

# Review

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## *an empty cup*

By NICHOLAS LLOYD INGRAHAM

A tiny toddler taps upon earth's door  
To catch the itchy ear of humankind—  
Another year is granted to implore  
A loving God that we may be refined.  
Will this wee infant be a modern Cain  
To murder peace and mystify our souls?  
Or will it grow like Abel and maintain  
An ember faith upon the altar coals?  
In mercy, Lord, regenerate our lives.  
In love to Thee may we abhor our sin,  
Remembering God's Holy Spirit strives  
With man so Jesus may be throned within.  
This glad new year is ours—an empty cup.  
Live it with God and He will fill it up!

# The Old Message Is

# ALWAYS | NEW TRUE

By **ROBERT H. PIERSON**

**WE LIVE IN A DAY OF CHANGE.** Our whole world has suddenly broken loose from its traditional moorings and is drifting we know not whither.

Politically the nations are in ferment. In recent years many fledgling countries, either violently or peaceably, have left the nest of the mother country and are flexing their independent wings.

After a decade of breathless technological advance men have walked on the moon. Horizons have been rolled back millions of miles. New vistas challenge the space explorer. The world of science will never be the same again.

The world of religion is undergoing strange and far-reaching changes. The faith of their fathers is no longer sufficient for the younger generation or for many questing theologians with a penchant for shocking their contemporaries.

Morally our generation is experiencing revolution. Time-honored standards of propriety, modesty, and honesty are falling like dominoes. We have been swept breathlessly through the beatnik, hippie, yippie, and what-next seizures.

Change for change's sake is in the very air we breathe.

"Today there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same," former Senator Frank Carlson from Kansas writes. "All things must change, and there is practically no consideration given as to whether the change is good or bad—right or wrong—easy or difficult—necessary or unnecessary."<sup>1</sup>

Now, I believe in change—certainly the times in which we live demand of us, workers and members alike, that we adapt, that we keep abreast of the fast-moving world about us and make our appeal relevant to our times. Our policies, planning, and programs must match the breathtaking era in which we live and serve. But I also agree with Mr. Carlson when he says further: "No intelligent person argues against the necessity of using question marks after many of our inherited ideas and practices of the past. But when the question mark is turned into a totem pole or a marble altar on which the people are supposed to lay their sacrificial offerings, such people have escaped the general limits of common sense and sound judgment and have launched off into material idolatry and a rushing toward a degree of spiritual insanity."<sup>2</sup>

The apostle Paul warns of last-day changes in the gospel thrust. "Men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:2-5).

Commenting on Paul's statement, one writer has described the present-day religious climate in these words: "Paul saw that before Christ's return there would be a devious, subtle liberalism; actually a thinly disguised paganism, going under the name of Christianity, with saintly posture and pious trappings concerned only with externals and ceremony. Leaders of the movement are in the popular pulpits; they dominate the teaching staffs in America's colleges, seminaries, and universities. They deny the divinity of Christ, His power of creation, His virgin birth, His miracles of mercy, His vicarious death, His atoning blood, His resurrection, His ascension, the surety of His second coming, and His divine power to cleanse and transform life."

"We have leaped to the conviction," as one prominent churchman stated, "that if we can control and exploit the mystery of the stars above and of the soul within, we do not need God, and we have substituted for the living God one of His own creations. We have substituted relativity for reality; psychology for prayer; an inferiority complex for sin; social control for family worship; autosuggestion for conversation; reflex action for revelation; astronomical intimidation for the fear of God; the spirit of the wheels for the power of the Spirit."

### Does the Advent Message Need Updating?

Do we need to restudy the truths that have made us a people? Have three generations of Seventh-day Adventists made necessary a re-evaluation of the message that stands as the *raison d'être* for our existence?

The servant of the Lord says clearly that we should ever be studying and searching for truth. "God requires of them [His people] continual advancement in the knowledge of the truth, and in the way of holiness."<sup>1</sup>

The message God has given this people has come through days of study and nights of prayer! "He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."<sup>2</sup>

The great doctrines that have called us out as a separate, peculiar people will stand the test of time. "No line of truth that has made the Seventh-day Adventist people what they are is to

be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."<sup>3</sup>

There will be new vistas of truth to explore. Through His Spirit, God will continue to lead His people. "In every age there is a new development of truth, a message of God to the people of that generation."<sup>4</sup>

But the unveiling of new truth does not make void old truth given by God to His people. "The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new."<sup>5</sup>

There will always be peripheral areas, no doubt, where unanimity of opinion may not be reached. We can live at peace one with another with divergent views regarding these areas. Certain prophecies, some obscure texts, may find many varied exponents. This is to be expected and will probably continue until the end. But on the great essentials we must stand united. Time has not changed these old landmarks. Three or four generations of Seventh-day Adventists do not change basic fundamental truth!

The disciple John wrote to second- and third-generation Christians who were beginning to lose the glory and the splendor of the gospel. The thrill of the first days of new discovery with Christ had grown dim. They had lost the warmth and the urgency of the message.

Some among this third-generation church were attracted by the new philosophies of the times. Gnosticism promised fresh and rewarding vistas. Some members were entranced. They felt their old gospel should come to terms with contemporary thought. They wished to update the words of Christ and to make them "relevant" to the changing times.

J. B. Phillips translates John's message to these third-generation Christians anxious for change as follows: "I am not really writing to tell you of any new command, brothers of mine. It is just the old, original command. You may think that the original message is old, and yet as I give it to you again I know that it is always new and always true" (1 John 2:7, 8).<sup>6</sup>

Read the first Epistle of John. Note how he underscores the old landmarks of the gospel—the efficacy of the blood of Christ, the judgment, the binding claims of the commandments, the Second Advent, love for the brethren, and separation from the world. He makes clear the fact that there are some timeless, eternal verities.

This is still true today. The great fundamentals of the Advent message

are "always new and always true."

"Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power."<sup>7</sup>

### Still the Remnant Church

We Seventh-day Adventists are still God's remnant church. We are a called-out people—called out to be separate, to be peculiar. We are still a people of the Book—God's Book. We are a people of prophecy. We still believe the whole book of Genesis. We have a special message for the world. We are a people with an urgent mission—a people with a High Priest in the heavenly sanctuary. We have the gift of prophecy in our midst.

Seventh-day Adventists still accept a commandment-keeping Christ as their example. The seventh-day Sabbath is to us a sign of both Creation and re-creation. We still are a people with some standards of Christian modesty, of healthful living. We continue to believe there are still some absolutes. We are a people with a judgment to face and a coming Saviour to anticipate and welcome in the near, very near, future. "I am not really writing to tell you of any new command, brothers of mine. It is just the old, original command. You may think that the original message is old, and yet as I give it to you again I know that it is always new and always true—in your life as it was in His."<sup>8</sup>

What a Saviour! What a message! What an hour in which to live and to proclaim it! ♦♦

### REFERENCES

- <sup>1</sup> *U.S. News & World Report*, July 1, 1968, pp. 88, 87.
- <sup>2</sup> *Ibid.*, p. 87.
- <sup>3</sup> *Testimonies*, vol. 1, p. 345.
- <sup>4</sup> *Ibid.*, vol. 3, p. 447.
- <sup>5</sup> *Ibid.*, vol. 6, p. 17.
- <sup>6</sup> *Christ's Object Lessons*, p. 127.
- <sup>7</sup> *Ibid.*
- <sup>8</sup> J. B. Phillips, *Letters to Young Churches*, p. 216. Copyright 1947, by The Macmillan Company. Used by permission.
- <sup>9</sup> *Christ's Object Lessons*, p. 127.
- <sup>10</sup> *Letters to Young Churches*, p. 216.



# What Is Legalism?

By VARNER J. JOHNS

IT IS highly significant that the churches of the Reformation, almost without exception, exalted the law of Ten Commandments as the eternal and unchangeable rule of righteousness. Of the law of God, John Wesley said:

"Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead to the atoning blood, continually confirm thy hope, till all the 'righteousness of the law is fulfilled in thee,' and thou art 'filled with all the fullness of God.'"—*Sermons*, vol. 1, pp. 314, 315.

"Now this law is an incorruptible picture of the high and holy One that inhabiteth eternity. . . . It is the face of God unveiled. . . . It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law, what the apostle says of his Son, it is the streaming forth [or out-beaming] of his glory, the express image of his person."—*Ibid.*, p. 309.

That the Reformation sun was soon darkened is apparent from today's confusion in religious thought. The Protestant picture is one of conflicting creeds. Even the pledge of fidelity to the law of God has been forgotten to an alarming extent. There are three ways by which the commandments have been made void by modern religionists: (1) By teaching that there are no absolute moral standards, that society sets its own norms of conduct, that the situation determines the rightness or wrongness of an act. This teaching is, in part, the result of abandonment of belief in the inspiration of the Scriptures.

(2) By declaring, as do the Dispensationalists, that the Ten Commandments belong to the dispensation of law and were nailed to the cross along with the ceremonial laws and that even the Sermon on the Mount belongs to the old dispensation and not to the church. (3) By teaching that it is impossible to keep the Ten Com-

mandments and making "grace" a cover-up for transgression, even though clinging to the Protestant affirmation of loyalty to the divine commands.

Confronted by the Sabbath of the fourth commandment, revealed as the memorial of Creation, many, unwilling to accept this truth, set themselves against those who proclaim it and bring against them the charge of legalism.

Those who accept the Sabbath they declare to be "fallen from grace." Somehow, men failed to realize that under the new covenant—the covenant of grace—the law is written in the mind and engraved upon the fleshy tables of the heart. A converted Christian exclaims with the psalmist, "O how love I thy law! it is my meditation all the day."

## God's Answer to Evolution

At a time when the philosophy of evolution was undermining the foundations of the faith and challenging God as the Creator of the heavens and the earth, God sent forth the message, "Worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). It is now being proclaimed in more than a thousand languages and dialects. From every nation, kindred, tongue, and people, men are accepting the challenge to fear God and give glory to Him. Of the godly remnant the Lord says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verse 12).

Are those who so love their Lord as to keep His commandments legalists? Of the Lord Jesus it was prophesied, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Surely those who love their Lord will love the law of their Lord.

Our concern should be with the

impact, if any, that the charge of legalism has had upon us who are members of the remnant church. In order to avoid the legalistic implications, have we veered away, even slightly, from our regard for the righteousness of God's law? Have we, in our rightful emphasis upon righteousness by faith in the atoning blood of our Lord and Saviour, spoken lightly or softly of the law? Have we confused the word *legalism*, in its popular implication, with strict obedience to every command of our Lord? What is legalism?

Legalism has been defined as "strictness, or the doctrine of strictness, in conforming to law, or, in theology, to a code of deeds and observances as a means of justification." "As a means of justification" are the key words. He is a legalist who seeks by works of righteousness to obtain merit and favor of God, who, while paying tithes of "mint and anise and cummin," omits "the weightier matters of the law, judgment, mercy, and faith"; who lives in the shadows instead of the sunshine.

## Man Cannot Save Himself

"The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."—*The Desire of Ages*, pp. 35, 36.

If a legalist has "no barrier against sin," he cannot be saved so long as he continues to be a legalist. Like Nicodemus of old, he must be "born again" or "he cannot enter into the kingdom of God." Were all who lived in Old Testament times legalists? No. If they had been, none of them could have been saved. On the contrary, Abraham is called the father of the faithful and "they which are of faith, the same are the children of Abraham" (Gal. 3:7). Moreover, even "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8). The great faith chapter of the Bible includes the names of many of the children of faith. Even in the days of Elijah, a time of fearful apostasy, there were 7,000 in the realm who were faithful to God.

The men of faith are those who are justified by faith and who live by faith. Their victory is in Christ, not in themselves. They lean wholly on

Jesus' name, finding their salvation and their strength in Him. Under this new covenant relationship, God writes His love and His law in their hearts. The parents of John the Baptist "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." So it is with all who find righteousness in their Lord. Does the converted Christian still need the law of God? John Wesley answers this question in these words:

"Therefore, I cannot spare the law one moment, no more than I can spare Christ: seeing I now want it as much, to keep me to Christ, as I ever wanted it to bring me to him. Otherwise, this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed, each is continually sending me to the other—the law to Christ, and Christ to the law."—*Sermons*, vol. 1, p. 314.

A "beatitude" of special import is found in the first psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (verses 1, 2).

The converted man cannot be careless as he walks with his Lord along the upward way. He delights to do the Lord's will. He is careful in Sabbathkeeping, not finding his own pleasure on God's holy day. He eats and drinks to the glory of God, guarding his health as sacredly as he guards his character. His giving is sacrificial giving. In the highways and byways of earth he seeks those in need, ministering to the afflicted, encouraging the discouraged, opening the prison to those who are bound with the cords of sin. He is courageous. He wears a smile of sunshine wherever he goes.

The legalist dwells in the shadows. He is cold and critical. He condemns his fellows. His vision clouded, he looks through dark glasses, and all the world and even the church looks dark. His home is not a bit of heaven to go to heaven in. His children do not rise up to call him blessed. They have no confidence in his prayers.

The converted man, transformed by the power of the gospel, transfigured into the divine image, translated into the kingdom of grace, radiates faith and hope and love. The love of God and the law of God find expression in his godly life and fulfillment in the light that is reflected from the throne of God. He is numbered in the book of remembrance as one who loves his God and his fellow man and he is counted among those who "keep the commandments of God, and the faith of Jesus." ♦♦

# FOGGED

By GEORGE M. MACLEAN

*"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.*

**M**Y WIFE and I were having a much-needed rest at the old hill-leave station of British times in the mountains of Mussoorie in northern India. This retreat is still popular as a high, cool resort.

As we surveyed our surroundings, heavy clouds closed in below us so that we felt marooned on an island in the sky. The whole valley below, stretching toylike toward Delhi many miles south and west, was hidden. The mysterious high Himalayas, white and lofty, to the north and east, vanished completely. The campus of Vincent Hill School below us went out like a candle. To all appearances we were alone in the world.

Then after an hour or two the vaporous curtains began to shift as if a divine hand had pulled the heavenly Kirsch-rods disclosing trees, the school buildings over which our cabin clung like an eagle's nest, the everlasting hills, the plains, and the snowy tops of mountains 22,000 feet high. They had been there all the time of our apparent isolation.

Many times as we join the vast crowd of lonely people who are all around, realities fade out, and familiar things that filled our horizon with comfort disappear. We feel very much alone. Like David, we cry, "How long, Lord? wilt thou hide thyself for ever?" (Ps. 89:46). At such times we may even share the perplexity of Job: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him" (Job 23:8, 9).

This isolation, though not actual, seems terribly real. If we would but stop and think, we would soon come to the realization that we are only fogged in. The whole landscape is there in reality, and before long we shall see it as it appeared before. It should not even require much faith

to believe that it is all out there. If we patiently wait, the mists will slowly dissipate, and we will become part of the whole once again. With trust, we will come to the same conclusion as did Job viewing his present great perplexity: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (verse 10).

It is important when problems and trials press upon us to keep our balance and not to panic. Sound counsel is contained in three quotations by Ellen G. White. "You may be perplexed in business; your prospects may grow darker and darker and you may be threatened with loss. But do not become discouraged; cast your care upon God and remain calm and cheerful."—*That I May Know Him*, p. 232.

"Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed upon Jesus, feeling or no feeling."—*Messages to Young People*, p. 111.

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, p. 481.

Phillips' translation of 1 Corinthians 13:12 expresses clearly the ultimate complete lifting of the veil: "The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!" \*

Undoubtedly that will be the day when "all the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—*Education*, p. 305. ♦♦

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

# An Eternal Responsibility

By RAYMOND S. MOORE

**G**OD, the loving Owner of the cattle on a thousand hills, has placed in our hands many symbols of His love. He creates and gives us of His creation to enjoy. Yet all such gifts and authority carry with them certain conditions and responsibilities. And God makes no omissions in telling us exactly how to carry out these responsibilities. Again and again He uses the Scriptures to lay down both general and specific principles of stewardship.<sup>1</sup> And He supplements these instructions with unmistakably clear counsel through the pen of Ellen G. White.

Among the clearest, most precise, important, and startling instruction in all the writings of Ellen White is a section of three short chapters near the end of *Counsels on Stewardship*. It is entitled "Wills and Legacies." It totals only 13 pages. Once read, the serious Christian will regret that he has not read it before.

This instruction is specifically eternal in character. Yet it calls us to action that is quite contrary to traditional practices. When I first read it, I shuddered at my so long neglect. And in recent years I have repeatedly witnessed similar feelings among church members who have called me for counsel. Here are a few of its principles and specifications:

1. God owns all and His ownership is eternal.

2. He lends to us; we are only trustees of His riches, to distribute them insofar as He gives us instructions, while we live.

3. Provisions are to be made so that if or when we die we return all to Him that we have not used.

4. We are not to await our dying day to arrange this; such arrange-

ments are seldom entirely satisfactory.

5. Our estates should not go to our children or other relatives beyond the essentials. This assumes that once grown and educated they should be on their own, unless "afflicted or are struggling in poverty."<sup>2</sup>

6. Giving children money this way does not tend to bring them nearer to God, but rather to insulate them from Him.<sup>3</sup>

7. Bequests to children or other relatives do not tend to return straying ones to the church, but rather incur a dangerous double-stewardship responsibility upon them—theirs and ours.<sup>4</sup>

8. Ministers should be bolder in teaching our people of these matters so important to their relationship with God.<sup>5</sup>

## Applying the Instruction

In nine cases out of ten our members at death do not dispose of their property to the glory of God.<sup>6</sup> Not only are large properties and sums of money lost every year to the church, but souls also are alienated. A great deal of family bitterness often results from legacies that God cannot bless.

It makes no difference whether we are rich or poor. All of us who are mentally responsible should prepare wills or trusts, with the help of sound legal counsel, as soon as we come of age. Many a man who thought he had little or nothing was found after his death to have been an heir to, or in possession of, property of substantial value. In all events, it is the spirit of returning our trust to God that must be our first motive.

