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REVIEW and Herald

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The Answer

By WINIFRED ZERNE

Misunderstood?

It doesn't matter—Jesus understands.

Forsaken?

Look up, you are in His hands.

Discouraged?

Accept His will for you, His plans.

Lonely?

His presence will suffice, it's there always.

Ill?

This too will pass, night turn to day.

Poor?

The Master had no home, no place to stay.

Hungry?

"Thou shalt not live by bread alone."

Pressured?

His burden's light, no need to groan.

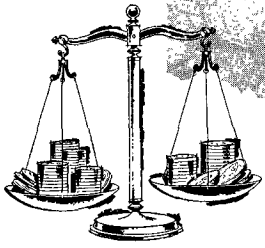
Anxious?

Stand firm, we'll soon be home!

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HARRY ANDERSON, ARTIST

*A personal story involving a frank look at
God's church, His money, and my stewardship.*



A. DEVANEY

Financing a World-wide Work

By **H. W. LOWE**
General Conference Field Secretary

FFIFTY-FOUR years ago the Advent message came to me like a light from heaven, and I rejoice today that the light still burns brightly. Because of Sabbath observance I lost the work I had taken up several years previously, and I left home with the bright hope of becoming a missionary. I became a tentmaster by night and a magazine colporteur by day. I knew nothing of the eccentricities of huge tents in a wet and stormy climate, and I was not a salesman by nature. But by God's grace, and through the great kindness of many new Adventist friends, I eventually went to college and into God's work.

From the beginning I knew that I had accepted a message rather than having found a job. With our large institutions today, it is easy for young people to find a job rather than to accept a message. We need to realize the importance of voluntary acceptance of the blessed Advent message, whether we are in the organized work or in God-provided work elsewhere as laymen.

Soon after leaving college I was assigned to various jobs as secretary, treasurer, preacher; and one day the call came for overseas mission service. Arrived in Africa, I soon became aware of the importance and value of policies in the conduct of God's work. I was to learn that wise policies are born of experience, which is sometimes painful and costly, and that they endure through necessity. An unwise policy would quickly die by the way, for it would soon prove to be unworkable.

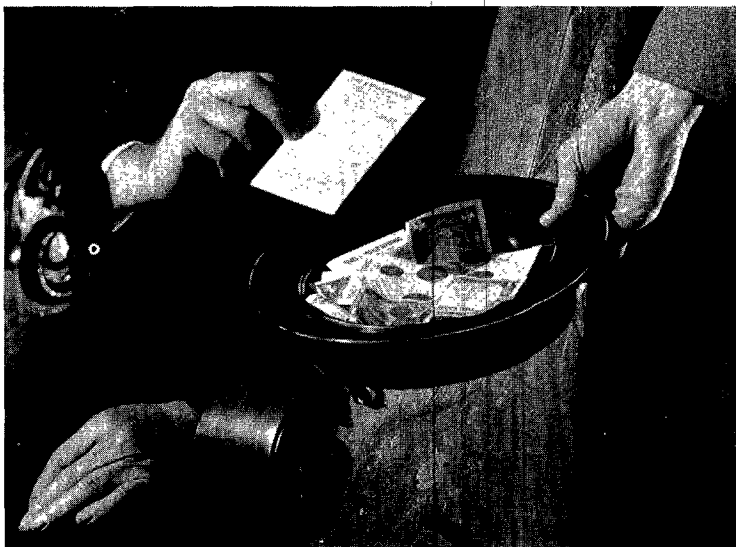
Early Experiences in Mission Service

In my earliest days in Africa there was no furlough policy. As a result some died; others were sent home ill, never to return to mission service. My beloved wife was among the second group. After these losses of workers, the mission board gradually established a furlough policy for the world field, and required adherence to its provisions in order to ensure continuity of service. This policy has paid rich dividends. There is wisdom in carefully planned, humane policies. They are a blessing to our work. I should not want to go back to the old days without these policies.

Also in those days there was no proper provision for operating budgets. To be sure, we had salaries that were regular, though small, and even these were sometimes cut through necessity. We struggled along on an experimental basis, perforce with as little money as we could, but were unable to do the many more things that a wisely assigned budget would have enabled us to do. Consequently the work was slow and discouraging. But precisely at this point I learned a lesson.

Friends at home often sent gifts direct to individual missionaries, especially to those who emphasized particular needs. This, of course, meant that one missionary in one place inevitably would receive quite a lot of gifts if he had many friends, whereas another with just as many needs, but with a smaller circle of friends, would have considerably less financial support.

I once visited with a group of missionaries of another organization. They told me that they had built up successful work in some large stations, simply because the men



S. M. HARLAN

Stewardship is sharing the gift of eternal life with others.



and their wives were indefatigable letter writers. But in other instances, men and women who had a small circle of friends and were not prolific correspondents actually had to return to the homeland, some in a state of poverty. This group depended on faith for both salaries and expenses.

An Equitable Distribution of Means

Since those days I have been an ardent supporter of financial policies that provide an assured, even if not always adequate, support for the diversified interests of our work in all parts of the world. Moreover, it is in large part due to wisely administered fiscal policies that evenly distributed funds have been made available for so many projects in our work. Personal preferences of donors are always respected, of course, but centrally administered funds that provide for both local needs and world requests are by far the strongest support and assurance to our workers. What we are saying presupposes personal dedication, so that the policies themselves are subject to divine control.

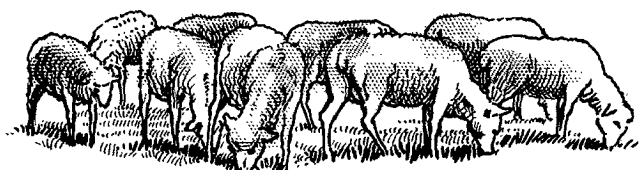
To be more specific, let us suppose a woman of means wishes to provide a small ship for service in the South Sea Islands, and sends the money direct. Suppose, also, that a month or two later the administrative committee in Australia is fixing budgets and does not know that the small ship has already been provided by a direct gift. Will the provision be duplicated? It is possible that the committee may make provision for a need that no longer exists, and some other equally great need will suffer as a result. Too many direct gifts can upset budget plans that have proved to be fair and impartial.

For the purpose of evenly distributing denominational funds, and because of lessons learned by experience, the present policy requests missionaries "to solicit funds only for enterprises included in the budget of appropriations, working in cooperation with churches and conferences to raise the funds required to meet the appropriations on which the missions depend. All such funds shall be passed through the regular channels" (*Church Manual*, 1963 ed., p. 191).

Policies Not as Complicated as They May Appear to Be

Sometimes policies contain provisions that may appear to be complicated, but in reality are not. The Thirteenth Sabbath Offering overflow is a case in point. The promotional idea involved is frankly stated in the word "overflow." This means that a designated field receives for special projects the excess above the amount of the regular Sabbath school offerings. The amount of overflow available for such projects during a particular quarter might be calculated as follows:

Thirteenth Sabbath Offering	\$500,000
Basic deduction	50,000
Balance for calculating overflow	\$450,000
Overflow (20% of balance)	\$ 90,000



This plan is clearly stated in the *Sabbath School Manual*, known to all the world divisions, and it is intended to encourage liberality by working toward a surplus for a specific project. Some quarters (the fourth, for example) habitually produce a larger offering than others. For this reason each division has its turn at the four quarters, in rotation. Time has demonstrated the value of this plan.

In the development of our work various plans for raising mission offerings have been followed. At first, Ingathering funds all went overseas. However, time has demonstrated that it is wiser to use part of these funds in the general area where they are solicited. If we present our Ingathering appeal frankly on the basis of uplift work at home and abroad, which is spread over evangelistic, medical, educational and welfare work, we encounter no great problem. This policy has resulted in untold blessings to the church both at home and abroad.

In pioneer days the financial support of our work was simple. Gifts, more or less spasmodic, were the first obvious way of helping the cause. Then a form of tithing based on one per cent per year of estimated value of possessions was practiced, along with freewill offerings. But this plan proved to be inadequate for a growing work. Moreover, the question arose as to what workers should be supported from the tithe; some were directly engaged in ministerial work, and others indirectly. Accordingly, the 1876 General Conference session voted the following:

"Resolved, that we believe it to be the duty of all our brethren and sisters, whether connected with churches or living alone, under ordinary circumstances, to devote one tenth of all their income from whatever source, to the cause of God."—*Review and Herald*, April 6, 1876, p. 108.

This 10 per cent of actual income was patterned on the first tithe of the Hebrews, which was devoted exclusively to the work of the Levites in the religious services of God's people. See Numbers 18:21; Nehemiah 10:37; Hebrews 7:5-7. Today we have adopted a policy providing that the use of the tithe "be held sacred for the work of the ministry and for Bible teaching, also for the carrying forward of conference administration, in the care of the churches, and of field missionary operations" (*Church Manual*, pp. 184, 185). This is in harmony with the inspired counsel of Ellen G. White, who wrote:

"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time."—*Counsels on Stewardship*, p. 67.

Provision for the other aspects of worship in Israel was made through freewill offerings, as seen in Exodus 30:11-16.

"The tabernacle, as afterward the

temple, was erected wholly by free-will offerings; and to provide for necessary repairs and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for 'the service of the tabernacle.' In the time of Nehemiah a contribution was made yearly for this purpose. From time to time, sin offerings and thank offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor."—*Patriarchs and Prophets*, p. 526.

These plans made ample provision for all phases of Israelite worship, both directly for the services of God's house and less directly for the erection and maintenance of buildings and for the many requirements of a theocratic community. Among the Israelites in Palestine everything cen-

tered in one sacred Temple, and later in synagogues in outlying communities.

Enduring Principles in Changing Times

Time, as always, brought changes, and today we have learned to apply the same principles to new situations. We no longer have the many camp meetings and festivals of ancient Israel, but we have metropolitan, urban, and rural congregations with permanent buildings, large and small, printing presses, food factories, sanitariums, hospitals, schools, colleges, universities, and many other needed facilities. We also have working forces to support in areas where there are few members with very little local income. This has meant new problems in the application of divine and time-honored principles for the support of the Lord's work.

For example, large institutions mean heavy concentrations of members, most of them with regular employment. A center with many professional people has a large tithe income that is more than enough to support the tithe-supported aspects of the local work, whereas other areas with lower economic levels and periodic unemployment may not have adequate tithe income for the support of a minister to care for the spiritual needs of the local congregation. Some fields are economically poor, others are subject to fluctuating economic or natural conditions, and some others always have more than enough means for the support of local work. Inequalities and possible inequities could arise from such situations. For instance, our children in a comparatively poor community, in a given area, need as good an education as do those in more prosperous areas. Yet the Lord's servant, in commenting on our over-all church program today, has said:

"In the tithe, with gifts and offerings, God has made ample provision for this work."—*Counsels on Stewardship*, p. 71.

The solution to all such problems is in distribution of this "ample provision," so that tithe from one place passes through denominational channels to other places where money is needed for ministerial-evangelistic purposes, and money for other than ministerial-evangelistic work likewise passes to a field needing such help. This is all accomplished through the interworking of fiscal policies that have been developed through years of experience. It has resulted in a soundly supported world work, which has weathered many crises over the years, and has moved steadily forward.

Conscientious Financing of the Work of the Church

Some 53 years ago the General Conference took action to provide special help in our schoolwork in North America. These educational institutions are vital, to provide not only our youth with Christian education in a secular world but also the source from which our working forces are replenished in many lands. Funds for this purpose would come from sources other than the tithe. Today a percentage of offerings from North America coming into the General Conference treasury is reserved for this vital purpose. This 18.4 per cent provides help for church school teachers' and ministerial interns' salaries, and for academies, colleges, and

Fellowship of Prayer

Urgent Needs

"You have been praying for Richard R. Monzon, who met with a very serious accident. God has truly blessed him, for he is improving, even though he is paralyzed. He has been able to move his right arm very well and also his left arm some. He has improved to the point that he is to be transferred to the rehabilitation center. Oh, we are so grateful to you. May God ever bless your prayer circle. We will remember you in our prayers also. Thank you and the prayer circle for the good work you are doing."—Mr. M., of Georgia.

"My family and I are in great need of prayer. I am asking for prayer in our behalf. God has seen fit to answer some of the requests I have sent in to the prayer circle. I praise Him for it and thank our dear believers everywhere who are faithful in making intercession for those in need.

"Please pray for a son who is desperately in need of help that he may turn from his selfish and evil ways to accept the Saviour; also for a daughter who is mentally ill, but has turned to God for help, that she may be completely restored and kept. Pray, too, for my husband, who is not a believer. He is having much financial trouble. May he see conditions in their true light and his need of the Saviour. . . . Please pray for another son who is a Christian but does not want to be an Adventist. Pray that he and his lovely wife may come into the truth together, that their home not be divided as ours has been. Pray also for a daughter who is very much interested in a boy not of our faith. If the boy does not accept our faith may she be saved from uniting her life with his. Also pray for two other daughters who are lovely girls but do not have the close walk they should with the Lord. Remember me, who stands most in need of prayer that I may be a better Christian and able to help my loved ones. May God do mighty things for His people, especially for our leaders."—Mrs. M., of North Dakota.

Another Conversion

"I wrote you some time ago and requested prayer for my oldest son, who was well nigh out of the church. Now he is back in, is married to a fine Christian girl, and is an active worker in the church. I do thank you for your prayers."—Mrs. B., of Oregon.

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.

church extension at home and overseas. All of these expenditures are from nontithe funds.

In recent years study has been given to strengthening the home base of North America, which has long been the mainstay of our world work. Funds were needed for such projects as land purchase, church construction, academy and college buildings. Where deemed desirable, conferences are permitted to exchange a small percentage of tithe funds for nontithe funds held in the General Conference.

Tithe received by the General Conference in this exchange is credited to its tithe accounts and becomes a part of the world budget devoted to ministerial-evangelistic work in other lands. An equal amount of nontithe funds is sent to the participating North American conferences. Thus the tithe money remains tithe, to be used for the support of the ministry, and offerings remain usable for non-ministerial purpose. This has proved to be a practical and beneficial plan by which to provide for the complexities of a far-flung work.

Excepting only trusts and annuities, which must at all times be safeguarded during the life of the trustors or annuitants, all funds received at headquarters are disbursed, in harmony with well-established policies, for the extension of the Advent message throughout the world.

