



Why Are We Here and Where Are We Going?

By **ROBERT H. PIERSON**

Condensation of a devotional address
to the 1969 Autumn Council,
given Sunday, October 12.



STAFF PHOTOS

Each morning during the Autumn Council an hour-long devotional session was held, which was attended not only by delegates but by all the General Conference workers. This audience is listening to W. M. Schneider, president of Southern Missionary College.

IN 1967, 30,083 persons joined the Southern Baptist Church, and 35,906 left that church. The Southern Baptist Convention surveyed those who joined and those who left, in an effort to determine why each made the decision he did. I was much interested in the results. Why do people join the Baptist Church? Is it because of some overwhelming sense of divine destiny? Do these new members feel a great conviction that the Baptist Church, among hundreds of denominations in the world today, is God's true church? Does some great compulsion of conscience motivate their action? Why did 30,083 Americans join the Southern Baptist Church in 1967?

The survey, released in Nashville, Tennessee, recently, revealed that 36.3 per cent of the new members joined because they felt the beliefs of the Baptist Church were more Biblically accurate; 33.4 per cent became Baptists because their spouse was a member; the balance suggested various reasons, largely based on circumstances and convenience.

These figures made me think. During 1967 why did more than 140,000 people around the world become Sev-

enth-day Adventists? What motivated their decision? Were only a third of these convinced that Seventh-day Adventists are more Biblically accurate than other denominations? Did 33.4 per cent join merely because their spouse happened to be a Seventh-day Adventist? And did the other third join because there happened to be a Seventh-day Adventist church in the community and it was convenient for them to join or because they desired the social prestige to be had by joining the church?

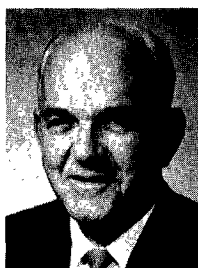
As I considered the gains in the Baptist and Seventh-day Adventist churches I arrived at certain conclusions as far as our own church is concerned. There must have been more than the motivation of a belief that induced 140,000 people to become Adventists in 1967. This was a major influencing factor, no doubt. But if all the people who believe the doctrines of our church became members, our membership would far exceed its present figure. For instance, our *Yearbook* reports more than 47,000 Seventh-day Adventists in Jamaica. A census taken in the same island revealed that more

(Continued on page 7)

It Is Harvesttime

Australasian Division

By L. C. NADEN, *President*



EIGHTY-THREE years ago John Tay landed on Pitcairn Island and in a short time announced to the Adventist Church that he had won the whole island population to the Advent message. In

the 83 years that have gone by, the Lord has given us in the Australasian Division an average of 1,000 people per year. Today the baptized membership is 86,497. We thank the Lord for that. The Pitcairn Island experience has been repeated time and again in the South Pacific Islands with other island populations becoming entirely Adventist.

It took us 33 years to reach a membership of 6,000. But last year with the blessing of God we won 6,159 persons. I am happy that we have become a home base. We are now able to help others.

It is inspiring to see how the work in Australasia has grown through the years. We remind ourselves that if we don't evangelize we will fossilize. We don't want to fossilize. I am happy to tell you that the great cities of Australia are ringing with evangelistic campaigns. The work is growing to such an extent that, for example, within a radius of five miles from our central church in Wairoa, we have a membership of 1,500. I remember when I first went over there, the Wairoa church had a membership of about 300 people. How different it is now! We thank the Lord for this.

In the islands the work is going strongly. Kevin Moore, from Fulton Missionary College, recently conducted a three-week campaign in Samoa, assisted by seven students from the college. The Lord greatly blessed him. He had 3,000 at his opening meeting. The

Prime Minister's wife opened the meeting for him. The better-educated people of Samoa were present because he preached in English. At the end of a three-week campaign he baptized 54 people, many of whom were high government officials. In addition, he has 28 preparing for baptism.

An unusual incident occurred on the day of the baptism. The baptismal font in Apia, Samoa, is large enough for about 100 people to be in it at the same time. The custom is to baptize in rows, with several ministers participating. One minister does the speaking, and they all baptize together, four or six across. Brother Moore was about to baptize a boy when a big chief came in and said, "You won't get my son. You won't baptize him." Putting his hand down, he grabbed his son by the scruff of the neck and lifted him right out of the water. Describing the experience, Brother Moore said, "Nothing like that had ever happened to me before. I didn't know whether to go on baptizing or stop." But he thought he'd better go on.

Behind the scenes one of our men rushed up to this chief, who was custom-bound to listen, and said, "You are doing wrong by taking your son out of the water. You should let him go back and be baptized." The father said, "I'll shoot him." The man answered, "You won't shoot him. Let him go back," and continued pleading with him. A few minutes later Kevin

Shortly before the recent Autumn Council in Takoma Park, the presidents of the world divisions met with the General Conference presidents and vice-presidents at Camp Berkshire, New York. At that time the division presidents gave an overview of the work in their fields. We herewith present these reports, condensed and adapted for publication.—EDITORS.

Moore could hardly believe his eyes when he saw this boy show up in the baptistry again. After being baptized the boy went to live with the man who had pleaded for him, who was a high chief. Later the father sent for his son and said, "Son, I'm sorry. Come home. I want you to come home. Come with us to church on Sunday, and you can keep your Sabbath."

Returning home, the boy went one Sunday to the other church, and then he said, "Dad, I can't do this anymore." Subsequently the father and mother are studying the message, and Kevin Moore has great hopes that they will take their stand for the truth.

It is wonderful to see what the Lord is doing for the people of Fiji. Aisake Kabu, one of the pastors of Fiji, is coming to the General Conference session. He is a century man; that is, he wins more than 100 persons a year. This year he has been so busy studying with people he has had no time for a public campaign.

We believe that God is making His last appeals to the people of the South Pacific. We know that the harvest is ready, and by God's grace we are planning to gather it in while harvesttime is with us.

