

*Enfeebled and defective though it may appear, the church is still*

## The Object of Christ's Supreme Regard

By ROBERT H. PIERSON  
*President, General Conference*

**N**OTHING is so precious to the heart of God as is His church. The prophet Isaiah describes God's chosen people as "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:3). "They shall be as the stones of a crown," Zechariah wrote, "lifted up as an ensign upon his land" (Zech. 9:16). Then to emphasize further the tender relationship that existed between the Lord and His people, the prophet declared, "He that toucheth you toucheth the apple of his eye" (chap. 2:8).

It has been observed that the pupil, or aperture through which rays pass to the retina, is the tenderest part of the eye, the one that feels most acutely the slightest injury, and the loss of which is irreparable. The next time you are the object of ridicule or scorn as a child of God, remember the precious truth—"He that toucheth you toucheth the apple of his eye." God feels the insult, the injury, with you!

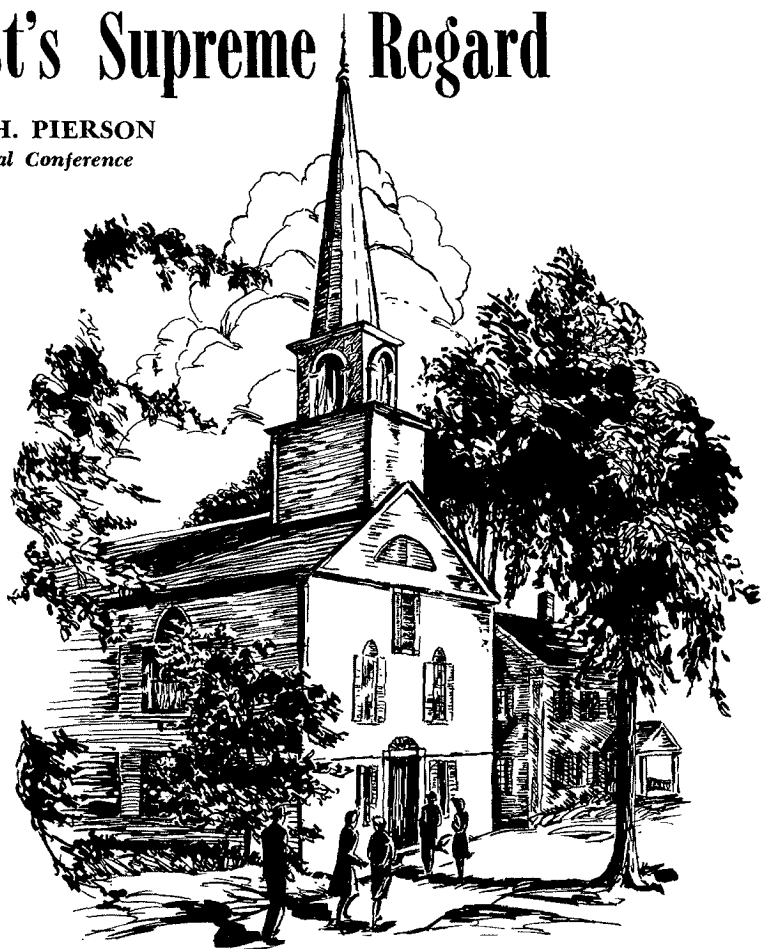
New Testament writers also join in emphasizing the preciousness of God's church. The elders of the church at Ephesus were instructed "to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Ours is a blood-bought church! We are His. We are His own purchased possession. Nothing can take us from Him save our own will. What a precious thought!

### *The Church Is Not Perfect*

God's love for His church does not stem from the fact of perfection on the part of His loved ones. In fact, we constitute a very unlovely, imperfect body. Thank God, this does not lessen His affection for us! "The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49.

In our most enthusiastic moments we would not claim that the church is free from fault. The church but represents you and me—our own selfish, weak, lukewarm, unlovely selves. What wonder, in spite of our imperfection, despite our need to be "reproved, warned, and counseled," we are still the object of "His supreme regard"!

Early in its existence the apostolic church became the object of Satan's vicious attack. Working through human instrumentalities he sought to tear down both from within and from without what Christ had bought at Calvary. Writing under the Spirit of inspiration, Paul warned the early church of these attacks. "For I know



this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30).

The "wolves" would "enter in among" them. There was to be some close, hand-to-hand combat. Some would arise from "among your own selves"—men and women who once walked with the faithful—who themselves had been members of the body of Christ. They would, the apostle said, present a false message.

The motive of these false teachers was to find disciples to follow them. Perhaps some were not happy because they had failed to receive the honor, the recognition, or the office they secretly coveted. In an effort to discredit God's chosen leaders these disappointed ones began to criticize and undermine those in positions of leadership. They would go to any lengths to find disciples to follow them.

Through the centuries the apostle's words repeatedly have been fulfilled. Men from  
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IT ALL began at year's end a twelvemonth ago one evening in our living room, when I turned on our television set to view one of our favorite programs and found the set blacked out. Tinkering with the knobs and peering into its secret parts did no good. We were left to our own resources to while away the leisure hours before bedtime. That posed no real problem, for there were letters to write, the income taxes to estimate, Christmas gift books to read, and long-promised chores to do. But since I had allotted the evening to relaxation, the sterner duties were uninviting, and I turned to my books as offering the easiest release from "the cares that infest the day."

As I opened *Tariri, My Story*, the nearest and most attractive book at hand, and began reading, little did I realize that I was entering upon one of the most rewarding experiences of a lifetime, a program of intellectual and spiritual stimulation that made all my rationale for TV viewing look pitifully naive. Before I turned out my bed light that night I had traveled 5,000 miles in imagination to the rain forests of the Upper Amazon and seen one of God's miracles, the transformation of a Peruvian headhunter into a kindhearted Christian leader of his tribe. Here was a strong man awakened to his spiritual inheritance, taking the kingdom of heaven by storm even as Matthew observed would be done (Matt. 11:12). It was a far more heartening story than the rioting in the streets of our American cities had been on my Zenith television console.

The resolution was slow in coming, but later that week I said to my wife, "Honey, let's not get the TV repaired. Let's make this a year of intensive reading of good books, including the Bible." She was pleased with the idea.

And so our intellectual and spiritual safari began with enthusiasm. Biographies, travel books, current history, philosophical and religious musings, social ethics, homily, Biblical romance, scientific progress and discovery—what a grand parade of stimulating information, exposition, and thrilling narrative we covered in those 47 books we read. Among the books of travel were that excellent volume by the National Geographic Society, *This England*, and *In the Footsteps of the Master* by that dean of travel narrative, H. V. Morton. We lived again with John Bunyan in Gladys Barr's lively biography, *The Pilgrim Prince*, with "Typhoon Lil" Dickson, of Formosa, in Kenneth Wilson's *Angel at Her Shoulder*.

As a diversion, *Charles*, a life of Dickens by Victoria Lincoln, explored all the charm of Victorian days. For

*When the television set went dead, there began*

# A Year of Precious Blessings

By H. M. TIPPETT

autobiography we chose Priestley's *Margin Released* and Jim Elliott's *Shadow of the Almighty*. Two books of richly reflective essays by Kohn were deeply rewarding, *A Touch of Greatness* and *Adventures in Insight*.

Among the stouter volumes were Dag Hammarskjöld's *Markings*, and *Bernard Baruch*, by Margaret Coit, a Pulitzer prize review of "behind the scenes" episodes through a half dozen American Presidential administrations as revealed through the service record of one of the most illustrious patriots. Multiply this list by four, and you will get a fair estimate of the heritage of wisdom and observation by dedicated authors we explored.

Oh, yes, we spent a few minutes a day on newspaper headlines, and one evening a week on the best magazine articles, more than 200 of them during the year. We listened to radio news reviews and comments every day so as to keep step with the world of action. We even spent an occasional evening with friends watching some of the television spectacles important to our understanding of the times. We did not neglect the Spirit of Prophecy, our church papers, or our participation in church missionary projects.

But what a joy it was to follow the Bible Year program as a means of keeping first things first. I had done it before, but had not read the Scriptures through by course for some years. Reading the King James prophets in the morning and the American Stand-

ard Epistles in the evening was an innovation. Texts leaped out at me that brought back the nostalgia of those early days when as a small boy I would cautiously lift the embossed lid of father's big family Bible on its marble stand in the parlor and peek with awe at the old-fashioned woodcuts that illustrated such scenes as Moses in the bulrushes and Elijah on Carmel. The 14-point type made a deep impression on me. How often I would marvel at the bold statement "In the beginning God created the heavens and the earth." I did not doubt it then, and I've believed it ever since.

What a thrill it was to be leisurely reading in Isaiah's prophecy, only to exult at the sixth verse of the ninth chapter with the same emotion I felt when one Christmas as a child in England I was utterly entranced by hearing in a Wesleyan chapel that solemn procession of the names of Christ, "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." It is my first recollected stirring of God's Spirit in my heart. A half century later I made those names the structure on which was built my first devotional book, *My Lord and I*.

Other experiences of the Bible Year program were texts connected with my Christian service and development, memorials of important spiritual plateaus along the way. There was the first text I tried to preach on, "And

*What a joy it was to follow the Bible Year program. We read the King James prophets in the morning and the American Standard Epistles in the evening.*

the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). I was 19, the congregation numbered less than 20, and the service was over in half an hour. I could preach longer today, but not with more fervency on that text than I did then.

I knew I would come to it sooner or later, and there it was at last, Jeremiah 12:5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" I could not forgo the thrill of turning to the REVIEW of 1916 in which Elder F. M. Wilcox published that first literary effusion of mine. I read again my concept of the profound theme I had tackled, "The Swelling of Jordan." I was 25, newly converted to the Advent faith, unschooled and untrained, but thrilled with the message of Christ's soon return.

What a procession of other mem-

ories the Bible Year program brought me—my favorite psalm, the 139th, which contains the phrase "the darkness and the light are both alike to thee"; the text that comforted my 15-year-old heart when our Methodist minister preceded my mother's bier down the long aisle as he intoned the service for the dead, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Then one clear, cold night in Montana under the October skies there was the text that clinched my determination to keep the Sabbath. I had been studying the Advent truths for months, but had not met any believers. I was moving along in Uriah Smith's *Daniel and the Revelation*, and at midnight, for me, "the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of

this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). I went out under the stars and through my tears promised God I would keep my first Sabbath on the morrow, a promise I have never regretted making.

To conclude this recital, as the whistles and sounds of the 1968 New Year revelry began in Times Square in New York, which I briefly listened to, how precious was that last reading for the year, accenting one of the jewels of the gospel appeal: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). I had been drinking from that fountain all year.

Do you have a television problem in your home? Our TV is on again, but it's no problem.



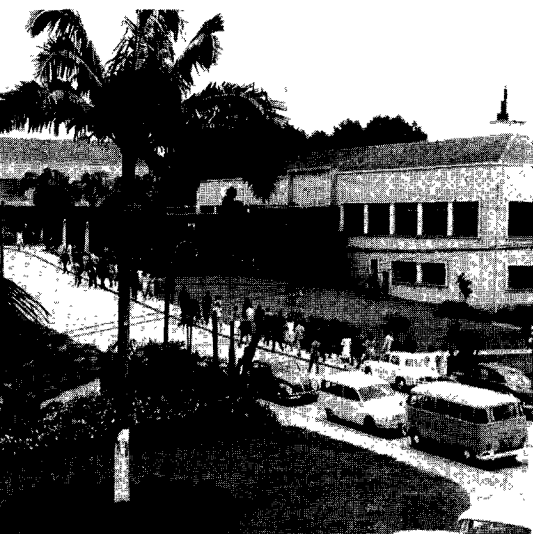
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HARRY ANDERSON, ARTIST

*Among the blessings to be explored in reviving the old-time custom of family reading around the hearthside is a new spiritual perspective.*

# The City of 113 Churches

SÃO PAULO, BRAZIL.—The first European settlement in Brazil (as mentioned in our second letter) was at Salvador on the east coast. The second was at São Vicente near Santos, the leading coffee port of the world and some 39 miles from São Paulo. The first contingent arrived in 1532. These settlers were unlike those at Salvador. They came from the poorer and more energetic population from the south of Portugal and were attracted by the prospect of earning a living. They soon occupied the highlands of São Paulo (2,400 feet above sea level) and set themselves to develop



Dining hall (foreground) and girls' dormitory of Instituto Adventista de Ensino.

not only a city and a state, but an attitude—a mentality!

Galled by poverty and envious of the landed gentry of the northeast, these colonists in the south sent out numerous expeditions in search of wealth and advantage. The search for gold, which already had been found in small quantities in their streams, continued to be man's great incentive. Calling themselves the Bandeirantes (the "flag carriers"), they pushed as far south as Colonia, opposite Buenos Aires, as far west as the Rio Paraguay, and north into the area west of the sugar plantations of northeast.

These hardy men were responsible for the Brazilian gold rush of Minas

Gerais, north of Rio de Janeiro. The gold rush lasted 100 years and then petered out. Some of that wealth went to create the extraordinarily beautiful town of Ouro Preto, today a somewhat depopulated national monument of superb buildings, paintings, and sculpture that we visited on a former itinerary in Brazil.

This land of the Bandeirantes—São Paulo—is said to be the fastest growing city in the world. Topped in size in South America only by Buenos Aires, it covers 562 square miles (three times the size of Paris) and is home to some 6 million people. Multiplied skyscrapers and flowering parks are the pride of São Paulo's roaring tumult. The city bears the impress of an almost violent energy, offering large rewards for initiative and enterprise. The "Paulistas" are hospitable and courteous, like all Brazilians; but here courtesy has an earthy touch, quite different from that of Recife and Salvador, where hospitality seems to be laced with a charming aristocracy to whom blood and tradition are possibly of more account than wealth and success.

It is here in the south, too, that one can measure the impact of the nineteenth- and twentieth-century immigrations. The influx of Italians, Germans, and Asiatics completely changed the demographic picture. The light-skinned population dominates in the south and decreases more or less progressively toward the north. There is little if any race prejudice in Brazil. As a result there is a plentiful crop of artists, scientists, and statesmen of pure Negro or Indian blood, or of mixed descent. There is, as yet, no large middle class, but the south lends hope that it could be on the way.

