

Would You Really Be Wise?

By
CLIFFORD
B.
HOWE

If you were the world's greatest geologist and knew every rock and yet knew not Him who is the Rock of Ages, would you really be wise?

If you were the most brilliant botanist and knew every flower in the vast field of botanical science, and yet knew not Him who is the Rose of Sharon and the Lily of the Valley, would you really be wise?

If you were the most renowned astronomer and knew every star in the limitless reaches of space, and yet knew not Him who is the Bright and Morning Star, would you really be wise?

If you were the best-informed scientific wizard in this marvelous, enlightened age of ours and knew all the laws of electronics, nuclear fission, and the complicated mathematical calculations of rocketry and space exploration, and yet knew not Him who is the Light of the World, would you really be wise?

If you were the most successful businessman and knew all the laws of world economics and the fine art of business administration, and yet knew not Him who made and owns the world, would you really be wise?

If you were the most famous and popular of all celebrities and knew the way to success, wealth, and fame, and yet knew not Him who said, "I am the way," would you really be wise?

If you were the most noted linguist and knew every dialect and tongue spoken by man, and yet knew not Him who is the living Word, would you really be wise?

If you were the most authoritative sociologist and knew all the ills and problems of mankind and all the laws governing human behavior, and yet knew not Him whose name is Love, would you really be wise?

If you were the most eminent historical and archeological scholar and knew every king and ruler who ever lived, and yet knew not Him who is King of kings and Lord of lords, would you really be wise?

If you were the most learned of all the world's sages and knew all the wisdom of the ages, and yet knew not Him whom to know, to love, and to fear is the beginning of wisdom, would you really be wise?

Would You?

What About Family Planning?

CHRISTIAN IDEALS for Modern Marriage

By BERNARD E. SETON

EVEN if we would wish, we as Christians cannot escape our environment. We are in this world and must come to grips with the problems it presents to us. We can, of course, pretend life's problems do not exist, yet nonetheless be caught in their toils, or we can be realistically courageous by confronting these problems and deciding how to answer urgent questions. Honesty demands and Christian morality asks that we take the second course, consciously, intelligently studying current issues and endeavoring to find the will of God.

Such thoughts as these bring us face to face with, among other things, the present-day discussion on the controversial issue of birth control. The question is frequently being asked but rarely publicly considered: What is the attitude of the Seventh-day Adventist Church on this delicate but socially and theologically important subject? The answer is, The church has never taken an official position on the matter. This need not prevent us, however, from seeking divine guidance on a question that impinges so closely on personal, family, and church life.

As we search for answers, we discover that the Bible gives no specific reply to current questions concerning birth control. One reason that has been advanced for this silence is that social conditions in the largely agricultural communities to which Biblical messages were originally addressed hardly needed to consider the prob-

lem. Large families were considered an asset rather than a liability, and the leisurely ways of the ancients who spent much of their time in the open air kept families closer to nature than our sophisticated conditions permit. There were few artificial stimuli to exaggerate normal sexual impulses. Men and women generally employed their energies in more wholesome ways than those encouraged by modern society, and were thus spared many of the immoral pressures to which we are subjected.

Clear Counsel on Family Planning

Ellen G. White gives clear counsel concerning the number of children who may be rightly brought into a Christian home. Her writings contain a wealth of sound advice on many aspects of the subject and merit careful study by the married, by those about to marry, and by those who will never marry. We shall restrict our quoting to three pointed paragraphs and will refer the reader to the more extended counsel that can be found in the books that are cited.

"Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon

them."—*The Adventist Home*, p. 163.

"I was shown that you have increased your family without realizing the responsibility you were bringing upon yourself. It has been impossible for you to do justice to your companion or to your children. . . . By increasing your family so rapidly, you have been kept in a state of poverty, and the mother, engaged in rearing the young members of the family, has not had a fair chance for her life."—*Testimonies*, vol. 2, pp. 93, 94.

"Before increasing their family, they [those professing to be Christians] should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food and clothing."—*Messages to Young People*, p. 462.

It is hardly possible to read these paragraphs without seeing that Sister White is not only in favor of family planning but views it as an essential in Christian marriage. She does this from the fourfold viewpoint of father, mother, children, and society, since she is deeply concerned about the welfare of the four.

Adventist young people and parents will find much wise advice, given with frank realism in a sound spiritual setting, in the books from which the foregoing quotations have been taken. We recommend a careful study of the following: *The Adventist Home*, pages 121 to 128, 162 to 166; *Testimonies*, volume 2, pages 93, 94; and *Messages to Young People*, pages 461 to 463. Acceptance of the counsel contained in these pages will help make our homes the happy places God intends them to be.

Neither the Bible nor God's special

*"They have no right to bring children into
the world to be a burden to others."*

counsel to the remnant church specifically mentions the use of contraceptives, and for good reasons. In Bible times mass-produced contraceptive articles were unknown, and in Mrs. White's day, even if some artificial means were known, they would not have been openly discussed. We should not, therefore, expect to find explicit instruction on the subject in the Old or the New Testament or in Spirit of Prophecy writings. And this is not a strange conclusion, for there are many matters on which inspired counsel is silent, because certain situations did not exist when the books were written. We mention, for example, radio and television. Nevertheless, those writers do enunciate principles that enable us to formulate Christian standards of conduct for our modern situations.

Invalid Argument

It might be helpful to anticipate the argument that the record of Onan, given in Genesis 38:6-10, provides clear condemnation of any attempt to prevent conception. The argument is not valid, for the incident does not concern the issue we are studying. The story of Onan deals with a man who, for selfish reasons, refused to accept the responsibility of perpetuating his brother's name, a duty that was placed upon him by the custom of levirate marriage, that is, a man's union with his deceased brother's wife in the interests of family continuity. (Mosaic instruction concerning the custom is recorded in Deuteronomy 25:5-10.) Onan could have refused to fulfill the obligation without incurring any penalty other than the scorn of his community; his sin lay in having apparently accepted the duty and then refusing to allow the fulfillment of custom's purpose, namely, the raising up of a child to bear his dead brother's name with no obvious advantage for himself. This incident thus has no direct bearing on the subject of family planning as we know it today and certainly should not be quoted against contraception.

And so we come to what we believe is the church's present attitude on the vexed question raised by current discussion on birth control. *It is a private matter*, which needs to be frankly faced by each couple and settled in the context of Christian ideals, Christian concepts of married love, and the responsibility of husband and wife

toward each other, their children, society, and God. The church does not intend to pry into the sacred intimacies of married life nor to legislate on questions that must be finally left to the individual Christian conscience.

The Sanctity of Marriage

At the same time certain principles need to be made clear and firmly stated. First among many is the absolute sanctity of marriage in every age and circumstance. This is based upon its institution in Eden and God's subsequent employment of marriage and parenthood for the fulfillment of His divine purposes throughout history. When Jesus began His ministry, He not only maintained the Decalogue's injunction against adultery, but, with deep spiritual insight, widened its scope and turned its authority against lustful thoughts as well as lustful deeds (Matt. 5:27-30). He who had observed the effects of sin over a period of 4,000 years, upheld the binding nature of the marriage vow and declared against easy divorce: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9; read also verses 3-12). We need to hold unswervingly to our Master's teaching lest we be inveigled into immoral attitudes by the lax philosophies of the permissive society in which we live.

To support our adherence to the simple, uncompromising standards set by Jesus we have a wealth of apostolic instruction, especially in the Pauline letters. "Let the husband render unto the wife due benevolence," he wrote: "and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife" (1 Cor. 7:3, 4).

In an age when women were treated with scant respect the Christian church taught mutual love, mutual consideration for the partner's well-being, and mutual cooperation for successful marriage. The lesson is underlined by the same apostle in the admonition: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them" (Col. 3:18, 19).

This is no call to abject submission on the part of wives, for the appeal

is conditioned by the phrase "as it is fit in the Lord," implying a spiritual control of marital duties. Neither do the apostle's words give license to the husband, for his attitude is to be molded by generous-minded, Christ-inspired love.

Such counsel was not peculiar to Paul, for his fellow apostle Peter, after appealing to wives to live lives that will draw their husbands to Christ, exhorts husbands to "dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7). How much happier would be the record of Christian marriage if all partners endeavored to practice this divinely given advice! And what an opportunity each marriage provides for demonstration to the watching world that Biblical ideals still provide the best foundation for a truly happy home.

Proclaim by Life and Word

No matter what decisions the world may take with respect to morals, the Seventh-day Adventist should proclaim, by life as well as by word, that the Christian standard does not change. Men may accept or reject the norm, but the standard, based on God's immutable laws, which show what is best for His creation, is fixed, and not subject to expedient adjustment. The Christian is not to be a chameleon, changing his hue to harmonize with his surroundings. He should be a true-blue follower of Christ, irrespective of his environment. His standards derive from heaven, not earth. His conduct must be governed, not by current social opinion, but by guidance given by God.

Now let us pause to consider the Christian's responsibility inside his marriage. He can here hold no higher ideal than that passed on by Paul when he admonished: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

What a breath-taking concept! A fallible human being is to love his marriage partner as devotedly and self-sacrificially as the Saviour loved His church! Acceptance of this ideal will make a Christian man tenderly considerate of his wife at all times, preventing him from abusing the marriage relationship, leading him to be governed by love instead of lust, and

making the conception of children a matter of prayerful, thoughtful, mutual agreement.

It will cause a man not to place unbearable burdens upon his wife in too frequent child bearing, with its attendant loss of health and increase in domestic drudgery. It postulates family planning, placing it on the highest possible spiritual and social level, while leaving its means to the choice of the individual couple.

Strict Faithfulness

We may need to explain that acceptance of contraception inside marriage gives not the slightest Christian countenance to its use outside of the husband-and-wife relationship. We believe and teach that sexual inter-

course apart from marriage—premarital or extramarital—is wrong. The Biblical norm is chastity or virginity for both men and women before marriage and complete faithfulness afterward. Any departure from this standard is contrary to God's design and is sin. We call upon all Adventists to accept, to reaffirm, and to observe this standard in spite of the amoral trends in today's irreligious society. To our young people we say: You will lose no lasting pleasure by observing this ideal. Marriage is made all the more precious by love-prompted self-control before the ceremony and by love-inspired consideration afterward.

The world, largely unbeknown to itself, is seeking for firm moral stand-

ards. Seventh-day Adventists have a Heaven-sent duty to reveal the satisfying beauty of lives that are molded by Edenic ideals. "A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion—an argument that the infidel cannot gainsay. . . . If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—*Patriarchs and Prophets*, p. 144. Let us then renew our spiritual vision, reaffirm our marriage vows, and establish homes that bring glory to God and blessing to our neighbors. By divine grace, let us live lives that exemplify the holy ideals set by our Master. ✞✞

The art of living

By MIRIAM WOOD

when you're Young

THE REVOLTING STUDENTS; Last week I discussed briefly the disturbing fact that students all over the world are revolting against things as they are. Somewhat simplistically, as the result of a great deal of reading, I attempted to group the students into three main categories: (1) Those who are avowedly anarchistic, with destruction as their intent and violent revolution as their goal; (2) thrill seekers, bored with the nitty-gritty level of everyday school life; and (3) sincere, serious young people who have come face to face with massive wrongs that they see no other way of righting than by strikes, sit-downs, teach-ins, et cetera.

Obviously there is bound to be all sorts of splintering among these three main groupings, if for no other reason than that most of us can't always be sure just what our motives are for a given course of action. Therefore, both the hard-core revolutionaries and the sincere seekers of a better world are bound to get caught up in the excitement of the thing, even though this would certainly not be their major absorption. And some students who've gotten involved at first merely for kicks might very well eventually become members of group 1 or 3.

This week I'd like to explore an aspect of student revolution or rebellion—call it what you may—that deals with the home backgrounds of many of the participants. You'll notice that I've said "many," not "all," for certainly there are variations here. One major recurrent theme running through the comments of the

students, however, like an ominous minor chord, is disillusionment with their parents' lives and values. Some of the words they use to describe the latter are *meaningless, sham, hypocritical, superficial*. These words constitute a strong indictment, I'm sure you'll agree.

From all of this a picture begins to emerge, a picture of adults frantically absorbed with materialism. The "parental generation" must have ever-nicer homes, bigger (or more expensive sports) cars, boats, swimming pools, furs, name-brand clothes, diet pills, San Juan-Hilton-type vacations—so their young-adult children say. None of these things brings lasting happiness, because obsolescence is the terrifying specter at this feast of life's good things. In other words, Mr. and Mrs. Get Ahead Fast can't enjoy their new white velvet carpeting, installed only last week, since they've just been informed by their arch-rivals, Mr. and Mrs. Get Ahead Even Faster that *they've* had their living room walls "papered" in white damask.

To acquire all these status symbols, fathers work the clock nearly around, giving little or nothing of themselves to their families. After all, they're giving MONEY—great wads of it. When there comes a partial weekend lull father heads for the golf course, preferably at the country club where he pays heavily for his (status) membership. And mother, carrying a king-sized resentment ("Why should I have all the responsibility of the children?") heads for the beauty salon, then a club meeting, or a luncheon-matinee outing, leaving (if they're

lucky) TV dinners in the freezer for the lonely offspring.

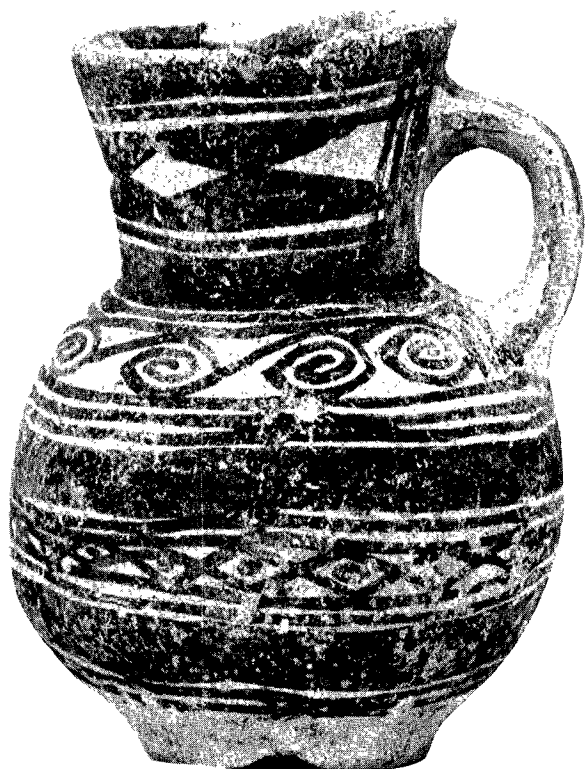
A second dominant factor is, apparently, drinking. To make this "rat race" life endurable, there are before-dinner cocktails, wine with dinner, after-dinner sherry, and a bedtime "nightcap," so that during the few hours the family is together, parents are stumbling about in an alcoholic haze. In fact, say their children, you're lucky if "stumbling" is all that happens. More often there's violent quarreling, which may even degenerate into physical violence—all this before the disgusted eyes of the young, the soon-to-be-adults who must look to their parents for the much-needed inspiration and leadership.

Also mentioned is immorality—wife-and-husband swapping—which is not the secret parents seem to think. And obscene jokes. And pornographic literature. And relentless, driving ambition for the children to be "somebody"—the latter taking the vague shape of money and fame, never mind how it's achieved. And contempt for the poor and disadvantaged of the world. And ever-increasing irritability. And no love anywhere—only a dreary, cold, windswept life.

If these accusations are even partially true, I can see why many young people might begin to feel it meaningless to go on—and on—in this same terrible pattern. It's almost as though the human beings, forgetting their Creator and His purposes for them on earth, had become less than human—humanoids.

I've a feeling of vast thankfulness that these factors which breed such fearsome consequences, aren't present in Seventh-day Adventist homes. At least, I sincerely hope not.

Next week I want to take a look at modern schools, as seen by the revolting students.



AVERY V. DICK PHOTO

Heshbon's History

[This brief account of the history of Heshbon as known before excavations began is based on a B.D. thesis presented by Werner Vyhmeister and deposited in the James White Library of Andrews University. A condensation appeared in *Andrews University Studies*, July 1968, pp. 158-177.]

By SIEGFRIED H. HORN

HESHBON is mentioned first in connection with the Israelite invasion of an area in Transjordan some 40 years after the Exodus. At that time Heshbon was the capital of Sihon, king of the Amorites. However, according to Numbers 21:26-30, Sihon had expelled the Moabites from Heshbon, hence the Moabites must have been in possession of that city prior to the arrival of the Amorites. This is further confirmed by the fact that in the writings of Moses (Num. 22:1; 31:12; 33:48; 36:13; Deut. 34:5, 6) the area surrounding Heshbon was called "the plain of Moab" or "the land of Moab." However, in Moses' time the northern border of Moab was the river Arnon, some 25 miles south of Heshbon.

