

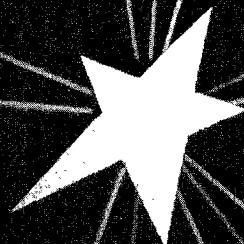
# Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

December 19, 1968

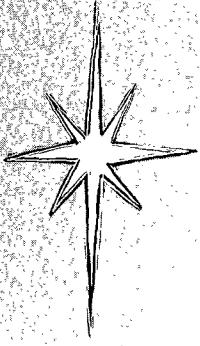
Vol. 145

No. 51



*"Glory to God  
in the highest,  
and on earth  
peace, good will  
toward men"*  
(Luke 2:14).

*"The whole world  
is brighter for  
His presence."—  
The Desire of Ages, p. 47.*



# The Real Christmas Story

By DONALD W. MCKAY

**W**HEREVER we turn we hear the continued crescendo of familiar carols which will reach its peak next Wednesday when Christmas will be celebrated throughout the world.

For the past month, or even more, business has been geared for this greatest of all holidays. It is the most lucrative time in all the year for businessmen, merchants, and storekeepers. Christmas profits have saved countless firms from going into bankruptcy.

Even many churches hopefully look forward to congregations which fill their pews to capacity but twice a year, on Christmas and on Easter. Some church budgets will be planned after the large offerings are collected to provide salaries of the clergy and funds for heating, lighting, and incidental expenses.

However, everyone must admit that Christmas is the happiest season in all the year for children and adults alike. It is the time when families and friends get together to exchange gifts.

Those of us who diligently study the Scriptures know that there is no Bible evidence that December 25 is the date on which Jesus was born in Bethlehem of Judea. Christ's birth date is not specified (To page 6)



By  
**ROY  
ALLAN  
ANDERSON**



"YE

# Shall Receive Power"

THE last promise Jesus made before His ascension was the promise of power—not the power of intellectual attainment, nor the power of organizational ability, but the power of the Holy Spirit. Perhaps no instinct of the human heart is so strong as the craving for power. It is the dominant passion of the race, the key to history. Determination to possess power is the cause of many of the wars and the revolutions of our day. The kingdoms of this world are built largely on the love of power. But God's kingdom is built on another concept—the power of love.

Man was built for sovereignty. He was created a king and was destined for a throne. But he was unwilling to go God's way. He listened to the tempter who promised power by the way of lawlessness, by the way of self-determination and self-realization. And like Lucifer, leader of the rebel host, he fell. "You will be like God" was the promise held out by the deceiver. Man believed it. But his rebellion led to his corruption. God's way to sovereignty is the path of obedience, of humility, of self-abnegation. Christ became the way for us. But it led Him to the cross. "Wherefore God also hath highly exalted him" (Phil. 2:9).

Note this inspired comment: "To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling. Our Lord Himself has given the command, 'Be filled with the Spirit,'

and this command is also a promise of its fulfilment."—*Sons and Daughters of God*, p. 31.

The Holy Spirit is the highest of all God's gifts to men. This is the gift "which brings all other gifts in its train." And the great sin of professing Christians is that they do not open their hearts to receive this mighty gift of power. "It is by the Spirit that the heart is made pure" (*The Desire of Ages*, p. 671). Through that same power "the believer becomes a partaker of the divine nature" (*ibid.*). Moreover, that power enables us "to overcome all hereditary . . . tendencies to evil" (*ibid.*). And by it Christ is able "to impress His own character upon His church" (*ibid.*).

All this and more was wrapped up in our Lord's promise, "Ye shall receive power." Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come."

What do we mean when we speak of the Holy Spirit? Are we thinking of some gracious influence emanating from God? Or do we understand Him as a real person, just as real as the Father and the Son? The Scriptures reveal Him as a divine personality, third person of the Godhead, worthy to receive our adoration, our faith, our worship, and our complete surrender. The self-emptied Son of God received the fullness of the Spirit, and so can we if we will meet the conditions.

One of the most profound and revealing statements in all the Word of God is that our Lord "through the eternal Spirit offered himself with-

out spot to God" (Heb. 9:14). During those last awful hours on the cross it was the Holy Spirit that enabled Him to make the final supreme sacrifice. But long before that dark day on Calvary our Lord had offered Himself. In the secret councils of the Godhead, long before the foundation of the world, He planned to take the place of man should he sin. The apostle Paul speaks of this as God's "own purpose" based on "his own grace" and "granted to us in Christ Jesus from all eternity" (2 Tim. 1:9, 10, N.E.B.).\*

The Holy Spirit, together with the other personalities of the Godhead, was a member of that "council of peace." And when the time was fully come for God to assume a human body, it was the Holy Spirit who performed the miracle of Mary's conception which resulted in the virgin birth of our Lord. And by the same Spirit the Child grew and was fortified against every evil thought and act. And by that Spirit He was victorious in His final battle against the arch foe. The presence of the Holy Spirit in Christ Jesus the man gave the evidence that He was the Son of God. And it is the presence of the Spirit in the life of the believers that bears witness that by grace they too are sons and daughters of God (Rom. 8:16). Moreover "if any man have not the Spirit of Christ, he is none of his" (verse 9).

The Spirit of God fills only what is given Him. We may not possess all the wisdom, knowledge, and

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

ability we desire but He fills what we yield. Years ago in London I heard Gypsy Smith, the renowned evangelist, tell of his conversion. After picturing his humble beginning in a gypsy camp where his father mended pots and pans, he spoke of how Christ came into his life when he was a lad of ten years. When later he tried to witness for his Lord he realized his need of special blessing from God. So he prayed: "Lord, in Your Book You speak of 'vessels of honor.' You know I'm only a poor gypsy boy with no education. I can never be a real vessel of honor. I'm just a little tin cup. But Lord if you keep filling me I can overflow a lot." How wonderfully the Lord answered that prayer! And He will answer every sincere prayer for the infilling of His Spirit. When He comes He turns ordinary people into extraordinary personalities. When God's Spirit possesses our spirit He quickens our faculties, sanctifies our powers, and gives us the ability to do the will of God. He clothes Himself with sanctified humanity. By His grace we are made complete in Him and are "enabled to do the deeds of Omnipotence" (*Gospel Workers*, p. 113).

### Jesus Shows the Way

At His baptism "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). Thus Jesus was able to show us the way to spiritual victory, not only in the day of apparent success but also in the hour of adversity. Years ago the messenger of the Lord spoke these memorable words at the General Conference session. In a sermon entitled "Our Supply in Christ" she said: "Christ took humanity upon himself. . . . Clothing his divinity with humanity, he encircled the race with his long human arm. He stands at the head of humanity, but not as a sinner. It is because there is no spot nor stain of sin upon him that he can stand there. . . . Let us remember this, after Christ had taken the necessary steps in repentance, conversion, and faith in behalf of the human race, he went to John to be baptized."—*General Conference Bulletin*, April 4, 1901, p. 36.

What a tremendous statement that is! Note the words: "*repentance, conversion, and faith.*" Jesus had no personal need of repentance, for He had lived a sinless life. He had no need of conversion, for although in human flesh He was nevertheless God—God from all eternity, always One with the Father. And as for faith, He is "the author and finisher of our faith"

(Heb. 12:2). But He took these steps "in behalf of humanity." He took our place in condemnation and death that we might have His freedom and life, that we might share His throne with Him forever. He became the symbol of weakness that we might have the Spirit of power.

In the upper room on the night of the resurrection Jesus breathed upon His disciples and said, "Receive ye the Holy Ghost." This was His first act in preparing these men for their worldwide work. He bequeathed

to them the Spirit's power for personal victory and for powerful witnessing. What He did for them He waits to do for us. His promise is ever the same: "Ye shall receive power, after that the Holy Ghost is come upon you." We must have more than a theology of the Holy Spirit; we need the living consciousness of His presence and power. May His Spirit possess us each, making us living witnesses of His resurrection, and Spirit-empowered messengers of His soon return.

## "It's Too Late"

By EDNA ATKIN PEPPER

I was 14 when we moved into an upstairs apartment—mother, father, my younger brother, and I. Just below us lived a fascinating family with three baby girls. The oldest child was 20 months, the twins were two months. All three of the girls had black hair, dark eyes, and doll-like faces. I was enchanted with these charming babies and loved to help the harried young mother.

One Sabbath morning dad remarked to mother, "We ought to invite Mrs. Osborne to go to church with us. It's still early. Why don't you go down and see if she would like to go?"

"O that poor little soul!" exclaimed mother. "Her husband sometimes has to stay home all day to care for the babies so she can catch up on the housework. How could she possibly go?"

"I don't know, but we ought to ask her anyway. We can at least do that."

Clasping and unclasping her hands nervously, mother responded, "She couldn't possibly go! You know she couldn't."

On succeeding Sabbath mornings dad repeated his suggestion that it would be a friendly, neighborly gesture for mother to invite Mrs. Osborne to accompany the family to Sabbath school and church. On one particular morning my painfully shy little mother grasped her courage in her two trembling hands and went softly down the stairs to the Osborne apartment.

My brother and I ate our breakfast hurriedly with one ear open toward the hall door. At last mother returned, closed the door soundlessly behind her, and bursting into tears rushed into my father's arms. She sobbed for several minutes so that we could not understand what she was trying to say.

"She said," gasped mother, "I've been wishing you would ask me," and again my poor little mother sobbed in father's arms.

"There, there, my dear," soothed father, patting her shoulder and holding her lovingly. "Just tell us about it."

"She said she's been wanting to go. She always watched us leave, and now—now—she said, 'It's too late because we are moving to a house of our own with a big yard for the babies.' She was packing dishes. The twins were asleep and Delores was in her play pen. She said, 'It's too late now.' And it's all my fault!"

Mother broke away and began to walk up and down the narrow path between the bed and chest of drawers. Her tears fell onto the hard ball of her sodden handkerchief and we watched her with lumps swelling in our throats and felt so helpless to comfort.

Father began to keep pace with her, talking gently all the time. After all, she *had* done the thing so hard for her to do. But to all his efforts she had only one answer, "It's too late. She said, 'It's too late.'"

We were a bit tardy for Sabbath school that day by the time mother had bathed her red and swollen face in ice water and we had painfully clambered into the model-T Ford and had mournfully gone on our way. I wondered whether Mrs. Osborne had left her packing long enough to see us go.

The memory of that terrible Sabbath morning was something mother carried with her the rest of her long life. Of course, I feel sure God forgave her, and I know that all of our prayers followed the Osborne family to their new home. But I have often wondered, Did God send someone else to the Osborne family to give them another opportunity to learn of Him? Should not all of us tell our neighbors of Jesus before it is "too late"?

**T**WO current philosophies of ethics are situation ethics and scientific relativism. Modern religious sophisticates and pseudo-intellectuals have made these their new gods. Under these theories they deny the validity of fixed moral standards. Ethical judgments, the relativist will tell you, are relative to the individuals who make them. In other words, what is right for one person may be wrong for another. There are no universal principles of right which hold true for all people and at all times regardless of circumstances.

However, these ideas are not new. They are simply the revival of a pagan doctrine of the ancients. Protagoras, one of the Greek Sophists, expressed the doctrine in these words, "Man is the measure of all things." We hear the modern sophisticates saying, "If you think a thing is all right, it is all right."

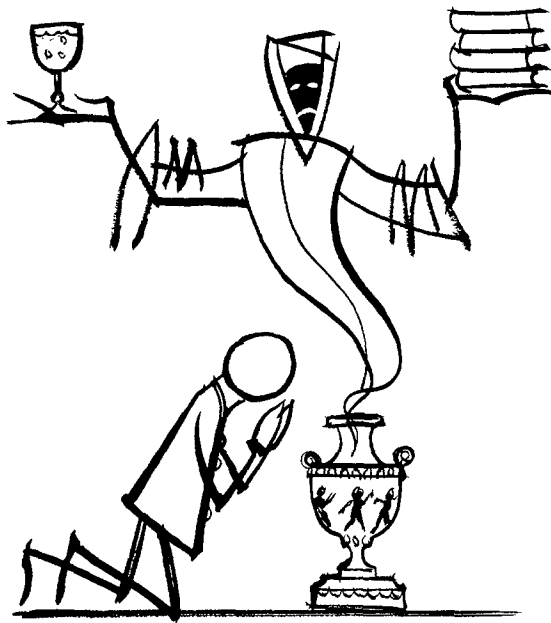
What a dangerous doctrine this is! The subtle fallacy of this sophistry leaves man without any absolutes. There is nothing he can depend on. If there are no universal principles of right, man is relieved of any obligation to search for them. No one can be wrong if there are no universal standards by which his views must be tested.

#### Ethics to the Rescue

Here is where Christian ethics can come to the rescue of confused modern man. Christian ethics affirm that there are absolutes, there are positives, there are universal principles of right and wrong! God has given us moral standards by which all men must be judged. The law of the unchanging God is the unchangeable standard for changeable man! It is always wrong to steal or lie or commit adultery or to transgress any of the Ten Commandments. And it is wrong any time, any place, and wrong for any person regardless of color, class, creed, age, or sex.

Revelational ethics provides man with his only valid answer to his moral problems! The Bible reveals the divine pattern for human beings. "In contrast with the ethics of human insight and speculative genius, Christian ethics is the ethic of revealed religion. In the preface to the Ten Commandments stands a dramatic and momentous phrase that is characteristic of revelational ethics: 'And God spake all these words' (Exod. 20:1). From this source it gains an eternal and absolute quality. It communicates to man commands and norms that are unaffected by society or by time or by place."—CARL F. H. HENRY, *Christian Personal Ethics*, p. 188.

It has been estimated that man has



# Modern Man's New Gods

By ADLAI ALBERT ESTEB

made more than 32.6 million laws. None of them has improved upon the Ten Commandments. Yet, throughout history, man, and especially modern man, has been making frenzied efforts to avoid moral accounting. He shuts his eyes from seeing God and stops his ears from hearing God. He won't look up to see and refuses to listen and hear. But, as Dr. Henry says, "The self-revealing God unveils himself as the supreme moral tribunal before whom all creatures must bow in every age and place, and from whom none can flee."—*Ibid.*, p. 194.

Let us first consider how untenable is the "new" (ancient) doctrine of relativism. (Situation ethics will be discussed later.) As Dr. Charles Patterson states: "In the first place it is inconsistent because it claims there are no universal principles of morality and at the same time it insists that everyone should accept relativism as true. If relativism is true for everyone, it is by virtue of that fact a universal principle, true for all people and at all times. Thus we see that the implications of the theory contradict the theory itself. In other words, the doctrine is self-contradictory and for that reason it cannot be true. If, on the other hand, the relativist should claim that his doctrine is not true for everyone, he would thereby admit the possibility of its opposite being true. Interpret his position in any way you please, it will still be filled with inconsistencies.

"Another point equally damaging to the relativist's position is the fact that the implications of his theory

make all moral judgments, including his own, meaningless. Why is this true? Because he makes all opinions about right and wrong to be equally true. Not only does this imply that my beliefs about morals and those of my opponent, whose views are the direct opposite of mine, are both true; but it also means that, whenever I change my mind about moral matters, my new opinions and my old ones are just alike so far as their truth content is concerned. But if my new views are no better than my old ones why should I have changed them in the first place? There is no point in calling anything right or wrong if it is impossible to have a mistaken judgment about it. Moral experience is possible only under those conditions which provide an opportunity for a person to make a choice between good and evil, and in so doing he must be able to be in error as well as to think in accordance with some standard which has universal validity."—*Moral Standards*, p. 42.

#### The Creator Set the Moral Standard

Protagoras was wrong when he said that "man is the measure of all things." Man cannot be the final arbiter of right and wrong. Man is only a creature. Man is the arbiter of his destiny, it is true, but only because he has been given the power of choice and his decisions will decide his destiny. But he is not the judge as to whether his decisions are right. Man the creature needs a criterion by which to test his judgments of right and wrong. His Creator set up the moral standard by which man is to



live. God set up the standard and man has tried to upset the standard! "Christianity can admit no ultimate distinction between the course of the universe and the requirements of the moral life. The same God who created the universe set the moral standard. . . . But speculative ethics is projected by man from the shadows of moral revolt. So it does not—and dare not—admit that the moral order is as real as the will of the Living God and that man is a responsible rebel who is doomed on account of his sins. The Hebrew-Christian revelation spectacularly unfurls man's true moral state. By holding together the fact of creation and the fact of redemption in their unitary moral demand it gives the sinner no escape. It allows him no flimsy excuse for animal behavior as a means of avoiding the pretense of divinity."—*Christian Personal Ethics*, p. 195.

