

# FOOD, WARMTH *and Love* for Jordan's Orphans

**T**HE task appeared hopeless when in February, 1968, Pastor G. R. Nash, General Conference Sabbath School Department secretary, and I stood looking at abandoned, dilapidated concrete chicken houses, which, according to plans, were to be transformed into an orphanage for homeless waifs of the 1967 Middle East conflict.

As we walked through the first chicken house with Pastor Mousa Azar, who was to be the orphanage director, I queried Pastor Nash, "Do you think our Sabbath school members around the world will give a good offering for this orphanage next Christmas when the overflow comes to the Middle East?"

"I don't *think* they will, I *know* they will. Our people will always give for a real need. After visiting a refugee camp and now viewing these rundown buildings, I can see you have a *real* need in Jordan. Our members will give one of the largest offerings ever given," he answered.

By faith the Middle East Division advanced emergency funds to Jordan to begin renovations. We could not wait almost a year until the Thirteenth Sabbath Offering would be received. Our faith was rewarded by the large offering of \$132,000 given at Christmas, 1968, a part of which went to construct the Adventist orphanage near Amman, Jordan.



PHOTOS COURTESY OF THE AUTHOR

The orphanage has been completed. How different it looks than when we first saw the rundown buildings. The transformation is hard to believe.

The Adventist orphanage is situated on a beautiful hill a few minutes' drive from the city of Amman. On the 16-acre plot, covered with evergreen, walnut, almond, and various kinds of fruit trees and grapevines, now stand a director's home and two dormitory buildings, one containing a well-equipped kitchen and dining room with facilities for 50 boys and girls.

Recently W. J. Clemons, Jordan Section president, welcomed some 200 guests to the opening ceremony. Besides Jordan Section workers, Adventist members and their friends, there were present a number of visiting church and government dignitaries, including Her Royal Highness Princess Ferujal, active in the Saved Children's Foundation; the Jordanian Minister of Health, Abd Amsanam Al Mazani; the governor of Amman, Mahmood El Zaher; the head of

By  
L. C. MILLER

the department of archeology, Mahmood Al Abidir; the bishop of Amman, Nehme Semaan; and members of the press, radio, and television. W. A. Potter and L. C. Miller were the representatives from the Middle East Division.

### Opening Ceremonies

During the opening ceremonies visitors were informed as to how Sabbath school members around the world had made the orphanage possible by a Thirteenth Sabbath Offering. Pastor Azar told about Adventist welfare work in Jordan, mentioning the donation in 1967 of 400 tents plus blankets and clothing for the thousands of refugees. After Health Minister Abd Amsanam Al Mazani cut the ribbon to open the orphanage, everyone present toured the buildings.

The hills and valleys of Jordan are strewn with refugee camps. Tents—hundreds of them, perhaps thousands—tents of all colors, sizes, and shapes. People. There are people everywhere around the tents like ants on an ant hill. Old men and babies, youth and parents. They live in the tents, or rather they exist. Everywhere is the attitude of discouragement and despair.

Despair because they have fled from their homes. Despair because there is not nearly enough food, clothing, or blankets. It's burning hot in summer when the sun beats down and biting cold in winter when the wind whips down the Jordan valley. They despair because the future seems so hopeless.

A ragged, barefoot boy—only three years old—stands forlornly in a barren field in the valley of the Jordan. He stands there because he has no place to go. Another waif has all but given up hope; he sits in utter dejection on the rocky ground.

I could describe more; for instance, there are the women who do their cooking over an open fire in the refugee camps. (How many people can be fed from such a small pot?)

How happy I was to stand in one of the spotlessly clean, newly painted dormitory rooms and see the sunlight streaming through a large window illuminating newly made beds. Outside I could see gaily painted swings and teeter-totters waiting for children to play on them. Here at the new Adventist orphanage in Jordan children will receive food, warmth, and love as they learn to become respected citizens of their country and of God's kingdom. What better use could have been made of the \$50,000, the orphanage's part of a generous fourth-quarter offering overflow?

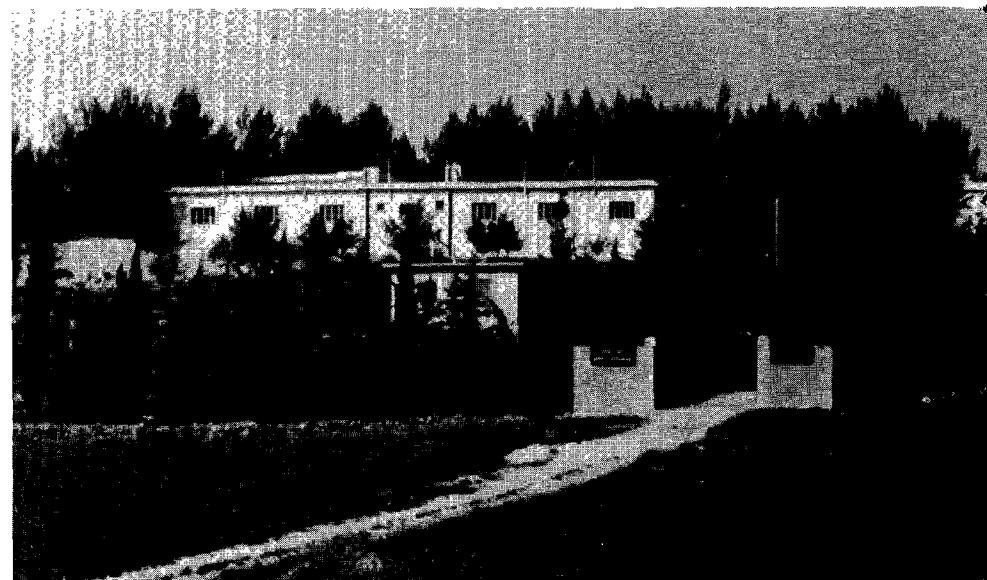
♦♦



*At the opening ceremonies L. C. Miller (right, behind lectern) tells how Sabbath school members around the world raised money for the Jordanian Adventist orphanage in Amman.*



*Manoug Nazirian, Middle East Division SAWS director, smiles with some refugee children.*



*The new orphanage, converted from chicken houses, now has two dormitories, a well-equipped kitchen and dining room with facilities for 50 children, and a director's home.*

**O**CCASIONALLY Seventh-day Adventists are told, "You overemphasize the seventh day. You make too much of the fourth commandment."

As evidence of this alleged Sabbath "overconcern," we are reminded that "Seventh-day" in our denominational name draws attention to our "Sabbath oddity" in the Christian world, and is the feature of our faith that makes the first and most striking impression upon many people. It would seem this is a rather widespread impression; in many English-speaking lands we are identified as Saturday-for-Sunday people; in Spanish-speaking countries we are frequently called *Sabatistas*. Where Russian is spoken our brethren often are spoken of as the *Subbotniki*, and in German, Sabbathkeepers are called *Sabbatisten*. Similar designations are used for Seventh-day Adventists in other languages. Thus, "Seventh-day" has marked us in virtually every corner of the world. "Seventh-day" is the foremost sign borne by the people of the Advent Movement.

After careful thought and prayer, our forefathers in the faith chose "Seventh-day Adventist" for our denominational name. In support of the choice, Ellen G. White wrote: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—*Testimonies*, vol. 1, p. 224.

*Seventh-day* in our name indicates that we recognize and accept the Creator of heaven, of earth, and of man, as God and ruler of the universe and our lives.

He is the one we worship. He is the one we honor. He is the one we love. He is the one we revere. He is the one we respect. He is the one we obey. He is the one we serve.

That which He sanctified and declared holy is holy to us. The seventh day is to us the sign of His Godship and His holiness. Nothing—absolutely nothing—takes priority over Him and His Word. The Sabbath at the beginning of earth's history presented to man a personal God.

"Adventist" in our denominational name means we live with the consciousness of our Master's return to earth. We expect Jesus to come. We look for Him to come. We want Him to come. We want Him to come *soon*. We want to be ready for the kingdom when He does come. The Second Advent, at the end of earth's history, also presents to man a personal God.

Seventh-day Adventists believe that

# Adventists and the Seventh Day

By ARTHUR H. ROTH

God has called them to be His special people, to give His special message in this special time. Everything about them, everything about their faith, has a bearing on this particular time to which the world has come. If that were not so, there would be no reason for the existence of Seventh-day Adventists.

But there is reason and purpose for Seventh-day Adventists' being here now. They occupy a unique position in a singular hour of God's great plan to redeem man. Their message relates to specific conditions at this specific time.

## The Importance of the Sabbath

How important it is that we see and understand our place in today's setting. We must know the significance of God's Sabbath in relation to the message we proclaim. Our lives must be testimonies that confirm our knowledge of the purpose of the Sabbath. Our attitude toward the hallowed day and the manner in which we keep it must readily reveal the respect and honor we have for God.

Ever since the middle of the nineteenth century when Seventh-day Adventists became aware of the vital place of the seventh day in God's final message for the inhabitants of earth, they have practiced and preached the need to worship God on the day He hallowed and blessed. As time went by they comprehended more fully the significance of the Sabbath and its relation to the closing events of the conflict between Christ and Satan. They came to see that the Sabbath as a memorial of Creation is the greatest possible protection against accepting the theory of evolution. Sunday reverence has left man defenseless against evolution's teachings and the religious apostasy found everywhere around us. Man's disrespect for God has become near

complete. This is in great part because of the false teachings of religionists who tell men to disregard God's command that says, "Remember the sabbath day, to keep it holy" (Ex. 20:8).

When we understand the Sabbath in this setting, when we see the Sabbath as the great bulwark against the apostasy that is sweeping over the earth, we understand more clearly the special and singular place Seventh-day Adventists occupy. No other religious body today has been called so specifically to warn men and invite them to come out of apostasy and accept the Sabbath blessed of God as the sign of allegiance to the Creator and ruler of the universe. It is the privilege and duty of Seventh-day Adventists to assure men that God, who made and loves us, is above all created things and is able to redeem us from our sins and misery.

In 1847 Ellen G. White was given a vision in which she saw the sacredness of God's ten commandments. She saw the holy city, and in it a temple. Entering the temple, she saw its holy place. When she was ushered into the Holy of Holies she saw the ark that contained the two tables of stone with God's commandments written upon them. Later she described what she saw as she looked upon the commandments: "The fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name."—*Early Writings*, pp. 32, 33. As her vision progressed she saw that "the Sabbath is the great question to unite the hearts of God's dear, waiting saints. . . . And at the commencement of the time of trouble [a short period just before the outpouring of the plagues, while Christ is yet in the sanctuary—see page 85], we were filled with the Holy Ghost as we went

forth and *proclaimed the Sabbath more fully*" (*Ibid.*, p. 33. Italics supplied).

Surely this is the time to proclaim the Sabbath more fully. This means, of course, that the Sabbath is to be preached more extensively into ever-widening geographic areas. It also means the Sabbath is to be preached with fuller meaning, with a greater comprehension of its purpose as the memorial of Creation. At this time when men are misled by false teachings about the origin of things, the Sabbath is to be brought to them "more fully" as the reminder of the Creator's work. It was God's design and purpose that the seventh-day Sabbath, which was an integral part of Creation week, should be sacred to man, not for rest alone but also for remembering Creation and the Creator.

### The Sabbath Preached More Fully

Those who remember the holy Sabbath and from week to week worship Him who made heaven and earth and the sea and the things that are therein deny false teachings about the origin of earth and man. From Sabbath to Sabbath they proclaim God's supremacy as they kneel before the Creator's throne. For them God's ascendancy is "always new and always true" as from one holy day to the next they honor their Maker.

The sons and daughters of God who in this time will "more fully" proclaim the Sabbath surely will also come into a deeper appreciation of the day's holiness as a living, moving force in their personal lives.

Holy awe, love, and reverence must have filled the hearts of our first parents on the first full day of life. That day was the Sabbath day. It was a day of joyful companionship with each other. It was a day of direct, personal communion with God and the angels. It was a day of wonderment over the work of God—the living creatures, the mountains, the rivers, the trees, the flowers, the Eden home—all that God had made and given to man. It was a day of recognition of God's power, goodness and authority. What a Sabbath that must have been! What a day of joy and gladness! That Sabbath was a delightful and glorious experience for our first parents. We, their last-in-the-line descendants, who live in the end of time, still anticipate with delight the weekly return of the holy Sabbath.

In this frenzied age we long to be truly reverent and know how to honor God's holy Sabbath. We crave

God's choicest Sabbath blessings. We would not misuse His sacred day. We would do His will on the Sabbath. We would put our interests aside on the seventh day. We would on His day renew our faith by giving special thoughtfulness to the Holy Word. We would during the sacred hours gather strength and courage for troublous times by communing with our Redeemer. We would acquire peace and confidence of soul through affinity with His outdoor world during the hallowed hours. We would devote the sacred day to healthful rest, to worship, and to holy deeds.

Our time calls for fuller appreciation of the Sabbath. It also calls for increased conviction about witnessing to the inhabitants of earth the need to love and obey God's commandments, particularly the fourth, the commandment most openly flouted.

Today many wax eloquent about the "gaps" in society—for example, "the generation gap," "the credibility gap," "the educational gap," "the

opportunity gap," "the poverty gap." The broadest and most authentic gap is hardly mentioned—the commandment gap. Satan strives more feverishly than ever to obscure the meaning and importance of the Sabbath. By this tactic he seeks to minimize the seventh day and widen the breach he made between man and God.

The prophet Isaiah understood this Satanic maneuver in ancient times. He called for a revival, a reformation, and a restoration. Right principles were needed then and need now to be reinstated. True godliness was then necessary and needs now to be practiced. The restoration at that time and now calls for a revival of true Sabbathkeeping.