When the Israelites arrived from Egypt they requested from Sihon of Heshbon permission to travel through his land. When Sihon denied this request a war ensued, which the Amorites lost. In the course of the war, Heshbon was taken and apparently destroyed; at least the Biblical record speaks of "the children of Reuben" as having built (or rebuilt) Heshbon after the city was allotted to them (Num. 21:21-26, 34; 32:37; Joshua 13:15, 17).

Later, the city seems to have changed hands, for according to Joshua 21:38, 39, it belonged to the Israelite tribe of Gad. The possession by Gad of the area of Heshbon is confirmed by an inscription of Mesha, king of Moab, who claims to have taken the territory north of the Arnon from the tribe of Gad who had occupied it (Moabite Stone, lines 10, 11). By the time of Judge Jephthah, Heshbon had been in Israelite hands for 300 years (Judges 11:26). It is also said to have been a city in which Levites dwelt (Joshua 21:39; 1 Chron. 6:81).

In Solomon's time "the country of Sihon king of the Amorites," in which Heshbon was situated, is mentioned as belonging to one of the districts into which that king organized his realm (1 Kings 4:19). In the Song of Solomon "the fishpools of Heshbon, by the gate of Bath-rabbim" (chap. 7:4) are mentioned. Bath-rabbim seems to have been the name of a city gate.

For two centuries the Bible is silent about Heshbon, but in the time of the prophet Isaiah (*c.* 700 B.C.) Heshbon, together with Medeba, Elealah, and other cities, which had formerly belonged to Israel, appear to be in the hands of the Moabites (Isa. 15:2, 4; 16:8, 9). It is possible that the city fell into the hands of the Moabites as the result of Mesha's conquest of the Gadite territory described on the Moabite Stone, although Heshbon is not mentioned in that inscription. That conquest, described and discussed in three earlier articles (RE-

VIEW, Aug. 15, 22, and 29, 1968), took place in the second half of the ninth century B.C. and preceded Isaiah's prophecy by about 100 years.

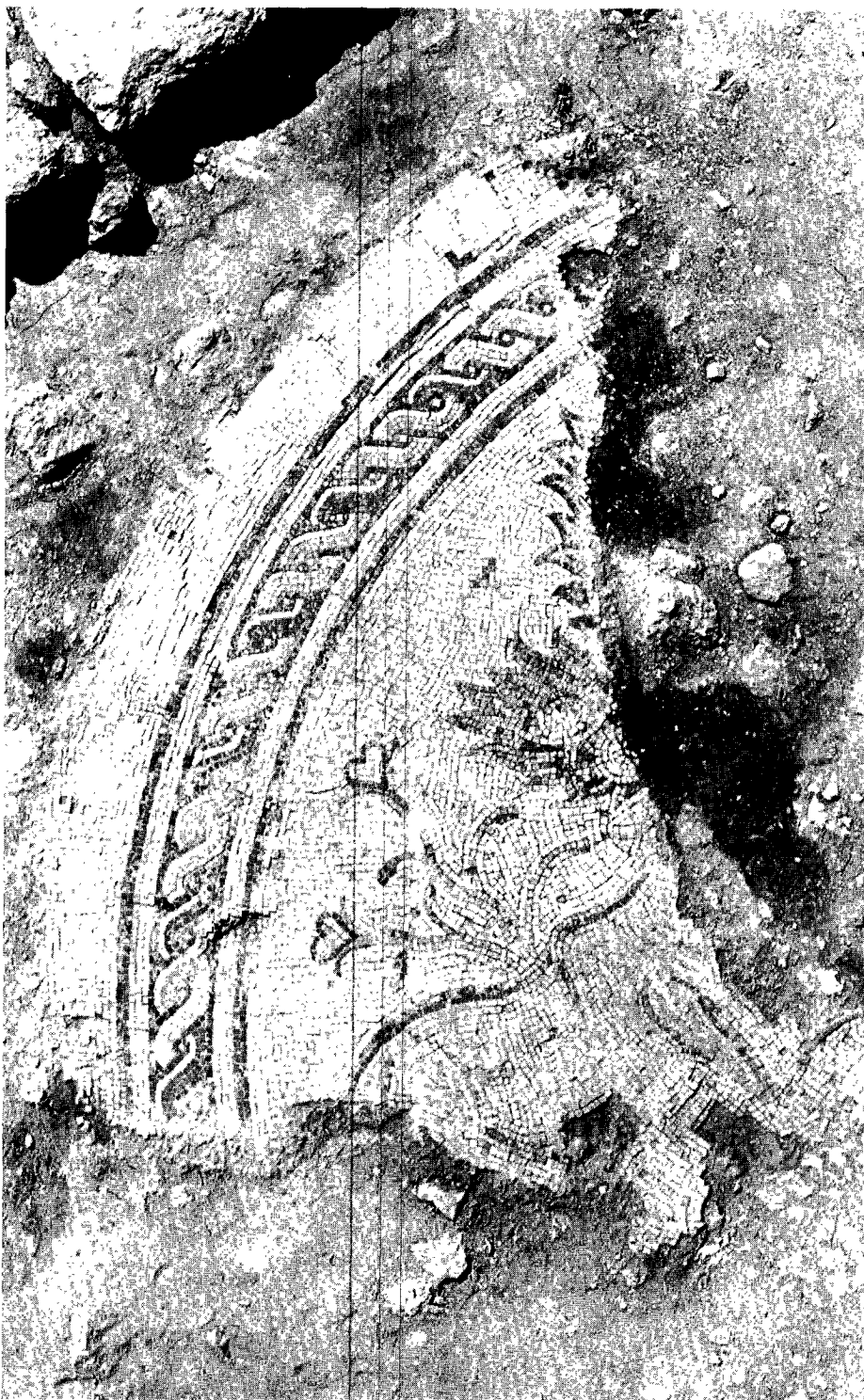
In a prophecy of Jeremiah (chap. 48:2, 34, 45) Heshbon shares the prophet's denunciation with other Moabite cities, indicating Moabite possession in the earlier part of Jeremiah's ministry. However, in a later oracle of Jeremiah (chap. 49:2, 3), Heshbon appears to be an Ammonite city, having apparently changed hands during Jeremiah's life. How and when this happened is uncertain, but it has been suggested that Ezekiel 25:9, 10 casts light on this event. This passage refers to an invasion of Moab by eastern tribes, in connection with which Heshbon may have fallen to the Ammonites.

Heshbon From the Hellenistic Period

During Hellenistic times a strong Jewish population developed in the Transjordan region. In order to bring this region into the Jewish state founded by the Maccabees, their rulers—Jonathan in 147 B.C. and John Hyrcanus in 129 B.C.—annexed territories beyond the Jordan. The last mentioned king captured Madeba (Josephus, *Antiquities*, xiii.9.1), which lies south of Heshbon. Although Heshbon is not mentioned in the records dealing with these wars, there can be little doubt that it must have come into the possession of John Hyrcanus at that time, because it is listed among the cities of Moab that were in Jewish hands during the reign of Alexander Jannaeus, who ruled from 103-76 B.C. (*ibid.*, 15.5).

During the time of Herod the Great (40-44 B.C.), Esbus—as Heshbon was then called—became a fortress city guarding Herod's kingdom against the Nabateans in Transjordan. At the outbreak of the Jewish-Roman war in A.D. 66 the city was sacked by the Jews (Josephus, *Wars*, ii.18.1), but it does not seem to have been held by the Jewish rebels for any length of time. After Emperor Trajan in A.D. 106 dissolved the Nabatean kingdom, Esbus became part of the Roman province Arabia Petraea. In the third century it was allowed even to coin its own money for a time.

At what time Esbus became a Christian city is not known, but that it was the seat of a Christian bishop in the fourth century is attested by the records of the Council of Nicea in 325, which repeatedly mention Bishop Gennadius of Esbus. Again the acts of the Council of Ephesus, held in 431, mention a bishop of Esbus whose name was Zosus. At that time the bishop of Esbus seems to



GEORGE T. UNGER PHOTO

Diggers on the AU archeological expedition at Heshbon this past summer found this fragment of a multicolored mosaic floor in what was the apse of an early Christian church.

have been subject to the patriarch of Antioch.

Soon after the invasion of the Arabs in the seventh century, Heshbon seems to have ceased as a Christian city. The last evidence of Heshbon's Christian character consists in a correspondence in the seventh century between Pope Martin I and Theodore of Ebus concerning the latter's orthodoxy. After this correspondence, the name Ebus disappears from the literary sources, reappearing only centuries later in its Arabic form *Hesbân*.

After the Arabic invasion a clear historical reference is not found until 1184, when Ed-Dîn, a biographer of Saladin, the great Moslem leader who defeated the crusaders, referred to *Hesbân* as a village. In his history of Saladin, Ed-Dîn says that the Franks, that is, the crusaders, had taken up positions at *el-Wâleh*, the Biblical Elealeh, while Saladin encamped close to a village called *Hesbân*, before advancing toward Kerak.

Another Arab writer, Abu el-Feda, who died in 1331, said that "the capital of the Belka is Husban." Also during the thirteenth century several other Arabic writers mention *Hesbân*. But after that there is complete silence with regard to this site until the nineteenth century, when, during the age of Near Eastern explorations, *Hesbân* is frequently described by travelers and explorers. However, they know it only as a ruin site, a desolate mound, void of inhabitants.

The present population of the village of *Hesbân* consists of four families who until a few decades ago were Bedouins. They were settled on the eastern slopes of the mound by the Nabulsi family, wealthy landowners who had moved to the *Hesbân* area from western Palestine toward the end of the nineteenth century. It is therefore obvious that the present villagers of *Hesbân* have neither a historical nor an ethnic connection with the people of ancient Heshbon, Roman Ebus, or even with the *Hesbân* of the early Arab periods.

The Identification of the Site

Frequently the question is asked: How do you know *Tell Hesbân* is the site of ancient Heshbon? Fortunately the evidence is rather strong.

First, there is the perpetuation of the ancient city's name. It is true that occasionally a site loses its name or that the name moves to another site, but it is a recognized fact that the Biblical names of many cities have tenaciously clung to their sites even after long periods of desolation. And so we find that Old Testament Heshbon became Ebus in Greek times, but reverted to *Tell Hesbân*

in the Arabic period, with alternative spellings of Hisban and Husban.

Then there is the association of Heshbon with Elealeh, another Biblical city. In the Old Testament the two cities are always mentioned together where Elealeh occurs (Num. 32:3, 37; Isa. 15:4; 16:9; Jer. 48:34). Elealeh is now *Tell el-'Al*, a mound lying two miles northwest of *Tell Hesbân*. Also Biblical Medeba is associated with Heshbon in Joshua 13:9, 16, 17, and this city, now the flourishing town of Ma'dabâ, is found some six miles south of *Tell Hesbân*.

Furthermore, there is the statement of Eusebius, the third-century church father and church historian, a Palestinian by birth, and bishop of Caesarea. Well acquainted with the Holy Land, he describes numerous Biblical cities and their sites in his book *Onomasticon*. Of Heshbon he says (84:1-6) that it was "now called Ebus,"

and that it was "an important city of Arabia," 20 miles from the Jordan River, lying in the mountains in front of Jericho. Furthermore, he located several other known towns and villages in that area by giving their distances in Roman miles from Ebus. The site of these towns helps, in turn, to determine the site of Heshbon.

Finally, there are three Roman milestones in existence, erected in the second and third centuries of the Christian Era, as their inscriptions show, that stand on the remains of the Roman road built by Emperor Hadrian. These milestones connect Heshbon with Livias, Jericho, and Jerusalem.

There is thus no reasonable doubt that *Tell Hesbân* is the Biblical Heshbon. This is the site we excavated in the summer of 1968. Subsequent articles will describe our work. ♦♦

(Continued next week)



A Successful Secret

By MARGERY WILSON

MISS BARTON smiled as though she had a secret when the class read the morning worship text together: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Robin smiled at the teacher because he was the only one who knew the secret, but he certainly wouldn't tell.

It had all begun one day when Miss Barton was busy with the third grade and had asked Robin whether he would empty the wastebasket for her.

He hoisted the big basket to his fourth-grade shoulder and quickly disappeared. As he dumped the contents into the incinerator he noticed that it was still warm.

Suddenly an idea popped into his blond head. A sly voice seemed to whisper, "Wouldn't it be fun to watch this trash burn? Teacher would never know the difference."

But then another voice seemed to say, "You know the rule about students' using matches at school. And even if Miss Barton didn't ever find out, Jesus would know that you had been disobedient. And so would you."

While Robin stood hesitating, the first voice spoke again. "By burning the papers you would be helping someone. How can anyone call it disobedience when you're helping somebody? And besides, Miss Barton will never know."

A moment later Robin was going to the

principal's room. A tall man responded to the boy's timid knock.

"Ah-er-ah—Miss Barton would like some matches to burn our trash, please," said Robin. He dug his toe into his shoe feeling rather guilty about telling a lie, but he was glad that he had remembered to say, "Please."

Soon the principal returned with the matches.

A few minutes later Robin was watching the flames lick up the paper inside the incinerator. He thought it was funny that he didn't have the good feeling he usually had when helping people. He knew that he had been disobedient and he had lied to the principal. After the flames died down Robin picked up the big gray wastebasket and hurried into the schoolroom.

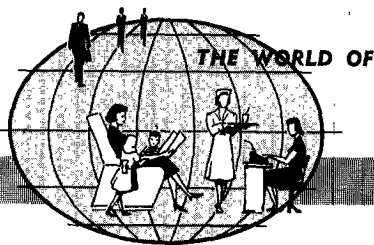
But somehow he couldn't concentrate on his lessons the rest of the day. He didn't even enjoy music class and he was sure that the teacher noticed it. Alternately squirming and gazing out the window, he waited until school was out.

Robin played on the teeters and swings until most of the children had gone. When he was sure no one was around he got the little box of matches from under the back step where he had hidden them. But it wasn't any fun. The little box seemed to burn his pocket, and he wanted to get rid of it, but he couldn't let teacher know that he had it either.

Suddenly he brightened and hurried down the long hall. "I'll return them to the principal." But his feet grew heavier with each step.

Before he knew what had happened, Robin stood in front of his own classroom door and opened it. Miss Barton was busy putting new pictures on the bulletin board. Robin went to her side and blurted out the whole story.

Angels in heaven rejoiced with Robin and his teacher as they walked toward the principal's office to return those matches.



The Adventist Woman

Conducted by DOROTHY EMERSON

[Early deprived of the companionship of a father and seeking by bizarre means to satisfy his youthful cravings, Bob Stanfill spent most of his time behind bars. The other Bob, Bob Todd, although suffering a handicap and being deprived early of his mother, yet through his father's companionship made something of his life.]

BOB STANFILL'S earliest memories were those of rejection, quarreling, and fighting in the home. He couldn't forget his father's chasing him down the railroad track in front of their house.

Having missed in his childhood the companionship of a father, as an adolescent, Bob, still craving acceptance, made ingenious attempts to get it. He pursued lightweight boxing in order to gain admiration, popularity, money, acceptance, and happiness. He stole keys to a tunnel and led 14 prison inmates to the outside world. In another prison he repeated the same bid for acceptance and freed 12 criminals. But every time he found himself outside prison walls that sickening feeling of rejection stabbed his heart, and he planned some new scheme for acquiring acceptance, attention, approval, or applause. Because he had no one to set him a good example and to teach him right ways of meeting his needs, he soon was apprehended and taken back to prison.

Adolescents normally have an intense desire for acceptance, a need to be loved and appreciated, and the security of knowing that someone cares about them. Many parents and teachers have waited one day too long to let their boys and girls know how much they really do care. The rapid rise in teen-age delinquency, drug addiction, and suicide evidence this.

The self-consciousness, anxieties, and strong sex drives of adolescence make it a critical period for today's youngsters. They are hungry for reassurance and approval of their friends. It is this drive for approval, coupled with a cold climate at home, that drives youth out to try to find security with drugs and questionable companions.

Children often become their parents' status symbols. Parents push their children toward success that the parents may glory in their children's accomplishments; children must fulfill the parents' dreams. A mother or father selfishly feels his own ego threatened when his adolescent child does not reach outstanding achievement. Rather than think of the feelings of the child, they feel hurt. They

scold. They criticize. But they should commend whatever the youngster has been able to do, encourage him to set attainable goals for himself, then help him to reach these.

Perhaps some blame should go to the press for playing up the bad side of the teen-age story, but parents do a disturbing lot of it themselves. In a community of a thousand teen-agers there may be 990 earnest, hard-working Christian youth. But how much do we hear about them and their admirable achievements? More than likely the details of the latest delinquent behavior of the other ten fill the pages of the newspapers, personal letters, and conversations even on the Sabbath hours.



