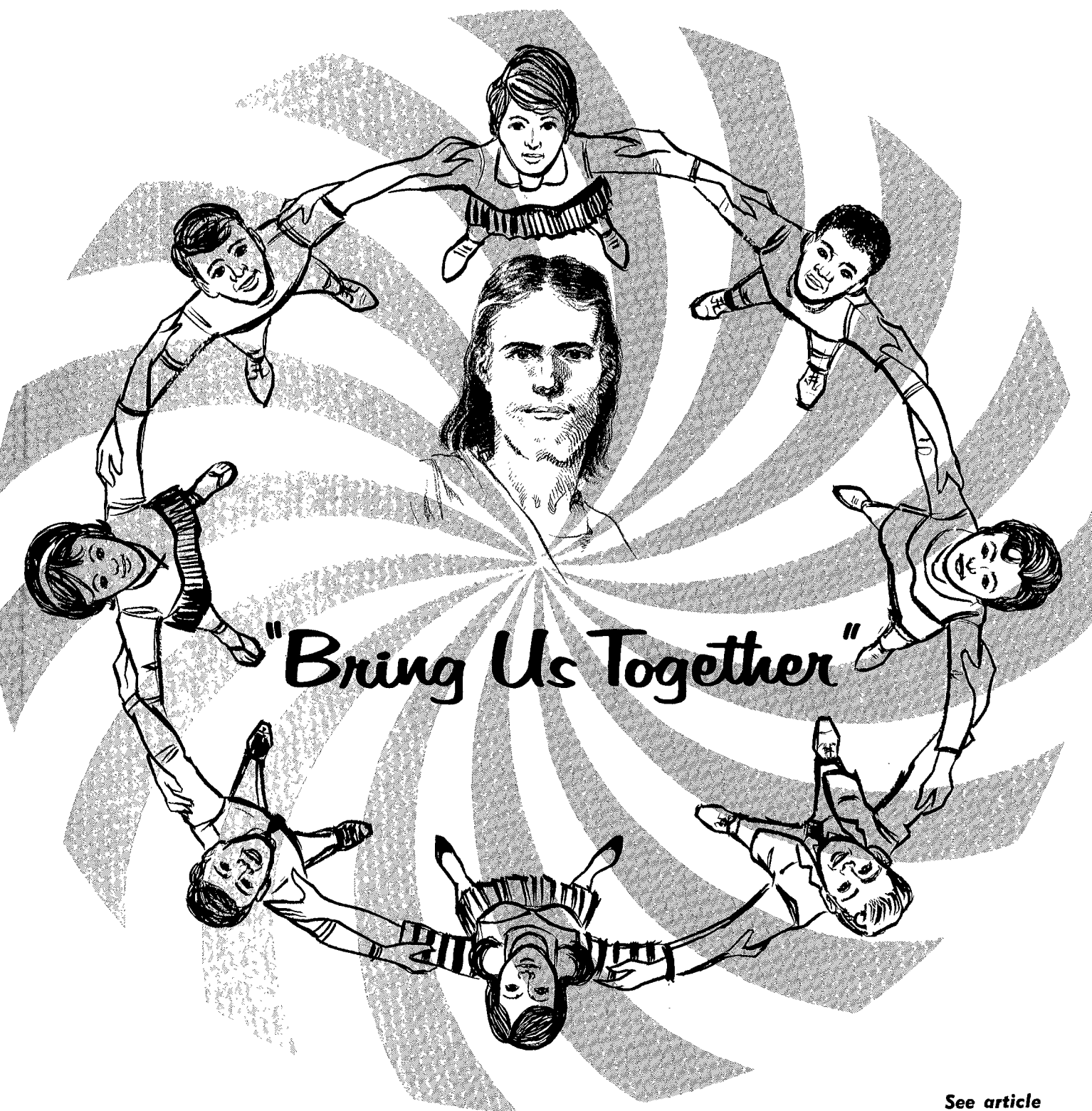


# Review

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

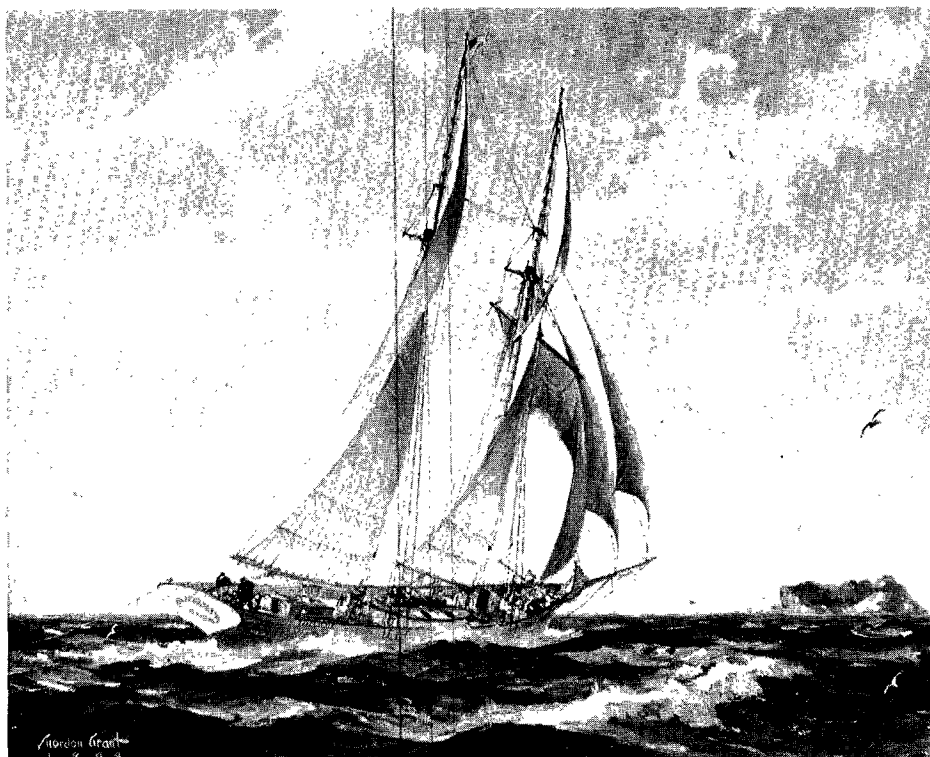
January 23, 1969

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See article  
on page 3

# Ho! A Ship!



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PAINTING BY GORDON GRANT

**The Pitcairn, paid for by Sabbath school offerings, set sail October 20, 1890, for Pitcairn Island. Later it made six additional missionary voyages to the South Pacific.**

**SAN FRANCISCO, CALIFORNIA.**—Today we are starting ten weeks of travel and visitation to a vast region of islands—an unfathomably tremendous stretch of land and water which is probably the most romanticized portion of our planet. One of the islands we shall visit is so large that it constitutes a continent (Australia). Others are but dots on the map. They are places of diversity and of duty, and are infinitely more complex than many who live in the northern hemisphere regard them, and deserving of more consideration than they re-

ceive. Most people who live on the top side of the equator more or less unconsciously dismiss the lower half of the globe from their day-to-day life unless crisis or disaster calls this region to their attention in the headlines or on the television screen.

But despite the information gap that engulfs the top half from down under, the Austral Pacific world does conjure up visions of notabilia. For some it is tropical islands fringed with deserted white-sand beaches and beckoning palm trees, strange peoples, and grass skirts—yet places with

nowhere to go and nothing to see.

The more geographically adept do not stop at this, of course. They know that Australia is stepping to the forefront of world powers; but even then there is a lack or a distortion of reality. A companion on the fan jet that landed me here a few hours ago said that when he thinks of Australia he sees sheep, the endless outback, and the Great Barrier Reef, with Australians in rakish slouch hats dancing to the strains of "Waltzing Matilda." Some have a vague history-class memory of Captain Cook and Captain Bligh, the latter of H.M.S. *Bounty* fame. Still others think of the Austral Pacific as a peaceful chunk of earth—as peaceful as one could expect in an imperfect world.

Of course, there is much more, as we shall see, to this island wonderland. Particularly for Seventh-day Adventists this vast expanse of land and water represents the church's world mission in its purest form. And it all started here in San Francisco. For nearly 300 years after the discovery of the New World, ships of many nations searched for the San Francisco Bay and its 450 square miles of sheltered anchorage, and a mile-wide gateway to the sea. Spain's treasure galleons, beating down the coast after the long voyage from Manila, had missed the Golden Gate, as did navigators of note, including Sir Francis Drake on his famous voyage on the *Golden Hind*. In 1775 Juan Manuel de Ayala sailed the first ship through the Golden Gate, which was to become the door of golden opportunity for Seventh-day Adventists.

The message of the great Advent appeared on the San Francisco scene in 1859 when Merritt G. Kellogg (half brother to Dr. John Harvey Kellogg and W. K. Kellogg—same father, different mother) reached San Francisco. He was of the stuff that makes pioneers. A young man in Oberlin College, he publicly identified himself with the church of Seventh-day Adventists and caught the vision of what was to happen on the North American West Coast. He and his party journeyed west through desolate desert, across snow-white alkali flats, and over forbidding mountains. "Things looked very dark for us," he wrote. "We could see nothing but starvation or begging if we turned back, so after another consultation with my wife we decided to continue our way westward." They reached San Francisco with Kellogg's pocket holding little more than a dollar.

The family's observance of the seventh day of the week as the Sabbath attracted the attention of B. G. St. John, a lumber tallyman at the

wharves who had accepted the doctrines of Adventism in 1843. He accepted the complete message from Merritt Kellogg—and the work was on its way on the West Coast.

The new believers soon called for help from the General Conference. They raised \$133 in gold to aid in paying the expenses of any Seventh-day Adventist minister the General Conference might send to California. In 1867 Merritt Kellogg decided to go East for a course of training at Dr. R. T. Troll's Hygieo-Therapeutic College at Florence Heights, New Jersey. He took the circuitous route of the Isthmus of Panama and stopped by the General Conference office at Battle Creek to make a plea on behalf of the work in California. The message spread to other parts of central California. Then Uriah Smith, the General Conference secretary, took up the cudgel. In May, 1868, at the sixth annual session of the General Conference, Merritt Kellogg was hired as a denominational worker, while J. N. Loughborough and D. T. Bordeau were chosen to answer California's call. The two evangelists with their families arrived in San Francisco, July 18, 1868.

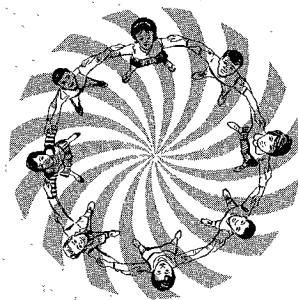
The spread of the work in California from that point on is nothing short of a success story. Petaluma, Windsor, and Santa Rosa soon were followed by other church names. Evangelical, educational, medical, and publishing work became the foundation stones of God's work. These beginnings spread across the State and took particularly vigorous root in southern California, that "rendezvous of reckless cowboys and traders, where wandered ragged, starving Indians hopelessly addicted to drink and reduced to beggary and crime. For innumerable miles the unfenced range stretched over desert, valley and rolling hills." This whole area, according to this historian (Cleland), was a "thinly populated, semi-lawless cattle frontier."

But this area, along with the entire State of California, was to become possibly the most consequential center of Seventh-day Adventist activity in the world. Churches, schools, medical centers, began to proliferate. The results we see today, with 360 organized churches, a membership of 91,227, nine sanitariums and hospitals, one publishing house, a college, a university, 20 secondary schools, 118 elementary schools, and other helpful organizations. Yearly, Seventh-day Adventist organizations in California contribute nearly 7.5 million dollars to the General Conference world budget.

California, and the San Francisco Bay area in particular, became the

# "Bring Us Together"

(See Cover)



By JOHN H. HANCOCK

**I**N HIS election victory speech Richard Nixon referred to a sign held up in the twilight by a teen-age girl at one of his campaign whistle stops. The message was simple but profound: "Bring us together!"

"Bring us together!" How this expresses the longing of hearts everywhere for a better society working harmoniously for advancement on all fronts. Nothing can overcome a united people who with a righteous mission give themselves in total commitment to its accomplishment.

"Bring us together!" For the remnant church these words are highly relevant. The world watches to see in Christ's followers that miracle of love and unity that transcends all social, ethnic, and professional differences, and sits them down together in heavenly places. To achieve this miracle, every Adventist must spend more time praying. More time sharing with others the exhilarating joy of victory through Jesus Christ. More time encouraging others to stand courageously against sin. More time seeking earnestly for a greater outpouring of the Holy Spirit. More time, with a sense of urgency, planning and working to meet the challenge of a needy world.

"Bring us together!" What could more graphically express the heart cry of families today? Malachi's prophecy that in the last days the Elijah message would turn the hearts of parents toward their children and children toward their parents must reach greater fulfillment. Christ-centered families discover that the generation gap is bridged when young and old meet together at the cross.

In July, Adventist youth from all over the world will gather in Zurich for our first world youth congress. There they will be united in purpose, in prayer, in purity, in perseverance, and in a Christlike passion for lost souls. From Zurich these youth of destiny will march unitedly to all nations with a fearless Christian witness.

In these days when apathy, nationalism, racism, hatred, self-destruction, and revolt against "the establishment" are consuming our generation, God's people do well to tune their ears to the inspired message, "Press together; press together" (*Testimonies*, vol. 6, p. 293)—in hope, in doctrine, in fellowship. O divine Redeemer, by Thy Spirit *bring us together, and keep us together!* ++

base for the church's first move, westward to "every nation, and kindred, and tongue, and people." The plan was initiated by an action of the church in conference assembled (November, 1887) "that a vessel of suitable size and construction for missionary purposes be purchased or built and equipped for missionary work among the islands of the Pacific Ocean." In 1890 the General Conference authorized the construction of a schooner in California, and the Sabbath School Department took the responsibility for raising a large portion of the expense. The ship was completed in the fall of 1890 at a total cost (including furnishings, supplies, stocks of books, etc.) of \$22,098.35. The length of the ship was 100 feet; the breadth of beam, 27 feet; the hold, 10 feet. The regular accommodations provided for 30 persons.

At midafternoon on October 20, 1890, the *Pitcairn* (it was first thought that the name of the ship should be *Glad Tidings*, but the General Conference Committee settled on *Pitcairn*) weighed anchor and was towed to the Golden Gate. The *Pitcairn* spread her 1,576 square yards of canvas to the breeze from two masts, and the great adventure for God began.

