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Our Father

By MARIE BAART-VAN SCYOC



He was a real father to the Lad,
This swarthy carpenter of Galilee,
Who supervised the work of Christ the Boy
As fathers do, who teach their sons to be
Men worthy of their calling in the Lord.
He must have loved the Child, and day by day
Watched and yearned o'er Him as He grew.
He must have pondered long the things to say
To this Boy who was his and yet was not,
This wonder Child loaned him by God to rear,
And in his kindness and his father love,
Taught the Lad things He would need some
future year.

How can we tell? Christ teaching us to pray,
Striving for human words to let us know
The love of God in heaven for men on earth,
Remembered childhood days in Galilee, and so
Taught us to say the phrase that would impart
To human minds the depths of heavenly love,
The only words that would express in full
How we weak mortals reach our God above.
And He, our Elder Brother, knew the chords
To our poor hearts, and what we ought to say—
Remembering Joseph and His childhood care,
He taught us to cry, "Our Father," when we pray.



Monument to the spirit of Warsaw that enabled this destroyed city to rebuild from the ashes.

Odyssey From Maryland to Moscow—5

Progress in Poland

The tower of the Palace of Science and Culture affords this panorama of modern Warsaw.



OUR Polish Airlines plane took off from the Moscow airport at eleven o'clock, Sunday night, July 28. We knew that the printed schedule showed a time lapse of two hours and 15 minutes for the flight to Warsaw, but we assumed that we would cross into a different time zone, and that the flight actually would take only an hour and a quarter. We were mistaken. When we deplaned at Warsaw our watches showed 1:15 A.M.

We were standing in the customs line resigned to the rather deliberate processes usually involved in entering a new country, when all of a sudden we saw two friendly smiling faces peering through a half-opened door at the other side of the terminal. The faces were those of Z. Lyko and Z. Debicki.

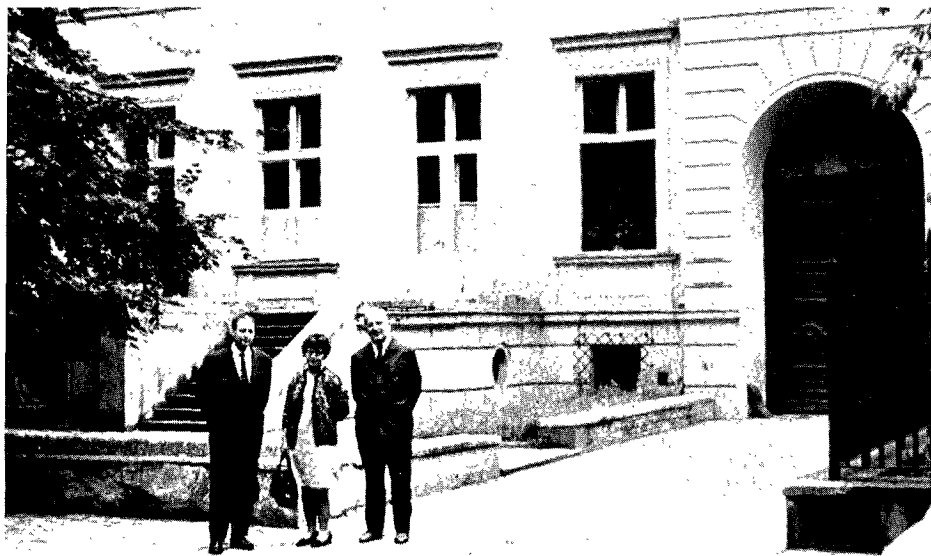
We recognized Elder Lyko at once, for he had been with us at the World Council of Churches meeting in Uppsala. He is secretary of the Polish Union, as well as union education and temperance secretary, and editor in chief and manager of our Polish Publishing House. Brother Debicki, whom we had not yet met, is the capable treasurer of the Polish Union.

The sight of these two men lifted our flagging spirits, and with justification. When the authorities saw these high-caliber friends waiting to meet us in the middle of the night, they assumed we must be safe to admit to the country. With a wave of the hand they sent us on our way. We shall always love these brethren for meeting us and making our stay in Poland unforgettable.

Later that morning, after sleeping a few hours, we went to the Polish Union office. The building is unique in that it houses not only the headquarters for the union but a church auditorium, the offices of the publishing house, and apartments for workers. The three-story building is situated at Foksal 8, not far from the center of Warsaw.

One of the new friends whom we met here was the secretary of the publishing department, K. Lisek. He heads an exciting program. For 17 years we had no literature evangelists in Poland, but today we have 37. Last year 13,000 books and 164,000 magazines went out to the public.

One secret of this success is that the literature program is not confined to literature evangelists. It is everybody's program. Church members, working without profit, sold about 72 per cent of the Adventist literature that was placed in the homes of the people last year. Joining with the church members are administrators, pastors, and evangelists. Through their combined efforts they have pushed literature sales up 567 per cent in ten years.



The Polish Union office situated in Warsaw serves three local conferences—the East, West, and South Polish conferences. Shown are Z. Lyko, Miriam Wood, and Z. Debicki.

The Government has been most cooperative in helping us produce literature. We have a publishing house, but no presses, hence all of our printing is done by the Government. One of the newest books to be published is a Polish translation of B. B. Beach's volume, *Vatican II, Bridging the Abyss*. Ten thousand copies of this book were produced in the first edition—the largest edition of any book we have published in Poland. Its publication marked another first—it is the first book, authored by a contemporary Adventist in the West, that has been published in any of the Eastern European People's Republics.

A Friendly Visit

Elder Lyko had arranged an 11:00 A.M. appointment with the deputy director in the Office of Religious Denominations, Dr. Kiryłowicz, so we hurried across town. We arrived a few minutes early, but were immediately ushered into the office of this gracious man. He greeted us warmly, then led us to a table where we could sit and exchange ideas more informally.

For more than an hour we answered questions on a wide range of subjects. It was apparent that this minister of religion has an eager, inquiring mind and a broad grasp of church and world problems. It was apparent also that he understands the completely nonpolitical mission of the Seventh-day Adventist Church. He knows that Adventists are so preoccupied with their task of carrying the three angels' messages to the world

that they have neither time for nor interest in political wire pulling; they are loyal citizens who render to Caesar the things that are Caesar's and to God the things that are God's.

In this Adventists must be somewhat of a joy to the Polish Government, for the history of this land of 32 million people has often been marked by tension between the civil government and the Roman Church. Whenever the church has had its way, the lot of smaller religious groups has been an unhappy one. Adventists today enjoy a degree of freedom that was almost unheard of a few years ago when the church was in a commanding position of power.

Dr. Kiryłowicz made no effort to hurry us, but after conversing well past the noon hour we felt that perhaps we should take our leave. Reluctantly we bade this courteous and knowledgeable man good-by. It was

reassuring to know that the leaders of our work have a friend such as this in the Polish Government.

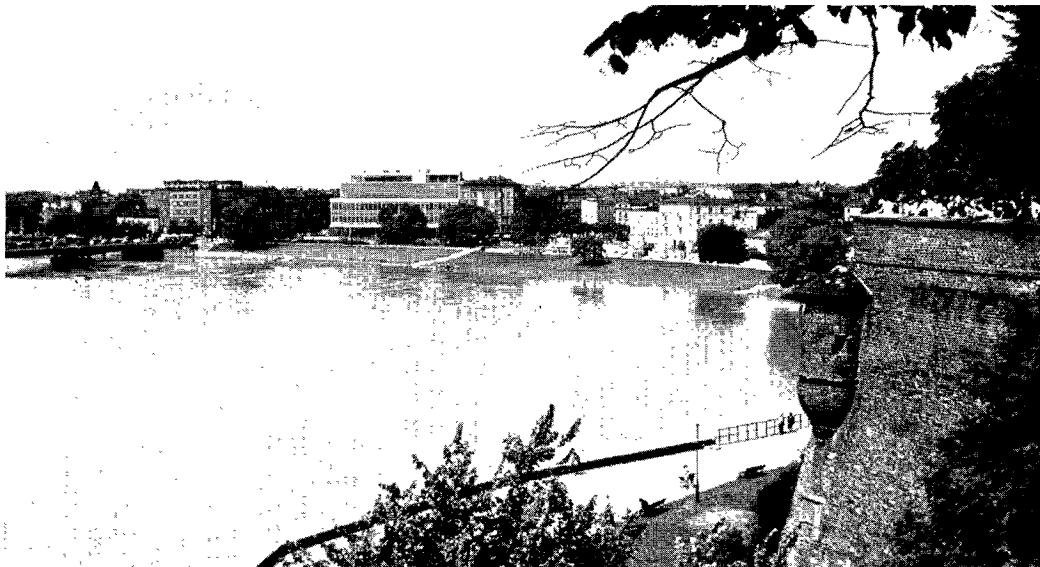
Poland, as is well known, suffered terribly during World War II. Warsaw, its capital, was almost totally destroyed, its 1.3 million people driven out and dispersed. What was true of the country was true also of Adventist work. At the end of the war we had only about 500 members, compared with a prewar count of nearly 4,300.

Remarkable Recovery

Today, phoenixlike, Poland, and particularly Warsaw, has risen from the ashes. Large and beautiful buildings exist on every hand. Most impressive is the Palace of Culture and Science, presented to the city as a gift from the Soviet people. Similar in design to the central structure of Moscow University and four or five other buildings in the Soviet capital, it rises 31 or more stories skyward like a tiered, square wedding cake. From the top of this building one can view all of modern Warsaw as it sits astride the Vistula River. One of the main thoroughfares, by the way, is Jerozolimskie Street, which Treasurer Debicki spoke of fondly as "New" Jerusalem Street.

Though Warsaw looks new, the devotion of its citizens to Catholicism is not new. As in prewar days, Catholic churches are everywhere. And perhaps nowhere outside of Spain have we seen such formally devout people. As we passed through the Cathedral of St. John we noticed a dear woman pausing to kiss the feet of a crucifix just inside the door.

The recovery of Adventism has been almost as remarkable as that of Poland itself. Today nearly 4,000 baptized members belong to our 68 churches. To this number may be



This view of the city of Kraków, one-time capital of Poland, is seen from the grounds of Wawel Castle across the Vistula River.

added about 3,000 children and youth.

The Polish Union is made up of three local conferences—the East, West, and South Polish conferences. The office of the East Polish Conference is in Lodz; of the West Conference, in Poznan; and of the South Conference, in Kraków.

Though our time was limited, we took a plane one morning to Kraków, 155 miles southwest of Warsaw. This ancient city of perhaps half a million people has a long history running back to the fourth century. Its university is the oldest in Poland, having been founded in 1364. One of its

the infamous death camp known during World War II as Auschwitz. (The Polish name is Oświęcim.) At this camp, together with several nearby, some 4 million human beings from 29 nations were gassed, then burned in crematories. In company with Elder Lyko we visited this monument to man's inhumanity to man. A pall of gloom and death still seems to hang over the camp. The mood seizes one from the moment he approaches, for today, just as 25 years ago, the words "*Arbeit Macht Frei*" ["Work Brings Freedom"] are inscribed on the arch over the main entrance. The slogan was perhaps the ultimate in

hours the next day. This often continued for five successive days and nights.

Between two of the buildings is a courtyard, at the end of which is the death wall. Prisoners were ordered to face this wall, then were shot in the back. Flowers in abundance, brought by visitors, ever adorn the base of this wall, in memory of the slain.

In one of the crematories 70,000 people were burned within three years. At one edge of the camp is a small platform, and above it a gallows on which the commander of the camp was hanged after the war.

We left the area sick at heart. We could not help thinking of the horror of those who suddenly realized that they were being led to their death. We thought also of the millions in the world today who still suffer as they think of their dear ones who perished so ignominiously. Our hearts cried out for a world that will be ruled by the King of kings and Lord of lords, a kingdom where mercy and kindness and justice will prevail. We thought also of the fact that we can hasten the day when that kingdom shall be ushered in. By taking God's last warning message to the entire world, we can cut short the agony of this sinful world and speed up the day of Christ's glorious return.

We returned to Warsaw, where Brother Debicki was waiting for us. We were delighted to learn that the union president, S. Dabrowski, had arrived from Uppsala, where we had seen him about two weeks before. The next morning we had a wonderful visit with Elder and Mrs. Dabrowski. I had first become acquainted with this good man when he visited my office in Washington after the General Conference session in 1966. He is giving strong leadership to our work in Poland.

All good things must come to an end, and our time in Poland was no exception. Ere long the Dabrowskis and Brother Debicki were helping us find the right train and the right coach at the railway station. A famous line in literature reads, "Parting is such sweet sorrow." We take issue with this. Parting is sorrow, but it is hardly sweet when one is leaving those whom he loves. As our train pulled out from the station headed west toward Berlin, we felt a keen sense of loss in leaving behind the brethren and sisters we had met in Poland. We pray that ere long we shall meet again.

K. H. W.

(To be concluded)



Preserved so the world will ever be reminded of what it would rather forget, Auschwitz still stands. Flowers placed at the death wall are from those who remember all too well.

most distinguished alumni was Nicolaus Copernicus, whose advanced ideas regarding the universe have earned him the title of "father of modern astronomy." The city preceded Warsaw as the capital of Poland.

One of the reminders of Kraków's power and influence is Wawel Castle, the Polish royal residence until the seventeenth century. The castle takes its name from the limestone mound on which it stands on the bank of the Vistula River. Here within an enormous wall is not only a castle but a Gothic cathedral in which Polish kings were both crowned and buried.

Our church in Kraków at Lubelska 25 (in the same building as the conference office) has only about 150 members, but the conference itself has a membership of 1,800, divided among 26 churches.

Horror at Auschwitz

About 45 miles due west of Kraków, not far from Czechoslovakia, is

cynicism, a kind of cruel joke, for no amount of work, however faithfully performed, could bring freedom. Freedom was sure through one means only—death.

The red brick buildings at Auschwitz stand today as grim reminders of a dark era in the history of the world. Some of the buildings contain collections of objects that once belonged to the people who lived here and were tortured to death. In one display are thousands of eye glasses. In another, children's toys. In still another, enormous masses of human hair, some of which had been woven into fabric. In another, personal belongings such as suitcases, children's shoes, and little dresses.

One building contains small bunkers in which prisoners were forced to stand night after night. Each has a low doorway through which the victims crawled to enter. Here, as punishment, four prisoners to a bunker would be forced to stand all night and then be sent out to work 12

AT NO time since the promulgation of the moral law on Mount Sinai have there been more widespread and varied attacks upon the Ten Commandments than we are seeing today. This should be of great concern to Seventh-day Adventists who have a special message to deliver to the world directly related to that law.

So subtle and so deceptive are these attacks that we may well be in danger of becoming affected by them. We are warned: "He [Satan] will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect."—*Testimonies to Ministers*, p. 411.

We are reminded of the prophetic comment of the psalmist, "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). The law of God is the foundation of His government, the standard by which all men shall be tested and judged. It defines what is meant by righteousness. If, then, this law be destroyed, how can we preach righteousness by faith, which is directly related to that law? The enemy of souls knows this and he is striking hard at God's law by every method and means available to him. His aim is to minimize the effectiveness of our teaching.

There are a number of lines of attack upon the Decalogue that are being used today. The antinomian frankly declares that the law has been fulfilled, satisfied, and set aside by the gospel. The situationist avers that the moral law is relative, not absolute; situational, not all-pervasive. Each moral decision is to be made on the basis of situations. The only absolute law that should be followed is that which says, "Love thy neighbour"; persons come before principles, the human situation takes precedence over the moral question. The end justifies the means. Love replaces law. Each person is to be his own judge of what is right or wrong in all matters related to moral issues. It is not what the law dictates, but what "love thy neighbour" indicates.

Subtleties of Situationist Doctrine

The subtleties of the situationist doctrine are many and bewildering. Instead of denying that there is moral law to which men should give heed, the situationist teaches that there are moral standards that should be given consideration. However, each person must decide for himself when to apply them and when to ignore them. Surely this is placing too great a responsibility upon a weak human soul who is susceptible to all the sins that the moral law warns against. Too often one's emo-

The Charge of Legalism



By FREDERICK LEE

tions rule rather than any serious thought of "love thy neighbour." This kind of rationalizing can only weaken the claims of the holy law upon men and encourage boldness in sin. This is evident today in the immorality and disrespect for law that are increasing on every hand.

In his book *Situation Ethics*, Joseph Fletcher, modern apostle of this doctrine, states that there are only three approaches to the making of moral decisions: (1) the legalistic, (2) the antinomian—the opposite extreme, and (3) the situational. The legalist, he says, comes to every decision-making situation "encumbered with a whole apparatus of pre-fabricated rules and regulations. Not just the spirit but the letter of the law reigns." The situationist, as stated, "is prepared in any situation to compromise them or set them aside in the situation if love seems better served by doing so."