Part 2

By LUCILE H. JONES

How much better might teen-agers respond if parents would set a good example by following Paul's admonition to fill their "minds with those things that are good and deserve praise: things that are true, noble, right, pure, lovely, and honorable" (Phil. 4:8, T.E.V.).*

Parents should make youngsters feel accepted and respected so that they will feel free to say, "I don't know, but I think" thus and so.

They should encourage them to talk about their feelings, their values, their hopes and aspirations, about their fears, anxieties, worries, and

* *Good News for Modern Man*. The New Testament in Today's English. © 1966, American Bible Society, New York, N.Y.

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



COTTAGE CHEESE AND NUT FRITTERS

- 1 1/2 cups flour
- 3 teaspoons baking powder
- 1 3/4 teaspoons salt
- 1/4 cup cooking oil
- 2 eggs beaten
- 3/8 cup milk
- 2 cups cottage cheese
- 1 cup toasted nutmeats

Sift dry ingredients. Combine eggs, milk, oil, and cottage cheese. Beat until blended. Add flour mixture and stir lightly until the flour is all moistened. Fold in chopped nutmeats.

Drop by tablespoonfuls into deep fat at 375 degrees. Fry until brown; drain. Serve with honey. Serves 8.

Twins Share Interest in Colporteurism

Two sets of twins in the North Philippine Union have one interest in common—canvassing. Loida and Ruth Fadul, 18 (left), and Mila and Mely Rodriguez, 16 (right), of the Central Luzon Mission in the Philippines, are part of the 255-member army of literature evangelists in the North Philippine Union.

B. B. ALSAYBAR



problems. Just talking to one who has time to listen is an excellent means of gaining perspective and feeling secure.

Even a working mother can plan some time when she can listen to her family. With an ear tuned to their needs she can recognize her children's masked pleas for self-assurance, approval, and security. Interested parents can develop the art of listening. Some have found Friday evenings around the fireplace, Sabbath afternoon walks, before-school chats over the breakfast dishes, or evening rehearsals of the day's fun, to be a means of getting in tune with their family. If families can be together at noon, this, too, affords an excellent opportunity for parents to take the pulse of the family and to cool the temper of heated emotions before the devil can securely stamp his "D" of discouragement, delinquency, or drugs upon its members.

Even emotionally secure adolescents need to know that their parents are concerned about them, and parents need to show this, not by providing gifts and luxuries, but by setting a good example in the home, by taking time out to give counsel, and by explaining reasons for behavior controls. Youth like to know that there are controls and limits within which their freedom may be exercised. They work better and feel more secure when they know that someone cares enough to set limits that will act as protection for them.

The Other Bob

At age 14 Bob Todd, who had early lost his right arm and had been reared in foster homes, went home to his father and new stepmother. His environment changed from city to country life. He had been taught to keep his clothes neat and clean. He arrived with his shoes so highly polished that he could scarcely keep his admiring glances away from them. In this little mining town the other youngsters had not acquired the same kind of appreciations and by roughly stamping on

his shoes, immediately showed him that he was not one of them. His dream of a happy life in this little town crumpled into his soiled shoes and his hurting toes. But an adolescent with good mental health and a father to point the way quickly picks himself up and starts again. Within three days Bob forgot his shoes and set out to become one of the group.

He reflects, "When I stopped thinking about Todd, that's when the group took me in." And although they teasingly labeled him "Bob, the one-armed bandit," he knew the feeling of being one of them.

On the Monday before Bob would become a high school senior, he and his dad were working together. Bob commented, "Just think, Dad, I'll be the first Todd ever to graduate from high school."

His father replied, "Bob, don't count your chickens before they hatch."

The next day they were working in the woods. His father sat down and asked for a drink of water. Bob took one look at the ashen color of his father's face and read the story—a heart attack. Quickly an older brother helped Bob get his father into the back of the truck where he could lie down. They took all the short cuts through the woods in a mad race with death—and lost!

Bob's hopes and dreams were buried with his father. His stepmother invited him to go back to the city with her, but he knew she could never fill the longing for love that his father had supplied. He picked up his suitcases and started down the road, not knowing where to go.

He had walked but a short distance when his father's friend, Walter Rutlege, saw him and called, "Hi, Bob Todd, where are you going?"

Bob hesitated, then confessed, "I don't know."

"Then come and live with us," Mr. Rutlege invited. He explained there would be no laws, regulations, nor limitations. They would simply treat him like their own son.

"They became to me," Bob says, "a father and mother. They gave me security, love, and everything that I have today."

He went to school that year, and before graduation had an artificial arm and hook. He put on a suit. It fitted. He now had two shoulders. He looked like a man. He knew then he was like other people.

Through acceptance and confidence in Bob, Mr. and Mrs. Rutlege helped him piece his world together and make something of his life.

Acceptance of a person does not necessarily mean approval of all his behavior. Children should always feel that parents love them and are with them, even though they don't always see eye to eye. We show respect or disrespect, approval or disapproval, love or hatred of others, without saying a word. An assumed posture or a glint in the eye are expressive; the tone of voice says "You're a dear" or "You're a devil." And adolescents, more sensitive than other age groups, quickly read the unspoken message.

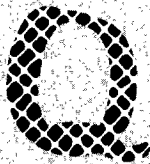
A successful parent and highly admired school principal once said, "I have determined never to let a child leave my office without his knowing that I love him." Perhaps this is why he is in high demand and his students mature into dependable citizens.

One of the most effective ways to say "I like you" to any person is to turn and face him when he walks into the room, stop doing anything else, and smile at him. Encourage him to talk about whatever is on his mind. His talking acts as mental and emotional catharsis and your listening gives insight and understanding of his problems and worries.

Wise parents keep so close to their children that they recognize their needs and answer their calls for help. They find that the best way they can guide their children is through intelligent approval, which builds self-confidence, rather than through criticism, which is discouraging and destructive. ♦♦

(Concluded next week)

Homemakers' Exchange



**Is it ever right for mothers to work outside the home?
If so, what are the advantages and disadvantages?**

► A mother who spends the day working away from her preschool children wrongs them in two ways. First, she deprives them of the daily mother-and-child relationship that a baby-sitter, even if trustworthy and a Christian, cannot give. Second, although she may plan to spend the early evening hours mothering her little children, by the time supper is past, she sees dozens of chores that need doing, and before she realizes it, it is bedtime for the youngsters. Lovingly she puts the children to bed, hears their prayers, and tries to soothe away any fears they have.

The following morning when she kisses her children good-by, she guiltily promises herself that tonight she will set aside a special hour to read and play with her little ones. But you know what happens—tonight is grocery-shopping night.

Judith Savoy

Springfield, Massachusetts

► I backed the car out of the garage, turning just long enough for a last look at four-year-old seated on the top step with his arms around the shaggy neck of Lassie.

The ten-minute drive to work always afforded me time for reflection on the subject "Is it worth it?" My wages bought large bags of groceries, helped pay tuition for a daughter away at academy, meant larger offerings and more tithes, and made payments on new furniture.

At the end of seven years I was forced to quit and stay home because of illness. Wonder of wonders, my husband's earnings provided everything we needed.

Now I can look back objectively. I lost seven years with my two sons, formative years, and am forced to admit that it was a larger loss than I could realize at the time. The one thing that stands out now is the knowledge that I will never quite be able to teach my boys the lessons they missed.

Elsie Garvin

Yakima, Washington

► A mother who day after day must bundle up her preschoolers to be under a baby-sitter's influence is robbed of being with her little ones during most of their waking hours.

Also, when the mother is away during the day, evenings become a time of catching up on the day's housework. Instead of having time for the togetherness of stories and hearing little confidences, mother may get into the habit of sending the children off to entertain themselves while she catches up around the house. There is a danger that the working mother and her children may never really become acquainted.

For the mother who must decide between a job and home I would suggest prayerful consideration of all angles, for this may be a matter of the family's eternal destiny.

Corrine Vanderwerff

Lamming Mills, British Columbia

► In answer to the question, my instant reply would be Yes. But just as quickly I must qualify my answer. I say yes because very soon our four children will be off to school and I know the budget will need my help. If a mother can find work between the hours when the children are in school, more power to her. But children need supervision and they must know mother is around when they need her.

Mothers must spend time with their children in order to prepare them for the responsibilities that lie ahead. By "spending time" I don't mean watching TV with them. I mean walking, talking, singing, reading, and greatest of all listening. Mastering these arts is more easily accomplished between the ages of birth to seven years. While they are little they need all the love we can give them to be able to give it back when we might need a little.

Jacquelyn Lonto

Wheaton, Maryland

► Young mothers often do not realize what they are missing by way of companionship with their children until their children are grown, and then it is too late. If there is any possible way for a family to get along without the mother working, she should stay at home and bring her children up with love and understanding.

If more mothers stayed at home with their children and trained them with love, we would have fewer confused youngsters running the streets and becoming delinquents.

Vera Roedell

Wadena, Minnesota

► Yes, it is right for some mothers to work outside the home. There are mothers who are the only support of their families. As I see it, the one and only advantage is financial support. The disadvantages are many.

The advantages of mother being at home are: time for breakfast and worship together, time to teach children how to work properly, time for stories and games, time to help with music practice, time for family evening worship, time to commune with God, time to be a room mother, time to help with Sabbath school and Pathfinders, time to be at home when husband or children are ill, and time for the little important things.

Our first-grader came home from school one day with this startling statement: "Mom, I'm the richest kid in school!" "Oh, Scott," I replied, "I'm sure there are other children whose parents have more than we." "No," he said emphatically, "I'm sure there aren't." "Why do you think that?" I asked quite puzzled. "Well, I always have the nicest lunches." My family deserves better things than what money can buy.

Nellie Davis

Riverside, California

► Before a mother decides to work outside the home she should carefully and prayerfully consider such a move. Money is usually the prime consideration. Does she really need the money for legitimate purposes such as church school tuition, or does she want it in order to keep up with the Joneses?

One incentive to work is the contribution that a mother with education, talents, and skills can make to the work of the church. The danger is that the demands of the job will overbalance the needs of her family. Will the mother be home when the children return from school? Will she have sufficient energy left to cope with disciplinary problems? Can she manage her housework efficiently? Can she be a gracious and loving wife and mother? If not, what contribution will she have made to the church?

Then there are those mothers who want to work to escape the drudgery of housework. There is monotony and painstaking detail required of most jobs, regardless of how glamorous they appear in the ads.

Are too many mothers overlooking the challenges of the career within their own homes—of being efficient homemakers, better mothers, more inspiring companions to their husbands, responsive to neighbors, alert to the needs of the world around them?

Eileen Westermeyer

Boulder, Colorado

► Perhaps my children wouldn't suffer so much from my working if it wasn't for the way the work affects me. The children could understand mamma's being gone for a few hours, but when being gone puts pressures on me when I'm home, I'm not as good a mother as I could be. When I have to use my time at home with domestic duties, when is there time to color or read or play with the children? And when can I spend sufficient time alone with God to gain the strength I need to fulfill my place as wife and mother? I don't find the day long enough when I spend much of it at work. And in view of eternity, it doesn't seem worth it.

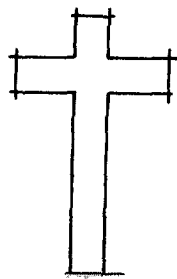
Leslie Brant

Grants Pass, Oregon

NEXT QUESTION

How should a mother handle a child when he throws a tantrum in Sabbath school or in front of company at home or in a public place such as a grocery store?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Three dollars will be paid for each answer published.



eth-ics (eth'iks), *n.pl.* [construed as sing. in 1 & 2]. 1. the study of standards of conduct and moral judgment; moral philosophy. 2. a treatise on this study; book about morals. 3. the system or code of morals of a particular philosopher, religion, group, profession, etc.

Christian Ethics Defined

By ADLAI ALBERT ESTEB

"What I have written will show you the sort of character men of God's household ought to have" (1 Tim. 3:15, Phillips).*

PAUL'S brief messages to Timothy, indeed all the Epistles that came from the flaming pen of the great apostle, contain in capsule form the essence of Paul's philosophy and counsel concerning Christian ethics.

Paul's message concerns Christian ethics—the Christian's behavior, his conduct. It goes deeper than a mere *intellectual knowledge* of theology, or even *belief* in the doctrines of the church; it goes beyond a mere recognition of deontology, that is, our duty, our obligations, our responsibilities, what we *ought* to do! Instead it is concerned with *ontology*, not only what we know or what we believe or what we admit we ought to do, but rather, with what we actually are, the characters which we actually possess.

Christian ethics are not mere pretty platitudes or beautiful theories to talk about; they show how the Christian is to translate dogma into deeds, conviction into conduct, beautiful doctrines into beautiful lives!

So the Epistles of Paul include, among many other things, important messages on ideal moral behavior—Christianity in action, on how Chris-

tians can cheerfully and faithfully *practice* their *profession*! These messages represent a divine definition and revelation of Christian ethics for men on earth to accept and to practice. They are the blueprint for everyday Christian living—the "science of holiness."

Note two of the finest and most comprehensive statements on Christian ethics ever penned:

"The ethics of the gospel acknowledge no standard but the perfection of the divine character. The life of Christ was a perfect fulfillment of every precept of the law. He said, 'I have kept My Father's commandments.' His life is our example of obedience and service. God alone can renew the heart. 'It is God which worketh in you both to will and to do of His good pleasure.' But we are bidden, 'Work out your own salvation.'"—*The Ministry of Healing*, pp. 451, 452.

"The ethics inculcated by the gospel acknowledge no standard but the perfection of God's mind, God's will. All righteous attributes of character dwell in God as a perfect, harmonious whole. Everyone who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness."—*Testimonies*, vol. 7, p. 276.

Definitions of Ethics

We are profoundly impressed with these statements from the Spirit of Prophecy when we compare them

with the general definitions of "ethics." From dictionaries we get definitions such as (1) "a treatise on morals," (2) "the science of moral duty; broadly the science of ideal human character," (3) "moral principles, quality, or practice."

Let us note L. S. Keyser's comments on certain "defective definitions." Concerning the definition "Ethics is the science of conduct: it considers the actions of human beings in reference to their rightness or wrongness, their tendency to good or evil" (MacKenzie, *Manual of Ethics*, p. 1), he says: "This definition limits ethics to the sphere of 'conduct' or 'actions,' and is therefore faulty. In reality, our science deals primarily with principles, motives and character. The Bible goes deeper: 'As a man thinketh in his heart, so is he'; 'Blessed are the pure in heart, for they shall see God.' The inside of the platter, as well as the outside, is to be made clean."

"A man's external conduct might be correct according to all the canons of conventional ethics, and he might even simulate Christian morality quite successfully, at least for a time; yet he might be a very immoral person, because his motives are evil. It is the inner purpose that determines the real character of the actor. 'Ethics is quite as much a study of character as it is of conduct' (Hyslop, *The Elements of Ethics*, p. 3).

"The above definition also lacks fundamental reality, because it deals

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

only with man, and does not go back to the ultimate source and home of the right and the good. That is, it has no real philosophical foundation."—*A Manual of Christian Ethics*, p. 10.

Concerning another definition, "Ethics, or moral science, is the science of man's life of duty, or what man ought to do in the present world" (Gregory, *Christian Ethics*, p. 13). Keyser says, "This definition has at least three defects: First, it limits ethics to *doing*, whereas our discipline has fully as much to say about *being*; second, Ethics should not be limited to a life of mere duty, because that makes it a constant strain and task, whereas it has just as much to say about privilege and joy: the truly ethical life is, after all, the most lyrical life; third, no good reason can be given for limiting the sphere of Ethics to the present life; it may well have an outlook into futurity, and, indeed, it *must* have, to make right being and right doing worth while."—*Ibid.*, p. 11.

Adequate Definition

What, then, may we consider an adequate definition of Christian ethics? Dr. Keyser gives a definition which he maintains meets the need. He writes: "Christian ethics is the science which treats of the sources, principles and practice of right and wrong in the light of the Holy Scriptures, in addition to the light of nature and reason."—*Ibid.*, p. 10. Let us notice why he considers this definition acceptable. "(1) It clearly marks off the ethical sphere, namely, the realm of the *right*, and its antithesis, the *wrong*; and this conception is easily grasped by human intuition; (2) it goes to the root of the matter by seeking the ultimate *source* of the right and the wrong; (3) the truly ethical must have its dwelling place in the inner character of the moral agent—that is, in his *principles*; (4) yet the ethical in principle must blossom out in *conduct* in order to verify itself as genuine and prove of benefit to the world; as the Scriptures teach, men should 'let their light shine'; they should not 'hide it under a bushel.'"—*Ibid.*, p. 11.