Far Eastern Division

By P. H. ELDRIDGE, *President*



THIS YEAR is the fiftieth anniversary of the Far Eastern Division, which was organized in 1919. In 1919 the membership of the division was 6,699. Today there are more workers in the division than

there were members in 1919—some-what more than 7,000. When the Far Eastern Division was organized in 1919 the membership of the Seventh-day Adventist Church in the whole world was 187,000. Now the Far Eastern Division alone has more than 200,000 members.

In planning our evangelism, we decided to unite all the departments of the church in a unified evangelistic endeavor, to institute a reformation program within the churches, to involve the laymen in a Gift Bible Evangelism program, to hold decision meetings in every church following the gift-Bible program, and to call for certain baptismal days and the final division-wide baptismal day early in May of 1970, so as to have the report by General Conference time.

The plan has been received with a great deal of enthusiasm by our people

throughout the field. Our laymen are going out with the gift Bibles and gift-Bible courses, and as a result we are having some excellent reaping meetings and baptisms throughout the field. We are thankful to report that there were 8,000 baptisms in the first six months of 1969, a 28 per cent increase over the first six months of 1968.

In one union of our division there was a man by the name of Sotero Baguason, a leading Catholic layman and the top political henchman in this area. Everyone knew him, and he was respected by the community. His home was the gathering place for the political big wheels. One night at a meeting at Sotero's home all imbibed rather freely. Though not ordinarily a heavy drinker, Sotero that night let himself go and became uproariously drunk.

The next morning he was thoroughly ashamed of himself. He had been the host, and he should have stayed sober at least to look after the others if they should get drunk. He decided that the best thing for him to do would be to go to the church and make some kind of gesture of repentance for his misdeed. Following Philippine custom, he knelt down on the floor at the door of the church and made his way on his knees up the aisle until he reached the front of the altar. There he paused and spent a long time in earnest prayer that God would forgive him for his foolishness.

Rising to his feet after finishing his prayer, he noticed that while he had been on his knees a large number of people had come into the church. They started to sing and helped him find a seat. He enjoyed the singing, and when they all knelt for prayer he knelt with them, feeling in the mood to pray. He liked the sound of the prayer. When a man got up and began to preach he listened. It was a new idea to him in religion, but it was logical, and he understood it. By the time he left the church he realized that he had wandered into a Seventh-day Adventist church on Saturday morning instead of the Catholic church, where he thought he was going.

Believing that Sotero's visit to the Seventh-day Adventist church that morning was providential, laymen followed up the interest. They went to his home, studied the Bible with him and with his friends, who he insisted should listen too. When the studies ended, there were 23 besides himself who were baptized, 24 in all.

But this isn't the end of the story. There was a neighboring town where no Protestant worker had ever been allowed to preach. However, in this town Sotero Baguason had been known a long time as a politician of real sagacity, and his advice was sought on religious as well as political topics.

When he returned, he said to the people, "I have a special message for the people of this town." When the people had gathered, he said, "My message to you is that Jesus Christ is coming soon to this world again." The laymen came to help him, and they are now holding Bible studies there. It is hoped that a church will soon be established in this town where no Protestant preacher had ever been able to get a hearing before.

The Far East Harvest has captured the fancy of our members, and we believe that it is harvesttime. The whole program is based on reaping the harvest of seed that has been sown through the years.

Central European Division

By O. GMEHLING



IT IS MY privilege to bring you greetings from our Advent believers and co-workers in Germany, from the western as well as from the eastern section. Before I left Germany I visited our brethren in the East, and our churches in Leipzig. Manfred Boettcher, the president of our church in the German Democratic Republic, and his loyal co-workers sent greetings to their fellow workers in North America. They have many difficulties, but they are doing their best to bring the Advent message to their people.

The Central European Division comprises all of Germany, with 74 million inhabitants. It consists of two unions in the Federal Republic of Germany in the West, one union in the German Democratic Republic in the East, and the West Berlin Conference, attached directly to the division. In the West the Catholics, and in the East the atheists, are predominant.

Our division organization in the country of the Reformation of Martin Luther is now 40 years old. The division was established 1928-1929 with 28,000 members. When World War II began we had 38,000 members. But the war brought great losses in membership and property. We had to begin in 1945 with 25,000 members, a few workers, destroyed chapels, and without finances. Today we have about 39,000 members—25,000 in the West and 14,000 in the East. We have 800 churches, 350 pastors and evangelists, and 300 literature evangelists. Many chapels have been rebuilt, but 40 per cent of our congregations still meet in rented or family rooms.

By the grace of God during the past 20 years we have baptized more than 20,000. In 1968 we baptized a total of 1,010 persons. During these 20 years there have been great losses by emigration. There have also been about 14,000 deaths. In 1968 there were 1,000—half of these deaths in the East.

Also last year the tithe showed an increase of 5 per cent; the mission offerings increased 10 per cent.

In most of the larger cities and in many smaller cities in the East and West we have conducted evangelistic campaigns. Two hundred sixty short campaigns and 136 large series were conducted—60 per cent of them in our own chapels and 40 per cent in rented halls.

New methods for the public proclamation of the message, such as The Bible Speaks, have been attempted. There has been teamwork with several evangelists in one town. Intensive house-to-house visitations with opinion polls, folders, and enrollments in our Bible correspondence school have been conducted. At the present time church members are engaged in the Bible-reading plan in the cities in which evangelistic campaigns will begin in the near future. Literature evangelists and pastors are uniting in preparing for campaigns in areas in which we have no churches but a few members.

All our plans are directed to an intensified revival among our church members and preachers and to a more successful presentation of the gospel in our evangelism. Bible retreats, prayer and consecration meetings, calls for rededication during conference and union meetings, workshops for our lay activities workers, an increase in membership of our brass bands—all these are used to reach our soul-winning goal.

In West Berlin at the present time the telephone is being tested as a new way to reach people. If this undertaking is successful, it is to be used in other cities where we have local conference offices.