The sturdy little ship met the swells of the broad Pacific successfully and sped on her way to gladden first the hearts of the people of Pitcairn's isle and then to move on through coral reefs to other islands of the South Seas. The missionaries on board for this first cruise were E. H. Gates, A. J. Reed, and John I. Tay, together with their wives. The shipmaster was Capt. J. M. Marsh. John I. Tay actually was the ship carpenter. This true hero will stride often across the shores of advance. He already had been prominent in the SDA mission outreach. As a lad of 16 he had left home to serve before the mast. He cherished two books—a Bible and a copy of *The Mutiny on Board the Bounty*. The story of the mutiny awakened in young Tay a keen interest in the people of remote Pitcairn Island who had settled there in 1790.

In 1873 John accepted the truths as taught by the SDA Church and he became possessed of a great desire to share his faith with the Pitcairners. Two years later James White and J. N. Loughborough sent literature to Pitcairn. Then in 1886 the opportunity came for John I. Tay to visit the island of Pitcairn. He left San Francisco as a ship's carpenter for

Tahiti, where he transferred to a British man-of-war. He realized his ambition. He went ashore at Pitcairn with a large quantity of literature. Invited to stay, he remained for a period of five weeks. These were busy weeks for the man of God. Personal visitation, Bible studies, preaching services—all pointed toward indoctrinating a people who had learned of the love of God through the efforts of John Adams, the mutineer who had survived the bitter struggle.

John I. Tay succeeded in persuading the Pitcairners to observe the seventh-day Sabbath. He returned to America aboard a yacht that had called at Pitcairn, and of course much rejoicing greeted him back at the California home base. It was agreed that the time was right for increased efforts among the islands of the South Pacific, and the *Pitcairn* project was undertaken.

During the ten-year period of service the *Pitcairn* made six missionary voyages and was instrumental in establishing the church's outreach in many of the islands of the South Pacific. Maintenance was expensive, of course; so when by 1900 steamship connections with the islands had improved, the *Pitcairn* was sold. During the ten years of the *Pitcairn's* missionary journeyings direct contact was made with great unentered territories. A keen interest was awakened at home and abroad that has exerted influences that will be felt throughout eternity. When the Master Mariner closes His logbook on the last missionary adventure, He will take one fond look at the course traversed

by the *Pitcairn* and will reckon its worth among the larger services of His people.

Today we visit this same Austral Pacific. We soar into the blue yonder aboard a thundering fan-jet plane, following the flight of the three angels through the skies with God's last messages to earth's farthest bounds. The pioneers in haste blazed the trails. By birth and choice we are committed to these Seventh-day Adventist beginnings. The presence of the pioneers, the reminiscent minds of some of them among us, the fervor of their spirit at which we warm our souls, provide inspiration and a source of power that animates and must animate the soldiers of Christ's last legion. The true source of power, of course, is the Holy Spirit, through whom is poured out a heavenly abundance of vision and energy and grace. The Word of God is the storehouse of the heavenly treasure, and in its prayerful and careful study lies the secret of translation from the kingdom of darkness to the kingdom of light.

However, let it be repeated that the history of our spiritual forebears is a source of strength. Not only are we given the riches of their discoveries, but we are heartened and incited to heavenly emulation by the accounts of their sufferings and deeds. Nowhere is the account more impressive, more brilliant, than in the Austral Pacific, to which I invite you now to travel. ♦♦

WALTER RAYMOND BEACH  
Secretary, General Conference  
(Continued February 6)

## Misunderstanding

By GOLDIE DOWN

For six months a young couple living in a flat adjoining Mrs. Grant's apartment endured uncomplainingly the loud music that Mrs. Grant played all day and half the night. The sound blasted through the thin walls nearly driving the pair to distraction, but they said nothing.

The music was good. Mrs. Grant played only the best, but it was turned up so loud that the young couple wondered how she could bear to be in the same room with it. However, for the sake of good neighbor relations they did not complain.

Then came the night the wife was in the hospital having her first baby and the husband was alone in the apartment. The music seemed to be blaring louder than ever. Finally, when his overwrought nerves could stand it no longer, he pulled off his shoe and rapped smartly on the dividing wall to register his disapproval.

The music stopped.

The next day the young man confided to a friend that he was sorry he had banged on the wall because he knew Mrs. Grant was a widow and the music apparently comforted her in her loneliness.

Later in the day Mrs. Grant confided to the same friend how surprised she was at the young couple's ingratitude.

"They are poor," she said, "and just starting out in life. I knew they could not afford costly records and a record player like mine, so for the entire six months they have been living here I have sacrificed my own comfort by turning up my player as loud as it will go so that those poor young things could enjoy the music too. I never dreamed my endeavors were not appreciated."

A MODERN archeological expedition is no treasure hunt. The serious archeologist of today is not interested primarily in finding museum pieces or works of ancient art. His foremost interest lies in the reconstruction of the history of the site he excavates, although he does not despise the objects of utility, warfare, art, or craftsmanship which in the process of his archeological work come to light.

At Heshbon we considered it the primary purpose of our work to find clues that would enable us to reconstruct the city's ancient history and fill the gaps in our knowledge with regard to the city's past, although we were most delighted to obtain as a kind of bonus in the course of our work more than 80 coins and some 240 other objects, such as beads and pieces of metal, stone, and bone, besides potsherds in large numbers and a few well-preserved vessels.

The only way to carry out a thoroughly scientific excavation on an ancient site in Palestine is to follow methods that have been developed during the past 80 years by such pioneers in Palestinian archeology as Flinders Petrie, Andrew Reisner, Clarence Fisher, and especially W. F. Albright, and by more recent scholars who stand on their shoulders, such as Kathleen Kenyon, G. Ernest Wright, Yigael Yadin, and Ruth Amiran. We at Heshbon were committed to scrupulously following the best possible methods in order to obtain the most reliable results.

### Ruin Mounds Contain Several Occupation Strata

It is important to understand why when excavating an ancient mound in the Near East a series of occupation layers is found, one lying on top of the other. The reason is that in rebuilding a city the ancients usually did not bother to remove the remains of destroyed buildings after catastrophes such as wars or earthquakes, but simply leveled off the debris and built new structures on top of the earlier remains. In addition, the accumulation of dirt and waste caused the surface of a city to rise in the course of time.

As a result a mound developed. In Arabic such an artificial hill is called a *tell*, a word which has been taken over in Western languages. If one digs into such a *tell*, which is, as it were, the graveyard of a succession of ancient cities, he will find the remains of the latest periods on top of earlier ones. Peeling off layer after layer provides a sequence of the occupational history of the mound in question. However, the layers do not always lie in a nice, undisturbed horizontal po-

sition. They are interrupted by pits and intrusions such as foundations of later houses, which sometimes were laid deeper than at other times.

Since cities were built over natural hills, houses were at all times constructed at different levels. Frequently remodeling of buildings, relocation of streets or courtyards, and other building activities that went on at all times in the life of a city, confuse the picture that the archeologist faces and constantly confront him with problems that can be solved only by the most careful observations during the excavations. The evidence as found must be interpreted and reinterpreted as more evidence comes to light.

### Pottery, the Archeologist's Time Clock

An important helpmeet of the archeologist is the humble potsherds in great profusion on every ancient mound. Pottery vessels have always been among the most widely used utensils of the ancients. They served as containers for liquids and food and were used to store books and clothing; they served as pots for cooking, as dishes for eating, and as vessels for drinking. Pottery was easily broken, but since it was cheap, it could readily be replaced. When pottery vessels broke, the sherds, gener-

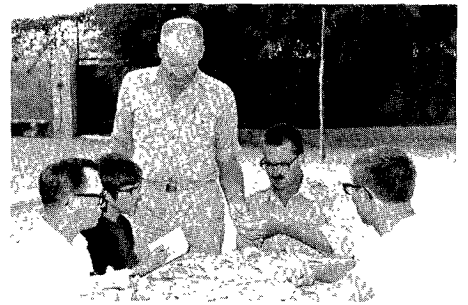
# Techniques of Archeology

By  
SIEGFRIED  
H.  
HORN



PHOTOS BY AVERY V. DICK

**Anthropologist Robert Little uncovers a headless cat.**



**Archeologists analyze pottery from Area C.**

ally being of no use, were discarded. But since sherds are indestructible, they retain their shape and form even after thousands of years.

Since pottery was always in demand, a great amount of it was produced at all times. As time went on there were changes in shapes and forms, decorative features, and also in the texture of the clay. These changes were small in a lifetime but great over the centuries. For example, it is difficult to see great changes in the pottery from one century to another when the Romans were in control of Palestine, but there is a tremendous difference between Roman pottery and that of the Islamic period or between Roman and Hellenistic pottery.

Much study has been devoted in

the past half century to detecting the differences, sometimes small, between the pottery of the various ages. Many doctors' dissertations, books, and articles have been written on ancient pottery, providing the modern archeologist with reliable tools to recognize the age of ancient pottery that is unearthed in great profusion during any archeological dig.

The humble potsherd, which provides modern archeologists with a time clock, is therefore a most important criterium of every archeological undertaking. Without it we would know only that a wall lying on top of another wall is of a younger date than the underlying one, but we would not know whether there were intervals of ten or 100 or 1,000 years

between the construction of the two walls. However, if pottery is found associated with the two walls in question, both can easily be dated and the interval determined.

At Heshbon about a thousand buckets of pottery were collected during the seven weeks of work—68 buckets of pottery came from the debris that filled one cistern. The many tens of thousands of potsherds that were found in the course of our work were washed and dried and then analyzed in daily afternoon sessions at the headquarters. Representative pieces of rims, handles, bases, and spouts, as well as some body sherds, were kept, registered, and drawn. They need further study and should help us to date more accu-

ately the strata with which they were associated.

At Heshbon we attempted to apply careful excavation methods with an equally careful study of the pottery as it emerged from every level representing a new architectural feature. Whenever the color of the soil varied, whenever a new surface appeared, or whenever a wall, a pit, or a floor came to light, the pottery bucket was changed, and careful records were kept.

It was the duty of square supervisors to keep extensive records of all archeological items, walls, floors, surfaces, pits, water channels, layers of fill, et cetera, called loci (plural of locus). They were required to draw them, describe them, and provide

## The art of living

By MIRIAM WOOD

*when you're Young*

### DISSENT AND THE ADVENTIST STUDENT

For the past three weeks we have centered our attention in this column on the students in various areas of the world who are in a condition of rebellion, who are revolting against Things as They Are. We've discussed the types of students involved, their differences and similarities, and the home backgrounds that may have contributed to a clearly definable attitude of disillusionment and purposelessness. What the revolting students are saying about the schools themselves was last week's topic.

I hope we've been able to establish two points, namely, that good SDA homes would not have within themselves the negative qualities listed, nor should SDA schools. However, perfection is pretty noticeable by its absence in an imperfect world. This being the case, our discussion would, I think, be incomplete if we didn't acknowledge that dissent, properly expressed, may sometimes seem (or actually be) necessary.

How should a conscientious SDA student proceed in such a case? (I have used the word "conscientious" deliberately; "conscientious dissent" is the only kind I'm prepared to discuss at this particular time.) Actually, I should like to broaden the question beyond mere dissent. Let us ask: How can a conscientious SDA student involve himself properly in the large world, church, and civic issues that are the very warp and woof of modern living?

First, it would be important for him to establish an informed background for himself on two levels—that of the church as a whole and his own school in partic-

ular. Unless you know the facts, it's pointless, unfair, and abysmally unintelligent to start waving banners. A denominational background of the sort I'm thinking about calls for a careful, systematic study of the doctrines of your church—not because you're "taking a course" but because you need to know for yourself what the church believes. After (or during) this first step, the thorough reading each week of at least one denominational periodical will keep you up to date on current plans, attitudes, and procedures.

Next, it's pretty vital that you spend some time informing yourself as to the goals of SDA education. Private schools are entitled to have their own specific goals! If during this period of background building you find yourself out of harmony with basic doctrines, this is a serious matter, a matter for your God, your conscience, and your pastor.

Now as for your school itself, I would think you'd need to make a survey of all the established channels of communication that have already been set up—committees, clubs, societies, organizations of every kind that exist on your campus. Have their goals become superficial as the world has moved faster and faster? Would new charters, new objectives, for already-existing mechanisms be sufficient? Or do some totally new and different organizations need to be brought into existence?

As you get into these complicated questions, I'd advise you to scrutinize YOU very carefully. Because what you may find—what you'll undoubtedly find—is that a great deal of work is going to be called for on the part of someone. It's not all flag waving and singing and

high-sounding oratory. People who change the world are most often characterized by beads of perspiration on their foreheads, mute testimonials to their exertions.

If you are willing to work hard, you'll need to set up some ground rules for yourself. For instance:

1. Never publicly criticize Powers That Be unless you've first brought your complaints in person or by letter to the aforementioned Powers and are refused a hearing. For that matter, never publicly criticize until you've allowed time for improvement to take place once you've had your day in court. To suggest a massive procedural change, and to expect a massive procedural change, and to expect this to be implemented within five minutes of your interview is downright ridiculous.

2. Ask yourself whether your suggestion represents real improvement or merely change—which in some cases is only difference of opinion.

3. Resolve to maintain Christian courtesy. Come what may, you'll never regret it—but you certainly will regret not doing so.

4. Put your own motives under the merciless light of self-examination. You may find that your motivations are not so admirable and so above reproach as you've assumed. It just could be that instead of wanting to move the world, you only wanted to move *you* to the top of the world!

5. Pray for a clear mind, a humble spirit, courage to stand unflinchingly for worth-while causes, and wisdom to identify the worth while from the sensational and trivial.

When you're young in today's world you ought to be properly involved in all phases of living. But never forget that the first objective of every human being should be to seek individually the kingdom of God and His righteousness.

measurements and elevations for each of these items and also record all pottery associated with them. The analysis of the pottery, made during the daily afternoon "pottery reading" sessions, was then added to the records. It is from these records, produced by the square supervisors during the seven weeks of excavations, that the area supervisors can write their reports, built on all information obtained during our excavations.

### The Techniques of Digging

In order to guarantee the greatest possible control of all archeological procedures on the mound, every digging group of local workmen worked under the watchful eyes of a square supervisor. Each of these groups of workmen consisted of a pickman, one or two hoe men, and several basket boys. The pickman loosened the soil with a pick, often with a small hand pick, and collected all pieces of pottery and objects he detected. The hoe man scraped the dirt into baskets made of discarded automobile tires. Any pottery that had escaped the detection of the pickman was then collected by the hoe man. The dirt was carted to a dump heap in wheelbarrows. The pottery buckets carried labels on which the square supervisors put the information from which area, square, and locus the contents came.