Possibly it was providential, therefore, that God's last messages got their start in the south. Seventh-day Adventist publications were the vehicle in 1879 at the little port of Itajaí, Santa Catarina.

The story behind this start concerns a young German named Burchard. A conflict with Brazilian law led this man to leave Brazil as a stow-away on a ship. En route to Europe he was discovered and put to work for his passage. On board, two Seventh-day Adventists conversed with him

and learned that the Lutherans were active in evangelistic work among the German immigrants of Brazil, particularly in the state of Santa Catarina. These missionary-minded Adventists obtained from Burchard the address of his stepfather, Carlos Dreefke, and sent him Seventh-day Adventist publications.

Two years later the first package arrived. It contained ten copies of a periodical entitled *Stimme der Wahrheit* ("Voice of Truth"), printed in Battle Creek, Michigan. Dreefke kept one paper and gave the rest to a man by the name of Hort and to other families. As a result ten families became interested in Seventh-day Adventist teachings and asked for more information.

## Interest Develops

Later, Friederich Dressel, the son of a Lutheran minister, ordered and paid for more publications. Interest in the publications increased, and Dressel continued to make further requests for periodicals including the *Christlicher Hausfreund* ("Christian Friend of the Home"). Books both large and small made their way to South America and one Guilherme Belz, a German immigrant of Gaspar Alto, Santa Catarina, began to keep the Sabbath. A church was organized among the German immigrants in February, 1896.

According to the record, the first church representative to visit Brazil was L. C. Chadwick, who stopped over in Rio de Janeiro for several weeks in August of 1892. Other visits followed, and in 1894 the General Conference sent W. H. Thurston and his wife to establish a book agency in Rio de Janeiro. A year later the first Portuguese-speaking converts were baptized. Since the start at Gaspar Alto and Rio de Janeiro the work in Brazil has grown to its present impressive dimensions, with three unions, 19 local fields, 450 churches, and 127,000 baptized members.

And São Paulo really is the hub of it all. Consider this great Seventh-day Adventist metropolis. Within the city limits we have 113 churches with a membership of 14,000. The conference membership (State of São Paulo) approaches 30,000. Here we operate a complex of schools, medical institu-

tions, a publishing house, and a health food factory. We have visited again the larger centers that certainly deserve a report in this letter.

### Brazil College

The Brazil College (Instituto Adventista de Ensino) is located on about 400 acres of rolling farm and woodland 12 miles south of São Paulo. This senior college serves a large Portuguese-speaking constituency. It is administered by an interunion board. The student enrollment has soared beyond 1,100. The school staff numbers more than 80 teachers and other personnel.

The training school started on this site in 1915 with 12 students. A Thirteenth Sabbath Offering overflow for the second quarter of 1916 did much to ease the lack of facilities by providing funds to build dormitories for students and homes for teachers. The school has operated under various names, but at present as a school offering theological graduate work it is known as the Instituto Adventista de Ensino. More than 1,000 students have received their diplomas from this institution. Of these about 65 per cent have gone into denominational service and account for 90 per cent of the ordained ministers working in Brazil today.

The industrial department, which employs many students, operates the Superbon (a food factory). A dairy of pedigreed Holstein cattle is maintained. Mechanics, maintenance, and building are taught.

I was greatly inspired by the college weekend graduation exercises. It was an honor to give the baccalaureate sermon and to exhort the 23 young men who received the B.Th. degree. A young woman of Japanese descent received the Bible Instructor's diploma. I enjoyed, too, meeting with the theological students in their school of theology, which publishes a paper called *O Seminarista* ("Seminarian"). Nevil Gorski, president, Siegfried Kuempel, dean of the theology faculty, and a group of well-trained, experienced teachers (including J. P. Justessen, an overseas theology teacher) are leading the college to ever higher achievements.

Another important institution in the São Paulo area is the Brazil Publishing House. Actually, the first publishing facilities for Seventh-day Adventists in Brazil were established at Daquari, near the city of Port Alegre (farther south). Since 1907 the publishing plant has been developed at Santo André, which probably was the first fortified village in the São Paulo area. The "village" has grown to become one of São Paulo's large industrial areas.

The Casa Publicadora also has grown to large dimensions. It is the largest Seventh-day Adventist publishing institution in Latin America and fourth largest in sales in the denomination. The start in 1907 was with a hand press salvaged from the Battle Creek fire of 1903 and donated by Emmanuel Missionary College. Other machinery has been added and today more than 70 electrically powered machines are used. The Brazil Publishing House is in the midst of expansive improvements, including a large administrative building being erected in front of the present plant. Offset is in the process of installation.

At the present time the Brazil Publishing House edits some 25 periodicals. Since the beginning nearly 200 different books have been published through several editions, of which more than 9 million copies have been distributed. The 180 employees are directed by an interunion board and B. E. Schuenemann, who has been a most successful general manager since 1951. A visit to a publishing plant such as the Casa Publicadora Brasileira makes one understand how that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory" (*Testimonies*, vol. 7, p. 140).

### Evangelism Dominant

It would be quite impossible, of course, to encompass the work in this great throbbing Seventh-day Adventist center within the pages of this letter. Whatever the activity, evangelism is the dominant note. On September 23, 670 young people were baptized by 28 ministers in São Paulo. The evangelistic advance entails a large church building program. Currently 60 new churches are in process of construction. On November 18, six new church buildings were dedicated, and during December, seven additional churches were opened to worship. One of these was that of Agua Raza. There I par-

ticipated in the dedicatory service on the Sabbath afternoon of the college baccalaureate.

The start in Agua Raza was in 1964, when Alcides Campolongo, conference evangelist, held a series of meetings in a public hall. As a result, 250 joined the Lord in baptism. Now a finished church center stands as a monument to faith and fervor. Some of our workers have given up four weeks' salary to support this great church-building program.

One member decided that he would like to be responsible for the building of a new church. He has a little radio and TV business. With his wife he gave sufficient funds to build a small sanctuary costing approximately \$40,000.

Several times I have had occasion to mention the large work in South America, and particularly in Brazil, to the youth. South America is a land of young people. Fifty-five per cent of the inhabitants are under 25 years of age. Approximately 50 per cent of all baptisms are young people. Much of Seventh-day Adventist activity, therefore, is beamed to the youth. Typical is the current development of Missionary Volunteer camps.

I was invited with the town mayor to participate in the inauguration of one such camp at Cotia, a pleasant little city 20 miles from the heart of São Paulo. The camp is being developed on three acres of land given to the project by a member of the Cotia church. It is not difficult to visualize the great interest this Missionary Volunteer camp is generating among our São Paulo youth. A complete youth program is the order of the day for forward-looking leaders.

To translate into words the spirit of São Paulo, the home of the pioneering Bandeirantes, I can do no better than to quote Siegfried Genske, the president. Said he, "We want to advance in every sector, hand in hand with the world church." And São Paulo will do just that.

W. R. BEACH

## THE OBJECT OF CHRIST'S SUPREME REGARD

(Continued from page 1)

within the church arose and under the disarming guise of piety and virtue sought to tear down what God was building up.

### In God's Remnant Church Too

The Lord's messenger warns that the church of the remnant must be prepared to withstand similar insidious attacks as we near the end. As in

the past, again from within men will come forward and will induce the members to break away and follow them. Though such may come in the garb of holiness, and though they may quote profusely from Sister White, the Spirit of Prophecy sounds a note of warning:

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work. . . . They



misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God."—*Ibid.*, p. 42.

As it has been through the centuries, those who "termite" themselves among God's people will "make it their special work to tear down that which God has been for years building up."

Never forget—holiness does not begot bitterness and criticism. Perfection is not begotten in spiritual stric-

ture. Christlikeness builds up; it does not tear down. Sanctified lives confirm; they do not confuse. Lips of love bind the saints together; they never drive wedges of resentment.

Jesus says, "By their fruits ye shall know them" (Matt. 7:20). "Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth."—*Ibid.*, p. 51.

When we are approached by those

professing to have new light we should remember, "We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven."—*Testimonies*, vol. 8, p. 290.

In these last days we are not to be surprised when men arise from among us purporting to preach the only message that will prepare a people for the return of the Lord. We can judge them only by their doctrine and by their fruits. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Their teachings must square with God's Word and the Spirit of Prophecy. If they fail here, "it is because there is no light in them." If their words, written or spoken, are riven with criticism and condemnation, if they tear down rather than build up the church and its leadership—beware! No matter how stoutly they protest their loyalty to God's church—beware!

### "Prove All Things"

We may expect to see men arising from among us misquoting the Spirit of Prophecy and half quoting the leaders of the church. Half truths can be as dastardly as overt dishonesty. Our only safety is to check carefully both the wording and the context of proffered statements from both the Lord's messenger and the Lord's leaders.

"The church is God's agency for the proclamation of truth" (*The Acts of the Apostles*, p. 600), the servant of the Lord asserts. "God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Testimonies*, vol. 5, p. 291.

When a member has what he or she feels to be new light there is a way this material can be given careful scrutiny. The messenger of the Lord makes this clear. "The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer."—*Ibid.*, p. 293.

I believe our people around the world will be interested to know how such matters are handled by your church leaders in the General Conference. Many manuscripts with what

## The art of living

By MIRIAM WOOD

*when you're Young*

**PERPETUAL PRAISE** If there's a human being extant who doesn't like to be praised, I have yet to meet him. Though a person may attempt to disguise his pleasure, though he may even *succeed* in disguising it, the fact remains that the honeyed words fall upon his ears very sweetly indeed. I'd be the last to minimize the delights of praise; I'm as susceptible to it as everyone else—up to a point. This point is what I'd like to discuss.

I should make it clear at the outset that I'm not thinking of flattery, that gooey, sticky, insincere, cloying, and utterly revolting item dispensed on and on, ad nauseum, by calculating people who have learned that all too often it "works." My concern is with sincere praise, given wholeheartedly, with no purpose other than to express appreciation of another person. The point that I think is worthy of consideration in mastering the art of living is this: *perpetual* praise becomes meaningless; it becomes almost ritualistic, and in so doing loses the very qualities of uniqueness and specialness that praise ought to possess.

For instance, if you've a friend whom you admire intensely, take a moment mentally to review the last few times you've been together. Did you use the expression, "You're wonderful!" every one of those times, or words in a similar vein? If so, I'd say you're in the "perpetual praise" category. Actually, one can easily fall into this habit before he's aware of it.

To a friend who's unusually well-groomed, and has excellent taste in his clothing, here's the standard P.P. remark, at every encounter: "You look simply great (beautiful) (terrific)!" But everyone has days when he organizes himself a bit better than other days. If you award the ultimate accolade *each* time, you've no more superlatives at your command. What will you do on an occasion when your friend surpasses even himself in sartorial splendor? You'll have no recourse but to fall back weakly on those tired old

adjectives you've overused so thoroughly.

When you come right to the heart of the matter, it doesn't make sense to tell your extraordinarily capable friend how capable he is—every time you meet. If you've made it clear that this is your opinion, he won't think you've changed your mind in the past twenty-four hours. The same logic applies to your understanding friend. Or your generous friend. Or your creative friend.

(I wonder if the strained, tense looks worn by some people could be caused in part by the perpetual praise on the part of their loyal, admiring, well-meaning friends? The performance standard goes higher and higher, you see. But most people long, every now and then, to be just average—for at least five minutes!)

Quite by accident I stumbled on to what seems to me a rather striking revelation regarding praise. I was chatting with a friend whom I'd informed, with monotonous regularity, that she was—well, choose any superlative you wish, one of those all-inclusive, blanket superlatives that we've been discussing. As we conversed, I mentioned a mutual friend who possessed a character quality that I particularly admired. It wasn't a mammoth, super, extraordinary, wonderful, terrific, quality, but an intensely worth-while one, nonetheless. With complete spontaneity, I declared, "She's just like you in that respect!"

My friend's eyes sparkled; her face flushed rosy pink.

"Do you know, that's the nicest thing you've ever said to me!" she exclaimed.

Perhaps then, instead of perpetual praise ladled out in a routine, ritualistic, blanket form, one should substitute more carefully-thought-out, more meaningful expressions of appreciation. Specific items, verbalized at rarer intervals.

A hot fudge sundae's a delightful treat every now and then: Would you, though, want one every hour of the day? Praise, it seems to me, should be an occasional treat—not a perpetual one.

might be termed new light come to our desks. These are not lightly brushed aside. We ask men of long experience, known integrity, and proven knowledge of the Scriptures and the writings of the Spirit of Prophecy to study them carefully and prayerfully. Every reasonable, and some not so reasonable, manuscript is considered. Each receives the attention it deserves.

On at least one occasion during the past year, a brother who prepared a widely read and controversial manuscript came to Washington at our invitation, where some of the leading theologians and administrators of the church spent two full days patiently and prayerfully considering the manuscript he presented. The hearing was conducted in a spirit of brotherly kindness. The man told me later he had been listened to courteously. He was satisfied with the meeting. After we had prayer together in my office he said, "Elder, I'm willing to leave this matter in the hands of God and you brethren. Since you do not see light in my document I yield my opinions to the judgment of the brethren."

This attitude was in keeping with the instruction of the Lord's servant: "If they [the brethren of experience] see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Ibid.* We honor such men of integrity, who, though they have deep convictions, realize that the course of safety is in the counsel of experienced brethren.

### God Is Still at the Helm

In these crisis times, when Satan is working harder than ever before, God's hand is still on the helm. "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."—*Selected Messages*, book 2, p. 390.

Your church leaders do not claim infallibility. They are human. They make mistakes. But never doubt their Christian love for you, nor their desire to see the church of God prepared for the crises that are before us. Decisions in the General Conference, whether they be in the area of doctrine, policy, or planning, are not made by one or two men. They are made by many men and women working and praying together. "If matters need adjusting at the head of the work, God will attend to that."

We need your prayers! "When you think that the work is in danger, pray, 'Lord, stand at the wheel. Carry us

through the perplexity. Bring us safely into port.' Have we not reason to believe that the Lord will bring us through triumphantly?" — *Ibid.*, p. 391.

"The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation."—*Counsels to Writers and Editors*, p. 42.



