



The Spirit of Prophecy and Government Favors—3

Gifts From "Kings and Rulers"

By ARTHUR L. WHITE

ON SUNDAY, March 17, 1895, the Foreign Mission Board, meeting in Battle Creek, Michigan, took action that Seventh-day Adventists would not accept the gift from the British South Africa Company of 12,000 acres of land for a mission station in Mashonaland. The church would purchase whatever land it needed.

Further, a letter was to be written to Messrs. Rhodes and Jamieson, explaining as best the brethren could the church's position. With the lapse of nine months' time since our men had accepted the gift of the land, such a letter would not be easy to write.

With many things to do following a busy and important conference, the brethren delayed writing the letter. This was fortunate. The next week O. A. Olsen, president of the General Conference, received a packet of mail from Ellen G. White in Australia. Among the letters was one addressed to him and copies of some addressed to others. One was written January 30 and 31. Tax exemption of church properties and the acceptance of the land grant in South Africa were two of the important questions this communication dealt with.

On receiving and reading these, Elder Olsen hastily dispatched a letter to W. C. White, which, of course, he intended Ellen G. White also to read. He explained:

Since receiving the last mail from Australia, and reading the many communications sent by your mother, I see some things in a clearer light than I have viewed them before. Only yesterday I finished reading those communications; and I am more thankful than I can express, with reference

to the instruction she has given, and the light she has thrown, on certain matters connected with the religious liberty movement. I have been greatly burdened all the year over the way some things have taken shape in that line. . . .

If we had had the instruction that came to us in the last mail from Australia, many things that were said would not have been said, and the resolution, if offered, would have been of an entirely different nature.—Letter from O. A. Olsen to W. C. White, March 28, 1895.

After commenting how trust could not be placed in men or their conclusions, Elder Olsen declared:

My only comfort is in the thought that the work is the Lord's; and I am glad that that is so. He has had it in charge all these years until now, and He will still have it in charge. In the past He has many times overruled our mistakes because we did it ignorantly.—*Ibid.*

The Foreign Mission Board met the next day and reconsidered the matter of the land grant in South Africa in the light of the word from the messenger of the Lord. The new action reversed that which had gone before. In part it read:

That as much land as is necessary for practical mission purposes be secured by the superintendent of the Mission of the British South Africa Land Company on such conditions as may be agreed upon, providing such conditions comport with sound business principles, and do not in any way compromise our work as a denomination.—Minutes of the Foreign Mission Board, March 29, 1895.

The Message From Ellen G. White

Going back in our account to the summer of 1894, we would explain that the General Conference asked S. N. Haskell, a minister of large general experience, to visit South Af-

rica in the late summer and fall of 1894. This was his second visit to that country. He had stopped there for several months in 1889 during a round-the-world trip for the General Conference, scouting in the interests of mission development.

Thrilling things had taken place in the intervening years. He had heard Peter Wessels, delegate from Africa, at the 1893 General Conference session, tell of the free land in Mashonaland available to missions. As a member of the General Conference Executive Committee he was familiar with the discussions and conference and mission board actions, which looked toward purchasing land for a mission. Now he talked with those who had accepted the 12,000 acres as a gift from the British South Africa Company, and he was at the same time reading the comments of the editor of *The American Sentinel*.

On the ground in South Africa with those there who carried the burden of the work, Elder Haskell wrestled with the problem of whether to accept the gift. From his perspective, things looked different than they did from the perspective of Battle Creek. Finally, somewhat in desperation, he made inquiry of Ellen White to learn whether she had any light from the Lord as to the proper course to follow. His contact was through William C. White, who could bring the matter to his mother at a time that she could give attention to it. He wrote:

I hope you will call your mother's attention to the position we have taken and see if she has any light on the subject—if in taking that land have we violated any principles of the gospel? . . .

The main question is, are we right in it or are we not? If we know what the right is, we shall fight it out on that line and that line alone.—S. N. Haskell to W. C. White, Jan. 1, 1895.

Elder Haskell's letters were brought to Ellen White the day they were received, January 30, 1895. Although the house was full of visiting workers, Mrs. White began her message of reply, but did not finish it until the next day. While the 14-page letter was written to Elder Haskell (it dealt with the matters heavy on his heart), she obviously intended it for the attention of the leading brethren in Battle Creek, for Elder Haskell's name does not appear; it was addressed "Dear Brother." A copy was sent to Elder Olsen, president of the General Conference.

The letter dealt with three major matters: (1) unkind thrusts in our journals; (2) the acceptance of tax exemption for church properties; and (3) the acceptance of large gifts from those not of the faith.

Shortly after receiving this testimony Elder Olsen published it in a leaflet for our ministers and workers. The portions dealing with tax matters and large gifts later became a part of *Testimonies to Ministers*.

"You enquire," wrote Ellen White, "with respect to the propriety of receiving gifts from Gentiles or the heathen. The question is not strange; but I would ask you, who is it that owns our world?"

Then, in a clear sweep, she presents certain basic principles and comments:

The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.—*Testimonies to Ministers*, p. 197.

As to the tax exemption, she explained:

I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct.—*Ibid.*, p. 200.

Another point is clearly established and that is that decisions of importance should be made by those on the ground. "Be sure," she wrote, "that God has not laid upon those

who remain away from these foreign fields of labor the burden of criticizing the ones on the ground where the work is being done."—*Ibid.*, p. 201.

She counseled also against the taking of extreme positions. The testimony settled many questions as they stood at that time. That the reader may peruse the communication with all statements in their proper setting, it is reproduced on page 3.

In publishing the relevant portions of this basic statement of January 30 and 31, 1895, we take it from *Testimonies to Ministers*. At some time subsequent to sending this testi-

The Face of Courage

By THAIS COLE

The face of courage,
most would say,
Belongs to men of valor,
those whose day
Is filled with exploit,
danger, fear,
And bravery to repress
the sudden tear.

The face of courage,
I would say,
Belongs, besides, to those
whose humble day
Is spent with normal,
simple things;
Who have to look to God
to find their wings.

mony to our leading brethren, Mrs. White reread it and at that time inscribed with her pen on the file copy certain interlineations. Such a procedure was not uncommon. As these additions seem to contribute a touch of color and emphasis significant to the statement as a whole, they are included in this republication, with the interlineations standing in brackets.

A decade later, in an article in the *Southern Watchman*, in citing Nehemiah's example in prudence and forethought, Ellen White draws from the testimony of January 30-31, 1895, and makes this statement, somewhat in the words of the earlier basic statement:

The Lord still moves upon the hearts of kings and rulers in behalf of His people. Those who are laboring for Him are to avail themselves of the help that He prompts men to give for the advancement

of His cause. The agents through whom these gifts come, may open ways by which the light of truth shall be given to many benighted lands. These men may have no sympathy with God's work, no faith in Christ, no acquaintance with His word; but their gifts are not on this account to be refused.

The Lord has placed His goods in the hands of unbelievers as well as believers; all may return to Him His own for the doing of the work that must be done for a fallen world. As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favors as well as to impart them. We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of His cause. . . .

The Lord's work might receive far greater favors than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement. If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts.—*Southern Watchman*, March 15, 1904. (Republished in *Christian Service*, pp. 168-170.)

The instruction on the question of tax exemption of church-owned properties settled the proper course of action the church should take in that matter. The counsels relating to the acceptance of gifts from "kings and rulers," "Gentiles or the heathen," have clearly had a bearing in the conduct of the work of the church in lands outside the United States and in the solicitation of funds from private individuals and businesses within the United States.

In the days in which Ellen White was in our midst (1844-1915) no situation in the United States arose in which there was a call for consideration of the question of the acceptance of tax monies for the erecting of school buildings or the meeting of school operating expenses for the educational institutions of the church. We have no specific counsels from her pen directly on this point. The matter, then, is one which must be considered in the light of the more general counsels on the receiving of gifts, as found in the counsels of the pen of the messenger of the Lord, the legal structure of the nation, its constitution, the understandings of its citizens, the rulings of the courts, certain precedents, and our knowledge of the place of the United States in fulfilling prophecy. ♦♦

"The Lord would move upon worldly men . . . to give of their abundance."—TM 197.

The Receiving of Gifts

By ELLEN G. WHITE

[This letter was written to S. N. Haskell but apparently was intended to benefit all the leading brethren in Battle Creek. A copy went to O. A. Olsen, president of the General Conference. We publish it as a valuable supplement to the three-part series "The Spirit of Prophecy and Government Favors," by A. L. White.—Editors.]

January 30, 1895

Dear Brother: . . .

You enquire with respect to the propriety of receiving gifts from Gentiles or the heathen. The question is not strange; but I would ask you who is it that owns our world? Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which He has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.

We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantage from them, for God would move upon their minds to do many things in behalf of His people. If proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because

we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God.

The Lord would have His people in the world, but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to His disciples before He was parted from them, and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth."

"The earth is the Lord's and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." . . .

The Lord would have us in possession of the Spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning Him for the spirit of wisdom? Do we pray, saying, "Show me the secrets of wisdom, that which I know not teach thou me"? O for humble, earnest prayer to go forth from unfeigned lips praying for the counsel that is of God. He says, "Counsel is mine, and sound wisdom."

January 31, 1895

Solemn Times

Solemn, serious times are upon us, and perplexities will increase, to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right

light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.

The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts, touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose, and to answer the many prayers that were ascending to Him for the help which they so much needed.

Extreme Positions

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us, in order that His work may progress along its various lines. The truth is to have a standing-place, and the standard of truth is to be uplifted in many places in regions beyond.

Be sure that God has not laid upon those who remain away from these foreign fields of labor, the burden of criticizing the ones on the ground where the work is being done. [You need not be so zealous to get in the hands of worldly men God's own money of which they have been robbing Him all their lives.] * Those who are not put on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder, but show their

(Continued on page 6)

* Interlineation by E. G. White in file copy.



PHOTO. GEORGE J. UNGER

Excavated early Christian church at Heshbon. The white area in the right background is the apse with a cistern built into it in Arabic times. In the center are three column bases separating the central aisle from the northern side aisle. In the foreground is an assortment of columns, bases, and other dressed stones from the church.

Excavating Biblical Heshbon in 1968—5

First Season's Accomplishments

By SIEGFRIED H. HORN

ONE of the questions most frequently asked me since my return from Heshbon has been "What did you find?" The questioner, of course, refers to "objects," even though he may not use the word. He probably expects to hear that valuable hoards of jewelry or coins have been unearthed, or that inscriptions or manuscripts rich in historical information have been discovered. If such are the questioner's expectations, he may be somewhat disappointed, since at most Near Eastern archeological sites, inscriptions are rarities and objects made of precious metals are seldom found.

However, the first season's excavations at Heshbon have produced a large number of interesting objects. We found some 80 coins, all but one of copper or bronze; the lone dissenter was of silver. The majority of coins come from the Arabic periods: Ommiad, Mameluke, Saladin, et cetera. Some came from the Phoenician coast, Judea, and Petra, while others are of Roman or Byzantine origin. A few poorly preserved ones possibly originated in the Seleucid period.

The debris of ancient Heshbon contained sling stones, the eloquent witnesses of warfare. It contained nails, needles, rings, bracelets, beads, pendants, pieces of decorated bone, ivory inlay from furniture, a spatula, a spoon, bells, chains, horseshoes, an iron helmet, a clay rattle (a hollow ball with pebbles in its center), and numerous other objects of utility of various kinds. (Because the wet soil of Palestine does not preserve organic material, clothing, wooden furniture, or any other objects of wood, cloth, or leather have not survived.)

We were happy with the fine yield of pottery from one of the cisterns. We recovered two unbroken painted vessels (retained by the Government of Jordan), and enough potsherds to reconstruct five vessels to a good degree of completeness. Since this cistern was discovered only a week before the excavations ended, we were unable to restore more pottery pieces from that cistern, but after the sherds arrive in America attempts will be made to restore more vessels. A rare painted Ommiad lamp in the shape of a tiny miniature pitcher belongs to the treasures of our pottery discoveries.

Then there are the multicolored fragments of mosaic floors found in the ruins of the ancient church of Heshbon. Their restoration and removal to Madaba were described last week. That they attracted the attention of all our visitors and that their

discovery was reported in newspapers of many countries can readily be understood.

But as welcome as all these objects were and as much as we treasure them, they are not the most important results of this summer's excavations. The more outstanding result of our work and the money of our sponsors is the reconstruction of the history of Heshbon.

In the second article of this series (January 9) the history of Heshbon according to literary sources (mainly the Bible and the works of Josephus) was recounted. From these sources it is known, first of all, that Heshbon was an important city in the time of Moses, in the middle of the second pre-Christian millennium, or, expressed in archeological terms, during the Late Bronze Age (= 1600-1200 B.C.). The city was at that time the capital of the Amorite Kingdom of Sihon, whom the Israelites defeated under Moses' leadership. However, before our excavations began, the mound showed no evidence that the city had been inhabited at that early time. Among the sherds strewn all over the mound scholars had picked up a few isolated Iron Age pieces, some Hellenistic sherds, and many Roman, Byzantine, and Arab specimens, but no Late Bronze Age piece of pottery. It is therefore a matter of great satisfaction to report that in our deep shaft of Area B a few Late Bronze Age sherds were unearthed, which prove that Heshbon was occupied during that time. It should be noted that the Late Bronze Age level had not previously been reached, hence the discovery of a few sherds of that period was a significant find.