Consider how He wants it returned. Most of us think in terms of

our children or other relatives. And this is important as long as they cannot adequately care for themselves. Every child deserves normal support in his pre-adult years. And some parental help is usually desirable for his high school and college education. If a child is an invalid, poverty-ridden, or otherwise in need, while doing his best with what he has, that is another matter. We have a certain obligation to him as a trust of God.

But *Counsels on Stewardship* makes it clear that beyond this our assets are to be returned to God by carefully prepared will or trust for use in His work. And this should be done *now*, not at some future "more convenient" season, for that time seldom comes.<sup>7</sup> Every year our church loses many millions of dollars from such delay and from hesitation to distribute our assets as God requires, such as giving money to relatives simply because of tradition.

Insofar as practicable our riches should be returned to God day by day throughout our lives. But it is that which is left that should become involved in trusts and wills. The will is an umbrella document that can convey anything to an heir. But a will is usually subject to probate in court, which can often require a great deal of time and loss of money in legal and court fees. If the amount of property conveyed by will can be limited to relatively minor assets and personal things, the chance of court contests and high legal fees tends to fade.

## A Preferable Method

The larger assets can usually be better conveyed by trust. There are many kinds of trusts, wills, and legacies, and they vary by States and nations. To explain them is not our business here. But all should know that in most of the United States one can place his estate in trust with a trustee—a conference association, bank, or other reliable institution (not usually an individual). In the event he dies, that institution is obligated to carry out his wishes immediately and many times without necessity of probate. And heavy legal fees are not usually indicated. The lawyer does not take a percentage of the estate.

In order to place property in trust one must transfer title to the trustee. In the case of real estate this means he must deed the property to that institution, which, if he dies, will without delay distribute the property according to his predetermined wishes.

But how about control of the property while he lives? We are concerned here with what is called a revocable trust. He can cancel it and take back his deeds any time he wants to while

he lives. He can continue to manage his property and affairs as he pleases. The trust does not become irrevocable until he dies. So there is no more actual risk of loss in such a trust than there is in making out a will. (Annuities or irrevocable trusts are sometimes set up, often for tax purposes, but these are not necessarily recommended for the average layman.) A reliable lawyer, preferably a Seventh-day Adventist or a Christian lawyer who understands the principles of stewardship, is the one who should provide the details and make arrangements always.

Such a trust, carefully prepared according to the laws of your State, usually conveys your assets directly to the church, its institutions, or your heirs at your death without going through expensive and lengthy probate in court. Wills, while having a necessary function, do not usually do this. A lawyer should explain the details in terms of the laws of your State.

Wills, we point out again, usually must be probated. They are much more vulnerable (than trusts) to (a) crowded court calendars and therefore delay, (b) greedy relatives, (c) opportunistic lawyers, (d) dishonest judges, or any combination of these. Hence, it is better to keep as much of your estate as practicable in a trust.

### Church Help

Every conference and many of our colleges and universities have a technically trained staff to give accurate, detailed, and confidential information as to the most effective and economical steps to have your trust or will drawn by an attorney. Some of our members have some hesitation about placing their affairs in the hands of the church, preferring to deal with lay businessmen. I have often found that counseling with church leaders in combination with highly competent lay businessmen tends to satisfy the concern of our members for confidence and security.

In any event, our ministers are carefully instructed to speak out on these matters.<sup>8</sup> They are not to hesitate. If they do not have a full understanding of such matters, they should study them and search out competent, godly, lay and legal help. Yet we should not wait for our minister or conference or institutional representative to come to us. We should go to them or seek out a Christian lawyer who will prepare our wills and trusts according to God's direction. And we should not wait for old age or the deathbed with all of their emotions and questions about competency.

When we make out these trusts, we must be ready to resist the temptation to make larger provision for our-

selves than we need. Many of our members are satisfied to give God gifts by trust at death that should have been given by them in life. Thus trusts are often used as the Pharisees used the word "Corban" (Mark 7:11)—to justify the unnecessary holding of excess wealth. It is a serious test of faith to give freely to God rather than to withhold. And the larger our assets, the greater, generally, the temptation to withhold. Each steward must work out his own relationship with the Master and Judge.

### Remorse Felt Sometimes

Many times we feel remorseful because our children, grandchildren, or other relatives are not strong in the church. We reason that we do not want to alienate them more. We rationalize that if we give them our wealth while alive or at death, according to common custom, they may feel better toward us and God. But we are pointedly warned that this kind of thinking is "a sin against the Master."<sup>9</sup>

Experience starkly shows that it is indeed. Usually such legacies either (a) find relatives satisfied more with worldly belongings and less dependent upon God, (b) excite passions for more of the world, (c) dampen personal industry and self-control, or (d) generate unhappiness because heirs did not receive as much or more than others. Even more serious is their incurring of double stewardship responsibility upon the heirs.<sup>10</sup>

Neither husband nor wife is to impose such double responsibility upon the other. Provision should be made for the other's security. But beyond that, our assets are to be set aside for the Lord. A husband who unnecessarily "transfers his property to his wife, opens for her a wide door of temptation, whether she is a believer or an unbeliever."<sup>11</sup>

Acknowledgment of the total ownership of God is implicit in the creed of every true Christian. We must be sure that this creed receives as much the service of the heart as of the lips. For we miss hearts full of blessings and reap eyes full of tears when we neglect so great security.

Psalm 50:21 tells us that it is time we think in terms of the awesomeness of God. We are not to think of Him as a human being. We are warned in infinite love and wisdom that to turn away from our stewardship counsel on wills and trusts is "the worst kind of robbery."<sup>12</sup>

Every child of God who hopes to share the eternal inheritance of His Son should earnestly re-examine his preparatory experience of stewardship here. It is our privilege (a) carefully to read the Word of God to learn more about the use of what He has lent us, (b) closely to observe the specific instructions about disposition of our wealth—large or small—while alive and in death, especially *Counsels on Stewardship*, pages 323 to 335, (c) to seek legal help now from our conference association or church institutions or consecrated adviser who counsels according to the mind of God, (d) to select a Christian lawyer to work out our wills and trusts, relying on church agencies for the services they offer without charge and (e) to rest in the promise of the certain security of heaven, the inheritance of God. This is the eternal responsibility for which we are being tested. ♦♦

<sup>1</sup> Gen. 28:22; Ex. 22:25-30; 2 Chron. 31:5; Neh. 13:10-12; Job 1:21; Mal. 3:7-12; Luke 12; etc.

<sup>2</sup> *Counsels on Stewardship*, pp. 330-332.

<sup>3</sup> *Ibid.*, pp. 331, 332.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, p. 323.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, pp. 324-329.

<sup>8</sup> *Ibid.*, pp. 323, 324.

<sup>9</sup> *Ibid.*, p. 330.

<sup>10</sup> *Ibid.*, p. 331.

<sup>11</sup> *Ibid.*, p. 334.

<sup>12</sup> *Ibid.*, p. 325.

## Built Upon a Rock

By THOMAS DUNBEBIN

How sadly must God watch man trying to conquer the problem of sin with pragmatic philosophy. It is like parents watching children beneath a Christmas tree. Every gift will presently be tossed aside. Every scrap of wrapping paper will be deposited in the trash can. Lonely children will sit among the rubble and wonder what to do next.

Situation ethics, new morality, self-indulgence, self-assertion, all speak the same sinister soliloquy, "I . . . me . . . I." "I am the master of my fate." But weeping child brides testify it is false. Divorced husbands, drunken sons, scarlet daughters, and rebel relatives all prove that man without an absolute standard of behavior is little more than a biological bee—flitting from one experience to another. He is answering the call of his flesh rather than of his soul.

We must not become the toys of mental manipulators. The absolute, unchangeable Lord Himself is the only one who can present an ethic that is untouchable. His righteous character refuses any deed or decision that surrenders the will power to body chemistry. Only sanctified hearts, set apart by His Spirit, can remain unyielding. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

# When You're YOUNG

By Miriam Wood

## ALPHABET FOR 1970

1. **JANUARY** is the month to emphasize **JUDGMENT**. One naturally assumes that the adjective preceding judgment will be "good." Instead of being a walking mass of emotion, loosely held together by flesh and bone, think of yourself as a cool, clear intellectual. A calm, cerebral weighing of all factors when decisions are necessary and then action based on this reasoned judgment certainly will avoid major pitfalls. (As for minor declivities here and there—well, they do offer variety!)

2. **FEBRUARY** is for exercising **FERVOR** on your part in the area of your relationship with God and your church. Away with the moribund attitudes of "ho-hum" and "take it or leave it" and "couldn't care less." There's nothing wrong with caring about the most important aspect of living; there's *everything* wrong with *not* caring.

3. **MARCH** should be set firmly aside for the express purpose of being **MAGNANIMOUS**. If friends you've loved for a long time have made some less-than-kind remarks to or about you, adopt the attitude that they simply didn't mean it. Possibly they're suffering from a vague virus which hasn't yet been diagnosed, but which sharpens the tongue to a fine edge. Also, when enemies—or friends—enjoy sudden successes, rejoice wholeheartedly. (Incidentally, it's about as difficult to do this in one case as the other!)

4. **APRIL** is a month ready-made for you to work on **ACUMEN**, synonyms of which are "acuteness" and "discernment" and "shrewdness." During April and thereafter (we hope) you'll be less prone to believe everything you read, everything you see, and everything you hear. People with acumen display intelligent selectivity in a multimedia world. They're not like water, which takes on the shape of any container into which it is poured.

5. **MAY** just possibly can cause you a bit of discomfiture if you're intrepid enough to emphasize for all 31 days the subject of **MOTIVES**—or, more precisely, to examine your own under the merciless light of honesty. Are you doing all those G.D.'s (good deeds, of course!) so that everyone will think you're the greatest? Was it *really* necessary to make public that incident that damaged several reputations—and made you look ten feet tall by contrast? "It was my duty"—what a multitude of ugly motives this innocent expression covers.

6. **JUNE** offers splendid possibilities for the study of **JUGGLERS**. If you've been trying to keep so many things whirling in the air at one time that you resemble a third-rate television performer, here's your chance to get the situation back under control. Actually, jugglers are

so tiring to be around! They have to keep talking about all their whirling projects, while their noses are in motion (can't let *that* one fail), both hands are circling, and sometimes both feet. When the Lord created humans with two hands, not six, He may have been trying to tell them something.

7. **JULY** brings us into the realm of **JURISDICTION**—which God, and not man, has over this world. Clearly understood this concept eliminates the necessity for intense castigation of church leaders, fellow Christians, teachers, school officials, and even those poor, downtrodden creatures called parents. It's a bit presumptuous to wander over into areas marked "Restricted: Under God's jurisdiction" don't you think?

8. **AUGUST** just has to be **AUTHENTIC**—or rather, you have to be authentic if you don't want to lead a miserable, panic-stricken existence, constantly fearful that you, the fraud of the century, will be unmasked. Socrates stated it firmly when he declared that safety (and happiness) lies in being what you appear to be. However, if you're constantly selling everyone the idea that you're a very accomplished duck, when really you're a rather average barnyard chicken, you're hardly entitled to screech "foul" (no pun intended!) when someone eventually pushes you into the water. All your disclaimers of duckdom, between glubs, won't grow webs on your feet, or save your dignity, your carefully contrived and utterly false reputation, and just possibly your life.

9. **SEPTEMBER** is a month in which you can profit by leaning heavily on the **SIGNIFICANCE** of what's happening in the contemporary world. Strident protagonists to the contrary, moral depravity is *not* "manifestation of the new freedom";

disrespect and lack of affection for parents is *not* a "tendency of today's youth to identify with one another rather than parents, the beginning of a new culture pattern"; rejection of God as Creator and Lord is *not* a sign that "man has outgrown his need for a god." A study of your Bible will make the significance of all of these things plain. They're signs that Christ's second coming is near.

10. **OCTOBER** presents a splendid opportunity for you to meditate on the subject of **ODDS**. If you've previously operated from the viewpoint that unless these were all in your favor you hadn't a chance, resolve that in October you'll forget that old moth-eaten cliché. As a matter of fact, you really *need* something to fight against, something to flex your mental and physical muscles against. A mouthful of silver spoon can be fearfully uncomfortable; besides, you can't get much nourishment around it.

11. **NOVEMBER** naturally brings up the subject of **NONCONFORMITY**, a word and attitude deliciously dear to both the dedicated and the delinquent. You might ask yourself the purpose of nonconformity. Fun? Excitement? Deep-down rock-ribbed conviction? Built-in orneriness? Sincerity? Well, once you've honestly decided, you'll know how to proceed, or to regress, if you're still keeping **JANUARY JUDGMENT** in mind.

12. **DECEMBER**—and there's our **DESTINATION**. Not only the end of a productive year, but the reaffirmation of each sincere Christian's final destination—God's perfect paradise. If the 11 months preceding December have been used wisely by you, if you've actually welcomed every aspect of living—the good and the bad, the joy and the pain of it all—you can look toward God and heaven with a "whole and happy heart."

Worthy,  
Worthy  
Is the  
Lamb!

By  
MARION REINHART MEYER

Worthy! Worthy!  
Can it be—Jesus stands in place of me?  
Stands where I could never stand  
Before the throne of glory grand.

Worthy! Worthy!  
Can it be—Jesus stands in place of me?  
Speaks the words I could not know  
In teaching others how to go.

Worthy! Worthy!  
Can it be—Jesus stands in place of me?  
Sows, then waters what He's sown,  
Sharing a peace all His own.

Worthy! Worthy!  
Can it be—Jesus stands in place of me?  
Gives me only joy and praise,  
And even sends the thanks I raise.

Worthy! Worthy I can be,  
When Jesus stands in place of me.



## Sex Education in Schools

Re the article "Sex Education" in the July 10 REVIEW. The teaching of sex in schools under any circumstances would apparently be inherently and totally wrong, according to the article. Using the same kind of evidence, I am sure we could convincingly demonstrate that motion pictures and parlor games are categorically wrong.

I have personally participated in the planning and presentation of family-life education programs in both public and denominational schools. Without exception, these programs were the result of many hours of soul-searching study and preparation by concerned educators, professional public-health people, and parents. There was a conscious effort at all times to maintain a high moral and even spiritual standard and to build in safeguards that would protect the children from some who would inevitably misuse the program if given the opportunity. Moreover, we looked carefully at a number of similar programs being conducted in other places. In every instance it was evident that those who had participated in the planning were highly sensitive to the delicacy of the issue—and incidentally, to their own professional reputations should adequate safeguards not be established. As a Christian educator, I was impressed that these programs grew out of a genuine felt need for a type of instruction the children were not receiving anywhere.

The rationale supporting the development of these programs and guiding in the approach used was simple.

1. Parents do have the prime responsibility for teaching proper attitudes and behavior in the areas of sex education and morality to their children. Unfortunately, far too many parents are either unprepared or unwilling to do so. We always endeavored to involve as many parents as possible in our programs, and provided them with pertinent and helpful materials for instructing their own children. Our programs were strictly designed as supplementary to home instruction. Predictably, though, concerned parents were usually present and participating while parents of children who were considered in greatest need of this kind of information were conspicuous by their absence.

2. Children are naturally curious about themselves and the world about them. Such curiosity, properly handled in a normal, wholesome manner—free of sensation, secrecy, or undue emphasis, should go far toward promoting healthy, balanced attitudes and relationships. Curiosity left to its own devices or curbed is rarely deterred or abated. It will be satisfied one way or another. We emphasized the importance of selecting and training teachers in each school who were mature and well adjusted in their own relationships and who felt comfortable in the classroom situation. As a rule,

we did not bring physicians or psychologists into the classroom (though we might use them as consultants) because (a) we wanted to emphasize the normal and not the pathological, often associated with those dealing with sick minds and bodies (this decision, incidentally, was made by physicians on our staff), and (b) it was felt that the average, well-balanced classroom teacher should be able adequately to handle this subject on the elementary level as a regular part of a science or health unit without putting a special or sensational label on it.

3. Much experimentation that goes on among children and youth leading to unhealthy practices and preoccupations, and sometimes tragic consequences, is a result of ignorance and misinformation. Mrs. White has much to say regarding the importance of understanding our bodies. No line is drawn between one part or function of the body and another, but emphasis is placed on the beauty and harmony of the body as a whole. Teachers as well as parents are enjoined to stress, both in word and deed, the sacredness and respect due the body, the relationship of mind to body, and the importance of self-control. Dangers of preoccupation with and perversion of any part or function are emphatically warned against (e.g., *The Ministry of Healing*, p. 402; *Education*, pp. 196, 197; *Fundamentals of Education*, pp. 147, 148).

4. Children in the late elementary and early high school grades are going

through change processes that are often traumatic, frightening, and misunderstood. Yet with some basic knowledge of what is normal, there is little need to feel different or to fear growth processes God has ordained. We have never used the term "sex education" in any program—not because we were trying to cover up a touchy subject but because it was honestly felt that sex is but a part (often blown way out of perspective) of family-life education. Family-life education includes a basic understanding of our bodies, growth processes that change us from children to adults (and often, when misunderstood, cause awkwardness and embarrassment), and the interrelationships that tie us together into family units.

Interestingly enough, I have found many opportunities, even in a public school framework, to introduce spiritual truths in these programs. Granted, we are immersed in a sensual, sex-dominated society. But all the more need to put these things into a balanced and sensible perspective. Parents have an important role in this. But I suggest that the school and church have their roles too. A child is not fragmented in his experience between home, school, and church. His is a total, continuing experience encompassing all of life.

I am sure some of the extremes brought out in the July 10 article are valid and true. Anything can be twisted and perverted if misused. But let's not too hastily pass judgment on a whole subject area because of the indiscretions of some. And let's not be panicked into a stand that could be both potentially destructive and premature.

HAROLD E. SHULL, M.P.H.  
Loma Linda, California

## The Wayside Pulpit

By HARRY M. TIPPETT

*"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked way; then will I hear from heaven, and will forgive their sin, and will heal their land."* 2 Chronicles 7:14.