### Where Are Your Treasures?

By LOIS C. RANDOLPH

ON THEIR way to Florida the Sullivan family planned to stop overnight with Uncle Neal. Holly was delighted, for she had never seen this particular uncle. As he thought of his bachelor brother living alone in the spacious old family home, daddy warned, "There are no boys or girls at his house, no auntie either. You may find the place a bit lonesome."

"But it's on a farm, isn't it? Aren't there horses, chickens, and cows?" asked Holly.

"Yes, all of those, and Uncle Neal is really lots of fun to know."

After breakfast the next morning Holly's parents went out to see some friends, leaving their daughter to get acquainted with her uncle. They wanted her to get some rest, too, for the long trip ahead of them.

"Holly, I have some important accounts to go over while your folks are away. Here is a picture book to make you happy. You can keep it for your own." The eight-year-old girl was disappointed. She had hoped that Uncle Neal would tell her some stories and take her for a walk over the farm. Perhaps he would let her ride some of the more gentle horses. Instead he said, "Please don't bother me with any questions. I have many problems to figure out."

After a quiet hour Uncle Neal shut up the account books and announced, as if pleased with himself, "There. That's done, and I have quite a tidy sum laid up for a time of need."

"Uncle Neal, you mean that you have quite a sum of money laid up in heaven?"

The man looked uncomfortable. The niece's question reminded him strangely of remarks his father and mother had made when they were living with him, or perhaps rather he with them. "No, Holly, to be frank there isn't very much of my money laid up in heaven, if any. Why should I lay up my money there? No, my cash is in banks, savings and loan companies, or in stocks and bonds—various investments. They bring me so much interest that I could live on it. When I retire from farming I'll need this money to add to the rent of this farm."

What a glorious privilege is ours to be part of God's remnant church! *This Advent Movement is God's movement. It will soon triumph gloriously. It is going through to the kingdom.* I want to go through with the movement. I want to triumph with God's people. I believe you do too.

May all of us be together in the great day of final victory!

"But haven't you some money in heaven too? It's safer up there," persisted Holly. "I'll read it to you," and Holly rushed upstairs to her room to get her Bible.

Just a few Sabbaths earlier they had studied this matter of laying up treasure in heaven. Holly brought the Bible to Uncle Neal and read aloud, "'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also' (Matt. 6:19-21)."

As Uncle Neal did not comment, Holly could not tell if he was pleased or not. Finally she ventured, "Do you pay tithe? We always do."

"Tithe? What is that?"

"Tithe is one tenth of any money you get, or anything you grow or sell. Even when I get a money present at Christmas time I pay tithe. We put it into the church."

"Can you find anything in your Bible about paying tithe?"

"Oh, yes. I know where it is, in the last book of the Old Testament, Malachi 3: 8-12. This time you read," Holly suggested to her uncle.

Slowly Neal Sullivan read, "'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

"My daddy says that the 'curse' doesn't always come right away, but it always comes." Uncle Neal did not respond, for just then his brother and his wife returned from their visiting.

When the Sullivans stopped for the night with Uncle Neal on their return journey, Mr. Sullivan thought there was a happier look on his brother's face than he had seen for years. "Don, I've been going to church since you were here last. And also I turned in a sizable check for tithe."

"Praise the Lord," exclaimed Holly's father. "What made the change?"

"Holly's Bible study about laying up treasure in heaven."

And Holly didn't even know that she had given her first Bible study.

**B**LOW ye the trumpet in Zion" is the command twice given in Joel 2:1, 15. In Bible symbolism the trumpet often represented alarm or war. It was also used in connection with the Day of Atonement, calling people to heart searching and repentance.

We could understand either meaning as we apply the message of Joel 2 to our time. "A storm is gathering, ready to burst upon the earth."—*Education*, p. 180. Wars and rumors of wars have become the order of the day.

But as a call to heart searching, repentance, and reformation, this command is even more timely. In an earlier article we noticed that there has been a delay of more than seven decades in the finishing of God's work and in the coming of Christ. The full responsibility for this delay rests squarely upon the church. Strangely, the greatest obstacle to the finishing of God's work has often been the fact that so many advocates of truth are mere professors.

The section entitled "Revival and Reformation," in *Selected Messages*, book 1, begins with this instruction: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—Page 121.

"We have far more to fear from within than from without," the author continues on the next page. "The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement!"

Another observation that should motivate some deep heart searching is this one: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Testimonies*, vol. 6, p. 371.

The above was written just before the turn of the century. But is it not just as true now as it was then, and perhaps even more so?

Is it not time for this to be discussed—tactfully, but most earnestly—in our churches? Recently a conference

Time to Seek the Lord—3

# Heart Searching, Repentance, and Reformation

By JOE ENGELKEMIER

evangelist, during a Sabbath morning service in a community where he was to begin a series of meetings, called the attention of the congregation to these things, quoting the first sentence of the above passage. At the conclusion of this service he invited those who felt a need to make some specific changes in their lives to come forward. One could sense a sacred solemnity as many responded.

The manifest evidence of Divine Presence in that service would indicate that the Lord is ready to bless efforts in the direction of heart searching, repentance, and reformation. If to seek a revival of true godliness "should be our first work," it needs more than a passing thought. A call to repentance needs to be "sounded with unmistakable clearness" (*Prophecies and Kings*, p. 319).

We need to ask ourselves, What influence would I have upon new converts? Have I manifested unbelief? Have I expressed doubts? Have I cherished inconsistencies? Have I honored Christ in my choice of amusements? Is my manner of dress modest and in good taste? Are my eating habits consistent with what God has revealed concerning healthful living?

(Significantly, the observation about why the Lord does not now work to bring many into the church is from a chapter on the subject of healthful living, and in the context is the declaration that "the selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God.")

If we are to honor the Lord with

"consistent lives" and a "godly example," some heart searching is in order.

Going to the heart of things, let us look deep within. It has been suggested that a "daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to reach perfection of Christian character" (*Gospel Workers*, p. 275). This involves a look at motives. Do we, under the searching illumination of the Holy Spirit, find our motives to be sincere and true? Or have they been tarnished with self-seeking?

## Home Religion

Then let us take a look at our homes. With all the advantages that Seventh-day Adventists have, with all the inspired guidance that is so readily available in books such as *The Adventist Home* and *Child Guidance*, an unhappy home in our church should be a rare exception. It would, in fact, be next to impossible if the divine principles taught in these books were recognized and obeyed.

Yet divorce has become increasingly common among us. For a heart-breaking revelation, take the class roster for a given grade in any Seventh-day Adventist school, especially in metropolitan areas, and go down that list, counting the number of students who are from broken or divided homes.

"The sweetest type of heaven is a home where the Spirit of the Lord presides."—*The Adventist Home*, p. 15. In such a home there are love and joy and peace. An unseen heavenly Guest influences the husband-wife relationship, the training of the children, the



expenditures, the diet, the choices of music, the selection of television programs. Christ is made "first and last and best in everything" (*The Ministry of Healing*, p. 361).

How many of our children have a home such as this? There are children and youth in our schools who, should they express their true feelings, would tell you that their homes—with bickering and faultfinding, and even unfaithfulness—are more of a hell than a heaven. In other homes "the cares of this life" have been allowed to eclipse the beauty of heavenly things. And there are many—far too many—where religion is more a dull routine than it is a living reality.

These things can and must be changed. They will be if as individuals and as families we will let the Spirit of God preside in our hearts and our homes. By thoughtful self-examination let's search out the changes that need to be made, and through His grace make them.

And, let it never be forgotten, "one well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached" (*The Adventist Home*, p. 32).

A searching examination of our leisure-time activities also is in order. The religion of Christ requires an "utter renunciation of the sinful pursuits and gratifications of the world" (*The Great Controversy*, p. 475). Have we made such a renunciation? And if we have, has it been made from love for Christ, or has it been made in the spirit of legalism?

In emphasizing Christian standards—and there is a great need that these be emphasized—may we never forget that "a legal religion is insufficient to bring the soul into harmony with God" (*Thoughts From the Mount of Blessing*, p. 53). We can be completely circumspect, and still be as repelling as the Pharisees—of whom the same author states, "The hard, rigid orthodoxy of the Pharisees, destitute of contrition, tenderness, or love, was only a stumbling block to sinners" (*ibid*).

Equally disquieting—and equally a stumbling block—is the so-called open-mindedness that encourages almost any deviation that the carnal heart desires. Still more disquieting is the way these inconsistencies are hidden behind a facade of "love"—ignoring the scriptural fact that, while love should be emphasized, "this is the love of God, that we keep his commandments" (1 John 5:3).

Let's take a close look, too, at our relationships with others—both without and within the church. How well do we adhere to the principles of honesty, truthfulness, and integrity in our business dealings? How about our re-

lationships with members of the opposite sex? When discussing the seventh commandment, Christ emphasized that to look with lust is as truly sin as is the unlawful deed. The law that "by beholding we become changed" can be devastating in a sex-oriented society. Have we guarded our hearts by "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5)?

Then there is the matter of honesty in returning to the Lord a faithful tithe. "If we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven?"—*Christ's Object Lessons*, p. 144.

Real heart searching, under the blessing of Christ, "worketh repentance to salvation not to be repented of" (2 Cor. 7:10). It leads to "a resolute turning away from evil" (*Patriarchs and Prophets*, p. 557).

### True Repentance

Such repentance is always accompanied by reformation. "No repentance is genuine that does not work reformation."—*The Desire of Ages*, p. 555.

For the most part, we know what changes are needed. We may rationalize our indulgences, we may excuse our inconsistencies, we may justify our deviations—but we know that we are deceiving neither ourselves nor God.

When Christ cleansed the earthly Temple, He commanded, "Take these things hence" (John 2:16). Suppose He should literally come as a weekend guest to our home. Would there be some things that we would want to remove before He arrived? And would there be some things in our hearts, in our thoughts, concerning which He would say, "Take these things hence"?

"After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit. . . . The sword of the Spirit

flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown."—*Evangelism*, p. 698.

So it will be again. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

"A revival of primitive godliness." What, exactly, does this involve?

It does not mean a way of life that is antiquated or out of touch with reality. It does mean a departure from the compromises of worldliness and from the indulgences of sin. It does mean a full surrender to Christ, so that we are "absolutely and completely for Him" (*The Acts of the Apostles*, p. 566).

The consecration of the early believers was such that "their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. . . . Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. . . . They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made."—*Ibid.*, p. 46.

Godliness, true primitive godliness, should be evidenced by the same benevolence and zeal now as then.

With eager anticipation all heaven has waited to see among the people of God such a revival. "Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you."—*Testimonies*, vol. 9, pp. 46, 47.

"They are waiting for you." Individual decisions to seek the Lord, individual decisions to press forward in a work of heart searching and repentance and reformation and revival—these will be the key factors. Church leaders, church councils, can pass resolutions, but these resolutions must be implemented by individual decisions.

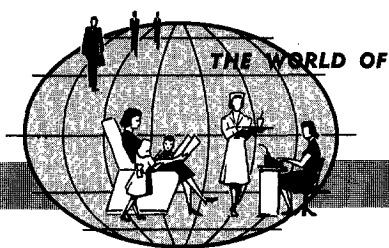
What will your decision be?

(Continued next week)

## He Wants Us There

By WINNIFRED RUSSELL CHAPMAN

Our eyes have not seen and our ears have not heard  
The wonderful things now prepared by our Lord;  
We need not despair, He wants us to be there.  
God's grace is sufficient, so let us prepare!  
Let's trust in His love, in His mercy and grace;  
With peace in our hearts we shall look in His face!



# *The Adventist Woman*

Conducted by DOROTHY EMMERSON

## My Non-Adventist Neighbors

By BETTY COONEY

**S**EVENTH-DAY ADVENTISTS enjoy a special closeness to one another. They share the same hope in Christ's soon coming, worship together on the Sabbath, and embrace a comprehensive health message. Consequently, their patterns of living tend to run along similar, or at least parallel, lines. For this unique and worldwide relationship we should be thankful. It lends a feeling of stability and warmth to all who attend, and work for, the church and makes traveling and relocating more pleasant.

In the glow of this spiritual companionship it is not always easy to remember the why of our church's existence. We may remain faithful members of the Sabbath school, studying lessons diligently, sharing our faith through the various programs of the church, and at the same time forget the essence of Christ's charge to us—to carry on His work of telling others of God's love so that they too may have an opportunity to believe.

Before Christ taught the people, He loved them. His love for mankind brought Him to this earth to live and die for sinners. If we as Adventists are fully to express the message that Christ bore, this love for all people must also characterize our work and lives. We cannot exclude in any way members of other creeds from the circle of our love. Even though we know intimately the Bible truths concerning the last days and are aware of the ominous role the Papacy will play in world affairs, we must remember that Catholics and members of all other faiths are people Christ loves. To love them may not be an easy task. Confidence in our own theology can make us impatient with the religious thinking of others. It is true, we need to be aware of the Biblical outline for daily living and of the ultimate outcome of world events, but being thus armed should not cause us to be complacent or smug. We cannot afford to assume a superior attitude because we have the truth. Peo-



ple, not churches, are the substance of this world, and any contacts we have with them can be valuable to the cause of Christ.

We are prone to assume that, in general, people live lives completely foreign to the spirit of Christianity. Much that is gross and unfortunate takes place in the everyday lives of the majority; but there is also a sizable number of people, young and old, who are genuinely trying to find meaning in the Christian life. Recently this was demonstrated to me in a striking way. Having moved to a new area, I was faced with a big problem: our eight-month-old son was scheduled for palate repair surgery within six months. To prepare him for his hospital stay, his doctor prescribed that different women care for him in their homes two or three times a week. This would not only aid him psychologically in adjusting to the unfamiliar hospital environment but it would help him learn to take food and liquids from strangers. A failure to adjust to the hospital nurses would not only slow the healing process but could negate some of the repair work and, consequently, his chances of overcoming accompanying speech problems would be lessened.

Such an assignment would have been difficult, at best, in the area from which we had moved. But in a large urban area, where I knew only

one or two people, and where my own church was at a considerable driving distance, it seemed impossible. But "the things which are impossible with men are possible with God" (Luke 18:27). After telling my pastor about the problem, arrangements were made for the baby to be fed and cared for by different women during the church service. This meant that he had exposure to at least one unfamiliar person a week, but this was not enough. I prayed a great deal about the problem, wondering whether I would have to start canvassing the area, knocking on doors to find women who could care for him. However, this did not prove necessary; my new neighbor, an Irish Catholic woman with four children of her own, offered to care for my baby, and then got in touch with the president of the Catholic women's group to which she belonged to ask whether other members could help.

