



© 1952, BY REVIEW AND HERALD

HARRY ANDERSON, ARTIST

His Name Shall Be Called—

WONDERFUL

By ERNEST LLOYD

critics, "Which of you convinceth me of sin?"—a challenge that no man of intelligence has ever dared to take up.

Wonderful He was for the miracles He wrought. "He looked daylight into blind eyes, bade the broken-down tissues of the rotting corpse rebuild their cells, and looking in the face of the demon of the storm as it howled its hate in the bellowing winds, in a voice as gentle as a mother's when she calms her troubled babe, said: 'Peace, be still,' and the wild tempest was hushed."

Wonderful He was for the death He died. Wonderful in the tender forgiveness of His brutal enemies, in His promise of eternal life to the dying thief, in His thoughtfulness for His mother, in His confidence in His Father, and in His glorious triumph over the awful pain and anguish of soul that He suffered. Wonderful because it was a voluntary sacrifice made for you and for me.

Wonderful He was in His resurrection from the grave. The might of Rome was incapable of keeping Him locked in the tomb. Wonderful as He stepped forth from the grave at the appointed time with the tread of a conqueror—alive for evermore. The powers of darkness were vanquished, and death was "swallowed up in victory." Wonderful He was in His ascension to heaven, where He is now the Counselor, the High Priest, and the Advocate of His people, interceding for believing, trusting souls on earth.

Wonderful He is *now* in His influence throughout the world—wherever men and women give Him a place in their lives to demonstrate His cleansing and saving power. Wonderful is the life where He is allowed to have His way, for in it there is joy and peace and rest. Wonderful is the power of His gospel to transform men and women from paganism and savagery. Wonderful is His influence through the centuries in the creative arts—in literature, painting, and music. Wonderful are the lives of men and women who sacrifice for Him in Christian service throughout the earth.

Wonderful He will be in His second coming. All power in heaven and in earth is behind His own prophetic promise, "I will come again"! How wonderful will be the exhibition of His power when He comes with the host of heaven to receive His people from every tribe and kindred and tongue! How wonderful to witness the establishment of His kingdom of everlasting peace and righteousness! How wonderful to be among His people in that great day, saved with an everlasting salvation!

ISAIAH the prophet was one of the men of the Old Testament times used by God to announce to the world the coming of One who would bring to mankind deliverance from sin and death, and consequent joy and peace. Isaiah said: "His name shall be called Wonderful." And how appropriate the name!

This great prophecy began to have its fulfillment on that night when the angels announced the birth of the Bethlehem Child, that night when the heavens echoed with song, and the angelic light cast its glow of gladness over the Judean plains, and the Babe was born in the wayside inn.

Wonderful He was for the words He spoke, words as soft as a song of love, gentle as a mother's lullaby; and other words "that leaped like a flame of fire, burning and blistering away every mask of human hypocrisy; words filled with wisdom's light, illuminating and revealing every secret recess of the heart and bringing into the open the festering core of shameful sin"; and prophetic words that have come ringing down the centuries, giving in detail the things that would come to pass in our day and generation.

Wonderful He was for the wisdom with which He answered the questions of His enemies as they sought to confuse His mind, entangle His tongue, and deliver Him to the Roman brutality that awaited Him. Wonderful He was for that sinless life that enabled Him to lay down His superb challenge to His cold and mocking

By GLENN H. ASQUITH

Where Did All the Money Go?



H. ARMSTRONG ROBERTS

We can do four things with the money that comes to us: hoard, spend, invest, and give.

[This article was written by a Christian of another church. It was provided by the Associated Church Press, of which the *Review and Herald* is a member. Some of the sentiments expressed are particularly relevant at the end of the year as we review the discharge of our responsibilities as stewards of the Lord's goods.]

WHY can't we save something? Do you realize that our savings bank account is down to 53 cents? When I think of all the money you've made in the 30 years we've been married, I wonder—where did all the money go?

My wife had a point there. I had never been in the high brackets, but compared to many of our friends I had been fortunate enough to have a steady and fairly substantial income. I went off to a secluded spot to meditate—where did all that money go?

Of course, there were the obvious answers. Three children do not come and grow up and go through college at bargain prices. Illness had found noth-

ing on my door lintel to cause my house to be passed over when germs were around. Hospitals had taken their share of the dollars. Insurance of various kinds had been a necessity due to the lack of a surplus to care for emergencies. Moves required as I went slowly up the ladder of my profession accounted for tidy sums of cash. Clothes—furniture—cars—food—fuel—! Now I had my answer, the money had gone for *life*. Life for myself and my four dependents. Fortified by my analysis of expenditures I felt prepared to explain that 53 cents to my wife. On second thought, however, I knew that my answer was not the complete answer.

The unvarnished truth is that I am not, and never have been, the saving type. Across the years I remembered the pay envelope that I collected once a week for performance of my first

full-time job. In the envelope (if I was not tardy at any time during the week) would be a ten-dollar bill, a dime, and two pennies. Happily, I rushed home on payday; I gave the ten-dollar bill to my mother, and the dime and two pennies to my younger sister. Money was to give away and not to keep. This philosophy has brought me a great deal of joy but—it has brought me to late maturity with only 53 cents out at bank interest!

Through the years I have found that I can do four things with the money that comes to me: Hoard, spend, invest, give. And, strangely enough, I have found that my character has depended upon what I do with my money; I have learned that I can assess the true nature of other people by what they do with their money. The use of money by one who is trying to be a Christian varies from that of the unbeliever or modern pagan.

Can that last statement be proved? I think so.

Take hoarding for instance. There was only one time that I indulged in this. Some time after I had advanced from ten dollars and 12 cents a week, I had been faced with my obligation to the ministry through my church and had made a pledge. But I decided to set aside part of my income and I did not give all of it to my local church. I kept a certain amount in my bureau drawer until some great need came to my attention. When an urgency in a distant part of the world or nearby presented itself, I had money ready for immediate disbursal.

Dedicated Money

Years later I heard of a church in Binghamton, New York, that did this kind of hoarding on a grander scale. A number of members set aside portions of their income, and a part of the dedicated money was kept in a common fund. When a disaster struck some place in the world—famine, flood, epidemic; or when a local family had a great misfortune—the hoarded money went to work without delay. The point of hoarding is—for whom is the money put away? Can a Christian be content to hide away his substance simply to prepare for that "rainy day" in his *own* life?

There is that second way I have had with money. I have invested some of it (including the 53 cents!). But most of my investments have been peculiar. They have nothing to do with the *Wall Street Journal*. I must admit that I have a feeling of awe when I sit beside a man on a train or plane and watch him run his eye up and down the figures on the stock market pages. Why is he so unhappy at 131½ in one place, and so elated to read 47¼ in another? One of my stockbrokers was a Miss Alice Lloyd. She sent out a letter telling of how she had started a small school in a mountain section of Kentucky, but her money was mighty low. I liked the prospectus and I sent twenty-five dollars from the bureau drawer before mentioned. Today that little school is a college, and the boys whose pictures were on the simple little brochure are teachers, lawyers, doctors, serving in their home community. I have a big investment in my three children who are giving a good account of themselves in helping people. My investment in missions is spread around the world—if only there was a financial journal of another kind to show the rise in my stocks I think I would not be in danger of an ulcer.

Now, as to spending. I think I must have inherited a weakness from my father. I recall the day that he came home to announce that a salesman had come to the factory and sold him a set of the Five Foot Shelf of Books. For once my mother was rather at a loss for words. We were going through a period of depression following a war, and she must have thought that we needed that big carton of books like the proverbial "hole in the head." How could that man spend his money so foolishly! And yet I read those books and cultivated a taste for good literature which is and has been a great comfort and profit to me. Books I have never been able to resist, and I have spent for them for myself and for other people. For Christmas trees and birthday cakes and greeting cards and new hymnals for the church my money had gone. But I do not own a matched set of golf clubs, a color TV, or a tailor-made suit. My poor wife has no mink. I am not only the exception to the "man that has everything," but I am a man that wants nothing.

However, giving is the most fun. When appeals come from church, school, the United Fund, special medical drives, the Girl Scouts, Cub Scouts, it is a wonderful feeling to have something to give. And when members of the family find an urgent need for funds it is so satisfying to help. When the privation of people in far parts of the world is brought to my attention, I consider giving the only way to take

the edge off the uneasiness which I feel when I look around at all the blessings that have come to me. When I give I think that I am sending my proxy to places of want just as I send my proxy in to my insurance company when an election of officers is in order—it speaks for me.

Where did all the money go? Well, I had some answers and some memories. But I am sure that I could have been a better steward. I realize that the ways of using money are the same with all men—hoarding, spending, investing, giving, are in use wherever I look. What is the difference between a Christian use and a careless use?

Proper Hoarding

Hoarding is not to be despised. The careful squirrel storing his little nuts against the wintry day when he cannot forage for his family, the Israelites putting aside some manna for eating on the Sabbath, are hoarding. Anyone who pays premiums on insurance is hoarding for leaner days or days of disaster. When I pay the mortgage payments on a modest home, I am hoarding. These instances of hoarding seem to me to be in the Christian tradition of caring for others—even a pension or annuity for myself would be caring for others to the extent that I need not be a burden to them when in need in later days.

There is a kind of hoarding, however, that can be beyond the will of God. The man in the New Testament who kept on building larger barns to assure his affluence in later years is a glaring example. While neighbors had too little for their necessities, he kept adding more to more far beyond what he could ever use. Perhaps the sin of this is the presumption of a wealthy man that he is so much more precious than others that he must be certain of ease and luxury no matter what happens to all the world beside. Humility can be a good guide in judging how much money to hoard.

Going on to spending, the same general tests hold good, for spending is taking care of current wants while hoarding takes care of future wants. Expenditures that take reasonably good care of the physical needs of a person and his dependents are well justified. Bodies require food, clothing, shelter, recreation, medicine. These all cost in money, but they result in efficiency that is requisite for service to others.

On the other hand, money can be spent foolishly or unnecessarily. When one car will care for a family's needs an extra car may not be justified. A television set for every room, expensive hobby equipment, costly gadgets, rich and exotic foods, "status" homes, need to be looked at carefully in the light

of God's commandment to love the neighbor in need.

The investing of money is not suspect of itself. Investment in the education of self or children may make possible the earning of more money and skills to use for others in the world. Reasonable sums placed temporarily at interest, or for longer periods of time, make possible bank loans to others in need and enable businesses to produce needed products. Annuities bought from church or charitable organizations put money at use for good causes before the death of the beneficiary.

Another kind of investing that represents greed, or that permits the expansion of dubious ventures, or provides products that are a temptation and a danger to the weak should be examined with an honest eye. Such money is not neutral when it passes into a stockbroker's hands—it is still representative of our life and intent.

When I give money away I may be dabbling with the sacred more nearly than when using the other three methods of getting rid of it. Giving is so personal and intimate. Even though there may be a middle man, I know pretty much who the recipient will be. I am deciding what power or relief to give him. If I do not give in the time of crisis I must decide what will be the results of my niggardliness. Am I letting someone starve when I could feed him? am I depriving another of medical attention? To give to my own family I must be careful to give neither too little nor too much. As I have pointed out—it is fun to give! But it can be dangerous too.

In a high school near us a great majority of the older students have their own cars. Their parents gave them these vehicles of dangerous capacity. Some lives will be lost, some sins will be committed that would not have been possible without the freedom of means of speed and privacy. Giving that indulges anyone or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health.

Ah, yes, where did all that money go?

And my poor savings account!

I wish I had it all back—all that money—so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all—I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind.

In Eden, God set up a memorial of His work of creation. The Sabbath was designed to be a blessing to man.

BASIC to our denominational existence—as evidenced by our name—are the truths of the Sabbath and the second coming of Christ. These truths commit us to belief in a personal God, to creationism, and to eternal life for those who come to God through Jesus Christ. Our faith is a corrective for the besetting weaknesses of crass materialism and religious stupor that characterize our age and for the hopelessness and sense of futility that dog those who have no God nor hope of life after death.

It is an unhappy fact that many of our non-Adventist friends and neighbors look upon us as legalists. This is often owing to our emphasizing the law and to our high regard for the Sabbath, with less said about righteousness by faith and the love, joy, and peace that are Christian graces. Referring to the Sabbath truth, Ellen G. White wrote: "The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the greater center of attraction, Jesus Christ, must not be left out of the third angel's message."—*Selected Messages*, book 1, pp. 383, 384.

Years ago Ellen G. White observed: "Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy."—*Testimonies*, vol. 6, p. 349. Unfortunately, to many the Sabbath may be more of a duty than a delight.

When on earth Jesus was asked why His disciples did not observe certain rites and restrictions that bound other Jews. He told their accusers that the friends of the bridegroom rejoice while he is with them. It is when Christ is not with us that we are inclined to substitute forms and rituals for the spontaneous expressions of happiness in our spiritual communion. When Jesus said to His disciples, "What do ye more than others?" (Matt. 5:47), He was emphasizing the spirit of religious life that goes beyond the letter—the extra mile, the spilled-over measure, the zest with which one enjoys the privileges of religious commitment. If we can find that spirit and fit it into Sabbath observance, we will have found the key to the joy of the Sabbath.

Because the Jewish people wandered so often into idolatry, the rabbis, dis-



COPYRIGHT 1953 BY REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

The Joy of the Sabbath

By GODFREY T. ANDERSON

covering a relationship between idolatry and Sabbathbreaking, compiled a code of strict behavior for the Sabbath day. By the time Christ came to earth the code had been made so rigid that the Sabbath had become a burden rather than a delight. In the years after Christ, when the Diaspora scattered Jews over all the world and it became important to them to protect their Jewishness from the intrusion and influences of other cultures, they continued to add restrictions to Jewish behavior.

It should be noted and remembered that many times during the history

of this world people with the best intentions have taken some principle of religion and extended and expanded it far beyond the Lord's intention. Not only did the Jews do this; Christians have also been guilty, and we who are their spiritual heirs need to take heed lest we tread the road often taken by our fathers. It is not difficult to lose the spirit of religion if we concentrate on the multiplicity of details merely as an end in itself.

If we are to receive the spiritual blessing of the Sabbath it must be on the basis of joy, without minimizing duty. It is possible to refrain from

breaking the Sabbath, and at the same time not really to keep it.

God has established His relationship with His children on earth by reserving for Himself and His service portions of man's time and his possessions. In Eden it was the tree of knowledge of good and evil that was barred to man. After Eden man owed to God certain sacrifices at intervals, and a portion of his income was reserved to God. Also each recurring seventh day was to be devoted to God as a day of communion and rest from man's own activities. This was a day in which God could speak to man in a special way and renew his body and spirit for another week. In no other day of the week is there the same blessing.

Blessing of Holiness

We are indebted to a contemporary and perceptive rabbi for an interesting philosophy of the blessing of holiness as it relates to space and time. He points out that the universe has two dimensions—time and space. Space is not only the outer reaches of remote distance, it is the area around us and the materials things that fill it. God has not put a permanent blessing of holiness on any particular spot on our earth. The holy mountain of the law, which when Israel encamped around it was shrouded with clouds and lighted with sacred light from God Himself, is now only another mountain—bare to curious eyes. The holy height in Jerusalem, hallowed by the sacrifice of Abraham, later crowned by the Temple and blessed by the presence of God, became a desolate ruin when His presence was withdrawn. God has said that wherever two or three meet in His name, there He is in the midst of them. That spot is holy while He blesses it with His presence.

Although we go to the Jews for extremes in rigidity in Sabbath rules and regulations, we find in their writings indications also that the Sabbath was considered a true delight. These writings call it with affection "Queen Shabbat" and describe it as a bride that comes to consort weekly with her adoring bridegroom. They present the Sabbath not as a time for personal anxiety or care, or for any activity that might dampen the spirit of joy, or to remember sins, to confess, to repent, or even to pray for relief, or for anything that is needed; it is a day for praise, not for petitions, a day in which fasting, mourning, and demonstrations of grief are forbidden.

There is an old legend in Holland that speaks of the Sabbath as God's dike. To the Dutch this is a significant figure of speech. They know well what happens when a dike is breached. The

water pours in over the low-lying land, and it is difficult to drain, dry out, and desalinate their farms and gardens. So as the dikes protect the physical life of Holland, the Sabbath protects the spiritual life of those who truly keep it.

We have our own standards of Sabbathkeeping. We know well the things that we should do and the things we should not do. Do we understand equally well the spirit that should actuate all that we do in the keeping of the Sabbath? A Scottish minister of rigid views was once asked if he thought it was wrong to take a walk in the country on Sabbath afternoon. "Well," he answered cautiously, after some thought, "I think 'tis no harm taking a bit of a walk on the Sabbath so long, mind, as you do not enjoy yourself."

The secret of delight in the Sabbath comes down to the quality of our personal relationship with God. It is a special sort of communion, in which God comes to meet with us and we put aside all other interests to spend time with Him. If two people love each other, it is a great happiness to have some time to share, to exchange views, to enjoy each other's company. We do not crave to have entertainments and diversions; they are unnecessary if we have time to spend with one we love. God feels this way about

us—He wants to come to each of us individually, to speak to us in whatever way we hear Him best—through His work, through preaching, through nature, through music or other appropriate means.

Deep Significance of the Sabbath

Dr. Abraham Joshua Heschel writes with beauty and insight on the Sabbath and its deep significance. He says: "He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. . . . He must say farewell to manual work and learn to understand that the world has already been created and will survive without the help of man. Six days a week we wrestle with the world, wringing profits from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self."

To participate with our heavenly Father in the joyous recurring creation of a Sabbath of love and communion and spiritual blessing is a high privilege as well as a noble duty. Its reward is a foretaste of the fellowship that will be the crowning blessing of eternal life in the kingdom of God.

LETTERS TO THE

Fellowship of Prayer

A DIRECT ANSWER

EDITORS: A few months before our family went to Africa with USAID, the doctor fitted me with contact lenses. One day I tried to put them in myself and dropped one. I heard it click and thought it had fallen onto the floor. My mother and sister came in the room and crawled on the floor helping me search for it, but all in vain. After we had looked for a long time, mother suggested that we pray. We knelt by my bed and reverently reminded God how expensive the lens was and of my need for it. We asked if it was His will that we would find it. After we finished praying I opened my eyes and there was the lens on my bed right in front of me. We were happy to say another Thank-you prayer right away.—Jan Gordon, age 11, of Liberia.