There are many promises in God's Word made especially to the church as a body of believers. Are we overlooking the great power and blessing of corporate prayer? Are we aware of the joy that can come to the individual believer when he realizes that he shares in the promises God has made to the church at large? Here is motivation for pressing together, as we have been admonished by the servant of the Lord (see *Selected Messages*, book 2, p. 374). This corporate fellowship is commended by the Saviour when He said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). No such promise is made to the self-appointed prophet mak-

ing divisive pronouncements against the church from his own chosen wilderness. The Scots clansman, fiercely loyal to his ancestral clan; the American colonial Indian, proud of his tribe and its primitive code of honor; the Crusaders of the Middle Ages, rallying under their banner *Deus vult* ("God wills it") all afford varying examples of strength in fidelity to corporate ideals. Better than these are the instances of God's movements that marched on to an eternal destiny in His infinite plan. Faith in the triumph of such movements fortifies the individual soul to join in prayer and praise and practice with all who love the truth. Baring-Gould's Crusader hymn, "We are not divided, All one body we" need not be merely a bit of wishful thinking, but with confidence in Christ our Commander we may in God's good time blend our voices in the song of triumph that will usher in everlasting righteousness.

# The Hushites

By MARTA UHLRICK

**T**HERE is a danger facing the Seventh-day Adventist denomination—the danger of its members silently and gradually merging into the Hushite movement. The Hushites are people who have a spirit of compromise and conformity, people who close their eyes to sin in the church.

Here are some of the ways Hushites reason and react:

"Sh-h! even though some of the entertainment that was given at the church social was not according to our standards, we'd better not say anything. Who wants to be called a fanatic?"

"Sh-h! even though Brother X is lax about Sabbathkeeping and has been known to be unfaithful to his wife, we'd better not withhold a church office from him. We might hurt his feelings."

"Sh-h! even though some of the alumni activities that were held on Sabbath made the day seem more like a holiday than a holy day, it was really the best day to hold it. So many couldn't have come if it had been on Sunday. After all, it's Christian fellowship."

"Sh-h! even though our choir director wears jewelry, let's not say anything. She's a well-intentioned person."

"Sh-h! even though there was so much noise in the church foyer that the house of God sounded more like a house of revelry, we'd better keep still. We might discourage folks from coming."

"Sh-h! even though some of our church women are appearing on the platform in above-the-knee dresses it's best to look the other way. No doubt the styles will soon change."

And so the Hushites go on and on, hushing the fact that standards sometimes are not upheld, that wrongs in the church sometimes are ignored. Had Daniel been a Hushite, he would have accepted the king's wine and food. He wouldn't have wanted to be called a square.

Had Elijah been a Hushite, he would not have corrected Ahab. He would have been fearful of pointing the finger at Jezebel.

Had John the Baptist been a Hushite, he would not have reproved Herod. He might have hurt the feelings of Herodias.

Had Paul been a Hushite, he would not have written letters of admonition to the Corinthians. He would have cloaked their transgressions, assuming that they were well intentioned.

To be sure, words of reproof should not be spoken in a spirit of self-righteousness, "for all have sinned, and come short of the glory of God" (Rom. 3:23).

"The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal. But there is to be in the church no neglect of proper discipline."—*Testimonies*, vol. 7, p. 264.

In all areas of human relationships, Jesus is our example: "Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*Steps to Christ*, p. 12, 1956 ed.

When words of correction need to be spoken, they should be spoken as Jesus would speak them and for His sake. To remain silent when God

would have one speak is not only to condone but also to encourage. It is to place one's influence on the side of wrongdoing.

"If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it."—*Testimonies*, vol. 3, pp. 265, 266.

The time has come for God's professed people to stand up and be counted; to show whether they are men pleasers or God servers. It is time to put an end to Hushism. ♦♦

## FOR THE YOUNGER SET

### Kumiko's Choice

By ENID SPARKS

YOU will not go to Sabbath school!" Kumiko's father shouted. "You must stop this foolishness."

Kumiko had never seen her father so angry. She felt afraid, but she knew she would not miss Sabbath school. She waited until her father left the house, and then she ran as fast as she could to the mission.

The little girl's parents had two reasons for keeping her away from Sabbath school. They did not love Jesus, and on the island where the family lived school was kept six days a week. The teacher did not like it when Kumiko was absent every Saturday.

After Sabbath school was over and Kumiko returned home, her father met her with clenched teeth. "Next Sabbath I will nail shut the door of your room!" he threatened.

Her father kept his threat, but Kumiko spent the day saying her prayers. And when she was let out of the room, she said, "I love Jesus' Sabbath more than ever."

When the next Sabbath came, Kumiko's father poured water all over her, and her mother hid her clothing. "Now you cannot go to Sabbath school," her father declared. "We will keep you from going every Sabbath from now on."

But Kumiko's parents did not stop her, for she ran away to the mission. The teacher at the mission talked to Kumiko's parents, and they allowed her to come

home again. But when she did, they still would not let her go to Sabbath school. So Kumiko did the only thing she knew to do. She ran away again.

This time she remained at the mission. She went to Sabbath school every Sabbath. And she listened eagerly to a verse her Sabbath school teacher read. She learned to speak the verse from memory.

Then one day she told the teacher something. "I want to pray for my parents," she said. "And I want you and all the boys and girls here at the mission to pray for them too. If we pray long enough, perhaps someday my parents will let the Holy Spirit soften their hearts. Then I can go home and tell them about Jesus."

Kumiko's teacher nodded. "We shall all pray for that happy day," she promised.

Everyone at the mission is praying for Kumiko's parents, and they all believe that sometime their prayers will be answered.

Before she prays, Kumiko repeats her favorite Bible verse: "Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven."

Kumiko is happy that she made her choice. She had to leave her parents because she loved Jesus. But she knows that some glad, beautiful day she and everyone who loves Jesus will take their place in His bright kingdom.

# A Cup of Cold Water



By MAXINE RASMUSSEN

**D**URING a recent unexpected and rather sudden hospitalization, I became the reluctant possessor of what had previously been a rare commodity—spare time. At first I was puzzled, perhaps almost bitter. I had been steaming along full speed ahead for some time, making sure, however, that I devoted what I sincerely felt to be a full measure of my rare commodity to the study of the Good Book. For a few months, at least, I had felt truly close to my Saviour and had seen daily, miraculous evidence that He was close to me. Then, why this? There had to be a reason, but why? Had I not really learned fully to trust Him after all?

My chaplain's brief visit one bright morning brought me a good thought for the day. "Sometimes," he reminded me, "God puts us on our backs so we can learn to look up." This was not a new thought to me, but it did take on new meaning.

Other deeper reasons began to unfold as the days passed. As excruciating pain lessened and I felt like conversing, I discovered a roommate who, though nearly 20 years older than I, had a pleasant, friendly personality. The first of many long talks began.

As days passed, I found that she was vitally interested in the topic of the state of the dead, having lost her husband some years back. Patiently I tried to explain to her my views on the subject, backing each explanation

with a Bible text. Before long I could see that she was needing more Bible help than I felt that I was qualified to give.

One day I enjoyed the visit of another of our pastors—not from my own church this time, but from a nearby huge tabernacle. In talking with him, I introduced him to my roommate and quickly briefed him about her bewilderment and her interest in this special subject. Skillfully he led her into a discussion with well-placed questions, which directed her thoughts in the right path. Before she was through conversing with him she was thinking along a whole new line of thought and thanked him sincerely for the time he had taken for explanations.

I do not know whether Glenna will ever become a convert to our truth. I hope and pray she will be, and plan to keep in touch with her. But whether she does or not, I will always feel grateful that God placed me where I could offer her a "cup of cold water" when she was thirsty.

And then there was Ann. Sweet, dainty, petite, and in every way a true lady from the deep South, she captivated my interest from my first encounter. It was not until I started pushing my wheel chair in the hall that I met her, though she "lived" next door for the duration. She had been flown in by air ambulance 300 miles to the hospital, and was a sick girl when she came in. Her husband

stayed with her all during visiting hours every day he was there, even after she became quite able to be alone, for then it was moral support that she needed, and he gave her this.

Ann had known an Adventist woman before she met me. She described the beauty of the funeral service that was conducted by one of our ministers when her friend's son was suddenly killed. Also, she mentioned her friend's great courage during this episode.

I like to think that I was one more link in the chain of events that may eventually bring Ann and her husband to a full knowledge of Christ. I do know that in the few days in which I briefly knew her, she and I became surprisingly close. She cried when I left, and said she didn't know how she could stand that place without me there. I have kept close visiting-and-phone touch with her since then, and later intend to continue this contact by correspondence over the hundreds of miles that will soon separate us.

There were others with whom I became briefly acquainted. As I talked with each one, I tried to push my troubles into the background and give a sympathetic, listening ear. The more I heard, the more convinced I became that my own problems were quite petty. Sure, I was going to be in pain for some time with a very touchy back, and my son and I depended entirely upon my ability to work for payment of bills, food, and clothing. But when I started to doubt or question or worry I found my best answer lay in doing whatever little bit I could to lighten the load of someone else, with a smile, a word of encouragement here and there, or even something else—a cup of cold water, if you please.

Since leaving the hospital, I have vowed to try, with God's help, to have a never-ending supply in that cup. You'd be surprised how many worried strangers you might encounter if you tried, in many places—crowded shopping centers, doctors' offices, hospitals, you name it—who are reaching out for that cup of cold water only you can give. A pair of watchful eyes and listening ears will, if you truly wish, give you countless opportunities for a friendly smile, an encouraging word, or thoughtful deed. And when you go to bed at night you can think back on a day of true fulfillment, a day when your Lord has watered your soul at the wellsprings of salvation because you extended to a thirsty fellow traveler your cup of cold water. ♦♦

**H**ELEN!" exclaimed Aunt Susan as she put down the book she was reading. "Do you know what your husband will do if anything ever happens to you?"

"What do you mean?" was the startled reply.

"He'll go and marry the sweetest-tempered girl he can find."

"Oh, Aunt Susan!"

"Don't interrupt me until I've finished," continued Aunt Susan. "She may not be as pretty as you are, but she'll be good natured. She may not be as bright as you are, but she'll be good natured. She may not be as good a housekeeper as you are—in fact I'm sure she won't be—but she'll be good natured. She may not even love him as much as you do, but she'll be good natured."

"Why, Aunt——"

"And that isn't all. Every day you live you're making your husband more and more in love with that good-natured woman who may take your place someday. After the Harrisons left the other evening, didn't you notice the only comment Bill made was, 'Now *there's* a sweet woman!'"

# His Second Choice

"But, Aunt Susan——"

"Today when Bill brought you that lovely rose off his prize rosebush, what did you do? You scolded him for walking across your newly waxed kitchen floor. And yesterday you made a face when he kissed you. When he empties the garbage, you tell him not to spill it. When he lifts something for you, you tell him not to drop it. From morning until night

you correct him and find fault with whatever he does.

"And when you were sick you scolded him for running out of gas on the way home from the office. You took absolutely no notice when he said, 'I was so anxious about you that I didn't even think about the car.'"

"But, Aunt——"

"Listen, my dear. The strongest and most intellectual man of them all cares more for a woman's tenderness than for anything else in this world, and without this tenderness the cleverest wife and the most perfect housekeeper is sure to lose her husband's affection in time. There may be a few like your Bill, so gentle and loving and forgetful of self that their affection will die a long struggling death; but in most cases it takes but a few years of faultfinding and criticism to turn a husband's love into irritated indifference."

"Well, Aunt Susan——"

"Yes, well! You are not dead, and that sweet-tempered woman has not been found yet, so you have time to become so serene and sweet that your husband will never imagine that there's a better-tempered woman in existence." ♦♦

Adapted from the REVIEW, Aug. 26, 1880.

## Today's Home

By BETTY HOLBROOK

**NO—AND THAT'S FINAL!** No is such a versatile word. It can mean

No, Maybe, or even Yes. It's a small word but important, and so much depends on it.

There are No's of every species—agreeable or disagreeable, absolute or hesitant, loud bluff or quiet desperation.

There's the absent-minded No that says "I really don't know what is going on, but just in case . . ."

And the cautious and diffident No that says, "Well, if you can talk me into it."

The I'm-getting-angry No is much like lightning before the thunder.

In its wake often comes the shrieking, you'd-better-watch-out No. Best of all, there's the quiet, come-while-I-explain No.

The check-out line at the supermarket gives a good sampling of every type of No—no eavesdropping necessary. Such as the mother who had little Jill sitting in the shopping cart while she was unloading the groceries and keeping an eye on the checker at the same time. Too busy to look, mother, in a loud, authoritative voice, said, "No, Jill!" Jill this time was

sitting quietly, amusing herself by counting the buttons on her coat. Mother, of course, was saying No "just in case," but Jill thought she wasn't supposed to sit quietly and promptly began doing what mother was afraid she was doing in the first place.

It isn't only mothers though. The other night I saw a classic. Jimmy came running to daddy.

"Please, Daddy, may I have this candy?"

"No, you may not—and that's final," daddy said quietly but with apparent inflexibility.

"That's one father who has things under control," I decided. Then I heard a familiar whine—

"Why can't I have it, Daddy? Can't I have it, please?"

"Oh, all right," and the battle was over. What word or what tone of voice would ever mean No to Johnny?

The Orientals have a special way with flowers, whether it's cultivating them in an exquisite garden or arranging them in a vase. If they want to emphasize the beauty of a particular rose they display it alone and with such a simple background that nothing but the one rose stands out. Maybe our No's need the same treatment. Used profusely or carelessly they become only part of a mass of meaningless words.

A No needs thought and purpose behind it. It takes time to reason with children and patiently teach them the right way. It takes the turning back of a few years to remember when we were children and how unhappy we were when mother or daddy lost patience and scolded us. It takes a warm hug, an understanding smile that says, "I'm saying No because I love you."

Better than a dozen No's oftentimes is encouragement and honest praise—the positive way of teaching self-respect and self-control. A child's life looks so simple to us—we think we have a corner on trials and problems—but their problems and temptations are just as baffling for them as ours are for us. A pat on the back—a gentle, affectionate one, that is—will help them meet their dilemmas with more confidence.

However, a good jungle guide knows as he leads newcomers through unknown territory that there are certain paths he cannot allow his travelers to take, there are dangers that he must point out, and there are times when he must quickly and forcefully say No. So with our children, it's for us to decide carefully, thoughtfully, and prayerfully which paths are dangerous, and when we need to say No. So what do you know about your No's? Can you say No—and that's final?

## CAPITULATION TO CULTURE



One of the most disturbing aspects of the contemporary religious scene is that churches in general have capitulated to culture. Ethical, moral, and behavior standards are derived from society rather than from God's Word. To a degree perhaps unprecedented in history, professed Christians are not merely *in* the world, they are *of* the world. "They play the world's sports and enjoy its amusements. Some de-

nomination church people may once upon a time have balked at the stage and at movies, and some still hesitate to enjoy the world's smaller vices. But TV in the home has broken down many of the older entertainment bans, and fewer and fewer laymen are concerned in a Christian way (though they may be medically roused) about the 'minor' vices of smoking, card-playing, and drinking."—Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself*, pp. 15, 16.

This is not a new development in the Roman Catholic, Eastern Orthodox, Anglican, and classic Lutheran churches, which Ernst Troeltsch classifies as church-type bodies. The "holiness" of these churches has always been regarded as being in their organization, in their apostolic authority, sacraments, dogmas, and monastic establishments. Holy living for laymen has been considered of secondary importance. Wherever these bodies are officially established state churches, they endeavor to mediate God's grace to the populace, but it is understood that church members will be deeply involved in the world's work, creating its art, fighting its wars, manufacturing and selling its wares, maintaining law and order, and accumulating wealth.

Sect-type churches, on the other hand, have throughout history emphasized the need for holy living. Believing in the priesthood of all believers, they apply the same standard of holy living to laymen as to ministers. Ministers, instead of possessing special holiness, apostolic authority, and unique spiritual gifts are chiefly *primus inter pares* (first among equals), holding the office of preacher, teacher, and administrator.

Sect-type churches, unlike the church type, endeavor to stand apart from "the world." In some cases they not merely separate themselves from society, they condemn all involvement with it. They reject the idea of an "established" church that exercises spiritual power over the people of a nation in the same way that the government exercises political power. To them the only kind of religion that is valuable is personal religion. A person is not a Christian unless he experiences conversion, becomes a new creature in Christ, and reveals the fruits of the Spirit. Sect-type churches look to the Bible as the supreme doctrinal authority, and seek to obtain their standards from God's Word rather than from the surrounding culture.

### A Tragic Change

Tragically, sect-type churches have gradually become more like the church type in many of their attitudes toward society and culture. And since they no longer accept the unique commands and standards of the Bible as having immediate relevance for ethical and moral conduct, many have degenerated into mere social clubs. Churches where the liberal gospel has been preached have become more and more dependent on secular culture for beliefs and standards. When one visits them, he "often

cannot decide whether the wisdom of Freud or the goals of the men's luncheon clubs are more dominant in their life" (*ibid.*, p. 54).

Many churches where so-called conservative preaching has dominated are little, if any, better than their "liberal" counterparts. Having established a dichotomy between Biblical literalism and contemporary issues that affect everyday Christian living, their attitudes and decisions represent a capitulation to culture. "In their political, social, and economic behavior the people of the churches are totally governed by the customs and mores of their community."—*ibid.*, p. 45.

A good illustration of this is in the area of race relations. Gilkey (*op. cit.*) quotes one leading Methodist layman in Alabama as saying, "We don't want to leave the Methodist Church, but we will have to if they continue with this racial integration stuff." Instead of squaring his concepts on race and brotherhood with the Bible, this "conservative" Christian was accepting uncritically the attitudes of his local community.

We have said many times in these columns that the Adventist Church does not exist in a vacuum. Inevitably it is affected by the culture in which it operates. Without strong leadership and continual comparison with God's will as set forth in special revelation, the remnant church faces the same dangers as do other churches. Like them it tends to obtain its values from the world. Like them its vertical dimension diminishes in favor of the horizontal.

