

W. A. Fagal's meetings for Faith for Today have been marked by good attendance wherever they have been held; baptismal results are usually good.

A Modern Ministry of Faith

By **GORDON F. DALRYMPLE**

Editor, Publications

Faith for Today

The story of how Faith for Today through its telecasts and evangelistic follow-up meetings is leading hundreds to Christ



THE THRILL of twentieth-century soul winning is unsurpassed. To see men and women make a commitment to Christ brings joy to the hearts of men, as well as rejoicing in the courts of heaven.

As a result of Faith for Today telecast decision meetings conducted over the past four years, more than 550 have

been baptized and many more have made decisions to accept Christ.

Remarkable personal victories have been gained.

In the evangelistic series recently held in the Albany-Schenectady, New York, area, the manager of a supermarket employing 12 persons decided to take his stand for Christ in baptism. Dr. and Mrs. A. R. Landa had studied the Bible with him. At the meetings the conviction came to his heart that he should make a full commitment in baptism.

"What shall I do?" he said. "I am selling cigarettes and

liquor. And there is no way of operating my store without staying open on Sabbath."

He decided to sell the store as soon as possible and then be baptized. God has abundantly blessed him for this decision.

Invited by a friend who, after being baptized during the series, began to witness for Christ, a Roman Catholic attended the meetings. He had been reading his Bible for a long time and was dissatisfied with trends in his church. After attending several meetings he made his decision to be baptized. He began attending Sabbath school and church almost immediately.

A newly baptized convert decided to pay \$2,000 in back tithe. Her conviction: "God has blessed me, and I want to be fair with Him."

In the San Diego, California, series a city judge attended meetings conducted by W. A. Fagal. "Just the inspiration I have needed," was his response. He made his decision to go all the way with Christ during the meetings.

In Indianapolis the head of a family was faced with the prospect of losing his job if he should begin to keep the Sabbath. What should he do? Giving the matter much prayer, he decided to launch out by faith. The next day another job opened up with Sabbath privileges. It paid one and one-half times the income he had received previously.

In Manchester, New Hampshire, eight Roman Catholics took their stand for Christ and formed the nucleus of a new church organized in Nashua. Today there are 35 members there.

Currently attending Andrews

(To page 4)

THE matter of acceptance of government favors by the Seventh-day Adventist Church, which operates throughout the world under a unified plan of organization, came prominently to the front in the middle 1890's during the lifetime of Ellen G. White. The counsels from her pen recognized the propriety of accepting tax exemption for church properties and the propriety of accepting a grant of land in South Africa for our Solusi Mission. Furthermore, the church was admonished that it was privileged to receive what men of the world would contribute.

However, it should be noted that there are no direct Spirit of Prophecy counsels that bear particularly on the question of the acceptance of State or Federal aid in the United States to assist in the education of the youth of the church in its church-operated schools. Only by indirect application do Spirit of Prophecy counsels shed light on this important and far-reaching question. It is important that these counsels be understood in the light of their historical backgrounds.

A knowledge of the plan of operation of General Conference sessions will help in an understanding of the handling of the items relating to the acceptance of government favors as they came to the sessions of 1893 and 1895.

In our early years sessions were held annually, and in most cases the work was finished in one working day. As the church grew, reaching out to other countries of the world and developing in various lines of endeavor, there was more business to transact and the sessions were lengthened. In the nineties the sessions were held every two years, and some of them lasted nearly three weeks. Business was handled deliberately, with the introduction of resolutions on one day, to be acted upon on a subsequent day after the delegates had had an opportunity to study the printed wording of the proposals.

It is also important to understand the attitude of early Adventists toward the doctrine of separation between church and state. Beginning with the 1850's our forefathers in the message, well acquainted with the Constitution of the United States, identified the "two horns like a lamb" (in the prophetic symbol of Revelation 13:11) as civil and religious liberty in the new nation of the West. Roswell F. Cottrell and other church leaders wrote and spoke freely of the significant principle of separation of church and state (see *SDA Encyclopedia*, article "Religious Liberty").

As several States enacted and enforced Sunday laws in the late 1870's and the 1880's, this well-established prophetic background led us to launch in 1884 a journal, *The Sabbath Sentinel*, upholding the principles of religious liberty and the separation of church and state. This was followed in 1886 by *The American Sentinel*.

It was logical that with the threat in 1888 and 1889 of an enactment by Congress of a "religious amendment" and national Sunday laws, Seventh-day Adventists should join in vigorous opposition (see *SDA Encyclopedia*, article "Sunday Laws"). Indeed, through the Spirit of Prophecy counsels we were alerted as to our

speakers, and the other in the evening, also with two speakers, with the evening Bible studies to run through the General Conference session. The balance of the time each day of the institute was given to devotional and council committee meetings.

On Friday evening, January 27, A. T. Jones began a series of 24 studies on "The Third Angel's Message." In his second study he began a presentation, as he stated it, of the "situation as it exists in the United States Government." He reviewed in detail his experience in connection with the hearing that had taken place not long before in Washington on the issue of laws concerning the Lord's day and the proposed reli-

The Spirit of Prophecy and Government Favors

Part 1

duty, and urged to action (see *Testimonies*, vol. 5, pp. 711-720).

Articles in the *Review and Herald* and *The American Sentinel* kept Seventh-day Adventists abreast of developments and re-enforced the concepts of the importance of the separation of church and state in the United States, where this separation had been clearly defined in the Constitution of the land, and where any compromise on this point was seen to be a fulfillment of prophecy. It was in this setting that nearly 300 Seventh-day Adventist workers assembled in 1893 in Battle Creek to attend a three-week Biblical institute, scheduled from Friday, January 27, to Friday morning, February 17, to be followed immediately by the General Conference session.

The institute was given over to two two-hour Bible-study periods each day, one in the forenoon with two

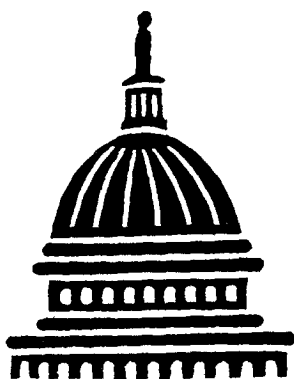
religious amendment, summarizing the speeches by various men, including his own, and the testimony of various witnesses. His source for these was doubtless the *Congressional Record*.

This and several of Jones's subsequent studies deepened the convictions of the hearers of the serious times in which they were living and of the importance of taking steps to maintain the separation of church and state. The White Estate copy of the *General Conference Bulletin* report of his sixth presentation given Friday night bears in pencil the notation in Ellen White's hand, "This article can appear in tract form."

The reports of the institute appeared in the 1893 *General Conference Bulletin*. To enable church members generally to benefit from the discussions of the institute, as well as from the General Conference session, it was decided to publish the

proceedings of the institute in the *General Conference Daily Bulletin*, which normally contained the proceedings of the General Conference session only. The reports of the Bible studies were unusually full, being, usually, complete verbatim transcripts of the proceedings.

This was the setting, then, for the 1893 General Conference session with its 114 delegates and alternates, at which consideration was to be given to two seemingly related matters—the propriety of accepting tax exemption for church properties and the advisability of accepting a land grant in South Africa for a mission station. Ellen White was in Australia and did not speak on these particu-



By ARTHUR L. WHITE
Secretary, Ellen G. White Estate

lar matters till January, 1895. We reconstruct the story from the *General Conference Bulletins* of that year (with a few exceptions issued daily), the minutes of the Foreign Mission Board, correspondence between leading workers, and the Ellen G. White files.

In order to present the picture objectively and to avoid the possibility of appearing to slant matters, we shall present some of the documentation quite fully. The two matters, tax exemption and the South African land grant, came before the same group of delegated workers with the discussion running through a number of days.

Question A—The Offer of Free Land in Africa

We shall refer to the land-grant matter as Question A, for it was introduced first, and tax exemption of church properties we shall call Question B.

On Wednesday afternoon, Febru-

ary 15, 1893, near the close of the three-week Biblical institute, a meeting was called to hear reports of missionary work. After leading ministers had presented needs and opportunities in Chicago, New York City, and the South, Peter J. D. Wessels, sole delegate from South Africa, presented the needs of his field. In so doing he referred to "Mashonaland, or the Kaffir country," and told of his burden that something should be done there.

Other denominations' missionaries were flocking in, he reported, and he stated that—

Every denomination that will enter this land can get a free farm of three thousand acres. The country contains gold and silver, and diamonds, and coal, and lead, and would certainly be a great country in the near future if time should continue. It is a country toward which all eyes are being turned, and the openings that are being made seemed like a light that was going before them, which they must follow with the truth.—*General Conference Bulletin*, 1893, p. 269.

Question B—Repudiation of Tax Exemption

About mid-conference, on Tuesday afternoon, February 28, the Committee on Resolutions brought to the conference a report that included an item on the question of tax exemption. It read:

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds; therefore,

36. *Resolved*, That we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation; and, therefore, further,

37. *Resolved*, That henceforth we decline to accept such exemptions on our own behalf.—*Ibid.*, p. 437.

As this matter was discussed on Wednesday, March 1, and Thursday, March 2, several amendments were proposed. Some were adopted and some were rejected and some were referred to the Committee on Resolutions. One such was the proposition:

Resolved, That we labor, so far as in our power, to secure the repeal of all such laws.—*Ibid.*, p. 458.

Shortly before adjourning for the lunch hour on Sunday, March 5, the amended resolution on tax exemption as it came from the Committee on Resolutions, having been in the hands of the delegates for two days, was placed before the conference and after certain further amendments was adopted as follows:

Whereas, a better understanding of the principles of religious liberty is necessary, both for adequate appreciation of their importance, and an intelligent promulgation of them, therefore,

47. *Resolved*, That we recommend to the several Conferences the holding of

workers' institutes for the study of religious liberty subjects, and that we will aid in such institutes as far as possible by furnishing instructors when so requested.

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds, therefore,

48. *Resolved*, That we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation, and, further,

49. *Resolved*, That we use our influence in securing the repeal of such legislation as grants this exemption.—*Ibid.*, p. 475.

Later A. T. Jones moved the following:

Resolved, That we decidedly protest against any such exemption.—*Ibid.*, p. 484.

Tax-Exemption Action Poses an Immediate Problem

A few minutes later, the noon hour having been reached, the conference adjourned, but the delegates did not leave the room. The *Bulletin* gives the reason:

Before it [the Conference] was dismissed, A. R. Henry, who was out of the room at the time of adjournment, having an official matter to present, the Chair called a meeting of the Conference at once, and gave opportunity for the hearing of the special business.

The point in Brother Henry's remarks was this: that our State representative from Battle Creek at the State Capital, who at the instance of trustees of several of our institutions, is working to obtain for them freedom from taxation for several of these institutions, is at a loss to know how to proceed or what to do, on account of the recent position taken by our people on this question. (See *Bulletin*, p. 475.) He and our attorney desire immediate instruction, and the attorney would like to meet a committee in regard to the matter, at the close of the meeting.—*Ibid.*, p. 484.

A committee of five was appointed: W. W. Prescott, A. R. Henry, Uriah Smith, A. T. Jones, and G. C. Tenney.

Later in the day the special committee reported, and the next day, Monday, March 6, the following report, after a futile attempt to table it, was adopted by the General Conference in session:

Whereas, This Conference has clearly stated its position on the taxation of Church and other ecclesiastical property, and

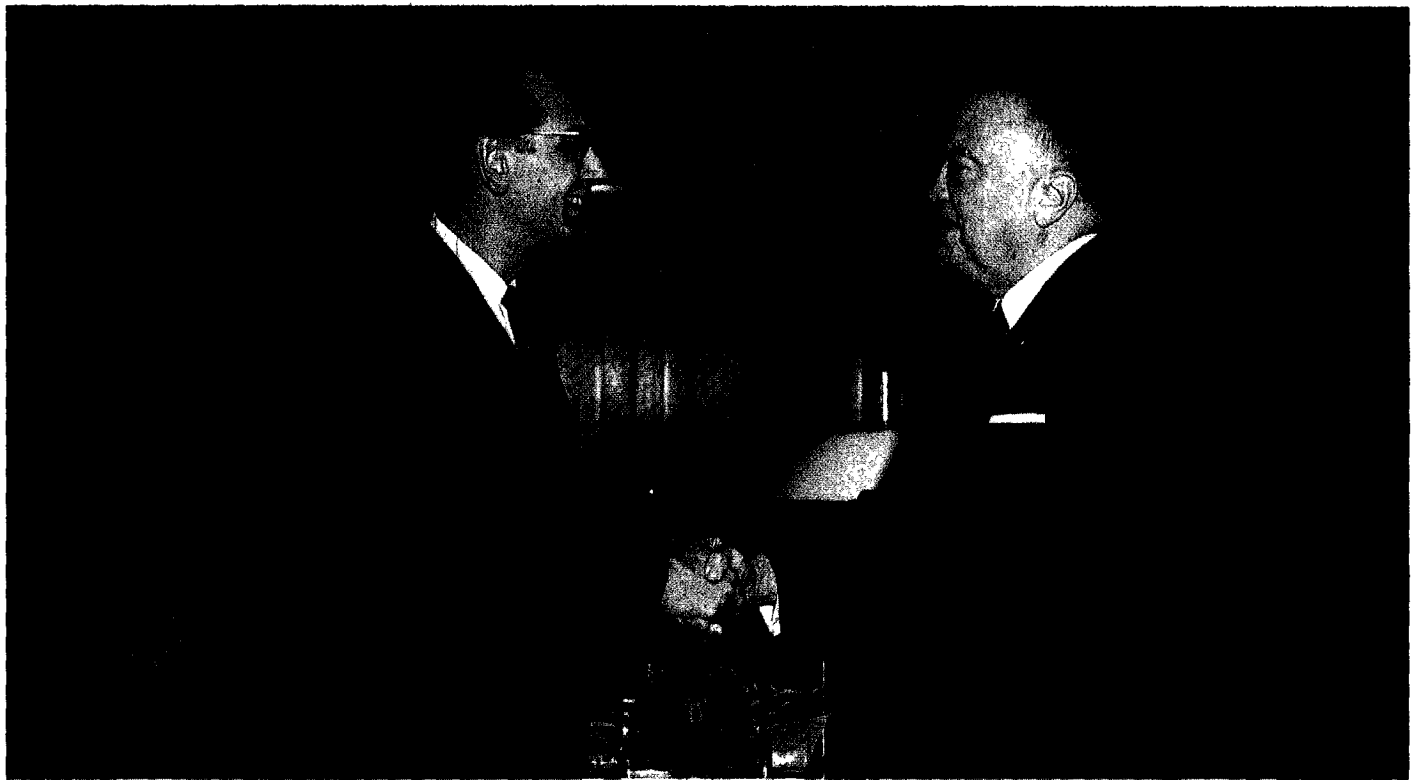
Whereas, There are certain institutions incorporated under the laws of the State which occupy confessedly disputed grounds, therefore,

Resolved, That matters in which the taxation of such institutions as do occupy this disputed territory is involved—orphans, houses for aged persons, hospitals, etc.—we leave to the action of the Legislature, without any protest against their taxation, or any request for exemption.—*Ibid.*, p. 486.

However, this was not the last word. At an appropriate time a voice from across the seas was heard, the voice of the messenger of the Lord.

♦♦

(Continued next week)



In congratulating Elder Fagal on the telecast, J. Edgar Hoover said, "Faith for Today . . . performs a commendable public service."

A MODERN MINISTRY OF FAITH

(Continued from page 1)



University, where he is preparing for the gospel ministry, is a convert from the Faith for Today, Ottawa, Canada, series.

So the story goes. God has blessed as gospel tidings have been carried far and wide. Meetings have been conducted in the following places: Washington, D.C.; Manchester, New Hampshire; San Diego, California; Los Angeles, California; Swift Current, Saskatchewan; Halifax, Nova Scotia; Ottawa, Ontario; Indianapolis, Indiana; and Albany, New York.

Meetings in the spring of 1969 are scheduled for Hagerstown, Maryland, and Los Angeles, California. Pastor Fagal will conduct the Los Angeles series, and Gordon F. Dalrymple the Hagerstown meetings.

Meetings have been slated later for

Atlanta, Georgia; Penticton, British Columbia; and Staten Island, New York.

A massive amount of planning and detail work goes into every series, but it pays dividends in souls won for Christ.

Careful Follow-up Work

Careful follow-up of the telecast interest is a feature of Faith for Today meetings. Everyone whose name is on the interest list is contacted with a special invitation. Where possible, each one is personally visited. Many of these take their stand for Christ as the meetings unfold.

An interesting feature of the meetings has been their reaching people in many walks of life. Those who have taken their stand for the Lord during

the Faith for Today meetings have included attorneys, truck drivers, students, teachers, and others.

Frequently meetings are announced at the close of Faith for Today telecasts in areas where meetings are held. This helps in building interest.

In His ministry Christ appealed to people of every race, class, and creed. His message about the love of God and the coming kingdom of heaven was so compelling that men and women from every avenue of life listened, gladly accepting salvation's story.

When, driven by a sense of urgency, the apostle Paul spoke about being "all things to all men," he in no way was referring to compromising his message. Rather he was stating his endeavor to reach people at the level



The office in Carle Place now houses all of Faith for Today's activities except for the actual filming, which is done in Manhattan. Bible-course and free-gift announcements are done here in the recording studio.



of their greatest interest, to present the gospel in such a way that their hearts would be turned toward Christ.

Neither Christ nor Paul nor the disciples had the opportunity of using mass-media communications as gospel workers do today. But today over the airwaves the tremendous assurance that God is love and Christ is coming again goes to the ends of the earth.

Sowing gospel seed is always a thrilling experience because no one knows just where it will fall or what effect it will have. This is particularly true of television evangelism. The evangelist who is conducting a series of meetings has a fairly good knowledge of who is attending his series unless his crowd is unusually large. The personal worker

program has been the variety of the formats it offers. These include the interview feature, which highlights a prominent personality such as a United States Congressman, an overseas missionary, or an archeologist; the dramatized life situation, which is simply teaching a basic object lesson in modern parable form; the song program, which has gospel music interspersed with narration; the travelogue, which takes the viewer overseas to such places as the ruins of Tyre and Sidon or a mission launch in Brazil; and the illustrated sermon, which keynotes a message while graphically illustrating it.