We called the four main sectors of the mound which we excavated "areas" and labeled them alphabetically A, B, C, and D. The areas were in turn subdivided into squares, although some of them were oblongs or simply four-cornered plots of various shapes. Between the squares we left one-meter-wide balks, which we trimmed as smoothly and vertically as possible so that the layers of occupation would become clearly visible.

No architectural features such as walls, water channels, floors, et cetera, were removed until every possible bit of archeological information had been extracted from them and not until they had been drawn by the architects and photographed.

### Progress Seems Slow

While progress in this way is often slow to the observer, we as responsible archeologists hope to have destroyed no evidence without first having obtained every bit of archeological information which the remains of the mound still contained when our work began.

A word should be said about the objects unearthed in the process of excavations. The place of origin of each, whether the object is large or small, is carefully recorded in the field. Large objects such as mortars, door sockets, or roof rollers receive a

label; small objects are put in envelopes on which all pertinent information is written. A staff member, in our case Mrs. Marion Beegle, used her full time for the drawing and registering of all these objects in an accession book and on cards.

She had to wash and clean the hundreds of pieces of glass, bone, ivory, or metal, to treat chemically the bronze and copper objects, coins, needles, spoons, bracelets, rings, et cetera, in order to free them from the overlying layer of dirt or oxide, and to repair broken pieces as far as possible.

ments were lifted from their bed of cement by an intricate process. First, some sheets of cloth were glued on their surface. Each mosaic was divided into smaller, numbered segments and cut up with a knife. Then by means of a chisel the segments were lifted from their underlying layer of ancient cement. After each segment had been cleaned at the back side, the mosaic was reassembled face down on a flat piece of wood and put in a wooden frame. A grid of staff iron was put into the frame and cement poured over it.

In this way a mosaic floor or frag-



**Two diggers are gluing cloth onto the multicolored floor fragment from an early Christian church at Heshbon in preparation for removing it from its ancient bed.**

After the completion of our season of excavations, a representative of the government's Department of Antiquities made a division of finds. He selected a representative group of objects, in most cases the best pieces, for the national collection of antiquities housed in the Archeological Museum in Amman. The remainder of all objects, in our case about 60 per cent of the total, was allotted to the expedition. The objects given to Andrews University, for which an export permit was obtained in Jordan, will be added to the growing collection of archeological items that form the nucleus of a Biblical museum.

### The Preservation of Mosaics

Our expedition also discovered three fragments of multicolored mosaic floors in a church and in one of its side rooms. The two large frag-

ments can be transported and permanently preserved. The two large fragments of mosaics found in the apse and the central aisle of the Heshbon church were lifted and restored in the way discussed and then transported to the regional museum at Madaba, six miles south of Heshbon, where there are many other colorful mosaics, for Madaba is a city rich in such relics of early Christian art (a sixth-century mosaic map of Palestine, including Jerusalem, the earliest known map of the Holy Land, is in a church at Madaba. See the *SDA Bible Dictionary*, p. 699, Fig. 323).

In our next article we shall describe our work in the four areas in which we carried out excavations and discuss the historical data we believe we have obtained from the first season of excavations at Heshbon. ♦♦  
(Concluded next week)

ON FRIDAY morning, March 3, 1893, the General Conference business meeting which considered the revised and stiffened wording of the resolution repudiating tax exemption of church properties also considered the following resolution based on the seemingly providential openings in South Africa. It read:

"We recommend, . . .

"36. That a mission be opened in Mashonaland, Africa, as soon as practicable; and that not less than five persons be selected by the Foreign Mission Board to go to that field."—*General Conference Bulletin*, 1893, p. 476.

Without question this was in response to the report of Peter D. J. Wessels given in the closing days of the institute nearly three weeks before. He had said that land was available without cost to religious groups who would go in and begin mission work. But there had been very active discussion of church-state relationships before and on the very day this recommendation came before the conference. Brother Wessels therefore must have seen that there could be an adverse reaction that might stand in the way of opening the mission. The record shows, however, that recommendation No. 36 was "carried without debate." In connection with the action taken, Brother Wessels, nevertheless, asked for the privilege of speaking, and stated:

"Though 6,000 acres of land were offered to any denomination who would inaugurate a mission, and that we expected to accept land for our mission, it was not from the Government that we looked for the gratuity, but from a company. [The British South African Company.]—*Ibid.*, p. 486.

This was as the conference, which adjourned the next day, left it. The point made by Brother Wessels was one to be discussed in future months, as later and fuller information revealed that the British South African Company was a subsidiary of the British Colonial Office.

A few months later O. A. Olson, president of the General Conference, visited South Africa, arriving in October, 1893. Of course, the matter of free land for a mission was very much in his mind. He found that there was no longer any free land to be gotten, for the British South African Company had discontinued the granting of free land to denominational groups. This he reported to the Foreign Mission Board.

#### An Interview With Cecil Rhodes

However, our brethren both in Battle Creek and in South Africa wanted to pursue the idea of a mission station in Mashonaland (Rhodesia) on the basis of buying the land. Accordingly, A. T. Robinson, who headed our work in Africa, sought an interview with Cecil Rhodes, premier of Cape Colony and head of the British South African Company operating in Mashonaland. This was granted, and Elder Robinson was graciously received.\*

To aid in an orderly presentation of his request, Elder Robinson had written out a statement explaining the work we wished to do if we could buy the land desired. As he took his seat in the premier's office he began to read to Mr. Rhodes. Mr. Rhodes picked up a pen and began to write on some sheets of paper before him. Elder Robinson, thinking that Rhodes was little interested and was giving attention to some other business, paused. At this Mr. Rhodes looked up and said, "and?"

So Robinson proceeded with his description of our work and our intentions, only to find Mr. Rhodes returning to his writing. Quite distracted with the seeming noninterest of the premier, Robinson grew silent again. A second time Mr. Rhodes looked up and said, "and?" Robinson continued to read and Rhodes continued to write. The experience was repeated a third time. Even when Robinson finished his statement Mr. Rhodes continued to write for a few minutes. Rhodes then put the sheets in a large envelope, addressed it to Dr. Jamieson, secretary of the company, and gave instruction that the letter be handed to him in Bulawayo. Our man duly thanked Mr. Rhodes and departed with the letter, knowing nothing of its contents.

On July 4, 1894, after a six-week journey by ox wagon, Peter Wessels and A. Druillard, accompanied by five others, arrived in Bulawayo and sought out Dr. Jamieson. As Jamieson read Cecil Rhodes's letter, carried to him by our men, he asked, "Gentlemen, how much land do you people want?"

Fully expecting to buy the land, our men replied, "We would like ten or twelve thousand acres, but it will depend on the terms."

"Terms!" exploded Jamieson. "Rhodes commands me to give you all the land you can make use of. Do you want better terms than that?"

With a guide furnished by Dr. Jamieson our men selected 12,000 acres, 40 miles east of Bulawayo—a property which was to become the Solusi Mission, the first mission station among pagan peoples to be operated by Seventh-day Adventists anywhere in the world. A year later

The Spirit of Prophecy  
and Government Favors—2

# The Solusi Property

By ARTHUR L. WHITE

\* See *Review and Herald*, July 20, 1944, for the story told by A. T. Robinson.

a well-chosen group of men and women were sent to the mission on a permanent basis.

A report of the gift of 12,000 acres of land to us for mission work soon reached Battle Creek. The president of the General Conference was at the time in Europe, and there were mixed opinions among the brethren at headquarters. The editor of the *American Sentinel*, A. T. Jones, quickly lashed out at our acceptance of the gift of land:

"Some weeks ago, in calling attention to the grant of an alley in Washington, D.C., to a Roman Catholic institution, we said:—

"The *Sentinel* has protested, and will continue to protest, against all such donations, whether of land or of money, and whether made by the Government of the United States or by the Governor of Mashonaland; for if the principle is worth anything, it is just as good in the wilds of Africa as on the plains of our own fair West or in the alleys of our Capital City."

"At the time we had in mind certain grants of land made in Africa for mission purposes by the British South Africa Company. It was thought and urged by some that these grants were legitimate because made by a company. But we now have in our possession the annual reports of said company from 1890 to 1893, inclusive, and are in a position to prove conclusively, that the British South African Company is nothing less than a British Colonial government, and that grants of land from it differ in no sense from similar grants from any other civil government."—*American Sentinel*, Nov. 1, 1894.

### Foreign Mission Board Wrestles With Problem

F. M. Wilcox, secretary of our Foreign Mission Board, found the matter most perplexing, and wrote of it to his close friend, a former secretary of the board, William C. White, who was with his mother, Ellen G. White, in Australia. Note Elder Wilcox's statement of the problem:

"There is one question about which I have been thinking considerably of late and that is this: what should be our relation to the various governments with which we will come in contact in our labor in foreign fields? We have contended very earnestly against anything looking toward a union of church and state, and even went so far at our last General Conference that we protested against exemption clauses and against exemption of church property from taxation.

"Now I do not suppose that there will ever come a time in this country when we could secure state favors if we desired, but may it not be possible that the Lord will test us right upon some of these principles in our work in other places, especially as we come in contact with some of these petty governments of Africa or the islands of the sea? They are just as much civil governments as the greater powers of earth. From them, in a great many cases, we will be offered a great many favors. What relation should we sustain on some of these points?

"You know the British South Africa Land Company has offered us 12,000 acres of land. The question naturally arises, will it be a compromise of principles to accept this? The matter has been talked over considerably outside of the regular meeting of the board, and although the question has never come up for action, I think that the majority of the board feel that it would be better to go through a form of purchase, at least, and thus obviate any difficulty which might arise in this respect."—F. M. Wilcox to W. C. White, Dec. 4, 1894.

### Advised to Buy the Land

The president of the General Conference, on December 9, 1894, wrote to Elder Robinson of South Africa, advising that the opinion prevailed in Battle Creek that it would be best to insist on buying land, although this did not diminish their appreciation of the kindly attitude of the company in South Africa. The General Conference session of 1895 convened



## The Banished Boy

By MARGERY WILSON

"WE HAVEN'T had any mail for three days," sighed mother. "And there is no horse in the barn or corral we can use to ride to the mailbox."

"I know," said Denny. "But I can walk; it's only a mile."

Mother kneaded the bread dough on the kitchen table. She didn't really like to live in the country, because it was so lonesome. "I know you can walk that far, but it's just the rattlesnakes that worry me."

"Aw, Mom," grumbled Denny. "I'm nine years old. I can take care of myself." Watching mother dividing the dough, the redheaded boy held his freckled face in his hands.

"I'll take the dog," said Denny. "Ring loves to kill rattlesnakes. Remember how he teased the one by the gate. When he saw it all sprawled out after a strike, he shook it till the rattles almost fell off."

"That's a good idea. Since the horses are all working in the field, you hike along to the mailbox real fast with Ring." Mother was eager for news from the city.

Denny stuffed his pockets with raisins that would taste extra good on the hot dusty road.

"One more thing," mother cautioned, "there is another skunk family around, so whatever you do, don't bother them. They smell terrible, and you'll be sorry if you do. Don't even try to get close for a look."

Denny loved the birds and animals that lived around the old farm. He had

soon, and on February 20 a resolution was introduced. It took a position against accepting any such favors from governments and giving instructions to pay for the land at the going price. The resolution came before the conference and was considered through most of two full meetings of the session, but no action was taken. It stated:

"Whereas, Opportunities have arisen and doubtless will arise in the future to secure from various civil governments grants and donations, and,—

"Whereas, To seek or even to accept any such thing from any civil government in any country would be a violation of the fundamental principles of separation of Church and State, therefore,—

"11. Resolved, That we ought not as a denomination either to seek or accept from any civil government, chief, ruler, or royal chartered company, supreme, local, or otherwise, any gift or donation concession or grant, either of land, money, credit, special privilege, or other thing of

carefully studied several dead rattlesnakes. But the skunks always came slinking in at night, so he hadn't really had an opportunity to look at a skunk. But suddenly, while they were walking along, Ring started chasing a little black-and-white creature into an old creek bed. Denny became excited. He had never seen a skunk up close before.

The skunk knew it couldn't outrun the big shepherd dog, so he scurried over the rocks and disappeared into a hollow log where Ring couldn't follow. But old Ring knew he had his prey trapped. Denny ran to the log. Now was his chance to see what a skunk looked like. Then he remembered mother's warning.

Oh, well, he thought, how can it hurt just to look at a skunk?

When Denny stuck his face into the small hole to get a good look at the skunk he knew why mother had told him to leave skunks alone. The scared skunk lifted his tail and sprayed Denny right in the face.

Denny choked, coughed, and tried to get his breath. Oh, how his eyes stung and burned! "I'm sick," he cried, holding his stomach.

The little boy wasn't just sure how mother got him to the yard. He didn't even mind when she yanked off all his clothes and buried them.

But oh, the scrubbing; three times she scrubbed him with soap and water in the yard. While she scrubbed, mother muttered about a boy who didn't listen and hadn't learned to obey.

Denny had to leave the house for several days. He didn't mind having to eat outside by himself, but he didn't like sleeping in the barn.

He wrapped the quilts around himself that first night in the hay. He smelled so bad that even Ring slept on the other side of the barn.

"You know, Ring," he called, "if I had obeyed mother, that skunk would have sprayed you. Then you would have had three baths in one day, instead of me!"

value, to which we are not in common with all others justly entitled as men without any reference to our religious profession or religious work. This does not preclude the receiving of aid from rulers, royal personages, or private individuals when such assistance is rendered by these parties in their individual capacity.

"12. *Resolved*, That in harmony with this resolution, the General Conference Association be instructed to pay an equivalent for all government land that may be secured in Africa or elsewhere."—*General Conference Bulletin*, 1895, p. 283.

Comments at the close of the report of the second meeting, held February 24, in which the matter was discussed, indicate that—

"the discussion of the resolution was animated and instructive. There was no clashing of sentiment, nor of personal feelings, and much that was helpful was brought out, and all felt that the meeting had been a profitable one, and were able to see the issue before us much clearer than before."—*Ibid.*, p. 341.

It should be observed that the *General Conference Bulletin* fails to record any action adopting the resolution. What seemed to be the consensus, however, was carried a few weeks later into the actions of the Foreign Mission Board as reflected in their work of March 17, 1895:

#### "WORK IN ZAMBESIA.

"3. That the following propositions be adopted for the guidance of our work in Zambia:—

"1. That the work shall be under the direction and control of the Foreign Mission Board of the General Conference of Seventh-day Adventists.

"2. That the land secured from the government shall be purchased and not received as a grant.

"3. That we express it as our judgment that no more land should be purchased than is necessary for practical purposes in connection with mission work.