"WE'VE WAITED FOR THIS"

EDITORS: About two years ago I wrote to request prayer for my father that he might surrender himself to the Lord and have a desire

to unite with the remnant church. I am glad to tell you that he was baptized on May 20. It was my great privilege to be present for this beautiful occasion. My dad was 76 years old! So long we've waited for this and prayed for it! We do wish to thank all of God's children who pray for these special requests at the sunset hour each Friday.

We would like to make another request—one that touches our hearts with the tenderest tie we know. It is for our dear boy. We spared no effort to give him every opportunity and taught him that someday he was to have a place in the work of God. He has talent that we had hoped he would use to serve the Lord, but are distressed to see how far he has departed from what he knows is right. We shall fast periodically and shall pray for him always, and we shall appreciate your prayers in his behalf. We know the Lord is coming soon, and it is our greatest desire to see our son ready to meet Him. The devil is bidding high for our young people, but the power of the Lord is greater.—Mrs. L., of Texas.

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

The Church's Glorious Triumph

By LE ROY EDWIN FROMM

EIGHTEEN hundred eighty-eight marked a momentous turning point in the church of the remnant. While in Europe between 1885 and 1887, Ellen White had depicted the church standing on the threshold of great events, with the curtain about to be lifted.

The church's legalism and Laodiceanism at the time burdened Mrs. White, and she called for a genuine revival and reformation. We had pressed on the commandments of God and the law until, as she observed, we were as "dry as the hills of Gilboa," without "dew or rain" (*Review and Herald*, March 11, 1890). She urged that we place the emphasis on *Christ in the law*. Our churches were described as "dying for the want of teaching on the subject of righteousness by faith" (*Gospel Workers*, p. 301). "Not one in one hundred," she said, understood this Bible truth (*Review and Herald*, Sept. 3, 1889). These strong expressions indicated a serious need.

We need to sense the vast scope of righteousness by faith as set forth in the Spirit of Prophecy writings. Ellen White had to employ 40 definitions in order to compass it. Such is its amazing sweep and content. Righteousness by faith is not merely a catch phrase, a slogan, a cliché, a rally call, a proposition for intellectual assent. It is not something apart from, or an addition to, the message. It is the third angel's message "in verity." In it is to be found perfect harmony between law and grace, faith and works. It is simply the everlasting gospel in essence and true and rightful application today.

Never are we to forget that righteousness by faith has been the sole means by which men in all ages have been saved. Though understood variously in different periods—whether in the full light of gospel purity or in the gross darkness of apostasy—it has nevertheless remained the sole basis and provision for salvation.

Fullness of Gospel for Last Days

In this last segment of human history, when apostolic faith and practice is to be restored to its original purity and power, righteousness by faith will come into its own in final fullness. It will become central because it is the full saving provision of the gospel.

Righteousness by faith is the ultimate exhibition of the love and compassion, the justice and mercy, and the power and effectiveness of the gospel. All the forces of evil, activated and intensified under Satan's personal command, are met by Christ and His complete provision of righteousness and victory. It is *His* righteousness, not our human righteousness. It meets every need and compasses every extremity. It is Christ's spotless righteousness in action, as He bares His arm for the final conflict with Satan. It will be *His* victory.

The answer to the delicate question of "Why the delay?" in the great consummation—the long lapse since 1888—was not left for human speculation to determine. It has, by some, been oversimplified. Glib answers and attempted excuses are sometimes put forth. But, writing under inspiration, Ellen White gives 19 specific reasons why. There is no mystery about it. This combination of declarations constitutes God's portrayal of the causes. The array calls for most careful study, heart searching, and action.

This composite portrayal constitutes a sobering summons. It is the call of God to repentance, for reformation of life, and readjustment of emphasis. It calls for changes that will bring us fully into line to receive His promised blessing and proffered power. To seek these should be our first work—our supreme concern.

These clear statements should have our most reverent and concerted study. They call for most earnest heart searching. They summon us to reformatory action and revival fervor to change the picture and remove the hampering causes. The hour for such study, with appropriate action, has manifestly come. The responsibility for this rests primarily with our lead-

ers. The response should begin with us, and begin *now*.

Not only was there a historic "falling away" in the early centuries; there is just as definitely a contemporary "falling away." It is today's denial by a large segment of the Protestant world of the great eternal verities concerning Jesus—His miraculous conception and virgin birth, His sinless life and vicarious atoning death, His literal resurrection and ascension, and His imminent personal coming again in glory. These are being increasingly rejected all about us. It is a grave development.

The earlier departure was brought about through developing Catholicism. This latter development is being perpetrated by leaders in present-day Protestantism. But this is as verily a present departure from the apostolic faith as was the historic Sabbath perversion of the early centuries. It is as truly a current breach of the citadel of truth as was the former. It completes the twofold assault on the "commandments of God" and the "faith of Jesus." And it is tragically contemporary.

"Falling Away" in Religious World Brings Bewilderment

This development leaves multitudes of sincere Christians bewildered and deeply disturbed, groping and longing for light and certainty. It has created a tragic truth vacuum. Into this we need most earnestly to press today. It is our golden opportunity and our bounden obligation. It is our duty just as truly as to witness concerning the historic breach against the Sabbath. Ours must be a complete repairing of this dual desecration.

We are to become the foremost heralds of Christ in all the world today. This is the time of all times for us to change our image and reputation before the world—by becoming the pre-eminent proclaimers of Christ in all His fullness. We are to present to mankind a "complete system of truth" in *Christ* (Ellen G. White, in *Review and Herald*, Aug. 15, 1893). This presents a tremendous challenge.

To restore all truth is the greatest opportunity that has ever come to us, or to any people. Every presentation is to be completely Christ-centered. We are to preach "Christ in the law" (Ellen G. White, in *Review and Her-*

Meditation

By MABEL EWERT

Bright flame on the grate,
Warm, living, blazing flame
That reaches ever up;
May I be warm, alive,
Ablaze for God,
And ever reaching . . . up!

ald, March 11, 1890). Christ in the Sabbath, Christ as our life and immortality, yes, Christ in every ordinance, doctrine, and practice—Christ as our justifier, sanctifier, glorifier, victory, and righteousness. To present Christ thus is our mission and commission today.

Eighteen hundred eighty-eight is replete with lessons. We, too, can become so engrossed with mechanics, activism, institutionalism, expansionism, and the pressures of the world about us that some may become confused and lose the way.

Some have questioned the triumph of the message. But the times and the season are in divine hands. The God of heaven is still at the helm. He will not allow matters to continue beyond the bounds He has set. The delay was our fault, not His, and our great loss. He will not tarry endlessly.

The matchless place of the Spirit of Prophecy in the crisis of 1888 is awesome. God's servant entreated, warned, confirmed, prevented a split, and led ever onward and upward toward unity. Had it not been for the operation of this blessed gift we would have been fragmented. This we must never forget. Yet for a time, during and following 1888, the Spirit of Prophecy itself came under attack by some. But its constancy and continuity is amazing. It conveys the message of God, and it will stand to the end.

Last Turning Point and Home Stretch

The final turning point, the last transition hour, comes as the church, yielded and Spirit-filled, rises in response to the final call of God to finish its committed task under the direct leadership and control of the Holy Spirit. There will be less argument and more of the spirit of Christ, less to say about the Roman papacy and more about our infinite Saviour and His complete salvation. With the divine balance actualized between the "faith of Jesus" and the "commandments of God," the church will make her final appeal to mankind.

Under the loud cry the voice of the True Shepherd will be so powerfully heard that it will penetrate earth's remotest recesses. God's hidden loyal ones will then recognize that Voice and "come out." Hosts of the true-hearted will come, far exceeding anything known in the early church or any subsequent period. Under the latter rain, all who have had the early rain personal experience will be fitted in character to meet their returning Lord. The wheat will be ripened for the final harvest. Then will come the separation and the gathering.

O that we might sense the magnitude of God's final plans and provisions for the consummation! This

message will take on an accelerated volume that will be heard above earth's clashing din and chaos. The world's spotlight will soon be turned fully upon us. For this we must be prepared. We must not, and will not, fail our Lord.

There will be few great men among us in the closing scenes, but at the head will be a great God. Jesus will be uppermost and His voice will reach all ears that are attuned. Complete righteousness by faith in Christ in all His fullness will overshadow and encompass all else.

The everlasting gospel in its pristine purity and appeal will surcharge God's final entreaty to the world, the

church, and the individual. And God's vast invisible church, scattered throughout all folds, will come out and stand together with us, prepared and awaiting the coming of Jesus. Proclaiming the "faith of Jesus," the church will speak with irresistible appeal in the midst of Babylon's final abandonment of truth.

No more beyond but the kingdom of glory! We will be on the home stretch, with the battle won. Christ's victory will be ours and we will be His. It is a transcendent vision, a glorious assurance. And it will soon become a wondrous reality. That is the supreme lesson and appeal of 1888.

(Concluded)

The art of living

By MIRIAM WOOD

when you're Young

A REAL HERO "Young people today have no heroes." An article in a recent magazine made this flat declaration, then went on to state that previous generations have had an abundance of bigger-than-life-size people who represented an ideal of one kind or another. Patterning themselves after their heroes, many young people achieved on a high level, developed excellent characters, and kept always before them their "shining star." How sad, then, to find that the marble pedestals stand empty today in the echoing corridors of life's museum.

Worse, though, is the incontrovertible fact that the theory of the "antihero" seems to have taken over to an alarming degree. Instead of emphasizing the positive character qualities, people laud the negative ones. Aimlessness, not achievement. Moral turpitude, not the principled life. Unkemptness and ungroomedness, not neatness. Largely as a result of the blatant disregard shown by entertainers for the noble, heroic life, the young of this world are in either a no-hero or an anti-hero syndrome.

What is needed here, it seems to me, in the latter half of the twentieth century, is a hero who so completely epitomizes the qualities a Christian young person can admire and subscribe to that the marble pedestals will no longer be empty. I'm prepared to offer a new hero, and to document the reasons why He qualifies completely.

First of all, a hero of modern youth must be *young*. And my Hero was. He did all His public work by the time He was 33 (surely we can beg the question of that "over 30" deadline that far). Being young Himself, He was bound to know what youth is *about*. He was bound to have worked His way through the uncertainties and confusions that are almost synony-

mous with the word *young*. He was "in the know."

Courage is a quality that every hero must have. And He had it—as a matter of fact, He had *both* varieties, the active kind and the passive kind. He had the courage to *act* when action was indicated, and the courage *not* to act when restraint was necessary. He also had the kind of courage that enables a person to turn his back on popularity—never to "play to the grandstand."

A hero must, I think, involve himself in the problems of the world about him. My Hero did this. He spoke out against injustice, against inequity, against the exploitation of the weak and helpless by the strong and ruthless.

A hero must be dedicated absolutely to a set of principles and beliefs all the days of his life, if he's to qualify. From the moment of His public beginnings, my Hero never equivocated, never backed off. He did not believe that one adjusts his principles to suit "new knowledge." And as for "situation ethics"—nothing was more repugnant to Him, as He made brilliantly clear whenever the issue arose.

I'm prepared to state that no matter what quality you may suggest as essential for a hero, this Candidate possesses it abundantly. Integrity? He was never known to compromise; the record speaks for itself. Purity? Even His enemies (and He had them, as all heroes do) could not find the smallest stain on His life. Selflessness? He drove Himself night and day in the service of others. Power? He could have called 10,000 angels. Love? Enough to become a martyr.

I give you then, a real Hero—Jesus Christ, whose birth in Bethlehem is celebrated at Christmas all over the world. Place Him not merely on a pedestal but on the throne of your heart.



Quest

By CARMEN MCELMURRY

We've traveled far in search of the Child,
Over green hills and the desert wild;
We sought the King in a palace grand
Among the nobles of the land;
But the star led on through the vibrant night
Till it held a village in its light.
There He lay in His lowly bed—
No golden throne or gem-crowned head—
Only a baby, star-blest and sweet,
With adoring parents at His feet.
Yet here, we knew, was the Promised One;
This babe, indeed, was God's own Son.

In traveling through life's deserts wild,
Have you seen the star and found the Child?

The Year Is Done!

By LOUISE C. KLEUSER

Tonight, dear Lord, the year is done;
Its plans laid bare; its victories won!
Those sunlit skies offset by rain
Brought disappointment, grief, and pain!

Yes, gone a year!—But can it be
Its days were spent too heedlessly?
Has human touch spoiled Thine own plan
And marred the pattern Heaven began?

I ask myself, Are tasks complete?
Confused, I seek Thy mercy seat!
Kind God, who knowest my poor heart,
Supply its lack—Thy peace impart.



My Child, Give Gifts

By LOLA TURNER

My child, give gifts of purest gold,
As did the Magi long ago;
Give gold of love to them that mourn,
And garments to stem the chill of snow.
Give to the poor and needy ones,
Fulfill the desires of those that yearn,
Cheer the sad, comfort the sick,
And tell them of My soon return.

Give them frankincense pure and white,
The holy incense of your prayers;
Tell them I was born that morn
To take away their fears and cares.
Tell them My Father sent Me here.
For He so loved the world that He gave
His only-begotten Son that
Whoso believeth, He will save.

Give them myrrh, the armor of peace,
To equip them for holy living.
I came to give them all My love,
So give your love with your giving.
I came to give My righteousness
To the faithful, the pure, the true;
Give them gold, frankincense, and myrrh
And soon I will come again to you.

Christmas Carolers

By EARLE J. GRANT

Youthful Christmas carolers
Sing their songs so sweet,
Bringing warmth and homey cheer
To our snowy street.

Bless them every one, O God,
Keep them from all wrongs;
May they hide within their hearts
The truths of Christmas songs!

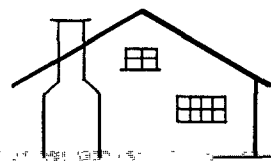
Cowverts at a Manger

By NICHOLAS LLOYD INGRAHAM

How often now, in our Jerusalems,
With coffer full, attired in silk and fur,
Do we seek out poor babes and Bethlehems,
Or garnish cradles with gold and myrrh?



For Homemakers



Christmas is a season when families spend time together. But togetherness should be the practice throughout the year.

Family Togetherness

By HELEN L. LUND

H. ARMSTRONG ROBERTS

IT WAS a Christmas letter with a family group picture from friends. It read, in part:

"Dennis and Lynda are attending college. They are both having a good year and seem to enjoy college even more than academy."

"Dan and Don were inducted and had basic training together as squad leaders in Fort Sam Houston. Both were assigned to Germany. Don is in Mannheim, driving an ambulance; Dan, at Stuttgart, working in a mobile surgical unit."

All successful Christian families have their particular methods of achieving their goals. As I thought of this family, I realized that their strongest point was their family togetherness. Don, the father, and I had taught together at a junior academy in northern California. I had discovered that Don's family did everything together, whether it was worship, work, or play. As an illustration, I stopped by the house one day and found Peggy, Don's wife, out playing hide and seek, or

some such game, with the four youngsters. Housework could wait.

One room in their home was a rum-pus room. It had a pile of games and play equipment in one corner, to be used by them and by their friends, who were always welcome. Saturday night was always fun night. If there was no outside entertainment for all to attend, then there was fun at home. Rarely did the parents leave the children with baby-sitters. Either all went or all stayed home. Often they got together with other families, where the children could enjoy other children under parental supervision.

"We always believed discipline should be consistent," Don said, "so the young people know where they stand."

They also believed in working together. One summer they took a job in the mountains, where all worked at digging out brush while enjoying God's wonderful outdoors.

"Working together gives you more time to do some of the nicer and more

enjoyable things," Peggy remarked. "Even the boys took their turn at dishes and vacuuming. Mowing the lawn is more enjoyable when you can play golf on the very spot you have cut."

In table games and other sports, indoor and outdoor, a sense of good sportsmanship and fair play was always stressed. I can remember Don emphasizing years ago: "I tell the young people it is not who wins that is important, but *how* we play the game."

They loved outdoor activities. "At one time," Peggy told me, "we had six bicycles and would have ten- to twelve-mile rides together."

Music had a big place in this home. While the young people were still in the academy, I received this note from Peggy: "Our four have learned to sing and have organized themselves into a quartet. We go to other churches to give programs. Don talks, I play, and they sing." Togetherness again! And in such a lovely way!

The three boys have since learned to play trumpets and Lynda has a clarinet. With these they enjoy music together.

Spiritual things have had a prominent part in this togetherness. As Peggy affirmed: "God has to be included, for without Him who in this world could accomplish anything worth while?"

Missionary Volunteer meetings were always a must. The whole family attended from the time they could get anything out of it, sitting together until the young people were well into their teens. Sickness had to be pretty serious to cause them to miss Sabbath school and church.

Sabbath was a special day. "On walks in the afternoon we were looking into God's other book, always watching for something new to learn about it," said Don. They made family collections of sea life, insects, butterflies, and moths.

For four years they were members of a missionary club and sang for shut-ins or gave out literature. "You have a happy feeling after these activities," Peggy observed.

I like this idea they used in family worship: "We found a special togetherness by forming a circle and holding hands during prayer."

Do you wonder that these young people grew up faithful and sincere Christians? As Danny once wrote me when he was just a teen-ager, "I think we have the most wonderful parents in the world!" Don and Peggy would be the last to admit this, but they have worked hard at strengthening those ties that bound the young people to them and to God.

Danny and Donnie are now separated from the family group by many miles, but they still meet faithfully with God's people over in Germany, even though they understand little of the language. Donnie wants his trumpet so he can join the church band; and at the servicemen's retreat the two boys have helped organize a quartet.

As Peggy recently shared some of these experiences at my request, she concluded, "If you can use any of these ideas to help others in some small way, it will have been worth while."

The idea of family togetherness agrees with this counsel:

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship."—*The Adventist Home*, p. 192.

One of the most serious problems confronting the youth today is the lack of something to do. Few now live out on farms; and in city areas with all the modern conveniences

there is little work to be done. Wickedness abounds everywhere. Rebellion and immorality are the spirit and practice of the times. If parents do not make a special effort to keep their children busy and happy, they will lose the battle. Family togetherness in some form can well be the answer.