If we accept Keyser's definition that "Christian ethics is the science which treats of the sources, principles and practice of right and wrong in the light of the Holy Scriptures, in addition to the light of nature and reason," then how do the statements from the pen of Ellen G. White stand up?

First, consider "sources." "The ethics inculcated by the gospel acknowledge no standard but the perfection of God's mind, God's will. All right-

eous attributes of character dwell in God as a perfect, harmonious whole."—*Testimonies*, vol. 7, p. 276.

Second, consider "principles." "The ethics of the gospel acknowledge no standard but the perfection of the divine character. The life of Christ was a perfect fulfillment of every precept of the law. He said, 'I have kept my Father's commandments.'"—*The Ministry of Healing*, pp. 451, 452.

Third, consider "practice." "His life is our example of obedience and service. God alone can renew the heart. 'It is God which worketh in you both to will and to do of His good pleasure.' But we are bidden, 'Work out your own salvation.'"—*Ibid.*, p. 452. Again, "Everyone who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness."—*Testimonies*, vol. 7, p. 276.

Thus the Christian *looks up* and finds the *source* of good in God. He finds the *principles* of right in the divine law of God, which is an expression of the divine will of God. And he looks to Christ as the one whose life was a perfect reflection of the law because He practiced what He preached and could say, "I have kept my Father's commandments." The Christian is objective in his search for truth. He finds the object of perfection in God in whom all righteous attributes dwell.

As we contrast the objectivity of Christian ethics with the subjectivity of naturalistic ethics we are shocked to see where human reasoning, unaided by God, will lead the human race. In the study of speculative ethics, whether ancient or modern, we see how much subjectivity enters into the rationalization of man-made theories as well as into the practice of each specific brand. Each may employ

a different name but in nearly all of them, as Protagoras said, "Man is the measure of all things." Rebellious man wants to please himself, not God. He desires his own way and wants to do his own will, not the will of God. He seeks to explain his ideas and justify his actions on purely rationalistic grounds without adequate analysis of his own true motives.

For example, when we deal with cynicism we find that man rebels at all authority and makes up his own mind as to what is right and wrong. The relativist does the same thing; each decision is an "individual judgment," and no more. In the case of hedonism the hedonist espouses the doctrine that pleasure is the sole or chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions. The Epicureans also lived for the pleasure of the moment and taught that pleasure is the end of all morality. In existentialism the existentialist stresses the subjective aspects of the human person. His own passionate feelings and intense awareness mean more to him than any other authority. One familiar line runs through the great variety of naturalistic ethics—subjective thinking!

"Give Me a Case"

In the case of situation ethics, you ask a situationist the question, "Is adultery wrong?" Back comes the answer, "I don't know. Maybe. Give me a case. Describe a real situation." And then, who makes the final decision? The situationist says love does. This reminds us of the clichés of the flower children in the hippie world, who talk so much about love. Should we be alarmed at the staggering increase in venereal disease? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

In spite of all this, Dr. Joseph Fletcher says, "Every little book and manual on 'problems of conscience' is legalistic. 'Is it right to . . . have premarital intercourse, gamble, steal, euthanase, abort, lie, defraud, break contracts, *et cetera*, *ad nauseum*?' This kind of intrinsicalist morass must be left behind as irrelevant, incompetent, and immaterial. The new morality, situation ethics, declares that anything and everything is right or wrong, according to the situation."—*Situation Ethics*, p. 124. And who decides what the situation indicates? Not God or God's law or God's Word but the situationalist! Here is another example of subjective thinking! Perverted ethics makes "man" the "measure of all things." ★★

(Continued next week)

TODAY

By NAOMI COSTELLO

Today do the things

You have wanted to do.

Today say the words

To friends good and true.

Today give the flowers

To those most dear;

Don't wait till they're laid

In the grave so drear.

Today is the time

To be ready to meet

Your Saviour so kind,

So loving and sweet.

So do it today;

Tomorrow may be

Forever too late

For you and for me.

From the Editors

THE CHRISTIAN'S WINTER

The mention of winter conjures up various pictures in different minds. As we write these lines, outside our window millions of snowflakes are racing one another earthward. At intervals the sun breaks through, converting these racing particles into darting, sparkling crystals. Winter has its beauties. It also has its joys.

But winter also has its cold and its quota of suffering and disease. Because of this, winter has become symbolic of trouble and affliction.

It is this symbolism that Ellen G. White uses to describe the Christian's sojourn on this earth:

"This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. 'God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying . . . : for the former things are passed away.'—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 21:4, p. 988.

Modern technology has taken much of the sting out of winter. Many of us live in thermostatically controlled gas- or oil-heated homes. Our automobiles are equipped with heaters that allow us to travel in comfort even though temperatures are low. Those who have grown up in this technological age may fail to see the full contrast Mrs. White intended between the Christian's summer and the Christian's winter.

Is it possible that as modern technology has eliminated man's dread of winter, has made that season, in fact, a pleasant change from the routine of warm weather, so that same technology has helped to make things so comfortable for us in this life that there is little longing for the world to come? Are our thoughts focused less on that world to come than were those of the pioneers who endured rigorous winters and other hardships?

Growing up in the plains of central Canada, where the winters are long and cold, we experienced winters of the type that formed the basis for Ellen G. White's imagery. Walking to school in temperatures frequently below zero, we often would arrive with white spots on the nose, ears, or cheeks. Sympathetic fellow students would rub these frozen spots with snow—the best remedy they knew. We tried stoically to submit to the painful treatment but wondered why we had to live in a place where the elements were so hostile.

Living in a home heated, not by a furnace, but by wood and coal stoves in different rooms, where floors were always cold, every winter we suffered from swollen, itching chilblains on our feet. There was no relief from this annoying distress until spring, and spring seemed endlessly far away.

It is understandable that we were overjoyed at the first signs of spring—the lengthening days, the snow receding from the south side of buildings, the return of the first cawing crow, the gurgling rills from the melting snow.

Our longing for spring and summer was inexpressibly intense. It is this type of longing that the Christian should have for his approaching summer. Does he sing with the

songwriter, "I'm homesick for heaven, seems I cannot wait"? Or, surrounded by affluence and ease, is he content to have winter continue?

All about us are signs of the near approach of the Christian's summer. The long winter of sin and suffering will soon be over. Let us not allow our minds to become engrossed with the cares of life lest the arrival of summer finds us unprepared to participate in the new season's joys. The Christian's summer is almost here. In the words of Percy Bysshe Shelley, "If Winter comes, can Spring be far behind?"

D. F. N.

GUNS FOR PROTECTION?

A letter from a reader says, in part: "A number of our church members have been discussing whether we should carry guns or other means of protection when we are traveling. Some contend that if we use firearms we are depending on them for protection instead of the Lord. Others believe that God expects us to protect ourselves as much as possible; what we can't do, He will do. With the great increase of crime, this is a matter of concern to us. We have discussed the pros and cons of the question without any satisfactory answer. We would appreciate your view on the subject."

At the outset let us make one point clear: our reply will be precisely what the reader asks for—our own view. We cannot do otherwise, for Scripture contains no "Thus saith the Lord" on the subject, and the church has taken no official position. We are tempted to say merely, as did the late editor of the REVIEW upon one occasion: "In view of the fact that God has not given us specific light on just where the line should divide, what else can I say to you than that you must commune with your own spirit and with God and find the answer for yourself . . . ? Certainly for me to attempt dogmatically to answer you would be to make a pretense of knowledge that I do not possess, and of spiritual authority that I do not have."—*Questions People Have Asked Me*, p. 197.

Perhaps, however, a discussion of a few of the issues involved in the gun-carrying question may help readers come to a conclusion that will satisfy their own conscience.

One fact that has a bearing on the issue—a fact that we presume all will accept—is that there is a place for the use of force. The responsibility for maintaining law and order has been divinely assigned to the civil authorities. On this the apostle Paul says in Romans 13: "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . If thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (verses 1-4).

In general, criminals understand only the language of naked force. They are untouched by appeals to logic or love. For this reason, if evil is to be held in check, and not allowed to overrun the earth, the civil authorities must exercise force—whatever amount may be necessary to maintain order, uphold the law, and protect the innocent. On this point Ellen G. White says: "The civil

power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness."—*The Watchman*, May 1, 1906.

In carrying out their responsibilities officers sometimes must use maximum force, even to the extent of killing. This is one of the hard, cruel facts of life in this world of sin. Let us keep in mind, however, that the responsibility for maintaining law has been delegated to properly constituted authorities. The era of the frontier is over. No longer does each individual carry a gun to protect himself, put down evildoers, or avenge real or fancied wrongs.

Willing to Kill

The writer of the letter asks whether it is right to carry a gun "when we are traveling." We ask, Is there a difference between carrying a gun when one is traveling and keeping one at home for protection? Since we see no difference, we shall discuss the question on the broadest possible basis: In civilized countries should a person rely on a gun as a means of protection?

At the very heart of the problem is the fact that by buying and possessing a gun a person indicates a willingness to use it—if proper circumstances develop. Perhaps some may intend to confine their use to scare purposes ("I'll shoot into the air"). But many decide in advance that they are willing to kill if necessary. This, of course, is a serious decision.

Most people justify this decision on the basis of self-defense. They say that they would shoot only if they or their families were threatened. This sounds plausible, but it has weaknesses. It is well to remember that if one plans to shoot when another person becomes a physical threat, the individual with the gun must decide when this condition obtains. Does it obtain after one has done all he possibly can to conquer his enemy by brute physical force? Does it obtain when the enemy comes to the door and seeks entrance? Does it obtain when the enemy is inside the house and threatens to harm one's family? Or does the enemy become a threat the moment he steps onto one's property and starts down the sidewalk toward the front door? On at least two occasions in the Washington, D.C., area householders have shot and killed people who were merely approaching the home.

Clearly, then, there is wide latitude for individual judgment in the matter of self-defense. And there is a difference in people. A trigger-happy, nervous person might shoot without proved provocation. A stoical, steady-nerved person might shoot only when every other possibility has been exhausted. Which one is right? Or are both right?

Another angle to explore would be to ask, Under what circumstances will a gun actually help? Would Daniel have been better off if he had carried a loaded pistol with him into the lions' den? Would Abel have been better off if he had whipped out a revolver and shot Cain? (Under these circumstances, who would be listed in the Sacred Record as the murderer, Cain or Abel?) Is a person likely to win a shoot-out with a robber?

The letter writer states that some people contend that God expects us to protect ourselves as far as possible. This argument contains an element of truth. In most areas of life God expects us to do what we can. He does not want us to ask Him to do for us what we are capable of doing for ourselves (preventing or treating disease, for example). But unless great care is exercised this argument may go too far. It smacks of the secular, cynical attitude of the famous general who said: "God is on the side of the country with the biggest guns." It ignores the hand of God in human existence.

Christians believe that God is still sovereign, that His

wisdom, care, power, and love are revealed both in international affairs and in the individual life. They accept the philosophy set forth in this statement by Ellen G. White:

"He who is imbued with the spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission."—*The Ministry of Healing*, p. 489.

The Faith Element

This means that Christians inject into life an element entirely incomprehensible to the secular mind—the element of faith. This element is essential in the life of all who serve God. "Without faith it is impossible to please him" (Heb. 11:6).

The secular mind, of course, reckons only with the material world. It makes judgments solely on the basis of observation and reason—on the natural level. But the spiritual mind grasps realities that may be invisible and even contrary to human reason. It reckons with the supernatural. The apostle Paul wrote of this when he said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

We might illustrate this by the experience of Elisha at Dothan. Under cover of darkness the king of Syria had surrounded the city with his armies, with horses and chariots, and a great host. In the morning Elisha's servant looked out upon this show of force and exclaimed, "Alas, my master! how shall we do?" (2 Kings 6:15).

Elisha, realizing that the realm of the unseen is more real than the realm of the seen, answered confidently, "Fear not: for they that be with us are more than they that be with them" (verse 16). And then in answer to the prophet's prayer the Lord let the young servant see the usually invisible world. He saw "the mountain . . . full of horses and chariots of fire round about Elisha" (verse 17).

The psalmist, perceiving with the eye of faith the realities of the unseen world, declared, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). Angels are our constant companions. They are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). These angels are well able to take care of God's children, at the divine command. One angel at the tomb of Christ proved more than a match for a company of 100 Roman soldiers. Is not their protection more adequate than that of a gun?

Beyond debate, the philosophy we have been setting forth is "other worldly." Yet the Christian must live by faith. After declaring that angels are all about us to care for us and deliver us as God sees best, the psalmist bursts out, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). Perhaps here is the key—trust in the Lord.

This key should be familiar to every follower of Christ, for what will be the saints' protection in the time of trouble? Read the ninety-first psalm. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (verse 2). "He shall give his angels charge over thee, to keep thee in all thy ways" (verse 11). Should not the Christian now live by the same code that he will live by during the time of trouble? Is not complete trust in God and in the power of holy angels as necessary today as at some time in the future?

There is another point that is pertinent to this gun-carrying discussion. As Seventh-day Adventists we are noncombatants in time of war. We refuse to kill, feeling that the spirit of Christ is better demonstrated by

ministry to the wounded. Is it consistent for us to carry guns under peaceful conditions when we refuse to bear arms under combat conditions?

But having said all this, we return to our original admission that there is no "Thus saith the Lord" on the question of gun carrying. In view of this, it would be folly for the REVIEW to usurp the role of conscience and endeavor to impose its judgments on its readers. In this and in many other "gray" areas of Christian experience

the individual must make his own decision—and let others do the same. This has its rewards. The effort to bring into focus all possible facts that bear on the subject, to seek divine guidance, and to consult with an educated conscience will strengthen character and aid spiritual development. The process may be painful at the moment but, like Paul's "light affliction," it "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).
K. H. W.

LETTERS to the Editor

ARE NONCOMBATANTS FIGHTERS?

Adventist boys who are about to enlist or be drafted into the armed services might be interested in this word from us—two Adventist veterans—in response to a comment in a letter, appearing in the REVIEW of October 24. One of us was drafted as an Adventist, taking the 1A-O position on the basis of John 18:36 and related teachings and examples of Jesus in the New Testament. The other, at the time not familiar with Adventist teaching and noncombatant principles, enlisted in the Marines. He became an Adventist after his release from active duty.

Your comment, "As for John 18:36, are not noncombatant soldiers fighting, only without weapons, and within the limits of the sixth commandment?" causes us concern. If, as you suggest, noncombatants are fighting, then they are not noncombatants but fighters. On the basis of a most elementary dictionary definition "noncombatant" and "fighting" are antonyms. You seem to indicate they are synonymous. It seems to us your phrase "only without weapons" is not wisely chosen. Fighting presupposes the use of offensive and defensive weapons, be they bone-shattering bullets or bone-shattering fists, against another with intent to do violence. We feel noncombatants are not fighting. When a soldier fights with or "without weapons," as you say, he is not noncombatant.

Historically, Adventists have been recognized by the U.S. Government as noncombatants, that is nonfighters, performing a special function in the armed services in harmony with their sense of responsibility toward earthly government. They are assigned duties in a nonfighting capacity.

We concur with the statement, "We revere the law of God contained in the decalogue as explained in the teachings of Christ and exemplified in His life" (SDA Encyclopedia, Art. "Noncombatancy," p. 872. Italics supplied). We feel that the sixth commandment, if viewed as "absolute" and alone, is not the best basis for a noncombatant position. We do not pretend to void the precept but rather we desire to go beyond the mere letter and find our basis for noncombatancy inherent in the example, life, and kingdom of Christ. Christ adds depth and warmth and gives us a magnificent unfoldment of the precept, going way beyond cold absolutism alone.

H. E. ABERNATHY and
EDWARD M. KHANOVAN

Compton, California

A SHINING PEOPLE

"A Church to Be Seen" was the title of a very interesting and encouraging first-page article in the REVIEW of November 21. Don Hawley made some excellent points in that article. Now, may I just add a little thought regarding the subject? Many years ago I read a story about Dr. Broughton, a leading evangelist in the South. His own church group was planning to build a larger church. The head deacon talked with Dr. Broughton regarding the steeple.

"Let us have a steeple so high, Doctor, that it may be seen by everybody in town and also by all who are driving into this area." Dr. Broughton smiled and remarked: "Deacon, do you know what I want to see in our church? I am not so concerned about a shining steeple as I am about a *shining people*, shining in the home, in the neighborhood, in the factory, on the street, everywhere."

Dr. Broughton had the right idea. Let us have every new church we build located where all in the area can easily find it and see it with its large well-lettered sign. Then let us encourage the growth of the "shining" business more and more among all our members old and young. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

ERNEST LLOYD

Sanitarium, California

NEAR DEATH'S DOOR

The strange experience of E. R. Reynolds (see REVIEW AND HERALD, Nov. 7, 1968), like that of Job, defies man's logic. At the time of the tragic shooting, Brother Reynolds was the academic dean at our newly organized college for Pakistan, carrying the Bible and ministerial department, besides being the college pastor and choir leader. On the eve of the shooting he and his ministerial students conducted an evangelistic meeting in a non-Christian village not far from Chuharkana.

