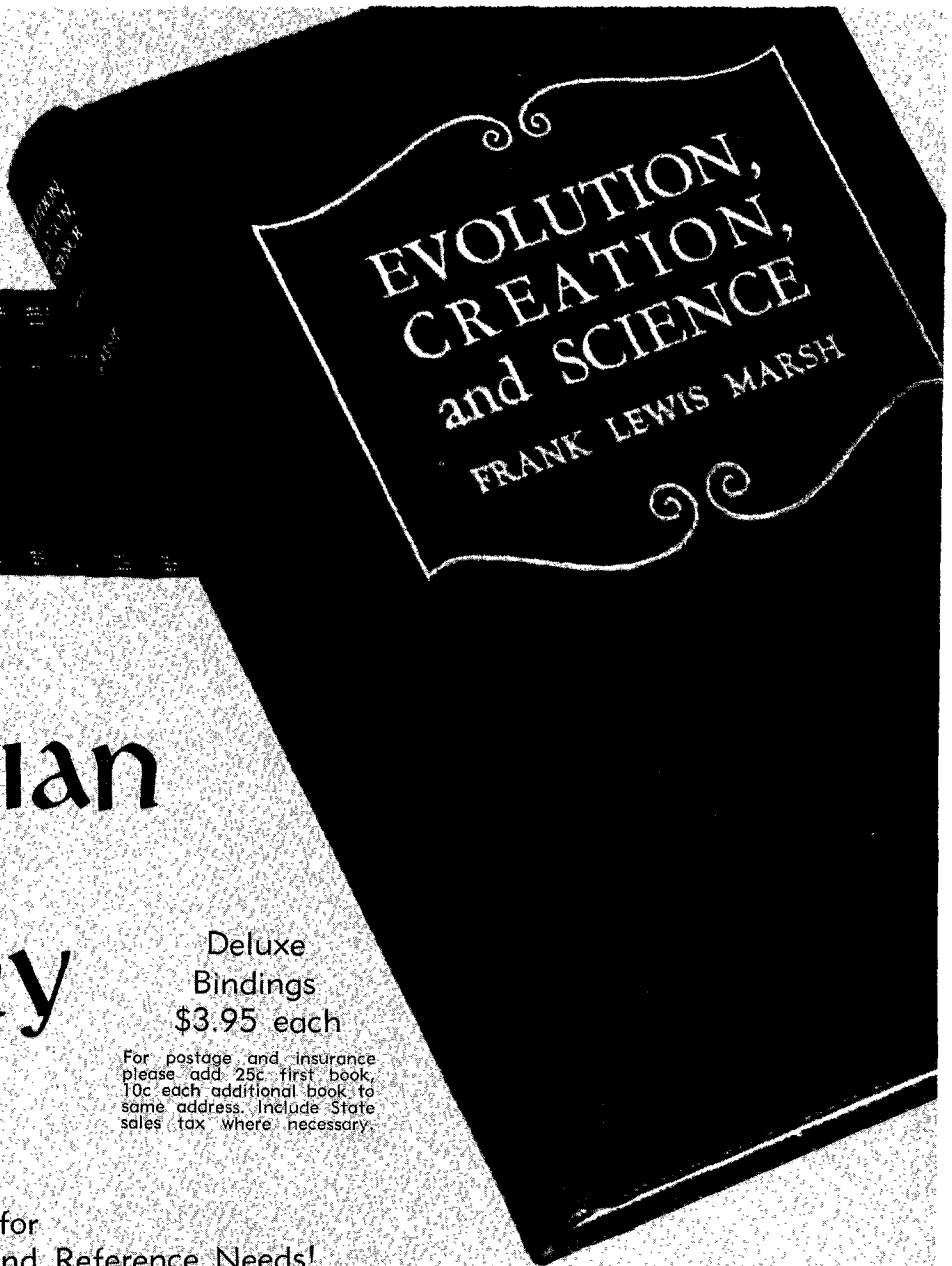
## MORNING WATCH 1970

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**

**ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE**

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



# the CHRISTIAN home LIBRARY SERIES

Deluxe  
Bindings  
\$3.95 each

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

Fundamental Volumes for  
Your Reading, Study, and Reference Needs!