When Fletcher stated that there are only three alternatives in the making of moral decisions he overlooked a fourth one, and that is the way of complete obedience to the law's commands through the grace that Christ offers the believer. Knowing human weakness and that it is impossible for man to obey God's holy law, Christ came among us to give us the help we need to keep it in every respect. This is plainly outlined by Paul in his Epistle to the Romans, where he discusses man's re-

lation to the law. Under divine inspiration he wrote:

"What the law could never do, because our lower nature robbed it of all potency, God has done: by sending his own Son in a form like that of our own sinful nature, . . . so that the commandment of the law may find fulfillment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit" (Rom. 8:3, 4, N.E.B.).*

Paul was a mighty warrior against legalism but he had respect for the law. He declared, "Do we then make void the law through faith? God forbid: yea, we establish the law" (chap. 3:31). Again, "What then? shall we sin, because we are not under the law, but under grace? God forbid" (chap. 6:15).

Seventh-day Adventists more than once have heard the charge of legalism laid against them, principally because of their adherence to the literal observance of the fourth commandment. Now others, even those who have labeled us as legalists, are themselves being charged with it because they declare that men are morally bound to be obedient to the Ten Commandments. With so much permissiveness being manifested on every hand today, conservative Christians are writing and speaking much concerning the Ten Commandments. Typical of this are these statements:

"Love gains its direction from the commandments of God. The Ten Commandments are still the divine standard by which the whole world will be judged."—*Christianity Today*, July 21, 1967, p. 9.

"Love is not inimical to the Ten Commandments but rather motivates man to fulfill the law. God has given his law, not to keep man in bondage, but to reveal his standard of righteousness, which alone can bring true freedom and personal fulfillment. The law of God is not the sterile legalism of a divine despot but the gift of a loving and righteous Father."—*Ibid.*, p. 25.

Charge of Legalism Unfounded

The frequent charge of legalism against anyone who holds strictly to codes and rules based on the moral law is a plot of Satan to weaken or make of none effect the message we are to proclaim in this final hour of the world's history. This message is comprehended in the words:

"Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

"Fear God, and give glory to him; for the hour of his judgment is come.

... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:7-12).

Legalism is a Christless religion. It is the motive that determines whether a person has a legalistic attitude toward the law. But the motive of the heart no man can know; God only is "a discernor of the thoughts and intents of the heart." Let all be careful, then, not to take the judgment seat and charge another with legalism. Standards of conduct rooted in the moral law are not legalistic, only persons are. We do not do away with such standards in order to escape legalism. We keep them in the spirit of Christ and for His sake.

When we preach concerning the law let it be known that it is only through the grace of Christ that we can fulfill the law's demands. Christ came not to change the law; He came to change human nature so that we will look upon the law no longer as a heavy burden to be borne but as a high privilege and a joy to keep. In the new birth the law is written upon the heart by the Holy Spirit, and thereafter Christ imparts the power to keep it. Others not sympathetic

with the law and not understanding the nature of the newborn Christian, seeing his zeal for observing whatever God has revealed, may think of him as a legalist, but God sees him as His child.

Let no one who knows the grace of Christ working in his life fail to preach the binding claims of the law upon all men for fear of being called a legalist. The true Christian will never have the sympathy of the world, and he must not proclaim the demands of the law less because there are those who do not love it.

Obedience to the law is not a means of salvation, but the fruit and evidence of the salvation one has received through belief in the forgiving and sustaining grace of Christ. The person who has been converted will give evidence of his new experience by good works. "While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works." *Selected Messages*, book 1, p. 377.

Christ came to reveal the sacredness and the eternal claims of the law by dying to uphold it. "It was because the law was changeless, because man could be saved only

through obedience to its precepts, that Jesus was lifted up on the cross." —*The Desire of Ages*, p. 763. And did not Christ Himself declare, "If thou wilt enter into life [meaning eternal life], keep the commandments" (Matt. 19:17)?

So let us without fear of the charge of legalism preach the claims of the law upon all men. Without a knowledge of the law there would be no conviction of sin. Without that conviction none would feel the need of a Saviour. The saving grace of Christ will not lessen man's relation to the law, but make him more willing and desirous to be obedient to it.

When we can declare with the apostle John, "To love God is to keep his commands; and they are not burdensome" (1 John 5:3, N.E.B.), and with Christ say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40:8), we have escaped legalism.

This is our message. Let us not fear to preach it and live it with more conviction and fervor.

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The art of living *when you're young*

By MIRIAM WOOD

QUESTIONS Q.—Are you interested in politics?

AND A.—Keenly—but this column isn't the place
ANSWERS for me to air my views. (Were I to yield to temptation on this point, an editorial blue pencil would speedily take care of my indiscretion.)

Q.—How do you feel about anonymous letters?

A.—Several years ago I wrote an entire column on this matter, in which I characterized people who write anonymous letters as the basest of cowards, the most despicable of human beings. My name appears every week guaranteeing that I am willing to be a target for varying opinions—but fair is fair. If I'll stand behind my opinions, the very least correspondents can do is stand behind theirs. As a matter of fact, they very well may be right and I wrong.

Specifically, though, I no longer read anonymous letters; they're consigned to the circular file, otherwise known as the wastebasket. People who write them are, I feel, the type who'd sell out to an invader or betray a friend. Therefore, it's extremely doubtful that they'd have much of value to offer.

Q.—What's wrong with girls sometimes asking fellows for dates?

A.—Nothing—if your aim is to destroy the male-female relationship established by God right at the start of things. Your inference is, I suppose, that it's a man's world in the sense that men were assigned the roll of aggressors in romantic relationships and women the role of "sought afters." To that extent, it is a man's world, and I, for one, will shout "Viva la man's world!"

What you're suggesting seems to me a kind of Valkyrie arrangement, where muscular, helmeted "ladies," emitting harsh battle cries, descend upon cowering males and drag them

triumphantly to their (the Valkyries') lair. Just what satisfaction there'd be in receiving romantic attention from a captured male eludes me. Another aspect of the picture is that with women's increasing aggressiveness, males seem to be developing just the tiniest overevaluation of themselves! I'm all for balance and stability in the universe.

Q.—I can't keep my friends unless I always agree with them. Whenever I disagree, the friendship evaporates. How can I handle this?

A.—Well, you might carry around a hidden tape recorder so you could play back the incidents that have caused you to become a "loner"! Perhaps you'd see yourself more objectively in this way. However, this is rather impractical, so I can only hazard a few guesses, none of which may be correct. Could it be that you have too many opinions on everything? And that you can't wait to express them? A person of this sort is a rather severe scourge; he's so awfully tiring to be around. Try making comments instead of expressing opinions. Make it a habit for a while not to say "My opinion is" or "I think" or "I disagree with you."

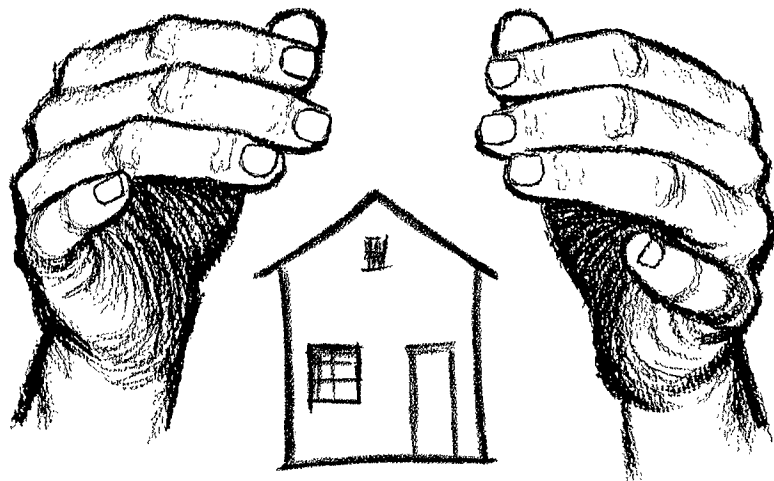
Another possibility is that your manner of disagreement gets everyone's back up. The more profound the disagreement, the softer and more disarming the voice and attitude need to be. (I have to remind myself of this principle at least once a day!)

Finally, the thought occurs to me that perhaps your friends have been poorly chosen if you have such wide areas of disagreement. Better examine the feathers of the birds in your flock.

Q.—Why shouldn't I spend the money I earn from a part-time job, just for pleasure?

A.—I can't think of a reason in the world—granted you plan to be a fiscally irresponsible menace to society all the days of your life. In general, part of all income should be used to meet real-life expenses. This encourages a responsible attitude—something everyone needs.

Your Property Is Safe



By HOWARD D. BURBANK

Secretary, Southwestern Union Conference Corporation

THE warm summer sun filtered down through the giant pecan trees as we walked beside a sparkling spring-fed stream. Nearby the cattle were munching on the lush green grass. The peaceful atmosphere was broken only by the voice of a dear little lady walking with us, as she told us how much she loved her home, nestled in these beautiful surroundings. In such a pleasant place it was not hard for us to imagine the earth made new.

The realities of life had been brought forcibly upon this woman, for a short time before, her lifelong companion had been taken from her in death. Her voice was clear as she remarked, "I'm so thankful that David and I placed our home and everything we have in trust with the cause of God. This has saved me many problems and heartaches. Besides, the probating of the estate probably would have taken many long months."

My mind went back to the time when first I visited this fine couple. It was not hard to explain to David, a consecrated elder in the church, the advantages of entering into a trust agreement with the church.

God had richly blessed David and Mary. I recalled their telling me of the lean days early in their marriage. Even so, they always set aside their tithe and offerings first, claiming the precious promise, "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" (Mal. 3: 10).

God fulfilled His word. One of the blessings He sent was a fine son, Frank, with whom they later divided the ranch. Frank and his family, all members of the church, established their home on an adjoining property. Now Frank was close by where he could help his mother in her sunset years of life. Frank concurred with his parents' desire to enter into the trust agreement with the conference association. He knew how fervent was their desire that everything they had left should go back to the One who had so bountifully blessed them through the years.

The Cattle on a Thousand Hills

As David had looked out over the ranch the day I visited him and recalled how God had blessed him and Mary, he said in his slow, deliberate fashion, "You know, really this ranch does not belong to us. It belongs to God, for He tells us that the cattle on a thousand hills are His, as well as the gold and the silver. The way I see it, He has just loaned all this to us and has made us custodians of it during our lifetime, and when we are through with it, we certainly want it to go back to the One who gave it to us. Frank and his family are doing very well on the section of land that we gave them at their marriage. Therefore, we feel we want to give what we have to the Lord and His work."

David's testimony reminded me of a quotation I had read: "If they have children who are afflicted or are strug-

gling in poverty, and who will make a judicious use of the means, they should be considered. . . . Riches are desirable only as a means of supplying present wants, and of doing good to others. But inherited riches oftener become a snare to the possessor than a blessing. Parents should not seek to have their children encounter the temptations to which they expose them in leaving them means which they themselves have made no effort to earn."—*Counsels on Stewardship*, pp. 330, 331.

David and Mary had always given substantially and sacrificially to the church during David's lifetime. And I knew what satisfaction Mary felt as we continued our walk that day, for she realized that even if something should happen to her, all she had would be placed in the nail-scarred hands of Jesus.

A trust agreement is a blessing both to those who enter into it and to the cause of God. By placing their property in trust, members of God's church benefit the cause of God while providing for themselves or for their children.

In this arrangement David and Mary retained full control of the property. Mary, as the survivor in the trust agreement, now has the same rights she and her husband had when David was living. She has a home to live in and the cash they had placed in trust is bearing interest. Even now, Mary is receiving this interest and can, if she wishes, withdraw some or all of the principal sum for her needs. David had made complete provision for his wife's future needs, at the same

time recognizing his responsibilities as a steward in the cause of God.

"Those who flatter themselves that they can shift their responsibility upon wife or children, are deceived by the enemy. A transfer of property will not lessen their responsibility. They are accountable for the means which Heaven has entrusted to their care, and in no way can they excuse themselves from this responsibility, until they are released by rendering back to God that which He has committed to them."—*Ibid.*, p. 335.

It is therefore evident that God expects His people to make full plans for everything that is given to them during life, and not leave it up to the courts to make such decisions for them after their death.

"It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. . . . Those who wait till death before they make a disposition of their property, surrender it to death rather than to God."—*Ibid.*, p. 325.

Under the denominational trust agreement plan, real and personal property, including real estate, cash, stocks, bonds, trust deeds, life insurance policies, and other property, may be placed in trust with a denominational legal association or corporation as trustee.

In the revocable trust, real estate is deeded to the conference association or institutional corporation, but the trustor retains the right to the full use of the property and to any income it may yield. Since the trustor retains full control, if sale or exchange is contemplated later, title will be returned promptly upon his written request.

Banking With the Lord

The trust assures safety of the principal, provides income to the trustor, keeps the funds available for trustor's needs, and still aids the Lord's work. At the decease of the trustor, distribution is made to the beneficiaries of the trust without probate proceedings. The trust also eliminates other legal costs generally associated with a will, for the trust agreement is not an instrument of probate. The trust can be so arranged as to provide care in case of illness and payment of burial expenses.

The amount of an estate that may be left to the cause of God through a trust agreement is not limited or restricted in most States. Also, substantial tax savings are possible if the trust is irrevocable, and in some instances no tax liability is levied at all when final distribution of an estate is made.

Income properties can be reserved by the trustors, in the case of husband and wife, so that the surviving spouse

can continue to enjoy these income benefits. At the time of decease the disposition of properties as mutually agreed can be carried out by the trustee.

A revocable trust provides that the trustor may add or withdraw any trust assets at any time, upon written request.

Our denominational trust agreement produces two dividends—the material dividend of regular semianual or quarterly income, which brings peace of mind and financial security, and the spiritual dividend of satisfaction that Christian steward-

ship will be continued far beyond the span of the trustor's years.

Emphasis being placed upon the trust program by God's people is justified in view of the fact that we are living in earth's final hour. "Would you make your property secure? Place it in the hand that bears the nailprint of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering."—*Ibid.*, p. 329.



Larry and the Slingshot

By PATSY MURDOCH

"MOTHER, may I get a slingshot?" Larry came into the kitchen where mother was fixing dinner.

"I'd rather you wouldn't, dear."

"But, Mom, Steve and Jimmy and Jerry all have them, so why can't I?" pouted Larry.

"You'll recall that Steve had his taken away because he was careless with it."

"Aw, Mom!"

"No, Larry. No slingshot."

A few days later the family was studying about David and Goliath.

"See!" Larry said, "even David had a slingshot! And look at the wonderful things he did with his."

"You understand, don't you, Larry," daddy asked, "that David learned to use a slingshot so he could protect his sheep from wild bears and lions?"

"And then, too," mother added, "there were no people around whose eyes could be hurt by a stone, and no houses nearby with windows to be broken."

"Speaking of windows being broken," put in daddy, "as I passed Jerry's house on my way home from work this evening I saw him break his dad's garage window with his slingshot!"

Larry was impressed but not convinced. He still wanted a slingshot.

The next week Larry played at Jimmy's house. "Let's go out in the field back of my house, and I'll show you how to use my slingshot," suggested Jimmy.

"Mother says I shouldn't use one," said Larry.

"Aw, it won't hurt to learn to use one if you aim at tin cans!" Jimmy scoffed.

The boys gathered some small stones as they went.

Larry watched how Jimmy held his slingshot and how he placed the stones. He thought it was wonderful that Jimmy could hit every can he aimed at and even broke some clods of dirt in two.

"Let me try it now!" begged Larry.

"Thought your mom didn't want you to," Jimmy laughed.

"Give it here. I'll show her I can be careful!"

Larry found it wasn't so easy after all, but after an hour or so of practice he could hit cans almost as good as Jimmy could.

The boys had moved about the field as they practiced.

"Look at that bird!" Jimmy cried. "See if you can hit it."

Larry aimed quickly and shot. *Zinnng!* The bird flew on. *Crash! Tinkle!*



HAROLD M. LAMBERT

Larry watched how Jimmy held his slingshot and how he placed the stones for shooting.

"Pattersons' window!" yelled Jimmy. "Come on, let's get out of here!"

Larry tried to move, but his shoes seemed glued to the ground.

A few minutes later mother appeared on the scene. Larry was still standing there, staring at the slingshot.

"Mrs. Patterson saw you and Jimmy out here and she called me when you broke her window. You have some explaining to do, son."

Larry did his explaining, and had to explain again when daddy came home.

"It's fortunate we have insurance that will pay for a new window for the Pattersons, Larry," daddy said. "Meanwhile, you will be housebound for a week."

"All right," Larry said. "You know, Daddy, I have had time to think about it. I know you and mother were right. I don't want a slingshot—or a gun, either—*ever!*"

Mind if I Smoke?

Yes!

By FRANK R. LEMON, M.D.