Area-by-Area Results

In a more systematic way I shall now describe the results of our excavations area by area and state what we found in each of the areas in which our work was concentrated. We chose four areas, in each of which we had a specific aim. Area A on top of the mound (895 meters above sea level): to excavate whatever public building—temple or church—might have occupied the highest point of the ancient city. Three column bases were visible there before excavations began. They showed us that an important structure had been there in times past.

Area B on a ledge of the mound comparatively free of visible ruins: to sink a seven-by-seven-meter probe into the mound and proceed as quickly as possible to find out the number of levels of occupation.

Area C on the western slope of the mound: to locate the ancient city's fortification by sinking a series of

squares into the debris, starting at the lower crest of the mound and going up the slope.

Area D on the southern flank of the highest part of the mound, labeled by us "acropolis": to ascertain the nature of the structures at this place which showed signs of having been the access to the acropolis.

Area A and Its Byzantine Church. Already during the second week of excavations it became clear to us that the column bases in Area A belonged to a Christian church. A large multi-colored piece of a mosaic floor was uncovered and, surrounding it, several blocks of stone of a semicircular apse facing the east. Later another piece of mosaic floor was discovered in the central aisle of the church. We also uncovered three courses of stones of the north wall of the church. It consisted of fine masonry of headers and stretchers. It appeared that the church had consisted of a central aisle and side aisles, separated from the central aisle by rows of columns. The southern aisle and the western part of the church, where the entrance must have been, have not yet been uncovered. It is planned to excavate these parts in the 1970 season.

After the Arab conquest of Heshbon in the seventh century the church must have been completely destroyed. Whether this happened immediately after the city was taken by the Arabs or at some later time cannot be ascertained with the available evidence, but the rich remains of an early Arab occupation testify that this site became an important center of the Arab population. The church was razed almost to its floor level, and

the whole area was converted into an open space, which seems to have been paved (if one can trust the memory of the oldest villagers, who claim to have removed the pavement stones for reuse in the building of their houses when they were settled on the northeastern slope of the mound a few decades ago by a rich landowner of this area).



PHOTO: AVERY V. DICK

The four Greek letters preserved on this plaster from the church probably are part of the name Daniel, thus [D]ANIE[L]. The name may have stood above his picture.

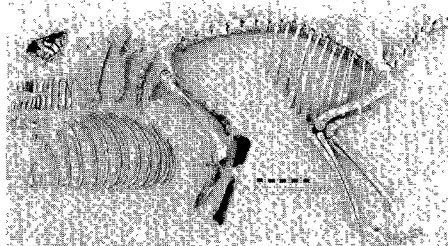


PHOTO: GEORGE J. UNGER

Diggers uncovered this skeleton of a large cat, probably a lynx, with its head missing and its left hind leg burned to the bone.



PHOTO: GEORGE J. UNGER

Workers are moving a huge stone out of Area D on the southern slope. Behind the area supervisor (white shirt) are the remains of a vaulted room of the early Arabic period.

Water channels had been laid all over the area to catch rain water and funnel it into cisterns. One cistern was constructed in the apse of the church; another lay between two column bases.

Area D, Ascent to the Acropolis. In this area we found, as expected, the ascent and entrance to the summit area of Heshbon, or, as we called it, the acropolis. We found that during the early Arab period the open space, described in the discussion of Area A, had been surrounded at least on three sides by buildings that consisted of stone-built rooms, some vaulted. Several phases of remodeling showed that these structures must have been used for a long time. A stairway, after the pattern of some stepped streets seen today in the Old City of Jerusalem, led to the acropolis along structures lying on both sides of the street and at different levels.

During the last two weeks of work the remains of the Arab structures were removed, and Byzantine and Roman building remains came to light. We discovered a beautiful stone pavement of tiles made of steatite stone. We will undertake the study and identification of these structural remains during the following season. Also parts of an earlier stairway leading to the summit of the mound were discovered. The stones were much better dressed than those of the overlying stairway.

In the lowest square of Area D (Square 3) several late pits were dug up. The construction activities carried out there in Arabic times had much disturbed the former buildings and their remains. In the Roman stratum of this square a well-articulated skeleton of a female adult was found without funerary equipment, indicating that it was not a normal burial. Half of the jaw and most of the teeth were missing, as well as the left arm and hand, and both legs from above the knee. In her chest was a calcified tumor the size and shape of an ostrich egg. This skeleton raises questions for which the archeologist can hardly be expected to provide satisfactory answers with the available evidence at hand: Was the woman a slave, whose body was discarded at her death without receiving a decent burial? Had she died as the result of the chest tumor? Why had her body been mutilated? Do we have here evidence of foul play, perhaps of a murder?

Area C, the Site of a Thick Layer of Debris. On the western slope of the mound we dug in four squares in order to find the city's wall, to which reference is made by inference in Song of Solomon 7:4, where a gate by the name of Bath-rabbim is men-

tioned. We found a thick layer of debris that had washed down the steep western slope of the mound during the several centuries that Heshbon has been a ruined site. It was only in the last week that we reached building remains of Roman times after having removed some 12 feet of debris. These remains need more study before anything about them can be said with certainty.

While Area C did not meet our expectations, inasmuch as we have not yet encountered the city wall, it has provided us with more objects than the other three areas together. Its debris was saturated with Arabic painted and glazed ware, Roman and Byzantine potsherds, and some earlier material. But the most exciting find was a cistern 15 feet deep in Square 4. Six men worked in that cistern for six days to clear it out, and their work produced, as has already been mentioned in an earlier article, 68 buckets of pottery. Among it were some complete vessels and enough sherds to reconstruct several others.

The Deep Shaft of Area B. The seven-by-seven-meter probe designed to inform us as to how many strata of occupation there were in the mound met all our expectations and, in addition, posed surprises. First, we encountered layers of Arab remains. After they were removed we met a thick level of almost sterile white-gray pulverized limestone. In the northern part of the square the remains of a collapsed installation were found, which seems to have been a lime kiln. They reached to a depth of about ten feet, and the burned stones of its wall and collapsed domed roof with the rubble between badly disfigured our north balk and made it dangerous to come near to it.

Near the south balk the thick white-gray layer ended at a wall, partly removed. Underneath the layer a stratum from Byzantine and Roman times was uncovered, and then a rebuilt phase of a three-and-one-half-foot-wide wall from Hellenistic times, to judge from the evidence provided by some Greek potsherds and a jar handle from the island of Rhodes with the name of a priest stamped on it during whose term of office the jar was made. This priest, Aratophanes, was in office between 220 and 180 B.C.

Underneath this wall was a neatly built wall of large field stones. Not far below its top was found a headless skeleton of a large cat, probably a lynx. One hind leg showed signs of burning. One wonders what had happened to this animal. Was it a sacrifice? If not, why was its head missing and one leg burned to the bone?

At the end of the season a depth

of 12 feet had been reached, but not yet the bottom of that wall. There were indications that this wall had been laid into a deep trench and that it was only the invisible foundation for a wall, now entirely gone, to prevent undermining of the wall by sappers. It seems that the wall, slightly curving, had been part of the defense system of the acropolis. The associated pottery is mainly Iron III (= 550-330 B.C.), with some sherds coming from the period of the Hebrew kings. It was from the lowest level of this probe that we obtained the few decorated Late Bronze Age potsherds that prove that the city existed in the time of Moses.

On August 28 an ostrakon came to light, a potsherd containing a poorly preserved Hebrew text written in ink. The script indicates that it was written after the Exile. The inscription consists of five broken lines of text, which seems to be a list of names. This most welcome and exciting discovery made in a country in which extremely few inscriptions so far have been found, is hopefully a harbinger of more inscriptional material to be discovered in future seasons.

Future Plans

Andrews University plans at least two more seasons of excavations. In Area A the remainder of the church needs to be excavated, and any monumental buildings of earlier periods underneath it. Also the Roman and pre-Roman structures in Area D must be uncovered. In Area C we want to reach bedrock in all squares opened so far and want to continue our work up the slope to reconstruct the history of residential Heshbon. The end result of this work in C should be a wide trench that reaches from the bottom of the mound to its summit along bedrock, somewhat similar to the wide trench that K. Kenyon dug at Jericho. The very interesting Area B will be enlarged and the excavation of the Iron Age wall continued. We hope to reach earlier levels during our next season. ♦♦

(Concluded)

THE RECEIVING OF GIFTS

(Continued from page 3)

wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest that is not according to knowledge, when they ventilate their ideas about foreign fields of labor.

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their

place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world, the message of warning is to go to all countries, tongues, and peoples.

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world, in the very cities that are right at hand, and to number Israel is not to work after God's order.

Favors Received and Imparted

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give, for the advancement of His cause.

We find examples in the word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra.

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come, may open up avenues through which the truth may go. They may have no sym-

pathy with the work, and no faith in Christ, and no practice in His words; but their gifts are not to be refused on that account.

[The Holy Spirit strives with hearts of the so-called great men of earth. He is drawing them until they have light and when convicted turn from fables to the light of truth.]*

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. [Their business is not to close up the avenues. Let the Lord work in that line.]* The withstrain-

ing hand of God has not yet been withdrawn from the earth. [The four angels are holding the four winds.]* Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, [as though we had a right to expect them to help in the best and greatest enterprises in our world]* and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.—*Testimonies to Ministers*, pp. 197-203. ♦♦



The Key to the Windows of Heaven

By ELLA RUTH ELKINS

TIMES WERE especially hard for the Bailey family the first three months after Father died. Mother was not well and could work only part time. She worked whenever she could at the hospital to help earn a little money. Scotty was four, and Betty was six. They did the best they could to help with the dishes and clean their own rooms.

One day mamma sat at the table counting a small pile of money. Betty and Scotty pulled up chairs and climbed up to watch. Betty's eyes grew round when she saw the shiny dimes and nickels. "What are you going to do with all that money?" she asked.

"This money in the first pile is our tithe and offerings. It belongs to Jesus, so we will take it to church for Him next Sabbath. The money in the next pile is for our rent. The money in the last pile is for gas and lights."

"Where is the money for food? I'm hungry!" Scotty wanted to know.

Mamma looked brave as she answered, "We don't have any money left. I will have to figure out something to do about that."

"Can't you write a check?" Betty was sure she had discovered the answer.

Mamma shook her head. "No, people can't write a check unless they can promise to have as much money in the bank as they write on the check. We don't have any money at all in the bank, so I can't write a check."

Betty's head dropped. She hadn't known that before.

"But cheer up, chickies," mamma said as she gathered up the tithe and put it in an envelope and put the rest of the

money into her purse. "Come with me. We'll go to our neighbor's and phone the store to see if they will let us charge the things we need that I have written here on my grocery list. I will tell the groceryman we will pay for them when I get my next check."

Away they hurried down the little dirt road to the neighbor's house, for the Baileys did not have a telephone. Soon mamma was on the telephone with the grocery list in her hand. "Hello. This is Mrs. Bailey. May I charge some groceries until my next paycheck comes? Our cupboards are empty and . . . The what? No, the grocery truck didn't stop at our house. Why would it stop there when I haven't placed any order for groceries? . . . Well, all right. We'll go home and look, but I think you're mistaken. I never ordered anything at all . . . Oh! You don't say! . . . Well, thank her! Good-by!"

Mamma had a strange look on her face as she hung up the receiver. She turned to her neighbor and the children. "The groceryman says a newcomer to our village came into the store this morning and told him she felt impressed that we needed groceries, so she had him send us some! She wouldn't leave her name. Come, children, let's run home and see if what he says is true!"

The children ran fast to keep up with mamma, and they were out of breath when they reached the front yard.

"There it is!" squealed Scotty. "A great BIG box of groceries!"

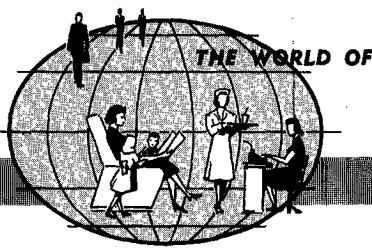
Betty ran to open the door so mamma could carry in the huge box. Mamma said it was very heavy. The flaps on the sides were tied up straight with string so the bananas, grapefruit, and apples wouldn't fall out.

The children climbed up on chairs to watch mamma take out the food.

Tears of happiness slid down mother's cheeks as she compared the items with her grocery list.

"Now come, let's kneel down right here and thank Jesus for this lovely gift and we'll ask Him to bless the lady He told to buy it for us. O.K.?"

"O.K.!" chimed two delighted children at once.



The Adventist Woman

Conducted by DOROTHY EMERSON



EWING GALLOWAY PHOTO

*What
Makes
a Woman*

Unforgettable?

By ARDIS WHITMAN

*"I did but see her passing by,
And yet I love her till I die."*

NO ONE is sure to whom these haunting lines were addressed. But one thing is certain: since the beginning of time there have been women like that, women who seem to have been born with a grace and charm that makes them live on forever in the hearts of those who know them.

What makes them unforgettable? Why does one woman have this magic while others, though they are kind

and attractive, pass and are gone? There is no easy answer. Yet if you query men, who should know, certain characteristics are mentioned again and again. . . .

Beauty, certainly, does no harm, but some of the most intriguing women have not been beautiful.

