

## the Extra DIMENSION

[The following unsolicited letter was received recently by the administration of the Hinsdale Sanitarium and Hospital. Its message is both encouraging and challenging.—EDITORS.]

WHEN I was a child, one of my summer chores was to walk through a meadow, up a hill to a farm, my little milk pails in hand, to get the milk every evening. On Friday I had to be there before sundown to buy the milk, and on Saturday, after sundown, for the farmers were Seventh-day Adventists, and did no business on their Sabbath. For many years, Seventh-day Adventists were, to me, pleasant farmers who would not sell you milk on Saturday.

Years later, when I was married, I located in Hinsdale where the hospital was a rambling wooden structure run by Seventh-day Adventists. It proved to be a wonderfully safe haven one blizzardy January night, when my husband was away on business, and our eight-year-old son had to have an emergency appendectomy. I discovered that Seventh-day Adventists were more than pleasant farmers who couldn't sell milk on Saturday.

Eight years later our son was at summer camp in Colorado. He was sliding down a pine-needle slope on the seat of his pants and crashed into a rock. He broke his ankle. The rescue team who took him out were Seventh-day Adventists, and he was

taken to a Seventh-day Adventist hospital, where his ankle was put in a Seventh-day Adventist cast.

Six years after this, when he was a student at the University of Southern California, he had a motorcycle accident. He crashed head first into a tree on Sunset Boulevard. One of the ambulance men who picked him up was a Seventh-day Adventist. His treatment and recuperation took place at UCLA Medical Center, but he told me it was a comfort to him to know there was a Seventh-day Adventist nearby before he lost consciousness.

My son and I got to know the Hinsdale San very well during his growing-up years. There was that emergency appendectomy and numerous emergency-room visits for diagnosis of possible broken bones. My son was a rugged, active little guy. He was one of the fireworks accident victims that awful Fourth of July night. The mobilization of the San that night was something to behold—and offered great comfort to two very frightened parents.

My husband was a San patient for surgery—this was in the wonderful new building—and I began to sense the extra dimension of his case in a Seventh-day Adventist institution. I had been with him through two other bouts of surgery—one at the Mayo Clinic, and one at a large Chicago hospital. The care at both places

was excellent, but I felt there was something extra at the San.

It wasn't until I finally became a patient at the San, after living in Hinsdale for 25 years, that I began to know what the extra dimension is. I came here on May 25 and remained ten days, having radium treatment for cancer. It was a strange, frightening experience—and yet, I wasn't frightened. It seemed that all those strangers ministering to me were not strangers—they were friends—they were all concerned about *me*. They wanted me to get well.

I returned to the San, July 10, for surgery—successful surgery. I no longer have cancer, and I am getting well, as everyone here wants me to.

And I keep thinking, What is it these Seventh-day Adventists have that I don't know about? What is it that makes the woman who comes in every morning so early to clean my bathroom, sing the whole time she is doing what I would consider a disagreeable job? I think I know now. It isn't a disagreeable job to her. It is all an important part of making me get well—a clean hospital is just as necessary as the medicines it dispenses. I guess somehow everyone who works here must have this sense of service. And the source of this philosophy must be their religion. It is the greatest sense of dedication I have ever seen. I can't really understand it, but I stand in awe of it. ♦♦

**Learning to know the charming and hospitable Japanese people, whom she taught English, the author was led into a new dimension of understanding.**



By CARROL MILLS

## *Now I Understand* **WITH MY HEART**

**T**HIS is really three stories in one. The story of the Seventh-day Adventist evangelistic center in Osaka, Japan, the story of Teruo Kameda, and last, out of necessity, the story of myself.

For me the story began nearly one year ago in the town of Columbia, Missouri, which happens to be my home. It was while I was home preparing to do some traveling with a friend that I first heard of the Osaka Center and, I am chagrined to admit, of Osaka itself.

As it turns out, Osaka is second only to Tokyo in Japan in population and industrial development. The heart of a burgeoning tricity area including the port city of Kobe and culturally rich Kyoto, Osaka boasts a population of more than 4 million and a smog problem that rivals that of Los Angeles. Osaka is the site of an international world's fair beginning in March, 1970.

But back in Columbia, Missouri, on that September night I was hearing of Osaka for the first time on a long-distance call from my friend, Jamie Trefz, of Silver Spring, Maryland, and Loma Linda University. So I was a bit unprepared to hear that we were being offered jobs there—as English-conversation teachers. But despite some faintness of heart occasioned by a great many unanswered questions and the vast void of the unknown, we soon accepted the challenge.

A few short weeks later we were racing through the Osaka subway maze trying desperately to keep Pastor Maurice Bascom, Osaka Center director, in sight. It was no mean feat, and doubtless the only reason we succeeded was that he was carrying our weighty suitcases. Noting that it was 10:00 P.M. and bidding fond farewell to my dreams of finding in Japan escape from the rat race, we concluded that Maurice Bascom was the original man in a hurry. (Time confirmed the conclusion.)

Already we had had our initiation



**Jamie Trefz (striped blouse) and Carrol Mills (plaid dress) and six student missionaries from the United States chat informally with M. T. Bascom, director of the Osaka language school. All eight of the young people were teachers there for the past year.**

into the rigors of life as teachers at the Osaka Center. Our plane had arrived in Osaka early that afternoon, we had attended the Wednesday worship service, met the boys, sat through a few classes, and had begun to learn about a unique new idea in evangelism.

Now, I had heard of student missionaries, but never having attended a Seventh-day Adventist college, I had never really seen one. Suddenly I was confronted with seven representatives of this unusual species. They were the boys, all either college students or recent graduates—and my fellow teachers-to-be. By name: David Whitaker, Ed Moore, and Bob

Gardner of Pacific Union College; Howard White, Doug Matacio, and Dennis Belsh of Andrews University; and Jerry Johnston, a recent academy graduate. All of us were to teach English conversation.

At this point the reader may be wondering what teaching English conversation has to do with the carrying out of the gospel commission. The answer is simple: Today literally thousands who have never heard of Seventh-day Adventists in Japan now are hearing. Thousands who have never met a Seventh-day Adventist now are meeting them regularly and in many cases becoming their good friends and Seventh-day Adventists

themselves. This is because the Japanese people have a passion for learning to speak the English language—and because the Osaka Center helps meet the demand.

Nearly three years ago when Pastor Bascom took over the direction of the center he recognized this demand and saw what implications and possibilities it held for the church. Seizing upon this opportunity in a land that desperately needs a new approach from proponents of the gospel, he and his wife with little more than an abundant supply of nerve and some handbills launched into this bold experiment. From that modest beginning, when fewer than 15 students enrolled, the school has flourished into a popular, respected language-study center that attracts as many as 700 students a term.

The English school has proved to be a marvelous attention-getter. The vast river of people still moves swiftly, smoothly, and obviously past the church in Japan, but in Osaka the small island that is the Center is growing and serving to rechannel part of the current. "The SDA Center? That's the most famous English school in Osaka," said one chance acquaintance.

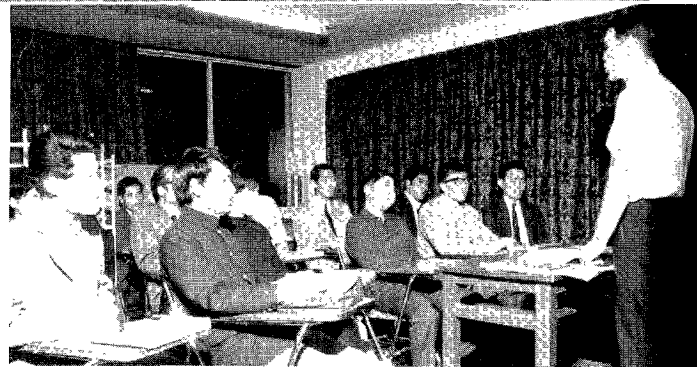
Each day shortly before 4:00 P.M. Monday through Thursday, a stream of people makes its way to classes at the center, and the last students leave a few minutes after nine.

Who are these Japanese who are willing to devote two hours of their meager supply of free time twice a week to the study of English? (A six-day work and school week is the rule in Japan.) They are high school students. They are college and university students. They are secretaries, executives, housewives, engineers, salesmen, office clerks, doctors, nurses,—in short, the proverbial man on the street. Four-hour once-a-week classes are offered during the day on Sunday, and these also are popular.

And where does religion fit into all of this? It fits in with the insatiable desire of the Japanese to learn English. For though the Japanese as a whole have no burning wish to learn of Christianity, they do wish to learn English—so much so that many of them will attend Bible classes taught in English in hopes of improving their understanding of the spoken language. So on Sunday mornings before language classes begin, in the evenings during the week, and on Sabbath, Bible classes taught by the English teachers are offered for these students. Not infrequently do those who are first English students and second Bible students reverse this priority. Now on Sabbaths at the Osaka Center where baptisms were once a rarity



**Above and right: Students at the Osaka school are eager to learn and practice the English language.**



**Left: Two young women accepted Christianity as a result of studies at the language school. Right: M. T. Bascom conducts a baptism for another language-school convert.**

the baptismal pool is seeing a great deal of service and the small congregation is expanding.

Missionary activity does not stop at Bible classes. Another duty that goes along with being an English teacher at the center is that of conducting evangelistic meetings. Most young men during the course of their service are called upon to prepare and deliver several sermons. Most of the attendance at these meetings—and consequently most of the resulting baptisms—comes from among the English students. Here another debt of gratitude must be acknowledged to Pastors K. Kaisuka and Takashi Shiraishi, who make time in their busy schedules to serve as translators on these and other occasions.

Bible classes and evangelistic meetings are an integral and indispensable part of the program at the Osaka

Center, but perhaps in the last analysis they are not really the key to the effectiveness of the English school in soul winning. Herewith, lesson number one: The most important and most effective aspect of missionary work is on the personal level. Trite, perhaps, but so true, as I learned.

It is on this personal level that the teachers at the Osaka Center excel. A healthy curiosity about things foreign on the part of both teachers and students does much to create an atmosphere of friendliness and warmth that is felt in and out of the classroom. Being a foreigner has its advantages and disadvantages, but in Japan one of the advantages was compounded for us merely by the numbers of Japanese we were able to meet. We soon learned that their hospitality is unrivaled. Students constantly besieged us with invitations to



Many Japanese who are eager to learn English are even willing to do so by attending Bible classes. But the Osaka Center has more than just class-work. Left: Student missionaries explain Daniel 2 during one of the recent evangelistic campaigns. Below: Language students practice English conversation between classes.



her forcibly from a meeting; of a young girl whose mother asked her to leave home when she was baptized. (The mother, incidentally, later retracted.)

But I chose Mr. Kameda's story because from him I learned most impressively of the fields that are ripe already for the harvest. Accustomed as I was to associates who were seemingly "rich and in need of nothing,"

I had always wondered where those ripe fields were. Now I have seen. It is difficult to say who received the most in that experience. Never had I known anyone who waited with such eagerness and such thirst for the water of life. And as I watched him grow happy in the knowledge of Christ I could hardly believe my eyes.

Even now I do not know what it was that stirred him in his search for truth. To my question of what first made him wish to study, he replied only, "I did not come to study, I came to believe." I can only conclude that it was the still small voice that at some time stirs the heart of every man.

These are only a few, but the most important, of the lessons I learned during those months in Japan. On second thought, perhaps I should mention one more—I learned the truth of the trite phrases that we all know so well. For as you have seen, I learned nothing that is new to anyone. I knew these things already—intellectually. But now I understand them with my heart because I have seen the truth of them demonstrated by experience. ♦♦

sight-seeing outings, meals in their homes, and countless other activities.

It was on one of these occasions when my special friendship began with Teruo Kameda. A group of students, of which he was a member, had invited me to dinner in a restaurant that evening. Seated on the floor Japanese style around a low table in a private *tatami* (straw mat) room, after a pleasant meal Mr. Kameda asked the question that he had apparently been wanting to ask for some time: "Will you tell me about the SDA Center?" That was the first inkling I had of the thoughts brooding in his mind. Gladly I complied with his wish, explaining to him briefly the significance of those initials SDA.

### Fields Already Ripe

The next Sabbath, and every Sabbath after that, Mr. Kameda was in church. From there it was only a matter of studying the life and teachings of Christ, evangelistic meetings, and a great deal of reading on his part. In only a few months he was baptized.

A simple story, you might say, wondering why I chose it. True, I could tell many more dramatic stories of long personal struggle. I could tell of a high school girl who in the face of her father's threats refused to give up her new beliefs even when he pulled

## The Wayside Pulpit

By HARRY M. TIPPETT

*"If any of you lack wisdom let him ask of God, that giveth to all men liberally . . . and it shall be given him."*  
James 1:5.

Wit's end need not be a stopping place in Christian experience, and there are wayside stations on the pilgrim road to the kingdom with names quite similar. Frustration, defeat, anguish, despair, for instance, are all the lot of the believer whose footsteps slip and who lets go the hand of God. Every adverse situation is fortunately a port of inquiry where the Lord answers the questions why, what, and whither to all who ask in faith.