Five-Day Plans to Stop Smoking have been successful in the East and the West. Newspapers, radio, and television gave helpful coverage. The Voice of Hope from Luxembourg now has four programs. That means a doubling of our radio time.

We will pray earnestly for the Holy Spirit and for a deeper founding on God's Word in order to preach the gospel more persuasively. Our enthusiasm for God's work shall not depend on progress and success, but finds its foundation in our commission and in God's gracious promises to the remnant church.

(Continued on page 18)

He Earned \$4.09 a Week

By KENNETH H. EMMERSON

HAVE you ever considered how essential to the worldwide work of the Seventh-day Adventist Church is the principle ordained by the Lord "that they which preach the gospel should live of the gospel" (1 Cor. 9:14)?

It took several years for the early Sabbathkeeping Adventists to learn how to work together as a body and how to finance this teamwork in the manner that God has ordained.

James White and Ellen Harmon were married on August 30, 1846. In the autumn of the same year they began to observe the seventh-day Sabbath and to teach and defend it. Concerning the number of Sabbathkeeping Adventists at that time, Ellen G. White said: "When we received the light upon the fourth commandment, there were about twenty-five Adventists in Maine who observed the Sabbath; but these were so diverse in sentiment upon other points of doctrine, and so scattered in location, that their influence was very small. There was about the same number, in similar condition, in other parts of New England."—*Testimonies*, vol. 1, p. 77.

It is obvious, therefore, that there was need of unity in doctrine and of united action in proclaiming the newly discovered message widely. The Whites had received the Sabbath truth as a result of reading a small treatise that Joseph Bates had published in August of 1846. White joined Bates in teaching the Sabbath truth publicly. In their extreme poverty they began this work in great faith and without financial support except as some truth-loving person occasionally gave them some money.

"In the autumn of 1847, Bro. [Joseph] Bates sat down to write a work of more than one hundred pages, with only a York shilling at his command. And I was chopping cord-wood for my daily bread for the support of my little family, where I could earn but fifty cents a day. We two were alone in publicly teaching the Sabbath. Under such circumstances we could do but little in the cause. I state these things to show the reader the humble manner in which this cause commenced, and the sacrifices then made to spread the truth.

Bates's Destitution

"I well remember when Bro. Bates felt deeply impressed with the duty to labor in Vermont, and, being destitute of means, resolved to start on foot from Fairhaven, Mass[achusetts]. A natural sister of Mrs. W. [White] had come from Maine to Fairhaven, to perform

the duties of the kitchen for one dollar a week, and in this way raise means to spread the truth. On learning Bro. Bates' intention to perform the long journey on foot, she went to her employer and asked for five dollars, which she obtained and gave to Bro. Bates to help him on his way to Vermont. God greatly blessed the mission, as many witnesses, who still observe the Sabbath, can testify."—*Life Incidents*, pp. 269, 270.

"Poverty, feebleness, and great discouragements were our portion in the early history of the cause," wrote Elder White in his memoirs. "The money that paid the fare of Mrs. W. [White] and the writer to the first Conference of our people, held [in 1848] in the State of Connecticut, we earned in great suffering, chopping cord-wood. The money that paid our fare to the second, held in Western New York, we earned in the hay-field."—*Life Sketches*, p. 411, 1880 ed. (For more about the cutting of cordwood at 50 cents a day, and the mowing of 100 acres of hay at 87.5 cents an acre, see Ellen G. White's account of it in her *Life Sketches*, pp. 105, 109, 110; *Testimonies*, vol. 1, pp. 82, 85, 86).

As the way for the spread of the truth opened before them, it became increasingly evident that something must be done to support the men engaged in the gospel ministry. So Elder White urged as the year 1853 drew to its close:

United Effort Urged

"This is a time that calls for the united effort of all. The way is fast opening for the present truth to be extensively proclaimed. Men are giving themselves wholly to the work of preaching the world-despised, yet crowning truths of the gospel; and they must be sustained. The gospel requires it of the church. And all will share the blessing in acting their part in this work, as the Lord has prospered them."—"Gospel Order," in *Review and Herald*, Dec. 27, 1853, p. 197. (Italics supplied.)

At that time, in addition to such activities as preaching, traveling, and counseling, James White was solely responsible for the management and financing of the publishing work. The burdens were so great that his health began breaking down. While publishing at Rochester, New York, he proposed that a committee be set up to manage the publishing work; but no one wished to function on it. In 1855 the Whites and the publishing work moved to Battle Creek, Michigan. In December of that year a publishing

committee of four men took over responsibility, and salaries were fixed for the publishing house employees.

In 1860 Mrs. White wrote: "Since December 1, 1855, my husband has received for his services in the *Review* Office, four dollars and nine cents a week."—*Spiritual Gifts*, vol. 2, p. 205. With that income, Elder White had to support himself, his wife, and three boys.

No Fixed Income

The ministers who were not employed at the publishing house could not count on a fixed income. J. N. Loughborough, who had been ordained as a gospel minister on June 18, 1854, tells how he and some of his fellow ministers subsisted. Concerning his evangelistic work with Elders Roswell F. Cottrell and W. S. Ingraham with tents in the summer of 1856, he says:

"In the latter State [New York], Elders Ingraham and R. F. Cottrell accompanied the writer. This mode of labor, as well as that of the other ministers, resulted in bringing many to the faith.

"In the States of New York and Pennsylvania, funds were not furnished very abundantly for tent work, therefore during haying and harvesting we worked in the field four and

one-half days each week, for which we received \$1 per day, holding tent-meetings over Sabbath and first-day of each week. In the fall, a settlement for our time with the tent was made, which was the first time that any of us had ever received a definite sum for our labors. Including what we had earned with the labor of our hands, Elder Ingraham and myself received enough to make up the sum of \$4 per week, while Elder Cottrell was paid \$3 per week for acting as tent-master and speaking occasionally.