### Some Areas of Danger

We think that the danger is very real in a number of particulars. For instance, in some pulpits the role of the sermon has changed. Ministers, instead of considering the sermon as an instrument to reach lost souls with saving truth from God's Word, adopt liberalism's view of the sermon as "an ethical or philosophical exhortation addressed to the educated laity in the pews" (*ibid.*, p. 48). In liberalism, according to Gilkey, "the goal of worship was a rededication of enlightened participants to Christian and moral ideals. . . . The clear purpose of Christianity was not to save souls for heaven, but to inspire Christian citizens for moral service in human society. The Christian ethic was . . . related entirely to cultural and social needs: the idea of the Kingdom of God transformed itself from the concept of an apocalyptic and otherworldly invasion of God into that of a perfected social order, to be attained at the end of man's progressive development" (*ibid.*, pp. 48, 49). Clearly this concept is foreign to that of Adventism, yet it finds a place in some of our churches.

Another area that represents a danger is in that of attitudes toward the church. Too many members view the church merely as a secular organization. They measure its success as they would a commercial enterprise. If its membership is growing, if new churches are being built, if budgets are being balanced, the general feeling is that all is well. Many forget that the church may meet all the outward signs of progress yet be a failure.

It is encouraging, of course, for the church to prosper by business standards, but we must never forget that the church is a spiritual organization. Its work is to reconcile men to God. Thus it is conceivable that a church may attract large crowds yet be failing in its mission. After all, large "congregations"—up to 100,000 people—are drawn to football stadiums, but the attraction is entertainment, not spirituality. It is possible that a series of forthright sermons might inhibit the external growth of the church, but by increasing the faith and love of the members may

be more successful than a series that merely tickles the fancy of a standing-room-only crowd.

Closely related to the mistake of viewing the church merely as a business enterprise is that of seeing it merely as a sociological institution. From this humanistic approach the church appears to be nothing more than an organization of middle-class people, subjected to the same pressures as other organizations, often torn by conflicting emotional and psychic drives, and succeeding or failing for the same reasons as do secular enterprises. The real nature of the church—its spiritual nature—is overlooked, even purposely ignored. Criticism of the church often stems from people who fail to see the church as the body of Christ. They ignore the Biblical truth that spiritual things are spiritually discerned.

That church members are in danger of capitulating to culture is evident also in the field of standards. Some church members declare that religion should have nothing to say about dress. They state that if fashion prescribes mini-length skirts for women, Christians should go along, making no protest.

Others adopt the cultural patterns of society in the area of diet. They resent restrictions set up by revelation. As pointed out earlier, they accept restrictions where science has provided unassailable evidence of danger (tobacco, for instance), but resist divine warnings against meat, tea, and coffee, and, in some instances, alcoholic beverages.

#### What Can Be Done?

What can be done to sharpen the line between the church and the world? What can be done to check the church's capitulation to culture?

First, the Bible should be restored to the place it once held in the life of the individual Christian. Without the Bible there would be no Seventh-day Adventist Church. This church was raised up by the Word. Thus if the church is to stay on course and fulfill its purpose it must cling to the Word. There must be a revival of interest in, and loyalty to, the Word among church leaders and members alike.

Second, the church must continually compare its values and standards with those of the Bible. Every Adventist must take the principles of Sacred Writ and apply them to everyday living, rejecting every custom, fashion, sport, or practice of contemporary culture that cannot be reconciled with God's Word.

Third, ministers must recapture the Protestant tradition that the man who stands in the pulpit is first of all a servant of the Word. He must declare forthrightly what the Bible says on all aspects of life, even where it opposes or condemns various aspects of culture. He must speak on God's judgments as well as His love. He must speak so plainly that sinners will quake as they consider their lost condition, and will be led to cry out, "What must I do to be saved?"

What will be the result? The level of spirituality in the church will rise dramatically, and the line that separates the world from the church will be so clear that multitudes of spiritually confused, myopic people will see the light and walk in it. Surprised to find a church that refuses to permit secular culture to determine its standards and customs, thousands upon thousands of truth seekers will join God's remnant people.

The prospect is exciting. So let every Adventist—layman and minister alike—think carefully about what he can do to make it a reality. If reforms are needed, let them be made at once. In this hour the remnant church militant must not capitulate to culture, as have so many of its contemporaries; it must stand foursquare on God's Word, and ere long become the church triumphant.

K. H. W.

## ONE YEAR NEARER ETERNITY



Although New Year's resolutions have often been ridiculed as being completely worthless, made only to be broken, there is something to be said for periodic pauses in the mad pace of life for re-evaluation and re-dedication. The annual feasts of ancient Israel were occasions of this nature. So are the weekly Sabbaths. In fact, each new day represents a new beginning, a fresh opportunity. There

is no harm in making the turn of the year one of these pauses, and certainly for some, at least, a benefit.

At the close of the year 1884 Ellen G. White wrote: "Every day that passes brings us nearer the last great important day. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1884. Are we also drawing nearer to God? Are we watching unto prayer? Another year of our time to labor has rolled into eternity. Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line to some soul; someone may have made the decision which shall determine his future destiny. What has been our influence over these fellow travelers? What efforts have we put forth to bring them to Christ?"—*Testimonies*, vol. 5, p. 466.

These same searching questions we should direct to ourselves as 1969 fades into history and 1970 is ushered in. One year nearer eternity, of whatever nature that eternity might be. Where we will spend it depends on us, on the manner in which we answer these questions, on the way we relate ourselves to life's responsibilities.

#### No Need to Despair

If the record of the past year makes us blush, we need not despair. The new year represents a new beginning. As at the time of the ancient Day of Atonement the Israelites afflicted their souls, so as the old year draws to a close it is our privilege to repent of our sins of the past year and reach out anew for the grace of Christ.

Some might say that the sins of the past year repented of and forgiven should not be recalled. In one sense this is true, yet in another it is well to recall the circumstances that led us so readily and repeatedly into sin, so as to avoid similar situations in the New Year. Paul repeatedly recalled his sin of persecuting the infant church. This memory kept him humble and led him to extol the grace of Christ that rescued him as the chief of sinners. Our memory of our past mistakes will keep us humble, watchful, and dependent on divine power.

But our memory of past sins should never drive us to despair. Through the remarkable provisions of the gospel past failures are not only forgiven; God regards that we never committed them. When Christ gives us His righteousness, His character stands in place of our character, and we are accepted before God just as if we had not sinned (see *Steps to Christ*, p. 62).

What more could one wish as with shame he reviews his conduct during the past year? While he will be unable to undo his wrong acts, so far as God is concerned, if there has been true repentance, the sinner is accepted as though he had not committed those acts. But this is only half the story. The other half is disclosed in this statement: "By faith he [the sinner] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—*Selected Messages*, book 1, p. 367.

If Jesus Christ stands as our substitute, we have nothing to fear as we stand at the threshold of the new year. God looking down sees not us as sinners but Jesus Christ His Son. By daily reconsecration, constant watch-

fulness, and dependence on divine power, the experience of justification may be retained, and we may go on from strength to strength, conquering through the enabling power of the risen Christ. D. F. N.

## LETTERS

### ...to the Editor

#### ON MORES AND MORALS

Wonderful! I have just read Lynn Saul's article "On Mores and Morals," for the third time. I definitely feel the church is losing many young people by criticism of their styles and modes that are unimportant as issues.

I enjoy the new features—"Young Adult," "The Adventist Woman," and even "Especially for Men."

There was a time (not so long ago) when the REVIEW had little appeal for my age group—happily things change.

MARY K. MYERS

Loma Linda, California

#### NO TRIVIAL MATTER

I disagree with the statement in the October 9 issue of the REVIEW (p. 15): "The church has a more exciting message for the world than whether or not you should be shaven or unshaven or what clothes you should wear." It gives the impression that what we wear is not important. What Seventh-day Adventists wear is a part of our "exciting message." It is a part of our high ideals. And it is certainly a part of our health reform message.

If a Seventh-day Adventist is unshaven and being unshaven is a symbol of rebellion, how can he be "the salt of the earth"?

There is also quite a bit on dress in the writings of the Spirit of Prophecy. For example, there is the following: "Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course."—*Testimonies*, vol. 4, p. 641.

The REVIEW has come to my home all of my lifetime. I am a third generation Adventist and enjoy the REVIEW very much.

MRS. VIDA GRACE LOW SQUIRES

Twentynine Palms, California

#### THE LAST GOOD-BY

I was especially touched by the article "The Last Good-by," by Herman Bauman, in the October 23 issue. My deepest, heartfelt sympathy goes out to him, for I had a similar experience.

I have just returned from four years of mission service in the Far East. Yes, I had an air-conditioner (in Manila; it quit working). I found canned goods expensive, if available, in Indonesia. I had bouts with diarrhea and infections. There were other

frustrating experiences, too, but they were not sacrifices.

However, I did make a sacrifice. Amid streaming tears I told my mother my last good-by on this earth at the Wichita, Kansas, airport as I left for my first mission appointment. Somehow we both felt it was for the last time on this earth. Ten months later she passed to her rest. On the same Friday evening that a golden cord was hung for me at Union College, my mother was taken to the hospital where she passed away three weeks later.

At that time my older sister, who is not an Adventist, wrote words similar to these: "Never feel bad that you were not with Mother when she died. Your service for

Christ is the greatest tribute you can give your mother, living or dead."

It was mother's loving interest in missions that helped me to respond to the mission call. In reality, she made the greater sacrifice in giving her daughter than I did in going, for I was having adventure and new experiences, and was happy in service, although I did miss her. I'm looking forward to that glorious resurrection morning when there shall be a glad reunion!

Is mission service no sacrifice? Maybe it isn't to some, but to me it was—but it had its joys, too. I'm glad I had the privilege of serving as a missionary. I want to go back again someday.

MISS MARIEDA BLEHM

Lincoln, Nebraska

## More Personal Evangelism

By ERNEST LLOYD

The emphasis of the gospel is always on the individual life. God cares for men *personally*. He calls his sheep by *name*. We are not cogs in the wheel nor grains of sand on the shore. We are children, each one dear to the Father.

Is the love of God some vague, hazy influence wrapping us all in its impersonal embrace? No, it is not. It has been truthfully said that there is no aggregating about it. There is no plural effect. It is the tenderness that takes up in its arms *one* of these little ones.

Plato taught that men were to lose themselves in the state, but Christ teaches that each soul is to stand out in its own separate entity. "There is nothing wholesale about the judgment," writes a godly minister. "The 144,000 are not going to be ushered in as a solid brigade, and receive one grand, indiscriminate, resounding eulogy. The judgment is going to be a personal matter, and there will be a sweet intimacy about it—"well done, thou good and faithful servant."

There is a fatal propensity to get rid of individual responsibility and to think of the responsibility of the body. God will not, as regards eternity, deal with nations or churches or families, but with us all as individuals. And so with the diffusion of the gospel, in which Christ is "the true Light, which lighteth *every man*," and prepares him for a definite place in God's kingdom—that is, if he follows the Master through to the end.

The first chapter of John has been called the "finders' chapter." John found Jesus, Jesus found Phillip, Phillip found Nathanael, and Andrew found Peter. "And he brought him to Jesus." That short sentence tells us how the Christian church began—just two men, each going out to find another. The great work of our Lord Jesus was finding men, training men. His supreme task was that of putting His stamp upon a little group of humble men. He spoke some of His deepest secrets when there was only a single listener. On the cross His heart was touched by the pleading cry of *one* poor sufferer, and he a thief. Our Lord did not wait for congregations to assemble.

Most gospel workers wish for large congregations. A crowd is very encouraging, but Jesus often avoided crowds. He was on the search for the man, the woman. And to us He says, "Go ye . . . and preach the gospel to *every* creature." Millions are groping in the dark. They have lost the way. But many are longing for the light. Let it be our personal ambition to be ever ready to extend the glad tidings to those who are strangers to grace and to God.

Most persons enter the Christian life primarily because of the direct influence of individual Christian lives and effort. Our great need today is for greater fidelity on the part of every church member in the ranks to engage in personal evangelism. "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it."

# Europe—Land of Promise

By N. R. DOWER

Secretary, Ministerial Association of the General Conference

One of the great challenges confronting the church today is to be found in the countries of Europe. Here live more than 425 million people, not including Russians, with 50 languages being spoken. What plans are to be laid and carried out to assure that all these people will learn of the three angels' messages? What programs will help to finish the gospel work in these regions of earth?

In Europe are 31 countries with boundaries so well established as to provide totally different cultures and a strong nationalistic spirit in each. Here are many of the great and old cities of the world whose streets have seen rivers of history flow by and have felt the tread of marching feet from before the days of the Caesars.

Here too we see the beginnings and growth of the Christian church from the time of Paul's vision of the man from Macedonia through the centuries of conflict and conquest to the extreme materialism and intellectualism that mark the present hour. Here many notable wars of history have been fought; here the future has been shaped. Europe is rich in resources, culture, history, and people whose hearts still respond to the warmth of friendship and the challenge of achievement.

## Central European Division

As we think of the present progress and problems of the work of Seventh-day Adventists in this great continent, we look first at the Central European Division, which includes both parts of Germany. West Germany and the German Democratic Republic have a combined population of nearly 80 million people. In these countries are more than 800 Adventist churches with nearly 40,000 members. We have a publishing house, a food factory, two seminaries, seven sanitariums, and five old people's homes. Serving our people and seeking to advance the interest of the cause of God are 390 ministers and Bible instructors, 202 book evangelists, and many institutional workers.

Yet we face severe problems of growth in this division. For many years we have had a slow but steady decline in membership. This we cannot properly evaluate unless we take into consideration some important factors that are often overlooked.

For more than 15 years during the Hitler period and for some time thereafter, we did not have any training facility for ministers and other evangelistic workers. This, together with the absence of church schools, resulted in a shortage of workers from which we have not yet recovered. Our two seminaries are not able to provide enough workers for this division and the other German-speaking areas of the world.

Through a combination of circumstances our people for many years did not have frequent contacts with the leaders of the church in other parts of the world. This break in communication and fellowship left some problems that have not yet been fully resolved.

Few outside of Europe can understand the extent of the devastation of Germany during World War II. Almost everything was destroyed, including chapels, homes, money, and savings. Loss of life was tremendous. So at the close of the war we had to begin almost all over again.

Because of the rising tide of materialism and indifference toward religion, the masses have turned away from the traditional churches. This is reflected in the fact that in many parts of Germany today not more than 4 per cent of the population attend any Christian church on any given Sunday. Prosperity has given many German people a sense of material security that has made it difficult for them to be aware of their spiritual poverty. We should also point out that at the close of the war and in the years since, many thousands of our German Adventists moved away to other countries.

To help us get a more complete picture of our present situation, the following facts, little known outside of Germany, need to be shared with and understood by our people. These should bring encouragement to all who have an interest in the work in this country.

Between 70 and 80 per cent of all our young people are saved for the church and are loyal to the message. It is a thrilling thing to visit our churches and discover the large percentage of young people that makes up our congregations. They are eager to share with others the truths that have become so precious to them. They take part in the church activi-

ties and in a spirit of genuine reverence share in the services of worship.

Our believers in Germany need to be commended also on the low rate of apostasy. Our members there are faithful in their attendance at Sabbath school and church and have an excellent record of liberality in giving to the cause of God.

Many new chapels have been built in Germany, all since the close of the war. These churches are well filled on Sabbath. In fact, by actual numbers there are many more Adventists in our churches in some cities on Sabbath than there are in other churches on Sunday.

Germans like music, and in West Germany we have nearly 600 instrumentalists who assist in public meetings and also help in the Ingathering program. The bands play while other members distribute literature among the people, both in the streets and in the homes. In this way our young people are helping to spread the message.

## The Publishing Work

We should also speak of the vision that our leaders there have for the book evangelists. These workers canvass during the five days of their work week and on the weekends join with the ministers in house-to-house visitation. This has opened the way for numerous Bible studies, the discovery of many interests, and eventually the holding of fruitful evangelistic campaigns.

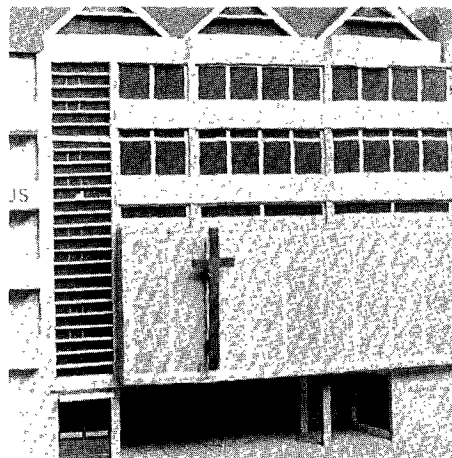
At our publishing house in Hamburg a good quality and variety of missionary literature is produced, and our people are being supplied with an ever-increasing number of Spirit of Prophecy volumes, now numbering 20 in all.

We have two seminaries in Germany—one in Marienhoehe and the other in Friedensau. In both places students are enrolled in the ministerial training course. An average of 15 graduate each year. When one thinks of the needs of the German-speaking countries of Europe and of other continents as well, he can readily see that this small supply is not nearly meeting the needs of our work.

Although we have no church schools in Germany, in other respects the church is doing a good work for its young people. Especially is this true in the classes that are conducted for children and young people on a regular basis each week in our churches and the summer camps that not only are used to establish our youth in the message, but serve as evangelistic agencies in winning other young people to the truth. Up to 40 per cent of those who attend these summer camps are not of our faith. About 60 to 70 per cent of all baptisms in Germany are among the young people.

While our leaders in Germany are grateful for all of these encouraging aspects of our work, they have a deep concern about their declining membership and are eagerly seeking ways to reverse the trend. Recently a survey commission gave study to these problems and suggestions have been made that we believe will result in a great forward move for our work in Germany.

(Continued next week)



The Neukölln Evangelistic Center of West Berlin is situated near the Eastern Zone.