The repairers of the breach today are those who have holy respect for the Sabbath. They are those who will not in any way trample underfoot the Sabbath. In their personal example and teaching they honor the Sabbath and in so doing they honor the Lord of the Sabbath. ♦♦

## Fellowship of Prayer

### VICTORY OVER SMOKING

A few years ago I wrote asking prayer for my grandson that he would stop smoking. God heard and answered, because he stopped smoking. Please pray now for his conversion. My brother is in failing health and needs to make a full surrender to Christ. His wife is also in need of prayer.—Mrs. B., of Texas

### DESIRE FOR TOBACCO REMOVED

Thank you for praying for my son. Years ago I asked you to do so. Today he no longer smokes. He hates the scent of tobacco. He has asked for prayer. I am hoping he may rejoin the church. Please pray again with me.—Mrs. G., of New York.

### 100 YEARS OF AGE

I remember the Fellowship of Prayer each Friday evening. I prayed for my mother for 28 years to accept this wonderful truth. Two years ago, through a miracle of God, she made her decision to follow the Lord all the way. The miracle was performed through a daughter who is of another faith who coaxed her to go to a Protestant church. Mother said, "No, if I ever go back to a church, I will go to the Seventh-day Adventist church." Immediately my sister wrote to me, and we asked a literature evangelist in the city where my mother lives to take her to church. Now mother is rejoicing in this message!

I am now requesting prayer for my father.

He will be 100 years old in two weeks, and he hasn't yet been born again. The Spirit of the Lord has been working mightily these past two years, and father has turned from his skepticism. He reads our literature. Mother brings home from church all our periodicals, and father spends hours reading. Pray with me that he will accept the Lord as his Saviour and be prepared to meet Christ when He comes. We know father has but a short time to make this preparation even though he is in good health and of a sound mind. Pray for him in the Fellowship of Prayer. Thank you.—Mrs. G., of Wisconsin

### CONVERTED BEFORE DEATH

Some time ago I asked you to pray for my husband. Before passing away, he gave his heart to the Lord and began keeping the Sabbath, for which I thank the Lord and all you who prayed for him.—Mrs. S., of Washington.

Some months ago I wrote to you for a friend, whose husband was dying of cancer and who had not given his heart to God.

One day recently this man said to his wife, "I've given my heart to Jesus!" He asked his wife to send telegrams to his daughter and son, in which he wished the words included—"I should have done this 20 years ago. You should think about your life now." After passing his happiness on to others, he gently went to sleep in Jesus.

We all look forward to seeing him in the new earth.—Mrs. M., of Iowa.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

# THE ASSURANCE of our Lord's return

By WILLIAM J. HARRIS

PROBABLY no Bible truth is set forth more clearly in the Scriptures than the marvelous doctrine of the return of our Lord in the clouds of heaven.

Every writer in the New Testament calls attention to it. According to one estimate, Christ's coming is mentioned some 1,500 times in the Bible. Moreover, Christ's advent has been the great hope of God's people through the ages. And it is one of the focal points in God's plan for the salvation of men.

From the beginning of their history, Seventh-day Adventists have made the truth of the Second Coming central in all their work and teaching. It was the message of the imminent return of Jesus that gave the Millerite movement its impetus and power. This message has also played a most important role in Seventh-day Adventist vision as a worldwide movement, and it has been a driving force in all Adventist life as well as doctrine.

However, our concept of this wonderful event has been quite largely limited to its relationship to this earth and to mankind only. We view the event largely as it concerns us—bringing the end of sin, sorrow, fear, doubt, trouble, and all evil. However important as Christ's second coming is to the people of earth, it has a wider significance. All heaven is concerned with this momentous event.

The Apollo moon flights have made available to us photographs of the earth taken from space. These photographs show us the earth as seen from nearly a quarter million miles distant. It looks so small as it floats peacefully in the great expanse of space. Seeing our planet alone out there in the great darkness of the vast universe brings us a new concept of our earth and its relation to God's

great creation. It helps us realize that we are not the exclusive concern of God. It makes us marvel that God is concerned with the affairs of our earth at all.

God's plan for man's salvation is a glorious mystery; it is the basis of the Christian's hopes. We read: "Not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe."—*The Desire of Ages*, p. 19. And when Christ on the cross exclaimed, "It is finished," all heaven triumphed (*ibid.*, p. 679). The unfallen beings of other worlds watch intently the unfolding of God's love revealed in His dealings with the children of men. The apostle Paul said, "We are . . . a spectacle to the whole universe—angels as well as men" (1 Cor. 4:9, N.E.B.).\*

## Whole Universe Concerned

The outworking of God's plan is a part of the concern and the interest of the whole universe. When the har-

\* 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.

mony of heaven was broken, it was decided that "the whole universe must see the deceiver unmasked" (*Patriarchs and Prophets*, p. 42). "The history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings."—*Ibid.*, p. 43. (Italics supplied.)

Our little world is but one speck in God's great endless universe. Important as Christ's great sacrifice is to us, it is of importance also to heaven and other inhabited worlds. "To the angels and the unfallen worlds the cry, 'It is finished,' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory."—*The Desire of Ages*, p. 758.

With all the intelligent beings of God's creation watching the drama on earth, we may be assured that its triumphant climax is also of great consequence. When the second Person of the Godhead died for man's redemption, the vast universe could not but be deeply concerned. And the second coming of Jesus ushers in the consummation of the whole plan.

"God so loved the world, that he

## Confidence

By LA VETA STANKAVICH

In quietness and confidence  
My strength shall ever be,  
For He who guides Arcturus' sons  
Directs and cares for me.

His hand has shaped the sturdy oak,  
The lily, and the rose;  
And, when the tiny sparrow falls,  
The loving Father knows.

Then shall not I, who am His child,  
Behold love's evidence,  
That quietness may fill my heart,  
And strength, and confidence?

gave his only begotten Son" (John 3:16). He gave His Son that man might not perish. Many of His children lie in dusty graves. That men may have "everlasting life" is a promise only partially fulfilled. It is to be completely fulfilled when "the Lord himself shall descend from heaven" and when "this mortal shall have put on immortality" (1 Thess. 4:16; 1 Cor. 15:54).

Since the living saints and sleeping saints of all ages, those for whom Christ's sacrifice was made, are confined to this earth till Jesus comes for the redemption of the body, it is important for the Second Coming, the resurrection, and the translation of the living saints to take place so that God's plan of salvation may be completed.

### The Earth in God's Plan

We need to remember that this earth is not forgotten, disconnected in God's universe. Among all the myriad worlds about us, this earth is the place where is being acted out the drama of God's incomprehensible love. As a result, angels as well as men will understand more clearly God's love and sacrifice (see *The Desire of Ages*, p. 625).

The demonstration of God's love acted out upon this earth cannot be consummated until it is completed in the redemption of the body at the second coming of Jesus (Rom. 8:22, 23). Christ prayed not only "that they all may be one," but also that "they also, whom thou hast given me, be with me where I am" (John 17:24). How can this prayer be fulfilled without the second coming of Christ? God would not have His saints remain through eternity in the dust of this old earth. His love for them and His plan for them cannot be consummated until He comes and takes them to Himself above. In this lies one of the assurances of our Lord's return.

"The inhabitants of unfallen worlds and of the heavenly universe are watching with an intense interest the conflict between good and evil. . . . Every victory gained is a gem in the crown of life. In the day of victory all the universe of heaven triumphs."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 4:9, p. 1088. The plan of man's salvation would be shorn of its meaning unless Jesus comes again.

Thus, as sure as is His love and as definite as is His offered salvation, just so sure is His return. The two cannot be separated. "When that church shall be finally ransomed in the Paradise of God, He will look upon the travail of His soul and be satisfied. *Through all eternity the ransomed host will be His chief*

*glory.*"—*Ibid.*, on John 17:4-10, p. 1146. (Italics supplied.)

God's love can never be satisfied as long as His redeemed remain separated from Him. He loves Abraham today as much as He loved him of old. He still loves David, a man after His own heart, and Daniel, Peter, John, and all the rest of the great host of saints. He longs to call them forth to be with Him. His longing for the time of the redemption of the body is as great or greater than ours. He has the power to resurrect, and at the Second Coming He will call forth His children.

Thus His love for the redeemed will find its fulfillment in the gathering of the ransomed at the second coming of Jesus. God will not rest until the saved of this old earth are called from their dusty beds to join in that great chorus of triumph and victory. Such love and such careful planning excludes all doubt of Christ's return. All of God's created universe earnestly awaits the coming of Jesus. This, the final consummation of His plan to save man, is the most powerful assurance that "he that shall come will come, and will not tarry" (Heb. 10:37). ♦♦

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

### A CHURCH AT WORSHIP

The church is a "brotherhood of believers, a spiritual communion, a loving fellowship of those who accept Christ as Lord, who take up His cross and obey His Word, and who are thus accepted by God as His sons and daughters. God's universal church is more than an association or organization of people; it is a community of believers consisting of His elect of every land and age who have been united to Him by faith, forgiven by grace, and ennobled by the indwelling Spirit. This union with Christ's body is signified by baptism and is expressed visibly by participation in His ordinances, by meeting together for worship, and by service for His cause."

Thus speaks the *Seventh-day Adventist Encyclopedia*, page 266, article "Nature of Church."

Sometimes the realization of this fellowship in greater fullness possesses one on a Sabbath morning when the spirit of worship pervades the entire body and hearts are drawn together in the common experience of adoration and intercession. Such a feeling came to me on a Sabbath morning recently in a church I was visiting some distance from home.

The Sabbath school lesson had helped to prepare us all for the experience that was to follow. The study of God's Word in an atmosphere of devout inquiry and discovery makes the reception of new aspects of truth especially welcome. Then as the lesson study was brought to a close, the superintendent quietly said, "We will now turn to our prayer bands."

I was not quite prepared for what followed. Immediately small groups were formed right in the church sanctuary, and I became part of a group of Christians praying for God's blessing and the salvation of souls. All bowed their heads, some knelt, and the gentle murmur of voices

raised in prayer pervaded and swelled out over the entire congregation.

The subject of the prayers became directly apparent to me, a visitor. Evangelistic services were being conducted by the conference evangelist in a hall a few miles away. There was to be a meeting that afternoon, and the people were interceding with God for an outpouring of His saving grace. Some prayers were general in nature; some mentioned specific names.

It seemed as I participated in the service that new believers could not help being born with Christians praying like that. The will of the petitioners seemed to be submerged in the will of God, and the prayers must have ascended like fragrant incense, interpreted by the Holy Spirit, directly to the throne of God.

As I left God's house that day I had a longing that all of our members might share such an experience more often than they do. Prayer is so vital a part of the approach to God we call worship, and our poor, needy, distressed spirits need the healing balm that comes through the touch of His presence.

Must the church service always be conducted in a formal pattern, rigidly following a set formula week after week? I am mindful of the desirability that the worship service have dignity and strength, also of the fact that when large numbers of people worship together it is helpful that they become habituated to a known procedure.

On the other hand, in these busy times when many numbers miss the blessing of the prayer meeting, an informal period of devotional prayer might bring rich spiritual returns, incorporated into either the worship service itself or brought right into the Sabbath school. I now know this by personal experience.

(Next: 1970 and the General Conference)

COUNTRY living creates opportunities for evangelizing smaller towns and villages. Such an activity is very important, for Seventh-day Adventists have received a mandate from the Lord to preach the everlasting gospel to all the world in this generation.

Note these words of counsel and appeal: "God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring scientific knowledge, will venture into pestilential regions and endure hardship and privation. Where are those who are willing to do this for the sake of telling others of the Saviour? Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer?"—*Testimonies*, vol. 9, p. 33.

"Missionaries are wanted to go into towns and villages, and raise the standard of truth."—*Evangelism*, p. 52.

Seventh-day Adventists must be concerned not only with overseas missions but with neighborhood missions, as well:

"We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it?"—*Christian Service*, p. 180.

Will this ever be done? Yes, through the revival and reformation of true godliness whereby the people of God will re-evaluate their God-given responsibilities for the finishing of the work. "When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving souls for whom Christ has died. They will enter new fields. . . . There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. . . .

"In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people

# Opportunities for Community Evangelization

By WESLEY AMUNDSEN

in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His Word. If there is only a small number present, they can read a 'Thus saith the Lord,' without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them."—*Ibid.*, pp. 180, 181.

## Not All to Be Farmers

Seventh-day Adventists need to observe that, in advocating country living, Ellen G. White did not imply that everyone needed to have a farm. In fact, she spoke and wrote more along the line of small gardens, fresh air, and peaceful surroundings. It was never her intent that Seventh-day Adventists should in the main become a body of farmers. This does not in any way seek to detract from that important science called agriculture; but leaving the cities does not of necessity indicate that one must become a farmer in the full sense of the word.

The question is often encountered, What is country living? The answer to that question is spelled out quite clearly in the two publications *Country Living* and *From City to Country Living*. The call is to Seventh-day Adventists living in congested urban areas, and also for those living in the large colonies of Seventh-day Adventists to go into the smaller cities, towns, and villages as missionaries where "the houses are not small and crowded closely together" (Letter 153, 1904).

We have been counseled that "it

is not the purpose of God that His people should colonize or settle together in large communities. The disciples of Christ are His representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amidst the darkness of the world."—*Testimonies*, vol. 8, p. 244.

It is only natural that in seeking a place of residence for the family, especially where there are children of school age, facilities must be available for the education of the children. If the head of the family is a mechanic or tradesman or has certain skills that may be used in industry, it is essential that he have easy access to the travel lanes over which he must commute to the place of employment. In these days of smooth superhighways and excellent secondary roads, the difficulty is minimized. He would be advised not to withdraw too far into the back areas from which it may be difficult to travel when there are heavy snows or other impediments.

In 61 large cities in the United States with populations of 200,000 or more live some 43 million people. But 156.5 million people still live in the suburbs and smaller-sized cities, small towns, and rural areas—according to the *U. S. News & World Report*, May 13, 1968—most of which are unentered territory for the Adventist message.

John Lemuel (Lem) Anderson is, according to his own designation, "an early morning, late night and week-

end cowboy." Living as he does on a seven-acre spread in Alexandria, Virginia, 18 minutes' driving time from Capitol Hill in Washington, where he works, Mr. Anderson has created his own country-living atmosphere where he raises quarter horses. Traildust Ranch, as he calls his little ranch in the city, is for him the place for relaxation and release from the tensions of big city life. He is a man to be envied in these days when concrete seems to be taking over the land God made for man's use. See "Ranch in the City," *Sunday Magazine*, The Washington Star, January 21, 1968, pp. 8, 9.