I was present at the meeting in which the president appealed to the women of this parish for help. Her words touched me deeply, not only because she was asking for help for me but because she was emphasizing the same facets of Christian living and witnessing that Adventists do. At the end of that meeting 50 women I had never met signed up to care for our son for a four-to-five-hour period in their homes. Several of them introduced themselves to me afterward, some offering encouragement for the outcome of our son's surgery, and some just to be friendly. These were not women of leisure. They were busy mothers with from one to 12 children, and they asked nothing in return for this unselfish service they were willing to render. They knew I was not a Catholic, yet they thanked me for giving them the opportunity to help.

What can we do better to serve our fellow men? Knowing that someone is not living up to Bible standards as we see them must not be allowed to sway us from loving that person. Our love for people must be the motivat-

ing force in our witnessing; we love them, therefore we want to share Bible truth with them. Ellen G. White reminds us that Christ loves the sinner, but hates sin. Christians must strive for this mature outlook as they follow Him. Without this attitude we run the risk of becoming self-righteous bigots with a message so exclusive no one will profit from it.

We can regard our contacts with every person as opportunities for personal witnessing. We need to listen to the people we see each day. Sometimes in our eagerness to share our faith we do not take time to learn what it is friends and relatives need or are looking for. Nobody is satisfied today; everybody wants *something*. When we take time to determine what that something is, we can give an informed witness that may be gratefully received. And isn't this our work—to give what is needed? The world needs Christ, but every person needs Him in a somewhat different way. The Christian should study ways to help fill these needs.

Greater service involves making our personal message appealing to all we meet; we honor Christ by reflecting His love indiscriminately.

## Everybody Knows Me!

Adapted by ERNEST LLOYD

YESTERDAY I met her again. She looked old and yet young, soft and smiling, and yet she wore a stern frown. She was fair in face, yet her hands were like iron. It seemed as if the wind would blow her away, and yet she moved with unusual strength.

"Why, sir," said she, "you seem to stare at me, though you have seen me a thousand times before."

"That may be, madam, but I never saw you loaded down with so many things. I am curious to know about them. Would it be rude to ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those open, thin shoes?"

"Why, make the ladies wear them, to be sure."

"Not in the cold, wet season? Why, I can hardly keep my feet warm in my thick shoes. How can they wear such cold-catching things?"

"Oh, sir, I have only to bring them to their attention, and the dear creatures put them on without any hesitation. They know me."

"And those little dresses hanging on your arm?"

"Why, they are to put on little children in cold weather. They barely cover half the body, but you can't imagine how eager many parents are for these dresses."

"And what have you in that bundle, madam?"

"This? Why a few knickknacks in the shape of special features that entertain in Sabbath school; things to fill up the time and prevent folks from feeling too serious. You must understand, sir, that I have to attend church to regulate things there, to see that the hats are right, the personal decorations bright, and the dresses attractive; yet religion itself I dislike very much."

"And here is a box of the finest. What shall I call it? It is a sort of wit and smartness with which preachers spice up their sermons and become popular. I sell them by the dozen. They are growing in demand everywhere—a kind of sensation powder, you know."

"I am very inquisitive, I know, but what is it you have in that great bag over your shoulder?"

"A great variety of things, sir, such as late suppers—they send many people to their graves early. Here, too, are late hours and late rising, and all manner of cosmetics, hair dressings, silly clothes, and miniskirts—things that ladies *must* have, even if their husbands worry and fail. Here are rings and various ornaments, just the things to stir up envy and create extravagance. Well, I laugh and coax, and frown and command, until I get them to wear and use them, and do just what I suggest."

"But, look, see what a crowd has gathered round me—low necks, spiked heels, flimsy shoes, sheer dresses; some on crutches, some coughing, some breathing short—all crowding to get near me; and when I move you will see how they rush after me. Sir, you must know that I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask your name?"

"Name? Fashion, sir; my name is Mrs. Prevailing Fashion. I thought that everybody knew me!"

### WOMEN IN THE NEWS



### Love in Action

To most people, Quemoy is only an island in the China Sea, but to Lee Li (left) it is home. A double amputee as a result of artillery shells piercing the darkness and making a direct hit on her home in 1962, Lee Li came to the Taiwan Seventh-day Adventist Hospital to be fitted with artificial legs.

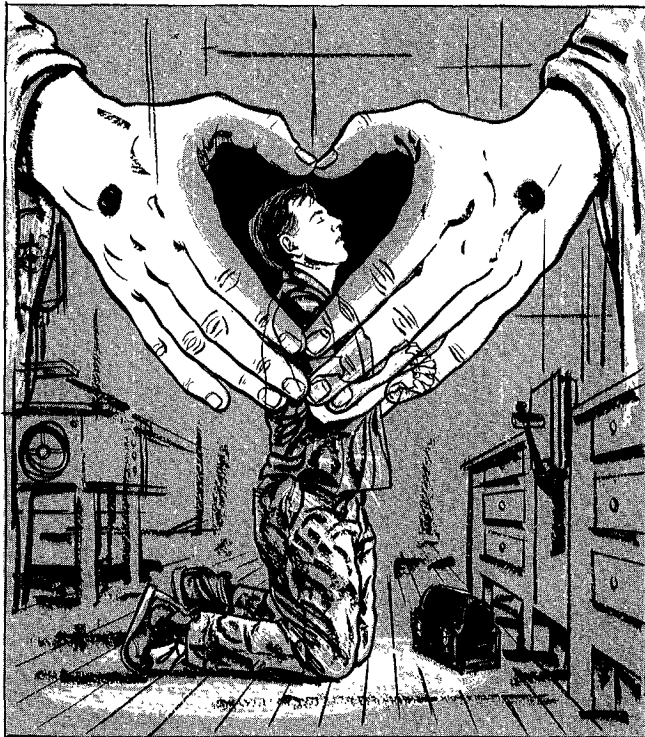
At the time of her last visit, she received the sad news that once again her home had been destroyed and her baby, young-

est of six children, injured. But help wasn't far away.

Before Lee Li was released from the hospital with new improved artificial legs, director of nursing services Rose Marie Radley (center) and hospital social worker Alice Lee (right) presented to her a gift of 3,800 new Taiwan dollars to help her rebuild her home—we hope in a safer place. Hospital administrator R. G. Burgess looks on.



## THE HEART TRANSPLANT THAT ASSURES ETERNAL LIFE



THOMAS DUNBEBIN, ARTIST

**"A new heart also will I give you, and a new spirit will I put within you" (Eze. 36:26).**

## THE FIELD COMMENTS ON EVANGELISM

Over and over again the North American workers who replied to our question about important Adventist church affairs spoke of evangelism. "Emphasis," "special emphasis," and "strong emphasis," on evangelism, they said, has characterized the church's activity in 1967.

"The spirit of revival and evangelism has meant much to the church in N.A. during 1967," said one. "This," said another, "is sure to bring a much larger baptismal report for the year 1967." Someone also mentioned the successful union conference sessions of last year, "where new plans were laid for coordinated evangelism." Others spoke of the "call to revival, reformation, and evangelism"; "new momentum for evangelism"; and "urgent appeals . . . for 'total' evangelism." High on the list of one respondent was the "continuing call of Elder Pierson for prayers for the latter rain."

As we looked over the responses we placed the replies concerning evangelism in six categories: the call to evangelism, evangelism by leaders, specific forms of evangelism, budget for evangelism, inner-city evangelism, and evangelism for youth. We have commented above on the call to evangelism and the response of the division to this call. Last week we noted that this development in church affairs heads the list of all items suggested. Two other evangelism categories appear in the top ten: evangelism by our leaders and specific forms of evangelism.

One worker wrote that a most important development was the "elevation of the importance of direct soul winning by leaders in every segment of denominational organization—Elder Pierson conducting a public campaign, along with Elder Wilson and many others." The "personal example" of leaders "has made a strong impression upon the ministry and laity alike," said another.

The specific forms of evangelism that had the potential of being especially newsworthy in 1967 were dark-county evangelism, Gift Bible Evangelism, telephone evangelism, spiritual revivals in the churches, and the use of "Wake Up America" tracts. "Telephone evangelism," said one, "may prove to be one of the greatest forms of soul winning that we have had for some time." Another has been impressed by "individual church members going out and giving Bible studies, and the wonderful results of this program."

The most important 1967 development for the church in North America was seen by one worker as "the action of the recent Autumn Council stating its concern for the inner cities of America. The fact that 12 specific recommendations dealt with our church involvement in a ministry of concern was one of the high lights." Others specifically mentioned the New York City Metropolitan Crusade now in the planning stages.

Attempts by the church to reach non-Adventist youth attracted the attention of two respondents. Both mentioned the Wedgewood Trio, a string and vocal group that uses the folk idiom to appeal to today's teen-agers.

One worker who placed evangelism at the top of his list spoke of it from the budgetary point of view. He noted that at the last Autumn Council \$750,000 was appropriated for public evangelism, more than at any time in the past. There were no negative comments regarding evangelism.

## The Nature of the Survey

It may be well at this point to say a word about the 50 persons of whom we asked, "What do you consider to be the most important events or developments in Adventist Church affairs in the North American Division for the year 1967?" We set up six categories: ministers and credentialed workers, institutional employees, union presidents, union public relations secretaries, editors, and General Conference leaders. Using the *Yearbook*, we secured the desired number of names using a technique called "disproportional stratified alphabetical sampling." The six categories were the strata; we used alphabetical lists in general; but we chose different proportions from different strata. The emphasis was upon those in positions to see the total picture of North American affairs: General Conference leaders, union presidents, union PR secretaries, and editors. These categories made up half of the sample of 50. Since the total sample does not represent all denominational workers equally, we cannot say that the survey's results represent the thinking of all North American workers, but we can say that the sample represents with fair accuracy certain segments of the worker group.

From the replies we feel quite safe in saying that evangelism, Loma Linda affairs, and church-state matters have occupied a significant place in denominational thinking and planning during 1967. We will report on the latter two items in a later editorial.

F. D. Y.

## FROM THE EDITOR'S MAILBAG

A reader, protesting the celebration of Christmas, writes as follows: "To say that I am perplexed, confused, and dumfounded is putting it mildly. I read in the December 7, 1967, REVIEW that Christmas has its origins in paganism, and I read in your December 14 issue that Christmas is a blessing. I ask, A blessing to whom? God says through the prophet Jeremiah, 'Learn not the way of the heathen' (Jer. 10:2). The next four verses plainly describe the predecessor of the Christmas tree. The Christmas tree, like everything else associated with Christmas, has to be an outright abomination to God or He doesn't mean what He says when He admonishes us to 'Learn not the way of the heathen.' We Seventh-day Adventists are supposed to be children of truth. Everything connected with Christmas is a lie. How can we blame our children for lying when we teach them to lie when they are mere babes? I personally believe that the remnant church should openly condemn the observance of Christmas. Unfortunately, I feel that mine is a voice 'crying in the wilderness.' I love my church and I feel that I can know no peace as long as I refuse to speak out against this insidious practice."

Inasmuch as others have at times written to us in similar vein, we herewith share our reply.

### Our Reply

MY DEAR BROTHER: We live in a perplexing world, a world in which good and evil are intermingled on every hand. It has ever been thus since Adam and Eve partook of the forbidden fruit. It will continue this way until sin is finally destroyed. How shall we relate to this?

Throughout history some Christians have felt that the world and everything that pertains to it is intrinsically evil, hence all who desire to please God and grow spiritually must withdraw from the world and live an ascetic, monastic life. Others have stayed in society but, disturbed by the fact that the line that divides evil from good and error from truth seems to follow a zigzag course, have attempted to straighten it out. They have concluded that the zigzagging is due to compromise, and in their zeal for God have drawn their own straight line, placing everything sharply on one side or the other. Still others have held that Christianity accomplishes most when it bears a clear witness for truth without losing contact with those whom it seeks to reach.

At times all of us wish that we might flee from this world, that we might disengage from all its customs and activities. We also wish it were possible to categorize everything as either right or wrong. In our more realistic moments, however, we recognize that this is not God's will. We must live within our culture, choosing the good and rejecting the evil. We must stay on life's battlefield in order to help others, at the same time walking carefully to avoid Satan's land mines and booby traps. This experience encourages us to depend heavily on divine wisdom and guidance. It demands that we study carefully the inspired revelations to discover their meaning and application. It requires us to develop to the full our powers of judgment and discrimination. It compels us to move steadily forward toward the ultimate goal of full maturity in Christ.

Now, let me say that I feel as you do about a few aspects of Christmas. I feel that some professed Christians probably spend money that they can ill afford on decorations and gift giving. I feel, too, that the secular side of Christmas tends, at times, to become disproportionately prominent. But should this cause us to "throw out the baby with the bath water"? Should it lead us to go to extremes, condemning Christmas *in toto*? I think not.

Some people base their rejection of Christmas on Jeremiah 10:1-10. They think that these verses picture the

practice of decorating a Christmas tree. Actually this passage describes the heathen custom of making images for gods and then worshiping them. It offers a comparison between the ineffectiveness of heathen gods and the power of the true God. If Christmas trees are looked upon as gods and are worshiped, they may be condemned on the basis of the counsel in Jeremiah 10; otherwise not. The excessive expenditure of funds for Christmas trees and decorations may be called into question on the basis of scriptural teachings regarding responsible stewardship, but this aspect is not dealt with in Jeremiah 10. Actually, the Bible nowhere condemns participation in innocent aspects of the culture in which the follower of God lives.

Your letter clearly implies that you feel that Christmas cannot be a blessing, inasmuch as part of its origins are pagan. "A blessing to whom?" you ask. I grant that the way the world as a whole celebrates Christmas brings little blessing. Are we wise, however, to reject Christmas merely because its origin leaves something to be desired, and because many people make the Christmas season a curse rather than a blessing?

Sister White has written, "As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. *It can be made to serve a very good purpose.*"—*The Adventist Home*, p. 478. (Italics supplied.)

Again she says, "Let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin, for *it may be made a great blessing.* Keep before their minds benevolent objects. . . . While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters *these seasons will be highly beneficial.*"—*Ibid.*, pp. 482, 483. (Italics supplied.)