Some Procedures May Seem Complicated

Sometimes individuals are puzzled by what seem to be complicated procedures in the handling of personal specific gifts. Obviously it is not possible to trace personal gifts to their journey's end in Africa, South America, or the islands of the sea. But I know that dedicated men handle my money before God, and it goes for its specified purpose. The projects promoted in my local church are always benefited by my gifts, and that is a deep personal satisfaction to me and to my fellow worshipers.

It has been at the price of great sacrifice and under divine blessing that our work has borne its witness in all the world. It will not close with less sacrifice nor with less power. Among warnings and counsels to the church, long ago the Lord's servant said: "If there was ever a time when sacrifices should be made, it is now" (*Testimonies*, vol. 6, p. 450). True and spiritual sacrifice is not merely philanthropy. It is surrendering luxury, laxity, selfishness, which have no part in the Advent message in exchange for things of eternal value.

Money is a medium through which souls may be won, both by direct min-

isterial service and by less direct but no less real agencies of the church's work. We become stewards when we become Christians. Thereafter we are either good or poor stewards in the sharing of all the spiritual blessings offered in Christ Jesus. These blessings are symbolized in the money we handle for God's glory.

Rightly conceived, stewardship in its larger aspects is sharing the gift of eternal life through Jesus Christ with

others. We may do this in a thousand ways—by our influence, by our words, by unceasing prayer, by Christlike deeds, by unselfish service, and by our gifts of money through regular tithing and freewill offerings, et cetera.

The one requirement the New Testament lays down for Christian stewards, is that they "be found faithful" (1 Cor. 4:2). It is my purpose, as it is of God's people everywhere, to be that kind of steward.

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



DEPARTMENT OF EDUCATION. The Department of Education has moved to the South Building, which is remembered by many as the Seminary. For quite a number of years the department offices have been on the third floor of the General Conference building. As the volume of work in the department increased, some of its activities were conducted in the South Building. Now Department of Education offices and workrooms will be together. Other departments occupying the South Building are Temperance and the General Conference Insurance Service.

THIRD FLOOR. Stewardship Services, the Statistical Department, and Research Committee activities occupy office space on the third floor of the General Conference building.

EASTERN EUROPE. Visits by General Conference leaders to our brethren in Eastern Europe have been limited in the past 25 years. We believe *Review* readers will appreciate learning that Theodore Carcich and W. R. Beach not long ago returned to headquarters after having traveled to Yugoslavia, Hungary, Romania, Czechoslovakia, and Poland, where they met with thousands of our dear people. They found the courage of our brethren good and their missionary zeal and faith in the Advent strong. Our fellow believers in Eastern Europe are not indifferent or indolent with respect to the times in which we live. They long for the coming of the Lord and crave an interest in your prayers. Further reports will come from those who made the visit.

ANGOLA MISSIONARIES. Angola and Parsons are almost synonymous terms in *Adventist* missionary annals. One of the finest examples of Adventist medical missionary dedication is that of Dr. and Mrs.

Roy B. Parsons, who have served the Bongo Mission Hospital in Angola, Africa, for 36 years.

The second generation of Parsons, Dr. David J. and Robert M., together with their wives and children, are skillfully lightening the heavy medical load in Angola.

A few Sabbaths ago Leona Mae Chew Parsons, wife of Dr. David, visited Washington with her young son, David, Jr., as they were returning to Angola after a few weeks in the homeland. Her heart was overflowing with enthusiasm and devotion as she told about the marvelous ways in which God has led and protected in Angola. The medical work is much easier since the recent acquisition of a small airplane to fly from Bongo to the stations in Cuale and Quilingues. Imperative trips that often required three days over primitive roads and across swollen rivers, by truck and car, can now be made in two or three hours. Both Dr. David and his wife are licensed pilots. Mrs. Parsons returned to Angola with a generous supply of medicines and equipment donated by friends and organizations in the United States.

NEW STAFF MEMBER. I. V. Stonebrook, of the Texas Conference, has joined the General Conference staff as associate secretary in the Department of Education. His special interest will be the denomination's elementary school system.

MISSIONARIES AT AUTUMN COUNCIL. Missionaries, other than division administrators, who attended the 1966 Autumn Council were O. W. Lange, Pakistan; C. A. Williams, Korea; R. D. Marx, Tanzania; J. T. Bradfield, Tanzania; R. W. Coon, Middle East; Dr. G. C. Eckval, Far East.



World Congress on Evangelism in session, Kongresshalle, Berlin, October 26 to November 4.

World Congress on Evangelism—Part 2

Facing a New Day in Evangelism

By R. ALLAN ANDERSON

Berlin, Germany

AS THE World Congress on Evangelism drew to a close remarks were heard on every hand that a new day had dawned for global evangelism. Over and over again it was emphasized, however, that no new movements or denominations were intended as a result of these ten days' meetings. This was reiterated by Dr. Billy Graham in his closing address. In a moving address, Dr. Richard O. Halverson, pastor of the Fourth Presbyterian church, Washington, D.C., stressed the importance of unity in diversity. "To destroy this diversity," he said, "is to destroy the church. However noble their purpose, we must beware of institutionalized methods that would indoctrinate and regiment and fashion every Christian into a common mold or a carbon copy. . . . Diverse as we evangelicals are, we must never lose the sense of the importance of our God-given task—that of carrying the gospel to every person on earth."

Continuing, he said: "This worldwide program of evangelism will be realized, not by organizing for evangelism as though it were a separate department of church life requiring

increased emphasis and effort, but by the renewal of the church with a fresh infusion of the life of the Spirit. . . . The world has nothing to offer that is comparable to authentic Christian fellowship. Lodges, clubs, fraternities, secret societies, et cetera, all fall infinitely short of the satisfaction and fulfillment realized by Christian fellowship."

It was that kind of wholesome, prayerful fellowship that marked these ten days as unique, for while the delegates came from many different racial and denominational backgrounds, yet there was a sense of oneness that all realized.

There were a number of high lights, for example, the great open-air demonstration on Reformation Sunday. Led by Dr. Graham and Dr. Henry, the delegates and observers assembled at Wittenberg Plaza, and following the bearers of 100 flags representing the different countries from which they had come, marched four blocks to the war-ruined Kaiser Wilhelm's Memorial church, where a crowd estimated at more than 18,000 had gathered. Bishop Dibelius, now retired, opened the service by a quick review of the names of many streets in Berlin that link the city with Luther.

The main address was given by Billy Graham, who declared that after 449 years Martin Luther still lives in the hearts of his countrymen, but most of all in the experience of the church. "Once the victim of terrifying feelings of guilt, fearing to face death, this convicted monk was led to a diligent search of the Scriptures," Dr. Graham said. "This, in turn, led him to the discovery that salvation did not rest on man's goodness, nor on his feelings, much less his penances. Instead it was a definite gift from God to all who believe on Christ. He then entered into covenant relationship with his Lord and found the peace and joy of salvation. . . . We come here today to proclaim the same saving faith that Martin Luther preached."

In a powerful message delivered that same morning at the Kongresshalle, Dr. Oswald C. J. Hoffman, radio evangelist for the Lutheran Church, Missouri Synod, declared: "We must be sure we remember what the Reformation meant and why it took place. When we think of that day we naturally think of another, the day the Holy Spirit came upon the waiting disciples. But that instinctively links us to another day, when the stone was rolled away from

the tomb, and that, to still another day when a cross was erected on a lonely hill.

"We cannot talk of the Reformation, which was definitely led by the Holy Spirit, unless we link the whole movement to the Son of God, who, having risen in power, ascended into heaven to begin His ministry as man's only intercessor. . . . It was our risen Lord who confronted the world. But He did it through broken and empty disciples now filled with the Holy Spirit. And He is ready to do the same today. The Spirit constantly calls us from a Pollyanna way of living into a dynamic experience with Christ, who lives to save all who will put their trust in Him."

New Techniques

The importance of new techniques in the proclamation of the gospel received special emphasis during the congress. "While the gospel message is the same in every age, yet in these fast-moving times we must discover ways of breaking through the indifference of this present generation," declared one speaker. "Are we trying to evangelize the world with the methods of 25 years ago?" he asked. Another said, "Only as we harness modern technology can we hope to succeed in our tremendous task of world evangelism."

"It is a staggering thought that one half of the world's adults are illiterate. We call them the 'silent billion,'" said another. "To reach these multitudes we must make use of mass media on a scale we have never even dreamed of. If we would sense God's power in new dimensions we must be willing to lift up our eyes."

Ted W. Engstrom, of World Vision International, California, reminded the delegates that the modern tools of technology are almost unbelievable. To missionary-minded administrators the computer can be a marvelous asset. It has capacity to store, research, and analyze man's problems and provide answers beyond anything hitherto attempted. While many might oppose the use of such devices as denying the power of the Holy Spirit, yet "using a computer as a tool does not lessen man's dependence upon the Holy Spirit any more than the use of the telephone," he said. "The ways in which proper use of such equipment can spread the message of the gospel worldwide are beyond imagination."

Mr. Engstrom was one of a half dozen major speakers who spoke on "A Strategy Projection for Total Evangelism in This Century." Jan van Capelleveen, of Holland, a leading newspaper representative, called for Christian leaders to move into

larger plans for reaching the masses. "We must update our magazines," he said, "and our radio broadcasts, our TV programs, as well as our films and our books. The world is now the Christian's parish, and we must upgrade our methods of communication."

This journalist, who is now the religion editor of *De Rotterdammer*, told that plans are now in the making for a world broadcasting company

and a world TV station. He also envisioned the possibility of a world press agency. "The key question in all this is," he said, "Who will control these? Who will decide what we shall read or hear or see?" We might add that in the light of prophecy we can see in these things tremendous possibilities for good or ill.

In such a congress one had to be ready to shift gears rapidly, for not all presentations were theological or

The Art of Living..... **when you're young**

TOO-MUCHNESS

A BOOK I once read impressed me rather deeply. The plot centered around a woman who took extremely good care of herself. Whenever life's difficulties mounted, she had a habit of pressing her lily-white hand gracefully to her forehead (it was that kind of book!) and announcing in a trembling voice, "It's all too much for me!"

There were other little refinements that went along with the hand-to-the-forehead routine, such as the fluttering of her blue-veined (that's what the book said!) eyelids, a long, pitiful sigh—but these embellishments really have no bearing on the point I'm about to make.

In the story the heroine's lily-white hands and blue-veined eyelids always proved effective; the crushing problems were shouldered gladly, even eagerly, by her family and friends; she was never put to the dreadful necessity of coping.

Life, though, as it is generally lived by the average person (which includes just about all of us) doesn't usually work out this way. It has been my experience that people don't come rushing from all sides to offer aid and comfort just because I announce pitifully that I'm finding things "too much" for me. In a world as busy as this one, *everyone* is at one time or another afflicted with "too-muchness."

The condition may develop slowly, like the common cold, with a twinge here and an ache there, until it's a full-blown malady. Or it may strike suddenly, like a "virus." When you're young, "too-muchness" is very likely to overtake you after you've been in school for a couple of months. All those papers to write, and outside reading to outline, and labs, and room to clean, and clothes to attend to, and student activities to participate in, and letters to write, and dates—don't forget that last item!

Seriously, though, one can be overwhelmed with real panic when he's in one of these cycles. If he doesn't hold very, very steady, he might even do something *really* foolish, such as dropping out of

school. (In lieu of lily-white hands and blue-veined eyelids, that is.) Then he'd be at the opposite end of the spectrum, afflicted by "not-enoughness" rather than "too-muchness."

How can one wage a successful campaign against the paralyzing affliction of "too-muchness"? If you want to be really scientific about it, you can sit down with a chart and coldly block off time for all your "have-to's"; then you can add the "I'd like to's," as far as your time chart will allow.

You'll soon internalize some rather grim truths about the nonelasticity of the 24-hour day. Regretfully, then, you'll just have to relinquish some cherished activities. Let me comfort you. I've been doing that for years. I don't like it, but it's a workable plan for meaningful survival.

If, however, you're already having a serious case of "too-muchness" and you're just a whisker ahead of disaster, here's what to do: Sit down and list the things that must be given top priority. Then second priority, and so on. Then take the top list and work on it, keeping the other lists out of sight. By marking off each item as it's accomplished, you'll feel that tight band around your forehead (a symptom of T-M) begin to loosen. Then work off each succeeding list—and resign from a few clubs and social activities, *regardless* of how worth while they may be.

While the Lord expects us to make the best use of our time, He also expects us to know our limitations. And He's ever and always a present and instant help to be called on when "too-muchness" threatens to destroy us.

Miriam Hood

technological. For example, on the Saturday night Rachel Saint, missionary from South America, appeared with two native men, Indians from the Ecuadorian jungle. Our readers will remember the shock that came to the world when it was learned that five young American missionaries were killed by the natives they were trying to help. Miss Saint is the sister of one of those murdered men. She went down to take her brother's place. During the intervening years she learned the language and has translated the Gospel of Mark.

One of the men, Kimo, who accompanied her to the congress, was one of the killers. The other, Komi, is the son of the man who led the group to commit their savage deed. How inspiring to realize we were looking into the eyes of men who but a short time ago knew nothing of the Saviour, but today are serving the Lord Jesus. Once their only way of life was plunder and vice. But now "clothed and in their right mind," they were giving their testimony to the saving power of the gospel.

"I don't live sinning now, I don't," said Komi, "not since I came to know Jesus. I live speaking to God. My life was very, very dark, but now it is light." Then he added, "With my whole body, soul, and spirit I love God." Miss Saint translated for them.

With no previous sense of history, these Aucas were suddenly transported from the stone age of the jungle to the swirling life of a modern city. They repeated in their own language John 3:16 and sang one of their hymns (they have only three). It was entitled "God Created Everything." What was the thing they wanted above all else to see? asked one of the delegates. "It was an elephant," replied Miss Saint. One naturally wonders how these men will tell the story of Berlin to their jungle people.

While few delegates had come from primitive areas of the world, yet to the great majority it was a thrill to be so close to the actual results of foreign missions.

"Whatever comes of this congress, many flagging laborers have been revived, and their ministry rejuvenated" was the way one leader expressed it. Another delegate said, "We who have been dull are now rehonored."