### Industry Relocating in Suburbs

One of the interesting features involving big business in the United States is that industry is moving into the suburbs. Sectionalizing the huge manufacturing plants, big industry is providing, through the hundreds of smaller plants, work for tens of thousands of people who desire to move away from the pollution and confusion of the large cities and dwell in more peaceful communities.

National Rural Electric Cooperative Association, in its interestingly written advertisement in *The National Observer*, vol. 7, No. 12, points

out that "Rural America boasts more than space. It has fresh air and sun and sky and water. It has room for kids to run barefoot through grass covered with early morning dew, hills covered with clean snow for sleds and skis, fields for people and dogs to romp in.

"And it has more.

"In the towns and villages of rural America there are uncrowded streets and sidewalks. There is electric power and transportation. There are good roads to bring the products of hard-working people to the great market places."

But more than all of this, there are in these towns and villages tens of thousands of sincere, honest-hearted people who love God and desire nothing more than to be able to live as upright Christians. These, as well as others, need to be discovered through person-to-person contacts and to be brought the closing messages of God's Word.

"Of families, as of individuals, the question is asked, 'What doest thou here?' In many churches there are families well instructed in the truths of God's word, who might widen the sphere of their influence by moving to places in need of the ministry they are capable of giving. God calls for

Christian families to go into the dark places of the earth and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God."—*Prophets and Kings*, pp. 172, 173.

### Opportunities for Witness

One young couple lived in an area where there were too many small broom industries. After hearing a sermon on the question "What doest thou here, Elijah?" they decided to move to a small town and set up business. A year later, the minister who preached that sermon met the couple at the annual camp meeting. Were they sad and downhearted? Not at all. In fact, they were smilingly happy, for as they said, "We already have a Sabbath school that is fast developing into a regular company, which eventually will become an organized church body." And so it did. Thus two people, following the counsel of the Spirit of Prophecy writings, moved into a community where the name Seventh-day Adventist was not known, and there they lived and taught the truth by precept and example. God provided the power to

## When You're YOUNG

By Miriam Wood

**CRYING OR TRYING?** "Don't cry louder—just try harder!" This sign, not too expertly printed but uncompromising in its philosophy, hangs bravely over the door of a laundry and dry-cleaning establishment in a very small town.

The why's of its having been put there can provide endlessly fascinating mental fare. Lost shirts, inevitable now and then, with the resulting irate and highly vocal owners? Ruined dresses and suits, whose to-be-dry-cleaned labels failed to mention that the garment would promptly disintegrate upon contact with the dry-cleaning fluid? Raised voices, red faces, threats?

Whatever disagreeable circumstances produced the sign, it's rather obvious that the owner has evolved a practical working philosophy. He's reimbursed the customer for the lost shirts. He's arrived at a proper settlement for the un-dry-cleanable garment. And he's still in business. He isn't sitting off in an unheated shack somewhere, bitterly declaring that everybody is against him and that nobody appreciates anything and that . . . well, you can fill in the remainder, for those remarks are pretty well stereotyped.

Factually speaking, *some* people very well may be against him; it's a distressing

fact that a large number of human beings are boorishly unappreciative. Mistake making is a part of the human condition. Undoubtedly, everyone who is attempting to do anything at all could feel perfectly justified every now and then in shrieking his agony from the highest hill, punctuating his pitiful recital with torrents of tears. All that this will accomplish, however, is his dehydration—he'll then be physically debilitated and emotionally defeated.

Crying loudly (figuratively, if not physically) about one's troubles seems to be a pretty thoroughly accepted *modus operandi* in contemporary living. If one hasn't the financial resources he needs, it's because (sob) he was produced by parents with no money. If only he'd had a *chance!* If only he'd had that delightful sterling-silver spoon wedged into his mouth at his birth, then things would be different. Surely no one could be so cross and unfeeling as to suggest that there's such a thing as work (two jobs, maybe?) and thrift, and careful investment. He'd rather cry.

Tears in all their luxuriant moistness well up in the (figurative) eyes of some people when they consider their intellectual plight. It just isn't fair that brains were distributed unevenly. Why should there exist students who are superlative

achievers with a minimum of effort? (The "minimum effort" is a highly debatable point, but we'll let it go.) Let's not suggest, though, that Weeping Willie wring out his handkerchief, blow his nose, and spend every night except Friday night studying. Give up his social life? Give up TV? Don't be ridiculous. He'd rather cry.

Some of the most woeful wails are emitted from the mouths of overweight citizens—during the few minutes of the day when the aforesaid mouths aren't stuffed full of chocolates, potato chips, pizza, submarine sandwiches, and the like. "I hardly eat enough to keep a bird alive!" weeps Heavy Henrietta. (Perhaps she's referring to that condor found in the Andes, which has a six-foot wingspread.) "It isn't fair; other girls have all the fun and dates—" Let's not discuss dieting, though, and going on a lifetime eating regime that excludes all those high-calorie goodies. That's *work*. That takes monumental will power. Henrietta would rather cry.

Of course, there are endless other negative situations that can be remedied only by work, not tears. When you stop to think of it, "Don't cry louder—just try harder!" is a philosophy every responsible person should adopt.



change lives, and the light of present truth lighted up what was previously a dark community.

"Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous."—*Testimonies*, vol. 8, p. 244.

### The Earth to Be Lightened

The earth, we are told, is to be lightened by the glory of God, and the glory of God is to be revealed through His people. "God designs that His people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may remain in darkness, ignorant of its principles; but that all should be tested upon it and decide for or against it, that all may be warned and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light from places where God would have it shine."—*Ibid.*, vol. 2, p. 633.

An editorial sent to me from the editor of *Farm Journal*, September, 1967, began with these words: "This summer we have seen twin economic and social problems across the nation. One is too-low farm income, which basically stems from the fact that more people are trying to make a good living at farming than can do it. The other is the riots in the cities and other troubles that happen from herding too many people into too-small space.

"The problems are 'twin' because both would benefit from the same basic remedy: *we need the jobs, and the education to provide skilled workers for them, to make it possible for more people to live in rural America.* We need to stem the flow of people into big cities already unable to cope with the hordes they have."

The closing paragraph of the article reveals the deep interest the national Government is taking in this problem: "A bill recently introduced in the U.S. Senate would offer federal tax incentives to any business choosing to locate in those areas of rural America that the Secretary of Agriculture would designate as 'economically deficient.' That would be a start, but we suggest making such benefits available *anywhere* that is sufficiently non-big city.

"We're rushing about these days trying to think up mustard-plaster answers to the emergencies upon us. While we're at it, why not consider the *real long-range remedy for both farm and city—which is to make it possible for more Americans to live out over America?*"

All of this provides opportunities for greater suburban living and consequently greater opportunities for suburban or rural evangelism. New

communities are opening up for Seventh-day Adventists to evangelize, out where people have more inclination to listen to the Word of God, where nature itself aids the workers for God who will take time to seek out the openhearted.

Yes, America is becoming more conscious of the benefits of rural life than ever. What will Adventists do about it?

"There are many of our people who, if they would go out of the cities and begin to labor in these byways, and also highways, would recover physical health. I urge our brethren to go out as missionaries, two and two, to these country places. Go in humility. Christ has given an example, and the Lord will certainly bless the efforts of those who will move out in the fear of God, bearing the message the Saviour gave to the first disciples, 'The kingdom of God is come nigh unto you.'"—*Evangelism*, pp. 51, 52. ♦♦

### FOR THE YOUNGER SET

## How Fred Wished He Had Missed

By ENID SPARKS

DID you ever wish you had missed? Fred did.

Fred always liked to be doing something exciting. Every afternoon after school he and his special friends, Bob and Charles, tried to think of something out of the ordinary to do.

One day Bob exclaimed, "I know a fine place to play Ante Over with rocks. Let's see how high we can throw."

"Oh, yes!" agreed Fred. He was pleased to be able to show his skill. He hoped he could throw the rocks higher than his friends.

The place Bob meant was an alley between an old store building and the church. The big clearing was ideal for tossing small stones into the air and watching how high they went. One of the stones that Fred threw sailed at an angle instead of straight up. When it came down, it landed on the edge of the tin roof of the classroom addition on the church.

"Whew!" whistled Charles. "What a loud noise that made! Let's find larger stones and see how loud a noise we can make."

Right away all three boys were tossing at the metal roof. How exciting the "rat-tat-tat" sounded. Each one tried hard to outthrow the others.

Then something happened. Fred threw the "best throw" of his life. And, oh, how he wished so many times afterward that he had missed!

The windows in the side of the long church building each contained eight panes of glass. As Fred tossed his last stone for a long throw high up on the roof, something went wrong. The stone missed the roof altogether. But it cer-

tainly hit something else—the middle of one window, shattering every one of the eight panes of glass.

For a moment the boys all stood stock still. Then they ran for home. Fred was breathing hard as he gulped out the bad news to his mother. "How I wish I had missed the window!" he finished with a sigh.

"It would have been better not to have thrown the rocks in the first place," Mother admonished. "When your father comes home, you must tell him."

Not only was Fred punished when his father heard the news, but he also learned that he must pay for the window. "We will go tell Pastor Cook what you have done and find out the cost of the window," Father said.

Fred hoped the cost of the window wouldn't take all the money he had been saving to buy a new bicycle. But his hopes soon faded. Not only did the window take all his savings, but he learned he would have to work for several weeks to finish paying the rest of the cost.

As Fred and his father were leaving, Pastor Cook put his hand on Fred's shoulder. "While you are working to pay for the window, you will earn something else as well as money," he said.

Fred was puzzled by the pastor's words. What would he earn, he wondered.

But as the weeks went by and Fred worked hard, he finally decided he knew what Pastor Cook meant. By having to earn the cost of the window, he was also earning respect for the property of others.

Now when Fred and his friends want something exciting to do, it certainly isn't throwing rocks at buildings!

I'M ONE of the luckiest persons anywhere. You parents have made this possible and I'd like to say Thank you to you.

You see, I'm a church school teacher. Each day I associate with the nicest group of people possible—your children. You send them to me with confidence that I will teach them. I'd like to thank you for that confidence.

What you may not know is that while I teach them, I also learn to love them. You have one or two, or, if you're lucky, ten to love. I have hundreds. Each year the list grows longer. Thank you for this opportunity to love your children.

My salary may not be so large as the public school teachers' in the new building down the street, but you pay it for me. You don't pay because you're forced to do so but because you trust me to bring your children closer to Christ. That's a great responsibility; thank you for it.

With this heavy responsibility comes the added joy of singing and praying and sharing worship thoughts with your children. In Weeks of Prayer I see them respond to appeals for baptism. You rejoice as you see your children rise from the baptismal font. I, too, rejoice. Thank you for that joy.

You expect me to guide and counsel your children in ways acceptable to God and society. That's a large order. Thank you for believing I can do it.

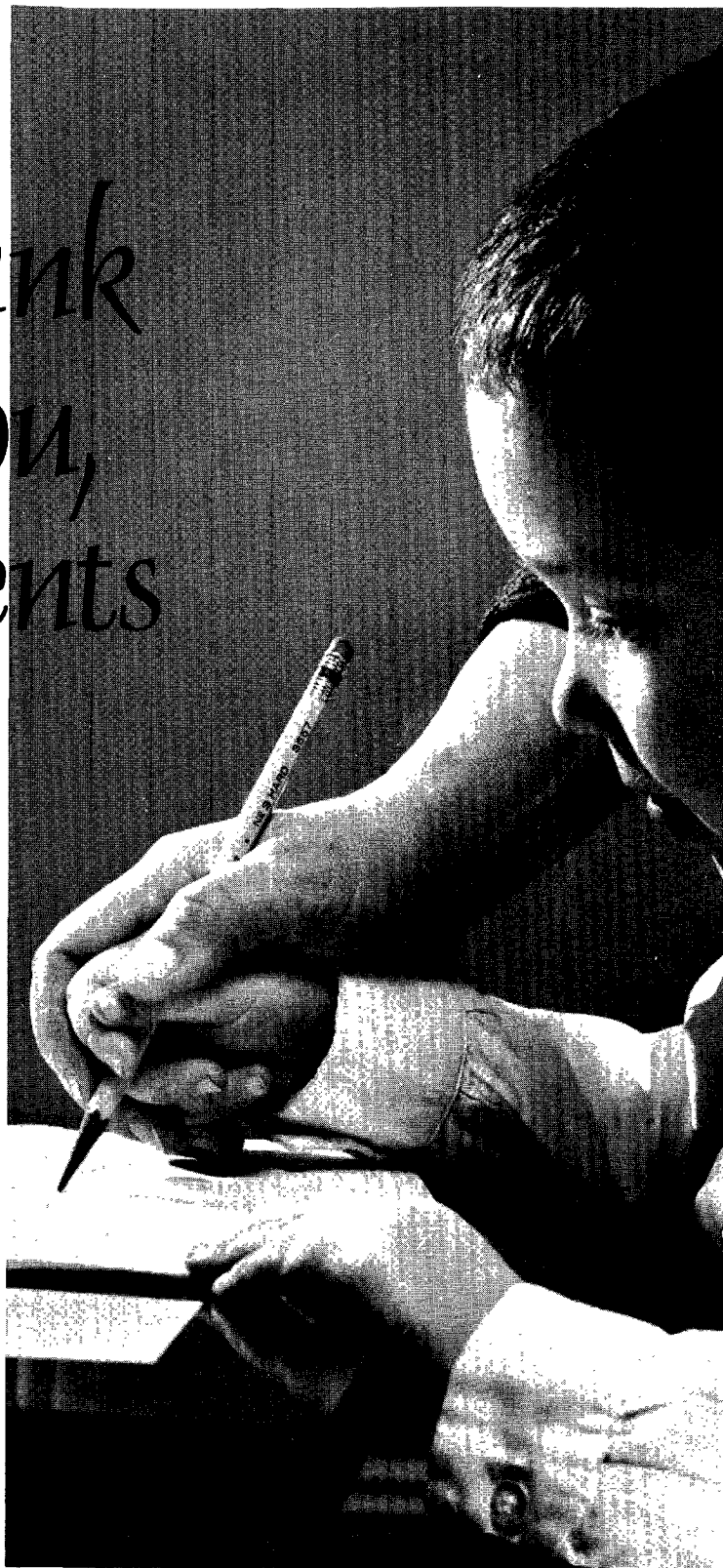
But do you know the tender emotions invoked when a child of yours comes to me and asks, "May I speak to you alone? I have a problem." Thank you, parents, for letting me share these confidences.