"4. That a letter be written to Messrs. Rhodes and Jamieson, representing the British South Africa Land Company, expressing our appreciation as a Board for the favors offered us, and also our desire to so conduct ourselves and our work that we may always have their perfect cooperation; but that we do not feel free to accept of the land as a gift, but will pay them a price that they and our agent may agree upon, feeling that this will be more satisfactory to them and also to ourselves, leaving us more free to go forward and carry out the plans of missionary work that we have arranged for."—*Minutes of the Foreign Mission Board*, March 17, 1895.

The letter to Messrs. Rhodes and Jamieson was never written. We did not pay for the land. Why?

Because of a communication from across the seas in Australia, written January 30, 1895, and received in Battle Creek in late March. The Lord through His messenger had spoken.

♦♦

(Concluded next week)

## LETTERS TO THE

# Fellowship of Prayer

### A CRY FOR HELP

My husband is desperately in need of help. I have been in the church only a year and he now says that if I want to live with him I cannot keep the Sabbath or attend church. He states that I can leave if I wish, but he will not let me have the children—that if I try to take them he will kill me.—Mrs. B., of California.

### OUR FIRST CONCERN IS CONVERSION

Our 17-year-old son is blind, somewhat retarded, and emotionally disturbed. His education has been in the public school system. This has been death for his Christian experience. Our first concern for him is his conversion, then healing, physically and mentally, according to God's will. We need to know where the Lord wants us to send him to school. We desire his healing but want it only as the Lord indicates. We have noticed a softening of his heart and it has encouraged us. Please pray for his complete surrender to Christ.—Mr. and Mrs. J., of Colorado.

### THE WHOLE CHURCH WAS PRAYING

Thank you for praying for my husband. He was baptized in April. God does answer prayer. The whole church here was also praying for him. It was a wonderful day of rejoicing when he was baptized. Many tears of joy were seen that day. Please continue to pray for him because he cannot read. There are some things he does not understand, though I try to help him all I can. It is wonderful to be able to go to church together. Please pray for my brothers and their families.—Mrs. M., of Oregon.

### APPEALS FOR PRAYER

Our hearts have often been touched as we have read the many pathetic appeals and the miraculous answers to prayer in the Fellowship of Prayer corner of the REVIEW. We would greatly appreciate prayer for loved ones: a sister interested in Unity, with a hazy idea of what it means to be a Christian; another sister, brought up as an Adventist, beguiled by a separatist group and critical of our organization; a brother in the chains of tobacco but trying hard to gain the victory; and another brother who has lost his way.

We have great faith in the Friday sunset prayers of our brethren and thank them sincerely.—Name Withheld.

A few years ago I requested prayer on behalf of two of my sons. My youngest son and his wife were converted one and a half years ago. He is a great worker in the church. Thank you for your prayers. I thank my heavenly Father every day for His

goodness to me and my family. Now I request prayer on behalf of a son and his wife who belong to the church. Their home is about to be broken up. They are both too proud to admit they are wrong. Pray that my son will be humbled and ask his wife to forgive him for his part in their problems. Also pray that she will do the same. They have three lovely children who need a happy Christian home. I have two other sons who with their wives are opposed to Adventism. Pray that their hearts will be softened. Meetings are being held here now. Pray that they will attend these meetings and be converted. I also have two daughters and their families who need conversion. Remember them also.—Mrs. A., of Arizona.

A short time ago I asked for prayer for my husband, who was drinking heavily and threatening to leave home. Within a week of my request he entered an alcoholic hospital for treatment. Although he is fit to live with now, he has no interest in religion and is miserable. I request prayer that he will be mightily convicted of his sins and have true repentance, now that his mind is clear and his system not clogged with alcohol. Pray that he will keep all of God's commandments.

I also ask prayer for our older son that he may soon have the opportunity of being in an Adventist school.—Name Withheld.

Please pray that my daughter may be delivered from the cigarette habit and from drinking coffee. I know she has tried many times to quit smoking. Pray too that she will give her heart to the Lord.—Name Withheld.

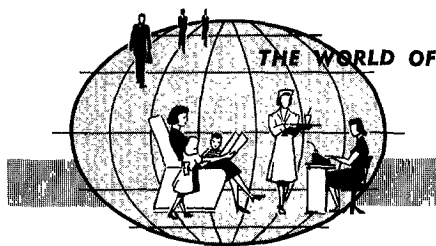
I have a precious promise to share with our prayer warriors. It is found on page 19 of *Testimonies to Ministers*: "Omnipotence cannot resist their [the church's] plea for the salvation of any tried, tempted member of Christ's body."

I ask that you pray for my children and their families. Also pray that my husband will find work and that he will pay tithes.—Mrs. G., of Washington.

### A BRANCH SABBATH SCHOOL

About five months ago we requested prayer on behalf of some church work being started in Dunn, North Carolina. Rejoice with us. God has answered our prayers. We have a branch Sabbath school started, small in membership but enthusiastic and faithful. Our minister plans evangelistic meetings in the near future. Please pray for these services. There is much curiosity concerning our keeping the seventh-day Sabbath.—Mr. and Mrs. W., of North Carolina.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

**A** MOTHER who teaches her child to love flowers will help him to become tenderhearted and thoughtful. In this day of widespread violence it is like an oasis in a desert to see a tenderhearted boy or man.

Both boys and girls can become fascinated with flowers. Visiting one of our church members recently, I was delighted when I noticed the children follow us around the garden, which contained dozens of rosebushes. When the mother forgot the

names of various roses, one of her little boys who had the names on the tip of his tongue would call out, "Fashion," "Tropicana," or "European." He knew the name of each rose.

A few months ago a little girl to whom I had given an African violet showed me her plant. I was amazed at its growth and beauty. I gave her a leaf with a short stem from each of about a dozen African violets that I have on our *lanai*. She was delighted to receive these. She knew what to

do with them. After rooting them in water she would transfer them to soil mix in pots.

There is an art to flower arranging, which it is well to teach children. When I have a select rose that I wish to take to the hospital I place it alone in a bud vase, usually a homemade variety. (Various types of bottles can be beautified by painting them or covering them with materials such as aluminum foil. Sometimes I use a small can and cover it with foil, allowing the foil to extend over the edge of the can to simulate a basket.)

I especially like roses for bouquets, but I also like sweet peas, carnations, and African daisies (Gerberas). If I exercise care I find I can have at least one of these flowers blooming any time of the year. Of all the flowers, mums are perhaps the most versatile. They can be used as potted plants, for bouquets, or in corsages. They last well.

A flower hobby for children need not be expensive. Perhaps the most inexpensive way to help them get started is to buy them a packet of flower seeds, which costs only a few dimes. From it a child can raise hundreds of flowers, which will bloom all summer and early fall. For areas where winters are too severe for outdoor flowers, a child can be given a small African violet plant. After it has bloomed and matured he can cut off from it a number of leaves having stems at least an inch long, then place these leaves in a glass of water until they grow roots.

Instead of one plant, he would now have some half dozen plants. By continuing to propagate his violets he would soon have dozens of plants that he could give to the sick through the winter.

The lives of sick neighbors and friends will be cheered by a child's gift of flowers from his own garden. A note reading as follows could accompany the gift: "Mrs. Jones, here is a bouquet of flowers. Would you like me to say a little prayer for you?"

Mums are not difficult to grow. A potted mum in bloom may be purchased the year round in many supermarkets, sometimes for less than a dollar. After the plant has finished blooming, the flower heads only should be clipped off, leaving the stems and the leaves. Then sections

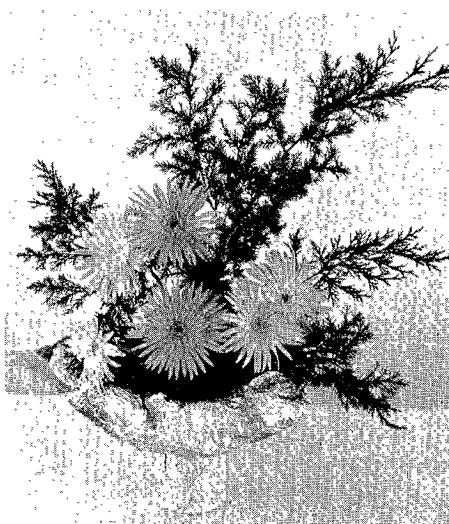


## Teach Your Children to Love Flowers

By ALICE ROBBINS



PHOTOS BY PAUL MILLER



about six inches long having at least two or three leaves on them should be cut off and planted in a small pot of moderately sandy soil. The soil should be kept moist until the plants root. There should be upwards of a dozen of these cuttings, making that many individual plants. Later these may be transplanted to larger pots or planted outdoors in mild weather.

The root system of the original potted mum that has been cut back may be separated into a number of parts and planted outdoors or in pots indoors. Oh, how many mums one potted plant produces!

At our home on Long Island my husband and I watched our mums multiply until we had about a hundred plants. In the autumn of the year it was a great joy to take mums by the bushel to our church in New York City to give to our members who were "cliff dwellers" in that great city. Their joy in receiving the flowers seemed to be even greater than our happiness in giving them.

If economy in starting out a child on the flower hobby is not a factor, he might be given a really fine rose

plant such as Queen Elizabeth, Mr. Lincoln, Tropicana, Peace, Simon Bolivar, or Suspense (my current favorite). If he catches the "rose bug" and insists on more roses than you can afford, let him visit some of your rose-enthusiast friends. I'm sure they'll be happy to give him slips from prize-winning roses. These slips may be planted outdoors under a fruit jar until they sprout leaves. If properly cared for they will grow into thriving rosebushes.

#### Contagious Fever

Rose fever is contagious, and the one smitten with it seldom recovers. I know, for I caught the fever when we lived in College Place, Washington. I was invited to join the Village Rose Society, but when they asked me to be its president, I declined, knowing next to nothing about raising roses. But I did agree to be the vice-president. My being vice-president of the rose society was a joke around our house, my husband delighting to call me "Rosie the Veep."

My husband, who knew even less about raising roses than I, finally

caught the "bug" too. This summer for the first time he and I entered our roses in the county fair, with one of his winning a prize. Listening to men talk about their roses is simply fascinating to me. When men get the "rose fever" they often become more enthusiastic than women. But best of all is the enthusiasm of children.

Children who take flowers to the sick or shut-ins should be taught to make their visits brief. In certain cases of illness children should not even attempt a visit. They can leave their bouquets with the person answering the door. Most hospitals will not permit children to visit the sick, but prayer, flowers, and cards are good substitutes.

A child's own homemade variety of get-well cards and letters will be especially appreciated. What could be sweeter than a card painted or drawn with crayons by a child, even though the art work would not win a prize? Some thoughtful message from the child in his own handwriting or printing, telling the sick one he is praying for his recovery, would be a real "shot in the arm." ♦♦

## Especially FOR MEN

By ROLAND K. HEGSTAD

**LITTLE THINGS** A while back a rocket bound for Venus was destroyed by mistake—because somebody dropped a hyphen. The cost: \$18.5 million.

Coded instructions fed to a computer guided the rocket by radio during the first phase of its flight. For an instant, rocket and computer lost touch. Reported the *Houston Chronicle*: "Although the rocket got slightly off course, a hyphen—they call it a 'bar'—in the instructions was supposed to tell the computer not to worry.

"There was no bar, and the computer did worry. It began sending course instructions it shouldn't have sent; the rocket got all mixed up and had to be destroyed.

"A touching and, in an odd way, a human story," said the *Chronicle*. "The rocket was primed for a 180-million-mile trip. And stumbled over something this long."

My file tells me that it is not uncommon for little things to have big consequences. Items:

\*Failure of a tiny relay device, easily held in the palm of your hand, was responsible for the power failure that darkened much of the Eastern seaboard of the United States and Canada in November, 1965.

\*A million-dollar Jupiter missile exploded because of one faulty soldering connection that cost no more than 50 cents.

\*A 15-million-dollar Titan rocket was destroyed because a workman failed to remove a two-cent plug.

\*In 1963, on one day, 452 people died in Japan in the Kyushu mine explosion and 162 in the three-train wreck near Yokohama. Investigation disclosed that both tragedies resulted from faulty cotter pins, only an inch or two long.

The potential of little things is worth remembering as we begin the new year and head out on a 365-day trip into the unknown. Much of the journey will find us concerned with big things. But the big issues of success or failure, victory or defeat, likely will be settled by little things, the jots and tittles of daily experience—minor dishonesties in computing income tax returns, forgotten Thank you's and remembered grudges, little words left unspoken, minor compromises on mini-issues, tiny hyphens dropped along the way.

Solomon recognized the challenge of the minute. "Catch us the foxes, the little foxes, that spoil the vineyards," he ordered (S. of Sol. 2:15, R.S.V.). The big foxes could be trapped or fenced out. The damage was caused by the little ones that evaded the defenses.

A contemporary spokesman for the Lord has put it this way:

"The work of the enemy is not abrupt; it is not, at the outset, sudden and startling; it is a secret undermining of the

strongholds of principle. It begins in apparently small things—the neglect to be true to God and to rely upon Him wholly, the disposition to follow the customs and practices of the world."—*Patriarchs and Prophets*, p. 718.

"It is conscientious attention to what the world terms 'little things' that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity."—*Messages to Young People*, p. 143.

I resist the temptation to generalize, to say that men are more likely than women to ignore the minuscule. But in most homes men do carry the big responsibilities—or at least they *should*; the male is to be the priest in the home, the spiritual leader. And because of these big responsibilities, perhaps little duties, little courtesies, knock more timidly at the door of the male conscience than of the female. And, again, perhaps the big egos that dog the footsteps of big responsibilities sometimes keep us from hearing little sins tiptoeing across our consciences.

Whatever the case, while still on the launching pad of this year, find a prominent place in your thinking for contemplation of little things—little deeds of charity, little acts of self-denial, simple words of helpfulness, small duties, little compromises, little sins, a two-cent plug, a dropped hyphen.

Indeed, the story of that Venus rocket is touching and, in an odd way, human. *To be primed for a journey to the stars and to stumble over something this long!*

# From the Editors

## THOUGHTS ON APOLLO 8

When the *Apollo 8* space capsule splashed down safely into the Pacific Ocean on the morning of December 27, a world that had held its collective breath ever since blast-off on December 21, breathed a sigh of relief. People on all continents rejoiced that the most fantastic mission of exploration ever undertaken by man had been completed successfully. Another giant step had been taken in man's efforts to reach out beyond his own planet to explore the wonders of space.

The flight of *Apollo 8* perhaps excited the world's imagination as nothing else had since Russia fired its first *Sputnik* into orbit, in October, 1957. At that time the natural science editor of the *Christian Science Monitor* declared: "The old familiar world of vast continents and trackless seas will never be the same again."