Perhaps the most universal answer is that the unforgettable woman is warm, responsive. In my own informal poll three out of four men thought that responsiveness was what endeared a woman to them most of all. "There are people," said the brilliant French essayist, Raoul de Roussey de Sales, "who transmit to others their particular emotional atmos-

phere; who show you how to love, to suffer, to be happy, to laugh at the humorous things in life."

The unforgettable woman is like that. You know that she is aware of you. Her mind is hospitable to your ideas, her heart to your joys and sorrows. She is not an onlooker on life. On the contrary, she is in the middle of it. She *cares*; things happen to her; she happens to them.

Everything a man does with such a woman becomes a memory. Because she was delighted, intrigued, curious, he remembers the morning he took her to the Fisherman's Market for breakfast; because she made it fun to walk in the rain the night the car broke down, he remembers her every time the rain falls. She can eat happily in a rowboat or in the most exclusive restaurant. "She belongs to the moment she is in," said a stockbroker. "She gives herself to the thing she is doing." Almost all greatly loved women have had this quality of joy in the moment.

Since she is responsive, the unforgettable woman has a genius for discovering what is worthwhile in another person. This one is witty, but his shyness prevents people from knowing it. She sparks that wit and sets it flowing. Under a hard-boiled exterior, this other one is a dreaming idealist. The responsive woman comes quietly on this hidden bloom and rejoices in it.

Paradoxically, the unforgettable woman has a deep core of "aleness." She is a person in her own right. She is not lost in the crowd, and this is not to say that she stands out as the life of the party. It is rather that she has a sense of serenity and personal security, that some of her joys are inward, that she has a satisfying existence in her own mind and imagination. This integrity and inward richness keeps such a woman from any slavish desire to please. It gives her a wonderful simplicity and protects her from fussiness and pettiness.

The unforgettable woman is also feminine, but she is not necessarily assertive about it. Recently a young dance instructor . . . made a remark that struck me as illuminating. "The woman who keeps pushing her femininity isn't really feminine at all," he said. "The really feminine woman isn't proving anything. She isn't always getting into the conversation. She doesn't try to make you notice

* Reprinted with permission from the May 1963 *Reader's Digest*. Copyright 1962 by Fawcett Publications, Inc. Condensed from *Woman's Day* (October, 1962).

her and her clothes. It's just that when you are with her you feel like a man." . . .

Must the unforgettable woman be intelligent? "Yes," say an astonishing number of men. Intelligence can flower into a rich and mellow wisdom, a magic something that helps us get the most out of the world we live in; or it can be a weapon with which to destroy. If a woman's intelligence is the whetstone on which she hones the little barbs that destroy a man, she'll be unforgettable all right—but not in a way that can give her much joy. But if her intelligence is an adjunct to the subtler understanding of the heart; if it helps her to build a bridge between a man's thought and hers; if, when he talks to her, he finds himself thinking more brilliantly and profoundly than his wont, then he will remember her with warmth and delight.

What else? Well, Victorian though it may sound, a woman is unforgettable because she is *good*. . . . To an astonishing degree, the women who have lived in history as unforgettable have been "good" women; not always conventional, perhaps, but honorable, loving, courageous and generous.

Indeed, the woman who lacks these qualities has a short tenure on charm, for goodness is more imperishably beautiful than anything else. Pettiness and hatred, meanness and greed take very little time to inscribe their unlovely handiwork on a woman's face.

Finally, the unforgettable woman makes other people feel larger than life. She gives a man the sense of being more than he thought he was, leads him further than he thought he could go. "When you're with a woman you really know and trust," said a thoughtful acquaintance, "you say and do things you've always wanted but somehow couldn't bring yourself to say and do with your everyday friends. In the end, the most unforgettable woman is the one who leads the spirit out of its hiding place."

Not many women can blaze through the pages of their time bright in the memory of thousands of people. But every woman *could* be unforgettable to the man who loved and chose her. For the woman a man remembers in the end is the woman he needs, the one who comforts, the one who can give him security and fruitful experience. And the more a woman seeks to live naturally by the best of herself, the more she loves, the more gentle she is in her judgments, the richer her inward life, the warmer her responsiveness, the more she will be the woman needed and, therefore, the woman unforgettable. ♦♦

WOMEN IN THE NEWS



Youth Leader Honored

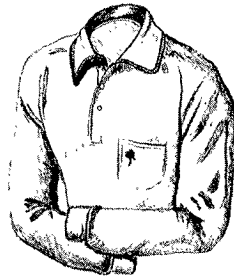
Bessie Jackson Rice, the first youth leader of the New York Conference, was honored at the fall youth rally held at Union Springs Academy.

Mrs. Rice became the conference youth leader in 1904 after having taught church school. "Aunt Bessie," as she is affectionately known, took part in the discussion at Mount Vernon, Ohio, in 1907, when the name Missionary Volunteer Society was adopted.

A beautiful church hymnal engraved with her name was presented by (left to right) A. J. Patzer, president of the New York Conference; T. E. Lucas, world youth leader from the General Conference; and Jim Everts, youth leader of the New York Conference.

Mrs. Rice, now living in Keene, New York, has a continuing interest in the young people who have been the special object of her love through the many years of her ministry.

JOHN MILTON



The Velour Shirt

By CARROL JOHNSON SHEWMAKE

I STOOD in my son's bedroom doorway as he unpacked for a long-looked-forward-to weekend at home from boarding academy. He tossed a limp, sorry-looking object at me.

With the agility of motherhood I caught it, asking, "Whatever is this green rag?"

"It's my new velour shirt, Mom. I sent it to the school laundry and *that's* what it looks like now. Fix it, will you?"

I took the sad-looking shirt out to the laundry room, rather doubting my ability to rejuvenate it but eager to try. A quick trip through the gentle cycle of my washer, a few moments of twirling in a warm dryer set at permanent, and, lo, a miracle was per-

formed! Paul's shirt looked as lovely as it had when he first lifted it out of its Christmas wrapping paper.

There in the laundry room I stroked the soft velvet smoothness of the shirt, remembering the scuffy look of that same garment only half an hour before. The transformation struck a responsive chord in my heart.

"Father in heaven, my life is scuffy-looking now. I've tried worldly laundries of personal effort and scientific logic but it only keeps looking worse and worse.

"Take my life, Father; fix it, please. You know all the right 'settings.' I need a miracle in my life too."

This then is the velour shirt's story—two modern miracles, a good-as-new shirt, a better-than-new life. ♦♦



MESSAGE FROM THE MOON

The world listened in awed silence last Christmas Eve as from the vicinity of the moon came voices reciting the first ten verses of Genesis one: "In the beginning God created the heaven and the earth. And the earth was without form, and void . . ."

These verses took on strange meaning, coming, as they did, from more than 230,000 miles in space. This was the first time man had left the confines of his planet, and, at short range, had looked at a heavenly body. He was greatly impressed, and so was the world looking on, sharing, by means of live television, the spectacle.

Taking turns, the three astronauts, Frank Borman, James Lovell, and William Anders, read the significant verses of the Bible Creation story as their television camera, trained on the edge of the lunar surface, sent live pictures to the earth of the cratered and mountainous terrain.

What prompted the astronauts to recite the Creation narrative we do not know. Perhaps it was the awesome wonder of it all. From a vantage point from which no other man had ever gazed, they were privileged to behold a unique feature of God's creation. Said Borman during the Christmas Eve telecast, "The moon is a different thing to each one of us. I know my own impression is that it is a vast, lonely, forbidding expanse of nothing. It looks like clouds of pumice stone. It certainly would not appear to be a very inviting place to live or work."

Lovell added, "The vast loneliness of the moon is very awe-inspiring. The earth is a grand oasis in the vastness of space."

Enjoying particularly the lunar sunrises and sunsets, Anders remarked that these "bring out the stark nature of the terrain." Describing the sky, he said, "The horizon is very, very stark. The sky is pitch-black and the moon is quite light. The contrast between the sky and the moon is a vivid dark line."

Picking up the narrative, Lovell continued, "Actually I think the best way to describe this area is vastness of black and white—absolutely no color. You can see by the numerous craters that this planet has been bombarded through the eons."

Earlier Lovell had described the moon as essentially gray with no color. "It looks like plaster of Paris, like dirty beach sand with lots of footprints in it."

Was the Moon Cursed?

All these descriptions naturally raise interesting questions concerning Creation. When God created the lesser of "two great lights" "to rule the night" and "to give light upon the earth" (Gen. 1:16, 17) were its composition and surface essentially the same as they are today? Or has the curse pronounced upon the earth reached the earth's satellite, the moon? Is this why it is pockmarked with craters from bombarding meteorites? Or is such a condition consistent with the perfection of the original creation?

When, in the very near future, man apparently will set foot on the lonely surface of the moon and bring back to earth samples of the material of the moon, will the new knowledge throw light on Creation? We think it will. Man will be touching with his hands and examining at close range with his eyes, and later under the microscope

and in the test tube, sections of a heavenly body God has created. We hope that through the new revelation man will be drawn closer to his God. On the other hand, we recognize that through his technological advance man may become more self-sufficient, believing he can get along without God.

Because of this latter possibility it was gratifying to us to note that, while circling the moon, the astronauts thought of God, and in spite of the world's attention directed toward them (or was it *because of*?) they quoted scriptures acknowledging God as the Creator.

Somehow we feel that by permitting current phenomenal advances in knowledge and technology, which enable man to see more and more of the complexities of the universe—the structure of matter; the relationships between energy and matter, mass and velocity; the complexities of life, even in a simple cell—God is trying to break through to man and tell man about Himself, for He is the One who is the source of these laws in all their mathematical complexities. He is the scientist par excellence.

The most brilliant space scientists have but begun to scratch the surface of the knowledge of our God, who is the originator of the laws by which they fly their capsules into outer space and return them safely. Nature reveals its God to those who are willing to acknowledge Him.

D. F. N.

THOUGHTS ON APOLLO 8—2

The tremendous power of the Saturn 5 rocket that boosted the *Apollo 8* capsule into space impressed us deeply. According to a staff writer of the *Washington Post* the five first-stage engines of the rocket at lift-off generate "the equal of 180-million horsepower, the output of 85 Hoover Dams." Each of these first-stage engines "has a turbopump that can push 9,000 pounds of fuel into the chamber every second." The 60,000 horsepower that each generates is capable of emptying "a 20,000-gallon pool in half a minute." "The engine's pipes and valves alone are big enough for men to crawl through, and its cavernous fuel tanks are almost as big as churches." When they are firing, the engines burn 14 tons of kerosene and liquid oxygen every second and consume their full load of 48 tank cars of fuel in just about two and a half minutes." The five engines at the second stage have one million pounds of thrust—as much power as 450 Diesel locomotives.

The entire Saturn 5 rocket, fully assembled, with all of its three stages, stands 363 feet high and weighs more than 6.2 million pounds. It is made up of 5.6 million parts. The metal cylinder of the first stage is the largest ever machined, and is made up of more than 250,000 nuts, bolts, rivets, and fasteners in more than 2,000 sizes and shapes.

The power generated by this man-made machine is truly enormous. But think of the power necessary to place in orbit a star like Betelgeuse in the constellation Orion, a star with a diameter of between 260 million and 360 million miles, a star so large that the entire orbit of our earth around the sun could be placed within it with millions of miles to spare, a star with a volume 30 million times that of the sun!

No wonder the psalmist exclaimed, "Power belongeth unto God" (Ps. 62:11). No wonder Isaiah declared, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26).

God is a God of power—unlimited, infinite power. What courage this should bring us as we seek to do His work, what confidence to move forward in harmony with His purposes.

During the flight of *Apollo 8* we were impressed anew, also, that it is entirely reasonable to believe in the effectiveness of prayer. We listened as the astronauts talked back and forth with the flight center at Houston, and watched as they focused their TV cameras on Mother Earth. Then we tried to imagine how much faith it would require for someone unacquainted with the facts to believe that the sphere shown on the TV screen was teeming with life, including more than 3 billion people; further, that at "headquarters" on earth, men were hearing the voices of three astronauts in space, and were replying to their questions. Would anyone believe that distance could be so thoroughly annihilated that Commander Borman could receive instructions from earth to aim his lens in a slightly different direction, and that he could respond so quickly that to TV viewers there was no visible time lapse?

How impressive this was! If men can communicate with one another so effectively, how much more can the infinite God hear and answer prayer. If man can almost annihilate distance, how much more can God. He sees our needs. He hears our cry. He is ever near. Let us maintain constant communication with Him through prayer.

Establishing a True Scale of Values

An incident closely related to the *Apollo 8* flight also made a deep impression on us—a rather unfavorable impression. On Sunday afternoon, December 22, the television networks in the United States interrupted their regular programs to bring a live broadcast from *Apollo 8*. The telecast showed the astronauts in their capsule more than 140,000 miles out in space, and gave a view of this earth.

With a tremendous spectacular of this sort, a "first" from space, one might naturally have expected television viewers to have been ecstatic, overawed, and appreciative of the network's attempt to share the dramatic experience. But no. Some were furious. A note in the *Washington Post* the next morning reported that "upset football fans swamped the switchboards of WTOP-TV and the *Washington Post* yesterday because viewing of the Baltimore Colts-Minnesota Vikings playoff game was interrupted by a live telecast from *Apollo 8*. . . . The last two minutes of the first half of the Colts-Vikings game were replaced with televised views of the astronauts in their capsule more than 140,000 miles from earth. But the CBS network, which videotaped the game, replayed the missing two minutes during the game's half time."