In his closing message Billy Graham spoke as a minister to the hearts of more than 1,000 fellow ministers. It was a moving appeal. He took his text from Jeremiah 6:13-19. His sermon title was "Stains on the Altar." As he unfolded the theme all were gripped. It was a kind but impressive message, and all reconsecrated

themselves to their ministerial task. Thus closed the World Congress on Evangelism, the first of its kind ever held. Many gripped our hands and said, "God bless you. Remember, we will be praying for you Adventists as you shoulder your great responsibilities." Then they would add something like this: "We thank God for what you are doing. We can all do

more and we *must* do more to bring the light of the gospel to the millions that now sit in darkness. Pray for us, and we will for you."

To be present there was a heart-warming experience, and we are confident the Spirit of God is opening doors of opportunity for the proclamation of His last message of mercy.
(Concluded)



The Hidden Bible

By INEZ BRASIER

COVA sat down to read one page, two pages, three pages, in the New Testament a missionary had given him. He could see already that if he followed these words he could not do many of the things he liked to do. So he hid the New Testament down in the bottom of his trunk.

Cova had left his faraway home in the forest, to go to school. He would be a teacher! But instead of being a teacher he worked in a store. Finally he was manager of another store! Not one of

his people could do that. Not one of them could read, either. He was proud he could do so well.

He still liked to read, so he took that New Testament out of his trunk. What he read bothered him so much that he hid the little book in the bottom of his trunk again. There! Now he could do as he pleased.

But one day he sat down in the shade. There were no books or papers in that part of Africa then, for this was many years ago. So he reached under his clothes in the trunk for that New Testament. He enjoyed what he read until the book told him that he needed Jesus to help him do right. Then he hid the book in his trunk once more.

Over and over he read, and then hid, that New Testament. At last he listened to the words as he read. He knew he needed Jesus as his Saviour.

Then a dreadful thing happened to him. He lost the store keys! And he was the manager! What should he do? What could he do? He could not find the keys, though he hunted everywhere. He knelt down to explain his trouble to Jesus. He told Him, too, that he wanted to belong to Him.

Cova then turned around and went back along the path. There he found the keys! The very next time there was a meeting at the mission church, he was there. Now he enjoyed his New Testament.

One day as he read, Cova thought of his mother and of all his old friends away back in the forest. He especially thought of his mother. He must find a way for them to learn about Jesus too.

He went to see a missionary. There was no one to go back in that forest. "Why don't you go?" the missionary asked.

"Me? I am not a missionary," Cova told him.

Finally the missionary found someone to go. Cova wanted so much for his mother to learn of Jesus that he went with the new missionary as his helper.

It rained and rained in that forest. It was wet most of the time. The missionary could not stay. Cova was left alone. But he was not alone! Jesus was with him as he taught his mother and his friends and people all around the story of Jesus' love for them. He told them how Jesus came to this earth to help everyone to live like Him.

Now Cova never hides his Bible when its words speak to his heart. He loves Jesus so much that he wants to know more and more about Him. And the more he learns of Jesus the more he can tell others about Him.



AKIKO MEZIAS, ARTIST

Repeatedly Cova hid the Bible in the bottom of his trunk, only to take it out again.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Celebrating their wedding anniversary—their first in the mission field—

A Happy Missionary Anniversary

BY CLARA NOSWORTHY WRIGHT

OUR missionary family in Africa, the Burton Wrights, were having their first wedding anniversary away from the homeland, and we wanted to do something special to celebrate. What could we do that would be different and helpful? We could always send a card and a check, but this did not satisfy us. These young folks had written letters telling of great needs in many areas; they had spoken of the new church school to open for the European children—with very few supplies—and of its need for books and other things.

A few weeks before their anniversary in July this thought came in answer to our prayers: A "book for Bethel" get-together at our home on our fortieth wedding anniversary, which would be in August. We wrote to the young folks and told them of the plan. Some of the local Dorcas leaders arranged for many folks to bring books to the open house for the Wrights—the Wrights at home and the Burton Wrights in Africa. Sometimes a person wonders what to do when the invitation specifies "no gifts, please." Announcements were made in the churches in the Orlando area, and a few telephone calls were made to invite families and friends to participate. We thought that perhaps 50 would find time to respond and to visit for a few minutes. At least we hoped so.

The response was heart warming! The family in Africa had a tape recorded for us to use to greet the friends. Our daughter telephoned from Puerto Rico, our youngest son telephoned from Washington, and our son Elder Walter Wright and his family helped to host the occasion. More than 100 people called that warm August afternoon, bearing "books for Bethel"—150 of them. Books of all kinds came in—devotional books of the year, children's storybooks, Bible books, the Conflict of the Ages Series,

Bibles. Yes, books appropriate for outside reading and reference books for the college and church school libraries.

The Florida Conference family had a special gathering to promote the idea, and suggested "40 books for the fortieth anniversary for the Kenneth Wrights." They mailed the books direct to Africa. Everyone helped in this mission project.

A letter from our son suggested the number of *Bible Readings* he would appreciate having, as gifts for the ministerial graduates. We almost wept when, in looking over the books after the last guest had gone, we found the exact number of *Bible Readings* that he had mentioned. Needless to say, we wrapped and mailed them the very next day. We have been glad through the following months that books go on a book rate (about half the cost of clothing and other merchandise), and you just mark them "books" for school use, or "educational books." They are anxious that no soiled books be sent to Africa. We had no problem with that.

I believe we were as happy as the

recipients when the letter came saying that the *Bible Readings* had reached them in excellent condition, in time for graduation, and that the ministerial graduates were delighted. The folks who brought those books are having a part in preaching the gospel in Africa through those faithful Bantu ministers.

In April a letter from our son included the following thoughts concerning the books: "We have been giving books to ministers, teachers, Bible instructors, preceptors, preceptresses, and principals of African missions. Just received a letter from the preceptor of Cancele Mission thanking us profusely for the devotional books I gave their principal for the deans. We have sent many Bantu teachers away, thrilled with either a Spirit of Prophecy book or some other devotional book. We sent two large boxes up to the school library and gave several to the church school. We have a shelf where we keep books at home to give as gifts or when needed."

They have now received more than 200 books, and more are on the way. Recently someone gave me a grocery bag full of new, or nearly new, devotional and MV Book Club books. Truly this has been a wonderful year, a year of precious blessings halfway round the world.



GOD IS KING

By CARROL JOHNSON SHEWMAKE

THE little country living room was clean, cozy, and quiet. I settled down to entertain myself, which is not hard for a small girl with a big imagination.

"God is a king," I said to myself as I started drawing on the blackboard with my new white chalk.

"Carrol," mother called from the kitchen, "where are you?"

"Here, Mother, drawing," I answered.

Mother came and stood beside me.

"What are you drawing, dear?" she asked.

"Why, this line is heaven and this is God. God is a king, you know."

Mother looked closely at my drawing. It really was of a king, all right, the very same king that she had seen pictured on my mother's White King soapbox!

"What makes you think God looks like that?" mother asked with a slow smile.

"Well, God is a king, you know, and that's the way to draw kings. My favorite psalm, the twenty-fourth one, says He's the 'King of glory.'"

Mother looked very interested in her young daughter's ideas of God, so I continued.

"I really think God is especially fond of me because I'm sick so much and have to be alone a lot. I'm sure that no matter what I do, He'll save me a place right there." I made a chalk mark beside my king on the blackboard.

Mother raised her eyebrows slightly at this bit of information.

"Carrol, dear," she explained, "I'm sure that God does give extra strength to those who are weak. There will be no sinners in heaven though, honey, not even if they have been sick. Your sins will all have to be forgiven."

As I knelt for prayer with my sisters that evening I was thinking of mother's words. Somehow I could not pray, but only think of the one pet sin I had convinced myself God would overlook in my case.

I loved to read, and I read everything that came to the house. I knew that mother didn't know that I read the stories in the many magazines people brought for me to look at while I was sick. These stories were not the sort of stories my mother read, and were not at all the thing for any child to read.

"I haven't anything else to do, God, except read," I argued. "Surely it's all right for me to read them."

I couldn't pray that night at all, so finally just climbed into bed when my sisters did.

Next night, the moment I was on my knees the whole argument flashed through my mind again. I was unwilling to yield up my sin. Again I climbed into bed without saying a prayer.

As the days passed I grew more miserable, and must have been a very difficult child to live with.

One night, so very tired, I knelt again beside my bed.

"O God," I wept, "I'm so miser-

able. Please take away my sin. I won't read any more of those stories if you'll give me strength not to. Please forgive me and save me that place in heaven. Amen."

The next day was sunny and bright for both me and the weather.

I was sitting on the back steps, gazing at the bright blue sky and the fluffy white clouds, when mother asked, "What are you thinking about, dear?"

"Why, Mother," I answered, "right behind those clouds is heaven and God the king is there. He's saving a special place for me because my sins are all forgiven."

Keeping House

IN DECEMBER



By CAROLYN E. KEELER

IT IS December, the holiday month. The snow glistens in the sun, it rests on the pine branches. We have fixed a bird-feeding station outside the living-room window, with a few pine branches to make it a retreat for the birds. The cardinals come, the blue jays, the chickadees, the nuthatches, the woodpeckers, the tree sparrows. I cannot see well enough to distinguish birds from a distance, and it is wonderful to have them near enough to observe.

The spirit of giving is in the air. We plan to have our traditional holiday family get-together here. We hope the grandsons can come, Dennis, Andy, and Lawrence, of Springwater, New York, and our new—and only—little granddaughter, Carolyn Elizabeth Davis, and her papa and mamma. We wish we could have with us the little grandson we have never seen, Robert Lee Keeler, of Humboldt, Arizona, and his father, whom we have not seen for a long time, and his mother, Betty, whom we have never seen.

As I go down to the basement and see the rows and rows of canned fruits and vegetables, I think of the time last fall when I thought I could never can another quart of applesauce or make another jar of jelly. I had reached the saturation point in canning. But when I see that lovely red sparkle of the jelly made from the reddest Northern Spies, I am well repaid. I cannot eat jelly, but I love to see the family enjoy it. It seemed the Spies were never so red as this fall. I used the red apple peelings in making this jelly, and I also put up some apple syrup made from the parings. This is delightful to use on pancakes or waffles.

We are enjoying the bushel of black walnuts. How brown my fingers were stained as I took the shucks from them. First, we tried the board with a hole in it, the hole is a bit smaller than the original size of the nut, and you place the nut over the hole, then you give it a blow with the hammer, and the nut falls through the hole into a container below. But there is usually a bit of shuck left on the nut. Then the nuts must be spread out to dry. Finally we concluded that it was better to place the nuts on a wide piece of cardboard, step on them, and then remove the shell easily.

We use wood in our cookstove (also we have a bottled-gas range) and in our furnace in the basement. One Sunday in October our good friends Merton and Lillian Lawrence, of Springwater, came over with Andy. While Lillian darned stockings and helped with the dinner, Orin, Merton, and Andy worked in our little woods. I still don't understand how Merton could get his pickup truck to the woods, and shinny up those huge treetops near the shop where Orin could get at them easily with his chain saw. It is a little hilly as well. I guess that where there is a will there is always a way.

Now I can get caught up on my sewing, perhaps, and finish three quilts I pieced this year. One is made of small six-sided pieces, a white one in the center, surrounded by six printed pieces, and 12 of another pattern around that, then 18 white ones. When all the blocks are put together they make a beautiful coverlet. But I don't think I would have the courage to tackle another one. Then I made an appliquéd quilt from pieces given me by Mrs. Clint Wakley, of Clara, Pennsylvania. Round center pieces were surrounded by other pieces, all curved. I put a blue circle in the center and appliquéd them on big blue blocks. This is a very pretty quilt also.

Mrs. Mae Kriley came East this past summer with her daughter-in-law, Millie Kriley, who wanted to sell her home in Richburg, New York. Millie gave me boxes and boxes of big pieces for quilts, and all kinds of sewing accessories, such as lace, bias tape, and some lovely dress lengths of material. I have had so much fun making clothing out of these. Wish she could see them, but she is back in California.

We are enjoying the carrots we raised last summer. Our cousin Olive Wetmore told me how she keeps carrots. She cuts off the tops, washes them thoroughly and dries them, then stores them in a clean, dry crock covered with a lid. She says they keep perfectly.

From the Editors



The New Morality—2

NECESSITY OF AN OBJECTIVE STANDARD

Last week we pointed out that the apostles of the new morality take the position that no act is wrong per se. They say that any act, if the situation is right, may be an expression of *agape* (love). Lying, stealing, murder, adultery—all of these may be acceptable in some situations. (At least one cleric admits, however, that he cannot conceive of a situation where either rape or cruelty to children would be an expression of love; but he stubbornly contends that if he could think of such a situation, these acts would become "right.") In succeeding weeks we shall voice our protest against the new morality as it relates to the seventh commandment, and shall offer reasons for our stand. First, however, we wish to point out that man must have an objective moral standard by which to live. The alternative is social chaos. Without an objective moral standard, every person would have to establish his own standard of right and wrong.

Back in 1910 William James, an American philosopher, published a book entitled *Varieties of Religious Experience*. This book struck a resounding blow for subjectivity in religion. According to James, there are no religious absolutes. A belief conscientiously held, and with benefits to the holder, must necessarily be considered "true." Followed to its logical conclusion, this philosophy might approve of deception, duplicity, dishonesty, or any other course of action, so long as it works. And since what works for one may not work for another, mankind might have as many standards of "truth" as people.

Among those who disagree with James's pragmatic philosophy is Bertrand Russell. On some issues we disagree sharply with Russell, but we concur with him completely when he says: "I confess I find this position unintelligible. It seems to me that if 'Shakespeare wrote *Hamlet*' is true, there was a time when Shakespeare sat with a pen in his hand and wrote down certain words; but, if Bacon wrote *Hamlet*, it was Bacon who wrote down these words. Whether one of these happened or the other, is a question of fact, totally independent of what anybody now living may think."