"In November of the same year, being somewhat discouraged as to finances, I moved to Waukon, Iowa, thinking to secure a cheap home in that section, and labor to sustain my family, partially, at least, and speak as I had opportunity."—J. N. LOUGHBOROUGH, *Rise and Progress of the Seventh-day Adventists*, p. 208.

In blizzard weather Elder and Mrs. White, accompanied by Elders Josiah Hart and Elon E. Everts, went from Illinois to Waukon, Iowa, and held meetings there during December 24-31, 1856. J. N. Loughborough records:

"It was on this occasion that I laid up my carpenter tools for good, and returned with the brethren, spending the remaining part of the winter holding meetings in the northern part of Illinois."—*Ibid.*, p. 211.

Here is the way it went financially for Elder Loughborough from January to the autumn of 1857:

"For three months' labor in Illinois, from January to April, I received my board, a buffalo-skin overcoat, which was worth about ten dollars, and ten dollars in cash. On my way home I walked from McGregor to Waukon, a distance of about twenty-six miles, with a heavy satchel on my back, so as to have a little money left on reaching home. The following summer, for four months' labor with the tent in Wisconsin and Illinois, I received my board, traveling expenses, and twenty dollars in money. My case was not an exception; other ministers fared equally well, and we were all happy in the Lord's work."—*Ibid.*, p. 212.

A Financial Crisis

He adds: "In the autumn of 1857 I removed from Iowa to Battle Creek. . . . It was during this winter [1857-1858] that I had the use of Elder White's team in visiting the churches in Michigan, as he was detained in the office most of the time. By this means my traveling expenses were considerably diminished. For the labor performed that winter I received three ten-pound cakes of maple sugar, ten bushels of wheat, five bushels of apples, five bushels of potatoes, one peck

The art of living when you're Young

By MIRIAM WOOD

TURNED ON This column, which will be seven years old
BY PRAYER on January 1, needs little explanation for its existence other than its title. Youthful living, however, has undergone profound changes during those seven years. Vocabulary, modes of expression, concepts, goals—all of these areas are changing. We—you and I—sometimes are saying the same things, but our ways of saying them can be quite different.

Prayer, for instance. Since we've been discussing this important aspect of Christian living, I felt that you'd be interested in a student's reflections on a college Week of Prayer (or Religious Emphasis). His contribution was entirely spontaneous; there are no "gimmicks." He calls it "turned on. . . ."

"The 'turned on' do their own thing. Some go and scribble on a poster. Others swipe a cooky. Others listen to jazz. Others walk up and kiss a tourist in Haight Ashbury. Others attempt to perform a perfect spin and pave the asphalt with black rubber.

"Me? I am doing my own thing, and I do not much care who knows it. I probably can't explain it any better than the tourist kisser or poster scribbler. But it is totally real to me, and terribly important.

"I seemed to be hunting in the dark world and I wanted light. I could not find light and I turned to flickering candles, to kicks, satisfying my momentary need instantaneously. I was a member in proud standing of the 'in' generation, but no entertainment made me into the person I wanted—deep

down—to be. I had friends with me round the clock, but when I cried or when I was discouraged and fed up—then they only understood in part; then I was alone again. Alone with my roommate—yet still alone.

"People told me they loved me, but I loved only myself. I wanted all—I wanted undying love. I wanted attention. I wanted answers, and I wanted peace, meaning for my life. I wanted deep satisfaction.

"I had the application form for voluntary service in Vietnam in my pocket. I wanted to prove myself. I was willing to bear the consequences. To live or to die—what's really the difference? Escape seemed to be the panacea for my life.

"Then it happened. My view became changed. I discovered real light—light that outshines the flickering candles of my life, outshines the so-called instant satisfactions.

"Now sweet joyful peace fills my life. It is hard to believe, even for myself. But it is there, lasting and long and real. More real than the Pill, more permanent than Listerine, more consistent than status symbols, more filling than light—it is greater than anything I own. This peace, this inner stability, this balance in my life, is the kind that gives power, confidence, and courage to change the whole outlook on life. It is a by-product of faith in Jesus Christ. And no one and nothing can destroy this peace that comes from Him and is put into the heart of receptive teen-agers and young people. Christ's friendship for me is like Gibraltar—I can depend upon it.

"My past is forgiven, my present is full of meaning, my future is challenging and bright. I am 'turned on'! I will do my own thing, but this time motivated by a higher authority, even by Jesus Christ Himself.

"Just to know Him is to love Him.

"And to love Him is to serve Him. It all happened because of a college Week of Prayer."

of beans, one ham, half of one hog, and \$4 in money."—*Ibid.*, pp. 213, 214. (Note: The message of health reform, which came in the summer of 1863, was not yet understood by Sabbathkeeping Adventists in general.)

It became obvious to the leaders of God's people that something must be done to provide a sound plan for financing the gospel work. The ministers could not give themselves fully to their work and at the same time support themselves and their families. Thus the cause of God faced a real crisis, and this led the brethren to turn to the Word of God and to prayer for a solution to the problem.

The Problem Studied

"The straitened circumstances of the ministers during the close times of that winter [1857-1858] led to the formation of a Bible class, which was held in Battle Creek, Mich., in the month of April, 1858, conducted by Elder J. N. Andrews, and its object was to learn what the Scriptures teach concerning the support of the ministry. This effort resulted in the suggestion to our people of the plan called 'Systematic Benevolence,' on the tithing principle, and introduced a very different state of things in the manner of supporting laborers in the field."—*Ibid.*, p. 215. (Italics supplied.)

"The Battle Creek church assembled Jan. 16th, in the evening, to consider the subject of a System of Benevolence which would induce all to do something to sustain the cause of present truth, and thereby fully sustain the cause, and at the same time relieve some who have given beyond their real ability.

"Brn. [J. N.] Andrews and [J. B.] Frisbie were present, and spoke upon the subject. Others also freely expressed their views; all seemed deeply interested in the subject. Brn. Andrews, Frisbie and [James] White were chosen to prepare an address on Systematic Benevolence, founded upon the declarations of holy Scripture.