A prominent religious leader recently emphasized this idea. He felt that parents should set aside certain times for family fun. He kept his family appointments in his little black book, and held them just as sacred as dates for committee meetings. I heard an evangelist state that he set aside one day a week as family day, even though his schedule was very

tight. Such a practice through the years had been a blessing to him as well as to his family.

It takes time, thought, and cooperation to cultivate this family togetherness, but its dividends will be great.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Ibid.*, pp. 193, 194.



Ben's Gift

Part I

By ESTHER LAU

BEN WAS in the fifth grade. He was a straight-A student. In fact he was the best student in the school.

Each year the school awarded a scholarship to the student with the highest grade average. Ben was hoping that he would receive the scholarship this year. Not only that; he wanted to receive the honor in front of the students and the teachers. Surely, he would be the one chosen this year.

One afternoon as Ben was taking the garbage out of the house he saw a familiar green Ford pull into the driveway. There was Principal Stone. Ben was glad to see him. Maybe he has some good news for me, Ben thought. He left the garbage right on the driveway and ran toward Mr. Stone.

"Please come into the house, Mr. Stone," Ben greeted him cheerfully.

After he shook hands with Ben's mother and dad, Mr. Stone said, "You can be proud of your boy; he is a fine student." Ben could hardly keep the corners of his mouth from curling up. His heart began to beat a little faster as the principal continued, "The school has chosen Ben to receive the honor-and-scholarship award this year."

Giving Ben a quick smile, mother turned toward the principal and said, "Mr. Stone, we appreciate this so much."

Now Mr. Stone was talking to Ben, and his face became solemn. "Ben, you know Willy Short." Of course he knew Willy. He often studied and did class projects with him. Willy was a good student too. Why did Mr. Stone want to talk about Willy now? Ben was puzzled.

"Ben," the principal continued, "Willy is from a poor home. Ever since his father died two years ago, his mother has been

working so hard trying to support the family, and sending Willy and Wilma to church school. We were wondering if, if—" Mr. Stone paused for a moment. Ben knew what was coming. He could hardly keep the tears back. He turned his head and looked down at the floor as Mr. Stone repeated his words, "Ben, we were wondering if you would be willing to let Willy receive the scholarship award?" There was a moment of dead silence. Only the ticking of the old clock could be heard.

Finally, dad spoke up and said, "Mr. Stone, could we let you know Ben's decision tomorrow?"

"Surely," Mr. Stone replied understandingly. "You can let me know sometime in the middle of the week since the ceremony won't be till Friday during chapel."

"I think Ben needs a little time to think it over," mother said as Mr. Stone bade the family good-by.

As soon as the green Ford was out of sight Ben burst into tears, "That's not fair, that's not fair!"

"Son," mother said comfortingly, "go and wash your face. We'll talk about it after supper."

Somehow Ben just wasn't hungry. He thought, Why should I give up something that I deserve? I studied hard and got good grades, so I deserve this award.

At worship that evening Ben was unusually quiet. Dad suggested that they sing: "What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer!" After prayer, mother read the story of Jonathan and David from the Bible. Ben tried to listen attentively, but his thoughts kept wandering off. After mother had finished reading she looked at Ben and said, "Dad and I want you to be like Jonathan, who loved David so much that he was willing to give up his throne, and let David, his friend, be king."

"Yes," dad joined in, "Jonathan was such an unselfish and humble boy. He was willing for David to receive all the honor and power of a king."

It seemed like a long time before Ben finally fell asleep. He just tossed and turned, and the words kept on ringing in his ears, "Be like Jonathan, be unselfish, be humble . . ."

From the Editors



FROM THE EDITOR'S MAILBAG

Frequently we receive letters that raise questions about various aspects of tithe paying. One letter from a conference treasurer reads, in part, as follows: "A number of our elderly people are in rest homes or convalescent hospitals. They receive county welfare checks that are made out to them, but they must immediately turn the checks over to the officers of the rest home. Some of these people are worried about what they should do about paying tithe. They would like to tithe the money they receive, yet the money is not actually theirs. The check they receive from the welfare funds goes directly in payment of their keep, and they have no other funds out of which to pay tithe."

A similar letter comes from a member whose mother is in a rest home. The letter reads, in part, as follows: "How are the elderly members on a Government and State pension to pay tithe? They receive \$180 per month to go to the rest home for their care. As a rule, the rest home gives them \$15 per month to use for their personal needs, such as clothing and medicines. Are they to pay tithe on the \$180 or the \$15? If on the \$180, where are they to get the other \$3, and where will they get money for personal needs?"

We have stated before, and we say again here, the REVIEW does not pretend to serve as conscience for anyone. We are always pleased to set forth basic principles on various matters, and in some cases to give our best judgment in the light of available facts. But we recognize that our view is fallible. Well-informed, conscientious people have a right to differ with us—and often they do.

With this background we herewith offer the substance of our reply to letters such as those above. Inasmuch as a growing number of elderly people are living in rest homes at government expense, we believe that a discussion of their tithing problems will be of general interest.

Our Reply

The question that you have raised concerning tithe paying has troubled a number of people. Sincere Christians want to be honest with God, yet they find that life has become so complex that they feel uneasy about some of their decisions. They like to seek broad counsel before settling on a course of action.

Before coming directly to your question, I would like to say that we must ever keep in mind that God loves His sons and daughters. He wants them to be happy. He has set up the tithing system not merely as a test of loyalty and honesty but as a means of strengthening faith and providing rich spiritual blessings. The tithing system is one of God's methods of making His children happy. Away with any thought that God is unreasonable, or that He desires to work a hardship on people who love Him and want to please Him!

Now, if I understand correctly, elderly people receive a certain amount of money from public funds—in the case of your mother \$180 a month—that is to "go to the rest home for their care." If they were not in the rest home, they would not receive this money. The checks are made out to the elderly people, but legally they must immediately turn these checks over to the officers of the rest home. In turn they receive a small amount of money for personal needs.

The question is, should these people pay tithe on the entire amount of the check, or merely on the money that is available for personal expenses?

Apparently, your mother and other elderly people do not have a choice as to how they spend the \$180. They are not free to use the money for a television set, a down payment on a car, or a trip. The money is sent for a specific purpose. Basically it is the State's or county's money. The State (or county) is paying the rest home for services that it wants rendered for an elderly citizen.

As I view it, this would correspond roughly to the situation where a parent has a child in boarding academy and sends a check to the child to be applied on the school bill. The fact that the check passes through the child's hands gives him no right to take the money or apply it in any way other than that for which the money was sent. It is not his money. His parents may authorize him to draw a small amount of money from the business office to use for personal needs, but the rest must go to pay school expenses.

This illustration may not parallel in every respect the situation faced by elderly people in a rest home. To me, however, it is similar enough to warrant certain conclusions. The check they receive, as with the child in school, is not theirs. It is not an increase to them. The only money that is theirs is the small amount that is provided for spending money to be used according to the option of the individual. If this is the case it would seem clear that they should tithe the \$15 rather than the \$180.

Let us make another comparison. Here is a Christian wife who has an unbelieving husband. If the husband gives his wife a check to deposit in the bank, does she have a right to tithe it without his authorization? No. She has a right to tithe the portion that may rightfully be considered hers, but not the whole amount.

Here is a third way to look at the problem. The money provided for elderly people is hardly "increase" in the sense that the Bible uses the term. The money is not the result of investment or productive labor. It is provided on the basis of charity. In some cases the money actually comes from welfare funds. As such, it might be considered as coming to the person as a result of misfortune (the misfortune being that he has no independent income, and that he is too elderly and feeble to work for a living).

It seems to me that this corresponds roughly to the situation of a person covered by accident insurance. If he breaks an arm and requires medical care and treatments costing \$75, and the insurance company sends a check for \$50 to apply on the bill, the individual would not tithe the \$50. In the first place, the money is sent for a specific purpose. In the second place, the money is not "increase." It is not the result of earnings, but of misfortune. It would be a strange principle indeed if tithe were to be paid on money obtained through misfortune rather than through God's blessings and prosperity. On this basis, the more trouble and accidents a Christian encountered, the more tithe he would pay. This is hardly the way that a just and loving God deals with men. (Perhaps I should point out that, in the illustration given above, if the amount of money provided by the insurance company exceeded the expenses the "profit" would be tithable.)

Now, tithe paying is a matter between the individual soul and God. For this reason it is possible that what

would satisfy one person's conscience might not satisfy that of another. The principles and reasoning that I have set forth in this letter have proved helpful to some people. I trust that they may provide some guidance to you and your dear ones, though the final decision must be yours.

K. H. W.

CLASSIFYING THE HUMAN FAMILY— MAN'S WEAKNESS, GOD'S PREROGATIVE

"There are two classes of people," said the soapbox orator to his audience, "the righteous and the unrighteous." Out on the edge of the crowd someone muttered half to himself, "The classifying is done by the righteous."

It's in human nature and in human language to divide things into two sets—to dichotomize. We speak of leaders and followers, liberals and conservatives, the mundane and the spiritual, and so on. In some cases the dividing line between the two sets or groups is sharp, as between smokers and nonsmokers, for instance. In other cases, the distinction is clear only at the extremes, as between liberals and conservatives. Moreover, what we ourselves are has a great effect on how we classify. For example, our point of view on health has no bearing on our judgment as to whether a person is a smoker or a nonsmoker, but our political point of view will greatly affect how we categorize liberals and conservatives.

Our point of view as Adventists tempts us to mount our soapboxes and say, "There are two classes of people—Adventists and non-Adventists." But a voice gently reminds us that the classifying is being done by Adventists. Certainly no one else would divide the world up in this way.

The Bible, of course, makes it clear that when probation closes some will be "sheep" and some "goats" (Matt. 25:31-46), some will be filthy and some holy (Rev. 22:11). But it also points out that both wheat and tares will grow together until the harvest and that oftentimes the tares closely resemble the wheat (see Matt. 13). In other words, the line of demarcation between the righteous and the unrighteous may not now be clear. Men should not try to draw the line with finality. God Himself waits until the end of earth's history to separate one group from the other.

Judging Man to Be Unrighteous

Many people today consider religious distinctions artificial. We are therefore not justified in supposing that we may attract others to our church by first pointing out that they are unrighteous. The godless modern man does not at all consider himself a sinner; the thought may have never crossed his mind. Judging him to be unrighteous is the least likely way to succeed in attracting him to Christ. Showing a careless believer that he is a sinner will awaken his slumbering conscience, but it will repel the cynic.

It is not our work to classify others for God. We must, of course, try to distinguish between those who are bent on evil and those whose influence is for good, between those who are teaching error and those who are teaching truth. But we must not assume that our judgments are objective, unbiased, or even accurate. Jesus warned us to be liberal with our fellow believers as they seek to attain salvation. "Pass no judgment, and you will not be judged. . . . Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own?" (Matt. 7:1-3, N.E.B.).* With impaired vision we are in no position to classify others. It is enough that we classify ourselves.

Putting two thoughts in the Sermon on the Mount together, we see that it is not enough to refrain from pass-

ing judgment. We are to look carefully for the good in others and demonstrate our faith in them. These two thoughts are: "As you judge others, so you will yourselves be judged"; "How blest are those who show mercy; mercy shall be shown to them" (Matt. 7:2; 5:7, N.E.B.).*

If the attainment of righteousness is to occupy our attention over a lifetime of walking with Christ, it follows that it is a graded program. Different Christians are at different levels in their experience. The attainment of perfection is not like turning a switch to "on" or "off." One person cannot know when his brother has passed from darkness to light, from death unto life, that is, at what point he becomes fully acceptable to God through the grace of our Lord Jesus Christ.

If we are not to judge those whom we know best using the standards we know best, are we not presumptuous to judge those outside the family? The counsel of the Lord is plain: "Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others." —*Thoughts From the Mount of Blessing*, p. 124.

There are many ways of cataloging people, but only God knows the right way.

F. D. Y.

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

Bible Translation Methods Examined—5

ELLEN G. WHITE'S USE OF VARIOUS VERSIONS

In the period from 1850 to 1900 some 50 new translations into English of the New Testament or of the entire Bible appeared. Most noteworthy of these was the Revised Version (1881-1885), which was a revision of the Authorized Version of 1611. As a guiding principle, the revision committee was to introduce as few alterations as possible into the text of the Authorized Version, and to limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

Working with the English revisers was a committee of American revisers who passed their suggestions to the English committee. The English committee agreed to publish in an appendix any suggestion they did not accept from the American committee. In turn the American committee agreed that for 14 years they would not come out with any edition of the Revised Version. After the expiration of this period the American committee published an edition in which they incorporated into the body of the Bible the suggested changes that had appeared in the appendix to the English version. The new edition, copyrighted in 1901, became known as the American Revised Version (A.R.V.).

Both of these editions were available during the latter part of Ellen G. White's ministry.

Concerning Mrs. White's attitude toward the English revision, her son W. C. White reported: "Before the revised version was published, there leaked out from the committee, statements regarding changes which they intended to make. Some of these I brought to mother's attention, and she gave me very surprising information regarding these Scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us."—Document File, No. 579 (1931).

The Great Controversy, published in 1888, used seven texts from the new Revised Version and, in addition, the marginal reading of eight other texts. In the 1911 edition, made after the American Revised Version had appeared,

the reading of the A.R.V. was substituted for one of the seven texts from the E.R.V. The other readings were retained.

Comparatively frequent references to the Revised Version appear in the following Ellen G. White books: *Patriarchs and Prophets* (1890), *Steps to Christ* (1892), *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), *Education* (1903), and *Testimonies for the Church*, vol. 8 (1904).

References also appear in the following: *Christ's Object Lessons* (1900), *Testimonies for the Church*, vol. 7, (1902), *Testimonies for the Church*, vol. 9 (1909), *The Acts of the Apostles* (1911), *Counsels to Parents, Teachers, and Students* (1913), *Gospel Workers* (1915), and *Prophets and Kings* (1917).

Concerning Mrs. White's attitude toward the E.R.V. and A.R.V., W. C. White wrote in 1931:

"I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt there was any evil in the use of the Revised Version. . . .

"When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version."—Document File, No. 579.

Concerning her reason for not using the A.R.V. in the pulpit, W. C. White said: "There are many persons in the congregation who remember the words of the texts we might use as they are presented in the Authorized

Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker. She did not advise me in a positive way not to use the A.R.V., but she intimated to me quite clearly that it would be better not to do so, as the use of the different wording brought perplexity to the older members of the congregation." —*Ibid.*

In *Patriarchs and Prophets* there are two citations from the Bernard translation and one from the Boothroyd Version. In *Education* (1903) there is at least one from the Rotherham translation.

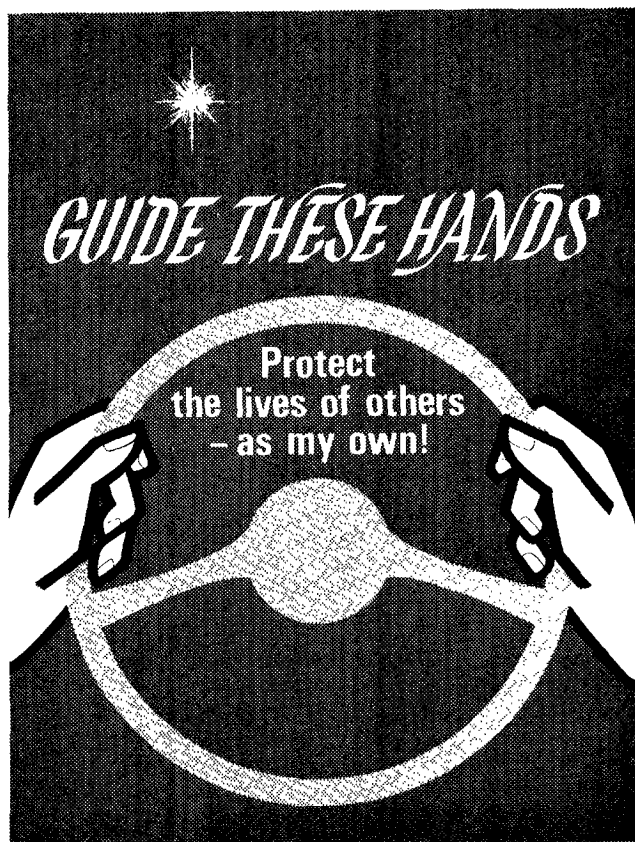
Much of the foregoing information is drawn from the chapter entitled "The E. G. White Counsel on Versions" (pages 65-73) in *Problems in Bible Translation*, printed by the Review and Herald Publishing Association in 1954 shortly after the Revised Standard Version appeared, but now no longer in print.

Of interest also is W. H. Littlejohn's evaluation of the English Revised Version. Answering the question "Is the rendering of the new version more correct than that of the old version?" he wrote in the *REVIEW* of March 20, 1883, p. 186, "It is not to be presumed that the new version is entirely faultless, and yet it is fairly to be inferred that it is in some respects an improvement upon the old one."

Again we urge caution in the use of versions. They are not all of equal merit or excellence. Some tend definitely toward paraphrase and are therefore prone to reflect the translator's personal opinion. On the other hand these same versions clarify points that are obscure in older versions. For close study of a particular passage a good Bible commentary that notes various possible readings reflected in the versions and explains their reasons will be found helpful.

D. F. N.

(Concluded)



HOLIDAY SAFETY CAMPAIGN • Courtesy of National Safety Council

A PRAYER FOR SAFETY

From a prayer written by Prof. Robert A. Grunow, Concordia Seminary, St. Louis, Missouri (chairman, Religious Leaders Conference, NSC). Reproduction rights granted by NSC.

O God, the source and giver of life,
To Thee we look in prayer.

In every temptation to carelessness;
In every moment of judgment or decision;
And in every choice which results in life or death for others;
Guide us, good Lord.

From discourtesy and carelessness;
From irresponsibility and disinterest in the welfare of others;
From disrespect for law and justice;
From destruction of property and disregard for human life;
Good Lord, deliver us.

To awaken in us a consciousness for the sanctity of life;
To help us love our neighbor as we love ourselves;
To help us respect our neighbor's property and possessions;
And to make us appreciate our personal responsibilities
in bringing about national safety;
We entreat Thee, good Lord.

To create a desire to save lives;
To prosper our efforts to awaken concern in others;
To motivate us to educate and inform;
To promote good building codes, defensive driving programs,
and engineering improvements;
To encourage law enforcement and legislation for safety;
And to develop moral responsibility in all men;
We entreat Thee to help us, good Lord.