Unhappily, many ask but do not wait for an answer. Again, many find no solution to their problems, because, as the apostle farther on states, "Ye ask amiss" (chap. 4:3). Too often our queries for guidance, for instance, are asked of the wrong people. Under physical distress we must seek a physician, not the preacher. When we want building plans we seek an architect, not a construction boss. Too often, like the ailing person who diagnoses his own case and tries to dictate the remedy, some who seek God in their

extremity offer directives in their prayers for solution of their problems that the Lord cannot accept. They are unable to resign themselves to His promised guidance. This is surely asking amiss.

We ask amiss, too, when we reject the clear statements in God's Word that apply to our undone condition and seek a special dispensation of providence contrary to His revealed will. Many are languishing spiritually because they will not accept the Heaven-sent messages of the messenger to the church for the crucial days in which we live. Here is pure distilled wisdom, but we become heedless of God's "Yield" signs on the way. The Lord's requirements for Christian living and its promised peace of mind are clear. They are all guaranteed in the simple command, "This do, and thou shalt live" (Luke 10:28). In any hard situation, although the end of obedience may be obscure, to take the first step toward God's counsel, however faltering, is the most manifest sign of wisdom. As we open the first door of promise it is surprising how other doors swing wide. What seemed insuperable vanishes, and what seemed desirable comes to pass.

# How to Be Righteous

By R. R. BIETZ

**S**PEAKING to His disciples and to the multitude gathered on a mount, Jesus sought to give His hearers the right conception of His kingdom and of His own character. The disciples as well as the multitude expected some unusual announcement. They had a feeling that God would establish His kingdom, and perhaps this would be the day for the announcement. A feeling of expectancy was in the air. Instead, Jesus taught the foundation principles of His kingdom. Perhaps they were all shocked when He said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

The Pharisees were most eager to do righteous deeds. They were the defenders of the faith. So eager were they to protect the faith that they built a wall of thousands of rules and regulations around the law of God. They were a devoted group. They fasted twice a week and were conscientious tithers (Luke 18:11, 12). They paid tithes of all that they possessed. If food was not tithed, they refused to eat it. In spite of their faithfulness and devotion Jesus said to the multitude, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5:20, R.S.V.). Many church members today would have a long way to go to match the faithfulness of the Pharisees in tithing. The scribes and Pharisees had a measure of missionary zeal. They compassed land and sea to make one convert (Matt. 23:15). In view of the fact that Christ was willing to die for only one, are they not to be commended for traveling over land and sea to win one convert?

Why then did Christ say, "Unless your righteousness exceeds . . ."? Was all their rightdoing wrong? Was their faithfulness in tithing, in Sabbath ob-

servance, of no value? Would they miss the kingdom in spite of all their righteous deeds?

What about our own righteousness? Can it exceed that of the Pharisees? I think not. They had much righteousness. Why then did Christ say to His listeners that they should have more, or else they would miss the kingdom? The central problem of the Pharisees is mentioned in Romans 10:2, 3: "To their zeal for God I can testify; but it is an ill-informed zeal. For they . . . try to set up their own, and therefore they have not submitted themselves to God's righteousness" (N.E.B.).\* Their own righteousness became a closed door or a walled-in goodness. They had a sort of morality that fitted their own ideas of goodness and this righteousness they tried to fit on others. Because the Pharisees concentrated on their own they became proud of their rightdoing and continually put it on display. Their deeds were good, but their motives were wrong. Deeds become impure if motives are impure. Righteous deeds can even become unrighteous if the motive is not right.

"The moral quality of a deed is determined by the motive that gives it birth; that, therefore, not only the

\* From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

evil, but the very good we do, may have no merit at all. The best of deeds may be poisoned and vitiated by a bad motive."—C. G. CHAPPEL, *Sermon on the Mount*, p. 168. Whether our good works are righteous and pure depends on the fountain from which they flow. If the fountain is pure the streams will be pure.

The scribes and Pharisees prayed to "be seen of men" (compare Matt. 6:5). They gave alms to be seen of men (compare Matt. 6:2). They were proud of their good and righteous activities. The more rules they observed, the prouder they became. They thought that "a man's standing before God is settled by striking a balance between his good deeds and his transgressions. If the former outweighed the latter he was acquitted at the last judgment. Everything depended on which way the scales turned."—Kittel's *Bible Key Words*, p. 33.

There are those today who have a similar philosophy. They discipline themselves to keep a moral ledger. They have a list of virtues they try to attain. They keep a list of all the evils they try to avoid. At the end of the day they check the ledger. If they have a pretty good balance of virtues, they feel satisfied and secure. If the evil deeds outnumber the good ones, they have to work harder the next

Whether our good works are righteous and pure depends on the fountain from which they flow.

If the fountain is pure the streams will be pure.

day to make up for lost time and balance the ledger.

"We must ask how exactly does the righteousness of the Pharisees differ from that of the disciples? Certainly the Pharisees never imagined that the law must be taught but not obeyed: they knew their Bibles better than that! No, it was rather their ambition to be doers of the law. Their idea of righteousness was a direct, literal and practical fulfillment of the commandment, their ideal was to model their behavior exactly on the demands of the law. . . . With the disciple also righteousness could only take the form of obedience to the law. No one who failed to do the law could be accounted righteous. But the disciple had the advantage over the Pharisee in that his doing of the law is in fact perfect. How is such a thing possible? Because between the disciples and the law stands one who has perfectly fulfilled it, one with whom they live in communion. They are faced not with a law which has never yet been fulfilled, but with one whose demands have already been satisfied. The righteousness it demands is already there, the righteousness of Jesus which submitted to the cross because that is what the law demands. This righteousness is therefore not a duty owed but a perfect and truly personal communion with God, and Jesus not only possesses this righteousness, but is Himself the personal embodiment of it."—DIETRICH BONHOEFFER, *The Cost of Discipleship*, pp. 140, 141.

Man's righteousness is described by the prophet Isaiah: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). There is a big difference between a religion of rags and one of white linen. We can exceed the righteousness of the Pharisees only by accepting the white-linen righteousness that is provided by Christ.

The apostle Paul, speaking of the righteousness of Israel, in Romans 9:30-33, says: "Now, how far have we got? That the gentiles who never had the Law's standard of righteousness to guide them, have attained righteousness, righteousness-by-faith. But Israel, following the Law of righteousness, failed to reach the goal of righteousness. And why? Because their minds were fixed on what they *achieved* instead of on what they *believed*. They tripped over that very stone the scripture mentions: Behold, I lay in Zion a stone of stumbling and a rock of offense" (Phillips).†

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

"It is impossible for man to save himself. He may deceive himself in regard to this matter, but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God."—*Selected Messages*, book 1, p. 331.

The Pharisees' whole concern was with externals. Their emphasis was on achieving instead of believing. But Christ declared that he who is right only outwardly is not right at all. The Pharisees ignored the fact that to secure good deeds there must be first of all good men. When the emphasis is laid upon the outward and ceremonial instead of the inward and spiritual, then religion and morality are divorced.

### Emphasis on Externals

In Pharisaism we can understand how the system works. "There is no deliberate intention of setting ritual above righteousness, for it is so much easier to count one's beads than to curb one's temper; so much easier to fast in Lent than to be unswervingly just; that the easier thing gets attached to it an exaggerated importance; fidelity in it is allowed to atone for laxity in greater things and the result is Pharisaism where we see conscience concerned about the tith-

## Step by Step

By MARIE BAART VAN SCYOC

As thou goest step by step,  
He'll open up the way.  
He will not show thee all thy course,  
But, following day by day  
As He shall lead thy feet along,  
There'll be no cause for fear,  
For step by step along life's road  
Thy way shall be made clear.

He'll take thy trembling hand in His,  
Thy faltering footsteps guide  
And hold thee close, when fierce winds  
blow,  
Against His sheltering side.  
Thou shalt not stumble on the way—  
This is His promise sure.  
If thou wilt walk the Master's way,  
He'll make each step secure.

Then trust His leading, even when  
Thou canst not see tomorrow.  
He would not have thee know today  
Of future joy or sorrow.  
But step by step, thy hand in His,  
He'll show the path ahead,  
And step by step He will make clear  
The road you are to tread.

Then do not rush before the Lord.  
Thy life's a secret kept  
By Him who doeth all things well.  
He'll guide thee—step by step.

ing of garden herbs but with no power over the life and religion, not merely tolerating but actually ministering to moral evil."—GEORGE JACKSON, *Teachings of Christ*, p. 134.

We find it rather easy to point a critical finger at the scribes and Pharisees because their motive was centered in self. However, we should remember that there may be times when we too may be motivated by selfishness. I have known members who refused to assume any responsibility in the church because they were not elected to certain positions. I have heard of people who faithfully attend church but only so long as they are recognized and greeted. If for some reason they are not recognized for a Sabbath or two, they stay away from church. Why does one attend church? What is the motive? Is it to be seen or greeted of men? Is it to occupy the uppermost seat? To examine our motives can be a shattering experience, but if done in the right attitude, also a heart-renewing one.

"The trouble with the Pharisees was that they were interested in details rather than principles; that they were interested in actions rather than in motives, and that they were interested in doing rather than in being."—D. MARTYN LLOYD-JONES, *Studies in the Sermon on the Mount*, vol. 1, p. 207. The Pharisees were most careful not to work on Sabbath. However, they would hold their feasts on Sabbath provided the Gentiles prepared the food. We frown on this Pharisaism. However, how about Adventists going to restaurants on Sabbath for their meals instead of eating at home? Some, of course, claim that this makes the Sabbath more of a delight because they don't have to prepare the meals. They don't have to wash the dishes. The employees in the restaurant do all the work. But if a Sabbathkeeper goes to a restaurant on Sabbath because he feels he should avoid Sabbath work, isn't he in about the same class as the Pharisees? Is it all right to ask others to work on Sabbath in order to make it unnecessary for him to do so?

When I think of the effort put forth by the Pharisees without gaining for them an entrance into the kingdom, I am reminded of certain experiences on the farm. In the spring of the year we faithfully plowed and harrowed the land. Then we planted the seed, hoping and praying for enough rain and sunshine to sprout the seed and develop it into full-blown grain. In our mind's eye we could already see the waving fields of golden grain. But then there were times (altogether too often) when the rains were insufficient. The prospects of

a good crop vanished in that hot, dry summer air.

I will remember how my father's stomach ulcer would reopen when he saw his dreams for a good crop disappear. I can still see him walking in the fields with a dejected, agonized look on his face, deciding whether it would be worth while to get the harvester out to gather what little crop there was. The entire family had worked hard, and now there was so little to show for our efforts. The pain of this disappointing experience only those who have experienced it will ever know.

### Deeds Alone of Little Value

I believe Jesus wanted to emphasize the fact that unless we follow a course different from that of the scribes and Pharisees there will be a crop failure. All the good deeds will be of little or no value. The harvest will be a keen disappointment. When the harvest-time comes, there will be those who lament, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). We should attend church faithfully. We should keep the Sabbath. We should pay tithes. We should be able to explain the prophecies of Daniel and Revelation. However, all of these good things may be of little or no value in relation to salvation unless our motives are Christ centered.

We can exceed the righteousness of the Pharisees only by accepting the righteousness of Christ. "The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—A. G. DANIELLS, *Christ Our Righteousness*, p. 113. The story of salvation is profound and yet very simple. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312. (Italics supplied.)

Paul's righteousness exceeded Saul's righteousness because Paul accepted the righteousness of Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Through Christ's atoning grace "all who make a full surrender are clothed with the robe of His righteousness" (*The Acts of the Apostles*, p. 388). Once we surrender to Christ we do not have to hide behind a façade. Our standard of life is then no longer a dead-letter code but a living character. The veneer has been removed. We don't keep up a false appearance or play the part of an actor.

"The righteousness of Christ is not a cloak to cover unconfessed and unfor-saken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, pp. 555, 556.

Speaking about righteousness, G. Campbell Morgan says, "The Bible idea of righteousness may thus be expressed: God is the absolute and eternal standard of right. Consequently, human conduct is righteousness as it conforms to His will and approximates His character. . . . He is the one eternal final standard of what is right; consequently, righteousness in human life is conformity to His will and approximation to His character."—*Westminster Pulpit*, vol. 6, pp. 302-304.

### FOR THE YOUNGER SET

## Koomar's Mountains

By ENID SPARKS

KOOMAR had been standing in the doorway of his home in India looking across the fields toward the mountains. "The mountains are very beautiful today, Mother," he remarked. "Their color is almost purple against the bright blue of the sky. Is there anything else as beautiful as they?"

The boy's mother shook her head. "No, Koomar," she told him. "The mountains are beautiful because God made them. Nothing man makes can be as beautiful as the things made by God."

Every day Koomar looked at the beautiful mountains as if he had never seen them before. And as he watched the bright-colored birds in the green trees by his hut, he would again ask himself, "Is there anything else as beautiful as my mountains?"

Then one day Koomar went to the village. There he heard people talking about faraway places and wonderful sights to see. They told of stores bigger than mountains and houses as high as mountains.

One man spoke of the Taj Mahal, a world-famous monument that a long-ago ruler had built in memory of his wife. "It is the most beautiful building in the world," the man said. "The screens on the windows are made of marble and decorated with costly stones."

Koomar's eyes were wide as he listened. Could these wonders be more beautiful than his mountains? He thought again of what his mother had said about man-made things, but he knew he wanted to see them and learn for himself whether they were more beautiful than the things created by God.