"Jan. 29th [1859], after the hours of the holy Sabbath were passed, the church assembled, when the address was read before the church, and adopted by a unanimous vote. Also voted that the address be published in the *Review and Herald*,"—James White, editorial "Systematic Benevolence," in the *Review and Herald*, February 3, 1859, p. 84.

Indeed, James White himself drafted the address in counsel with Elders Andrews and Frisbie. It was an appeal proposing that each believer pledge himself to a definite sum weekly, if possible, throughout the year for the support of the preaching of present truth. It was obvious that to implement that plan, further steps in

local church organization would have to be taken. There was at that time no conference organization and no central treasury to collect and disburse funds to support the ministers and to finance their work in the local churches and in evangelism in unentered places. The first need in each local church was, according to Elder White, to make this provision:

"Each church may choose one of their number whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner."—*Ibid.*

In that address nothing was said about giving a "tenth" or a "tithe" of the believer's income to support God's work. Elder White merely proposed that every believer give a definite sum according as God had prospered him, and that he do it systematically.

In the next issue of the *REVIEW* (Feb. 10, 1859), Elder White announced that the Battle Creek church had responded heartily (page 92), and that the publishing house was printing record books with ruled lines on the pages "for the use of those who act as collectors and treasurers for their brethren who act upon the plan of Systematic Benevolence" (page 96). From then on through March and April the systematic-benevolence plan was adopted by churches and companies in other States besides Michigan, as the many published letters from the field show. One question that arose was this, "What is to be done with the money at the end of the month?" James White wrote:

"We suggest, that each church keep at least \$5.00 in the treasury to help those preachers who occasionally visit them, and labor among them. This seems necessary. A brother has just started out on a preaching tour of one hundred and twenty-five miles. He presses a team through the mud, because he had not money to pay his fare on the [railway] cars. But before leaving he was careful to borrow money to meet his traveling expenses, though he appointed to preach at the end of each tedious day's journey."—"Systematic Benevolence," in the *Review and Herald*, March 3, 1859, p. 120.

More study and effort followed; and questions and suggestions, as well as criticism and objections, were presented concerning the plan of systematic benevolence and how to improve it. Late in May, 1859, this comment was made: "The small rates stated, would not call for [more than]

only about one tenth part of their interest money, or a small share of the increase of their property."—James White, "The Cause," in *Review and Herald*, May 26, 1859, p. 8.

Thus we see how quickly the plan of systematic benevolence became based on the idea of a tenth. In those days money was commonly loaned at the interest rate of ten per cent per annum (see Ellen G. White, *Spiritual Gifts*, vol. 2, p. 206). As our pioneer brethren searched for a solid basis for the plan of systematic benevolence, they conceived of a person's property or assets as loan or trust from God, and they proposed that a return of 10 per cent of the increase (net income) from it should be turned in for the advancement of His cause on earth. Hence it was proposed that each believer reckon his annual net income at 10 per cent of the value of his property. For example, if his farm or business was worth \$5,000, then his net income for the year could be reckoned as one tenth of that amount—or \$500. The Lord's share would be one tenth of that—or \$50. The proposal seemed to be wise and reasonable.

At a general conference of the believers at Battle Creek June 3 to 6, 1859, James White said: "Now we have not more than thirty active messengers, who would devote their whole time and energies to missionary labor."—James White, "Conference Address," in *Review and Herald*, June 9, 1859, p. 22. He suggested that providing a yearly sum of "\$333.33 $\frac{1}{3}$, for each one would fully sustain them" (*ibid.*). He urged that tobacco and tea be discarded by all believers as a means of saving money to carry out the plan.* And he repeated what he had said about two weeks before: "The small rates for systematic benevolence stated, would not call for [more than] only about one tenth part of their interest money, or a small share of the increase of their property" (*ibid.*).

At the same general meeting J. N. Loughborough, in a sermon, urged the believers to pay their pledges. After quoting Malachi 3:10, he commented: "Although this may have been written with reference to the tithing of the flocks and herds, yet, even then, it would represent that work which is to be accomplished by us in offering our sacrifices of a broken and a contrite spirit, and paying all our vows to God. 'Bring in all the tithes,' or, in other words pay all thy vows."—"Vows," in the *Review and Herald*, June 16, 1859, pp. 28, 29. ♦♦

(Continued next week)

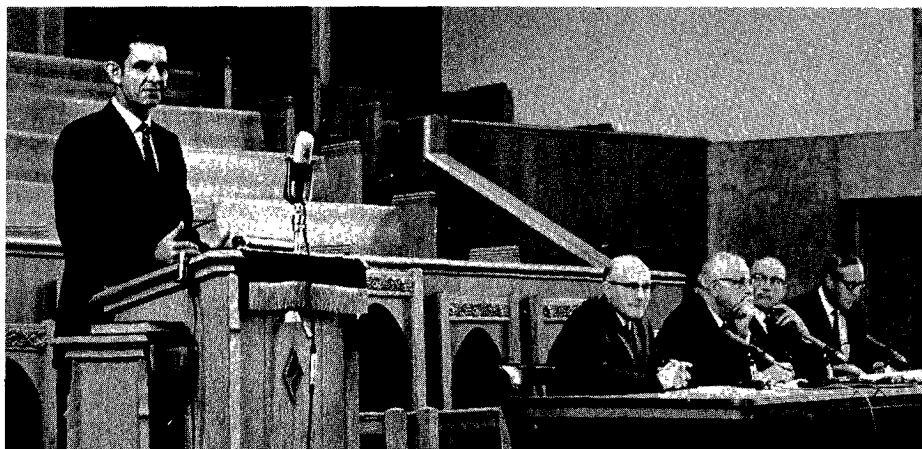
* The church was still growing in its understanding regarding healthful living. Mrs. White was shown in vision in 1848 that tobacco "must be laid aside or given up," but her Otsego, Michigan, vision on healthful living was not received until 1863.

WHY ARE WE HERE?