Certainly man's Maker knew what was best for man. As Creator He had the right to demand obedience of His creatures. God gave man the Ten Commandments, which have been called the "briefest yet most comprehensive compendium of morals" to be found in the literature of any nation. Dr. Henry quotes a distinguished Lutheran theologian as saying, "The Christian morality cannot be surpassed, for it centers in the command: 'Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind,' and 'Thou shalt love thy neighbor as thyself.'"—*Ibid.*, p. 199. "On these two"—love to God and love to man—Jesus insisted, "hang all the law."

We are not saved *because* we keep the commandments, but we cannot be saved *without* keeping them. We do not do good works to make us Christians, we do them because we *are* Christians! Can we ever hope to see the golden age of man until we keep the golden rule of Christ?

### The Problem of Ethics Introduced

In the Garden of Eden man's Maker revealed His divine will for man. He had explicitly told him what to do and *what not to do*! One specific prohibition stated, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:16, 17). Had man obeyed God what a different story we would have of the human race. Obviously God did not want man to have an experiential knowledge of evil. He did not want him to know the guilt and pain of disobedience, the pangs of a stricken conscience. He did not want man to experience sin and the results of sin—remorse, tears, pain, and death.

And now, after thousands of years of sinning, the human race has become so ethically dwarfed that many people are tragically confused as to what is right and what is wrong. They seem to have lost the keen sense of discrimination and discernment. Anciently the prophet pronounced a woe upon those who "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

God has made clear what is black and what is white in relation to sin. There is no need for any sincere soul to wander in the misty shadows or the "grays of life," perplexed as to what is right and what is wrong. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

New Testament Christianity also calls upon man to live the ideal life. There would be no ethical mediocrity if he would hearken to the voice of Christ, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18.

Christians are interested in the highest standards because they are interested in living the best life. A true Christian is not interested in lower-

ing his standards of thinking, reading, or living. He looks to Christ as his ideal. It is man who is changed, not the standards of living or the standards of morality, or God. "For I am the Lord, I change not" (Mal. 3:6). Indeed, Christ died on the cross because the law of God could not be changed to accommodate man's sin!

Dr. Carl Henry writes: "The Cross is the center of the moral universe, unveiling God's absolute refusal to suspend his law of holiness. . . . That the moral law cannot be defied with impunity is dramatically clear from the fact that 'God spared not his own Son.' The moral world is one in which holiness reigns absolutely and uniformly. Whatever tampers with this undermines respect for the fact that the moral claim reaches to every last motive and act of the responsible being. If the claim of the law or the punishment of sin is relaxed in but a single province of the moral universe, the Divine ethical government is to that extent dishonored and weakened. What fact more fully enforces the majestic righteousness of God than the conviction of the inviolability of his moral law published by the atonement of the Cross?"—*Christian Personal Ethics*, p. 367.

The *upward look* now will save us from the downward look hereafter! It is man's only hope for true directions and for valid standards. Christian ethics is the true answer to man's moral predicament.

(Continued next week)

## REAL CHRISTMAS STORY

(From page 2)

in the Bible. In fact, it most likely was not December 25, for the record says that when Jesus was born "there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8). Palestine, the country of Christ's birth, has a cool, rainy season from early November to March. It is thought highly improbable that the shepherds would be out in the fields with their flocks during the rainy season.

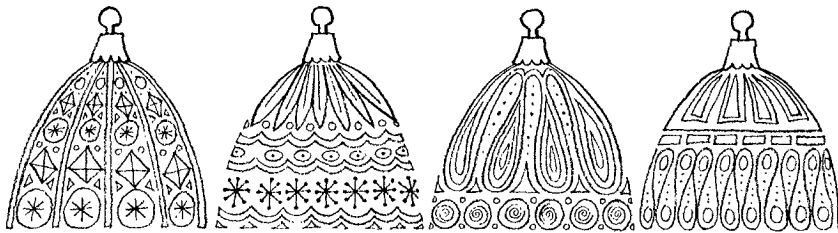
Why, then, you may ask, is December 25 observed? Centuries before the birth of Christ, pagans celebrated with feasting and revelry the birthday of the sun at the time the days began to lengthen after the sun had passed the winter solstice. Many of the customs surrounding Christmas are residuums of paganism.

Despite this knowledge, true Christians most certainly should not assume an air of critical cynicism when

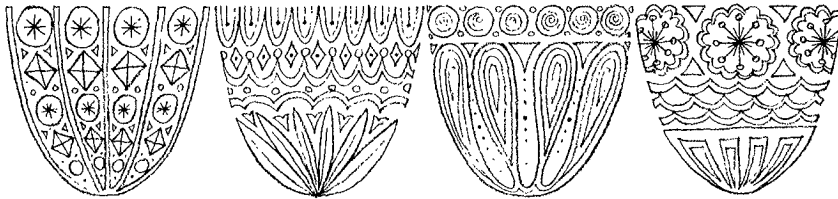
all the world is rejoicing, some, at least, in Christ's birth. While we should not unite in the objectionable features of Christmas, we must realize that this holiday affords a unique opportunity to stress the gospel of kindness and the duty of charity, especially toward the poor.

We should also make good use of the fact that within the next few days most Christians' thoughts are focused on the birth of Christ. Their minds will be more receptive than at any other time to absorb the deeper implications of this holiday. Many will be amazed to hear—if you tell them—that Jesus is to come a second time. They will yearn to learn the Bible details of how Jesus will appear to redeem those of every race and nationality who have surrendered their hearts and lives to Him.

At this Christmas season let us redouble our efforts to share the blessings of the Christmas story in its fullness with our neighbors, our friends, and our loved ones. When we share our faith we are the ones who receive the greatest blessing of all.



# Christmas People



By BETTY COONEY

**W**HEN it comes to giving, most people may be placed in one of three categories. There are the pained givers, who are in evidence when any appeal for funds is made. When the call is made, they put on their most worried frown and start digging into their most minute change purses. They're the ones who "really want to help, *but*."

Opposite the pained donors are the cheerful givers. These people, either by nature or by consciously trying, make a happy, daily habit of giving. Not only money but all that they have and are is offered from a heart overflowing with Christlike love.

And there are the Christmas givers. These people love to give and help others on days such as Christmas, Easter, birthdays, and New Year's. If there's a joyous occasion to celebrate, they're ready to wrap the presents and hand out the food baskets. Unfortunately, Christmas givers get so worn out from their many holiday giving binges that the days in black on the calendar, which far outnumber the days in red, find them too weary in well doing to think of giving at any other time.

Most of us are Christmas people simply because buying and wrapping presents is so appealing. The task of sharing becomes much easier if we can pin it down to a day in December or a birthday in June. The calendar tells us when to buy something for someone and when the day is done we needn't worry about it for another year. But in between the holidays the many regular days are beginning to strike for their part in

the good-will game. These say, in effect, that for anyone to give, a day needn't be a gala one; with or without the gift wrap, we must give every day of our lives. And though the world has always needed gifts of love and good will, it has hardly ever needed them more than now.

Snobbishness creeps into our holiday attitudes. Those who become uneasy about letting the calendar rule their generosity try to save face by pointing at others who carry holiday giving to even greater excesses. Or they justify their whims by saying it's all "for the children" (who we all know would be better off with fewer *things* and more of helping others).

## Giving From a Sense of Duty

The really unfortunate aspect of Christmas, or any other special day, is the enormous sense of duty that has become associated with it. Aside from the large sums of money involved, an inordinate amount of time and energy is spent on seasonal trappings, with relatively little attention being paid to the meaning of the day. The children we are so concerned about think Thanksgiving is for overeating, Easter stands for jelly beans, and Christmas is one glorious ho, ho, ho!

We who give mental assent to the year-round purpose of Christ's peace and good will are guiltier than most in the Christmas syndrome because we do not practice truth as we understand it. Not only do we not practice it, we try to salvage our self-respect by criticizing others for doing as we do, when some of those we criticize may actually be practicing what is truth for them. Since spiritual prog-

ress and development are dependent on environment and circumstances, it is probable that what is right for one man to do on December 25 or any other holiday is completely wrong for another. Some people may be ready to give of themselves daily, others may make it only half the time. We know Christ's life is the ideal in terms of gift giving, but how soon or how often we attain this ideal or whether we ever come close to it is dependent on how much we are attracted to the ideal.

Mary, the sister of Lazarus and Martha, loved Jesus and enjoyed hearing Him speak; she looked forward to His visits to their home. During the time Jesus knew Mary and her family He gave them much. He was, first of all, their good Friend. He raised Lazarus from the dead and brought them the light of salvation in Himself. As she thought of the richness He had imparted to their lives, Mary's heart was full. She wanted so much to return a gift.

With 300 pence Mary purchased an alabaster box of sweet-smelling ointment or, as one version puts it, sweet perfume. At a feast at Simon's house she approached Him unobtrusively, hoping to give her gift unnoticed.

But a gift of perfume, once unsealed, is difficult to hide. The Saviour benefited by her gift as she anointed His feet, and He blessed her for it. The close-knit gathering, too, was uplifted by the fragrance and simplicity of her gift. The disciple Judas grumbled because he felt it was an unnecessary, a frivolous gift, the money for which should have been placed in the treasury to help the poor. (We have reason to doubt his sincerity because the Bible records his unscrupulous hold on the disciples' purse strings.) Christ stilled His disciple at once. "Let her alone," He said. "She hath done what she could." Her gift has done a good work, and she has received a blessing.

We who struggle against being Christmas people may find some solace in realizing we are the Marys of today. Though we may be uneducated in giving, we may be blessed and bring blessing to others by the sharing we know at this point in our experience. Even if we become warped or misdirected in our giving, God holds out to us the hope of learning to give as He intended. The gifts of love that we may be able to share only on special occasions are but a hint of what we should give.

Christ accepted Mary's gift for what it was because it represented her complete devotion to Him; she knew of no better gift to bring Him.

Nor do I.

## The Pouty Kitty

By MARGERY WILSON

A LITTLE brown whiskered face, squinting in the kitchen light, peered over father's jacket zipper.

"Poor thing," commented Donnie surveying a large, skinny, very dejected looking kitty. "Someone must have lost his pet."

Father wasn't exactly happy about having another kitty on the farm. He was already walking around nine cats in the barn. But the new kitty had looked so frightened and hungry when he found her hidden in the haystack that he couldn't resist helping her.

Everyone stood in the kitchen inspecting the new little tan pussy with a brown tail that curled on the end, brown pointed ears, brown fur around her nose, two seemingly crossed eyes, and last of all four long, long brown legs.

She looked so funny when she walked with her four long brown legs that father laughed, "You know, she looks as though she's wearing leotards." Everyone laughed, but somehow the name Leotards just fitted the Siamese kitten. She was never called anything else.

Leotards gave lessons every day on how children should not act either at home or when visiting as a guest.

The brown-faced kitty would not drink milk. She would not eat what was put before her from the dinner table. She refused to taste anything. After a saucy sniff, she walked away from the food to stand before the refrigerator and complain.

How she could yowl. Leotards had a big squeaky voice. In her catty way she tried to tell the family that she was used to special canned cat food that was kept in a refrigerator.

Father shook his finger at the begging hungry kitten. "Leotards," he said, "you have to eat what all the other cats on this farm eat or you will starve for sure. We are not buying special cat food for you when there are so many mice and gophers for cats to catch."

At milking time mother would carry Leotards to the barn, where the other nine cats were waiting around a shallow dish. When father poured the milk into the dish, nine big and little pink tongues lapped so fast that they sounded like popcorn popping. But hungry Leotards sat grumpily in the corner watching and yowling. She looked at father as if to say, "You needn't think I'm going to taste this new white food you are trying to serve me."

For about six weeks Leotards complained about everything on the farm. She made herself so unpleasant that the family wished many times she would get lost on another farm far away. They even advertised to find her owner.

Leotards didn't seem to like anything.

She didn't like to stay outside like a good cat. She sat outside the door and demanded to be let in the house right now. She quickly learned how to open the screen door, if it wasn't latched, and would come trotting in many times a day whether she was wanted or not.

Leotards hated rain. She thought someone in the family made it rain. She complained noisily for them to take away that water falling on her. She shook her brown legs in disdain. It was laughable to watch the peevish kitten plodding across the wet lawn shaking her little paws in angry disgust.

Leotards didn't like other cats. The farm cats romped and played tag to-

gether, but Leotards wouldn't play. If one of the other cats tried to be friendly or playful, she would pin her brown ears back, show her teeth, and spit. If the cat got too close she would growl like a dog and slap it.

Sometimes as she curled up on mother's lap, she seemed to mumble about not having any friends. Mother tried to tell the kitty that the barn cats would be her friends.

But Leotards was a miserable, unhappy cat. She wanted to have her own way in everything.

Everyone on the farm was glad that Leotards was just a cat, and not a little boy or girl.

## The art of living

By MIRIAM WOOD

*when you're Young*

CHRISTMAS  
FOR ME—  
C.O.D.

It's a bit outrageous, I suppose, to ask for Christmas gifts, although small children are addicted to this sort of thing. What's more, their "askings" are, for the most part, carefully filed away in adult memories for superlative fulfillment. Having observed this phenomenon for a number of years (let's not become too specific on this point!), I've decided to employ the asking technique myself; I'm going to ask you, frankly, for some Christmas gifts.

The first gift I'd like you to give me is the firm assurance that you'll work every day during 1969 to cultivate a rock-firm faith in God. And it will take work. You simply cannot acquire it any other way. You cannot take it for granted that the faith is there. You can't shut it up in a windowless, airless room in a remote corner of your heart, making once- or twice-a-year inspection trips to reassure yourself of its existence. In such a setting it will slowly but surely die; the bright and shiningness of its one-time luster will dull; it will shrink imperceptibly at first, but relentlessly.

Someday a crisis will come when you'll need that faith, need it right away. You'll go racing down the stairs of your heart, panic stricken, and fling open the door—on nothingness. So I'd like a gift of assurance from you that you'll keep your faith alive, that you'll put it in the biggest, brightest, airiest, sunniest, and most occupied room of your heart where you live every day.

The next gift I'm hoping for is a model of the device you'll use during 1969 to keep your head level. I'm not suggesting a physical mechanism that will require boring holes in your skull, or one of those frightfully uncomfortable-looking neck braces that people sometimes wear when they've had a "whiplash" injury. The "head leveler" will have to be figurative; its function will be to

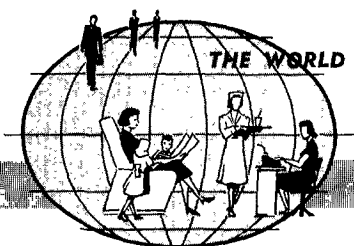
make it possible for you to coolly analyze the mass of conflicting ideologies with which you're constantly confronted.

If the head leveler works at optimum efficiency, it ought to enable you to recognize immediately that the much-touted "new morality" is only the old, sordid immorality; that healthy dissent bears absolutely no resemblance to destructive anarchy; that human faults in church leaders do not indicate either lack of sincerity or consecration—to mention only three examples. I'd feel so much happier on Christmas Day if I could find a model of one of these head levelers under my tree, with a note assuring me that you'll use yours faithfully all year long—actually wear it out, so that by next Christmas you'll need a new one.

Well, I probably shouldn't press my luck, since the whole idea of asking for gifts is presumptuous—but I *am* hoping for just one more thing. Will you wrap up for me in a plain box, with no ribbon—absolutely nothing? The empty box, you see, will represent your renunciation of materialism, which is a kind of creeping, cancerous growth whose tentacles inevitably choke and smother unselfishness, generosity, concern for humanity, and service for God. People who are afflicted with this disease have to walk bent over almost double, figuratively, to carry the load of both their possessions and their wantings. Their fingernails show a horrifying tendency to grow right through the palms of their hands because of their frenzied grasp of money, be it \$10 or \$10,000. That little empty box would be enormously reassuring to me—it would tell me that you have lasting, permanent celestial ambitions.