*Ideal Lasting Gifts*

—At Your Bible House

ADVENTIST HOME, THE  
BELIEVE HIS PROPHETS  
CHILD GUIDANCE  
CHRISTIAN EXPERIENCE AND TEACHINGS OF ELLEN G. WHITE  
CHRISTIAN SERVICE  
CHRIST'S OBJECT LESSONS  
COMING OF THE COMFORTER  
COUNSELS ON DIET AND FOODS  
COUNSELS ON EDUCATION  
COUNSELS ON SABBATH SCHOOL WORK  
COUNSELS ON STEWARDSHIP  
COUNSELS TO WRITERS AND EDITORS  
DANIEL AND THE REVELATION, 2 vols.  
DIMENSIONS IN SALVATION  
EARLY WRITINGS  
EDUCATION  
ELLEN G. WHITE AND HER CRITICS  
EVANGELISM

EVOLUTION, CREATION, AND SCIENCE  
FUNDAMENTALS OF CHRISTIAN EDUCATION  
GOSPEL WORKERS  
I LOVE BOOKS  
IN DEFENSE OF THE FAITH  
LIFE SKETCHES  
MEDICAL MINISTRY  
MESSAGES TO YOUNG PEOPLE  
MIDNIGHT CRY, THE  
MINISTRY OF HEALING, THE  
OUTLINE STUDIES FROM THE TESTIMONIES  
PRAYER  
SELECTED MESSAGES, 2 vols.  
STORY OF OUR HEALTH MESSAGE, THE  
STORY OF REDEMPTION, THE  
TEMPERANCE  
TESTIMONY TREASURES, 3 vols.  
WELFARE MINISTRY

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

In her cover poem, "It's Time Again," Kit Watts, an editorial assistant in the General Conference Bureau of Public Relations, gives a gentle reminder that it is time again to remember that Christmas is more than merely snowflakes and red ribbons.

Miss Watts, who is the daughter of C. B. Watts, president of the Japan Union, graduated from Union College with a double major, religion and physical education, in 1966. After one year of post-graduate work in journalism at Walla Walla College, she taught school for two years and then joined the General Conference staff.

In addition to contributing to several college papers, she has been published in the *Youth's Instructor* and the *MV Kit*.

Another seasonal reminder is the article by Treavor Hoover, "God's Unspeakable Gift" (page 5). Elder Hoover, another alumnus of the Union College religion department (1958), is a district pastor in the Arkansas-Louisiana Conference.

After receiving his Bachelor's degree, he went immediately to Potomac University (now Andrews University) and re-

ceived his Master's in 1959. From 1960 to 1964 he worked in the Iowa Conference, where he was ordained in 1963. He moved to Louisiana the following year.

Elder Hoover became an Adventist in 1955 while enrolled in engineering in the University of Arkansas. The Voice of Prophecy played an important role in his contact with the church. Two years later one brother was baptized; and since Elder Hoover's ordination he has had the privilege of baptizing his mother and another brother. One brother is taking the ministerial course at Southwestern Union College.

H. E. Rice, author of "The Smell of Arpège" (page 8), is an associate secretary of the General Conference Medical Department. But an even more pertinent fact, in view of the subject of his article, is that he and his wife have been happily married for 45 years.

A familiar by-line for REVIEW readers appears this week on page 11. Betty Cooney, a housewife in Belle Harbor, New York, writes about the soul-winning potential of the Sabbath school.

A 1959 graduate of the Atlantic Union College English department, Mrs Cooney continued her education with the correspondence course offered by the Famous Writers School of Westport, Connecticut. She combines free-lance writing with her career as homemaker, so her experience as an editorial secretary and an English teacher are not lost.



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

### CLOSING OF SCHOOLS CREATES CRISIS

BARRE, Vt.—Barre city officials have appealed to Governor Deane C. Davis for aid in meeting the crisis caused by parochial school closings that have suddenly thrust 550 additional children upon the public school system.

### TV PROGRAMMING HIT BY JESUIT

BOSTON—The Massachusetts Broadcast Association was warned by a Jesuit educator here that the broadcast industry has a "trusteeship, not ownership" of the airwaves.

Father Robert F. Drinan, dean of Boston College Law School, denounced television programming as "banal, inane and trivial," adding that it distorts reality.

### VOLUNTARY STERILIZATION LAWS

LAKE JUNALUSKA, N.C.—Legal provision for voluntary sterilization as a means of population control was approved here by the Board of Christian Social Concerns of the United Methodist Church.