(Continued from page 1)



Possible sites for the 1974 General Conference session were considered at one meeting. Here K. H. Emmerson, GC treasurer, answers questions. Upper left: D. W. Hunter, GC associate secretary, talks to the same point.



The work of the council was carried on through committees and general sessions. The latter were held in the sanctuary of the Takoma Park church. The chairman and secretary of the meeting, with assistants, sat at a table on the platform. Major speeches on recommendations were presented from the pulpit. Here N. C. Wilson, GC vice-president for North America, presents his views. At the table, left to right, are Robert H. Pierson; R. S. Watts, meeting chairman; D. S. Johnson, secretary; and R. R. Frame.

than 100,000 persons consider themselves Seventh-day Adventists.

A few people become Seventh-day Adventists because a wife or a husband happens to be a member. I doubt that this percentage is as high as in the Baptist Church. As far as circumstances and convenience are concerned, I am certain that few become members merely because the Seventh-day Adventist church happens to be closer, or because it is a little more convenient to become a Seventh-day Adventist; because it is *not* convenient to become one.

Reason for the Church's Existence

This led me to further thinking. Why is there a Seventh-day Adventist Church? Why are we here? What are the reasons for our existence? Is the principal reason merely to promote the keeping of the seventh-day Sabbath? I think not, for if this were the only reason, we could join the Seventh Day Baptist Church or the Seventh Day Church of God. Is it because of the doctrine of baptism by immersion? If this were the only reason, we could join the Baptist Church or one of the other churches that teaches baptism by immersion. Is it belief in the Second Advent? If so, we could follow any one of the evangelical churches that preaches the doctrine. What about conditional immortality? Could this be

the reason? No, not necessarily. Many are thinking seriously about this today. Doctrinal difference alone does not account for our existence as a people. There is something more. Turn with me to God's Word.

In Revelation 14 (verses 14-16) is an inspired picture of the return of our Lord. We are Seventh-day Adventists because we believe that Jesus is coming. Just prior to this scene the revelator was shown three great messages going to the world. You are familiar with the messages of Revelation 14:6-12—the judgment hour, the fall of Babylon, and the mark of the beast.

Here is an all-inclusive message. It catches the sparks of truth from all the fires since Pentecost and sets them ablaze for God to prepare a people for the coming of Jesus. It is not a denial or a repudiation of old truth, but the placing of old truth in a new setting, making it, as we say, "present truth."

The acceptance of present truth is not mere Pharisaic assent to some system of theology. Christ condemned this in His day. Such truth is concerned not merely with externals, such as service, sacraments, and philanthropy. It is not a legal, loveless, joyless, burdensome religion. It is something more.

Concerning the third angel's mes-

sage, the servant of the Lord said, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890. The message is not ethereal; it is something practical; it is an experience that you and I must know. This is the message to be proclaimed with mighty power in all parts of the world in these last days.

This new movement has been given the commission to preach the message "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This last-day message must go to every language, every tribe, every people.

When I was in Australia a few months ago I heard a report from the South Pacific. One of our pastors was talking with a Protestant leader there about the ecumenical movement. Our pastor asked this leader what he thought of the ecumenical movement.

"We are all for it," the man replied. "We haven't sufficient men or money to support our program; our churches are folding up." Then he summed it all up by saying, "We are a dying cause, and if we can come together we will be able to hang on a little longer."

How thankful I am that we do not belong to a dying cause. We have a fresh, vibrant message and are part of a movement that, under God, is going to triumph. As Seventh-day Adventist leaders we are not going to be called upon to pronounce a requiem over the corps of a dying cause or to execute the last will and testament of a failure. Our commission sends us to the ends of the earth to preach, to teach, to heal, to do good, and to prepare men

and women for the coming of Jesus. *This is why we are here.*

This new commission sends us out with a new message of healthful living. "It should ever be kept prominent that the great object to be attained through this channel [the sanitariums] is not only health, but perfection, and the spirit of holiness, which cannot be attained with diseased bodies and minds."—Testimonies, vol. 1, p. 554.

We are not here just to operate community hospitals, or hospitals no different from those of the world. We are here with a larger message of healthful living. This new concept, under the blessing of God, has resulted in the establishment of 134 sanitariums and hospitals, 192 clinics and dispensaries, 52 medical vessels, and 11 planes.

This new commission likewise has a new concept of education. We must never lose sight of intellectual excellence. This is a major part of our program, but there is something else. We are not here merely to prepare young people to take certain examinations or to receive certain degrees. If all they need is professional excellence, there are some fine schools in the world today. Seventh-day Adventist schools are to be different. "The knowledge of God and Jesus Christ expressed in character is the very highest education."—Counsels to Parents and Teachers, p. 37. We must never forget this. We are here to operate schools that will prepare young men and young women for eternity.

Under God's blessing the church possessing this concept of Christian education operates 4,537 elementary schools, 435 colleges and secondary schools, with some 400,000 children and youth in attendance. Let us never forget the purpose for which these schools exist!

This new commission also brought a new concept of the publishing work. We do not operate presses merely to

sell books. There are plenty of books being sold. The servant of the Lord reminds us, "The great object of our publications is to exalt God, to call men's attention to the living truths of His word."—*Counsels to Writers and Editors*, p. 12. Our publishing houses around the world today are publishing 284 different periodicals and in 263 different languages. *Let us never forget why we operate publishing houses!*

Not Just Another Church

It would be easy to settle down and become just another church—going to church on Saturday instead of Sunday, following a certain pattern of diet, and doing a little welfare work. But this is not *our* destiny! Too many of our members have never fully grasped, or else have forgotten, the purpose of our existence! In the minds of too many this has become fuzzy! We need to clear our thinking, to refresh our purposes, to remember why we are here!

This last-day movement will become the object of Satan's most vicious attack. Our schools, our medical institutions, our publishing houses, our message will not be spared! "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). This war against the remnant is being waged today! "Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who will be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended."—*Testimonies*, vol. 9, p. 16.