England's conservative *Manchester Guardian* in an editorial entitled "Next Stop Mars" exclaimed, "It demands a psychological adjustment on our part towards . . . the relationship of the world with what is beyond. The barriers of imagination which most of us erect between ourselves and those distant places where red dust is blown about the surfaces of strange planets, or where there is no sun, no touch, no gravity, nothing, have now been breached. We must be prepared to be told what the other side of the moon looks like, or how thick the cloud on Venus may be. . . . Until last weekend it would have seemed certain that decades must pass before this [flying into outer space and returning safely] could be done. Now nobody should be categorical."—October 10, 1957.

As *Sputnik* circled the earth, atomic scientist Frederic Joliot-Curie declared in Paris: "[The satellite's launching] marks a turning point in civilization."

With the coming of the space age, man suddenly realized that all his previous speed records were meaningless. Supersonic planes were no longer the ultimate. Speeds of up to 1,000 miles per hour sounded like a snail's pace compared with the 18,000 miles an hour of orbiting satellites. "Around the World in 80 Days" sounded foolish when compared with the 90 minutes needed by a satellite to orbit the earth.

And now man has flown much faster than 18,000 miles an hour. *Apollo 8* had to achieve a speed of about 25,000 miles an hour in order to break out of earth orbit and head for the moon.

### Lessons and Reactions

In two editorials (Nov. 14 and 21, 1957) we shared a few of our personal reactions to the launching of *Sputnik I*, reactions that were repeated with variations in the wake of the *Apollo 8* success. We pointed out that, like people in all parts of the world, we were startled by the suddenness of the event. Both Russia and the United States had said that theoretically it was possible to put satellites into orbit, but the public had not been told that space science and rocketry had become sophisticated enough to translate theory into fact.

Then suddenly it happened—*Sputnik* was up! A man-made object was streaking through the heavens beeping its message that a new era had begun.

To those of us who look for the return of Jesus, the experience was filled with lessons. We could not fail to remember Christ's warning, "Watch ye therefore: for ye

know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping" (Mark 13:35, 36). As unexpectedly as the space age had burst upon us, so might it be with the coming of Jesus. Would we be ready?

Our second reaction was one of puzzlement. In the face of the elaborate preparations necessary to place even a small satellite into orbit, we wondered how man could believe that the worlds—billions of them, many fantastically large—were placed in space by chance. Considering the magnitude of God's achievements, we wondered how man could consider his own so spectacular.

Our third reaction was one of increased faith in the existence of God and in the reality of events and places pictured in His Word. Earth and heaven no longer seemed so far apart. Man no longer seemed so tightly confined in his prison house. The translation of the saints, the ministry of angels, the oneness of the earthly family with the heavenly, the descent of the New Jerusalem at the close of the millennium—all of these things seemed more real. They seemed less "far out" even to the skeptical minds of unbelieving contemporaries. One could talk about these things without appearing to have lapsed into a dream world or the realm of science-space fiction.

As the entire world focused its attention on *Sputnik I*, we realized also that facilities are now available to place the three angels' messages before people everywhere within a matter of minutes, if necessary. Problems of mass communication that once seemed insoluble suddenly evaporated.

In these columns we wrote: "Some have asked whether we believe God will permit sinful man to go to the moon. To this we have answered frankly, We do not know. We can see no valid objection to such a trip, however. Apparently there is no life on the moon, hence a visit there by man would be of no particular consequence so far as the spread of sin is concerned. And if man ever should be successful in reaching a world that is inhabited by sinless beings (which we do not believe would be permitted), we are sure that such a visit would do nothing toward spreading the rebellion that centers in our world. Long ago unfallen beings lost sympathy with Satan and his principles. Is it likely that personal contact with men whose souls are corrupted by sin and whose bodies show degeneracy would change their attitude? Never."—REVIEW, Nov. 21, 1957.

Now that *Apollo 8* has successfully orbited the moon, the possibility that man will someday achieve a soft landing and actually set foot on this satellite seems highly likely. The "if" has been replaced by a "when."

### "I See Orion"

Several happenings during the *Apollo 8* flight impressed us deeply. As the capsule raced away from the earth into space, Captain James Lovell, the navigator, exclaimed, "What a fantastic sight!" "I am looking out my center window at Florida on the one side and Gibraltar on the other." When 7,500 miles "high" he reported, "I can see the entire earth now. I can see Florida, Cuba, Central America, the whole northern half of South America, in fact all the way down to Argentina and Chile."

As the craft reached deeper into space, and Lovell was

tracking stars in the distant skies, he said, "I can see Orion very clearly." At the mention of Orion our mind turned immediately to Ellen G. White's statement concerning last-day events: "The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space."—*Early Writings*, p. 41.

Just why Captain Lovell mentioned Orion instead of some other constellation, we do not know. We do know that no other sight in the heavens reveals more about the kind of God we serve—the God of power and beauty, the God who "inhabith eternity." One writer has pointed out that the cavelike opening of Orion, being about 15 minutes of an arc wide, stretches 16,740,000,000,000 miles from one side to the other. Describing the enormous chasm that appears beyond this opening, he declares, "Human speech is impotent. Pen of writer, brush of artist, alike are lifeless and inert in any attempt to even describe this interior. Mammoth cave glories in Kentucky, illumined by electric lights, are so beautiful that words cannot be used in their description. What, then, should be said of the mighty cavern in the depths of Orion's nebula? Torn, twisted, and riven masses of shining gas, irregular pillars, columns and stalactites in glittering splendor, and stalagmites rising from the mighty floor! The appearance is that of light shining and glowing behind Herculean walls of ivory or pearl, and these studded with millions of diamond points—shining stars."

The trip of *Apollo 8* has refocused our attention on the wonders of space and the fantastic opening in the heavens through which the Holy City will eventually come to our earth. The realities set forth in the Bible concerning the eternal home of the redeemed seem more real than ever!

K. H. W.

(To be continued)

## TO UNDERSTAND THE UNIVERSE

With fantastic nonchalance the moon-bound astronauts radioed back to earth, "We are now about halfway to the moon." And because so many people could witness the *Apollo 8* lift-off and follow the flight, the epic flight deep into space seemed somewhat more ordinary than Columbus' voyage in 1492.

As explorations into space rush forward, people are asking a great many questions about the reasons for all this activity. Politicians want advances in space technology for prestige among the nations. Humanitarians would rather see the money spent on alleviating human misery. Some Christians, who have thought that God's private domain begins just outside the earth's atmosphere, are troubled to see man "intruding." Scientists are restless to press farther and learn more. Some of the questions these groups ask are deeply moral questions; some are skeptical questions; others are inquiring questions.

Last August, with the Apollo program in full swing, the Space Science Board of the National Academy of Sciences (United States) issued a document entitled "Planetary Exploration 1968-1975." It has been described by Science Writer William Hines as "one of the most important scientific policy papers of the decade." Its purpose was to propose how science can get the most out of each space-exploration dollar.

The conclusion reached was that the sophisticated instruments of today can successfully answer the "major scientific questions that we can now pose about the planets." Including man in the space-probe package, the board argued, would not materially improve the scientific value of an interplanetary mission, at least not enough to warrant the tremendous additional cost. In

fact, some observers consider the landing of man on the moon hardly more than frosting on the scientific cake. The lunar orbiters and surveyers did their job quite well.

No doubt man's inquisitive nature will not long allow him to be satisfied with exploration by remote control. He will want to be there himself. But no matter how the exploration is carried out, the object will continue to be understanding—an understanding of the origin and nature of the solar system, of the origin of life, and of the ongoing processes that shape man's environment here on earth, to paraphrase Mr. Hines.

### Where Science and Religion Meet

At this point science touches religion, for both disciplines seek answers to the questions of origin. Through the centuries religion in its many forms has offered all sorts of subjective or metaphysical explanations. Science has attempted objectively to relate its detailed findings to the general question of origins.

Because the Bible makes only broad general statements regarding the origin and nature of the solar system and seems to some readers to be more poetic than reportorial in its brief description of the origin of life, many people today put more stock in a scientific theory, tentative though it may be, than in what the Bible says.

Creationists have not had an easy time defending their position. For every finding that clearly supports creationism or other Bible-based concept, other evidence appears that is used by evolutionists as "proof" of their theories.

Now, if the Bible's few statements about the origin of the earth are pitted against the conclusions of science in what seems a losing battle, how will it be when the Bible's even fewer statements about the origin of the solar system are pitted against the findings of space scientists and astronomers? Will there not be almost overwhelming challenges to our faith in the Scriptures?

We do not propose in these few paragraphs to clear up what scholars have struggled with for decades. But we do see these historic space probes as a further challenge to prayerful research and investigation by men of science in the Seventh-day Adventist Church. Among the three principal alternatives we can have only one choice. We cannot retreat into a medieval conception of God and revelation, forbidding investigation or denying scientific fact. Nor can we swing to the opposite pole, making science our god by denying Scripture when the two seem to be in conflict. Between these extremes is a position—most difficult to maintain—where faith and reason cooperate.

In this era of quandary and dilemma the person who places his confidence in religion needs guidelines as he weighs present scientific information and future findings. In the world at large, technology is moving forward much faster than faith. To prevent this pattern from prevailing in our own lives, we may well consider these counsels:

1. Science may be seen as the handmaid of religion (*Fundamentals of Christian Education*, p. 99).
2. The practicing Christian may grasp and appreciate all aspects of science in the natural world (*Christ's Object Lessons*, p. 125).
3. The greatest excellence is attained by those whose knowledge of science is illuminated by the light of Heaven (*Testimonies*, vol. 5, p. 448).
4. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard (*Counsels to Parents and Teachers*, p. 425).

These guidelines indicate that revealed verbal truth is paramount. When perplexities arise, whether in understanding the Bible or science, we are to permit our best

understanding of the Bible to predominate, while we wait for further light. That further light may be linguistic, geological, astronomical, or theological. But until it comes, we must wait patiently, confident in the Creatorship of God and the truthfulness of His Word.

Dr. Werner von Braun, director of the George C. Marshall Space Flight Center in Alabama, wrote in 1965: "Many people find the churches, those old ramparts of faith, badly battered by the onslaught of 300 years of scientific skepticism. This has led many to believe that

science and religion are not compatible; that 'knowing' and 'believing' cannot live side by side.

"Nothing could be further from the truth. Science and religion are not antagonists. On the contrary, they are sisters. While science tries to learn more about the creation, religion tries to better understand the Creator. While, through science, man tries to harness the forces of nature around him, through religion he tries to harness the forces of nature within him."—*This Week Magazine*.

F. D. Y.

## LETTERS



### MORE ON THE BLUE DRESS

Thanks for that wonderful article on the blue dress. How true it was. I had my daughter read it, and I see the hems in her dresses have come down. Thanks again.

MRS. M. TRENT

Lamar, Missouri

It appears to me that the discussion of "The Blue Dress" misses the real defect of such a piece unless I myself have misunderstood the editor's reason for running it. If it is intended to help young people with a dress problem, it defeats its purpose because of its unrealistic style. The conversations ring as false as a lead quarter; people do not talk to familiars that way now or probably ever.

The only use this kind of writing has is to reassure the "saints" (and I use the term in kindness and exactitude) that the editors are on the job and aware of the times in which we live.

WALTER C. UTT

Angwin, California

My four daughters try to sit on the fence; They want to run with the fox and hunt with the hounds.

I can vouch "The Blue Dress" is not fiction and hence

I am distraught, for the problem abounds.

In reply to an article from a mere man, I would say,

"The half has never been told!"

I am truly bewildered and can only pray,

"Dear Lord, please keep my daughters in the fold."

NAME WITHHELD

British Columbia

### FEDERAL AID PRO AND CON

The Federal Aid question is well stated in the letter of Dr. Richard Hammill in your November 14 issue. He hits the nail right on the head. I do not think the question is even debatable. . . .

I am sure that the laity would feel more liberal in responding if there were no attitude against accepting Federal grants for the sake of principle. I am sure there is only one answer to the question even though I might have been of a different opinion 20 years ago.

ELLIS R. DIEHM

Cleveland, Ohio

We wish to add a very vociferous Amen to the letter of H. L. Shull, of Redlands, California, in the REVIEW of November 28.

MR. AND MRS. GLEN A. WATKINS  
Model, Colorado

I fear that the "no strings attached" argument will in the end prove to be a pitfall. As a case in point, I refer to the school lunch program. It was started on a "no strings attached" basis. When schools became accustomed to receiving aid and they felt that they had to have it, then inch by inch regulations were imposed. The regulations imposed were in accordance with accepted nutritional standards, but these regulations were "strings attached" to the program.

The strings which could eventually be attached to government money to our schools may be reasonable according to the standards of worldly educators, but our schools were established because their standards are to be those of Heaven. . . .

Our work is to be finished by sacrifices such as characterized its beginnings. Let our readers and laymen get close to God to ascertain what His will is for us and for our schools; then if acceptance of government aid is wrong, let us dig deep and not force our schoolmen to feel they *must* have government aid in order to survive.

ADA B. MORTENSEN, R.N.

Carson City, Nevada

### MEDICAL WORK AND FEDERAL FUNDS

The acceptance of Federal funds for our medical institutions seems to be anathema to many of our people both ministerial and laymen. May I offer the following points for thought and discussion?

1. First, our medical institutions were established to provide care not for Adventists but as a missionary endeavor to reach those not of our faith. In my institution (Madison Hospital—220 beds) less than 8 per cent of our patients are Seventh-day Adventists.

This is about the average for all of our hospitals. Therefore, we must recognize that we are quasi-public institutions.

2. The acceptance of Federal funds, whether Hill-Burton for construction or Medicare or welfare to serve the public, has not, nor will not, blunt the religious thrust of our medical institutions, until the very last events before redemption. Our institutions, being eleemosynary, have for years provided care for the needy, namely, welfare patients. In so doing they have accepted welfare money from the city, county, and State for many years. This money has been underwritten by the Federal Government as grants to States from 20 to 80 per cent.

3. The government in its desire to help the aged and dispossessed has passed into law direct medical aid known as Medicare. Even our retired workers (ministers and teachers, et cetera) are using this Federally subsidized form of aid. In addition, Title 19 will soon be the law of the land (by 1972), and this will, by and large, take care of the welfare recipients of the State. Nationally, almost 30 per cent of all admissions (1967) were Medicare recipients, with the Federal Government providing that amount, or 30 per cent of our budget. This will increase until all are covered by some form of government Medicare.