The days passed. Then one day Koomar went down to the water to watch

the boats. How he wished he could ride away on one. That evening his wish came true. A man came to Koomar's house to hire a boy to work on his boat. Koomar begged for the job, and his mother gave him permission to go. The boat took Koomar to many places. In time he saw the man-made wonders that he had heard about in the village. He saw the houses as high as mountains, where people lived in rooms on top of one another. He saw the stores as large as mountains, where busy people pushed at one another, seemingly always in a hurry. And he saw the beautiful Taj Mahal. Koomar saw so many wonderful places that his head whirled. But he had no peace in his heart.

"Why?" Koomar wondered. "Why am I not happy? These are the things I wanted to see." Then one day he saw a bright-colored bird that made him think of the birds he saw at home, and a feeling of deep joy sprang into his heart. "Home is where I want to be!" he cried aloud. "I want to go home and see my mountains." Quickly Koomar found the man who ran the boat. He told him he wanted to quit his job and go home. The man agreed and found a boat to take Koomar home. All the way Koomar thought about the blue mountains, the pretty birds, and the big green trees. When the boat came to his village he jumped off and ran home singing with gladness. No longer does Koomar wonder about his mountains. He knows now that they are more beautiful than anything else in the world, because God made them. ♦♦

# Reasons for Leaving the Cities

By WESLEY AMUNDSEN

**R**ECORDED in the writings of the Spirit of Prophecy are various reasons for leaving the large cities. First in Ellen G. White's counsel is her concern for the family.

Let us take a look at the relationship law-enforcement agencies see between family relationships and juvenile delinquency:

"Though the federal and state governments in the last half-century have taken on a number of policing functions, responsibility for keeping the peace falls primarily on local police departments. And, as crime mounts, population increases, valuables accumulate, and more cars take to more roads, that responsibility assumes the form of an immense financial burden as well—one which very few municipalities manage to carry adequately. That burden becomes heavier still when it is compounded by the rising wave of *juvenile delinquency*, stemming from a *breakdown in family relationships* and increased ethnic mobility that puts low-income groups into areas unaccustomed to assimilating them in such numbers."—*Sick Cities*, p. 163. (Emphasis supplied.)

"One factor which is likely to aggravate policing problems in the years ahead is the persisting rise in juvenile delinquency. The number of youngsters in the critical 14- to 17-year-old age group will swell nearly 50 per cent in the decade to 1971."—*Ibid.*, p. 185.

"Climbing divorce rates and the deterioration of family relationships that previously nourished respect and compassion for others are also likely to contribute to the rise in youthful lawbreaking in the future."—*Ibid.*, pp. 185, 186.

"To parents who are living in the cities, the Lord is sending the warn-

ing cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the cities *as fast as possible*."—*Medical Ministry*, p. 310. (Emphasis supplied.)

"It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy."—*Testimonies*, vol. 8, p. 101.

### Warning Cry to Parents

The following quotation is part of an appeal made by Ellen G. White, November, 1901: "When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to many temptations. My brother, my sister, unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed, and there strive to give proof of your ability to work for the Master."—*Ibid.*, p. 82.

In 1905 the following urgent appeal came from the pen of the Lord's messenger: "I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. . . .

"The same voice that warned Lot to leave Sodom bids us, 'Come out from among them, and be ye separate, . . . and touch not the unclean' (2 Cor. 6:17). Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family."—*Selected Messages*, book 2, p. 354.

"Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. . . . Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you preparing them to become members of the royal family? children of the heavenly King? . . . How will ease, comfort, convenience, compare with the value of the souls of your children?"—*Ibid.*, p. 355.

These are solemn, soul-stirring counsels. The probing questions regarding the preparing of the children for a place in the eternal kingdom of God should not be passed over lightly by parents.

"Take your families away from the cities is my message.

"The time has come [1903] when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it that may be cultivated."—*The Adventist Home*, p. 139.

We are 67 years this side of this message. "The time has come," but how few are moved by the appeal!

Serving as an MV secretary of a local conference, I became acquainted

## Revealed Excellence

By LEONARD VENDEN

In tinted mountain-lake reflections,  
In pastels brushed across the sky,  
In rainbow-bordered cloud formations,  
We see the smile of God on high.

In brooks that ripple through the pebbles,  
In mists that from the canyons rise,  
In twisted glaciers, there is pictured  
The smile of God before our eyes.

In hummingbirds o'er garden roses,  
In sun-bathed waving goldenrod,  
In daisy blooms by rocky pathways,  
Our eyes behold the smile of God.



## **“To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses . . .”**

with a family on a dairy farm. The family consisted of father, mother, two girls, and a boy. Since they lived too far from the nearest church school to send their children to it, they employed a church school teacher to teach those three children up through the tenth grade, using the regular course of study. After that, the children were sent to the academy, which was situated in a rural environment. When I commended the parents for their sacrifice in behalf of their children, the father's answer was, "The children are our responsibility. We brought them into the world. It is therefore our duty as parents to provide them with a Christian education, while at the same time keeping them as long as possible in the home environment, where they can also be occupied with household and farm duties. We hope we have helped and guided them to be true Christians, who can make good decisions."

### **Many Factors Determine Choice**

They were most exceptional children. I watched them mature, and as they did they fulfilled the promise, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Where to live is a serious problem today, more than ever before. There is the important matter of earning a livelihood. In many cases both husband and wife feel they need employment in order to keep the family establishment going. There is no doubt in my mind that we are now in the era to which Ellen G. White referred when she wrote: "Ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me."—*Selected Messages*, book 2, p. 142. (Written April 6, 1903).

Speaking of the increasing importance of leaving the cities as time advances, Ellen G. White says: "Many will have to labor earnestly to help open the way."—*Ibid.*, p. 360. (Written September 27, 1906.)

Counsel was given to the brethren in Battle Creek on December 22, 1893, when there was considerable emotional fervor aroused by certain persons regarding the move from that

city to a more rural, protected area:

"Take heed that there shall be no rash movements made in heeding the counsel in moving from Battle Creek. Do nothing without seeking wisdom of God. . . . All that anyone can do is to advise and counsel, and then leave those who are convicted in regard to duty to move under divine guidance, and with their whole hearts open to learn and obey God."—*Ibid.*, p. 361.

"Do not go in a rush, without

knowing what you are about. . . . O for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God."—*Ibid.*, p. 362.

Ellen G. White concluded her counsel and caution to those anticipating leaving the cities with these words: "I leave this matter with you; for I have been worried and troubled in regard to the dangers that assail all in Battle Creek, lest they shall move indiscreetly and give the enemy advantage. This need not be, for if we walk humbly with God, we shall walk safely."—*Ibid.*, p. 364.

In the next article we shall discuss further reasons for leaving the cities. ♦♦

(Continued next week)

### **SPEAKING OUT**

## **More Tears—Less Sneers**

By ORA M. BAKER

A great deal has been said about today's youth presenting great problems. I believe our youth and teen-agers also present a supreme *challenge*.

Before I joined the SDA Church I was a lover of the world. I thoroughly enjoyed dancing, card playing, the theater, and perhaps other questionable activities that I do not now recall. As a teen-ager I was with the in crowd, although I did not drink or smoke or lower my moral standards. Although my parents were not churchgoers, they were honest and of high moral caliber, and I would do nothing to bring reproach on the good name we possessed in the community.

Coming in contact with the Adventist truths was a real awakening to me. I recall that the dear sister who gave me Bible studies was patience personified. When I honestly and emphatically told her I believed I could go to dances and glorify God, her wise and tactful comment was, "Dearie, just pray about it, and God will direct you." I did pray and God did direct—with the help of mother's prayers (who had become an SDA a year previously) and my Bible instructor.

Denunciation for many wrong things I did (like baking a special cake for the Bible instructor on the Sabbath we invited her home for dinner) was never known by me in my growing Christian experience. I have been doing some reflecting over those wonderful days, and wonder if perhaps this is why many of our youth and teen-agers slip away from us. Are we too quick to condemn and criticize? How about our young people who have been brought up in this message—do we expect them to accept our views without question and without true heart conversion?

Every child today, even those in our

own church-operated schools and well-organized Adventist homes, is still surrounded by worldly influences that cause him to question, What is wrong with the movies? What is wrong with dancing? What is wrong with card playing? Why can't I wear my dresses short as other girls do? What is so bad about long hair and beards? These and many other questions lurk unanswered in many youthful minds.

From my observations of these young people (among SDA's) they are no different fundamentally than I was when I, as a teen-ager, was coming into the church from a very worldly way of life. What our youth need is not only the *right* answers in the *right* spirit to these pertinent questions, but love and understanding. We need patience, love, and wisdom. Mrs. White says Jesus rebuked those in His day with "tears in His voice." I wonder sometimes whether there would be better results if there were more *tears* in our voices and less *sneers*. These teens need our prayers. The Holy Spirit can do more to cause people to love God than all our "down the nose" looks and words.

God loves these young people—*let us never forget this*. Christ died for these same young people, and let us never forget this. We must work for and pray for and *love* these same young people, and let us never forget this. We should not "offend."

"It would be better for him [speaking of any who would offend one of Christ's "little ones"] to have a great millstone fastened round his neck and to be drowned in the depth of the sea" (Matt. 18:6, R.S.V.). According to this text, we need to exercise great care in dealing with these prospective leaders (for they will, with proper care, become such) in our church.



H. ARMSTRONG ROBERTS

# MUSIC

*Means Many Things*

By FRANCES S. WOODS

**L**ONGFELLOW said, "Show me a home wherein music dwells and I shall show you a happy, peaceful and contented home." Indeed, it is hard to conceive of a home without music. My own earliest memories go back to the moments of sheer delight when as a toddler I sat on dad's foot while he jogged me to "London Town" and sang the little ditty, "A froggy would a-courtin' go."

Oh, no, there weren't any musicians in my family, and the only instrument was the old pedal organ in the parlor, or at grandma's house the phonograph with its curious tubular records. But the songs we sang helped to bring happiness and a sense of togetherness. In time a piano was added—a player piano. Friday evenings, Sabbath afternoons, these were the times when music meant most in our Christian home. Family worship has never seemed complete without a hymn in our home. The day has always been better for the inspiration of the music along with the prayer of dedication to God.

Being an educator, I urge that we make opportunities for the youth to learn all the music they can. They need it, and the world needs them involved in music.

Most ethnic groups put a lot into music. It is inextricably woven into the moments of their daily lives. More than 750,000 musical instruments are produced each year in America, with some 50,000 symphony



BOB TAYLOR

and community orchestras playing in its cities and towns across the land. More than 100,000 school bands, orchestras, and choral groups give the young opportunity for expression, and more than 10 million people are studying music.

Parents put into lessons and instruments not only money but time. One father wrote that his wife had put in "time, physical energy, and nervous strain" beyond all computation. "In merely beating time and shouting, 'One! Two! Three! Four!' while pudgy fingers fumbled over the keys, . . . she has expended enough foot-pounds of energy to lift the heaviest locomotive on the Baltimore and Ohio Railroad to a height roughly equivalent to the elevation of Mount Washington. In conferences with mu-

ALAN CLIBURN



sic teachers . . . she has spoken words enough to fill Webster's Unabridged Dictionary three times."

No doubt the number of miles she has driven transporting the children back and forth to music lessons and concerts is too great to be even guessed at. But what mother is not amply repaid when the children perform well? When the lessons are learned they are worth every bit put into them.

### Not Always Pleasurable

But don't believe for a moment that music always brings pleasure. It does not. Those hours of having to listen to the piano practicing or the trumpet blowing or the cello squeaking can drive a mother almost to the breaking point. It takes a lot of imagination and occasionally a little running away to endure these practice periods.

But involvement in music helps the youth to appreciate it later on. In these days of stress, when life at its best seems almost too much, it is good to get outside oneself and give the mind and body opportunity to forget the strains and receive strength anew. Music can enable one to do just that.

Music has also been helpful in the disciplining of children. Quiet, soothing music has subdued and put to sleep; pretty, lively melodies have brought gladness. In *You Need Music* Ruth Mathews says, "When children can make music themselves, it is doubly valuable to them because it becomes a means of self-expression. We are not concerned so much with 'What children will do in music' as we are with 'What music may do in children.' The child that has found fun in making music will not make mischief. The girl who plays the piano does not pick your pocket; the boy who draws the bow is not the boy that draws the gun."

Music has played an important part in the lives of busy well-known people. Einstein, the great scientist, played the violin. Senator Edward Brooke, of Massachusetts, believes that students who ignore music miss exposure to an entire dimension of human experience.

Senator Mark Hatfield, of Oregon, feels strongly that education must include music training. "If we are thinking of education as the development of the total man—the total human personality—I believe music must be a part of the educational experience," he stated. "In music . . . is found the deepest communicative bond of all mankind, linking age to age and man to man."

Congresswoman Margaret Heckler, of Massachusetts, a pianist herself,

has found that one means of bringing the family together is to sing at the piano in a family musical hour. "Each one of us faces difficulties and periods of anxiety and tension," she says. "I've found that one of the ways I was able to resolve tension and create a peaceful frame of mind was through the outlet of enjoying good music. If I hadn't created or found that balance in my own life, I wouldn't be where I am today."