As a church school teacher you ask me to help furnish Christian recreation for your children. Can you ever know what hours of pleasure you give me by letting me play games and share amusements with my students? Thank you for these times of healthful exercise and innocent jokes.

You ask me to help your beloved son or daughter to complete a prescribed course of study. I've seen the pride shining in your eyes as your treasure walked down the aisle at commencement. But have you seen the pride in my eyes as I view the entire class of students marching down that aisle each year? You have made it possible for me to have many sons and daughters.

How can I ever thank you enough for allowing me to have a part in your children's lives? ♦♦

# Thank You, Parents



DE WYS FROM EASTERN PHOTO SERVICE

By ALLISE GREENBERG

# SPACE-AGE LEPROSY

By JEANNETTE T. WORTH

**T**AKE your dream to the bank," a billboard coaxes.

The radio croons: "Consolidate all your bills. We can reduce your monthly payments."

"Don't wait to go to Europe," the TV sparkles. "You can go *now* by seeing your local credit man."

Where is the philosophy of "pay as you go or don't go"? Has it entirely evaporated into the thin air of the space age?

In a section on "The Tyranny of Debt," a modern reference book on finance states:

"Deny your . . . desires, and make provision for the future, instead of living merely for the present."—*Counsels on Stewardship*, p. 250.

"No worker should manage his affairs in a way to incur debt. . . . When one voluntarily becomes involved in debt, he is entangling himself in one of Satan's nets."—*Ibid.*, p. 254.

"Make determined efforts to bring under control your disposition to spend means beyond your income."—*Ibid.*, p. 255.

Advertisements such as the radio advice above can lead to demoralizing involvement:

"The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common, is demoralizing."—*Ibid.* "When you can stand forth a free man again, owing no man anything, you will have achieved a great victory."—*Ibid.*, p. 257.

"Be determined never to incur another debt. . . . Avoid it as you would the smallpox."—*Ibid.*

Much tension and consequent psychosomatic disease would be avoided if men took to heart a sage warning:

"Be on your guard against covetousness in any shape or form. For a man's real life in no way depends upon the number of his possessions" (Luke 12:15, Phillips).\*

Here is one young benedict's experience.

"A little down on any bill," they said. And so Joe purchased things without a care—a dinette set, a TV and a bed, some silver, and a rocking chair. Then,

"I will need a davenport!"

And thus it went. Joe bought without remorse.

It seemed so easy then, and so he signed the contract. Installments could be met quite painlessly, he *thought*. He had not learned, as wiser men, to shun all debt as much as leprosy.

Joe's budget would not balance, but instead, expenses mounted till he would despair of having money for a loaf of bread. For bills were on his desk and everywhere. He figured day and night, as Samuel Morse did on transcontinental intercourse.

Joe got to be a wrinkled specimen of nervous, worried, hopeless citizen. A sadder, wiser man he came to be as gradually it sank into his ken to shun all debt as much as leprosy.

A year went by. Joe's house was carpeted. It's true it looked quite nice, but still the air was indigo with all that overhead. It made him act toward his wife like a bear. His money went to pay for a dead horse.

Such reckless buying Dunn and Bradstreet never recommends. And

we will tell all men to hate it. Don't have to learn as Joe, so painfully, but listen to advice, though told again, to shun all debt as much as leprosy.

A debt is cancer. It will hurt and spread. It is extravagance beyond compare. A great deceiver! Victims are misled to go beyond their means for clothes they wear, a boat, or food, and even a divorce they'll get on credit, if no ready source of funds they see to pay for it.

A den of thieves could not rob more than debt, for when you go in debt you'll find adversity will dog your steps. So heed good William Penn, to shun all debt as much as leprosy.

If you would be what men call "thoroughbred," and of their high esteem you'd be aware, then never borrow greenbacks, tools, nor thread, nor buy without the cash to pay. That's fair! If you would own a saddle and a horse, then listen to this homely, frank discourse, and forgo much for which you have a yen, and *save* to be a smart equestrian. Don't buy on time. It leads to poverty. The cowboys used to say in old Cheyenne to shun all debt as much as leprosy.

Be wise as mocking bird or wren, and line your nest, as orchard denizen, with down. *Cash* down is softer, you will see, than eiderdown not paid for.

Say "Amen!" to "Shun all debt as much as leprosy!" ♦♦

## Is It Small?

By INEZ BRASIER

Only those who have prayed and lived the Lord's promise "He which soweth bountifully shall reap also bountifully" will know the harvest of peace and heart happiness. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:6, 7).

According to a story that is told, this form of peace of heart came to one at the yearly Bible conference of the Wallamo Christians in Ethiopia. There had been a week of special Bible studies for the women. In their hearts' devotion they had given of their most meager store—only a few pennies. But an older woman, worn with the poverty of her living, did not have even that much to give. In her love for Jesus her heart ached to give. She prayed much—and the solution came! She bought some cotton and sat up nights to spin thread.

Early on the last conference morning she hurried to market—a five-hour walk away. There she sold the thread, and then ran most of the way back. As she hurried along, she prayed, "Lord, help me to get there in time. Help me to get there in time to give my offering, Lord."

At last, in the final hours of the conference, she stood beside the missionary, gasping, "Thank You, Lord! Thank You, Lord!" With glad tears of happiness she held out her offering. "God told me to give this, and He brought me here to do it for Him." Eight pennies in our money! Her all! Given because she loved Him, and praised Him for the privilege.

Do you and I know Him in such depth? Do we praise Him that we may share? Father of all, of even the small sparrow, grant that we may ever show our love for Thee in service for others. Grant that our giving shall ever be heart giving.

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

## THE DIVINE PANACEA

As various analysts at the threshold of the decade of the seventies peer into the future, they see little that is bright. Their analyses make depressing reading. Little optimism prevails. Many problems defy solution. "Perilous times" are indeed upon us.

For example, the National Commission on the Causes and Prevention of Violence warns that American cities in a few more years will become a mixture of places of terror and armed fortresses. Under present policies the commission sees central cities in the United States unsafe in varying degrees, with the well-to-do living in privately guarded compounds and radical groups maintaining "tremendous armories of weapons that could be brought into play with or without provocation."

Unless effective action is taken, the commission predicting the future shape of cities sees high-rise apartments and residential compounds equipped with private security guards and devices and thus becoming "fortified cells for upper-middle and high-income populations." It sees patrolled corridors providing "access to the city, using vehicles equipped with security devices," thus providing protection by armed guards who will "'ride shotgun' on all forms of public transportation."

As students of the prophetic word, Seventh-day Adventists have long known that moral conditions would deteriorate as the end draws near. Paul warned Timothy, "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). Speaking of conditions in her age, Ellen G. White remarked, "Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide" (*The Great Controversy*, p. 585). With crime increasing at an accelerating rate, how much more true is her statement today!

In all the analyses as to the causes of increasing lawlessness, seldom is the true cause identified. But inspiration reveals the underlying cause: "Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded."—*Ibid.*

### Lawless, Licentious State Predicted

Inspiration states further: "Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results."—*Ibid.*, p. 584.

Prophecy envisions no improvement of conditions until Jesus comes. "The issues of the press teem with records of murder—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation."—*Patriarchs and Prophets*, p. 102.

We wish we could present a brighter picture of the future as we enter the decade of the seventies. But prophecy holds forth no hope of any lasting improvement. It predicts that among the efforts to stem the tide of "the

fast-spreading corruption" will be the enforcement of Sunday observance. Those who advocate the enforcement will put forth the claim that the "enforcement of Sunday observance would greatly improve the morals of society" (*The Great Controversy*, p. 587).

Many students of prophecy have wondered what circumstances could bring about the passing of religious laws by governments dedicated to religious freedom. But with anarchy threatening a nation, one might expect its leaders to try almost anything, and a return to religion would appear to be a logical and laudable step. When no improvement results, it is easy to see how the enforcing governments could turn upon those who refuse to comply. Thus the predictions of Revelation 13:15-18 would be fulfilled.

The climax comes after the close of probation, when the "restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. . . . As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*Ibid.*, p. 614.

But beyond is that brighter tomorrow. After the clouds and the storm dawns the eternal day. This is the only hope of the future. Earth's inhabitants need to be informed of the divine panacea. This is the mission of the church. And while through its welfare agencies and other efforts toward social improvement the church seeks to play its horizontal role, it will always keep the vertical dimension uppermost, for only in this lies the ultimate hope of mankind.

D. F. N.

## BEYOND EXCELLENCE

Much is said and written in secular circles today regarding the pursuit of excellence in education, as well as in other areas of human concern. But for Seventh-day Adventists this is not a new emphasis. Years ago we were told: "All the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence."—*Patriarchs and Prophets*, p. 595.

Hence, for alert and serious Seventh-day Adventists no task is done well if it can be done better, no question is answered if there is some discussion or point of view unrecognized or smothered, no authentic representation of Jesus is set forth if either material or method is shoddy or inaccurate.

The task before Seventh-day Adventists today is to represent Christ's way of life in such a way that all honest men and women will recognize that it is superior and will desire it. This is no phantom goal or pious wish. For lack of this achievement, the return of Jesus has been delayed. It is the achievement of excellence that best reflects the glory of God.

But excellence as used in the context of reflecting the image of Jesus is more than a skill well done or brilliance that outshines all competition. Skills and perhaps brilliance, yes—but more. For example, our educational philosophy should stimulate our students to desire and to attain excellence in every phase of life. However, at the same time, unless they are equally challenged to use their excellence in serving their fellow men, a monstrous misuse of human potential occurs. Nothing is more ultimately futile than to produce X-ray technicians and nurses, research biologists and mathematicians, and even

physicians and ministers, who are educated to pass the world's standards but who fail to reach God's standards.

### A Twofold Problem

The problem we face, then, is twofold as we think of the authentic Christian who must one day finish the work. On one hand, all our personal and denominational concerns should be motivated by the generally accepted standards of excellence. On the other, the paramount concern of all who would truly serve God is total commitment to service. Too often we see one without the other. Excellence in any line of work may be desirable advertising along worldly standards, but without commitment to service and Christ's way of doing things mere academic or professional excellence will ultimately vanish as a passing comet. Yet, too often a certain kind of commitment seeks to bypass excellence, hoping that in the process God will mysteriously make up the difference. Ellen G. White has warned: "Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently."—*Fundamentals of Christian Education*, p. 45.

In education, for example, the responsibility for achieving God's expectations for the last generation rests upon both teacher and student. They should work out a mutually understood program whereby it is evident that they "possess more intelligence and clearer discernment than the worldling," remembering all the while that God "is displeased with those who are too careless or too indolent to become efficient, well-informed workers" (*Christ's Object Lessons*, p. 333).

From the first grade through the university the basic

unifying principle that combines excellence and total commitment to a "finished work" must be kept uppermost. "In order to be agents for God in the work of elevating men's minds from the earthly and sensual to the spiritual and heavenly, the workers must be educated and trained. By becoming learners themselves, they will better understand how to instruct others. They must acquire mental discipline, by putting into exercise their God-given ability, bringing the whole heart and mind to the task of acquiring knowledge. With the glory of God in view, they must put their whole energy into the work, learning all they can, and becoming intelligent, that they may impart knowledge to others."—*Fundamentals of Christian Education*, pp. 205, 206.

### What God Wants

It seems evident that God wants an over-all denominational program that will be measurably superior to secular programs. This must mean, for example, that Adventist educators should encourage no diluted short cuts to obtaining a diploma or any other statement of achievement and proficiency without the commensurate performance. Adventists have no other alternative if they are to remain true to their unique, specific mission. Our concern for excellence is a concern for the right means by which God's work on earth is best done. Excellence, yes, but more.

Excellence with a burning commitment to reproduce Christ's way of life in the flesh again is the achievement for which all heaven still waits. A generation of people, from all walks of life, will one day be this living demonstration. With this as our goal nothing mediocre, nothing cheap, nothing half done, nothing incapable of coping with the world's minds, nothing less than our best, would seem to be sufficient.

H. E. D.

## 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.]

### STUDENT REPRESENTATION?

I am very pleased over the Autumn Council's action to encourage pastoral support for young men in our church who take the position of conscientious objection to war (1-O classification) rather than the usual non-combatant position (1-A-O classification). I am further encouraged by some evidence that the church is not stopping here and that additional moves may be considered that could give such young men even fuller support than the Autumn Council action itself provides.

Now a comment on the rather detailed statements of purpose and guidelines for Seventh-day Adventist college and university newspapers which the Autumn Council approved in its recent session. To my knowledge, such papers are financed, if not entirely at least primarily, by the students themselves; certainly they are not recipients of any conference, union, or General Conference subsidies, and hence could hardly be regarded as "house organs"; yet from the tone of the statements I couldn't help wondering if any duly elected student representative

participated in their formulation. I suspect the answer to be No. If I am wrong, I'll be grateful for an authoritative correction.

VINSON BUSHNELL

College Place, Washington

► *The guidelines for college and university newspapers originated at an informal meeting of some student editors at Andrews University in the spring of 1969. Their document was presented to the student editors present at the Eastern Intercollegiate Workshop April 21-23 at Keene, Texas, and voted with minor amendments.*

*Because college and university administrators had requested the General Conference officers to draft a set of newspaper guidelines, an ad hoc committee convened in Washington and used the student document as a base. Two student editors—one from Columbia Union College and one from Andrews University—met with this committee. Some revisions were later made by the officers and by the Autumn Council delegates. The two student editors who had been members of the ad hoc committee but who were not present when these final revisions were made, are currently working with the General Conference on some changes in phraseology. However, much of the final action remains as derived from the original student proposals.*

### ATTRACTIVENESS CREATES DESIRE

The REVIEW of December 18 just arrived at my desk. The beauty of this issue should not be overlooked, and those responsible for preparing this beautiful cover should

be commended. The attractiveness of this issue creates a deeper desire to read the excellent messages contained within, helping to make the entire paper more readable and valuable to each and every church member.