A Sunday school teacher from Minneapolis wrote expressing appreciation



The airwave ministry of the Fagals has extended over 24 years. Before coming into TV work they were on radio for five years.

made a decision for Christ, it has brought a moment of glory as they have passed through the waters of baptism.

Follow-up of interest through the Bible course also brings an excellent response. One student wrote:

"I believe it was a year ago that you sent me lesson sheets 1 to 6. As you can see, I am just now getting down to studying them. The fact is, I threw them in the wastebasket three times. Later I would look at them in the wastebasket and say to myself, 'I had better keep these and study them.' So I pulled them out. It seemed to me I could never get them thrown out.

"I can understand now why God would never let me throw them away. As I began to read and study God's Word I felt a wonderful blessing come over my soul. The tears began to flow down my face. My heart was overflowing with joy. As I continued to study I said, 'Thank You, Jesus, for not letting me throw these good lesson sheets away. I know now You wanted me to dig deeper in Your blessed Word to find truths You have for Your children.' I have surely enjoyed taking these lessons, and I am telling my friends, neighbors, grocer, and everyone I can to enroll."—F. P., of Florida.

Currently two students are studying at Andrews University, preparing for the ministry, both of whom accepted the Seventh-day Adventist message through Faith for Today: Mark Regazzi, who was attending Notre Dame University at the time he began viewing the program and taking the Bible course; and Richard Mannell, who studied the Bible course and then attended a decision series in Ottawa.

It was 19 years ago that the first Faith for Today telecast was featured over New York's WABC. God has blessed ever since in the sharing of gospel tidings through television.

♦♦



PHOTOS, COURTESY OF FAITH FOR TODAY

The dramatized situations teach lessons in good citizenship and practical Christianity.

going into the homes of the people sees prospective converts face to face. He can catch their reactions as he unfolds the gospel message. By contrast, a speaker on television, while entering thousands and even millions of homes, has no way of knowing what impact he makes at the time he speaks. Nor can he tell how deeply rooted the seed he has sown will become.

Only as letters begin to come in—10,000 reach Faith for Today telecast offices every week—does he have an idea of what is happening.

Presently Faith for Today is televised on 276 stations in North America and ten overseas countries—Australia, Bermuda, Guam, Korea, Liberia, Nigeria, the Philippines, Puerto Rico, Trinidad, and the Virgin Islands.

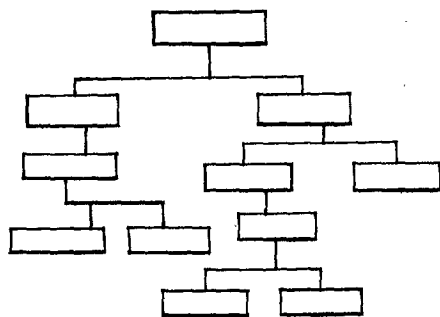
One reason for the popularity of the

for a program on the second coming of Christ. She added, "I have 30 members in my women's Sunday school class and would like to have Faith for Today Bible School lessons for them if I could."

Another viewer wrote: "Your recent telecast dealing with drug addiction is one of the finest I have seen. This is a problem that threatens every home in America. How good it is to have heard the testimonies given on Faith for Today by drug addicts who have gained the victory over this terrible problem.

"How much I wish every high school student could have viewed the telecast."—G. S., of Georgia.

One viewer mentioned that, in his despair, viewing Faith for Today had brought him a "whisper of hope." Surely to those who have viewed and



The Organization of the Expedition

By SIEGFRIED H. HORN

IN THE early days archeological expeditions had a staff consisting of from one to three members and a working force of hundreds of laborers. At Gezer in Palestine, which was excavated between 1902 and 1909, a large number of local workmen were employed. R. A. S. Macalister, the expedition director and only archeologist, was usually also registrar of finds, business manager, physician, surveyor, photographer, and supervisor of all labor performed. During the excavations at Shechem in 1913 and 1914, Ernst Sellin, working with a labor force of 150 local men and women, but having C. Praschniker as architect and surveyor to assist him, was somewhat better off than Macalister.

Modern archeological expeditions are complex organizations, and their staffs are so large that the ratio of laborers to staff members ranges between three to one and five to one. Andrews University's Heshbon expedition, the largest archeological expedition ever to work in Transjordan, had a staff of 42 foreign and five Jordanian members and about 140 local workmen. In fact, it would now be impossible for an expedition that is inadequately staffed with professionals to obtain a government permit to excavate an ancient site.

First of all, an expedition needs qualified archeologists, who, in addition to an academic training in archeology, have field experience in excavations. Furthermore, an expedition must have on its staff architects, surveyors, photographers, and pottery

experts, plus enough personnel to guarantee adequate supervision of all workmen and of all phases of operations.

An adequately trained staff is necessary because an archeological expedition is bound to destroy much of the remains of ancient times that it excavates. Unless these remains are expertly dealt with and interpreted, and written, photographic, and architectural records are made, important evidence that can never be restored may be lost. Hence much study must be given to the building of an organization so that the best possible results are guaranteed.

The Organization of the Heshbon Expedition

Because of these requisites, the Heshbon expedition's staff was large and consisted of members who represented a variety of skills and professional backgrounds and who could perform various duties.

The writer served as director. He formulated the aims to be reached and chose the areas to be excavated. He dealt with the Jordan Government and was in charge of the overall work and all financial transactions of the expedition. He was the first staff member to arrive in Amman. He needed to purchase equipment, set up living and working quarters, and obtain the necessary local working force. He was also the last expedition member to leave Amman. He had to see to it that all preliminary recording was either accomplished or its completion assured.

He also had to obtain a "division of finds" to be made by the Department of Antiquities of Jordan and the necessary permits to export the antiquities allotted to the expedition and those loaned for further studies, which, in the division of finds, had been retained by the Government representative. Furthermore, he could leave only after the headquarters building in Amman had been cleared and cleaned so that it could again fulfill its original function as a school building.

The Archeologists

Dr. Roger Boraas, of Uppsala College, East Orange, New Jersey, was the expedition's chief archeologist. He gave instructions in methods and techniques of excavation to those who had joined the expedition in order to obtain training in field archeology. He also watched over all archeological procedures to assure that the aims of the expedition would be reached and the best scientific methods applied.

The four areas on the mound in which excavations were carried out were supervised by four archeologists: Area A, on top of the mound, was under the supervision of Dr. Bastiaan Van Elderen, of Calvin Theological Seminary, Grand Rapids, Michigan; Area B, on the southern slope, was under Dr. Dewey Beegle, of Wesley Theological Seminary, Washington, D.C.; Area C, on the western slope, was under Dr. Henry Thompson, of Union Theological Seminary, New York, New York; and Area D, on the southern slope of the acropolis, was under Phyllis Bird, of Harvard University, Cambridge, Massachusetts. These scholars were responsible in their respective areas for all operations carried out under the guidance of the director and chief archeologist.

With each of these four archeologists was an associate to assist in the field recordings and drawings of plans and balks, so that the area supervisor could be left free as much as possible to direct his attention to the actual work in his area. The associates were Dr. Mervyn Maxwell, of Andrews University, in Area A; Dr. Ed. Grohman, of Knoxville College, Knoxville, Tennessee, in Area B; Dr. Douglas Waterhouse, of Andrews University, in Area C; and Larry Geraty, of Harvard University, in Area D.

A large number of staff members consisting of college teachers and students (mostly graduate students) and their wives joined the expedition to obtain firsthand training in all phases of archeological field work. Each of them spent most of his time

supervising digging operations in the subdivisions of the various areas called "squares." Hence they had the title "square supervisors." However, they also spent a considerable amount of time learning to identify pottery, to draw profiles of characteristic pieces of pottery, to assist in the pottery recording, to keep records of the loci excavated, and to draw plans of loci and balks. Among them were professors from Walla Walla College, Columbia Union College, and Middle East College; and students from Andrews University and Loma Linda University.

The surveying staff, ably assisted by square supervisors, consisted of Dr. Bert DeVries, Architect Paul Belton, and Draftsman Philip Evans. Their task was to stake out the areas to be excavated, to make top plans of all architectural features and ascertain elevations where required, to establish levels in terms of altitudes in meters above sea levels of all excavated features, and to make a contour map of the whole mound.

Only a Beginning

Because of lack of time, only a beginning could be made with regard to the last-mentioned task. The survey of the top of the mound, which we called acropolis, was completed, but only the base line of the whole mound was mapped when the excavations ended. The area between the acropolis and the base of the mound must still be surveyed in coming seasons, as well as the surrounding areas of the mound, some of which show remains of ancient graves and tombs.

The chief photographer was Avery



PHOTOS BY AVERY V. DICK

The staff views the terrain surrounding Heshbon from the road in front of the mound.

Dick, of Mountain View College, Philippines. He was assisted by George Unger, of the Beirut Overseas School. Paul Bergsma, a square supervisor, acted as part-time photographer for color work. The photographers made a complete photographic record of all archeological operations and shot numerous pictures of general interest, but also photographed every architectural or other feature as uncovered and every object found. They were so efficient that complete sets of prints and publishable enlargements had been made of all photographs by the time the expedition completed its work.

Robert Little, of the University of Indiana, served as the expedition's anthropologist. He registered and analyzed thousands of bones, unearthed two articulate skeletons, one a headless large cat, perhaps a lynx, the other a mutilated skeleton of a female adult of Roman times. After the close of the expedition more than 300 pounds of bones were shipped to America for further study.

Hester Thomsen, of Greater New York Academy, was in charge of all pottery registration and pottery drawing in the headquarters. This was an exacting task, considering that about 10,000 pieces of pottery were regis-

tered during the campaign, and about 1,300 pounds of potsherds will be shipped to America for further study as soon as an export permit is issued by the Department of Antiquities of Jordan. Sara Grohman was in charge of the washing of pottery and bones. She also typed the registry lists. She was assisted by three Jordanian pottery washers.

Marion Beegle was registrar of finds. She cleaned the coins and all other objects as they were discovered, entered all data in the registry book and on cards, and drew them to scale.

Camp director was Vivolyn Van Elderen. She was in charge of the cooking and meals, the purchasing of supplies and groceries, and the cleaning of the headquarters. A camp boy, a cook, and four assistants worked under her supervision. Anita, the daughter of the Van Elderen, served as messenger girl between areas on the mound and ran other errands.

Mustafa Tawfiq, of Balatah (Shechem), now a refugee in Amman, was foreman. He had in past years been foreman for the Shechem expeditions, and we were very fortunate to have such an able man on our staff at Heshbon. He handled all local labor problems, was in charge of tools and equipment in the field,

The staff of the Andrews University Heshbon archeological expedition made its headquarters at the Adventist school at Amman.



and helped efficiently in matters of purchasing and obtaining of material and supplies.

The Department of Antiquities of the Hashemite Kingdom of Jordan assigned three of its officials as representatives: Fawzi Zayadin, an experienced archeologist in his own right; Ghazi Besha, the curator of the Madaba regional museum; and Mohammed Odeh, a restorer of antiquities, whose skills were put to good use when we discovered mosaics in the ruins of a church on the mound. He removed these mosaics from their original beddings and restored them in new reinforced concrete beds for permanent preservation.

The first season at Heshbon lasted seven weeks, from July 15 to August 30. Work was carried out on the mound five days every week, from Monday to Friday. Weekends were left free so that staff members could rest or make excursions to historical sites such as Petra, Jerash, and Machaerus.

The working day began when the bell rang at 3:45 A.M. followed by the first breakfast at 4:00. By 4:25 the last car had usually left the gate of the school compound at Amman for Heshbon, and at 5:00 A.M. the whistle of the foreman marked the beginning of work on the mound. From eight-thirty to nine o'clock we had our second breakfast, which was prepared

and eaten on the mound under a canvas spread out within the walls of a ruined building of Turkish times called by the locals *qasr*, "castle."

Another interruption of the work came at 11:15 A.M. for 15 minutes, which was called tea time. At that time all staff members gathered in different areas to listen to the respective area supervisors give discourses on the progress of work in their areas, so that all staff members had an opportunity of following the excavations even in areas in which they did not work. The work on the mound stopped at 1:30 P.M., when the caravan of cars left for Amman, loaded with a dusty group of archeologists and a large number of buckets filled with pottery recovered during the day.

At 2:30 P.M. lunch was served, which was followed by a period of rest. From 5:15 to 6:15 "pottery reading" took place when the pottery of the previous day, which in the meantime had been washed and dried, was analyzed and the results of the analysis entered into the records of the various loci from which the pottery came. Some staff members drew pottery during this time. The evening meal, served at six-thirty, was usually followed by lectures on various topics of archeological interest or by staff meetings.

This rigorous program was will-

ingly and ungrudgingly entered into and maintained by all staff members. All—professionals, teachers, and students alike—were serious in their efforts to make the most of the few weeks that we had, in order to obtain the greatest possible results from our work. I have never worked in an archeological expedition with a finer group of people than with the staff members of the first Heshbon expedition. All appreciated the comfortable accommodations we enjoyed in the school in Amman, the good meals our cook served, and the fine Christian spirit that prevailed among us.

The health of the group could be reported as having been quite good, although most staff members were plagued at one time or another by expected intestinal troubles that befall Europeans or Americans in the Near East before they become immune to the unaccustomed germs of that part of the world. No serious sickness or accidents interfered with our work. One area supervisor fell from a high wall but luckily sprained only a wrist, which healed nicely in a cast; another staff member, who was thrown out of a car when its door sprang open in a swerving movement to avoid hitting some people on the road, suffered only slight abrasions and some stiffness. The Lord certainly held His hand over us. ♦♦

(Continued next week)

A Story FOR THE YOUNGER SET

Trust and a Rope

By MARGERY WILSON

ARTHUR tossed his huge shears aside as his helper lifted the fleece and the big sheep disappeared behind the gate with a plaintive bleat.

"You've sheared all the sheep in that pen. Now take these empty water jugs up to the well and fill them for us," suggested Mr. Wilbur.

"Good idea," said Arthur, wiping the sweat from his face and neck with a grimy handkerchief. "A hot day and a hot job like this make a man drink three times as much water as usual."

Arthur enjoyed the long walk up the hill to the house, and was soon beyond the urging shouts of the other men to hurry back, as they were hot and thirsty too.

"H'm-m-m, this must be it," the big farm laborer said to himself as he approached the outdoor well. Setting his jugs against the cool, moist stones, he peered down into the dark well.

Suddenly there was a child's voice be-

side him. "The bucket's in the well. It fell off the rope."

"Fell off? How could the bucket fall off this rope?" asked Arthur, checking the end of the rope. It had either worn thin, or perhaps the family dog had chewed it until the weight of the bucket severed it completely. He wondered what to do.

"Say, little fella," said Arthur, "you can help me. Let me tie the rope around you, and I'll let you down the well so you can get that bucket. It must be floating around on the water down there. What do you say?" But the little four-year-old boy refused.

Suddenly Carl's mother came running from the house. "Oh, I was hoping one of you men would come up to the house. I need more water to wash our baking dishes and to finish preparing dinner for the crew."

Arthur explained his idea to Mrs. Wilbur, and together they tried to persuade the little boy to agree. A second sheep shearer arrived on the scene, hot and especially thirsty. Together, the two men tried to convince the tiny lad that he would be perfectly safe with both of them there to hold the rope.

"Are you afraid?" asked Arthur.

"I'm not afraid. I wouldn't be a bit afraid to go down in that well if daddy held the rope." Carl was on the verge of tears, as he felt that he was too much of a man to be accused of being afraid.

"Why, I'm twice as strong as your daddy," Arthur said. "I've got another big tall man here to help me hold the rope, and he is bigger than your daddy!"

But Carl only shook his head, and he stood behind his mother.

"Well, there's only one thing to do," said Arthur as he ran down the hill toward the sheds where they were shearing the sheep. Quickly he found Mr. Wilbur, and together they hurried back to the well.

Mr. Wilbur smiled at his son's brave offer to go down into the well, and quietly he made a sturdy rope harness. He checked and double-checked every knot to make sure the little boy would not fall into the water.

As Mr. Wilbur let him down into the dark well, Carl gave him a confident smile.

Mrs. Wilbur followed Carl's progress with a flashlight beam as she watched anxiously.

Everyone smiled at the triumph on the tiny face as Carl and the shiny bucket came up into the sunlight. Arthur quickly tied the bucket to the rope and began drawing water. Mr. Wilbur untied Carl's harness and gave him a special hug.

"I wasn't afraid with you holding the rope, Daddy," whispered Carl.

"I know you weren't," smiled Mr. Wilbur. "I hope you will always trust God as much as you trusted me today." ♦♦

God's Answer to Man's Predicament

By ADLAI ALBERT ESTEB



WE HAVE found that modern man wants to make all the decisions. He definitely does not want God or the law of God. That is "old hat." He thinks he does not need God or His "old-fashioned law." He does not believe that God "hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31). Men are free to make their own decisions *now*, but what will they say "in the day when God shall judge the secrets of men" (Rom. 2:16)? "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified" (verses 11-13).

Man needs God in his search for truth. His subjective thinking has left him a spiritual pauper. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11:7, 8). "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

"The effort is made to interpret God by a denial of His personality. There has been much talk of 'cosmic consciousness,' 'cosmic love,' 'universal intelligence,' 'cosmic will.' Now all these terms mean definite personality, or they mean nothing. They are merely suspended adjectives unless they apply to an intelligent and purposing Being. We have never

known intelligence, will, and purpose except as combined functionings of conscious personality. That which we cannot even begin to imagine is universal will and love and intelligence floating around detached from personality. Development presupposes purpose. But the popular phrases about an 'impersonal purpose' immanent in the evolving process are only a substitute for thinking. On close examination they become meaningless. There cannot be a thought which nobody thinks, nor a feeling which is not felt by anybody. If there is a purpose there is a will that purposes.

"There is no surer indication of bankruptcy in reasoning than is to be found in reducing a supreme intelligence into an abstraction. High-sounding writers speak of universal love and intelligence as if they could float around in the atmosphere apart from personality. This is sentimentalism without sense."—WILLIAM P. KING, *Motives for Christian Living*, pp. 111, 112.