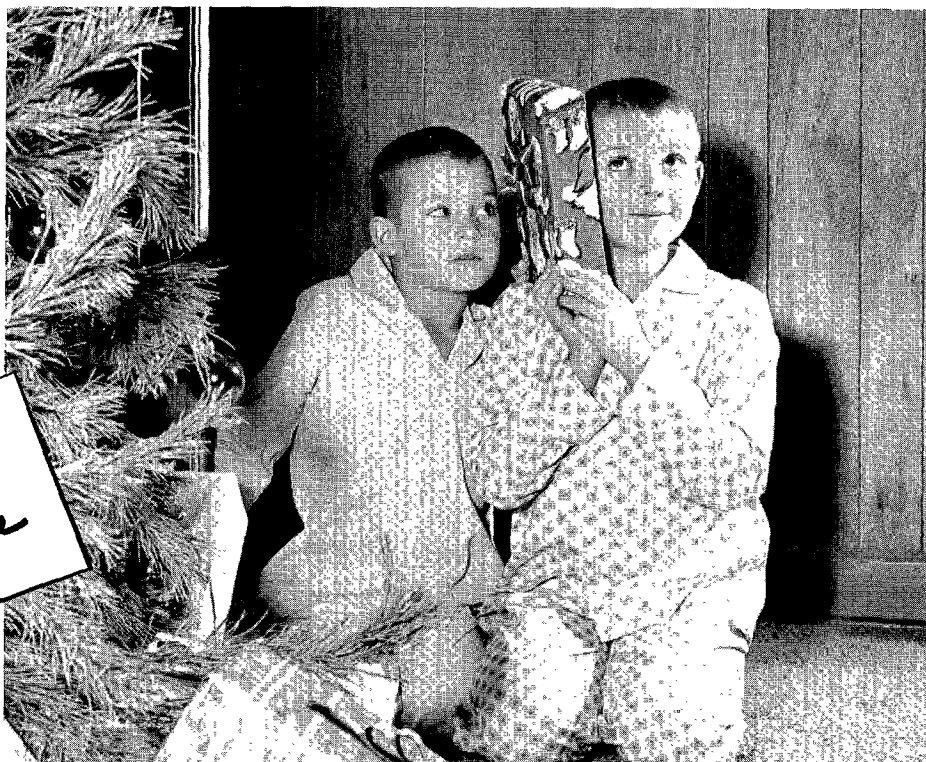
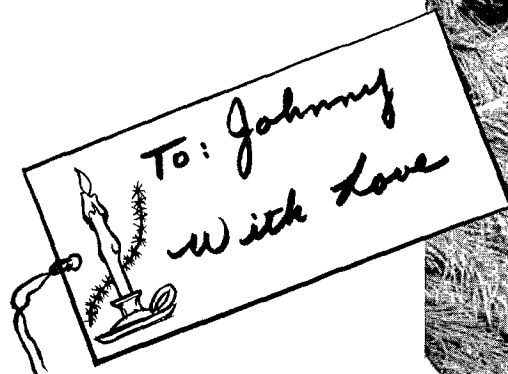
Now that I've gone outside the bounds of propriety and good manners by giving you my Christmas list, perhaps I can mend matters a bit by saying that it's quite all right for you to send these gifts C.O.D.!





# The Adventist Woman

Conducted by DOROTHY EMMERSON



BOB TAYLOR

By RUTH JAEGER BUNTAIN

THERE are Christmas gifts for children more important and meaningful than any that can be wrapped in paper or tied with ribbon. Long after other gifts have been outgrown or outworn, these will endure. They will last as long as the child to whom they were presented lives. These gifts should be the birth-right of every son and daughter, but too many of today's parents are forgetting them. Why not check your list to make certain that you have remembered to include gifts such as:

To Mary, from Mother and Father: *More of Our Time*. Our determination to see that our home is more than merely a house in which to stay long enough to change our clothes. The realization that it is not enough to satisfy only your physical needs; we must make provision also for your heart's hunger.

To Tony, from Mother and Father: *Our Example*. Patterns of life in which you will see the exemplification of all the moral and ethical concepts that we have upheld before you.

To Jenny, from Mother and Father: *Goals Toward Purposeful Living*. Goals that put more emphasis on individual worth and on service to fellow men than on competitive striving, the acquisition of possessions,

and on thoughtless conformity to artificial standards.

To Sally, from Mother and Father: *Acceptance of Life as a Challenge and a Trust*. Help to discover meaning in the everyday tasks of life and to find satisfaction in simple, natural things.

To Linda, from Mother and Father: *A Faith to Live By*. A faith that will prove to be a bulwark against the disenchantment of later years. A rock of ages for shelter in times of stress.

To Andy, from Mother and Father: *Our Acceptance of You Just as You Are*. Our help toward the realization of all your potentials, but our promise that we will not compare you unfavorably with children who may have been endowed with more talents. We will not accept less than your best, but we will not censure you because your best does not coincide with our own self-esteem and ego.

To David, from Mother and Father: *All of Our Love*. The realization that we want, enjoy, and love you. The sure knowledge that you mean a great deal to us and that we are concerned about what happens to you.

Your children will find many gifts under the tree on Christmas morning. Will they also find these more enduring gifts of the spirit?

# To Start the Day

By LOIS MAE FRANZ

**T**HE worships are so good, you wouldn't want to miss one of them," remarked my husband when he first began to work in the General Conference. That was six weeks before I began. Now I echo the same refrain.

At five minutes 'til eight the soft music of the old Conn organ fills the corridor on the ground floor of the General Conference headquarters building inviting all to communion with God and fellowship with co-workers.

We sing together and pray together. Sometimes we weep together. All this serves to unite us more strongly in our service here at Seventh-day Adventist headquarters.

God's infinite love toward man was the theme of our world president as one morning he built his remarks upon the first four words of a favorite text, "For God so loved . . ."

"Never say you are going to pay your tithe. You are not going to do that at all. You are going to return your tithe. It isn't yours and never has been," a retired worker from Australia emphatically pointed out on another morning.

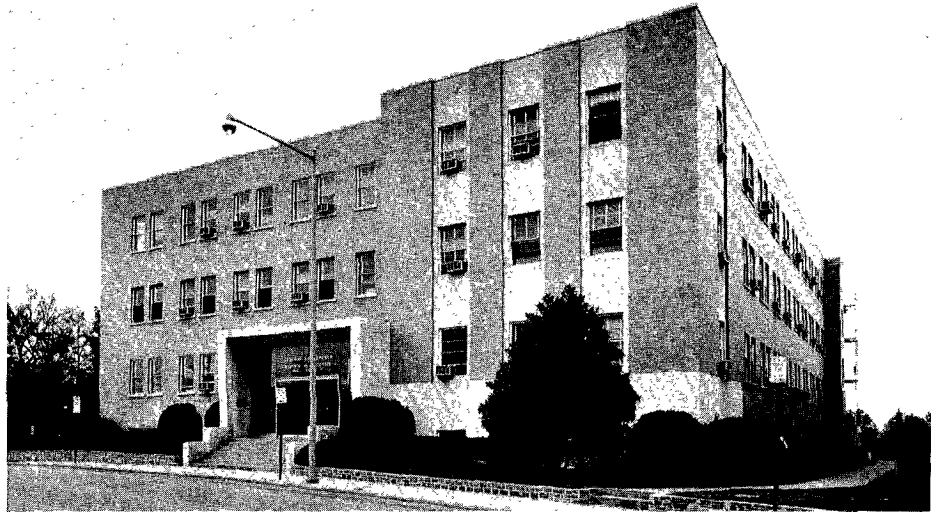
On other occasions we are tactfully reminded how best to take care of our physical bodies or how to care for our property.

I have tucked away a remark made by a member who recently joined the staff and conducted worships for the week: "In the morning talk to God before talking to man; read what God says before reading what man says."

Thrills and heartaches are ours as our staff members returning from extensive journeys portray with the help of beautiful color slides the accomplishments and needs of our stalwart laborers in fields afar. As they travel, most frequently by air, we pray that heavenly angels will be their flying partners.

Each year young men and women from Columbia Union College lead out in a week's devotionals. Their enthusiasm gives us new zeal.

In the Fellowship of Prayer Circle we hold up before God in prayer special conferences, institutions, and individuals all over the world. This helps us to remember that we are one large family and that we are all working for the same goal—the completion of the work of God in all the earth.



Each morning the workers of the General Conference gather at headquarters for worship.

## Holiday Gifts

The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you are devising gifts from one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . . He suffered even unto death, that He might give us eternal life.

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto Him, and He will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to Him, a living sacrifice. . . .

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. . . .

We need to think more of God and less of ourselves. If we would but think of Him as often as we have evidence of His care for us, we would keep Him ever in our thoughts, and would delight to talk of Him and praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from Him than from any other friend, and it should be the most natural thing in the world to make God first in all our thoughts, to talk of His goodness and tell of His power, and to respond to His love by our free-will gifts and offerings for His cause.—Ellen G. White, in *Review and Herald*, Dec. 26, 1882.

## Emily Dobson Award Received by Tasmanian Dorcas

Mrs. N. Roberts (left), of the Glenorchy Adventist church in Tasmania, Australia, presented a report of the Seventh-day Adventist Welfare Societies' work during 1967 before the Hobart branch of the National Council of Women. Each year a cash award is given to the society or group that this council considers has given the most outstanding philanthropic service to the community for the year just past.

Members of the National Council of Women were impressed with the amount of work the Adventists are doing in Australasia, and as a result, on April 18, Lady Osborne (right), wife of Hobart's Lord Mayor, made the presentation of the Emily Dobson Award to Mrs. Roberts, who received it on behalf of the Seventh-day Adventist Welfare Societies of Tasmania.

This award was inaugurated in 1919 and is named after Lady Dobson, founder of the National Council of Women in Tasmania.

C. C. WINTER



## Quilts for the Needy

Mrs. Daisy Mascher has been responsible personally for the making of more than 300 quilts during the 50 years she has been a member of the Dorcas Welfare Society of the Campus Hill church at Loma Linda, California.

Although almost 92, she enjoys good health and keeps her sewing machine busy sewing pieces of colorful material together for quilt tops. These quilts are used to fill the needs of those in the area who have suffered misfortune through disaster or accident.

Mrs. Mascher says she finds this work especially rewarding in true happiness and worth-while living. Her faithfulness is an inspiration to those associated with her.

MRS. VERNON EVANS



## Scrapbooks for Others

In spite of the fact that every joint in her body is immobilized by arthritis, Mrs. Lydia Halter, of Fresno, California, keeps busy writing.

For nearly 20 years Mrs. Halter has been paralyzed, not being able even to move her head from a flat position. Regretting most the lack of arm movement, she prayed earnestly that God would grant her enough motion to permit her to turn the leaves of a book.

Then one day her prayer was answered and she could move her arms four inches. A special rack was placed over her body, resting upon the bed so that a book or writing material could be placed upon it. After much practice with a pencil in her closed fist, and with special glasses that have a periscope arrangement that enables her to read, she began to write, using a long pin to turn the pages.

Mrs. Halter has filled 15 notebooks with inspirational material on character, faith,

and prayer. These hand-written loose-leaf notebooks are loaned to anyone who is interested in the truth.

Troubles and problems seem quite unimportant when you come in contact with Mrs. Halter's ready smile and cheerful courage.

KARL YARED





## "EATING OUT" ON SABBATH

From time to time we are asked: "Is it right for Seventh-day Adventists to eat at restaurants on the Sabbath day?" "Are Adventists breaking the fourth commandment, the part that demands rest for 'thy manservant,' when they eat their Sabbath meals at restaurants instead of at home?" "The custom is growing in our community for church members to eat their Sabbath noon meal at a restaurant. Is this not 'doing thine own ways' and 'finding thine own pleasure'?" "Is it right to entertain friends by taking them to a restaurant on Sabbath instead of inviting them home?"

These questions and others in similar vein arise, we believe, not because of a widespread trend toward apostasy, as critics sometimes suggest, but because of changing economic and cultural patterns. Many Sabbath-keepers, though completely conscientious, have not yet found their way through on all questions raised by changing conditions. Little more than a generation ago the question of "eating out" on Sabbath was practically nonexistent. Few people had sufficient funds to eat regularly at restaurants on Sabbath or on any other day of the week. But now, with increasing affluence, more people can afford restaurant fare, and this, coupled with increasing demands on the time and strength of Adventist women, has made eating Sabbath noon meals outside the home look both natural and appealing.

A few years ago when the dimensions of the Sabbath-meals-in-a-restaurant question was in its embryonic stage, the late editor of the REVIEW wrote: "If a person is away from home traveling, he often has no option but to go to a restaurant on the Sabbath in order to satisfy his hunger. In such an event I think there can be no criticism of his action. On the other hand, to go to a restaurant in one's own community simply to obtain a variety of food or to find a new setting in which to dine, or for any other of a variety of reasons, is, I believe, contrary to the spirit of the Sabbath day. Certainly on the Sabbath, above all other days, we should try to be removed from the world, its influences, its atmosphere, and its music—some restaurants feel that they must serve along with their food a strange brand of sounds they call music. Furthermore, by purchasing a meal in a restaurant when it is possible for us to eat in our own home, we are most obviously engaging in unnecessary commercial transactions on the Sabbath day.

"In our poor earthly state most of us find it difficult at best to divorce, completely, our thoughts, and our plans, from earthly things on God's holy day. Our goal ever should be to keep ourselves in an environment and in a program of activities that will aid us in every way toward the goal of heavenly thoughts and desires on the Sabbath. Better a most sparse meal in the quiet of our homes, preceded by a prayer of thanksgiving to God, than the finest meal in the finest restaurant on the Sabbath day. After all, our first thought on the Sabbath ought to be of spiritual food, rather than of physical, though there is certainly no sin in having adequate, nourishing, and appetizing meals on the Sabbath."—F. D. NICHOL, *Questions People Have Asked Me*, p. 237.

Some readers may consider this view too narrow. We do not. We think it is both reasonable and defensible. Moreover, we think it can be bolstered by an important

argument—the argument of influence. The apostle Paul took the position that "it is good neither to eat flesh, nor to drink wine, *nor any thing whereby thy brother stumbleth, or is offended, or is made weak*" (Rom. 14:21). In 1 Corinthians 8:9 he warned believers not to use their liberty to do things that, even though legitimate, might "become a stumblingblock to them that are weak." He added that "when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (verse 12).

Beyond question many Seventh-day Adventists feel that routine "eating out" on Sabbath is incompatible with proper Sabbathkeeping. Should fellow Christians unnecessarily offend the conscience of these people by engaging in a practice that even when justifiable requires rather lengthy explanation?

But the matter of influence involves not merely fellow church members. Think of the effect on restaurant owners, cooks, waiters, and cashiers when scores of Adventists, who demand "rest" for themselves on the Sabbath, descend on the premises expecting others to work. Will this build confidence in our sincerity? Will it make it easier to win these people to Christ, and persuade them that they should "remember the sabbath day, to keep it holy"?

And what about the children of families who go to restaurants Sabbath after Sabbath? Will they be able to develop a clear concept of the specialness of God's holy day? Will they see that the Sabbath is different from other days of the week? Will they understand why father can pay for a prepared meal in a restaurant but cannot buy unprepared food at a grocery store on the way home from church?

Let us remember that attitudes, in general, are caught rather than taught. Parental attitudes on the question of Sabbath sacredness carry much greater weight than verbalizations, however logical and persuasive. Will the oncoming generation of Adventists be less careful or more careful about keeping the Sabbath holy if from their early years they eat their Sabbath meal in an atmosphere that is at best secular, and at worst carnival?

### A Note of Warning

Now, having said this, we would offer a word of counsel to those whose talents for judging others and serving as a universal conscience seem highly developed. When tempted to condemn a fellow church member who upon occasion seeks nourishment at a restaurant on Sabbath, don't. Ask yourself what you really know about his situation? Has he throughout the week been so busy meeting the needs of others that he has had no time to think of himself? Does he live under such a tense atmosphere at home that his only hope of maintaining emotional balance is to escape to a different environment? Has a sudden, serious illness in the family created an emergency? Have out-of-town guests arrived unexpectedly, with "nothing to eat in the house"?

We suggest these possibilities, not to provide excuses for lax Sabbath observance, but as a reminder that no one is in a position to serve as conscience for another. The apostle Paul put it well: "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14:4). "So then every one of us shall give account of himself to God. Let us not therefore

judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (verses 12, 13).