### Large Ordination in West Germany

Twelve workers were ordained to the gospel ministry at the West German Union Conference camp meeting held in Essen. They all had served faithfully for several years as licensed ministers or secretaries in the literature-evangelism department. The picture shows E. Denkert, West German Union president,

giving the commission to the ordained workers. In front line (from left) are H. Grigat, E. Bartels, K. Hinz, H. Imhoff, E. Meier, J. Molke, J. Tonhaeuser, Kh. Behrens, J. Butscher, G. Brand, G. Dreiling, and G. Fraatz. L. REIDER Secretary, West German Union

#### MARTINIQUE:

### Unusual Developments Mark Stewardship Plan

A large church in the Martinique Mission has struggled long with its financial problems. The expenses were colossal: construction and furnishing of a large children's Sabbath school classroom; repairs to the youth room; contributions of the church toward the salaries of two teachers; payment of rent for meeting places for several companies raised up by lay members in their work; benches and other furniture for these new companies; and the regular current expenses of the church.

How to face up to all these expenses when the receipts were meager and not increasing was the problem. The frequent appeals from the pulpit became tiresome and ineffective. A carefully prepared budget based on an average amount per member did not help to solve the problem.

Finally an appeal was made to the mission's stewardship and development department. A program to continue for two weeks and three Sabbaths was carefully prepared, organized, and finally launched. Immediately, a new spirit was created. Each person became conscious of the fact that God is the only owner, and we are but stewards. Everyone wanted to put God to the test in returning to Him a faithful tithe, as well as liberal offerings according to his prosperity. A true revival began to take place.

The program called for a church income goal of 6,000 Frs. (US\$1,080) per month. This was several times the amount the people had been raising previously.

The Sabbath came when the call for promises and pledges was made, and all were disposed to make an agreement with God by liberal pledges. Some signed pledges well above their ability, putting God to the test, counting on His help as a partner in their business. The total pledges came to 7,500 Frs. (US\$1,350) a month. This would provide sufficient funds to solve the financial problems of the church, plus a generous portion to help mission projects.

Reports at the end of four months showed that the pledges had been met. One young couple, Mr. and Mrs. Delor, told of their experience. The husband is an architectural draftsman, and the wife is a teacher in the church school. They said that when they made their pledge they really didn't know how they were going to pay it, for they had by faith pledged more than their income would allow.

They prayed about it and asked God to give them the means to keep their promise. The same week that they signed their pledge, God answered their prayer. An architect, with a large business, came and offered Mr. Delor some extra work, saying that he had a lot of plans that needed drawing, and if he would work evenings and Sundays he would pay him well for the work. He accepted the extra work and was more than able to meet the payments on his large pledge.

Another man told how at the beginning of the stewardship campaign he and his wife resolved to make a large pledge. But later he said to his wife: "Our pledge is according to what we can actually do; we have not brought the faith factor into it at all."

The wife suggested that they double their pledge by faith, counting on God to

help them get it. That is what they did. After having signed the agreement with God, this man saw the course of his business change for the better. Thus, working in close association with God, he pays his big pledge.

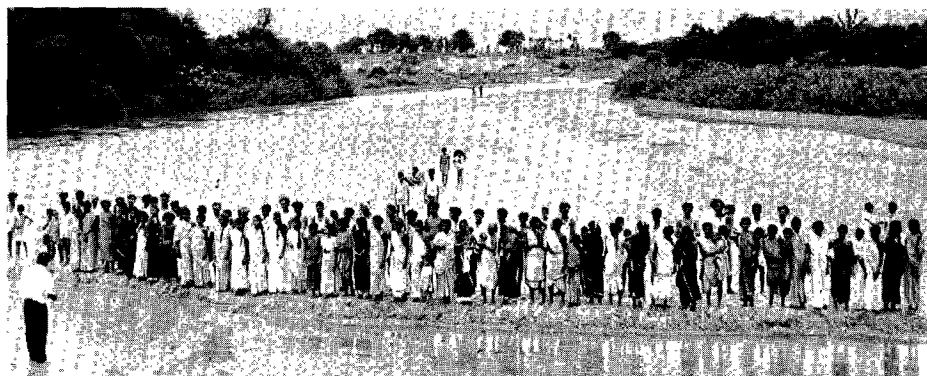
One poor member, working as a servant in a home, signed a covenant with God for a large pledge amounting to one fourth of her total salary. It happened that one month she was absolutely forced to buy a pair of shoes, for those she was wearing were worn out. But as she thought it over, she realized that if at the end of the month, after having paid her tithe, she bought the shoes she would not be able to pay her pledge. She decided to be true to God and serve Him first.

She said: "At the end of the month I shall pay my tithe, then I shall pay my part of the covenant with God; as for the rest, I know that God has the power to allow me to have a pair of shoes. If He decides otherwise, I shall remain faithful, even so, and will go another month with this worn-out pair."

At the end of the month, when she received her wages, she was surprised at God's response. Her mistress gave her her usual wages plus an additional 50 Frs. (US\$9).

Several other stories of this nature could be told. Only two churches in Martinique have so far benefited by this program of stewardship and development. The members speak of the blessings received, and the secretary of the department now has on his desk a list of 12 other churches asking for this program.

S. B. JEAN-ÉLIE  
Departmental Secretary  
Martinique Mission



Eighty-seven were baptized at Kottakki Village, Andhra, South India, on August 9.

INDIA:

**South India Reports Increase in Baptisms**

During the first six months of 1969 there has been a 66 per cent increase in baptisms in the South India Union over the first six months of 1968. At the time of the union midyear meeting, 1,468 baptisms were reported for the period January to June.

The president of the Andhra Section reported 400 baptisms for this time. Other baptisms have followed in that section, bringing their total at the end of August to about 750.

During August, P. S. Prasada Rao, Andhra Section president; D. R. Watts, union ministerial secretary; and I visited three villages in the Bobbili area where Evangelist T. J. S. Fredarichs is working. By the Lord's grace this evangelist had prepared 253 persons for baptism—the largest number ever to take baptism on one occasion in the South India Union.

As the baptism proceeded, one elderly Hindu man of considerable influence and means watched. He had attended Elder Fredarichs' meetings for about three months but had put off baptism because of his love for gold ornamentation. As one candidate after another entered the river for baptism and appeals were made to the onlookers, this man's heart was moved. He made his decision, removed his gold earrings, and joined God's people.

Evangelist Fredarichs is praying and working for 500 baptisms altogether in 1969.

**A Brighter Outlook**

In the small Kannada Section some years ago baptisms were few. Now that picture has changed. Last year there were 43 baptisms during the first six months, but this year there have been 83. In one village, workers and laymen held meetings for 35 VOP students. The postmaster and headmen attended and told of their admiration for the principles and faith of our church. This was an unusual reaction and different from other times when Adventist workers were driven from this village with stones.

Kerala, the garden of the south, had an 80 per cent increase in baptisms for the first six months of the year—470

baptisms. Through Gift Bible Evangelism 2,000 Bibles were used in Kerala.

One literature evangelist there is studying with the members of 20 families and expects at least 30 baptisms.

The South India Union lay activities secretary, R. D. Riches, hopes that we will be able to make 20,000 Bibles available for use in 1970.

In Tamilnad there were 515 baptisms from January to June—almost 200 more than for the same period last year.

In the Gobi area of Tamilnad 40 villages asked for a preacher, and laymen and workers concentrated in five of them. At the end of their work 135 were baptized.

In the Koilpatti area there were requests from 67 villages. Five of these were entered by the Tamil lay activities secretary, P. R. Israel, and others. In the mornings they conducted Gift Bible Evangelism classes, and in the evenings held public meetings. More than 100 have been baptized from these villages thus far.

In the Erode area Mr. and Mrs. Edwin Monickam are working hard. Our colporteur, M. G. Rajasingh, is also stationed there, and he conducted meetings for three months in one village.

The interest began there through the efforts of a 20-year-old man, a painter by trade. He visited some people in another village who had accepted the truth and



T. J. S. Fredarichs and P. S. Prasada Rao baptize at Patta Bobbili Village, India.

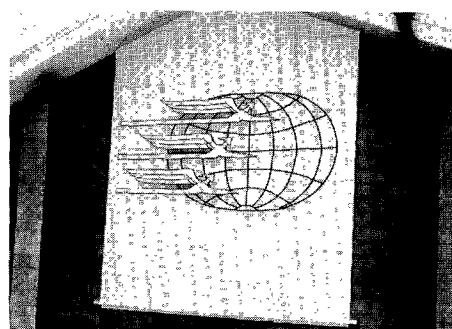
immediately asked for the colporteur's address. He contacted him and asked him to preach to the people of his village. Another young man, a schoolteacher, heard about the meetings and cycled six miles each time to attend every meeting. The weekend of August 23, 111 persons were baptized, and among them were these two young men. Sixty-seven of the converts are from one village.

The people here earn about 50 cents U.S. a day, but they had already given Rs. 1,000 (US \$125) for a church to be built in their village.

Another great avenue for soul winning is through the medium of our schools. In 1969 we have been able to enroll more than 2,000 orphans and children from underprivileged homes in addition to our regular enrollments.

This has been made possible to a great extent through the Christian Children's Fund of America, which has chosen to recognize our schools as meeting the standards they have for children they are willing to sponsor financially.

A. J. JOHANSON  
President, South India Union



A wall of this Avarua, Rarotonga, church has a replica of the world and the three angels appearing on the REVIEW heading.

COOK ISLANDS:

**Church Seating 260 Dedicated at Avarua**

The Avarua church in the Cook Islands was officially opened and dedicated August 31.

F. T. Maberly, secretary of the Australasian Division, performed the Act of Dedication. G. A. Lee, president of the Central Pacific Union Mission, and T. Strickland, church elder, also spoke. Mrs. L. J. Davis, wife of His Excellency the High Commissioner of the Cook Islands, and the Honorable A. R. Henry, Premier of the Cook Islands, were special guests at the occasion.

The \$11,200 church seats 260 people and has a large youth hall that is used as Sabbath school rooms for children's divisions.

After the dedication Pastor Lee conducted an evangelistic campaign that climaxed on World Baptism Sabbath, September 27, when he baptized seven young people and three adults.

GEORGE C. PORTER  
Avarua Church Pastor

#### SOUTH AFRICA:

### Small Town Witnesses Faithful SDA Merchant

The only Seventh-day Adventist family living in the important rail junction town of Klipplaat, Cape Province, South Africa, are Mr. and Mrs. J. P. Fourie, their children, and elderly father.

Mr. Fourie accepted the third angel's message more than 30 years ago through the ministry of S. S. Hiten, who pitched his house trailer and evangelistic tent at this ten-minute railway junction. The Fourie family were the only ones to accept his preaching.

Mr. Fourie has a flourishing mercantile business. The entire population (about 2,000) to the last man knows of the religious principles of this stalwart Seventh-day Adventist. His business is closed over Sabbath, and he refuses to budge before any pressure brought to bear on him to effect the smallest sales on the Lord's holy day. No evangelistic campaign could ever reach every inhabitant of a town as effectively as the witness of this family.

Recently Mr. Fourie's mother passed away. So respected is this family that the local Dutch Reformed minister made it his business to visit Mr. Fourie, offering him the use of the local Dutch Reformed church for the funeral service. Accordingly T. T. Turner, assisted by M. Kritzinger, of Port Elizabeth, conducted the funeral service from the pulpit of the Dutch Reformed church. In South Africa, this is nothing short of a miracle!

We can compute in thousands of rands the contributions of this family in tithes and offerings for the progress of God's cause in the Cape Conference. Would to God we had more such dedicated Seventh-day Adventist Christians in every isolated town around the world field.

F. CAMPBELL

President, Cape Conference

#### INDONESIA:

### Broadcasting Reaches Many With Hope

Amateur broadcasting serves a useful function in Menado City, capital of the North Celebes Province and headquarters of the East Indonesia Union Mission.

On July 1, after an experimental period of about two months, the government approved the Voice of Hope Broadcasting Service that transmits on the 107-meter band two hours in the morning and three hours in the evening.

The radio programs are morning and evening meditation, Who's Who, Children's Hour, Family Hour, Health Program, From Island to Island, Listener's Choice, Morning Visitation, Spiritual Songs, English on the Air, and others.

With a population of about 500,000, Menado City is served by only three Adventist workers. They could hardly touch the city without radio. The popularity of radio opens the way for our message to come into many homes.

A. M. Bartlett, the union president, and L. R. Templeton, the union treasurer, have given encouragement so that this radio station can be the best one among the 50 amateur radio stations in Menado City. It occupies an eight-foot-by-eight-foot room in the East Indonesia Union office.

A Voice of Hope listener who is not a Seventh-day Adventist wrote: "My wife has been sick, and I just took her away to the doctor. When I came home I tuned the radio and fortunately heard your Voice of Hope program. I was very pleased and found a peace in my heart. I will always listen to the Voice of Hope program."

A Roman Catholic pastor said to C. H. Damron, head of the Bible department at Mount Clabat College: "Adventist radio programs are good and clear. Every time you Seventh-day Adventists make something, it shakes the hearts of the people who hear it."

A Protestant Bible teacher in one of the government schools, Anthonius Kangiras, visited our studio and said: "There are many amateur radio stations in this city that claim to be spiritual stations, but in their programs they lose the meaning of their spirituality. Their program is no different from the worldly programs. But your Voice of Hope Broadcasting Service with its program has genuine spiritual value. When you offer prayer we can feel that you really pray. I want you to know that our family will tune to your station always, and I'll suggest to my Bible students that they listen to this Voice of Hope program."

The response to the Voice of Hope Broadcasting Service keeps our staff busy. They are Doley Rumagit, Evie Rompas, Nathan Ruhupatty, Mrs. Gunena, Mrs. J. A. Raranta, Mrs. Matusea, and J. Tirok.

R. WAWONDATU, *Director*  
Voice of Hope Broadcasting Service

#### VIETNAM:

### Former Prisoners Become Determined Soul Winners

What has become of the prisoners who have been baptized in Vietnam? Do they remain faithful? Are they still in prison? Here is a partial report.

Nguyen van Chuc was a prisoner at Tan Hiep prison. While there he learned of the three angels' messages. After completing his Bible studies he was baptized. Later, his rehabilitation was complete and because of good behavior he was released to return home.

The first thing he did the following Sabbath was to hold a branch Sabbath school. Five friends attended. Now, six months later, he has 19 adults and more than 50 children attending. Each week the number grows.

The mission is hoping to build a Sabbath school building for them. Although it has been the rainy season, the children have met outside under the trees. The adults meet in a small room in Mr. Nguyen's house.

Another former prisoner was released just before our laymen's congress. After attending the meetings he returned to his former home at Danang to look for his family. He had been gone three years. I visited his area the following Sabbath and was happy to meet his wife and five children. His first work was to find them and bring them to church.

These two experiences typify the response of all those who have been released so far. Only a few of those baptized are yet behind prison walls. Our workers from the Saigon churches are continuing to work for new prisoners.

One of our greatest needs is for more Vietnamese Bibles to help carry on the Bible-marking plan for these prisoners.

V. L. BRETSCH, *President*  
Viet Nam Mission



The village children enjoy attending Nguyen van Chuc's branch Sabbath school weekly.

## Atlantic Union

### Five-Day Plan Reaches New York Thought Leaders

A recent Five-Day Plan was held in the New York Center. Among those present were a psychologist, an electrical designer, an engineer, an attorney, an anesthetist, a retail merchant, a physician-author, an advertising manager, an analysis superintendent, a registered nurse, a computer programmer, an economist, a free-lance photographer, a commercial printer, a manufacturer, an accountant, a reporter, a sales manager, a book publisher, a bacteriologist, a fund raiser, a brokerage firm executive, a draftsman, a public relations director, a business representative, a Xerox operator, three stockbrokers, three writers, an employment consultant, a comptometer operator, three actresses, two actors, and a purchasing agent. At least two participants had chauffeured limousines waiting outside.

We have known for a long time we should make special effort to reach the thought leaders of our communities, and perhaps the best method the church has developed thus far is the Five-Day Plan to Stop Smoking. Seventh-day Adventists are making friends with people who, in many cases, could never be reached through direct evangelism. And the quality of rapport we establish through this community service is also unique.

Two newscasters from radio station WOR attended the first night of the above-mentioned session, out of curiosity. They were a bit cynical during their pre-meeting interviews, but decided to stay on for the entire session. The next day they commended the program over the air, and the second night they were back wearing their IQ (I Quit) buttons. One had been smoking his way through three packs a day for 35 years, but both came every night and felt they had given the habit up for good. Each day during the Plan, they supported the program over the air.

A few years ago the Five-Day Plan was a new, untried idea in someone's mind. Now it would be impossible to measure the good that the program has done for those who have attended and for the church itself. Perhaps there are other equally valid ideas awaiting birth that would open doors as yet undreamed of.

DON HAWLEY

Greater New York Conference

✦ Six Dorcas Federation meetings were conducted recently in Northern New England by W. W. Menshausen, conference lay activities secretary. Guest speakers for the meetings were W. E. Peeke, lay activities secretary for the union, and Joel Tompkins, Northern New England Conference evangelist. A new federation—Southern New Hampshire—which includes Portsmouth, Rochester, Laconia, Franklin, Concord, Manchester, and Nashua was formed.

In Burlington, Vermont, special recognition was given to Emily Stillman, who has given more than 50 years of service to Dorcas work.

✦ Approximately \$1,100 was raised for Ingathering by South Lancaster Academy students on their annual field day, despite inclement weather. Fifteen cars, driven by members of the college and village churches, worked territory within a radius of about 50 miles of the campus.

✦ A Better Living Center recently was opened at the Bridgeport, Connecticut, church. The new center, which is adjacent to the church, has recently been renovated for its new purpose. Among the programs to be conducted will be the Five-Day Plans to Stop Smoking, cooking classes, and weight-control programs. The facility will also house a community welfare center. Lowell L. Bock, Southern New England Conference president, was the guest speaker.

✦ On November 1, the Granville, New York, church celebrated open house at the completion of the renovation of the sanctuary and the beautification of the entrance of the church. An evangelistic series, under the direction of Gordon T. Blandford, New York Conference evangelist, has since begun. The Granville church organized in 1963 with a membership of 14; there are now 57 members.