To protect all who travel by land, water, air or space;
To help all who are in danger;
To send Thy blessing upon those who are stewards of life;
And to have mercy upon all men;
We entreat Thee to hear our prayer, good Lord.

LETTERS

From Readers

NONCOMBATANT GUNNERS

EDITORS: I often wonder why our church members, ministers and teachers alike, permit their boys from toddlers to teen-agers, to play with guns, first toy models and later the real thing, when the church takes a definite stand on noncombatancy. These "weapons" are their constant companions until the day they are drafted into the Army, and from that day forward they would be willing to face military discipline rather than to bear arms.

Our neighborhood (all Adventists) is a constant battlefield, from games of war to target practice and shooting birds. We find this particularly annoying when my own husband nearly faced a court-martial in 1951 on the noncombatancy issue. Is ours an isolated case or is this trend rather widespread in other Adventist communities?

NAME WITHHELD

ON "KICKING" TV

EDITORS: I was very much interested in the letter of Mrs. Mary Wood, in the October 19 REVIEW pointing out the need of a larger hospital in Addis Ababa while a 5.5-million-dollar, ultramodern hospital is being built in this country. On arriving home from the air-conditioned church I now attend I often get out some old pictures of churches under thatched roofs, and especially one of a congregation seated before me on benches of whip-sawed boards, under a large mamey tree.

But your answer to Mrs. Wood, in the form of a question, interested me more: "Couldn't we meet the needs of both home and overseas fields if we handled our money more carefully and were imbued with the spirit of sacrifice?" It made me think of the article "Five-Day Plan to 'Kick' the TV Habit," by C. I. Soles in the REVIEW for October 12. I "kicked" the TV habit in one day by simply getting rid of the TV and with the money I formerly paid for TV repairs I have added the School of Bible Prophecy, which brings many souls into the truth, to my list of monthly offerings!

OWEN C. BARRETT

Forest City, Florida

EDITORS: I have read practically all articles in the REVIEW for more than 15 years. All have been wonderful. I especially appreciated C. I. Soles's article (Oct. 12) on how to "kick" the TV habit. His outlining of the plan shows a keen sense of humor, and his poem "The TV Chair" is a masterpiece. I feel that these should be given a wide circulation in our publications.

A. G. BRANHAM, SR.

San Antonio, Texas

BIBLE-TEACHING EFFECTIVENESS

EDITORS: The effectiveness of Bible teaching in Seventh-day Adventist schools is determined by the over-all aims and objectives formulated. The aims and objectives that are reflected by the methods and practices fostered in the classroom are the *real* aims

and objectives and not necessarily those stated in some curriculum guide.

If the aims and objectives are for the students to memorize Scripture, know the sequence of Bible books, know Bible geography, and in general be versed in Biblical minutiae, then it could be assumed that they should be evaluated by objective testing and graded accordingly. This seems to be the type of testing that was cited in the article.

However, if one's aim in Bible teaching is to lead the students to a friendship with a personal God and Saviour, then the methodology of the teacher should be considerably different from the methods that would be used for the above mentioned aims and objectives.

It would seem that efforts to acquaint students with God and His ways would call for more varied and creative methods rather than a stilted, narrow approach.

Whether the record of the report is enviable or not depends upon one's orientation and conceptualization of the *real* aims and objectives.

We should no longer give lip service to noble principles and then utilize methods of instruction and evaluation which, in actuality, negate our stated aims. A more systematic, logical reasoning from cause to effect is called for by our educators.

The time spent in creatively endeavoring to lead our students to a friendship with a personal God can only be evaluated in terms of eternity and not by some test score, gold star, or bluejay sticker!

My purpose in this letter is merely to try to point out that the areas measured in the article are in no way congruent or valid when used to measure the effectiveness of Bible teaching, especially in the terms and aims stated in the article with which I am in full agreement.

ROBERT DOTSON

Worthington, Ohio

MUSIC MINISTER—P.S.

EDITORS: A cursory examination of a good dictionary should persuade the gentlemen who took exception to the title "minister of music" (Sept. 21 REVIEW) of its propriety. That appellation is not necessarily an apotheosis of some individual. Ambassadors, cabinet members, and others share this title ethically.

Many of our young people (following their natural bent) pursue a musical education only to discover, ruefully, that there is no way for them to earn a livelihood within our denomination. We can spend tens of thousands of dollars for a pipe organ but not one penny to the individual with the training and skill to play the "king of instruments." For this reason many knowledgeable people consider the music of our denomination woefully substandard.

Surely, we should not add insult to injury by denying our qualified musicians an appropriate title of respect for their labor of love, particularly when it does not do injury to our ordained ministers of God, as distinct a category of ministry as is our licensed ministers whose functions are relatively circumscribed.

Reflect on the substantial portion of time allocated to music in our services and you are only beginning to grasp the importance of the music ministry. If this were all unplanned and unrehearsed it would, I am

certain, deserve the harshest criticism. It is commonly believed that the music of some churches is as efficacious as is the spoken word, and perhaps more so in some instances.

J. WOOD PORTER

Los Angeles, California

THE DOXOLOGY—WHERE AND WHY?

EDITORS: Weekly attendance at my own church as well as visits to other churches and the noting of the order of service in each make me wonder to what extent our churches are abandoning the "order of service" suggested in the *Church Manual*.

The singing of the doxology in connection with the taking of the morning offering seems to suggest that our material possessions and the privilege of sharing them are the sum and substance of all our blessings. When the same is sung at the opening of the service, "all blessings" for which we praise God would include spiritual, physical, and material blessings along with our privilege of sharing them.

Are we too materialistic, or have the brethren erred who compiled the *Church Manual*?

MRS. AMY ENO

Lincoln, Nebraska

► The 1967 edition of the *Church Manual* states (on page 109): "We do not prescribe a set form or order for public worship. . . . Following are two suggested forms of service" (emphasis supplied). According to this, each church is free to use the doxology any place in the service, or not at all.

INFORMATION INCREASES COOPERATION

EDITORS: Re the editorial in the REVIEW of August 10 that said there is a legitimate place for dissent. I heartily agree. The more informed, the more people know about a program, the more interested they will become, and the harder they will work to help carry out the objectives. It probably works the other way too—the less they know, the more the leaders and "bosses" and supervisors try to cover up, the more people become disinterested and uncooperative, and even suspicious. In speaking of the self-supporting "units," Dr. E. A. Sutherland used to say to make people feel like proprietors, not hirelings, and this was a very wise saying.

MABLE H. TOWERY

Madison, Tennessee

RACE AND THE CHURCH

EDITORS: In reference to the article "The Christian in a Multiracial World" (Sept. 21 REVIEW), I want to express appreciation to Elder Robert H. Pierson for challenging the church to solve the racial apathy that is present in the church today. His felicitous article should evoke a positive response from every member in an effort to heal this historic wound. It is deplorable that this pernicious evil exists in God's church, and it is sadder to know that it exists and we remain oblivious of it.

Our church has made an encouraging beginning in this sensitive field. As God's people we should be the shining example in every field, including the field of human relations.

Sp/4 ALBERT MARKS

APO San Francisco

Caracas Officer Jailed Because of New Beliefs

By LUCAS M. DIAZ JIMINEZ
Pastor
East Venezuela Mission

A religious meeting being conducted in a Washington, D.C., theater captured the attention of a Venezuelan police lieutenant as he strolled along the capital's streets. He entered the theater, heard the preaching of Salim Japas, and went out a changed man.

Alfredo Chacón had joined the police force in Caracas as a young man and had risen to the rank of second lieutenant. Because of his ability and promise, he had been sent to Washington, D.C., to study English and to learn the procedures and structures of the police force there and throughout North America.

Much impressed with what Evangelist Japas had presented, he immediately told his friends and even invited some of them to go with him to the meetings, but they made fun of him. They ridiculed him unmercifully, but he returned again and again to nurture the love of the truth that had sprung up in his heart.

Soon Manuel Rosado, then pastor of the Spanish Washington, D.C., church, began studying with him and preparing him for baptism. However, Lieutenant Chacón had to return to Caracas, Venezuela. Elder Rosado gave him my address, and soon after his return Lieutenant Chacón visited me.

He was thrilled with the new-found beliefs, and if he was thrilled, his wife was doubly thrilled, for with tears in her eyes she told of the marked change that had come over her husband. Now he was a loving husband and father. He came home on time. He was more pleasing and kind. She did not have enough words to express her gratitude to the Lord for having worked such a marked change in her husband. This first visit to our home led to a series of Bible studies.

All was going well with Lieutenant Chacón until one day he got an order from his superior officer to go out with a group of armed men on an especially dangerous assignment. He usually worked in an office, and the bearing of arms had not been a problem, but now his conscience led him to go before his superiors and tell them that he could not carry out their orders. He explained his new-found faith to them as best as he knew how, but they stuck by their orders. Lieutenant Chacón again told them why he could not carry out their orders. Their reply was to put him in jail immediately.

The Testing Time

The testing time had come to Lieutenant Chacón. Would he be faithful to Jesus now? Would he have enough faith in his new-found Friend?

As soon as Officer Chacón was put in jail his wife, Teresa, came and told me what had happened. She wept, for the

authorities would not allow her or her children to visit him. It seemed that a court-martial awaited her husband. We prayed, and the next day I tried to get in touch with the lieutenant and his superior officers. It was not until late that week that visiting privileges were granted Lieutenant Chacón.

In the meantime, Jorge Niño, his wife, Argelia de Niño, and I made an appointment to see Col. Cohén Zavala, Caracas' chief of police. The appointment was granted, and we spent about an hour at his office. Colonel Zavala promised that he would do all within his power to release Lieutenant Chacón. In the meantime the church was having prayer seasons for the new believer.

As the days went by, it seemed that Colonel Zavala had forgotten his promise and that God would not alter the plans of the authorities. Three weeks had now gone by, and nothing had happened.

In the meantime the lieutenant was steadfast. He had his Bible with him and some Spirit of Prophecy books. These he read practically night and day. His faith was firm and was growing firmer as the days went by.

Finally, during the fourth week, something wonderful happened. Colonel Zavala had met with the other officers, and they decided to free Lieutenant Chacón. Once more God had shown His people that all is possible for those who love and serve Him faithfully. After his release

Lieutenant Chacón resigned from the force.

Elder Diaz continued to study with the Chacóns. About a month or so later Mr. Chacón was baptized and is now a faithful member of the church.

Upon entering the police force, Mr. Chacón had interrupted studies that were going to lead him to be a public-school teacher. Now he has resumed his studies, and the Lord willing, he will finish them next year. Then he expects to teach in one of our schools. In the meantime he teaches part time in our Caracas church school and is a faithful member of the El Paraíso church.

Truly, those wonderful words of Paul—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—could be applied to Alfredo Chacón.

Ten Workers' Institutes Held in Southern Asia

By W. H. MATTISON
Ministerial Secretary
Southern Asia Division

Four hundred and fifty ministerial workers assembled last summer in ten institutes within the seven unions of Southern Asia. Andrew Fearing, associate ministerial secretary of the General Con-



First Clinic Opens in New Zealand

New Zealand opened its first medical clinic October 17, before 250 church members and friends. Those participating in the opening ceremonies were (from left): J. H. Wade, president, South New Zealand Conference; V. W. Schoen, associate secretary, Lay Activities Department of the General Conference; C. O. Lowe, lay activities secretary and welfare director, South New Zealand Conference; W. J. Richards, president, Trans-Tasman Union Conference; R. E. Possingham, MV and medical secretary, South New Zealand Conference.

Christchurch is the garden city of New Zealand, with a population of 250,000. The clinic is ideally situated next door to the conference office, and associated with the clinic is the city's welfare center. These two services will strengthen our work in the southernmost island of New Zealand.

C. O. LOWE



President Begins Far Eastern Itinerary

Korea was the first stop of Robert H. Pierson, president, and J. C. Kozel, assistant treasurer, of the General Conference, on their Far Eastern Division itinerary.

High light of the visit was Elder Pierson's Sabbath sermon to about 3,000 in Seoul, a challenge of rededication to soul-winning work.

On their arrival in Seoul Elder Pierson and Elder Kozel, accompanied by P. H. Eldridge, president of the Far Eastern Division, were greeted by 450 Adventists. Airport officials offered the use of the VIP room, where the Adventist visitors were welcomed by the Korean Union Mission departmental leaders. In front of the airport they were introduced to the many Korean Adventists who came to meet them.

One hundred and fifty Pathfinders gave the visitors a brief welcome parade, after which Elder Pierson made a short speech of gratitude for the warm reception.

After the welcome the visitors were taken by private plane, piloted by Dr. Robert Allen, of Seoul Sanitarium, to visit a few islands off the west coast of Korea where we have churches and where we are assisting in the reclaiming of 9,000 acres of tideland for refugees.

The remainder of the itinerary time they visited different institutions in the Seoul area.

HAROLD KEHNEY
Korean Union Mission

ference, provided inspiration and practical suggestions for a more successful soul-winning program in the church.

Classes began at 6:30 A.M. and continued into the night for three and four days at each place. W. H. Mattison, division ministerial association secretary, also conducted class instruction, specializing on the Christian approach to the peoples of India, Ceylon, Burma, and Pakistan.

At the institutes the workers reported 1,300 baptisms halfway into 1967. South India leads with 915 baptisms. The largest baptism of 67 followed evangelistic meetings held by P. R. Israel, Sabbath school secretary of the Tamil Section. The tithe increase for the first six months in this Tamil Section alone was 38,000 rupees.

Ceylon Union held its ministerial institute in conjunction with the annual camp meeting at Lakhpahana (Light of Ceylon) High School. At this meeting 20 were baptized, and 30 others came forward showing their desire to join the church as a result of a call made at the last meeting by Elder Fearing.

The silver jubilee celebrations of North India Section were held along with the Northwest India Union ministerial institute, and at this time Elder Fearing officiated at the opening of the new section office building at Jullundur, Punjab.

A new call to evangelism was thus felt throughout the division by officers, departmental secretaries, ministers, workers, and lay preachers, all of whom pledged themselves to completing the unfinished task in Southern Asia.

SDA Spanish Youth Rank as Conquistadores

By **MARIANO GOMEZ**
Pastor, Bilbao, Spain

The door was shut and sealed by the authorities. That left nowhere for the little group of Seventh-day Adventist believers to meet except as they took turns going from one home to another. When the weather was fair the outdoors was more inviting for the growing church.

After some time things changed a bit in a principal city of northern Spain, and the group rented an apartment and used it as a meeting place.

Then came Spain's new law of 1967 stipulating that no apartments were to be used for meeting places. Instead, churches were to be provided for religious groups. The Adventists of Spain rejoiced, but how could so few in Bilbao build a church in a city where even land costs would be prohibitive? Still the congregation kept growing. Young people enjoyed the friendly pastor and his wife and his boys and felt welcome.

Neighbors began to complain that there were too many people and that they were disturbing the peace. This, of course, was accentuated by pressure from those who did not agree with what was being taught in the apartment-turned-meeting-hall. With the new law in effect the church had no right to be holding meetings in the apartment anyway.

What could they do? Buy they could not. Nor could they build. And now they were not living within the new law. The neighbors were perturbed. How many were gathering in that little apartment now? There were more than 100 people crowding into that small room. An old shed served the large group of young people for their meetings, for they had no other place to go.

What kind of young people belong to the Bilbao church? Nothing less than modern conquerors and heroes form this congregation. Let us take the case of Fernando Goicochea, a young man who decided to ask to be free of Sabbath work at the firm where he was employed. His parents opposed him and tried every way they could think of to stop their son from becoming an Adventist. They were afraid he would be without work and at the same time bring dishonor upon himself by turning against the official religion.

But Fernando had made his decision, and even though he feared that his parents would throw him out of the house, he asked the manager of his concern to let him observe the true day of rest. His petition was denied. He began to look for another job. It was difficult, but at



The congregation at Bilbao, Spain, has no church, so of course there is no baptistry. Here Pastor Gomez officiates in a baptistry provided by nature not far from the town.

last, even though he would earn less, he found a job where he could keep the Sabbath.

But this young *conquistador* ("conqueror") had a surprise waiting for him. When he went to say good-bye to his manager the man told Fernando that his employers had changed their minds and not only would they give him the Sabbath free but they had assigned him to a more responsible position. Now he is preparing for baptism.

Let me tell you about Asunción Vilches, who, like other valiant Christians, has shown her true mettle. She learned the Adventist message about the time her fiancé returned from military service. When he arrived she told him about the truths that had made her happy, but he was not impressed. Rather, he opposed her continuing in her new faith. Nevertheless, Asunción kept on attending the Bible study week after week while her sweetheart waited outside for her.

Things became tense, and she was afraid the worst would happen. Surely he would leave her even though they had been friends for years. But her fears were unfounded. At last he wanted to know about the doctrines she was studying, and he also became convinced that what she had learned was the truth. When the day arrived for her baptism it was suggested that Asunción wait, in order that they be baptized together. But she answered: "I shall not wait. This is a personal matter. I will be baptized now with all the consequences."

Firmness of character like this is what is needed among God's people in order to finish His work. As a result of this decision, today her fiancé is baptized and so is a sister of his. He has also interested two more of his sisters and his parents in the third angel's message.

They say that the day of *conquistadores* is over. Nothing is farther from the truth. On the contrary, we are witnesses of their victories.

This is the story of your Spanish

friends—friends whom one day soon you will see in the heavenly kingdom, friends who by the grace and power of God already possess the qualities of conquerors. These youth and their older friends are members of the church that has no meeting place—the church of Bilbao.

SDA and Other Churches Vandalized in Celebes

By D. A. ROTH
Assistant Secretary
Far Eastern Division

Moslem youths recently wrecked the Adventist church in Makassar, Celebes, Indonesia. A. Pasuhuk, president of the South Celebes Mission, reports that nearly all Christian churches in Makassar were similarly damaged.

The loss to our church property has been estimated at 300,000 rupiahs (U.S. \$1,935.60).

At about 10:30 on a Sunday night the president of the mission, who lives behind the church, was awakened by shouts and the sound of breakage. The youths had broken the windows and the front door of the church, entered, and then smashed chairs and small benches. They ripped apart the pulpit, fluorescent lights, and wrecked the piano beyond repair.