Not By Consensus

Clearly, facts are facts and truths are truths regardless of what an individual may think. Scripture says, for example, "Thou shalt not bear false witness." Now, suppose a person who habitually lies and finds that this works for him meets someone who always tells the truth. They argue as to which course of conduct is right, or truth. Each claims that his way is best. If there were no facts, no objective standard, how could the issue be settled? Perhaps a survey could be made of the entire world population. Everyone would be asked, "Which works for you—to lie or to tell the truth?" If the majority testify that it works better to lie, this will be "truth"; if, on the other hand, the majority experience is on the side of telling the truth, this will be accepted as the norm.

This sounds ridiculous, and it is, for truth cannot be decided by consensus. Kinsey made this mistake in his survey of morality in America. He concluded, speciously, that wrong done frequently enough becomes normal. On this basis, if more people steal than do not, stealing becomes normal (and hence acceptable). If more people

are promiscuous sexually than those who are chaste, promiscuity is normal. The same philosophy applied in the field of medicine would declare that if enough people have tuberculosis, cancer, or whooping cough, then to have these diseases becomes normal, and health becomes abnormal. The ideal of health should, therefore, no longer be held up either as normal or a worth-while goal to aim at. To base moral standards on consensus would result in elevating our weaknesses and aberrations into acceptable standards of conduct.

Some time ago an exchange in *Time's* letters-to-the-editor column impressed us with the difficulty we would have in establishing moral standards if there were no objective standards and each person used himself as a reference point. Titled "A Question of Stature," here is the letter:

"SIR: Your Press editor refers to Harry F. Reutlinger of the *Chicago American* as a 'middle-sized (5 ft. 6 in.) man,' while your Music editor says that Pianist Shura Cherkassky is 'short (5 ft. 6 in.)'."

"How come this conflict of definition? Is the Press editor a middle-sized, 5-ft. 6-in. man? Or is the Music editor a six-footer who looks down on short, 5-ft. 6-in. people?"

"BETTY RADMACHER

"Linn, Mo."

The editors replied: "*Time's* 5-ft. 8-in. Senior Editor for Music feels that 5 ft. 6 in. is short; *Time's* 6-ft. 4-in. Senior Editor for Press, whose wife is 5 ft., feels that 5 ft. 6 in. is 'middle-sized.'"

Clearly, what is short to one is middle-sized to another, and what is middle-sized to an adult may be tall to a child. The same confusion would result in the field of morals and human conduct without an objective standard.

Several years ago we visited the Madurodam in The Hague, Holland. Covering several acres, the Madurodam is a scale model of cathedrals, airports, harbors, stores, schools, manufacturing plants, et cetera. As we walked about in the miniature village, concentrating on the tiny buildings and other features, it was easy to lose perspective. The mind adjusted to the scene, and we almost forgot that what we were seeing was not life size. But then abruptly a bird would fly down and hop about in the courtyard of a cathedral or perch on an ocean liner. Immediately we were brought back to reality. The bird—an objective standard—placed alongside what we were viewing, restored our perspective. The life-size bird made us aware that our mind was playing tricks on us.

This illustrates one value of the moral law. Left to ourselves we would have nothing to "square against." Big things would seem small, and small things big. Important matters would seem unimportant, and unimportant matters important. Wrong would seem right, and right would seem wrong. All this is implied in the words of the wise man, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

Moral Standards "Delivered"

In Exodus 19 the Bible describes an impressive scene. The children of Israel, on their way to the Promised Land, were camped at Sinai. One day "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all

the people that was in the camp trembled. . . . And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (verses 16, 18).

Under these dramatic circumstances the eternal God delivered the moral law to man. With all of His divine authority He set forth the commandments by which the human family is to live. Modernists declare that moral and ethical principles developed gradually, by evolutionary processes, as man ascended from the ooze and slime. Advocates of the new morality declare that moral values are produced by human experience. But Moses declared that God wrote His commandments on "two tables of stone, and delivered them unto me" (Deut. 5:22). They were "delivered," not developed. They were authored by God, not man. This places them in a unique category. They are an objective, not a subjective, moral standard. They are to be obeyed, not rationalized away. They are a prescriptive ethic whose binding moral standards prescribe in advance that certain actions are right and others are wrong.

These commandments are more than good advice. They are more than sound moral teachings by which men are to live. They are an expression of God's nature. They are an embodiment of the great principle of love, and hence are "the foundation of His government in heaven and earth" (*Steps to Christ*, p. 60). The universe has moral structure, and the principles upon which the Ten Commandments are based are eternal. Jesus confirmed this when He said:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). It is as unthinkable that God should repeal His law as that He should abdicate His throne.

Perhaps the advocates of the new morality are right when they affirm that "the sanctions of Sinai have lost their terrors" for modern man. But what does this indicate? That the moral law is no longer in force? That its great precepts are not binding at all times and in all circumstances? No. It indicates merely that Satan's schemes to deceive the world are succeeding. It indicates that apostasy has nearly reached its zenith; that rebellion against God's authority is almost universal; that the day of final reckoning is at hand.

Next week we shall note how the new morality affects traditional attitudes toward the seventh commandment.

K. H. W.

(To be continued)

REASON AND FAITH—5

As in Eden, Satan is most successful with temptations directed at the appetites and passions of the physical nature, by means of which he arouses a desire for things that are physically and morally harmful, and therefore evil. His purpose is to corrupt man's moral nature by perverting his physical nature. Fleshly lusts, writes Peter, "war against the soul" (1 Peter 2:11). "Every man is tempted," James explains, "when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin" (James 1:14, 15).

"In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth.

Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God."—*The Desire of Ages*, p. 122.

Physical and mental health are major assets in resisting temptation. The principles of healthful living set forth in the Bible and by Ellen G. White have been given, not only that we may attain to physical health, but that we may enjoy moral and spiritual health, as well. Every departure from these principles weakens one's defenses against temptation.

Those who indulge appetite by intemperate eating of any kind—too much, between meals, or for taste instead of nourishment—thereby make themselves more susceptible to Satan's suggestions. Luxury caters to temptation, whereas abstemiousness in diet and in satisfying one's material wants is a protection against it. The iniquity of Sodom arose from "fulness of bread, and abundance of idleness" (Eze. 16:49). Those to whom sex is a pressing allurement will find safety in a positive refusal to permit eye or ear or touch to linger on that which arouses passion, and in instantly and resolutely repelling impure thoughts. An abstemious diet and vigorous physical exercise in the open air are especially helpful in resisting such temptations.

Sometimes, as an excuse for indulging in what we know is not best, we say, "I don't see anything wrong with that." Remember Eve? It was when something God had said was all wrong began to look all right to her that she took the fruit and ate it. To follow inclination is to surrender to the onslaughts of the evil one, whereas a firm decision to follow principle is a protection against his assaults on the citadel of the soul.

Dedication of the Physical Nature to Right Principles

We cannot expect to be able to resist temptation unless we first present our bodies "a living sacrifice, holy, acceptable unto God," and are "transformed by the renewing of . . . [our] mind." Only as this transformation takes place are we able to know the "good, and acceptable, and perfect, will of God," and then do it (Rom. 12:1, 2). The love of the world must be completely uprooted from our hearts, for to love the world is to be blinded by its allurements (see 1 John 2:15, 16). Otherwise, evil tendencies within are certain to respond to evil that entices from without.

If we expect to be able to "run with patience the race that is set before us," we must be willing to "lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1). We must crucify "the flesh with the affections and lusts" and make no "provision for the flesh, to fulfil the lusts thereof" (Gal. 5:24; Rom. 13:14). We must make it automatic to "hate the evil, and love the good" (Amos 5:15), in the realization that those who have "received not the love of the truth, that they might be saved," will fall before the "power and signs and lying wonders" with which Satan mines their pathway (2 Thess. 2:10, 9).

We should not needlessly expose ourselves to temptation by straying onto the enemy's territory. "If you invite temptation, you will not have divine aid to keep you from being overcome," but "if you do not walk deliberately into temptation, God will sustain you when the temptation comes."—*Testimonies*, vol. 3, p. 47. "We must abstain from any practice which will blunt the conscience or encourage temptation. We must open no door that will give Satan access to the mind."—*Ibid.*, vol. 5, p. 360.

Satan's fiercest attacks usually come when we are weary, disappointed, discouraged, or perplexed, or when, like Eve, we have wandered onto forbidden ground. Intemperance in physical exertion, whether by overwork or by idleness, weakens one's defenses against evil, whereas hard work and useful labor are a great safeguard against phys-

ical temptations of every kind. We are wisely counseled to "employ every spare moment in doing something," for "in this way an effectual door will be closed against a thousand temptations" (*ibid.*, vol. 4, pp. 412).

The Role of Choice and the Will

As in war, one's best defense against temptation is offense. Only a firm, uncompromising decision *in advance* will prove to be a sufficient protection against the ambushes set for us by Satan and his imps. Don't wait till temptation comes before deciding what your reaction will be. By placing your will on the side of God's will, and by a resolute decision to act on principle instead of inclination, you will build an impregnable bulwark against the devil. "Fight the good fight of faith," wrote Paul (1 Tim. 6:12). "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

Be ready to resist "unto blood, striving against sin" (Heb. 12:4). Never parley with temptation, but instantly repel the first suggestion of evil. He who, like Eve, pauses to argue with the enemy will almost inevitably be overcome by him.

"God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself."—*Testimonies*, vol. 4, pp. 32, 33.

May God give us the grace to use our moral-rational faculties to His honor and glory in the endless battle against the world, the flesh, and the devil.

Next week we will consider other practical applications of man's rational-moral faculties to the problems of life.

R. F. C.

(Continued next week)

LETTERS



A BURDEN ON DRESS

EDITORS: I want to tell you how much I enjoy the Letters to the Editor. Why didn't we have this department a long time ago? I think it is wonderful to have the privilege of expressing our opinions and asking questions. I have long waited and prayed for some of our leaders to feel a burden to tell our people what the Spirit of Prophecy says about dress and fashion in these last days. That is one subject that they seem to shun. To me, it seems like presumption to pray for the latter rain while wearing immodest attire. We do not need to appear odd, or queer, in order to dress modestly and decently. What an impact it would make on the world if all Seventh-day Adventists were of one mind in seeking by their dress to please and honor God, rather than the world.

MRS. ART VAN DEN BRINK

Centerville, Iowa

DISTORTED CONCEPT OF MISSIONS

EDITORS: Many of the churches at home have a distorted view of the present-day situation in the mission field and the work of the missionary. They do not realize that we no longer live in 1910, but in 1966. The overseas fields are no longer the "black areas," where illiterates under the spell of the devil and evil spirits are eagerly begging the white missionary to come over. Our work overseas is now largely being carried on in great metropolitan areas, with people who often are better educated than the missionary; people who dress as Westerners, and have all the gadgets of Western civilization; people who are very proud of their own cultural and spiritual achievements, which they consider far superior to those of the West and Christianity; people, estranged from God, who forcibly tell the missionary to go home. Mission work in the jungle, as I did it for several years in New Guinea, has become the exception in present-day mission work. Outcoming missionaries usually do not know this and are shocked when their cherished image of the mission field is shattered.

We should tell the truth about present-day mission work: Administrators work in an air-

conditioned office (and, believe me, it takes more of a missionary spirit to do so, day in and day out, for many years, than to take exciting jungle treks. I have the greatest admiration for that administrator in his office, in Manila, who always has his work finished in time, who receives people with a smile, who wrestles to keep up with his spiritual life, et cetera). Mission work is to a large extent big-city evangelism. Mission work is now work in hospitals and in colleges; it is dialog with the educated of other cultures and religions. But, thanks to God, there are experiences of people who became SDA's because they found Christ. People, in their trek through the asphalt jungles of Tokyo, Djakarta, or Rio; Moslems, struggling with the misunderstanding that the Koran has concerning Jesus Christ, the Son of God; Hindus, who are redeemed from Self, instead of looking for the realization of Self. There are stories of escape, but escape from sin and death and devil.

People who go to the United States from the Far East are greatly disturbed when asked such questions as: How come you wear Western clothes? Do you have stone houses at home? But should we blame them? These national brethren come back very troubled because information about their countries is so distorted. Since newspapers, television, and other news media tell the world the true conditions in the mission fields, should not our religious journals do so too?

GOTTFRIED OOSTERWAL

Manila, Philippines

QUESTIONS ON OFFERINGS

EDITORS: What is the view in regard to paying tithe directly to overseas missions instead of to our churches or conferences? Some who do this say that they do it because the local conferences and churches don't need it, while overseas missions and divisions do. Where do the Sabbath school offerings go each Sabbath? Do they go to the fields featured on the back of the *Quarterly* or where?

RICHARD VOTH

Los Angeles, California

EDITORS: I have always thought when a special offering was taken up on a certain date for the Voice of Prophecy, Oakwood College, or for the Indians, and all other such calls, that the full amount of that offering would be used for that one purpose. I believe that I am not alone in thinking this way, for that is the impression one receives as the offering is announced in the *REVIEW* and

other of our papers. The report has come to me through various ones that this is not so any more. They say it now goes into a general fund, and that some of these places do not receive the full amount of the offering. This is something that I would like to have cleared up in my mind, and I feel that this subject should be cleared up in the minds of all our believers and this you can do through the *REVIEW AND HERALD*.

MR. AND MRS. CHAS. G. THOMPSON

Camino, California

▶ See article "Financing a Worldwide Work" on page 2.

SELF-CONTROL AND REVERENCE

EDITORS: I like the new feature, Letters From Readers, and feel to add a few thoughts from recent reading. How greatly blessed are the members of the Adventist family in the instruction that has come from the pen of inspiration in so many important areas of life, and none less or more important than that in the bringing up of our children. It pains me to see some families where the counsel given on home influences and discipline is unknown or ignored. The commandment to children to obey their parents is not more important than the one to parents: "Provoke not your children to wrath." When either mother or father hastily slaps the face of an adolescent for a minor display of independence it will greatly lessen the parent's influence for good, and is a sign of sad lack of self-control in the parent. And to shout a command in public when a simple, voice-controlled request would accomplish what was desired—without embarrassment to the young person or loss of dignity in the parent, to say nothing of avoiding lessened esteem in those who may be witnesses—this is altogether unchristian. Such a parent cannot be surprised if the son or daughter may show lack of respect for his or her authority, and may lose reverence for eternal things.

And, O for more reverence in the house of God, on the part of all, adults and youth alike. How much all need to study and to put into practice the instruction given in the *Testimonies* concerning behavior in the house of God. Having been a worshiper in several churches of other faiths where more reverence and quietness was observed, it is evident that many Adventists have a long way to go in practicing reverence.