What has happened in other Christian churches should serve as a warn-

ing to us as Seventh-day Adventists! Great churches are rethinking basic concepts of the Christian faith. "Ours is a generation of gyrating theology that seems to have spun off any sure Word of God," Carl F. H. Henry writes. "Neo-Protestant religious currents are losing force and nearing an end of their special impact, while classic modernism, though politically a volcano, is theologically now but a bag of wind."—*Christianity Today*, March 1, 1968.

When Columbia University was founded, one of its objectives was stated: "The chief thing aimed at in this college is to teach and engage children to know God in Jesus Christ, and to love and serve Him with all sobriety, godliness, and richness of life."—*Ibid.*, May 11, 1959, p. 6.

If this statement of purpose had been read on the Columbia campus a few months ago, belligerent youth would have laughed it to scorn. Columbia, like most other church-oriented educational institutions, has long since shed its religious affiliation.

What is happening today on formerly "Christian campuses" is alarming. "Faster than the pulpits of the land can attract young people to Christ the colleges turn them out as skeptics and agnostics."—*Ibid.*, Sept. 11, 1961.

Real Leadership Needed

What makes you think Seventh-day Adventist schools won't go the way most other church-oriented educational institutions have gone? I could give you eight or ten reasons why I believe, with God's help, they need not follow such a course. But let me tell you, they will go that way unless some real leadership is manifested in this denomination today. Only the power of God, working through dedicated and courageous leaders, will avert tragedy ahead! Don't think for a moment Satan is going to spare Seventh-day Adventist institutions!

Satan is not going to leave Seventh-day Adventism alone! He will not leave our message unchallenged, our institutions unscathed, in his last desperate death struggle. Our message, our schools, our hospitals, our publishing houses, our people will be the object of his bitterest attacks! He will work with subtle subversions, with plausible half-truths, with ridicule, with doubt, with unbelief, with science so-called. This church is in far greater danger from seduction than from persecution.

Purposes for Existence Unchanged

We hear it said that times have changed, that the aims and objectives and purposes of our institutions are different from what they used to be. Who says this? This is not what I

The worshipful atmosphere of the Takoma Park church provided an ideal setting for the council. Delegates were seated in the forward area, and visitors sat at the rear.



read! Through it all, God's purposes for His church, His schools, His medical institutions, His publishing houses, His people, have not changed. Of course, programs will be kept relevant, policies will be updated, our planning will be large and in keeping with the times in which we live. In those areas we must not lag, but the purposes of our existence have not changed.

"As our work has extended and institutions have multiplied, God's purpose in their establishment remains the same. The conditions of prosperity are unchanged."—*Testimonies*, vol. 6, p. 224. (Italics supplied.)

This is the time of great advance. This is the time when leadership is needed with large vision and faith-filled planning. But in all our planning let us remember that as leaders we must do some *standing*, too. With all our progress, some of us are going to need to do some standing.

Must Not Lose by Default

These institutions of ours, born in prayer and sacrifice, must not go by default.

The servant of the Lord says, "Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded?"—*Selected Messages*, book 1, p. 194; compare Eze. 33:6, 7.

You and I must be awake. You and I need to be both on our knees and on our toes in view of what is just ahead of this people! This is a challenge to every Seventh-day Adventist leader! Satan is at work in our churches, in our schools, in our medical institutions, and in our publishing houses.

Erosion of faith, an infringing secularism, worldliness, a "relevancy" that could beget spiritual insolvency, hypocrisy, indifference, apathy, dishonesty, lack of conversion, inactivity—all are potential dangers on the horizon.

We are still a called-out people of faith. We are still a church with some standards. Morality and modesty still are part of Christian conduct. The Word of God is still our guidebook. The Spirit of Prophecy still points us to the greater light. We still operate institutions that are different.

But if we are to hold our institutions, if we are to lead our people through to the kingdom, you and I are going to need to be courageous men of God, true leaders in Israel, watchmen who neither slumber nor sleep. We will need to do some planning. We will also have to do some standing.

As I have said many times, as far as our plans and programs and policies are concerned, we want to be in the



Nondelegates crossing Eastern Avenue to return to work in the General Conference building after attending the morning devotional service held in the Takoma Park church.

1970's, but when it comes to the message and those things that have made us God's peculiar people there must be no compromise. It must be "Here I stand."

Some may feel that we should not be too dogmatic, not too certain. It will be best just to leave a few escape hatches here and there. Let us leave a little room for "accommodations," a little margin for possible error. Let us not stick our necks out too far. Brethren, 40 years ago I put not only my neck but every inch of my body on the altar for God. Before I was a Christian I was an athlete, and everything I had I put into it. I succeeded because I put every ounce of my being into it. When I took my stand for this

message, I promised God that every ounce of my energy would go toward finishing the work of God. I feel the same today after nearly 40 years. When I got aboard the good ship Zion, I did not purchase a round-trip ticket. Mine is one way. It is too late now to think of turning back; there is only one way, and it is forward to the kingdom!

Fellow leaders, brethren and sisters, never forget why we are here and where we are going. Keep bright the purposes for which God called this movement into existence. Keep your vision clear, your courage strong, your heart sensitive to the appeals of the Spirit of God. Final victory is nearer than many of us may believe! ♦♦



Cure for Carelessness

By MARGERY WILSON

"NOW son, I don't mind your going to a party. Winter is really your only opportunity; but you have been so careless in your chores lately. Lack of sleep never helps, you know. I'm too busy to be constantly checking on you."

Bob had to agree with his father. Bursting into the icy-cold night air, he admitted to himself that it was difficult to be alert when he hadn't had sufficient sleep.

It was still pitch dark when he climbed the rickety ladder to the haymow the next morning. He held the kerosene lantern high as he climbed over the loose hay in the haymow toward the 30-by-30-inch holes just above the mangers. Milking time always came sooner than ever if he had been up late.

He leaned down to shove hay through the holes and noticed the big steer tied in front of the mangers.