One way in which Christmas may be a blessing is to use it to encourage gift giving to God. "Let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. . . . Let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the store-house of God."—ELLEN G. WHITE in *Review and Herald*, Dec. 9, 1884.

"God would be well pleased if on Christmas each church would have a Christmas tree on which shall be hung offerings, great and small. . . . Letters of inquiry have come to us asking, Shall we have a Christmas tree? Will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen and placing it in our churches, but the sin lies in the motive which prompts to action and the use which is made of the gifts placed upon the tree.

"The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift. Let your donations be sanctified by prayer."—*The Adventist Home*, p. 482.

The Christmas season may be a blessing also if it is used as an opportunity to teach lessons about the meaning of God's great Gift. Clearly it is in line with our faith to endeavor to make the Christmas season a blessing.

Doubtless some Christians will go to extremes in the



way they celebrate Christmas. There is always this danger. An equally grave danger, however, is that Christians by taking an overly rigid stand on matters such as Christmas, may give their children the impression that Adventism takes all the joy out of life. Actually, the three angels' messages bring a joy that surpasses anything the world can offer.

Adventist parents should help their children see this. They should help their children see that the Christmas story is the most beautiful, joy-filled story that has ever been told. They should explain that although Jesus was not born on December 25, He was indeed born in Bethlehem as prophesied (Micah 5:2), and His birth was the greatest, happiest event in the post-Eden history of our world. They should point out that through Christ, born long ago, we have life "more abundantly" (John 10:10) and a bright hope for the future.

There is something warm and delightful about the season of Christmas if it is understood properly. How tragic if Christian parents make their children feel that because Christ was not born on December 25, they must ignore Christmas and must shut their hearts to the joyful, warm, loving spirit it symbolizes.

Wise parents will endeavor during the Christmas season to instill in young hearts the spirit of unselfishness.

They will endeavor to teach lessons of eternal worth, and channel the thoughts and strength of their children into avenues that will demonstrate the truth of the statement that "it is more blessed to give than to receive" (Acts 20:35).

In your letter you mention that you feel your protest against Christmas is like "a voice crying in the wilderness." I presume that all of us are tempted at times to feel this way. Even the great prophet Elijah declared soon after his Mount Carmel experience, "I, even I only, am left" (1 Kings 19:14). But God reminded him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (verse 18).

Elijah was mistaken in his appraisal of the situation, as we are too when we feel that we alone are standing by the old landmarks. All around us are fellow Christians who are as earnest as we are in endeavoring to be true to God and conscience in this complex, bewildering age. You can be an encouragement to them not by going to extremes, but by bearing a consistent, loving Christian witness. Your successful efforts to fight the good fight of faith conscientiously, with common sense, balance, and vigor, will give them hope and courage—and, most important, an example of practical Christian living that they may safely follow.

K. H. W.

## LETTERS



### DAY TO REMEMBER

EDITORS: In Letters From Readers (Dec. 7 REVIEW) Stephen Riehle interestingly remarked, "I have long thought that SDA's needed a day (Thursday) to prepare for the preparation day." Well, God has given us six days in which to prepare for the Sabbath. In ancient times God's people did not, of course, have names for the days of the week as we have now. They spoke of "the first day of [or in respect to] the Sabbath," "the second day of the Sabbath," and so on until they reached the Sabbath. Thus Sabbath-keepers were daily reminded of the Sabbath, and prepared for it as the week progressed. The Sabbath was the great day ahead, the crowning day of the week, the day of God's special blessing for His faithful people. Is there something in this thought for us modern Sabbathkeepers to consider?

ERNEST LLOYD

Sanitarium, California

### SHOCKED BY FALSE STATEMENT

EDITORS: When the civil rights issue was at its height here in our State a few years ago, our church school teacher remarked that Ellen G. White had made a statement about the Negroes in an unpublished manuscript in the vaults. The statement was that Negro blood would flow in the streets, et cetera.

Then a few Sabbaths ago our pastor in his 11 o'clock sermon evidently referred to this same rumored statement. As nearly as I can quote (and several understood this the same as I) the statement was, "Negro blood will flow like water in the streets as the people of this country unite to put the Negro people back to the place where they

are supposed to be, to the place where the Lord said they ought to be."

I was deeply shocked to hear this from the pulpit. I have searched diligently through the writings of Mrs. E. G. White that I possess, and I can't find anything that remotely suggests such an idea as was expressed in this supposedly unpublished statement. This statement, by the way, was supposed to have been quoted confidentially to certain individuals by a custodian of the White Estate vaults.

Will you let me know about this matter, please? I know several people who were rather rudely shocked by this rather bold statement which sounded authentic coming from the pulpit. Personally, I can't reconcile it with the Bible nor with the writings of Sister White that I know. Yet this remark has a wide circulation among the laity, and now it seems among the elders also.

NAME WITHHELD

► *Ellen G. White made no such statement. Elder Arthur White, secretary of the Ellen G. White Estate, has been connected with its office for 39 years, and states that he has never read anything from the pen of Ellen White that would give support to this report. The one who reported this must have confused something he heard someone else say with that which Mrs. White wrote. No "custodian of the White Estate vaults" could have given out such a statement, for it does not exist in the Ellen G. White files.*

*In the middle 1890's Sister White counseled that ill-advised and presumptuous actions on the part of colored believers in open defiance of State Sunday laws in the Southern States would lead to oppression, persecution, imprisonment, and loss of life (see the Ellen G. White pamphlet, The Southern Work, 1966 ed., pp. 72-75). To employ the forecast of oppression and persecution in connection with such potential situations or with the final Sunday law crisis (see The Great Controversy, pp. 609, 626) as a prediction of the ultimate results of the civil rights clashes is without justification*

*and constitutes unwarranted use of the Ellen G. White writings. Her descriptions of the crisis in which we today find the world, depicted in the opening chapter of Testimonies, volume 9, is startling, realistic, and informative. We do well in quoting Ellen G. White to confine ourselves to authentic statements employed in their proper settings.*

*We would point out that Ellen White ever decried any prejudice against the colored race, and called upon Seventh-day Adventists to banish prejudices and turn from any attitudes that savored of "any phase of oppression or injustice to the least child of humanity" (The Southern Work, p. 17).*

### CHRISTMAS OPPORTUNITY

EDITORS: I fear that the Seventh-day Adventist observance of Christmas has become almost identical to that of other churches. I know and believe what Ellen G. White says about our attitude toward the Christmas season, but some are quoting these thoughts and applying them as an excuse for following practices that are pagan and apostate in many instances. One could almost say that only the mass is missing in some cases.

Now, it's not popular to fight a drift or a trend. But I would like to make a positive suggestion. If Seventh-day Adventists could see the glorious opportunity that the Christmas season affords to proclaim the present truth of Christ's soon return, we surely would see many more prepared for His appearing.

Let us by all means make the most of Christmas to preach Christ, and to focus on His second advent, with special Second-Advent rallies, production of Christmas cards featuring both advents, and a great revival series at this season to call men and women back to God's truth in preparation for His soon coming.

Every Adventist ought to plan now to make Christmas 1968 a time of true revival and evangelism.

ERNEST H. J. STEED

Takoma Park, Maryland

# Expansion of Work in Haiti

By M. V. CAMPBELL  
Vice-President, General Conference

More French-speaking Adventists live in Haiti than in all the rest of the world. At the present time one out of every 321 inhabitants is a member of our church. It is here that the Adventist message first penetrated what is now the Inter-American Division. For more than 80 years we have had believers in this nation.

French-speaking Haiti is a land fascinatingly different from its West Indian neighbors. It has been an independent nation for more than one and a half centuries and became the world's first Negro republic. Ninety-five per cent of its inhabitants are of pure Negro stock, the remaining 5 per cent are mulatto. This nation shares with the Dominican Republic the island of Hispaniola, which was visited by Christopher Columbus in 1492.

Attending the year-end committee of the Franco-Haitian Union at Port-au-Prince, I was able to visit Haiti for the third time. It was of unusual interest to notice the great progress that has been achieved since my first visit 22 years ago, and also the considerable advancement since a more recent stay of two weeks in 1961.

This field has been fortunate in having excellent leaders, one of whom, C. L. Powers, is now the division president. J. G. Fuller has been president of the union but a short time. It is clear, however, that he has progressive plans for his field, which in addition to Haiti include the other French-speaking areas of the West Indies, and also Guiana in South America.

At the time I visited Haiti 22 years ago the Franco-Haitian Seminary occupied small quarters in a thickly populated area of the city of Port-au-Prince. At that time I was taken to see the attractive property about four miles from the city where the seminary is now located. It then had no buildings but many beautiful trees, including royal palms and nutmeg.

Six years ago, on my second visit, R. E. Perrin, the president of the college, had recently arrived from Sunnysdale Academy in Missouri where he had been the principal. He and his wife were making excellent progress in learning French and he was dreaming of the future growth of his institution.

Now many of his dreams have come true. The enrollment is the largest ever, at present 433. New buildings have been erected and several more are under construction. These buildings were well planned, well built, and are attractive. The largest one now under construction is for arts and sciences and will be completed by September. It will also house the home economics and secretarial departments.

Among other buildings under construction are a new house and a duplex for married teachers. A clinic has also been erected and is nearly ready for occupancy. Physicians from our Bella Vista Hospital in Puerto Rico will visit the clinic on a rotation basis each month.

A program to upgrade the qualifications of the college faculty is in progress. Four teachers will be returning from Andrews University during the coming months. One will have his B.D. degree and another will have a Master of Arts in Elementary Education. Still another will have her degree in home economics, and the fourth will return to head the music department. A fifth teacher is studying at the Antillian College and two more will be sent to the West Indies College this summer.

Plans for the immediate future include two additional apartment buildings for married students, the construction of three additional homes for teachers, and some farm buildings. It is planned to add two small industries—a bakery and a dairy. In looking over the college balance sheet and operating statement, I noticed that with its modest operating

subsidy this institution is making a financial gain.

Our members in the Franco-Haitian Union are dedicated people, eager to be used of God to win others to Him. As in many other areas, considerable attention is given by our members to the organization of branch Sabbath schools. These nearly always result in added membership.

One man during a district meeting promised God that he would organize a branch Sabbath school. His problem, however, was that he had never learned to read. How could an illiterate man be successful? After pondering this question for a while, he took his bamboo flute and after walking for two hours he stopped at a small hamlet. There he played a few hymns and a listening crowd gathered around him.

He told them in a simple way what Jesus had done for him and talked of his hope in Christ's coming. He asked whether they would not like to have him return and speak to them again. After three meetings with these people he organized a branch Sabbath school. It was then necessary to solicit the aid of someone who could read. As the number of converts from these meetings increased, he realized how important it was to learn to read. He has now acquired this ability and leads a Sabbath school of 79 members.

A man in the South Haiti Mission, while visiting people during the Ingathering campaign, succeeded in leading seven persons to the truth. He has now opened a new branch Sabbath school of

## Bibles for Personal Evangelism

By DARLENE WAGNER

Day after day the question haunted me: "What can I do to win someone for God's kingdom?" I took the matter to the throne of God, knowing He would show me the way.

As the wife of a serviceman and mother of a small child living in Japan and unable to speak the language, I wondered how I could help to spread the gospel. There were so many millions of people surrounding me, and I felt so inadequate.

One day the answer came. "What these people need most is a knowledge of God's

Word," I said to myself. "Wouldn't it be wonderful to give a Bible to every interested person I can find?" But Bibles cost money, and where would I get the money to buy the Bibles?

Quickly two thoughts came into my mind. I would dedicate the money I could get from that antique article in our home. And I would ask the folks back home in Downers Grove, Illinois, if they could help. A letter was sent soliciting their aid. Further, I planned for this to be a project for our little Adventist church here in Japan.

After about three months I began to wonder whether anything would come of my idea. So I prayed again. Finally one happy day a letter came pledging \$100 for our Bible-gift project. Quickly I sent a prayer of thanks heavenward. It was indeed a happy day.

Now our church has purchased the Bibles, and we have started giving them as gifts to interested people who do not have a Bible and want to learn more about its wonderful message.

I'm praying earnestly that these Bibles will be a means of bringing many into the kingdom of God. I know that God's Word will produce a harvest.



Japanese Bibles donated by an Illinois church. From left to right: Lt. Jim Wagner, Mrs. Wagner, and Pastor Koji Yokoyama.

16 members, confidently expecting it to grow and to be productive in leading many to the Lord.

Haiti is a land of poverty; few of the inhabitants have employment. The severe financial depression is partially due to the almost complete loss of the tourist trade. In spite of the resulting poverty, which is felt by Adventists as well as others, our denominational work is going forward surprisingly well. The membership is increasing, new churches are being built, the college is prospering, our colporteurs, teachers, evangelists, and laymen are all laboring effectively to win converts, and our people are of good courage.

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**FIRST STEPS IN CHURCH ORGANIZATION** It took not only courage and vision to bring the Seventh-day Adventist Church into being in the middle of the last century, but a large measure of good will, as well. It would have been easy to be critical and dogmatic with people of opposing opinions, but the leaders threw their influence, rather, behind those points on which all could unite. Ellen G. White wrote of those experiences at a later time, "We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions."—*Review and Herald*, July 26, 1892. It was a good principle to follow.

One great problem among the early Adventists was to reconcile the principle of gospel order with individual liberty. Where does individual responsibility cease and group responsibility begin?

The words of Scripture were a guide to those who were struggling to find the right way. "Be not wise in your own conceits" (Rom. 12:16). "Only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (1 Peter 2:16). "All of you be subject one to another, and be clothed with humility" (chap. 5:5). James White cited this last reference, and pointed out that it strikes a death blow to the principle of exclusive individual responsibility. (See *Review and Herald*, March 28, 1854.)

Confronted by issue after issue and groping toward order in the movement, certain steps were taken.

1. Cards of identification were given to the messengers to designate them as accepted teachers worthy to be received by the believers, as early as 1853. By messengers they meant the accepted ministers.

## Opportunities in Spain Invite World Support

By FELIX PAGES PUIGDEMONT  
Pastor  
Torrero Church, Spain

A generation has passed since war rent the nation of Spain. The Adventist Church, although it had existed in the country for 33 years, was not yet consolidated, and the destructive effects of the war dismembered the scattered churches even further.