ONE of my neighbors for two years worked as an airlines flight captain. When he discovered that I conducted research in matters pertaining to health and the use of tobacco (and also had a lively interest in what makes the big jets go), we had many interesting exchanges.

The captain recounted the well-known fact that regular cigarette smokers have a lower altitude ceiling limitation than do nonsmokers—a matter of considerable importance even to pilots in pressurized cabins. The nonsmoker tolerates oxygen deprivation better than the smoker. With this I fell to wondering what happens to the crew, the regular traveler, or the irregular traveler, entrapped for hours in the marvelous fuselage of the modern jet, often blue

with exhaled smoke. Where does all that “stuff” go? Does its presence explain the headache the veteran traveler sometimes suffers? Is there any similarity between the depressing air-pollution of southern California and the air pollution of smoke-filled planes, buses, trains, cars, or rooms? The captain explained that a gooey, sticky mass of tar accumulates on the airplane’s cabin filters. As a result, they must be changed every three or four months. But the cabin filters and the cigarette filters and the smokers do not absorb all the cancer-inducing goo.

Where then does the rest of it go to? And where do the carbon monoxide, the phenols, the aldehydes, the arsenicals, and all the other noxious gases and particles go that the smoker does not absorb?

It has been known for some time that nonsmokers confined to a room laden with smoke discarded by cigarette smokers will develop substantial blood levels of carbon monoxide (CO). It does not equal, of course, the levels of CO in the smokers who reserve to themselves the privilege of first inhaling the smoke. It is also known that cigarette smoke in almost any concentration, when passed over living air-passage tissue, will decrease the production of mucus and the waving of microscopic hairlike cilia of the cells lining these tubes. Both of these tissue actions are designed to sweep dust and particle debris out of the air passages. Among the debris would be included cancer-producing tobacco tars.

Recently the discomfort of nonsmokers in a smoking environment has been meticulously documented in a study at the University of Kansas Medical Center.¹ While basically allergic people had more difficulty than those nonallergic on exposure to secondhand tobacco smoke, only a small percentage demonstrated a specific allergy to tobacco. The most —“an impressively large number”—were simply injured by the effects of exposure to such smoke, rather than by an allergic response. The list of symptoms produced (in order of frequency): eye and nasal irritation, headache, cough, wheezing, sore throat and hoarseness, nausea, and dizziness.

Some data is now coming to light that strongly hints at why such complaints arise in the secondhand inhaler. Under carefully controlled conditions, 18 nonsmoking students at Stanford University were repeatedly exposed to carbon monoxide (CO) concentrations in their inhaled air while sealed in a small experimental room. As a test of mental and sensory acuity and alertness they were asked, after varying exposures, to dis-

Just a Cartoon

By SYDNEY ALLEN

The first picture showed a young chap who was smoking his first cigarette. A spider, labeled “Nicotine,” stretched a tiny single thread around the boy’s body as he puffed. The boy assured himself that he could quit any time.

The second picture showed him after he had smoked for a long time. An unbreakable chain bound him.

That cartoon, appearing in *Our Little Friend* many years ago, may not have been as clever as some we see today, but its message made a great impact upon my life. I owe a debt of gratitude to the cartoonist and to Ernest Lloyd, the editor who published it.

Why did that cartoon impress me so much? One reason was that I had watched my father struggle with the tobacco habit. It had been the only thing that kept him out of the church.

He tried to quit smoking for more than ten years. One day Pastors Radke and Ashbaugh came to our ranch to urge dad to give up the habit. When they arrived, dad was out in the sheep pasture. I took them out there to see him. Dad needed the encouragement these two godly men gave him.

Before they left that morning, dad knelt down with them among the sticky sand burrs and thistle vines. As I saw his strong body shake during that prayer I knew that the cartoon had told the truth about the strength of nicotine’s chain.

The victory was complete. Dad’s smell, outlook, and temper were never the same again. He joined my mother, my sister, and me in a cleaner, happier, and more prosperous life.

criminate time intervals of a measured sound or tone. As the CO concentration was increased in the box, there was a progressive decrease in discrimination ability and this loss appeared much sooner (within 20 minutes at higher levels) when the concentration of CO in the air breathed was greater.²

The *Medical Tribune* recently interviewed an ingenious researcher, Dr. Guiseppina Scassellatti-Sforzolini, of the University of Perugia, Italy.³ She has studied in elaborate detail the production of nicotine and tar by a cigarette when it is "inhaled" and when it is "idling" on a carefully timed smoking machine. The average cigarette "idles" 12 minutes and is actively smoked only 24 seconds. Of 40 brands tested, all but one emitted *more* cigarette tar and nicotine into the open air (for the rest of us) than was sucked in by the smoker during the inhalation phase.

In a personal communication Dr. Scassellatti-Sforzolini has indicated to me that the new filter cigarettes produce an even higher ratio of room-air concentration of nicotine and tar than do nonfilter cigarettes and that "in the room air the CO [carbon monoxide] is always present in very high quantities." As Dr. Scassellatti-Sforzolini has put it, the risk of all this to a nonsmoker is entirely dependent on the dimensions of the

cubic air space in which he is incarcerated with smokers. "Three smokers in a Fiat 500, for example, will obviously constitute something of a menace to a fourth, nonsmoking passenger."

On the basis of evidence such as this and much other evidence, Dr. Philip Abelson, editor of *Science*, reviewed the cigarette last December as "a most damaging source of air pollution" seldom considered or dealt with as such.⁴ He pointed out that exposure to CO for one hour at a concentration of 120 parts per million (ppm) causes inactivation of about 5 per cent of the body's hemoglobin (like a sudden 5 per cent loss of blood), leading to "dizziness, headache and lassitude." Concentrations of 100 ppm in garages, tunnels, et cetera, are thought to be high. Incredibly, the concentration in the inhaled cigarette smoke is 42,000 ppm! The smoker survives only because he breathes other air in those long "idling" cycles of cigarette smoking. "In a poorly ventilated, smoke-filled room, concentrations of CO can easily reach several hundred ppm, thus exposing smokers and nonsmokers present to a toxic hazard." Considering that several Presidents and vice-presidents of the United States have reportedly been selected in traditional "smoke-filled back rooms," perhaps we now have a

plausible explanation for some selections.

Dr. Abelson noted further that an acutely irritating gas, nitrogen dioxide, NO₂ (also capable of altering cell structure; for example, such as occurs in mutation), is considered dangerous at a concentration of 5 ppm but is found at concentrations of 250 ppm in cigarette smoke! He also pointed out that long-term exposure to levels above 10 ppm of hydrogen cyanide, a compound strongly active against elements of respiratory chemistry, is dangerous and that the concentration in cigarette smoke is 1,600 ppm! He noted many other toxic agents in cigarette smoke (Dr. Cuyler Hammond once listed 50), and pointed out the greatly increased hazard of cigarette smoke to those in certain occupations, such as asbestos workers, police officers, certain miners, and workers in urban areas already breathing otherwise polluted air.

Dr. Abelson concluded his editorial most appropriately: "The principal effects of smoking are borne by the smokers themselves. They pay for their habit with chronic disease and shortened life. Involved are the individual's decision and his life. However, when the individual smokes in a poorly ventilated space in the presence of others, he infringes the rights of others and becomes a serious contributor to air pollution."

I wonder if Ellen G. White knew that the day would come when such data and comments would appear in medical and public literature? I can say I did not expect it when I graduated from medicine in 1949. Yet she wrote in 1875: "It is unpleasant, if not dangerous, to remain in a railroad car or in a crowded room that is not thoroughly ventilated, where the atmosphere is impregnated with the properties of liquor and tobacco."⁵

"Though men persist in using these poisons themselves, what right have they to defile the air that others must breathe?"⁶

"Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. . . . Every exhalation of the lungs of the tobacco slave poisons the air about him."⁷

How true!

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The Wayside Pulpit

By HARRY M. TIPPETT

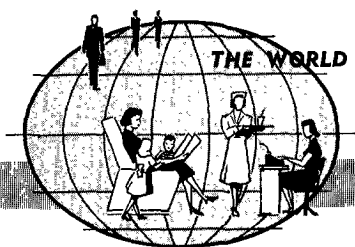
"And the glory which thou gavest me I have given them." John 17:22.

The glorious garments of heavenly light that Adam and Eve possessed in their innocence vanished as a result of their disobedience. The human race since that time has tried to cover its guilt with all sorts of substitute garments—educational culture, religious ritual, social betterment, organized charity, and unique forms of self-exaltation. But the blemish of moral tragedy unhealed by time has marred the pristine glory of earth. Then Jesus came and offered forlorn man the soft radiance of His righteousness as a covering. His Spirit finds men in their camouflage and reveals to them their nakedness, and like our first parents they see their shame.

If men confess and forsake their wicked ways He who inhabits eternity is pleased to dwell with them. Isaiah's promise comes to pass (chap. 57:15) of the High and Holy One who abides with those of contrite and humble spirit, the Shekinah of His Presence shining with ceaseless radiance through their lives and service.

What transformations are seen when sinful men begin to reflect the glory of their identification with the Saviour. Saul the cruel heresy hunter becomes Paul the apostle of love. Mary Magdalene, once foul with moral dereliction, becomes the first to herald her risen Lord. Augustine forsakes his concubinage to write his *City of God*. Munkaczy turns from mercenary art to paint imperishable masterpieces of the sacred story. Jerry McCauley, New York river thief, is converted from the gutter to become the evangel of Water Street Mission.

It is the old, old story of Jesus coming into ordinary human lives and making them extraordinary. His Spirit seeks them out from the grueling routine of the workaday world, from the monotony of familiar tasks, from drab experiences they fain would forget, and refurbishes their lives with new directives and holy objectives, and the prayer of Jesus that the glory God gave Him might be given to them is answered in a thousand significant ways. It is our privilege to reflect that glory in our daily witness for Him.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Cindy's Sabbath

By JUNE ALLEN BECKETT



H. ARMSTRONG ROBERTS

IT'S BEEN a long Sabbath day, little girl. I knew you were very tired when I tucked you in bed last night.

Last evening our guests came from a town far away. We sat and talked for hours with them. It is true that when they first came they hugged you and let you show them your pretty room, but it wasn't long till you were put summarily to bed. First daddy and then I had to send you repeatedly back down the hall. "You *must* go to sleep," you were told, "for tomorrow is Sabbath and you want to be fresh and happy for Sabbath school." And we and our grown-up guests talked on and on about days when we had worked together in a mission school, days you can't remember and want so much to hear about! The last time, daddy took you down the hall himself and with a spank and a kiss convinced you that sleep you must.

This morning you woke up early and were puzzled to find four adults heavy-eyed with sleep at that hour. Soon you had our two small dogs romping back and forth through the house. You were "helping" mother with four-year-old hands. Sabbath breakfast is always special, and those

two men were finally shaved and on the way to the breakfast table, putting finishing touches to their shiny dark Sabbath ties. Your blue eyes sparkled and you wiggled through the morning devotional reading that is so hard for you to understand. Once a little hand surreptitiously sneaked a bit of dry cereal from the bowl before you. Finally your head bowed with the others and you exploded with the blessing you love to say, "Dear Jesus, thank You for the night and please bless this food and help me to be a good girl! Amen!"

In Sabbath school you knew your memory verse, whispered to Debby, and sat enthralled by the wonderful presentation of the New Jerusalem which is to come back to an earth to be made new. You thought, I'm *really* going to tell my mommy about *this*! In church you sat between the two grown-up guests while daddy helped take up the offering and mother watched you from the choir. Will you enjoy being in the choir when you grow up, my little songbird?

"Mommy, did you know about the New Jerusalem? Do you know that Jesus is going to fix up this world bright and shiny new for us? Do lots

of people know about this?" The joy radiating inside the little car on the way home makes me ashamed of the little I am doing to spread the gospel! Who is the person who had the gift to reach your little heart in this way—to give you such a wonderful picture? I always thought the long story of the millennium and its related events was beyond the ken of preschoolers! I should re-examine my ideas of what you can understand and grasp.

At home you count knives and forks with great concentration and an adult helps make the numbers come out right. A tall kitchen stool is kept busy being your steppingstone to the wonders of Sabbath dinner in preparation. How you love mushrooms! "What are the onions for, Mommy? Potato salad? M-mmm!" The lady guest and mother grin sometimes at each other, but at times your hands do have to be reminded that they aren't quite grown up enough for *some* things yet.

Just before lunch is really ready your tummy is so empty that tears are close to the surface. That is when you get to listen to the tape stories. It seems funny to sit in front of the tape recorder and hear mother's voice tell-

ing the story of Jenny and Jimmy's nature walk in the woods—while down the hall that same familiar voice is chatting about the special music in church. You hunch down and become one with the children in the story.

Lunch is over and in the afternoon the visitors leave. You hate to see them go for it was fun to listen to those tales of bygone days. As their car pulls out, mother holds up your warm jacket and your arms snuggle into it. It's time for singing band. That's right—the old men and women at the convalescent home would miss the singing if we didn't go. They might even miss watching the wee girl who sits on one of the rest-home couches and tries to be very quiet, "Just like church." Sometimes you think singing band is just for grownups, and then mommy reminds you how lonely all the old people are and how special it is for them to see a freckle-faced, red-haired child who will smile at them. The grown-up singers are shaking hands with the people in the walkers, on the couches, and in the wheel chairs. You aren't quite brave enough to shake hands. But you do smile!

The time after singing band is very special. Which book do you want daddy to read to you? The one about David and that great big Goliath? Or the one about Willie, the chipmunk who dodged the hawk and loved Elsie, his mate? You cuddle your puppy and listen while the story unfolds for the dozenth time.

My child, there goes the sun! Its last edge is showing in the west, red and fiery and wonderful, through the living room window. Mother takes you on her lap and together you sing "Day is dying in the west; Heav'n is touching earth with rest." Daddy, at the organ, plays softly and hums the bass accompaniment to your song. Together we three kneel and repeat the Lord's Prayer. It is the same every Sabbath evening—you can't remember when you first learned that song and prayer by repeating them this way. The Sabbath is finished and you feel fine. The three of us head for the kitchen and that pick-up choose-it Saturday night supper.

And now you are asleep. No guests tonight and you gave in quickly. Your bedtime routine of toothbrushing, story, prayer, kiss-and-love, was easily accomplished this time.

I see a wisp of red hair stretching onto the pillow. The dusting of freckles across your nose appeals especially to me, your mother. Is my Cindy a step closer to the kingdom of God because of this Sabbath day? I love you, my darling, and I'm so glad that our Lord said, "Of such is the kingdom of heaven."

Operation Hospitality

By RUTH ANN WENZEL

WHAT a friendly church! is a phrase we like to hear about our church. Christ desires friendliness to be the hallmark of His institutions. But making guests feel welcome instead of lost in the crowd is difficult in a church of several hundred members. We experienced "growing pains" along this line when two congregations joined to build the new Denver (Colorado) South church.

In a tourist area such as Colorado we have many visitors the year round, some of whom are without friends or relatives with whom to spend the Sabbath. Frequently Adventists from out of town take loved ones as patients to nearby Porter Memorial Hospital. Usually there are servicemen at Lowry Air Force Base and Fitzsimmons Army Hospital who appreciate getting away for the day. We didn't want these men to go to a public eating place for their Sabbath meal.

As the problem was studied, several suggestions were offered for entertaining these persons in the homes of the church members. Mrs. A. O. Mazat came up with what was deemed the most workable solution. Her memory of the cordial treatment they had received in Honolulu, where they had been invited to have lunch with several local families right at the church, was still vivid.

With Mrs. Mazat as chairman, Denver South inaugurated its hospitality luncheon project when the church was dedicated some five years ago. The experience was so rewarding that it has been continued.

Alert and friendly welcoming-committee members at the church doors are essential to the success of the program. As those from out of town are greeted they are invited to sign the guest book, and tiny ribbons are pinned on them to identify them as visitors. Those who are not accompanied by local people are invited to the luncheon and a count is taken of those responding. To explain the details a simple printed invitation is handed them.

Following a baptism or a transfer of membership into the church, the new members are invited to the luncheon. They are informed of this during the week. Many of them enjoy the fellowship so much they ask to have their names added to the hostess list to help with future meals. In this way they more quickly become acquainted in their new church home.

Pastors Are Included

The luncheon is also an excellent opportunity for new ministers to become acquainted with their congregations. When the pastor and his associate are given a standing invitation each week, they have the opportunity of visiting not only with long-time members but with new and prospective members, as well.

During the meal the visitors and local members are asked to introduce themselves and to tell where they are from. On occasion we have had as guests missionaries and other workers with whose names we had become familiar through reading our church papers. It is exciting to meet them

The Hostess Committee
of the
Denver South Seventh-day Adventist Church
cordially invites you
to an informal luncheon
immediately following the church service today

You will be served downstairs in the
Junior Room

Visitors
to the
Denver South
SDA church
receive this
printed
invitation
which
explains
the details
of hospitality
luncheon.