Perhaps it would be well also for critics to keep in mind the "mote" and "beam" philosophy set forth by Jesus in Matthew 7:1-5. Is anyone in a position to criticize fellow church members for eating at restaurants on Sabbath when he himself stays home from church and works like a slave to prepare an elaborate meal for a dozen guests? Or what about the person who uses Friday evening to prepare the Sabbath noon meal? or who travels long distances unnecessarily on Sabbath? or who uses the Sabbath noon meal as a time to criticize the pastor or fellow church members? Perhaps he should cast the beam out of his own eye before he concerns himself with the mote in his brother's eye.

For some time church leaders have been sounding a call for revival and reformation. Has this effected changes in your life? Is your fellowship with Christ sweeter today than a year ago? Are you more loving and lovable? Are you more careful about God's requirements?

Reformation must follow revival. And reformation deals with particulars. Viewed apart from their context, the matters we have been discussing may not look large. But because they deal with one of the most distinctive aspects of present truth—the seventh-day Sabbath—they are large indeed. Moreover, if they give evidence that the Spirit of the Lord is stirring our souls and making our consciences more sensitive, they may be mightily significant.

Let us, then, meditate thoughtfully, earnestly, on the command, "Remember the sabbath day, to keep it holy." As we do, we may well see that reformation is needed in one or more areas.

K. H. W.

## HOW REAL IS THE DEVIL?

Seventh-day Adventists have a well-developed doctrine of the devil and his associates. They believe that the devil was once, next to Christ, the most honored of God. Of all the angels he stood first. As Bible evidence they quote Ezekiel: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (chap. 28:12-15).

When this once-perfect angel rebelled, he was cast out of heaven, and one third of the angels of heaven, who had sided with him in his dispute with God, were cast out with him. The rebels were not destroyed, but were permitted later to work out their principles upon the earth. "For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question."—*The Great Controversy*, p. 499.

For centuries now Satan has been warring against Christ and against Christ's followers. In turn Christ has resisted the work of Satan and has won the allegiance of many of Satan's followers. The struggle between Christ and Satan has been termed "the great controversy." The conflict, which has raged through the ages, is vividly described by Ellen G. White, notably in the Conflict of the Ages Series. In fact, through the influence of Mrs. White's

revelations, Seventh-day Adventists have a much more fully developed doctrine of Satan than have other Christian denominations.

As might be expected, that segment of the Christian world that denies supernaturalism, that proclaims that God is dead, also denies the existence of a personal devil. Today, other segments, while not denying his existence, are having their viewpoints challenged. We wish to call attention to the position taken by Henry Ansgar Kelly, a professor of medieval literature at the University of California in Los Angeles, a former scholastic member of the Jesuit order, in a book recently published, titled *The Devil, Demonology and Witchcraft*. Mr. Kelly assigns the devil and his compatriots, not to outer darkness, but to probable oblivion as viable forces in Christian theology. He argues that the existence of such evil spirits is unlikely and that demonology has an uncertain place in theology and is not needed to cope with life's problems.

Referring to evidences of the devil (Satan) in the Bible, Mr. Kelly says these are not part of God's revelation, but are injected from local cultures. He believes these passages are the attempts of the Biblical writers and peoples "to describe intelligibly the cause of obstacles to human happiness."

### Precosmic Fall Denied

In the preface Mr. Kelly states that the "standard view of the precosmic fall of Lucifer and his angels, such as we have it in Milton's *Paradise Lost* [we could here add *Patriarchs and Prophets* and *The Great Controversy*], is in fact not in scripture at all but is a post-biblical mythic product."

We should add that although a former scholastic member of the Jesuit order, Mr. Kelly does not represent Roman Catholic theology. Seminary textbooks uphold the existence of the devil. However, he does quote the Dutch Jesuit theologian Peter Schoonenberg as doubting the validity of the traditional arguments.

We cite Mr. Kelly's position denying the existence and agency of the devil and his angels as a fulfillment of a prediction made years ago by Ellen G. White: "None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."—*The Great Controversy*, p. 516.

She says also, "Still another subtle and mischievous error is the fast-spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires."—*Ibid.*, p. 524.

### An Opposite Error

Of course, Satan knows that he cannot convince all men that he doesn't exist, hence for the unconvinced he sets another trap and leads them to believe in witchcraft. According to *America* (Nov. 16, 1968), the Jesuit edited weekly magazine, witchcraft is back in vogue. The author noted that "black masses," the "ultimate" in devil worship, are performed today. When he asked a young man why he had participated in a black mass, the youth replied, "When the Judeo-Christian religion no longer seems to fulfill our needs, whenever the world seems chaotic, people look beyond accepted religion for something else. In the Middle Ages the oppressed serf decided



that since life was so plainly against him and he could find no help from God, God must be his enemy. With devil worship he thought he could show that he disagreed with God. So it is today, I guess."

Seventh-day Adventists have the answer to this man's confused thinking. Understanding the issues in the great controversy and the part played by Satan in his warfare against Christ, they are able to declare that it is not God, but Satan, who is the enemy, that God is about to put an end to evil and its originator, that the reason God permits evil to continue is to ensure that its eradication once undertaken will have permanent results.

This explanation of the presence of evil under the sovereignty of a God of love makes sense to anyone willing to ponder its implications. It is one of the unique contributions of Seventh-day Adventists to religious thinking.

It should be shared more widely to prevent men from turning to skepticism and the denial of the supernatural (or if they have turned, to recover them), or on the other hand, from turning to witchcraft and devil worship in an effort to show disagreement with God, who they think is their enemy.

D. F. N.

## NOT LIMITED TO GOLFERS

In one of the innumerable gift and souvenir shops along the boardwalk in Ocean City, New Jersey, hung a plaque that we had never seen before. It bore these words:

### "Golfer's Prayer"

"Lord, grant that I may sometime make a score so low, that even I, in telling of it afterward, will never have to lie."

After the whimsy of these lines wore off, we began to consider the philosophy behind such a request. What kind of person would pray that kind of prayer, and what kind of God do these words imply?

Our minds turned to the little book *Your God Is Too Small*, by J. B. Phillips, where many conceptions of God are revealed. The god to whom this "Golfer's Prayer" is offered is obviously a god who bribes his subjects to keep them from disobeying him. Rather than allow the golfer to "forget" a few strokes or to play another ball

without taking the penalty stroke, this god gives his golfer an especially good day on the course—at least once. The reward for god—no more lying, at least about golf.

To have the gift of muscular coordination and of physical prowess is the dream of many a person. And to be able to talk about winning a race, scoring well in a game, or conquering the elements is nearly as rewarding as the accomplishment itself. The mix-up in the "Golfer's Prayer" is that he is praying for a gift. Does he have the right to boast about a gift? The man who makes an average showing in life without special talents has more to boast of, it seems to us, than the man who stands at the pinnacle of fame because he received unusual talents. Better for him to draw comfort from a match he owns than to feign warmth before a fireplace that is not his.

Paul writes: "What do you possess that was not given you? If then you really received it all as a gift, why take the credit to yourself?" (1 Cor. 4:7, N.E.B.).\*

Suppose the golfer's prayer is answered. From that moment of glory with the club and pellet, that hour of victory on the greens, nothing would lie ahead but unfulfilled hopes. No longer would he compete with himself, attempting through patience and practice to improve, here a stroke and there a stroke. He now would compete with a miracle. Scant comfort here.

The desire for success is so strong in us that we frequently boast by (1) exaggerating slightly, (2) selecting only the good part of the story, (3) or lying. We know we ought not to exaggerate, color, or lie, but ought not people to think as well of us as we think of ourselves? So—the prayer suggests—let me actually do as well as I love to boast of doing. Then my boast will not be in vain. It seems to be taken for granted that golfers will fib, but the implication of the "Golfer's Prayer" is that if things are good enough, there's no need to sin. "Even I . . . will never have to lie."

Of course, we don't take the "Golfer's Prayer" too seriously. We hope no one else does, either. Because what it suggests does not match spiritual reality. God isn't like that. And He doesn't want us to be like that, either.

F. D. Y.

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## LETTERS

### *From Readers*

#### RELIGIOUS THEMES DESERVE THE BEST

EDITORS: The poetic beauty on the October 24 cover compels me to write a Thank you. So often religious verse amounts to simple doggerel. It has always seemed to me that religious themes deserve the best in poetic expression, and this verse is certainly a noble thought couched in words of beauty and simplicity.

CHARLENE JONES

Takoma Park, Maryland

#### SHARING FAITH

EDITORS: I just got through reading the REVIEW and noted how Dora Martin shares her faith. I work nights at a hospital. In order to stay awake I write and exchange picture

cards with 280 people. I make little booklets for different ones with whom I exchange picture cards and ask if anyone is interested in a free Bible course. These booklets go all over the world. Every week I have one or two people write in for the Bible course, whose names I send to the Voice of Prophecy or Faith for Today. I know some have joined our church after taking the course.

I enjoy all articles in the REVIEW. They are inspiring. I cut out certain articles and enclose them in my letters. Time is very short. May we all be ready when Jesus comes, is my prayer.

Lincoln, Nebraska

LISETTE WHEELER

#### APPRECIATES READERS' LETTERS

EDITORS: I have thought many times I should write and tell you how I appreciate the REVIEW, as I have been a reader since 1914. I enjoy reading "Letters From Readers," though I do not agree with some of the criticisms.

HUGH C. BROWN

Fort Atkinson, Wisconsin

#### WAS THE SABBATH CHANGED?

EDITORS: When subjects for Adventist evangelistic efforts are announced, there is at least one on "the change of the Sabbath," called by various titles, but usually emphasizing that there was a change. Could it be that we are approaching this from the wrong angle, perhaps giving those not familiar with our message a mistaken idea?

If my understanding of the Bible is correct, the Sabbath has never been changed, though man has *tried* to change it; man could not and God would not. "I am the Lord, I change not" (Mal. 3:6). "My covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89:34). Daniel prophesied of a power that would "*think* to change times and laws," but thinking to do a thing and succeeding are two different things.

Wouldn't an emphasis on the idea that the Sabbath has never been changed—that it is still the right day to keep—be a more convincing way to present this facet of our message?

EUGENE LINCOLN

Berrien Springs, Michigan



Thousands of people who escaped death in the flood put up grass shelters along the road. Here they receive aid from R. M. Neish, Northeast Union welfare secretary.

## Assistance for India's Flood Victims

By G. J. CHRISTO  
President, Northeast India Union

The rains which finally ended the severe two-year drought in many parts of India only seemed to compound the problems by causing devastating floods. The drought during 1967 and 1968 resulted in scarcity of food in Bihar and parts of other adjoining states. Starvation was avoided only by gigantic government efforts and by countries around the world joining in one of the largest food-aid programs ever to take place.

This year the rain seemed to be making up for its past absence, and news of floods came from all over the country. Floods caused havoc in Andhra Pradesh, where several Adventist homes were damaged. Flood waters entered the compound of our hospital in Surat, Gujarat. Rivers overflowed into hundreds of villages and submerged thousands of acres of paddy fields in the Midnapore district of South Bengal.

The Northeast Union committee appealed to the Southern Asia Division for funds to aid those who were affected by these floods. The relief commissioner in Calcutta informed us that the items most needed were children's clothes and baby food. A team of six left the union headquarters office with relief supplies in the union station wagon and headed toward an area where very little relief had been given. After driving as far as we could, we continued the rest of the way in a rough country canoe that was poled to a group of villages seven miles away.

We put up our sign and spent the next four hours giving out clothes and baby food.

As we left the shore line after dark with the aid of a gas lantern, we heard shouts of praise and best wishes. Scores ran along the rain-soaked banks, and we responded by singing Christian hymns.

Hardly had we gotten settled from that project when the radio and newspapers blared news of flood disaster in the northern part of Bengal far greater in magnitude than we had witnessed.

Landslides had cut off communication with tourist resorts Darjeeling and Kalimpong. In an area where the average yearly rainfall is 52 inches, 37 inches had fallen in 36 hours. Several bridges had been washed away, miles of railway track had disappeared, and worst of all, the district headquarters town, Jalpaiguri, barely 50 miles from our Raymond Memorial training school, was struck by a wall of water from five to 15 feet in height at two-thirty the morning of October 5.

It was several days before we were able to airlift blankets and milk powder. Our team left the airport in the school jeep pickup and sped toward Jalpaiguri. They crossed over temporary pontoon bridges and met several detours. Long before they reached the town the stench of decaying cattle was in the air, and when they arrived, it looked like a ghost town.

Some estimated that besides several thousand head of cattle, between 3,000 and 5,000 persons perished in the worst tragedy ever to strike north Bengal. Along the road, thousands of grass shelters had been put up by those who had escaped death on that fateful morning.

The town was covered with debris carried by swollen mountain streams. Now after nearly 18 days, life was returning slowly to the town. People had marked the water level on their homes and on the walls of public buildings.

The relief team distributed the bulk of their supplies to the people sheltered on the roads. By midnight, when they finished their distribution, they had given away 400 blankets, 2,000 children's garments, and 500 cans of powdered milk.

This was the first time these villagers had heard of Adventists. Would it be the last?

## Jamaica Church Holds Community Health Week

By HUGH MAYNARD-REID  
Temperance Secretary  
Rollington Town Church

The Rollington Town, Jamaica, church temperance department recently sponsored its first Community Health Week.

Each night during the week there were two guest speakers—one for adults and one for youth under 16. The church, one of the largest in the Inter-American Division, was filled every night.

The opening adult lecturer was M. A. Byer, principal medical officer in the Ministry of Health, who spoke on "Your Heart and You." He commended the work of Seventh-day Adventists in Jamaica and the other Caribbean Islands in which he works.

Other speakers on following nights dealt with the effects of alcohol, smoking, and drugs on the human body; diet; surroundings and health; and heart diseases. Among those who lectured were Mark Fowler and Charles Wilkins from the Andrews Memorial Hospital; Noel Haye, an SDA doctor in private practice; Grace Thorpe, a graduate of Loma Linda University; and H. M. Johnston, an Adventist doctor who is malaria-eradication officer in the Ministry of Health.

Every smoker received the book *Mind If I Smoke?* the night smoking was discussed. Other appropriate literature was distributed during the week, and after each lecture a temperance film was shown. The Ministry of Health cooperated by supplying projectors and projectionists free of charge every night.

The press assigned a reporter and photographer to be there on closing night, and the radio stations had promoted the sessions in their news releases. The speaker, an eminent cardiologist, J. Wong, speaking of the Health Week, said, "A venture of this sort is refreshing. One could argue that this is something that should be initiated and sponsored by the medical or paramedical sections of the community. But remembering that a healthy body will lend to a healthy mind to provide the backdrop for a god-like structure, I believe the Seventh-day Adventist Church should be heartily congratulated."



**Student cadets from PUC earned the respect of officials by performing well the grisly task of searching for the living and caring for the dead in the recent Manila earthquake.**

## Manila Adventists Aid in Earthquake Disaster

By B. B. ALSAYBAR  
Departmental Secretary  
North Philippine Union Mission

The jolting quake that woke the residents of Manila, Philippines, the morning of August 2 was not the most severe that has ever hit the country, but it was, perhaps, the worst from the standpoint of damage wrought. Buildings crumbled and more than 300 people perished.

Instantaneous and enthusiastic response greeted the appeal for help of Philippine First Lady, Imelda Marcos. Men and women volunteered both themselves and their equipment. Within hours wreckers, cranes, bulldozers, and dump trucks arrived in the affected area.

School groups arrived in response to the appeal of General Guadencio Tobias, army vice-chief of staff, who was in charge of rescue operations. Among the groups that responded during the 11-day rescue period was the Manila Raza Dorcas Federation and the Pathfinders and Medical Cadets of Philippine Union College.

The job first assigned to the PUC cadets was digging and clearing the debris. Then, noticing that the PUC cadets were medics, General Tobias ordered that they be transferred to actual rescue operations. They worked in three shifts, in the heat and rain.

On the third day of operations, General Tobias, impressed by the performance of these cadets, gave them exclusive charge, and ordered all cadets from other schools, colleges, and universities to get down from the fallen buildings. The PUC cadets, he commented, "really know how to handle the casualties."

Pathfinders led by Pastor N. R. Arit,

union MV secretary, cleared debris for several days.