WILLIAM R. LAWSON

Carle Place, New York

### HOME FRONT UNITED

With reference to the article "The Confusing World of the Double Standard" (Oct. 16), I would inquire from what source stems the safe and sure standard? In the home our children find their first school of standards. "If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!"—*The Adventist Home*, p. 182.

Too often children find that the home front is not united. They are greatly confused by multiple standards in the home where mamma has hers and daddy has his. More than anything else, this division in the home government spells out potential disaster for the children of that home.

Regardless of the standards outside the home, "if the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!"—*Ibid.*, p. 183. At the same time, what a change would be seen in the church! What a change would be seen in the school!

MR. AND MRS. RICHARD K. LEAR  
Cleburne, Texas

## KOREA:

## Airatorium Evangelism Draws Hundreds in Pusan

"I think that bubble building is very thin."

"No, it must be at least three layers."

To settle the argument, the two seamen put down their newspapers and decided to see for themselves. As they approached the airatorium in Pusan, Korea, they saw the brightly lighted sign that decorated the front entrance, "Bible Speaks Evangelistic Crusade by Bruce Johnston."

"How can the Bible speak? That I would like to see!"

"Let's go in and find out what this is all about and settle our argument." They entered the building and soon forgot the reason they had come.

Korean Union Mission's new airatorium drew the attention of hundreds of people in Pusan, including the local press. This building was the first of its kind in Korea, and everyone was curious. As a result, the opening meeting of the Bible Speaks Crusade opened with a crowd so large that the local police came to assist. Elder Johnston, evangelist for the Far Eastern Division, was the speaker for the meetings and was assisted by the ministers of the area who were attending a field school of which the crusade was a part. Dean L. Hubbard, ministerial secretary of the Korean Union Mission, directed the program.

After one experience with a power failure, an old generator was put into operation. Even this didn't perform correctly at times, and while Elder Johnston was speaking, the power would go off and the roof would start to come down. Elder Johnston stated, "I was amazed at the calmness of the people. They were not alarmed at all. As the building came down, they would raise their hands and hold the canvas above their heads so they could see me, and I would just keep on preaching!"

Five nights after the opening meeting a typhoon hit the coast at Pusan. Winds and rain drenched the city worse than anything in the past 25 years. Scores of people were killed as a result of the storm, but the airatorium stood firm. The rain came down continually, but the people still attended the meetings.

Mrs. Lee Woon Puk, wife of an appliance dealer, became convinced from the very beginning that this was the right church. When she learned of the Seventh-day Adventists' educational program she immediately requested that she be able to send her son to Korean Union College Academy. The school year had already begun, but arrangements were made for him, and before the meetings were over he was attending a Seventh-day Adventist school.

The last Sabbath, at the close of the meeting, a baptism was held. Thirty were baptized. In this baptism Mrs. Lee Woon Puk was baptized and Cha Yung Il, the sailor that lost the argument. Now Mrs. Lee's husband, son, and sister are also preparing for baptism. The



**The students of Atlantic Union, Southern Missionary, and Walla Walla colleges gave \$5,000 for this airatorium, situated in Pusan, Korea, and facing the main part of the town. Bruce Johnston's meetings held in it have resulted in the baptism of 30 persons.**

sailor is happy in his new faith. Dai Chung Mak, pastor of the Pusan Central church, is working with the 80 additional persons who have requested further study.

This new airatorium came to Korea one week before Elder Johnston arrived to hold his meetings. On a trip to Korea two years ago, Elder Johnston was impressed with the opportunities in that country. He went back to Southern Missionary College, where he was teaching, and told them of the crusade he had had while on his vacation in Korea and how helpful it would be to have an airatorium. The students of Southern Missionary College, Walla Walla College, and Atlantic Union College together raised \$5,000 and shipped the new airatorium to Korea.

This new evangelistic tool will make it possible to go anyplace in Korea and conduct soul-winning meetings.

H. R. KEHNEY  
Departmental Secretary  
Korean Union Mission

## PHILIPPINES:

By Bus and Boat—2

## Medical Missionaries Visit Remote Areas

When daylight came, a man Dr. Hechanova had contacted, the son of the local elder at Casiguran, invited us to his pleasant home near the pier, offered us a place to clean up and dress for church, served us fruit to go with our breakfast, and finally got us transportation to the church on a weapons carrier.

I was accompanying a medical team sponsored by the North Philippine Union

Mission as they visited yet another remote area of Luzon. We had come by microbus, public bus, and tiny launch to this place and were now ready to spend the Sabbath in worship and service.

Following the usual program of talks on nutrition, sanitation, child care, and family planning, the real work of seeing patients began. In fact, it had begun earlier, while we were at the home of one of the church members waiting for dinner. A young father and mother brought their nine-month-old baby for the doctor to look at. It was a pitiful case, a pale, undernourished, desperately sick baby, without enough vitality left to cry. Hospitalization might possibly have saved her, but in spite of what the doctors could do, we learned later she died at eleven o'clock that night.

It seemed as if everyone in town wanted to see the doctors and get some of the free SAWS (Seventh-day Adventist Welfare Service) medicine. Hour after hour passed, with the little church still crowded with would-be patients. Except for supper the work continued—examining, prescribing, treating whenever possible.

"What time did you girls get in last night?" I asked the nurses the next morning. "I didn't hear a thing."

"Around eleven o'clock," Remy answered. "We kept telling them to go home and come back in the morning, that we'd still be here, but they wouldn't go. Finally Dr. H. said he was seeing double, and had to stop."

Now that we knew how long the trip took, we wanted to catch a launch if possible on Sunday, spend the night at Baler, and return to Manila on Monday. The elder's son had said he would try to find out and let us know if any launch

came Sunday morning on which we could make the return trip.

### No Schedule for the Launches

"It's too bad they don't try to run the launches on some kind of schedule," I said to one of the church members.

"Well, these are just private boats," I was told. "They don't have any real business carrying passengers. It's illegal, in fact. To get official permission to take passengers, you have to have life preservers, you have to have sanitary facilities on board, and furnish food and water for the passengers. These little launches, of course, don't have any of that. But there is no other way of getting to most of these coast towns, so everybody rides on them."

"How about flying? I saw on the map that Casiguran is supposed to have an airstrip. Don't the Philippine Airlines planes ever come here?"

"They used to, but not anymore." I remembered reading that PAL had quit using its old DC-3's, which meant cutting service to many smaller places. "The airstrip is just for the officials of the lumber companies. They fly in and out once in a while."

Sunday morning as the medical team worked on we kept trying to find out something about a launch, urging that someone go to the pier to see if anything had come or was about to leave. But no one was eager to get rid of us. "No weapons carrier going to the pier," they told us. "And anyway, everybody in town knows when a launch is in. The captains come to the stores in town to collect any orders for supplies. Just never mind. There'll be something. If not today, surely tomorrow."

But shortly after noon Dr. H. himself rounded up a weapons carrier (whose driver admitted he had already made two trips to the pier), and by midafternoon we reached it, only to learn that a launch had come in that morning and left at noon. While the rest of us relaxed—or tried to refrain from grumbling about lost chances—Dr. H. scouted around to see what he could find. At five he came back with good news. First he had found a small outrigger launch that would take us, leaving at 7:00 P.M. Then he got in touch with a company craft that was to leave at eleven o'clock. It had brought two trucks for a logging firm, and was returning almost empty. It was bigger, safer, and with two motors would probably be faster. It would cost us nothing; probably the company officials figured it would be less illegal to carry us free than to charge us.

### Wedged in for the Night

About 9:00 P.M. we went down to the dock to go aboard. Our vessel was an old landing craft, with two motors and a pilot's cabin at the very back. The front cargo space was completely open. The little cabin had four narrow bunks, two on each side, both simply plank shelves perhaps two feet wide, and five or six feet long. Half a dozen men were already occupying them.

But being gentlemen, they relinquished three of the bunks to our party, and sat in the fourth. We piled our stuff around as best we could, inflated our air mattresses, and wedged ourselves in, two or three to a bunk. Dr. H. at five feet nine inches is tall for a Filipino, and Dr. Condon at well over six feet is tall even for an American. Our little five-foot, 100-pound nurses had a real advantage.

After settling ourselves we waited for the pilot to come aboard for the 11:00 P.M. departure. And waited. We'd doze a while, wake up and try to find a more comfortable position, look at the time, then doze again. Eleven o'clock, twelve o'clock, no pilot. Two, three, four, still no motion. Why hadn't we slept in comfort ashore? Around five o'clock he came and we were off.

Making better time than had the little launch, our landing craft reached Baler shortly after noon. Too large to work its way up the shallow inlet where our previous launch had waited for the tide on Friday, the vessel anchored offshore, rooted for several outrigger canoes into which we stepped and were carried in, landing on the open beach. I was sitting in the stern, and just as the keel touched gravel a warm, gentle wave wrapped itself around my waist. With the April air even warmer, no harm was done—nylon dries fast.

### Death on the Road

Chartering a weapons carrier in Baler, we started back across the mountains. As we climbed one of the narrow, steep sections of the road, our driver stopped to let us get out and look at the wreck of a truck that had gone over the bank the night before. There it lay, maybe 100 feet down, its load of sawed lumber strewn out behind it. One man had been killed, our driver told us, and the truck driver himself was in the hospital with a broken back. "One of the men riding on the truck was my stepfather," our driver said. "He was lucky—got off with just a

broken leg and some bruises. Another is in serious danger—they don't know if he will live."

After dark, as we neared Cabanatuan, we passed the home where candles were burning for the dead, and the long tables were set in the yard for those who would come to the wake. We waited while our driver stopped to pay his respects. They told him the second man had also died.

"Yes, sir," they said at the bus terminal in Cabanatuan. "That's our last bus for Manila. It will leave at 8:30." By eleven that night we were home.

"Let me know what my share of the travel expense is," I said to Dr. H. as we got off. (I was on vacation and had gone along only for the ride.) It came to a total of ₱21.50, between US\$5 and \$6. Even multiplied by seven, it was hardly a costly trip, in money.

But what about the six highly skilled, expertly trained medical personnel? Does it make any kind of sense to let them spend three exhausting days of travel for one of service? Is that the best use we can make of valuable human resources?

F. A. Stahl no longer roams the mountain trails of the Andes with his faithful mule Samson. Missionaries no longer spend three or four weeks crossing the Pacific, as they did not many years ago. Today the King's business requires haste. How much longer before such jaunts as we took will be only quaint memories, the sort of story you tell to juniors around a campfire about the strange customs of long ago?

Small planes are a risk. But the same guardian angels who now protect us from Huk bullets, storms at sea in frail craft, and treacherous mountain roads will still be with us aloft. Medical missionaries have shown they can run and not be weary; they can walk and not be faint; shouldn't we give them a chance to mount up with wings as eagles?

IRENE WAKEHAM

*Teacher, Philippine Union College*

## Reading for the Blind in 85 Countries

By C. G. CROSS

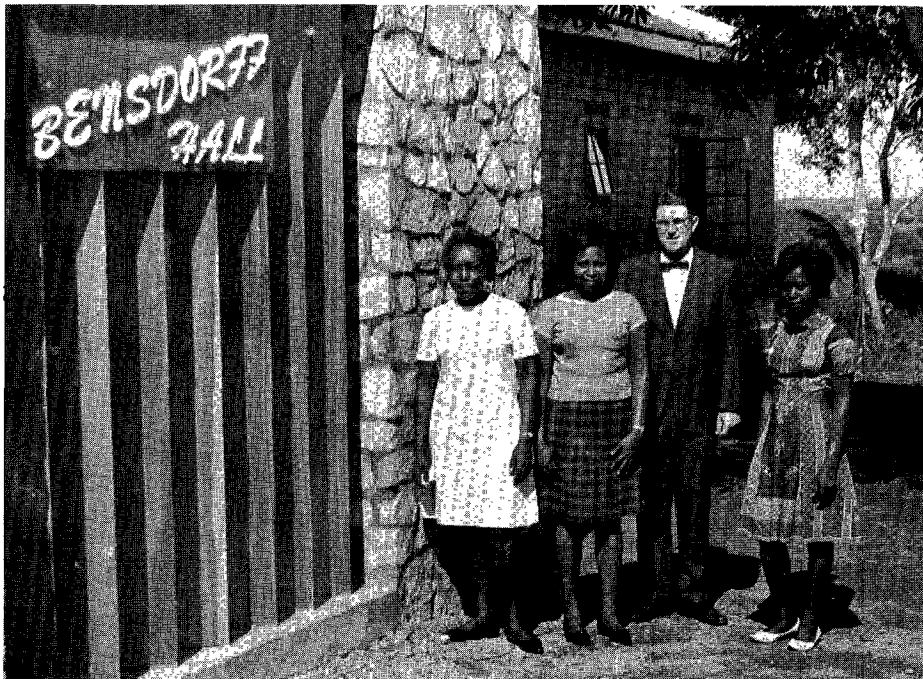
*General Manager, Christian Record Braille Foundation*

The Christian Record Braille Foundation is sending magazines, books, Bible correspondence courses, manuals, and other items to readers in 85 countries around the world. These are for English-reading blind and visually handicapped children and adults.

Mrs. Gwen Sutherland, of South Otago, New Zealand, writes: "The latest issue of the *Christian Record Talking Magazine* arrived, and I lost no time in listening to it. I particularly liked the adventure section. Your description of Helen Keller's old home was charming, and how I enjoyed your account of the seventeen-mile drive on the coast of California—all the more so because of a brief trip to California more than four years ago, cut short, alas, by a massive retinal hemorrhage in my only good eye. I traveled alone to Monterey, Carmel, San Francisco, Santa Barbara, Hollywood, and Thermal. I fell in love with all the Americans I met—Negro and white. The kindly courtesy everywhere from post office attendants to porters and bus drivers, just everyone, is a vivid memory of happiness. This is only accentuated by your kindness in sending me your records.