Rebellious man has tried to construct an ethical system by leaving God out of account. However, without faith in God we find that moral values gradually disappear. Sometimes those who slip from the firm moorings of Christian faith attempt to find an outlet in various forms of humanitarian effort. But they soon fall into despair about this very humanity for which they would sacrifice themselves. As someone admitted: "I love humanity, but I wonder at myself. The more I love humanity in general, the less I love man in particular."

Sometimes man can't see the trees for the forest! God never loses sight of the man—the individual, particular man. Every human being is a VIP with God. God loves man in particular!

We are told that Joseph Wood Krutch, the arch-cynic, faced fairly what was involved in the denial of God. He said in effect to his fellow humanists that "they must be prepared not only for a godless universe

Heartbeat

By JOY HOSFORD

This heart, this human heart—
It misses beats
Of other hearts
So near, yet far.

God, make us better
Than we are.

Thy grace alone
Can give us grace
To help another
Win his race,
To give to selfishness
No place,
No place at all.

God, give us grace.

but for a loveless universe, as well. There must be the surrender not only of all spiritual values but the surrender of all human values and ethical ideals.

"Clarence Darrow, the noted atheist, in his seventy-sixth year, was reported as saying, 'If I were a young man, with life ahead of me, I think I'd chuck it all, the way things are now. The odds are too great against you, and anyway, the world is all wrong nowadays. I certainly have no encouragement for the young bloods that are just starting out looking for jobs. The sooner they jump out of the windows, the sooner they'll find peace.' To say with another cynic, 'Man is a parasite infesting the epidermis of a midget among the planets,' supplies no morale to the individual. If there is no purpose behind us, and no goal in front of us, no ultimate reality of God and love, the motivation is taken out of all high endeavor. . . .

"As a matter of fact, we cannot get away from the idea of God. . . . One might as well imagine that the sky is gone. The atheist doubtless thinks as much about God as the theist does. It is related that in a convention of atheists, the chairman rebuked the group for the lukewarmness of their disbelief. He said, 'You are only half-way atheists; I am an out-and-out atheist, thank God.'"—*Ibid.*, pp. 110, 111.

The following lines of rhyme give us an illustration of how each one looks through his own colored glasses. Each one sees things from a different angle. Each is sure of himself. He is confident he is right. He has found the *summum bonum*. But he has not found all the truth. Man, poor man, finite man, is not sufficient unto himself. He cannot by his subjective thinking discover all the truth. Whatever truth he finds is only subjective truth. There is a vast world of objective truth awaiting his discovery.

"What is the real good?" I asked in mustering mood.

"Order," said the court, "Knowledge," said the school;

"Truth," said the wise man, "Pleasure," said the fool;

"Love," said the maiden, "Beauty," said the page;

"Freedom," said the dreamer, "Home," said the sage;

"Fame," said the soldier, "Equity," said the seer.

Spake my heart full sadly, The answer is not here.

Then within my bosom, softly, this I heard:

Each heart holds the secret—Kindness is the word!

—Author Unknown

Whom can we trust? In all of our human relations this question comes up repeatedly. In evaluating any person for any job or position in business or in government and even in the church, we are forced to face this question: Is he honest? Is he dependable? Can we trust him?

Back comes an answer from an old neglected Book: "The man who can be trusted in little things can be trusted also in great; and the man who is dishonest in little things is dishonest also in great things" (Luke 16:10, N.E.B.).*

What Makes People Honest?

What makes people honest? What produces trustworthy citizens? What is the evidence that convinces us that people can be trusted? What is the relationship between conduct and character?

These are important questions. They are vital to the security of our homes and our entire social structure. What security is there in business if an employer cannot trust an employee? What security is there for a family if a wife cannot trust her husband? What security is there in a

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

classroom if a teacher cannot trust a student? What security is there in the political world if government leaders cannot be trusted? If "treaties are only scraps of paper" where can we find the confidence required for an enduring civilization?

The late Dag Hammarskjöld cried out in despair, "We have tried so hard, and we have failed so miserably." Walter Lippman repeated this statement with an important addition of his own as he thought of the tragedy and peril of our world today: "We have tried so hard; we have meant so well and we have failed so miserably." No wonder Hammarskjöld said, "Unless the world has a spiritual rebirth within the next few years civilization is doomed."

As the author sees it, Christian ethics is God's answer to modern man's moral predicament! We cannot follow "custom," which is one of the popular methods of determining right and wrong. Slavery was once an accepted custom. There are vices that are common, but "popularity" does not make any custom right. If a thing is wrong it is wrong even if everyone does it. If a thing is right it is right if no one does it!

We cannot always follow the laws of the land, for there are times when they conflict with God's law. Then

Why the Pastor Failed

By IRENE WALKER

The pastor had spent hours on his sermon. He had chosen his subject with great care. He had worked out the outline and then planned each part for clear, forceful exposition and appropriate illustration. He had prayed most earnestly for the guidance of the Holy Spirit. With deep sincerity he had polished and trimmed and developed each angle of the subject. He wanted to give his flock the very best of which he was capable. He had planned each step to the climax.

The morning hymn was sung with fervor, the elder's morning prayer was earnest, and the organist played appropriately as the offering was taken. With high hopes the pastor rose and began his sermon. The people gave excellent attention for 15 or 20 minutes. Then the pastor became aware that several of his listeners had fallen asleep. The look of keen interest that had been on many faces had been replaced by a passive, indifferent look. A little child became restless, and then another and another. The pastor was troubled. He bent to his task, trying harder and harder to catch again the interest that he had had at first. Sometimes a dozing listener shifted position and appeared to be struggling to stay awake, but finally gave up the struggle. At last the hour was over. After mechanically greeting each one at the door, he turned at last to his study and shut the door. His efforts had been of little avail. He had failed in spite of all his careful preparation.

But the cause of his failure was very simple. More than a hundred people had sat for more than an hour breathing the same air over and over again until they were drugged by lack of life-giving oxygen. Not a single window was open even a crack. It was a cold winter day, but there was plenty of warmth inside. Carefully planned ventilation would have made a great difference. It could have been cared for by the deacons. To be sure, windows should not have been opened in such a way that a draft would cause someone in the room to take cold. Glass or a thin board placed at a slant in the window sill would have directed the cold air upward instead of across the pews. Windows opened a little from the top would contribute fresh air without causing a draft. But the stale, hot air in the sanctuary had defeated all the efforts of the faithful pastor. To make sure that the deacons would care for proper ventilation would have been a most paying part of his preparation. But the pastor only blamed his sermon and bowed his head in discouragement.

"Neglect of proper ventilation is responsible for much of the drowsiness and dullness that destroy the effect of many a sermon."—*The Ministry of Healing*, p. 274.

we must say, "We ought to obey God rather than men."

We cannot go all the way with those who say, "Let your conscience be your guide." We must remember that conscience is a safe guide only if the guide of conscience is safe! An unenlightened conscience is not always safe to follow!

Personal happiness is the criterion of moral value for many people and is popular in our times. Utilitarianism, in contrast with egoism, seeks for the greatest good for the greatest

number. There are a thousand voices clamoring for our ears and bidding for our minds. What are we to do? There is only one safe thing to do. Look up!

Yes, our only hope and the hope of the world is to look up. Since we as Christians serve a changeless Christ in a changing world, we need to keep our eyes focused upon the wonderful face and the wonderful life of our wonderful Lord. "We need constantly a fresh revelation of Christ, a daily experience that harmonizes

with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, 'Come up higher; be holy, holier still.' Every day we may advance in perfection of Christian character."—*Gospel Workers*, p. 274.

Look up, and you will discover that Christian ethics is God's answer to modern man's moral predicament. (Concluded) ♦♦

The art of living

By MIRIAM WOOD

when you're Young

THE REVOLTING STUDENTS; THEIR SCHOOLS

For the past two weeks we've been discussing the disturbing (frightening, sometimes) rebellions among students in many parts of the world. These revolts, aimed apparently at Things As They Are, involve distinctly different types of students, from avowed subversives, with destruction as their aim, to sincere visionaries, whose goals are idealistic reforms. From the vast amount of material being written on this subject I was able to identify (I think) a pattern of home relationships that has been shatteringly disillusioning to many of the students. The enormous gulf between orally subscribed-to principle and everyday practice, lack of meaning to life, materialism, and moral turpitude are the points most often mentioned as home factors from which the dragon's egg of disenchantment has hatched its terrible offspring of revolt.

It becomes important next to scrutinize the schools themselves—the colleges, universities, even high schools, both large and small, State supported and private—to complete the picture—that is, what the revolting students say about the schools. It is not my purpose to make an assessment of the accuracy of their observations; I merely wish to report and comment on my research.

"Depersonalization" of modern education is a festering resentment with a large segment of the young revolutionaries. Over and over, students complain that they are only numbers on computer cards. They talk of classes of 600 students (in large universities) where the teacher often does not appear in person, but sends a taped lecture to be played by one of his graduate assistants, while he is "writing a book." And the lecture isn't even new; references, for instance, to "current" events no longer current, make clear that the teacher considers the students almost inconsequential. Grades, of course, are based on examinations made up years ago

and graded by the teacher's assistants, themselves, of necessity, fawning sycophants.

Related closely to depersonalized teaching is the total disinterest of teachers in their students as human beings, or as anything at all, for that matter. According to the aroused students, a large proportion of the teaching profession is composed of disgruntled, mediocre, even embittered, "time servers" who minimize, degrade, and otherwise humiliate students deliberately—deriving from these sadistic practices satisfaction for their own feelings of inferiority. I'm only quoting—or paraphrasing—what the revolting students are saying.

Curriculum comes in for vigorous denunciation in that much of the subject matter is "not relevant to the world of today." Students feel that since they are the people who will be most deeply concerned with the future, they should have a major voice in establishing the curriculum—and that teachers must scrutinize their own subject areas so as to weed out irrelevancies. (Even though I live professionally in the world of literature, I've begun to have my *own* doubts about "Beowulf"!)

Unpalatable though the thought may be to people no longer young, today's students see themselves not as humble sponges crouching at the feet of paragons of wisdom, hoping to absorb as many drops (or crumbs) as possible. They see themselves in a two-way process of communication, with teachers filling the role of "moderator," and learning taking place on both sides. Students believe themselves capable of making their own contribution.

Of course, there is much more that might be said—the criticism that schools are snobbish, unconcerned with a world in chaos, unable to present to students worth-while goals for an uncertain future, that they do not foster the brotherhood of man, but are deliberately divisive.

From all these comments a picture of troubled, confused, almost desperate young people emerges. As I've thought about the revolting students, and their feeling of justification for their actions—many of which can *never* be justified—I'm immensely thankful for Seventh-day Adventist schools. Point by point, it adds up this way:

1. Our own SDA schools are small. Education is in little danger of becoming "depersonalized" when students and teachers actually know one another for better or for worse.

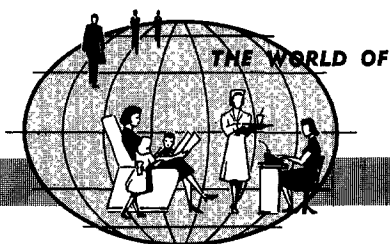
2. While I'm not so naive as to assume that all teachers in all SDA schools are superior, dedicated, selfless, and completely interested in their students, I am realistic enough to believe that the majority of them are great people, or they wouldn't be where they are. Nowadays, a teacher (at least in the United States) has absolutely no difficulty securing a public school position that pays infinitely more than our church is able to pay.

3. About student participation in planning curriculums—this is a new thought to me. I'll want to consult some SDA educational authorities before I make up my mind on it. As for relevance, I would think this quality exists in a decided measure, granted you keep the goals of Seventh-day Adventist schools in mind. These goals are, as I understand them, the Christian education of students to prepare them for heavenly citizenship, for worth-while and useful earthly citizenship, and to qualify them for service to God and man.

4. By the very nature of these worth-while goals, SDA schools should be desperately concerned with the brotherhood of man, a world in chaos, and the necessity to present God as the answer to the emotional sickness so prevalent everywhere.

Several questions, I feel, still remain. How can Seventh-day Adventist students involve themselves legitimately in today's problems? What avenues are properly open to them if they feel that changes should be made in their own schools? What is the role of dissent? How can the latter be constructive?

Let's talk about this next week.



The Adventist Woman

Conducted by DOROTHY EMMERSON



Part 3

The Need for Meaning and Purpose

By LUCILE H. JONES

IN THE teens, life, health, hopes, and future all begin to fall quite properly into one's hands, but there must be other hands willing to help. And this, Bob Stanfill in the Federal Boys' School did not have.

With no guidance, no father-son relationship, and no home life to stabilize him, he set for himself such self-centered goals as getting as much money as possible, enjoying all the girl friends he could find, and drinking all the liquor he could get. And although it may sound like a strange goal to accompany these, he determined to become the light-weight boxing champion of the world. Then, he thought, I will be admired and popular, and have money and happiness.

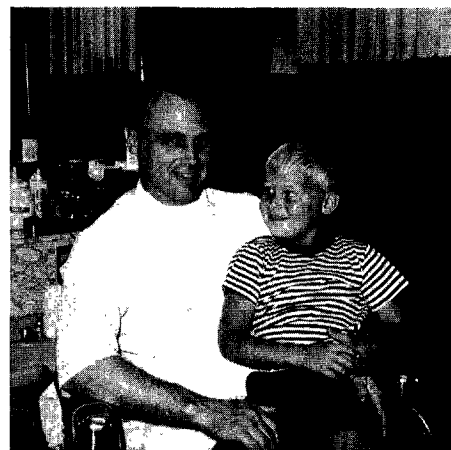
He did win several amateur championships. In 1949 he won the South-western States Championship and in 1951 the Colorado State Lightweight Championship. In 1954 he became a professional boxer under the name of Bob Peppy, and won nine fights out of 12.

Bob was making a notable start toward his goals when one night two other ex-convicts came to his apartment with a pistol for each of them and one for him.

"Come on, let's go get some money," they tempted him. The old urge overwhelmed him. Money? Yes, Bob got lots of it, but he also got another sentence and another term behind the bars.

Youth are safer and happier when there are wise regulations to guide and limit their choices, when there is kind, unobtrusive, adult guidance that does not threaten their feeling of freedom.

Parents must have insight and un-



Bob Stanfill sits in his own barbershop holding one of his two sons—far away from the days he spent in a State penitentiary.

derstanding to enable them to stimulate, not stifle; and to lead, not dictate. Frustration often occurs as young people attempt to reach the goals their parents have set for them. Thousands of college students have made a turnabout from failure to success when permitted to relinquish parental hopes and choose careers of their own interests and aptitudes.

Teen-agers are not mature enough to make all decisions without some guidance. Although they may not ask for it, and may even appear to scorn it, they don't really feel secure enough to do without it.

Living with his father and step-mother in Metaline Falls, Washington, Bob Todd enjoyed going with his father, who sometimes took a group of youngsters swimming. However, because of the difficulty of trying to swim with only one arm, Bob sat thoughtfully on the bank, waded dejectedly at the water's edge, and looked wishingly out over the group.

One day his dad questioned, "What's the matter, son?"

Bob looked the other way so that his dad wouldn't see that he was near tears. "Oh, I wish I could swim like the rest of the kids."

His father shot back the challenge, "You'll never do it sitting on the bank," and with a firm hand he picked Bob up and headed for the water.

Bob pulled back. "What are you going to do?"

"I'm going to throw you in."

"But I can't swim," Bob protested.

His father answered, "I won't let



Bob Todd proudly holds the badge he earned for lifesaving recently. He isn't deterred from his goals because he has only one arm.

you drown, son." And in went Bob! It didn't take him long to reach shore, swimming with his one arm! What energy and determination youngsters display when parents stand by to understand and encourage!

Bob has learned mountain climbing, worked in a lead and zinc mine slinging a 17-pound sledge hammer to break rock, fought forest fires, staying all night to cut fire trails, and operated a 400-pound Barco Tamper with a road construction crew.

A few weeks ago Bob read the announcement of a Red Cross Lifesaving Class. With determination he faced the instructor. "Could I take your class?"

The answer—"It's all up to you"—was a challenge Bob couldn't resist. Another goal, and a tough one it was too! Three long months he worked, but today he proudly carries a lifesaving certificate and wears his life-guard insignia.

Bob Todd has set and reached rewarding goals.

Many parents could help their teen-agers to grow up, to accept responsibilities, and to set their own goals if they would avoid commanding them to do many things. In place of this a parent could make a list of household and yard duties, then ask each family member to initial what he feels is his share, designating a time when he expects to work each task into his program. This would give the youngster an opportunity to make his own decision, and if need be, the parents could encourage re-evaluation of the child's choices. This would have the advantage of giving the whole family a chance better to appreciate the contributions of every other member.

Many parents, thinking to protect their children from the worry of family problems, have cheated them of opportunities to learn how to solve their own problems. If they would let their youngsters know of family problems and ask their suggestions as to possible solutions, then discuss and evaluate the advantages and disadvantages of these, youth would learn an effective problem-solving technique. This would also make children feel respected. They would better understand their parents and would experience the same joys and relief they do when problems are solved.

This is also a good way of helping youth to realize that God is interested in their problems, that He answers prayer, and that He has a purpose for their lives.

Spiritual Needs

Bob Stanfill sat pensively in his cell at the Washington State Penitentiary in Walla Walla, Washington. How

would he make it over the wall this time? He was sure that he was big enough and smart enough to figure out the answer, and sooner or later he would be out again to prove to the world just how big, and smart, and powerful he was.

A fellow inmate called, "Hi, Bob. With nothing to do over there you might come over and help me fill out this Voice of Prophecy lesson." Bob was disinterested. Religion was for weaklings. He didn't need that kind of crutch. He didn't want any mystical approach to life. He wanted reality.

In fact, he had been thinking a lot about reality lately. He wondered how it would seem to have a real home and a real family, and to feel that he was really important to someone.

Again, Bob's prison friend, Loren Williams, asked him to help him with his correspondence lesson. This time Bob did so just for something to do, and later when Loren suggested that Bob send for lessons of his own, he did.

By this time, through the help of a cooperative guard, Bob had met Bunnie, an attractive Seventh-day Adventist nurse, and he thought it might impress her if he had another Voice of Prophecy lesson finished each time she came. He decided that it might be good to have a religion

The Milk of Human Kindness

"May I have a few grains of washing powder so that my husband can wash his hands? He had to change a tire on the way into town and has grease on his hands that plain water will not take off." We had come into the wash-'n'-dry that we patronize occasionally.