Visitors enjoy the fellowship at meals served buffet style.



Even cleanup is enjoyable when disposable tableware is used.

personally. Before and after General Conference sessions we anticipate meeting delegates from various countries overseas, and in the past have not been disappointed.

As far as organization is concerned, there are 14 women on our hostess committee, each taking a turn at being in charge once a quarter. The extra member acts as alternate in case of illness or assists when an unusually large group is expected, such as when a convention is in town or when the academy choir is performing in the city. We usually plan on feeding 40 each week, including the families of the hostesses. According to Mrs. Glenn Nestell, our present chairman, during 1967, because on four occasions there were large groups, the average attendance was more than 45 per meal. Of these, five to 15 were visitors.

The head hostess for the week invites five families to assist. Their names are recorded in the hospitality notebook so that the privilege may be rotated. Hostesses attempt to choose those who are not well acquainted, thus giving this group the opportunity of fellowshiping with members they might miss knowing otherwise.

Menus are kept simple, and each participating family is asked to bring enough for 20 to 25 servings of two items (such as main dish and rolls, hot vegetable and salad, or dessert and drink). Single persons are grouped to form a unit so they can be active also. Most women find it easier to prepare a large quantity of two items than smaller amounts of the larger number of dishes they usually prepare for their own family. Thus the cost in time and money is actually less than if the members were having guests come to their home for the meal.

Our church was built with a small kitchenette adjoining the junior

room. We purchased eight-foot folding tables and stainless steel flatware to serve 60 persons, all of which serve also the Vacation Bible School and church socials. To keep Sabbath work at a minimum, we use paper table coverings, napkins, and dishes. The four-quart Corning-ware kettles have proved practical, because vegetables can be both cooked and served in them, thus saving on clean-up time. Some of the equipment was donated; other items were obtained with trading stamps and coupons.

Setting Up Is Simple

Since the room is used for Sabbath school, tables cannot be set up the day before, but it takes only a few minutes for two men to do the job between Sabbath school and church. With the help of their children, who are learning the joys of "entertaining angels unawares," the hostesses quickly set the tables and put the casseroles in the oven before the service begins. Then they enjoy the worship hour with their families.

After the service, while vegetables are heated, drink is poured, salads are tossed, and rolls put in baskets, guests are taken on a tour of the church by one of the men. The food is served buffet style, with lines usually down both sides of the table to speed up the serving. The hostesses dish up the dessert on small plates on a second table.

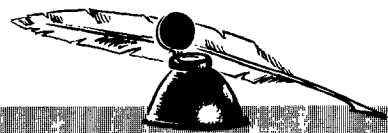
Cleanup consists of discarding the disposables and washing the flatware and cooking utensils. Dish towels are taken home and laundered by the head hostess of the week. The hospitality chairman is responsible for keeping the stock of paper supplies on hand. Table covering is purchased by the roll, and napkins, plates, and cups by the case from a wholesaler. The other hostesses each take a month at checking on small items

such as soap and pot scratchers. All is paid for out of church expense.

An unexpected bonus of the hospitality luncheon is increased attendance at committee meetings. Those who live at a distance from the church find it difficult to come back, for example, for a Sabbath school council at two-thirty. We discovered that if the committee chairman (or his wife) takes over the head hostess duties for the day and invites the committee members to help with the hospitality luncheon, the members are automatically at the church on time when the meeting is scheduled. Members of the family not on the committee frequently offer to do the cleanup so that the meeting is not delayed. Others tell stories to the children.

The question may be raised, Do we ever find ourselves with more visitors than expected—or none at all? Yes, we have had both situations. An emergency shelf stocked with canned foods takes care of extra guests, and leftovers can always be shared with someone who has illness or difficulties in the home. Even when we end up without a single visitor we feel the effort has not been wasted. One of our former hospitality chairmen, June Horsley, says the fellowship of our own members, who might never spend a Sabbath afternoon together otherwise, is the most important benefit.

We have a long way to go to become as friendly as we'd like our church to be, but we were encouraged when a visiting General Conference minister mentioned that Denver South was becoming known for its hospitality. In the process, those who are striving to carry out the apostle Paul's admonition in Romans 12:13 to be "given to hospitality" themselves become beneficiaries through the joy of making friends with the visitors and of fellowshiping with members of their own congregation.



Here Is the Steadfast Endurance—2

KEEPING THE FAITH

Concerning the saints described in Revelation 14:12 as steadfastly enduring, it is noted that they “keep the commandments of God, and the faith of Jesus.”

We called attention last week to the fact that this verse is especially meaningful in its context, which sets forth the church’s conflict with the beast power. The beast will demand worship of himself and his image, will seek to destroy dissenters, and will put a mark on his followers, a sign of special privilege, which privilege will be denied those refusing to receive his mark.

According to Revelation 13:8 “all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world.” Worship implies obedience to the commands of the one worshiped. Hence nearly the whole world will be keeping the commands of the great rival of God. By contrast, a small group of saints, maintaining its allegiance to God, will keep God’s commandments even at the peril of life. Ringing in the ears of these saints will be the warning “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture . . . and he shall be tormented” (chap. 14:9, 10). Confronted with death on the one hand and the wrath of God on the other, fearless of consequences the people of the remnant gladly choose obedience to the commands of God.

It is particularly the Sabbath that will be an issue so far as the commandments of God are concerned. The beast power, being religious in nature, will have little argument with commands such as those against murder, theft, and adultery. But it will enforce that which it regards as a symbol of its authority, namely Sunday observance. When the “saints” do not comply they will be sentenced to death.

Sabbathkeepers Denounced

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. . . . A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.”—*The Great Controversy*, pp. 615, 616.

Keeping the commandments of God takes on a special significance in that time of crisis. None but the truly dedicated will cling to the divine commands under such circumstances. It will be evident then who truly serves his God.

Commandment keeping is emphasized also in a parallel passage, which stresses the dragon’s (Satan’s) anger against the remnant: “And the dragon was wroth with

the woman, and went to make war with the remnant of her seed, which keep the commandments of God” (chap. 12:17).

Regarding the last characteristic of the saints described—keeping the faith of Jesus—the question may be asked, What is meant by the faith of Jesus? The verse does not say that the saints *have* the faith of Jesus, but that they *keep* it. Both “commandments” and “faith” are objects of the verb keep.

Let us examine first the phrase “faith of Jesus” by itself. This could mean faith *in* Jesus. Or, it could be the faith that Jesus prescribes, with faith representing a body of teachings, as it does, apparently, in Acts 6:7; 13:6-8; and 14:22. The Greek would allow either meaning and even some other meanings. Translations such as the King James Version and the Revised Standard Version that read “faith of Jesus” also allow either meaning.

By translating the phrase differently, most modern versions show that they adopt the first sense. For example Phillips reads, “Those who keep the commandments of God and their faith in Jesus.” * *The New English Bible*, changing the structure of the sentence but retaining the same objective idea of faith being directed to Jesus, reads, “Here the fortitude of God’s people has its place—in keeping God’s commands and remaining loyal to Jesus.” † Certainly “faith in Jesus” may well have been the thought the Holy Spirit wished John to convey. However, the second meaning cannot be completely ruled out. And the idea is certainly true. The persecuted saints will keep the faith to which Jesus adhered and which He taught. He is the founder of the Christian faith, and His teachings are the basis of that faith.

To that faith the saints will cling despite fierce opposition. They “keep . . . the faith of Jesus.” And God honors their fortitude and their fidelity. “For the elect’s sake the time of trouble will be shortened. . . . The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves.”—*Ibid.*, p. 631.

The second coming of Christ will cut short the day of the enemies of the saints. Following his portrayal of the saints steadfastly enduring and maintaining their loyalty to the commands of God and the faith of Jesus, John proceeds almost immediately to a description of the second coming of Christ: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped” (Rev. 14:14-16).

The ultimate fate of the beast is described as follows: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (chap. 19:20).

Blessed are they who steadfastly endure, who cling to the commandments and the faith of Jesus. They will receive the crown of glory that will never fade.

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

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D. F. N.

(Concluded)

KNOWING WHERE DANGER LIES

While one set of inventors and innovators is bringing out new mechanical and electronic and chemical wonders, another set is hard at work making the products of the first group safe for human use.

We see that a company in Dayton, Ohio, has come out with a power mower blade of flexible material—strong enough to cut grass like a metal blade but not rigid enough to injure hands or feet. Those standard blades, whirling as they do at from 2,500 to 3,600 revolutions a minute, have nicked, bruised, maimed, and even amputated the extremities of thousands of users. Now for this one hazard of modern living a real safety improvement has been provided.

Back when glass replaced isinglass in automobile windows, some terrible accidents occurred, making many people wonder whether better visibility was worth it. Then the inventors developed a two-layer safety glass that would crack but not shatter. Today some automobiles are equipped with a glass that collapses into little rectangular pebbles when broken. For every problem there seems to be a solution.

But there are some things scientists and technologists are still working on. The sonic booms of jet aircraft. The smog-producing characteristics of the internal-combustion engine. Electrocutations by house current. We hope the dangers, annoyances, and discomforts introduced by "improvements" will not outdistance the work of those

who concern themselves with the safety of the public.

We would certainly never want to go back to the hand mower, the surrey, or the scrub board. We have learned to keep our hands and feet away from the spinning blades of the mower; we have learned to fasten our safety belt and to keep out of the way of other drivers; we even learned as a child to keep our fingers away from the washing machine's wringers (after one painful experience). We have learned to escape the dangers while enjoying the advantages of modern living.

Temptation is a little like technology. No sooner have we found a solution to one of Satan's puzzles than the onward "progress" of life confronts us with another. We are glad to report, however, that he has no tricks up his sleeve for which a spiritual solution does not exist. Jesus Christ has provided a "way to escape" in every instance. No cunning of Satan can introduce a temptation unknown to our Saviour.

Now, the person who continues to work around an unprotected machine, who neglects to fasten his safety belt, who wants plate glass for his car, is foolish indeed. But no more so than the Christian who doesn't allow Christ to teach him how to escape the dangers of the spiritual world.

"We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our knowledge of his devices."—*Testimonies*, vol. 3, p. 572.

F. D. Y.

LETTERS

From Readers

UPPSALA REPORTS

EDITORS: Your reports regarding the many surprising facts from the things that happened at the Uppsala meetings are very enlightening. I have filed all of the REVIEWS and underlined with colored pencils a number of articles for further study and for use when I speak to our people and to those not of our faith. The article "Trends and Cross-currents at the WCC Fourth Assembly" in the July 25 issue is very helpful.

I can see plainly that, unless I read these messages, I will not be able to keep up with all the developments in the world today. Things are shaping up fast, and somewhat differently from what I had thought they would be. I trust that our church members will not only subscribe to the REVIEW but will read it from cover to cover!

P. F. RICHARD

Ceres, California

EDITORS: The tone of the article "Youth Ferment at Uppsala" (No. 6 in the reports of the recent meetings of the World Council of Churches) has been disturbing to me. It seems to me that the fact that a body of youth even bothered with the council meetings should in itself lead to a more sympathetic attitude on the part of our observers.

Having been a graduate student and teaching fellow for several years in a well-known Eastern university, I have had the opportunity to become acquainted with a number of highly gifted and serious young people, and one of my observations is that many, if not

most of them here, do not afford to the church—any church—even the honor of the criticism. Certainly Christianity and its leaders must not regard a young person not concerned and informed enough even to criticize (as many of our own docile young people are not) as more desirable (or more acceptable to God) than the young person sufficiently interested and involved in the actions and policies of Christ's representative bodies to offer his criticism, however unskillful he may be in doing so.

VINSON BUSHNELL

Cambridge, Massachusetts

EDITORS: I thought that as Seventh-day Adventists we had gone beyond the commandment "Thou shalt not kill" as an argument for refusing to bear arms in warfare. Yet in the article "Concern for Catholicity" in the REVIEW of August 22, "obedience to the peremptory command 'Thou shalt not kill'" is set forth as a justification for our position.

By basing our attitude toward the nonuse of arms on the commandment, do we not make God guilty of gross inconsistency? In the Old Testament we find that God commanded His people to *destroy* utterly those whose cup of iniquity was full. Saul was rejected by God as king because he failed to carry out this instruction regarding the Amalekites (1 Sam. 15:3, 18, 33). Again we find God commanding His people to put to death a man who had presumptuously profaned the Sabbath day (Num. 15:32-36). Examples could be greatly multiplied. The meaning of the sixth commandment seems to be, "Thou shalt not commit murder." Sanction for capital punishment as a penalty for murder seems to be given in Genesis 9:6.

A better argument for noncombatancy is found in John 18:36, where Christ says that His kingdom is not of this world, for if it were then would His servants fight. As mem-

bers of Christ's kingdom, His followers can hardly do otherwise than follow His policy.

Any member of the armed services who attempts to justify his position of noncombatancy on the basis of the sixth commandment is likely to find himself in an embarrassing situation.

J. J. SHORT, M.D.

Carmel Valley, California

► *The sixth commandment is an absolute standard. Nevertheless, during the Israelite theocracy God gave specific directions, upon occasion, to take life. Today the theocracy no longer exists, and the political, economic, and even religious issues involved in war are so complex that many Christians cannot in good conscience take the life of fellow human beings to achieve the stated—or hidden—national goals. As for John 18:36, are not non-combatant soldiers fighting, only without weapons, and within the limits of the sixth commandment?*

MORE ON "THE BLUE DRESS"

EDITORS: Thank you for putting the article, "The Blue Dress," on the front page of the REVIEW, which came to me this morning. I pray that it will awaken some of our sisters to be more careful of their dress and especially the hem lines. I am nearly 90 years of age and the dress question does not give me any problem as I try to follow the instructions given by the Lord's servant. But when I go to the Lord's house for spiritual gain and a sister sits beside me with dress several inches above the knees it is hard to focus my attention on the speaker. I can't close my eyes to this though I try not to think of it. My heart cries out, "Why, oh, why, when we are so near the end of time?"

MARGARET LOCKE

McMinnville, Oregon

A Different Kind of School for Fiji

By GORDON A. LEE
President, Central Pacific Union Mission



While the greenhouse is still under construction, Jacob Mittleider (left) and his helper Marika inspect the seedlings.



Faith in the providences of God on behalf of the new school may be seen in work already being done. These are young papaya trees that have been set out. When they begin to bear in a few months, their fruit will find a market locally and in New Zealand.

The Deuba farmland is flat, and because of the heavy rainfall of the region the planners must provide suitable drainage. For farming here to be an economic success such ditches will have to be dug, not by hand, but by a machine that can also keep them clear.



By January, 1969, classes will begin in a new agricultural and manual arts training school in Fiji. The short-range results of this project will be the fulfillment of counsel from God regarding proper education for our youth. The long-range result may well be the financial strengthening of the organized work in the Central Pacific Union.

Each year from the mission schools with which I am acquainted we pour out men and women with academic training to fit them for white-collar jobs. But we are not turning out enough builders to erect offices or carpenters to manufacture desks for them. We have done little or nothing to prepare the larger portion of graduates to meet the demands of a rapidly growing and extremely competitive economy.

The existence of our new training school at Deuba, Fiji, results from two timely developments: a gift of land and the emerging philosophy of the union mission that mission fields should not be forever dependent upon appropriations from the home base.

Two years ago we were given 100 acres of land by a retired American not of our faith. He had seen the operation of our Fulton Missionary College and was deeply impressed. He wanted us to be the medium through which he could fulfill his desire to establish a much-needed training school in the manual arts, particularly agriculture. He felt we were the people to implement such a vision.

I believe God was using him to move us into the right channels. We have been slow to move because financially the task seemed impossible, but God has been with us, moving us sometimes even against our will. Today we are attempting the impossible.

With the services of Mr. and Mrs. Jacob Mittleider, from the United States, who have come as self-supporting missionaries, we are going ahead by faith. We have also Mr. and Mrs. Ray Eaton, from Australia, and three nationals. Our

first need is a dormitory, then necessary equipment and machinery. A greenhouse has been erected and a small area of the land is cleared and drained. The seedlings in the greenhouse are already sprouting. Soon the land will begin to bring forth its fruitage under the skilled hands of Mr. Mittleider and his associates.

In the next stage of development will be four staff houses, students' kitchen and dining room, a shower and wash-room unit, water and power supply, and packing and machinery sheds. In the machinery line we require at least one more tractor, a drain digger, a plow, a disk cultivator, a slasher, and equipment and tools to maintain this machinery. God has already helped us in unexpected ways. We are not afraid to move forward in faith.

Already we can see what the potential will be. Last year we sent three nationals over to New Guinea to study under Mr. Mittleider for six months. One returned to Tonga, where he now has a flourishing farm on our Beulah College land. The school receives an abundance of nourishing fresh vegetables and there is sufficient to sell on the local market and export to New Zealand. Another of these boys is doing the same at Fulton College here in Fiji. The third is to associate with the project at Deuba. Already he has grown tomatoes that have captured the imagination of the agents. The soil is productive where we are opening our agricultural school.