All this work was finished for him the night of October 22, 1966. For the time being at least, he is confined to a wheel chair in the house that God picked for him.

I vividly remember the Friday night Brother Reynolds was shot. In the telegrams we sent we could not hold out much hope of recovery. In that dark hour it was one of our national brethren who confidently declared that Brother Reynolds would live. His argument was based on several providences.

Things did not appear to go well for Brother Reynolds at the mission hospital in Lahore. It seemed clear that unless we could get him to Karachi, we would lose him. After

extended negotiations with the national airlines, E. Hutchinson, principal at Chuharkana, finally succeeded in obtaining the necessary reservations for the transfer to our own hospital. The move was an eleventh-hour event—a day later might have been too late.

At Karachi, Dr. H. Rowsell and God saved the life of our brother. But even in Karachi it was not at all clear that Brother Reynolds would live. However, the turning point came on a prayer meeting night. The morning after the prayer meeting his blood count and temperature had normalized. He had passed the crisis for the moment, and it was now possible to arrange his transfer to the United States.

Through the whole experience Brother and Sister Reynolds have held fast their confidence in Him who doeth all things well.

WALTER H. TOEWS

(Formerly of Lahore, Pakistan)

College Heights, Alberta, Canada

COVER ATTRACTS ATTENTION

The November 7 cover of the REVIEW AND HERALD was very striking. It has taken me a few years to get used to this new type of art, and I am still looking at the paper-bound covers of some of our books with a slight shock but am getting used to them. It must be my age. I think that in our endeavor not to modernize our religion we might go overboard and not realize that some things can be accepted without fear of desecration.

MRS. FANNIE H. BACON

Seattle, Washington

Congratulations on the very striking and attractive cover of the November 7 issue.

LOIS M. PARKER

Bonner's Ferry, Idaho

The November 7 issue of the REVIEW has just reached me, and I write to express appreciation for this particular issue and the material contained therein.

The front cover was especially impressive, and the text and corresponding Spirit of Prophecy quotation were excellent and thought provoking.

W. J. BLACKER

Glendale, California

TRIBUTE TO FATHERS

Not for one minute would I subtract from the fine tributes to mothers. But I should like to call attention to the praises due fathers, at least most fathers.

The cover page of the October 24 REVIEW pleased those of us who have had godly fathers.

FLORA DAWSON LACEY

Leesburg, Georgia

INDONESIA:

First Lay Congresses Held; Hundreds Attend

Two laymen's congresses were held recently in the West Indonesia Union Mission, the first in Siantar, North Sumatra, and the second in Djakarta.

These two congresses were the first ever held for laymen in Indonesia, the largest country in Southeast Asia. They were both under the leadership of L. A. Shipowick, of the Far Eastern Division lay activities department, and V. W. Schoen, from that department in the General Conference.

As plans were laid for the congress in Siantar, word came that many delegates might be unable to attend, because it was to be held during the rice-planting time. However, hundreds of delegates arrived for the congress.

One layman who came had been a Seventh-day Adventist only one week. Before joining the church he had been a leader in one of the local political parties, and when he was baptized party members had destroyed his crops.

On the Sabbath of the congress the delegates participated in penetration-tract distribution and found that a tropical downpour proved to be a blessing. Many members were forced to take shelter in the homes of the community and thus were able to give many Bible studies.

During the congress in North Sumatra 246 laymen dedicated themselves to the work of lay preaching. Their time and talents will greatly increase the working force in the mission.

Delegates to the second congress, held in Djakarta, came from six of the eight missions of the West Indonesia Union Mission. Almost 2,000 Adventists crowded into the Djakarta Evangelistic Center on Sabbath, the closing day of the congress, and that afternoon penetration tracts were again distributed. Later three delegates told of giving the tract to President Suharto.

At this congress the Gift Bible Plan of evangelism was presented, and now members are going out with thousands of Bibles.

C. L. SHANKEL, *President*
West Indonesia Union Mission

SOUTH AMERICA:

Students Sing Across National Boundaries

The choir of River Plate College, Puigari, Argentina, presented a one-hour program on Montevideo, Uruguay, television, November 2.

Under the direction of René Chaskelis, the choral group presented sacred selections and folk music of various countries. Between sections of the program, Raúl Posse, dean of the college, and Daniel Iuorno, pastor of the Central church in Montevideo, were interviewed concerning the origin of and reasons for the distinctive education given in Sev-



A portion of the auditorium in Djakarta, Indonesia, showing delegates attending one of the first laymen's congresses in the history of Seventh-day Adventist work in Indonesia.

enth-day Adventist schools. They also gave information about the scholastic phase of our Argentine college.

On Sunday the choir presented a 20-minute TV program on another channel and a one-and-a-half-hour radio broadcast.

The TV appearances were arranged by Pastor Iuorno.

R. R. AZEVEDO
Departmental Secretary
South American Division

ETHIOPIA:

Adventist Education Holds Promise for Youth

As Ethiopian Adventist College began a new academic year, 450 pupils were enrolled in the elementary section, 240 in the secondary section, and 205 in the junior-college classes.

The elementary section holds a double session every day for lack of classroom facilities. The junior college offers work in business, education, and theology.

Last spring seven young people graduated from junior-college courses in education and commerce, and 15 others successfully completed the secondary school. The graduation address was given by Dr. Mulugeta, professor of education at the Haile Selassie I University of Addis Ababa. Of those who completed secondary school many have accepted posts as workers and will continue their education later. Four are continuing in college at present.

As previously reported, 130 new believers were baptized at the Ethiopian Adventist College last June. Of these, 47 were the fruit of evangelism within and around the college. The remainder were converts for the most part instructed by lay evangelists in villages near the college. They included a former witch doctor.

The youth of Ethiopia have awakened to the value of education. Young men literally wander from town to town looking for a school that will make a place for them. We have to turn away many eager and promising youth. If they manage to obtain as little as the equivalent of \$50, are willing to work four hours every

afternoon, and limit themselves to two meals a day, we can take them in. But many say wistfully, "I have no helper," intending to convey to us that their only hope is that we might know of a Christian friend who would provide that minimum amount of "help" without which we cannot let them enter school.

From Europe, America, Russia, and China both money and propaganda are coming to an awakening Ethiopia. The time for Adventist money and "propaganda" is growing short. Soon we shall not be able to send the money, and soon it will no longer be possible to propagate the gospel in this way. Now may be our last opportunity to train the Adventist youth of Ethiopia to be leaders of their country and citizens of God's kingdom.

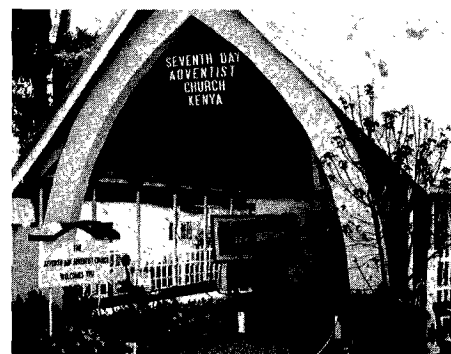
ERNEST W. MARTER
Acting Principal
Ethiopian Adventist College

KENYA:

Smoking Sam Displayed at Agricultural Show

Some 10,000 people visited the Seventh-day Adventist booth at the Kenya Agricultural Show, October 1-5, in Nairobi.

The entire focus of the booth was on the Five-Day Plan to Stop Smoking, with a model of Smoking Sam prominently displayed and smoking continually. Sam



More than 1,000 persons have asked for the Five-Day Plan as a result of this booth at the Kenya Agricultural Show.

was mounted on a revolving platform so the attendant could turn him around and show the audience his poison-saturated "lungs."

Two pamphlets and a card were distributed by the thousands. One pamphlet was "A Quick Look at Seventh-day Adventists" and the other, printed in English and Swahili, told about the Five-Day Plan.

To date, 1,100 cards have been returned asking for the Five-Day Plan. One man has opened a community hall, which holds 10,000, for the conducting of a Five-Day Plan for his community.

The interest created so far is tremendous, not only in the city of Nairobi but in many towns of Kenya.

E. T. GACKENHEIMER
Public Relations Secretary
East African Union

THE NETHERLANDS:

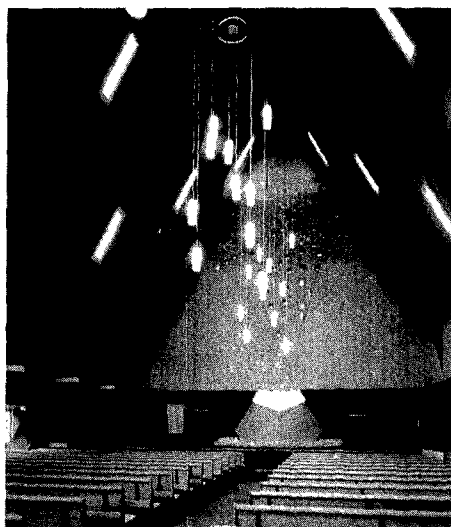
Rotterdam Dedicates New Church Building

A new church in north Rotterdam, Netherlands, was dedicated November 4. This church replaces the chapel destroyed during World War II; the congregation has been meeting in temporary quarters.

The sanctuary has a seating capacity of 300, and the youth chapel will hold 200; however, between the two is a glass wall so the church can accommodate 500 comfortably for large meetings. Auxiliary rooms provide for the variety of needs.

Those who participated in the dedication ceremonies were W. Duncan Eva, president of the Northern European Division; F. J. Voorthuis, president of the Netherlands Union; and B. Slond, president of the South Netherlands Conference. A delegate from the city government congratulated the church pastor, B. Gabriël, saying that it was probably the most beautiful church in north Rotterdam.

H. J. SMIT
South Netherlands Conference

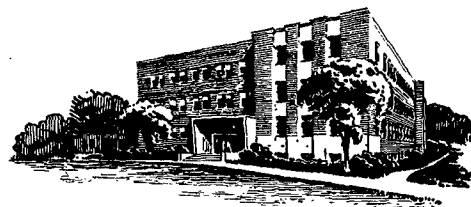


Since World War II the congregation in Rotterdam has met in temporary quarters. This new church was dedicated November 4.

DATELINE—WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



FOOD PRODUCERS. Worthington Foods executives James Hagle, Allan Buller, and Warren Hartman, and Loma Linda Foods executives C. Percy Miles and W. D. Walton met in Washington, D.C., December 10 with General Conference officers Neal C. Wilson, M. V. Campbell, W. P. Bradley, M. E. Kemmerer, and D. W. Hunter to discuss common objectives in the production of foods for people who choose a nonflesh diet.

PAINTINGS FROM ABROAD. Oil paintings donated by the overseas divisions, depicting scenes and areas of the world field, are converting the hallway of the Secretariat into a mission-lands picturama. This may become an "important area to see" when visiting church headquarters in Washington.

RELIGIOUS LIBERTY PICTURE. During worship periods from December 2 to 6 portions of the Religious Liberty Department's new motion picture were shown to staff members. The picture is called *The Austin Story* and will be available to the churches through regular channels during 1969 in the interest of religious freedom.

CONTROLLER OF ACCOUNTING AND BUDGET. Serving closely with the undertreasurer is new staff member Karl Bahr, who in November became controller of the accounting and budget sections in the Treasury. Before coming to Washington, Brother Bahr and his family served in the South American Division and at Loma Linda University.

ASI EXECUTIVE COMMITTEE. The Executive Committee of the Association of Seventh-day Adventist Self-Supporting Institutions (ASI) met at the General Conference in November to plan for the 1969 work of the association. At this meeting nine new organizations were accepted into membership. The committee also named the place and date for the biennial ASI convention to be Miami Beach, Florida, November 12-16, 1969 (*Review*, December 5, page 32).

Attending the meeting were: Allan R. Buller, Worthington Foods, president; Caris H. Lauda, GC, executive secretary; Carl E. Howe, Brooke Grove Foundation; R. R. Laing, Woodland Park Enterprises; Bernice Howard, Mid-American Nursing Homes; Herbert Hopper, Hialeah Hospital; Roy W. Murphy, Village Retirement Center; Frank O. Salt, Shawnee Mis-

sion Hospital; L. A. Senseman, former president; Elvin L. Benton, Columbia Union; Dave Olsen, Pacific Union; and from the General Conference: W. A. Howe, D. W. Hunter, J. C. Kozel, and Neal C. Wilson.

WORLD YOUTH CONGRESS. At two widely separated headquarters of the Adventist Church—Washington, D.C., and Berne, Switzerland—planning for the greatest youth gathering in the history of the church is in full swing. The General Conference Committee, in voting to hold this World Youth Congress, expressed its interest and confidence in the youth of the church. The purposes and challenges of this event are expressed by our youth leaders to be Christian fellowship, a new vision, and divine unction. As in Christ the youth blend their ethnic differences, share, pray, and seek strength, undoubtedly they shall sense as never before the urgency of their mission and shall receive the promised outpouring of power.

The center for the direction of this congress is the Missionary Volunteer Department of the General Conference, strongly supported by leadership in the Southern European Division, in whose territory the congress will be held.

As these lines are written, Herbert Stöcker, youth leader for Southern Europe, is in Washington for ten days with the large World Youth Congress Committee planning details of this international gathering. Other committees that have been working for months have funneled their findings and recommendations to the large committee for final consideration.

Zurich, Switzerland, was chosen as the location for the World Youth Congress because of the comparative ease youth from many countries will have in attending the meetings. Major factors in choosing this location also were the combination of adequate facilities for a large meeting, the right type of housing, and satisfactory food service to meet our needs.

The major problem in the planning has been the explosion of interest in the World Youth Congress. Facilities that make possible a world congress also impose some limitation on the number who can attend. Quotas have been assigned to each world division, and these divisions are endeavoring to give priority to young people of senior MV age.

VIETNAM:

The Orphans of Dalat Then--



The three children, dressed in orphan attire, as the Review showed them last year.

and Now

The three Pham Hong orphans, formerly of Dalat, South Vietnam, are smiling again (see REVIEW, May 9, 1968, p. 21). Now they are living in the northern city of DaNang.

A few months ago a mission school teacher and his wife, Mr. and Mrs. Nguyen Minh Lam, invited these three youngsters to become a permanent part of their home. Immediately the smiles returned to the children's faces, faces that had been darkened since the tragedy last February that resulted in the loss of their parents.

Many REVIEW readers have written asking about the orphans, and we are happy to report that all is going well for them. Thus far we have been able to care for all their expenses and have a little left over to help toward their education in our school.

Our prayer is that these youngsters will grow up to trust in the Lord and be ready for a grand reunion with their parents when Jesus comes.

V. L. BRETSCH
Departmental Secretary
Southeast Asia Union Mission



INTER-AMERICA:

Division Office Opened During Annual Meeting

A \$30,000 addition to the Inter-American Division office in Miami, Florida, was a tangible symbol of the expansion and progress reported at the annual meeting, November 8-14, of this second-largest overseas division.

Membership was reported as 237,271, and the growth rate midway between General Conference sessions gave promise of surpassing the goal of 100,000 baptisms for the four-year period 1966-1970.

New staff members added at the division level in the past 12 months include L. A. Ramirez, associate in the publishing department, and Glenn Smith, stewardship and development secretary. Dr. Herald Habenicht also joined the staff at the November meeting, replacing Dr. William Wagner as medical and temperance secretary.

A special feature at these meetings was a series of studies on leadership provided by R. H. Pierson, president of the General Conference, who at one time was president of the West Indies Union.

Other guests were H. D. Singleton, from the General Conference; F. L. Baer

and F. L. Bell, from the Pacific Press; and G. J. Millet, from the Southern Publishing Association.

All delegates and staff families took part in a special consecration service directed by Elder Pierson Friday night at the Bethany SDA church. Reports given Sabbath afternoon at the Miami Temple church included references to centurions (ministers who baptized 100 persons or more during the year) and centenarians converted after the age of 100 as evidences of the power of the gospel to reach all of humanity.

CHARLES R. TAYLOR
Public Relations Secretary
Inter-American Division



Recent graduates of the Andrews University food-service program. Front row from left: Frank Howe, Pauline McGee, Marjorie Dunham, Dana Cardone, Colleen Williams Dorothy Christensen (coordinator), Ruth Dauns, Dorothy Freuchtel, and Virginia Herrman. Back row: William Hamilton, Glen Hainey, William Mulskey, Anderson Young, Joe Wright, Viona West, and Ada Clements. Not pictured: Cledith Rogers and Elizabeth Collins.