Raymond Firestone, of Firestone Tire and Rubber Company, has found music to be one of his greatest assets for a full life. Ralph McGill, publisher of the *Atlanta Constitution*, once said that a journalist, to be sensitive to proper interpretation of the human condition, needs to know something of music. "Music puts the color into our otherwise black-and-white lives," Mrs. Enid Haupt, editor of *Seventeen* magazine, said. Otto Graham, former Redskins coach, has found music helpful in athletics; and doctors such as W. Walter Menninger have found that music has value in solving problems of emotional expression.

### Appreciation Learned

Astronaut Walter Schirra, who studied trumpet for eight years, feels that the study of music helps a young person to acquire a sense of rhythm, of meter, and of tone, so that he is later able to appreciate music even though he may never become a musician himself.

Dr. Lee DuBridg, president of California Institute of Technology, has written, "I share the feeling of many mathematicians and scientists that there is a close relation between mathematics, science, and music. The harmony of nature and the harmonies of music carry messages to us. . . . Music is a precious cultural heritage which every person should be privileged to understand and enjoy."

Music for most laymen, even, is not a hobby, but a way of life, a part of

self. That person who has become involved with music, be it playing an instrument or singing in a church congregation, or even just listening to music, can learn love, respect, and appreciation of music as an art. For such a person life will always hold interest.

Although I am not a musician, I have studied, listened, and worked with my family in music enough to know that it is a great language. Music reaches our spiritual being, our inner life. It reproduces our tranquility, our restlessness, our animation, our discouragement, our vitality, our weakness—all the variations of our innermost selves—more directly and specifically than any other medium of human communication.

Somehow music is a thing of the soul. It should help us to have closer friendships and deeper understanding. It was originally made to serve a holy purpose "to lift the thought to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God" (*Messages to Young People*, p. 293).

I grew up in a tiny country church with only an occasional special musical number. As we children reached teen-age years we sometimes smiled when Aunt Lizzie trilled her r's in "Bringing in the Sheaves," but we knew she believed what she sang. We almost felt we were looking into the face of God Himself when Grandpa Galbraith asked for his favorite song "Face to Face." The messages of these songs were indelibly impressed upon our minds in a painless process of spiritual learning.

The aim of our lives to be among the ransomed whose hearts will thrill with more fervent devotion as Jesus opens before us the riches of redemption is soon to reach fulfillment. We can all be involved in the music of heaven if only we can be involved now in the right preparation of our lives for that greatest of all concerts.

♦♦

**"We are not concerned so much with 'What children will do in music' as . . . with 'What music may do in children.' The child that has found fun in making music will not make mischief."**

## REBELLION, RULES, AND THE REMNANT

As suggested by the large number of letters we have published on the article "On Mores and Morals" (Sept. 11, 1969), reader response was heavy. Most writers approved of the views set forth. A few disapproved. A few were uncertain. All considered the article thought provoking.

One of the chief questions raised by those who were troubled by the article was: If hair styles and dress styles are not necessarily matters of morality but of taste and culture, does not this put the administrators of our schools in an awkward position? How can they justify creating and enforcing school rules that regulate hair styles and dress lengths?

In answer, we say: Schools have a right to establish any rules that they desire. They may, for example, demand that students wear uniforms, that the boys wear crew cuts, that the girls wear long hair, or that everyone attend assembly. The article was not arguing against the legitimacy of school rules that establish a code for personal appearance and conduct. It is universally recognized that authorities—whether community, city, church, school, or State—have the right and obligation to set up and enforce rules that they believe will help maintain ethical conduct, facilitate organization, create a favorable climate for work or study, or contribute to well-defined goals.

To illustrate. In June of this year Seventh-day Adventists from all over the world will assemble in Atlantic City for the General Conference session. As they promenade along the boardwalk between Convention Hall and their hotels they will see signs such as:

**NO** PICNICS  
LUNCHES  
FOOD OR  
BEVERAGES  
ALLOWED ON BEACH  
\$200.00 FINE  
Atlantic City Police Dept.

NO PERSONS  
ALLOWED ON BEACH  
BETWEEN THE HOURS OF  
10:00 P.M. TO 6:00 A.M.

Does the city have a right to set up and enforce these rules? It does. A critic might consider the regulations unnecessary. He might consider them unreasonable. He might consider them silly. But he would recognize that the city has a right to legislate rules, and enforce them. And if he should find the rules too objectionable, he can always go to another beach with different rules or none at all, or he can try to get them changed.

An important point to keep in mind is that rules set up by a city are of local application. They represent the best thinking of the community, but, unlike an act of Congress, they do not speak for the nation. Hostility to them or outright rejection of them should not be interpreted as anti-Americanism. The discriminating person does not put them in the same package with the Constitution, and declare, "If that's Americanism, I want none of it."

We are offering this illustration to help make clear that school regulations involving mores are not part and parcel of the three angels' messages; a rule forbidding extreme (or even repulsive) hair styles is not of equal authority with the fourth commandment. Students should distinguish between different levels of authority, between school rules and the Ten Commandments, between school administrators and the Lord Jesus Christ. They should never let their resentment of institutional regulations lead them to resent the Decalogue, or their antagonism toward a faculty member turn into rejection of the church. They must not confuse the issue by declaring, "If that's Adventism, I want no part of it." (This is a variation of the warning, "Don't throw the baby out with the bath water.")

Adventism is big and wonderful. It is truth and light. It is the Sabbath and the Second Coming. It is salvation and the righteousness of Christ. It is honesty and purity. Anyone who rejects all this because of a more-based rule that he feels is needlessly restrictive is, to say the least, making a mistake. Such an act is unworthy of a thinking young adult.

### Student Participation in Rule Making

Now for a few comments on other aspects of the question of school rules. During the past few years one of the battle cries of student militants has been "We want to participate in the decision-making process of education. We want to help make the rules!" The idea has sounded revolutionary to some members of the "establishment." But though the concept has been abused and distorted by radicals, the principle behind it is sound. In the book *Counsels to Parents and Teachers*, Ellen G. White says: "Rules should be few and well-considered, and once made they should be enforced. Every principle involved in them should be so placed before the student that he will be convinced of its justice. Thus he will feel a responsibility to see that *the rules which he himself has helped to frame* are obeyed."—Page 153. (Italics supplied.) Clearly students should help decide what the rules shall be.

But note also that they should help see that the rules are obeyed. The responsibilities of rule making and rule enforcement go together. This fact must ever be kept in mind.

Some rules may not seem reasonable, but even these should be obeyed and supported (see *Fundamentals of Christian Education*, p. 302). "Students who profess to love God and obey the truth should possess that degree of self-control . . . that will enable them to remain unmoved amid temptations. . . . [They] will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations."—*Ibid.*, p. 98.

The philosophy suggested in this statement is that the success of an educational institution depends on a partnership between teachers and students. The climate is far from ideal when a campus becomes polarized, with students on one side and faculty members on the other. True education is virtually impossible when teamwork and cooperation are downgraded, when dissent by students is espoused for its own sake, when authority is exercised by teachers merely for authority's sake.

### "Love Order and Respect Discipline"

We grant that conditions in some schools are less than Utopian. Some things need changing. But the basic purposes of Adventist schools need no change. Our schools must not become like those of the world. Their objectives are different. They are preparing students not merely for the present life but for the future life. They are structured around belief that God has a government, that He has a law, and that created beings find true happiness in obeying His laws and abiding by His will.

To prepare for the future life, students must in this life learn the value of law and of relating properly to authority. "In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven, for all worthy of an entrance there will love order and respect discipline."—*Testimonies*, vol. 4, p. 429.

Our schools have an important role to play in the great controversy between Christ and Satan. In heaven Lucifer declared that laws and rules are unnecessary. He said that angels should be "free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did. The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law."—*The Story of Redemption*, pp. 18, 19.

Adventist schools—in fact, the entire program of the remnant church—are designed to help people relate aright to God, to His government, to conditions in heaven. No wonder Satan is making determined efforts to introduce his philosophies into our institutions, to develop a hue and cry against rules and regulations.

But with the insights provided through the Bible and the writings of Ellen G. White, leaders must unmask his devices and stand firmly for right. In heaven the time came when God had to deal with rebellion. This resulted in decimation of the angelic hosts. Enrollment in the celestial university was reduced by one third or one half. This involved deep sorrow and agony. But who can question the wisdom of God? Who can deny that heaven

would forever have been filled with dissension, that the divine government would have been disrupted, if the rebellious angels had been permitted to continue in heaven? Painful as it may be, at times amputation must take place in order to save the body.

We are not advocating that students stop thinking and blindly accept school rules. Nor are we suggesting that teachers can never be faulted in the way they administer authority. What we are saying is that schools have a right to establish rules, that neither students nor administrators should try to equate these rules with the central truths of Adventism, and that everyone is benefited by relating properly to authority. "In complying with the laws and regulations of our institutions they [youth] are only doing that which will *improve their standing in society, elevate the character, ennoble the mind, and increase their happiness.*"—*Testimonies*, vol. 4, p. 434. (Italics supplied.)

Disruptive, divisive forces are at large today. On a worldwide scale Satan is seeking to produce rebellion, anarchy, and chaos. But this spirit must not be admitted into our institutions. Students and teachers should work shoulder to shoulder to reveal heaven's spirit of unity, cooperation, understanding, and harmony. This will provide a powerful testimony that the Christianity professed by the remnant church is genuine.

K. H. W.

## LETTERS

... to the Editor

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

### THE DOMINEERING WIFE

As a constant reader of the REVIEW, I especially appreciate some of the more recent articles that I have read. It seems that they were printed just for me at the very time I need help on a particular point.

The recent article you published on "The Domineering Wife" will prove a real blessing to our home.

NAME WITHHELD

### FEARLESS LEADERSHIP

Robert H. Pierson's devotional address, "Why Are We Here and Where Are We Going?" (Nov. 13), has made a tremendous impression on the readers of the REVIEW with whom I have talked. The sermon was timely, inspirational, and deeply spiritual. Not only do we need a voice to point out the pitfalls before us, we also need a fearless leadership to lead God's people around these pitfalls that threaten our existence as a people. The high note of courage and challenge is found in the words "If we are to lead our people through to the kingdom, you and I are going to need to be courageous men of God, true leaders in Israel. . . . We will need to do some planning. We will also have to do some standing."

These words can bring real help to our people as they at present bring cheer only as this message is implemented. The wisest planning will accomplish little or nothing except there be a corresponding standing. The hard core of our membership is loyal. The

members do need, however, a fearless leadership who will "stand for the right though the heavens fall."

H. H. MATTISON

Glendale, California

### KEEPING THE FAITH

I greatly appreciate the REVIEW. Frequently a refreshing and warming article is noted. One such was by W. P. Bradley on "Keeping Faith" under the heading "The King's Business" (Oct. 30). Certainly this point needs emphasizing, that the church officers, pastors, and boards keep faith with the donor's wishes. I believe that no pressure of any kind should be applied to get the treasurer to deviate from integrity.

Also the "Reflections of a Young Missionary" nurse by Marilyn Faye Bennett (Aug. 14) was very inspiring. I thank the Lord for the wonderful examples of Christian dedication.

J. P. CHAPIN, M.D.

Marianna, Florida

### TIMELY EDITORIALS

I am writing to thank you for the editorial in the November 13 REVIEW AND HERALD entitled "Give Us 'Madmen.'" I enjoyed especially the comments of Dr. A. Scott Hutchison in St. Giles Cathedral. Having visited St. Giles Cathedral in 1950, and having Scotch forebears, I was stirred to the very depth of my soul with your down-to-earth comments on the prospect before our movement, unless we keep that early spirit of daring to do difficult tasks and go on mad adventures of sharing our faith as our early pioneers did. Thank you for holding high the noble ideals of our pioneer leaders.

The editorial in the November 6 issue, "Down With Doubt," also hit the nail on the head. Somehow I am just old-fashioned enough to see beauty and consolation in the old truths and the old beliefs that our pioneers hammered out upon the anvil of God's Word back in the early days of Adventism.

My confidence in our positions on prophecy and the Spirit of Prophecy is strengthened by such an article and by your optimism. I prize my heritage of faith and thank God for the positive stand you editors of the REVIEW continue to take in every controversy that presents itself.

I was especially pleased with the articles on problems encountered in Bible translation and the editorial on the United Presbyterian Church's dropping Greek and Hebrew, which has been mentioned by several letters to the editor that you have already published. Personally, I am happy I had the privilege of studying Greek when I attended Walla Walla College in preparation for the ministry, and have always been sorry that Hebrew was not then being taught. I have found the study of Greek valuable to me many times in helping me to understand how to study the Oriental languages in India.

I believe the New Testament has been more meaningful to me personally for my having a small knowledge of Greek and a love for the original tongues and research which was imparted to me by our dedicated Greek teacher, Winifred L. Holmden, long ago. As a translator in Hindustani, both Greek and Latin have been necessary, but I found the knowledge of Greek languages and grammar helped me more than anything else to find the key to other tongues in India, and contributed to my success in speaking and being able to write in and think like an Indian, which gave the people confidence.

With all the interest today in research by our young ministers at the Seminary, I do hope there may be no lessening of the emphasis upon the need to study Greek and Hebrew in order to be able to "think God's thoughts," by going a bit deeper than the ordinary reader who takes the old translations without a comparison with more recent findings of linguistic scholars in up-to-date translations.