Then they broke the doors to two rooms where church equipment was stored, completely destroying an amplifier, microphones, loud-speakers, lamps, and communion utensils and equipment. Some of the pieces were broken; some things were stolen.

The youths broke open the doors and windows of the office of the South Celebes Mission and the house in which the president lived, but they stopped at that point and left the building. Much that was destroyed will be difficult to replace.

In homes of other Christian ministers they completely destroyed personal property and everything they could find. The situation is still tense.

Filipino Teachers Pray Through Sabbath Problem

By L. E. MONTAÑA
Departmental Secretary
Central Philippines Union Mission

Many Seventh-day Adventist public school teachers in the Philippines, as well as hundreds of youth applying for public teaching positions, faced a Sabbath civil service examination not long ago. Hundreds of prayers ascended to God over this perplexing problem and the church's religious liberty leaders approached the authorities requesting a postponement.

One of the teachers involved was Linda Rivero, of Valderrama, Antique, an Adventist since 1964. When the Sabbath examination date was announced she was enrolled in summer classes at San Jose, the provincial capital, where my colleagues and I were conducting a major evangelistic campaign. We immediately brought Linda's problem to the Lord and also placed before Him the needs of the many Adventist public school teachers and prospective teachers throughout the country who were facing the same predicament.

Linda had a double problem. Not only was she perplexed about the examination, but her parents had only grudgingly allowed her to worship on Sabbath and now were determined that she should take the civil service examination. To avoid the possibility of giving in under pressure, Linda surrendered her examination pass to Hanani Mopia, a Bible instructor.

Friday morning before the tests, radio broadcasts and newspapers informed us of the indefinite postponement of the examinations because of the widespread leak of test questions. However, our jubilation was short-lived, for the examiners said they had received no official communication regarding a postponement.

Conflict With Conscience

To buoy up Linda's courage that Friday night, we brought her to our other evangelistic meeting being conducted 15 kilometers away. Upon her return she was informed by the landlady that the tests would be held that Sabbath, and that her mother had already arrived to see to it that her order for Linda's attendance would be explicitly obeyed. Letters from her guidance counselor and the division superintendent of schools urging her to take the tests were also on her table.

Realizing that immediate flight was the only recourse open to her, she grabbed whatever clothes she could get hold of, stuffed them into her bag, and fled to our home. At her request, we agreed not to open the door to anyone.

At midnight we were awakened by her mother accompanied by a group of people calling for Linda. Softly they called at first, then louder, insisting and demanding when there was no response from us. A sudden rain dispersed the crowd for a while, but they came back. We could hear the anger in their voices.



These are the members of the congregation that has no meeting place, the church of Bilbao.

We saw Linda sobbing and praying. What should we do?

Another heavy outburst of rain fell on the crowd, but this time they held their ground. At last Linda took pity on her mother and the others and decided to risk punishment. We opened the door and let the crowd in. Instead of hearing recriminations we were informed that they were looking for Linda to tell her

that hiding was unnecessary. They had just been told by the school superintendent that a notice of postponement had arrived.

"My girl is certainly stubborn," muttered the mother as she led Linda back to her boarding house, "but I certainly am impressed by her faith. Look how the examinations were postponed through her prayers at a great cost of time and

money to hundreds of teachers and applicants!"

Meanwhile our religious liberty leaders interceded with the Civil Service Commission on behalf of our members. As a result it was announced that the postponed tests would be held on Sunday, September 24. And so they were.

Linda's faith was honored, and the prayers of God's people were answered.

Condensed News

Pepedan, Ghana, Church Dedicated

The entire village of Pepedan, Ghana, turned out October 1 for the dedication of the Seventh-day Adventist church.

The church, which was begun ten years ago, was a chapel made of swish (mortar) and roofed with corrugated iron sheets. The doors and the windows were not properly framed and the walls were not plastered.

So the church members appealed to Pastor J. M. Hammond of our training college at Bekwai to help them to get the chapel completed. Pastor Hammond organized the church members to work on the chapel and taught the men how to make repairs and to paint.

The church leader, James Korri, who is a brick mason, gave his services free to the church. The women helped in carrying water, weeding around the yard, and preparing food for the workmen.

The work on the church was begun in early June and was completed September 29. It will seat 60 people.

I. K. BOATENG

Principal, SDA Teachers College
Bekwai, Ghana

Standing Room Only at Saigon Outdoor Branch Sabbath School

"Stand up, stand up for Jesus!" The words of this famous hymn rang in my mind as I watched a large group of boys and girls gather for a branch Sabbath school outside Saigon on a recent Sabbath. The only visible equipment was a Picture Roll. They had no benches on which to sit, no roof over their heads.

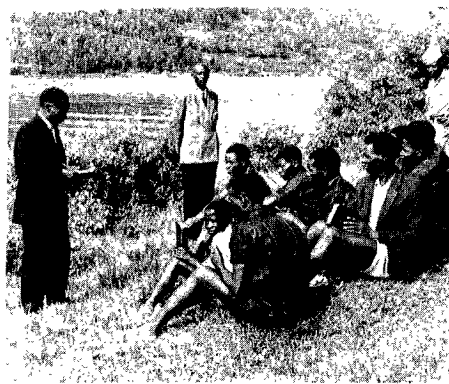
Despite handicaps, publishing house workers of the Vietnam Signs Press and

a group of Saigon literature evangelists continue their joint venture from week to week. They work with three groups from the same community, with a total of more than 240 children coming. Their meeting place is a bombed-out factory lot.

V. L. BRETSCH

Publishing Secretary
Southeast Asia Union

Evangelism by African Hospital Workers Converts 12 Prisoners



A recent baptism in East Africa included 12 prisoners. Here Pastor Daniel Bizimana, hospital chaplain, writes their new names, indicating they have begun a new life.

One of the most thrilling experiences of my nine years in Africa happened recently on the shore of Lake Kivu. It was the baptism of 12 men from the nearby prison at Kibuye.

During the past four years Ruth Brown, head of the maternity unit at Ngoma Hospital, with her nursing students and staff, had made almost weekly visits at her own expense to the prison 30 kilometers from the mission. These regular visits gave Miss Brown opportunity to show her students how to do real evangelism. When I examined those to be baptized, I found them to be the best instructed of all the candidates I had questioned in Africa.

Thirty were baptized that day, but the 12 were especially noticeable in the new prison garb that had been issued for the occasion. Each proudly carried a Bible.

As I stood in the water and took the first prisoner's clasped hands in mine, I thought, What hath God wrought? These hands, I knew, had shed blood. As he walked toward shore, I could see that he was walking into a new life with new hope.

G. L. GOODWIN

Malamulo Mission Plane Saves Badly Burned Mombera Girl

A low run over the Malamulo airstrip is the signal that the mission plane has a passenger in need of medical attention.

Recently the Cessna 185, piloted by Dr. Marlowe Schaffner, division medical secretary, brought in a little girl who had recently fallen into an open fire.

The plane had picked her up at Mombera, 400 miles north of Malamulo, while the doctor was on his medical missionary run. The trained medical assistants at the Mombera Dispensary had done the best they could for the girl, who was suffering excruciating pain, but it was not enough. Weakened from loss of plasma and without proper medicine, scars began to mark her small body and the pain never abated. She needed further medical care. When the doctor arrived at Mombera he immediately formulated a plan to airlift her to Malamulo.

The plane came in for a smooth landing and the little girl was tenderly placed in the care of Nurse Edith L. Gillham and Dr. Rheeta Stecker.

In time, mother and child returned home, suffering alleviated, and the ugly scars gone, thanks to the liberality of those who have made this form of medical ministry possible.

P. J. SALHANY

MV Secretary
South-East Africa Union



On the site of a bombed-out factory in Saigon, our press workers and literature evangelists conduct a branch Sabbath school.



A badly burned baby is brought in by air. From left to right: Dr. Rheeta Stecker, P. J. Salhany, and Nurse Edith Gillham.

Atlantic Union

BRIEF NEWS

DON HAWLEY, communications director for the Greater New York Conference, was elected chairman of the board of Americans United in the New York area. The Greater New York Conference co-operated closely with Americans United in helping to defeat the proposed State constitution, which would have permitted use of public tax money to support parochial schools.

YOUNG people conducted a religious survey in New York City December 2 and 3 under the leadership of Henry Barron, New York Center director. The questions

posed gave opportunity for them to witness for Christ and to invite respondents to receive Him into their lives. The course "The Bible Speaks" was offered and attendance at a Sunday night community Bible class was urged.

A GROUP of Atlantic Union College students is sponsoring an educational and recreational program for the children of Clinton, Massachusetts, ages four to 17. Story Hours, roller skating, sewing, cooking, basketball, badminton, camping trips, and swimming in the college pool make up the recreational activities, and educational films give the children a better understanding of the world around them. Edward Hoffmeyer is director of the program, which includes more than 50 children and is still growing. Guidance is offered to the children by J. M. Clemons, director of counseling and testing at AUC, and Roy

McCoy, an AUC graduate who is a social worker. The program was begun last January to provide worth-while activities for the children of the area.

EMMA KIRK, Correspondent

Columbia Union

Ohio Physicians Volunteer Two-Month Stint in Vietnam

Two Mount Vernon, Ohio, Adventist doctors each gave two months' volunteer service this year in Vietnam. Since their return Drs. Clinton W. Trott and Robert E. Sooy have spoken before nearly every

Reader of the "Review" for 85 Years

By MRS. LLOYD E. ATKINS

Mrs. Mary Lashier, a long-time resident of Meadow Glade, Washington, celebrated her one hundredth birthday not long ago. Although born and reared in a Catholic home, she became an Adventist in her teens through the influence of articles she read in copies of the *Review and Herald* that belonged to neighbors.

Mary Anne was the youngest of five children born to Mr. and Mrs. T. W. Blackenburg, staunch Catholics of Fond du Lac, Wisconsin. When she was quite young her parents moved to a farm near Round Prairie, Minnesota. Their farm was close to that of the Lashier family—fine people, it seemed, but peculiar because they went to church on Saturday.

Since mail was not delivered in those days, it was the custom of the two families to pick up mail for each other on alternate days. Often on the day that Mary Anne got the mail there came a paper called the *Review and Herald*, and usually on the front page was an article by Ellen G. White. Mary Anne had time on the two-mile walk home to read what was written on that front page. She had never heard anything like it. As she read these articles from week to week, the Holy Spirit spoke to her young heart.

The Lashiers had a daughter, Laurie, about Mary Anne's age, and they became good friends. The Blackenburgs didn't think much of the Lashier's religion, but they considered them good neighbors—always kind and helpful—and when the Lashiers invited Mary Anne to go with them to camp meeting, her parents consented, thinking it was something like a camping trip. There she decided to keep the Sabbath and give up the pleasures of her worldly young friends.

When she informed her parents of her decision to keep the Sabbath, they were angry. Her first test came the next Sabbath when her mother asked her to do

the churning. She said, "Mother, this is the Sabbath. I cannot disobey the Lord." Even her stern, unyielding father, whose word in the home was law, could not alter her decision. When she said, "Father, I am sorry, I cannot do it," he became furious and told her if she could not obey her parents she would have to leave home. She went to the Lashier family, and they immediately took her in.

After a time Mary Anne's parents relented and let her return home. She would work very hard on Fridays to get everything done that she possibly could. While they did not prevent her from keeping the Sabbath, the family, with the exception of her brother, John, constantly ridiculed her.

The Lashiers had a son, Walter, who was attracted to pretty Mary Anne and after a time they were married. Because of the strong opposition of her parents, she was not baptized until then.

Not many years after their marriage she and Walter moved West with their

two small children and settled in Newberg, Oregon, where he went into the mercantile business. Two more children came to bless their little home. In 1907 they moved to Meadow Glade, where Mr. Lashier built the first store building. In 1921 he passed away.

To provide money for her children's education, she tried raising chickens. Later she boarded students who attended Columbia Academy. Many a young person whom she helped through school has found a place in God's cause. Her grandson, Elder Kenneth Fleck, has spent several years in the Inter-American Division as a missionary, and a granddaughter, Jean, is the wife of Elder Don Duncan. Her son, Dr. Harold Lashier, whom she helped through medical school with egg money, passed away four years ago. There are seven grandchildren, eleven great-grandchildren, and one great-great-granddaughter.

Her brother, John, and his family moved West in the early 1900's, and before his death she had the joy of seeing him accept the Saviour and begin to keep the Sabbath. She has always had a special interest in his children. Her niece Ivy is the wife of Elder Melvin L. Venden, an evangelist for many years. Another niece, Hazel, came to her home in Meadow Glade as a careless teen-ager, but at Meadow Glade school she came to have a real desire to be a Christian and to do what was right. She afterwards married an Adventist teacher, Guy Jorgenson, and spent many years in the Philippines and China.

Although Grandma Lashier has known sorrow and heartache, her confidence and faith in our heavenly Father have never wavered. She has been an inspiration and blessing not only to her family but to many others. She has been a reader of the *Review* for nearly 85 years. Only in the past few years has she had to have it read to her because of failing eyesight. She never misses the opportunity to go to church every Sabbath and to camp meeting every year. She looks forward with joy to the coming of her Saviour.



Mrs. Mary Lashier

religious medical, civic, and service organization in Mount Vernon.

A *Mount Vernon News* editorial recently paid tribute to them and commended Adventists for finding ways to serve in national crises even though choosing for conscientious reasons not to bear arms.

The doctors' service was performed under the direction of a civilian organization called Volunteer Physicians for Vietnam. The two men, partners in medical practice, agreed to adjust their work so that they could each spend two months in Vietnam at different times.

They received no wages. Transportation was provided by Volunteer Physicians, as well as a nominal per diem for living expenses. Under this plan 32 physicians are in service in Vietnam. Eight go in every two weeks to replace eight who are leaving. About 300 physicians have served a tour of duty there since the program for Vietnamese civilians began approximately two and one-half years ago.

Dr. Sooy was stationed at the Da Nang Provincial Hospital, as a general practitioner assigned to the United States Public Health team in that city. A critical problem was the shortage of laboratory facilities. Arrangement with the United Medical Laboratories, of Portland, Oregon, to provide mail-order laboratory services greatly relieved the problem.

Dr. Trott served at the Chau Doc Provincial Hospital. During the two months he was there he participated with others in 75 surgical procedures and performed 29 himself. For about three weeks he was the only American physician working at the hospital.

Both doctors are active in medical and community affairs in Mount Vernon and Knox County. Dr. Trott is a past president of the Knox County Medical Society, and past chief of staff at Martin Memorial Hospital. He has been Knox County health commissioner and president of the local Mental Health Association. He is also medical secretary of the Ohio Conference, and chairman of the Mount Vernon church school board.

Dr. Sooy serves on several committees in the two local hospitals and is president-elect of the medical society. He is currently active in county immunization programs.

CHARLES R. BEELER
Departmental Secretary
Ohio Conference

BRIEF NEWS

THE C. F. Richards School, a junior academy which serves the Charlottesville, Waynesboro, and Staunton churches in Virginia, recently conducted a fund-raising fair. It featured miniature autos, pony rides, 20-minute airplane rides, an old-fashioned store, and a buffet-style supper. The proceeds were for new equipment.

A SET of books was presented to the Williamson, West Virginia, public library on behalf of the General Conference by B. F. Hurley, pastor of the Logan-Williamson district. Many of Ellen

G. White's books were included, as well as such books as *Questions on Doctrine* and *In Defense of the Faith*.

ROSCOE W. MOORE, president of West Virginia Conference, and his wife are conducting a series of evangelistic meetings in the Parkersburg church. A baptism is planned at the conclusion of the meetings. Pastor R. H. Shepard is coordinating the series.

LEIGHTON HOLLEY, of the Leighton and Roger Holley evangelistic team in New Jersey, was ordained at the New Jersey camp meeting.

A LAY instructors' training school was recently conducted in the New Jersey Conference office chapel by Carl C. Weis, lay activities secretary of the union. He was assisted by the conference president, W. B. Quigley, and Pastors J. A. Brown, E. F. Koch, and Lee R. Tripp.

MRS. ELOISE LEFTROOK, piano instructor at Blue Mountain Academy, gave her Master's recital not long ago at Temple University in Philadelphia. She will receive her Master's degree in the spring of 1968.

MORTEN JUBERG, *Correspondent*

Lake Union

Hinsdale's Volunteer Workers Learn Ministry of Healing

[As director of inservice education, the author instructed volunteers from the community who contribute hours of service each year to help Hinsdale Sanitarium and Hospital fulfill its mission. Mrs. Bowen wrote the article as she prepared to move to a new position as associate director of nursing at Georgian Villa, Douglasville, Georgia.]

Just before time to begin class a student said to the instructor, "I have been intensely interested in everything about the course, but I am especially interested in that little book you read from every day. What is the name of it?"

Another asked, "Who wrote it?"

By now several volunteers were poised with pen in hand to write the name and author of the book, *The Ministry of Healing*, which we use for the devotionals, along with a text, in the hospital volunteer classes at the Hinsdale Sanitarium and Hospital. An exclamation of delight resounded in the classroom when the student volunteers learned that the book was to be a gift at the close of the course for all who wanted it.

After the books were distributed one volunteer reported that she had read her book halfway through the night before. Another said her husband had read her book for two hours while she studied for the final examination.

Such is the interest of these men and women of the community who drink in our philosophy of being co-workers with Christ in the care of our patients, the care of the whole person—physical, mental, and spiritual. The volunteers come to us from many faiths, demonstrating a zeal

for service. Many of them come from Hinsdale, a village of 17,000, with more than 105 millionaires as residents.

Typical of their encouraging remarks are: "I came to class early today so I could tell you how much I am enjoying this course. I just wonder if you realize how much you are giving us in this class, not just to use here but to take to our homes?" This question came from a charming, unaffected wife of a millionaire.

Another volunteer met me in the hospital hall, took my hand and said, "You can never know what this class has meant in my life. It's wonderful!"

At a recent graduation social a male volunteer grasped my hand and said, "Thank you. This class has meant so much to me. I just can't tell you how much." He had been assigned to the Child Care Unit, and he felt at first, as a grandfather, that he knew all about children and needed nothing more. At the first session he let me know that he did not think he really needed to come to the classes. I told him that all new volunteers were expected to attend at least the first four of the seven class sessions. He came—and he returned to every one of the meetings!