Although individual churchmen have suggested the practice and some State and foreign legislatures have debated the issue, the United Methodist board was believed to be the first church agency to support sterilization.

It also advocated placement of laws relating to abortion under standard medical practice rather than under the criminal code.

### RELIGIOUS CONFLICT FACES INDONESIA

SYDNEY—A serious conflict between Moslems and Christians may be building up in the Celebes region of Indonesia, Anglican Archbishop Marcus Lawrence Loane, of Sydney, warned here on his return from an overseas trip.

The prelate said that in recent years there have been demonstrations and other signs of anti-Christian feeling around Makassar, where Moslems are in the majority. Church properties have been burned, and there have been attacks on individual Christians, he said, adding that he fears this tendency may be increasing.

### SCRIPTURE AUTHORITY DISCUSSED

DETROIT—Exploratory steps toward a possible "fellowship, unity, or union" between the Lutheran and Episcopal Churches were taken here as representatives of the two groups launched the first of a series of dialogs.

The topic of the first theological conversation was "The Meaning and Authority of Scripture in the Life of the Church." Participants included eight Lutherans and nine Episcopalians— theological professors, church officials, parish clergy, and laymen.

# 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.

|                               |   |
|-------------------------------|---|
| <b>EDITOR:</b>                | KENNETH H. WOOD   |
| <i>Associate Editor:</i>      | DON F. NEUFELD  |
| <i>Consulting Editors:</i>    | ROBERT H. PIERSON, REINHOLD R. BIETZ<br>F. L. BLAND, THEODORE CARCICH, W. J. HACKETT<br>R. S. WATTS, NEAL C. WILSON |
| <i>Editorial Secretaries:</i> | DOROTHY EMMERSON<br>IDAMAE MELENDY<br>ROSEMARY BRADLEY  |
| <i>Layout Artist:</i>         | RAYMOND C. HILL   |
| <i>Special Contributors:</i>  | W. R. BEACH, K. H. EMMERSON<br>R. R. FIGUHR, FREDERICK LEE<br>PRESIDENTS OF WORLD DIVISIONS                         |
| <i>Circulation Manager:</i>   | SHERMAN L. CLARK  |
| <i>Field Representatives:</i> | C. M. WILLIS<br>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, 6856 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, 6856 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.

# 1970 Price List of Periodicals

PUBLISHED BY THE REVIEW AND HERALD PUBLISHING  
ASSOCIATION, TAKOMA PARK, WASHINGTON, D.C. 20012



## THE GEM TRIO

\*SPECIAL PRICE

|                            |                  |         |
|----------------------------|------------------|---------|
| Review and Herald \$9.50   | } One year ..... | \$17.65 |
| Youth's Instructor .. 8.95 |                  |         |
| Life and Health .... 5.50  |                  |         |
| Value .....                |                  | \$23.95 |

## THE BIG FOUR

\*SPECIAL PRICE

|                           |                  |         |
|---------------------------|------------------|---------|
| Review and Herald \$9.50  | } One year ..... | \$14.20 |
| Life and Health .... 5.50 |                  |         |
| Liberty ..... 1.25        |                  |         |
| GO ..... 2.95             |                  |         |
| Value .....               |                  | \$19.20 |

## THE FAMILY GROUP

\*SPECIAL PRICE

|                            |                  |         |
|----------------------------|------------------|---------|
| Review and Herald \$9.50   | } One year ..... | \$26.30 |
| Youth's Instructor .. 8.95 |                  |         |
| Life and Health .... 5.50  |                  |         |
| Worker ..... 5.95          |                  |         |
| Liberty ..... 1.25         |                  |         |
| GO ..... 2.95              |                  |         |
| Value .....                |                  | \$34.10 |

## REVIEW and HERALD

\*Price

|  |         |
|--|---------|
| One year—52 issues .....   | \$ 9.50 |
| In combination with one other periodical listed, to same name and address, one year .. | 8.90    |
| Three or more copies to same name and address, one year, each .....                    | 8.35    |

## YOUTH'S INSTRUCTOR

|  |         |
|--|---------|
| One year—52 issues .....   | \$ 8.95 |
| In combination with one other periodical listed, to same name and address, one year .. | 7.95    |
| Three or more copies to same name and address, one year, each .....                    | 7.25    |