We have already received orders from agents here in Fiji for local needs and overseas exports that will require the cultivation of more than the 100 acres. If we were to grow nothing else but rice we could market every grain. Interests in the canning business are urging us to provide produce. So insistent are they that they are prepared to supply the seed. The project can be self-supporting, if it can be given a reasonable start.

But more than that, this new agricultural school will train our young men from the Pacific area to make full and economically sound use of the land. They will be blessed and so will the cause of the gospel.

I look, too, beyond our own union to the world field. This agricultural school can become the training center for other developing countries of the world. The starving millions can be aided by the effective use of this institution. Already we have pleas from eight countries asking that we make it possible for a student to come to Deuba to train in our agricultural college.

This school is the outworking of our philosophy that the future development of our mission program throughout the islands of the Pacific depends largely upon how much we can help the members to help themselves.

To understand the impact such a school may have upon the economics of mission work, let us look at the way the work in the island fields of the Australasian Division has developed in 30 years.

In 1936 the membership in Australia and New Zealand totaled 13,661 (77 per

cent of the division's total membership) while in the mission fields for which the Australasian Division was responsible the membership was 4,025 (23 per cent). In 1966, just 30 years later, the balance had swung surprisingly to the mission field. The homelands had a total membership of 36,872 (49.6 per cent) while the mission fields for which the homeland cared had 37,470 members (50.4 per cent). In 1936, 44 per cent of the division's denominational work force served mission fields, but in 1966 the percentage was 58 per cent.

The unfortunate part about this is that during these 30 years the economic status of the mission fields has not developed in relation to the increased membership. So a heavier financial burden has been placed upon the homeland membership who are now outnumbered by the mission field membership.

Because of the tremendously expanded work in the South Pacific mission field we are feeling the serious restraint of insufficient finances to maintain that which we have through God's providence been able to establish, and are enfeebled in our attempts to move forward as new and wonderful opportunities open before us. The hard cold fact is this—there are insufficient funds adequately to cope with today's mission program.

What is the answer? I believe the responsibility lies heavily upon the administrators and workers in the mission lands to develop their fields in such a way that they may become more nearly self-supporting. Each passing year should make them less reliant upon appropriations from the union, the division, and the General Conference. A field may then change its status from a mission to a conference when its members are financially capable of supporting the work in their own territory.

To move in this direction means to develop the economic strength of our members. This strength will in turn reflect itself in the financial status of the local mission. The question is, How might this be accomplished in the mis-

sion fields such as we find in the South Pacific?

Some may say it can never be done. But I firmly believe that a determined plan to elevate the economic standard of our island people is going to greatly increase the local income of our missions and ease the demands on funds made available from the usual sources. Even partial independence from appropriations leads a progressive administrator to attempt more ambitious programs and to accept every opportunity to drive this message into every unentered territory and sound the final warning with a clarion call that cannot be mistaken.

The establishment of the manual arts training center in Fiji could well be the key for this part of the world. For years now we have concentrated on the establishment of schools that have leaned heavily to the academics, to the detriment of manual training.

Here in the Central Pacific we are making a determined effort to rapidly change this situation and bring about a training program to prepare young men and women of these islands to establish themselves in their island homes and support not only themselves but their church.

Congo Worker Finds Many Eager for Instruction

By D. SOFRANAC
Departmental Secretary
Congo Union Mission

On the return from her baptism Tumba Louise, an elderly Congolese, along with the many who had witnessed the service, encountered her husband.

"Have you been baptized into the Adventist Church?" he demanded.

"Yes, I have."

The people gathered around, wondering what would come next.

"Then I will divorce you immediately."

"I am not surprised by what you say, but that is not so important now. In the



Spicer College Plans Evangelistic Program

Students and faculty at Spicer Memorial College, Poona, India, have responded to a project promoted by the college president and lay activities leader, Dr. M. E. Cherian. He has challenged each member of the school family with the slogan "Win one before the year is done."

Literature distribution and home visitation, the Gift Bible Plan, and branch Sabbath schools will be carried on in nearby localities. The major thrust will be evangelistic meetings held in Aundh.

The picture shows two of the students signing the scrolls indicating their commitment to service and their desire to work in the Range Hills area.

J. S. KAPUR
Acting Librarian
Spicer Memorial College

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

POLISH AND INDIAN TEMPERANCE VISITORS. On September 16 we had the privilege of greeting highly placed temperance advocates from India and Poland. The guest from India was High Court Justice of the Punjab, Tek Chand. Guests from Poland were Drs. Rutkiewicz, Zielinski, and Hulex, of the Polish Government Ministry of Health. All these gentlemen came to attend the twenty-eighth International Congress on Alcoholism held in Washington. During their visit to America they desired to visit several Seventh-day Adventist institutions and our world headquarters.

MISSION SPOTLIGHT. The Sabbath School Department has informed us that during the third quarter, 1968, approximately 300 Sabbath schools, large and small, throughout the North American Division participated in an experimental audio-visual project known as Mission Spotlight. The project consisted of world mission reports in color slides and color motion pictures with accompanying taped narrations. Six mission stories were released for the experimental project, three in 35 mm. slides and three in 8 mm. motion pictures. The purpose of these specially prepared world mission reports is to enhance the Sabbath school mission-story period and to inform members more clearly about opportunities and needs in the mission fields.

The use of a translucent screen makes it possible to show these mission pictures in a wide variety of Sabbath school meeting places. With such a screen the projector is located near to and behind the screen, and the picture can be seen quite clearly even in daylight. When you read this paragraph the Sabbath schools that participated in the Mission Spotlight project will be reporting to the department regarding the reception and effectiveness of this type of mission report.

MISSION APPOINTEES. The General Conference has appointed numerous standing committees to serve it in specialized capacities. One of the most active of these committees meets every Wednesday at 1:30 p.m. and is called the Appointees Committee. This committee of about 30 members, chosen from administrative and departmental personnel, meets under the chairmanship of W. R. Beach, secretary of the General Conference, and considers all prospective mis-

sionary appointees before recommending them to the General Conference Committee.

Calls for missionaries originate in the overseas divisions. When a call for a missionary comes to the General Conference from an overseas division the secretariat begins an intensive search for the most suitable person to fill the need. Names of missionary prospects are gleaned from several sources. Many persons write to the General Conference volunteering for overseas service; other names are recommended by pastors, workers, and acquaintances in the churches; still more names are furnished by the denomination's colleges and universities; some names come through contacts made at meetings such as camp meetings, youth gatherings, and workers' meetings.

It is the responsibility of the Appointees Committee to process all missionaries in regard to qualifications and health prior to their appointment. After missionaries receive and accept their appointment and pass their medicals, they are issued their credentials and placed in the care of the treasury, which arranges for their travel documentation and transportation to their field of appointment.

WORKERS FROM ABROAD. Denominational workers who serve in five divisions of the world field have recently visited headquarters. Each one had many things to tell. We list here the divisions and places where these workers labor: Australasian: Elder and Mrs. Charles Doom, French Polynesia Mission, Papeete, Tahiti; Lazare Doom, Raiatea, Society Islands; R. C. Naden, division Radio-TV Productions, Wahroonga, N.S.W., Australia. Inter-American: Eloy Acosta, Puerto Rico Conference, Aguadilla, Puerto Rico; Elder and Mrs. Kenneth Fleck and son, Dominican Conference, Santo Domingo, Dominican Republic; Mrs. H. S. Walters, West Indies College, Mandeville, Jamaica. Middle East: Prof. Henry Melki, Middle East College, Beirut, Lebanon; Shahada Halabi, Lebanon Section, Beirut, Lebanon; Elder and Mrs. R. L. Jacobs, division administration, Beirut, Lebanon. South American: Prof. and Mrs. Eleodoro Rodriguez, Miraflores Academy, Lima, Peru. Far Eastern: Dr. Lordino Yutuc, Manila Sanitarium and Hospital, Manila, Philippines; W. D. Jemson, Philippine Publishing House, Manila, Philippines.

land where I am going there is no marriage. The time for this life is short. We must love everybody and serve the Lord Jesus, for He saved us from the sorrows of this present world."

This answer touched the heart of Tumba Louise's pastor, Levy Tshiya, who was the first Adventist minister in the Kasai Province of the Congo. Inspired by her clear, loyal answer, he began to preach to the husband and to the others who had gathered there. Many wanted to know more about the hope of the Advent faith. As a result of this meeting along the way, about 12 people joined the baptismal class.

Shortly Pastor Tshiya continued his journey, going to Budimba for another baptismal service. There an old woman, her hair white as snow, asked the pastor many questions that he found hard to answer. She had been a Sabbath school member for three years, but her name was not on the list of candidates for baptism. Finally she said, "Pastor, if you don't baptize me, I won't go home." Her earnest desire to join the church led 20 others to make their decision for baptism also.

These incidents illustrate the challenges and opportunities that face the workers in the Congo. Until recently we had been invited to preach in such institutions as hospitals, schools, and prisons, but never at a university. Some time ago we organized Bible studies for the students of the Voice of Prophecy in Lumbumbashi (formerly Elisabethville). Two or three university students came regularly. They told their friends about their studies, and as a result we have received an invitation to preach the Advent message every Sunday morning in a hall especially set aside for religious services. We did not refuse this request!

American Photographer Saved at Peru Clinic

By GORDON A. GILKES, M.D.
Medical Director
Stahl Clinic

The doctor on call at the Stahl Clinic in Peru was interrupted one day not long ago with the news that a traveler from the United States was moribund, lying in a small outboard motorboat at the river's edge.

Apparently he was the official photographer of a group of anthropologists who were working in the Peruvian jungle collecting specimens for the Milwaukee Museum in the States. After a few days of traveling this man had become very ill with a severe gastrointestinal problem and had to be brought down the river in haste since he was rapidly entering a state of coma.

On arriving at our hospital, he was found to be a diabetic. He was in diabetic coma with severe renal damage and pulmonary edema. After instituting intravenous therapy for 24 hours, we arranged for him to be transported by plane to Lima, the capital of Peru. With the doctor still at his side, he was taken to a large hospital in Lima, where he was attended by a group of specialists.

There was also heart damage along with all the other problems, but nevertheless the man made a fairly good recovery and was able to fly home after some days.

Thanks to prompt treatment and the emergency flight to Lima, this man was able once again to see his family. Another day's delay would have meant sure death for this adventurous diabetic photographer.

Not long after his return his wife wrote: "We must try to express in words our

heartfelt thanks to you for your excellent professional and humane care of Leon. Without your help beyond duty, we would now have nothing but despair instead of hope and anticipation. Your part in Iquitos and the trip to Lima is very reassuring to us who live such a fast-paced existence where relationships, even with personal physicians, are becoming very impersonal. Everyone seems so hurried and pressed that such extensive care is almost unbelievable on a personal basis."

Far East Publishing Work Surveyed

By E. A. BRODEUR

Departmental Secretary, Far Eastern Division

The General Conference Publishing Department recently sponsored a five-week survey itinerary of the eight publishing houses of the Far Eastern Division.

L. F. Bohner, general manager of the Pacific Press Publishing Association, was the representative from the United States who accompanied E. A. Brodeur, the secretary of the publishing department of the Far Eastern Division, on this tour.

Since the close of World War II the three publishing houses in the United States have contributed about \$1.5 million to the rehabilitation and expansion of those in the Far East. The purpose of this survey was to see the results of that expansion and to study present and future needs. The entire range of activity in a publishing house—from managerial

and business office procedures to the use of equipment—was studied and discussed.

Perhaps the most important suggestions for improvement came in the area of business office managing and in the procedures of plant operations. Elder Bohner was able to draw from his experience in giving pointers on improving and updating even the old equipment. Future production of the publishing houses in the Far Eastern Division has been aided by this survey trip.

The Indonesia Publishing House in Djakarta was the first stop. The presses there print Adventist literature for the largest Moslem nation in the world; they lead the Far Eastern Division in amount of literature produced.

Singapore and Bangkok were the next

two stops. Both these places held memories for Elder Bohner. As secretary-treasurer of Malayan Union Mission from 1936 to 1942, he helped develop the work in the early days of the Singapore institution. He was later interned as a prisoner of war in Bangkok. Elder Bohner remarked that the Thailand Publishing House was especially well equipped and that the quality of workmanship did credit to the SDA Church.

Traveling east to Saigon, they found the Vietnam Publishing House turning out thousands of books and magazines. In spite of war conditions, the presses are steadily supplying the active literature evangelists in that country. The workers faithfully keep the shop running two shifts and sometimes three in order to meet the demands.

The Philippine Publishing House in Manila has traditionally had a close relationship with Pacific Press, which played a major role in rehabilitating the sister institution after World War II. In recognition of this bond, W. D. Jemson, manager of the Philippine Publishing House, presented a plaque to Elder Bohner, who received it for the Pacific Press. The 700 colporteurs in the Philippines keep the press busy turning out literature. Sales of the house for 1968 are expected to surpass ₱2 million.

The South China Island Publishing House is a publishing house without printing facilities. It shares this characteristic with nine other houses around the world. Here subscription books and 26 Spirit of Prophecy books are published for Chinese-speaking people all over Asia.

The Korean Publishing House is finding it difficult to meet the demands of the colporteurs. A recent addition to the print-shop section houses modern equipment; in fact, facilities are adequate now so that a complete book can be made in the plant. In spite of the progress, however, a large offset press is still urgently needed.

Japan Publishing House, just a few miles west of Yokohama, is publishing 18 books. Thirteen of these—the religious ones—are being sold by Japanese literature evangelists.

L. F. Bohner enjoys a mutual admiration society with some of the Korean orphans in Seoul. The Korean Publishing House was one of the stops on his five-week itinerary.



Evangelistic Institute Held in Middle East

By L. C. MILLER
*Ministerial Secretary,
Middle East Division*

Seven young ministers from the Middle East Division attended the evangelism training institute sponsored by the division Ministerial Association in Beirut, Lebanon, August 13-20.

Using the theme "Now Is the Hour," Ministerial Association secretary L. C. Miller keyed the institute. Salim Japas, division evangelist, presented daily sessions of "Bible Investigation" to guide the young evangelists into techniques for reaching the Christian population in the Middle East; he also suggested some ap-



Members of division staff (front row, from left): L. C. Miller, Salim Japas, F. C. Webster, George Khoury, Salam Aboujauda.

proaches that may be adapted to Moslem work.

Each evening, Evangelist Japas spoke in public meetings held at Middle East College. These were demonstration sermons using black-light visual aids. In a workshop each afternoon the men had opportunity to make their own sets of black-light visual aids.

Others who spoke were: associate division evangelist, George Khoury; medical secretary, H. C. Lamp; B. L. Gillereth, of Middle East College; and L. C. Miller. They presented a series of talks on the minister and his vocation, family, devotions, ethics, habits, secrets of success, and calling.

Following a celebration of the Lord's Supper, the men in attendance took a collective goal of almost 1,000 baptisms to be reached by the end of 1969. Present membership in the division is less than 3,000.

The division president, F. C. Webster, gave a final challenge in his sermon, "Go."

New Hebrides Mission Opens Church in Vila

By G. D. GILES
President

A new church was opened June 15 in Vila, New Hebrides, in the presence of 400 friends. The Condominium Government (British and French) leaders participated in the ceremonies.

An evangelistic program launched by G. A. Lee, president of the Central Pacific Union Mission, followed the opening, and the prospect of growth is excellent.

When Calvin Parker arrived in the primitive New Hebrides islands in 1912, he did not remain in Port Vila. On hearing of opportunities among the savage people of Malekula, he went to the northern islands, where we now have a membership approaching 3,000, many schools, a hospital, and the mission headquarters. Today we rejoice that the third angel's message has returned to Vila.

With plans to use the new church as an evangelistic center in the English and French languages, we look to Vila as becoming a stronghold of the gospel in New Hebrides.

From Casino to Christian Worker

Just two years ago Mr. and Mrs. F. Redgate were operating a prosperous gambling casino and dance hall in one of the Midland towns of England. An advertisement on the page where they advertised their club activities caught their attention. Evangelist Bryan Ball was to speak on "The Heavens Are Telling."

Curiosity soon turned to deep interest as they attended week by week. Conviction and surrender meant a complete turn around in their whole lives, but they went forward in faith and were duly baptized.

Mr. Redgate became a literature evangelist. With a burden to win others to their Lord, they sold their home and moved to Leicester, where they were welcomed into the fellowship of the local SDA church.

Mr. Redgate's approach to the work at first led to Bible studies every night of the week but a declining bank balance. Mrs. Redgate joined in following up interests with Bible studies. Their faith was tested by several hard experiences, but after about six months of diligent effort, Mrs. Noreen Burnham and her two daughters joined the church. This was the first accession to that church from the local population in almost two years. Leicester, reputed to be the wealthiest city in Britain, has a population dedicated in the main to material interests, and the idea of making a covenant with their Lord by sacrifice does not readily appeal to the people.