"I am struggling along in this old farmhouse, but by the grace of God, as my little remaining sight grows dimmer each month, I am managing to cook and look after my husband and son. I have learned to read and write Braille, a bit slowly as yet.

"You surely provide much blessing and inspiration to many dear folk handicapped as I am at 58."



J. LINDFORS PHOTO

The new Bugema dormitory, donated by Mrs. Bensdorff, was named for her. Mrs. E. Mative, preceptress, and J. T. Bradfield, the principal, are flanked by two students.

**UGANDA:**

**Bugema College Opens Donated Girls' Dormitory**

A new girls' dormitory at Bugema Adventist College, Uganda, was officially opened October 19 by the officers of the East African Union. When the school was founded in 1948, as Bugema Missionary College, only boys attended. The first girls were admitted in 1952, but they remained few until in recent years their numbers have increased to one quarter of the student body.

With the increase in numbers housing became a problem. The old staff houses they occupied were no longer adequate to meet the needs of a developing institution. Then an elderly woman in the Central European Division donated the money for the erection of a new dormitory.

Girls at present take all subjects together with the boys. They may elect, however, to take commercial subjects in order to prepare themselves for employment in the many denominational offices throughout East Africa. It is planned to increase the home-economics offerings in the near future.

We believe that in the development of the church in Africa today the education of girls is of prime importance. Bugema Adventist College is helping to fill the need.

J. T. BRADFIELD, *Principal*

**SWITZERLAND:**

**History and Progress Combine in Basel Church**

To visit the Seventh-day Adventist church in Basel, Switzerland, is to sense the unique atmosphere of a truly pioneer center of the Advent Movement in Europe.

As Mrs. Rudy and I worshiped there recently we recalled that in less than two years after J. N. Andrews, pioneer missionary to Europe, arrived at Neuchatel, Switzerland, Basel became the headquarters for our work in Central Europe. First from Neuchatel and then from Basel, Elder Andrews visited groups of Sabbathkeepers in Switzerland, the Rhineland, France, and Italy. These contacts resulted in the beginning of the publishing work in Europe.

First to be printed was *Les Signes des Temps*, which appeared in July, 1876. Then followed a series of tracts in various languages such as French, German, and Italian. In 1884 the German missionary journal *Herold der Wahrheit*

began in Basel, with B. L. Whitney as editor and U. Smith, J. H. Waggoner, and G. I. Butler as associate editors. Then followed the printing of books, one of the first being *Das Leben Jesu Christi (The Desire of Ages)* by Ellen G. White.

The history of the Basel church is filled with names and events pertaining to the pioneer period of our work in Europe. In 1885, about two years after the untimely death of J. N. Andrews, Ellen G. White and her son, W. C. White, came to Basel, and from here kept in close touch with our work in Europe for almost two years. Jacob Erzberger, a name well known throughout Central and Eastern Europe for decades, joined L. R. Conradi in a series of evangelistic meetings in Basel during the winter of 1886-1887. Emil Frauchiger, who was baptized by Elder Conradi in Lake Geneva, May 15, 1886, was Bible worker in Basel together with the other two ministers. On January 22, 1887, 15 people were baptized and united with the church in Basel. This event signaled the actual beginning of the Basel church.

E. Frauchiger and Brother Perk became the first colporteurs in Switzerland, but soon went farther afield with their work: into Austria, Poland, Czechoslovakia, and other Eastern European countries. When we served in Eastern Europe (1925-1936) the names of these two men were still spoken frequently. The charter members of the Bielitz, Poland, church where we had our membership for several years, had received the Advent message through the ministry of these two colporteurs.

Today the Basel church has 385 members. It is a strong and growing church. Parents have had to struggle constantly for freedom to keep their children from attending public school on Saturdays. At long last, in September, 1954, the governing Council of Basel granted Jews and Seventh-day Adventists liberty to have their children freed from school attendance on Saturdays. This freedom applies to all divisions from grade school through university.

There is a strong youth organization in the Basel church. A large number of church members are engaged in professions such as medicine, teaching, nursing, and building. One prominent member is field representative of our health food factory (PHAG in Gland). Arnold Haend, M.D., is editor of *Leben und Gesundheit (Life and Health)* published by the Advent-Verlag, Zurich.

The Adventhaus in Basel is a place of worship to be justly proud of. It is the seventh meeting place of the church during its 86 years of existence. Built in 1931 and greatly enlarged and modernized in 1963-1964, it now seats 500 people in the sanctuary and can accommodate 150 in rooms downstairs.

The present elders and leaders of the Basel church are not forgetting the spirit of love and sacrifice that characterized the lives of the early pioneers of our work in Europe.

H. L. RUDY



J. LINDFORS PHOTO

A girl student earns part of her tuition by working in the Uganda school store.



**GERMANY:**

## Servicemen Among Three Baptized in Bamberg

A joint German-American baptismal service was held at Bamberg, Germany, September 27. Two German men and an American soldier were baptized.

The sermon was preached in English by Ralph T. Heiner, director of the servicemen's center in Frankfurt. The sermon was translated into German by Siegfried Ludewig, president of the North Bavarian Conference. Ray Martindale was baptized by Chaplain Ralph Workman, and Dieter Michalsky and Oscar Müller were baptized by Pastor Helmut Erbenich.

This was the first time there had been a joint service of this type.

CHAPLAIN (MAJ.)  
RALPH C. WORKMAN

**SAMOA:**

## Neighbors, Businesses Assist Church Builders

Church members recently dedicated the Lano, Samoa, church debt free. A. H. Forbes, Australasian Division assistant treasurer, and local mission officers officiated at the dedication of the 140-seat sanctuary beside the sea.

W. G. Litster, Lalovaea Central School principal, was the volunteer construction planner and supervisor. The building, valued at US\$7,600, cost US\$3,800.

Building of the church began in 1964, using bricks the membership made on a borrowed machine. Cement was all hand mixed, and water was carried about three quarters of a mile. On several occasions non-Adventist villagers came and helped. Many expressed pleasure that the Adventist missionaries were willing to join in doing the hard physical work that was necessary.

Many business houses in Apia helped generously with discounts and the free delivery of purchases.

M. M. KENNAWAY  
Director, Savaii District  
Samoa Mission

**BAHAMAS:**

## Youth Enthusiasm Shown at West Indies Congress

"Seventh-day Adventists are Christians in a hurry," wrote Louis Cassels, UPI staff writer in the October 19 issue of *The Stars and Stripes*. He said, "They believe that the second coming of Christ is imminent. So they feel a strong sense of urgency about getting on with the Lord's work—particularly in fulfilling His command to preach the gospel to every nation."

In a recent visit to the Inter-American Division I was deeply impressed that our young people are indeed Christians in a hurry, determined to share their faith

with a new sense of urgency. Bible studies, Voice of Youth meetings, and Gift Bible Evangelism projects are being conducted as never before. In the Upper Magdalena Conference in Colombia more than 1,000 persons have been baptized since the beginning of the year, with four of our local pastors being centurions (having prepared 100 or more for baptism).

At the West Indies Union Youth Congress, held in Nassau, October 23-26, Herbert Fletcher, MV secretary for the West Indies Union, reported that on September 27 the pastors in that union baptized 1,260 persons who had been won through youth evangelism. The 3,000 persons attending the congress heard the testimonies of youth who with God's help had brought someone to Christ. Workshops were conducted during the congress, introducing the youth to the new One to One youth-outreach program which will become the major youth evangelistic project throughout Inter-America during 1970.

On the opening night of the congress the prime minister of the Bahamas, The Honorable L.O. Pindling, challenged Adventist youth to go out into the streets, take people by the hand and say, "Follow me." He told the delegates, "You know

where you are going and how to get there, but this is not enough." The youth were then reminded that they must take someone else with them to the kingdom.

Sabbath morning 20 youth joined baptismal classes, and hundreds of others dedicated themselves to the Lord's work. In the Bahamas Conference, MV Secretary Leslie McMillan has won 207 in evangelistic meetings this year. Before each series of meetings he has an intensive two-week training class in personal evangelism for the youth of the church, who then become members of his evangelistic team. In the last series 136 were baptized through this youth-evangelism plan.

George Brown, MV secretary for the Inter-American Division, reported that since 1966 when an Inter-American Division MV TARGET baptism goal of 28,000 was set for the quadrennium, nearly 24,000 persons have been won by the youth of that division. It appears that the goal will be reached ahead of schedule.

Inter-American youth are youth in a hurry! They know that the King's business requires haste.

JOHN HANCOCK  
Associate Secretary  
GC Missionary Volunteer Department

## Four Ordained in North India

M. E. Cherian (left), president of Spicer Memorial College, extends a welcome to Aziz M. Massey, one of four ordained to the gospel ministry during the North India Section camp meeting held in Jullundur, India. Pastor Massey, a Spicer Memorial College graduate, is conference evangelist in the North India Section.

The other three men (left to right), Barkat M. Mall, Makhhan Chand, and Prabhu Dass, are pastor-evangelists in the same section. Each of the ministers has been conducting at least two evangelistic campaigns annually.

Those taking part in the ordination service were I. K. Moses, general field secretary of the Southern Asia Division; Dr. Cherian; E. A. Streeter, J. M. Campbell, and B. M. Isaac, of the Northwestern India Union; and S. Chand, president of the North India Section.

JAMES M. CAMPBELL  
Secretary, Northwestern India Union



**SIERRA LEONE:**

**Public Meetings Add 18 to Freetown Church**

Eighteen persons joined the Freetown, Sierra Leone, church not long ago. They were the fruitage of eight weeks of evangelistic preaching and visiting from house to house.

Walton S. Whaley and his associate evangelist, J. S. B. Conteh, a graduate of the Adventist College of West Africa, conducted the meetings in the church for five nights a week for five weeks and then gradually reduced the meetings to allow for intensive visitation in the evenings.

One of those baptized was S. L. Bangura, deputy governor of the Sierra Leone Bank. Mr. Bangura is now looking forward to working among his colleagues and presenting to them the claims of the everlasting gospel.

W. S. WHALEY  
*Pastor-Evangelist*

**GREECE:**

**First Church Dedication Is Milestone for Crete**

The year 1969 held special significance for Adventists on the Mediterranean island of Crete. They dedicated a new chapel in Iraklion.

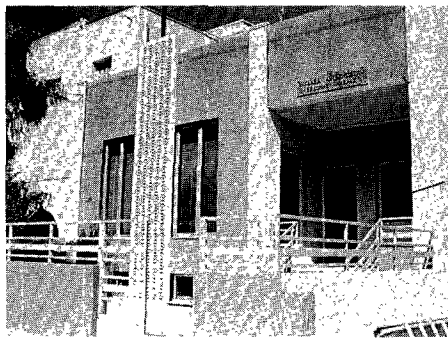
This new chapel is the only Adventist church on the island, and it is also the first Adventist chapel to be opened on any of the 250 islands of Greece.

Present for the service on August 2 were Elder N. R. Dower, of the General Conference Ministerial Association, Mrs. Dower, and P. Lanares, of the Southern European Division. Prior to the dedication service a workers' meeting had been conducted for the six Adventist ministers of Greece. It was a special blessing to be able to hold the workers' meetings this year in the new chapel in Iraklion.

Until 1959 our efforts in Crete had been restricted mainly to the selling of literature to interested persons. During 1959, however, a petition was submitted to the authorities requesting that we be given permission to hold meetings, and after a period of time this permission was granted. It is especially significant that the existence of a church today on Crete is due largely to the dedication and persistence of our local church elder, E. Dialektakis.

**Ordination Service**

In addition to the dedication of the chapel another event that day brought us joy. During the afternoon an ordination service was held for P. Papaioannou, one of the six ministers laboring in Greece. His grandfather was the first person in Greece to become a Seventh-day Adventist. He had obtained a Bible and had begun to study God's Word. He discovered many new things, among them the fourth commandment.



**Greek Adventist believers on the island of Crete meet for worship in this new chapel.**

He began to keep the Sabbath without having the slightest idea that there might be other Christians in the world who did the same. He was excommunicated from the Orthodox Church and drew upon himself the disfavor of the entire community in which he lived, but he would not renounce his faith in the truths he had discovered in the Bible. Eventually he came in contact with the Adventist church in Constantinople, and a worker was sent to baptize him and his family.

As a result of the faithfulness of this man, his children have been exceptionally faithful members of the church, and his grandson, Brother Papaioannou, entered the ministry after several years of study at Newbold College. While at Newbold College, he married Revel Able and since 1961 they have been working together in Greece. They have worked on Crete for six years and are presently located in Thessalonica, the capital of Macedonia.

The new chapel in Crete is now a reality because of the faithfulness of the members there, and the generosity and liberality of the Southern European Division and of a doctor living in the United States.

N. GERMANIS  
*President, Greek Mission*

**ENGLAND:**

**South England Report Shows Evangelism Strong**

During the first three quarters of 1969, 300 men, women, and youth united with the remnant church in the South England Conference.

These accessions represent, not the spectacular result of a particular evangelistic campaign, but the solid, persevering service of conference workers and laity. In addition, the tithes returns are \$25,000 ahead of the comparable period of last year, which was an all-time high.

Four public campaigns are now under way. In Bristol some 25 young people, led by Adrian Harvey, have spent several months in preparatory work and are now engaged in a well-directed Voice of Youth campaign mainly supported by their own finances. George Crutchfield and his associate workers had almost 800

at the opening meetings of their campaign in the cathedral city of Exeter, Devon. More than 1,000 attended the initial lectures of Lewis Barker (a New Zealander) in the holiday town of Weston-super-Mare. In historic Hastings, the Morris-Strickland mission (campaign) began with overcapacity crowds.

Church campaigns are progressing in Edmonton and Walthamstow. In Norwich—the center of East Anglia—full-scale total church evangelism has been launched to culminate in a three-week reaping campaign after 12 months' preparation. Bryan Ball, recently appointed conference evangelist, is supervising this program, with Edward Pettit leading out in the specific preparatory work.