Hardly half a dozen workers were left to work amid disheartening adversity. Iso-

lated, without counsel from church headquarters, without church buildings or the possibility of constructing them, and without knowledge of the whereabouts of the few remaining members—that was the church in Spain in 1940.

Our workers discovered that people had closed minds—fruits of the recent revolution—and were afraid to adopt any religious tendency not in line with the official church.

But with unequalled valor and with only the most essential necessities of life, faithful pastors began to hold meetings in their humble homes, thus establishing meeting places for the brethren, who were rightly called "the remnant." These homes became small missionary bases. In these domestic churches the foundations were laid for the Seventh-day Adventist Church that now flourishes in Spain.

The missionary zeal of these members impelled them to invite their friends, who invited still others, and without further means of publicity the churches began to grow. The pastors had to move from their homes as these were transformed into church meeting halls. In time the members tore down walls, opening the homes into larger rooms. The children, in other rooms of the apartments, enjoyed their Sabbath school programs. But today such conditions are no longer necessary. The restrictions on the construction of church buildings have been lifted.

Spain needs our help. This will be the first time since 1903, when the first Adventist missionaries came to Spain, that they will be able to receive help from the world Sabbath school.

## High Official of India at Temperance Session

By I. KANAGARAYAN MOSES  
Field Secretary  
Southern Asia Division

The Honorable Shri Morarji Desai, deputy prime minister of India, was the chief guest at the inaugural meeting of the third Indian Institute of Scientific Studies for the Prevention of Alcoholism held at Chandigarh, the most modern city of India, on November 12, 1967.

More than 600 people heard him say, "I will not give the people of my country poison to drink." He further stated, "To say that prohibition infringes on freedom is a most fallacious argument." When someone mentioned to Mr. Desai that except for his stand on prohibition, he could have been prime minister, he said, "I do not want to be prime minister to make people drink; I would rather be dead than make people drink."

Present were some of the elite of the city, including the governor of the Punjab, judges of the Punjab High Court, ministers of state, and the vice chancellor of the Punjab University.

The institute was under the chairmanship of Justice B. N. Gokhale. W. Gordon Jenson of the Chandigarh Adventist church had much to do with the groundwork and the various arrangements for

2. The official name, Seventh-day Adventists, was chosen at the time application was made to the State of Michigan for a publishing house charter in October, 1860.

3. The Advent Review Publishing Association was organized on May 3, 1861, providing a legal organization to hold the publishing property, the first of many legal organizations formed to serve the church.

4. As early as 1853 deacons had been appointed and ordained in several companies of believers to administer the Lord's Supper in the absence of the messengers. But this step was taken cautiously and with some misgivings.

5. The memorable conference in Battle Creek, October 5 and 6, 1861, led to formal organizing of the Battle Creek church; and believers in many other places quickly followed Battle Creek's example.

6. The Michigan churches were organized into a local conference in 1861.

7. The General Conference was organized in 1863.

As time went on, numerous changes and refinements were brought in, such as the organization of local conferences into districts, which were the forerunner of the present union conferences; also the tying together of the work in the various local churches through associations, which later were to become departments of the work.

You might like to have handy a copy of the first church covenant, signed by the members:

"We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ."—*Review and Herald*, Oct. 8, 1861.

(Next: *Wheels Within Wheels*)

## A New Church That Cannot Be Used

By J. G. NIKKELS

Departmental Secretary, Colombia-Venezuela Union

The Adventist church in the heart of Medellin, Colombia, is old and small. For years it sufficed to house the membership, but with the crumbling of the walls of prejudice and fanaticism, new converts filled the remaining seats and many worshipers had to be satisfied with standing space.

For a while two identical preaching services alleviated the situation, but even this provisional solution has become obsolete. The local government notified the pastor that our church was scheduled to be razed to make space for a new and broader avenue that will cross the heart of the city.

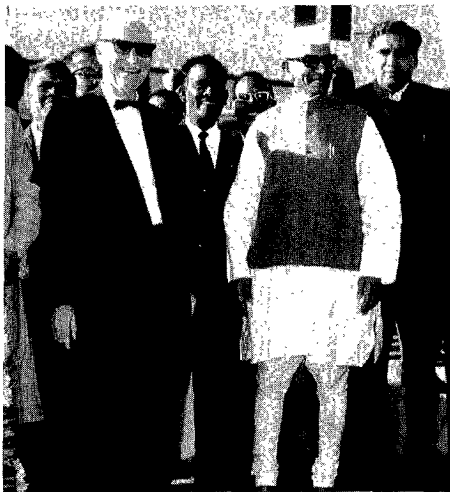
Soon a good-sized lot was bought on the other side of the city in front of the municipal park. Thanks to subsidies from the Inter-American Division, construction on a modern building was begun. However, inflation and rising costs caused the work to be stopped before it was finished. So members and friends extended their pledges and sacrificed to bring the construction to a successful end.

Today we have a large church that is a credit to the work and that harmonizes with its modern surroundings, but it has not been used for six months because there is no place to sit. Thirty thousand pesos are needed for new benches, but the building funds are exhausted. Even though the pastor has started another campaign, it will take at least another year before the minimum number of benches can be bought.

At the same time, the laymen continue actively sharing their faith—184 branch Sabbath schools are preparing scores of new candidates—but there is no place to house the converts, either in the old or the new church. The Dorcas Society, with its 105 active members, is also preparing for a bountiful harvest, but where will we store the ripened grain?

the conduct of the institute. S. James, the executive secretary, and M. E. Cherian, the director of the institute, were responsible for a program of lectures by eminent scientists. Justice Tek Chand, the champion of prohibition in India, contributed to the success of the institute.

W. A. Scharffenberg, former temperance secretary of the GC, who has been making important contacts with the leaders of the country, particularly focused attention on the work of the institute in presenting to India what temperance education would do for the nation.



The Honorable Shri Morarji Desai was met at Chandigarh airport by W. A. Scharffenberg (left); S. James, Southern Asia Division temperance secretary, and I. K. Moses, field secretary; and P. E. Howard, temperance secretary, Upper Ganges Section (right).

## "Ye Shall Be Witnesses Unto Me"—in Korea

By J. C. KOZEL

Assistant Treasurer  
General Conference

Behind the present picture of growth and expansion of our work in Korea is a story of personal evangelism and witnessing dating back to 1904. I learned this story and saw what God is doing in Korea today when Robert H. Pierson, president of the General Conference, and I itinerated in the Far East late in 1967.

This was my first visit to the Orient, and the sight that greeted my eyes when we landed at the airport in Seoul was quite a contrast to the highly mechanized area of Washington, D.C., which I had left such a short time before. There were people, people, people everywhere—most of them walking. There were vehicles on the road, but many of them were pulled by ox, horse, or man. This first experience of riding in a motor vehicle driven through the seemingly inseparable mixture of men, women, children, bicycles, oxen, horses, and goats is something I will not soon forget.

Upon our arrival, our denominational workers and church members gave us a most enthusiastic welcome. Seoul is the headquarters of the Korean Union Mission. In this large city, with its millions of people, there is a strange mixture of the old and the new. The new is rapidly replacing the old, and while Korea is struggling with terrific economic problems, it is making marked progress. New buildings are being erected—office buildings, colleges and universities, and hospitals. To keep pace with these advances

we are finding it essential to upgrade our denominational institutions.

In the short time we were in Seoul we visited the union mission headquarters, the Korean Publishing House, Korean Union College, the Seoul Sanitarium Orphanage, and the Seoul Sanitarium and Hospital. It was not difficult to catch the enthusiastic spirit of the leaders of our work. As we were taken through our union headquarters by C. A. Williams, the president, C. U. Pak, the secretary, and R. H. Roderick, the treasurer, we met the departmental secretaries and learned of their plans for greater evangelism through the work of the laymen, branch Sabbath schools, radio and Bible correspondence school, and the colporteur ministry. Rudy E. Klimes, president of Korean Union College, showed us graphs clearly depicting the growth of that institution.

At the Seoul Sanitarium and Hospital we were given a complete tour by Dr. L. R. Erich, the medical director, and Curtis King, who had recently arrived from the United States to serve as administrator of the hospital. Plans are under way for the erection of a sorely needed hospital building. Plans are also being made for the relocation of the Seoul Sanitarium Orphanage, which is under the direction of Fay Welter.

The Korean Publishing House is situated adjacent to the union mission office. The opening of a new street recently places this institution in a prominent location. H. R. Kehney is the manager. We were pleased to see some of the new equipment that has recently been purchased with money provided by the Publishing House Expansion Fund.

The work of the Seventh-day Adventist Church in Korea dates back to 1904, when a Korean named You Un Hyun, who was emigrating to Hawaii, stopped briefly in Kobe, Japan. While waiting for his ship he walked the streets of Kobe and saw the sign: "The Seventh-day Sabbath Jesus Second Coming Church." He was interested because he was a Christian. He met the evangelist, Hide Kuniya, and together they studied the Adventist message. The next day he brought a fellow Korean to study the new doctrine; they became convinced that Seventh-day Adventist teachings were in harmony with the Bible, and requested baptism.

You Un Hyun went on to Hawaii, but the second man, Son Heung Cho, returned to Korea. On shipboard he met Im Ki Pan and imparted to him the Adventist faith. As a result of the witness of these two Koreans in their own country a real interest developed, and a request was sent for Hide Kuniya, the Japanese evangelist, to come to Korea. He came, and a little later F. W. Field, of Japan, joined him. They baptized 71 people and organized four churches, and the work was placed in the charge of Im Ki Pan.

In 1905, W. R. Smith came as a missionary from the United States. Other missionaries followed in succeeding years, and the work of the church went forward. Today we have a church membership of more than 30,000 in South Korea. The growth in church membership has

## Lay Missionary in Berlin

By H. MAYER

Departmental Secretary, Berlin West Conference

Paul Wiesenberg, a student nurse in our Waldfriede hospital in Berlin-Zehlendorf, West Berlin, every morning takes time for one hour of Bible reading and prayer to prepare for service as a lay missionary. Then in the evenings he goes from door to door for two hours. This is not easy for him. He tells of how he prays for the necessary courage.

On his own initiative last spring Paul selected a territory in which he distributed the leaflet *Last Word Is Spoken by God*. From this simple endeavor he found a woman, brought her to evangelistic meetings, and prayed for her. She was baptized.

At the youth congress in Vienna he resolved to work for Jesus until He comes. His aim was to sell 250 Ingathering magazines. (Magazines must be sold in this field, rather than used simply for solicitation.) Seven times he enlarged his aim. Finally with God's help he sold 600. He went from home to home 40 evenings, covering 200 kilometers (124 miles) by bicycle. Twice he sold only two magazines in two hours, sometimes only four or seven; nevertheless, he joyfully went from door to door the next evening.

Some asked, "How can you do so much after a hard day's work?"

"After missionary work I feel better than in the morning. I am too happy to feel tired. 'The joy of the Lord is my strength' (Neh. 8:10)."

Now he goes from house to house with Bible correspondence lessons. He has already found people who are interested in studying the Scriptures.

been most rapid since the close of the Korean war.

During the past few years the activities of our laymen have been outstanding. The story of the beginnings of our work on the island of On Min Do presents a notable example of this witnessing: Mrs. Hahn, a seamstress, was a deaconess in our Seventh-day Adventist church at Kwan Chun, a village in the southern part of Korea. Early one week she decided to visit her brother and his family who lived on the island of On Min Do.

During her week's stay she helped the family by sewing. On Friday afternoon she began her preparations for the Sabbath, and this was noticed by her brother. She stated that she kept the Sabbath from sundown Friday to sundown Saturday. Mrs. Hahn's brother was not a Christian, and he wished to know the reason for her Sabbath observance, but before she began her explanation he asked for time to invite his neighbor. The neighbor agreed to come over, but he in turn wanted to bring a friend, and so it went, until there were 25 people who came to hear Mrs. Hahn tell about the Sabbath. She was not a public speaker, only a deaconess in her church.

That Friday evening she did the best she could in explaining why she kept the Sabbath. The group asked whether it would be all right to come the next night and learn more about her beliefs. On Saturday night there were 60 who came to hear and learn. Mrs. Hahn decided to send for help. She sent word to the local mission, asking them to provide a worker to help with the interest. They had no worker to send, but found Nu Yun, a layman living at Seoul, who promised to go to the island to help Mrs. Hahn with her Bible studies.

During the crossing from the mainland to the island a heavy storm came up and

Mr. Yun was shipwrecked. He landed at another village, Ko Nam Ni, but could find no place to stay for the night. He finally saw a large home on a hill. This was the last chance for finding a lodging place. He rang the bell and requested a place to stay for the night.

When the servant answered the bell,

## Condensed News

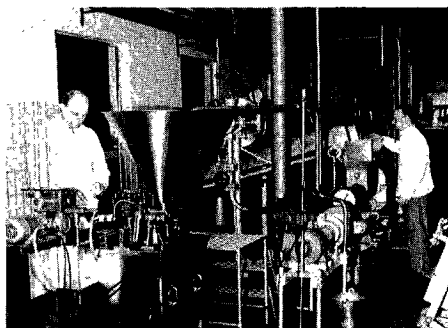
### Food Factory Opened in Denmark

A new food factory was dedicated at Bjeverskov, Denmark, November 28. The ceremony was attended by many guests from overseas.

The dedicatory speech was given by the president of the Northern European Division, W. Duncan Eva. Besides the president there were also the secretary, Alf Lohne, and the treasurer, R. Unnersten, as well as J. A. Hyde, B. M. Wickwire, and J. P. Sundquist.

J. MADSEN

President, West Nordic Union



his first question to Mr. Yun was, "Are you a Christian?" When he stated that he was a Christian, he was invited in and given a place to stay for the night.

The master of the house, who was the magistrate of the village, was away. He had instructed his servant that if a Christian should come to his home he should treat him well. Mr. Lee, the owner of the house, returned before Mr. Yun left, and of course he wanted to learn of his beliefs. Mr. Lee called all the people to come together to hear Mr. Yun. Two hundred came, and Mr. Yun held a lay campaign right there in the village of Ko Nam Ni.