At this time I launched an evangelistic campaign. The initial response was excellent, but how to cope with a growing list of more than 500 interests singlehandedly was a problem. No worker was available from any source in the field. However, Mrs. Redgate had now given full evidence that she was a "natural" for the Bible instructor work, and she was invited to help on a part-time temporary basis. From the start, time meant nothing to her. She was prepared to work 13 and 14 hours most days to help cope with the heavy pressure of the first meetings.

But it is now that her talents are being used to the full, as she visits in the homes of the people, and by the testimony of her own life is reaching their hearts. God works in a mysterious way in the preparation for service of those He calls. The charm developed in her duties of club hostess has been blended with her consecration to make her a most effective tool in God's hands.

How is Mr. Redgate? He is already collecting names of likely interests for the next campaign. He has just completed his best week in the colporteur work.

D. R. LOWE
Pastor, Leicester, England

Brief News

AUSTRALASIA

★ Australasia's first locally produced Seventh-day Adventist telecasts have been aired over commercial television in Australia beginning September 2. Rockhampton, Queensland, has been chosen for this pilot project. Entitled Focus on Living, the series of five-minute telecasts features Roy C. Naden. The program received two exposures a day for a trial period of one month, one exposure each day being at prime viewing time.

★ An intensive evangelistic program has begun in the islands of Samoa. D. E. Hay, the president, tells of 13 Voice of Youth crusades and 16 public evangelistic campaigns with good interests in every center. Pastor Tini Inu has returned to Samoa after a successful program in Australia and is moving into a heavy program of public preaching and also producing tracts in the vernacular. About 6,700 copies of each of a series of tracts are being printed and distributed.

★ Attendance was always above 1,100 at Kevin Moore's recent 29-night evangelistic series with Fulton ministerial students at Nukualofa, Tonga. One member of the Tongan king's staff, with his wife, has shown a keen interest in the gospel

message. Recently three baptisms were conducted in Tonga. Some of these new members have accepted the message under bitter opposition.

★ The Avondale Symphonic Choir, of Avondale College, is making its annual tour, giving concerts in such places as Wollongong, Canberra, Ballarat, Bendigo, Melbourne, and Warburton, Australia.

M. G. TOWNEND, Correspondent

SOUTHEAST ASIA UNION MISSION

★ A Sabah layman who was trained at the lay training school last February visited a village in Kundasan recently and found that the villagers had prepared a house of worship and wanted to be Christians. They say they are looking for the true church.

DANIEL R. GUILD, President

WEST AFRICAN UNION

★ Leland Shultz, a third generation missionary, is the new manager of the Advent Press in Accra, Ghana. During the interim since Alfred Berger left the press a year ago because of ill health, Edgar Warren, the editor, has carried the responsibilities of manager, as well. The Advent Press has a staff of 27. Mr. Shultz's grandfather and father were missionaries in the Far East.

ØIVIND GJERTSEN, PR Secretary

Southwest Region, Oklahoma, Join for Workers' Meeting

"Dear Father, may we each as new pastors return to our districts."

This was the spirit of the combined workers' meeting of the Oklahoma and Southwest Region conferences, which convened at Lake Texoma Lodge, September 15 to 18. Old districts would soon be revitalized by new pastors and would become new districts aflame for the finishing of the work in the Southwestern Union Conference.

This workers' meeting was unique in several respects. This was the first combined workers' meeting of the two conferences, and this was the first time that the teachers and their families from both conferences had been invited to share a meeting with their ministerial colleagues. C. W. Skantz, president of the Oklahoma Conference, and V. L. Roberts, president of the Southwest Region Conference, led their respective workers in this spiritual feast.

F. L. Bland emphasized in his series of messages the nearness of Christ's return and challenged each worker to possess a spirit of urgency in his work. He spoke of the Pentecostal power available for each Adventist preacher.

N. R. Dower, secretary of the Ministerial Association of the General Conference, brought a series of messages from the life of John the Baptist. He drew lessons from the ministry of John and applied them to John's modern counterparts in the Adventist ministry. Tuesday night saw ministers and wives going forward in a total dedication of the whole life for a speedy consummation of the work in each conference.

E. C. Ward came from the Southeastern California Conference and discussed methods in evangelism and ways to organize and rally the laymen for all-out evangelism. Elder Ward, originator of the Go Tell Thy Neighbor program, told of the unique role Go Tell is playing in his own program of evangelism in San Diego, California.

Guidance and instruction to the teachers was led by Dr. Ruth Murdoch, professor of education at Andrews University, and Wayne Thurber, educational secretary of the Southwestern Union Conference. The meetings were coordinated by L. H. Opp of the Oklahoma Confer-

ence and E. W. Shepperd of the Southwest Region Conference.

The 1969 Ingathering campaign was launched, and each pastor and teacher left determined to make this the best Ingathering year in the history of his conference.

F. L. BLAND

Vice-president, General Conference

Publishing Leaders Gather for Quadrennial Council

The North American Division Publishing Council, September 17 to 21, attracted 350 delegates, principally from the United States and Canada, to Dallas, Texas, where conference publishing leaders, managers of Book and Bible Houses, HHES directors, and publishing house representatives met in a quadrennial session. Total attendance, including visitors, was about 500.

This council was directed by the secretary of the General Conference Publishing Department, D. A. McAdams, and his associates, W. A. Higgins, Herbert White, and Carson Adams.

How full were the five twelve-hour days! There were three roomfuls of literature displays, and progress reports were heard involving our 44 publishing houses and 6,304 SDA literature evangelists. There were numerous business sessions, some of which were given to discussions of policies pertaining to the Home Health Education Service organization, Bible houses, and programs of literature evangelism. Many helpful materials were issued to the delegates. Two of the fringe benefits were the rich fellowship among the workers of the printed page and the inspiring music, much of which was given by musicians from Southwestern Union College. Two motion pictures were presented, one of the Paul Harvey promotional TV films on Arthur Maxwell's *The Bible Story* set, the other a premiere showing of the new Publishing Department production, "Trees That Talk."

Morning devotional speakers were Theodore Carcich, K. H. Emmerson, A. S. Maxwell, and Kenneth H. Wood. Arthur L. White and D. W. Hunter spoke at evening meetings. There were six meet-

ings Sabbath, including the Friday vespers, Sabbath school, a musicale, and worship services. Two General Conference vice-presidents, N. C. Wilson and Theodore Carcich, delivered sermons on Sabbath, the final day of the meeting.

Of special interest were the plans for the future and newly set objectives. The delegates were challenged to set up, through literature, one million new "pulpits" in homes, adding a total of one million more subscriptions to our missionary periodicals *Life and Health*, *Listen*, *The Message Magazine*, *Signs of the Times*, *These Times*, and foreign-language publications.

We were asked also to double the number of literature evangelists, to double the sales of denominational publications, which currently amount to about \$38.5 million a year, and to work toward doubling the number of persons won annually through literature work.

GARLAND J. MILLET

Editor, The Message Magazine

World Nutritionists Convene; E. G. White Views Confirmed

Several Seventh-day Adventist nutritionists recently attended an international convention held by the American Medical Association in San Juan, Puerto Rico. More than 500 nutritionists, scientists, and educators representing some 20 countries heard colleagues present papers dealing with the various areas of nutrition.

Important to Seventh-day Adventists were two striking confirmations of Ellen G. White's statements made years ago, long before science could support her revelations. First, studies have now shown that mentality, development of the brain size, and functioning of the central nervous system are strongly affected by nutritional habits. In one study, it was proved that inadequate nutrition in preschool children resulted in a 43 per cent decrease in mentality.

Second, with the world's population explosion, scientists are seriously exploring the potentials of vegetarianism and are accepting the fact that a diet free from animal products can be adequate and well-balanced.

FREDRIK W. EDWARDY

Editor, Today's Food

Ministers and teachers of the Southwest Region and the Oklahoma conferences as they met recently for a combined workers' meeting.



Atlantic Union

✦ Thirty-eight decisions for baptism have so far been reported as a result of the Jim Gilley-David Peterson evangelistic campaign in the Norwich, Connecticut, Masonic Temple.

✦ As a climax to a summer-long evangelistic program conducted at the Bronx, New York, church by Pastor T. X. Perry, 32 persons (the majority of them children) were baptized by Judge Brummell, of Long Island, New York. Eugene Perry, a son of the pastor, was among those baptized.

EMMA KIRK, *Correspondent*

Canadian Union



Alberta Ordination

Willis Clark, Bible teacher at Canadian Union College Academy, was ordained to the gospel ministry July 13 at the Alberta camp meeting.

Andrew Fearing, associate secretary of the Ministerial Association of the General Conference, gave the dedication sermon. J. W. Bothe, Canadian Union president, gave the charge, and A. W. Kaytor, Alberta Conference president, offered the dedication prayer.

Shown here are (from left): Elder Kaytor, Mrs. Clark, Elder Clark, Elder Bothe, Elder Fearing, and P. G. Miller, president, Canadian Union College.

Central Union

✦ E. B. Ogden, chairman of the mathematics department of Union College, received a citation signed by 17 colleagues in the mathematics section of the 1968 Quadrennial Council for Higher Education held at Berrien Springs, Michigan. The citation recognized his faithfulness, kindness, and devotion to Christian education; his example of Christian faith; his dedi-

cation to duty which made the institutions he served more powerful forces in the lives of young people.

✦ Thirteen church schools and two home schools have opened this fall in the Missouri Conference.

✦ The church services of the Denver, Colorado, Central church were recently broadcast from radio station KLZ. Arthur Lickey is pastor.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Following an eight-week tent campaign in Cleveland, Ohio, 167 were baptized. Harold L. Cleveland, pastor of the Glenville church in the Allegheny West Conference, held the meetings for the neighboring Bethel church.

✦ Members of the Morgantown, West Virginia, church recently dedicated their new sanctuary. From the time the lot was purchased in 1962 Pastors C. M. Hardy, J. F. Harold, and L. D. Baker have led the congregation in the construction and financing of the project. Speaker for the dedicatory service was Cree Sandefur, union president.

✦ Members of the Christian Writers' Association, Takoma Park, have voted to proceed with articles of incorporation. The association is composed of Adventist writers in the Greater Washington, D.C., area and is the parent organization of several similar groups in the United States.

✦ Harold Streidl, biology instructor at Blue Mountain Academy, returned recently from South America with many new specimens for the academy's biology department. Mr. Streidl was one of an 18-man expedition into the Oxapampa jungles of Peru. The expedition was sponsored by Andrews University.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Five people were taken into church membership in the Galesburg, Illinois, district August 17—four by baptism and one on profession of faith. The latter, Mrs. Esther Irons, is the daughter of Mrs. Laura Youngs, who was at one time (about 1910) Ellen G. White's housekeeper at Elmshaven. Mrs. Irons remembers Mrs. White well.

✦ The Raymond, Wisconsin, church, organized in 1868 by John Matteson, celebrated its one hundredth anniversary recently. Dr. Horace Shaw, of Andrews University, was guest speaker at the morning church service. Others taking part were

Gordon Hewlett, former pastor, and I. W. Morford, the present pastor. Prominent former members from the Raymond church include Dr. David Paulson, founder of the Hinsdale Sanitarium; Borenson Grundset, a missionary to China; and Ruben Vangerin, missionary to Africa.

✦ Eight persons, including the John Hutchinson family, were baptized recently in the South Flint, Michigan, church. This was the first baptism conducted by Henry Kenaston since his ordination at the Michigan centennial camp meeting this year.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ The seventy-fifth church in the Upper Columbia Conference was organized this summer in Chelan, Washington, following a series of meetings held by the Jim Hiner evangelistic team and Pastors Phillip Welklin, Ed Turner, and Elwood Boyd. Twenty-three people became charter members of the Lake Chelan church, but 40 adults and 17 children attended the first services August 24. Gene Hiner and Leo Harden were elected as elders. Phillip Welklin, pastor of the Wenatchee church, will pastor also this new organization.

✦ W. G. Wallace, publishing department secretary of the Upper Columbia Conference, featured a colporteur booth at the Benton-Franklin Fair in August. Colporteur Don Owen offered the Missionary Volunteers of the Pasco, Riverview, and Richland churches the opportunity to use the booth over the Sabbath to make missionary contacts. Seventeen youth handed out about 3,000 pieces of literature. They also signed up 12 persons for Bible lessons.

✦ An innovation in the Upper Columbia Conference was a ministerial workshop September 9-11 in Spokane, Washington, for six ministerial interns and nine young workers and their wives. Speakers were local conference officials, evangelists, and church pastors. The wives also received instruction from an experienced housewife. The workshop was planned and directed by H. F. Hannah, conference ministerial secretary.

IONE MORGAN, *Correspondent*

Northern Union

✦ Dave Burishkin, of Grand Junction, Colorado, a student colporteur in South Dakota this summer, reached \$2,000 in sales. Dave is now in Union College.

✦ Three campers and four visitors were baptized at Ingham Lake, climaxing two weeks at Forest Ridge Camp in Iowa.

One hundred and two youth attended the camp and 158 honors were earned in the fields of swimming, canoeing, water skiing, archery, campcraft, and shells.

✦ Two young men were recently baptized in the Spearfish, South Dakota, church as a result of studies begun with Ronald Reimche and continued by David Bordeaux.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Phoenix Youth Build Home for Elderly Yavapai Woman

Nellie Quail, 86-year-old Yavapai Indian living on the Fort McDowell Reservation, recently moved into a new home, the gift of the young people of the Greater Phoenix, Arizona, area.

Her old one-room adobe home had nearly crumbled away. The project was presented to Richard Duerksen, senior theology major, Loma Linda University, and director of youth activities for the valley during the summer. He in turn presented the need to the young people.

Built entirely by volunteer help, the home cost less than \$750. Many local businesses also contributed to its construction.

G. H. FRIEDRICH

Arizona Departmental Secretary

✦ The Ojai, California, church hosted a 119-member Vacation Bible School graduation class, of which 93 were non-Adventists. Thirty copies of the book *Your Bible and You* were given to non-Adventist parents.

✦ The Hawthorne, Nevada, church had 82 VBS students, only three of whom were Seventh-day Adventist children. On graduation night 132 people attended the closing exercises. Plans are now being made for evangelistic meetings.

RUTH WRIGHT, *Correspondent*

Southern Union

"Most Active College" Award in Temperance Goes to SMC

For the eighth year in a row Southern Missionary College has won the activities plaque awarded to the most active college chapter of the American Temperance Society.

Sponsors of Collegedale's unit were J. M. Ackerman, professor of education, and Mrs. Genevieve McCormick, assistant professor of speech.

Hoping to capture the plaque for the 1968-1969 school year also, the society sponsored the annual temperance week-

end, with Winton H. Beaven, Columbia Union College president, giving the opening talk.

Student leaders for the 1967-1968 school year were junior theology major Mike Hansen as president, and Tom Ipes, sophomore theology major, as associate president.

Community activities, which included eight Five-Day Plans to Stop Smoking were directed by Philip Whary. John Swafford was responsible for arranging numerous trips to nearby high schools. These programs featured several better-living films and Smoking Sam, a visual demonstrator of the harmful effects of smoking. Both Philip and John were junior theology majors.

On-campus activities were led by Roy Dunn, freshman religion major, who conducted poster, jingle, speech, and cartoon contests.

WILLIAM H. TAYLOR, *Correspondent*

✦ The summer camping program in the union experienced an attendance increase of 446 campers. Total number attending the 30 camps was 3,123.

✦ Baptisms in the Florida Conference through August bring the total for the year to 604. This is an increase of 98 over the same period in 1967.

✦ The Memphis First church was dedicated free of debt August 24 at a special homecoming and dedication weekend. The final \$50,000 note of a \$200,000

mortgage on the four-year-old sanctuary was burned as E. L. Marley, conference president, and pastor Robert Wood led in the dedicatory service.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ More than 150 persons attended the union's annual literature evangelism institute at Camp Yorktown Bay, August 18-24. They spent the time in study, fellowship, recreation, and spiritual evaluation of their lives.