Imagine—fans swamping the telephone switchboards of a television station and a newspaper because they considered a playoff game between two football teams more important than a live telecast from a spacecraft! A battle for yardage between 22 men on earth was more fascinating than the exploits of three brave men amid the dangers of outer space!

How difficult it is for man to maintain proper perspectives and establish right priorities. Some years ago the United States was becoming increasingly involved in World War II. The nation was mobilizing its vast resources to achieve victory. American boys were dying at the hands of the enemy. Allied nations in Europe were fighting desperately for survival. But all this was pushed aside by the newspapers one day when Carole Lombard,

a movie star, was killed in a plane crash. Screaming headlines announced the death of this entertainment idol. We recall that a radio commentator, distressed by this strange phenomenon, pointed out that obviously Americans had not yet adjusted their thinking to the seriousness of their national situation, when they considered the death of a movie star bigger news than anything else happening in the world.

Seventh-day Adventists, like their fellows in this confused world, sometimes fail to maintain a true scale of values. They give priority to unimportant things, and spend their money "for that which is not bread." We shall not attempt to spell this out, only ask, Are we not somewhat afflicted by this problem when we permit professional sports to drain from our pockets money that we should spend on foreign missions? When we are too busy to give Bible studies, but have time to go on endless shopping expeditions? When we spend money on luxuries, but feel we cannot afford to subscribe to the REVIEW? When we feel we must have a new car every year, but cannot afford to send our children to Christian schools?

Need for Commitment

Another thing that impressed us most deeply about the flight was the raw courage and commitment of the astronauts. Borman, Lovell, and Anders knew when they said good-by to their families that they might never see them again. They knew that death might come during blast-off. It might come in moon orbit. It might come during re-entry into earth's atmosphere.

No matter; they would make man's boldest attempt to explore space, even at the cost of their lives.

This is the stuff of which heroes are made. This is the kind of courage that looks squarely at the dangers but refuses to be intimidated by them. It commits itself to a noble purpose, then moves forward saying, "If I perish, I perish."

How much God's cause needs men and women with this kind of courage!—men and women who count themselves expendable if only they can carry the gospel to the lost, if only they can strike a blow at the enemy of righteousness, if only they can plant the banner of the cross in previously unoccupied territory.

The astronauts were willing to go on a dangerous moon mission at the command of their government. They were committed to the task. But equally remarkable, their families were committed too. The wives did not argue, "Why should you go? Why should you take risks that other men are not asked to take? Why shouldn't we live a quiet, comfortable life like other families?" Bravely they fought back the tears, and prayed that God would make the mission a success.

Commitment of this kind is needed in the Advent Movement. Surely the time is here when personal comfort, opportunity for advancement, favorable climate, security, freedom from danger, and financial considerations should not even enter the picture when one is called to serve God at home or abroad. The hour is here for every member of the remnant church to reveal courage and commitment that will match that of the *Apollo 8* astronauts.

We have no doubt that as the result of the flight of *Apollo 8* the eyes of man will be turned increasingly toward the heavens, toward the planets, and beyond. No longer will this earth with its atmosphere mark the boundaries of man's plans for travel. Universe, here we come!

But here we must interject a melancholy note. Even if man one day stands on the moon; even if one day he stands on a heavenly body farther away in space, he is still subject to death, he is still without immortality. Sinful man can never make his home on any of the unfallen worlds in the vast reaches of space. He can never by his

own skills escape the slavery of sin. He can never atone for his transgression of God's law. Without outside help he is doomed to die—lost.

But there is a way out! There is a way to obtain forgiveness of sin, peace of heart, relief from anxiety, joy that passeth understanding, eternal life, space travel, and a home in "the better land."

That way is Christ. Through redeeming grace the great highways of space will become freeways for the saints. Communion with God through prayer will become face-to-face communication. Melodies of praise will merge into the mighty chorus of the song of Moses and the Lamb.

We live in an exciting time. But for those who are "saved by grace," the future will be even more exciting. Let us prepare for it—now.

K. H. W.

UPHEAVAL IN THE RELIGIOUS WORLD

The year 1968, with a feeble smile of courage, has passed the baton of human affairs over to the next runner—1969. Men of every walk of life have struggled during 1968 to unsnarl complex problems, largely without success. What events characterized the religious world in 1968? And what is the outlook for the churches in 1969?

Today the Catholic Church faces its greatest challenge to authority in 450 years—dissent stirred to life over the question of birth control. The Protestant ecumenical movement has passed a zenith and may now be "heading into a quieter phase of consolidation, study, prayer and waiting," as Louis Cassels, UPI religion writer, put it. Controversy over the churches' role in social action is destined to grow more bitter. These are some of the inheritances that 1969 receives from the old year.

Unpopular Pontiff—Pope Paul VI

The issue of the Catholic Church's teaching on birth control came to the fore particularly at the Second Vatican Council. With the threat of world overpopulation and ensuing misery, could the church maintain its position regarding birth control? During the Vatican Council, Pope Paul withdrew the question from discussion. Observers assumed that following the council an encyclical on the subject would appear. Many thought, even expected, that the encyclical would contain some modifying statement. However, when the encyclical, *Humanae Vitae* ("Of Human Life"), appeared last July 29, it did not. Its tone was adamant. The position of the church remained unchanged.

The pope's statement did not cap the rising pressure of dissent. It rather heated the debate. Geysers of protest from Catholic clergy and laity alike rocked the church. Their repercussions echoed into almost every nook and cranny of the religious world.

Soon it became apparent that the issue was not birth control as such, but authority in the church and how it is to be exercised. Through the centuries the position of the Roman Catholic Church regarding authority has been clear. One writer puts it like this:

The Church cannot err in teaching us what we are to believe, or in prescribing what is right or wrong in conduct. . . . [When the pope speaks *ex cathedra* ("from the throne," or for the church as a whole) he proclaims a doctrine of faith or morals which he intends to be a pronouncement, binding on the faith and conscience of the whole Church. . . . Even when he does not speak "*ex cathedra*," [he] is listened to with the greatest reverence by the faithful, and if he speaks authoritatively commands obedience. In matters not concerned with faith or morals or when he speaks as a private individual his pronouncements are those of a learned and holy man, but not infallible, not binding on the faithful. But once the Church speaks authoritatively it is the voice of God.—MARTIN J. SCOTT, S.J., *Things Catholics Are Asked About* (1927), p. 44.

Quite clearly not every Catholic clergyman or layman

today feels this way about the Pontiff in Rome. At least, if they believe that the church still has full authority in matters of faith and morals, they are not convinced that the way the church derives her authority or uses it is consistent with present-day religious thought.

The magazine and newspaper press was full of echoes of dissent during 1968. For example:

"Recent Popes have acted as if they were entitled to behave in an autocratic manner," says Leslie Dewart. "But it is an ancient tradition that the faith is the faith of a community." In his view, it is impossible today for the hierarchy to order what people should believe: "You can't teach people by telling them what's true." [Philosopher-Journalist Daniel] Callahan argues that the pronouncements of church authority do not exist outside and apart from the community. They are "binding only insofar as the community accepts them as binding." He adds that "it used to be that if the authority said it was true, then it was true. It is legitimate to say today: 'The authority has spoken. Now is it true?'" In the church of the future, as envisioned by many reformers, authority would speak out only in consultation with all the faithful and only to articulate a dogmatic stance that was a felt need of the universal church.—*Time*, Nov. 22, 1968, p. 49.

Such attitudes within the church were virtually unheard of from Luther's day until recent years. And the issue of birth control has been the catalyst in the violent reaction against church authority.

The Important Religious Events of 1968

Predictions of trends in the religious world in 1969 rest upon other issues than "the Catholic revolution." The public press has reported the opinions of religious newsmen as to what they considered the major religious stories of 1968. Of five groups surveyed, according to reporter Russell Chandler, religious news editor of the *Washington Star*, four considered the Pope's encyclical *Humanae Vitae* and the turmoil that followed its issuance as the top-ranking religious news of the year. Other important events were the assassination of Dr. Martin Luther King, Jr., chairman of the Southern Christian Leadership Conference and leader of the nonviolent wing of the civil rights movement of the United States; and the meeting of the World Council of Churches in Uppsala, Sweden, an event attended and reported by the editor of the *REVIEW AND HERALD*.

One of the five groups reporting was the Religious Newswriters Association. Its list of ten top religious news stories was given in full by Mr. Chandler:

1. The pope's encyclical and the reaction to it.
2. World Council of Churches meeting.
3. Dissent of American clergymen against the draft and the Vietnam war.
4. Marriage and resignation of priests.
5. Death of Martin Luther King.
6. The Kennedy-Onassis marriage and its defense by Boston's Richard Cardinal Cushing.
7. Merger of the Evangelical United Brethren and the Methodists.
8. Robert Kennedy funeral, which "brought the Christian witness to millions via television."
9. Involvement of religious groups in the Biafra food airlift.
10. Church financing of secular inner-city projects.

Two of the items on the RNA list indicate that the ecumenical movement has been very much alive in 1968—numbers 2 and 9. In addition, some of the work being done in the inner cities (number 10) may represent the joint effort of church groups. The prediction that 1969 will see a "diminishing emphasis on ecumenism," as Louis Cassels put it, should not be interpreted to mean that the movement will fold. Rather, there is an "apparent stagnation of ongoing attempts at church union, evidenced by lack of enthusiasm both by lay people and the younger 'new breed' clergy," according to Mr. Chandler.

Of particular interest to Adventists is the disillusionment of many churchmen in the "social action" denominations. Mr. Cassels says that the "controversy over social action . . . has divided American Protestants more sharply than anything has since the Fundamentalist-Modernist row of the 1920's." He predicts that the argument over the role and methodology of the church in society will continue "and may grow even more bitter."

Debunking May Be Fading

The past year—and those just preceding it—has brought Christendom some rude shocks as liturgies have been modernized (even "jazzed up"), and theologians have taken on the role of debunkers. For a while it seemed to be the fashion for religionists to vie with one another to see who could make the most shocking statements repudiating long-held beliefs.

Mr. Cassels assesses the apparent shift away from debunking: "People in and out of the church are tired of being told, by those to whom they look for religious guidance, that they can't believe this or don't have to believe that.

"They want to know what they can believe—on what affirmations they can bet their lives without feeling that professional religionists are laughing at their credulity."

More than most denominations, Adventists have rested their full confidence in the great verities of the Scriptures. The deity of Christ, the value of the atonement, the personal interest of God in man, the existence of miracles—all are firmly grounded in our hearts. Our trust in our Maker is firm. We rejoice to see a swelling movement that rejects radical theology and rests man's confidence in the rock-solid foundations of the historic Christian faith.

"The year ahead looks like a stormy one for religious bodies," writes Mr. Cassels. And so it no doubt will be. The Adventist Church will feel a few of the shock waves. But our attention to a world mission, our love for and study of the Scriptures, our consistency in following the guidance of the Holy Spirit, and our understanding and application of the principles spelled out in the writings of Ellen G. White will keep us from becoming ensnared in the religious fancies and programs of man.

We claim to be the people of God. Let us demonstrate this clearly to the world in 1969.

F. D. Y.



EXAMPLES OF MODESTY

When I read the article entitled "The Blue Dress," I was very happy that something so well written on that subject had finally been printed in the REVIEW. And I was so pleased that the editors had judgment enough to place it right on the front where no one could miss it that I almost wrote to congratulate you. However, I decided not to crowd your mailbag. But when I read the first letter of dissent I changed my mind about not writing.

This past summer I went to camp meeting, and I was amazed at the number of women, young and not-so-young, whom I saw sitting in meetings with portions of their thighs exposed. Now I'm no prude and I'm not yet 40, but I was glad I hadn't brought any of my non-Adventist Christian friends, for I know they would have thought that a church comprised of so many immodestly dressed people certainly can't be the true church of God.

NAME WITHHELD

Greenwich, New York

EVERY-MEMBER SUPPORT

I sympathize with our school administrators—they have standards to maintain in order to operate our schools at all. We hope they exercise the greatest economy possible in their buildings and other facilities. Nevertheless, we should be "the head and not the tail." It seems to me that our schools need additional support from our general denominational budgets, for the students and their parents cannot continue to bear the load they are being asked to carry. Many parents well know the necessity of keeping our young people in our own schools at all costs, and often it does cost all they have. The bills come and are paid, many

times at great sacrifice, and what is left must be spread around to meet other needs and wants.

I believe that when we criticize the schools for increasing costs, the denomination for not supporting the schools more effectively, or even those who are gazing speculatively at proffered government handouts, we are turning our attention in the wrong direction. We need thoughtfully to scrutinize our own giving patterns. Do those of us whose children are out of school sigh with relief and think, "No more money for schools!" Whether or not we have sons and daughters in school, these are *our* schools and *our* young people. Do we complain about the many calls and find we have little to give? The devil will always try to see that we have nothing left if we give only what is left. "In our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse."—*Counsels on Stewardship*, p. 25.