"Why certainly; take all you want. Were you in a light-colored VW? We saw you and wondered if we should stop. My husband is holding a revival in one of the churches here and I am doing a big wash for my parents who are getting rather feeble."

She was very friendly, but I kept thinking about her husband. He was holding a revival—that would set him apart as a gospel minister, wouldn't it? My husband is a minister too—his hair is white now and only today he suffered a new and severe pain in a hip joint. The ground was uneven where he was changing the tire so that the jack slipped two or three times. I had prayed that someone might stop to help.

A young minister who passed wondered if he should stop. But he passed by.

MRS. O. B. GERHART

just to belong to something and to be a part of something—not because he thought he really needed it.

Finally the twentieth lesson arrived: "Can the Majority Be Wrong?" This really caught his attention. He wondered about it. He talked to a Methodist minister, who had no answer, and to a priest, who told him to leave the studies alone.

Finding no answer forthcoming from the clergy, he decided to ask God. He prayed as he had never prayed before. And then he believed.

And Bunnie believed in him! Her father, a deputy sheriff, went to the parole board and helped to get Bob out.

Today, with a Christian wife and two blond little boys, whom he has taught to love Jesus, Bob is an ardent worker for youth. He says, "If I hadn't had faith in God and my wife, if we hadn't both had faith in God, I would be back up on the hill."

After his father died, and while living in the Rutlege home, Bob Todd began running around with a rather rough group of young people. He even picked up the habits of smoking and drinking. Having proved to himself that he could do with one arm what few men can do with two, he became overly confident, and his almost defiant attitude seemed to say, "I don't need you, I don't need society, I don't even need God. I can stand on my own two feet and face the world alone."

True to his word, Mr. Rutlege never punished Bob, but he did have a plan.

Early one morning he sat down beside Bob and came pointedly to the question. "I have to be away a few months on a new job. There's one thing I want you to promise me."

"O.K."

"Will you take my wife to church every Sabbath?"

Mrs. Rutlege injected another idea. "Yes, Bob, there's a cute little redhead down there." Bob retorted, "I don't like redheads." But he did go to church.

And then, what a change! There he met families with a faith that held them together and young people with a faith that gave meaning and purpose to life. This was a faith that led families to make the kind of homes that Bob had always dreamed of but had never had until he met the Rutleges.

Today, with an Adventist red-haired wife and three lovely little boys, Bob has dedicated his time and one strong arm to a life of teaching boys and girls. With his motto, "Todd for God," he shares the faith that gave meaning to his life and life to his dreams. ★★

From the Editors

A CHILD'S DESTINY IN OUR HANDS

It is amazing how the early influences in a child's life mold that life permanently. We have long known that character development begins in infancy and is largely fixed by the age of seven (*Child Guidance*, p. 193). Have we also realized that intellectual strength or weakness is largely determined within this same period of development?

An article in the December, 1968, *Reader's Digest* ("You Can Raise Your Child's I.Q.") prompted us to review the directions for child rearing found in the writings of Ellen G. White. What we found indicates that the scientific findings of cognitive specialists serve to confirm what Mrs. White wrote years ago. It also startled us to realize how, through the use or misuse of five minutes a day, parents may seal the intellectual future of their children *before they start school*.

Psychologists concerned with a child's mental development—cognitive psychologists—are discovering through carefully controlled experiments that what a child sees, hears, and learns *before the age of four* largely determines his basic intelligence at maturity. Their findings also reveal that between birth and the fourth birthday mental skills may be developed or left undeveloped. The difference lies in the way the parents play with the baby and talk to the baby and the opportunities they give their child to make things happen.

While Mrs. White emphasizes the moral development of the child, she also takes note of its mental development. She writes: "It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil."—*Child Guidance*, p. 193. In this same connection she speaks of "strength of intellect."

Members of the baby's family may occupy its mind and teach it motor skills and social patterns that aid in intellectual growth. The noted Swiss psychologist Jean Piaget discovered that a bland environment stifles the development of the child. Color, movement, and "things that happen" hasten development and appear to add measurably to intelligence during the early months.

In one experiment babies in a State hospital nursery, who normally saw only the white pads around their cribs and the white ceiling, were put on their stomachs 15 minutes after each meal and allowed to watch ward activities through clear plastic crib bumpers. It took these babies only a little more than half the time to learn to reach for objects above them, as compared with the other babies in the nursery—those who could not see out of their cribs.

Writes Mrs. White: "Education begins with the infant in its mother's arms. . . . As soon as a child is capable of forming an idea, his education should begin."—*Ibid.*, p. 26.

Language development is clearly related to intelligence. Psychologists have found that babies whose parents speak to them often and in complete sentences learn more quickly to handle their environment, to classify objects, and to follow directions. Mrs. White, speaking of moral development, wrote: "It is a parent's duty to speak right words."—*Ibid.* May this counsel be applied also to other aspects of development? We believe so.

We are all familiar with Mrs. White's counsel that during the first six or seven years of children's lives they

should be permitted "to roam around the house and in the yards, in the buoyancy of their spirits, skipping and jumping, free from care and trouble."—*Ibid.*, p. 300. The games they learn to play with their father and with their playmates not only aid in physical development but also enhance the mental faculties, according to the studies reported in the *Reader's Digest*.

Dedicated Christian parents cannot overlook the fact that any activity or family program that strengthens a child's mind also gives him better "tools" to comprehend the mysteries of God and to understand spiritual truth. Through neglect the mind of the child may be prevented from rising above average capabilities. Through informal yet thoughtful training and directed play the mind of the child may expand.

Another point of interest is what Author Maya Pines reports about noise and confusion in the home (radio and TV, for instance) as compared with what Mrs. White says about the beneficial effects of quietness (see *The Adventist Home*, p. 261).

It is impossible to imagine how the destinies of many youth and adults of today might have been altered had their parents followed the simple yet fundamental principles of child rearing so well known to Seventh-day Adventists. May every Adventist parent with small children take time to challenge the young minds to grasp ideas within their range. God is pleased when those whom He has created develop the powers of intellect He has bestowed.

F. D. Y.

INSPIRATION OR PRIVATE OPINION

Commenting on our recent discussions in these columns on 1 Corinthians 7 ("The Case of the Never-married Woman," Nov. 14), one of our readers expressed his regret that we did not call attention to passages such as verses 6 and 12. He implied that including these passages would have weakened the force of some of our arguments.

These passages read: "But I speak this by permission and not of commandment" (verse 6). "But to the rest speak I, not the Lord" (verse 12).

Before commenting, we quote other verses in the chapter expressing similar ideas.

"Now concerning virgins I have no commandments of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful" (verse 25).

"But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God" (verse 40).

Do these statements imply that the instruction to which they refer is uninspired counsel, which the reader can take or leave according to his choice? When Paul wrote 1 Corinthians, did the Spirit dictate only a part of what he said? Let us examine the passages in question.

Verse 6. There is some question as to what "this" refers, whether to what immediately precedes in verse 5 or to the entire instruction in verses 1 to 5. If it refers to the former, then Paul could be saying, in effect: "Don't get me wrong, I am not advocating or commanding periods of abstinence. I am simply saying if you practice them let them be by mutual consent and for a limited period only." If he refers to all that has gone before in this chapter then he is saying that he is not making the

matter of whether a man should get married or remain single one of command. Circumstances being what they were, no blanket command could cover all cases.

The question, therefore, is not one of inspiration but simply one of the nature of the advice.

Verse 12. This verse needs to be considered with verse 10, where Paul says, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband."

What Paul means is that on the matter of divorce he could quote directly from the Lord, who had made a pronouncement on that subject (see Matt. 5:31, 32; Mark 10:2-12; Luke 16:18). However, on matters on which the Lord did not give specific instruction, but which needed clarification, Paul gave his own instruction. "But to the rest speak I, not the Lord." This did not mean that the Lord was not back of what Paul said; it simply meant that no written or possibly oral instruction from the Lord had been preserved. Hence it was necessary for the apostle to give his own inspired counsel. There

is no hint in this passage of uninspired private opinion.

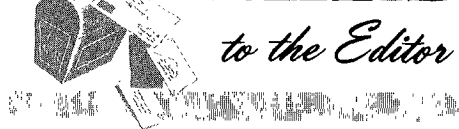
Verse 25. Here also it is a matter of no specific instruction from Jesus having been preserved, hence the apostle again passed along his inspired instruction. The contrast is not between inspired material and private uninspired material but between inspired material that the Lord had uttered and which had been preserved and inspired material that the Lord gave through His apostle.

Verse 40. This verse endorses what we have tried to establish in our comments on the earlier verses, namely that Paul believes that in what he is saying he has the Holy Spirit backing him up.

In his comments on marriage Paul does not run counter to what other inspired writers had written on the subject, but supports their teaching. He simply applies the earlier divine messages to circumstances peculiar in his day. He thus fulfills the function of later inspired writers, whose duty, among other things, is to interpret the messages of God given in earlier generations for their generation.

D. F. N.

LETTERS



to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

LIKES ANGEL SCULPTURE FOR SYMBOL

I especially appreciate your section entitled "Letters to the Editor." It is interesting to know the opinion of others on certain issues.

Like Mrs. J. McFarland (issue of Nov. 21), I was fascinated with the sculpture of the three angels on the Adventist building in Europe. This would certainly be an appropriate and beautiful symbol to be used in connection with Adventist schools, hospitals, churches, et cetera, and it rightly represents our message to the world in these last days.

MRS. AUDREY J. BRANHAM

Newark, New Jersey

IMPROVEMENT COMMENDED

I have been meaning for some time to write our feelings about the "new REVIEW." We think it just gets better all the time. It has always been good, and very helpful, but my wife and I both feel it is now so much more attractive and interesting than before. Keep up the improvement!

JOE R. CARNER

Galesburg, Illinois

FEDERAL AID ISSUES

Does not one criterion govern our position on Federal aid—the great test—the national Sunday law?

Briefly but emphatically it is stated in the following quotation from *The Great Controversy*, page 445: "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to en-

force their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." (Italics supplied.)

In view of this profound quotation and all that it implies, should there be the slightest doubt as to our stand as a church on this crucial issue?

MRS. LOUIS LAUREN

South West City, Missouri

The continual call to meet the cost of expansion in any branch of the work is but an evidence of our failure as members of God's church to come up to His expectations of us. Writing under the direction of the Holy Spirit, the Lord's servant wrote in *Testimonies*, volume 3, page 410: "There is means enough in the hands of believers to amply sustain the work in *all its departments* without embarrassing any, if all would bear their proportional part." (Italics supplied.)

Perhaps as a church and as individual members we should take a long look at our stewardship relationship with God. What a change would take place if all members of the church gave of their means to the cause as God has directed. "The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence."—*Ibid.*, p. 405. The work of God is being held back because God's people are appropriating to themselves money that should be dedicated to His service.

When we sacrificially commit to the work of God the funds He has entrusted to our care, He will use us as channels to provide all that is needed to add facilities for every branch of the work without looking to Federal aid.

M. E. MOORE

Staunton, Virginia

Does it not seem that the separation principle, so long practiced by the American Government and accepted heretofore by our church in the United States, has been a pretty good policy, even if it is not a Bible doctrine?

TREVOR DELAFIELD

Charlottesville, Virginia

While reading the latest issue of *Liberty* (Nov.-Dec., 1968) I came upon an article that we all should read concerning Federal aid. It is entitled "Wanted: \$76,000 to Repay Uncle Sam." It tells about what happened to a certain college after it accepted Federal aid. I believe that after reading this no Seventh-day Adventist could conscientiously advocate Federal aid for our institutions.

LEIGHTON VENN

Bartlesville, Oklahoma

► This case was mentioned by a writer on page 15 of the November 7 REVIEW. But the facts are, the school violated the terms of its agreement with the government. It should not have used the building for religious purposes.

I have been interested in the debate on government funds for Seventh-day Adventist schools, but I believe we should extend our thinking to other areas of church-state relationships.

Are we consistent in rejecting school assistance but accepting tax exemption on church-owned property, including that used in business and industry? Is it consistent to build hospitals with government aid and reject money to train people to operate these hospitals? Are we consistent in accepting army chaplaincies and draft exemptions for ministers and ministerial students? If government aid to church institutions is completely wrong, are we at fault accepting such aid for overseas agencies?

I really would like some logical explanations of our policies and practices.

AMANDA SLOANE

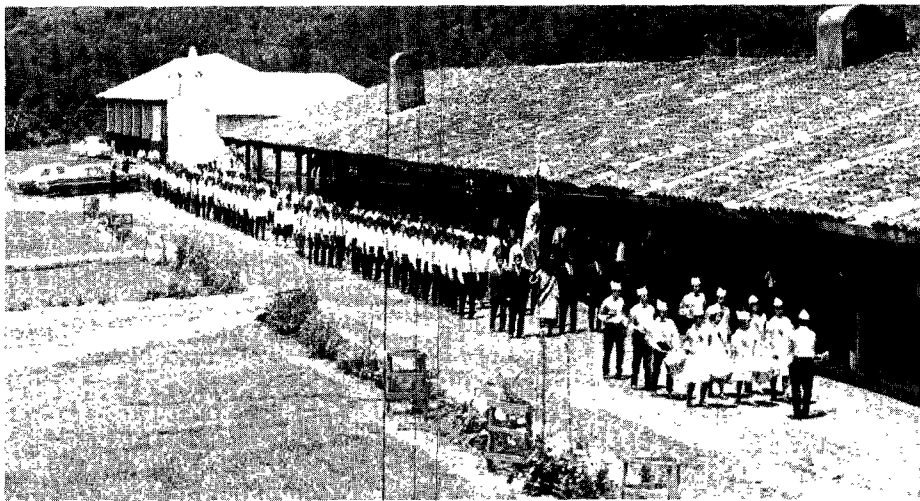
Denver, Colorado

"FEED THE HUNGRY"

When we think of the need in Nigeria and of all those poor starving children, can we enjoy gifts given to us, or can we conscientiously spend money on gifts for others who really do not need them? It seems to me that if we would put Christ into Christmas we should obey the command in the Bible: "Feed the hungry." By sacrificial giving we would feel a joy we have never known.

MRS. G. L. ROCKWELL

Vista, California



On a special occasion Linda Vista students parade before visiting state authorities.

Linda Vista, a Modern Miracle

By JOSE ANGEL FUENTES
Principal, Linda Vista Academy, Mexico

On a remote hillside in Mexico's southernmost state of Chiapas is a small Adventist secondary school that has captured the imagination of many Americans because it is opening up our work in a most unusual way. Here in this school miraculous changes are being wrought in the character of the eager students who come to learn of Jesus and who leave in a few years as consecrated workers.

Our facilities are limited. The main building is made entirely from wood that was sawed by the students. On the ground floor are the administration offices, dining room (which also serves as a hall for church services), kitchen, and bakery. Above this are a group of little rooms where about 28 students live.

In line with the main building is a small chapel of colonial architecture, originally Catholic, the sides of which contain small niches where the remains of the original owners have been laid to rest. Next to this little chapel, now converted into the school chapel, is the home of the original owners, now converted into classrooms.

On the side of a mountain about 500 yards from this place is the boys' dormitory, also built entirely of wood. An addition of brick is under construction for additional rooms for the boys. The girls' dormitory is of brick and has a capacity of 56. The carpentry shop, stable, machine shop, and six homes for teachers complete the school's facilities. Down toward a valley one can see a group of little homes that are used by married students.

Behind this humble institution is a moving history of those who through faith and dedication to the Lord became the inspiration that continues to guide faculty and students. As I think about these beginnings I believe no adventure novel could be more thrilling.

Linda Vista Academy had its beginnings in the minds of the leaders in the Mexican Union. Since 1956 they had been looking for a place to establish a school, because the Southeast Agricultural and Industrial College had closed its doors. Dr. Ernest Booth, formerly of Walla Walla College, requested that the union committee form a commission to

look at a piece of land which, although isolated from the city of Tuxtla Gutiérrez, was next to a clinic that the Comstock family had established in the area.

This land was finally obtained for 80,000 pesos, the original price having been 150,000. Pedro Arnulfo Gomez, treasurer, and Dr. Salvado Cordova took it upon themselves to move all valuable articles from the former school to the new location. Soon after this, Horace Kelley (now with Kettering Hospital) and his family moved into some tents, while the student body, along with two married couples, moved into the large house. The Allred family stopped by on vacation and stayed on for seven years, they, too, living in a tent. Mr. Allred helped with the construction of the new buildings. Many other names could be mentioned—Ramos, Christien, Rivera, Montgomery—that should also have their place on the school's honor roll.

More and more students applied for entrance, but many had to be turned down. Every year this situation repeated itself. The school now has a capacity of 255, yet it accepts 358 yearly. Many more are turned away. This school cannot possibly take all the students who wish to come, because it is situated between two missions with the highest number of members in the Mexican Union (about 22,000). The shortage of industries is another reason we cannot accept more students who must work their way. The construction work keeps a group busy, but the rest of the industries only help with part of the student costs. If Linda Vista had more industries, we could take 500 students every year, all Adventists. Can you imagine a greater challenge?

Meanwhile, the Adventist system of education is becoming highly respected throughout Mexico. People come from long distances to bring their sons and daughters in spite of the fact that they are not church members. Some are even willing for their children to change their membership if only they can have the opportunity of attending our school and obtaining our type of education.

Great changes have come about through the years. Students who have graduated and married have returned as faculty members. Fourteen teachers and administrators, some full time and some part time, make up the faculty of Linda Vista Academy. The average age for the group is 27. This, perhaps, is one of the



Partial view of the dining room at Linda Vista Academy. All the furniture was made by the students of the carpentry department.



Directed by Xavier Soto Valle (extreme left), these students did missionary work in the mountains and won 106 persons in 1967.

reasons they are able to work such long hours and still smile.

Improvements are seen everywhere. The smoke from the green wood in the kitchen used to make the workers' eyes water. The wood stove has now been replaced by an excellent gas stove. A new truck brings in vegetables and foodstuffs. Students now sleep on cots with foam rubber mattresses or wool mattresses; a new chapel with room for 800 is in the process of construction. A 30-kilowatt electric plant has been obtained, although it does not supply all the electricity that is needed in this growing institution. Behind the main building a library and administration building is going up. The school makes its own bricks, cement, and sand. A faculty home with two bedrooms, bath, kitchen, living and dining room, built of brick costs only \$2,500.