Hill-Burton grants are given to hospitals for construction of health care facilities to take care of the public. In no case have there been any strings of government control, nor do I think that there will be until the final crisis. Our medical institutions are religious in nature, and this "peculiarity" is produced by our dedicated, devoted staff and our approach to the care of the sick. The community around our institutions know this and show their desire by coming to our hospitals. The government is interested only in providing the best care for the body, and in our hospitals is added the extra blessing of caring for the soul of our patients as well as the body.

I don't think that the religious thrust has been changed one whit by receiving Federal money, and I would hate to have to discharge 30 per cent of our loyal Seventh-day Adventist workers because of nonacceptance of Medicare patients.

ROBERT W. MORRIS

Madison, Tennessee

### HOSPITALITY

We have our own "Operation Hospitality" (REVIEW, Oct. 24, 1968) in our little church of 56. Last Sabbath we had ten visitors. Each Sabbath we have a potluck dinner. . . . We enjoy fellowship, and it has brought us closer to one another.

MRS. HERMAN BIESTERFELD

Milnor, North Dakota

### BIBLE VERSIONS

A hearty Thank you for the splendid articles [by G. G. Tuland] on Bible versions. It is absurd to think that God's message was aimed only at the English people of the seventeenth century and that they had the best understanding of His Word. His message is for the people of all ages, and it should be printed in the common speech of the times in which people are living. It must be revealed, not concealed.

VERNE KELSEY

Hendersonville, North Carolina

## GREAT BRITAIN:

### Evangelistic Campaigns Launched in Cities

Four evangelists opened large campaigns in Great Britain during September. In each case direct mail advertising was responsible for the major part of the nonmember attendance.

John Baker, a member of the 1967 J. F. Coltheart campaign team in Bristol, spoke in the university city of Cambridge to a midweek audience of 1,100 who came out in four sessions to hear the topic "Dead Men Do Tell Tales."

Malcolm Taylor, another member of the same team, remained in Bristol, where a crowd of 650 heard him preach on "Mysteries of the East."

In Exeter, Devon, George Crutchfield addressed an audience of 750 who came in two sessions, one on Sunday afternoon and the other in the evening, to hear "Dead Men Do Tell Tales."

On September 29, George Knowles, who recently arrived in Britain from Portland, Oregon, lectured to 1,500 people in two identical Sunday programs at London's New Gallery Centre on "Life, Death, and Suffering." A Bible was offered to all who would attend for 12 weeks.

VICTOR H. COOPER

Secretary, British Union Conference

## EGYPT:

### Egypt Section Reports on 1968 Developments

F. C. Webster and R. C. Mills, president and treasurer, respectively, of the Middle East Division, along with R. E. Osborn and F. L. Bland, of the General Conference, joined the committee members of the Egypt Section at the office in Heliopolis to review the work of the

church for 1968 and to lay plans for its continued progress during 1969.

Reports for the first nine months of 1968 showed progress in all phases of God's program. Most outstanding was the evangelistic record.

This report revealed that for the first time in the history of our work in Egypt, we have a "centurion," a minister who baptized at least 100 during the year. Fakhry Naguib baptized 108 new members during this nine-month period.

Now that he has shown that it can be done, we are confident that other pastors in the Egypt Section will be inspired to attain a similar goal in soul winning.

Habib Ghali, a native of Upper Egypt, was ordained to the gospel ministry November 16. Elder Ghali for many years carried the responsibilities of the educational and treasury departments of the Middle East Division, and for the past two and a half years has been serving as president of the Egypt Section.

F. C. Webster and R. C. Mills, of the division, and F. L. Bland, vice-president of the General Conference, participated in the ordination ceremony, which was held in the Heliopolis church, in a suburb of Cairo.

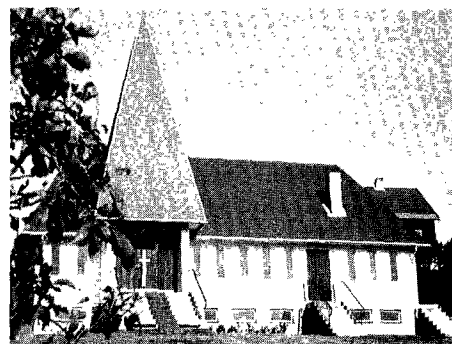
F. L. BLAND

## RHODESIA:

### Lay Committee Aids in School's Growth

Something wonderful is happening in the Mashonaland Field of Rhodesia. Lay members have organized a committee of 18 to plan the development of Inyazura Mission Secondary School and raise funds from the local churches.

This plan builds on a student-teacher self-help program at Inyazura. Students and teachers have worked together the last few years to build new classrooms, put new roofs on all the dormitories, and to remodel the church and many



### Northernmost Conference Dedicates New Church

The world's northernmost conference, North Norway, recently dedicated a new church in the Lofoten Islands, far within the Arctic Circle.

Paul Frivold, who is now lay activities secretary in the West Nordic Union, went to the islands 25 years ago as the first Seventh-day Adventist minister to the area. As a result of his work the church was organized but no building was constructed.

In addition to Elder Frivold, the dedication ceremonies included J. H. Wollan, president of the North Norway Conference; Jens Madsen, president of the West Nordic Union; Hagen Lykseth, a minister who was born of Adventist parents in the community; and Arne Friis, pastor of the new church.

JENS MADSEN

President, West Nordic Union

other buildings. A completely new house was built for a new staff member as well. Now the self-help program has expanded to include parents and church members. Various methods and projects are being inaugurated to bring in funds for a science block and dining-room-kitchen. The science building, necessary for a fully accredited secondary school here in Rhodesia, will have two lecture areas, two laboratory areas, and storerooms and teachers' offices. The cost is amazingly low—£5,500, or \$15,400. The cost is so low because the bricks are made on the mission and all labor comes from the students and teachers.

The dining-room-kitchen building will cost twice this amount because of the electrical equipment, ovens, and cookers necessary to take care of the boarding students.

This is a big project for our African church people in eastern Rhodesia, where the average wage is less than \$250 a year per family. But the chairman of the lay members' self-help committee, Lazarus Masenda, says, "The most help will be given those who do most for themselves." And he is encouraging the teachers and students to help themselves more.

In turn he points out that the better our schools, the better trained the worker, and the sooner the Lord's work will be finished. This means that by helping ourselves we are helping others.

J. H. WRIGHT

Director, Inyazura Mission Station



This lay members' self-help committee in the Mashonaland Field of Rhodesia is assuming a large responsibility for the development of the Inyazura Mission Secondary School.

# TAIWAN:

## Bilingual Magazine Used in Radio Follow-up Work

For the past several months Milton Lee, radio-TV secretary for the South China Island Union, has been presenting a Sunday morning radio program entitled *Meaning of Our Times* over an island-wide network of stations in Taiwan. As a result of this broadcast 4,000 letters requesting a monthly bilingual magazine bearing the name of the program have come to the office.

Recently 800 listeners in the Taipei area were invited to attend Friday night Bible classes in the Central Seventh-day Adventist church. Nearly 300 signed up for the classes in which Elder Lee speaks in Mandarin and his wife, Helen, translates into English. The students are marking an English-Chinese New Testament during the class periods.

It has been encouraging to note that the majority of those attending are from the upper middle class. There are many college students and a number of professors among them. Attendance is averaging more than 200.

The prospects for a large number of baptisms are encouraging. We believe the churches in Taipei, as well as those scattered over the island of Taiwan, will be strengthened spiritually and numerically through the radio ministry and a dedicated follow-up.

R. C. WILLIAMS  
Departmental Secretary  
Far Eastern Division



## Ordination in Bismarck-Solomons Union

Louis Solomon, assistant radio-TV secretary of the Bismarck-Solomons Union Mission, was ordained to the gospel ministry at a special service held at the union headquarters church at Rabaul, New Britain.

The picture shows Pastor and Mrs. Solomon being greeted by those who took part in the service. They are (left to right): Pulepada, union evangelist; A. E. Jones, union secretary-treasurer; A. R. Mitchell, union president, who delivered the address; M. G. Townend, radio-TV secretary, Australasian Division, who offered the ordination prayer; Pastor and Mrs. Solomon; Alex Currie, K. J. Bullock, and L. N. Hawkes, union radio-TV secretary, who gave the charge.

M. G. TOWNEND

# KOREA:

## KUC in Massive Building Program as School Grows

Korean Union College is involved in a building program that will aid all three levels of education on that campus.

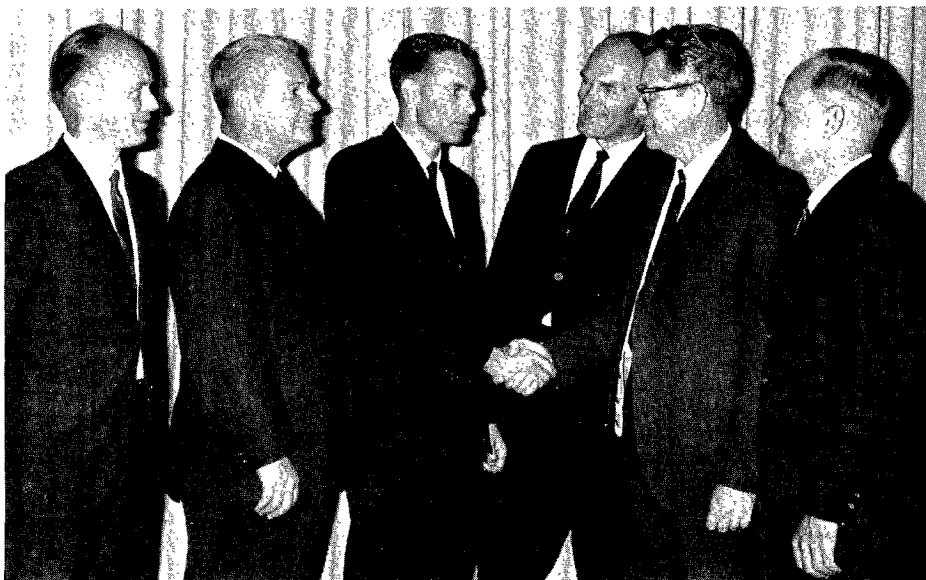
The first project, just completed, is a three-room academy classroom building. The ribbon was cut, opening it on November 20. Before then, the 430 students were getting along with only six classrooms.

Two groundbreaking ceremonies recently took place—one for the college and the other for the elementary school. Korean Union College, which offers degrees in five areas, has been offering instruction in 12 classrooms. The groundbreaking was for a new classroom building.

One hundred and fifty elementary students have been crowded into four classrooms, and the enrollment is still rising. So the current building program will add two new classrooms for the younger students.

During all this building, however, Korean Union College is continuing its usual activities. Rudy E. Klimes, college president, recently assisted in the Chin-hae evangelistic series. He preached twice nightly, and visited during the day.

K. U. Row  
Korean Union College



## Ordination Held at Vincent Hill School

L. A. Willis, of Vincent Hill School, Mussoorie, India, was ordained to the gospel ministry on November 2.

Elder Willis graduated from Avondale College in 1961 and served as a pastor-evangelist in the South Australia Conference until he was called to India in 1964. During his tenure in India he has been dean of boys and Bible teacher at Vincent Hill School.

Pictured from left to right are R. H. Jones and L. R. Burns, both members of Vincent Hill School staff; L. A. Willis; W. R. L. Scragg, from the General Conference; I. D. Higgins, principal of Vincent Hill School; and W. H. Mattison, of the Southern Asia Division Ministerial Association.

JAMES M. CAMPBELL, Secretary  
Northwestern India Union

All I have  
to remember is  
Loma Linda Foods  
for breakfast, lunch  
and dinner!



# 1968 GOD'S WORK MOVES FORWARD IN NORTH AMERICA

A Report by the Union Presidents

## ATLANTIC UNION

F. R. MILLARD



The Atlantic Union Conference not only serves as a monument to the early days of the church but also keeps pace with the work that began here and has now circled the globe. The pioneering spirit of the first Adventists and their devotion to the cause

still characterize our believers as they face the challenge of our great cities. Our members, outnumbered a thousand to one, labor earnestly so that the message that began here 120 years ago will again be given with power as predicted in the Spirit of Prophecy (*Testimonies*, vol. 9, pp. 98, 99).

Under the direction of Roy B. Thurmon, the Metropolitan Crusade continues its impact on New York City. Thirty thousand people have responded to the It Is Written program and asked for literature. Thousands more have called in on the Dial-a-Friend program. Telephone evangelism plays an important role in reaching the people of this city, where doors seldom open to strangers.

Medical-missionary work in New York City, which God's messenger declared "will be the best thing you can do" (*Evangelism*, p. 387), has long been a goal, but while we wait for medical centers we are discovering what may be an even more effective means. Mrs. Carrie Carbone, a dedicated missionary nurse, with the assistance of Dr. Dunbar Smith and others, has trained hundreds of our church members to serve as home health aides. They not only prepare for certification by the State but also learn principles of good medical evangelism. The Adventist Nurse Agency, a part of the program, receives more calls than it can fill. Recently, Dr. Smith and Mrs. Carbone conducted classes for 60 of our believers in Bermuda. We hope to see this type of medical ministry carried to all the cities in our territory.

The year 1968 witnessed much building activity in the Atlantic Union. The first step in the complete rebuilding of the New England Memorial Hospital has added a seven-story wing that will be ready

for occupancy sometime in 1969. A 93-bed convalescent unit at Geer Memorial Hospital, in western Connecticut, is well under way and will be in operation next year. Parkview Memorial Hospital, in Brunswick, Maine, has launched a construction program to add much-needed facilities.

The new South Lancaster Academy opened its doors the first of the year, and the new administration building at Union Springs Academy in New York has just been completed. The G. Eric Jones Library at Atlantic Union College will soon be ready for use. Plans are being completed for the addition of a large wing at the Fuller Memorial Sanitarium in South Attleboro, Massachusetts. This psychiatric hospital has done much for the church.

A large number of new church homes have been built, and plans are under way to build more.

A strong evangelistic program throughout the union has resulted in new baptismal records. Strong efforts are under way to enlist our laymen in coordinated evangelism. All conference officers and departmental leaders took part in a special council recently to give study to a more effective and coordinated evangelistic program.

We press on in the spirit of the pioneers.

## CANADIAN UNION

J. W. BOTHE



During 1968, for the first time in the history of our church, the Autumn Council of the General Conference convened outside the United States. Toronto, Canada, was selected for the place of meeting.