J. ERIC SAUNDERS

Elma, Washington

Reports From Far and Near

1966 Autumn Council Recommendations

By R. R. FRAME

Associate Secretary, General Conference

The November 17 REVIEW AND HERALD reported on the blessings and inspiration received by delegates assembled in Autumn Council, October 19-25. The council was outstanding, not only because of its spiritual tone and evangelistic emphasis but because of positive actions taken. Such actions reveal the determination of the leaders of the church to strengthen every phase of denominational activity, thereby hastening the day when the work of God shall be finished.

Recommendations and plans, which translate dedication into specific operations, are for all members of the church. We therefore invite God's people everywhere to join in the spirit of dedication manifest at the Autumn Council and participate to the fullest in the work of soul winning. The following are some of the resolutions of general interest voted at the 1966 Autumn Council.

Penetration Leaflets

WHEREAS, This 1966 Autumn Council has issued a stirring challenge to the church for a great forward evangelistic thrust involving a mighty outreach in every phase of evangelism, and

WHEREAS, The Missionary Literature Guidance Committee (a standing committee of the denomination), at its meeting in Nashville, Tennessee, August 18

and 19, 1965, recommended the preparation of a series of four-color, eight-page special message penetration tracts, the expense to be shared by the General, union, local conferences, and churches on the same basis as for similar publications in former years, and

WHEREAS, Sample copies of Leaflet # 1, *Wake Up, America!* by Robert H. Pierson are now ready for the field,

Voted, That this series of special message tracts be completed and implementation of the new literature penetration program for the North American Division be authorized.

Gift Bible Evangelism

WHEREAS, "Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world. We are to be God's helping hands in saving souls—channels through which His love is day by day to flow to the perishing."—*Testimonies*, vol. 9, p. 150.

WHEREAS, "A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.'"—*Evangelism*, p. 434.

WHEREAS, The new plan for evangel-

ism under such names as "The Bible Speaks" and "My Bible Says" has been tested and has proved successful in a number of fields,

We recommend, 1. That all conferences in North America unite in a Bible evangelism crusade, adopting as an over-all name for this program, "Gift Bible Evangelism."

2. That North America accept as a target one Bible for each member in North America to be placed in the hands of friends and neighbors.

3. That the 243C Bible from the World Bible Company be used for this program. This standard Bible is available in three colors (white, black, and red) and contains full-page pictures in color and provision for family records. The present price is \$1.285 less 2 per cent discount from publishers for cash.) The KC 103 Bible will be \$2.3175 less 2 per cent cash.

4. That orders for these Bibles be placed through the Book and Bible Houses in harmony with our general policy as voted by NADCA, Autumn Council 1965, page 3.

5. That a representative committee, to include some who are actively operating the plan on a local level, be appointed to study the present "The Bible Speaks" lessons and revise them as necessary. These lessons are to be printed by our

Paraná Conference Workers Meet

Recently a workers' meeting was held in Curitiba, the capital of Paraná State, Brazil. All 36 conference workers, including the Bible instructors, attended. At the present time the conference has more than 13,000 members, and is the second largest in membership of any conference in the South American Division. From January through August of the current year more than 600 persons were

baptized. The past few years about 1,200 persons have joined the church annually, an average of about 40 converts per worker. The picture shows the workers of the Paraná Conference with the president, Itanel Ferraz, on the extreme right, standing.

ARTHUR DE SOUZA VALLE

Departmental Secretary, Paraná Conference



publishing houses at a uniform price throughout North America.

6. That provision be made for a subsidy based on a package plan up to a maximum of 300,000 Bibles and sets of lessons, this subsidy plan to provide for 5 per cent of the cost to be allotted to the General Conference, and the remainder to be financed by the unions, local conferences, and churches.

7. Where possible the foregoing plan be adapted to the foreign-language work.

8. That this be sponsored by the Lay Activities Department and be promoted as a conference project.

World Literature Evangelism

WHEREAS, There is much evidence to support the statement made by Ellen G. White when she said, "The publishing branch of our cause has much to do with our power."—*Colporteur Ministry*, p. 148. And again, when she stated, "If our bookmen do their part faithfully . . . the knowledge of present truth will be doubled and trebled."—*Ibid*.

WHEREAS, The urgent evangelistic needs of the world field call for a greatly expanded force of literature evangelists in each conference to meet the objectives outlined by God for the remnant church,

Voted, 1. That we aim at the ideal of at least one literature evangelist in every church, and

2. That in this day of unparalleled opportunity conference officers, publishing department secretaries, and literature evangelists endeavor to greatly enlarge the soul-winning potential of the publishing program in the following ways:

a. Combine some full-message literature with every unit of sale.

b. Secure an ever-increasing number of Bible correspondence course enrollments.

c. Distribute a larger volume of free literature, especially to nonbuying persons.

d. Avail themselves of every God-given opportunity to pray with people.

e. Cooperate in organizing branch Sabbath schools in isolated or unentered places wherever possible.

f. Work closely with pastors and evangelists and supply them with names of interested persons.

g. Fully support well-planned group canvassing campaigns to prepare cities and towns for evangelistic meetings.

h. Personally invite and, where possible, accompany interested people to evangelistic meetings and Bible study groups.

i. Personally participate in Bible study opportunities as often as possible.

j. Give consistent support to church-sponsored soul-winning lay activities.

Spirit of Prophecy Emphasis

WHEREAS, There goes from this Autumn Council to all our churches throughout the world an imperative call to revival and reformation and an unprecedented breakthrough in evangelistic effort, and

WHEREAS, God, in His providence, has graciously imparted to the church through His messenger, powerful messages calculated to lead God's people into an experience of holy living and reception of the latter rain, and



Opening of the Kwa Thema Church

Some time ago, I called on the Kwa Thema church in Swaziland, where J. A. Birkenstock, Trans-Africa Division stewardship secretary, assisted by M. Coetzee of the South African Union Conference, led out in a campaign to raise funds for a local church building. The members used many methods to raise their portion of the necessary funds. One of them bought an old building and took it apart so that the material and the bricks could be used in the construction of the church. Some of the church members helped with the painting, building, or mixing of the concrete. An elderly sister contributed from her meager savings each month. Joseph Dube, a businessman who is deeply interested in our message, who pays a faithful tithe but has not yet been baptized, gave a substantial sum in cash, besides helping in other ways.

J. D. HARCOTTE

President, Rhodesia Conference

WHEREAS, The Spirit of Prophecy volumes abound in counsel leading to successful living and evangelistic endeavors in all areas of service,

Voted, 1. That in these crucial times a message go to all our members throughout the world calling for a renewed and prayerful study and application of the Spirit of Prophecy counsels which were given for our encouragement, correction, and guidance in personal life and missionary activity.

2. That all our people be urged to secure for their library all lacking Spirit of Prophecy volumes and also use them as gifts for friends. To this end we call attention to the opportunity to secure Spirit of Prophecy books at the liberal discount arrangement which closes at the end of 1966.

Sabbath School Evangelism

WHEREAS, The Sabbath school has been the means of bringing thousands into the church, and

WHEREAS, The Sabbath school is designated a great evangelizing agency and each class an active evangelizing unit,

We recommend, 1. That all Sabbath school superintendents, with their councils, take the lead in planning for active and continuous Sabbath school evangelism.

2. That adequate and capable personnel be provided for the fostering of this program, including:

- a. Personal and class evangelism
- b. Missing member evangelism
- c. Comprehensive child evangelism
- d. Branch Sabbath Schools, Sunday Schools, Story Hours, and Vacation Bible Schools.

3. That as an aid to world evangelism we encourage our people in:

- a. Sacrificial giving through the Sabbath school.
- b. An all-out effort to raise \$2,000,000 through the Investment Fund in 1967.

Regional Evangelistic Goals

WHEREAS, The Regional Department has its specific work among the 21 million Negro citizens who constitute the nation's largest minority, and

WHEREAS, We now have within the department over 400 churches with a membership of nearly 60,000, and

WHEREAS, The Regional Department as an integral part of the North American Division is vitally concerned with the millions of Negro Americans now living in the inner cities as well as in other areas,

We recommend, 1. That the Regional Department unite with all the departments of the General Conference in accepting the challenge of worldwide evangelism.

2. That we mobilize the entire constituency of the department in an electrifying thrust to reach a goal of 80,000 members by 1970.



Baptism at Ethiopian Adventist College

The 1965-1966 school year at our Ethiopian Adventist College closed July 3. With more than 600 students, this has been one of the busiest years in the history of the college. Faculty members have conducted baptismal classes as well as a public effort in a nearby town, with the result that more than 70 persons were baptized, most of them students.

Shown are some of the baptismal candidates with Pastor Teklehaimanot and the principal, Ole-Chr. Bjerkan, in the front row. Many of the candidates were former Mohammedans or Coptics.

OLE-CHR. BJERKAN, Principal

3. That the goal for each church and conference be a 10 per cent yearly net increase in membership.

4. That we call every worker and believer in the North American Regional Department to a re consecration and a rededication of themselves to a breakthrough in evangelism, remembering always that it is "not by might, nor by power, but my spirit" that God's work is done.

Israelite Magazine Promotion

WHEREAS, The *Israelite* Magazine is a bimonthly magazine published especially for use among Jews, and

WHEREAS, The Israelite Heritage Institute of the General Conference wishes to send *Israelite* Magazine to the leading English-speaking Jews in North America, and to carry out this plan it needs funds to defray the cost,

We recommend, 1. That church members be encouraged to subscribe to *Israelite* Magazine for one year in order that they may better understand the teachings of the Old Testament concerning the Messiah and the plan of redemption and learn how to present the truth to their Jewish friends.

2. That church members be encouraged to send *Israelite* Magazine to Jews of their acquaintance. All subscriptions at \$1.50 per year should be turned in to the local church lay activities secretary or to the Book and Bible House serving the church member's territory, with names and full addresses of recipients.

3. That all donations from church

members for the *Israelite* Magazine subscription project should be marked "Israelite Fund" and remitted to the General Conference treasury through the local conference. No *Israelite* funds should be sent to a Book and Bible House or publishing house.

4. That March 18, 1967, be designated *Israelite* Promotion Day.

Missionary Book of the Year

WHEREAS, The Missionary Book-of-the-Year program has made a large contribution in the promulgation of the message but the missionary book and its circulation are jeopardized when other publishing houses bring out closely related items that could prove detrimental to the total distribution of the Book-of-the-Year, and

WHEREAS, Our publishing houses, on a rotating basis, invest heavily in preparing and promoting this special soul-saving activity of the church and the cost of providing this special volume can only be met by the assurance of a large circulation,

We recommend, 1. That all conference officers and workers in North America unite in supporting strongly this annual missionary book program.

2. That in addition, we ask our publishing houses to continue to give enthusiastic support to this plan, which has already placed some 4 million volumes in circulation.

3. That we respect the arrangement that places the financial responsibility on one house each year so that the chosen missionary volume will have the full and

complete benefit of all the promotional avenues of the church.

Safety and Safety Education

WHEREAS, Accidental death is the principal cause of death from ages 1 to 37 in the United States and ranks fourth as a leading cause of death in all age groups (motor vehicle accidents in 1965 killed 49,000 persons; traffic injuries disabled 1,800,000; an equal number suffered nondisabling injuries), and

WHEREAS, Out of 46,000 deaths of young people (ages 5 to 24) about half were the result of accidents, taking more than four times as many young lives as cancer and more than 16 times as many lives as heart disease (during the past four years many of our own youth, workers, and laymen have been the victims of untimely tragic accidents), therefore

We recommend, 1. That greater effort be exercised in the recognition of hazards; that extreme caution be conscientiously incorporated in all areas of exercise and activity, and that proper recognition be given to demands, laws, and the rules of safety.

2. That safety education be given a more prominent place in the teaching of children and youth in our homes and especially in our educational institutions on all levels.

3. That safety and safety education be given a prominent place in curriculum planning for the worldwide educational program and incorporated in the course of study in all our schools, the object being to prepare our children and youth to face the hazards and dangers about them with skilled effort and to recognize their responsibility in protecting the lives of their fellow men as well as themselves for the glory of God.

Procedures for Inter-College Relations Involving North America and Overseas

Voted, That when arranging for an affiliation of an overseas Seventh-day Adventist post-secondary school with an SDA educational institution in the North American Division, the following procedure shall be implemented:

1. Upon authorization of its Board of Trustees, an overseas post-secondary school or college desiring affiliation for recognition of academic credits leading to a degree, an upgraded program, or quasi accreditation for recognized certificates and diplomas, should request the division board of education and/or the respective commission on higher education in the overseas division to study the need and proposal.

2. If the division board and/or commission approves of an affiliation, then the division secretary of education shall correspond with the General Conference Department of Education for counsel.

3. The General Conference Department of Education shall

- a. study the application for affiliation,
- b. study the substantiated needs of the overseas school,
- c. survey possible opportunities for a parent or sponsoring school in the North American Division,
- d. initiate and coordinate the possible affiliation between the two institutions, and

e. recommend, as needed, to the General Conference contractual arrangements involving organization, program, services, finance, and personnel.

4. A contractual instrument will be drawn up covering the terms of the affiliation and will be submitted for approval to the boards of the respective institutions concerned, and will also be approved by the division committee requesting the affiliation. Copies of this affiliation contract shall be filed in the General Conference in the Department of Education and in the secretarial and treasury offices.

Andrews and Loma Linda University Offerings

Voted, That Andrews University and Loma Linda University receive offerings on alternate years, and that Andrews University receive this offering in 1968 and even years thereafter.

General Conference Sessions, 1970, 1974

Voted, That the General Conference session for 1970 be held in Atlantic City, New Jersey, June 7-20; and the 1974 General Conference session be held in Denver, Colorado, June 2-15.

Dietetic Consulting Service

WHEREAS, Many of our smaller hospitals in the United States of America do not have the services of a qualified dietitian, and

WHEREAS, There is a need for continuing effort to upgrade the food service in all of our institutions, with particular emphasis on those areas counted as uniquely significant by the Seventh-day Adventist Church, and

WHEREAS, The consulting service of a qualified dietitian is required for participation in the Medicare program of the Federal Government and for approval by the Joint Commission on Accreditation of Hospitals,

Voted, That the two Seventh-day Adventist universities and selected major medical institutions be requested to give early study to the offering of a dietetic consulting service to the Seventh-day Adventist hospitals without qualified dietitians, such service to be offered in conjunction with the teaching programs in this field, and for adequate compensation by the participating hospitals.