Loma Linda University helps us every year by sending a group of doctors, nurses, dentists, physiotherapists, and others who go out from Linda Vista to the underprivileged and do free medical missionary service for the people. The leaders of the state are well aware of this specialized and effective social work.

One of the most extraordinary stories related to Linda Vista is that of a tall, thin girl discovered by the Allred family. She appeared to be very poor. They took her to the academy, where she continued her studies. This year she has gone to our school of nursing in Montemorelos, Mexico, after finishing her secondary studies at Linda Vista with the highest grades in the state. Six years ago she had been cutting down bananas with a machete.

Another amazing story began in 1965, when an 18-year-old boy, face brown with the sun, approached Mr. Allred and said, "I would like to sell myself for five years of work, if after that you will teach me how to be a lay worker."

Mr. Allred explained that the school had no such plan.

"Please don't send me home. I have sold all my possessions to come here and learn. Put me to work. I am good with the machete," he went on.

"Can you read and write?" Mr. Allred asked.

"Very little."

I was moved as I listened to this conversation and realized how much still had to be done in Mexico.

"Shall we keep him?" Mr. Allred asked me.

"Yes, these are the men who will be doing tomorrow's work."

While the rest of the students had time to play in the evening after their day of work and study, this young man read all the Sabbath school quarterlies he could get his hands on, all the mission quarterlies, and constantly asked questions. At the close of the year he had earned more than any other student and, after taking his exams, was able to move into the fifth year of studies. Today he is a successful missionary colporteur and plans to continue the ministerial course.

Our work does not help only the young people. It is of great benefit to their

parents as well. The older ones must be reclaimed from the hand of spiritism and other traditions. Thirty-two students leave the school every Friday with Bibles in hand to give Bible studies in the mountain areas. As a result, our students have seen 106 persons baptized. Some must walk up to six hours, but they have a mission in mind to carry our message at any price. It is moving to see them as they go out Friday afternoons with their little bags of food and their tape recorders or records for music, first to pray together and then to scatter to the inhospitable mountains and roads that oftentimes are a danger to their lives.

In spite of the great needs the work at Linda Vista will continue to grow. The young people who are studying there, together with their teachers, both Mexican and American, are continuing in the plan originally set forth for this school, a plan that God and the angels will look down upon with great satisfaction and joy.

When the Lord comes, many hours of sacrifice will be on record, but it will be worth the price, for many hundreds of young people will throw their arms around these teachers in gratitude for having shown them the way to heaven.

ETHIOPIA:

Gimbie Boarding School Relocated Amid Miracles

When school opened October 3 at Wallaga Adventist Academy in Ethiopia, 195 students walked onto a campus that seemed like holy ground. Providence after providence had unfolded over the months to make possible the purchase of land, the construction of an all-weather access road, and the erection of temporary buildings.

For several years the West Ethiopia Mission committee had felt the need to

relocate the Gimbie boarding school. The old location was not only small but it was shared with the mission and hospital. The campus had gradually been engulfed by the expanding town of Gimbie, and after years of hard use the buildings were run down and inadequate.

The committee had searched for possible school sites and had found some. They had even tried to close a deal for several of them, but for various reasons none worked out. They could not give up, for they felt that somewhere God had just the right place for His school and that when they found it He would work all things together.

The search went in all directions around Gimbie, but always there was a problem—no water, no road, no garden land, steep hillsides, poor soil, or priced too high. And often the landowners would not sell but would give only a long lease or contract.

In the midst of this discouraging search Ato Negarie, one of the ministers, said, "Why don't you look at my land?"

Twenty-six years ago Pastor Negarie, then a young man just starting as a worker in the Seventh-day Adventist mission of Ethiopia, had purchased a *gasha* of land in a remote section of Wallaga Province in West Ethiopia. He obtained the land very inexpensively, since the superstitious believed that the land had three curses on it. All these years he had paid taxes on the undeveloped property.

When the pastor had said, "Why don't you look at my land?" we agreed more out of politeness than enthusiasm. We felt it would be no use, since it was too far out and was practically inaccessible. And, besides, it would probably have the same drawbacks as all the other pieces of property we had seen.

After he had brought it up several times, I politely said, "Let's go look at your land."

The road was difficult, but we finally arrived there, about 18 miles west of



Australian Hospital Staff Organizes Choir

The Warburton Sanitarium and Hospital, in Victoria, Australia, has extended its medical missionary service by organizing a staff choir, which provides music for the patients one Friday evening each month. It has also sung for local churches and for evangelistic services held at Moorabbin by Pastor C. R. Stanley. The choir is directed by Dr. Dennis Mee Lee.

BARRIE R. MILLER, *Public Relations Director*
Warburton Sanitarium and Hospital

Gimbie. We stood on the crest of the hill and gazed around. Before us stretched a beautiful vista. A gently sloping hill was surrounded on three sides with rich bottom land and an abundance of water. There was level land for building sites, and because the people believed the land was cursed, no one was living there. The surrounding area presented a beautiful view. When Pastor Negarie said he was willing to sell for a reasonable price, I wondered, "Why have we waited so long?" Twenty-six years earlier God had provided for our needs.

We went back again and again to look, to think, and to plan in faith. How

could we overcome the difficulties? The road, difficult at best in the dry season, was utterly impassable in the rainy season. Where could we get money to buy the land? But, going on in faith and hope, we began to visualize a new school at the crest of the hill.

During one of our planning sessions we watched as two new Caterpillar bulldozers, two new road graders, four new dump trucks, and a new loader moved out onto the road west of Gimbie.

"What are you going to do?" we asked the men.

When they told us they were going to open up the road going through Dongoro, Nedjo, and on to Assosa, our hearts

thrilled! That would go right through the very piece of land we wanted. Another miracle! First we had found the property, and now God had arranged for an all-weather road to make it easily accessible.

With the second problem out of the way, we considered finances. One day the medical director of Gimbie Hospital, Lloyd Zachary, keenly interested in the new school plan, went with me to look at the property. As we walked over the hill and down into the rich bottom land, Dr. Zachary said, "I will give the money needed to purchase this land." We could now move forward.

With all these evidences of God's divine guidance, it seemed only right for our committee to buy the property for our much-needed new boarding academy.

Not long after the action was taken, Lloyd Pratt visited us from California and showed an interest in the school plan. As we stood surveying the area he said, "If you could also purchase the adjacent property I would give the money for it."

Miracles were still happening. When the committee inquired whether the land was available they found the owner willing to sell. Now there are two large *gashas* of land—about 400 acres—for the new secondary boarding school.

Just five weeks before time for school to open for this year the division granted permission to increase the curriculum to include grade nine and to construct temporary buildings. We also received the necessary permission from the Ethiopian Ministry of Education.

In those five weeks we erected a temporary administration building containing six large classrooms, a chapel, and two offices. We also built a kitchen, a storeroom, and temporary dormitories for the girls and boys.

School opened on time, October 3, with 195 students enrolled in grades one to nine. School principal Leroy Kuhn, his loyal staff, and willing students worked hard to accomplish this nearly impossible task.

With the relocating and opening of the boarding school, Wallaga Adventist Academy, in temporary buildings on new land, we realize that God has worked miracles for this school. Now we must work toward the day when we will have permanent buildings and a plant that will exemplify Adventist education.

A. EUGENE ANDERSON
President, West Ethiopia Mission

KOREA:

Ground Broken in Seoul For Modern Hospital

Officials and board members for the Seoul Sanitarium and Hospital recently broke ground on the site of the new hospital building.

The hospital will be built on the top of a hill surrounded by the mountains and valleys of the Seoul area. A new highway passes the front of the property, making it easily accessible.

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

SENDING MISSIONARIES—1 A casual visitor in the General Conference office on an ordinary Wednesday about 1:25 P.M. will hear a bell, and soon after that men and women from all over the building will begin to converge on Committee Room A, situated on the first floor. It is time for the weekly meeting of the Appointees Committee, a meeting most meaningful in the work of the Seventh-day Adventist Church.

The Appointees Committee is a representative committee with a membership of 39, including the administrative secretaries and treasurers of the General Conference, the vice-presidents, and a representative from each of the departments. Thus its members come to the meeting bringing the insights found in all aspects of the church's leadership. Occasionally the General Conference president may drop in to see how the work of selecting missionaries is proceeding. The chairman is the General Conference secretary, for one of his most important duties is to have supervision over the appointing of missionaries.

Call them what you will, "missionaries," "overseas workers," "fraternal brethren," their appointment will send them to the country next door or around the world, and in them rest many of the hopes of the church for a finished work. To choose and send out a missionary worker is to affect not only his own life plans but the success of God's work in a significant way. This fact highlights the seriousness of the work of this committee on missionary appointments.

In the present organization of our work the appointment of a missionary does not begin with the General Conference as it formerly did. In the early years the General Conference leaders would take notice of an outstanding student or worker and

decide that he would make a good missionary. They would then bring his name forward for consideration. Now that we have a worldwide organization, with divisions guiding the work overseas, we look to them to initiate and place calls for workers with the General Conference in harmony with the needs of the work. So the call actually originates in the division or one of its subsidiary organizations.

The union or institution concerned passes the call to the division secretary, who brings it to the division committee for approval. If there is a budget for the worker and the call is approved, it is sent to the General Conference associate secretary who has been assigned to care for the work of that division (hereinafter called the secretary). There are at present two associate secretaries assigned to North American duties and five to the interests of specific overseas divisions.

The call itself does not come to the General Conference as ordinary correspondence and is not couched in vague generalities. Rather, it is transmitted on a well-arranged blank specifying exactly the type of person wanted, describing his duties in the field, stating where he will be located, whether his home will be furnished or semifurnished, whether he will be expected to learn another language than his own, and, if it is a call for a professional type of person such as a teacher, doctor, or nurse, what special qualifications are required. The time when the worker is wanted is included; and if the calling division knows of a person who might fit the call, the name is supplied. But the final choice of the appointee rests with the General Conference. The wheels have begun to turn, the search for a missionary is on. The moment of decision is nearing for some as-yet-unknown family or single worker.

(Next: *Sending Missionaries—2*)



At the groundbreaking ceremony Curtis King, hospital business manager (left at table), presents plans for the new Seoul Sanitarium and Hospital building, a 160-bed structure.

In presenting a description of the new plant, Curtis King, hospital business manager, said the most up-to-date planning will make this 160-bed general hospital the most modern and efficient in Korea, although it will be neither the largest nor the most expensive. Mr. King emphasized that our goal is not to build a mammoth institution, but to have a good institution. He visualized not only the hospital in Seoul but also branch hospitals and clinics throughout Korea.

The main speaker at the ceremonies was Wendell Wilcox, president of the Korean Union Mission. Louis R. Erich, medical director of the sanitarium, gave a brief history of the medical work in Korea, emphasizing particularly the Seoul Sanitarium and Hospital. A student-nurses' choir provided the special music.

A portion of the Thirteenth Sabbath Offering overflow for 1967 went into this project, but additional funds are needed.

L. R. ERICH, Director
Seoul Sanitarium and Hospital

PAKISTAN:

GC Visitor Conducts Bible School Rallies

Bible correspondence school work in Pakistan took a significant step forward during the last week of October as W. R. L. Scragg, associate secretary of the General Conference Radio-TV Department, conducted public rallies and workers' meetings in several major centers of West Pakistan.

The first series of meetings was conducted at the Karachi Adventist Hospital. A day-long series of workers' meetings for the Sind and Karachi areas was climaxed by a public meeting in the evening. This Voice of Prophecy rally, conducted in the Karachi Adventist church, attracted a large attendance made up of Adventists, Bible correspondence school students, and friends. Some 40 people received graduation certificates, signifying the completion of Voice of Prophecy health or Bible courses in English or Urdu. Hospital Chaplain G. M. MacLean had organized the Bible in the Hand series graduation to coincide with that of the Voice of Prophecy Correspondence School students.

The second public meeting was conducted at Lahore, nearly 900 miles north

of Karachi, on the following evening. The evening service was held in the Lahore church. One surprising feature was the large group of sincere young men who attended. At the end of this service, at which Elder Scragg spoke on "Modern Signs in a Modern World," W. H. Mattison, Southern Asia Division radio secretary, made a call for further enrollments in Voice of Prophecy courses. Several people in Lahore, as well as in the other public meetings, responded to the call by enrolling in a course.

The third day of this itinerary was spent at Gujranwala, in the headquarters compound of the Punjab Section, where a colorful tent had been erected specifically for the meetings. The staff of the Lahore Bible Correspondence School attended these meetings, with the manager, I. J. David, giving a report of latest developments. Some 200 of the local inhabitants attended the evening service at Gujranwala. Included in the program were a presentation of certificates and a successful call for enrollments.

There are two Bible correspondence schools operated in the Pakistan Union, one in Lahore and the other in Dacca. These schools operate a combined total of ten health and Bible courses in three

languages, English, Urdu, Bengali. They have an annual contact with untold thousands of Pakistanis, placing the message in its various aspects squarely before them.

ADRIAN PETERSON
Radio Secretary, Pakistan Union

PHILIPPINES:

Manila San and Hospital Inaugurates Luxury Wing

Manila Sanitarium and Hospital, one of five SDA hospitals in the Philippines, recently inaugurated a new 20-bed de luxe unit that has been built to meet the demands for luxury accommodations.

Reinhold R. Bietz, vice-president of the General Conference and chairman of the Loma Linda University board, was the principal speaker at the opening, July 11. Other distinguished guests included United States Ambassador G. Menen Williams and Mayor Jovito Claudio of Pasay City. Vice-President and Mrs. Fernando Lopez, patrons of the hospital, visited the new unit a few days later.

Elder Bietz stressed the importance of love in medical service, pointing out that Seventh-day Adventist hospitals are not merely institutions, but rather vehicles of good will among all men. The mayor expressed special satisfaction in the fact that this well-known medical center is located within his city. The mayor's wife cut the ribbon to the new unit, assisted by Mrs. Elton Morel, wife of the medical director, and Mrs. Todd C. Murdoch, wife of the president of the North Philippine Union Mission.

Fully air-conditioned, this new unit has wall-to-wall carpeting throughout, vinyl-coated fabric wall covering, electrically operated beds, electronic bedside cabinets, and piped-in medical gasses. All rooms are private; five are de luxe suites.

CYNTHIA MAE FAJARDO



A room in the recently inaugurated luxury wing at the Manila Sanitarium and Hospital.

Atlantic Union

★ The sculptor of the John F. Kennedy Memorial in Runnymede, England, is now associate professor of sculpture and design at Atlantic Union College. Alan Collins, a graduate of the Royal College of Art, worked in England as a teacher and a free-lance sculptor before joining the Atlantic Union College faculty in August. He is also the sculptor of the three angels that adorn the Northern European Division offices in St. Albans, Hertfordshire, England.

★ Linden Boulevard church, a Northeastern Conference congregation on Long Island, has increased its membership by 75 during the first nine months of 1968. Another baptismal service was planned before the end of the year. The church has also shown a substantial increase in tithes and offerings during this period. The church school, under the principalship of Louis Matthews, has made many improvements and has an all-time-high enrollment of 200. Scores of applicants are being turned away for lack of space and facilities.

★ Members of the Atlantic Union College church and the South Lancaster Village church participated with those of various faiths in the Lancaster, Massachusetts, area in a series of six informal interchurch discussions between September 29 and December 9. Participating with the above churches in these seminars were the local Unitarian church, Evangelical Congregational church, and Roman Catholic church and cenacle. The topics of discussion concerned current social and moral issues.

★ Mary Mina, a literature evangelist in the New York Conference, passed the \$20,000 mark in deliveries by the end of November. Don Orsburn, publishing secretary, reports that this is a conference record.

★ Some 256 persons attended the recent eight-week school of prayer at the Brooklyn, New York, church. The objectives of the classes were to make clear the essentials of intelligent prayer and to develop a more effective prayer life among the members of the congregation. The pastor is Stephen C. Doyle.

★ The Jamestown, New York, TV station will be the first station within the Atlantic Union to use the Paul Harvey Bible Story films. They began on December 22.

★ "The Christian Credibility Gap" was the theme of a unique laymen's revival series at the Providence, Rhode Island, church during the weekends of October 25-27 and November 1-3. Speakers were Lewis Curtis, Charles Randall, Albert Cookson, James Bateson, Carl Peterson, and Fred Carpenter. Pastor William Haynor directed the program.

★ The Southern New England Conference held a workers' meeting at the South

Lancaster Village church on November 26. The day-long program provided instruction in various phases of the work and charted plans for the future. Lowell Bock, conference president, directed the program. Devotional thoughts were presented by F. R. Millard, union president. Kenneth Stewart, of the General Conference Insurance Service, discussed the importance of having churches and schools properly insured.

★ A health and welfare rally held November 24 at the Bronx, New York, church featured Robert H. Carter, secretary of the Northeastern Conference, as guest speaker. More than 300 people attended. Five representatives of the New York City Police Department were present. Sergeant Agee, Auxiliary Police Corps head, and Captain Rotoski, of the Bronx Rescue Squad, explained the work of these volunteer organizations and urged people to join. Other guest speakers included Dr. Carlos Huerta, of Brooklyn, and Pastor Arthur Santos, of the Bronx Spanish church. Mrs. Geneva Upshur is the health and welfare leader of the Bronx church.

★ More than 100 staff members from 11 Pathfinder Clubs in the metropolitan area of New York City attended a staff training course at Brooklyn Temple. The

course was under the direction of Owen A. Troy, MV secretary of Northeastern Conference, and instructors included Miss Roma Stevenson, director of the Bronx Pathfinder Club; Milton Symister, of Brooklyn Temple; Mrs. Florence Bonney, of Mount of Olives; Mrs. B. R. Alves, of Amityville; and Mrs. Eva Strother, director of the Jamaica Pathfinder Club. Prof. J. Louis Matthews, principal of the Linden Boulevard church school, presented an illustrated nature lecture with displays secured from the American Museum of Natural History.

★ Twenty-seven have been baptized in the evangelistic meetings held by G. H. Rainey, union evangelist, and Pastor Nelson Evans in Glens Falls, New York.