Food-Service Training at Andrews

By DOROTHY CHRISTENSEN
Coordinator, Food-Service Training Program

The 17 who completed the Andrews University food-service program last summer bring to 25 the number of those who have completed the summer-session course since its inception in 1966. Commencement speaker was Alice Latkus, of the American Dietetic Association.

The course is based on a call from a recent Autumn Council to train food-service workers and supervisory personnel, on the requirements outlined by the Hospital, Institution and Educational Food Service Society (HIEFSS), and on the time available to presently employed workers.

It consists of two three-week summer sessions at Andrews, as well as a nine-month in-service training period under the direction of a member of the American Dietetic Association. The course has been fully accredited by HIEFSS. Last summer, of the 41 enrolled, about an equal number had come from schools, hospitals, and extended-care facilities.

The first three-week session is devoted to the study of food preparation and service, purchasing and procurement, menu planning, nutrition, and diets for special conditions. The other session covers supervision techniques, communication, organization and ethics, records and cost accounting, sanitation, housekeeping, safety, and a refresher course in mathematics.

The course consists of various classes and conference and workshop periods. Students get much help from other students working in the same type of institutions, as well as from their teachers. Every student has an individual conference with the coordinator.

In connection with the nine months of in-service training, the program's coordinator visits each institution to arrange for this training. In 1968 I visited more than 50 Seventh-day Adventist in-

stitutions to find dietitians or to work out plans with the dietitian employed in the institution. Finding dietitians for the smaller institutions has not been an easy task. However, the Lord has definitely directed, and dietitians have been found who have been willing and eager to work with these students.

These recent visits to our institutions revealed that the food is good and is attractively served with only a few exceptions. Of the three meals served, suppers seem to be the biggest problem. Kitchens vary from new, modern, well-equipped preparation centers to poor ones. Most of these poor services are to be replaced. Improvement is generally needed in organization, management, and supervision techniques.

The serving of meat has become a real issue in many of our medical institutions. Whether it should be served or how is not within the jurisdiction of this training program. However, it was observed that the serving of meat has not alleviated food-service problems related to patients or the State in most cases. There is no lack of patronage in those institutions still serving only lacto-ovo-vegetarian food with no tea or coffee.

In spite of these wide variations in types of institutions, physical conditions, and service, all have apparently profited from the training of their food-service supervisors. Participating administrators and principals are enthusiastic. But in many cases there is no one available to train.

Applications are now being received for next summer's session, June 22 to July 10, 1969. Enrollment must be limited to the number who can be accommodated in the laboratories. Inquiries may be sent to the coordinator, Food Service Training Program, Andrews University, Berrien Springs, Michigan 49104.

Story of SDA Serviceman Told Across the Nation

Another Adventist serviceman has proved that Christian courage has its effect on others—not only on the men he saved but also on thousands who walk in his I-A-O footsteps.

David G. Chedester, of Walla Walla, Washington, earned the U.S. Distinguished Service Cross for valor under fire. The young medic braved enemy fire, often outside the defense perimeter, to bring wounded men back to safety. He served with the Third Brigade of the Twenty-fifth Infantry Division in Vietnam.

But the story has gone beyond the Third Brigade. It has gone beyond his family and the official offices that gave recognition of his bravery. It has been spread across the pages of newspapers throughout North America. The Associated Press chattered the details to its subscribers across the continent. The *New York Times* ran a special release by its own correspondent.

And in the draft boards and Selective Service offices across the United States men who might once have sneered at a man who refuses to bear arms "for conscience' sake" read in their own publication, *Selective Service*, the story of David Chedester.

Under the headline "DSC Medal Awarded Objector for His Bravery in Vietnam," the excerpt from the *New York Times* pointed out that "there are about 500 men serving in Vietnam as conscientious objectors. All are in the Army's medical branch, and they work as medical technicians, orderlies, operating-room assistants, stretcher bearers, and as medics with line infantry or armored companies."

The story went on to say, "Most of them are Seventh-day Adventists who cite the Biblical commandment 'Thou shalt not kill' as the basis for declining to take up arms."

M. CAROL HETZELL
Associate Secretary
GC Bureau of Public Relations

Weekend Flight to School at Aleknagik Described

The only road between mission headquarters in Anchorage, Alaska, and the Bristol Bay Mission School at Aleknagik is the air road. To go by sea would require hundreds of miles of travel southwest to the first pass through the Aleutian Chain.

The flight I made with Elder and Mrs. Harvey Sauder and my wife, Sharon, was typical of airplane ministry to many Alaskan villages, except that the weather was better than usual.

The sky was a deep blue as our Cessna 180 lifted off Merrill Field in Anchorage and picked up a southwesterly heading of 230 degrees toward Aleknagik, nearly 400 air miles away. North of us, in the distance, the white silhouette of majestic Mount McKinley appeared like a huge snowman outlined against the sky. Far

down Cook Inlet we could see the big oil platforms spewing their smoke as they drilled for liquid gold.

Only 45 minutes, and we were entering Lake Clark Pass, a narrow, winding air road through the Alaska Range.

Just around the first big bend we came upon a majestic glacier, flowing down the mountain with a force that slowly tears it apart. The bottom of the glacier pushes completely across the width of the pass. It is at this point that many a pilot must turn back when the fog comes down and joins hands with the glacier. We were fortunate that day, however. The sky above was a deep blue.

At the west end the pass suddenly opens into the pastel blue-green glacier water of Lake Clark. Beyond stretch miles and miles of useless tundra with thousands and thousands of small lakes, some mere puddles.

Two hours and 45 minutes after take-off we touched down on a sloping hillside airstrip overlooking the mission school and the beautiful Lake Aleknagik. Almost before the plane stopped rolling we were surrounded with young people wondering what the mission plane had for them today. There are no roads to this school and no telephones, and the mail goes out only three times a week.

Principal Blaine Kenney was the first to step forward to welcome us. He spends long hours, along with his dedicated staff of teachers, to see that these young people have a chance for Christian education. The sun soon disappeared behind the snow-capped peaks, and we heard the sound of outboard motors coming to life as boatloads of students left the school for a trip across the lake to church. It seemed quite impossible that this same lake is so frozen in the winter that planes may use it for a huge runway.

Sabbath morning dawned bright and chilly. Soon the sound of the breakfast bell broke through the air. Pastor Sauder, MV secretary of the mission, was the morning speaker. He explained that there is One who was willing to die, that every man on earth, regardless of race or color, might have eternal life.

As soon as the morning services were over we hurried back to the school for a quick bite to eat, for we wanted to hold a branch Sabbath school at Ekwok, a small Eskimo village on the Nushagak River. As we taxied to a stop on the little gravel strip at Ekwok, many faces again pressed in on the windows. Most of these children have never seen a car, yet they can tell the make of almost every airplane while it is still far in the distance.

Soon word spread that there would be a "Seven-day meeting" at the little white church. The gasoline generator was started, and children came to hear the stories of Jesus. Familiar songs like "Jesus Loves Me" echoed across the tundra. Time went by all too fast, and we had to say good-by to our new friends. When would we come to see them again? they asked. We could not promise, for there are many such villages and few to do the task.

ALAN BALDWIN, Pilot
Alaska Mission

Atlantic Union

Academy Administrative Staff Members Hold Council

The Inter-Administrative Council for academy principals, registrars, guidance directors, and deans was held November 24 at Atlantic Union College.

The purposes of the meeting were to promote Adventist education, to allow for an interchange among the union's educational institutions, and to discuss common problems.

College personnel present included President Herbert E. Douglass, Dean Albert Smith, Donald Lake, H. D. Kinsey, Frank Dietrich, Clifford Mulvihill, Judith Ball, Kenneth Davis, Thomas Bunch, Duncan Mustard, and Kay Dunnaway. Special speakers were Richard Bottomly, college Missionary Volunteer leader; John Wood, Student Association president; and

Ralph Larson, instructor in homiletics and evangelism.

This council served Greater Boston, Greater New York, Northeastern, Pioneer Valley, South Lancaster, and Union Springs academies.

✦ A home-health-aid course was conducted recently at the Hamilton, Bermuda, church. Mrs. Carrie Carbone, R.N., B.S., directed the course, assisted by Dunbar W. Smith, M.D., M.P.H., deputy commissioner of the Nassau County Department of Health, New York, and Mrs. Dunbar Smith, R.N. More than 50 members graduated from the 37-hour course and received the Red Cross first-aid certificate and the General Conference Medical Department certificate.

✦ Jan Rushing, personnel director at the New England Memorial Hospital, has been named president-elect of the Hospital Personnel Management Association of Seventh-day Adventists. Other officers elected to this newly formed association

The Holy Spirit and a Wedding Anniversary

By DON HAWLEY

Departmental Secretary, Greater New York Conference

One woman twirled a television dial; another was prompted to spend her wedding anniversary in a place she had purposely avoided for forty years. Both, unknowingly, were being guided by the Holy Spirit. Their paths converged in the heart of New York City.

Mrs. Jeanne Lowe was relatively content with both her job in a New York brokerage firm and her church, Roman Catholic. However, one Saturday morning she flipped the dial on her television set looking for something of interest. She finally settled on Channel 11, where George Vandeman was expounding the Word of God. Next Saturday found her watching the same channel, and after she learned that the speaker was appearing in person at the New York Center, she attended his public meetings week by week.

Each evening after Elder Vandeman finished speaking she attended Roy Thurmon's Bible class. With Elder Thurmon she took a tour of the It Is Written facilities. Seeing the battery of telephones used to take calls following the telecast, she exclaimed, "My, I'd surely like to help out with that!" Thus it was that a conscientious Roman Catholic joined It Is Written's volunteer working force.

In Pennsylvania another woman was making a decision. Although formerly Adventists, she and her husband had drifted away from the church, and he had become completely indifferent. When she indicated a desire to celebrate their fortieth wedding anniversary in New York City, her husband was shocked. For forty years she had held such a fear of that metropolis that he had never been able to get her anywhere near it. Now suddenly, without knowing why, she wanted very much to celebrate the anniversary there.

Out of the hundreds of hotels in America's largest city, the couple selected the Hotel Edison. With the luggage unpacked, they came to the hotel lobby planning to take in any Broadway show that looked interesting. The front door of the Edison opens onto 47th Street, but for some reason they decided to leave by the back door of the lobby, which opens onto 46th Street. Turning right, they had walked no more than fifty steps before their attention was arrested by a poster display in front of an attractive "theater" named The New York Center.

As the woman read, she suddenly realized that Sabbath school was being conducted inside, and asked her husband if he would care to attend. To her surprise he said Yes. They were welcomed by a very kind woman, who gave them a quarterly. This, of course, was Mrs. Jeanne Lowe, busy sharing her new-found faith. The visiting couple enjoyed every minute of the Sabbath services, and instead of taking in a Broadway show they settled on a Sunday boat ride around Manhattan Island.

Mrs. Lowe is now a baptized member of the Seventh-day Adventist Church. The couple have sent for a number of Seventh-day Adventist books, and we have every reason to believe that they will one day reunite with the church. God responds in various ways to find those who are reaching out for help.

are L. L. Dunn, Glendale Adventist Hospital, California, vice-president; and B. E. Boddy, Porter Memorial Hospital, Colorado, secretary-treasurer.

✦ Twenty patients of the New Britain Memorial Hospital were guests of the Plainville, Connecticut, church on Sunday, November 24, for a special Thanksgiving dinner. This is the third consecutive year that the Plainville church has provided this program for a number of the hospital's handicapped persons.

✦ A nurse's-aide registry—the first medical-missionary venture of its kind in Bermuda—will be set up soon in Hamilton. This step follows the recent graduation of 58 persons from the Home Health Aid Course.

✦ Seven persons were baptized at the Pittsfield, Massachusetts, church November 2 following an evangelistic campaign conducted there by James Gilley, conference evangelist.

✦ Sixty-five laymen and ministers met November 24 at Union Springs Academy to discuss future industries at the academy. Each district was invited to send a layman and its pastor(s) to meet in a joint session with the New York Conference executive committee and the Union Springs Academy board. Another meeting is scheduled for the near future.

✦ Nearly 40 have been baptized in the evangelistic meetings held in the Tri-City area, near Albany, New York, with Gordon Dalrymple, from Faith for Today, as the evangelist, and R. E. Wallace, W. H. Baker, and G. L. Pursley participating with their congregations.

EMMA KIRK, *Correspondent*

Central Union

✦ Pastor James Van Horn, of Eureka, Kansas, was asked to sit with a panel of five ministers to help direct the thoughts and aspirations of the students who attend the Babson Midwest Institute of Eureka. Many questions of theology were asked by these young men, although they were to refrain from doctrinal discussions.

✦ B. L. Hiassenpflug, union evangelist, just completed a six-week series of meetings with the St. Louis, Missouri, Central church. G. F. Cherry, pastor, reports that 25 were in the first baptismal group and that another group is continuing to prepare for this rite.

✦ During a recent month the women of the Grand Junction, Colorado, Dorcas Society mailed 145 pieces of clothing for Vietnamese orphans, toddlers to ten years old, living near Cam Ranh Air Base. They were filling the request of S/Sgt. Orvey E. Sharpe, Jr., a son of Mr. and Mrs. Orvey E. Sharpe, Sr., members of the Grand Junction church.

✦ The Capitol View church in Lincoln, Nebraska, burned its mortgage in a



Massachusetts Church Dedicated

The Leominster, Massachusetts, church was dedicated September 6 and 7.

Among those participating in the week-end program were Francis R. Millard, union president, who preached during the Sabbath morning service; Lowell L. Bock, Southern New England Conference president, who gave the dedicatory sermon; and G. S. Remick, district pastor, who led the congregation in the Act of Dedication.

The work began in Leominster in the late 1930's when literature evangelist Samuel Lombard sold *Our Day in the Light of Prophecy* there. As a result of personal work conducted among interested people, eight persons were baptized on May 7, 1938, by Anthony Catalano, an Italian minister from New York City. This nucleus doubled its membership shortly and met for worship in various homes. The Leominster Italian church was finally organized as part of the South Lancaster district in 1952. Later the Italian church disbanded, and its members became charter members of the new 38-member Leominster church. The current membership stands at 75.

RICHARD J. BARNETT

*Departmental Secretary
Southern New England Conference*

special service November 9. Floyd Bresee, former pastor, John G. Kerbs, present pastor, and Virginia Robinson, treasurer, took part in the ceremony. Present membership is about 100.

✦ The National Association of Schools of Music (NASM) recently promoted Union College from provisional to full membership in its organization. This accreditation was given while Dr. Melvin Hill, chairman of the Union College department of music, was in Washington, D.C., attending an NASM meeting.

✦ Members of the Piedmont Park church in Lincoln, Nebraska, shared their blessings with 13 needy families at Thanksgiving. Under the direction of Mrs. Jean Priest, these families were invited to a meal and an evening of spiritual and recreational activities.

CLARA ANDERSON, *Correspondent*

Columbia Union

Nursing Students Score High in State Board Examinations

Thirty-seven department-of-nursing seniors at Columbia Union College scored high on the recent State board examinations.

In Maryland, as in all but three States, the passing score is 350. Students are tested in five areas. The CUC averages in these areas were from 529 to 553.

Alice Smith, chairman of the nursing department, attributes the high scores to the "improvement in faculty preparation in the nursing field." Of the 19 nursing-faculty members, one holds a Ph.D. degree, four have done work beyond the Master's degree, 13 hold Master's degrees in a clinical specialty, and two have Master's in teaching.

ZELLA HOLBERT

Director of College Relations

✦ In order to stimulate interest in Better Living—a temperance program—two New Jersey "action" units have set up visitation dates to present their program to Adventist, as well as non-Adventist, schools. One unit is from Lake Nelson Junior Academy, the other from Delaware Valley Junior Academy. The conference educational and MV leader, Ron Rodgers, has previously been taking Smoking Sam and the movie *Time Pulls the Trigger* to public schools, with favorable results.

✦ Dr. Richard A. Krumholz, Kettering Memorial Hospital staff member, was a recent guest physician on WHO-TV's program Call the Doctor. Robert E. Jones, of the respiratory-therapy department of the hospital, was also a guest. Their participation resulted in publicity for the newly opened pulmonary outpatient unit.

✦ Professional Career Day was held recently at Blue Mountain Academy, Hamburg, Pennsylvania. The keynote address was given by Walton J. Brown, General Conference Department of Education. Nicholas Leftrook, guidance counselor for the academy, organized the day's activities.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Enthusiasm for evangelism marked the Illinois Conference ministerial council this fall. Speakers were N. R. Dower, secretary of the General Conference Ministerial Association; F. W. Wernick, new Lake Union president; and W. A. Nelson, conference president. The ministers accepted a challenge to increase membership 10 per cent in 1969.