P. KENNETH SIMPSON

Mountain View, California

# By Bus and Boat in the Philippines

By IRENE WAKEHAM

The launch was a small one, a very small one for voyaging along a mountainous shore line with the Pacific Ocean stretching endlessly to the east. It had a bamboo platform around the edge, about a foot above the water, on which we could stand. Bamboo outriggers gave the craft balance.

We were on our way to Casiguran, a coastal town of Luzon, Philippines, to provide medical services for the people there.

Dr. H., as the union medical secretary is known, often takes a medical team into the remote areas of the North Philippine Union Mission territory. I learned that his skill in finding transportation out and back from Manila matches his professional skill as a doctor.

With Dr. Demetrio Hechanova were Dr. Stanley Condon of the Manila Sanitarium; a young intern, Dr. Cesar Somoso; mission nurse, Reme Oliveros; and three nurses with the ink barely dry on their B.S.-in-Nursing diplomas. I, a teacher at Philippine Union College, came along at my own expense as part of my vacation.

This trip revealed what travel is like in some parts of the world. I want to tell it as it really is while my bones still ache and my eyes still burn, and my crusading zeal is unmelting by the passing of time.

First I was told that I would be leaving at 1:00 A.M. Friday, from the Manila Sanitarium, located on the opposite side of Manila from the college. A couple of days later, I received a note saying I would be departing one half hour later. The mission nurse had learned that the trip to Casiguran would take six hours by bus and six by boat. So, allowing an hour or two for connections and delays, we'd obviously have to start early to get there and clean up before Sabbath.

To avoid driving across Manila alone in the middle of the night, I went to the union headquarters Thursday evening. I was told that the mission microbus would pick us up there at 2:30 A.M. and take us to the bus, which was scheduled to leave for the north at 3:00 A.M.

The time to leave came much too soon, as it usually does. I lugged my baggage to the San entrance, found the microbus, and joined the nurses. Dr. H. soon arrived with his familiar grin almost hidden under a wide cowboy hat of Buntal straw. Soon we were on our way, traveling through the almost deserted streets to the gas station, from which the bus was scheduled to leave.

No bus was there. No crowd of waiting passengers. Nothing in sight and it was almost three o'clock. A passer-by told us a bus had been loading there around midnight. We assumed the driver had simply taken off when he had a full load.

Considering that our first destination

was Cabanatuan, provincial capital of Nueva Ecija, and that there was a fairly good road that far, we drove back to the college, woke up Mission President Ben Martin, and got his permission to have the microbus driver take us to Cabanatuan, hoping that we could beat the larger bus there. He was unwilling, understandably, to let the microbus tackle the punishing road across the mountains from Cabanatuan to Baler on the coast. He said we would have to find another road.

By-passing the heavy traffic on MacArthur Highway, we sped along the newly opened expressway in the cool darkness, the kilometers racing away behind us. I was beginning to doze an hour later when someone shouted, "Hey, that's the Baler bus we just passed." It was the bus we had missed in Manila, and it wasn't even loaded. We honked it over to one side, piled our boxes of medicine and other baggage on it, and climbed aboard, thankful we had sure transportation now across the mountains to the coastal town of Baler.

After a breakfast stop at Cabanatuan, we started eastward toward the coast, up over the rugged Sierra Madre range. For some 70 kilometers the unpaved road wound and twisted through the jungle-covered mountains. Did someone say six hours from Manila to Baler? That one stretch took a good six hours, and I for one wouldn't want to try it any faster. Dr. H., sitting on the side of the bus nearest the steep drop-off, claimed it gave him heart palpitation just to look

over the brink, especially since he would be on the bottom if we slid off.

Along the way we saw a marker at the spot where Mrs. Aurora Quezon, idolized widow of Manuel Quezon, hero of the struggle for independence, had been ambushed in 1951. On her way to the Quezon summer home in the cool hills, she had asked the military escort to follow rather than precede her car, to avoid having to breathe their dust. It was this military escort the Huk rebels were after, but the victims were Doña Aurora herself, together with her daughter and son-in-law.

## Danger Not Far Away

We knew the Sierra Madre was no longer so Huk infested as in bygone years, yet there was still some danger. The morning after our return to Manila the newspaper carried this headline: "Huk Chief, Five Aides Are Slain—Troops Suffer Two Dead." The encounter took place in the adjoining province of Pampanga.

At Baler, Pastor Isberto told us, "Yes, there's a launch here. It's supposed to leave for Casiguran, and should get you there by tomorrow." (So much for a six-hour boat ride!) "No, you can't be sure when they will leave. It depends on the tide."

Someone went down to the pier to negotiate for our passage and came back with the news that we should be aboard at 4:00 P.M. ready to leave.

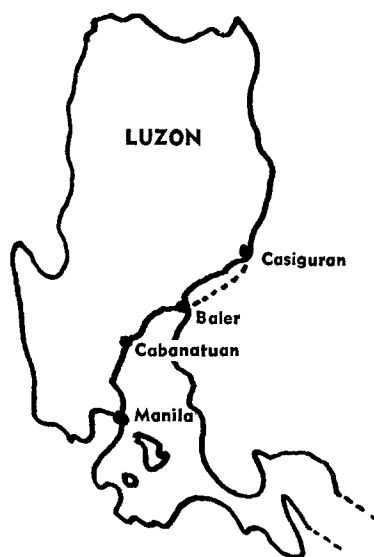
"But they just tell you that," Mrs. Isberto told us, "so you'll go there and hold your places. Maybe they won't leave till around midnight." I was beginning to have doubts about what people told me regarding time—travel time, departure time, or arrival time. So after lunch and siesta we decided to go aboard. Crowding into three Honda motorized bikes with sidecars—the taxis of small provincial towns—we putt-putted down to the pier, walked a ten-inch plank out to the launch, and settled our baggage in the allotted space. It was 5:00 P.M. Within 20 minutes we were on our way.

The launch offered little space for passengers except the edge out over the water. (A space between this platform and the launch itself came in handy for one of the nurses who got seasick.) There was a little enclosure built over the pilot's seat, and the space behind and on each side of the pilot was ours. Dr. Condon could almost sit up straight without hitting his head on the roof.

In sight of land the whole way, we watched the moving clouds, had sundown worship and supper, enjoyed the cool sea breeze on our faces, and paid little attention to the warm water now and then splashing on our feet and legs. Some, to avoid the splash, sat on the roof of the pilot's cabin, watching the sky as the stars came out and the sky grew darker.

## On Into the Night

The Pacific stretched unbroken for thousands of miles to the east. An occasional flying fish fled from our launch, skittering over the surface of the rolling



Points visited by the author on her trip. The dotted line shows the part of the journey that was made by means of a launch.

sea. Sparks of phosphorescence leaped whenever our outriggers plunged into a swell and threw the spray arching to one side.

Higher and higher the spray flew. One by one the nurses and doctors went into the tiny cabin to avoid the wind and water. Those of us left kept telling one another there wasn't any possible way all seven of us could get inside that little cubbyhole anyway. But we did, and as hour after hour of the moonless night passed, we dozed briefly, moved to find a less cramped position, dozed again. We stopped about ten to let off some passengers, then after more hours of tossing we reached the little pier at Casiguran. It was past 2:00 A.M.

The place was completely dark, and no one was there to meet us. The town itself was some 15 kilometers inland, and there would be no transportation till morning. Dr. H. went ashore and found a home where the three nurses and I could sleep, while he and the two other doctors stayed with our baggage on the launch.

"You girls had better not say 'Doctor' when you introduce me," I had earlier warned the nurses. "Since this is a medical trip, people will get the wrong idea." But they did use the magic title, and sure enough, as our landlady carried the lantern to show me the outside toilet, she bent over and pulled off one end of a bandage on her ankle. There was a massive infection. "See this, *Doctora*? For about a month now —"

I had to tell her the real doctors would be there to look at it in the morning.

(Concluded next week)

#### COLOMBIA:

### Man in Wheel Chair Wins Five Friends to Christ

"Pastor, when will there be another baptism? I have some candidates ready." I was surprised, for Domingo Zamora cannot leave his home. As a result of a fall suffered several years earlier, he lost the use of his legs and is unable to walk.

I had just arrived in the Santa Marta district of the Atlantic Colombia Mission and had not yet met all the church members. While making pastoral visits I met Domingo. He told me that after he was injured he had come to know God's last warning message, and he was baptized just six months before I came to Santa Marta. He did not, however, take his condition or his newness as an Adventist as an excuse not to share his faith. Here he was asking me when the next baptism would be.

"How have you done this soul-winning work?" I asked him.

Showing me his Bible and a baptismal manual, he answered, "When my friends and neighbors come to visit, I tell them of the wonderful message that I have come to know. And now one of them is ready for baptism."

Needless to say, we had a baptism soon for the woman who was won by Mr.



From left: Domingo Zamora; D. D. Larsen; Juan Varela, present pastor of Santa Marta district; two nuns who work in the old folks' home where Brother Zamora lives. On the right is the wheel chair that Domingo made and used previous to getting his new one.

Zamora. Not content to rest on his laurels, he went right back to his own plan of evangelism. The next year he had another neighbor ready for baptism, and soon her son also was baptized.

At this time we were called to leave Santa Marta and begin medical launch work on the Nechi River. Of course, we couldn't forget Mr. Zamora, and when we went to the States on furlough I told his story.

Some church members became interested and gave me a wheel chair for him. With great pleasure we went to Santa Marta to present it to him. When we arrived, we discovered that two more persons had decided for the Lord because of his witnessing—making a total of five.

DARAYL D. LARSEN  
Pastor, Zaragoza, Antioquia  
Pacific Colombia Mission

#### INDIA:

### Management Conference Held at Spicer College

Spicer Memorial College, Southern Asia's senior educational institution, recently branched out into what may be a unique venture for Seventh-day Adventists.

It sponsored a two-day Conference on Supervisory Management Education and Training (COSMET). Inaugurated by Justice V. A. Naik, a magistrate of the Bombay High-Court and president of the Industrial Tribunal for the Government of Maharashtra, the 50-delegate conference assembled leading educators, businessmen, consultants, and training managers to explore ways of strengthen-

ing supervisory training programs in industry and stimulating communication in this field.

What did a Seventh-day Adventist college accomplish through COSMET? By sponsoring this industry-oriented conference, Spicer College has come to be recognized as an institution concerned with community needs, for it is situated near the expanding industrial complex of Bombay-Poona. With a large business department of its own, the college has now shown itself capable of hosting and participating in a well-organized seminar attended by leading business personnel.

F. J. CRUMP, Pastor

#### TRANS-AFRICA:

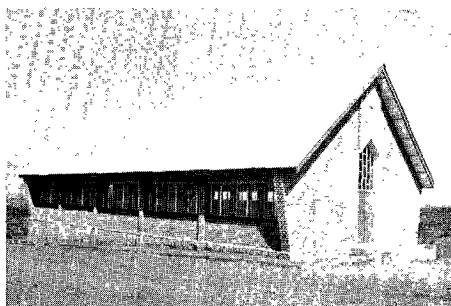
### Church Grows in Rwanda Through Evangelism

The businessman said, "Oh, I thought my worker was just trying to get a day off, but if he wants to become a Christian and go to church on Saturday, that is fine with me. He can work for me on Sunday."

This was the final response of a businessman in Kigali, the capital of Rwanda, in reply to the intervention of the field president who had helped to obtain Sabbath privileges for a convert of the recent evangelistic meetings at Kigali.

W. W. Fordham, associate secretary of the General Conference Regional Department, was the main speaker for a recent field school in Kigali, Rwanda.

A large corps of workers from several Rwanda fields and the ministerial students from Gitwe College worked under the leadership of Stephano Baraburiye,



Kigali, Rwanda, church was dedicated in '69.

president of East Rwanda Field, and David Anderson, professor at Gitwe. A preparatory Bible study and Voice of Prophecy program initiated the activities.

Then for five weeks Elder Fordham spoke at the meetings. On the opening night 1,500 people came and had to be accommodated in three successive meetings. For the weekday meetings the church building was filled to capacity. About 200 persons signed pledges to observe the Sabbath. A large baptismal class is now being conducted by our local workers.

On the last Sabbath of the campaign Elder Fordham appealed for decisions from those who recognize the Adventist Church as the true church of God. One hundred and seventy-one converts signed the pledge. That Sabbath morning a large number had to stand in the aisles.

Elder Fordham then left to hold a campaign in Uganda. The Kigali work is being continued by A. M. Long, of Gitwe College, and the ministerial students and field workers.

P. G. WERNER  
President, Central African Union

**POLAND:**

**Workers Hold Conference, Plan Strong Evangelism**

A recent four-day meeting for workers of the Seventh-day Adventist Church of Poland was scheduled to coincide with the national appeal for peace. While 32 million Polish citizens responded to their government's call to prayer for world peace, 75 Adventist pastors, evangelists, and interns assembled in Warsaw.

The national prayer for peace was considered urgent, yet the call to evangelism was made paramount. S. Dabrowski, union president, urged the speedy proclamation of the everlasting gospel, calling men to Christ.

High government officials were present to address the workers. Dr. Kiryłowicz, vice-director of the Ministry of Religious Affairs, presented the government's great desire for peace. He told how the nation was exerting every influence to avoid further war. He expressed appreciation for the cooperation of the Seventh-day Adventist Church and for its nonpolitical, evangelistic contribution to Polish life.