## GUIDE

|  |         |
|--|---------|
| One year—52 issues .....   | \$ 8.75 |
| In combination with one other periodical listed, to same name and address, one year ..                       | 7.75    |
| In combination with either Gem Trio, Big Four, Family Group, or Review and Instructor ordered together ..... | 6.95    |
| Three or more copies to same name and address, one year, each .....  | 6.95    |

## LIFE and HEALTH

|   |         |
|---|---------|
| One year to SDA—Missionary rate for personal and gift subscriptions ..... | \$ 3.50 |
| Two or more subscriptions ordered at one time, each .....                 | 2.75    |
| Three or more copies to same name and address, one year, each .....       | 2.75    |
| Single copies, each .....   | .50     |

If you indicate on your order that you want to be a continuous renewal subscriber you will be entitled to a special rate. Write your Book and Bible House manager for details.

\*Postage is added to these prices when mailing is to those countries where extra postage is required.  
(Prices slightly higher in Canada. Add sales tax where necessary.)

Place Orders With Your Church Lay Activities Secretary or With Your

» BOOK and BIBLE HOUSE «

Please save this page.  
You will find it convenient for ready reference.

## GO

\*Price

|  |         |
|--|---------|
| One year—12 issues .....   | \$ 2.95 |
| In combination with one other periodical listed, to same name and address, one year .. | 2.75    |
| Three or more copies to same name and address, one year, each .....                    | 2.65    |

## MINISTRY

|  |         |
|--|---------|
| One year—12 issues .....                             | \$ 5.00 |
| (Special club rate to conferences and institutions.) |         |

## EDUCATION

|                         |         |
|-------------------------|---------|
| One year—5 issues ..... | \$ 3.50 |
|-------------------------|---------|

## LIBERTY

|                           |         |
|---------------------------|---------|
| One year—6 issues .....   | \$ 1.25 |
| Single copies, each ..... | .25     |

## SABBATH SCHOOL WORKER

|  |         |
|--|---------|
| One year—12 issues .....   | \$ 5.95 |
| In combination with one other periodical listed, to same name and address, one year .. | 5.45    |
| Three or more copies to same name and address, one year, each .....                    | 4.75    |

## SABBATH SCHOOL SUPPLIES

|  |        |
|--|--------|
| Memory Verse Pictures—For Kindergarten & Primary Divisions (in booklet form), per quarter .....          | \$ .15 |
| per year .....   | .50    |
| Memory Verse Pictures—For the Cradle Roll (in booklet form) per quarter .....                            | .15    |
| per year .....   | .50    |
| Sabbath School Picture Roll—For Kindergarten & Primary Divisions per quarter .....                       | 2.25   |
| per year .....   | 7.00   |
| Sabbath School Picture Roll—For the Cradle Roll per quarter .....  | 2.25   |
| per year .....   | 7.00   |
| Junior Quarterly, per quarter .....  | .25    |
| per year .....   | .90    |
| Youth Bible Discovery Guide, per quarter .....   | .50    |
| per year .....   | 1.75   |
| Earliten Quarterly—Grades 9 and 10 (also for 15-16-year-olds who may not be in school) per quarter ..... | .25    |
| per year .....   | .90    |

**Evangelism in Tokyo, Japan, Wins University Students**

Early in November, Bruce Johnston, Far Eastern Division evangelist, completed an evangelistic campaign in the Tokyo Central church, Japan. Preaching six nights a week over a period of four weeks, Elder Johnston drew a non-Adventist attendance average of 150 people. On the final night of the campaign 75 signified their intention of becoming members of the Seventh-day Adventist Church.

It is interesting to note that the large majority of those who made a decision were young people, mainly university students. They will need the prayers of the church as they move toward baptism.

R. R. FRAME

**South America Aims at 500,000 Members by 1975**

At its year-end meeting, the South American Division committee set as its goal a membership of 500,000 by 1975. This will more than double the present membership. To help accomplish this, the motto "South America for Christ; One People, One Gospel, One Task" was adopted. The yearly baptismal goals were unanimously and enthusiastically adopted. For the next quadrennium these goals are: 1970—40,000; 1971—45,000; 1972—50,000; 1973—55,000.

In the 1970 budget \$140,000 was set apart to be matched by the unions and local fields to assist in this great program of evangelism.

We pray that these goals will be reached and exceeded as the dedicated laity and workers unite to win South America for Christ.