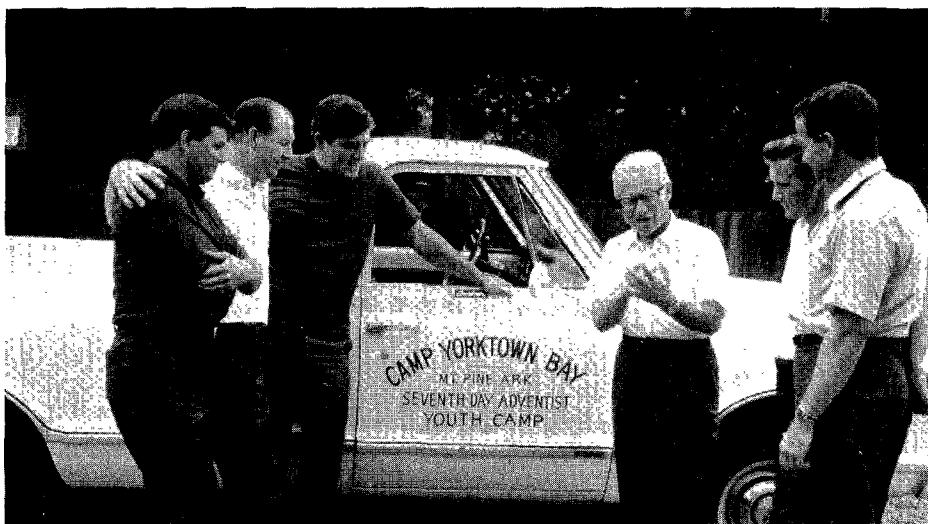
✦ The Arkansas-Louisiana Conference has committed itself to an overflow of \$13,000 above the basic goal of \$25 a member in the Ingathering campaign.

✦ James Layland, layman of the Brownwood, Texas, church, devotes a great deal of his time visiting high schools showing the film *One in 20,000*. Thousands of young people are exposed to the dangers of the use of tobacco this way.

✦ Dr. Harry W. Miller, world-famous "China Doctor," recently visited Albuquerque, New Mexico.

✦ Five acres of land have been purchased for a new church and conference office in the northwestern section of Oklahoma City.

J. N. MORGAN, *Correspondent*



Arkansas-Louisiana Workers' Meeting

A. C. Fearing, of the General Conference Ministerial Association (center), was the main speaker during the first two days of a four-day Arkansas-Louisiana workers' meeting. Here he makes a point with Conference President Frank Sherrill (white shirt, left) and several of the ministers.

The meeting was held at Camp Yorktown Bay, on Lake Ouachita. The camp was given to the conference by the Navy League Council of Hot Springs, Arkansas. It was valued at \$250,000 when it was given in 1965.

Many new facilities have been added since, the newest being the lodge and camp headquarters building.

The closing feature of the meeting was the launching of the 1969 Ingathering crusade. The pastors pledged not only to raise the \$105,225 goal but to bring an overflow of more than \$13,000.

H. H. VOSS

Departmental Secretary

That Book We Sold in Wankie

By VIRGIL ROBINSON
Senior Editor, Home Study Institute

When my 14-year-old sister and I left Spion Kop College, South Africa, in October, 1925, to join our missionary parents at Rusangu in Zambia, we fully expected to return to school in February for the following school year. Finances, however, did not permit, and we both spent all of 1926 on the mission.

Mother was troubled at the beginning of 1927 when dad admitted he still could not send us back to school. She felt we should by all means precede the family by going to America. There we might live with my grandparents, Elder and Mrs. W. C. White, and attend Pacific Union College.

A request to the division office that we be sent to America in time to enter school in September, elicited a sympathetic response. The secretary pointed out, however, that there was nothing in the 1927 budget to permit this. But if dad could find the money (more than \$1,000), it would be returned in 1928, when the family furlough fell due. Dad saw no prospect of raising such a sum, but mother refused to admit defeat.

At her prompting, dad bought a second-hand Ford, packed it with supplies, gave me a few hours' instruction on how to drive it, and mother and I took to the road. First we went to Livingstone, near Victoria Falls, where she canvassed for four weeks.

Leaving me in Livingstone, she took

the train to the coal-mining town of Wankie, some 100 miles away. There she took orders for *The Hope of the World*, by A. L. Baker. Before leaving Wankie she received a shipment of books from the Sentinel Publishing Company, which enabled her to make an immediate delivery. One copy of this book was sold to a family by the name of Stratford, who read it with great interest. Both parents agreed that this book contained the truth. However, they knew nothing of Seventh-day Adventists, for there were none in Wankie.

The canvassing trip was most successful. In three months we traveled 3,000 miles, and left 600 copies of *The Hope of the World* in the homes of people from Wankie in the south to the Congo border in the north.

For 17 years that book remained in the Stratford home. The family moved from Wankie to Bulawayo. One day some unknown person slipped an enrollment blank for the Voice of Prophecy lessons under their door. Not realizing what the card was all about, someone picked it up and slipped it into a cupboard out of sight. Weeks passed until one day Father Stratford told his boys to clean out that particular cupboard. They came across the card, all covered with dust. Curious to know what it was all about, one of the boys filled in the blanks and sent it off to the Voice of Prophecy office near Cape Town.

The lessons arrived, and soon they were being studied. It was not long before the Stratford family became convinced that the publishers of the lessons were in some way linked with the publishers of the book *The Hope of the World*. When the family moved back to Wankie, however, they still had met no Seventh-day Adventist worker.

To this town came Elder J. M. Conmack who was looking up Voice of Prophecy students. Finding the Stratford family keenly interested in the message, he urged the elder son to attend Helderberg College. On his way, this young man stopped off in Bulawayo, where he was baptized, the first of the family.

That same year, 1947, E. J. Stevenson also visited Wankie where he studied with Mr. and Mrs. Stratford. Fully accepting the message taught by Elder Stevenson, they were baptized there on their farm near Wankie, just 20 years after having bought the book. Their second son, John, was baptized at the same time.

In the late 1950's John Stratford entered Helderberg College, where he took the theological course. After graduation he assisted R. H. Kent in two city-wide evangelistic crusades and was personally responsible for winning 20 converts. He was ordained to the ministry and for four years served as Missionary Volunteer and lay activities secretary for the Oranje-Natal Conference.

At the present time Elder Stratford is pastoring two churches in Ohio, U.S.A. Not long ago he met my 86-year-old mother for the first time, and they discussed the influence of the book she had sold his parents 41 years before. Needless to say, it brought her a great deal of satisfaction.



Leon Rittenhouse, M.D., physical medicine physician, New England Memorial Hospital (Atlantic Union), from residency in physical medicine and rehabilitation, Boston Veterans Administration Hospital.

A. G. Kromminga, associate pastor, Santa Ana (Southeastern California), formerly pastor (Idaho).

Steven Aitcheson, librarian and speech teacher, Newbury Park Academy (Southern California), a recent graduate of Loma Linda University.

Don P. Williams, Bible instructor and chaplain, Hawaiian Mission Academy, formerly pastor, Sanitarium church (Northern California).

Dan M. Shultz, instructor, music department, Union College (Central Union), formerly chairman, music department, Adelphian Academy (Michigan).

J. K. Herman, Jr., pastor, Baton Rouge district (Arkansas-Louisiana), from Andrews University.

James E. Thurman, assistant pastor, Little Rock (Arkansas-Louisiana), from Andrews University.

Lee Evins, pastor, Shreveport (Arkansas-Louisiana), from Union College.

Richard W. Bendell, departmental secretary (Arkansas-Louisiana), formerly teacher, Shenandoah Valley Academy (Potomac).

Daniel Edge, assistant shop supervisor, Portland Sanitarium and Hospital (Oregon), formerly State surveyor, Angwin, California.

John Loewen, assistant public relations director and *Profile* editor, Portland Sanitarium and Hospital, a recent graduate of Walla Walla College.

David Russell, laundry manager, Portland Sanitarium and Hospital, formerly industrial arts teacher, Gem State Academy (Idaho).

Herb Shiroma, laboratory supervisor, Portland Sanitarium and Hospital, from same position, Providence Hospital, Everett, Washington.

James Finn, pastor, Aiea (Hawaiian Mission), formerly publishing secretary (New Jersey).

Jeffrey Kent Wilson, associate pastor,

Tucson Mountain Avenue (Arizona), a recent graduate of Andrews University.

B. L. Cook, secretary-treasurer (Washington), formerly auditor (Southwestern Union).

John Littlefield, pastor, Cedar Creek and Woodland district (Oregon).

P. F. Pedersen, lay activities secretary (Central Union), from same position (Northern Union).

K. D. Achord, assistant dean of men, Union College, formerly dean of boys, San Pasqual Academy (Southeastern California).

(Conference names appear in parentheses.)

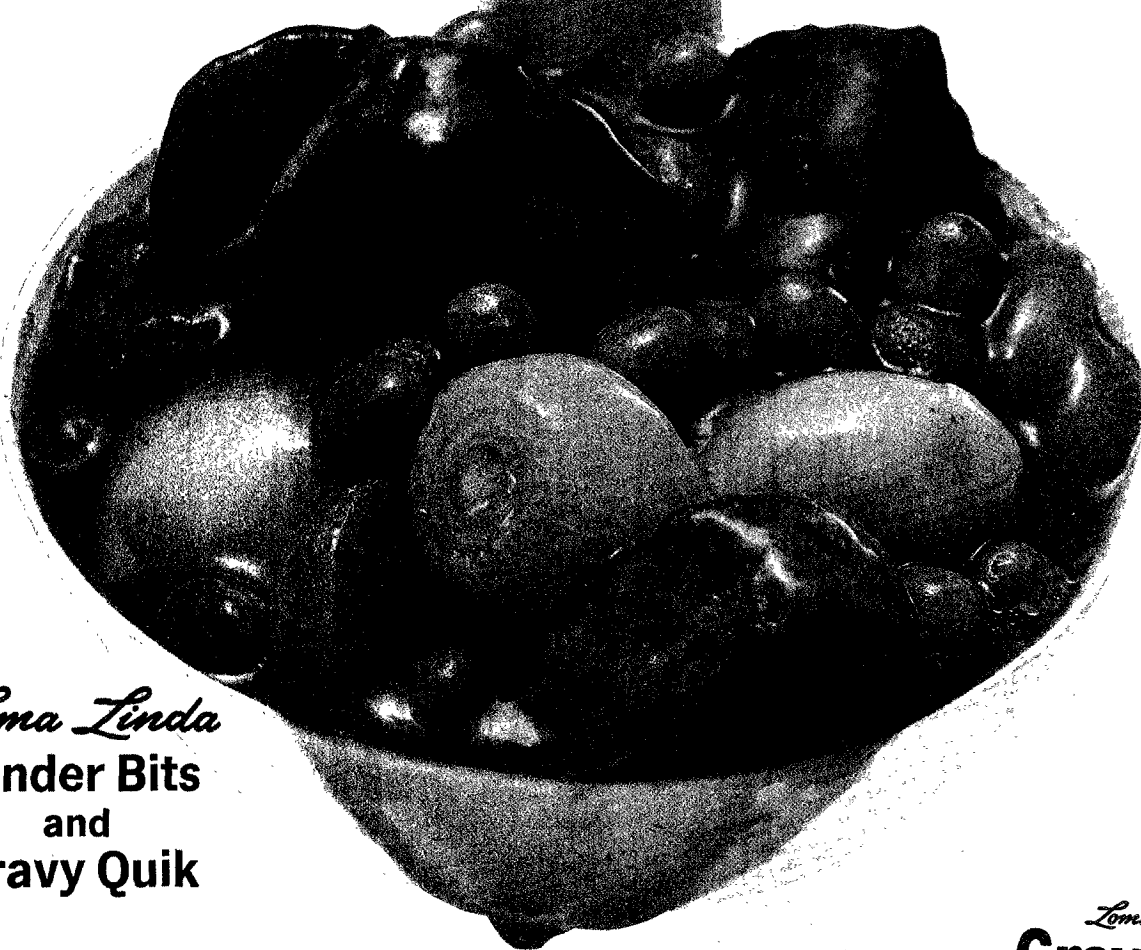
From Home Base to Front Line

Australasian Division

W. E. J. Hokin, returning as physiotherapist at the Togoba Hansende Colony, New Guinea, and Mrs. Hokin left the homeland for New Guinea July 21. He has been studying at Vellore, India.

K. J. Robson, M.D., to be surgeon, Togoba Hansende Hospital, New Guinea,
(Continued on page 30)

wholesome twosome



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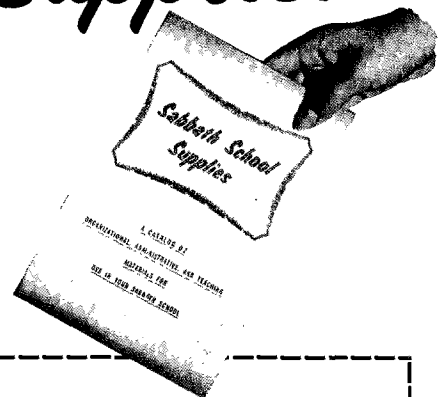
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*Tower of Tongues, The
Under the Juniper Tree
Upper Room and Other Poems, The
Victory in Christ
*Wedding of Christianity and Paganism
What Is a Gentleman?
Wheel-Chair Reveries
When Days Are Dark
When Your Knight Comes Riding ...
Whereas I Was Blind
Which Day of the Week Did Christ Sanctify, Bless, and Keep?
*Who Are the Angels?
Who Causes Man's Suffering?
Why God Permits Sore Trials
Witnessing Without Fear
Wonderful Father, The
*World That Then Was, The

Kindle Kindness
*Last Warning Message
Learn of Me
Life's Red Sea
Lord's Prayer, The
Man God Made Manager, The
Mark of the Other Mile, The
Mark of the Beast, The
Marred, So He Made It Again
Master Artist, The
Meaning of the Empty Tomb
Memory Book, a Garden of Verse
*Messiah of Prophecy
Minister's Two Pies, The
More Excellent Way, The
Never Stop Growing
Our Father's House
Our Father's Love
Pen Pictures of the Face of Jesus
Perfection in Christ
Poems From Daily Life
Prayer Power
Prayer Privilege, The
Problem of Human Suffering, The
Quiet Thoughts for Meditation
*Rags to Riches
Rich Man, Poor Man
*Saved by Grace
Self-Inventory
Slammed Shut
Songs in the Night
Success Nuggets
Sufferings of Christ, The
Supremacy of Love, The
Testimony of the Birds, The
Testimony of the Flowers, The
Testimony of the Trees, The
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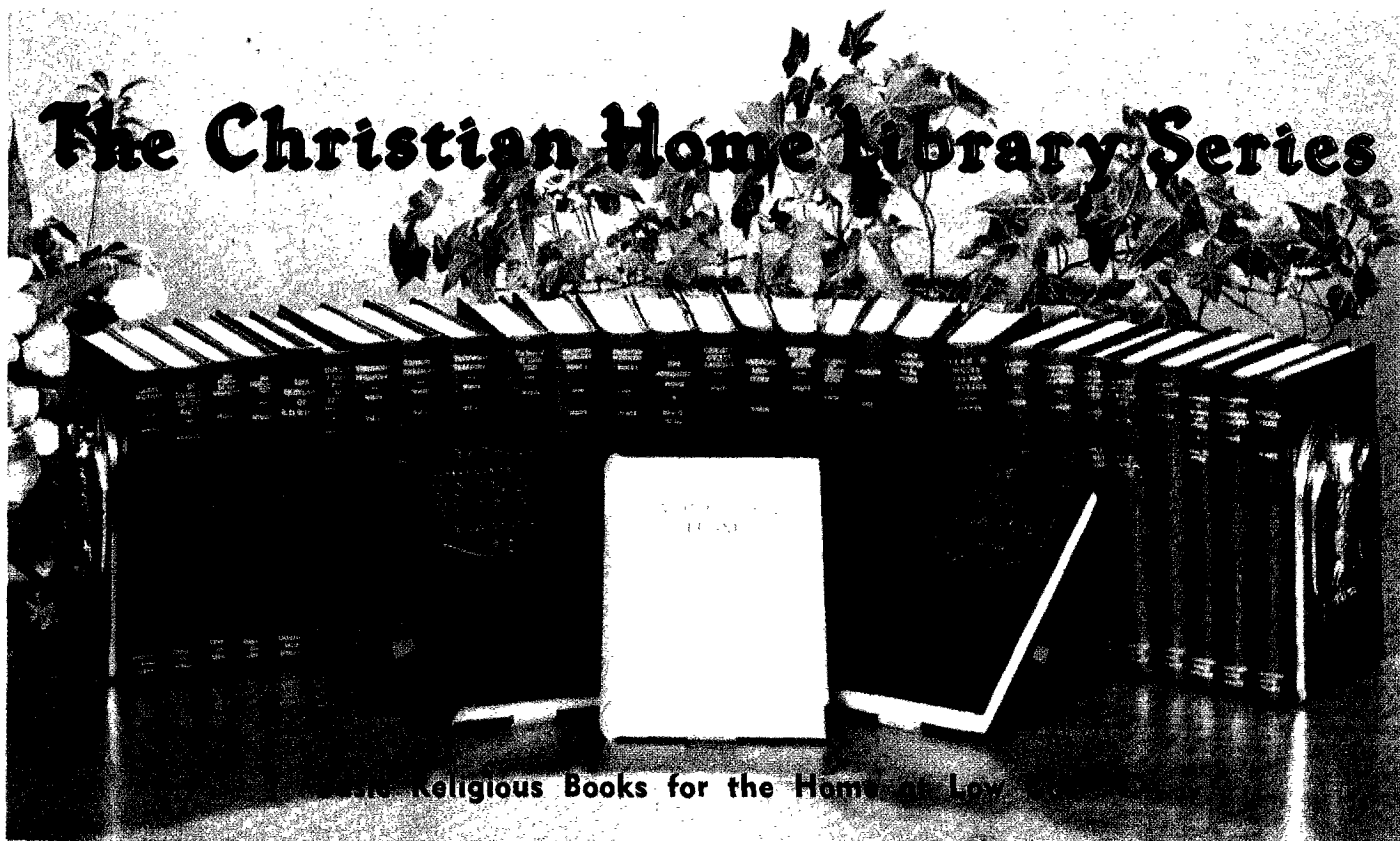
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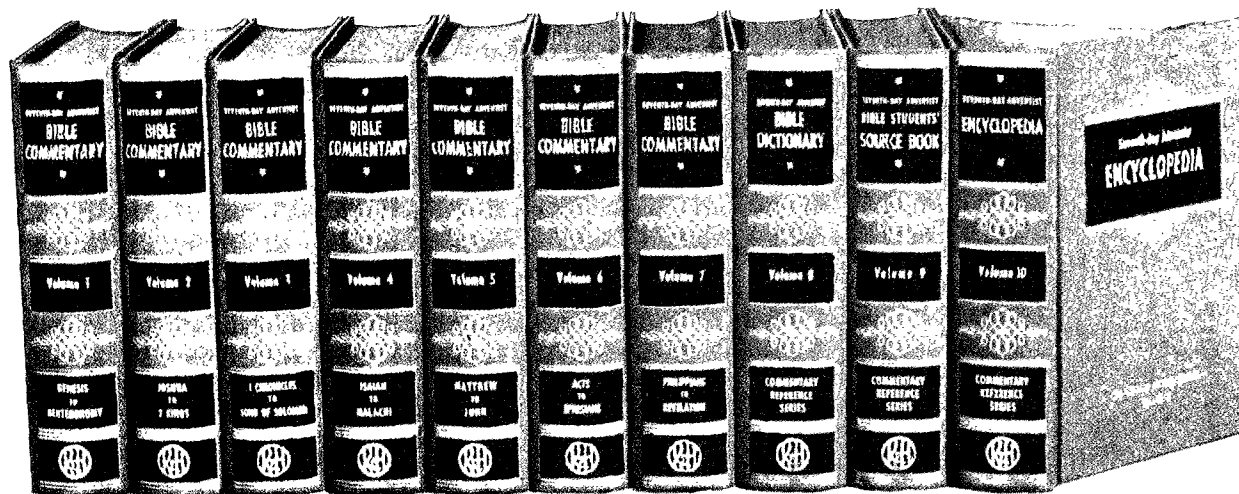
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From Home Base to Front Line