Dr. Jaroszewicz, president of the state Anti-smoking Committee, expressed concern for the national increase of smok-

**An Unexpected Ingatherer**

By ANASTACIO B. GAYAO  
Dean of Students, Mountain View College

Estelita Pedreña appeared unable to contain her curiosity before a group of Mountain View College student Ingatherers who assembled for lunch in front of the municipal building of Tagoloan, Misamis Oriental, Philippines. She elbowed her way through the group and asked a young ministerial student, "Rudy, who were your companions this morning when you went Ingathering? How many of you were there?"

Smiling, Rudy Nermal answered, "Only two, Neva Saballano and I. But why do you ask?"

Then Estelita, who could hardly wait, proceeded to tell her story. "My companion and I visited Mrs. Casiño for a donation only to find that she had already given her help to a group of three solicitors. I told Mrs. Casiño that those going around soliciting were in groups of twos and not in threes. But she argued that there were three: a man in a barong tagalog shirt, a woman in a blue dress, and another woman in white attire. The husband confirmed the testimony of his wife and said, 'I was in the room when those people came in. I saw the three of them seated in the sala—one man and two women.'"

Rudy's hair nearly stood on end. He was the one wearing a barong tagalog. Neva was the woman in blue. The woman in white, he was convinced, was a visitor from heaven.

ing and referred with thanks to the Five-Day Plan to Stop Smoking sponsored by the church.

Dr. Okulicz, general secretary of the state's Anti-Alcohol Committee, thanked the delegates for their cooperation in the crusade against one of society's greatest enemies—alcohol. In his closing remarks he urged pastors to lead the way by joining the government's anti-alcohol league.

A special feature of the four-day session was the presentation to each delegate of copies of the three books that had just been completed on the state-owned presses for the Seventh-day Adventist Church: *The Great Controversy*, *Steps to Christ* (reprint), and *Maria*, a book by Pastor Z. Lyko.

A former Methodist pastor joined his brethren in testimony by saying, "My goal is to find 200 interested souls in 1969."

W. Polok, principal of the Polish Spiritual Seminary, our Seventh-day Adventist college near Warsaw, told of plans for a four-year ministerial course being offered by the college.

Z. Lyko, union secretary, presented a resolution inviting all church members to assist pastors in the evangelistic campaign to be held throughout the union. The president, Pastor Dabrowski, made an

earnest appeal for delegates to explain to their families the deliberations and the plans for aggressive evangelism.

As the meeting drew to a close, the bond of fellowship and unity was made more lasting when the delegates knelt together holding hands, and earnest prayers were offered by the three local conference presidents, M. Kot, L. Malarek, and A. Baron.

BRUCE M. WICKWIRE  
Publishing Department Secretary  
Northern European Division

**EL SALVADOR:**

**Hundreds Join Church After Major Campaign**

The workers of the El Salvador Mission continue to rejoice over the success of the evangelistic meetings held early in 1969.

As a result of meetings held by Efrain Murillo, 311 have been baptized. One hundred and fifty more are preparing for baptism. Another large baptism was planned for the end of October; this was expected to bring the total to 400.

In the modern city of San Salvador Pastor Murillo spoke to an average attendance of 800 people. Two ministerial interns, Juan Otoniel Perla and Raúl Rodríguez, helped with the campaign along with the following Bible workers: Victor Mejía, Francisco Coronado, Orantes Olmos, Edith Valle, Carmen Trejos, and Micolás Palacios. The meetings were held in the heart of the city.

The baptisms were held in a swimming pool in the city, with seven ministers officiating. Among them was Glen E. Maxson, president of the Central American Union.

Some of the newly baptized members have decided to join the colporteur ministry.

PATRICIO PÉREZ  
Departmental Secretary  
El Salvador Mission



S. Dabrowski (left) and Bruce M. Wickwire discuss the possibility of producing the ten-volume set *The Bible Story in Polish*.



## Atlantic Union

✦ A ribbon-cutting ceremony marked the official opening service of the new Worcester, Massachusetts, church on November 29. More than 350 members and guests gathered while Lowell L. Bock, conference president, assisted by Ernest A. Roberts, local pastor, cut the ribbon. The two ministers then led the congregation into the new church for the first time. Elder Bock was the guest speaker at the worship hour. The \$285,000 edifice, situated at 2 Airport Drive, is of brick construction and modern in design. The sanctuary, seating 500, adjoins an educational wing.

✦ About 65 persons recently completed the Five-Day Plan held at the Yale Medical School in New Haven, Connecticut. David Guldhammer, pastor of the New Haven church; Ron Walden, a graduate student at Yale Divinity School; and two doctors, Robson Newbold and Ernest Wagner, both of the Yale Medical School, led out in the program. Plans are under way for another clinic late in January. After an earlier Five-Day Plan, several organizations, including the New Haven Cancer Society, the Heart Association, and the Tuberculosis and Respiratory Disease Association, offered to sponsor future clinics in the New Haven area.

✦ Because of recent baptisms in Bronx, New York, a new church is being planned. Property has been selected, and members are raising funds for the new sanctuary, while they meet in temporary quarters. During 1968 more than 100 were baptized as a result of Evangelist T. X. Perry's work. In 1969 through the combined efforts of Elder Perry and George H. Rainey, 174 were baptized.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ Two new SDA physicians and one new SDA dentist have begun work in the Ontario-Quebec Conference, making a total of 22 doctors and two dentists of the SDA faith now practicing in the conference.

✦ Many non-Adventists from the Vandeman It Is Written meetings were present at a recent baptism held in Hamilton, Ontario, with F. B. Wells, pastor. Some had never before seen a baptism by immersion. Most of the visitors requested future baptism.

✦ Bob Tetz, pastor of Williams Lake, British Columbia, baptized 11 persons on December 6, bringing to 20 the total baptized in the conference on that day. The unofficial conference total for 1969 is 425, the highest ever recorded for one year in British Columbia.

✦ Forty persons were recently baptized in

## The Loneliest People in the World

By C. G. CROSS

*General Manager, Christian Record Braille Foundation*

The late Helen Keller described people who are both deaf and blind to be "the loneliest people in the world." There are an estimated 5,000 of them in the United States and Canada. The Christian Record Braille Foundation is supplying free reading material to some of these folks who are able to read Braille.

Some persons with this double handicap can be trained for different types of work. To provide them this training often requires a maximum of patience and good will. Some deaf-blind people are very dependable, punctual, and productive. We know of some who have become professionals. We are also aware of some who do an excellent job in repetitive movements, where they repeat the same procedure again and again.

Some deaf-blind persons, unfortunately, have been put in mental hospitals simply because of the lack of communication and understanding of their plight.

If you know of any persons who are doubly handicapped with deafness and blindness, send us their names and addresses and any information that you wish to give, and we shall try to be of service to them.

Vancouver, British Columbia, most of whom will join the Vancouver church, of which J. C. Reynolds is pastor. Others will join the nearby New Westminster church, of which Arthur Spent is pastor. Working as members of the conference evangelistic team were C. Dale Brusett, Pastor and Mrs. Verne Snow, and Lila Paul.

THEDA KUESTER, *Correspondent*

## Central Union

✦ The Central Union literature evangelists met in Kansas City, Missouri, December 29 to January 3 for the special year-end meeting. Robert H. Pierson, GC president, and D. A. McAdams, GC publishing secretary, attended. J. N. Hunt, Central Union publishing secretary, and R. C. Thomas, his associate, led out in the meetings.

✦ Seventy persons were baptized as a result of the meetings held in the Phipps Auditorium in Denver, Colorado. B. L. Hassenpflug, Central Union Conference ministerial secretary, was the speaker. He was assisted by Gunnar Nelson, ministerial secretary in the Colorado Conference, and the pastors in the Denver area.

✦ Thirty-five were baptized at the College View church in Lincoln, Nebraska, as a result of meetings held this fall by the Central Union Conference evangelist, B. L. Hassenpflug.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Many students at Highland View Academy have been able to pay their accounts with money earned at the National Picture Frame and Moulding, Inc. plant. Elvan Atherly, owner of the business, be-

gan his growing enterprise to give students a place to earn money. The business now has an inventory of \$60,000 and has doubled its original floor space. Students are paid at least the minimum wage (\$1.60 per hour) and are permitted to draw 5 per cent of their earnings in cash as a bonus for perfect attendance.

✦ The Medina, Ohio, Community Service Center, although organized and under the direction of the Medina Seventh-day Adventist church, is operated with the cooperation of women from the Congregational, Catholic, Methodist, and Lutheran churches in that area. Adventists have been able to witness to these workers by discussing the Bible as they work together. The past year's services to the community include the distribution of 7,000 articles of clothing, 150 pieces of bedding, 45 pieces of furniture, 500 household items, \$1,000 worth of food. There has been a combined total of 2,000 hours of volunteer work.

✦ Cincinnati, Ohio, Shiloh church members of the Allegheny West Conference exceeded their Ingathering goal of \$6,500, one month before the official campaign began. This is the second year that this church reached its goal in such a short period.

MORTEN JUBERG, *Correspondent*

## North Pacific Union

✦ With the acquisition of a church facility in Hazel Dell, Washington, the Sara congregation and the Hazel Dell branch Sabbath school have united to form a new church of 125 members. Daryl Ochs is the pastor. The land and church building were purchased from the Hazel Dell Evangelical Free church. The lot provides ample off-street parking, and the building accommodates all divisions of the Sabbath school. There is an all-purpose room with an adjacent kitchen in the basement.

✦ The faculty of Columbia Academy at

Battle Ground, Washington, shared their faith and the spirit of Christmas with children from needy families of the area by hosting a Christmas party in the academy cafeteria. Names of 38 children, ranging in ages from three to 12, were supplied by the local Head Start school. Each family furnished a gift for at least one child.

✦ The ladies' club of the Moscow, Idaho, church prepared goody trays, which they gave to local shut-ins during December. The club also worked with the Dorcas Society to prepare food and toy boxes for area people at Christmas. Members of the Missionary Volunteer Society put on a Christmas program at each of the local nursing homes.

IONE MORGAN, *Correspondent*

## Northern Union

✦ The Cambridge, Minnesota, church made available to the Isanti County welfare office more than 200 pounds of food items, which were divided among five families for the Thanksgiving holiday.

✦ Sheyenne River Academy, North Dakota, received a \$2,800 language laboratory donated by Laurence L. Tebelius, of Bismarck. This lab is set up to accommodate ten stations and can be expanded to a maximum of 49 stations.

✦ Fifteen of Iowa's outstanding leaders in the field of health education recently asked to become better acquainted with Adventist programs on smoking and health. Among them were State leaders of the prevention societies for cancer, tuberculosis, and heart disease; medical directors of the public school system; and the president of the State Parent Teacher Association. Neville George, Iowa Conference temperance secretary, spoke to this group in Des Moines on December 10. The state PTA office has asked permission to reprint several articles that have recently appeared in *Listen* magazine.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Central California has sponsored a Better Living Seminar at the Soquel Campground. Dr. Mervyn Hardinge, from Loma Linda University, and Chaplain Dieter Hain, of St. Helena Sanitarium and Hospital, were guest lecturers. The weekend was planned by L. Eugene Fletcher, Central's director of health services.

✦ San Francisco's South City Filipino church celebrated the second anniversary of the church's founding by contacting every Filipino family in the Bay Area with an invitation to enroll in the Fili-



## Minister Ordained in Hawaii

George R. Thayer was recently ordained at the Hawaiian Mission camp meeting.

The ordination address was given by W. J. Blacker, Pacific Union Conference president, the charge was by E. R. Walde, North Pacific Union Conference president, and Elder Thayer was welcomed to the gospel ministry by A. G. Streiffing, Hawaiian Mission president.

Elder Thayer and his wife are greeted by (left to right) Elders Blacker, Streiffing, Walde, and C. D. Watson of the General Conference Temperance Department.

The floral leis worn by Elder and Mrs. Thayer on the occasion of his ordination symbolized the wish of the congregation for a fruitful and productive ministry.

CHARLES D. WATSON

pino Voice of Prophecy course. More than 500 applications were made.

✦ Hawaii's November welfare emphasis sessions with Maybelle Vandermark, assistant secretary of the General Conference Lay Activities Department, immediately preceded a Pacific storm that inundated Oahu's North Shore. Welfare service crews set up around-the-clock canteen service for rescue workers, using food from Castle Memorial Hospital and Hawaiian Mission Academy. Civil defense officials asked Adventist workers to distribute clothing and bedding. Robert Grady is director of the Islands' welfare services.

✦ The English church at Hayward, California has a program of TCI—Total Church Involvement—which in a quarter's time charted 930 Bible studies conducted by the laymen. Phil Wendell is the lay activities' leader.

✦ Vacation Bible Schools last summer were conducted by 16 of Hawaii's 20 churches, with a combined attendance of 1,006 youngsters—625 from non-Adventist homes. Many are now attending church school, Sabbath school, and Pathfinder Clubs.

✦ Southeastern California Pathfinder Clubs have raised \$500 for an addition on the elementary school of the Monument Valley Mission, Utah.

✦ Las Vegas first-, second-, and third-graders recently appeared on the coast-to-coast Buck Weaver TV program.