Meanwhile, the Dorcas workers had been shouldering the bulk of preparing meals for the army of rescue workers. Headed by Betty Miranda, some 300 of these ladies worked in three shifts around the clock for 11 days. They served 20,033 meals. Of the amount spent in preparing these meals, ₱2,348 came from the army and the rest from Dorcas funds, the Central Luzon Mission, and friends.

Mrs. Miranda was awarded the Doña Aurora Aragon Quezon Medal on August 17. This award, which honors the memory of the late First Lady, is given only to those who show "exceptional dedication" to human betterment. Another award ceremony has been scheduled by the armed forces to give recognition to those who worked in the rescue operation.

## Servicemen's Center Being Built on Okinawa

By CLYDE R. BRADLEY  
Civilian Chaplain

Recent groundbreaking ceremonies on Okinawa ended a long period of anticipation and gave physical evidence that a servicemen's center and a church will soon be a reality.

The site, near the U.S. Army headquarters, affords a sweeping view of the surrounding hills and the ocean. Here on September 26, Adventist servicemen and civilian church members gathered to break ground.

That date was chosen so the service could include Charles D. Martin, associate MV secretary of the General Conference, who was passing through Okinawa as part of his Far Eastern itinerary. Gilbert J. Bertochini, MV secretary of the Far Eastern Division, was also present. Other guests for the formalities were Chaplain (Col.) Charles J. Murphy, head chaplain in the Ryuku Islands, and his deputy, Chaplain (Lt. Col.) W. S. Bennett. Chaplain Murphy gave greetings from High Commissioner (Lt. Gen.) F. T. Unger.

Masters of ceremonies for the occasion were servicemen, each of whom introduced a different part on the program. The actual breaking of the ground was accomplished by a locally owned water buffalo that pulled an Okinawan plow. The plowman was Civilian Chaplain Clyde R. Bradley, who is in charge of the center and pastor of the English-speaking church. The guests were invited to help break the ground by wielding long-bladed Okinawan farm hoes.

The servicemen's center will be built in two phases at a cost of \$110,000. The first phase will consist of a chapel and two wings, which will house the sleeping quarters and the dining facilities. The wings will be only two-thirds completed. The second phase will complete the sleeping and dining wings and add Sabbath school rooms. A chaplain's home will also be a part of this phase.



**Civilian Chaplain Bradley broke ground for the new Okinawa servicemen's center with an Okinawan plow pulled by a water buffalo. Guests helped with long-bladed hoes.**

# Brief News

## FAR EASTERN DIVISION

✦ The medical department of the Far Eastern Division recently sponsored medical workshops in Singapore, Bacolod (Philippines), and Tokyo. Business administrators and medical directors attended the three-day workshops, which

were designed to improve and standardize business proceedings in the more than 20 hospitals in the Orient. G. C. Ekvall, division medical director, and C. A. Miller, assistant medical secretary, directed the meetings.

✦ V. W. Schoen, associate secretary of the General Conference Lay Activities Department, and L. A. Shipowick, lay activities secretary of the Far Eastern Division, directed 15 laymen's congresses in the Far Eastern Division between mid-August and mid-November.

✦ Construction plans are in the final stages for a second Seventh-day Adventist hospital in Hong Kong. E. L. Longway, field secretary for the Far Eastern Division, and Harry Miller, veteran medical missionary, are raising funds for this project.

✦ The 1968 division council was held in Samudra Beach, Indonesia, the first time ever in Indonesia. General Conference visitors attending were Duane Johnson, associate secretary; O. A. Blake, under-treasurer; Charles Hirsch, educational secretary; and V. W. Schoen, lay activities associate secretary.

✦ The King's Heralds quartet and H. M. S. Richards, Jr., of the Voice of Prophecy, recently spent six weeks in the Far Eastern Division conducting radio and correspondence school rallies. Royce C. Williams, radio-TV secretary of the division, arranged the itinerary.

✦ Crisostoma J. Carnazo, 58, a Seventh-day Adventist layman, received an award of free treatment and hospitalization from the Bacolod Sanitarium and Hospital when he registered as the 10,000th patient on October 27. The privileges awarded were free consultation, treatment or surgery by a staff physician, and three weeks free hospitalization. The Bacolod Sanitarium and Hospital was formally inaugurated on December 8, 1966, and is now completing its second year of operation.

✦ Students and faculty of Southeast Asia Union College, Singapore, have raised more than \$50,000 for the annual Ingathering campaign.

D. A. ROTH, *Correspondent*

## The King's Business

### YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**TWELVE** All facets of the work must **A YEAR** be given due regard and the comparative needs evaluated so that no part of the whole organism will droop and die for want of financial nourishment. When I am with a group of pastors or members of local school boards, my sympathies are drawn out to their needs as they talk about projects to enlarge the church school facilities, to build a new sanctuary for a growing congregation, or to carry on a strong community evangelistic effort.

When I hear our local and union conference leaders speak of their financial problems, I learn about the cost of rebuilding the academy, of enlarging the college plant, or getting funds to update hospitals.

When I am mingling with the General Conference brethren, I find that they carry a burden for all of these local and union concerns, and in addition they have the responsibility of finding the means to sustain the general educational institutions in North America, and also to undergird the expanding program of worldwide missions.

How can we ever manage to do it all? The answer is not simple, but it includes the need of balancing the flow of funds carefully and fairly.

Some who focus on the local needs would like to see the financial structure changed so that the funds would come largely under local control, as they would in the case of pure congregationalism. It is apparent immediately that to do so could imperil many of our institutions and, in fact, all of our overseas missionary enterprises. Surely no Adventist who takes seriously the command to preach the gospel everywhere would agree to such a restricted use of the funds.

We have seen how the tithe is used in a balanced way for the needs of the local conference, union, and General Conference. Let us notice now the plan for the offerings.

The offerings are received principally in the Sabbath school, and in the church service. The Sabbath school offerings, aside from the expense offering, go directly through all levels up to the General Conference as a major part of the mission funds. As for the church offerings—and there are 52 of these in 1968, they are partly designated and partly undesignated in our general church plans.

The number of calls for general church offerings has increased during the past two decades so that it was felt at one point that there might be a disproportionate number going to projects outside the local church and conference, with fewer Sabbaths left for purely local church and conference needs. A working agreement has been arrived at, that there shall be no more than 12 general offerings scheduled during any year. Actually we have a list of more than 12 projects to which the general offerings are assigned, but the problem is solved by having some scheduled every other year.

Let us list these general offerings for 1968 and other "even" years:

Religious Liberty, Faith for Today, Spring Mission, Andrews University, Servicemen's Literature, Christian Record, Midsummer, Oakwood College, Missions Extension, Voice of Prophecy, Temperance, Annual Sacrifice.

In 1969 and subsequent "odd" years the list changes at three points: Loma Linda University replaces the Andrews University Offering, Disaster and Famine Relief replaces Servicemen's Literature, and North American Missions replaces Christian Record.

The list is not inexorably fixed. At some Autumn Council it might be advisable to change the list. Meanwhile it serves as a fair guide to balance our giving, and permits us as individual church members to direct our offerings into channels that appeal to our enlightened judgment, as the Spirit of God may lead.

(Next: *Sending Missionaries—1*)



## Ivory Coast Ordination

John Gbessin was recently ordained as the second SDA national pastor in Ivory Coast. His son is studying for the ministry. The picture shows Pastor Gbessin and his wife.

TH. KRISTENSEN, *President*  
West African Union Mission

## Atlantic Union

### Sterling, Massachusetts, Groundbreaking Ceremony

After meeting in the Sterling Grange Hall for five years, the members of the Sterling, Massachusetts, church witnessed the groundbreaking ceremonies for their new church building on October 20. Key-note speaker for the occasion was Lowell Bock, president of Southern New England Conference.

Donald J. Russell, conference secretary-treasurer, offered the invocation, and Francis F. Bush, district pastor, welcomed those in attendance. Among the local dignitaries who shared in the ceremonies were the clergymen of the local Catholic and Unitarian churches, as well as one of the area selectmen.

The Sterling church had its beginning as a branch Sabbath school at the home of Russell Wilbur in October, 1961. Attendance grew to between 60 and 90. The church was officially organized in February, 1964, with a membership of 45. The current membership of the church stands at 65.

The church is being constructed on a two-acre lot and will be early American in design. The over-all plant will consist of the sanctuary, a fellowship hall, a kitchen, and a number of Sabbath school rooms.

★ Brooklyn Temple in New York reached the Ingathering goal on October 22. George W. Timpson is the pastor.

★ Enrollment at Union Springs Academy this year is 170. Three new teachers have joined the faculty: David Lacy is the music director; Joseph Hamilton is teaching physical education and science; and Fred Zurcher, who was church school principal at Union Springs last year, is teaching Bible at the academy. Construction on a new classroom and office wing is ahead of schedule. It is to be ready for occupancy some time before Christmas.

★ A new educational wing, built with donated labor from the members, is nearing completion in Bennington, Vermont. It will include a full recreational basement and two classrooms for the grade school. Adele Lastine is the teacher, and Leslie Shultz is the church pastor. The new school will be called the Ward Memorial School in memory of Pfc. Forrest E. Ward, who was killed in Vietnam last spring.

★ Graham Maxwell, director of the Division of Religion and professor of New Testament at Loma Linda University, conducted the Week of Prayer and Devotion at New England Memorial Hospital church in Stoneham, Massachusetts, November 2 to 9. A communion service was held in conjunction with the Friday evening meeting.

EMMA KIRK, Correspondent

## Canadian Union



### Ordination in Newfoundland

O. A. Orpana (right), pastor of the Lethbridge, Newfoundland, district, accepts the congratulations of his president, R. A. Matthews, upon his ordination to the gospel ministry in the St. John's, Newfoundland, church. Mrs. Orpana smiles her happiness.

C. E. Guenther, associate secretary of the General Conference Lay Activities Department, assisted in the ordination service, and J. W. Bothe, Canadian Union president, gave the ordination sermon.

W. E. KUESTER

Union Departmental Secretary

★ At a recent International Drug Conference held in Quebec City, E. Morosoli, pastor of the Adventist French congregation there, mentioned that more than 90 per cent of the delegates were smokers, some real slaves to the habit. The chairman of the conference granted him ten minutes in the heavy schedule to speak about "The Addiction of Tobacco, Its Prevention and Cure." His speech became the subject of much conversation. Some of the delegates asked for literature about the Five-Day Plan. Others said they would try to stop smoking. Father Riquet, well-known preacher of Notre Dame, Paris, France, congratulated Elder Morosoli, saying, "I completely agree with you."

★ The It Is Written program is currently being televised in the Toronto-Hamilton area of Ontario. More than 2,000 requests for literature or Bible studies came in during the first few weeks.

★ In September, 24 new school of nursing students registered at Kingsway College. They came from eight provinces of Canada and will comprise the Branson Hospital School of Nursing graduating class of 1971.

★ Twelve of the 15 new faculty members at Canadian Union College, Alberta, are former CUC students.

PEARL BROWNING, Correspondent

## Central Union

★ A new milking parlor has just been completed to serve the Platte Valley Academy dairy. The dairy not only produces grade A milk but also serves as a source of labor for many of the students attending this school.

★ Instead of designating one day for Ingathering, Union College students arranged for groups to go on whatever day could be best planned in their program. A caroling program will be arranged later with the MV Society of the college and church.

★ Even though retired for the past few years, J. C. Turner has remained at Union College as director of the grounds department of the college. He served in that capacity for 21 years. He with his wife has now left the community of College View to live nearer their daughter in Loma Linda, California.

CLARA ANDERSON, Correspondent

## Columbia Union

★ Melvin K. Eckenroth, chairman of the religion department and director of religious activities at Columbia Union College, recently spoke on spiritualism at the Vienna, Virginia, and Beltsville, Maryland, churches of the Potomac Conference.

★ A one-day youth rally for northeastern Pennsylvania was held recently at Tunkhannock senior high school, Tunkhannock, Pennsylvania. William Rorick, pastor of the Plainfield, New Jersey, church was the featured speaker. Others participating in the program were James Russell, pastor of the Williamsport, Pennsylvania, church; Harold F. Otis, Jr., publishing secretary of Pennsylvania Conference; and the Blue Mountain Academy Cantabile Wind Ensemble, tumbling team, and Bel Canto Singers. Dale M. Ingersoll, MV secretary of Pennsylvania, coordinated the day's activities.

★ The future of camp meetings in the Pennsylvania Conference was discussed at a recent constituency meeting at Harrisburg. O. D. Wright, conference president, gave a detailed report of the recommendations submitted by study committees. Five recommendations were presented. After discussion, it was voted that the Pennsylvania Conference should develop a centrally located campground. Until this is financially feasible, the camp meeting is to be held in temporary quarters.

★ The temperance department of the Pennsylvania Conference had a display at the Lackawanna County Teachers' Institute in Scranton, Pennsylvania. Smoking



Sam, the teen-age manikin, was used to attract attention to the display.

★ L. L. Albers, pastor of the Mount Vernon, Ohio, church, has just completed a series of evangelistic meetings in the church. Associated with him were Roy E. Lemon, conference singing evangelist, and Gary Strong, associate pastor of the Mount Vernon church.

MORTEN JUBERG, *Correspondent*

## Lake Union

★ E. C. Bradford, president of the Lake Region Conference, was one of eight Regional conference presidents to adopt Theophilus Nwampha, a Biafran refugee. The presidents donated a \$2,000 scholarship so that he can complete his education at Oakwood College in Alabama. At the Autumn Council in Toronto, Canada, the scholarship was presented to Dr. Frank W. Hale, Jr., president of Oakwood, in a special ceremony, with all the donors present. Dr. Sherman Nagel, a medical missionary to Nigeria for 22 years, donated \$50 to the fund.

★ Clayton E. Brummett, an alumnus of Adelphi Academy in Michigan, has been awarded the Bronze Star with "V" device for heroism in military operations in Vietnam. He distinguished himself by giving medical aid and bringing out wounded under hostile fire.

★ The Philharmonic Youth Choir of the Shiloh church in Chicago was featured on the Jubilee Show Case over TV Channel 7, November 3. Brian Jones, pianist for the choir, was the featured artist on the TV program For Blacks Only the same day.

★ Interns at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, were invited to help with the October 20-24 Waukegan, Illinois, stop-smoking clinic. Drs. Bryson Ahlers, Anita Lenz, David Lounsberry, DeWayne Butcher, and Robert Manley participated by giving talks, showing slides and specimens, and answering questions from the audience.

MILDRED WADE, *Correspondent*



At the Waukegan, Illinois, stop-smoking clinic, Dr. Bryson Ahlers (left) shows the effects of smoking on a lung specimen.

## North Pacific Union

★ Large baptisms on two consecutive Sabbaths, October 19 and 26, brought to a climax the most successful evangelistic effort that has been held for years in Bozeman, Montana. The Lacey-Mustow team enjoyed the cooperation of the church members, who shared their faith with neighbors and friends. Don MacIvor, Montana's lay activities leader, assisted in the nightly meetings and visitation.

★ During the week of November 3 to 9, E. A. Odell and Les Fowler, literature evangelists, set a new record for the Washington Conference. They each delivered over \$1,000 worth of books in the same week. Although others have previously delivered \$1,000 worth in one week, never before have two done so in the same week. Les Fowler has been a literature evangelist only two months and already has delivered \$3,139.25 worth of literature.

★ The Washington Conference youth department sponsored a ground school refresher seminar for private pilots November 17 at Auburn Academy. "How to Fly Your Next 1,000 Hours Safely" was the general topic of the lectures and instructional movies presented throughout the day to more than 60 private pilots from western Washington and Oregon. About 20 of those present were SDA Church members.

IONE MORGAN, *Correspondent*

## Northern Union

★ Three evangelistic meetings are being carried on in North Dakota: The Heitzmann-Pellandini team in the Streeter Memorial Hall, H. G. Stoehr in the Bowdon Country church, and Voice of Youth meetings in Jud sponsored by the Deisem MV Society.

★ The first gift Bible that D. C. Perry, pastor of the Thief River Falls, Minnesota, district, placed less than a year ago resulted in the baptism November 9 of Mrs. John Swenson.

★ The Maplewood Academy bookbindery, formerly in several basement rooms of the administration building, is now housed in a new building on the edge of the north woods of the academy grounds. Efficiency will be enhanced and more students can now be employed.