✦ Indiana's newest church company is at Lapel. A year ago there were no members in this little town. The group began with

a branch Sabbath school, and on November 2 the group was organized into a company. William Haynes and his laymen have worked closely with the members. They now have plans for a lay effort in another town, two new branch Sabbath schools, and a further use of the Bible Speaks program.

✦ S. D. Meyers, pastor of the Shiloh church in Chicago, compiled a ten-week Bible course to interest people in church attendance and Bible study. Late in August 200 of his members canvassed the community, offering a free Bible and certificate to those completing the course. More than 100 responded. Sixty have completed their lessons and received the gift Bible and diploma. Many are now attending church, and a baptism is planned in the near future.

✦ A member of the medical staff of the Hinsdale Sanitarium and Hospital, Leonard H. Heffner, M.D., has been chosen by the DuPage County Tuberculosis and Respiratory Diseases Association to attend a pulmonary-function seminar. The seminar is being held at the Tulane University School of Medicine in New Orleans, Louisiana. Dr. Heffner graduated from Loma Linda in 1964, served as an intern at the sanitarium, and is now in private practice in nearby Downers Grove.

✦ Thirteen new members have been baptized in the Muncie, Indiana, district since June as a result of the meetings conducted by the pastor, V. L. Bartlett, assisted by Andrews University students and lay members. They expect to baptize five to eight more before the end of the year.

MILDRED WADE, *Correspondent*

who will complete their B.S. degree program next spring. WWC also receives Federal Government psychiatric nurse traineeships, and currently three seniors are studying on such grants.

✦ Smoking Sam had a return engagement in the Tri-Cities in November. He gave demonstrations of the folly of smoking in 12 schools in Pasco and Richland, Washington. Some 3,900 students got "inside information" on what can result from smoking cigarettes. For five nights a Stop-Smoking Clinic was conducted by the church's physicians and dentists, organized by Dr. Orval Patchett and Elder Ralph Martin, in a Pasco junior high school cafeteria. Two local non-Adventist doctors added their support. Nearly 100 men and women were registered during the series, and 60 finished the final session. Parents were urged by their concerned children to attend the clinic.

IONE MORGAN, *Correspondent*

Pacific Union

Scores Decide for Christ During Phoenix Meetings

By the close of the three-week Truth for Today series in Phoenix, Arizona, about 130 decisions had been made to join God's remnant church. Of these, 69 were baptized or accepted on profession of faith by the close of the follow-up week. About 100 baptisms are expected in all.

This series was conducted by Gerald R. Hardy, an evangelist who is now the

pastor of the Lynwood church in the Southern California Conference.

Harry Dill, the evangelistic coordinator for Arizona, was the campaign director, and Pastor and Mrs. Robert Baldwin, of the Camelback church, helped arrange a strong musical program. Other cooperating pastors were John Stevens, Gordon McCrillis, Charles Cook, O. P. Jones, Walter Riston, Paul Johnson, Lester Patterson, Robert Whitaker, R. J. Roy, and Arthur Michel.

During the series more than 800 Bibles were given away, besides about 900 other books.

HARRY DILL

✦ Operation Good News has begun in Hanford, California, where the church members' goal is to visit every one of the more than 10,000 homes in the city with a tract and free Bible card.

✦ More than \$3,000 was raised by the Orange County Youth Association to purchase a new club wagon seating 12 persons. Presently used for various youth activities, the vehicle will be especially useful during the association's summer student missionary program.

✦ The Quiet Hour radio broadcast, headquartered in Redlands, California, and featuring the messages of J. L. Tucker, has sent an amphibian airplane to Korea, where it will be used to bring healing and gospel messages to scores of inhabited islands lying off the mainland of that country. The airplane is one of several now in Seventh-day Adventist mission service for which funds were underwritten by Quiet Hour listeners.

✦ Just a few blocks from the Livingston, California, Adventist church, John Holder

North Pacific Union

✦ Ground was broken at the site of the new Mountlake Terrace, Washington, church on Thanksgiving Day. Civic officials, as well as Washington Conference personnel, were guests of honor for the event. The pastor is William Baxter, Jr.

✦ The ministerial association in Sitka, Alaska, sponsored two community Thanksgiving services in the new Seventh-day Adventist church building. At the Wednesday evening service 135 persons filled the church. This program was taped and broadcast on a local radio station the next day. Although a severe storm hit southeastern Alaska on Thanksgiving Day, more than 100 thankful citizens braved 80-knot winds and attended the Thanksgiving service. The church was dim and cool because of a power failure in the area.

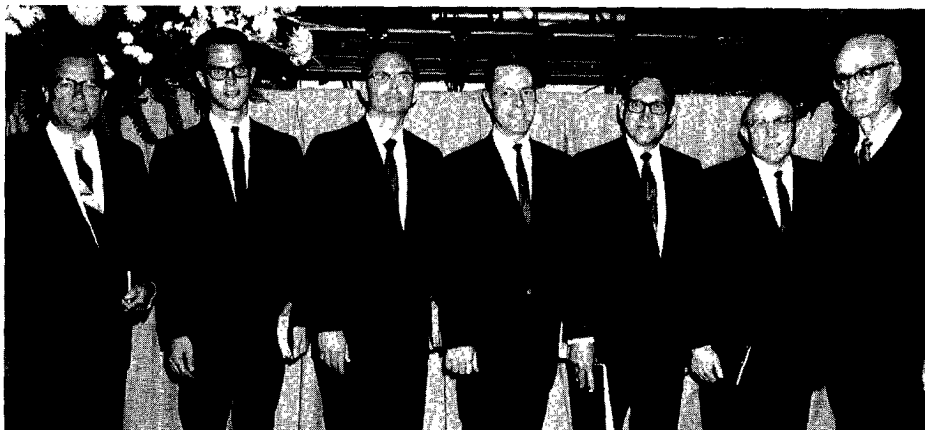
✦ An extension of Federal Nurse Traineeship grants for 1969-1970 to the Walla Walla College School of Nursing was announced recently by R. H. Brown, acting president. They amount to \$15,521. Attending college this year on 1968-1969 nurse traineeships are five graduate nurses

Southeastern California Ordination

Four workers were ordained to the gospel ministry during Southeastern California's 1968 camp meeting. They were (beginning second from left) Douglas Devnich, associate pastor of the La Sierra church; Lester Park, conference educational secretary; N. Clifford Sorensen, San Pasqual Academy principal; and Don A. Nelson, San Diego area youth pastor.

At the service R. H. Pierson (second from right), General Conference president, presented the ordination sermon and charge; H. M. S. Richards (right), Voice of Prophecy speaker, presented the ordination prayer, and John W. Osborn (left), conference president, welcomed the men into the ministry.

C. ELWIN PLATNER
Public Relations Director



made an Ingathering contact with George Ryckman, who had attended Sabbath school occasionally when a young man but who was not a church member. His interest in the Advent message led to Bible studies, attendance at evangelistic meetings, and eventual baptism. And this year Mr. Ryckman, who was found through Ingathering, is going out Ingathering himself.

★ KNXT-TV in Sacramento, California, featured a 30-minute color Christmas program of musical talent from Pacific Union College on its Sun-Up program December 23.

RUTH WRIGHT, *Correspondent*

Southern Union

New Christian Writers' Group Organized at Collegedale

About 50 persons recently met at Southern Missionary College to organize the Collegedale Christian Writers' Association (CCWA) modeled after similar groups in other Seventh-day Adventist communities.

Guest speaker Gordon M. Hyde, chairman of SMC's department of religion, challenged SDA writers to find new methods to communicate an old message—the gospel.

Officers elected are Leamon L. Short, instructor in communications, president; Mike Foxworth, junior communications student, vice-president; Paulette Witt, sophomore English major, secretary; Carl Koester, junior business administration major, treasurer; and Jim Cress, sophomore theology major, public relations secretary.

WILLIAM H. TAYLOR
Director, College Relations

★ A new church, called the miracle church, has just been completed in Quitman, Mississippi. Local businesses donated hundreds of dollars' worth of material for the election; a lot in a good part of town was practically donated; and even the utility officials made special consideration. W. H. Patsel directed in the early construction. It was completed by the new pastor, W. E. Brown.

★ A Gift Bible Evangelism rally was held in the Orlando Central church with workers and laymen from the entire Florida Conference participating. Scores testified of what this personal-touch evangelism has done for them, as well as for neighbors and friends. The rally was directed by C. R. French, lay activities secretary.

★ Twelve persons were baptized at the close of the Christ Is the Answer crusade held in Greenville, North Carolina.

★ G. R. Nash, of the General Conference Sabbath School Department, was the guest speaker for the Kingsport, Tennessee, church dedication on October 26.



Lay-Youth Congress for Georgia-Cumberland

During a conference-wide lay-youth congress, November 15 and 16, at Collegedale, Tennessee, Desmond Cummings (right), Georgia-Cumberland Conference president, interviews two SMC students, Cora Marina and Bill Waters. Active in personal evangelism, they have been part of a group from the college instrumental in establishing a new church at nearby Birchwood, Tennessee.

Guest speakers included Theodore Lucas and Neal Wilson, of the General Conference. A panorama of conference growth throughout Georgia-Cumberland and soul-winning experiences occupied the afternoon hours. Membership of this conference is nearing the 10,000 mark.

More than 2,200 persons attended the congress.

A. C. MCCLURE
Conference Departmental Secretary

★ Southern Missionary College was host for an open house at its Madison, Tennessee, campus on November 4. Guests from Nashville hospitals and Vanderbilt University were present. Hostess and host were Mrs. W. M. Schneider and Dr. Schneider, president of SMC.

★ Handel's *Messiah* was presented December 8 at Oakwood College by its 108-voice choir.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

★ Earl Johnson, a former Church of God Pentecostal minister and now an associate Seventh-day Adventist pastor in Roswell, New Mexico, recently spoke to young people in a joint youth-day program. Young people from Amarillo, Lubbock, and Roswell conducted various phases of the program.

★ Representatives of the union visited the campus of Loma Linda University, December 6-10, for medical recruiting. The union and local conferences now operate 11 medical institutions and are constantly in need of qualified Adventist medical personnel.

★ The emergency disaster van owned by the Texas Conference was on display at

the 16-day Texas State Fair. Thousands of people saw Seventh-day Adventists as they work during an emergency. Especially prepared leaflets were given out to explain Adventist beliefs, as were fair-exhibit leaflets and Voice of Prophecy and Faith for Today enrollment cards.

★ Attendance at the 16 Vacation Bible Schools held in the Oklahoma Conference last summer was 783. More than half this number, 421, came from non-Adventist homes. Two hundred twenty-two persons gave their time and energy to help with these schools, and more than \$1,400 was invested in this evangelistic Sabbath school endeavor.

J. N. MORGAN, *Correspondent*

Loma Linda University

Turkish Leader Visits LLU, Receives Smoking Manikin

"Turkey would welcome the work of Seventh-day Adventist health educators."

So said Dr. Atilla Sunay, son of Turkey's president, who with his wife visited Loma Linda University recently as guests of Dr. Wilbur K. Nelson, assistant professor of health education in the School of Public Health.

A health-education program will be launched early in 1969 in Turkish schools featuring the use of Modern Millie, a smoking manikin given to the Sunays by the School of Public Health. According to Dr. Nelson, this program represents an expression of the world health concern of Seventh-day Adventists. "The doctor and his wife cordially welcome missionary endeavors related to the health of Turkey's citizens," he said.

★ Medical research scientists at Loma Linda University are engaged in studies that may develop an effective method for preventing and treating atherosclerosis and arteriosclerosis in man. The project coordinator is Lester M. Morrison, M.D., president and director of the Institute for Arteriosclerosis Research.

★ More than 325 boys and girls from nine Riverside County public high schools participated in an annual Future Farmers of America field day held on the La Sierra campus farm. The day's activities included dairy, livestock, poultry shows, and soil judging and demonstrations, ending with an awards dinner in The Commons.

★ The Sears-Roebuck Foundation presented Loma Linda University with a \$2,500 grant in November as part of a continuing program of aid to privately supported colleges and universities. Altogether more than 700 colleges and universities from coast to coast are receiving Sears Foundation grants. They are unrestricted, to allow the schools to allocate the funds according to their greatest needs.



D. E. Lund, pastor, Greenville-Vicksburg district in Mississippi, from Oklahoma.

Carl R. Neill, assistant chaplain, Florida Sanitarium and Hospital, from Andrews University.

H. T. Anderson, pastor, Columbia, South Carolina, formerly pastor in Oklahoma.

J. Donald Mashburn, M.D., director of laboratories, Washington Sanitarium and Hospital, formerly assistant professor of clinical pathology, University of Tennessee, Memphis.

Carl W. Clark, comptroller, St. Helena Sanitarium and Hospital, from same position, New England Memorial Hospital.

Frank F. Friesen, director of food service, St. Helena Sanitarium and Hospital, from same position, New England Memorial Hospital.

Mrs. Marjorie F. Friesen, head of information desk, St. Helena Sanitarium and Hospital, formerly executive secretary, New England Memorial Hospital.

Andrea Grover, teacher, Mount Vernon Academy (Ohio), formerly teacher, Dayton, Ohio.

Bonnie Campbell, teacher, Mount Vernon Academy, from Roosevelt, California.

Anita McLaughlin, assistant dean of girls, Mount Vernon Academy, from Rochester, New York.

Tim Wellsey, physical education teacher, Mount Vernon Academy, from Indianapolis, Indiana.

Ron Grange, food director, Mount Vernon Academy, from Canadian Union College.

Louis Ivins, physical education teacher, Blue Mountain Academy (Pennsylvania), from Enterprise Academy (Kansas).

Royce Spaulding, dean of men, Mount Vernon Academy, from Adelphian Academy (Michigan).

M. M. Gutman, teacher, Mount Vernon Academy, from Kingsway College (Canada Union).

Mildred Gerdes, chief admitting officer, Kettering Memorial Hospital (Ohio), from Miami Valley Hospital (Florida).

Edward Walter, academic dean and professor of education, Columbia Union College, from Pacific Union College.

Florence Stuckey, assistant dean of women, Columbia Union College, from Blue Mountain Academy (Pennsylvania).

Frank Robinson, dean of men, Columbia Union College, from Madison Academy (Kentucky-Tennessee).

Norma Eldridge, instructor of nursing, Columbia Union College, from Tokyo, Japan.

Beverly Riter, instructor of nursing, Columbia Union College, from Walla Walla, Washington.

Charlene Wheeler, instructor in secretarial science, Columbia Union College, formerly Sligo church secretary, Takoma Park, Maryland.

Elizabeth Vine, instructor in music, Columbia Union College, from Newbold College, England.

Spencer W. Burrows, chaplain, Hadley Hospital, Washington, D.C. (Potomac), formerly lay activities and Sabbath school secretary (Ohio).

Robert D. Steinke, lay activities and Sabbath school secretary (Ohio), from same position, New Jersey.

Samuel Camacho, pastor, Youngstown Spanish church (Ohio), from Greater New York.

C. C. Weis, associate lay activities secretary, General Conference, formerly lay activities and Sabbath school secretary (Columbia Union).

Garland Peterson, band director, Atlantic Union College, from Mount Vernon Academy (Ohio).

Thomas Van Asperen, pastor, Lewisburg, Rainelle, Richwood, and Webster Springs, West Virginia, churches, from Pacific Union College church.

D. R. Manzano, pastor, Newark and Elizabeth churches (New Jersey), formerly pastor, Apopka and Tallahassee churches (Florida).

Jerry Hulick, property management director (New Jersey), from private employment.

H. Norman Prusia, comptroller, Hinsdale Sanitarium, from St. Helena Sanitarium.

Jack Geisinger, teacher, Quincy (Illinois), from Ukiah (Northern California).

Delbert R. Brown, M.D., associate psychiatrist, Hinsdale Sanitarium and Hospital, from residency, Harding Hospital, Worthington, Ohio.

H. E. Darby, pastor, Payette district (Idaho), formerly pastor (Minnesota).

Loren Dickinson, chairman, department of speech, Walla Walla College, formerly assistant professor of speech, Walla Walla College.

Ronald Coffin, youth pastor, Redlands church (Southeastern California), from Andrews University.

Desmond Cummings, Jr., associate MV secretary (Southeastern California), formerly youth pastor, Nashville (Kentucky-Tennessee).

William Robinson, pastor, Market Street church, Oakland (Northern California), formerly pastor, Los Angeles 54th Street church (Southern California).

John C. Mattingly, pastor, Los Altos church (Central California), formerly president, South Rwanda Mission, Africa.

Stanley Wilson, assistant manager, Book and Bible House (Central California), formerly chief accountant, Putnam Memorial Hospital (Florida).

James Anderson, registrar and guidance director, Cedar Lake Academy (Michigan).

Marvin Gunter, librarian, Cedar Lake Academy, from California.

Mrs. Marvin Gunter, home economics teacher, Cedar Lake Academy, from California.