Food Service Personnel

WHEREAS, There is an acute need for production and supervisory personnel in the food service of Seventh-day Adventist hospitals,

Voted, 1. That Seventh-day Adventist educational institutions in the North American Division offering programs leading to qualifications for membership in the American Dietetic Association be requested to give study to developing extension and brief didactic program (collegiate or noncollegiate) leading to more adequate preparation of food production and supervisory personnel with suitable recognition of attainment.

2. That our medical institutions be invited to encourage, select, and or sponsor suitable candidates for this training program.

SDA Disaster Relief Aids Aberfan, Wales

By A. C. VINE
*Departmental Secretary
British Union Conference*

On Friday, October 21, a Gargantuan slag heap on the mountaintop above the Welsh village of Aberfan began to move. For many decades the refuse from a coal pit, a mixture of stone, dirt, and coal dust, had been dumped on an ever-growing man-made mountain on the mountain-side. Below it was the village with its central feature, the school for more than 200 children.

Came the day when the evil mixture of dirt, coal dust, and water began its avalanche descent to the valley below. Slowly at first the horrible mass began to move, and with gathering momentum poured its filthy death-dealing mass on the village and particularly the school directly in its path.

There was no warning. The school with all its teachers and children, and 17 houses, were buried 30 feet beneath the black, slimy mass.

Shocked silence fell on the Merthyr Valley.

The civil defense authorities sent out calls across the whole of South Wales and the Western Midlands of England for

help in the form of earth-moving equipment and gangs of men experienced in excavation procedures. They came from all over the country, and at first the traffic situation in this old-fashioned mining village was chaotic. Eventually a system was worked out to keep the trucks and heavy machines moving. Then frantic, feverish endeavors were made to rescue the buried children and adults.

Parents and relatives stood knee deep in slag with anguished faces, knowing that almost certainly they would never again see their children alive. Some were mute. Some were bitter. Some wept silently. Some sobbed convulsively.

A shocked, stunned, sad, and deathly place is Aberfan.

Yet, as has been seen so often, disaster brought out the noble qualities that God has placed in every man. From all over the country hundreds and thousands of people came to Aberfan with their pathetic little spades, and hearts swollen with compassion, to help dig out victims. The army and electric-power authorities quickly rigged scaffolding and strung up hundreds of powerful lights on literally miles of cable, and had the whole ghastly scene well lighted by sunset on Friday.

"Ghastly" is the right word to describe the night scene that Friday as a deep-seated fire feeding on the coal dust in the slag sent up a pall of smoke above the excavators.

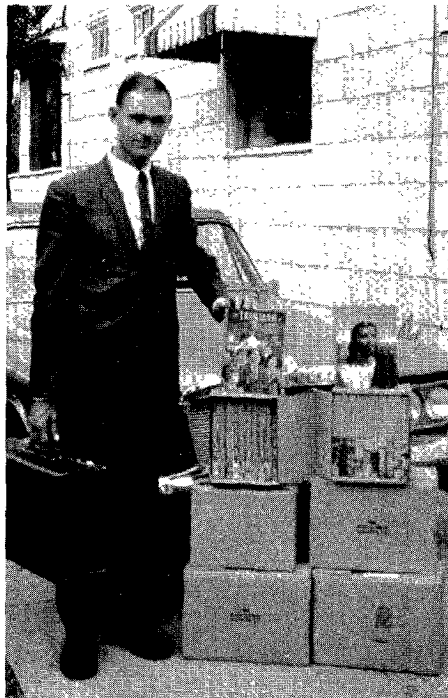
Here was a challenge to our newly acquired mobile disaster unit. It was driven to Cardiff, carrying such blankets as we had, and was there loaded with large supplies of food donated by a wholesale grocer, containers of water, and a hastily gathered group of workers from Cardiff and Aberdare.

The local welfare leader of the Cardiff church, Arthur Roderick, owns a trailer. This also was loaded with warm clothing, food, and water. A. H. Cooper, president of the Welsh Mission, had notified the welfare services controller at the site of the disaster of what we had to offer and that we were ready to go at his bidding.

At midnight we got the call to go, and set out on the journey up the valley and across the mountain to Aberfan, little dreaming the conditions in which we would be working.

When we made our way through the murk to the area where the work was afoot, we hoped there would be a good place to park the mobile unit. Instead we were met by a harassed but kindly policeman who advised us to drive on the sidewalk and keep out of the way of the earth-moving trucks. We did so, and then set to work to get hot soup ready and water heated for drinks. Some sat at one end of the van making sandwiches; others worked out and operated a plan for keeping a supply of hot drinks going. In Brother Roderick's vehicle the soup was heated and more sandwiches were made.

We were ready for the exhausted workers very soon, and kept up the service throughout Friday night, all the time adjusting to the challenge and improving our own conditions (we were all new to this work). About 3:00 A.M. Sabbath a crew from Cadburys came and asked us if we would accept for distribution some chocolate bars of various kinds. We were



Delivers 93 Books From One Contact

Recently James Grundy, a new Michigan Conference literature evangelist, delivered 93 books, with a value of \$732.95, as the result of one contact. This contact was made during one of his first weeks as a literature evangelist. The picture shows Brother Grundy with the books he delivered.

ERNIE WENDTH
*Departmental Secretary
Michigan Conference*



Central California Conference Church School Teachers' Retreat

The 130 elementary teachers of Central California Conference recently met in a four-day retreat at the conference summer camp in Yosemite National Park. During the retreat the book *Education* was used as a basis for study. Five groups, under the leadership of Andrew Nelson, education instructor at La Sierra College; D. E. Rebok, retired educator; W. O. Baldwin, associate educational secretary of Pacific Union Conference; Joe Engelkemier, Bible instructor at Glendale Academy; and Reuben Engstrom, president's assistant of the Central California Conference, met in two-and-one-half-hour study groups daily, and then reported their findings to the entire gathering. The meeting was arranged by Max C. Torkelsen, conference educational secretary.

The picture shows the elementary school teachers with their leaders at the conference summer camp.

R. W. ENGSTROM

glad to, but hardly expected to have about 336 pounds of them delivered.

Many were the expressions of appreciation for the service we offered, and we had many happy surprises.

When an official asked me, "Where are you from and what is your organization?" I told him, and mentioned that I had brought the unit from Watford and that all the other helpers were local church volunteers. He said, "Well, now I know Adventists better. This is really practical Christianity. God bless you."

One woman said, "I see you are Adventists. I have an Adventist sister in Garston. Nice to see you here. Thank you for coming."

A newspaper man took a picture of us in action and was told "all about Adventists" by Brother Pimm, elder of our Newport church.

We also were included in the radio and TV coverage of the disaster.

By Sabbath morning our first team was ready to be relieved. The Hoover people were making two-hourly visits to the canteen services, keeping them supplied with ready-made sandwiches, churns of hot drinks and soups, and keeping up the water supply. It was soon learned that we could work better with a light supply, boiler, et cetera. So the control authorities arranged for us to have gas cylinders, boilers, and lamps. All we had to do was to keep up a regular rotation of workers doing 12-hour shifts. This we did.

A cruiser of the Royal Navy, H.M.S. *Tiger*, called at Cardiff on a courtesy visit. All the men volunteered to forgo ordinary shore leave in favor of going up the valley for relief service at Aberfan. Soon our canteen was surrounded from time to time with young sailors who were ob-

viously shocked with what they had seen of the disaster. They talked, as those who needed to talk, to the women in our service vans.

We kept up a service at the excavations of drinks, soups, and sandwiches. As on some of these trips we saw bodies or mangled remains covered we were at once horrified and revitalized in the service we were able to give to the devoted workmen, excavators, doctors, press men, nurses, ambulance men, and others.

Aberfan!

We shall never forget our sight of this terrible disaster—more than 200 overwhelmed and killed by that filthy, black, slag slide. We shall always feel gratitude that we had a union welfare vehicle and the use of Brother Roderick's trailer and that we were able to use them so effectively.

Angels Over Kirundu, East Congo

By D. H. THOMAS
Departmental Secretary
Congo Union

Until recently Kirundu Station in the heart of the Ituri forest in the Congo had been isolated for almost two years. Rumors that filtered out indicated that our East Congo Field vice-president, Samuel Karekezi, had been slain because he refused to take up arms and fight. Then late in 1965 a telegram brought word that he had been seen alive some months before.

At the midyear committee meeting the brethren asked me to fly to Kirundu Station. Because of the danger of being

shot down, it was decided that I should fly down the Congo River to Punia in our Cessna 180 to an airstrip situated some 80 miles from Kirundu, where I was to meet our workers. However, owing to adverse circumstances this was not possible, and after much delay it was finally decided that I should take a military plane that was leaving the next week. It was believed that such a flight would be far safer and would cost the organization little or nothing. I hoped to be able to take medical supplies, much-needed clothing, and funds with which to pay our workers, who had been without salaries for two years, and above all bring them some spiritual encouragement.

On July 1, I arrived in Bukavu, which is situated on the shores of Lake Kivu—a former tourist mecca. Early the following morning the air-force plane went out of its way to fly me to Punia. However, the pilot was unable to find the landing strip, and decided to see if he could find Kindu. But again he was unable to locate it. In desperation the pilot barked out an order to the navigator, "Give me the heading for Bukavu." By the time we neared Lake Kivu the gauges registered 12 minutes of fuel, but we made it safely, though the mission was a failure.

Sunday evening, July 3, I discussed with T. W. Staples, Congo Union treasurer, the possibility of making the trip in the Cessna the next day. After weighing the needs of our workers and the condition of the Cessna, he gave his O.K., and I left Lubumbashi the next morning, arriving at Kindu the following afternoon. Because of a threatening storm, I decided to spend the night in Kindu in a cheap hotel, which was the best I could get.

The next morning clouds were still hovering over the treetops, but by 10:30 I managed to take off with the heavily loaded plane, and headed for Lowa, some 45 minutes away. Not long after take-off the weather worsened and clouds obscured the jungle some 500 feet below.

For some time I debated whether to turn back and admit another failure or push on and perhaps end up in a fatal crash. After praying about it I decided to try to reach our brethren. About 45 minutes later I reached Lowa, where I altered my course eastward and headed for Punia. The weather continued to worsen.

When I reached the area near Punia I banked the plane over the little clearing on the riverbank where our Poma church is situated, and I caught sight of a larger clearing across the river, which proved to be an abandoned airstrip, with tire marks that appeared to have been made by a DC-3. Later I learned that the tracks had been made by a truck, and that the Cessna was the third plane to have landed on that strip since 1938.

With a prayer in my heart, I put the plane into a steep descent, and landed safely on the wet, muddy clearing. Only then did the frightening thought occur to me—Was this friendly territory? Had I made a safe landing only to be murdered by unfriendly natives? With this in mind, I taxied up to the far end of the strip and turned around, keeping the motor running—just in case I should need it. My fears soon melted away as little children came running out of the forest, fol-



Pilot D. H. Thomas (left), two sons of Pastor Karekezi, and A. Santos, Songa principal.

lowed by adults armed only with smiles.

That afternoon I met with our Poma church members. As we visited, one lay leader related a remarkable dream. The previous night he had dreamed that he saw our mission plane coming in for an emergency landing, and was impressed that the plane would visit Poma that day. In the morning he related his dream to our brethren.

By four o'clock in the afternoon my visit with our members in Poma was over and the rain had stopped. Up and down the rain-soaked strip I raced the Cessna, making trial runs, in an effort to see if the wheels were going to bog down during take-off. Then, with a fervent prayer, I gunned the motor. In a tremendous surge of power the old plane took to the air, splattering mud everywhere. Down below hundreds of happy people waved good-bye as I swung around and headed toward Yumbi and Punia.

A few minutes after leaving Yumbi, I came to a large village. Down its center was a wide clearing. If it were impossible to land at Punia, I could spend the night

there. Little did I realize that at that very moment a battle was being fought in this village. Later I learned that in the skirmish two insurgents and two policemen were killed.

Punia airstrip looked deserted as I came in and landed. A soldier, who had been waiting all day for a military plane that did not arrive, was kind enough to take me and my precious cargo to Punia.

The sun was setting as we bounced over the road to the village. From the side of the road one of our Kirundu workers recognized me. "Is it really you, Bwana?" he asked over and over again.

On Friday evening and Sabbath morning I met with our workers and believers at Kibwana, a village district headquarters. Sabbath was a high day, which culminated in a wonderful testimony service as these dear people recounted the terrible experiences they had gone through during the time of civil unrest and the many instances of divine deliverance which had come to them.

On Sunday our workers and I rode on a military truck to Kirundu, where we ar-

rived late in the day. Excited villagers recognized us as we bounced through their villages. They shouted, leaped, and ran, spreading the joyful news that their missionary had at last come.

My joy was short-lived when I saw our mission station. It had been looted during the civil strife and bore mute testimony to the occupation it had suffered. The church had been profaned, the school denuded of equipment, and the dispensary had been used as a jail. The devil has seemingly succeeded in destroying our physical plant at Kirundu, but someday it will be rebuilt.

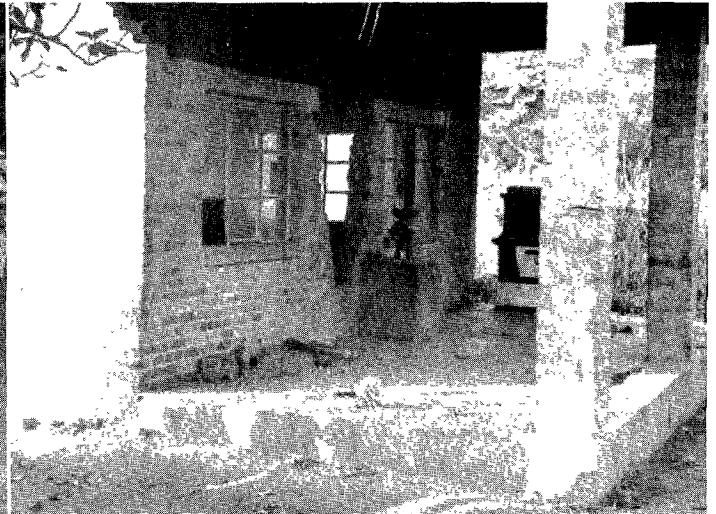
While there I learned how under fiery persecution our people had remained faithful. Only two weeks before, the mission watchman, Zakaria, his wife, and another Christian had been speared to death less than three miles from the mission.