★ Twenty-seven would-be nonsmokers attended the first session of a Five-Day Plan held in Iowa City, Iowa, October 27-31. Seven "graduates" of a previously held plan were present to tell their experiences and give encouragement. Jerry Denehy, a recent graduate of Loma Linda University and currently an instructor in the University of Iowa Col-

lege of Dentistry, assisted the pastor, M. K. Ruybalid. The Five-Day Plan concluded a three-month period of health evangelism in Iowa City. A Smokers Dial during August and October was used to advertise the Five-Day Plan sessions.

★ Maplewood Academy students raised \$1,802 on their annual Ingathering field day. This represents an increase of about \$300 over last year.

★ One hundred and forty pairs of glasses, 36 pairs of lenses, and three frames have been given to the Glasses for Haiti project by the people of the Faulkton, South Dakota, area.

★ A baptism of six began the annual Week of Prayer at the Muscatine Seventh-day Adventist church in Iowa. Robert Goransson is the pastor.

★ Copies of *Your Bible and You* were placed in a motel in Hawarden, Iowa, last month, and letters with money are coming in from people who have taken the books to read.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

★ D. Lorne Jones has been asked to serve as acting secretary of education for the Southern California Conference until a permanent secretary is chosen to fill the post left by E. Stanley Chace, who accepted a call to Walla Walla College.

★ Seven per cent of membership is the baptismal goal for 1969 set by conference presidents of the Pacific Union. If met, this goal would see 7,000 baptisms during the next year. All workers' meetings and lay gatherings are being challenged to meet this goal.

★ Loughborough Street fronts the property of the Merced, California, church. The quarter-mile street, recently named in honor of J. N. Loughborough, separates the 12-acre church property from a new shopping center. City authorities were cooperative in arranging the tribute to this pioneer who began the organized Adventist work in California.

★ North American Indian mission work will benefit from the biggest project in the history of the Orland, California, Dorcas cannery. In a 16-day program, 10,000 cans of pears were prepared and delivered to the SAWS warehouse in Watsonville for distribution.

★ Special guests at Community Day services of the University church of Loma Linda on October 26 included the two candidates for the local congressional district, San Bernardino Mayor Al C. Ballard, and Jerry L. Pettis, Adventist U.S. Congressman, who holds membership in the church. Speaking for the worship service was A. Graham Maxwell, director of the University's Division of Religion. All guests, including newspapermen, clergymen of various faiths, and civic and com-



## Arizona Club Wins Contest

Richard Kopke and Lorrie Kay Wold represented the Tucson, Arizona, Pathfinder Club on the cover of *Guide* and in the Tucson *Daily Citizen*, both of October 23. Their club won first prize in *Guide's* 1968 Treats for the Needy photo contest.

The two second-prize-winning clubs were Windsor, Ontario, Canada, and Milton-Stateline, Oregon.

Altogether 10,000 Pathfinders gathered 204,000 cans of food besides much clothing during the 1967 Halloween season. The goal for 1968 was set at 250,000 cans.

**CECILE MCCAMEY**

*News Secretary*

*Tucson, Arizona, Churches*

munity service leaders, were given copies of *The Desire of Ages* and other literature at a brief reception following the service.

♦ David Moore, senior theology major at Pacific Union College, was recently honored as top summer student literature evangelist in the Pacific Union. Herbert Wiles, associate union publishing secretary, presented the award for Moore's summer sales of \$6,540 at a recent college assembly program.

♦ Dr. Ruth J. Temple, Southern California Conference health director, was recently honored by the Muses, women's support auxiliary to the California Museum of Science and Industry, for her service in health education.

♦ One hundred and seventeen students at Pacific Union College are receiving a total of \$132,950 in California State scholarships during the 1968-1969 school year.

♦ Sixty-five Glendale Academy youth in 16 cars gathered more than two tons of canned food on Halloween evening for

needy Indians of the Holbrook-Monument Valley area.

♦ Capital stock certificates in the "Lord's Work Unlimited," with a par value of \$6.00 for adults and \$3.00 for youth, are issued to members of the Temple City, California, church as they participate in the Investment program. The unique idea was developed by Hal Hamilton, church Investment secretary. Stock certificates state that dividends will be in the form of personal reward, payable in the earth made new.

♦ The Nevada-Utah Book and Bible House travels to church members by way of the new conference pickup truck. It is bringing a full display to each church during the holiday season.

♦ More than 100 nurses attended the organizational meeting of the Northern California chapter of the Association of Seventh-day Adventist Nurses, at which Enola Davis, coordinator of nursing in-service education at St. Helena Sanitarium and Hospital, was elected president.

♦ At Thunderbird Academy in Arizona about 50 students belong to the new campus Religious Liberty Club. At Rio Lindo Academy in northern California YOU (Youth of Urgency) brings students together in faith-sharing activities.

♦ The Milpitas, California, church reports that 90 per cent of its 30 young people are attending denominational schools. The church membership is 119. Daniel R. Fausset is pastor of this Bay Area church.

*RUTH WRIGHT, Correspondent*

## Southern Union

♦ The initial meeting of the local chapter of the Christian Writers' Association was held November 12 at Southern Missionary College. Dr. Gordon M. Hyde, chairman of the college's division of religion, was the keynote speaker.

♦ Area meetings were conducted for the ministers of the Alabama-Mississippi Conference, November 17-19. These were held in Birmingham, Alabama; Pensacola, Florida; and Jackson, Mississippi. Plans for 30 evangelistic meetings to be held by pastors and evangelists during the first quarter of 1969 were laid during these sessions.

♦ Formal opening of the new Decatur, Alabama, church was held November 16. H. H. Schmidt, union president, was the speaker for the worship hour.

♦ Investment funds turned in by many Florida Sabbath schools are substantially above the goals, according to R. E. Pleasants, conference Sabbath school department secretary.

♦ More than 400 members from four districts attended the Carolina Conference departmental meetings held in the Charleston church November 16. Local

conference leaders were all present, and O. L. Heinrich, from the Southern Union, was the guest speaker.

♦ A new church of 30 charter members was organized at Columbia, Kentucky, following a five-week series of meetings by the Johnson-Church evangelistic team, during which 18 new members were baptized.

♦ Eleven were baptized by Evangelist James Wyckoff and Pastor William Stringfellow in the Graysville, Tennessee, evangelistic meetings.

♦ Fair booths were projects for the Montezuma, Griffin, Portal, and Savannah churches in Georgia this fall. The Portal booth was at the fair in Statesboro and created a favorable image for the Seventh-day Adventist Church in this community where there is no Adventist church.

♦ For the first time in the history of the South Atlantic Conference a tithe gain of more than \$100,000 has been achieved. Gain for the first ten months of this year is \$104,000.

♦ The Alabama-Mississippi disaster van gave assistance to those whose property sustained damage in the recent tornado in Chilton County, Alabama.

*OSCAR L. HEINRICH, Correspondent*

## Southwestern Union

♦ G. H. Rustad, president of the Texico Conference, has just concluded a successful evangelistic series in El Paso, Texas. Working with Elder Rustad were his wife and son and the district superintendent, Nathan Sims.

♦ Nearly 200 students are presently enrolled in the gift Bible program in the Amarillo, Texas, district. Pastor H. A. Morel's telephone evangelism has produced results beyond expectation with more than 800 calls during the first four weeks.

♦ Manuel Contreras is a determined Ingathering solicitor. Last year he began his Ingathering campaign in August, setting his goal at \$500. After soliciting day in and day out for 123 days, he had received a total of more than \$800. This sum looms large considering that only one out of 15 persons solicited gave a contribution and that his average donation amounted to only 15 cents.

♦ The membership of the Arkansas-Louisiana Conference at the close of the third quarter stood at 4,431. Already 46 evangelistic crusades have been held in the conference this year, with a total of 261 baptisms to date.

♦ The Oklahoma Conference disaster-relief van is making an Ingathering public-relations tour of the following cities in Oklahoma: Enid, Perry, Alva, Cherokee, Tulsa, Muskogee, Guthrie, and Lawton. The van will also serve as part of a display of vehicles and a special promotion feature in Tulsa. At each stop the

Red Cross, civil defense, and municipal officials will be given a tour of the van, and the news media will be informed of the purpose and work of this feature of the Seventh-day Adventist Church.

J. N. MORGAN, *Correspondent*

## Andrews University

★ Lester C. Stannard has recently been appointed resident educational director for the university's Hinsdale, Illinois, campus by AU President Richard Hammill. This work of coordinating AU extension courses will be in addition to his present responsibilities as director of training at Hinsdale Sanitarium and Hospital.

★ Andrews University elementary school students and the Pioneer Memorial church Home and School organization jointly sponsored a Holiday Friendship Kit to be sent to Vietnam for the children living in Red Cross refugee camps. The chest was constructed by Mel Anderson, AU instructor in industrial education, and built to Red Cross specifications.

OPAL YOUNG, *Correspondent*



## Insurance Men Gain Underwriter Status

Stanton Parker (center) and Calvin Hanson (left), of California, receive their Chartered Property and Casualty Underwriter professional designations from Dr. Edwin S. Overman, president, the American Institute for Property and Liability Underwriters.

These men are the first Seventh-day Adventists to receive the CPCU designation. It not only indicates the successful completion of a series of comprehensive examinations but also gives evidence of satisfactory ethical and experience requirements.

Mr. Parker is the manager of the Western Branch, General Conference Insurance Service, Riverside, California, and Mr. Hanson is one of the insurance counselors in that office.

J. W. PEEKE  
*Manager, GC Insurance Service*

# Autumn Council Actions

(Concluded)

Reported by D. H. BAASCH  
*Associate Secretary, General Conference*

## GENERAL RESOLUTIONS

### Adventist Volunteer Service Corps

*Voted*, That the following plan be adopted for the administration of a program for using the services of volunteers on short-term overseas assignments:

Individuals who are not eligible to serve under the auspices of the Student Missionary Program have offered their services as overseas volunteers for short periods of time. They desire to go to overseas fields at their own expense under arrangements similar to the Student Missionary Program. Such volunteers will not be on regular salary or supported by a church or group.

1. Carefully selected nonstudents, eighteen years of age or over, be offered the opportunity of serving as overseas volunteers under a program to be known as the Adventist Volunteer Service Corps.

2. The procedures to be used in appointing such personnel shall be the same procedure used in the appointment of regular overseas worker personnel, including the medical examination. All applications shall be addressed to the Adventist Volunteer Service Corps, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

3. The service of this voluntary personnel shall generally be for a period of from one to two years.

4. The division which accepts the volunteer shall be financially responsible for the following:

a. The costs of physical examination prior to acceptance.

b. The costs of insurance premiums providing the following coverages (to be arranged by the General Conference prior to departure): (1) health; (2) accident and casualty; (3) dread disease; (4) personal effects floater.

The liability of the denomination shall be limited only to the cost of the insurance premiums for the above coverage. The volunteer who is 21 years of age or older, or his parents or legal guardians if he is under 21, shall sign a release-of-liability form absolving the denomination from any liability arising out of any loss, injury, illness, disability, or damage sustained while serving in the AVSC or resulting from his service in the AVSC.

c. Food, lodging, local travel, and related expenses while in the field. (A living allowance equivalent to these expenses may be provided. No salary shall be paid to the worker.)

5. The AVSC volunteer shall be financially responsible for the following:

a. Passport (to be secured by the individual)

b. Visas (to be secured by the General Conference)

c. Inoculations

d. Round-trip ticket (purchased through the General Conference)

6. The AVSC volunteer who is liable for national military service shall be responsible for securing deferment or clearance from his Selective Service Draft Board before leaving his homeland.

7. Since the AVSC program represents voluntary service, not on regular salary, the volunteer will not receive sustentation service credit for the time spent in such service.

8. Divisions desiring to adopt an Adventist Volunteer Service Corps for their territories may do so following the guidelines here given.

### Expanded Student Missionary Program

*We recommend*, That paragraph 6 of the Student Missionaries Policy (1964 Autumn Council actions, p. 24) be amended to read as follows:

6. That up to four student missionaries per year may be sent by each college Missionary Volunteer Society in North America with the following financial arrangements:

a. The college MV Society shall be financially responsible for:

(1) Round-trip ticket for the first two student missionaries appointed and one-way ticket for the third and fourth student missionaries. The third and fourth student missionary from each college MV Society shall be expected to remain in the overseas division for a period of one year. (All tickets to be purchased through the General Conference.)

(2) The costs of his passport, visas, and inoculations.

b. The General Conference shall be financially responsible for:

(1) The costs of physical examination prior to acceptance.

(2) The costs of insurance premiums providing the following coverages (to be arranged by the General Conference prior to departure):

(a) Health

(b) Accident and casualty

(c) Dread disease

(d) Personal effects floater

(3) The liability of the denomination shall be limited only to the cost of the insurance premiums for the above coverage. The student missionary who is 21 years of age or older, or his parents or legal guardians if he is under 21, shall sign a release-of-liability form absolving the denomination from any liability arising out of any loss, injury, illness, disability, or damage sustained while serving as a student missionary or resulting from his service as a student missionary.

c. The division to which the student missionary is sent shall be financially responsible for:

(1) Food, lodging, local travel and related expenses while in the field. (A living

allowance equivalent to these expenses may be provided. No salary shall be paid to the student missionary.)

(2) One-way ticket for the third and fourth student from each college MV Society representing the return portion of the ticket to the field as provided by the college MV Society. The third and fourth student missionary from each college MV Society shall be expected to remain in the overseas division for a period of one year.

d. Overseas divisions may adopt a student missionary program of their own to harmonize with these stated guidelines.

## Spirit of Prophecy Books

We recommend, That the following plan calling for special discounts and subsidies on Spirit of Prophecy books in which the North American publishing houses and overseas divisions will cooperate, be adopted:

1. The publishing houses of the North American Division be asked to give favorable consideration to supplying Spirit of Prophecy volumes in English, in freight shipments, to overseas divisions at a cost at the port of entry of 50 per cent of the catalog retail prices, it being understood that the books are to be made available to workers at a greatly reduced rate. Under this plan, all orders for Spirit of Prophecy volumes be placed with the publishing houses by April 1 each year.

2. Overseas divisions further discount the Spirit of Prophecy volumes in areas designated by the division committee to the level where the worker will pay up to 25 per cent of the United States catalog price for an Ellen G. White book.

3. In overseas divisions, where the work-

ers would benefit by the foreign language Ellen G. White books, the divisions be encouraged to set up a program in order to provide such books at a reduced rate.

4. Each division committee assign to a specific department the responsibility for promotion and distribution of the said volumes.

## The Spirit of Prophecy

We recommend, 1. That we continue to encourage Seventh-day Adventists throughout the world to possess and thoughtfully read available Spirit of Prophecy books.

2. That churches be led by their pastors in systematic study of these books, not overlooking the advantage of selecting those for which study guides are available.

3. That all new converts be encouraged to secure and carefully study the Conflict of the Ages books as volumes "especially adapted to those who have newly come to the faith" (CM, 129); and that the availability of the economical \$13.95 English soft-back edition not be overlooked; further, that conferences be urged to devise plans by which new members may be encouraged through special financial inducement to secure the Conflict of the Ages soft-back set.

4. That with the soft-back Conflict series now within the easy reach of every academy and college student in North America, we encourage educators to lead our youth into a challenging and meaningful study of these inspired books and encourage parents to supply their children each with a personal set for individual use.

5. That our publishers be urged to issue an increasing number of Spirit of Prophecy titles in the soft-back format providing

books for those who hesitate to purchase the more durable and costly hard-back volumes.

6. That wherever the lessons are available, our evangelists be urged to lead new converts into the study of the Prophetic Guidance Correspondence Course and our pastors to lead their churches into the group study of the lessons.

7. That the correspondence courses, Drama of the Christian Faith (*The Great Controversy*) and The Life of Jesus (*The Desire of Ages*), available from Faith for Today, be recommended to our pastors for use in church study groups.

## Publication for Youth of Secondary-School Age

Before our forefathers coined the phrase "Seventh-day Adventists" and designated it as the name of the church; before an evangelistic tent meeting had been held; before a book containing the message had been bound, the *Youth's Instructor* was periodically carrying Sabbath school lessons and appropriate and uplifting Sabbath reading to the homes of Sabbathkeeping Adventists. Started by Elder James White in 1852 as a means of communication with the children and youth of the movement and as a vehicle for the dissemination of lessons which would encourage systematic Bible study, the *Youth's Instructor* in 116 years holds the enviable record of being the oldest religious youth journal in North America published continuously under the original title.