We need to plan our giving at least as carefully as we do our other spending, according to what God is giving us. Furthermore, we should plan our giving at least as generously as we plan for our own wants. If we will do this, the Lord's work will not lack for funds in any department, for "the more we bring to God's treasure house, the more we will have to bring; for He will open ways before us, increasing our substance" (*Our High Calling*, p. 197). Many of our people have learned the truth that "when we devote ourselves to the affairs of the kingdom of God, He will mind our affairs" (*ibid.*, p. 196). Not only will we not lack, but the cause of God will not lack. "If men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied."—*Counsels on Stewardship*, p. 36.

Our schools need, not government grants, but more every-member Seventh-day Adventist support.

MRS. ENID BOLTON

College Place, Washington

The discussion on Federal aid to SDA schools is one that I never thought I'd see considered. I am praying that we will not

let down when we are this near to the coming of our Lord.

MRS. BARBARA L. LEFR

Riverside, California

CHRISTMAS CARDS

Your article on Christmas cards (December 5) was of special interest to me. No doubt these little missives have brought cheer and courage to many. To us, however, there seems to be a "more excellent way." How much more good would be accomplished if the millions of dollars spent in this way would be given to the poor or to missions. We enjoy getting cards, both Christmas and other kinds, if they are filled out with what amounts to a cheery letter and news about the senders. Otherwise, we regard them as a waste of money. More acceptable and truly welcome are the newsy letters that give the high lights of the family history for the past year.

While we do not send Christmas cards, we save the ones we receive, and after Christmas send a Morning Watch calendar to those who have sent us cards. Many have expressed gratitude for these calendars, and some non-Adventists have even requested additional copies for other members of their families.

E. E. MESSINGER

Charlotte, North Carolina

SABBATH MEALS

How strong and logical was the argument for not "eating out" on the Sabbath [editorial, December 19]. The commandment suggests that we remember the Sabbath day to keep it holy. Do we not have an entire week to prepare for the Sabbath meal? Because of lack of preparation, is it proper for us to purchase what we lack because it is food? Would it not, by the same logic, be proper to purchase any item of need? A prayer on our part for God to sustain us, and an admission that we had not prepared or remembered the Sabbath, might prove to be a greater blessing than giving in to our appetites.

WILLIAM W. McCAFFREY

Silver Spring, Maryland

Like many other Seventh-day Adventist institutions in all parts of the world, Bacolod Sanitarium and Hospital exists only—

Because So

Institutions often are built around men, and Bacolod Sanitarium and Hospital is no exception. Seventh-day Adventists of Negros Occidental in the Philippines have a hospital because of a mild-mannered, hard-working missionary physician, Dr. Willis G. Dick. He serves as medical director of the 50-bed, 60-employee hospital.

After being in existence barely two years, the hospital is already suffering growing pains. A new four-room medical-surgical unit is now being completed. A canteen is also under construction, and long-range plans include an additional wing, employee housing, and expansion of ancillary services. Bacolod's growing population is surging toward Taculing, the suburban area in which the hospital is situated. Because of this and the growing popularity of the hospital's service to the community, it will become necessary for hospital directors to take a long look at future expansion needs.

Bacolod is the Far Eastern Division's newest hospital (and eighteenth established in East Asia), a model of what a medical institution can do with a minimum of capital and a maximum of faith, zeal, and determination.

Since the official inauguration of hospital facilities on December 8, 1966, the hospital has made some unique additions to the physical plant. Medical Director Dick soon found that some of his patients were unable to pay their bills because of their low level of income. He did not want to deny them medical attention, yet it was imperative that he meet the weekly payroll.

The solution came in applying the people's resources to the hospital's needs. Dr.

Top: Many supplies and pieces of equipment are sent to Bacolod Sanitarium from sister organizations in the United States through the SDA Welfare Service. Here a shipment is uncrated under the direction of Mrs. M. Barrientos, a supervisory nurse, and Edward Lim, assistant business manager (left). Bottom: This cement-block-making machine has enabled discharged patients or their families to work off their bills while helping with construction.



Many Gave

By D. A. ROTH
Assistant Secretary
Far Eastern Division

Dick invested in a cement-block-making machine, an inexpensive piece of equipment that is easy to operate yet produces valuable building materials. When a patient could not pay a bill, Dr. Dick invited the family to donate time and labor in operating the block machine. The hospital provided the materials, the machine, the instruction, and a place for the laborer to live. The patient (or a member of the family) provided the muscle and the sweat.

The first project completed under this plan was a 1,400-foot-long compound wall that encircled the institution's five-acre plot. The machine is now producing the blocks for the medical-surgical addition, and in the future it is also expected to produce blocks for a new educational institution planned for Negros Island.

The idea for a medical institution for Negros actually originated in 1958, when the Central Philippine Union Mission purchased land from Ramon Ramos, a wealthy local landowner. Four years later building plans were approved and construction got under way. Problems arose and money dwindled, so construction was temporarily stopped. The major need was for someone to supervise construction and complete the project.

Help came when the Far Eastern Division suggested to the union mission that Dr. W. G. Dick, then at Penang, Malaysia, come over to complete the project. Dr. Dick accepted the challenge, moved to Bacolod, and plunged into the herculean task of picking up the pieces of a bogged-down hospital construction program.

Problems were numerous, but Dr. Dick relied on God's help and the support of the brethren in seeing the project through to completion. A major tragedy occurred in June, 1965, when Dr. and Mrs. Dick's daughter, Lora, was killed in an automobile accident in France as she was on her way home to attend college. The project slowed down while the Dicks went to the United States to attend the funeral.

While in America the Dicks learned of numerous pieces of equipment that were being donated to the new hospital. Important helpers were Dr. W. Theodore Hill and J. L. Weaver, Tempe, Arizona;

Palmer Conner, Alhambra, California; Frank Daugherty, Holbrook, Arizona; Loma Linda University; Loma Linda University School of Medicine Alumni Association and its auxiliary; Dr. Lester Lonergan, Loma Linda, California; Dr. Leslie Ward, Redlands, California; Lora Dick Memorial Fund; A. S. Aloe Co., Los Angeles; Western Surgical Co., Los Angeles; Direct Relief Foundation, Santa Barbara, California; Dr. Charles Shultz, Simpsonville, Maryland; Dr. William Richli; Dr. Philip Nelson, General Conference Medical Department, and connections through Interchurch Medical Assistance; Seventh-day Adventist Welfare Service; Paradise Valley Sanitarium and Hospital; Portland Sanitarium and Hospital; Washington Sanitarium and Hospital; and Hinsdale Sanitarium and Hospital. These all shared in starting the new hospital. Help has come from many other sources, private and institutional. The list would be too long to record here, but without doubt the angels of heaven are keeping the full record.

On June 2, 1968, Dr. and Mrs. Dick dedicated the Lora Dick Memorial Surgery suite in memory of their daughter.

As the hospital neared completion, Dr. Dick turned his attention to a staff. He wanted to employ only Adventists who had a clear vision of how a medical missionary institution should operate. He began with a handful of associates, and now has around him three Filipino physicians, a dentist, 12 nurses, one pharmacist, three laboratory technicians, and 50 other employees.

The hospital has all the necessary components — pharmacy, physiotherapy, X-ray, a major and a minor surgery suite, delivery room, laboratory, outpatient department, kitchen, dental suite, laundry, service department, and last, yet most important, a spiritual department, headed by a chaplain, Pastor Hector Gayares.

At the hospital inaugural the General Conference was represented by two staff members: Ralph S. Watts, Sr., vice-president, and R. C. Barger, associate secretary of the Sabbath School Department. The Far Eastern Division was represented



Nurse Solie Aquiree visits a patient at mealtime. Cheerful Christian nurses have helped establish a high reputation for the hospital throughout the Bacolod area.

by the three top officers: Paul H. Eldridge, Harry Bedwell, and Harry D. Johnson. The wife of the provincial governor came to snip one of the ribbons which actually opened the hospital for services. The city mayor, Romeo Guanzon, welcomed the hospital to the community, and his wife also cut one ribbon.

Bacolod Hospital in the Philippines is a typical example of the "lifting by the boot strap" type of operation of many mission medical institutions. Liberal appropriations came from the General Conference and the Far Eastern Division through the Central Philippine Union Mission, but it was established primarily as a result of hard work on the part of many people. Much of the equipment, mostly used, has come from sister medical institutions in the United States. Much of the equipment in the kitchen, laboratory, therapy units, shop, and laundry was homemade from scraps of steel and wood. Dr. William Richli, a self-employed physician who is well known



First staff members of Bacolod Sanitarium and Hospital with Dr. and Mrs. Dick in the center (seated). Most of the original employees have remained with the institution.

in the Philippines, has contributed hundreds of hours in assisting the hospital with its many mechanical problems. He supervised the installation of a stand-by generator, a steam boiler, laboratory equipment, and X-ray equipment.

The Central Philippine Union Mission, under the leadership of E. A. Capobres, has one other medical institution, the Miller Sanitarium and Hospital in Cebu City. The union mission is looking forward to the day when it can have similar medical institutions in all the major cities of its territory.



Adventist servicemen stationed in Korea listen to music and read in the spacious lounge of their new servicemen's center while dinner is being prepared for them.

KOREA:

Church Officials Open Servicemen's Center

The Korean Union's Servicemen's Center in Seoul, Korea, was officially dedicated September 28.

Forty-two servicemen witnessed the ribbon-cutting ceremony led by C. D. Martin of the National Service Organization (NSO), Washington, D.C.; G. J. Bertochini, NSO director of the Far Eastern Division; Chaplain (Col.) R. M. Reardon, Eighth Army chaplain; and T. V. Zytoskee, director of the Korean Union Servicemen's Center.

The dedication of the center was the climax of a weekend retreat that con-

sisted of counseling, films, guest speakers, good food, and fellowship together. The ribbon-cutting ceremony began with a trumpet call of the American and Korean national anthems. W. L. Wilcox, president of the Korean Union Mission, gave the history and background of the work of Seventh-day Adventists in Korea. Chaplain Reardon gave a challenge to dedication.

The new center has four rooms for sleeping quarters and will accommodate 22 men overnight. The recreation room, with ping-pong and other table games, can also be used as an overflow room for

sleeping. There is a large kitchen and lounge facility for eating and relaxation. A chapel in the same building will accommodate 200. It is being used now for Sabbath services.

*HAROLD KEHNEY
Departmental Secretary
Korean Union Mission*

NIGERIA:

"Model School," Declares Education Commissioner

Dr. Omololu Olanloyo, west commissioner for education, recently visited the Adventist Grammar School at Ede. The commissioner found it well staffed, and praised the Seventh-day Adventist mission for what he described as its positive contribution to the development of the state.

The principal, E. O. Dare, later conducted the commissioner around the laboratory, the library, and the dormitories of the school.

After the inspection Dr. Olanloyo described the buildings and the school premises as "very impressive," adding that the school was one of the model institutions in the state.

*OIVIND GJERTSEN
Departmental Secretary
West Africa Union*



Expanded Radio Work in the Eastern Caribbean

Conference officials and workers met on the Caribbean island of Barbados, September 4 to 6 for one of ten radio-TV councils held throughout the Inter-American Division during September and October. The theme of all these special meetings was "From Communication to Communion."

The workers on Barbados are planning expanded radio-TV coverage to blanket the island and its neighbors with the Advent message. The station from which the broadcast will be made is one of more than 200 that are now broadcasting the Advent message regularly in the Inter-American Division.

Another significant development for our radio work in the Inter-American Division is that Radio Antilles has offered its services for the daily broadcasts of the Voice of Prophecy and for local broadcasters, carrying the message with 200,000 watts of power, medium wave. This station is situated on the little island of Montserrat, only eight miles long and about three miles wide. Here Tulio Haylock, division radio-TV secretary, and I saw firsthand the tremendous possibilities for an expanded radio ministry throughout Inter-America.

Both Barbados and Montserrat are in the Lesser Antilles.

*JAMES J. AITKEN
Secretary, General Conference Radio-TV Department*

URUGUAY:

Montevideo Members Aid Local Prisoners

Laymen in the Montevideo Central church have seen several prisoners in the Puntacarretas jail baptized as a result of their spiritual and humanitarian work there. Currently there is a branch Sabbath school with 30 members.

As members visit these men, they see how much misery there is in the history of each one of them. They need physical, moral, and spiritual help. Many inmates are participating in the Bible Speaks program, and laymen visit regularly to study with those who show interest. All of the men need large amounts of material help.

The winter cold is extreme, and some of them have no protection from the cold cells. Some even cut open their mattresses and get inside.

The work that the Adventist Church has been doing in the jail for several years has been much appreciated by the authorities. The director of the jail told the pastor of the church that although their religious ideas were different, they were in agreement that their mission is

to help these people. He added, "I must recognize that in this field you have more success than we have." He was impressed with the moralizing kind of work that the church is developing in the jail. He mentioned that the methods of the SDA church members, as well as the Adventist message, get better results than work done by jail authorities.

When winter approached this year the jail authorities asked the church whether

they could request their members and the community to give used clothes for the prisoners. Members went to radio and television studios and to the newspapers to make a special appeal. One popular television program presented the request every day for a week, free of charge.

The church received packages of clothing and telephone calls giving addresses where they could get more. One morning during Sabbath school a delivery truck from one of the largest stores of the city stopped in front of the church. The driver delivered eight packages, which contained 26 brand-new, best-quality blankets donated for the prisoners. Later the manager of the store said that the blankets had been sold to an unidentified woman who had paid cash for them. The value was the equivalent of one and a half months' salary.