EMMA KIRK, Correspondent

Columbia Union

Mental Health Institute Meets at Harding Hospital

Forty-one Christian psychiatrists, mental-health workers, pastors, chaplains, teachers, and administrators attended the 1968 Institute on Mental Health at Worthington, Ohio.

Instruction and discussion centered on how the Bible, Spirit of Prophecy, Christian psychiatry, and psychology best blend together to serve man's spiritual and mental health. This was the fourteenth annual institute conducted by Harding Hospital.

Topics included the relationship between religion and psychiatry and psychology, how people handle problems, signs of mental breakdown, emotional problems in the church, family problems, how the pastor can best make use of mental-health facilities available, and the minister's own mental health.

The faculty for last year's institute included George T. Harding, Sr., M.D., a psychiatrist and medical director of Harding Hospital; Charles Anderson, M.D., of the Hinsdale Sanitarium, Illinois; L. Harold Caviness, M.D., of the Battle Creek, Michigan, Health Center; and Charles E. Wittschiede, D.D., of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

In the past 14 years more than 400 Seventh-day Adventist pastors, teachers, and administrators have attended the institutes. The participants in last year's session came from 15 local conferences.

SHERMAN L. JEFFERSON
Assistant Pastor
Columbus, Ohio

COLUMBIA UNION COLLEGE

★ President W. H. Beaven recently accepted a check for \$1,000 from Howard Bain, manager of the Silver Spring Sears store, as part of the annual Sears-Roebuck Foundation appropriations to colleges and universities.

Canadian Union



Community Relations Day in Oshawa, Ontario

At last year's Community Relations Day at the College Park church in Oshawa, Ontario, A. George Rodgers (left), administrator of the North York Branson Hospital, introduced the guest of honor, T. L. Wilson (center), publisher of the Oshawa Times and a civic leader.

In his address E. W. Tarr (right), secretary of the Bureau of Public Relations of the General Conference, said that every member of the church could be a public relations representative by identifying himself with the community and its needs, by showing an interest in people, by aiding appropriate community causes, and by helping to lift the moral and spiritual tone of the community, as well as by sharing in its welfare needs.

THEDA ILES KUESTER

★ LaDonna Jean Troutman, CUC sophomore, has been selected by the Takoma Park Sister City Committee as the city's third exchange student to Jequié, Brazil. Miss Troutman left January 12 for a year's study and program exchange under the People to People Program.

★ Columbia Union College raised \$11,064.74 for Ingathering as the result of work done on two evenings and a Monday field day.

★ Masons are pouring concrete floors and working on the masonry and limestone exteriors of the new CUC \$2.5 million campus center. It is scheduled for completion for the first trimester, 1969. The Alumni Building and Equipment Fund Committee has raised more than \$25,000 of its \$50,000 goal. The funds will be used largely for equipment. Every dollar raised will be matched to give a grand total on completion of \$100,000.

ZELLA HOLBERT
Director of College Relations

★ The television series based on *The Bible Story* by Arthur S. Maxwell and featuring news commentator Paul Harvey is being seen on WJAC-TV in Johnstown, Pennsylvania. The program will continue through April 6.

★ The Kettering Memorial Hospital has received ten oxygen tents for use in the college department of respiratory therapy from the Fidelity Medical Supply Company. The unrestricted gift will benefit laboratory instruction.

★ A cooking-and-nutrition workshop conducted by Kettering Medical Center health-education committee provided a fresh look at family fare for 21 Dayton, Ohio, Adventist homemakers. Patricia Tucker, graduate dietitian, supervised the workshop. Darlene R. Schmitz coordinated the program and presented the demonstrations.

★ A dedication service was held for the 83-member Ashtabula, Ohio, church recently. Guest speaker was a former pastor, B. E. Leach, now president of the Southwestern Union Conference. Other guest participants were Philip Follett, Ohio Conference president; Arthur E. Harms, conference secretary-treasurer; and Robert Leiske, also a former pastor, now associated with the American Religious Town Hall television program. Wayne Waterhouse is the present pastor.

MORTEN JUBERG, Correspondent

North Pacific Union

★ Edwin Eigenberg, pastor in Lebanon, Oregon, is conducting smoking-and-health-education classes in the Lebanon public schools.

★ E. F. Cross, chairman of the department of engineering at Walla Walla College, has been named to a National Sci-

ence Foundation panel to evaluate instructional scientific equipment.

★ Gift Bible Evangelism: under the leadership of Chet Eastham, Dean Dennis, and John Portenier, 32 have been baptized in the Caldwell, Idaho, area. Several other baptisms are planned. Kenneth J. Mittleider, secretary of the union ministerial department, had held an evangelistic series there recently. Sunny Liu and Harold Turner, also of the ministerial department, were associated with him.

★ Thirty-seven students of the school of nursing at Walla Walla College were capped in the College church December 7. William H. Shephard was the guest speaker; Wilma Leazer, dean of the school of nursing, conducted the capping ceremony; and Florence Carrigan, of the nursing staff, presented the lamps.

★ Dr. Richard Walden, associate dean, School of Public Health, Loma Linda University, challenged WWC students in a December 4 chapel service with the topic "If God Be God, Then Follow Him."

★ Lynn Martell, associate pastor of the Anchorage, Alaska, church, held the fall Week of Prayer with the students at the Bristol Bay Mission School. He also conducted services at Aleknagik. Joseph Chythlook, pastor of the Aleknagik church, is conducting a baptismal class with the students as a follow-up to the Week of Prayer.

★ Fifty-one guests greeted Mrs. Emily Mann with flowers and gifts on the occasion of her 102d birthday at the home of the Donald Flecks in Portland, Oregon. Mrs. Mann is a member of the Montavilla church, in Portland.

★ The baptism of nine persons at the Spokane Valley church on November 30 climaxed a series of evangelistic meetings held by the pastor, E. R. Gienger. In this series 28 people took their stand for Christ and are preparing for baptism. The witnessing of laymen through the Bible Speaks program and other literature played a major part in the decisions made.

IONE MORGAN, Correspondent

Northern Union

★ Members of the Knoxville, Iowa, Dorcas Society recently gave \$50 to a Catholic family who were burned out.

★ Stanley Rasmussen, a nine-year-old Burlington, Iowa, boy, solicited \$27 for Ingathering in one night.

★ As a result of an Ingathering contact, the Virginia, Minnesota, church obtained the services of a man who offered to repair the church basement for \$1.50 an hour.

★ From July 25 to September 29 Charles Barnes, Clair Tillman, Gerald Scull, Charles Reeser, and a number of litera-

ture evangelists and pastors participated in eight fairs in Iowa with *The Bible Story* display. More than 2,900 people registered at the booths, and sales as a result of fair leads amounted to \$5,481.76. More than 4,000 pieces of free literature were given out.

★ Ten people have joined the Rochester, Minnesota, church, two the Winona church, and two the Albert Lea church as a result of the Barron-Turner meetings held recently in Rochester.

★ To date, more than 1,268 calls and 103 requests for Bibles have been received in Pierre, South Dakota, as a result of a telephone-evangelism project conducted there by the pastor, Paul Kemper, and the church members.

L. H. NETTEBURG, Correspondent

Pacific Union

Thousands in Riverside Make "Peace of Mind" Calls

Riverside, California, residents made some 25,000 calls in 1968 to receive a two and one-half-minute inspirational message given by Douglas Devnich, La Sierra church youth pastor.

Nearly 500 people left their names and addresses for personal help or for the Bible Speaks lessons. Others have received special visits from youth and adults of the church. One of these was Diana Blum.

One day Elder Devnich invited Miss Blum, a teller at a local bank, to call DIAL PEACE OF MIND 687-6111. Diana had been having some personal problems and stated, "If DIAL PEACE OF MIND has counsel, then it is for me."

The next day she called the church office wanting to talk to the DIAL PEACE OF MIND speaker. Diana asked, "Tell me, what is this Seventh-day Adventism all about?" For nearly 45 minutes Elder Devnich explained the basic beliefs of the church and made an appointment for that afternoon to present Jesus Christ to Diana. Following a two-hour study on Jesus Christ, Diana tearfully committed herself to Christ and expressed her desire for more studies.

In the months that followed, La Sierra church members visited, prayed, and shared books with Diana until finally she was baptized into membership of the La Sierra church.

H. J. HARRIS
Lay Activities Secretary
Southeastern California Conference

★ The Hanford church in central California recently presented a set of 19 Seventh-day Adventist books to the newly completed public library.

★ The fourth annual military chaplains' banquet was hosted by the Hawaiian Mission in Honolulu recently. Twenty-five military chaplains and their wives were



Exceptional Hospital Visit

Inside the Army hospital room lay Pfc. Robert Herr recovering from shrapnel wounds suffered during a South Vietnam patrol. The former minister of music of the Glendale, California, church had been drafted in March and was in Vietnam by September. He soon found himself serving as the sole medic of a 40-man infantry unit making patrol sweeps.

Bob felt that had it not been for quick hospital care the wounds in his face, right arm, right side, and abdomen could have proved fatal.

Outside the hospital room stood five men—four singers and a preacher. They were itinerating through the Far Eastern Division and had come unannounced to visit their wounded friend. From the hallway the King's Heralds began to sing. "It raised goose pimples all over my arms!" Bob said later.

It was a grand reunion, for two of the quartet members—Jim McClintock and Jack Veazey—had formerly sung in Bob's choir, and Bob knew H. M. S. Richards, Jr., and the other two quartet members, as well. Bob's father, Ernest, is assistant treasurer of the Pacific Union Conference.

Pictured (from right, clockwise): Jim McClintock, Robert Herr, Jack Veazey, Robert Edwards, H. M. S. Richards, Jr., and Jerry Patton.

D. V. POND
Director, Public Relations
Voice of Prophecy

served a vegetarian meal in the Hawaiian Mission Academy cafeteria and heard Harry Garlick, Pacific Union NSO director, speak on Christian patriotism.

✦ Sisters of Service at the Mariposa, California, church, not only sent gifts to local servicemen in Vietnam but also arranged for two large cartons of gifts to be distributed in the Third Military Hospital in Saigon to wounded soldiers who were not remembered by family or friends during the holiday season.

✦ An unusual and inspiring New Year's Eve was planned for members of the Sunland-Tujunga, California, church. Beginning with a potluck banquet, the program included music by the Gordon Henderson family of the Voice of Prophecy and a worship service by Pastor Bartholomew F. Brewer, and culminated, appropriately, in the observance of the Lord's Supper.

✦ Thanksgiving vacation was sharing time for Julie Sisk, of Las Vegas, Nevada, and seven schoolmates from Thun-

derbird Academy. They distributed about 1,500 tracts in Las Vegas, presented MV programs and worship services, and visited a rest home and hospital.

✦ Fifty-five persons have joined the Advent faith thus far through meetings held in Lancaster, California, by the Barron-Turner team. The Harris-Hoffman evangelistic crusade in Orange County, California, reaped 96 baptisms at the conclusion of its nine-week series. They have now begun a two-month crusade in San Diego.

✦ Evangelist James Gilley chose a unique method of inviting persons to attend his meetings at the Yucaipa, California, church. Through special arrangements with a local flying service, his invitation was issued by a small plane pulling a banner, equipped with speakers playing music.

RUTH WRIGHT, Correspondent

Southern Union



Church Member for Half a Century

Mrs. Willie Stone Bowman, of Asheville, North Carolina, recently celebrated her one hundredth birthday. She has been a member of the Seventh-day Adventist Church more than 50 years.

She is showing Pastor Best the Bible her father gave her, which is well over 100 years old. Note the worn pages showing it was well used.

Mrs. Bowman has four children, six grandchildren, and eight great-grandchildren. She is still active in the Asheville church.

President Lyndon B. Johnson sent her a personal letter of congratulations and greetings.

✦ Active participation by Sabbath school members on SMC's Madison campus brought in \$1,753.54 for Investment.

✦ Theme for the recent MV Weekend at Oakwood College was "Moving Upward." The Columbia, Southwestern, and Southern union MV secretaries joined with local conference leaders and school

sponsors for the special services and weekend events.

✦ Churches in the Asheville, North Carolina, area are using the Voice of Prophecy daily broadcast. The Voice of Prophecy team is scheduled for evangelistic meetings in Asheville next fall.

✦ More than \$25,000 was reported by the Carolina Conference workers and officers as they met at Mount Pisgah Academy on December 15 to report the offering for the new academy cafeteria.

✦ The Kentucky-Tennessee baptismal total for January through November, 1968, stood at 354.

✦ Mrs. Rosa Holmes, of Savannah, Georgia, has set a record for personal Ingathering solicitation in the South Atlantic Conference. Her total for the 1969 campaign is \$1,106.25.

✦ Area ministerial meetings were conducted in the Florida Conference during the first part of December. Ministers reported 1968 baptisms to mid-December at 742.

✦ The Missionary Volunteer Society and Student Association of Forest Lake Academy conducted a Christmas party for orphans in December. Couples sponsored one orphan each, providing a gift for the child.

✦ The Forest Lake Academy Ingathering field day December 10 brought in about \$4,000.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

✦ The Shattuck, Oklahoma, district was one of the first in the Oklahoma Conference to achieve Silver Vanguard victory in the 1969 Ingathering crusade.

✦ The Enid, Oklahoma, church has received a truck from the Bond Baking Company, suitable for conversion into an emergency disaster-relief mobile unit. When the van is fully equipped it will carry rations for mass feeding, first-aid supplies, cots, a 4,000-watt generator, water-supply tank, and clothing and bedding.

✦ The Oklahoma disaster relief van has been on tour throughout the conference. Civic leaders have shown interest, and news coverage has been given by radio, television, and newspapers. This tour has helped to bridge the gap between the community and the church and has brought about a greater understanding of and appreciation for what the Adventist Church is doing in the community.

✦ Three faculty members at Southwestern Union College received their Doctor of Education degrees last summer and are now associate professors. They are John Reid, Carl Pinterich, and Charles Underhill.

J. N. MORGAN, Correspondent



Russell Kranz, evangelist, New Gal-
lery, London, England, formerly Bible
teacher, Avondale College, Australia.

Richard Lange, associate pastor, Hous-
ton, Texas, formerly youth pastor, Colo-
rado.

Robert Correia, pastor, Fredericksburg
(Potomac), formerly district pastor, Wy-
oming.

Duane Hass, laundry manager, Oak
Park Academy (Iowa), from same posi-
tion, Maplewood Academy (Minnesota).

Leonard Kelley, physical education and
church-history teacher, Oak Park Acad-
emy, formerly student, Walla Walla
College.

Mrs. Leonard Kelley, administrative as-
sistant, Oak Park Academy, formerly stu-
dent, Walla Walla College.

Kerwin W. Fowler, treasury assistant
(Northern Union), formerly business man-
ager, Maplewood Academy.

Arthur Michel, pastor, Phoenix Span-
ish church (Arizona), from Andrews Uni-
versity.

Larry Crane, associate pastor, Glen-
dale (Arizona), from Loma Linda Uni-
versity.

J. H. Turner, pastor, Douglas-Bisbee-
Huachuva district (Arizona), formerly
pastor, Monroe, Louisiana (Arkansas-
Louisiana).

Bruce Dame, guidance counselor, Lyn-
wood Academy (Southern California),
formerly pastor, Redondo Beach, Cali-
fornia.

R. G. Garcia, pastor, Scottsbluff Span-
ish church (Nebraska), from New York
City.

Charles Wiles, pastor, Coffeyville dis-
trict (Kansas), formerly assistant in Book
and Bible House, Reading, Pennsylvania.

Delmer Cook, pastor, Pittsburg (Kan-
sas), formerly pastor (Georgia-Cumber-
land).

W. F. Kaufmann, pastor, Sunnyside,
Washington (Upper Columbia), for-
merly pastor, Idaho.

Buddy Kruger, intern pastor (Upper
Columbia), a recent graduate of Walla
Walla College.

E. J. Tangunan, lay activities secre-
tary (North Philippine Union), formerly
president (South-Central Luzon).

J. O. Bautista, field secretary (North
Philippine Union), formerly lay activities
secretary (North Philippine Union).

Walter Raranta, secretary (East Indo-
nesia Union Mission), formerly publish-
ing and public relations secretary (East
Indonesia Union Mission).

Donald Halenz, acting dean, Mountain
View College (Philippine Union), for-
merly instructor, science department, Phil-
ippine Union College.

P. L. Tambunan, secretary (West Indo-
nesia Union Mission), formerly secre-
tary (East Indonesia Union Mission).

Louis DeLillo, pastor, Willimantic-Nor-
wich, Connecticut, district (Southern
New England), formerly pastor (Northern
New England).

Gerald N. Wells, pastor, Southampton
church (Bermuda), formerly pastor
(Northern California).

William Fields, administrative dietitian,
New England Memorial Hospital, from
private employment, Oklahoma.

Mrs. Iola D. Cox, dietitian, New Eng-
land Memorial Hospital, from postgrad-
uate study in Seattle, Washington.

Sharon Purdy, dietitian, New England
Memorial Hospital, formerly student,
Loma Linda University.

J. Alfred Simonsen, stewardship and
trust department (Hawaii), from retire-
ment.

Sanford Roseman, associate director,
Times Square Center, and associate pas-
tor, Times Square Center church
(Greater New York), from private em-
ployment, New York City.

Kenneth Harding, associate coordina-
tor, Metropolitan Evangelistic Crusade

A Young Missionary Shares His Hair

By MAY PORTER

Soon after we arrived in the Cook Islands we saw a number of schoolboys with long hair neatly plaited and tied with ribbons. Was this some fad? Our inquiries revealed that these boys were the grandsons of important men in the community and were waiting for the traditional Maori haircutting ceremony.

Several months later we learned more about the intriguing custom when we were invited to witness the ceremony on the island of Mangaia and to partake in the huge *umukai* to which 400 guests had been invited. We began to wonder whether our Rarotongan-born son, Calvin, could carry on the old tradition when he was two years old. We would keep things simple—invite a few friends, cut his hair, have a party, and that would be that.

When we talked the matter over with Mrs. Miriama Eliu, a faithful mission worker, we found that the only part of our plans that met with approval was the initial one—to have the ceremony. We discovered that when the ceremony is fully observed, the hair is divided into as many small plaits as possible and special guests are invited to cut them. For this privilege they each invariably bring a money gift. Furthermore, a proper *umukai* is very much a part of the procedure. Thoughts of all that this involved were so overwhelming that we thankfully passed the planning into Miriama's capable hands. But we were still puzzled over what to do with the money gifts.