SHIRLEY BURTON, *Correspondent*

## Southern Union

✦ The annual workers' meeting for the South Central Conference was held December 15-17 at the Riverside Chapel in Nashville, Tennessee. Guest speakers included E. E. Cleveland, R. R. Hegstad, and Harry House, of the General Conference; and H. F. Roll, J. H. Whitehead, C. B. Rock, and M. G. Cato, of the Southern Union. J. M. Doggette, pastor of the Memphis, Tennessee, district was selected Pastor of the Year for the conference.

✦ The Palmetto and Bradenton, Florida, churches have elected special clerks to oversee the packaging of disaster clothing packets. C. R. Kinney was chosen for the Palmetto church, and Arthur C. Paulson for the Bradenton.

✦ The Florida Sanitarium and Hospital has announced plans for the construction of a new 100-bed facility to be located in South Seminole County, Florida, along Highway 436. A 20-acre plot will surround the new auxiliary unit to be known as the Florida Sanitarium and Hospital North. The 71,000-square-foot development will cost approximately \$3 million and will be open for patients early in 1972.

✦ Mrs. Pat Carlson, Forest City, Florida, was named the Outstanding Handicapped Career Woman of the Year by the South Seminole Pilot Club. Her activities include involvement in both church and civic groups, with much emphasis placed on publicity work for the Forest Lake church.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ The Hour of Prophecy radio broadcast by Evangelist Bob Thrower has completed a successful month during which it received more than 1,000 letters. The broadcast, over XERF, Del Rio, Texas, is a new radio ministry in the Southwestern Union.

✦ A set of full-message Adventist books has been placed in the Port Sulphur Branch Library, in Port Sulphur, Louisiana, which was destroyed during Hurricane Camille. Promoters of the project were Howard H. Voss, director of public relations in the Arkansas-Louisiana Conference, and Marva Tuminello.

✦ G. M. Schram and H. H. Voss were guest ministers for the opening services of the new Siloam Springs, Arkansas, church. The congregation, organized July, 1967, with a membership of 55, had met in rented quarters.

✦ Ozark Academy, in the Arkansas-Louisiana Conference, received more than \$2,000 for its Ingathering field day. Bill Morris, Larry Nichols, and Klinda Granz were the high solicitors.

J. N. MORGAN, *Correspondent*

All I have  
to remember is  
Loma Linda Foods  
for breakfast, lunch  
and dinner!



## MINISTRY BY AIR IN SOUTH AMERICA

By CONNIE PHILLIPS

The addition of aircraft to mission facilities has made a dramatic improvement in the outreach of Adventist work. South America, where vast reaches of jungle impede land travel, provides vivid proof.

In Peru, for example, the airplane functions as a car, a pickup, an ambulance, and a hearse. The original plan for the plane in that area called for monthly rounds with a nurse to the villages, but its uses have multiplied. It has served as an ambulance to take the critically ill to the small clinic at Pucallpa or the two-surgeon hospital at Iquitos. It has transported workers to distant villages and hauled mail, food, clothing, medicine, and building materials. During a flood in southern Peru two years ago, the mission plane transported 80,000 pounds of food to the stricken area.

In 50 minutes of flying time the plane can cover territory that would take up to one week of boat travel. Outboard-motor outfits had formerly been the primary means of transportation, but in many places river travel was almost impossible because of rapids and sand bars. Also, the amount of extra fuel needed to go any distance left little room in the boat for medicines and supplies. Boat travel was actually more expensive than the maintenance of the present air fleet, although the medical launches still play an important part in mission work.

What kind of man becomes a bush pilot in the Peruvian jungles? Clyde Peters, now in the United States on a study furlough, illustrates how God prepares men for His service. Before his call to mission service in 1964, this pilot and maintenance engineer never imagined that he could fulfill his dream of flying for a living by entering denominational service.

Clyde began flying at 15 and received his private pilot's license when he was 16. Soon after graduating from Campion Academy in 1955 he obtained his commercial license from the flying service at the little town of Goodland, Kansas, where his parents have a farm. His goal had always been to become a commercial pilot, but he was discouraged from it because of the Sabbath problems he would encounter.

Confused over his vocational goals, Clyde decided to attend Union College in the fall of 1956. He studied for two years at the college of the golden cords, but his heart was still in flying. "I was at the airport more often than at the school," he recalls. During his stay at Union, Clyde worked for the University of Nebraska as a crop-sprayer in its agricultural program.

In 1958 Clyde discontinued classes at Union and married Eleanor Larson. He continued his courses at the Lincoln airport, working toward the ratings he would need as a commercial pilot. During the next few years, he also did instructional work, charter flying, and crop spraying. Clyde and Eleanor's family began to grow. Shelly Peters was born in 1959, Allen in 1960, and Linda in 1962.

By 1964 Clyde had attained a mechanic rating. He began to get calls and letters from several interested airline companies. One day he was introduced to James Aitken, then president of the South American Division. At that time Elder Aitken was looking for an airplane mechanic and pilot for the Peruvian missions. Aircraft had been used in Peru for several years, but without local maintenance facilities air transportation could not be depended on. Clyde turned out to be the man the division was looking for.

With an airplane mechanic and one single-engine aircraft, the South American Division and the Peruvian mission stations began to build an air system in the jungle. In 24 months 30 airstrips were built near villages scattered throughout eastern Peru. These 600- to 1,000-foot-long strips were built by the villagers themselves.

"Leaders from isolated villages who had heard of the better way of living that followed the white-winged bird would travel long distances to the Pucallpa or other mission bases and ask for a teacher and pastor," reports Clyde. "These people were then told that a teacher would come if the villagers would build an airstrip, a school, and a church. All of these 30 villages are model Adventist communities. The transformation in these villages is remarkable."



The air program is doing much to attain the goal of reaching the 35 jungle tribes in the Upper Amazon basin with the gospel.

The job of a bush pilot is both exciting and dangerous. Clyde recalls a recent incident when he was piloting the *Fernando Stahl I*, the first plane obtained by the mission. Clyde's parents, wife, and three children were in the plane. The condition of the airstrip was very poor, for it had been raining for more than two days. Such short, continually muddy strips in the villages demand the utmost skill. A miscalculation, and the plane plunged into the 130-foot-deep river at the end of the runway. It sank to the bottom in a minute and a half, but miraculously all aboard got out of the plane and to shore safely. The plane, however, was lost.

Airplanes can help remove prejudice between missionaries of different denominations. "In emergencies," reports Clyde, "we have made several flights for other denominations." Once he transported a seriously ill priest from an inland village to medical facilities.

Sometimes a plane can make the difference between life and death not only for one person but for a whole village when an epidemic strikes. Clyde tells of one experience when a lone woman struggled into an outpost mission from a distant village to report an epidemic of measles. This can be a very serious disease for the Peruvian Indians, who have no natural resistance to it. All those not ill had fled the village. There was no one to feed and care for the sick. It appeared that it would be only a matter of days till the village would be wiped out.

In an emergency rescue mission, Clyde transported food from a nearby village, medical personnel, and medicines. For a week the *Fernando Stahl* was the life line for the 70 people in the village. Only eight died, a stark contrast to the story of a small boy who wandered into the same village. He was the sole survivor of the epidemic that had ravaged his village. He led several national workers to his village, where nearly 70 corpses were found. All the workers could do was to burn and bury the bodies. If this had been a village with an airstrip the mission plane could have saved it.

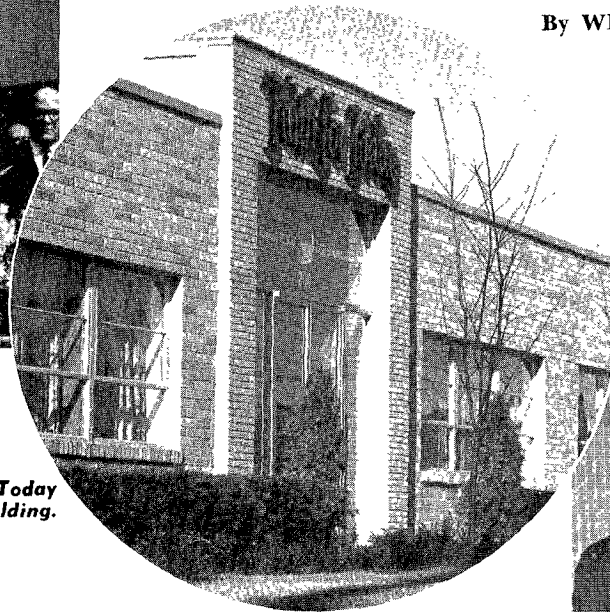
"The airplane has opened up vast opportunities for the spreading of the gospel," says Clyde. "More people can now be reached. Workers are finding isolated villages where the pioneer missionary Fernando Stahl worked decades ago." There they find Indians who have lived up to the light he showed them, although they have not been in contact with another white man since he left them. The fleet of airplanes carries on in the tradition of Pastor Stahl.



W. A. Fagal conducts numerous decision meetings.

# Faith for Today Is 20 Years Old

By WILLIAM A. FAGAL, Director



Faith for Today headquarters building.

*A convert from a decision series is baptized.*



Faith for Today will be 20 years old May 21 of this year. It was while I was ministering to the Washington Avenue church in Brooklyn, New York, that I first investigated the possibilities of going on television. But costs were staggering—far beyond the financial reach of one congregation. Frequently the only thing between giving up and going ahead was prayer.

The first telecast dealt with Daniel 2, a familiar evangelistic topic to every Seventh-day Adventist preacher. The program was presented in interview form and concluded a few minutes before the program was to end. So my guest and I recapitulated the prophecy.

A few more than 50 letters came in, most of them expressing appreciation because the writers had learned how "to draw help from the Bible" for their problems.

Today mail volume is 10,000 pieces a week, and the program, instead of being aired on one station, is being viewed on 265 stations in North America and on eight in overseas countries. These include Australia, Guam, Korea, Liberia, the Philippines, Puerto Rico, Trinidad, and the Virgin Islands.

Thrilling, indeed, has been the impact truth has made on hearts. In Chicago the Sewell Avery family, of Montgomery Ward, viewed the program every week and came to regard Faith for Today as their church. From time to time they have contributed to the telecast.

Mark Regazzi, Roman Catholic university student at Notre Dame, today is studying at Andrews University to become a Seventh-day Adventist worker.

His association with Faith for Today and the Bible course has been rewarding. To date, 15 ministers in the Seventh-day Adventist faith can point to their acceptance of the message as having come through Faith for Today.

To point to any one agency as being solely responsible for a person's giving his heart to Christ is difficult. But on our records are the names of more than 15,000 people who tell us that they have become baptized members of the church through the influence of the telecast. We know that there are many more not recorded, and we are confident that with God's blessing there will be many others in the future.

Faith for Today began with one basic type of programming—the dramatized life situation. Other program formats have been added, so that today the viewer is treated to varied programming. This includes not only the dramatized life



Film prints are stored ready for shipping. Two hundred sixty stations receive them.

situation but also the interview feature (for example, Dr. Wayne McFarland will be featured on one program in which he outlines the Five-Day Plan to Stop Smoking). Other programming categories include travelogs, such as "Mission Launch to Brazil," which depicts Adventist medical missionary work; illustrated sermons that take the viewer to archeological digs and other places of interest; and the song program interspersed with narration.

Is the program valued by viewers? In Florida a non-Adventist saw a mission program and immediately sent a check for \$1,000 for Adventist missions.

In Texas a judge wrote expressing his burden that youth everywhere throughout America might have viewed a program dealing with juvenile delinquency.

A high school teacher mentioned that programs on the Bible and archeology had given her invaluable ideas for teaching her history class.

A good Presbyterian church member wrote asking for a program that she had seen to show to her entire church; the film was sent, of course.

In Minnesota a Sunday school teacher sought Bible school lessons for her entire class. Most of the members completed the course.

Right now the program is on one third of the TV stations in North America. When one remembers that Seventh-day Adventists are a peculiar people, advocating the keeping of all the commandments of God and possession of all the faith of Jesus, and that numerically they are small, it is wonderful to see air time open up on station after station. All but 29 of the stations televising Faith for Today do so as a public service. The value of time contributed amounts to more than 1.5 million dollars.

Faith for Today decision meetings have brought good results. Here is a roll call for campaigns conducted:

Place	Opening Night Attendance	Baptisms
Sligo, Washington, D.C.	2,200	106
Manchester, N.H.	375	35
San Diego, Calif.	1,650	127
Los Angeles, Calif.	2,350	115
Swift Current, Sask., Canada	150	17
Halifax, Nova Scotia	490	21
Ottawa, Ont., Canada	250	51
Indianapolis, Ind.	750	53
Albany, N.Y.	350	43
Lynwood, Calif.	1,650	61
Hagerstown, Md.	320	42
Springfield, Mass.	250	34

Outstanding attendance and excellent cooperation on the part of our church people have characterized Faith for Today meetings wherever they have been held. How thrilling it is to see men and women accept Jesus Christ as a personal Saviour!

Presently our telecast staff includes 65 workers. Serving on the house committee are W. R. Lawson, Guy Stewart, E. E. Duncan, Gordon F. Dalrymple, Herb Hohensee, Rudolph Knauff, F. W. Thorp, and Albert Lethbridge.

Encouraging has been the way persons who have been baptized through the

influence of Faith for Today have remained loyal to the church and have taken up active positions of responsibility with it.