In another incident Sarah, the 19-year-old daughter of Samuel Karekezi, was bound hand and foot and taken by a ruthless, wily guerrilla leader and his men. As her captors dragged her away, she cried out, "Father, Mother, do not worry about me, for should it mean death, I will be faithful to the faith you have taught to me."

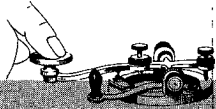
Pastor Karekezi and his wife have suffered much, and bear the visible marks of repeated beatings and mistreatment.

On one occasion, because he refused to bear arms, Pastor Karekezi was strapped to a pole with his limbs so tightly bound together that they touched behind his shoulder blades. While in this position his feet were tied to the back of his head and he was lifted on a pole and dropped to the ground repeatedly, until he lost consciousness. Later, when his tormentors failed to find liquor in his home, they poured a glassful of ground-up, fiery chili down his throat. Many other similar cases of torture might be cited.

After a few days my visit was completed and I winged my way back over the miles of jungle with two sons of Pastor Karekezi, who were going to Katanga to attend school. On a Thursday evening we landed safely at Songa. Two hours later I radioed the news of my safe return to my anxious family and my fellow workers at union headquarters.



Left: Pastor Samuel Karekezi and his family dressed in their "Sabbath best" during the civil strife in the Congo. Stains visible on the pastor's shirt are blood. Note the injury to Mrs. Karekezi's left eye. Right: The partially destroyed mission building at Kirundu Mission.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► A successful Five-Day Plan to Stop Smoking was conducted in the multi-purpose room of the Atlantic Union Conference office, October 23-27. G. S. Remick, pastor of the South Lancaster church, coordinated the program, which resulted in 21 persons indicating that they had stopped smoking. George Muller, associate pastor, dealt nightly with the psychological aspects of stopping the habit. He was assisted by a team of five physicians; Drs. Edgar Latimer and Russell Tyler, of New England Sanitarium and Hospital, Stoneham, Massachusetts; Drs. Roy Gravesen and Robert Rittenhouse, of Lakeview Medical Center, Marlboro, Massachusetts; and Dr. Simon Witter, Northboro, Massachusetts, physician. There was a follow-up program on November 3.

► L. J. Tessier, pastor of the Vienna-Camden and Oneida, New York, churches, has concluded his evangelistic meetings in Vienna with a baptism of eight. Another baptism will be held later.

► A groundbreaking program for the new church school building at Hudson, Massachusetts, took place on Sunday, October 23. The structure, which will consist of four classrooms and a gymnasium, is being built on a 12-acre tract of land in a rural setting, at an estimated cost of \$100,000. The structure will be completed in the spring.

► Dr. George Quittmeyer and his wife have moved to West Lebanon, New Hampshire, where Dr. Quittmeyer has set up his dental practice. He attended Atlantic Union College and Loma Linda University.

► Everett Alexander, formerly pastor of the Brooklyn Bethel church, is now a member of the Northeastern Conference in charge of wills and legal and financial procedures. In the nine months he was pastor of Bethel church, a total of 105 members were added.

► Thirty-one decisions for baptism was the result of a crusade for Christ conducted by Ronald B. Halvorsen, October 7-30, at the New London, Connecticut, church. On the last weekend of the crusade 16 were baptized. When an appeal was made for a future baptism 15 others made their decision. Seven of this number were baptized in November.



Central Union

Reported by
Mrs. Clara Anderson

► Gary Oliver, a recent graduate of Pacific Union College, has come to the Missouri Conference for pastoral work.

► Lee Allen, assistant business manager of Union College, is the new assistant

treasurer of the Nebraska Conference. Roy Crawford replaces Mr. Allen and comes to Union College from the New England Sanitarium, Stoneham, Massachusetts.

► Gordon L. Henderson, Morris Venden, and Jack L. Everett are holding an evangelistic crusade in Greeley, Colorado. These meetings are being held in the school auditorium.

► Floyd Bresee, assistant professor of religion and evangelism at Union College, held a two-week series of Bible marking meetings in the College View church. Henry Barron, singing evangelist from California, and Dr. Philip Nelson from the General Conference Medical Department, assisted. These meetings came after the college had been taking part in the My Bible Says program since the last part of September.



Columbia Union

Reported by
Morten Juberg

► Richard Tanner, a Potomac Conference literature evangelist, has accepted a call to the West Virginia Conference to become assistant publishing secretary. He will be located in Charleston.

► A special offering was received November 19 in New Jersey to give impetus to building plans at Garden State Academy. The offering, plus gifts and other funds now on hand, will make possible the construction of the first phase of the long-range project—a cafeteria and administration building.

► Workers in the Chesapeake Conference have set a goal of 2,600 baptisms for the next four years. Robert H. Pierson, president of the General Conference, is scheduled to hold an evangelistic meeting in Wilmington, Delaware, in July, 1967.

► Dr. William Sandborn, academic dean of Salem College, Salem, West Virginia, is the newly appointed academic dean of the division of education of the Kettering Memorial Hospital.



Lake Union

Reported by
Mrs. Mildred Wade

► V. W. Esquilla, lay activities secretary of the Illinois Conference, closed his fall evangelistic crusade at Waukegan on October 16, with 16 additions to church membership. He was assisted by the pastor, V. L. Heglund. Elder and Mrs. Richard Williams and Mrs. LaRayne Wellman contributed much to the music.

► Among the new staff members at Grand Ledge Academy is Adolph Beck, who teaches in the English department. A 1957 graduate of Atlantic Union College, he

has taken additional work at the University of Chicago and Roosevelt University. Another is Mrs. Roger Rey, secretarial science teacher. She is a graduate of Grand Ledge Academy and of Andrews University.

► William L. Fitch, who has spent 11 years in Venezuela as a missionary, has returned to the Illinois Conference as Bible teacher and pastor of the church at Broadview Academy. G. M. Barton, who formerly served as dean of boys at Broadview, has returned as history teacher and assistant in the Bible department.

► Jonathan E. Roache, who has served the Lake Region Conference for the past 12 years as youth leader and educational superintendent, is now principal of the Northeastern Academy in New York City.

► C. M. Willison, who has served both in Indiana and in Illinois, has accepted a call to the Northern Union, where he will head the department of education and also the youth activities. While in Indiana he served as principal of Indiana Academy and later as educational secretary for the conference. In Illinois he was conference educational secretary.

► Eugene R. Taylor has recently assumed his new responsibilities as a district pastor in Indiana. He has had 18 years of denominational experience, serving as a pastor in various churches in Colorado and Wyoming, also as an assistant publishing secretary, and principal in a number of schools in the Northern, Columbia, and Central unions. His most recent post of duty was as a pastor in Sheridan, Wyoming.

► Three new staff members have joined Adelpian Academy. Leonard Venden from Utica, New York, has returned as organ and piano teacher. He previously served the conference as a pastor for nine years and taught organ at Cedar Lake Academy for two years. Robert Warner, manager of the College Wood Products in connection with Andrews University for 20 years, is now general manager of the Adelpian Mill and its sister institution, the Cedar Lake Mill. He also is in charge of the conference transportation. Royce Spalding, from Shelton, Nebraska, an alumnus of Adelpian, has returned as physical education director.

► Arthur Opp, for nine years assistant treasurer of the Indiana Conference, has joined the Lake Union Conference staff as associate auditor. His successor in Indiana is Larry Davis, cashier-accountant of the Arizona Conference.

► Eddie Haas is the new accountant at Wisconsin Academy. He was graduated in August from Columbia Union College, with a B.A. degree in business administration. Mrs. Haas is serving as secretary to the manager of the Harris Pine Mills, which is on the campus.

North Pacific Union

Reported by
Mrs. Ione Morgan

- H. E. Preston has transferred from the South Dakota Conference and taken up work in the Upper Columbia Conference as pastor of the Heppner district in northeastern Oregon.
- On the weekend of July 22-24 a Spanish retreat was held under the leadership of Fred Diaz, who worked with Spanish-speaking people during the summer months. This was the first meeting of its kind in the Northwest, and was held at the Walla Walla Valley Academy Lodge at Tollgate, Oregon. Eighty-three people were in attendance, some coming from as far away as Yakima, Washington. One fourth of the group were guests who were not members of the Seventh-day Adventist Church. Under the blessing of God the work among Spanish-speaking people has moved forward during the summer months, and baptisms in the near future are anticipated.
- Four persons were baptized at Anchorage, Alaska, during the month of October, bringing to 21 the number of persons baptized during 1966.
- A three-week evangelistic campaign opened November 12 in the church in Bremerton, Washington, by the Words of Life team, composed of Ralph Larson, evangelist; Dan Matthews, associate evangelist; and Carol and Bernie Paulson, musicians.
- Evangelistic meetings in Portland,

Oregon, by K. J. Mittleider and Sunny Liu concluded recently with a total of 84 persons baptized in the first two baptismal services held.

- Alumni homecoming events at Walla Walla College drew a large attendance November 5, with two overflow audiences in the College church served by closed-circuit television. After sundown a parade of spades took place from the Gateway to Service to the site of the physical education complex, where ground was broken for a new gymnasium. Included in the march were city and county officials, a Pathfinder unit, and 50 people who carried shovels representing schools and local civic and service organizations. In honor cars were President Shephard, of Walla Walla College; President Louis B. Perry, of Whitman College; former Dean L. B. Losey, Prof. K. A. Aplington, and long-time staff members.
- Mrs. Carl T. Jones, associate professor of health education at WWC, is one of the 64 charter members of the newly organized SDA Public Health Association.
- Mount Ellis Academy students at Bozeman, Montana, have manifested an outstanding interest in missionary activities. Of the various bands organized to date, 19 young people have volunteered to assist in branch Sabbath school work, 24 for evangelistic endeavor in Three Forks, 45 for assisting in the work of the Mobile Home Library in Bozeman, six for Voice of Prophecy radio program promotion, and 52 to participate in singing bands.
- L. R. Krenzler recently accepted an invitation to be lay activities and Sabbath school secretary for the British Columbia Conference. He succeeds W. E. Kuester,

who is the new secretary of these departments in the Canadian Union. Pastor Krenzler has been a pastor and district leader in British Columbia for the past nine years.

- October 1 was a memorable day for the members of the Vancouver Seventh-day Adventist church and surrounding area. On that day the new Vancouver church was dedicated. Neal C. Wilson, vice-president of the General Conference for North America, was present for the occasion. W. R. Archbold, pastor of the Vancouver church during the time it was being built, was present to witness this impressive ceremony and offered the dedicatory prayer.



Northern Union

Reported by
L. H. Netteburg

- The North Dakota Book and Bible House reports sales of \$56,800 for the first three quarters of 1966, as compared with \$58,300 for the entire year of 1965.
- Following a destructive tornado in Belmond, Iowa, Robert Boggess, pastor of the Mason City District, set up a disaster depot in the junior high school. More than \$1,000 in cash and about \$500 worth of quilts were donated by the five Federations. Additional financial help was given by the Iowa Conference and the Northern Union. Volunteers from other churches helped in sorting and sizing the clothing.
- A union-wide departmental council and planning session was held at the Northern Union Conference office October 31 to November 3. Guest speakers included W. A. Howe, T. E. Lucas, V. W. Schoen, and W. A. Higgins, of the General Conference; Sherman Clark, of the Review and Herald; Al Denslow, from the Omaha Branch of Pacific Press; and Ray Hixson and Clyde Kinder, from the Pacific Press.

Church Dedication at Ishaka, Uganda

More than 400 members and friends gathered on July 23 for the dedication of the new Ishaka Seventh-day Adventist church (left), built on the grounds of the Ankole Mission Hospital.

The Ishaka church was first organized in February, 1949, with a membership of four. The group met in a mud-and-pole thatched building (right).

One of the four charter members, Philemon Mujusi, had the privilege of presenting the church key to her highness, the Queen of Ankole, who, accompanied by her daughter, Princess Rose, unlocked the doors of the church which now houses more than 200 members.

The featured speaker for the dedication was D. K. Bazarra, president of the Seventh-day Adventist churches of Uganda. The Act of Dedication was led by the former pastor, O. B. Karemiri. R. D. Pifer, secretary-treasurer for the mission, offered the prayer of dedication. The opening prayer was given by I. Bamanya. Dr. R. M. Buckley, medical director of the Ankole Hospital, offered the benediction.

Through the untiring efforts of Doctors Stilson, Sturges, Taylor, and Buckley, their wives, and many of the church members and friends, the church stands today as a monument to God's power in Africa.

E. T. GACKENHEIMER
Departmental Secretary, East African Union



Pacific Union

Reported by
Mrs. Margaret Follett

- Groundbreaking ceremonies for the elementary section of the new Fresno Union Academy took place on the 40-acre Elm Lane Ranch site October 9. Participating were E. R. Walde, president of the Central California Conference; R. L. Stretter, treasurer; M. C. Torkelsen, educational superintendent; G. D. Bras, Fresno Union Academy principal; Jack Fridley, principal of the elementary school; Howard Kennett, M.D., chairman of the fund drive; and R. H. Libby, pastor of the Fresno Central church.
- The latest arrivals among the new ministerial interns in the Southern California Conference are Robert L. Pooley and Dick Winn. Brother Pooley is in Ventura, where he is associated with William Henry, the pastor. Brother Winn is working with Milton Adams.
- More than 4,000 attended the Richmond Youth Congress for the young people of the Northern California Confer-



ence. The congress theme was "More Valor for Christ." Featured speakers were John Loor and H. M. S. Richards, Jr. Musical groups from conference academies and Pacific Union College were heard at the October 22 event.

► Edward W. Graves has taken up duties as pastor of the Madera, California, church, having come from North Carolina.