With the return of Russell Kranz to London we hope to implement plans that may enable the New Gallery Centre to fulfill the original purpose in its acquisition. A basic factor in this program is the transfer of the Central London church congregation to an alternative place of worship.

The conference building program is being augmented by the members' willingness not only to contribute financially but also to participate in actual construction. Church halls have been erected in Reading and in Hutton in this way. Two new churches were opened during 1969, and a community hall annexed to the Wimbledon church. Work has begun on another church building in Cornwall.

Our trio of departmental secretaries—James Ginbey, Rex Riches, and Tudor Watts—is promoting their various interests with soul winning as the guiding principle of all their endeavors.

E. H. FOSTER  
*President*  
*South England Conference*

**GUYANA:**

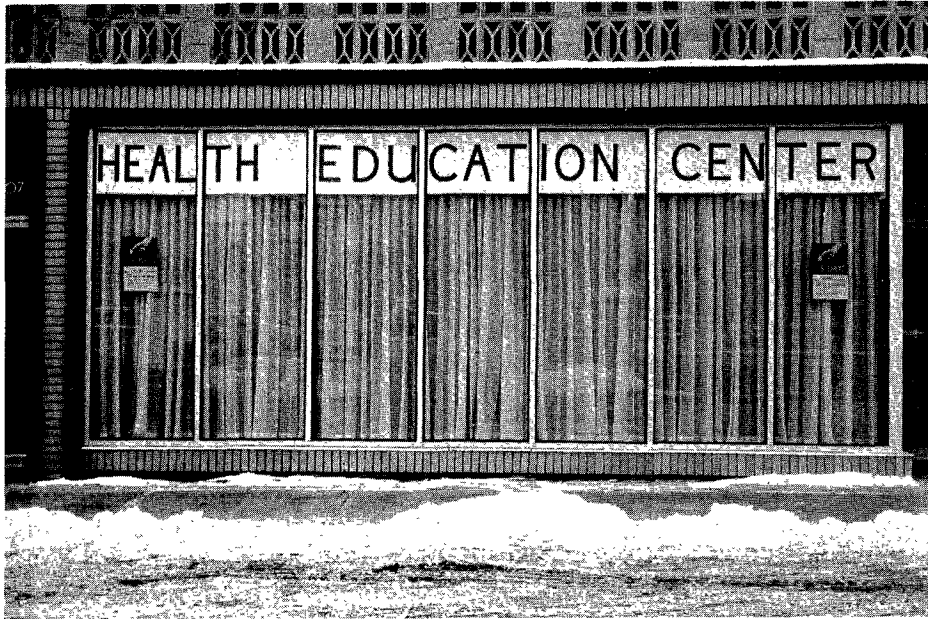
**Parent Education Course Held in New Amsterdam**

The mayor of New Amsterdam, Guyana, Eustace Wilson, officiated recently at the distribution of diplomas to 22 church members who had completed a 19-week study course of *Child Guidance* by Ellen G. White. The course was sponsored by the Guyana Mission department of education.

G. A. Beresford, pastor of the New Amsterdam church, assisted the mayor in distributing the diplomas. The church is planning a strong program to protect the homes and the children. The church school with a well-qualified staff is developing into a model for Guyana.

The graduation at New Amsterdam was one of 12 throughout Guyana and climaxed an intensive study during meetings of parent councils organized to assist the parents with their home problems. The councils met weekly. Dr. Ruth Murdoch of Andrews University, Michigan, assisted local mission personnel in training the council presidents during her visit to Guyana earlier in 1969.

STEVE WILLSEY  
*Secretary-Treasurer, Guyana Mission*



### Calgary Health Center Celebrates First Anniversary

The Seventh-day Adventist Health Education Center of Calgary, Alberta, has celebrated its first anniversary.

Occupying 1,200 square feet of prime space in a downtown medical office building, the center is furnished with office desks and equipment, reading-room facilities, a projection screen, and other equipment necessary for its services.

Presentations at the center have included the Five-Day Plan, classes and/or lectures on the preparation of low-cholesterol meals, drug addiction and narcotic use, cancer detection, prevention of heart disease, weight control, nutrition, child guidance, positive living, marriage and

preparation for marriage, and health for the alcoholic. Pre-Lenten classes on the preparation of vegetarian meals have also been conducted.

Dr. Hervey Gimbel, medical secretary of the Alberta Conference, heads the project, which was planned and promoted by the lay activities committee of the Calgary church.

The Alberta Conference has 26 Seventh-day Adventist doctors, dentists, optometrists, and a chiropractor; nine of them are practicing in Calgary.

**HERB LARSEN**  
Public Relations Secretary  
Alberta Conference

putting in as many hours as required for a full year for a full-time worker, Robert Jones led the New York Conference in literature sales in 1969 with a total of \$16,533.25. Mary Mina was in second place for 1969 with sales of \$15,070.85, and Anna Batt was third with a total of \$12,791.00 for the year.

† Atlantic Union College's Student Program for Recreational Activities for Youth (SPRAY), under the leadership of Harold Camacho, a senior theology major, is offering the underprivileged children of Clinton, Massachusetts, a choice of five skill classes. The classes include crafts, creative arts, gymnastics, swimming, and cooking. An awards presentation is planned for February, and will be held in the college gymnasium, with the children's parents in attendance. SPRAY is now in its fourth year. It began as a Story Hour for some ten to 15 children and has grown until this year there are 66 attending. The Clinton project has been so successful that the SPRAY group was asked last school year to begin one in Lancaster. Carol Twing, a senior elementary-education major at Atlantic Union College, is in charge of the Lancaster program.

EMMA KIRK, *Correspondent*

### Central Union

† Edwin Eisele, pastor of the Valentine, Nebraska, district, has baptized eight persons as a result of his recent meetings in Springview and Valentine.

† W. S. Lee, Central States Conference president, was the guest speaker at the special homecoming services at the Bethel church in Kansas City, Kansas. More than 200 persons were in attendance. V. Lindsay is the church pastor.

† The Newcastle, Wyoming, Pathfinders made doll beds and stuffed dolls for the children of the orphanage in Torrington. The group who took the crafts to the orphanage were given a tour of the home.

† Charles H. Buursma, Nebraska Conference evangelist, is conducting a Word of Life crusade in Fremont, Nebraska, scheduled to run until February 8. I. J. Dennison is assisting with the program.

† The members in the Grandview church in the Kansas City, Missouri, area invited 30 blind people to a special Christmas dinner on December 14 at the Springdale Lake Mobile Court clubhouse. With 1,200 sightless people in the Kansas City area, the Grandview church members plan to serve a dinner every three months, entertaining a different group each time.

CLARA W. ANDERSON, *Correspondent*

### Columbia Union

† Part of the Shenandoah Valley Academy religious activities this year is the student seminar. Each Friday evening, before vespers begin, the campus seminar, run entirely by the students, is conducted. Attendance is voluntary, with more than 50 per cent of the students attending. The seminar does not limit its activities to the campus; its members have conducted church services for other churches in the conference. The teams consist of three student speakers and two students who provide the music for the services.

† A 100-mm. clock-driven telescope with eight eyepieces and a range of 38 to 375 power was donated to the Shenandoah Valley Academy by Alumnus Harold Toms. Studies under the direction of Bill Johnston, physics teacher, will be made of the heavenly bodies, especially the observance of sunspots, the moon, and Orion.

† Seven Philadelphia area churches united in sponsoring a holiday fair held at the Greater Philadelphia Junior Academy recently. About \$1,450 was raised, which will be used for school improvements and equipment.

† Twenty-nine professional men interested in encouraging young people in their choice of careers presented lectures and participated in group discussions recently during Career Day at Blue Mountain

### Atlantic Union

† Antismoking education in the Greater Boston area recently received a major boost when WBZ-103 Radio announced that it will no longer accept advertising from tobacco interests on its radio network, nor will its Westinghouse Group "W" affiliates.

† During November and December, Northeastern Conference officials organized new churches in Bronx, New York; New London and Norwalk, Connecticut; and Long Island, New York. A Spanish-speaking mission with 17 members was organized in Rochester, New York, on November 8.

† Nineteen persons united with the church in 1969 in the Greater New York Conference through the work of conference literature evangelists. Some 50,565 pieces of free literature were distributed, and it appeared that deliveries would amount to more than \$160,000 by the end of December.

† Working full time only since May, but

Academy, Hamburg, Pennsylvania. The keynote address was presented by Jerry Pettis, an Adventist Congressman from California. Guidance Counselor Nicholas Leftrook organized the Career Day activities for the academy.

✦ Responses are still coming in from a special Halloween card offering a free Bible in connection with the gift-Bible program. The Potomac Conference has received almost 1,000 responses, with Pennsylvania and New Jersey following close behind. One New Jersey youngster sent a card to a woman in Northern Ireland, and she sent it back requesting that the King James Version be sent to her. The plan will be used next Halloween, according to H. J. Harris, lay activities secretary of the Columbia Union Conference.

MORTEN JUBERG, *Correspondent*

### Lake Union

✦ Emma Wussow, of Gillett, Wisconsin, recently donated \$7,000 to the Wisconsin Conference, which has been used to purchase from the Evangelical United Brethren in Gillett a church building for the Underhill congregation. Miss Wussow was baptized last July at the conclusion of an evangelistic series by R. A. Thompson and David Lawson.

✦ At their annual meeting recently the literature evangelists of the Indiana Conference pledged a goal of \$225,000 for 1970. J. W. Proctor, Lake Union publishing secretary, was guest speaker; Robert Dale, Indiana Conference president, was also present.

✦ Retiring after a teaching career of more than 35 years, May Lemmon Adams was honored at the Illinois Teachers' Institute held recently.

✦ V. W. Esquilla, radio-TV secretary of the Illinois Conference, has been conducting an evangelistic crusade at Rockford as a follow-up to the It Is Written television programs. Seventeen persons have united with the church in two baptismal services. Assisting in the crusade was the pastor, L. J. Marsa.

✦ The church school auditorium in Niles, Michigan, was recently dedicated as a memorial to the late Evan L. Garrett, M.D., who was active in the school's development until his untimely death about two years ago.

MILDRED WADE, *Correspondent*

### North Pacific Union

✦ Putting forth special effort to reach \$100,000 for Ingathering during the week ending January 3, members of the Upper Columbia Conference raised \$102,840.45. The total reported from the local confer-



### Volunteers Aid San, Learn About Adventists

For the third consecutive year, high school students in the St. Helena, California, area receive on-the-job training for medical careers while earning academic credits and learning about Seventh-day Adventists at the St. Helena Sanitarium and Hospital.

The Volunteer program presents a joint effort between the institution, the American Red Cross, and the local high schools. Students earn high school credit as well as practical exposure to hospital routine. Enola Davis, director of inservice education and instructor of Volunteers, reports a favorable reaction by these young people to the Adventist way of life and appreciation for the program by the local community. Only three of the currently enrolled 17 Volunteers belong to the Seventh-day Adventist Church.

Pictured with some of the students are Harold Whiting (extreme left), chairman, Silverado Chapter of the American Red Cross and chief physical therapist at the San; Mrs. Robert Patterson, coordinator, Red Cross Volunteers (next to Mr. Whiting); Lois T. Woods, director of volunteer services, St. Helena Sanitarium (black dress); and Miss Davis, R.N. (second from the right).

DAVID READ  
*Public Information Officer*  
St. Helena Sanitarium and Hospital

ences in the union was \$489,251.11, or 132 per cent of the basic goal.

✦ Setting an Investment goal for 1969 of \$300, the 38 members of the five classes in the Spokane Central church junior division reached their objective by July and went on to reach a total of \$554. Horace Futcher, the Investment leader for the juniors, reported 97 per cent participation by students and leaders.

✦ William Loveless, pastor of the Sligo church in Takoma Park, Maryland, and a Walla Walla College alumnus, was guest speaker for the second MV weekend of the academic year on the WWC campus.

IONE MORGAN, *Correspondent*

✦ Mary Walsh, veteran Bible instructor, recently completed a soul-winning training session at Salt Lake City's Wasatch Hills church. John Boyd is the pastor.

✦ Laymen of the San Diego North Park church, working with their pastors, have spearheaded a goal to reach 100 baptisms for the church during 1970.

✦ Pacific Union College conducted a winter weekend church music workshop for church musicians and leaders. James A. Kempster, instructor in music, was responsible for arrangements. Speakers included R. A. Anderson and Charles Keymer.

SHIRLEY BURTON, *Correspondent*

# Temperance Made Relevant in Our Society

By ERNEST H. J. STEED  
GC Temperance Secretary

Like many other movements and churches, Seventh-day Adventists are having to re-evaluate their approaches on temperance in the light of rapidly changing values.

Those who have any knowledge of Adventists see us as allied to nondrinking, nonsmoking, with the focus on ultimate and enforced prohibition. Current public opinion in most Western countries does not hold with prohibition as the answer to alcoholism or problem drinking.

This places Adventists, in the viewpoint of some, as adhering to irrelevant and antiquated philosophies. Yet society is concerned as never before about alcoholism, drug abuse, and smoking.

What, then, is our answer to this trend toward moderation and permissiveness despite the alarming consequences of intemperance?

Unfortunately many Seventh-day Adventists, under this social pressure, have become influenced by public opinion, satisfied to have their own conviction, and prepared to ignore the tide of evil. Others zealously pound home the arguments spotlighting alcohol, tobacco, drugs, tea, coffee, and cola drinks as a menace to life and health.

Backed up by modern medical and scientific data on these practices, regularly publicized today through press, radio, and TV, they even tend to sit back and watch the parade roll by, wondering what our particular mission really is.

Some of this conflict and confusion has its cause in their not having a clear concept about temperance. It is obvious that if alcohol, tobacco, and drugs represent intemperance, we are also to preach the opposite—temperance. Paul, the apostle, tells us in Galatians 5:23, 24 that temperance or self-control is a fruit of the Spirit of God—not something we give up, but something we acquire. Therefore, we may think of temperance as God's gift to man as an escape from the desires and the ravages of intemperance.