Experiences such as these bear out the counsels of Ellen G. White concerning the importance of the work to be done among the wealthy, a work that serves to keep us humble in the knowledge that it is the spirit of Christ in the classroom that will impress them.

Only two of the 252 currently active volunteers are Adventists. These two are a credit to our church and have shared much in the 313,478 hours contributed by all of the volunteers at the sanitarium between 1953 and August, 1967. It is not surprising to find dedication among Adventists. We expect it. But the dedication to our work exhibited by the non-Adventist men and women among the volunteers of the Hinsdale Sanitarium and Hospital is truly heart warming. My experience with them has been one of the high lights of my years at the sanitarium. I am grateful for the opportunity of working with consecrated people of other faiths.

MRS. EMORY BOWEN, R.N.

BRIEF NEWS

INDIANA ACADEMY's Ingathering field day this year netted \$2,730, which is \$600 above the previous high. The entire student body and faculty participated. They distributed more than 12,000 pieces of literature, had prayer in many homes, and signed up a large number for the Bible course.

THOMAS HILL, of the Lake Region Conference, recently conducted a tent meeting at Niles, Michigan, assisted by the district superintendent, Mervyn Warren. As a result seven persons have already been baptized. Other baptisms will follow soon.

SEVEN Indiana Academy students were admitted October 15 to the National Honor Society, bringing the school's total to 20. Arnold W. Spilly, president of the

Indiana Association of High School Principals, presented the challenge, and Janet Schalk gave the response. Two days later 13 new members were inducted into the National Beta Club, bringing the total to 21. D. G. Prior, dean of student affairs for Andrews University, gave the challenge. To become a member of either society a student must maintain a grade-point average of *B* or above and also qualify in the areas of character, leadership, and service.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

OREGON's first junior academy to receive a denominational certificate of accreditation was Livingstone Junior Academy in Salem. Principal Howard Carter accepted the distinction from T. W. Walters, union educational superintendent, at the annual fall institute on the Gladstone campground. Sixteen staff members at Livingstone are instructing 174 students, including a kindergarten begun this fall.

THE Thrift Shoppe that is operated by the auxiliary of the Walla Walla General Hospital and has been open only three and one-half months, reports one person baptized to date and has grossed nearly \$2,000. While the Thrift Shoppe was created for soul winning and fund raising for the hospital needs, it is also to be used by the Dorcas groups for items they may lack for emergencies or needy situations.

INCREASE in disasters and our need to be prepared for such crises prompted the lay activities leader of the Brookings, Oregon, church, Dr. Roy S. Preston, to provide a medical self-help training course for the church members and community. Material and motion pictures prepared by the U.S. Department of Health, Education and Welfare and the U.S. Department of Defense were used. The general manager of the local ambulance association was the featured lecturer.

MEMBERS of the Waldport, Oregon, church are conducting a children's Bible story hour at their church each Sabbath morning from 9:15 to 10:30. Children of all ages are invited to attend. Mrs. Esther Lansbery, retired art teacher of Laurelwood Academy, is in charge of the weekly classes, according to L. G. Storz, local pastor.

IN THE Washington Conference, the Auburn and Federal Way churches joined in a series of 18 evangelistic meetings entitled "Good News for You." The book *Good News for You* by A. S. Maxwell was offered to all guests who attended ten or more meetings. Pastor and Mrs. Gordon Mattison and Mrs. Edythe Cain, conference Bible instructor, assisted Pastor William C. Risley. So far 11 people have been baptized, with many others to be baptized in the near future.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

MINNESOTA used its welfare van for the first time to help people in distress when a family of 13 was burned out in northern Minnesota. Each of the 11 children received a box of clothing plus other personal items. H. H. Voss is the welfare director.

THE Hawkeye, Iowa, church sponsored a county fair booth in West Union, the first time this kind of project had been tried in this part of Iowa. The booth proved to be popular. A Bible-question buzzer board was kept busy all five days of the fair. More than 500 pieces of literature were handed out. D. J. Sales is pastor.

THE Health and Welfare Society of Cedar Rapids, Iowa, held a food display September 21 and 22 at the Lindale Plaza shopping center. Our health message was the topic. A variety of homemade breads, a new vegetarian cookbook, and a large selection of our church books and magazines were on display. More than 1,500 pieces of literature were given out.

A GRAND opening was held October 23 for the new community service center in Hinckley, Minnesota. The building was donated by the Hinckley bank. Taking part in the ceremony were the county commissioner, the welfare department director, and the president of the chamber of commerce.

EIGHTY-NINE families have requested gift Bibles and guide sheets as a result of 2,500 invitations mailed out by the Wahpeton, North Dakota, church.

MEDICAL missionary meetings are being conducted weekly at Lidgerwood, North Dakota, by Myron Voegelé, pastor, and the doctors from the Wahpeton Clinic.

FIFTY-TWO Bibles have been placed in homes by the Aberdeen, South Dakota, church members. So far three baptisms have resulted.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Union Publishing Leaders Meet

Publishing leaders of the Pacific Union held their annual council at the Pacific Press in Mountain View, California, October 31 to November 2.

Public response to newspaper and television advertising of our books and a rapidly growing student literature evangelism program suggested workshops on how to recruit full-time resident workers, how to capitalize on the advertising results, and how to direct the youth of



the church into literature evangelism as their lifework.

Guest speakers were D. A. McAdams, world leader of the publishing work, R. R. Bietz, A. G. Munson, Warren Johns, Herbert Ford, Dave Olsen, and R. Engstrom.

Shown here are (from left) A. G. Sutton, associate; A. R. Reiswig, publishing leader; and H. B. Wiles, associate, all of the Pacific Union, discussing plans with D. A. McAdams.

H. B. WILES

BRIEF NEWS

EIGHT sewing machines have recently been donated to the Navajo Mission School at Holbrook, Arizona. Some of the machines were given by the Singer Sewing Machine Company in Phoenix, others were purchased with funds from friends of the mission school.

VACATION BIBLE SCHOOL follow-up has led six non-Adventist children to attend Sabbath school regularly at the Elsinore, California, church. Seventy-eight children were enrolled in the VBS directed by Mrs. Pearl Comstock.

FIVE camp meetings have recently been held on various islands of the Hawaiian Mission group. Featured speakers were Daniel R. Guild, South East Asia Union president, on the island of Kauai; Leston Post and Clarence Wallace, of Chapel Records, on Hawaii; R. L. Cone, of Loma Linda University, on Maui; D. A. Delafield, from the General Conference, on Molokai; and R. R. Bietz, union president, at Honolulu, Oahu.

THE El Cajon church in the Southeastern California Conference recently observed its fifty-fifth anniversary with a two-day series of special services. D. L. Olsen, lay activities director of the Pacific Union Conference, was guest speaker at the Sabbath morning worship service. El Cajon's mayor, Richard R. Brown, presented a plaque honoring the church for its contribution to the city.

THE Bishop, California, church (part of the Nevada-Utah Conference) is sponsoring motel evangelism, placing the book *Good News for You* in two local motels. Jack R. Willbanks, lay activities leader of the church, says the church plans to expand this program.

THE Northern California Conference's Rio Lindo Academy in Healdsburg has opened a new broom industry, with 35 students presently employed.

ALL 28 teachers of the Nevada-Utah Conference, representing 14 schools and

331 pupils, attended a three-day fall teachers' convention at Salt Lake City Junior Academy. The institute brought a commitment from the teachers for 100 Bible studies to be started by students in their classrooms before Christmas.

A MORNING Five-Day Plan to Stop Smoking, for mothers, held at the San Jose, California, Central church, has just been successfully completed. The plan was conducted by Pastor Lester Ortnier, Dr. M. E. Denmark, and L. Eugene Fletcher, Central California temperance secretary. It was organized by Mrs. Gordon Greene, Bible instructor, primarily for those desiring baptism.

PACIFIC UNION COLLEGE is now offering a Bachelor of Science degree in aeronautics. PUC's Angwin airport, surrounded by rugged, timbered terrain, is ideal as a training center for missionary aviation. This program meets the requirements of the Federal Aviation Agency.

GEORGE VANDEMAN, speaker of the It Is Written television series, was in Tucson and Phoenix, Arizona, from November 12 to 19. His meetings, held in large halls in the two cities, followed airing of the It Is Written telecast from some of Arizona's largest television stations.

THE Molokai Day Care Center, operated by the Adventist Church on the island of Molokai in Hawaii, has won a prize for its float in the island's Aloha Week parade for the third consecutive year. The float depicted the home, the school, and the church. Its theme was "Their Future Is in Your Hands."

WHILE Van Runnels, pastor of the Phoenix Beacon Light church in Arizona, was conducting a series of tent meetings in downtown Phoenix, hoodlums stole the amplifying system and later set the tent afire. Everything was destroyed but a few chairs. Despite the tragedy, Elder Runnels and his congregation are continuing the meetings in their church.

A TEEN-AGERS' Bible Conference held recently in the Southeastern California Conference drew about 400 young people to Pine Springs Ranch, the conference's outdoor camp. Meeting under the theme "Modern Witnessing," the delegates participated in discussion groups, special fellowship hours, and hearty recreation. Among several speakers addressing the group were Edward Heppenstall, professor of religion at Loma Linda University, and Paul DeBooy, MV secretary of the Central Union Conference.

DON REYNOLDS, minister of the White Memorial church, is speaker on a new five-minute Monday-through-Friday radio program called Focus on Life, which is broadcast over Glendale's station KIEV.

MEMBERS of the welfare society of the Simi church in the Southern California Conference were active recently in providing aid to victims of a fire in the Chatsworth area north of Los Angeles. Fire victims were directed to the church's welfare supplies by a front-page story in the Simi Valley Enterprise.

As a result of the use of the newspaper tabloid *Direction* in Gridley, California (as previously reported), \$4,193.50 worth of Adventist literature was sold and 85 sets of Go Tell Bible Course lessons placed.

HERBERT FORD, *Correspondent*

Southern Union

BRIEF NEWS

TEACHERS of the Southern Union convened in October at the 4-H Club camp in Eatonton, Georgia. The meeting brought together 379 elementary teachers, representing 149 schools. V. W. Becker, union educational secretary, directed the program.

STUDENTS and faculty of Bass Memorial Academy chalked up an unprecedented Ingathering field day total of \$3,500. Twenty-one cars loaded with 90 students worked surrounding territories. Highest car total was that of Elder Bill Zima with \$902.49.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

BRIEF NEWS

THE Arkansas-Louisiana Conference reports 230 baptisms to date this year. This is an increase of 81 over 1966 at the same time. Every minister in the conference has reported baptisms.

OZARK ACADEMY reports an enrollment of 194 for the 1967-1968 school term. Present dormitory facilities are crowded to capacity.

SANDIA VIEW ACADEMY reports an enrollment of 118 students this year. This is an increase of about 50 students over the 1966-1967 term. More than \$25,000 has been spent recently to renovate and beautify the campus.

MORE than 40,000 persons saw the effects of smoking as portrayed by the portentous black glass lung of Smoking Sam at the 1967 Tri-State Fair in Amarillo, Texas. Of these, 1,938 penned their desire to attend a future Five-Day-Plan clinic.

CARL BRAUN, district superintendent of Stillwater, Oklahoma, announced his retirement at the 1967 Oklahoma camp meeting.

J. N. MORGAN, *Correspondent*



Smoking Sam at Amarillo Tri-State Fair

More than 40,000 visitors to the 1967 Tri-State Fair in Amarillo, Texas, heard local elder Ralph Harmon and his Adventist aids answer the penetrating query, "Would you like to live longer?"

Seven thousand signified a deeper interest by accepting literature such as "How to Stop Smoking." And 138 others registered interest in attending a future Five-Day clinic.

H. W. PRITCHARD
Public Relations Secretary
Texico Conference

West Indies' Growth Leads to New Status

By R. S. WATTS
Vice-President, General Conference

When the executive committee of the West Indies Union Mission not long ago requested the General Conference to consider granting it union conference status, a survey commission was set up. Upon visiting Jamaica, headquarters of the union mission, September 17-20, and studying the situation, the commission unanimously voted to recommend to the Inter-American Division and the General Conference committees that union conference status be granted.

The West Indies Union thus became the thirty-first union conference; there are now 42 union missions.

A question that probably may be asked is, "What is the difference between a union conference and a union mission?" And a second related question is, "How may a union mission attain union conference status?"

First, geographical location has no bearing on the status. Basically the difference between a union conference and a union mission is in the area of finance and in the ability to share workers with other fields.

Self-support is a prerequisite to union conference status. The union must be capable of operating largely within its own financial structure. It should be adequately manned with qualified workers to care for the various lines of activity within its territory and, where necessary, be ready to share its workers with other fields. It must also be capable of sharing the expense of maintaining institutions under its jurisdiction. The workers and administrators should give evidence that they understand the worldwide character of the Seventh-day Adventist work and are willing to carry a share of financial responsibility in the total mission program.

Any union mission may develop to the point of attaining union conference status. In order to do so, it must have two or more local conferences within its territory. A local conference in this case is a field that has developed to the point of being able to provide personnel to serve within its territory, to share personnel with other fields, and to work within its own finances while passing along the usual general funds as outlined in the policies of the denomination.

Furthermore, the union mission shall have demonstrated its willingness and ability to share financial responsibility in the church's world missions program as set forth in denominational policies.

We looked for these characteristics in the West Indies. We noted first of all that the West Indies Union and its subsidiary organizations provided 89 per cent of all the funds for local, union, and institutional operations. Most encouraging was the evangelistic advance in all organizations. Ministers, workers, and administrators alike are carrying on aggressive soul-winning programs. Last year there

were 14 centurion evangelists—workers who baptized at least 100 persons during the year.

It took more than 40 years for the West Indies Union to register its first 10,000 members; the second 10,000 members were added in nine years; the third 10,000 were added in six years, and the fourth 10,000 were added in five years. At the end of 1966 the membership stood at 45,209, or one Seventh-day Adventist for every 40 persons in the union's territory.

Presently there are 365 organized churches, of which 219 are in completed church homes. At the time of our survey, 119 new church buildings were under construction and are to be dedicated within the next two years.

Not only is the West Indies Union adequately manned with well-qualified workers to care for the various lines of church activity, but the union is now sharing 13 of its workers with other fields, and two workers and their families are now serving in England and Southern Europe.



By H. M. TIPPETT

It is remarkable how two common words joined together in a phrase will sometimes stir up an unexplored avenue of thought. Conning over some material provided by a Washington linguistic group the other day, I came across the term "book steward." Some churches, I learned, have an official by that title.

But the thought occurred to me—why couldn't all of us be book stewards? At least those who love books are confronted with the privilege of a unique stewardship in choosing books to be proud of, in employing some kind of accession system in making them easily available as to title and author when wanted, in acquiring a working knowledge of their contents, and in lending or giving them to those who may profit by reading them. Through books we can be stewards of hope, of faith, of optimism, of important information, of awakening ambition to be more than we are, and of divine inspiration.

I find the flow of colorful new paperbacks coming from all our presses quite exciting. For one thing, they provide an answer to the soaring prices of books in general. Here are four titles, for instance, in the low-cost series published by the Pacific Press: *Sibande* by Josephine Cun-

The West Indies Union College has launched into a program of expansion and enlargement to care for an ever-increasing college student body.

Andrews Memorial Hospital in Kingston, the capital of Jamaica, enjoys full patronage, and plans are under way for expansion of the present hospital building. More and more the community is becoming involved in the program of this Seventh-day Adventist medical institution.

The West Indies Union Mission adequately fulfills the requirements established by the General Conference and published in the *Working Policy* to become a union conference. The Inter-American Division has passed its recommendation along to the General Conference to be considered at Spring Council, 1968.

Study-Abroad Program Coordinated by College

By JOHN T. HAMILTON
Director
Adventist Colleges Abroad

Forty-three students this autumn began a year of study at Seminaire Adventiste in Collonges, France, and Seminar Marienhoehe in Darmstadt, Germany, un-

nington Edwards, four stories under one title that tell of struggles with primitive environment and the ways of old Africa, of ignorance and deprivation giving way to triumph; *Swift Arrow*, by the same author, the story of a pre-Revolutionary family who settled in Penn's woods and lost their son to the Indians, not to see him again until he returned after twelve years, speaking Algonquin and recounting his adventures; a re-evaluation of the stirring times and stalwart faith of the Waldensian witnesses in their days of trouble by Virgil E. Robinson in *Brave Men to the Battle*; and a fascinating narrative of a child of jungle devil worshippers, *Clever Queen*, told as only Elder Eric B. Hare can tell a story—all of them appropriately illustrated and priced at only \$1.65 each. The special price of 75 cents remains on *Swift Arrow* until the last day of December.

Pacific Press also has a series of paperbacks in three- and four-color bindings, dealing with wildlife, one outstanding feature of which is the line drawings of William Wilke. Here are four in the series that have the exhilaration of all outdoors: *The Bluebirds and Their Neighbors*, *The Mallards and Their Neighbors*, *Wild Creatures in Winter*, *Paddletail the Beaver*, all by Neil Wayne Northey. Each book has thirty exciting episodes, and dozens of dramatic wildlife picture poses. All children and every grandpa will love the oversize type. 160, 181, 182, and 188 pages, respectively. The price: \$1.95 for each volume.

der a program of foreign study sponsored by Adventist Colleges Abroad (ACA). This organization came into being at the last General Conference session in Detroit as an outgrowth of a former study-abroad program carried on for five years by La Sierra College.

In the belief that the foreign-study idea should have a wider base of operation, La Sierra proposed that the Adventist colleges and universities in the United States form a consortium so that all could participate equally. Denominational educators and General Conference personnel meeting in Detroit voted that the ACA begin its operations in the fall of 1967.

College and university students chosen to participate in the ACA program are selected by their own college admissions committees on the basis of foreign-language study background, high moral character, potential for success in a foreign situation, and a high motivation to study language and use it. Because they are studying in a foreign language, ACA students must be better than average scholastically. The cost to the student will be about the same or slightly less than a year of college at home.

European travel is an important phase of ACA's overseas program, although it is not an end in itself. A two-week tour of six or seven countries regularly precedes the opening of school, and there are other excursions from time to time during the course of the year.