In order to capitalize on the import of such a world conference, we laid careful plans for a definite evangelistic outreach. With the help of the General Conference and the Canadian Union, the Ontario-Quebec Conference set in motion evangelistic plans that undoubtedly will result in the salvation of many persons. The extensive radio, TV, and newspaper coverage, along with pub-

lic meetings, and the enthusiastic support of our members, greatly helped in preparing the way for public evangelistic programs now in progress.

An It Is Written telecast covering the most densely populated area of Ontario was contracted to begin a few weeks prior to the Fall Council and will continue for a number of months.

This same tone of all-out evangelism characterized our work in other parts of Canada, as well. In Vancouver, British Columbia, a successful field school of evangelism was conducted by George Knowles, assisted by British Columbia ministers and Andrews University Seminary students. A similar school was conducted by D. D. Doleman in London, Ontario. These campaigns resulted in the baptism of more than 80.

Smaller evangelistic teams, such as those directed by J. Popowich in the Maritimes and the Manitoba-Saskatchewan Conference, and those conducted by C. D. Brusett in the British Columbia Conference, have resulted in an encouraging number of baptisms. These special projects, along with the work of our pastors and laymen, have resulted in a substantial increase in baptisms.

The need for suitable places of worship seems to be growing. It is gratifying to report that during 1968, not only were a number of new projects undertaken, but churches were dedicated at Bridgewater, Nova Scotia; Edmonton, Alberta (Ukrainian); North Battleford, Saskatchewan; Rutland, British Columbia; Perth and London, Ontario; and Medicine Hat, Alberta. A new office was built in Newfoundland, and a sizable extension of the Sunnyside Nursing Home, in Saskatoon, Saskatchewan, was completed.

In this year's Ingathering campaign the Canadian Union had the honor of being the first union in North America to report reaching its goal. Not only is the faithfulness of our members appreciated but we see how the Lord is working upon the hearts of friends of the church as illustrated by the following experience:

A non-Adventist friend of an Ingathering solicitor, a professional well digger, was somewhat discouraged because his last two wells had been dry—no water. Now his third well was also dry. This represented a large loss of income to him, so he made a deal with the Lord promising to pay a tenth if He would send water into his third and presently dry well. The Lord

blessed him with water, and true to his promise he gave one tenth of the \$1,760, or \$176, to the caroling church member.

We are indeed grateful to the Lord for the advance of His work in every department of the church.

## CENTRAL UNION

R. H. NIGHTINGALE



We can report that 1968 was a good year in the Central Union Conference. The blessings of God have been upon His work and workers.

For the first time in the history of our work the literature evangelists in our union have delivered more than \$1 million

worth of literature. The publishing secretary reports that this is a gain of more than \$280,000 over 1967.

The Missionary Volunteers during the first three quarters of 1968 led 143 of their fellow youth and adults to the acceptance of Christ and baptism. In some conferences nearly one fourth of all baptisms are the result of the Gift Bible Program, and every conference considers it a good soul-winning avenue. During the past summer 95 Vacation Bible Schools, with a total enrollment of 5,799, were conducted, and recently in Omaha, Nebraska, a family was won to the message as a result of the Vacation Bible School contact.

Christian education continues to play its part in our church program. This year showed 3,591 students enrolled in the elementary and secondary schools, and 1,039 were registered at Union College for the first semester. Tithes and offerings increased over last year, indicating the support of our members in carrying forward the work of the Lord.

Many churches have been built in recent years. The Nebraska Conference erected a new administration building at Platte Valley Academy at a cost of \$329,118, including furniture. At Campion Academy a large building project has been completed, providing extra boys' dormitory rooms and also cafeteria and kitchen facilities.

A large new wing is nearing completion at the Boulder Memorial Hospital, and at the Porter Memorial Hospital, in Denver, space has been added for an intensive-care unit.

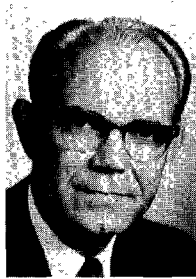
At Union College a large addition has been added to the industrial building, so that now the industrial complex houses the furniture factory, broom factory, printing press, cleaners and laundry, book bindery, and an auto-mechanics shop.

B. L. Hassenpflug has come to us as the union evangelist. He will soon be conducting a campaign in the Kansas City, Kansas, area and after that in Cheyenne, Wyoming.

This has been a good year for us, but we look forward with the help of God to making 1969 even better.

## COLUMBIA UNION

CREE SANDEFUR



The providences of God have been seen in the progress of the work of God and His church in the Columbia Union during 1968. Church membership passed the 50,000 mark about the middle of the year.

The territory of this union includes

one of the great population belts of our nation, from the edges of the New York City metropolitan area south to Richmond, Virginia. Our hearts are heavily burdened for the millions left in our charge.

Through the literature evangelistic work, public evangelism, and person-to-person contacts, much is being achieved for the millions of residents of the Eastern seaboard. Three of the conferences baptized the equivalent of about 10 per cent of their church membership during 1968. Such an achievement indicates a tremendous emphasis on evangelism.

The burst of building development in the churches, schools, and institutions reflects growth and progress. The major project now under construction is the Campus Center building at Columbia Union College. It is to be completed for the 1969-1970 school term.

The academies of the Columbia Union are on the move. Takoma Academy, with an enrollment of 451, is providing additional classrooms and a new auditorium-gymnasium. Mount Vernon Academy recently completed a new cafeteria and vocational arts building. Highland View Academy is enjoying the new girls' and boys' residence halls this term. Garden State Academy has a new girls' dormitory, completed in the fall of 1968. Pine Forge Academy has developed plans for a boys' residence hall, and construction will begin immediately. Blue Mountain Academy's 421 students are enjoying their recently completed gymnasium. Shenandoah Valley Academy is now developing plans for a new administration building.

Two years ago a medically oriented two-year college program was launched at the Kettering Medical Center. The student enrollment for the 1968-1969 term indicates the merit of this new and different educational emphasis.

In missions giving, the Columbia Union is the only one in the North American Division to reach the goal of \$1 per week per member.

The total amount raised for Ingathering for 1968 was \$1,127,348.44, which is a world's record. Takoma Academy holds the Ingathering record for any school, with a total of \$26,660.22.

Unlimited are the opportunities in the Columbia Union! It is our purpose to match these opportunities with an unlimited faith and dedication so as to step through every providential door that opens.

## LAKE UNION

FRANCIS W. WERNICK



Reports from the conferences of the Lake Union indicate the blessing of God upon the members of the church as they labored together during 1968. Baptisms and professions of faith show a gain of 250 at the end of September, and the total membership of

the union is now approaching 45,000. Tithes and offerings show a significant increase in all conferences. The departments have expanded in almost every area of activity, keeping soul winning as the goal. We are glad to report increased numbers of children and youth enrolled in all our schools, including Andrews University.

For this evidence of progress we give thanks to our Lord and Saviour, Jesus Christ, whose message of redemption must go to all the people. We also give tribute to the strong leadership of Jere D. Smith, who served as president of the Lake Union until September 1, 1968. The best wishes of the members of this union are extended him and Mrs. Smith in their retirement at Loma Linda, California.

Several activities in the conferences are of special significance. In April, disturbances in Chicago gave our churches opportunity to demonstrate the love of Christ through an aggressive welfare work. The Lake Region Welfare Center was recognized by the city of Chicago as one of 20 centers to give help to those who suffered during the disturbances. A coordinated welfare program is now under way in Chicago. New welfare vans and welfare centers have been put into use in other areas of the union, and large numbers of children from inner-city areas, as well as other places, attended welfare camps held by the conferences.

Among many new buildings are a State welfare depot in Indiana, the large Shiloh and Hinsdale churches under construction in Chicago, and a new boys' dormitory at Cedar Lake Academy now under construction.

That missionary spirit may go beyond regular giving is seen in a new church given by a layman in Indiana and in two new planes sent to overseas fields by mission-minded groups in the union.

Health work is growing in influence at Hinsdale Sanitarium, at Battle Creek Health Center, and through the services of physicians, dentists, nursing homes, Five-Day Plans, and temperance education. In Chicago, the Five-Day Plan to Stop Smoking has been presented to many groups, the last one held in a large insurance building.

All conferences are planning to increase the influence of our church departments in the months ahead. Revival, reformation, and evangelism are the aims of workers and laymen alike, and we pray for God to lead us into greater successes.

*(Concluded next week)*

## Atlantic Union

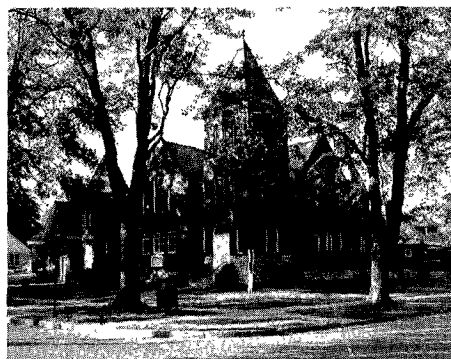
✦ With the transfer of John Milton to Madison Hospital, Tennessee, the New York Conference executive committee has asked A. M. Karolyi to add the radio-TV department and J. D. Everts the public relations department to their present departmental responsibilities. The committee plans to employ a worker to serve as assistant treasurer and to be responsible for deferred giving.

✦ Drs. Ethel and Roger Nelson, former missionaries at the Bangkok Sanitarium and Hospital in Thailand, are now working at New England Memorial Hospital. Dr. Ethel Nelson is acting chief pathologist in the absence of Dr. F. Russell Tyler, who is in Bangkok for one year. Dr. Roger Nelson is a thoracic surgeon and associated with Dr. E. L. Latimer, chief of surgery at New England Memorial.

✦ The first graduate of the New England Memorial Medical Technology School, Mrs. Beverly Richard, received her certificate of completion on November 12. The four-year program includes three years at Lasell Junior College, Auburndale, Massachusetts, and at Boston University. The fourth year involves 12 months in the school of medical technology at the New England Memorial Hospital.

EMMA KIRK, *Correspondent*

## Canadian Union



### London Church Dedication

J. W. Bothe, president of the Canadian Union Conference, gave the dedicatory sermon November 9 for the London, Ontario, church.

This church organization dates back to 1897, when J. F. Ballenger and Edward Dyer started the work in London. The members have worshiped in three locations, each time moving to a larger building. The members purchased this church, auditorium, and a house, in 1962 for \$32,000. At present it is worth \$100,000. The seating capacity is 350. Attendance is about 130.

R. SKORETZ, *Pastor*

## Columbia Union

✦ Eight Shenandoah Valley Academy young men were ordained recently to serve as junior deacons in the New Market, Virginia, church. F. W. Foster, educational superintendent of Potomac Conference; F. C. Webster, president of Middle East Division; E. F. Reifsnnyder, principal of Shenandoah Valley Academy; and H. R. Thurber, pastor of New Market church, took part in the ordination services. The youth were: Jack Barney, Joe Depew, Loren Hagar, Barry Wood, Robert Miles, Lloyd Schomburg, Kendall Snedden, and Lloyd Knisbell.

✦ Winton H. Beaven, president of Columbia Union College, recently spoke at the dedication services for the Custom IV Allen organ installed for the music department of Shenandoah Valley Academy. Teresa Hansen, SVA piano-organ teacher, played the new organ. It was presented to the department by the Potomac Conference, the SVA Alumni Association, and the academy.

MORTEN JUBERG, *Correspondent*

## North Pacific Union

✦ At the conclusion of the Brown-Trude evangelistic crusade in The Dalles, Oregon, in December, 13 people were baptized. The church has a new pastor, Stephen Bukojemsky, who will continue studies with a large group of interested people.

✦ Calvin Trautwein, chairman of the department of industrial education and technology at WWC, has been appointed to the State Industrial Arts Advisory Committee by Louis Bruno, State superintendent of instruction.

IONE MORGAN, *Correspondent*

## Pacific Union

✦ A \$1,000 check was presented to the Voice of Prophecy by the widow of a Seventh-day Adventist medic killed in Vietnam. After only five weeks there, 22-year-old Kenneth Martin, of Glendale, California, was mortally wounded while aiding an injured buddy. The Silver Star is to be presented posthumously to his wife of six months, Ruth Catolico Martin.

✦ Northern and Central California Conference academy teachers and administrators met recently for a four-day convention in Soquel, California, to study educational goals. Keynote speaker was W. J. Blacker, Pacific Union Conference president. The

session included sectional meetings for teachers of different subjects.

✦ Nineteen of the 24 Nevada-Utah Conference churches were visited by the Book and Bible House van during the holiday season, with an average purchase of \$3.26 for each member in the conference.

✦ The American Temperance Society chapter at Rio Lindo Academy recently sponsored a Five-Day Plan for smokers in Healdsburg, California. Students helped as hostesses and ushers and in setting up displays. Twenty persons completed the course, and many requests for future clinics have been received.

✦ First of the Pacific Union conferences to reach its Ingathering goal was the Hawaiian Mission, which on December 17 exceeded its 1967 achievement by 4 per cent. Four persons have been brought into the church as the result of previous Ingathering contacts, and two more are preparing for baptism.

RUTH WRIGHT, *Correspondent*

## Southern Union

✦ Many students of the Gainesville, Florida, church school averaged between \$150 and \$200 in the 1969 Ingathering campaign.

✦ The Florida Gulf Coast Retirement Community in Tampa held Open House December 29.

✦ In only 13 nights, the Miami Springs, Florida, church raised \$1,000 over its Vanguard goal for Ingathering. Robert Trimble, administrator of the Hialeah Hospital, led the intensive campaign.

✦ Three brothers—E. E. Cleveland, of the General Conference; W. J. Cleveland, of New Orleans, Louisiana; and H. L. Cleveland, of Cleveland, Ohio—conducted an evangelism workshop for the South Central Conference workers' meeting held in Nashville, Tennessee, December 16-18.

✦ Evangelist A. D. Livengood held seven series of meetings in the Carolina Conference during 1968 and baptized 95. R. B. Halvorsen joined the conference in June, conducted five series, and baptized 84.

✦ The ministers of the Carolina Conference report 339 baptisms for 1968, a gain of 83 over 1967. About 75 evangelistic meetings are planned for 1969.

✦ Eighteen were baptized into the Morganton, North Carolina, church as the result of evangelistic meetings conducted by Ronald Halvorsen and Henry Fowler.

✦ Forty underprivileged children from the East Chattanooga, Tennessee, area were guests at a Christmas party sponsored by the campus women's club of SMC. The children were those who had been attending the regular Sabbath afternoon Story Hour sponsored by the college MV Society.

OSCAR L. HEINRICH, *Correspondent*

# Faith for Today and the Larger Cities

By WILLIAM A. FAGAL  
Director, Faith for Today

When Roman Catholic nuns think enough of an Adventist television program not only to watch it regularly but even to contribute to its support, the fact deserves attention. For more than two years now the changed religious climate in the world has opened doors for workers of other churches to write Faith for Today, contribute to our work, and even study our Bible correspondence course.