EMMA KIRK, Correspondent

## Canadian Union

### Nursing Home Opened in Alberta

The 100-bed Sherwood Park Nursing Home in Sherwood Park, Alberta, was officially opened September 28, six months after the signing of the contract for the project. This day was the realization of the goal set by 250 church officers, together with doctors and ministers who met in January, 1967, and unanimously endorsed and wholeheartedly supported the proposal made by A. W. Kaytor, president of the Alberta Conference, to construct a nursing home in Alberta.

The opening address was delivered to approximately 1,000 guests by the Honorable James D. Henderson, minister of health for the Province of Alberta. Greetings were extended by M. R. Parker, reeve of the county of Strathcona; Mrs. S. E. Steward, councillor for the county of Strathcona; and Dr. D. R. Easton, secretary-treasurer of Edmonton Hospital and Nursing Home District.

A. W. KAYTOR



✦ The recent dedication of the Sudbury, Ontario, church was the seventh church dedication this year in the Canadian Union. Three more were scheduled before the end of the year.

✦ Erwin Morosoli, French pastor living in Quebec City, is using the Five-Day Plan to make friends for the church. In one city of 7,000 population 300 took the course, 291 of whom stopped smoking. The water and electric company employees of Donnacona organized a class for Elder Morosoli, as a result of which 82 quit smoking. A doctor, who had been a heavy smoker, determined to stop and he helped conduct the class, thus being both an instructor and pupil.

✦ Major fire damage made at least six families homeless in one night in Simcoe, Ontario, most of whom lost nearly everything. The Dorcas Society made an appeal via radio and press for furniture and clothing, and the response was enough clothing and furniture to outfit the six families and furnish six apartments.

THEDA KUESTER, Correspondent

## Central Union

✦ A special ordination service was held November 15 for James H. Snell from the Wisconsin Conference who is serving at the Porter Memorial Hospital in Denver, Colorado, as an intern chaplain. Elder and Mrs. Snell are responding to a mission call and are going to Bangkok Hospital in Thailand where he will be pastor and chaplain. H. V. Reed, Colorado Conference president, was in charge of the service held in the Denver South church. G. H. Nelson offered the ordination prayer.

✦ Plans have been completed for the Central Union publishing-literature evangelist convention to be held in Kansas City, Missouri, December 29-January 3. Visiting speakers will be Robert H. Pierson, GC president, and D. A. McAdams, Publishing Department secretary.

✦ A branch Sabbath school was organized in the Atchison County Memorial Hall in Atchison, Kansas, on November 15.

CLARA ANDERSON, Correspondent

## Columbia Union

✦ A number of congregations in the Allegheny West Conference have purchased new buildings or have new building projects under way to improve their present facilities. The Roanoke, Virginia, congregation recently purchased a new church. The new church at Danville, Virginia, is close to completion. Martinsville, Virginia, members have poured footings for a new church in their city. The Akron,

Ohio, church has purchased a lot and is raising funds for a new church building. In Canton, Ohio, where urban renewal took the church property, the church has purchased a lot, and construction is under way. The Bethel and Glenville congregations in Cleveland, Ohio, have joined in the expansion program for the Ramah church school, where six classrooms are under construction.

✦ The fall Big Week for literature evangelists in the Pennsylvania Conference resulted in sales of \$27,250. Eight workers had sales of more than \$1,000 for the week. Sandy Dancek was top salesman with \$2,306.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ A special camp that included 30 blind children was conducted by the Michigan Conference at Scott Lake last year. The children came from Illinois, Indiana, Michigan, Ohio, and Iowa. Richard Blessing, Great Lakes representative of the Christian Record, worked out the arrangements with L. C. Caviness, Michigan's MV secretary, and Gerald C. Wilson, general director of field services of the Christian Record, who has in the past three years conducted such camps in Florida. None of the boys and girls who attended are from Seventh-day Adventist homes.

✦ The young people in Lake Union academies have led the way in the 1970 Ingathering campaign. The five boarding academies have raised a record total of almost \$20,000 during the annual field days. The totals are: Adelpian \$5,404; Broadview \$3,342; Cedar Lake \$5,375; Indiana \$2,237; Wisconsin \$3,106.

✦ A new church was dedicated recently at Wausau, Wisconsin. The conference president, Kenneth Mittleider, presented the dedicatory sermon.

✦ A new church was organized on the East Side in Indianapolis, Indiana, at the close of an evangelistic crusade by Lake Region Conference evangelist J. M. Phipps and his associates. One hundred and twenty persons were baptized. Joseph P. Lewis, pastor of the Indianapolis-Terre Haute district, has been chosen to pastor the new church.

✦ R. T. Andrews, graduate of Oakwood College and Andrews University, has recently received his doctorate from Michigan State University. Offering the invocation and prayer at commencement, he was the first graduate to participate in the graduation program in this way. He has accepted an invitation from the West Indies Mission to serve as chairman of the history department in the West Indies College.

✦ Mrs. Erwin Hubbelk, of the Adrian, Michigan, church received a check in the mail for \$1,000 from the Herrick Foundation of Detroit, as a result of a letter she

wrote her employer enclosing an Ingathering pamphlet.

✦ Paul M. Patacio has recently begun a series of 12 evangelistic meetings in the new Italian church in Elmhurst, Illinois.

✦ Angeline Turney, of Mount Pleasant, Michigan, recently celebrated her one-hundred-third birthday. She is in good health and cheerful spirits. She was baptized at the age of 15 by J. N. Loughborough in England.

✦ The Milwaukee Central church in Wisconsin recently celebrated its silver jubilee by a program, the first to be held in its nearly completed ten-grade school. The \$400,000 school will soon be ready for occupancy.

✦ W. M. Buckman, director of health and welfare services in the Michigan Conference, announces the opening of a welfare center at Holly. Holly city manager, Fred Disbrow, cut the ribbon while Pastor E. J. Zager and Father Cyril Rancourt, of the Holly Ministerial Association, held the ribbon. The Pathfinders collected 3,000 cans of food during the Halloween drive to fill the shelves, and Holly residents are building up a supply of clothing for distribution to the needy.

✦ Five persons have been baptized at Decatur, Illinois, by H. H. White, the local pastor. These baptisms are the result of the evangelistic campaign held by the new conference evangelistic team of speaker Roland Lehnhoff and singing evangelist David Peterson.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ The Voice of Youth was organized at Auburn Academy early in November with more than 100 students attending. They will conduct services in local churches, hold programs for junior academies, conduct Weeks of Prayer for their own academy and the local elementary school, and work with Teen Dial. These activities will be climaxed by a series of evangelistic meetings in the spring.

✦ About 150 students at Upper Columbia Academy joined the academy chapter of the American Temperance Society. Plans for the current year include a stop-smoking clinic in a nearby community and programs for high school audiences on the dangers of smoking.

✦ Several staff members and 24 students of Milo Academy spent a recent Sunday cutting and stacking wood for a winter supply for a local elderly couple, in poor health.

✦ The teen-agers of the Shoreline and Mountlake churches have begun a program of evangelism in Seattle. Two features of the program are Teen Dial, which received more than 1,200 calls during the first month of operation, and literature distribution.

✦ The Fairfield, Washington, church in the Upper Columbia Conference set up a booth again this year at the Southeastern Spokane County Fair at nearby Rockford, and won third prize with the theme of love to mankind.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Foods of Tomorrow Today was the theme of the Seventh-day Adventist booth at the Golden Valley County Fair held recently. The Beach, North Dakota, church decided to experiment with a different angle of the traditional temperance theme by introducing the new meatless meats. Free samples were offered to the public. A tract was included in each of the vegetarian recipe booklets distributed.

✦ The Northbrook church, Minneapolis, Minnesota, conducts a monthly Five-Day Plan to Stop Smoking at North Memorial Hospital. More than 500 graduates of this year have expressed appreciation for this program. The church pastor, V. O. Schneider, is in charge.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Effective January 1, 1970, Simi Valley Community Hospital (built 1963) in Ventura County, California, will be called Simi Valley Adventist Hospital.

✦ After 40 years in the ministry, most recently as insurance and tax officer of the Northern California Conference, Cecil I. Chrisman has retired.

✦ Faith for Today began telecasting December 21 on station KERO in Bakersfield, California. The time: 10:00 A.M.

SHIRLEY BURTON, *Correspondent*

## Southern Union

✦ Thirty-eight teachers of the South Atlantic Conference met in convention at the St. Moritz Hotel in Miami Beach, Florida, early this fall.

✦ W. S. Banfield, president of the South Atlantic Conference, led out with the mortgage-burning service at the Oakland Avenue church in Florence, South Carolina, recently. C. L. Thomas is the pastor.

✦ Donald Welch, administrator of the Florida Sanitarium and Hospital, was recently advanced to fellowship status in the American College of Hospital Administrators at a convocation ceremony held

in the auditorium theater in Chicago, Illinois. The ACHA is a professional society comprised of more than 7,000 of the leading hospital and health-care administrative personnel in the United States and Canada. Mr. Welch joins 23 other administrators in Florida who hold this outstanding honor.

✦ More than 65,000 pieces of literature were distributed on November 15, literature distribution day in the Alabama-Mississippi Conference. Several such events are planned for 1970.

✦ A new pallet industry has recently been set up at Bass Memorial Academy in order to provide work for students who pay part of their expenses.

✦ Oakwood College raised \$9,000 in its Ingathering drive, the largest amount ever solicited by this school.

✦ Hialeah Hospital, situated in Miami, Florida, one of the denomination's largest self-supporting institutions, recently purchased two new pieces of equipment—an artificial kidney and an S.M.A. 12/60 auto-analyzer testing machine.

✦ Pathfinder officers representing nine churches of the Florida Conference met for a regional congress at Highlands Hammock State Park on November 14 and 15.

✦ Two Florida radio stations—WDAE and WFLA—in the St. Petersburg-Tampa area are donating free announcement time for the Voice of Prophecy Bible crusade. Time, location of the meetings, and sermon topics are being announced.

✦ The Greater Nashville Junior Academy Home and School recently honored Mary Hunter Moore by dedicating the school library in her honor. Miss Moore is remembered for her years of service at Southern Publishing Association.

✦ Thirty-two persons were baptized from the Roger Holley evangelistic crusade in Jacksonville, Florida, and 32 others were received into membership recently at the newly formed Spanish church in Hialeah, Florida.

✦ The South Central members at Memphis, Tennessee, have purchased a new church (seating capacity of 1,000) with an educational wing.

✦ Total attendance in the Florida Conference to the ten showings of the multimedia publishing-department program, "Like Streams of Light," was ticket tallied at 4,809.

OSCAR HEINRICH, *Correspondent*

## Southwestern Union

✦ N. C. Wilson was the guest speaker at the annual Jay Hospital board meeting in Oklahoma. Elder Wilson also assisted in open-house services for the new Health and Welfare Center in Jay. The new building is the fourth major project com-

pleted in the past four years at the hospital.

✦ Mystery Ingathering Sabbath, in Lubbock, Texas, netted a total of \$2,642.05. Included in this sum is the Silver Vanguard goal of many of the young people.

✦ The voices of doctor, minister, and teacher were united recently in a two-week series of meetings in the Little Rock, Arkansas, Seventh-day Adventist church. Each night a different Adventist physician spoke on a vital health subject after which Eugene Johnson, pastor of the Hot Springs district, gave a spiritual message.

✦ The Southwestern Union's first report in the 1970 Ingathering program shows a total of \$186,220.90. The union is aiming at its last year's record of being the first Vanguard union in North America.

✦ Literature sales in the Arkansas-Louisiana Conference for the first ten months of 1969 totaled \$218,637.88. The five leading literature evangelists this year in sales are Jim Patridge, \$20,612.20; Paul Cooper, \$20,178.90; Ed Sherrill, \$17,959.45; Ruth Chaney, \$11,766.98; and Lewis Donoho, \$11,637.59.

✦ The Southwestern Union Conference medical recruitment team visited on the campus of Loma Linda University, December 7-9. The union now operates a growing medical work which includes ten conference-operated hospitals and long-term-care units.

J. N. MORGAN, *Correspondent*

## SOUTHWESTERN UNION COLLEGE

✦ The Brandom Corporation, which is the industry on the Southwestern Union College campus, recently donated \$17,400

to the expansion program of the college. In addition to this gift the corporation will provide approximately \$350,000 in student wages during the current academic year. More than 200 students are currently employed there.

B. E. LEACH, *Union President*

## Andrews University

✦ Orientation for new international students this year included testing for proficiency or deficiency in reading, hearing, and writing in the English language. The students were briefed on various American customs and government immigration policies, were guided to interesting historical sites in the area, and were introduced to American foods at restaurants.

✦ Four hundred persons were baptized during the summer as a result of 16 field schools of evangelism sponsored by the Theological Seminary, according to E. C. Banks, director of field education. An additional 150 persons are currently preparing for baptism. In the meetings, 12 experienced evangelists were assisted by 120 Seminary students. Since the first field school was conducted in Rockford, Illinois, in the summer of 1960, 720 ministerial students have received evangelistic training in 78 field schools resulting in about 4,400 baptisms.

✦ A field-education council was held at Berrien Springs this fall to plan practical training for ministerial students. Attending the council were 60 pastors, one ministerial association secretary, three conference presidents, and the Seminary faculty.

## Loma Linda Alumni Provide Textbooks for Philippine Union College

Philippine Union College School of Nursing students display uniforms and textbooks given them by Loma Linda University School of Nursing alumni (class of 1968). Loma Linda alumni also sent funds to help purchase books by Ellen G. White for the college library.

The students pictured above represent the first class to be admitted to the school's clinical division.

RICHARD WEISMEYER  
*Public Information Office*  
Loma Linda University



## Plans Moving Forward on New Youth Journal

Plans for the new Adventist youth magazine are jelling as the editors look forward to the May 5, 1970, publication date. The magazine—as yet unnamed—will be a bold two-color weekly, with a page size of approximately 5 5/8 by 8 inches.

A mock-up of the magazine was featured at a promotional meeting held at the Review and Herald, December 16 and 17. Union MV, Sabbath school, and educational secretaries from across North America were present. An offering will be taken at the conclusion of MV Week, March 28, 1970.

Youth opinion is being sampled. A pilot study was taken at Takoma Academy and Columbia Union College. Soon approximately 2,000 other young people will have the opportunity to sound off on content through a direct-mailing questionnaire that will poll not only students on SDA academy and college campuses but those not in school or in non-Adventist schools. Results will be digested by the Honeywell computer and will aid the editors in preparing the editorial "mix" of articles and features.

The magazine will include a variety of subject matter, according to Editor Don Yost. The only proviso is that, whatever the subject, articles express the rationale of Biblical Christianity. Features will include letters to the editor, a platform for student opinion, and up-to-date campus news.

Currently in process is a "Help the Happening" contest to select a name for the magazine. MV secretaries are distributing 100,000 post cards to campuses and churches for young people to return with their name suggestions. First prize is \$100, with \$50 and \$25 awards also being offered.

That the new journal will have strong youth appeal seems assured by the fact that not only are the two associate editors—Chuck Scriven and Pat Horning—under 25, but four students in the Washington, D.C., area are serving on the editorial board: Charles Bliss and Janice Holst, seniors at Takoma Academy, and James Gallagher and Pamela Palmer, sophomore and senior students, respectively, at Columbia Union College.

## New Books

By Harry M. Tippett

One of the best resolutions you can make for 1970 is to plan and carry out a definite program of reading. Set aside a part of each day or several hours each week for a systematic pursuit of the information, edification, and inspiration to be found in the excellent books rolling off the presses of our publishing houses. Include some of these new books with recent copyrights:

**Music and Worship** by Harold B. Hannum. In the vocabulary of the layman, yet with the perspicacity of inspired analysis, the author

offers comment on values in many fields of music, giving the book a broad utility. Southern Publishing Association, 128 pages, \$3.95.

**Hudson Taylor, Man of Faith**, by Virgil Robinson. No knowledge of Christian missions is complete without the story of Hudson Taylor, trail blazer of missions in China. This compression of Taylor's marvelous life loses nothing in the retelling. Review and Herald, 128 pages, \$3.50.

**Invincible Irishman** by Merlin L. Neff. Dr. Percy Magan, a man of wit, energy, vision, and perseverance, was a pioneer in Adventist education whose life story inspires every reader. His unique character and leadership live again in this volume, which in the original hard-bound edition sold for much more. Pacific Press Publishing Association, 172 pages, \$1.65.

**Called to Teach a Sabbath School Class** by LaVeta M. Payne. A handbook for orientation of the conscientious teacher who can welcome and appropriate suggestions in the art of instruction. A chart for self-evaluation, a glossary of terms, sample procedures in several typical lessons. Discussion of aim, discipline, motivation, individual differences, teaching methods for different groups, and proper preparation. Review and Herald, 128 pages, \$2.75.



**Joseph D. Blackman**, pastor, Tomah (Wisconsin), from Andrews University.

**Mr. and Mrs. Daniel Brooks**, staff, Cedar Lake Academy (Michigan).

**Janice Butzbach**, chief accountant, St. Helena Sanitarium and Hospital, formerly cashier-accountant, La Sierra Academy (South-eastern California).

**Larry Caviness**, staff, Cedar Lake Academy (Michigan), from Berrien Springs, Michigan.

**Steven W. Cromwell**, associate pastor, Eugene (Oregon), a recent graduate of Andrews University.

**W. L. Degeraty**, district pastor, Plentywood (Montana), formerly district pastor (Upper Columbia).

**Leslie Cox**, pastor, Thief River Falls (Minnesota), from pastor (Nebraska).

**Ernest Furness**, intern pastor, Monroe-Snohomish-Startup district (Washington), a recent graduate of Andrews University.

**Dennis Evans**, associate pastor, Payette-Weiser-Vale district (Idaho), a recent graduate of Walla Walla College.

**Don Scully**, intern pastor, Bremerton-Port Orchard-Poulsbo district (Washington), a recent graduate of Andrews University.