ACA arranges for an American professor to accompany its students in Europe and live at Collonges, where he coordinates the activities of ACA students on the European campuses. Dr. Percy W. Christian, a long-time teacher and administrator, will fill this important post in 1968-1969. Dr. Kaljo Magi is with the present group.

ACA has voted to accept the request of the Southern European Division that Seminar Schloss Bogenhofen in Braunau, Austria, be included in the ACA family of schools abroad for the study of German. Beginning with the 1968-1969 school year, ACA students may elect to study at Bogenhofen as well as Collonges and Darmstadt. It is possible that other schools, with other foreign languages, will be added to the ACA framework as the need and demand arise.

While the ACA program is primarily language oriented, it is also of benefit to students in other disciplines such as history, religion, literature, music and art, and education. ACA believes in thoroughly integrating its students into the normal pattern of life on the European campus. They become actual members of the foreign college community. They live as do the students of the host college, attend the same classes, share the same teachers, and take part in their religious, social, and cultural activities. ACA tries to minimize the use of English while the student is in Europe.

The affairs of the new cooperative plan are administered by an executive committee consisting of one college and one university president, the educational secretary of the General Conference, and an executive director. This committee meets

at least once a year to transact business and plan for ACA. The day-to-day operation of the program is in the hands of the director who, for the ensuing two-year period, is John T. Hamilton, of Loma Linda University. The chairman of the executive committee is President David J. Bieber, of Loma Linda University.

Probably no people need to develop a world consciousness among their young people more than do Seventh-day Adventists, and the ACA venture is helping toward this end. The acute need for French- and German-speaking workers can hardly be met unless the youth of the church are made to see that need and respond to



Robert Wood, pastor, Memphis First church (Kentucky-Tennessee), formerly pastor, Baltimore, Maryland (Chesapeake).

H. C. Ray, chaplain, Florida Sanitarium and Hospital (Southern Union), formerly assistant chaplain.

A. D. Burch, assistant chaplain, Florida Sanitarium and Hospital, Orlando, Florida; formerly pastor, Miami, Florida.

Wentzel V. Cowper, associate pastor, Lancaster church (Southern California), formerly teacher, Lynwood Academy (Southern California).

Arthur L. Kaspereen, Sr., associate publishing secretary (Southern California), from Southeastern California.

L. D. Jaecks, pastor, San Bernardino (Southeastern California), from Wisconsin.

E. E. Wheeler, lay activities and Sabbath school secretary (Wisconsin), from Colorado.

Georgia Wentworth, office secretary (Central California), from Colorado.

Malcolm Tennison, assistant publishing secretary (Kansas), from Missouri.

W. G. Parker, administrator, Adventist Home Inc. (Greater New York), formerly administrator, Kearny Mesa Convalescent and Nursing Home, San Diego, California.

George P. Babcock, assistant educational secretary (Southern Union), formerly elementary educational supervisor (Potomac).

H. V. Leggett, Sabbath school and lay activities secretary (Carolina), formerly pastor, Asheville, North Carolina (Carolina).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Charles R. Taylor (PUC '55; attended Maryland University '66-'67), Mrs. Taylor, nee June Laura Hulbert (attended PUC

it. Since fluency in the language is a prerequisite to working in French and German oriented countries, ACA is attempting, through an academic year's residency in the foreign country, to give its students a competence in the language that will fit them to be teachers in our schools and colleges, make them more efficient medical workers, and equip them to work effectively as missionaries.

The benefits to the church and the student from study abroad are manifold, but perhaps most valuable of all are increased self-understanding, clarified life purposes, and the broadening and deepening of the student's system of values.

'40-'43), and daughter, returning after furlough, left Washington, D.C., October 18 for Miami, Florida. Professor Taylor was formerly president of the Montemorelos Vocational College in Mexico. He is to serve as secretary of education for the Inter-American Division.

Clifford E. Vance, M.D. (AU '58; LLU '63), Mrs. Vance, nee Bonnie Lou Herr (attended AU '50-'52), and two children, of Hanford, California, left San Francisco, California, October 23 en route to Agana, Guam. Dr. Vance will serve as a physician in the Far Eastern Island Mission Clinic.

Don K. Sullivan (UC '53), Mrs. Sullivan, nee Dorothy June Lair (Platte Valley Academy, Shelton, Nebraska '50), and three children, returning after furlough, left Miami, Florida, November 7 for Santiago, Chile. Elder Sullivan is president of the Chile Union Mission.

Arsen G. Arzoo, M.D. (LLU School of Medicine '22), of Fillmore, California, left New York City November 8, going to Teheran, Iran. Mrs. Arzoo plans to follow later. Dr. Arzoo is to serve as a physician on a relief basis in the Iran Section.

Roscoe S. Lowry (PUC '41; University of California '58) and Mrs. Lowry, nee Jessie Louise Carter (attended PUC '37-'39), left Los Angeles, California, November 12 for Bombay, India, returning after furlough. Elder Lowry is president of the Southern Asia Division.

R. A. Ben George (PUC '66), Mrs. George, nee Alice Susan Leslie, and two children, of Orangevale, California, sailed from New York City on the S.S. *Marmacove*, November 13 for Brazil. Mr. George has accepted a call for service as a pilot-mechanic in the Bahia-Sergipe Mission.

Charles J. Griffin (UC '61; AU '62), of Wilmington, Delaware, sailed from New York City on the S.S. *Marmacove*, November 13 for Brazil. Mrs. Griffin and the children are to join him a few weeks later. Elder Griffin is to be lay activities, radio-television, and Sabbath school secretary in the North Coast Mission.

Arthur M. Owens, M.D. (PUC '51; LLU '55), Mrs. Owens, nee Lutha Elea-nore Estey (WMH School of Nursing '45; PUC '48), and four children, returning after furlough, left New York City November 14 for Nigeria. Dr. Owens is a physician in the Adventist Hospital at Ile-Ife.

C. O. FRANZ

NEW LITERATURE RACK

For Public Display in • Airports

• Bus Terminals

• Railroad Stations

• YMCA's and YWCA's

• Doctors' Waiting Rooms

• Coin Laundries

• Restaurants

• Service Stations

Molded into beautiful modern design

High-impact plastic—5 pockets

Use on table or hang from wall

Local church identification

Approved by the General Conference

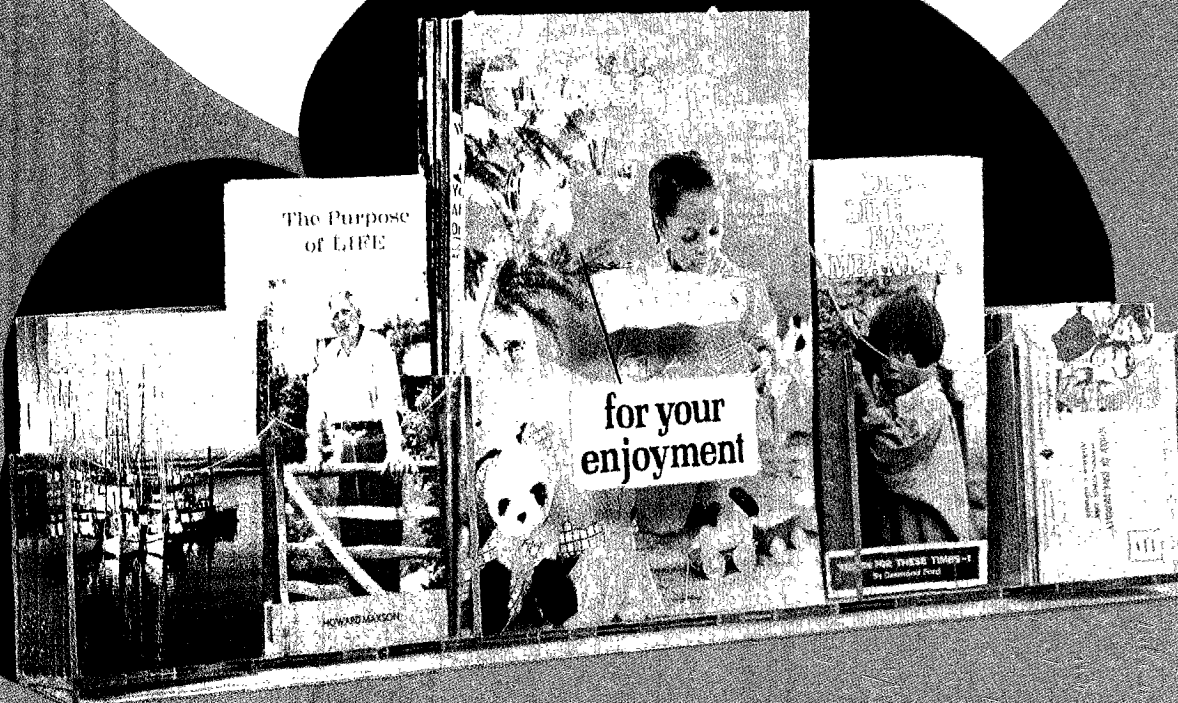
Department of Lay Activities

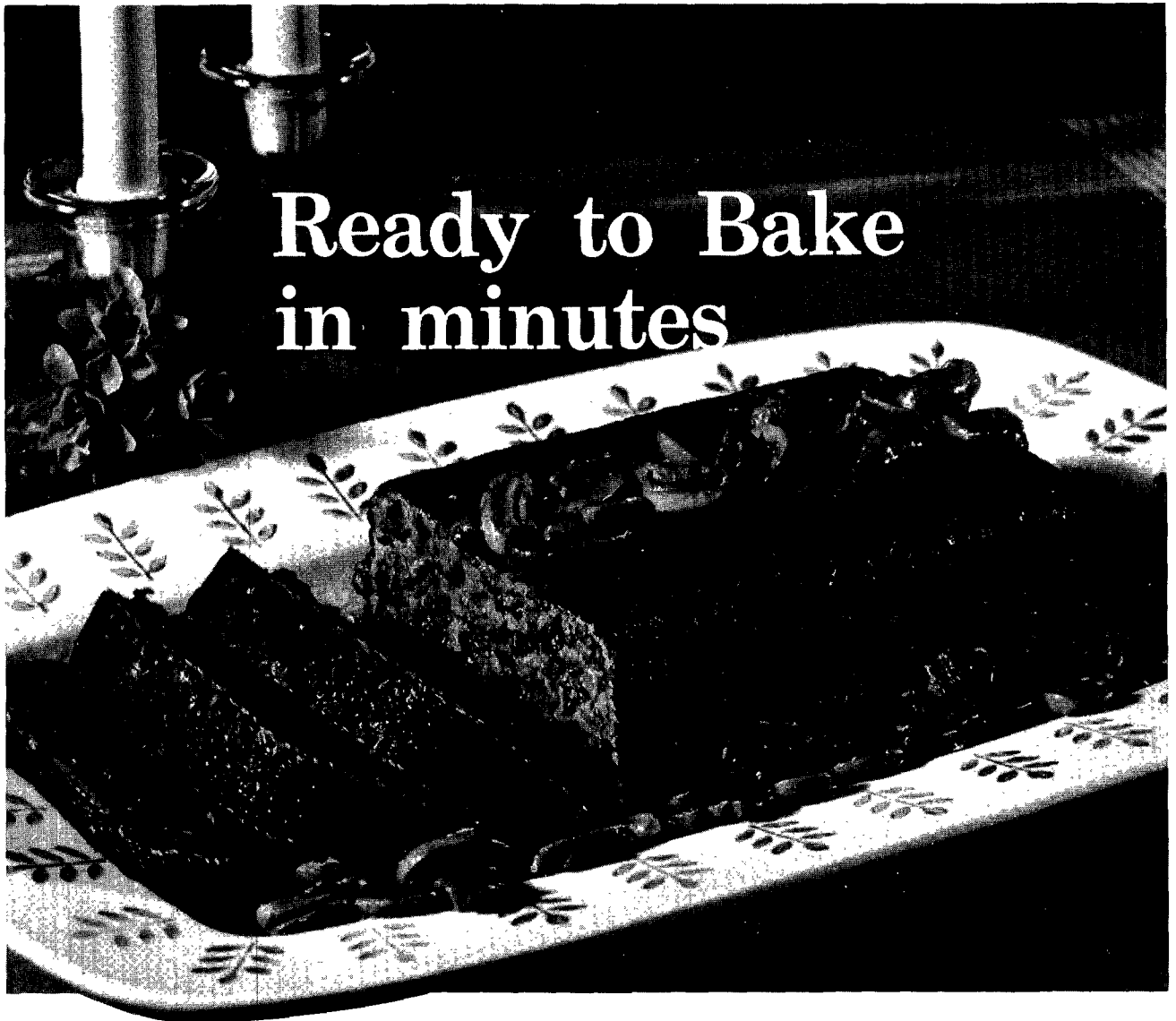
Only \$9.50

2 for \$17.50

Order through your

Book and Bible House





Ready to Bake in minutes

Just add water or milk...that's all!

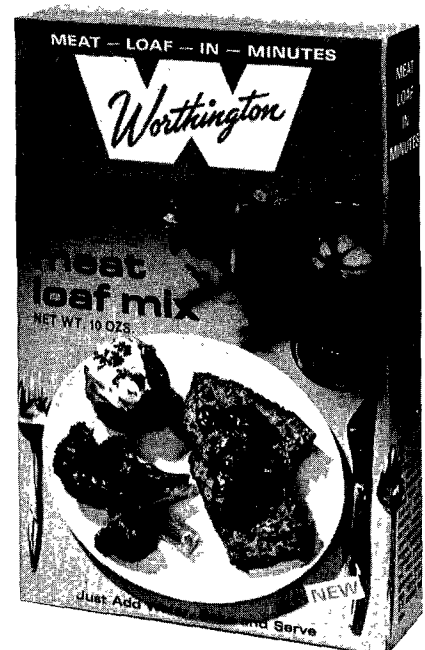
Everything else you need is in this brand new package (our meat loaf mix used to come in a can). Pop in the oven — out comes a perfect banquet for six. Some folks say meat loaf is "better the next day." If there's any left, try a delicious sandwich. You might agree with them.

For other tasty vegetarian foods . . . look for the BIG W



Tomorrow's Foods Today

Worthington Foods, Inc., Worthington, Ohio 43085



Missionary Volunteer BOOK CLUBS 1968

SENIOR



DRAGON TEETH, by Zora and Elga Coberly
For young people seeking high adventure in the work of God. Bombs and blessings, problems and providences, are found in this story of China.

Price \$4.95

FAITH ON TIPTOE, by Robert H. Pierson
53 chapters presenting a fresh challenge to young people, leading them to re-examine their faith.

Price \$4.75

JUNGLE STORYTELLER, by Eric B. Hare
How the "Golden Book" converted a chief to Adventism in old Burma.

Price \$4.95

REALLY LIVING, by Joe Engelkemier
Not one dull page as this book challenges young people to witness for God and hold up His standards.

Price \$4.25

S. N. HASKELL, MAN OF ACTION, by Ella M. Robinson
Romance, commitment to duty, and conviction are found in this story of the "prince of pioneers."

Price \$4.95

TOTAL PRICE \$23.85
SPECIAL CLUB PRICE \$18.95

JUNIOR



BIBLE SMUGGLER, by Louise A. Vernon
The exciting story of William Tyndale and the translation of the New Testament into English. His pay—death at the stake.

Price \$3.95

A COW FOR HANSEL, by Ernie Holyer
A plague kills all the cattle in the valley. You must read how Hansel obtained a new cow.

Price \$3.95

ISLAND OF FORGOTTEN MEN, by Thomas A. Davis
Miracles, suspense, a cannibal feast, God's providential interventions, will keep you breathless as you read.

Price \$3.95

LUTHER THE LEADER, by Virgil Robinson
A well-told biography of the great Reformer. Truly stimulating reading for every boy and girl.

Price \$3.50

SORRY POTATO AND OTHER STORIES, by Lilith Sanford Rushing
A whole collection of exciting stories with titles that invite you to read.

Price \$3.95

TOTAL PRICE \$19.30
SPECIAL CLUB PRICE \$15.44

PRIMARY



CAROL AND JOHNNY GO TO NEW GUINEA, by Ursula M. Hedges
An airplane trip from Australia to New Guinea, slanted for the enjoyment of all primaries.

Price \$3.50

MY BIBLE FRIENDS, BOOK 9, by Etta B. Degering
"Daniel and His Friends" and "Daniel and the Lions" are the two stories featured in this latest addition to this popular set for small folk.

Price \$3.95

GREEN-EYED MONSTER, by Nellia B. Garber
The terror of the title dissolves in the humorous episode that is the first of seven wonderful stories in this book.

Price \$3.50

SCAMPER, THE PET SQUIRREL, by Rhoda Fyrnn Helm
This story of the antics of a little squirrel will please every member of the family.

Price \$3.50

STORIES JESUS TOLD, by Hazel Witthaus
These imperishable stories of the gospel will provide hours of pleasure for the younger children.

Price \$4.25

TOTAL PRICE \$18.70
SPECIAL CLUB PRICE \$13.78

ORDER FROM YOUR BOOK AND BIBLE HOUSE IN COMPLETE SETS

Please add postage and insurance—20c for first book, 5c each additional book to same address.



Prices slightly higher outside U.S.A.

Only 10 DAYS Left to Order

Good News for You---

Of all the interest-compelling books by
Elder Arthur S. Maxwell
 this is indisputably his **BEST!**

FULL-COLOR



\$1.00

1967- MISSIONARY SPECIAL

Good News for You has a message

- FOR YOU
- FOR THOSE YOU LOVE
- FOR THE STRANGER WITHIN YOUR GATE

Good News for You is easy to read.

Its teachings are easy to grasp. It is a most attractive gift for all occasions. The low \$1.00 price will enable you to use it by the scores in 1967 and see MORE SOULS WON FOR CHRIST.

Good News for You presents

the great truths of the Advent faith "all wrapped up in the love of God!"

SOME OF THE FASCINATING CHAPTERS ARE—

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive, so appealing—that it becomes irresistible.

POSTAGE FREE

on orders of 24 or more copies to one address.

Postage—less than 24 volumes, add 20c first volume, 5c each additional volume same address. Add 12c each book postage and insurance Canada and foreign.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Prices slightly higher outside U.S.A.



**NEW
 LARGER SIZE**

256 pages — 17 full-page, full-color illustrations. The striking cloth cover is a new painting by Harry Anderson created especially for this 1967 missionary special.