Mr. Lee operated a winery and raised pigs. Mr. Yun explained that this was not an acceptable occupation for a Seventh-day Adventist. The pigs went to market, and the winery was converted into a meeting place. Later a church was built on the site.

What about Mrs. Hahn and her interest? Mr. Yun left Ko Nam Ni and went to the village where Mrs. Hahn was still giving Bible studies. He held another lay effort there. About a month later the union mission president, C. A. Williams, and Pastor Oh came to On Min Do to conduct a baptism for 22. They went on to the village of Ko Nam Ni, where 30 more were baptized. The work continued in a strong way. Today we have eight churches on the island, with more than 700 members.

In such ways as this the laymen of Korea are continuing to witness for the Lord Jesus. Plans are being laid for a major evangelistic thrust in 1968.

### Secondhand Literature Brings Growth to Philippine Church

The members of the Biayan church in the Philippines have used the missionary papers sent to them and are seeing the results. In 1963 the church had only 12 baptized members. Now the number has increased to 38, and there are 27 candidates for baptism. We have two branch Sabbath schools, one with 44 members and another with 300 members.

SULPICIA DE CHUA  
Church Secretary

## Brief News

### BURMA UNION

A NUMBER of years ago a school was opened at Loikaw in upper Burma. Among the indigenous groups of that area are the famous Padaungs, the women of whom have elongated necks because of their unusual custom of wearing long brass neck rings. Pein Kyi, treasurer of the Burma Union and veteran worker, recently baptized a group of six in Nan-peh village, Kayah State.

C. B. GUILD, Correspondent



## Atlantic Union

### Trailer on Smoking Telecast Attracts 800 to "Plan"

For an hour and a half after the CBS National Smoking Test, January 16, a continuous flood of ringing telephones kept six operators in Stoneham, Massachusetts, busy answering questions about the Five-Day Plan to Stop Smoking. By the end of the following day 800 persons had called for information.

The day before the telecast, John M. Lew, PR director of the New England Memorial Hospital, had contacted the local American Cancer Society and WHDH, the Boston CBS channel, to explore possibilities of inserting a public service spot announcement before, during, or after the national program. John Day, vice-president of the station, asked for a color slide and narration to be in his office that afternoon or evening. He would not commit himself, but said that the program format and available time were still being "shuffled."

Stepping out in faith, we ordered special telephones to take the anticipated calls, and reluctantly—because of the short notice—the telephone company gave us six sequential telephone numbers to use.

Walter E. Kloss, sanitarium chaplain and director of the Plan, immediately prepared a poster, and a color slide of it was made. A search began for an adequate trunk area and finally narrowed to the Stoneham Seventh-day Adventist church, where Harley Schander, pastor, gave his consent to use his study.

Just before noon the next day we received a call stating that our announcement would be run at 10:59 p.m. as part of the news immediately following the one-hour special telecast.

Volunteer operators from the two local Adventist churches in Stoneham were called, and all assembled at 10:00 p.m. to view the program. Four seconds after the announcement ended, the six telephones began ringing. By 12:30 a.m. more than 500 calls had been received. The lines were so overloaded that the "holding" mechanism broke down.

Wednesday morning another 100 persons telephoned, and at 12:30 the WHDH news service arrived to take a video tape of the proceedings and to interview Chaplain Kloss. This was shown on the two evening news programs and resulted in an additional 200 names.

The 800 callers were from an area encompassing most of Massachusetts and parts of Connecticut, Rhode Island, and New Hampshire. They said:

"I'm serious about this thing."

"I'm going to Europe soon, and I want to stop before I go."

"I'm smoking three packs a day. That's too much."

"My son wants me to stop."

"My wife and I and the couple next door want to stop. Send us the information."

The telephone operators took time only

to take the names and addresses of the inquirers. Special letters of information about the Five-Day Plan were mailed to them within the next few days.

Three days after the first announcement and two days after the special lines were disconnected, calls were still coming in to the hospital at the rate of 100 a day. Mail was being received at the rate of 35 letters a day.

Present plans are to work with all area pastors to set definite schedules for meetings in strategic locations in eastern Massachusetts.

JOHN M. LEW

## Canadian Union

### BRIEF NEWS

A COUPLE in the Quill Lake church, Saskatchewan, sought to share their new-found faith with an acquaintance in their former home town of Rose Valley. They found him receptive to every point of doctrine. To their surprise they learned that this man of over 90 years had been keeping the Sabbath for more than 60 years and was looking for a church that followed the Bible. He was baptized December 16. Because of illness, his wife could not be baptized with him but plans to be later.

ALBERT GRABO, publishing secretary for the Maritime Conference, was chairman of the annual literature evangelists' insti-

tute held in the Moncton, New Brunswick, church, January 23-27. Visiting speakers included R. J. Christian and C. L. Paddock, Jr., from the Southern Publishing Association, and O. A. Botimer, P. G. Biy, and R. L. Juriansz from Oshawa, Ontario.

PEARL BROWNING, *Correspondent*

## Central Union

### BRIEF NEWS

PAULA SWITZER, a member of the North Platte church, has recently gone to the Monument Valley Mission and Hospital in Utah, to serve as a medical secretary.

A NEW church was organized in Big Piney, Wyoming, on the first Sabbath of 1968. E. D. Tetz, conference secretary-treasurer, was present for the organization. Pastor Willis M. Adams, Jr., invited Miss Lenora Slates, a candidate for baptism, to be the first member of the new church.

A REMODELED granary has become a Pathfinder clubhouse in Canon City, Colorado. Merton Jensen and Mrs. Gertrude McComb, with the help of others, made this possible. Canon City businessmen donated rugs, curtains, chairs, tables, and other furniture to make the clubhouse more comfortable.

CLARA ANDERSON, *Correspondent*



### Conference President Speaks at Legislative Breakfast

S. S. Will, president of the Kansas Conference, was guest speaker at the first legislative Eggs and Issues breakfast sponsored by the Kansas State Chamber of Commerce in Topeka, Kansas, January 16.

The purpose of these televised breakfasts is to permit the public to hear debates on current issues before the State legislature. Elder Will was asked to speak on Sunday-closing legislation.

At this first meeting were Gov. Robert B. Docking, Lt.-Gov. John Crutcher, senators, representatives, and businessmen.

Elder Will made four points: (1) Police would have to be added; (2) the bill would "tax" those who do not sell on Saturday for religious reasons; (3) the law would have a religious connotation and violate the principles of separation of church and state; and (4) only 16 per cent of employment is in the retail field, so "family togetherness" would not be helped much by Sunday closing.

BERNARD J. FURST

*Departmental Secretary, Kansas Conference*

## Columbia Union

### Cincinnati Congregation Inaugurates New Sanctuary

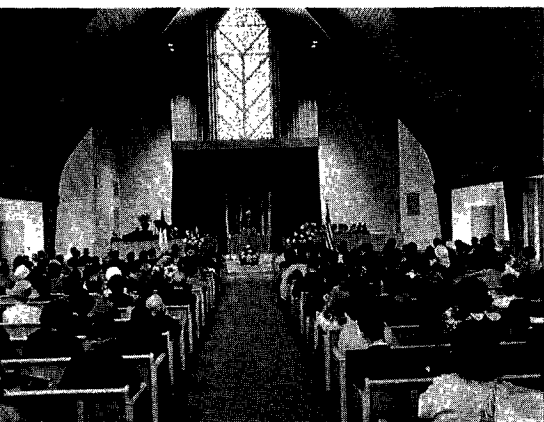
Inauguration services for the new sanctuary of the Cincinnati, Ohio, First church were held December 22-24, with R. S. Watts, vice-president of the General Conference, as guest speaker.

Erected at a cost of \$300,000, the building houses a sanctuary seating 548 persons, Sabbath school rooms for children's divisions, offices, and a Dorcas Society room. Art glass windows add to the beauty and dignity of the church.

Members of the Ohio Conference staff who participated in the inauguration program were Philip Follett, president, and Charles R. Beeler, public relations secretary.

A cornerstone-laying ceremony climaxed the weekend events. Four items, symbolic of the church and its ministry, were sealed in a copper box and placed inside the cornerstone: a Bible, a copy of *Steps to Christ*, a historical sketch of the Cincinnati First church, and a complete list of present and past members of the building committee. Clayton R. Jepson is pastor of the church.

CHARLES R. BEELER  
Departmental Secretary  
Ohio Conference



R. S. Watts was guest speaker at the dedication of the Cincinnati, Ohio, First church.

### BRIEF NEWS OF COLUMBIA UNION COLLEGE

SEVENTY CUC students and faculty members donated blood recently for the National Institutes of Health, in Bethesda, Maryland. Donations were given in the name of Janice Pierce, a senior medical technology student who is suffering from a rare blood disease and is a patient at NIH. Dr. W. V. Miller, director of donor service, was amazed at the response and visited Janice "to see the girl all those people had come to help." Several surgeries that had been canceled because the blood bank was low were completed after the student donations.

THE senior class of 107 was presented

during chapel at the Sligo church by Dr. Gerald Shadel, class advisor and chairman of the department of history. "From present indications more than 200 seniors will graduate from CUC in 1968," stated President W. H. Beaven in his acceptance remarks. Dr. Frank Hale, president of Oakwood College, Huntsville, Alabama, addressed the seniors, using the topic "Sentenced to Live."

W. H. BEAVEN, president of CUC, was invited to appear on WFTU-TV, Orlando, Florida, in a debate with David Hamilton, department head, Office of the Economic Commission for Europe of the Federal Government. The debate was over the proposal to lower the legal drinking age in Florida from 21 to 18 years of age. Leaving Florida, Dr. Beaven attended the annual convention of the Speech Association of America in Los Angeles, California, where he served as vice-president and program chairman of the Speech for Religious Workers' study group. While in California he represented CUC's radio station, WGTS-FM, in a meeting of the Adventist Collegiate Network at the La Sierra Campus of Loma Linda University.

ZELLA HOLBERT, Correspondent

## Lake Union

### BRIEF NEWS

WORK among the Italian-speaking people in the Chicago area is progressing rapidly. On December 10 a groundbreaking ceremony was held for a new Italian church to be erected at Elmhurst. Among those present were Robert Palmer, the city manager; John Valcarengi, pastor of the Italian church; Elton Dessain, conference treasurer; and Frank Macri, Sr., senior church elder.

THE Kokomo, Indiana, church members doubled their Investment goal in 1967, aiming for \$1,000. Mrs. Chelsea Julian, the leader, chose as her theme, "I'll do something for the Saviour; He has done so much for me." They turned in \$954.46. Perhaps the best part of the story is that Mrs. Julian's husband, not a member, took such an interest in the Investment that he gave up smoking and turned in \$70. He has not smoked since.

FIFTEEN of the top 24 student literature evangelists in North America during 1967 came from Andrews University.

SEVERAL weeks ago a young woman, Sandra Cornett, attended church at Connersville, Indiana, uninvited. She had been hesitant about entering a strange church, but she was already fully convinced that Saturday is the true Sabbath. The small group welcomed her. After studying the Bible Speaks lessons with Mrs. Helen Pflug, she was baptized by the pastor, H. L. Wernick.

FOR the first time in its history, Andrews University's Pioneer Memorial church has gone over the half-million-dollar

mark in tithes contributed in one year. The amount totaled \$526,021.50, a gain of \$36,177.06 over the previous year. The blessing of God and the faithfulness of faculty, students, and community members have made this total possible. The church, pastored by John A. Kroncke, now has a membership of 2,530.

MILDRED WADE, Correspondent

## North Pacific Union

### BRIEF NEWS

BERT LIKES of the Montana Conference was selected from the men as the literature evangelist of the North Pacific Union for the year 1967. He canvassed 2,041 hours, delivered \$12,200 worth of books, gave away 1,290 pieces of literature, enrolled 222 in the Bible correspondence course, and had prayer in 491 homes. Mrs. Mae Grubb of the Washington Conference was selected from the ladies as literature evangelist of the year 1967. She worked 1,359 hours, delivered \$10,142 worth of books, gave away 1,619 pieces of literature, enrolled 319 persons in the Bible correspondence course, and offered prayer in 245 homes.

STUDENTS at the Bristol Bay Mission School recently took a food basket and clothing to Evon Bogyilingok, a faithful Sabbath school member at Aleknagik, Alaska. Though old and unable to understand English, and not a member of the church, Mr. Bogyilingok crosses a lake and walks a mile to get to the church each week. The girls' club sponsored the project with faculty help. It was a two-mile trip by dog sled along the edge of the frozen lake.

THE members of the church in Fairbanks, Alaska, met in their water-damaged chapel on December 22, the first time since the August flood. The pews were still missing and part of the floor was still bare, but the walls were all freshly painted, and there were new hymnals sent from Pacific Union College, donated by Mr. and Mrs. Keith Wallace and friends. Despite the general devastation caused by the flood, the members carried on a successful Ingathering campaign and exceeded their goal by \$1,000.

ROBERT E. REYNOLDS, president of Atlantic Union College, Massachusetts, announced January 23 that he has accepted a call to Walla Walla College, Washington, as president.

Two series of evangelistic meetings were held during 1967 in Enumclaw, Washington—one in the spring and the other in the fall. Results reported by the pastor, Larry Kurtz, are 23 new members and several in a study class.

SEVEN additions by baptism were made recently by Arthur Bushnell, pastor of the Sharon church in Portland, Oregon, raising the membership to 168.

IONE MORGAN, Correspondent

## Northern Union

### South Dakota Investment Funds Reach All-Time High

Sabbath school members in South Dakota set their sights on \$10,000 for Investment in 1967. The final total was \$11,433.29. This is an increase in per capita from \$5.02 for 1966 to \$6.50 for 1967.

For three years the Sioux Falls church has brought in more than \$1,000. Mrs. Mary Loewen is their Investment leader.

Three other South Dakota churches reached \$1,000 or more: Hurley, \$1,143.69; Rapid City, \$1,097.82; and Spearfish, \$1,022.94. Twenty-six of the 27 churches had an increase over the previous year.

J. B. GRAY  
Sabbath School Secretary

#### BRIEF NEWS

THE Minnesota Conference reports that 184 persons were added to the church through baptism in 1967. In addition, the report shows the highest tithe in the conference's history—\$778,518.

THREE South Dakota colporteurs—Gemmie Baker, Douglas Barlow, and Warren Haugen—with the aid of a few part-time workers, sold \$57,772 worth of literature during 1967.