With dedicated and capable editors from the first issue to the present, this journal has served the church and its youth well—inspiring, informing, and instructing.

As the ranks of children and youth have grown, other journals have joined the *Instructor* in meeting the demands of various age levels—*Our Little Friend*, *Primary Treasure*, and *Guide*.

And now in an age of changes in tastes and formats, although the objectives and standards of the denomination are unchanged, the church deems it advisable to update and materially alter the format of the Sabbath school lessons for youth, and to alter and rename the periodical which carries these lessons and communicates with the youth of the movement. In order to meet the challenge of reaching, inspiring, and holding its youth,

1. That the new youth Sabbath school lessons and the denominational publication for Seventh-day Adventist youth of secondary-school age be combined in one periodical, replacing the *Youth's Instructor*.

2. That the Review and Herald Publishing Association be the publisher.

3. That the target audience of this combined publication be Seventh-day Adventist youth of secondary-school age.

4. That a new name be chosen for the periodical.

5. That planning for the new periodical include:

- a. Emphasis on commitment to goals of life and goals of the church;

- b. Consistent use of articles and stories which are relevant to today's needs;



At the Autumn Council: layman Harry Schrillo, an elective member of the General Conference Committee, comments on church financing policies while two other members of the Pacific Union Conference delegation—W. J. Blacker (left) president, and Alvin G. Munson, treasurer—refer to the recommendation Mr. Schrillo is discussing.

c. Use of short, pithy articles which are concise and come quickly to the point;  
d. Use of special features including youth testimonies, youth editorials, letters to the editor, and feature articles with world mission thrust;

e. Presentation of Bible-based, Christ-centered study themes covering a wide spectrum of topics chosen and designed to meet current needs of youth;

f. Flexible format and presentation employing youth-appealing variety.

6. That the Sabbath School Department be encouraged to organize a youth lesson advisory committee to include student representation, and operate under the direction of the Sabbath School Department of the General Conference. The tenure of members of this committee should be limited and the terms staggered to maintain both continuity and a fresh reservoir of ideas.

7. That the youth Sabbath school lessons be provided in quarterly format as well as in the periodical.

8. That the tentative target date for initial publication of the new periodical be January 1, 1970, provided this can be done without increasing the present Sabbath School Department staff.

9. That the General Conference officers appoint a committee including representatives from the publishing house (administrative, editorial, and factory branches), and the Sabbath School, Missionary Volunteer, and Education departments to formulate specific plans for the new periodical including the following aspects:

a. Choice of a new name.

b. Frequency of issue.

c. Format.

d. Frequency and manner of presenting the new youth Sabbath school lessons.

10. That the above committee submit its report to the General Conference Committee for final action and implementation.

#### Publication for College-Age Youth

In response to frequent requests for a special publication for college-age Seventh-day Adventist youth,

*We recommend*, 1. The inauguration of a new publication beamed to college-age Seventh-day Adventist youth.

2. That the General Conference officers appoint a representative committee to study the cost, format, and conditions of publication for this new periodical.

3. That planning for this publication take into consideration:

a. The proposal made by several college groups for an inter-campus periodical.

b. The needs of English-speaking young people outside of North America.

4. That the Review and Herald Publishing Association be the publisher.

#### Camp Meeting Mission Offering Policy

*We recommend*, That the following statement serve as a policy regarding camp meeting mission offerings and that it be inserted in the General Conference *Working Policy* for North America:

1. All conferences are urged to follow the plan of emphasizing mission giving in



**Representatives of the Christian Record Braille Foundation, an Adventist publishing house serving the visually handicapped, demonstrate how the first Braille pages were produced, embossing with a clothes wringer. Left to right: R. A. Gibson, editor; C. G. Cross, general manager; G. C. Wilson, North American field director; and D. C. Duffield, treasurer. Current Christian Record publications are being shown.**

connection with camp meetings and/or district and regional meetings.

2. At the Sabbath school hour during camp meeting the appeal is to be confined to the regular Sabbath school offering.

3. The camp meeting offering for missions is to be taken at a Sabbath morning worship service.

4. Where the offering is to be divided between local projects and missions, this is to be done on the following basis:

a. Where there are two Sabbaths in the camp meeting program, the two offerings may be divided on a fifty-fifty basis or one offering may be assigned to missions and the other to local work.

b. Where there is only one Sabbath, the offering is to be divided on a fifty-fifty basis.

c. In any case where the offering is divided, it is to be made clear to all that the offering will be divided unless an individual specifically requests that his total offering be credited to missions or to a local project.

#### Cooperation Between Medical and Ministerial Students

*We recommend*, That our universities and senior colleges be urged to organize and implement programs in which ministerial students and students in preparation for various health professions work together in community and church health, educational, and evangelistic endeavors.

#### Guidelines in the Christian's Choice of Music

*We recommend*, The adoption of the following statement of guidelines in the Christian's choice of music:

To become mature Christians we grow little by little to love God and our neigh-

bors with heart, mind, soul, and strength. The building of these right relationships in emotion, thought, word, and action is powerfully helped or retarded by our choice of music and how we relate to it.

The music we use, both religious and secular, should help develop moral fiber, righteous living, and a well-balanced Christian life. Therefore the following guidelines are submitted for consideration:

1. Is it true to the Word of God?

2. Does it draw to Jesus?

3. Does it add to Christian education, inspiration, and character?

4. Does its appeal maintain a judicious balance of the emotional, intellectual, and spiritual life?

5. Is its influence ennobling and elevating and are the words wholesome?

6. Would it interfere with the kind of person a Christian ought to be?

7. Is it appropriate for the occasion?

8. In vocal music is the character-building message paramount over the accompanying musical elements?

9. Does it help prepare for a place in God's kingdom?

#### Toward a Philosophy of Church Music

*We recommend*, The adoption of the following statement regarding a philosophy of church music:

Sacred music has had and will have a part in the development of the human race, from its beginning "when the morning stars sang together" (Job 38:7) to the time of the return of Jesus ("and they sung a new song," Rev. 5:9). The church has been counseled to make of music a means of worship and witness: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing



with grace in your hearts to the Lord" (Col. 3:16).

The importance of the use of this medium is emphasized in the following statements:

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song" (*Education*, p. 161).

"Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . It is one of the most effective means of impressing the heart with spiritual truth. . . . As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. . . . Heaven's communion begins on earth. We learn here the keynote of its praises" (*ibid.*, pp. 167, 168).

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs" (*Patriarchs and Prophets*, p. 594).

"The melody of song, poured forth from many hearts . . . is one of God's instrumentalities in the work of saving souls" (*Testimonies*, vol. 5, p. 493).

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. . . . Let the science of salvation be . . . the theme of every song" (*Gospel Workers*, p. 160).

Based on the foregoing statements, the following ideals and general purposes for music in the church can be set forth, always keeping in view the fact that it would have as its center Jesus Christ, the Redeemer and Saviour of the world:

1. Music should aid the worshiper to express his praise, adoration, intercession, confession, repentance, testimony, and dedication of life, and contribute to his vital relationship with God through personal communion.

2. Music should aid in the proclamation of the gospel, helping the believer to express the good news that God has provided redemption from sin through Jesus Christ, and must be consistent with the teachings of the Word of God.

3. Music should aid in the true purpose of education, which is "to restore the image of God in the soul" (*Patriarchs and Prophets*, p. 595).

4. Music should aid in giving the distinctive message of Seventh-day Adventists, and in preparing people to meet their high destiny as children of God in His eternal kingdom.

## Review and Herald Circulation

We recommend, 1. That church pastors and elders put forth unprecedented efforts to place the REVIEW in every Adventist home, using the every-member-contact plan suggested by the publishing house with a view to doubling the circulation.

2. That where members are unable to subscribe for themselves, the church sponsor the subscription.

3. That the long-established plan of supplying the REVIEW to newly baptized believers and newly married couples be implemented in every church and confer-

ence (the church and conference to share equally the cost of the special \$4.90 rate).

4. That lists of former Adventists be drawn up by each church and that the REVIEW be supplied to a number at least equal to 10 per cent of the church membership; that where this plan is followed, the conference assume half the cost. (For example, a church of 150 members would sponsor 15 subscriptions, with conference assistance.)

5. That the plan recommended by the 1963 Autumn Council, "that our conferences in the North American Division be encouraged to provide the REVIEW AND HERALD free of charge to their licensed and credentialed literature evangelists," be reaffirmed and implemented.

6. That conference administrators have statistics compiled at the end of each year giving the number of families in their churches who are subscribing to the REVIEW, the number of nonsubscribers, and the number of subscriptions sponsored by the church.

7. That a minimum goal of 100,000 subscriptions be set for the present campaign.

8. That world divisions be encouraged to make subscription rates unusually attractive by entering into the following subsidy program, orders to be placed in the regular way through Book and Bible Houses:

<i>Singles</i> \$6.95 (\$5.95 plus \$1.00 postage)	<i>Clubs</i> \$5.25
Individual	\$3.00
Union and conference	1.00
Division	1.50
General Conference	1.45
	\$6.95
	\$5.25



**Ruben A. Lopez**, association treasurer (Florida), from business manager, Forest Lake Academy (Florida).

**Harold Kaufmann**, pastor, La Junta district (Colorado), formerly pastor (Texas).

**Jerry Lastine**, pastor, Grand Junction (Colorado), formerly pastor, Norfolk, Virginia (Potomac).

**Stephen T. Lewis**, district pastor, Columbus, Mississippi (South Central), from Central States.

**James Murray**, teacher, Enterprise Academy (Kansas), formerly dean of boys, Maplewood Academy (Minnesota).

**Dorothy Rifkin**, office secretary (Oregon), from same position, Far Eastern Division, Singapore.

**Ronald M. Wisbey**, MV secretary (Colorado), formerly associate MV secretary (Southeastern California).

**Sylvia B. Nosworthy**, English teacher, San Pasqual Academy (Southeastern California), from Andrews University.

**Dwayne Toppenberg**, pastor, Presque Isle district (Northern New England), from Andrews University.

**Arthur E. Loignon, Jr.**, industrial arts

## SUMMARIES OF OTHER ACTIONS

- Approval was given for augmenting the General Conference headquarters staff by the addition of one general vice-president (making a total of five general vice-presidents), one associate auditor, one associate secretary of the Lay Activities Department, and one associate secretary of the Medical Department.

- The General Conference Health Food Service was renamed "World Foods Service."

- Recommendation was made that the official name of the Medical Department be changed to "Department of Health." (Final action to be taken at the 1970 General Conference session.)

- The regular term of service for overseas missionaries was fixed uniformly at three years (two years for single workers) followed by a three-month furlough. Formerly the period of service varied in different areas and was frequently as long as five years followed by a nine-month furlough.

- A new format was authorized for the senior Sabbath school lessons. Also a more flexible format was approved for the *Sabbath School Worker*.

- Andrews University was authorized to plan extension courses overseas for the various areas of graduate study as needed in addition to the Seminary Extension Schools already being conducted.

- Intensified promotion of health careers was approved for school campuses and churches to help meet the serious shortage of medical and paramedical workers in our health program.

and driver-education instructor, Pioneer Valley Academy (Southern New England), formerly teacher, Shenandoah Valley Academy (Potomac).

**Mrs. A. E. Loignon**, manager, book store, Pioneer Valley Academy.

(Conference names appear in parentheses.)

## From Home Base to Front Line

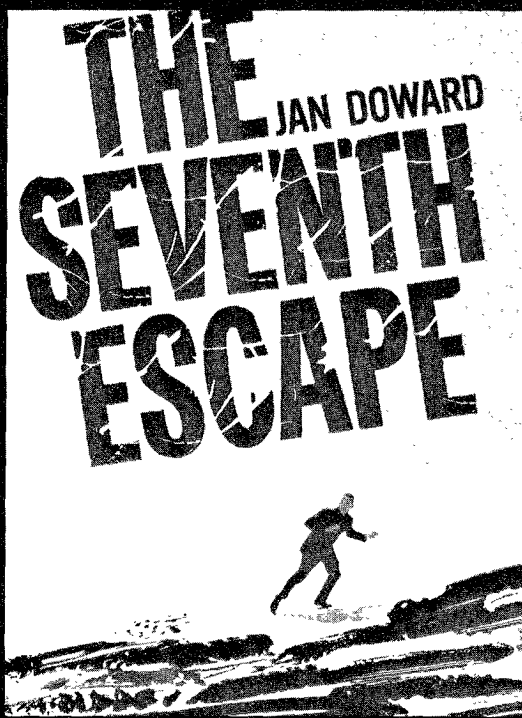
### North American Division

**Frank Harmon McNiel, M.D.** (WWC '61; LLU '65), to be physician, Nicaragua Adventist Hospital, La Trinidad, Mrs. McNiel, M.D., nee Janet Louise Snow (WWC '63; LLU '67), of Loma Linda, California, crossed the Mexican border by automobile, September 16.

**Harold L. Lee** (OC '63; AU '64), to be stewardship and development secretary, Caribbean Union Conference, Mrs. Lee, nee Barbara L. Kilgore, and four children, of Akron, Ohio, left Miami, Florida, September 19.

**Roger K. Kopitzke** (PUC '64), to be administrative dietitian, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Kopitzke, nee Pamela Kay Hendricks (PUC '66), of Fort Lewis, Washington, left Los Angeles, California, September 27.

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# 1969 Price List of Periodicals

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## THE GEM TRIO

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$15.75
Youth's Instructor .. 7.95		
Life and Health .... 5.50		
Value .....\$21.95		

## THE BIG FOUR

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$12.75
Life and Health .... 5.50		
Liberty ..... 1.25		
GO ..... 2.50		
Value .....\$17.75		

## THE FAMILY GROUP

### \*SPECIAL PRICE

Review and Herald \$8.50	} One year .....	\$21.90
Youth's Instructor .. 7.95		
Life and Health .... 5.50		
Worker ..... 3.75		
Liberty ..... 1.25		
GO ..... 2.50		
Value .....\$29.45		

## REVIEW and HERALD

### \*Price

One year—52 issues .....	\$ 8.50
In combination with one other periodical listed, to same name and address, one year ..	7.90
Three or more copies to same name and address, one year, each .....	7.35

## YOUTH'S INSTRUCTOR

One year—52 issues .....	\$ 7.95
In combination with one other periodical listed, to same name and address, one year ..	6.95
Three or more copies to same name and address, one year, each .....	6.25

## GUIDE

One year—52 issues .....	\$ 7.75
In combination with one other periodical listed, to same name and address, one year ..	6.75
In combination with either Gem Trio, Big Four, Family Group, or Review and Instructor ordered together .....	5.95
Three or more copies to same name and address, one year, each .....	5.95

## LIFE and HEALTH

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

## GO

### \*Price

One year—12 issues .....	\$ 2.50
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## MINISTRY

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

## EDUCATION

One year—5 issues .....	\$ 2.75
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## LIBERTY