The Grand Idea

It was then that the grand idea was born. If the ceremony required money gifts, we could gladly accept them on Calvin's behalf to be donated to some worthy cause. And what could be more worthy than our own Avarua church building fund? Soon the guest list rose to the bare minimum of 70 and there was much discussion of menus until we had a grand *umukai* planned, including all the typical Maori dishes that are vegetarian or can be made so.

Among the guests was a queen—Makea Nui Ariki, C.B.E.—on whose land the mission stands, and a king—Kainuku Paora Ariki—and his wife, who are church members. Then there were representatives from most of the leading families in our village. Geoffrey Strickland, our Avarua church elder, and Miriama filled in as the "Papa Gran" and "Mamma Gran," respectively, in place of the real grandparents.

Twenty of the guests were chosen to cut Calvin's hair, which had been divided into that number of beribboned curls. As he sat in the specially draped chair of honor and they each took their turn at snipping off a blond curl, Calvin the baby emerged as Calvin the boy. Aaron Tom Masters, the "Palmerston barber," completed the transformation with a few deft sweeps of the hair clippers.

The Umukai

The *umukai* was a success. The guests showed great interest in the vegetarian savory dishes. Seed has been sown for our health message. The way is open for public cooking classes. Not even our own people believed it possible to have an *umukai* without meat.

After the last guest had departed and we could relax and marvel over the amazing change in our son's appearance, we heartily agreed that the many blessings received from the occasion had been well worth the effort involved.

From the public relations angle there was the spontaneous pleasure of the people that we had shown our love for them by carrying on a delightful little tradition that means so much to them.

The material blessing came when we counted the contents of the pile of envelopes and found that our two-year-old "missionary builder" had shared his hair with his Maori friends to the amount of \$51 for the new church.

Many believe that this is the first occasion when this ceremony has been performed for a European boy. Better than that, we confidently claim that this is the first occasion a boy's haircut has boosted a building fund.

organization and pastor, Crossroads church (Greater New York), formerly student at Andrews University.

Allison Hilton, superintendent of maintenance and grounds, conference headquarters (Greater New York), from Wisconsin.

Mrs. Allison Hilton, secretary to treasurer (Greater New York).

Mrs. Malda Davis, dean of girls, Cedar Lake Academy, from Mount Vernon Academy (Ohio).

Leslie Morris, teacher of mathematics, Cedar Lake Academy, from Middle East College, Lebanon.

Mrs. Leslie Morris, secretarial science teacher, Cedar Lake Academy, from Middle East College.

Charles Tidwell, English teacher, Cedar Lake Academy, from Andrews University.

Mr. and Mrs. John Bender, Cedar Lake Academy Mill, from Andrews University College Wood Products.

Harold Reynolds, cook, Cedar Lake Academy, from Andrews University.

Mrs. Harold Reynolds, baker, Cedar Lake Academy, from Andrews University.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Larry N. Magnussen, M.D. (WWC '60; LLU School of Medicine '64), returning as physician, Masanga Leprosarium, Sierra Leone. Mrs. Magnussen, nee Lois Anne Masat (attended WWC '59-'60; LLU '63), and two children, left Los Angeles, California, November 24. Dr. Magnussen and family will go first to India, where he will take a 12-month course in the care and rehabilitation of lepers at Vellore Medical College.

Mrs. W. E. Osgood, to be elementary teacher, Nepal, of La Jolla, California, left San Francisco, November 24. Mrs. Osgood is the mother of Mrs. R. I. Clark, a missionary wife in Nepal.

Thomas B. Davis (LLU '67), to be physical therapist, Benghazi Adventist Hospital, Libya. Mrs. Davis, nee Pauline Emily Dietrich (LLU '65), and infant, of Upland, California, left Portland, Oregon, November 26.

Ruth V. Foote (AU '29), returning as teacher, Malamulo College secondary school, Malawi, left New York City, December 1.

Maturity, spiritual discernment, and that modern handy word "know-how" characterize everything Mrs. Norma Youngberg teaches and all she writes. She has the happy gift of being able to present her methods effectively and to transmit her enthusiasm to the reader. This you will discover as you read *Creative Techniques for Christian Writers*, a provocative handbook for ambitious authors. It anticipates and answers all the problems with which beginners are confronted and provides a refresher course for writers of experience. Vocabulary, dialog, effective description, figurative language, objectivity and subjectivity in viewpoint—whatever you need to know before you begin—it is all here in 36 stimulating chapters. \$5.95, Pacific Press.

Barbara Westphal, with her engaging narrative skill, makes career bookman John Brown and his courageous and loyal wife, Esther, live again their 41 years of exciting mission service on three continents in her latest book *John the Intrepid*. Think of all the stories of fortitude in gaining an education, of hardship in opening mission work in difficult countries, of sacrifice in dedicated service, of privation and danger and miraculous deliverances, and you can find a parallel in this book. Oh, you mustn't miss those thrilling six or seven hours it will take you to read its 192 pages. As an added pleasure you will meet many familiar Adventist leaders of two generations in its varying episodes. \$4.95, Review and Herald.

Walton S. Whaley (OC '60; attended AU '60-'61), to be evangelist, Sierra Leone Mission, Freetown. Mrs. Whaley, nee Leola Johnson (OC '52; LLU School of Nursing '56), and three children, of Pittsburg, California, left New York City, December 2.

W. P. BRADLEY

NOTICES

Literature Requests

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

Celestia Lacano, San Jose, Toboso, Negros Occidental, P.I., wishes Bibles, songbooks, and missionary books and magazines.

Elder Sievert Gustavsson, Liberian Mission of SDA, P.O. Box 52, Monrovia, Liberia, desires tracts, books, magazines, Bibles, *Your Bible and You*, *Planet in Rebellion*, and *Spirit of Prophecy* books.

Capt. Ngo Lian, Buanman SDA Mission, P.O. Thuklai, N. Chin Hills, Burma, wants *Signs, Life and Health*, Sabbath school supplies, Christmas cards, *Review*, *These Times*, *GO*, Bibles, color books, games, magazines, and tracts.

WANTED: A continuous supply of Bibles, Christmas cards, color books, maps, Memory Verse Cards, crayons, Hope for Today filmstrips or slides, by V. Thansiamia, Branman, P.O. Thuklai, N. Chin Hills, Burma.

Lincoln Do Cin Pau, Khawesak, Khua Khuan, P.O. Thuk Lai, N. Chin Special Division, Burma, desires songbooks, books and magazines for youth, musical instruments, *Hymnal*.

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

Francisco M. Manipol, Pinamlayan, Oriental Mindoro, P.I., wishes a continuous supply of missionary literature, Chapel records, and evangelistic films. He would also like a slide projector.

Navajo Mission School, Box 880, Holbrook, Arizona 86025, desires *Little Friend*, *Guide*, *Primary Treasure*, *Instructor*, *Signs*, *These Times*, *Life and Health*, *Listen*, and *Liberty*.

Boos D. Guffman, P.O. Box 68, Tacloban City, P.I., wants *Review*, Bibles, games, E. G. White books, picture cards, songbooks, *Signs*, *Instructor*, *Life and Health*, children's materials, *Ministry*, Better Life Picture Roll, *Listen*, *Liberty*, prophetic charts.

Send missionary literature to the following: Lawrence J. Coombs, Port Maria P.O., St. Mary, Trinidad, Jamaica, W.I.; P. T. Gultiano, San Isidro, Leyte, P.I.; Antonia Bonaldo, SDA Erin Church, Pepper Village, Trinidad, W.I.; James Kashaf, 2450 Milvia St., #36, Berkeley, Calif. 94704; Sarah Gabriel, Isaac St., Couva, Trinidad, W.I.; Gwendoline Gill, 5 Pere St., Frazers Wille, Kitty Village, East Coast Demeraro, Guyana.

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

AVENUES TO Reading Pleasure



By H. M. TIPPETT

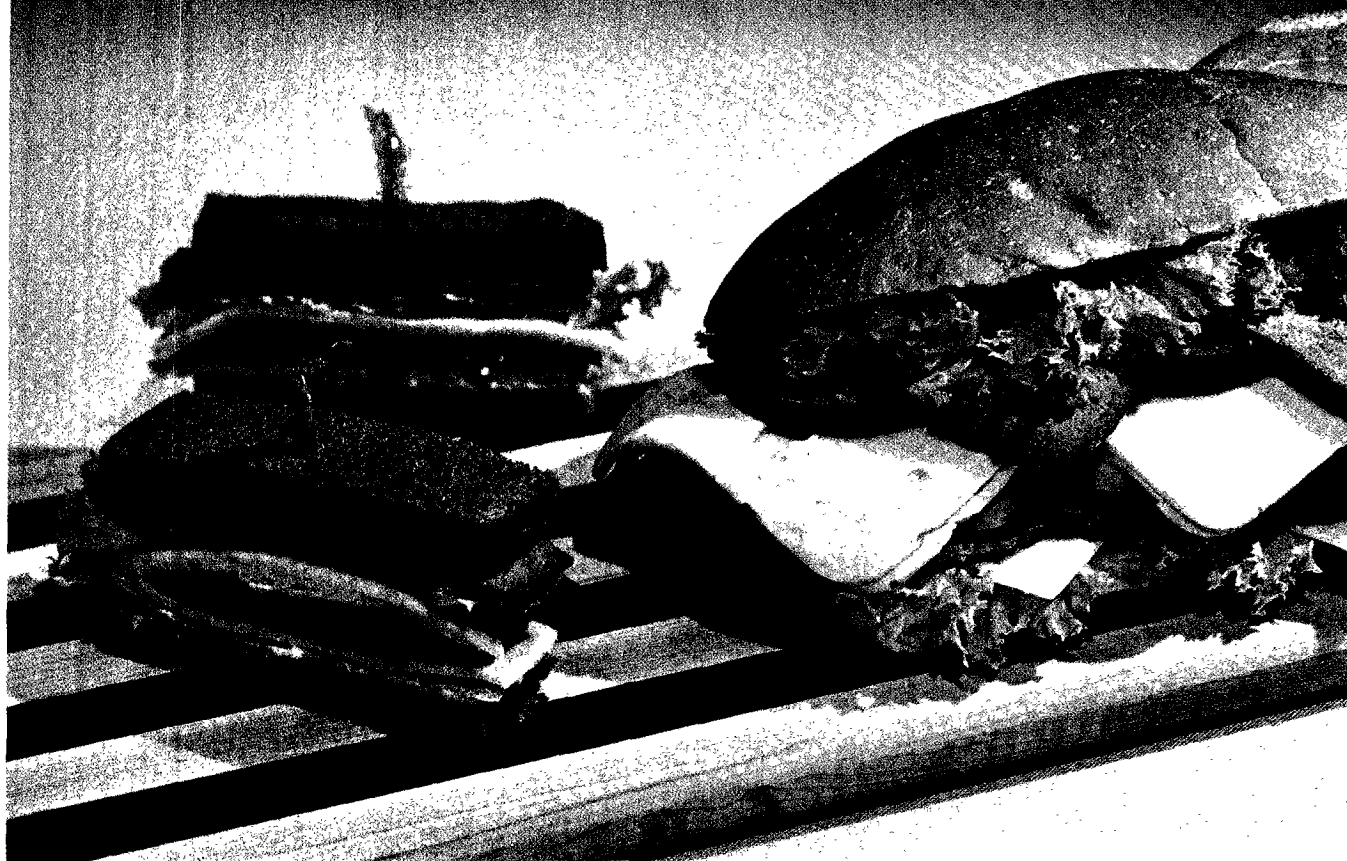
In this fast-paced generation the divine counsel "Write the vision, and make it plain . . . , that he may run that readeth it" is often construed to mean that some reading will need to be done on the run. This concept, of course, is erroneous. As a matter of fact, the text might better be translated "that he may understand who reads it."

Perhaps some reading may have to be done on the run, but that obviously is not the ideal way to read. A hasty scanning of a chapter of the Bible, searching for the shortest devotional bit for the day, or choosing a book for its brevity are all manifestly contraindicated for the best results. Odds and ends of time may be salvaged for reading in snatches, but effective reading demands some preparation.

The reading of a book should be scheduled for a leisure hour or two. We should read carefully whatever preface, foreword, or introduction it may have, for these are informative directives to the reader, giving him the purpose and scope of the book. Many books have brief book-flap biographies of the author. Don't pass these by. Remember, real people are talking to you from these printed pages. Try to know them.

like a bite? who wouldn't!

So Easy With Worthington's New Vegetarian Luncheon Slices



You may never know how good vegetarian foods can be! Until you try Worthington's Luncheon Slices, that is. They make the most fantastic sandwiches. Robust! Elegant! Most of all — delicious. Luncheon Slices by Worthington!



For other tasty vegetarian foods, look for the BIG W:



Worthington Foods, Inc.
Worthington, Ohio 43085

*Tomorrow's
Foods Today*

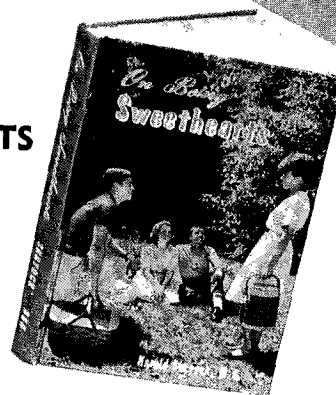


BOOKS

of
Vital Interest
for
ADVENTIST
YOUTH

ON BEING SWEETHEARTS

By
*Harold
Shryock, M.D.*



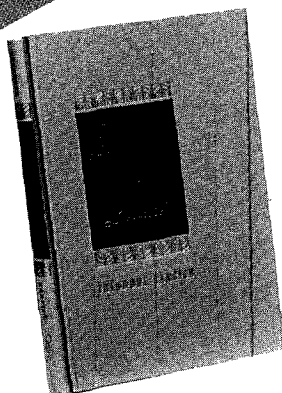
Wise counsel for young people in love.
The joys of a happy courtship can be destroyed by indulgence and indiscretion, and the dangers are clearly outlined in this book.

The author sees a tragic marriage as the greatest hazard of courtship, and the hazard has many facets.

Here is an appeal for Christian idealism over impulse and blind devotion.

Price \$4.95

ORDER FROM YOUR
BOOK AND BIBLE HOUSE



PRINCIPLES TO PONDER

By
Theodore Carcich

Elder Carcich brings together in this volume some remarkable and practical counsel on the principles of Christian living.

"Life Is Real," "Some Provocations of Life," "Christian Growth," and the especially helpful "What's Wrong?" series are a cross section of the provocative themes discussed.

51 chapters that talk right to **YOU**.

Price \$2.50

THE GREAT ADVENT MOVEMENT

By
*Emma
Howell Cooper*



Revised in format and updated.

This volume was written to inspire young people to dedicate their lives to an emulation of the spirit of the pioneers who gave such sacrificial service to the Advent cause.

The emphasis of denominational progress is laid on the providential leadings of God.

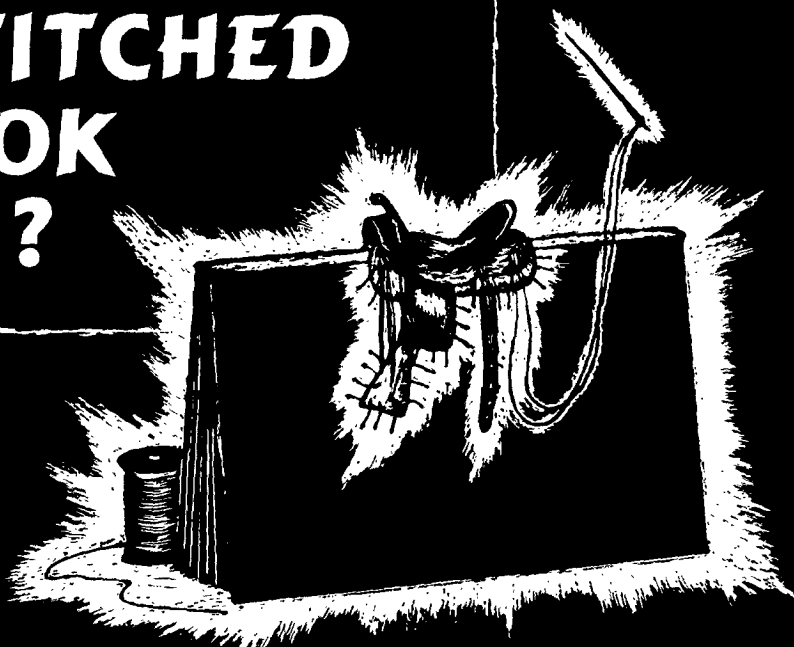
Its class study arrangement makes it useful for courses in denominational history, and it is needed to meet a Master Guide requirement.

Price \$3.95

Please add 25c first book, 5c each additional book, for insurance and postage, and State sales tax where necessary. Prices slightly higher outside U.S.A.



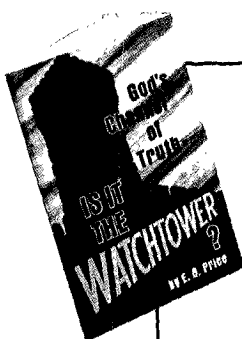
EVER HEAR OF A SADDLE STITCHED BOOK ?



It has nothing to do with horses—or even thread.

But it has a lot to do with your reading enjoyment and Christian witness. Why? Because this kind of book brings up to 126 pages of pleasure for only 30 cents.

NEW

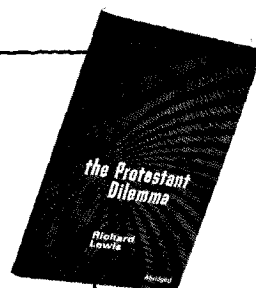


IS IT THE WATCHTOWER? *by E. B. Price*

Author Price has studied the teachings of the Jehovah's Witnesses for many years and won more than fifty to the advent message. Pointing out the inconsistencies of their religion, he attains a forceful, friendly guide to truth.

THE PROTESTANT DILEMMA *by Richard Lewis*

A clear, concise discussion on the position of the Protestant world today. Which way is it moving? Can Protestants agree without a completed reformation?