The Dorcas Society mended and prepared enough clothing to enable the church to distribute 87 packages to prisoners who will now be in better condition to fight the cold of the winter.

DANIEL IUORNO, *Pastor*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

SENDING MISSIONARIES—2 The arrival of a call for a missionary is the signal for the General Conference secretary to move into action. His duty requires him to locate one or more candidates and present their names to the committee on appointments.

If the call, which comes from an overseas division, is for a general type of worker such as a pastor-evangelist the search may not be a long one. If, however, the requirements are quite technical and narrow, such as for a Ph.D. in chemistry, the search may go on for months.

First of all, he consults the prospect file. This confidential central file, to which all secretaries responsible for overseas appointments have access, contains the names and records of hundreds of workers, students, and laymen who have at some time been contacted and have permitted their record to be placed in this file. Many have volunteered to do so.

Some prospective missionaries have responded to the invitation to file their names while on a college, university, or hospital campus or at a camp meeting or workers' meeting; or the name has been suggested by a fellow worker or a traveling General Conference staff member or by the worker's wife. Once the name is received, if it appears to be a good prospect, a complete file with references is developed, and the name is listed in the index, which notes class of worker, also special qualifications.

What is the most successful and dependable way to choose a missionary? What are the criteria, the tests, that should be applied? The committee on missionary appointments has pondered this question many times and ever seeks to improve its techniques.

Some psychologists have recommended that each serious candidate for an overseas appointment be given psychological tests before the appointment is made final. Others have felt that the appointee should have a session with, and be passed

by, a psychiatrist before being cleared to go.

In the selection process the study of the candidate includes at least the following features: (1) A rather complete questionnaire is filled in by the candidate himself and, if married, by the wife, as well. (2) A collection of reports or references are gathered from people who know the candidate well, including teachers, pastors, conference officials, fellow workers, employers, et cetera. Names of possible references are suggested by the candidate, and other names are usually added by the secretary handling the case. (The wife's background is covered as fully as the worker's own.) (3) If the one under consideration is not known to persons on the committee or if there are doubtful aspects in the case, a personal visit by a representative of the General Conference may be arranged with the candidate.

Experience has demonstrated that in selecting people for overseas service much reliance can be placed in evaluations made by people who are well acquainted with the candidate as a person, and with his work. This type of personal evaluation, checked against psychological tests, has proved to have fairly good success and dependability.

In the General Conference building my office is just two doors down the hall from Committee Room A, where the Appointees Committee meets weekly. I have watched its comings and goings and have been a participant in its work for more than 25 years. Its work is delicate, always far reaching, sometimes even a little disappointing. How wonderful it is that under the Holy Spirit men and women of dedicated lives and with promising careers in this life answer the call of God and go out from home to do the missions of the church constrained by the love of Christ. It is a course of action that is contrary to human reason, but it answers completely to Paul's New Testament description—the "foolishness of preaching." (Next: *More on Sending Missionaries*)

Brief News

TRANS-AFRICA DIVISION

✦ Dr. Edwin Kraft has just flown his own plane from the United States to Ishaka Hospital in Uganda, where he will be working. Mrs. Kraft and their daughter, Carol, came by commercial airlines.

✦ At the conclusion of the Solusi Week of Prayer 15 students were baptized; 40 others made decisions for Christ.

✦ More than 13,000 "meals on wheels" have been served to the aged and the needy in East London, South Africa, since the welfare organization began its service in the city in July, 1964.

✦ When flood disaster struck Port Elizabeth, South Africa, recently, the church was ready to go into action. Five thousand dollars was immediately available, and 200 mattresses with blankets and sheets quickly followed. Adventist volunteers worked around the clock to help relieve the distress. No deluge of such magnitude had ever before struck South Africa. Damage from the flood waters was estimated at \$60 million. Not one house, store, warehouse, or factory escaped damages. Nine people drowned during the catastrophe.

✦ The first building of the nursing training school at Mugonero Hospital in Rwanda has been completed. Plans call for the second building of this unit to be constructed next year.

✦ A Cessna 206 has been donated by a group of doctors in the United States for work in our division. It is expected that this plane will be used on a Tanzania, East Africa, and Central Africa circuit.

ALVIN E. COOK, *Correspondent*

1968 GOD'S WORK MOVES FORWARD IN NORTH AMERICA

A REPORT BY THE UNION PRESIDENTS

(Concluded)

NORTH PACIFIC UNION

W. J. HACKETT*



A great thrust for emphasis in soul winning is gripping the hearts of pastors, evangelists, teachers, colporteurs, institutional workers, department secretaries, and laity in the North Pacific Union Conference.

A new spirit of urgency for the finishing of God's work emerged in 1968. From Alaska in the far north to the southern borders of Oregon, from the big sky country of Montana to the western coast of Washington, the word is onward in the preaching of the everlasting gospel.

Local conferences, as well as the union, have assigned additional personnel to evangelism advance. The union teams now consist of five full-time workers. The union committee during 1968 allocated an additional \$87,000 to public evangelism.

A major thrust involves the organization of laymen to lay groundwork for evangelistic teams. A full-time coordinator precedes the evangelistic teams in the churches by from three to six months, sowing the seeds of truth preparatory to the reaping meetings. Our members are responding to a systematic coverage of their entire area. Interests are being sought out; Bible studies are being given; the Code-a-Phone is being utilized; and Gift Bible Evangelism has proved effective.

Many new churches have been completed during the year, and these have been dedicated to evangelism. Plans have been laid to put every intern into an evangelistic program and to utilize the talents of every pastor.

A great advance was made in 1968 in coordinating the various activities of our departments in one soul-winning thrust for the year. Lay advisory committees in every conference have met often to plan a great advance in soul winning throughout the field. Our people are earnestly reaching out after God as never before.

Perhaps we could sum up the accomplishments of 1968 by saying there is a new spirit among God's people in the North Pacific Union for the finishing of the work in this territory, and in joining

*At the beginning of 1969 Elder Hackett assumed his new responsibilities as a vice-president of the General Conference. The North Pacific Union's new president is Elmer R. Walde.

the hands of our General Conference president and the leaders and people around the world in the thirst for the outpouring of the Holy Spirit.

NORTHERN UNION

J. L. DITTBERNER



One of the high lights among Northern Union activities during 1968 was the unionwide laymen's congress September 4 to 7. Its purpose was to unite ministers and laymen in a strong soul-winning program.

The four days were packed with instruction and inspiration. All areas of Christian service were emphasized. Visiting speakers observed that at this meeting they saw the largest number of Adventist welfare volunteers in uniform ever assembled in one place. This congress was a high point of the year, and we already are seeing gratifying results.

"Turn the Tide" has become the marching order and motto here in the Northern Union. This challenge was presented by Robert H. Pierson, General Conference president, at the laymen's congress. Because the transfers of members out of the union far exceed the transfers in, the net gain in membership over the years has been very slow. To grow in membership means to greatly increase baptisms. We plan to "Turn the Tide."

The year 1967 saw the Northern Union leading the North American Division in the increase of literature evangelists' sales. The gain over the previous year was 32 per cent. It appears that this past year will show almost as large an increase in sales.

Enthusiasm for the distribution of the *Signs of the Times* puts the union in a position of leadership for the territory served by this paper. Sabbath school giving by our people on a per capita basis places them very near the top.

The Minnesota Conference has had many building projects. It recently completed a new gymnasium at Maplewood Academy that will also serve as auditorium for camp meetings. The school's book bindery is moving into a new building, and ground has been purchased for the erection of a large building to house a branch of Harris Pine Mills, which has become a part of the academy's industrial

program. A new boys' dormitory is under construction and should be finished by spring. In Minneapolis the churches are completing construction on a \$300,000 junior academy plant.

In Iowa a new addition has been added to the boys' dormitory at Oak Park, the library has had a complete renovation, and extensive remodeling has been done to the administration building. A new building has been erected to accommodate a frozen-dough "bake and serve" industry.

The largest and most consistent membership growth in the union has been in North Dakota. An aggressive evangelistic program is continually in progress. Our members there are planning a building program for their academy.

In South Dakota's Black Hills nestles Flag Mountain Youth Camp, recently developed by the conference. Also in this conference a mission school is being operated for the Sioux Indians. During the year the school and church were moved to a new location on the reservation, where they can serve more of our Indian believers and friends.

The blessings of the past give us courage to attempt greater things for God in the future here in the Northern Union.

PACIFIC UNION

W. J. BLACKER



Nineteen hundred and sixty-eight marked the one-hundredth anniversary of the organized work of the church in the West, and it was duly recognized in a series of special events.

Mass meetings attracted thousands to Long Beach in the southern end of the Pacific Union and to Santa Rosa in the northernmost conference of the field. On the campus of Loma Linda University a plaque was unveiled on the site of the hotel building that was purchased in 1905 for \$40,000, including many acres of land. A group of workers related experiences at a pioneers' meeting at Pacific Union College, following which several hundred gathered at the graveside of J. N. Loughborough in St. Helena to hear R. R. Figuhr tell of the dedication and sacrifice of this minister who, with D. T. Bourdeau, landed in San Francisco on July 18, 1868, to organize the work in the area now known as the Pacific Union Conference.

Loma Linda University, now operating on two campuses, enrolled more than 3,000 students in its various schools, and Pacific Union College opened the school year with a new high in enrollment. A new 12-grade academy was opened in Bakersfield, bringing to 23 the number of senior academies in the union. Including Loma Linda University, more than 24,000 children and youth were enrolled in the denominational educational system as the 1968-1969 academic year began.

As of September 30, 1968, there were

101,324 members in the Pacific Union, worshipping in 436 churches from Salt Lake City to Kauai, the garden island of Hawaii, and from Crescent City on the California Coast just south of the Oregon border to Port Huachuca in Arizona, just a few miles from Mexico.

The summer of 1968 found numerous young people at work in the cities in a program referred to as ACT, or Adventist Collegiate Taskforce. Four large tents were pitched in the inner city of Los Angeles, where a number of regional pastors preached to large audiences and many were added to the church.

Other developments in the various departments revealed progress. Sales of the literature evangelists reached a new high of more than \$2 million. Billboards appeared in several metropolitan areas to stimulate interest in the church. Unified buying was initiated under the name of the Department of Institutional Services, and it has already resulted in savings of upwards of \$25,000 to our educational institutions, hospitals, et cetera. Loma Linda Foods continued its steady growth, and steps were initiated in 1968 to transfer its ownership and operation to the General Conference by the early part of 1970.

Now 1969 lies before us. We have assessed our position, our progress, and have set our sights on objectives that we believe will not only see the membership in the union approach 110,000 by the end of the year but enlarge our influence, increase our usefulness, and "strengthen our stakes." A loyal constituency is committed to the church and is liberally supporting its efforts.

SOUTHERN UNION



H. H. SCHMIDT



Outstanding in the work of God in the Southern Union during 1968 is the overall soul-winning endeavor. All seven local conferences show an increase in baptisms compared with 1967. The South Atlantic Conference, in particular, has gathered in the largest harvest of souls in its history, with nearly 1,200 baptized. Other conferences, such as Florida and Georgia-Cumberland, can be compared favorably with the achievement of South Atlantic.

In the union we are expecting more than 4,000 baptisms for 1968, which will bring the membership of the union to 55,000. This evangelistic achievement comes as the result of laymen joining the ministers in an all-out endeavor. The Gift Bible Plan has been and is being used effectively throughout the entire field. And we believe that the sale of literature each year through our publishing department contributes significantly to the overall soul-winning program. More than \$2.5 million worth of books and periodicals were delivered in 1968. These pages of



truth are bound to add materially to the harvesting of souls.

For the marked growth in the work of our institutions—colleges, academies, hospitals, and elementary schools—we are indeed grateful. For the school year 1968-1969, Southern Missionary College shows the largest increase in enrollment of any of our senior colleges in North America. All 13 of our senior academies are enjoying strong enrollments.

The tremendous need for capital improvements on our campuses and in our conferences has been challenging, and to a most encouraging degree these needs are being met. Visitors passing through the Southland see a "new South" with respect to church buildings, college and academy campuses, and medical institutions. On November 23 the spacious church building on the campus of Forest Lake Academy was dedicated, this event taking place just two years and five months after the doors were opened for worship. This is a \$350,000 project.

Growing steadily is a conference-owned and operated retirement home, known as Florida Living, situated near Forest Lake Academy in Florida. On the same 15-acre plot, a nursing unit is now being constructed. This institution is one of the few of its kind owned by the denomination.

The spirit of the changing times is ever a challenge to the workers of the great Southland. We wish, above all else, to meet this challenge by sharing the message of hope with 30 million persons residing within its borders.

SOUTHWESTERN UNION



B. E. LEACH



Nineteen hundred and sixty-eight has been a year of progress and victory in the Southwest.

Baptisms for the first three quarters amounted to 1,270, compared with 1,103 for the same period of 1967. Prospects for the remaining three months are encour-

aging. Ingathering per capita was \$24.15, the highest of any union in the North American Division. Tithing gains were good, \$217,405 above the first 10-month period of 1967.