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

## SABBATH SCHOOL WORKER

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

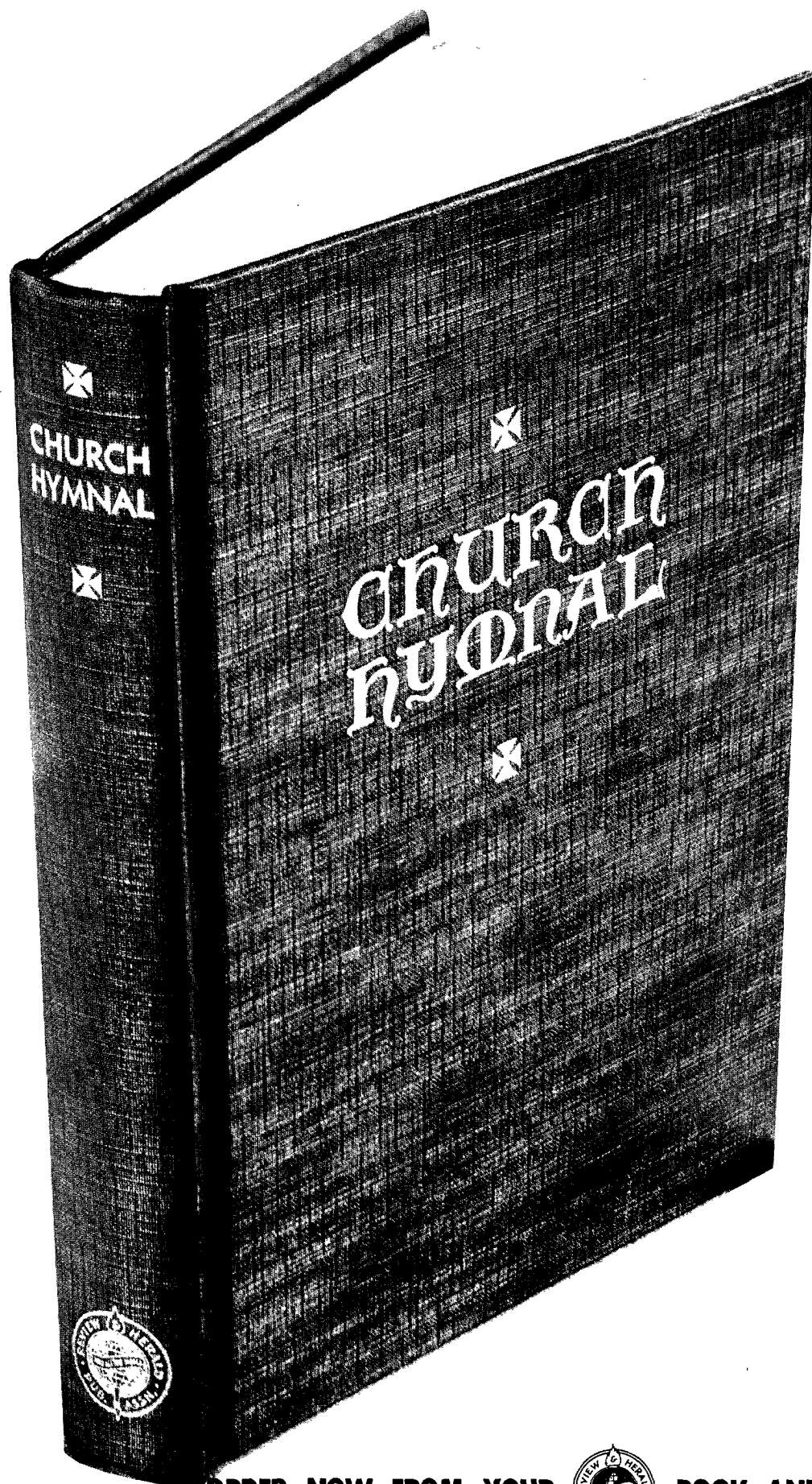
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Memory Verse Pictures—For Kindergarten & Primary Divisions (in booklet form), per quarter .....	\$ .15
per year .....	.50
Memory Verse Pictures—For the Cradle Roll (in booklet form) per quarter .....	.15
per year .....	.50
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## NOTICES

## Literature Requests

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

F. N. Chase, principal, Kamagambo Secondary and Training School, Box 591, Kisii, Kenya, E. Africa, needs a quantity of Bible textbooks for primary grades (approximately 80 students in each grade) and storybooks for two school libraries.

Mrs. Thansiana, Buanman, P.O. Thuklai, North Chin Hills, Burma, wishes *Child Guidance, Counsels on Diet and Foods, In Defense of the Faith, Temperance, cookbooks, Bibles, Bible games, picture cards, songbooks, Christmas cards, fingerplays, coloring pencils, quarterlies, stories and papers, mouth organs.*

Mr. Gn. Langsawmmang, B.P.O. Cikka, via Tiddim, North Chin Hills, Burma, desires vols. 8 and 9 of *Commentary, Daniel and Revelation, Psalms for Tiny Tots*, various versions of Bible, health books, *Review, Signs, Life and Health, quarterlies, Worker*, and charts.

Albert Ngeekta, SDA Mission, Tonzang, via Tiddim, North Chin Hills, Burma, wants a continuous supply of Bibles, songbooks, *Signs, Listen, Review, Life and Health, Liberty, Christmas cards, storybooks, Bible pictures, games, films, slides, Sabbath school supplies, and other missionary materials.*

Fedelindo C. Jamandre, Visayan Mutual, Hormillosa Bldg., Iznart St., Iloilo City, P.I., wishes *Signs, Liberty, Life and Health, Review, Instructor, Little Friend, Primary Treasure*, and doctrinal materials.

Eddie Mauricio, 881 Interior I Betina, Sampaloc, Manila, D-403, P.I., desires a continuous supply of *Guide, Signs, Liberty, Listen*, audio-visual aids, Bibles, tracts, Bible games, *MV Kit*, pamphlets, tracts, fingerplays, songbooks, Pathfinder manual, Spirit of Prophecy, and other denominational books. Pastor Joseph A. Amponsah, SDA Mission, Box 44, Goaso B/A, Ghana, W. Africa, needs a continuous supply of *These Times, Guide, Instructor, Message, Life and Health, Review, Signs, Liberty*, Bibles, picture cards, Christmas cards, and denominational books and magazines.

North Philippine Union Mission, P.O. Box 401, Manila, P.I. 12103, requests a continuous supply of *Review, Instructor, Guide, Primary Treasure, Little Friend*, and other missionary supplies.

J. P. Johnson, 2112 Quillman Ave., Louisville, Ky. 40214, desires *After a Hundred Years, Review*, and missionary papers.

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

Send old Bibles to Patrick Jorome, SDA Primary School, Box 073, Takoradi, Ghana, W. Africa.

Send missionary literature to the following: Eliud Sosthene, Nyamomema SDA School, Box 595, Kisii, Kenya, E. Africa; Matias G. Gazan, Biggar Union Hospital, Biggar, Sask., Canada; Christopher Musa, Kamagambo Secondary and Training School, Box 591, Kisii, Kenya, E. Africa; Sarah Gabriel, Isaac St., Couva, Trinidad, W.I.; Ivor Ritchie, Southfield P.O., St. Elizabeth, Jamaica; Joseph Singa, Box 104, Kimilili, Bungoma, Kenya, E. Africa; Samuel J. Bloemite, Principal, Coloured High School, Box 139, Krugersdorp, Tvl., South Africa.

George Swanson, 710-53d Ave., N., Minneapolis, Minn. 55430, desires books, *Signs, These Times, Listen, Life and Health, Instructor*, but no *Reviews*.

## Church Calendar

Soul-winning Plans and Projects	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
GO Emphasis	January 25
Bible Evangelism Crusade	February 1
Church Lay Activities Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar Day	February 15
Christian Home Week	February 15-22
Listen Campaign	February 22
Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering	March 29
(Trans-Africa Division)	
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12

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

It is worth pondering that the last sentence in the paragraph containing the cover quotation from *The Desire of Ages* reads: "Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus."

"Ye Shall Receive Power" (page 3) was a promise given to the disciples by Christ shortly before He ascended into heaven, and Christ's disciples down through the centuries have been claiming this promise.

Roy Allan Anderson, who discusses this promise this week, has served the Adventist Church on three continents—Australia, Europe, and North America. He retired in 1966 after 48 years of work. Born in Australia, he graduated from the Australasian Missionary College in 1918 and began his ministry immediately. He was an evangelist in London for six years before coming to the United States in 1936.

He was elected associate secretary of the General Conference Ministerial Association in 1941 and held that position until 1950, when he became the secretary. He served in that capacity until his retirement in 1966.

Lois Mae Franz, who tells about morning worship at the General Conference (page 10), is one of the more than 300 workers who call the General Conference their place of employment. She and her husband, C. O. Franz, joined the GC family immediately after the 1966 General Conference session, at which time he was elected to the GC secretariat. They had spent 21 years in the Inter-American Division.

Mrs. Franz is secretary to E. W. Tarr, the secretary of the Bureau of Public Relations. Although her education qualified her to teach elementary children, she has spent most of her time as an office secretary. She did, however, do some teaching in Cuba—she says she even gave some music lessons—and at one time she was head of the Bible correspondence school in Jamaica.

With Christmas cards gradually filling up the mantel—or the places where your family puts them—again we wish that we had more time to keep in touch with our friends. If you have a subscription to the *Review*, it is like getting a Christmas letter every week. The *Review* abounds with names of people—friends of your parents, friends of your children, or just plain friends firsthand—Adventist friends who are teaching, evangelizing, nursing, administering, selling, printing, building. Subscriptions are still only \$5.95, but after December 31 will be \$8.50.

## 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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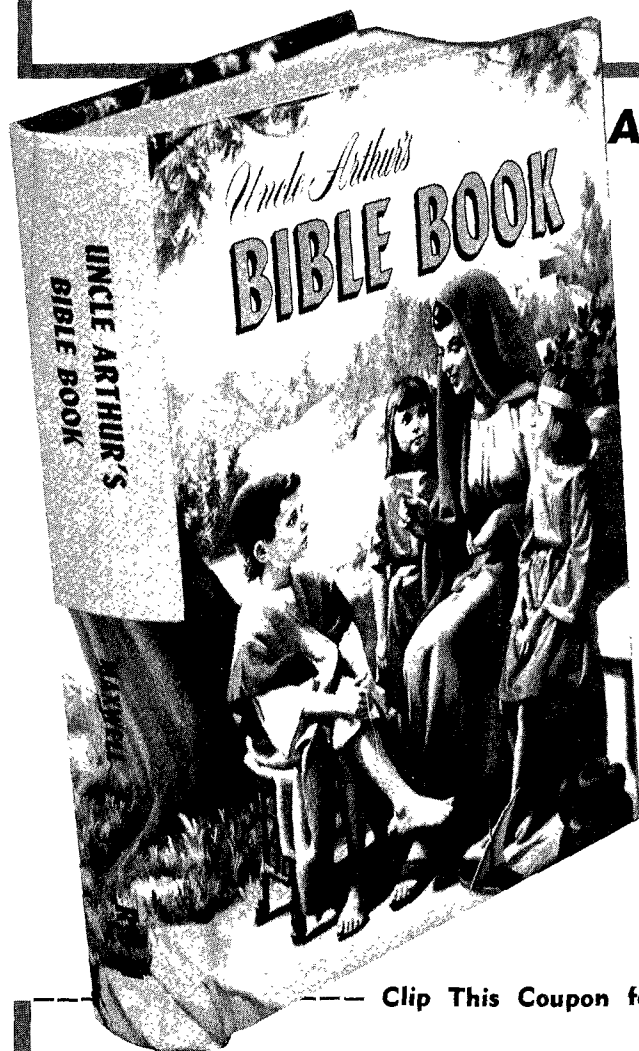
TO OUR CONTRIBUTORS: The *Review* welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. 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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# News of Note

## Vietnam Bookmen Helped by Catholic Recommendation

Catholic leaders in Vietnam have given Adventist literature evangelists a letter of recommendation to use as they call on Catholics.

V. L. Bretsch, publishing secretary of the Southeast Asia Union Mission, explains how this came about: "A Catholic priest visited the Saigon Adventist Publishing House for the dedication service of the new business offices and returned two days later with a delegation of 15. Top Catholic leaders spent two hours with Pastor Giao and me learning something of Adventist publishing work. Before leaving, the priest purchased one copy of every book printed in Vietnamese. The following morning he returned with a letter of recommendation.

"These are thrilling days in Southeast Asian literature evangelism. Colporteurs are experiencing outstanding success. Thirty students in Sabah (Borneo) delivered nearly \$2,000 worth of literature in ten days."

D. A. McADAMS

## Loma Linda Inaugurates Alcohol Research Program

Through its School of Public Health, Loma Linda University is inaugurating an alcohol education and research program. This plan results from an agreement between the university and the National

Committee for the Prevention of Alcoholism.

For a number of years Institutes of Scientific Studies for the Prevention of Alcoholism have been conducted at Loma Linda by the National Committee, but now the university will operate forthcoming institutes as a function of the School of Public Health.

The first of these institutes is being planned for the summer of 1969. The National Committee will continue its work by conducting two-day seminars in various States and carrying out its other educational functions.

Church members in North America are encouraged to enroll educators, medical and social workers, youth leaders, clergymen of other denominations, and other community leaders in this new Loma Linda University institute program for the prevention of alcoholism.

ERNEST H. J. STEED

## Far Eastern Division Holds Higher Education Council

The Far Eastern Division Council on Higher Education has just completed its quadrennial session in Indonesia. Directing the program was Boyd E. Olson, division education secretary, and his two associates, J. H. Lantry and Mrs. Marion Simmons.

Important agenda items included the planning of a ministerial training curriculum involving all the colleges and a grad-

uate program; a teacher-training program; upgrading of teachers; special courses for work among Moslems, Buddhists, and Catholics; the "brain drain" and how to combat it; and minimum standards for the recognition and upgrading of schools.

Plans were also laid for the establishment of a Commission on Education, which would have recommendatory powers for accreditation to the General Conference Board of Regents. This commission would replace the existing division Board of Regents.

Papers were presented by R. E. Klimes, T. Yamagata, A. P. Roda, and G. H. Fisher, presidents respectively, of Korean Union College, Japan Missionary College, Philippine Union College, and Indonesia Union College.

Meeting concurrently was the division's lay activities secretaries' council. Although the business meetings were held separately, both groups participated in the devotional meetings. Speakers were Paul Eldridge, president of the division; V. W. Schoen, associate secretary of the Lay Activities Department of the General Conference; and Charles B. Hirsch, secretary of Department of Education of the General Conference. CHARLES B. HIRSCH

## N.A. Ingathering Report—2

As of December 4: nearly \$3 million. About \$467,000 came in during the second official week of the Ingathering crusade.

Requests for Bible study and literature by Ingathering donors have reached 7,651. All ten unions are short of last year's record for this date. The cooperation of every member is needed throughout December to help meet the growing needs of the cause of God.

### IN BRIEF

★ **New Positions:** Rodolpho Belz, field secretary, South American Division, formerly president, East Brazil Union; W. H. Olson, treasurer, Chile Union, formerly assistant treasurer, South American Division. [By amateur radio.] Also Cyril Miller, secretary, Southwestern Union, formerly president, Chesapeake Conference.

★ The third quarter baptismal report from South America reveals 16,933 added to the church through baptism or profession of faith during the first nine months of 1968. This is 3,000 more than last year's third-quarter figure.

★ Effective January 1 the name of the 259-bed Portland Sanitarium and Hospital, Portland, Oregon, will be Portland Adventist Hospital.

★ **Death:** J. J. Hyde, Sr., veteran missionary to Africa and father of the present medical secretary of the Northern European Division, December 8, in West Africa.

## "Visions" of New Members Recognized as Fraudulent

Many of our members know that about two years ago four newly baptized members in Germany—two men and two women—affirmed that they had been granted the privilege of direct counsel from God. The new members declared that visions had led them to accept the truths of the third angel's message.

The two men visited headquarters at Washington and were given opportunity to tell their experience to a committee of leading brethren. After studying all the facts, the committee counseled the visitors to prove the genuineness of their own conversion experience in their local church. Time would reveal whether their purported visions were from God.

Recently word has come from Germany that the four would-be special messengers have proved themselves counterfeits, their "visions" merely stories contrived around a desk in an office to bring them profit and fame. The two women have confessed to their complicity in the scheme, and all have been disfellowshipped.

It is possible that the two men, Hans Steffen and Heinrich Benn, will soon visit North America again. It is also possible that they will attempt once more to de-

ceive, for they leave behind them in Germany a long record of deception. (Mr. Steffen spent time in prison for armed extortion, according to 1950 issues of the *Nordwest Zeitung*, a newspaper published in Oldenburg, Germany.) We have no desire to malign, to be unkind to, or in any way to hurt these men. We do feel, however, that our people should have the latest information on this case in order to be wise in their contacts with these visitors.

Ever since the beginning of time Satan has devised counterfeits to confuse men and women. Even the wisest of men have at times been misled by these counterfeits. A church that believes in the continuing gifts of the Spirit in the church, including the gift of prophecy, is particularly vulnerable to counterfeits. The evil one will attempt to mislead, to deceive, and to undermine confidence in God, the Bible, the Spirit of Prophecy, and church leadership. Because of this, God's people must "try the spirits" and be on guard against deception, including false prophets.

NEAL C. WILSON, Vice-President  
of the General Conference  
for North America