A survey by Miss Barbara Hoar revealed recently that the overwhelming majority of those who have accepted the third angel's message through Faith for Today—92.5 per cent—have remained loyal to the church. Of those who have remained loyal 95 per cent have been active in missionary work. Fifty-nine per cent have served the church in one or more offices. And 27.5 per cent have led others to accept Christ and take their stand in baptism. A breakdown of percentages for church offices held reveals that 30 per cent have served as Sabbath school teachers, 60 per cent as deaconesses, and 11 per cent as Sabbath school secretaries. Ten per cent have served as Sabbath school superintendents. Other offices Faith for Today converts have held include lay activities leader, deacon, MV leader or assistant, local elder, librarian, clerk, assistant treasurer, musician, home missionary secretary, and home and school leader.

The survey showed that the most common missionary activity followed by Faith for Today converts was distributing literature (69 per cent), with Ingathering close behind (61 per cent). Fifty-nine per cent have given Bible studies, and 52.5 per cent have secured Bible school enrollments. Thirty-six per cent have taken part in Dorcas work, and others have utilized evangelistic meetings, Vacation Bible School, Sunshine Bands, Voice of Youth meetings, telephone calls, and branch



### Taiwan Nurses Capped

Recently 22 sophomore nursing students received their caps at the Taiwan Adventist School of Nursing.

The speaker for the occasion was Joyce Pifer, director of nursing service in the Taiwan Sanitarium and Hospital.

Faculty seated on the front row left to right are: Sarah Ma, psychiatric nursing instructor; Louise Yeh, public-health instructor; Mrs. Pifer; Amy Chang, medical-surgical nursing instructor; Glenda Rolfe, director of the school of nursing; Anna Wang, medical-surgical instructor; and Betty Wu, nursing instructor.

Three of the class members come from outside Taiwan—one from Hong Kong, and two from Vietnam.

GLEND A ROLFE

Sabbath schools to lead men and women to Christ.

The value of the Faith for Today Bible Course as a follow-up of the program is revealed by the fact that 79 per cent of Faith for Today converts have taken it.

One convert in Georgia had the experience of leading nine men and women to accept Christ. Telling of her joy in witnessing, she says: "I enjoy every part of church work, but especially love giving Bible studies. To me the Bible is the most interesting and exciting Book ever written. The happiest work in the world is sharing this wonderful truth with others."

Surely we have nothing to fear for the future, except as we shall forget the way that the Lord has led us.

### Two More SDA Ministers Become Military Chaplains

Two Seventh-day Adventist ordained ministers have recently been accepted as chaplains in the United States military services.

Robert Roberts of the Potomac Conference was notified December 11 that he had been accepted as the newest SDA chaplain in the Army. The office of the chief of chaplains indicated that he would be entering the U.S. Army Chaplains' School, Fort Hamilton, New York, on January 5.

After his work at the chaplains' school, Chaplain Roberts will begin his new assignment at Fort Benning, Georgia. There he will replace Chaplain (Capt.) Richard Stenbakken, who has been assigned to Vietnam.

In mid-November Herman Kibble, Jr., of the Southern California Conference, was accepted into the chaplaincy of the U.S. Navy. He too began training on January 5; however, his training is at the U.S. Navy Chaplains' School, Newport, Rhode Island. After this he will begin his work at the Great Lakes Naval Training Center, Illinois.

Chaplain Roberts' entrance into the military chaplaincy brings to 14 the number of ordained ministers who are now on active duty as chaplains.

C. D. MARTIN  
Associate Secretary  
General Conference MV Department

### Church Calendar

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
One Million New Pulpits	April 4

# This Week...

Occasionally we experience serendipity and we fill with joy because we belong to a family, an organization, a church, or what have you. Read the cover article and see if that warm feeling doesn't hit you.

Carrol Mills, author of "Now I Understand With My Heart" (page 2), was a volunteer teacher at the Osaka English Language School in Osaka, Japan, for nine months. She and Jamie Trefz, a former member of the staff of the Public Relations Office of Loma Linda University, served under the new Adventist Volunteer Service Corps, voted and put into operation in 1968 at the time of the Autumn Council of the General Conference Committee.

Miss Mills was a reporter for the *Riverside Press* in Riverside, California, before she left on a round-the-world trip with her friend, Miss Trefz. She is a journalism graduate of the University of Missouri, and she has her course work completed for a Master's degree in journalism. Japan was the first stop, and her story is about her impressions of life as a volunteer teacher at this unique school in Japan.

The Adventist Volunteer Service Corps is a mission program that has been, in part, an outgrowth of the student missionary program. Young people—and some older ones, as well—who like the idea of the short term of service on a volun-

tary basis but who cannot get student missionary sponsorship from a college, are happy through this plan to have a part in Adventist mission service.

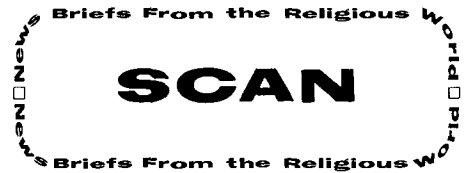
The volunteer pays his own round-trip transportation, and he receives no remuneration except for a living allowance, which is enough to cover room and board and necessary local transportation. He receives no time benefit toward sustentation. He is in every way a volunteer worker.

Reinhold R. Bietz, author of "How to Be Righteous" (page 5), entered denominational work in 1930 as a public evangelist in the North Dakota Conference. After he left that position in 1932 he spent 11 years in youth work, including being MV and educational secretary in three conferences and one union prior to entering administrative work in 1943 as president of the Texico Conference.

In 1946 he accepted a call to be president of the Southern New England Conference; in 1950 he became president of the Southern California Conference. He had been there ten years when he accepted the presidency of the Pacific Union.

He was elected a vice-president of the General Conference in 1968. In this position Elder Bietz is chairman of the Loma Linda University board of trustees, chairman of the Voice of Prophecy Broadcasting Corporation, and chairman of the Pacific Press Publishing Association.

He was ordained to the ministry in 1935 by the North Dakota Conference.



## PROTESTANT CONGRESS HELD

MADRID—A congress of Spanish Protestant churches—the first such congress since General Franco came to power—was held in Barcelona October 29-November 1, 1969. More than 1,000 delegates took part in the conference. Representatives of world Protestantism, from 16 countries, were invited.

## "COMMON EASTER" PLEA REITERATED

ATHENS—Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, has again urged Christians to agree on a common day for the celebration of Easter.

## INTERRACIAL MARRIAGES BACKED

CAPE TOWN—A commission of the Dutch-German Reformed Church (Nederduitse Gereformeerde) here declared that racially mixed marriages "in themselves are not sinful."

This declaration, announced to the 800 delegates attending a synod of the largest of South Africa's Dutch Reformed churches, cut across the traditional attitude of the more conservative members and even startled many of the more liberal-minded members.

## INTER-GOSPEL RELATIONS THEORY

JERUSALEM—A radical Scriptural departure that places the synoptic Gospel of Mark secondary to that of Luke, and in parts to that of Matthew, was advanced by a Baptist scholar here.

The new theory concerning inter-Gospel relations was developed by Dr. Robert L. Lindsey, chairman of the Baptist Convention of Israel and current chairman of the United Christian Council of Israel.

Prof. David Flusser of the Hebrew University called Dr. Lindsey's theory "a revolutionary departure" in New Testament research and "a new bridge between Christianity and Judaism" since it throws new light on the Hebraic origins of the Gospels.

In 1951, Dr. Lindsey started preliminary work on a modern Hebrew New Testament translation to be used by Hebrew-speaking Christian congregations. Since 1959 he has worked intensively on Mark because, according to conventional scholarship, it is the oldest Gospel and therefore closest to Hebrew origins.

Eventually Dr. Lindsey concluded that Mark's Greek was much farther from the Hebrew vocabulary and syntax than Luke's or even parts of Matthew. And on the basis of detailed philological study he concluded that Mark may have been the "John who is surnamed Mark" of New Testament accounts.

This Mark wrote later than the other synoptics, apparently in the decade before the destruction of the Temple in Jerusalem in A.D. 70.

# 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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A quarterly edition of the *Review* in Braille is published by the Christian Record Braille Foundation, Box 6397, Lincoln, Nebraska 68506. Available free to the blind.

**Staff of New Youth Magazine Samples Opinion on Content**

Youth opinion on content of the new youth magazine to be published by the Review and Herald is being sampled by the staff. Questionnaires were mailed to 1,831 youth across the United States and Canada January 7.

Those included in the sampling were students in 27 academies and all 13 colleges in North America. In addition, young people in 33 selected churches are being asked to respond.

The 70 questions in the questionnaire cover five content areas: News of Adventist youth, missions, information and advice departments, miscellaneous, and article subjects. Ten demographic questions complete the survey.

As the questionnaire pamphlets are returned in postage-prepaid envelopes, the information will be punched on IBM cards, and the results will be tabulated by computer.

PAT HORNING

**Record Offering Overflow Aids Far Eastern Division**

A record was broken when on September 27, 1969, the Sabbath schools of the world gave a total of \$630,373.88 for missions, resulting in an overflow of \$116,074.78 for the benefit of special projects in the Far Eastern Division. This exceeds by nearly \$4,000 the highest previous overflow offering for a third quarter, that of 1968, which went to Inter-America. This record Thirteenth Sabbath Offering overflow is evidence that world missions continue to engage the interest and support of the majority of the church constituency.

R. CURTIS BARGER

**Atlantic Union College Names New President**

William G. Nelson, dean of academic administration at Atlantic Union College, has been named president of the college. He fills the position vacated recently by

Dr. Herbert Douglass, who accepted a call to serve as associate editor of the REVIEW AND HERALD.

Before going to AUC in September of 1969, President Nelson was vice-president for student affairs of Loma Linda University. His previous experience included service as principal of two academies—Mile High Academy in Denver and La Sierra Academy in the Southeastern California Conference. He also served as dean of students at La Sierra College.

CHARLES B. HIRSCH

**Literature Evangelists Set New Soul-winning Records**

Encouraging reports from the world field indicate that when the records are all in, 1969 will be a record year in soul winning for literature evangelists.

J. M. Curnow, publishing department secretary of the Southern Asia Division, reports that from the contacts of one literature evangelist in South India 100 converts were baptized in 1969. Another of his workers reports 75 converts.

In South America a new church of 100 members was established near Rio de Janeiro by the bookmen.

Literature Evangelist Lou Blumenberg, of New Jersey, reports 30 baptisms for his contacts during the past 18 months.

W. A. HIGGINS

**Australasian Division Reports Encouraging VBS Results**

From the Australasian Division comes this encouraging news of Vacation Bible Schools recently held:

At Moe, 22 children regularly attend Sabbath school as a result of a recent Vacation Bible School. Another 20 attend Pathfinders, but as yet are reticent to come to Sabbath school.

At Bairnsdale, there are 42 new Sabbath school members as a result of their Vacation Bible School. Now the church is busily making new chairs. What a wonderful kind of problem to face! The parents

of these children are all enrolled in the Bible Speaks program.

A survey taken in Victoria recently revealed that as a result of past Vacation Bible Schools, there are now:

- 89 regularly attending Sabbath school
- 61 regularly attending branch Sabbath schools
- 58 regularly attending JMV meetings
- 41 regularly attending Pathfinders
- 10 parents taking the Bible Speaks course
- 6 baptized

Surely there is power in the Vacation Bible School program, and positive results are certain.

FERNON D. RETZER

**N.A. Ingathering Report—8**

As of January 3 the total reported was \$6,929,459.78. Total for the week \$320,824.68. This represents a gain of \$327,694.63 over the same period last year. In fact, this is \$68,611.20 more than was raised in the whole Ingathering crusade last year.

Three unions report a million dollars or more—Columbia, Pacific, Southern. All conferences in Lake, Northern, North Pacific, Southern, and Southwestern unions show gains. And eight unions and 37 conferences exceed last year's final figures.

The Southwestern Union has been a Silver Vanguard union for two successive years. Five conferences—Indiana, Greater New York, Florida, Arkansas-Louisiana, and Texas—have joined the ranks of Silver Vanguard conferences.

**IN BRIEF**

† Deaths: Leon H. Gardiner, former teacher and conference president in Inter-American Division, December 21, Beverly, Massachusetts; H. G. Woodward, former editor and mission superintendent in India, December 26, Fresno, California.

*Spiritual Renewal Theme of GC Session*

By ROBERT H. PIERSON

Spiritual renewal, which involves revival and reformation, has been adopted as the theme for the General Conference session to be held in Atlantic City, New Jersey, June 11-20.

Before the session opens, there will be nearly a week of departmental and business meetings, also planned prayerfully around the theme of revival and a finished work. The first service each morning will be a deeply spiritual revival service, followed by Prayer Bands. Volunteer Prayer Bands among the various division delegations will be meeting all over Atlantic City. Each morning just before lunch the business meetings will be interrupted for an hour of old-fashioned Bible-in-the-hand Bible study. Prayer and the study of the Word are to characterize the session.

Fellow believers around the world, pray for this great gathering of God's people. It must be a time of deep heart searching, of true conviction, and conversion. It must be the place of beginning again for many of our dear people, and for all of us it must be a season of deep spiritual challenge. Pray earnestly and perseveringly for the General Conference session.

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