D. W. HUNTER

**Thousands Are Being Added to Church in Inter-America**

Evangelism in many familiar aspects and in several new forms was the leading agenda item for the year-end committee of the Inter-American Division held in Miami, Florida, November 7-13.

"Every one of the 4,500 workers in the Inter-American Division is an evangelist," said C. L. Powers, division president, in his opening remarks. The committee agenda reflected this fact, and the first full day was devoted almost entirely to soul-winning reports and plans for evangelism as reported by every branch of the Seventh-day Adventist Church in Inter-America.

—Churches report 169,000 prospective members in baptismal classes.

—Youth leaders are scheduling a baptism in each MV camp from now until 1970.

—Literature evangelists will be including Bibles with tens of thousands of sales. Forty thousand Spanish Bibles have already been delivered in this way during 1969.

—Physicians and other personnel from mission hospitals are participating regu-

larly in direct Bible evangelism. In Puerto Rico, Bella Vista Hospital workers have helped win more than 800 persons in the past two years.

—Active laymen number 92,000 in the Inter-American Division. Many win ten to 20 persons each. Arcadio Colón, of the Dominican Republic, won 55 last year.

—Sabbath school members are being urged to win two persons each in 1970.

—Church schools in the Inter-American Division have increased in enrollment by 64 per cent since 1966. This is more than twice the 28-per-cent rate of increase in church membership.

—Radio broadcasts have recently been placed on 23 new stations and added to the 190 that were already forwarding the Adventist message in Inter-America.

Last-minute reports from the union presidents of the Inter-American Division assure us that 1969 will be the best soul-winning year in history. More than 19,000 new members joined the church in the first nine months of this year. This put the division within reach of its goal set three years ago of attaining 100,000 new members before the 1970 General Conference session.

Even this is not enough. For the leaders in Inter-America the goal for 1970 is even higher: "A Pentecost (3,000 baptisms) every month in Inter-America." By God's grace and with His blessing it will be reached.

DAVID H. BAASCH

**Church Receives Permission to Broadcast in the Solomons**

Repeated requests for broadcasting privileges to the Government of the Solomon Islands in the South Seas have brought a favorable response. In a letter to Max Townend, of the Australasian Division radio-television department, Mission President J. P. Holmes writes: "The Solomon Island Broadcasting Service . . . has now granted us the privilege, along with other churches, of broadcasting religious programs on Sunday. We will take our turn on the morning devotional program." This is the first opportunity ever accorded the church to broadcast in the Solomons, even though in the Western Solomons the proportion of Seventh-day Adventists is better than one in four.

WALTER R. L. SCRAGG

**Use of Temperance Films Promotes Sale of Books**

Australia is following South America's lead in using temperance films to break ground for the introduction of Adventist literature. Publishing Secretary N. H. J. Smith, of the Greater Sydney Conference, reports using the films *Narcotics: the Decision* and *One in 20,000* in his sales program with hospitals and factories.

"The response has been tremendous. The impact these films have made has been beyond all expectation. Your department of the General Conference is to be highly commended for its foresight. We are now on a program of visiting factories during

lunch hour, using these films to help us sell *Modern Ways to Health*," he adds.

A similar plan in South America is proving a great success.

General Conference Publishing Department associate secretary Herbert White is working with our General Conference Temperance Department on the development of this temperance-publishing relationship for North America and overseas.

ERNEST H. J. STEED

**North American Ingathering Report—2**

As of December 3: \$3,078,382.35. This is \$142,635.04 ahead of the report for a year ago.

Three unions report unusually good gains: Lake Union with an increase of \$64,738.50, Northern Union with \$30,886.73, and Southern Union with \$22,232.29. Eight unions show a gain.

Two conferences have reached their Silver Vanguard goal—Alabama-Mississippi and Carolina.

So far the Ingathering coupons have yielded 11,374 requests for Bible guides and magazines. This is an increase of 3,723 over last year.

**IN BRIEF**

✦ The Northern New England Conference has surpassed its former baptismal record of 187 in 1946. To date, 198 have been baptized, and a number of baptisms are planned before the end of the year.

✦ One hundred and twenty young people made their decision for Christ at the eight camps held in Finland last summer, reports union youth director Pekka Peltonen. In all, 946 attended the camps, of which 506 were more than 16 years of age. Camp Kallioniemi, situated on the shores of one of Finland's 60,000 beautiful lakes, has proved to be one of the most successful investments in youth evangelism.

**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.