(Continued from page 24)

and Mrs. Robson left Sydney July 21. Dr. Robson has just spent six months studying at Vellore, India.

North American Division

Bruce Charles Kuist (AU '64), returning as music instructor, Far Eastern Academy, Singapore. Mrs. Kuist, nee Violet Irene Cross (SMC '58), and two children left Seattle, Washington, August 15.

Daniel L. Rathbun (LLU '68), to be teacher in Trans-Africa on the French Scholarship Plan, Mrs. Rathbun, nee Carolyn Lucile Roth (LSC '66; LLU '67), of Santa Ana, California, left New York City on the S.S. *France*, for LeHavre, France, August 29.

Linda Marie Peirce (CUC '62), to be an office secretary, South American Division, Montevideo, Uruguay, of Newbury Park, California, left New York City on the *Mormacmail*, August 30.

Leeta E. Hemme (PUC '50), returning as teacher, West Indonesia Union Mission, Djakarta, left San Francisco, California, August 31.

Delbert W. Curry (WWC '65), returning as president, North Taiwan Mission, Taipei, Mrs. Curry, nee Maeci Lu Poole (attended WWC '39-'45), and five children left Los Angeles, California, September 5. Their oldest son, Leroy, left San Francisco August 31, to attend the Far Eastern Academy, Singapore.

Samuel D. Schmidt (River Plate College '47; LSC '63; AU '68), on study leave from South America, to be head, Theology Department, Montemorelos College, Montemorelos, Mexico. Mrs. Schmidt, nee Olga Häntsch (AU '68), and three children, of Berrien Springs, Michigan, crossed the border by car at McAllen, Texas, September 1.

Lois Amy Ritchie, M.D. (LLU '63), returning as physician, Port-of-Spain Community Hospital, Trinidad, left New York City, September 1.

Violet V. Wentland (WWC '54; attended AU '61-'62), returning as teacher, Middle East College, Beirut, Lebanon, left New York City, September 2.

Justin C. Hamer (PUC '48), to be head, chemistry department, Middle East College, Beirut, Lebanon. Mrs. Hamer, nee Evelyn Christine Lorntz (attended Madison College '38-'39), and five children, of Takoma Park, Maryland, sailed on the S.S. *Italia*, from New York City, September 6.

W. R. BEACH

Of Writers, Articles, and Miscellany...

Frank R. Lemon has some startling facts—supported by figures—for non-smokers in a society of smokers, in his article, "Mind if I Smoke? Yes!" (page 9). The article reflects the years of scholarship and careful research Dr. Lemon has been involved in.

He graduated from Loma Linda University (then College of Medical Evangelists) in 1950, and was granted the Master of Public Health degree from Tulane University in 1955.

In addition to serving as chairman of the Department of Preventive Medicine at LLU, he has been a consultant at the Institute of Inter-American Affairs, in Mexico, and chairman of the Subcommittee on Statistics of Indian Health for the National Office of Vital Statistics (a division of the United States Public Health Service under the direction of the Department of Health, Education, and Welfare). The latter position he is still holding. Eight years of his research has been relative to the incidence of specific diseases among Seventh-day Adventists as compared with the general population.

Dr. Lemon has just accepted an invita-

tion to work at the University of Kentucky in Lexington. About the new research and report writing he will be doing, Dr. Lemon writes: "I believe it is one contribution I may be able to make to maintaining the confidence of our people in the Spirit of Prophecy leadership, which we have followed over the years."

With the Seventh-day Adventist Church maintaining the importance of keeping the Ten Commandments as one of their basic doctrines, the charge of legalism has often been leveled at it. Frederick Lee, a retired minister, answers some of the questions involved in this charge (page 5).

Elder Lee spent almost 25 years in mission work in China, much of it in the publishing work. Upon his return to the States, he served as an associate editor under F. D. Nichol on the REVIEW staff. Several of the books and pamphlets authored by him are in the Chinese language.

Ruth Ann Wenzel who shares "Operation Hospitality" (page 12) with REVIEW readers this week is a homemaker turned student. She started a major in mass communications at the University of Denver in 1966 when her youngest child was an academy senior. Her husband is a medical doctor with a specialty in ophthalmology.

Be sure to renew your subscription to the REVIEW while the special campaign price of only \$5.95 is still in effect.

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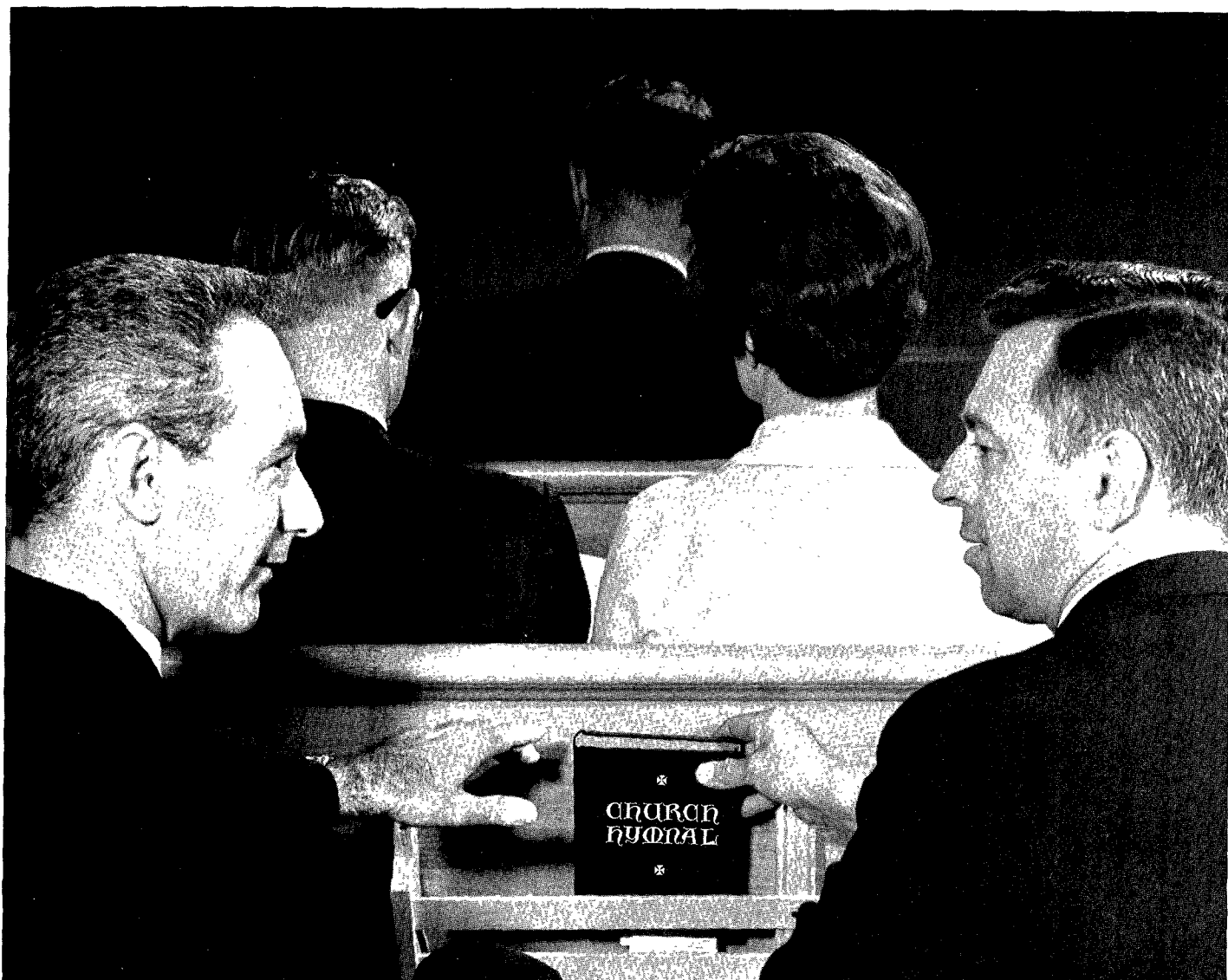
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins.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

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Church Calendar

Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	December 7
Church Lay Activities Offering	December 7
Thirteenth Sabbath Offering	December 7
(Middle East Division)	December 21



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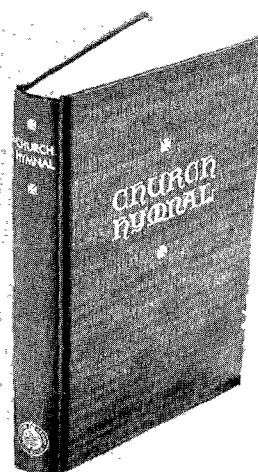
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First Autumn Council to Be Held Outside the U.S. Opens in Spirit of Confidence

Toronto, Canada, October 10, 1968

For the first time in the history of the Seventh-day Adventist Church an Autumn Council session is being held outside the United States. The 275 delegates, some of whom were in Washington for five days of precouncil meetings, converged on Toronto, Ontario, early this week for the beginning of the council yesterday.

The delegates were welcomed to Canada and to Toronto by J. W. Bothe, president of the Canadian Union Conference, and Philip Moores, president of the Ontario-Quebec Conference, the host conference for the council.

What are the reasons for conducting an Autumn Council outside the United States? Robert H. Pierson, president of the General Conference, answered this question in part during his opening remarks Wednesday morning. "We want to remember that this is a worldwide movement," he said. "It isn't centered in only one country. It reaches around the world. I hope the time will come when we can have meetings such as this in other parts of the world—perhaps Europe, South America, or Central America."

Specifically, the leaders of the church hope (1) to acquaint our people outside the Washington, D.C., area with the leadership of the church; (2) to bring the church and its message to the attention of those not of our faith; and (3) to demonstrate the world view and the world mission of Seventh-day Adventists.

This council is a biennial session of the General Conference Committee, for it falls midway between General Conference sessions. In former years there was considerable difference between the delegate attendance at the biennial Autumn Council and the other Autumn Councils, but it is now the practice to bring in wide representation to every Autumn Council. It is understood, however, that matters of policy affecting overseas divisions are to be dealt with only at the biennial Autumn Councils and at the General Conference sessions. For this reason the presidents, secretaries, and treasurers of the world divisions are attending the 1968 Autumn Council.

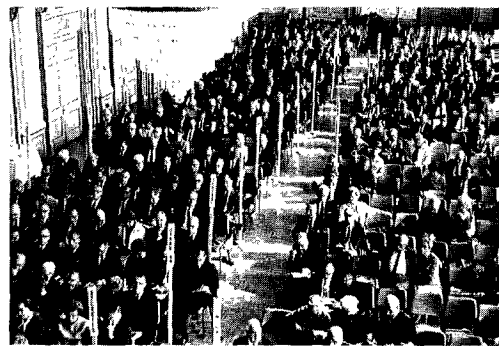
A great deal of time at this council, as at all others, is devoted to committee work. For five days a large number of the members of the General Conference Committee met at headquarters in Takoma Park to consider the broad aspects of church administration and church mission, to draft resolutions to be brought before the Autumn Council, and to set

up representative committees to function during the council. There were also two days of precouncil meetings in Toronto. At the council itself at least three hours a day are devoted to the work of these committees. The principal committees are the auditing committee, the nominations committee, and the steering committee, under the chairmanship of Elder Pierson; the budget and finance committees, under the chairmanship of K. H. Emmerson; and the plans committee under the chairmanship of M. V. Campbell, a vice-president of the General Conference.

Other committees are: additional personnel to standing committees, distribution of materials, music, platform, and committee on authorized meetings for 1969.

While much work of the council is routine, there are some items of particular interest. For example, additional study is to be given to the Home Health Education Service, a collection agency that handles credit sales by literature evangelists. Since last Autumn Council a study group has been considering the advisability of a single national HHES office for the United States. Another item that is to be discussed is the length of the term of mission service. A three-year term with a three-month furlough between terms is being recommended.

A revamping of Sabbath School Department materials for both students and teachers is also under consideration. Under the proposal the *Sabbath School*



Delegates to the 1968 Autumn Council held in the Royal York Hotel, Toronto, Canada.

Worker as such would be discontinued and the lesson helps would appear in teachers' and students' quarterlies. A change in age grouping of children and youth is also envisioned.

Related in part to these proposals was an action taken Friday morning that opens the way for the publication of two new youth magazines replacing *The Youth's Instructor*. One of these would serve academy-age youth of the church and would carry the projected new youth Sabbath school lessons. The target date for its first issue is January, 1970.

The other would serve college-age youth. Both are to be published by the Review and Herald Publishing Association. To implement this action the General Conference officers will establish a committee representing the Publishing, Missionary Volunteer, Sabbath School, and Education departments to consider name, format, frequency of issue, and cost of each publication.

It must never be assumed that a council as this is concerned wholly with dollars and cents and with policies. It is true that the purpose of the gathering is to make administrative decisions. But the men and women who gather in these councils of the church are men and women of God. The Spirit of God is not only a welcome but an invited guest at every session and in every conversation.

Neal Wilson, vice-president of the General Conference for North America, said in his devotional talk that the greatest need of the church is the Holy Spirit, a gift that God is waiting to give His people. Deploing that too little is said in the Seventh-day Adventist Church about this gift, Elder Wilson observed that men today believe more in investigation than in inspiration. He urged that every hindrance to the coming of the Spirit in power be removed and that the way to a second Pentecost be opened.

Anyone observing the devotions and discussions of this council will recognize that the prayers of our leaders for the presence of the Holy Spirit are being answered.

(A more detailed report will appear next week.)
F. D. Y.

Partial Report of the 1968 Autumn Council Nominating Committee

The following nominations were voted Friday morning, October 11:

- W. J. Hackett: general vice-president of the GC
- C. C. Weis: associate secretary, GC Lay Activities Department
- E. W. House: secretary of World Food Service
- V. M. Montalban: field secretary of the GC
- Milo Sawvel: associate secretary of the GC Temperance Department
- Richard E. Green: GC associate auditor