SIoux FALLS, South Dakota, school children participated actively in the recent Ingathering campaign. Two junior youth who did exceptionally well were Ranae Lemcke (\$75) and Judy Anderson (\$50).

THE Ottumwa, Iowa, Dorcas Health and Welfare Society distributed 58 food boxes to needy families at Christmas time. A local bakery gave 100 loaves of bread to the project, a dairy supplied 100 quarts of milk, and nine different food stores contributed nuts, fresh fruit, and vegetables. These, along with cookies baked by the church ladies, several hundred cans of food collected by the children at Halloween, and cash donations, were used to make up the gift boxes.

CHEROKEE, Iowa, reached their \$30 per capita Ingathering goal with 100 per cent participation by members.

L. H. NETTEBURG, Correspondent

## Pacific Union

#### BRIEF NEWS

THE second annual servicemen's retreat sponsored by the Southeastern California Conference was held at Pine Springs Ranch in December. Attending were 21 men, some with their families, from three branches of the military service.

MRS. BARBARA HERLAN, Carson City, Nevada, was honored as the Nevada-Utah

Conference's Public Relations Secretary of the Year at a January 15 workshop convention of church officers. The award, based on outstanding work in all facets of public relations, was presented by Herbert Ford, union public relations secretary.

A RECORD-BREAKING rainfall in Phoenix, Arizona, was interrupted by one sunny day—the groundbreaking day for the new \$400,000 Central church. Pastor John V. Stevens reports the new building will be ready for occupancy in June.

THE Volunteer Guild of Glendale Adventist Hospital, Glendale, California, recently presented administrator Erwin J. Remboldt with a check for \$31,300, the amount earned during 1967 through various fund-raising projects of the guild. Among the things this money will provide is a cobalt unit for cancer treatment at the hospital's new diagnostic and treatment center, which is now under construction.

SABBATH school classes of the Calimesa, California, church, under the direction of Pastor W. C. Heintz and lay activities leader Francis Jackson, are distributing missionary literature to specific areas of the community each month. A recent revival series revealed that 15 to 25 per cent of the audience had been contacted through the various literature programs of the church.

ELDER AND MRS. W. R. FRENCH recently celebrated their sixty-fifth wedding anniversary. They went to India as missionaries in 1910. When they returned in 1918 Elder French began a long career as Bible teacher in several of our colleges. Their home is in Boulder City, Nevada.

TWENTY persons, including three entire families, have been baptized into the Fifth Street church in Perris, California, following a series of Bible lectures by C. J. Williams and his associate, Merle Smith.

HERBERT FORD, Correspondent

## Southern Union

### Africa Herald Editor Begins Internship Program at Review

Donald A. Short, newly appointed editor of the Africa Herald Publishing House, has begun a ten-week informal internship in the Review's editorial offices.

During the first semester of the current school year Elder Short studied journalism at Southern Missionary College. He is the third SMC student to work in editorial offices since the internship idea was inaugurated a year ago, although he is not pursuing a degree program as the other two were.

Formal action taken by the Autumn Council, 1967, made communications on-the-job training a church-wide policy. This action recommends that such train-

ing be established by the colleges and that interns work in consenting publishing houses, medical institutions, and conference public relations offices.

This program, developed by Leamon Short, SMC's journalism instructor (not related to Elder Short), is considered by communications department head Gordon M. Hyde as "one of the most significant advances for denominational communications to date. It provides the vital link between the college communications departments and the denomination's centers of publication and public relations."

Prior to his furlough to the States, Elder Short was president of the South Rwanda Field in Africa, the largest local mission or conference in the world, with 32,000 members.

WILLIAM H. TAYLOR  
Director of College Relations  
Southern Missionary College

## Andrews University

### Applied-Theology Training Given Seminary Students

During seven of the nine quarters of study required for the B.D. degree all students not having previous ministerial experience are assigned to pastoral work and evangelistic campaigns. This field experience provides a wholesome balance between the theoretical and practical training that the ministerial students receive at the Theological Seminary. Several courses in applied theology are taught each quarter by regular or guest professors.

At the present time 153 first- and second-year students are preaching, doing pastoral visiting and clinical work, teaching, and working with the youth and children in 63 churches within a radius of 150 miles of Berrien Springs.

Each summer the Seminary organizes 10 to 12 Field Schools of Evangelism. These offer the students training and inspiration in soul winning under the direction of the most successful evangelists in the church. Since the Seminary was moved to the Michigan campus in 1960, more than 500 students have participated in 50 Field Schools. About 3,000 new converts have been baptized into the church as their immediate harvest.

Already evangelistic plans are being set up for the summer of 1968. Groups of young men and women are being organized to work under the direction of E. E. Cleveland in New Orleans; George Vandeman in New York City; J. R. Hoffman in Hartford, Connecticut; George Knowles in Vancouver, British Columbia, and Medford, Oregon; C. L. Duffield in Denver, Colorado; Elden Walter in Albuquerque, New Mexico; Clifton Walter in Berkeley, California; Robert Dale in Fort Wayne, Indiana; Steven Vitrano in Ann Arbor, Michigan; and others.

EDWARD BANKS  
Associate Professor of Applied Theology



James Fanella, chaplain, Mid-American Nursing Homes, Bethel district (Wisconsin), formerly student, Walla Walla College.

Herman R. Trout, secretary-treasurer (Georgia-Cumberland), from trust department (Central California).

Frank E. Vessels, pastor, Oakland Grand Avenue church (Northern California), formerly pastor, Fresno Central church (Central California).

O. L. Johnson, pastor, Niles (Michigan), formerly pastor, Corona (Southeastern California).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

Elton L. Morel, M.D. (PUC '25; LLU '30), and Mrs. Morel, nee Marion Poey (AUC '26; WM School of Nursing '29), of Glendale, California, left Los Angeles, California, January 7, for Manila, Philippines. Dr. Morel is to give relief service as a surgeon in the Manila Sanitarium and Hospital.

Dorothy Dunscombe Prince, M.D. (LLU School of Medicine '33), of Long Beach, California, left Los Angeles January 8, going to Saigon. Dr. Prince is to give relief service as an anesthesiologist in various medical institutions in the South-east Asia Union.

William James Van Scheik (UC '64) and Mrs. Van Scheik, nee Joyce Kathleen Tinkler (attended Canadian Union College '60-'61), of Moncton, New Brunswick, Canada, left Montreal on January 8 for Uganda. Mr. Van Scheik is to teach in the Bugema Missionary College at Namulonge, Uganda.

David J. Parsons, M.D. (Universidad de Nuevo Leon, Monterrey, N.L., Mexico, '59), Mrs. Parsons, nee Leona Mae Chew (attended SMC '50-'51), and three children, returning after furlough, left New York City for Nova Lisboa, Angola, on January 9. Dr. Parsons will continue as a physician in the Bongo Mission Hospital, at Lepi, Angola.

W. R. BEACH

## Church Calendar

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	March 30
(Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11

## Of Writers, Articles, and Miscellany...

Are you looking for a year of precious blessings? Elder H. M. Tippet got one he wasn't anticipating. When his television set went dead, instead of having it repaired he and his wife decided to have a year of intensive reading of good books. Read about the results on page 2.

Elder Tippet was born in England in 1891. When he was five years old he moved with his family to the United States. Here he worked in the Montana copper mines during World War I. Later he attended Walla Walla College, from which he graduated in 1924. He received a Master of Arts degree from the University of Michigan in 1932 and an honorary Doctor of Letters degree from Andrews University in 1961.

He began work for the denomination in 1924, teaching English in Sutherlin Academy in Sutherlin, Oregon. For one year he was principal of this academy before accepting the post of professor of English at Emmanuel Missionary College in 1926. He held this position for 20 years, then joined the Review and Herald editorial staff as an associate book editor, which office he still holds.

Elder Tippet is well known to REVIEW

readers, for he is author of the columns The Wayside Pulpit and Avenues to Reading Pleasure, which appear periodically in our pages. He has authored numerous books, among them *My Lord and I*, *Who Waits in Faith*, *Radiant Horizons*, *Key in Your Hand*, *People of the Book*, and *I Became a Seventh-day Adventist*. He is also a popular lecturer and has addressed graduating classes in all the senior colleges in the United States and in the two universities.

This week Lois Christian Randolph begins a series of stories for the younger set. Her rich background experience and her service for children and young people eminently qualify her to speak effectively to this age group. See page 7.

Mrs. Randolph was born in 1900, the daughter of L. H. Christian, a prominent church leader in Europe and America. A graduate of Pacific Union College (1923) and of the University of Southern California (M.A., 1932), she has spent most of her life teaching.

Lois Randolph is the author of the 1968 junior devotional book, *Come Up Higher*.

São Paulo, the throbbing metropolis of southern Brazil, is the postal address of W. R. Beach's letter (p. 4) from South America this week. There are 113 Seventh-day Adventist churches in this city of some 5 million population. As secretary of the General Conference, Elder Beach travels widely. He regularly shares his visits with the readers of the REVIEW.

## Review and Herald

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

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# News of Note

## Missionary Activities Show Marked Increase Over 1966

Lay evangelism around the world is increasing in all lines.

According to the third-quarter report, nearly half a million more contacts were made in this quarter than in the same period a year ago. In literature distribution more than half a million more tracts, magazines, and books were given away, and 1,141,350 applications for the Bible correspondence schools were secured.

Close to 400,000 more Bible studies were given by our members, and we nearly reached the two-million mark in one quarter. This is an average of 700,000 Bible studies a month.

In our humanitarian work 2,100,792 persons were helped during this quarter—nearly 300,000 more than a year ago. Over 570,000 more pieces of clothing were given away to help the needy. This quarter alone, 6,840 persons were won by our laymen in eight world divisions.

V. W. SCHOEN

## Death of A. W. Cormack

A. W. Cormack passed away February 8 at the home of his daughter in Long Beach, California, thus bringing to a close a long and devoted life of service

## Medical Supplies Channeled to War Needy

The Saigon Adventist Hospital serves as a channel for a continuing stream of pharmaceuticals and medical supplies flowing from the Seventh-day Adventist Welfare Service to refugees and others in Vietnam.

Vaccines and disposable needles and syringes are shown being given to Sister Robert Du, S.D., superintendent of the Viet Hao Orphanage, and Dr. Tran Minh Man (right), of the Social Welfare Department, by Dr. Jess Holm (center), medical director of the Saigon Adventist Hospital.

These gifts will help protect parentless children from the epidemics that frequently sweep through war-ravaged areas.

RALPH F. WADDELL, M.D.



for the Adventist Church. He was 80.

His first employment was in 1908 in a health-food store and café in Australia. Later he was a conference secretary-treasurer, an evangelist, president of three conferences, and then for ten years president of the Southern Asia Division.

From 1934 until the time of his retirement from active service in 1954, Elder Cormack was a General Conference associate secretary. During the latter part of that time he was assistant to the General Conference president. He is remembered among his co-workers as a diligent servant of the church and a man of balanced leadership qualities.

Our sincere sympathy goes out to Mrs. Cormack and their four daughters.

W. P. BRADLEY

## Pacific Union Department to Aid Schools, Churches

John Knipschild, superintendent of education of the Northern California Conference and previously of the Southern California Conference, has accepted a call to head up the newly inaugurated department of institutional service in the Pacific Union Conference.

Elder Knipschild has served for more than 20 years as a superintendent of education. In addition, he has a deep personal interest in the efficient operation of our denominational schools. In his new capacity he will have the responsibility of directing the purchasing program of the schools and the churches in the Pacific Union.

CHARLES B. HIRSCH

## Russian Books and Tracts Issued by Voice of Prophecy

Three recently published Russian-language books are now ready for release by the Russian Voice of Prophecy broadcast and Bible school and by the Book and Bible Houses.

These are translations of *God and the Future* and *Christ and Tomorrow*, both by Arthur Maxwell. They deal with two major prophetic books of the Bible, Daniel and the Revelation, respectively.

Another new book is a Russian translation of *I Found the Way*, by Leonard Lee. An early book entitled *The Bible Made Plain* has now been revised and enlarged. Known as *Guide to the Bible*, it is also due for release. There are also a number of religious tracts.

"These Russian-language books and tracts can be an encouragement to Russian-speaking people in the United States and Canada who have difficulty finding religious material in their native tongue," states George Melashenko, director and speaker of the Russian Voice of Prophecy radio broadcast.

D. V. POND

## TV Documentary on Smoking Broadcast Throughout Japan

A special Adventist TV program was presented to the people of Japan January 4 over a 16-station network. It was a documentary on the dangers of smoking.

Dr. Edwin Krick, of Kobe, and Katsuhiko Nishiura, temperance secretary of the North Japan Mission, were the speakers. The telecast covered the whole country. Responses indicate it was especially well received.

N. R. DOWER

## Pacific Gives \$2.3 Million in Sabbath School Offerings

"Northern California now leads the world in being the first conference over the \$600,000 mark in Sabbath school missions offerings," according to C. C. Kott, Sabbath school secretary of the Pacific Union Conference. "Southern and South-eastern are close behind with more than \$500,000."

The union's total was \$2,347,407.66, an increase of \$108,043.31 over 1966. This gain is especially significant because 1967 had one less Sabbath than 1966.

G. R. NASH



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

SAN FRANCISCO—Protestant, Orthodox, and Jewish clergymen participated in consecration ceremonies for Auxiliary Bishop Mark J. Hurley, of San Francisco, in St. Ignatius Catholic church here. The non-Catholic clergymen were "liturgically recognized" in the ceremonies and given the same distinction as some 30 Catholic bishops who attended the rites but did not act as consecrators. Receiving liturgical recognition meant that the non-Catholics were included in the procession, seated in the sanctuary, and "announced" to the congregation.

KINGSTON, ONT.—The resignation of Paul-Emile Cardinal Leger as Archbishop of Montreal, Quebec, to become a missionary to African lepers was rated the top Canadian Catholic news story of 1967. The staff of the *Canadian Register*, a national Catholic weekly serving several dioceses and archdioceses in Ontario and Manitoba, rated the story as tops "because it sums up so much of the spirit of the Second Vatican Council, accents authority as service, shows a preoccupation with the poor, shows actions speak louder than words, shows sincerity and faith."