Temperance or self-control can therefore be relevant to the church member and to all others alike. Temperance offers a solution to the yearnings of young and old for insight, achievement, and life's meaning through Christ. Self-control opens to man the vistas of better living—physically, mentally, socially, and spiritually.

Does this mean that we who would choose this positive ideal of temperance will ignore the forces of intemperance now being glamorized and eulogized? No.

Only as we possess this positive concept and experience this divine direction will there be a lasting resistance against intemperance.

To make temperance relevant we must offer the positive image, presenting temperance in its most attractive form. When this approach is paramount, we won't be plagued with having to find solutions to negative images.

Talking about our manner of introducing temperance and the value of our temperance magazine, Ellen G. White said, "These grand truths must be given to the world. We must reach the people wherever they are, and by example and precept lead them to see the beauties of the better way."—*Counsels on Health*, p. 446.

"There could be no better time than now for a movement of this kind, when the temperance question is creating such widespread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeal for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided."—*Ibid.*, p. 436.

## ASI at National Convention Considers New Name

The ASI, an association of private businesses and enterprises owned by members of the Seventh-day Adventist Church, held its national convention in Miami Beach, Florida, November 12-17.

Leading last year's session was Allan R. Buller, president of ASI and executive vice-president of Worthington Foods, Inc., Worthington, Ohio; and Caris H. Lauda, executive secretary of ASI, from Washington, D.C.

During one of the business sessions a new, "more indicative" name for the association was considered. Among the names suggested was "The Association of Seventh-day Adventist Services and Industries." If given final approval, the name

would retain the ASI initials that have marked the association since its inception. There were 69 regular and 37 delegates at large seated for the session.

In his president's report Mr. Buller emphasized the fact that ASI is an organization "meeting real human need and setting an example of living faith." He said the self-supporting part of the name means that associated institutions are not dependent upon the church for finances and patronage. However, it should be noted that some support and patronage do come from the church membership in the normal transaction of business.

Keynote address for the convention was presented by Neal C. Wilson, vice-president of the General Conference for the North American Division.

Reporting at the first business session of the new convention, Elder Lauda told of growth in the association. He listed 48 new members since the last convention in Minneapolis two years ago. The total is now 206 members representing more than \$80 million in property, and an annual payroll of more than \$30 million.

Featured at the convention were guest lecturers from points all across the United States. James Barclay, management consultant from Western Springs, Illinois, discussed Financing Your Institution or Enterprise. Wayne Andrews, director for supervisory training, Westinghouse Electric Company, Pittsburgh, Pennsylvania, addressed the group on the Art of Listening.

From the General Conference were J. W. Peeke of the Insurance Service and Marvin H. Reeder of the Bureau of Public Relations. Clinton Wall, food-service director from Andrews University, also spoke.

The final session of the convention was a banquet held Saturday night. Alonzo Baker spoke on The Russo-Chinese Confrontation in Asia.

MARVIN H. REEDER  
GC Bureau of Public Relations

## Recollections of Mission Service

Willard M. Gill, 90, commonly called Pop in the South-east Africa Union, came to Africa 21 years ago to assist his son-in-law, O. I. Field, at the Matandani mission and training school. Working on a self-supporting basis, Brother Gill spent his time building, surveying, and teaching carpentry, beekeeping, and some Bible subjects.

For several years, because the government made no other provision and because the 35 miles of bush road to the Salisbury-Blantyre highway was the mission's only means of reaching the outside world, Brother Gill took on the responsibility of keeping the road clear for traffic. The government, in turn, provided him with £150 (US\$360) per year for this service. Brother Gill invested his profits from this effort in other projects for the mission.

More recently Brother Gill has constructed three houses at Soche, a suburb of Blantyre. He also did most of the carpentry work on the Brown Memorial Leper Hospital at Malamulo and supervised the construction of three new houses at Malamulo Mission.

In 1955, at Matandani, Brother Gill met Margaret Benedict from College Place, Washington, who had come to Africa to teach. They were married at Malamulo in 1959 and continued to serve in the mission field together.

In May, Willard and Margaret Gill retired from mission service and went to live in College Place, Washington.

A. E. COOK  
Ministerial Secretary, Trans-Africa Division

# This Week...

Arthur H. Roth, author of "Adventists and the Seventh Day" (page 3), the fifth article in the Always New, Always True series, discusses the special place the Sabbath holds for Seventh-day Adventists.

Elder Roth went to Panama as an evangelist in 1936 and remained there two years prior to becoming the mission superintendent of the Costa Rica and Nicaragua missions simultaneously. He was ordained while in Panama. In 1939 he became Missionary Volunteer, educational, and home missionary secretary of the Central American Union, a position he held for two years.

In 1941 he went to the Inter-American Division, where he served in a variety of capacities—MV and educational secretary (1941-1950), division secretary (1950-1954), division president (1954-1962)—before joining the General Conference staff in 1962 as assistant to the president.

Another former missionary writes this week of "The Assurance of Our Lord's Return" (page 5). William J. Harris, a retired minister, spent 18 years in China and five years as president of the Hawaiian Mission.

During his tenure in China he was a minister at Peking for three years before he became director of the Hopei Mission. After four years there he went to the

Shantung Mission as director for six years. In 1934 he went back to Peking as superintendent of the North China Union.

From 1950 to 1966 he was an associate secretary in the General Conference Sabbath School Department. A major contribution made by Elder Harris was the launching of the Vacation Bible School program. After the General Conference officially authorized the Sabbath School Department to foster the program (1953), he was largely responsible for the promotional materials of VBS, as well as for branch Sabbath school work.

From its first appearance several years ago, the weekly "Letters to the Editors" section has been popular, and the same holds true for the "Forum" column, which appears monthly on the "Young Adult" pages. The difference between the two sections is that "Forum" is primarily concerned with the material that appears on those two pages. Since the content and format are beamed at the under-35 section of the Adventist populace, we would like to request again that letters intended for publication in that column include the age of the writer, at least the identification, "under 35."

The Initials H. E. D. on the editorial page this week, appear for the first time. They refer to the name of Herbert E. Douglass, who is listed for the first time on the masthead as an associate editor of the REVIEW.



## EVANGELISM THEME OF ALC MEETING

DENVER—A three-day meeting to plan strategy for a 1970 evangelism thrust of the American Lutheran Church was held here. Attended by some 40 denominational officials and 10 members from each of Denver's four ALC congregations, the meeting was a pilot project for the denomination's 5,000 congregations. The 50 days from Easter to Pentecost in 1970 are to be used by congregations in studying community needs and planning projects.

Our Saviour Lutheran church was chosen as the pilot site because of its metropolitan ministry and experience in relating to the community.

## POLIO HITS AUCAN TRIBE OF ECUADOR

SANTA ANA, Calif.—A polio epidemic has struck the primitive Auca tribe of Ecuador, where Rachel Saint, a missionary with Wycliffe Bible Translators, Inc., has been leading a successful program for the past 12 years.

At least 15 persons are reported dead, with as many as 60 more hit by polio.

Mission officials report that there is already some indication of reversion to ancient practices of witchcraft in the face of the epidemic.

In what had been a "happy ending to a brutal story," an entire tribe of about 100 Auca had converted to Christianity in 1965, under the spiritual guidance and friendship of Miss Saint and a Plymouth Brethren missionary, Mrs. James (Betty) Elliot.

## "ECUMENICAL CEMETERY" SUGGESTED

NEW ORLEANS—Roman Catholic cemetery directors should offer their facilities to other Christians, the twenty-second annual convention of the National Catholic Cemetery Conference was told here.

John F. Philbin, executive director of cemeteries in Chicago, predicted that Catholic cemeteries will become the bulk of what remains of Christian burial areas.

## MOST CONGREGATIONAL CHURCHES TO MERGE WITH PRESBYTERIANS

AUCKLAND, N.Z.—Seventeen of the 25 churches in New Zealand's 86-year-old Congregational Union have voted to merge with the Presbyterian Church of New Zealand.

The remaining eight churches, which have voted to form a new Congregational Union, represent about 10 per cent of the total membership.

## DUTCH CATECHISM GETS IMPRIMATUR

NEW YORK—The controversial "Dutch Catechism," previously refused Church approval in its English-language edition, has been given the imprimatur, Herder and Herder, publishers, announced here.

# 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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**Idaho and South Dakota Elect New Presidents**

On January 14 the executive committees of two conferences elected new presidents: F. W. Bieber was invited to become the leader of the Idaho Conference, and G. W. Liscombe was asked to become the president of the South Dakota Conference.

Over a number of years and in various places, both of these men have given evidence of their qualities of dedication, vision, and leadership. We know that our church members in the conferences where these men now serve will be sorry to see them leave, but we feel that all will understand and cooperate.

We are also confident that our believers and workers in the two conferences will give loyal and prayerful support to their new presidents as all work together to help further God's cause.

NEAL C. WILSON

**Iowa Conference Dedicates New Headquarters Offices**

On January 6 the Iowa Conference dedicated its new office headquarters, situated in the beautiful rolling hills of northwest Des Moines, the capital city of Iowa.

A freeway cutting through the golf course of a country club made the property available for about one third of its estimated value. It has all the facilities for quick installation of the conference offices and the Book and Bible House headquarters, as well as the medical clinic on the ground floor.

Businessmen of Des Moines expressed interest in the Adventist Church's having this fine property for dignified and modern office headquarters. As one banker said: "I wish my church had the progressive spirit of the Adventist Church."

JAMES J. AITKEN

**Austral Union Session Sets Greater Goals for 1970**

A delightful rural retreat served as the setting for the twenty-first quadrennial session of the Austral Union, composed of the countries of Argentina, Paraguay, and Uruguay.

The meetings were held in a government-operated, inexpensive resort hotel complex surrounding a lake bordered by the hills of west central Argentina. Eight days were set apart for the session, which consisted of board and committee meetings to plan the work, and of spiritual refreshing.

There were 800 people from the conferences and missions in attendance. They unanimously re-elected Elbio Pereyra and his entire staff for the forthcoming quadrennium. Reports showed encouraging gains in every department.

Almost to a man the workers in this union are graduates of River Plate College, which is doing an excellent work of training the youth to serve God's cause.

Some changes were made in mission-field leadership. J. H. Cairus was called to be president of the Uruguay Mission.

To replace him in North Argentine, Carlos Gerber was called from the Cuyo Mission. Jose Tabuena, who was president of River Plate College, accepted the call to the presidency of the Cuyo Mission.

The delegates voted to accept greater goals for 1970:

Baptisms	3,000 (1,500 by laymen)
Gift Bibles	30,000
Visitation Tracts	1,000,000
Book of the Year—	
<i>The Great Controversy</i>	16,500

During the session Egil Wensell, former principal of the North Argentine Academy, was elected president of River Plate College. Elder Wensell, who was graduated from the same college and from Buenos Aires University, is a son of retired Elder Niels Wensell, who was president of several conferences in South America. Professor Wensell has been working in the educational program in South America for 16 years, 14 of which were as head of our schools.

D. W. HUNTER

**More Than 4,000 in Congo Send Plea for Light**

A remarkable experience in the Congo has just been reported by T. W. Samples, secretary-treasurer of the Congo Union.

At Kalehe a government official who had accepted the Sabbath truth after studying the Voice of Prophecy Bible School lessons, communicated with his own people and relatives in the Shabunda area 14 days west by foot, deep in the Congo forest. These people expressed a desire to know more about the Bible.

Recently this government official sent a telegram to the Congo Union office stating that a delegation was waiting in Kalehe to talk with Seventh-day Adventist leaders. When our brethren arrived they found 17 delegates representing 12 congregations with a total membership of 4,030. These delegates had walked the entire distance from Shabunda to Kalehe.

During the course of the conversations the delegates said: "Our church does not follow all that is written in the Bible. We asked our church leaders to introduce Sabbathkeeping in church, but they refused, so we cannot continue with them and break the Sabbath, which the Bible says is a unique sacred day." They asked that preachers and teachers be sent to study the Bible with them further.

Pastor A. Ruhaya, who met with the delegates, was deeply impressed by the fact that they had walked for 14 days to receive help. In his letter reporting the visit he exclaimed, "Imagine how they are thirsting for God's word!"

In closing his letter he said: "This surely is wonderful. The East Congo field is going to have its hands full taking care of this one. . . . How can we keep quiet while people are calling for the gospel!"

Present plans call for the East Congo field committee to study in February the request of this large group of more than 4,000 people. The committee will then inform them what, if anything, can be done to meet their request for preachers and teachers.

C. O. FRANZ

**N.A. Ingathering Report—9**

As of January 10 the total raised was \$7,028,331.62. This is a gain of \$343,599.63 over the same period last year, which is \$167,483.02 more than was raised last year by the end of January.

Kansas became a Silver Vanguard conference this week, joining 16 other conferences and one union—Southwestern.

New Jersey leads in the high per capita group, with \$31.45 per member. Newfoundland is next, with \$30.69; New York close behind, with \$29.10.

God's blessing has been evident as leaders, workers, and church members have cooperated. This has been the greatest Ingathering crusade in history financially. Follow-up of interests discovered could make it spiritually successful, as well.

**IN BRIEF**

♦ In her New Year's honors Her Majesty Queen Elizabeth II conferred a Member of the British Empire on Mrs. Myrtle Marion Ferris, wife of Pastor Walter G. Ferris, "for services rendered as medical chief officer to the people on Pitcairn Island."

♦ With the appointment of S. G. Paulino, manager of the Central Luzon Mission Book and Bible House, as the Central Philippine Union assistant publishing department secretary with the responsibility of coordinating and building up the Book and Bible House program, all three Philippine unions now have Book and Bible House managers serving on the union level.

♦ Deaths: Richard F. Farley, academy and college Bible teacher, chaplain, and pastor-evangelist, January 10, at Mount Vernon, Ohio; Mrs. Fred Lee (nee Margaret Butterfield), 28, whose husband was dean of men at Far Eastern Academy, Singapore, January 17, at Downey, California; Merritt C. Warren, 79, veteran China and Far Eastern Division missionary, January 15, at Sanitarium, California.

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