One Catholic sister has written frequently in the past year. In her most recent letter she expresses thanks for our Bible course and our doctrinal book *By Faith I Live*.

She comments: "Your chapter on when Christ will return impressed me most. The Spirit leads in many ways. For instance, I opened your book one morning to that chapter just before I went to the Eucharistic celebration (mass) and found much comfort and delight in the closing words of the chapter: 'Come, Lord Jesus, come.' I whispered these words on my way to church that day and

many times thereafter. I have read some of the passages of your book to the other Sisters, and they have enjoyed them as much as I.

"I thank you for what you have done for me and others through your program on TV. Be assured of my prayers that you may carry on the splendid work you are doing. God love you. Gratefully yours, Sister B."

On my desk today there are no less than four letters from nuns in different parts of the United States who have written similarly! All have sent contributions to our work, as well.

During this past year we have received word that about 1,400 of our students have been baptized. Each one could relate a thrilling story of how God led him through the influence of Faith for Today and impressed him with the truthfulness of the message of Seventh-day Adventists.

While we rejoice at our successes, we cannot overlook some weighty problems, the greatest of which has to do with station coverage. Though Faith for To-

day is currently being aired on almost 280 stations in the United States and Canada, the largest number in our history, our coverage has declined in some of the largest metropolitan areas, and thus decreased our potential audience. With no less than 40 church-produced programs vying for television time, we can take courage from the fact that our station count is the second largest of all Protestant programs.

As we have prayerfully considered the situation it has appeared to us that, where possible, we should buy the needed time in our largest cities to secure the greatest potential audience. Though television time is costly to purchase, it is rewarding in its results.

Currently, Faith for Today buys time on 30 stations. These cover such cities as Los Angeles, Denver, Minneapolis-St. Paul, Atlanta, Detroit, Ottawa, and Medford. Time might be available to us for a price in New York City, Chicago, Louisville, Boston, Washington, Houston, San Francisco, Spokane, and other metropolitan centers.

A few weeks ago a station in Washington, D.C., offered to carry our telecast for \$180 a week. The question we must face is this: Shall we attempt to expand our station coverage by purchasing time where we cannot secure it free? The financial support of Adventists themselves will determine the answer.



**L. L. Osborn**, pastor, Holdrege district (Nebraska), formerly pastor (Nevada-Utah).

**L. E. Dasher**, pastor, Shoreline church, Seattle (Washington), formerly pastor, Willowdale church, Toronto, Canada (Ontario-Quebec).

**Richard Allison**, ministerial intern, Ellensburg district (Upper Columbia), a recent graduate of Walla Walla College.

**Ralph Stark**, clerk, Book and Bible House (Southern California), formerly a literature evangelist (Northern California).

**Robert W. Wiedmann**, pastor, Orosi and Reedley churches (Central California), formerly pastor (Minnesota).

**Carl Hobson**, minister of lay evangelism, Sunnyvale church (Central California), from Southeastern California.

**E. C. Haas**, pastor, Santa Maria and Lompoc churches (Central California), formerly departmental secretary (Iowa).

**Mervin Kempert**, pastor, Quincy-War-saw-Carthage district (Illinois), from graduate study at Loma Linda University.

**Harold E. Hall**, pastor, Miranda church (Northern California), from Idaho.

**H. G. Crowson**, union evangelist and ministerial secretary (Northern Union), formerly pastor (Missouri).

**Dr. Ethel Nelson**, acting chief patholo-

gist, New England Memorial Hospital, formerly at Bangkok Sanitarium and Hospital, Thailand.

**John McGraw**, public relations secretary (Potomac), formerly pastor (Missouri).

**Merle Bascom**, treasurer and assistant business manager, Blue Mountain Academy (Pennsylvania), from private business firm.

**Ronald Achenbach**, assistant Book and Bible House manager (Pennsylvania), formerly assistant publishing secretary (Pennsylvania).

**Dale Beaulieu**, assistant treasurer (Potomac), formerly treasurer and assistant business manager, Blue Mountain Academy (Pennsylvania).

**E. A. Lockett**, lay activities secretary (Northeastern), formerly pastor, Linden Boulevard church, same conference.

**Leslie Pendleton**, secretary-treasurer (Northern New England), formerly assistant treasurer (Potomac).

**Phillip W. Wilson**, associate pastor, Pensacola (Florida), from Andrews University.

**J. Fred Hughes**, pastor, Raleigh, North Carolina (Carolina), formerly pastor (Potomac).

**Ronald Barrow**, principal, Collegedale Academy (Georgia-Cumberland), formerly vice-principal, La Sierra Academy (Southeastern California).

**Dr. Roger Nelson**, thoracic surgeon, New England Memorial Hospital, formerly at Bangkok Sanitarium and Hospital, Thailand.

## Church Calendar

GO Emphasis	January 25
Bible Evangelism Crusade	February 1
Church Lay Activities Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar Day	February 15
Christian Home Week	February 15-22
Listen Campaign	February 22
Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering (Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering (South American Division)	June 28
Church Lay Activities Offering	July 5
Medical Missionary Day	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
IMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25

# Of Writers, Articles, and Miscellany...

The cover artwork, illuminating John H. Hancock's article on page 3, is the result of several people's inspiration all brought together in this form by Thomas Dunbebin, one of the house artists. The spiral with the circle of people was originally done in black and white on a flyer sent out by the Pacific Union some months ago to advertise their union-wide youth congress held last April. The head of Christ is a part of the sketch by T. K. Martin that was used in the December 19 REVIEW, which represented Christ as declaring, "Ye shall receive power."

And of course the plea, "Bring Us Together," was first quoted by Richard Nixon in his acceptance speech after the election in November. It is significant that he was quoting a demonstration sign he had seen a teen-ager holding.

A brief parenthetical statement made in W. R. Beach's article, "Ho! A Ship!" (page 2), gave our curiosity nerve endings a jingle that sent us on a bit of a chase. Elder Beach said, "It was first thought that the name of the ship should be *Glad Tidings*, but the General Conference Committee settled on *Pitcairn*." We asked the obvious question, Why? And we found

something that seemed to satisfy the jingle.

According to M. E. Olsen in *A History of the Origin and Progress of Seventh-day Adventists*, "The Sabbath schools, which were enthusiastically raising the building money, were invited to suggest an appropriate name for the ship. More than a hundred names were sent in. 'Glad Tidings' seemed to meet with somewhat general approval; but there was a widespread interest in the little island whose inhabitants, having unanimously accepted the Adventist views, were awaiting baptism, and the name finally decided upon was 'Pitcairn.'"

We will mention just one other interesting bit of information, which, incidentally, was discovered by one of the *SDA Encyclopedia* editors since it was published. The *Encyclopedia* states that the *Pitcairn* was "a schooner (sometimes erroneously called a brigantine)." It was indeed a schooner at one time, but then was later re-rigged as a hermaphrodite brigantine.

If one is ever tempted to think that U.S. policy on Federal aid to church-owned institutions has not undergone change in the last 75 years, read this statement by F. M. Wilcox in 1894 (quoted in "The Solusi Property," page 8): "Now I do not suppose that there will ever come a time in the country when we could secure state favors if we desired . . ." And then ponder the present problems of church-state relationships.



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

## "BIBLE WEEK" IN FIJI

SUVA, FIJI—An ecumenical Bible Week here was the first such observance held in the Pacific Islands. Five Protestant denominations and the Roman Catholic Church participated in a program culminating a year of planning.

A competition to find the oldest Bible in Suva yielded an English New Testament dated 1684, a Fijian New Testament printed in 1847, and a copy of the first edition of the complete Fijian Bible dated 1867.

"Computer Bibles," copies of the Revised Standard Version with type set by computers, were awarded as prizes in the contest.

## STUDENTS PROTEST THEOLOGY COURSES

BOSTON—Administrators of Jesuit-maintained Boston College have received a petition signed by 2,650 students calling for abolition of required theology courses.

Criticism of the courses that freshmen and sophomore students must take centered on the charge that the courses are not on a par with theology or any comparable academic discipline and are repetitious of grammar school catechism classes.

## YOUNGER CHURCHES ASSUME ROLE

CINCINNATI, OHIO — The essentially evangelistic task of nineteenth- and twentieth-century missionaries has now passed to the younger churches around the world, a United Methodist missions executive, Dr. Eugene L. Stockwell, declared. He is assistant general secretary for his denomination's world missions division.

The new context and role of missions, he said, is "to proclaim Christ and work for the humanization of men and of societies."

## GHANA PROPOSES SECULAR CONTROL OF SCHOOLS

AKIM ODA, GHANA—The Synod of the Presbyterian Church of Ghana has opposed a Government commission's report recommending that all schools and colleges be brought under secular control.

The proposal would require that all children attend state schools.

Delegates to the Presbyterian meeting said the recommendation violates the Universal Declaration of Human Rights giving parents the right to choose the kind of education they wish for their children.

The Synod held that the Government report gave "superficial treatment to religious and moral education" and "it is not in the best interest of the country's youth to hand over the schools at present managed by the churches' educational units to the state until full and adequate provision is made for religious and moral education."

Revisions in the educational system should not be made until Ghana returns to parliamentary government, it added.

# Review and Herald

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

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

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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.

## Nigeria Offering Exceeds Quarter of Million Dollars

Response to the church's appeal for emergency aid to the peoples of eastern Nigeria was outstanding.

Present reports of the offering taken up in our churches on November 28 indicate that more than \$268,000 was given to relieve suffering among the unfortunate victims of war and to help rehabilitate our laymen, working force, and institutions as the situation there stabilizes in the future.

K. H. EMMERSON

## Adventist Chaplain Receives Honors at Official Ceremony

Commander Robert L. Mole, an Adventist chaplain in the United States Navy, recently received the Bronze Star Medal and the Navy Commendation Medal at the National Naval Medical Center, Bethesda, Maryland, for his service during his two tours of duty in Vietnam.

While in Vietnam, Commander Mole was responsible for creating a program to develop mutual understanding between the Navy personnel stationed in Vietnam and the South Vietnamese people, a program that has since been duplicated in the other branches of the armed forces.

Chaplain Mole began his service as a chaplain in 1953. He is now a chaplain at the National Naval Medical Center in Maryland.

CLARK SMITH

## Washington Area Churches Join in Testimonies Study

More than 1,500 persons attended the first session of Testimony Countdown, a ten-week Wednesday-evening series for the Greater Washington, D.C., area.

The purpose of the series, held in the Takoma Park church, is to study the nine volumes of the *Testimonies for the Church* by Ellen G. White. Instructor is D. A. Delafield, associate secretary of the Ellen G. White Estate; working with him is Paul Gordon, assistant secretary.

One minister remarked, "I was electri-

fied by the revival spirit I felt and saw at this meeting." An evangelistic enthusiasm prevailed throughout this historic service.

At this overflow meeting a score or more of the area churches were represented, including the Sligo church, the Takoma Park church, and the Capital Memorial church. A few Chesapeake and Allegheny East churches participated, also the two Spanish churches in the District of Columbia.

A special 96-page guidebook is being used, prepared to lead the students into the prayerful study of the inspired counsels. Each member pays a nominal fee to cover cost of material. A diploma will be awarded to all who "graduate." The meetings continue through March 12.

ARTHUR L. WHITE

## Evangelism Flourishes in Latin American Fields

During my recent extended itinerary through the Inter-American and South American divisions my heart was greatly cheered by evidences of God's blessing on every hand.

In Inter-America the emphasis is on soul winning. Baptisms for 1968 probably exceeded the 25,000 mark. All signals are Go for a forward push on every front during 1969.

In South America the leaders expect the 1968 baptisms to total nearly 34,000, and their objective for 1969 is 46,000. "Revival and Evangelism" is the clarion call in every field I visited.

ROBERT H. PIERSON

## Fire in NYC Badly Damages Large Ephesus Church

Fire broke out in the large Ephesus church in New York City on January 8, as the members were gathering for prayer meeting. Though the fire department was quickly on the scene, the building was all but gutted.

For nearly 40 years this church has housed the largest Regional congregation,

now numbering 2,400 members. It has been a landmark of Adventist work in New York City, because it is situated in the heart of the Harlem community. As far as is known, the fire erupted from natural causes.

H. D. SINGLETON

## Initiative of Ceylon Youth Adds Nine to Colombo Church

Youth of Colombo, Ceylon, recently planned and conducted evangelistic meetings completely on their own, with nine baptisms as a result. This report comes from Charles Martin, associate MV secretary of the General Conference, who has just visited Ceylon.

When all the workers, the union president, treasurer, secretary, and even the local church pastor were called away from the city for several weeks, the young people felt that the church should not become lax in soul winning during their absence. For three and one-half weeks they held Voice of Youth meetings five nights a week. Altogether, 12 young people took part.

The Southern Asia Division has a fine quality of young people, says Elder Martin. They are carrying on a strong soul-winning program through MV TARGET evangelism. Since last General Conference 1,958 have been baptized in the division. In this program 239 Voice of Youth meetings have been conducted, 408 Operation Fireside cottage meetings have been held, 834 Friendship Team projects have been organized, 714 Branch Sabbath Schools and 404 MV Gift Bible Evangelism projects have been begun, for a total of 2,599 projects.

LAWRENCE NELSON

## N.A. Ingathering Report—7

As of January 8: \$6,601,765.15. Last year at this time: \$6,492,637.50. Last year's campaign total: \$6,608,000.

Now about \$110,000 ahead of the comparable figure of last year, the campaign requires only \$7,000 to exceed last year's campaign total.

Michigan leads the conferences, with a total of \$350,000. Texas surpassed its Silver Vanguard goal January 5, achieving victory for the tenth consecutive year. As for unions, the Southwestern Union leads in the amount received per capita (\$23).

In Portland, Oregon, a church of 59 retired members raised more than \$1,100. They are determined to reach the Silver Vanguard goal before they stop.

### IN BRIEF

★ **New Positions:** Earl W. Amundson, executive secretary, Central California Conference, formerly Sabbath school secretary, Northern California Conference.

★ **Deaths:** Alma L. Tibbs, former dean of women, Oakwood College, December 19, at Detroit, Michigan; Gertrude M. Rulkoetter (Mrs. A. H.), wife of former associate secretary of GC Religious Liberty Department, December 30, at Sanitarium, California.



At the first session of Testimony Countdown in the Takoma Park church, D. A. Delafield, associate secretary of the E. G. White Estate, speaks to an overflow audience of 1,500.