OTHER 30-cent books you will enjoy:

Alone With God
A Day to Remember
Destination Life

E. G. White and the SDA
Church
The Final Countdown

Help in Daily Living
How Many Ways to Heaven?
The Marked Bible

Mary Kennedy's Victory
The Parable of Pershing Square
Secrets of the Spirit World

Speaking in Tongues
Steps to Christ
Sweetest Stories Ever Told

Thoughts From the Mount
of Blessing
Time Running Out

Valley of Decision
What Stopped the Music
Your Friends the Adventists

Order from your Book and Bible House or church lay activities secretary.

Please add 15 cents postage for the first book ordered to one address, and 5 cents for each additional. Also, sales tax where applicable.

MV BOOK CLUB Parade for '69



SEVEN
THE CREeping MADNESS
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

THE NEW SONG
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

THE NEW SONG
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

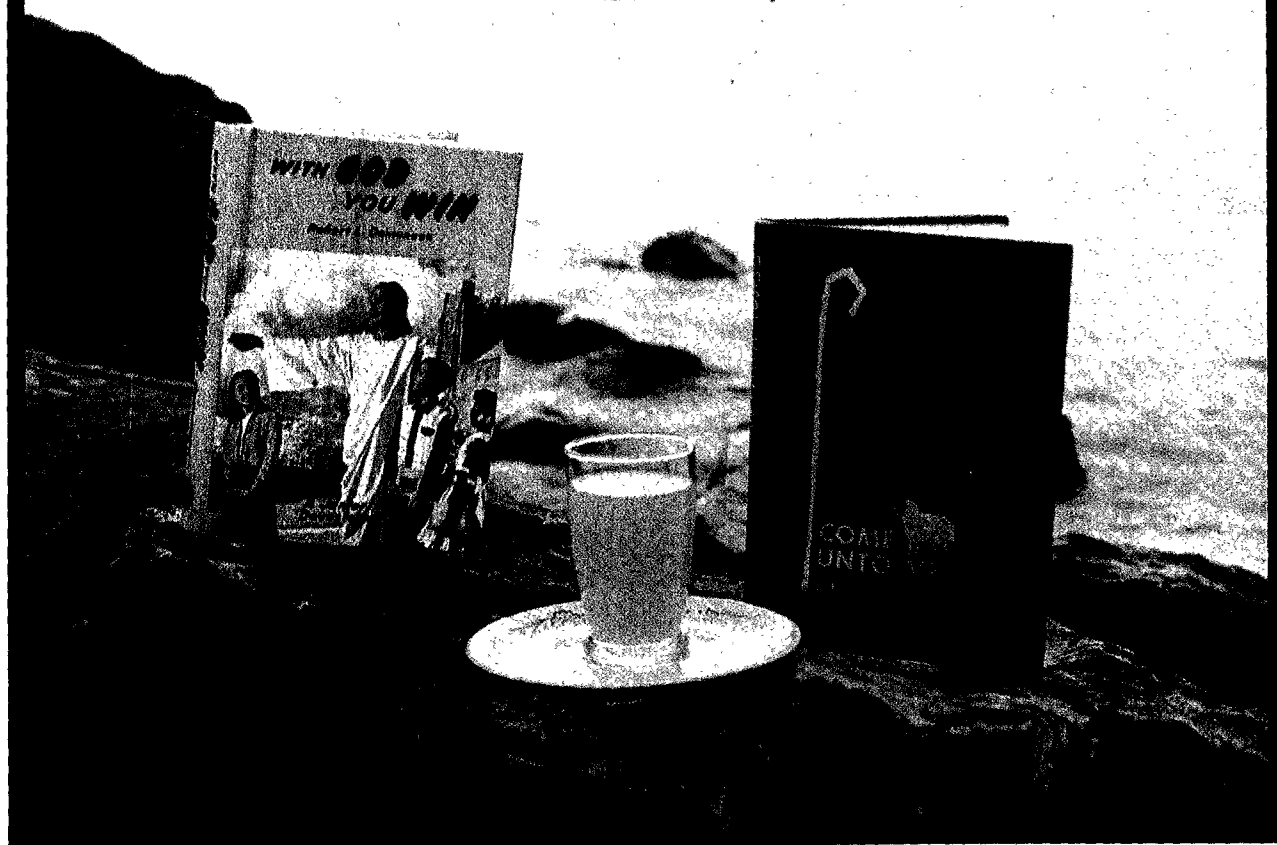
ON BEING MARRIED
 by *Harold Shynock* (AHC)
 The author presents in this book a series of stories and a play in his own words about the madhouse.

Extra Savings
 When You Order in Complete Sets!



ORDER FROM YOUR BOOK AND BIBLE HOUSE

IN THE
MORNING
**STRENGTH
FOR
YOUR DAY!**



J. BYRON LOGAN

In these early moments, the heavens are singing of God's glory.
An invitation is extended to your family to also partake of spiritual food
that will supply more than human strength for the day.

These Morning Devotional Books for 1969 will help your family put worship into living.

For the Grownups—COME UNTO ME, by E. E. Cleveland. One binding only, Deluxe \$2.95 each

For the Growing-ups—WITH GOD YOU WIN, by Robert L. Osmunson. Cover picture in color. Price \$3.50 each

For All the Family—THE MORNING WATCH 1969. Mailing envelopes
furnished on request. Paper 25 cents each, Deluxe 35 cents each

Add for postage and insurance as follows to same address: 25c first book,
5c each additional book; 4c each Morning Watch; 10c for each ten copies.

Order Now From Your Book and Bible House



Of Writers, Articles, and Miscellany...

Frequently a story with a "happily ever after" ending is just that—a story. But what a joy it is to know that "Two Bobs, Two Fathers, and One God" (page 12), the three-part narrative that ends this week under the title of "The Need for Meaning and Purpose," is a factual account.

Both of the young men knew that the story was being sent to the REVIEW for publication, and both of them agreed to it. A warm feeling comes to the heart as we realize again the power of God in transforming lives.

And in spite of the masculine title, the series has appeared on the women's pages, so we recommend that you *cherchez la femme*. And after that, read Proverbs 31:10-12. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." We are sure that after reading the article you will agree.

Careful readers of the *Review* will have noticed by now some changes—we hope they are improvements—that were in-

augurated at the beginning of the new year.

The articles in the news section are carrying a location line above the headline so readers will know immediately what area of the world the article is about. Incidentally, this addition will also make the work easier for the editorial staff (did you ever try to write a headline with two 25-letter lines and have to include names like Ambatoharanana School, Clinica de Villahermosa, or Hatzfeldhaven Hansenide Colony?).

Two of the paper's columns have undergone change. The ever-popular "Letters From Readers" column is now "Letters to the Editor." (We remind you that these letters cannot be acknowledged—as explained in our masthead.) And "The Religious World" has been increased to a full-blown column every week. This section keeps readers abreast of events in the non-Adventist church world.

For some time the back page has been called "News of Note," implying that those items are of special import or interest. And occasionally readers may have questioned our judgment where it would have been better to question our title. Since one major purpose of the back page is to report news that has just broken at the time we go to press, we've changed the name to "World News at Press Time."

These and other changes will, we hope, help make the magazine ever more readable, and a high point in your week.



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

DOCTRINAL CONGREGATION REORGANIZED

VATICAN CITY—The membership of the Sacred Congregation for the Doctrine of the Faith (formerly the Holy Office) will be expanded and given a much wider geographic distribution in the near future, according to unofficial reports here.

The congregation, whose function is to preserve purity of doctrine in the church, has been frequently criticized by theologians and others who object to the secrecy of its operations, what they call arbitrary procedures, and the relatively small number of non-Italians on its staff.

Early this year Pope Paul accepted the resignation of Alfredo Cardinal Ottaviani, the former pro-prefect of the congregation, and appointed a Yugoslavian prelate, Franjo Cardinal Seper, as his successor.

CHALLENGE TO PRINT MEDIA

EVANSTON, ILL.—Newspapers and magazines that regard themselves as just being in the newspaper or magazine business and not in the communications field are headed for trouble, a university expert on media, Theodore Peterson, said here.

Peterson, dean of the College of Communications, University of Illinois, told a conference on "Issues in Religious Journalism" at Northwestern University that those in the print media must "adapt or die."

He listed the revolutionary improvements of electronic communications equipment visible in the near future and said they will have impact in a number of areas.

To survive, the print media "probably will have to do a job that other means of communication cannot (or will not) perform as efficiently and as effectively."

PROPONENT OF PEYOTE RE-ELECTED

GALLUP, N. Mex.—Frank Takes Gun, a Crow Indian who has led a campaign to legalize the use of the hallucinogen peyote in religious ceremonies in Western States and on the Navajo Indian Reservation, has been re-elected president of the Native American Church of North America.

The church, which presently claims a membership of more than 200,000 Indians in the United States and Canada, uses peyote in its services.

Peyote, a stimulant derived from the peyote cactus, produces mild hallucinations, but scientists generally hold it is not harmful.

A few years ago, peyote was outlawed by New Mexico and by the nation's largest Indian tribe, the Navajos. Under Mr. Takes Gun's leadership these anti-peyote laws have been repealed.

Now the church "has progressed beyond any expectation and has . . . become national in scope and the leading church of the Indian people in Indian country," according to the announcement of Mr. Takes Gun's re-election issued by the church.

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENDY
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

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

Circulation Manager: SHERMAN L. CLARK

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

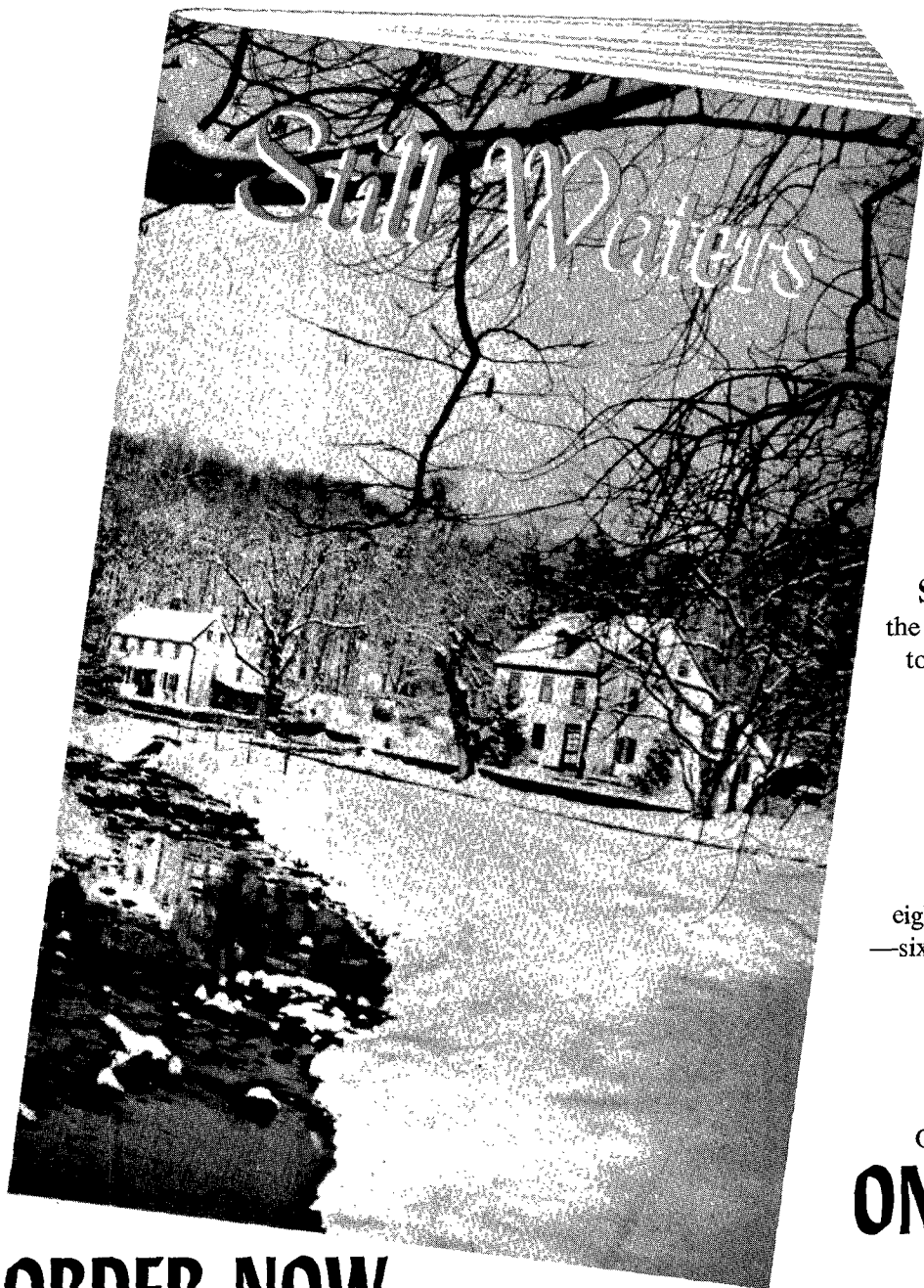
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. 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.

SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, REVIEW and Herald, Takoma Park, Washington, D.C. 20012.

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

STILL WATERS

Start this new year off right!



STILL WATERS is
the new and modern way
to observe the Morning
Watch . . .
in the home
in the classroom
by the Pathfinders
at junior camps
at campouts

Each issue has sixty-
eight inspirational pages
—sixty timely devotionals
in each issue.

Published bimonthly.

Pocket size,
4½ x 6¾ inches.

One year subscription

ONLY \$1.50

Single copy

ONLY .30

ORDER NOW

From your Book and Bible House.

Add 25 cents postage for Canadian and foreign subscriptions.



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE

Temperance Theme Popular for Churches' Fair Booths

More than 80 churches in the North American Division participated in county and State fairs last year, according to reports filed with the GC Bureau of Public Relations.

The theme most often emphasized by the exhibits was temperance or, more specifically, the hazards of smoking. Probably the presence of Smoking Sam, Temperance Department manikin addicted to cigarettes, contributed to the tendency to use that theme. There are 120 such manikins puffing all over the world at the present time.

Such exhibits led hundreds of fairgoers to register for future Five-Day Plans.

Other exhibitors chose the second coming of Christ as their theme, using the Illumidrama 3-by-5-foot transparency and the special fair leaflet carrying that message. Some portrayed the youth work of the church; some, the disaster-relief work; others, Adventist literature.

Several Adventist exhibits won awards. One of these was the exhibit at the Saginaw, Michigan, County Fair, reported to be the largest county fair east of the Rockies. There the Saginaw church took first prize with back-lighted "stained glass" windows, which drew the crowds' attention to a giant replica of the Bible. Hundreds signed up for Bible-study guides.

Exhibits that featured Adventist literature—*The Bible Story* and other books—found that people who stopped to indicate an interest proved excellent future contacts for literature evangelists.

For those who met people where they were during fair season, the consensus was that Ellen G. White was right when

she said such opportunities to reach the public should not be overlooked. They felt that the person-to-person contacts at the church's exhibit booth opened doors that would never otherwise have been opened.

M. CAROL HETZELL

Angola Youth Organizes 45 Branch Sabbath Schools

A teen-ager in Angola has organized 45 branch Sabbath schools with a total of more than 700 members. He accomplished this by preaching, by showing pictures, and by personal evangelism.

Angola, on the southwest coast of Africa, is one of the fastest growing fields in the Southern European Division. Baptisms will exceed 1,200 for 1968.

MV branch Sabbath school work is one of the five major types of youth evangelism being conducted in the worldwide MV TARGET program. The other four are MV Voice of Youth, Operation Fireside, Friendship Teams, and Gift Bible Evangelism. The four-year MV TARGET goal is 100,000 baptisms. With 85,055 baptisms at this time, prospects are good for reaching the goal in three years, or by the time of the World Youth Congress in July.

H. STOEGER

Third Quarter Overflow Exceeds Previous Offerings

The Thirteenth Sabbath Offering overflow for the third quarter, 1968, exceeded that of any previous third quarter. Assigned to the Inter-American Division, it amounted to \$112,363.05.

Two special projects in Inter-America will feel the impact of this record offering: (1) two new dormitories for the Adventist

Educational Center in Pena Blanca, Honduras, and (2) a new medical-surgical wing, Andrews Memorial Hospital, Kingston, Jamaica.

During this third quarter an experimental audio-visual missions presentation, called Mission Spotlight, was used in more than 200 churches of North America. While a full tabulation of comparative results in these churches has not yet been made, it is evident that something inspired our members to respond with increased devotion and liberality.

R. CURTIS BARGER

Five-Day-Plan Successes Reported by German Workers

With three years of success with Stop-Smoking clinics behind them, the workers of the Central European Division (Germany) are planning a Five-Day training course for February. Physicians and ministers will meet in Frankfurt am Main.

The instructors will be R. Fritz, M.D., and Pastor E. Adolph. H. Morenings, president of the Hessian Conference, will direct the program.

During the past three years the German temperance society reports 82 per cent of their enrollees have overcome the smoking habit. Recent news from East Germany reveals that 70 per cent had remained free from tobacco after nine months.

There are two German resort towns where the Five-Day Plan is organized every month as a part of the health program.

O. BROZIO

N.A. Ingathering Report—6

As of January 1: \$6,315,700. Last year at this time: \$6,304,000. Last year's campaign total: \$6,608,000.

This is the first week of this campaign in which the cumulative figure exceeded last year's.

Two new conferences—Southern New England and Pennsylvania—now join the Silver Vanguard fields. The Canadian Union is the first union to top last year's final total, and the Columbia Union joins the Southern Union as a millionaire union.

Requests for literature or Bible-study guides total 14,293, well below last year's figure of 21,185.

In London, Ontario, Canada, 14-year-old Melody Skoretz solicited \$310 at a shopping plaza. One man told her he was a former Adventist. When he saw her a second time and gave another offering, he inquired about the church. To this junior's joy he was in church the following Sabbath!

IN BRIEF

♦ Deaths: J. W. Turner, former president of Southwestern Union Conference, December 21, at Loma Linda, California; Mrs. Meade MacGuire (Minnie Evans), wife of a former GC youth leader and ministerial secretary, January 1, at Loma Linda (age 98).



This booth display, designed by Pastor D. J. Donesky, of Saginaw, Michigan, won first award at the Saginaw County Fair, one of the largest fairs east of the Rocky Mountains.