► Mrs. Heloise Sharp and family were welcomed recently at a social event of the faculty of Calexico Mission School. Mrs. Sharp comes from Portland, Oregon, and is teaching grades three and four at the mission school.

► The new youth pastor of the Redlands, California, church is L. Charles Shultz.

► Ronald D. McBroom has been appointed assistant manager for Pine Springs Ranch, the Southeastern California Conference campsite. He is associated with Ray Younker, manager.



Southern Union

Reported by
Oscar L. Heinrich

► Evangelistic meetings began on Sunday night, October 23, in a large high school auditorium in Asheville, North Carolina. Physicians in the area selected 10,000 names to receive personalized invitations, and 79 church members rallied to help in the mailing procedure. H. V. Leggett is conducting the meetings.

► A Georgia-Cumberland Layman's Foundation has been organized, and several regional meetings have been held to secure memberships. O. D. McKee, president of the McKee Baking Company at Collegedale, Tennessee, was chosen president of the foundation. First objective of the organization is to help small congregations become established in new church buildings.

► Twelve Pathfinder Clubs were represented at the annual Kentucky-Tennessee Pathfinder camporee held at Mammoth Cave National Park, October 14-16. Don Holland, MV secretary of the conference, directed the program.

► Ground was broken in late summer for a new church in the South Atlantic Conference at Columbus, Georgia. Construction is expected to be completed with the building ready for occupancy in February, 1967. Earl J. Lewis is the pastor directing the building program.

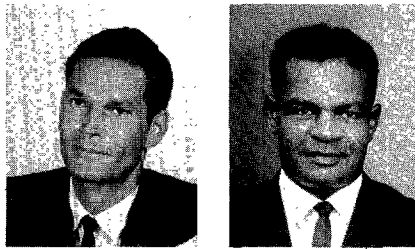


Southwestern Union

Reported by
J. N. Morgan

► Michael Petricko, of the Houston Pecan Park district, has accepted new responsibilities in the Texico Conference at Lubbock, Texas.

► A new approach to evangelism is being used successfully in the Dallas Central church by the pastor, John L. Hayward. The program, in the form of a dialog, is entitled "Seek." The best attendance at evangelistic meetings in Dallas in many



Ordination in East Jamaica Conference

A high light of the recent East Jamaica Conference session, which convened in Kingston September 14 to 17, was the ordination of Levi H. Davidson and Noel H. Thorpe to the gospel ministry.

R. Allan Anderson, former Ministerial Association secretary of the General Conference, preached the sermon, R. S. Watts, a vice-president of the General Conference, gave the charge; C. L. Powers, president of the Inter-American Division, offered the ordination prayer; H. Edison Nembhard, president of East Jamaica Conference, welcomed the candidates; and M. G. Nembhard, ministerial secretary of the West Indies Union, presented the candidates with their certificates.

At left is Elder Davidson; and, at right, Elder Thorpe.

M. G. NEMBHARD, Secretary
West Indies Union Mission

years has resulted from the use of this new format.

► An exhibit on Seventh-day Adventist work and literature ministry was sponsored by the Arkansas-Louisiana Conference at the Arkansas-Oklahoma free fair at Fort Smith, Arkansas, September 26-October 1. Thousands of pieces of literature were distributed and leads were secured from persons interested in having good books in their homes.

► A new church at Plainview, Arkansas, was dedicated Sabbath, September 17. The church congregation was organized July 18, 1964. Recent evangelistic meetings in the new building have resulted in eight decisions.

► Robert Thrower, conference evangelist for Texas, is serving as guest speaker for a three-week evangelistic crusade in the Rocket City area of the Texico Conference.

NOTICES

Literature Requests

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

The following need a continuous supply of books, magazines, *Hymnals*, Bibles, and cards: Tina Faigao, Ansangoa, Tan-ag, Banton, Rombon, P.I.; W. Val Chambers, Central Jamaica Conference, P.O. Box 81, Spanish Town, Jamaica, W.I.; Angelico B. Tomarong, Office of the Municipal Court, Calatrava, Negros Occ., P.I.; Leola Plummer Gordon, Chilibe 18, Panama; Maximo L. Divinagracia, Bayangan I, Agusan, P.I.; Pastor A. Randolph Haig, Adventist Temple, Box 26, St. George, Bermuda; Donna Cafifge, Hinigaran, Neg. Occ., P.I.; Nene Candelorio, Hipona,

Pontevedra, Capiz, P.I.; David B. Burata, Cogon, Panay, Capiz, P.I.; Beth Samaramos, Calawag, Isulan, Cotabato, P.I.; Esther Cezar, Zamore St., Pontevedra, Neg. Occ., P.I.; Paterno Bocala, Cogon, Panay, Capiz, P.I.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, requests a continuous supply of E. G. White and denominational books, *Signs, These Times, Message*, picture cards, flannelgraphs, Sabbath school materials, prophetic charts, evangelistic tracts and equipment.

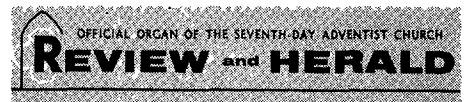
Wanted: A continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterlies, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, finger plays, *My Bible Story*, to the following: B. G. Escara, Rombon, Rombon, P.I.; J. T. Manullang, Post Box 87, Bandung, Java; Josue N. Fofue, Banton, Rombon, P.I.; Legundo Ledres, c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pedro Hermosa c/o Casimero Lagazo, K.M. 114, Paco, Kidapawan, Cotabato, P.I.; Pastor J. Daniel, Kannada Section Office, 71/1 Infantry Road, Bangalore 1, South India.

Mariano B. Abuyme, Municipal Secy., Loreto, Surigao del Norte, P.I., wishes a continuous supply of old Bibles, *Signs, Listen, Life and Health*, slides, films, phonograph records, *Worker, Instructor*, Mrs. White's books.

Send a continuous supply of missionary literature to the following: Arcenio Dollosa, Bo Progresso, Binalbagan, Neg. Occ., P.I.; J. A. Corpus, Davao Mission, P.O. Box 293, Davao City, P.I.; H. E. Mangkei, Taman Sari 44, Bandung, Indonesia; Saturnino D. Antonia, Minapan, Tulunan, Cotabato, P.I.; Gershon A. Hallasgo, Alicomahan, Sugbangan, Misamis Oriental, P.I.; Annie Sumagang, 169 Urdanita St., Tanjay, Neg. Or., P.I.; Leticia Roche, Golgota St., Januay, Iloilo, P.I.; Atlas Rey, San Augustu Isla Verde, Batangas, Batangas, P.I.; Basilia Zerrudo, c/o Seventh-day Adventist Church, Kidapawan, Cotabato, P.I.; Catherine F. Festejo, Corcuera, Rombon, P.I.; Rhetorica F. Festejo, Odiongan, Rombon, P.I.; Gorgonio C. Galan, Sr., Sitio, Buyong, Candoni, Neg. Occ., P.I.; A. Green, Somerton P.O., St. James, Jamaica, W.I.; Archibald P. Tupas, 136 San Jose St. Jaro, Iloilo City, P.I.; Malcolm Wilson, P.O. Box 900, Port of Spain, Trinidad, W.I.; Dr. J. A. Lennox, Medical Director, Kwahu Hospital, P.O. Box 27, Mpraeso, Ghana, W. Africa; Loreto M. Tabuada, Old Nongnongan, Maramag, Mindanao, Bukidnon, P.I.; Miguel T. Adante, Philippine Pub. House, Box 813, Manila, P.I.; Denis Breetzke, 1412 Clarks Lane, West Chester, Pa. 19380.

Send only books, Bibles, *Signs, Life and Health, These Times, Message, Listen*, to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

L. S. Simon, Central Jamaica Conference of SDA, Box 81, Spanish Town, Jamaica, W.I., wishes *Review, Instructor, Guide, Signs, MV* booklets, and E. G. White books.



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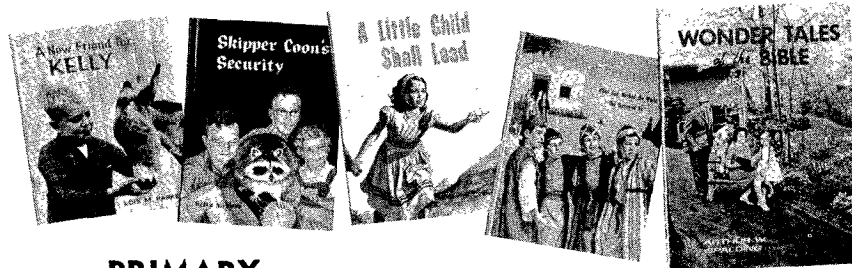
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News of Note

East, West Allegheny Conferences Organized

The Allegheny Conference was organized in December, 1944, with a constituency of about 3,000 and an annual tithing income of \$190,000. During the past 22 years the membership has grown to almost 11,500, with an annual tithing income of over \$1.2 million. For the past 12 years W. L. Cheatham has been president of the conference.

After much study and upon request of the constituency, it has seemed best to divide the conference. At the Baltimore constituency meeting held earlier this year the delegates voted to organize two new conferences as of January 1, 1967.

Under the chairmanship of Cree Sandefur, Columbia Union Conference president, the West Allegheny Conference was organized on November 13 in Columbus, Ohio, with a membership of 4,500. The East Allegheny Conference was organized on November 20, in Baltimore, Maryland, with a membership of 6,900. East Allegheny elected W. A. Thompson as president, and Edward Dorsey, as secretary-treasurer. West Allegheny chose W. M. Starks as president, and A. N. Brogden as secretary-treasurer. An executive committee of 11 members was elected for each conference.

The two conferences will join in operating Pine Forge Academy, under a board of 11 trustees. The present Book and Bible House, in Philadelphia, will serve both conferences until a better plan can be worked out.

We request your prayers in behalf of these new conferences.

NEAL C. WILSON

Michigan Gives 96 Tons!

The Michigan Conference has delivered the last of six vanloads of clothing for 1966 to the Eastern Clothing Depot in New York. This is processed clothing for shipment abroad by Seventh-day Adventist Welfare Service. All were 45-foot vanloads and represent a total weight of 96 tons.

This is a new record for Michigan, and also, we believe, an all-time record for conferences in North America. These 192,000 pounds of garments will bring comfort to many persons in many lands. We commend Michigan's volunteer workers for this outstanding contribution to the denominational disaster-relief program.

C. E. GUENTHER

MV Soul Winning in Africa

B. E. Jacobs, MV secretary of the Trans-Africa Division, writes of testimonies by young people of the troubled Congo, who, in spite of all difficulties, reported more than 600 persons won to the church through Voice of Youth meetings. Writing of his visit to the Central African Union, he continues:

"At Ngoma Mission station 11 young men reported Voice of Youth meetings they had conducted the first nine months of 1966, with 1,875 conversions. They set a goal of 3,000 souls last year in their field. They have reached almost 4,000 to date. Union MV secretary John G. Evert had suggested a goal of 4,000 for next year, but they said it is too small. He said he would rather not change the goal, but if they thought it too small he would give them another challenge—double it. The MV secretary for this field stood up and said, 'Brother, we believe this goal is still too small. The South Rwanda field will accept the goal for the entire Central African Union next year. I want to challenge all the youth of the South Rwanda field to accept as their goal for 1967, 10,000 conversions for Jesus Christ.'"

LAWRENCE NELSON

Motion Picture Features Far East

Far East Calling is the title of a new missions film depicting our work in the Far East. The Thirteenth Sabbath Offering overflow for the first quarter of 1967 will go to the Far Eastern Division.

The film has been prepared by the brethren in the Far East. The script writer and narrator is the president of the Far Eastern Division, Paul H. Eldridge.

We believe that this film will be a great help in promoting offerings, not only for the first quarter of 1967, but in general.

The price is only \$85 for reel, can, fiber case, and film. Orders may be sent directly to the General Conference Sabbath School Department.

G. R. NASH



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

VANCOUVER, BRITISH COLUMBIA — Roman Catholic laymen in the Archdiocese of Vancouver are expected to become the first in the world to run their own church school system when they elect a central school board this fall.

HONG KONG—Communist China's ultrarevolutionary Red Guards are now busy persuading people—especially in rural areas—to renounce their religious beliefs and join the "cultural revolution," Peking Radio reported.

BOSTON — Church and synagogue fires in the U.S. during 1965 numbered 3,400, with losses amounting to \$24.9 mil-

Record Literature Sales in Central California

T. E. Baber, manager of the Central California Book and Bible House, writes: "Our total sales for camp meeting were \$77,742. Sunday was a banner day for us, when we had our auditorium book sale. In the one and one-half hour period our sales amounted to \$10,500. The total for that one day amounted to \$22,000."

It is most rewarding to see our literature going out in such quantities. It will prove a real blessing to the members of each home.

CARSON F. ADAMS

Death of M. L. Rice

Word has been received of the death of M. L. Rice at Berrien Springs, Michigan, on Friday, November 18, at the age of 78. Elder Rice began his ministry in 1912. He was a local conference president for 18 years, and president of the Atlantic and Lake unions for another 18 years. He retired because of failing health in 1957. His wife, Dr. Myrtle, predeceased him in March of 1964. An obituary will appear at a later date.

D. W. HUNTER

SDA Chaplain Promoted

Word has just reached the General Conference office of the promotion of U.S. Army Adventist Chaplain John E. Kepingler to lieutenant colonel. Adventist Chaplain Robert L. Mole, of the U.S. Navy, has already attained the equivalent naval rank—commander. These men are able witnesses for the church.

CLARK SMITH

lion, it was reported here by the National Fire Protection Association.

TOLEDO, SPAIN—Jews returned to a 600-year-old synagogue here for the first public Jewish ceremony in this country since King Ferdinand and Queen Isabella expelled the Jews in 1492. About 200 persons, including five Roman Catholic priests and two Capuchin monks, attended the ceremony in the synagogue, which was built between 1360 and 1366. The provincial governor, Enrique Thomas de Carranza, spoke of the Jewish glories in Toledo and of the city's tolerance. It was believed to be the first time that a ranking Spanish Government official had participated in a Jewish ceremony.

NEW YORK—Hopes for a common Bible for all of Christendom—from which translations can be made into all languages—were materially advanced by a recommendation adopted here that the American Bible Society cooperate with the Roman Catholic Church in translating and distributing the Scriptures.