WHAT YOUR GENERAL CONFERENCE LEADERS SAY—



This book presents Bible truths Seventh-day Adventists cherish and believe, in easy-to-understand, modern-day speech, and under titles that answer questions about which people of our day are concerned. I recommend this book filled with "good news" to you for your personal reading and for sharing with your non-Adventist friends.

—ROBERT H. PIERSON, President, General Conference



Here is a book that answers the questions people are asking. The author treats timeless truths in his usual interesting style and with language that grips and commands attention. I predict a record circulation.

—THEODORE CARCICH, Vice-president General Conference



Everywhere men and women . . . are desperately seeking relief from apparently insoluble and frustrating problems. This book offers satisfying solutions to these universal problems and concerns. Those who read this volume as I have done will discover more than simply a book filled with hope and enjoyment. They will find the way to Christ, the source of all happiness, true fulfillment, and eternal well-being.

—NEAL C. WILSON, Vice-president, General Conference North American Division



"I have good news for you!" When you use this approach with your relatives, friends, and neighbors what a welcome you will receive. As they read this appealing book, brimful of Scriptural good news, their minds will be satisfied, their hearts will be stirred, and their lives changed.

—J. ERNEST EDWARDS, Secretary, Lay Activities Dept. General Conference

1968 Price List of Periodicals

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



THE GEM TRIO

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$14.25
Youth's Instructor .. 6.95	
Life and Health 5.50	
Value \$19.40	

THE BIG FOUR

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$11.75
Life and Health 5.50	
Liberty 1.25	
GO 2.50	
Value \$16.20	

THE FAMILY GROUP

*SPECIAL PRICE	
Review and Herald \$6.95	} One year \$20.25
Youth's Instructor .. 6.95	
Life and Health 5.50	
Worker 3.75	
Liberty 1.25	
GO 2.50	
Value \$26.90	

REVIEW and HERALD

	*Price
One year—52 issues	\$ 6.95
In combination with one other periodical listed, to same name and address, one year ..	6.50
Three or more copies to same name and address, one year, each	6.00

YOUTH'S INSTRUCTOR

One year—52 issues	\$ 6.95
In combination with one other periodical listed, to same name and address, one year ..	6.50
Three or more copies to same name and address, one year, each	5.95

GUIDE

One year—52 issues	\$ 6.75
In combination with one other periodical listed, to same name and address, one year ..	5.95
In combination with either Gem Trio, Big Four, Family Group, or Review and Instructor ordered together	5.50
Three or more copies to same name and address, one year, each	5.50

LIFE and HEALTH

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

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

GO

	*Price
One year—12 issues	\$ 2.50
In combination with one other periodical listed, to same name and address, one year ..	2.25
Three or more copies to same name and address, one year, each	2.15

MINISTRY

One year—12 issues	\$ 4.50
(Special club rate to conferences and institutions.)	

EDUCATION

One year—5 issues	\$ 2.75
-------------------------	---------

LIBERTY

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

SABBATH SCHOOL WORKER

One year—12 issues	\$ 3.75
In combination with one other periodical listed, to same name and address, one year ..	3.25
Three or more copies to same name and address, one year, each	2.75

SABBATH SCHOOL SUPPLIES

Memory Verse Pictures—For Kindergarten & Primary Divisions (in booklet form), per quarter	\$.15
per year .....	.50
Memory Verse Pictures—For the Cradle Roll (in booklet form) per quarter .....	.15
per year .....	.50
Sabbath School Picture Roll—For Kindergarten & Primary Divisions per quarter	2.00
per year	6.00
Sabbath School Picture Roll—For the Cradle Roll per quarter	2.00
per year	6.00
Junior Quarterly, per quarter .....	.20
per year .....	.75
Youth Quarterly, per quarter .....	.15
per year .....	.50
Earlteen Quarterly—Grades 9 and 10 (also for 15-16-year-olds who may not be in school) per quarter .....	.20
per year .....	.75

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

Place Orders With Your Church Missionary Secretary or With Your

» BOOK and BIBLE HOUSE «

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."]

Pablo Faigao, Bantoon, Romblon, P.I., wishes a continuous supply of *Review*, *Signs*, *Life and Health*, *These Times*, *Listen*, *Liberty*, *Sabbath School Quarterlies* for 1968, *Worker*, songbooks, old Bibles, *MV Kit*, and youth papers.

WANTED by J. B. Trim, Western India Union, P.O. Box 4565, Bombay 8, India: Continuous supply of new and used temperance literature and *Life and Health*.

Gn. Langsawmmang, c/o SDA Mission, Tiddim, N. Chin Hills, Burma, needs denominational books, Bibles, periodicals, pictures, songbooks.

Mr. and Mrs. Emmanuel Adjepong, SDA, Domia-boal Konongo, Ashanti Akim, Ghana, West Africa, desire periodicals, Bibles, picture cards, Bible games, books.

T. B. Batulayan, Southern Mindanao Mission, General Santos, Cotabato, P.I., desires *Signs*, *Instructor*, *Guide*, *Little Friend*, and *Primary Treasure*.

Evangelist Sampson Dwusu-Ansah, SDA, Jinjimi, via Berecum, B/A, Ghana, West Africa, needs *Signs*, *These Times*, *Review*, picture cards, *Life at Its Best*.

Alice M. Dwyer, R.N., Orange, Sign P.O., Jamaica, W.I., needs *Signs*, *Guide*, *These Times*, tracts, *Life and Health*, *Listen*, *Primary Treasure*, *Little Friend*, *Instructor*.

Pastor D. S. Ariyaratnam, 166 Wackwella Road, Galle, Ceylon, wishes *Signs*, *Instructor* and *Guide*.

Sulpicia de Chua, Biayon SDA Church, Biayon, Osmena Sr., Zamboanga Del Norte, P.I., wishes a continuous supply of used magazines, including *Review*, *Signs*, *Life and Health*, *Listen*; also send *Your Bible and You*, songbooks, *Quarterlies*, picture cards, *Church Manual*, and church calendar for 1968.

M. B. Abuyne, Loreto, Surigao del Norte, P.I., wishes temperance films for slide projector of 35 mm., as well as periodicals and books.

J. P. Johnson, 2112 Quillman Ave., Louisville, Ky. 40214, wishes many copies of *After a Hundred Years* and missionary literature, including the *Review*.

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

Alejandro Bohol, Bejuco Tibanban, Governor Generoso, Davao Oriental 90411, P.I., needs a continuous supply of Bibles, *Review*, *Signs*, *Life and Health*, *Message*, *Guide*, *Listen*, *Liberty*, *Primary Treasure*, records, *Bible Dictionary*, Mrs. White's books and other denominational books, accordion, *MV Field Guide*, *MV Handbook*, *Church Hymnal*, Bible quizzes, songbooks, *Quarterlies*, and Sabbath school supplies.

Phoebe Varona, Southern Mindanao Mission, Dadiangas, Cotabato, P.I., desires *Signs*, *These Times*, *Adventist Home*, other books, songbooks, Bible games, Sabbath school supplies, and Spirit of Prophecy books.

Send missionary literature to the following: Roque Tanjay, Tibanban, Governor Generoso, Davao Oriental, P.I.; Carlota D. Agor, Kiamba, Cotabato, P.I.; Moses Asirvatham, Kerala Section of Seventh-day Adventists, Trivandrum 3, Kaudiar Post, Kerala State, India; Joseph Aikins Amponsah, SDA Mission, P.O. Box 44, Goaso, B/A, Ghana, West Africa; U. E. Akpan, Post Office Box 254, Accra, Ghana, West Africa.

Church Calendar

Thirteenth Sabbath Offering (Central European Division)	December 23
Soul-winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 23
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARGICH
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENBY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

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

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, *Review and Herald*, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the *REVIEW* in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

Of Writers, Articles, and Miscellany . . .

"Unto us a child is born . . . : and his name shall be called Wonderful" (Isa. 9:6). This text is the springboard for Ernest Lloyd's eulogy on our cover this week.

"Where Did All the Money Go?" is the question asked by Glenn H. Asquith, when at the end of 30 years of marriage, he discovered that his savings bank account was down to 53 cents. See his answer on page 2 of this week's issue. His portrayal of his experience and his cogitations on man's responsibility as a steward of God will stimulate your thinking. Mr. Asquith is editor of the *Baptist Leader*, a magazine published by the American Baptist Convention in Valley Forge, Pennsylvania, with a circulation of 75,000. The article came to us through the Associated Church Press Syndication Service. The *REVIEW* and *HERALD* is a member of the Associated Church Press, along with some 165 other publications.

"The sabbath was made for man" (Mark 2:27). It was made for man's benefit. True observance of it is to be a "delight." Unfortunately, to many Sabbathkeepers the day brings little joy. Godfrey T. Anderson's study on "The Joy of the Sabbath" (page 4) sets forth God's true purpose in the Sabbath. Dr. Anderson was born in 1909 in Chicago, Illinois. He is a graduate of Broadview College, holds a Master's degree from Northwestern University, and a Ph.D. degree from the Uni-

versity of Chicago. He began his service for the denomination in 1937 as dean of men in what was then Oshawa Missionary College (now Kingsway College) in Oshawa, Canada. From 1939 to 1946 he was professor of history at Atlantic Union College, and from 1944 to 1946 also academic dean of the college. From 1946 to 1954 he was president and professor of history of La Sierra College, and from 1954 to 1967 he held the same positions at Loma Linda University. At the present time he is professor of history in the department of history and political science at Loma Linda University.

In our November 2 issue we published a story entitled "She Sent Her Children," telling about Mrs. Susie Sisley Duffie, 86, whose three children are serving in mission fields overseas. Mrs. Duffie lives at Ridgerest, Columbus, North Carolina, just a few miles off U.S. 25. She continues to regain her agility and *joie de vivre* following a broken hip two years ago—an inspiration to all.

Some may question our use of the picture on page 22, reporting on Smoking Sam at the Amarillo Tri-State Fair. Clearly, the attire of some in the audience does not meet our standards. Keep in mind, however, that these people are not Adventists. They need the message of Smoking Sam, and they are getting it. We publish the picture as news, not as an endorsement of dress styles.

In Spite of Rising Cost, We Are Offering the

DAILY DEVOTIONAL BOOKS

for 1968



at a Lower Price than 1967

SENIOR

IN HEAVENLY PLACES, by Ellen G. White

The White Estate has made available the material for this new Morning Watch devotional book for 1968.

The bulk of the material is from **unpublished** and **out-of-print** sources—chiefly from our journals of other years.

The setting is fresh—there is a harmonious continuity in the textual content—it is drawn from the great reservoir of good things, new and old, in the Spirit of Prophecy writings.

References to sources, scriptural texts, list of subjects—indexed.

Price, Cloth \$2.75 Deluxe \$3.50

For books, add postage and insurance 20c first book, 5c each additional book to same address.



JUNIOR

COME UP HIGHER, by Lois Christian Randolph

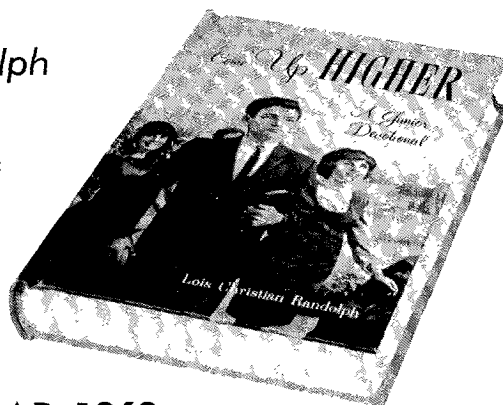
The junior daily devotional book is growing more popular each year.

This 1968 book presents lessons from familiar Bible texts supported by graphic stories from history, biography, literature, and incidents of everyday life.

Some of the daily titles are "A Palm-Tree Christian," "What a Fool Says," and "An Angel Filled the Woodbox."

Every member of the family will enjoy these fascinating readings.

Price \$3.50



MORNING WATCH CALENDAR 1968

Thoughtful yet inexpensive gifts for the holiday season and for the whole year.

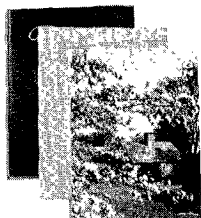
Memory texts for each day—inspirational poems—Bible study plans—yearly Bible-reading chart.

Four-color paper cover. Deluxe edition has rich gold-stamped outer cover. Mailing envelopes furnished on request.

Paper 25c each

Deluxe 35c each

For Morning Watch Calendars, add 10c postage and insurance for each ten calendars to same address, 4c when ordered singly.



ORDER FROM YOUR BOOK AND BIBLE HOUSE

Prices slightly higher outside U.S.A.

News of Note

LLU Heart Team Concludes Program in Athens, Greece

The Loma Linda University heart surgery team performed 30 open-heart surgeries in five weeks at Greece's foremost medical center.

The seven-member team, which left Athens December 8, began a heavy schedule of surgery and teaching at Athens' Evangelismos Hospital, November 1. Its director, Dr. Thomas A. Doxiades, invited them to inaugurate the open-heart surgery program at the 1,300-bed hospital.

The American team worked closely with specialists on the staff of the Greek hospital who are hopeful this experience will speed the development of their own open-heart surgery program.

Led by Dr. Elsworth Wareham, professor and cochairman of the Department of Surgery at Loma Linda University School of Medicine, the team is essentially the same as the one that traveled to Adventist hospitals in Pakistan and other Asian countries in 1963. Sponsoring this trip are a number of private citizens, mostly of Greek descent, who have been active in the past in bringing cardiac patients from Greece to this country for surgery.

JOHN PARRISH

Administrators' Council Held for Trans-Africa's Leaders

More than 40 administrators on the division, union, and local conference levels in Trans-Africa participated in an administrators' council held in Salisbury, Rhodesia. The five-day session, ending November 11, preceded the year-end meeting of the Trans-Africa Division committee.

Chairman of the council was M. L. Mills, division president. Members of the General Conference Committee participating as lecturers and cochairmen were F. L. Bland, vice-president, and E. Willmore Tarr, secretary, public relations. Special emphasis was placed on the importance of dedicated and efficient leadership and on a clear understanding of the communication process in the church's work.

E. W. TARR

Leaders in Central Union Begin Telephone Evangelism

The Central Union Conference departmental council held in Denver, Colorado, November 5-9, laid plans to begin telephone evangelism. R. H. Nightingale, president of the union, announced that the union will subsidize a pilot program in each of the local conferences using telephone evangelism.

It is expected that this endeavor will bring many applications for Voice of Prophecy and Faith for Today Bible

courses as well as requests for gift Bibles.

Many departmental councils held in the union conferences across North America have discussed the use of telephones in reaching out to the needy cities. This discussion follows the successful use of the telephone program in connection with Your Family Bible in Atlanta, Georgia. Harold E. Metcalf, director of the School of Bible Prophecy there, reports more than 12,000 applications for the Bible correspondence courses in ten months.

WALTER R. L. SCRAGG

Non-SDA Nurse Writes GC Requesting to Go to Vietnam

A non-Adventist nurse in Ohio who read a letter commending the "good works" of our Saigon Adventist Hospital in the October 6 issue of *Time* wrote to the "Seventh-day Adventist Welfare Service" at the General Conference:

"Gentlemen:

"I am writing in response to this warm letter of praise, which appeared in a national magazine. I too would like to contribute to your efforts in Vietnam, and utilize my education for an experience more rewarding than material benefits."

This young nurse has been serving for some years as an operating-room supervisor and clinical instructor.

Though not a church member, she said: "I would like to volunteer my services to your hospital in Saigon if I could be of some use to your mission in Vietnam."

We have an unfilled call from Saigon for a single nurse to teach in our training school for nurses opened two years ago. Adventist nurses are needed in nearby Penang and Singapore. Adventist nurses can train many other Adventist youth to help their people.

DUANE S. JOHNSON

East Indonesia MV's Surpass Their 1967 Baptismal Goal

Youth of East Indonesia Union have surpassed their MV TARGET baptismal goal of 1,500.

Writes Paul Emerson, union MV secretary: "We are having an hour of opportunity in Indonesia! Our youth have conducted 177 evangelistic campaigns so far this year. I hardly know what our baptismal goal for 1968 should be."

LAWRENCE NELSON

Mass Media Report Review Editorial on Spiritism

A GC Public Relations Bureau release on a recent REVIEW editorial (November 16) was used by radio stations and newspapers across the United States.

First to call the editor was George Cor-

nell of the Associated Press in New York. After a 20-minute long-distance telephone conversation, he placed on the AP wires a 21-inch report on the subject of ouija boards and spiritism as viewed by the editor.

The story began cropping up in newspapers from coast to coast. WJR in Detroit picked up the release and spent five minutes discussing the subject on its 9:50 evening program, Focus. Maxine Robinson telephoned from Los Angeles to arrange a telephone interview on radio station KLAC. By telephone the editor was interviewed for about 15 minutes on the Eve Bonner program, with the interview being broadcast in the Los Angeles area.

The wider sharing of the REVIEW editorial via public communications media was particularly valuable inasmuch as it quoted Leviticus 19:31 (R.S.V.): "Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God." It also presented the Adventist position that "death terminates human life until it is restored at the time of the resurrection."

M. CAROL HETZELL

One-Week Campaign Carries Philippine Union Over Goal

Two new milestones have been passed in the North Philippine Union. This union exceeded its basic goal in one week's time and also passed the ₱150,000 mark.

J. O. Bautista, lay activities secretary, writes: "New heights were attained when almost all of the institutions exceeded their super goals during the first week, while all the missions, except one, went over their basic goals. All organizations registered a gain over the previous year."

"The challenge of surpassing 100 per cent of the goal the first week was accepted by all the workers and members. This determination, plus hard work and the Lord's blessing, made possible our raising ₱151,711.57 the first week, which is 104.6 per cent of the basic goal.

"More and more of our church members in this field are taking part in this annual crusade, and people are giving more with each passing year."

J. E. EDWARDS

N.A. Ingathering Report—3

North American Division objective for this year: \$6,500,000.

Report as of December 2: \$3,174,000. Last week's report: \$2,513,900.

Number of Bible course requests to date: 13,275.

Such community-service projects as the Five-Day Plan to Stop Smoking, welfare centers, Vacation Bible Schools, opportunity camps, and disaster relief work have opened many doors for Ingathering work.