**Glenn Gingery**, pastor, Juneau (Alaska), from graduate study at Andrews University.

**Kenneth Gruesbeck**, production manager, Walla Walla College Press (North Pacific Union), formerly teacher, Walla Walla College.

**Tony Henneberg**, intern pastor, Puyallup-Orting district (Washington), a recent graduate of Andrews University.

**Vern C. Hoffman**, interim pastor, Japanese and Rainier Valley churches (Washington), formerly departmental secretary (Illinois).

**Melvin Johnson**, pastor, Caldwell district

(Idaho), formerly pastor, Camino (Northern California).

**E. H. Klein**, pastor, New Orleans Franklin Avenue church (Arkansas-Louisiana).

**G. M. Kretschmar**, pastor, Yakima (Upper Columbia), formerly president, Bahia-Sergipe Mission, South America.

**Isaac Lara**, evangelist for Spanish-speaking people (Texas), formerly pastor, Santa Fe, New Mexico.

**William H. McVay**, ministerial intern, Spokane (Upper Columbia), a recent graduate of Andrews University.

**Ralph L. Marshall**, patients' business manager, St. Helena Sanitarium and Hospital (Northern California), from same position, Portland Adventist Hospital (North Pacific Union).

**N. J. Matiko**, field-service director, Voice of Prophecy, formerly departmental secretary (Manitoba-Saskatchewan).

**David Parks**, conference evangelist (Upper Columbia), formerly pastor and evangelist (Washington).

**Paul Nystrom**, chaplain and coordinator of youth activities for Greater Portland and Portland Union Academy (Oregon), formerly district pastor (Oregon).

**David Morris**, assistant pastor, Ardmore (Oklahoma), a recent graduate of Andrews University.

**Emma Pflug**, Bible instructor, St. Helena Sanitarium and Hospital, from same position, Vallejo Drive church, Glendale (Southern California).

**V. L. Roberts**, departmental secretary and associate secretary (Southwestern Union), formerly president (Southwest Region).

**E. D. Tetz**, assistant treasurer (Southern California), formerly treasurer (Wyoming).

**H. L. Wernick**, pastor, Kalamazoo (Michigan), formerly pastor, Fort Wayne (Indiana).

**Mr. and Mrs. James Wood**, Indiana Academy staff.

New staff members at Adelphian Academy (Michigan): **James Barbour**, **William Boston**, **Jesse Cone**, **Richard Dahlberg**, **Ruth Eaton**, **Earl Graves**, **Donald Knecht**, and **Glenda Drantz**.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Claire Bridgham** (New England Memorial Hospital '64; attended Boston University '66-'68), to be a nurse for the Ishaka Hospital, Uganda, of Stoneham, Massachusetts, left Boston, June 26.

**Gerald L. Cullum** (CUC '53), returning as treasurer Southeast African Union, Blantyre, Malawi, Mrs. Cullum, nee Helen Elizabeth Kollar (attended CUC '43-'45), and two children, left San Francisco, California, November 4.

**Jerald Wayne Whitehouse** (WWC '65; LLU '67), returning as chaplain and public health worker Benghazi Adventist Hospital, Libya. Mrs. Whitehouse, nee Judith Elaine Dietrich (WWC '61-'63; LLU, nursing '66), and two children left Washington, D.C., November 5.

**Wm. Lamar Phillips, Jr.** (SMC '63), returning as director Instituto Adventista Panameno, La Concepcion, Chiriqui, Panama, and Mrs. Phillips, nee Felicia Jean LeVere (attended PUC '61-'64, and SMC '65), left San Luis, Arizona, November 6.

O. W. Lange (WWC '39), returning as president of the Pakistan Union, Lahore, and Mrs. Lange, nee Sylvia Ethel Lewis (WWC '39), left Portland, Oregon, November 7.

Lester H. Rhymes, M.D. (PUC '22; LLU '27), to be relief physician Haad Yai Mission Hospital, Thailand, and Mrs. Rhymes, nee Nina E. Atteberry (attended Battle Creek Academy), of Tarzana, California, left Los Angeles, California, November 8.

A. E. Krogstad (UC '61), returning as assistant treasurer Far Eastern Division, Mrs. Krogstad, nee Donna Joyce Wolfe (SUC '55-'57; UC '59), and two children left San Francisco, California, November 9.

Lucie Staples, to be relief nurse North Ngwa Hospital, Nigeria, of Loma Linda, California, left Los Angeles, California, November 9.

Fred Erwin Schlehuber (WWC '44), returning as business manager Karachi Hospital, West Pakistan, Mrs. Schlehuber, nee Laura Marie Mead (WWC '40-'41), and daughter left Portland, Oregon, November 10.

Arthur Zeisner, Jr., M.D. (Northern Illinois College of Optometry '53; LLU '59), to be relief physician Adventist Hospital, Ile-Ife, West Nigeria, of Exeter, California, left San Francisco, California, November 10.

Raymond H. Libby (KC '24; attended AUC '28; George Peabody College for Teachers '43; attended SDATS '48), to be a teacher in the Philippine Union College, and Mrs. Libby, nee Mae Russell (KC '24; attended AUC '24-'33; Sacramento State College '57; attended Fresno State College '64), of Paradise, California, left San Francisco, November 12.

John D. Sproed, M.D. (WWC '59; LLU '63; Los Angeles County Harbor General Hospital '67), to be a physician-internist in the Seoul Sanitarium and Hospital, Korea, Mrs. Sproed, nee Arlene Schulz (attended La Sierra College '64-'66), and two children, of Annandale, Virginia, left Los Angeles, California, November 16.

W. P. BRADLEY and D. S. JOHNSON

Adventist Volunteer Service Corps and Other Workers

Raymond K. Holm and Lynette Christensen Holm, to be student missionaries, Ethiopian Adventist College, Kuyera, Ethiopia, of Clearlake Highlands, California (PUC), left Baltimore, Maryland, October 2.

James Becraft, to be a student missionary, Wollega Academy, Ethiopia, of Redding, California (PUC), left San Francisco, California, October 4.

AUSTRALASIAN DIVISION

A. A. Cree, specialist in protein foods production, to connect with College Foods, Japan, and Mrs. Cree, left Australia, September 12.

J. R. Richardson, returning as president, Milne Bay Mission, New Guinea, Mrs. Richardson and family, left Sydney, September 22.

S. F. Amprimo, returning as worker to Irian Barat, Mrs. Amprimo and family, left Sydney, September 25.

R. Dale, to serve for 12 months as relief accountant, Coral Sea Union Mission, Lae, New Guinea, and Mrs. Dale, of Sydney, Australia, left October 14.

K. R. Hon, M.D., to be physician, Hong Kong Sanitarium, Mrs. Hon and two children, of Sydney, Australia, left October 26.

W. P. BRADLEY

Obituaries

ALDERSON, Rachel Ritter—b. Aug. 21, 1902, Lehi, Kans.; d. Sept. 21, 1969, Oxnard, Calif. She graduated from Gem State Academy in 1924, and in 1926 married Elder Ray F. Alderson. For 22 years she was a church school teacher in Idaho, Oregon, Washington, California, and Hawaii. Survivors are her husband; two sons, Donald R. and Gerald L. Alderson, M.D.

BAYBARZ, Anna Evenenko—b. 1892, Russia; d. Oct. 6, 1969, Knoxville, Tenn. She attended Sheyenne River Academy and Broadview College. She married Elder Anton Baybarz, and together they labored in Saskatchewan and Ontario provinces in Canada for 20 years.

BLEHM, Lydia—b. April 30, 1885, Marion, Kans.; d. Oct. 22, 1969, Forest Grove, Ore. Survivors are her husband, Sam S. Blehm; a daughter, Irene Amundsen, College Place, Wash.; and eight sons, Ed, of Orange, Calif., Paul, of Forest Grove, Ore., Albert, Harvey, and Wesley, of Scappoose, Ore., Daniel, of Roseburg, Ore., Samuel, of College Place, Wash., and Walter, president of the Oregon Conference.

BOLTON, Verna D.—b. July 23, 1886, Huron, S. Dak.; d. Sept. 27, 1969, Wenatchee, Wash. Survivors are a son, Gordon Hood; and four step-sons, Dr. Glenn Bolton, Dr. Earl Bolton, Dr. Ralph Bolton, and Dr. Floyd Bolton.

BROOKER, Ina B. Fox—b. Feb. 1, 1880; d. Oct. 13, 1969, Coldwater, Mich. Three daughters survive: Ava Parrish, Gladys Monroe, and Annetta Curtis.

COX, Lulu B.—b. 1884, Bay City, Mich.; d. June 19, 1969, Lincoln, Neb. Survivors are her husband, Almon; three sons; and four daughters.

DUKES, Auta Eugenia—b. March 19, 1886; d. Oct. 15, 1969, Freemont, Mich.

ERICKSON, Hjalmar A.—b. Dec. 1, 1895, San Francisco, Calif.; d. Sept. 24, 1969, Napa, Calif. Dr. Erickson worked at the Walla Walla and Boulder sanitariums. He spent time in Africa, the Philippines, and China in medical missionary work. Survivors are his wife, Helen; daughter, Barbara Bissett; and a son, Arthur R.

FRENCH, Bertha Delight—b. Sept. 11, 1871, Watrousville, Mich.; d. June 17, 1969, Detroit, Mich. Five children survive.

GADD, Friend A.—b. Oct. 12, 1895, Reader, W. Va.; d. Oct. 6, 1969, East Liverpool, Ohio. Survivors are two sons, Dale H. and Gerald L.; and a daughter, Mrs. Earl Locke.

GREENE, Fayoline Downey—b. Easthampton, Mass.; d. Aug. 7, 1969, Northampton, Mass. She was active in the work of the church for many years. Survivors are her husband, Ivan; and a daughter, Mrs. Gail Devine.

HARRIS, Genevieve Marie—b. July 25, 1886, South Lancaster, Mass.; d. Oct. 21, 1969, Staunton, Va. She took nurse's training at the New England Sanitarium and Hospital, graduating in 1921. Her last employment was in the electrotherapy department of the Washington Sanitarium and Hospital.

HENDRICK, Florence J.—b. March 8, 1884; d. Aug. 23, 1969, Alma, Mich. Survivors are her husband, Orson; son, Elton Shaw; daughter, Mrs. Oscar Bray; and step-daughter, Mrs. Luther Lane.

HILLS, Perry Goodwin—b. Nov. 16, 1895; d. Aug. 23, 1969. He attended Plainview Academy and Union College. He spent 35 years in teaching and also served as pastor-teacher in Texas. His late years were spent teaching in Lansing and Detroit, Michigan.

HOUCK, Beulah—b. Sept. 5, 1885; d. Sept. 6, 1969. She served as a literature evangelist with her husband.

HOUSE, George Walter—b. Dec. 21, 1873; d. Nov. 4, 1969. In 1896 he married Edna Belle Finn. He was an employee of the Review and Herald Publishing Association at the time of his retirement in 1935. Survivors are his wife; son, Harry R., Sr., of Indiana, Penn.; and two grandchildren, Mrs. Joanna Crowe, and Harry R., Jr., assistant manager, GC Insurance Service.

HUDSON, Blanche—b. Nov. 16, 1898, Lenoir City, Tenn.; d. Sept. 27, 1969, Akron, Ohio. Her husband, Otha, survives.

JANSEN, John—b. March 6, 1894; d. April 28, 1969, Muskegon, Mich. Survivors are his wife, Mildred; a son, M. Sgt. Bruce E. Carlson; and three daughters, Mrs. Betty Marie Sammeigo, Mrs. Leonard Hultgren, and Mrs. Ivan Manning.

KRAUTSCHICK, Margarete Helene Heller—b. Nov. 29, 1913, Hirschfeld, Saxony, East Germany; d. Feb. 28, 1969, Glendale, Calif. She was a missionary to the Orient, spending 24 years there. Sur-

vivors are her mother, Ida Gabriel; husband, A. I. Krautschick; and daughter, Sigrid Rochte.

LAMSON, Mary Elizabeth—b. Nov. 12, 1875, Armada, Mich.; d. Oct. 29, 1969, Madison, Tenn. She studied at Battle Creek College, and in 1899 she became preceptress there. She taught church school for five years in Battle Creek and later in Boulder, Colorado. She served as preceptress at Adelpian Academy and at Fox River Academy. For 17 years she was preceptress at Emmanuel Missionary College until retirement in 1935. For ten years she was editor of *The Dean's Window*. Since 1937 she has made her home with her niece and husband, Marie and John Jansen. Lamson Hall at Andrews University was named in her honor.

LENHEIM, Winifred—b. June 19, 1888, Logansport, Ind.; d. Oct. 16, 1969.

LINDSLEY, Rose—b. July 28, 1904, Moweaqua, Ill.; d. Oct. 29, 1969. Survivors are her husband, Harold Eugene Lindsley; and two daughters, Patricia Ann Fisher and Betty Jean Shaffer.

LOEWEN, George H.—b. Feb. 24, 1898, Parker, S. Dak.; d. Oct. 30, 1969, Lodi, Calif. He attended Clinton Theological Seminary and Union College. In 1921 he married Emma Dollinger. For more than 42 years he served in educational and pastoral ministry in Kansas, Oklahoma, North and South Dakota, and Northern California. Survivors are his wife; daughter, Loretta Mae Koenig, a secretary in the Southeastern California Conference office; and two sons, Maynard Eugene, dean of men at Walla Walla College, and Willard George, pastor in the Ottumwa-Fairfield district, Iowa.

MAGNESON, Grace Darlene—b. Sept. 28, 1881, Parsons, Kans.; d. Oct. 29, 1969, Chico, Calif. Survivors are two sons, Warren G. Felker and Lee Felker; and a step-daughter, Anita Ellison.

MC GLOTHIN, Lilly Dale Butler—b. 1886, Coalfield, Tenn.; d. Oct. 8, 1969.

NEFF, Fred W.—b. March 8, 1889, d. Nov. 1, 1969, La Grange, Ill. Survivors are his wife, Frances Evans Neff; two sons, Dr. Jacques W., of Hinsdale, and Dr. Paul E., of Tucson, Ariz.; and a foster daughter, Jean Herr, of La Grange, Ill.

O'NEIL, Edith Mae Burdick—b. Dec. 12, 1892, Ind.; d. Oct. 3, 1969, Sutherland, Ore. She graduated from nurse's training at the St. Helena Sanitarium and Hospital in 1917. Survivors are her husband, Donald; and son, Donald, Jr.

PETSHKE, Grace May—b. Aug. 8, 1899; d. Nov. 3, 1969, Berwyn, Ill. Survivors are her husband, George; son, Raymond, Jr.; and daughter, Betty Backus.

PILLGREEN, Juanita Florence Hall—b. April 5, 1879, Simsboro, La.; d. Oct. 12, 1969, Keene, Tex. Survivors are four daughters, Mrs. H. C. Woods, Mrs. A. R. Hassenpflug, Mrs. Zenobia Williamson, Mrs. Arnold Hudson; and a son, Dr. G. M. Pillgreen.

STEVENS, Fairy—b. July 2, 1881, Knoxville, Iowa; d. Oct. 16, 1969, Hillsboro, Ore. A daughter, Esther Paine, survives.

TOWNSEND, Marion—b. Dec. 17, 1880, Des Moines, Iowa; d. Oct. 3, 1969, Friendship, Wis. A daughter, Marion Bosch, survives.

WEEKS, Thomas F.—b. Aug. 30, 1892, Morley, Mich.; d. Sept. 4, 1969. Survivors are his wife, Lanea; and daughter, Doris Smith.

WELLS, Mabel R.—b. Dec. 10, 1880, Manchester, Ont., Canada; d. Oct. 19, 1969, Takoma Park, Md. She was the wife of Elder Frank D. Wells and survived him by only five weeks.

WILSON, Orlin Beecher—b. May 9, 1893, Coalgate, Indian Territory; d. Oct. 21, 1969, Ardmore, Okla. His wife, Grace Sprague Wilson, survives.