Evangelism is our key word. Elden Walter, ministerial secretary of the union, is spending his full time organizing and planning strong evangelistic advance. In New Orleans E. E. Cleveland, of the General Conference, with his brother, W. J. Cleveland, held one of the most successful evangelistic crusades in our history. To date, more than 250 have joined the church. Elder Walter conducted a field school of evangelism in Albuquerque, where more than 50 were added to the church. God has blessed Bob Thrower, of Texas, Dick Pollard, of Texico, and J. H. Wardrop, of Arkansas-Louisiana, who have served as conference evangelists and evangelistic coordinators in those fields. Recently the Oklahoma Conference called Robert Dale to serve as ministerial secretary and conference evangelist.

The Southwestern Union has a growing and thriving medical program. We now have 11 medical units—seven hospitals and four nursing homes. Added during the past year were the Eden Hospital, opening up another dark county; the Valley Grande Manor, a 60-bed nursing facility, which was filled to capacity in 40 days and is now adding another 80 beds; and the Jefferson Hospital, opening in 1969 in Jefferson, Texas. The Valley Grande Manor and the Jefferson Hospital are located near two of our academies and will be employing students wherever possible. In 1968 we held our first union-wide ministerial-medical retreat.

More and more, the entire program of the Southwestern Union is becoming centered on our youth and their salvation. A unionwide youth's congress was held in Dallas. Two Bible conferences were held at Camp Yorktown Bay, a facility valued at more than \$300,000 given recently to the Arkansas-Louisiana Conference.

The Southwestern Union has developed a master plan for Christian education. We requested the General Conference to send a survey team to counsel us on how we can develop a quality educational program, following the master plan for the future. The union, with the local conferences, is moving to provide the best for our young people. Steps taken thus far:

1. We have brought our junior college to senior college status.

2. A program of upgrading and improving our five academies is in process. The constituencies of the Oklahoma and Texas conferences have voted to join together and build an academy as a joint venture, the union's sixth. A committee of 20, chaired by Wayne Thurber, our educational secretary, is now looking for a site for the projected school.

Our laymen are active and interested in the work of the church. The Go Tell program is going strong. Lay advisory committees are active.

A number of new churches have recently been dedicated. The Southwest Region Conference has recently purchased a new conference office. The Oklahoma Conference has voted to build a new conference office and has purchased land.

Our courage is good. Nineteen hundred and sixty-nine has been proclaimed as The Year of Evangelism. We are praying for unprecedented victories.

Atlantic Union

✦ The first Spanish church school in Brooklyn is being conducted in the Spanish East Brooklyn church. Seventeen pupils are enrolled in kindergarten and first and second grades. The church hopes to add more grades next year. Mrs. Verna Lashley is the teacher.

✦ The Greater Boston Academy choir of Stoneham, Massachusetts, was one of 44 New England choral groups invited to participate in concerts at the Prudential Center in Boston during the recent Christmas holidays. The entire concert was broadcast throughout the shopping plazas and was recorded for later release over a Boston radio station. Richard Hammond, principal of GBA, is choir director.

EMMA KIRK, *Correspondent*

Central Union

✦ B. L. Hassenpflug, union evangelist, and L. C. Dale, pastor, held evangelistic meetings in Torrington, Wyoming, December 7-21. After further study three persons made a decision to join the church.

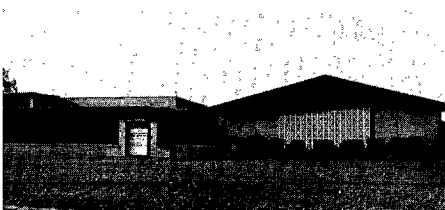
✦ As the result of the groundwork of the doctors and pastor in the Cortez, Colorado, area, 33 persons were baptized at the close of a three-week reaping meeting held by Gunnar Nelson, ministerial secretary of the conference; Dan Goddard, pastor of the Loveland district; and Sidney English, pastor of the Cortez area. Elder and Mrs. Goddard were in charge of the music. Layman Dan Collins assisted in the meetings also.

✦ Recently the Omaha Sharon church, under the leadership of the Health and Welfare Society, sponsored a dinner for its senior citizens and the newly baptized members. Many senior citizens not members of the church were also invited for Christian fellowship. For some unable to get out, dinner was taken to them at home. Mamie Williams, Health and Welfare leader, directed in the preparation and serving of the meal.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A "first" was recently achieved by the Pennsylvania Conference when two men, C. E. Cook, of Warren, Pennsylvania, and Richard Klinedinst, of York, Pennsylvania, were elected as vice-presidents of their area health and welfare federations.



Ashtabula, Ohio, Dedication

Dedication services for the sanctuary pictured here were held in Ashtabula, Ohio, November 23. B. E. Leach, president of the Southwestern Union Conference and former Ashtabula pastor, was guest speaker.

The church school building (left portion) was built in 1950, and the sanctuary was added in 1962.

Adventist work began in Ashtabula about 1913, and a church was organized in 1914. When most of the members moved away a few years later, the church was disbanded. But in 1934 laymen from nearby cities began missionary work to re-establish the church, which was reorganized on July 20, 1940. It now has 83 members. Wayne Waterhouse is the pastor.

CHARLES R. BEELER

Conference Public Relations Secretary

✦ One hundred and nineteen decisions for Christ were made at the conclusion of a series of evangelistic meetings held by Pennsylvania Conference evangelist Robert Taylor in the Reading area. Thirty-five persons have already been baptized, and 40 more are taking a Search and Seek Bible Course.

✦ Letters of appreciation have come to workers from the Shinnston, Parkersburg, and Clarksburg churches in West Virginia who volunteered to operate the Red Cross canteen truck during the ten-day vigil at the Mannington mine disaster. A Shinnston member, Lewis Lake, was one of the men rescued following the mine explosion.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Mrs. Berdella L. Iles, a member of the Brookfield, Illinois, church who will be 87 next March, solicited \$209.15 for Ingathering—the largest amount she has ever received.

✦ Lake Region's Ecorse, Michigan, church celebrated a double victory when the members went over their Ingathering and Investment goals. One member, Mrs. W. H. Brown, brought in \$500 from her various Investment projects.

✦ A group of ten young people, four doctors, and six other adults from Grand Rapids, Michigan, made a mission trip to Haiti over the Christmas holidays. The youth, under the direction of their pastor, Gary Stanhiser, and with the help of area

Boy Scouts and the local TV station WZZM, collected 4,000 pairs of eyeglasses for use in Haiti's mission work. The Ferris State College cleaned and tested them.

✦ Seventeen young people were baptized at Hinsdale, Illinois, at the close of a Week of Prayer by P. M. Matacio, conference ministerial secretary. Officiating in the services were the local pastor, S. K. Lehnhoff, and H. H. Hill, M. W. Feldbush, and Elder Matacio.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ The seventy-sixth church in the Upper Columbia Conference was organized November 16 at Kamiah, Idaho, with 32 charter members. Gerald Schulze is the pastor. The organization of the Kamiah church results from a year of meeting as a branch Sabbath school of the Orofino church and from evangelistic meetings held by Elder and Mrs. John Klim. Pastor Schulze plans to conduct evangelistic meetings in the neighboring town of Kooskia beginning February 9.

✦ The members of the La Grande, Oregon, church in the Idaho Conference, together with their pastor, Roger Bierwagen, will host an Andrews University Field School of Evangelism next summer. North Pacific Union Conference Evangelist J. Reynolds Hoffman will be the speaker and director.

✦ After working almost a year to build a church, the 33 members of the Oak Harbor, Washington, congregation saw fire destroy their nearly completed structure. The fire was apparently started by youngsters smoking in the empty building. Out of economic necessity, the church had been built as the materials could be bought. Church members worked from dawn to dusk under the direction of Perry Coulter, an Adventist builder from Chattanooga, Tennessee, who directed their volunteer efforts. Now they will do it again as funds are available. Civic groups have begun fund-raising programs for the church rebuilding, and already more than \$2,500 has been contributed by the community to add to the \$48,000 in insurance. The original structure would have contained \$80,000 in materials when completed, to say nothing of volunteer labor.

IONE MORGAN, *Correspondent*

Northern Union

✦ Each year for the past five years the Brainerd, Minnesota, church has won a blue ribbon for its booth at the county fair. The subject of the booth varies from year to year, including such themes as temperance and community service.

† The new church and church school in Detroit Lakes, Minnesota, will be completed by March 1. The \$85,000 L-shaped building situated on five acres will provide two church-school classrooms, a welfare-disaster room, minister's study, and mothers' room. The sanctuary on the main floor will seat 250.

† Members of the Harlan, Iowa, church have improved the basement of their church by closing in the ceiling with acoustical material and installing new light fixtures. New combination storm windows have been added to the main sanctuary, and an attractive sign identifies the church.

L. H. NETTEBURG, *Correspondent*

Pacific Union

† Mrs. Helen Rice, PR secretary of the Kaneohe and Windward Seventh-day Adventist churches in Hawaii, has been awarded the 1968 Press Relations Bronze Medallion Award. She produced some 84 stories and 918 column inches of printed material.

† Alhambra, California, Pathfinders sponsored a Christmas party for 25 underprivileged children, soliciting donations of the tree, refreshments, toys, and stuffed animals from local merchants. Community leaders also helped, and uniformed police officers served as Santa's helpers to distribute presents.

† A 31-member Adventist Boys' Choir was recently organized by Douglas Neslund, an Adventist graduate student of church music at the University of Southern California. A nonprofit corporation has been formed for the choir. A spring tour for the 10- to 13-year-old singers is to include Pacific Union College, Walla Walla College, and the city of Seattle, Washington.

RUTH WRIGHT, *Correspondent*

Southwestern Union

† Pastors of the Arkansas-Louisiana Conference report 34 persons uniting with the church during November, bringing baptisms for the year to 291.

† Opening services for a new church building in the Southwest Region Conference were held recently in Las Cruces, New Mexico. The church group there came into existence in 1960 as the result of evangelistic meetings. The new structure will seat 450 persons and has a large health and welfare unit attached to the church.

† Mr. and Mrs. F. A. Knouse, of Olla, Louisiana, have a unique plan for Sabbath school investment. This year they

have raised more than \$100 by picking up cold-drink bottles on the highway as they travel from place to place. This not only brings funds into the Lord's cause but serves as a beautifying program as well.

J. N. MORGAN, *Correspondent*

Andrews University

† Two new teachers joined the Andrews University faculty at the beginning of the winter quarter: Annamarie Krause, history department; and Humberto Mario Rasi, department of modern languages.

† Nine Andrews students of nursing were each presented this winter with \$100 scholarships by the president of the Medical Distaff at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Selected for the scholarships were Patricia Gatz, Linda Jones, Sharon Mosher, Mary Penny, Bonnie Shadduck, Barbara Struzik, Linda Swann, Linda Saylor, and Pearl Wout.

† A Missionary Volunteer Leadercraft Course for youth leaders in the Lake Union Conference was conducted on the campus of Andrews University in December under the direction of Anthony Castelbuono, associate pastor, Pioneer Memorial church, and instructor in youth leadership at the Theological Seminary.

† Sears Roebuck Foundation recently gave AU an unrestricted grant of \$1,400.

† Clark Equipment Company, Buchanan, Michigan, recently donated \$1,000 to Andrews University for the development of its vocational-technical education program.

† Eighty-six academy and high school honor seniors tasted college life at Andrews University two days in December. The seniors, who came from Lake Union academies and high schools, are either members of a national honor society through their schools or are students with a 3.25 or above grade-point average.

† Leif Kr. Tobiassen, professor of history and political science at Andrews since 1961, is returning to his native Norway. He has accepted an invitation from the Norwegian Government to serve as dean of instruction at a university being formed in the city of Trondheim.



James Clizbe, physical education teacher, Wisconsin Academy, formerly dean of boys and teacher, Grand Ledge Academy (Michigan).

Willie Lewis, pastor, Hamilton, Bermuda, formerly pastor, St. Petersburg, Florida.

Lee Manning, pastor, Willimantic-Norwich, Connecticut, district (Southern New England), formerly student at Andrews University.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mrs. Philip A. Pritel, nee Irene Elzador Clark (WWC '36), of Vancouver, Washington, left San Francisco, California, December 7. Dr. Pritel left August 9 to serve as a relief physician, Saigon Adventist Hospital, Vietnam. At present he is at Bandung SDA Hospital, Java, and Mrs. Pritel will join him there.

Charles Edward Hellman (WWC '54; LLU '55), returning as X-ray and laboratory technician, Karachi Hospital, Karachi, West Pakistan, Mrs. Hellman, nee Marilyn Eileen Christensen (Columbia Academy '50; WWC '50-'51), and four children, left Los Angeles, California, December 11.

Joseph K. Adaramola (Howard University '66; '68), returning to his home division to be chief laboratory technician, Adventist Hospital, Ile-Ife, West Nigeria, left Washington, D.C., December 14. Mrs. Adaramola and the children are in Nigeria.

John W. Mortensen (LSC '59-'62; WWC '62-'63; LLU School of Medicine '67), to be physician, Ishaka Hospital, Uganda, Mrs. Mortensen, nee Grace Marie Pellow (WWC '58-'59; LLU School of Nursing '62), and son, of Spokane, Washington, left New York City, December 16.

Albert Dwight Smith, Jr. (AUC '57; LLU '68), to be a teacher, Adventist College of West Africa, Ilishan-Remo, West Nigeria, Mrs. Smith, nee Ruth Ellen Schwartz (attended AUC '53-'55; University of California '57; attended LLU '67-'68), and four children, of Loma Linda, California, left New York City, December 17.