Joyce Staddon, teacher in music department, Cedar Lake Academy, from California.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mrs. Dick J. McDaniel, nee Joan Yvonne Badgley (WWC '58; LLU '65), and two children, of Tacoma, Washington, left San Francisco, California, October 23. Mr. McDaniel, to be business manager, Okinawa Medical Center, was reported as having left September 15.

LeRoy F. Sauder (CUC '62), to be laboratory technician, Libya, Mrs. Sauder, nee Barbara Ann Brady (CUC nurses' training '57), and four children, of Silver Spring, Maryland, left New York City, November 20.

A second medical team is proceeding to Eastern Nigeria for three months' service. The following persons left Washington, D.C., November 24: Duane W. Bradley, M.D., of Lakeport, California; Paul E. Shakespeare, M.D., of Seattle, Washington; A. Gordon Goude, M.D., M.P.H., of San Bernardino, California; Charlene Riffel, R.N., of Loma Linda, California; Margaret Roelke, R.N., of Washington Sanitarium and Hospital, Takoma Park, Maryland.

W. P. BRADLEY

NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 p.m. on Tuesday, January 28, 1969, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2 of the bylaws.

HARRY R. HOUSE, JR., Secretary

Church Calendar

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 (Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17

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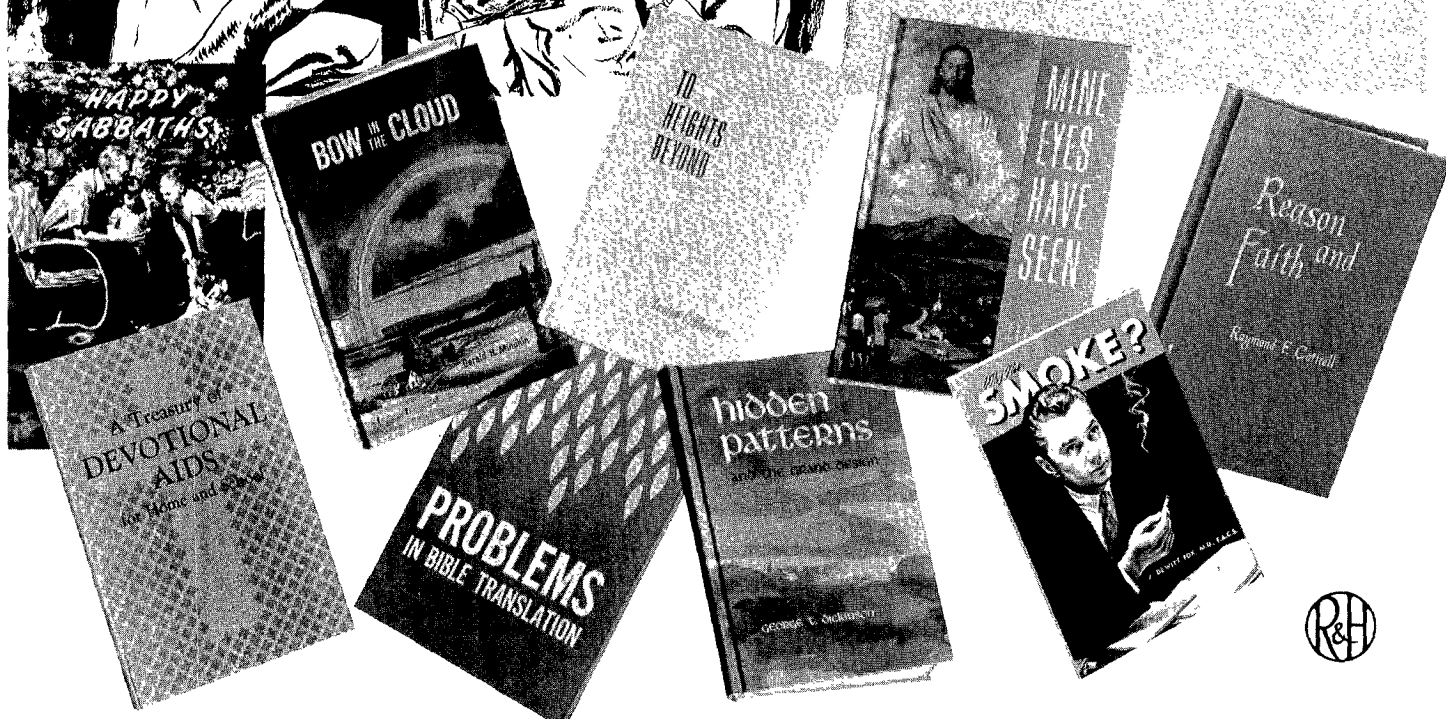
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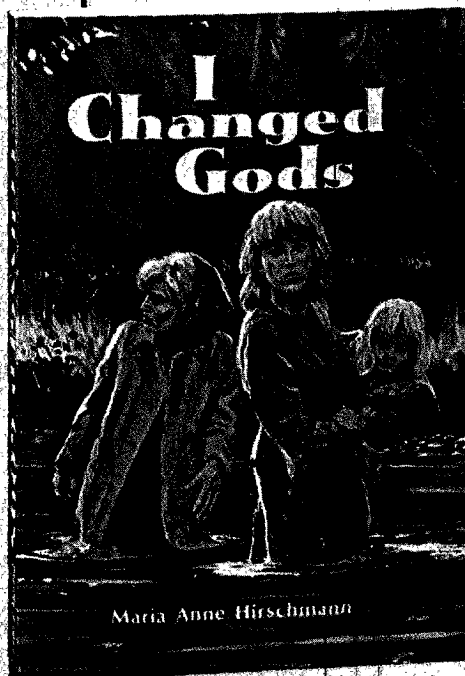


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Of Writers, Articles, and Miscellany...

Is it possible these days to pick up a magazine or newspaper and *not* see some article or statement regarding some aspect of birth control? With the strong stand taken by the Pope and the equally strong dissent of some Catholic clergy and laity, many Seventh-day Adventists are asking the question "What about birth control?"

Bernard E. Seton, in his article, "Christian Ideals for Modern Marriages" (page 2), states clearly that the Seventh-day Adventist Church has never taken a definite stand on the use of artificial contraceptives. But there are principles laid down by New Testament writers and Ellen G. White regarding happiness in Christian homes.

Elder Seton, who is president of the British Union Conference, holds a Ph.D. degree in history from the University of Cape Town, South Africa. He has been in denominational work as a teacher, minister, departmental secretary, editor, and administrator since 1932. He was one of the denomination's representatives at the World Council of Churches in Geneva (1965 and 1966) when discussion was on Seventh-day Adventist faith and works.

Even without knowing the poignancy of the story behind the before and after pictures on page 18, readers will sense the heart-tugging quality. But with the story—well, judge for yourself.

Last February, during the Tet attack at Dalat, a city in northern South Vietnam, Pham Hong, who was a deacon, his wife, their four children, and Nguyen Van Niem, who was the local church elder at Dalat, stopped at the home of the Sabbath school superintendent. While they were there, a drunk soldier, holding two live grenades, entered the house and dropped one. In the explosion one of the children and all five of the adults, including the soldier, were killed. Three children orphaned in one horrible moment.



Readers have asked about the sketch of the head of Christ that appeared on page 2 of the December 19 issue. To keep the curious satisfied, the sketch was done by the art director of the Review and Herald, T. K. Martin, especially for that layout.

Incidentally, Mr. Martin, who has been either the department head or art director since 1920, retired at the beginning of this month. Art work originating under his leadership has touched lives around the world. The new art director is Harry Baerg, who has been with the house since August, 1956.



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

STRICT SEPARATION PLEDGED

PONCE, PUERTO RICO—Governor Luis A. Ferre says his administration will be "deeply Christian, but rooted in strict separation of church and state."

Mr. Ferre, a Roman Catholic, made his comments in addressing the Puerto Rico Evangelical Council.

The governor—who ended 20 years of Popular Democratic Party rule with a 23,000-vote plurality—saw separation of church and state as "essential to a proper democratic development."

According to Governor Ferre, the "major problems of Puerto Rico cannot be solved with money alone, but require spiritual force."

YUGOSLAV CHURCHES TO MERGE

GENEVA—Preliminary steps have been taken toward formation of a new federation of Yugoslavia's three Lutheran churches under one bishop.

Plans for the merger were announced here by the Lutheran World Federation secretary for minority churches, Dr. Paul Hansen, on his return from Yugoslavia.

Dr. Hansen said that a proposal to form the new federation—uniting the churches under one bishop while retaining other aspects of their distinct structures—has already been approved in principle by the Federation.

A commission to draft a constitution is expected to be appointed soon, he said. The three churches have a total membership of 77,000. The churches involved are The Slovak Evangelical Christian Church in the Hungarian-speaking area of Serbia, the Evangelical Christian Church of the Augsburg Confession in Slovenia-Yugoslavia, and the Evangelical Church in Croatia, Bosnia, and Herzegovina.

EDUCATION CONFERENCES IN SÃO PAULO

SÃO PAULO, BRAZIL—Two international meetings dealing with education will be held here at the end of January and the beginning of February under the auspices of the Education Department of the Latin American Bishops' Conference. The first meeting, which will deal with the role of Catholic education in the development of Latin America, is scheduled for January 26-31. The meeting will consider its relation to public education in terms of common objectives and the best utilization of resources. Projections will be made concerning the role of education in Latin America over the next 20 years.

The second session, February 2-8, will consider "the social formation" of Latin American youth. It will discuss problems currently facing young people and will attempt to find ways of integrating youth fully into the movement for development of the continent.

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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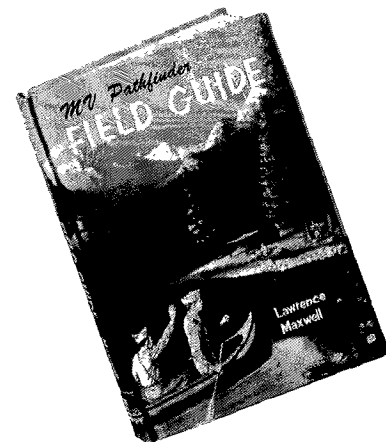
TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. 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 or are exclusive. 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. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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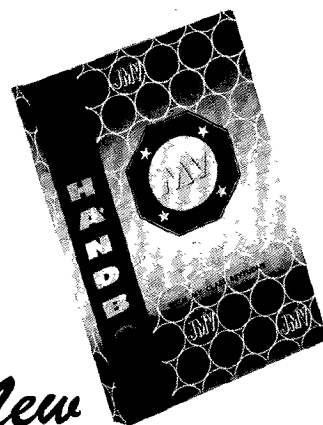


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Food and Clothing Trucked to Monument Valley Mission

The Monument Valley Mission in Utah and the Navajo Mission School at Holbrook, Arizona, both Adventist institutions, recently received 20,000 pounds of canned pears through gifts of goods and labor.

Several months ago in the Northern California Conference the church at Orland received a gift of 50,000 pounds of pears. The pastor there went to the American Can Company and received a contribution of 15,000 tins. The Sprekle Company donated 1,000 pounds of sugar.

The canning was done by members of Orland and surrounding churches in seven weeks. Late in November a truckload of tinned pears, 293 cartons of 24 #2½ cans or 7,032 cans, were delivered to Monument Valley.

These cartons were transported by the Southern California Conference truck. Additional food and clothing is being shipped from our SAWS depot at Christmastime by a friendly trucker of Turlock, California, at no cost to us. This is the third year this trucker has delivered a Christmas shipment for us to the Navajos.

HORST E. CLASING

Publishing Leadership Changes in Columbia Union

I. W. Young, publishing secretary of the Columbia Union Conference, has accepted a call to pastoral ministry in the Potomac Conference. Under his leadership the publishing work in this union conference has reached new heights.

To fill this vacancy Charles M. Barnes has responded favorably to the invitation to serve as the new publishing secretary. He is an experienced leader, having served in some of the larger conferences, such as Oregon and Southeastern California, and more recently as publishing secretary in the Northern Union.

CREE SANDEFUR

Bookmen Report on Baptisms

From many areas come reports of soul winning by literature evangelists.

Mrs. Jesse Sanders, of Allegheny East Conference, tells of 33 of her customers who were baptized during 1968. The Southeast California literature evangelists have cooperated with other workers in winning more than 200 new converts during the year.

When the reports are all in we expect 1968 to be a record year in literature evangelists' soul winning.

W. A. HIGGINS

Youth Evangelism Program May Reach Goal a Year Early

The youth of every division are working toward the MV TARGET goal of 100,000 baptisms. It is now possible that they may be able to reach their objective by the time of the coming World Youth Congress

in Zurich, July 22-26, 1969. This would be one year earlier than had previously been anticipated.

Third-quarter reports just in reveal the following:

	Projects Begun	Baptisms
Australasia	1,344	1,381
Central Europe	523	1,411
Far East	78,877	12,629
Inter-America	50,532	14,834
Middle East	107	56
North America	5,204	8,944
Northern Europe	51	2,744
South America	8,489	8,195
Southern Asia	2,599	1,958
Southern Europe	6,442	2,417
Trans-Africa	47,399	30,486
Total	201,567	85,055

The church is proud of its youth who are committed to the most important aspect of Missionary Volunteering, that of winning others to Christ.

LAWRENCE NELSON

Increased Effectiveness Is Goal of New S.S. Worker

Do not send flowers; the *Sabbath School Worker* is not dead!

Indeed the *Sabbath School Worker* is slated to undergo considerable change. But this change is to be like the metamorphosis of nature, giving it new life. Beginning in January, 1970, the *Worker* will be issued in three sections, instead of as one magazine. This will allow for more materials, yet greater specialization, in helps for leaders and teachers in all divisions.

Users of the *Worker* have asked for these changes, and the department will do its utmost to be adaptive and helpful. It is too soon after the careful study that finally crystallized in the 1968 Autumn Council action concerning the *Worker* to determine what the new price structure will be. That will be announced in due time. We may expect to pay more because certainly we shall get more, although there will be some savings to help offset increased cost.

Whether the time-honored name will be retained in all three sections has not yet been decided. But whether under old name or new name, the *Worker* will live on to be an effective tool in the hands of Sabbath school evangelists.

R. CURTIS BARGER

First Laymen's Congress Held in North Sumatra

The first laymen's congress for the island of Sumatra, Indonesia, was held last month in the newly completed auditorium of the North Sumatra Training School. For every meeting the place was filled to capacity.

The 1,200 laymen in attendance represented more than 9,000 Adventists in the North Sumatra Mission. Theirs is the responsibility to take the Advent message to the millions in their territory.

In solemn dedication the delegates to this congress resolved to expand their lay evangelistic efforts and, with God's help, increase the membership to 15,000 by the time of the next General Conference session. This means adding at least

6,000 new believers to the church during the next two years.

S. Ritonga, the president of the North Sumatra Mission, and his lay activities secretary, R. Tambunan, are leading the church forces in that field.

V. W. SCHOEN

New Guinea Medical Center Visited for Accreditation

Dr. S. A. Farag, secretary of the Australasian Division medical department, recently visited all Seventh-day Adventist medical institutions in the Coral Sea Union Mission. He met with representatives of the Papua-New Guinea Nursing Council, who made an inspection of our 100-bed hospital and nursing school at Sopas Medical Training Centre with a view to the accreditation of the nurses' training program that he began in 1966.

In an official report to the division Dr. Farag stated that "the remarkable developments of the program at Sopas in the past four years have put us in an excellent position to apply for and expect accreditation for the full three-year training program at Sopas this year."

Dr. Farag commended Dr. Robert Wood and his staff for their hard work and faithful effort.

R. F. WADDELL, M.D.

College Enrollment Figures for N.A. Show Increase

Reports now in from Adventist institutions of higher education in the North American Division show a total enrollment of 13,952 students distributed as follows:

Andrews University	2,059
Atlantic Union College	752
Canadian Union College	96
Columbia Union College	971
Kettering College of Medical Arts	216
Kingsway College	160
Loma Linda University	3,091
Oakwood College	540
Pacific Union College	1,763
Southern Missionary College	1,270
Southwestern Union College	465
Union College	1,036
Walla Walla College	1,333
Total Student Enrollment	13,952

This is an increase of 241 over last year.

CHARLES B. HIRSCH

N.A. Ingathering Report—5

As of December 25: \$5,953,082.89. Last year at this time: \$5,970,533.12. Last year's campaign total: \$6,608,000.

Thirty-five of the 61 conferences in North America report larger achievements than a year ago. Eight have become Silver Vanguard conferences, and four—Michigan, Potomac, Florida, and Southern California—have surpassed the \$200,000 mark.

IN BRIEF

♦ Death: Mrs. S. L. Frost (Ella Knokey), who served for 30 years in China with her husband, December 19, at Livingston, New York.