Church Calendar

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
Church Lay Activities Offering	March 7
Sabbath School Visitors' Day	March 14
Spring Mission Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering	March 28
(Northern European Division)	March 28





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10. "What Heaven Will Be Like," by Reuben W. Engstrom
11. "How Sunday-keeping Came Into the Church," by Kenneth J. Holland
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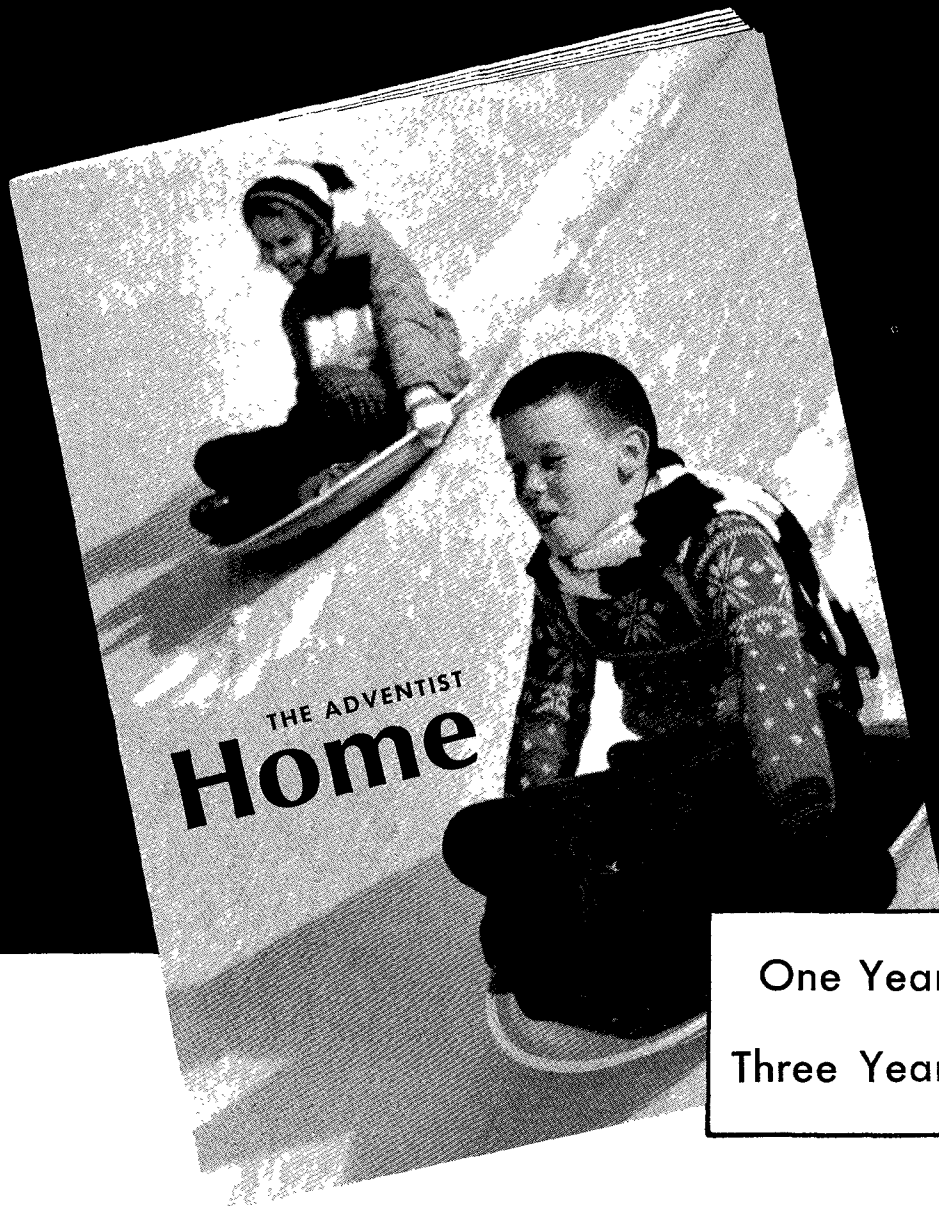


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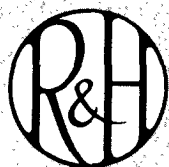
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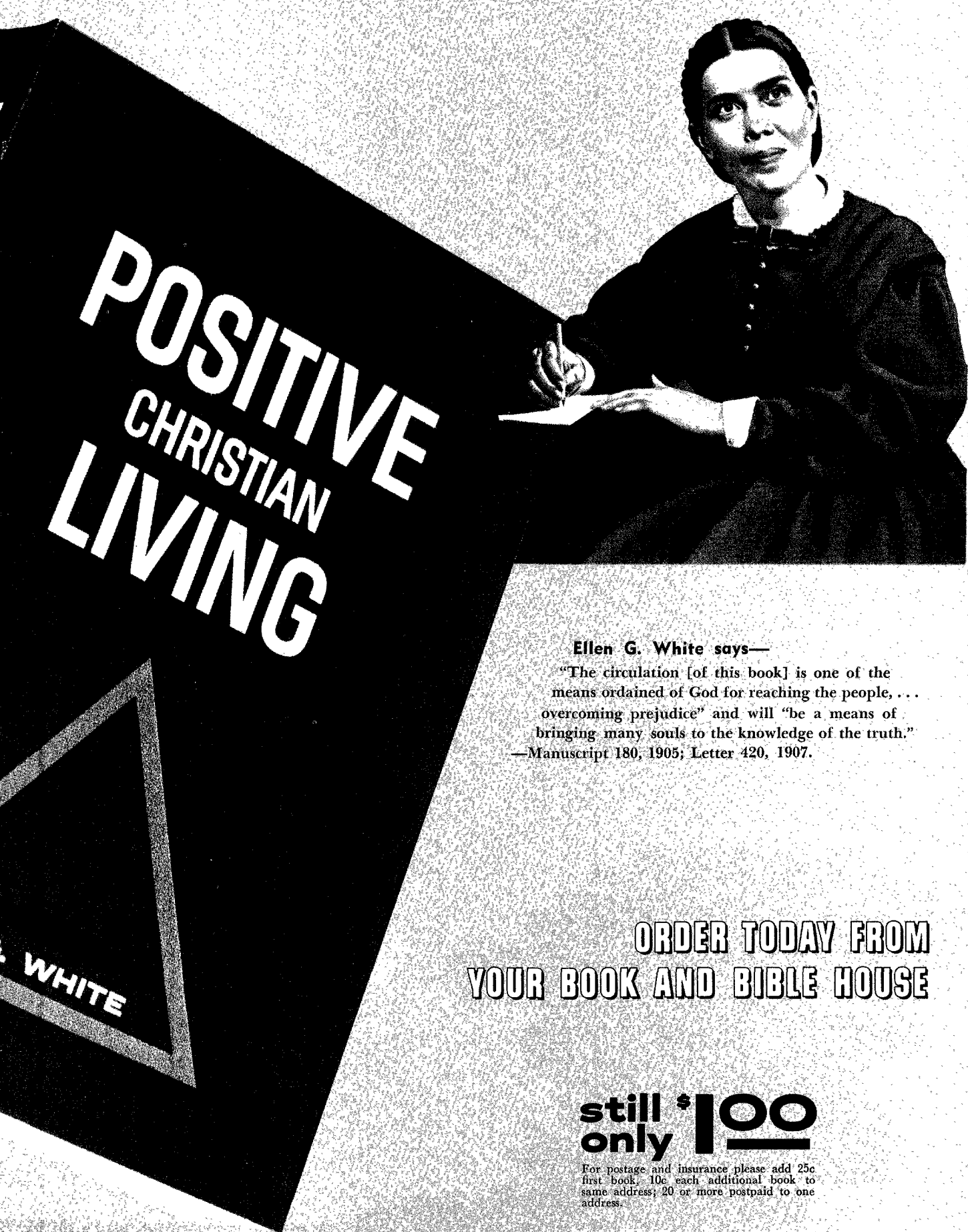
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# This Week...

In case you are searching for "Of Writers, Articles, and Miscellany . . ." search no further. This is it. Artificial and arbitrary though it may be, January 1 is a time for beginnings, and for the REVIEW this is no exception.

The most noticeable new thing in the magazine will probably be various headings throughout. Brevity seemed to keynote the new style as six of the titles have been shortened. For example, "The Art of Living When You're Young" is now "When You're Young."

Another important "new" is one of the names on the masthead this week. Corinne Wilkinson comes from the General Conference to be an editorial secretary. A graduate of Columbia Union College with a degree in music, she began denominational work as a secretary in the General Conference Missionary Volunteer Department in 1950. After six years there she returned to her alma mater to be secretary in the admissions office.

In 1963 Miss Wilkinson moved to Southern California, where for three years she was secretary to the president of the conference. In 1966 she accepted the position as secretary to W. P. Bradley, who is one of the GC associate secretaries. She was there until joining the REVIEW staff.

Miss Wilkinson is well known in the Takoma Park area for her frequent musi-

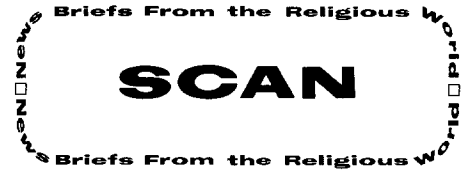
cal contributions to worship services. She is an organist and she has taught some private piano lessons. For more than two years she has been an instructor in typing and shorthand at Home Study Institute.

We say a reluctant farewell to Dorothy Emerson, who is leaving the REVIEW after two and a half years on the staff. Her contributions to the "good new REVIEW" have been appreciated both by the staff and by readers.

Varner J. Johns, author of "What Is Legalism?" (page 4), is a retired minister. During his active days he was a versatile minister, at one time or another holding the positions of MV and educational secretary in the Colorado Conference; principal in an academy in Kansas; evangelist in three conferences; president of the Wyoming and later the Minnesota conferences; evangelist and president of the Rio Minas Conference in Brazil; college Bible teacher; and conference field secretary in Southeastern California.

He is the author of two books, *Forty Centuries of Law and Liberty* and *The Secret Rapture and the Antichrist*, as well as many articles.

Maxine T. Rasmussen, author of "A Cup of Cold Water" (page 11), describes herself as a "grandmother who went back to school." A mother of five children, Mrs. Rasmussen went back to school in 1967 to become a medical stenographer, a profession in which she is now engaged at the Battle Creek Sanitarium in Michigan.



## APPEALS ON "C.O." CLASSIFICATION

WASHINGTON, D.C.—The U.S. Supreme Court agreed here to consider whether draft age men who object to wars on moral but nonreligious grounds are entitled to conscientious-objector classification.

Also involved is the issue of "selective objection," that is, opposition to participation in particular wars, and the constitutionality of a part of the draft law.

The Court accepted two appeals, from Boston and Los Angeles, involving young men who were convicted on charges of refusing military induction. In both cases, claims of conscientious objection on nonreligious grounds were made.

## POPE ASSURED OF ALLEGIANCE

NEW HAVEN, Conn.—The head of the Knights of Columbus has expressed to Pope Paul VI his fraternal society's sympathy and renewed allegiance in the face of the "unwarranted challenge to your primatial teaching authority."

## U.S. BISHOPS' VIEWS ACCEPTED

VATICAN CITY—Many of the desires of the American bishops received "quite wide acceptance" at the extraordinary bishops' synod which ended October 27, John Cardinal Dearden of Detroit declared in a press conference here. The chief thrust of the synod, he said, was the theme of closer collaboration between the national hierarchies and the Pope and among themselves.

## TIES TO VATICAN PROTESTED

OTTAWA—A chorus of protests, evidently not unexpected, has begun to mount here following the announcement that Canada will exchange diplomatic representatives with the Vatican.

## TOO MUCH SPENT ON RADIO-TV

HILVERSUM, The Netherlands—Are the churches spending too much of their resources on radio and television? An African delegate to the annual meeting of the Central Committee of the World Association for Christian Communications (WACC) believes so. Emanuel Fashade of Nigeria, a member of the All Africa Conference of Churches' broadcasting and audio-visual department, asked other communications specialists to consider whether inexpensive audio-visual aids and increased personal contact wouldn't accomplish more than the expensive broadcasting programs of the churches.

Noting that means of mass communication never have been so highly developed and available as they are today, Mr. Fashade asked: "Why is it that at the same time, men and nations are so much at variance with one another, why violence and disruptions so characterize our days, why love and peace elude us so much, why we are so close and yet so far apart?"

# Review and Herald

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

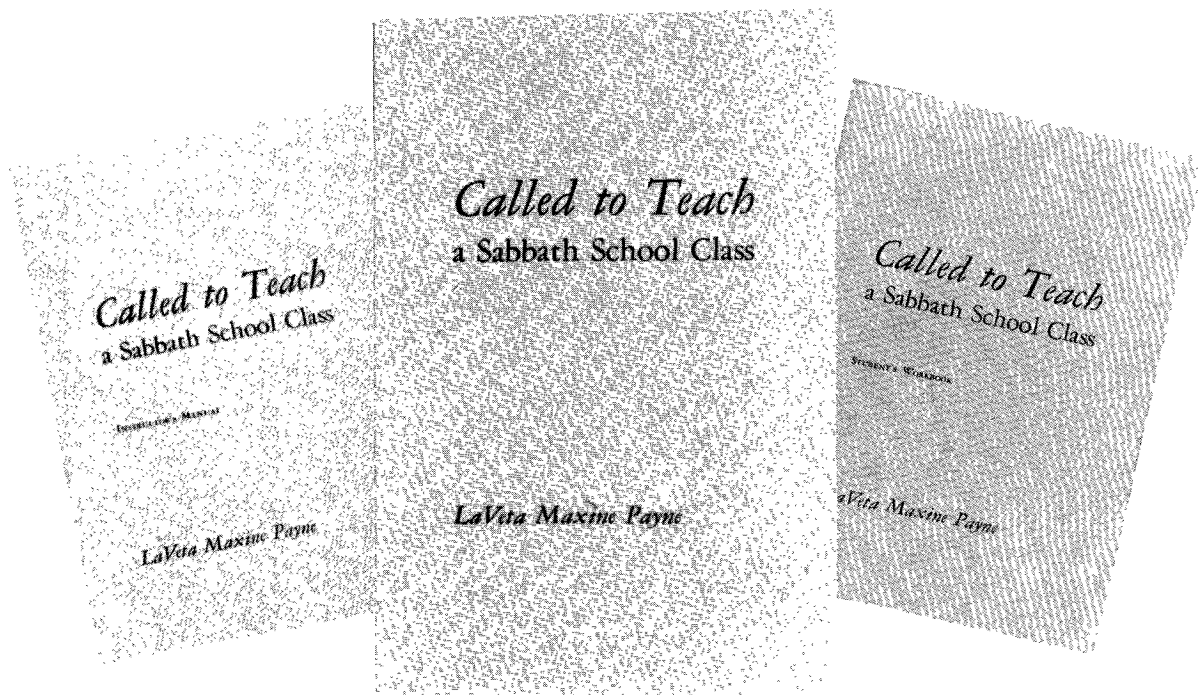
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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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



by LaVeta Maxine Payne

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### Adventist Servicemen Abroad Appreciate Church Supplies

The National Service Organization regularly provides Adventist military personnel with church papers, sermon and music tapes, missionary literature, and other supplies. That this material is appreciated is evident from correspondence from servicemen.

A typical letter received recently reads: "Thank you very much for the use of the tapes you sent me. . . . I was able to re-record [the sermons] for continued use here. I would like to have more tapes sent. . . ."

"I am on . . . , one of the islands in the Aleutian Chain in Alaska. The only people here are six civilian workers who man a communications plant and 25 Coast Guardsmen. . . ."

"Thank you again for the messages in tape. With my wife and two children living in Pennsylvania, the tapes from you and her letters make things a lot more bearable, and since my stay here is for a year, that means a lot."

The NSO is eager to provide all help possible to Adventist servicemen.

C. D. MARTIN

### Voice of Radio Antilles Will Carry Daily VOP Program

The powerful 200,000-watt Voice of Radio Antilles, on the small island of Monsaret, in the Caribbean will begin to broadcast the daily Voice of Prophecy program. This is a real breakthrough for Adventist International Radio Broadcasts in the Inter-American Division.

Already this station is carrying the

weekly Voix de l'Esperance, or "Voice of Hope," Adventist program. The international Voice of Radio Antilles can be heard all around the islands of the Caribbean, as well as on the coasts of North and South America.

Powerful, medium, and short-wave broadcasting stations reach vast areas and populations of the earth and can become effective means for spreading the greatest gospel message ever entrusted to the human family.

JAMES J. AITKEN

### Religious Liberty Offering Scheduled for January 17

Yes, your personal and religious liberties are in jeopardy. Pressures are building up on all sides for laws compelling all to obey the will of the majority. Thought leaders in the United States and elsewhere must be alerted and reminded of the basic rights of individual liberty of conscience. Your opportunity to help in this important program is the Religious Liberty Offering, January 17. Make it a large one. Give while you still have liberty. The goal is 1 million subscriptions to *Liberty Magazine*. In view of the world situation, do more than your share.

D. W. HUNTER

## New Editors to Join Review Staff

In the first REVIEW each year the editors add a personal touch to their editorials—with their initials they include their pictures. On pages 13 and 14 of this issue you will find the pictures of the present editors.

But the two men whose pictures accompany this note also are REVIEW editors—editors-to-be.

Before introducing them, let me provide a bit of background. For several years various groups have been giving study to a larger role for the REVIEW in the life of the church. With a growing, international church, it has been felt that the church paper should reflect more fully the world outlook of Adventism, and should speak to all groups—e.g., racial, national, intellectual—that make up the body. It also has seemed imperative to make the paper more appealing. This has called for tighter news schedules, added features, more careful editing, and improved layout. To maintain a viable program, plans were formulated to add a third associate editor to the staff.

Unfortunately for us, at this point in the planning Don Yost, one of our two associate editors, was elected editor of the new youth magazine.

To replace Elder Yost, and select an additional associate, a nominating committee was set up at once, composed of an equal number of General Conference and Review and Herald leaders. Several meetings were held and after careful consideration the committee submitted the names of Elders Herbert E. Douglass and Thomas A. Davis to serve as associate editors. Shortly thereafter the two were elected by the Review and Herald board and approved by the General Conference Committee. Both have responded favorably to the invitation to serve on the staff.

Now a word about each. Elder Douglass is not only an ordained minister with a B.D. degree from Andrews University, he also holds a Th.D. degree from the Pacific



H. E. Douglas



T. A. Davis

School of Religion. He has taught Bible at two colleges, Pacific Union and Atlantic Union, and currently is president of the latter institution. He assisted in the editorial work of the *Bible Commentary* during its production. Mrs. Douglass is the former Vivienne Trask.

Elder Davis will add to the international flavor of the REVIEW. A Canadian by birth, citizenship, and education, he spent the first seven years of his denominational service in Canada. Joining the editorial staff of the *Commentary Reference Series*, he worked as an assistant on the *SDA Bible Dictionary*.

In 1960 Elder Davis became editor of our Philippine Publishing House in Manila, and five years later was asked to become editor of our Oriental Watchman Publishing House in Poona, India, the post he now occupies. He has authored three books: *Seven Mysteries of the Cross*, *Preludes to Prayer*, and *Island of Forgotten Men*. Mrs. Davis is the former Margaret Penner.

Dr. Douglass will be joining our staff soon; Elder Davis is scheduled to arrive from Southern Asia the middle of April. We believe that the coming of these two workers will help make the REVIEW more stimulating, informative, and inspirational. On behalf of the present staff—and especially Associate Editor Don Neufeld, who has been carrying added responsibilities—I say Welcome.

K. H. W.

### N.A. Ingathering Report—5

As of December 17, total for the first five weeks is \$5,149,134.12. This is a gain of \$143,791.70 over the same period a year ago. The amount raised during the week was \$1,142,927.06, the largest week of Ingathering ever reported.

Eight unions show excellent gains. The Canadian Union is the first to report having reached its goal.

Atlantic, Lake, Northern, and Pacific unions report all conferences in the gain column.

The following conferences have exceeded last year's attainments: Allegheny East, Allegheny West, Northeastern, Maritime, and Hawaiian.

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