W. P. BRADLEY

Church Calendar

Bible Evangelism Crusade	February 1
Church Lay Activities Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar Day	February 15
Christian Home Week	February 15-22
Listen Campaign	February 22
Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering	March 29
(Trans-Africa Division)	
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
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	June 28
(South American Division)	

Of Writers, Articles, and Miscellany...

Something a bit unusual happens in this week's issue. We have printed an article (the last in a series of three) by Arthur L. White, secretary of the Ellen G. White Estate, and an article dealing with the same subject by his grandmother, Mrs. White. While both of the articles are concerned with the receiving of favors from non-Adventist sources, Elder White's article, "Gifts From 'Kings and Rulers'" (page 1), fills in some historical background, and Mrs. White's article, "The Receiving of Gifts" (page 3), is primarily counsel given for the situation.

Elder White states that the reason for publishing her complete manuscript is "that the reader may peruse the communication with all statements in their proper setting."

Those who have visited the General Conference office building in Washington, D.C., and have taken the tour of the Ellen G. White Estate will probably be more appreciative of the articles that appear under the name of either Mrs. White or any of those men who serve in that office.

There in the vaults are thousands of

autograph pages that have been referenced, cross referenced, checked, and checked again. For a researcher, the work done over the years by workers in that office is invaluable.

Certainly as we read the writings that have come from Ellen White we must realize how basic the principles are and how helpful are the records of their practical applications. More than ever, we now need the wisdom that will guide us to modern applications of the same eternal principles.

Dr. Willis G. Dick, medical director of the Bacolod Sanitarium and Hospital in the Philippines (page 14), is a member of a family well known in Adventist circles. One uncle, Ernest D. Dick, was secretary of the General Conference and later president of the SDA Theological Seminary. Another uncle, Everett N. Dick, is research professor of American history at Union College. Willis' brother Avery was until recently connected with Mountain View College in the Philippines and is now a graduate student and instructor at Andrews University (see photo credit on page 5). A cousin, Delbert, is an anesthesiologist at the Washington Sanitarium and Hospital, and another cousin, Don, is head of the communications department at Southern Missionary College.

Several other Dicks are in medical practice, and we haven't even started to mention any of the women in the Dick family.



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

LOTTERY PROPOSAL CONDEMNED

OTTAWA, ONT.—The Canadian Council of Churches told the Federal Government it is opposed to legalization of lotteries, not only on moral and religious grounds "but also in grave concern for the economic and social well-being of all Canadians."

CURRICULUM ON CHRISTIAN EDUCATION

NEW YORK—A new Christian-education curriculum for released- or dismissed-time classes has been developed through the Committee on Weekday Christian Education of the National Council of Churches.

Covering grades 1 through 12, the material will be published next March.

Four "major subject areas" are stressed in the series—history, science, society, and the self. A fifth covers the Christian gospel and non-Christian religions represented in the United States.

The project grew out of an NCC General Board policy statement made in 1960. It defined education as a total, meaningful experience. Since public schools are not in a position to deal with religion, the churches are urged to carry out their responsibility to relate the revelation of God to all areas of life.

LUTHERAN SEMINARY RELOCATED

SASKATOON, SASK.—The Lutheran Theological Seminary has dedicated its new buildings on the campus of the University of Saskatchewan. The Evangelical Lutheran Church of Canada and the Lutheran Church in America, which jointly maintain the seminary, decided in 1966 to vacate downtown facilities and to relocate on the Saskatoon campus in order to be an integral part of university activity and life.

Dr. William E. Hordern, seminary president, said the relocation would give seminarians a new opportunity for witness and help them become "acutely aware of the secular world to which they must minister."

IMPACT OF BROTHERHOOD WEEK STUDIED

TORONTO, ONT.—A proposal to abolish Brotherhood Week, the annual observance of conferences of Christians and Jews in North America and overseas, was made here during the 1968 International Conference of Christians and Jews.

"In its place we suggest a Week of Renewal immediately prior to the Passover-Easter season," a subcommission on inter-religious dialog suggested.

The Renewal Week, it recommended, could be devoted to "intensive study" of theological issues raised during that season that cause friction between Christians and Jews. It could also be a time of "penitential introspection" and the intensification of reconciliation activity.

Review and Herald

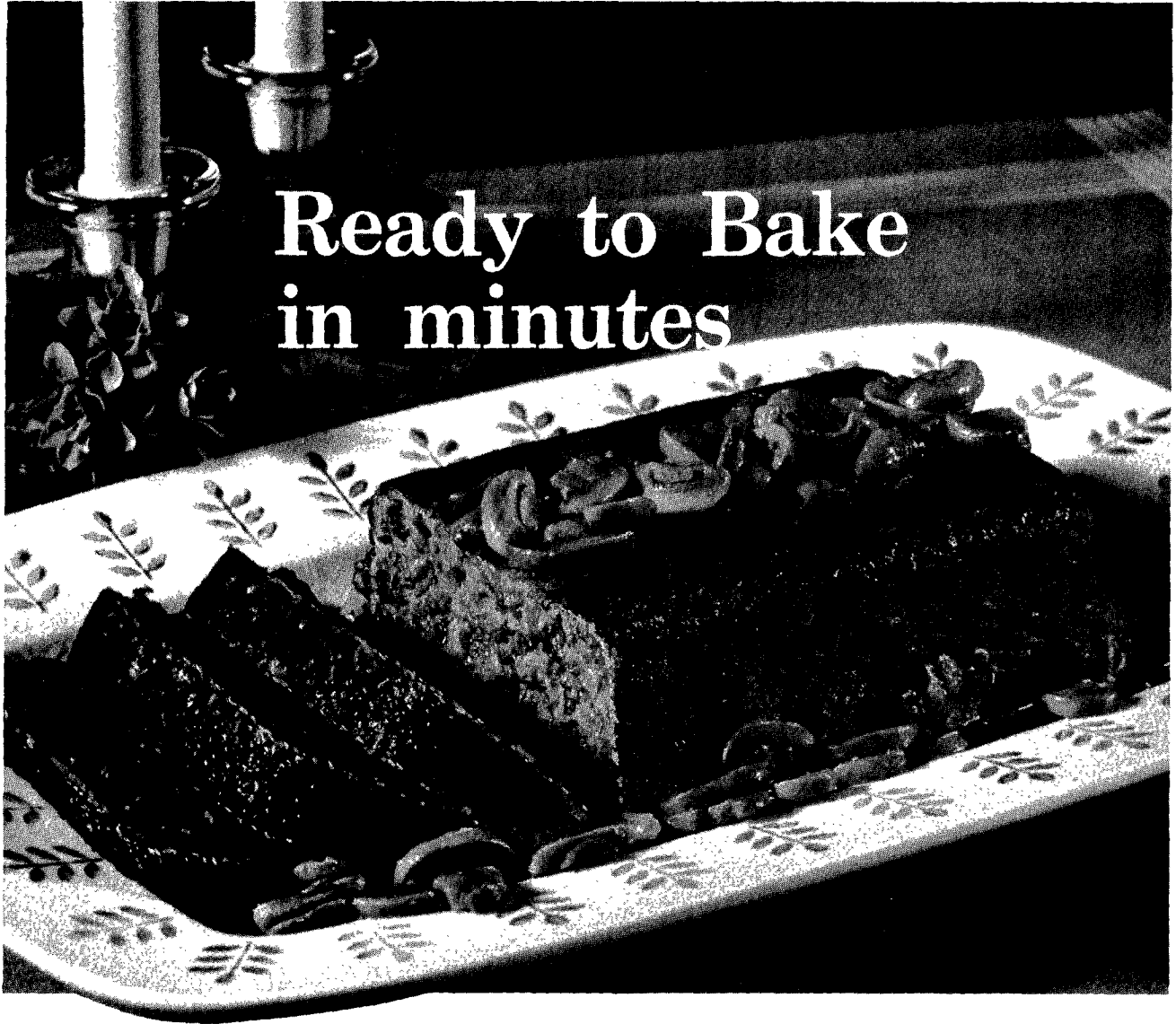
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW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

EDITOR:	KENNETH H. WOOD
Associate Editors:	DON F. NEUFELD F. DONALD YOST
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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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Inter-America's Book Work Leads Hundreds to Christ

"In the first ten months of 1968 the literature evangelists of the Upper Magdalena Conference, in Colombia, reported 201 persons baptized from their contacts," reports Nicolas Chaij, publishing department secretary of the Inter-American Division.

He also writes concerning another field in the division: "In South Haiti Mission 96 persons were won to the message during this ten-month period. During the month of October alone there were 141 baptisms in the Inter-American Division from the work of literature evangelists."

W. A. HIGGINS

GC Representative Visits Eastern European Countries

Twenty delegates representing three Eastern European countries—Czechoslovakia, Hungary, and Romania—attended the quadrennial council of the Southern European Division in Bern.

Later W. A. Wild, secretary of the Southern European Division; Dr. P. Larnes, Ministerial Association secretary; and I visited Czechoslovakia, Romania, and Bulgaria. In Czechoslovakia the SDA ministers gathered in Prague for a three-day spiritual meeting. There was great rejoicing, for this was the first workers' meeting there in 20 years.

In Romania, through the courtesy of the Minister of Cults, we met with our church leaders, and visited our headquarters and three of the five Seventh-day Adventist churches in Bucharest. We learned that we now have more than 52,000 Sabbath school members meeting in 512 churches.

In Bulgaria the state officials graciously granted us permission to preach to our believers in Sofia. The headquarters church was packed for the Sabbath services. How thrilled we were to associate with our ministers and church members and to hear the choir render such harmonious music.

The more than 71,000 believers in Czechoslovakia, Hungary, Romania, and Bulgaria send special greetings to our believers throughout the world.

R. S. WATTS

Sister Medical Institutions Provide for Borneo Clinic

Five medical institutions in three countries of Southeast Asia are pooling their resources to begin medical-evangelistic work on the island of Borneo.

The Youngberg Memorial Hospital (Singapore), Penang Hospital (Malaya), and the Thailand medical institutions (Bangkok, Bhuket, and Haad Yai) have established a medical-evangelistic fund in order to pioneer medical work in unentered areas of the Southeast Asia Union Mission.

Dr. Reginald Rice, formerly of the Far Eastern Island Mission Clinic, Guam, has opened a clinic in the largest city on the world's largest island—Sandakan, Sabah. It marks the first time that an overseas physician has established Adventist medical work in Sabah. George Munson, president of the Sabah Mission, has directed in bringing this plan to fruition.

In addition to his clinic work in the city, Dr. Rice will go by boat, airplane, jeep, and foot into the interior of Sabah to conduct clinics for mountain tribal people.

D. A. ROTH

Pacific Union Bookmen Top \$2 Million in Deliveries

Literature evangelists of the Pacific Union Conference have completed the greatest year in their history with sales of \$2.1 million. This is the first time the total sales of the union have reached the \$2-million mark.

A total of 449 persons were baptized as a result of Pacific Union literature evangelism contacts during 1968. Claude Morris, of the Southeastern California Conference, was highest in baptisms, with 28.

Two conferences—Southern California and Central California—reached the half-million mark in deliveries. The Arizona Conference received an award for the highest percentage of gain, nearly tripling its delivery of the previous year. E. A. Tomlin, of the Southern California Conference, was top salesman in the union, with more than \$42,000 in deliveries. During 1968 there were 258 sales weeks of \$1,000 or more by individuals. Mr. Tomlin led with 30 such weeks. [By Telex.]

A. R. REISWIC

N.A. Ingathering Report—8

The 1969 Ingathering campaign objective has been surpassed.

As of January 15: \$6,684,731.99. Last year at this time: \$6,546,868.22. Last year's campaign total: \$6,608,000.

Three unions have reached the "millionaire" status—Columbia, Pacific, and Southern.

The custodian of the College Park church, Oshawa, Ontario, Canada, has been receiving donations from a business acquaintance for 25 years. In turn, he has given him books and invited him to special meetings. The man's donations have increased over the years from \$25 to \$1,250. This year the businessman gave \$1,800.

Division Council in Australia



Four delegates to the recent annual council of the Australasian Division, held near Sydney, enjoy a break in the heavy program of meetings. Left to right: W. R. Beach, secretary, General Conference; L. C. Naden, president, Australasian Division; N. R. Dower, Ministerial Association secretary, General Conference; W. L. Pascoe, assistant treasurer, General Conference.

M. G. TOWNEND

Departmental Secretary, Australasian Division

IN BRIEF

† Deaths: Winifred Johannes, wife of Dr. Joseph Johannes, who served many years in India, Ethiopia, and the Far East, January 3, at St. Helena, California; Mrs. William A. Benjamin, wife of the founder of the General Conference Insurance Service, January 13, at Takoma Park, Maryland.

† Dates of Meetings: At General Conference headquarters: North American Committee on Church-State Relations, February 9, 10; North American Division Committee on Administration, February 11, 12 and March 31; Spring meeting of the General Conference Committee, April 1-3.

† Robberies and vandalism of Seventh-day Adventist churches in the Los Angeles area appear to be increasing. On January 12 the Glendale church sustained much damage when a dope-crazed youth broke in and wrecked many furnishings. Early the next morning more than \$1,500 worth of equipment was stolen from the Hollywood church.