"H'mm, that's funny. Why in the world would dad tie that steer in front of the mangers?" murmured Bob as he plodded toward the next hole in the barn ceiling. Bob kept observing the steer through the holes in the huge barn and wondered why his father had tied him there.

He really never knew just what happened at that point. He thought he was being extremely careful. Despite his reasoning he suddenly felt himself dropping right through a hay hole, curled like a ball.

The big kerosene lantern had caught on the edge of the hole. The chimney had already started to blacken, as it rolled to rest against a clump of hay.

As Bob fell he caught a glimpse of the potential danger he had dropped above. The healthy lad landed across the big old steer, bouncing from the bony back to the ladder.

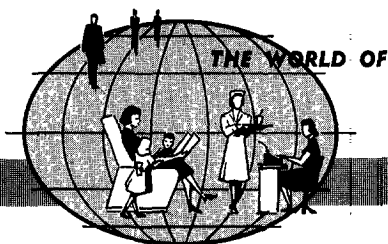
"Turn out the cows!" yelled Bob to his unsuspecting father who was quietly milking at the far end of the barn.

It was a very alert boy who clambered through the darkness and the loose hay toward one tiny, thin spiral of smoke. Bob quickly set the lantern aright and sat on the few stems that were just smoldering before bursting into flame.

Father had arrived in the haymow also. He quickly surmised the near loss, but said nothing to scold. The older man sat in the hay near the shaking boy. Neither of them moved for several minutes.

Finally, Bob struggled to his feet in the light of his father's lantern. He had blown out his own lantern in the scurry and the seat of his pants smelled slightly smoked.

"Dad, this has cured me of my carelessness, sleep or no sleep. I'll stay here for a while longer to be sure this hasn't started a fire. I need some more time to think about what could have happened."



The Adventist Woman

Conducted by DOROTHY EMERSON

LOST IDENTITY

By M. CAROL HETZELL

I HAVE a friend—a very dear friend: At one time she worshiped with me each Sabbath in God's sanctuary. Then she began to miss—a Sabbath here, a Sabbath there.

Of course I visited her. Who wouldn't? After all, she was a part of the fellowship I enjoyed each Sabbath. The first time she was missing I found that she had been ill—just didn't feel up to getting dressed and going out to church.

It sounded plausible. But the repeated absences. When I visited her I found the record player on. To be sure, the music was acceptable, though not exactly sacred. My friend has excellent taste. But the music had been substituted for church attendance.

The next time it was the TV set that was on when I knocked at the door of my missing friend. What could I say? How should I react to this obvious disregard of the sacred Sabbath hours? My heart ached, and I searched my soul for words to reach her. But I found none. I feared to rebuke her.

Rather than speak of her offenses against God, I spoke of the mounting evidences of Christ's soon return. Perhaps this would stir in her some response, some realization of what was happening to her.

Quickly she agreed that signs certainly indicate that time is short. Without doubt, the end of the world is rocketing down upon us—in our day—no question about it.

Hopefully I urged, "We surely need to be ready for that tremendous moment."

"Indeed we do," my friend agreed. But her Sabbathkeeping continued to

MAX THARPE

be far too "broad-minded." Saturday was a good day for dental appointments, for golfing, for straightening up the apartment. Sometimes it was the only day she could get the car fixed.

By now my friend had wrapped herself round with acquaintances not of our faith. She had a lovely apartment, had married a non-Adventist. Yet, in spite of the philosophical distance between us, I could not forget her.

The intervals of silence are great now. Our homes are miles apart in terms of common interest. Somehow I feel that I have failed my friend, though my prayers and thoughts bear her name often before our heavenly Father. I long for her to awake out of this shadow of forgetfulness that wipes God out of her life.

But I know this: My friend is not alone in those shadows.

How very many people have said, "I don't need the church. I don't get anything out of going to church." To this they may sometimes add a long list of weaknesses they have observed in those who do attend church or in the church itself or the minister.

I would make no apologies for the church or the pastor, or the weaknesses that are inherent in all of us. Nor is it essential that each Sabbath sermon stir us to the foundations. If we are inspired by the sermon or the music or even a prayer, that is, in my opinion, a bonus for being in church.

A More Vital Reason

There is an even more vital reason for church attendance, for real Sabbathkeeping. The clue is given in the fourth commandment itself when God explains why all men should keep holy His Sabbath day. By so doing we identify ourselves as His creation. He, God, is author of all.

Identify. When we rise each seventh day with the thought in mind that this day is something special, that this special day is God's; when we join with others on that day to worship Him, we identify ourselves as God's children.

These sacred hours remind us of God. They remind us that God is real and not a myth or something far off in foreverland. They remind us that God's promises of something better than this earth are real—more real than the ring of coin on counter or the throb of rock tempo or Beethoven; more real than rocket thrust into space or shiny new cars or five-dollar blue-plate specials.

Christ becomes to us the gentle Man of Galilee, the great Saviour who spilled out His life for us on Calvary.

It is so easy to let the "little foxes spoil the vines," to drift into the materialism of comfort now, here. It is easy to float in an effortless spiritual vacuum and thereby lose that identity

with Christ which is the essence of real living.

It takes effort to stay close to God, to climb that narrow path Ellen G. White described in vision more than a century ago. It takes a conscious outreach for that spiritual experience that puts the world and its modern miracles into proper perspective alongside the incomparable miracle of God's redeeming love.

Especially FOR MEN

BY ROLAND R. HEGSTAD

HOW TO STAY A friend of mine
CHRISTIAN took a job on a construction project a few days ago, and at the end of his first working day, wondered whether he could retain his Christian experience. Seems that he was introduced to a whole new vocabulary for which his sheltered existence in an Adventist environment had not prepared him. And every time a miniskirted maid traversed the muddy sidewalk at the building site the philosophical speculations of his fellow workmen explored concepts of womanhood not included in the curricula of Adventist academies and colleges.

"I can't think of anything that would add inches to hemlines more quickly than to tape the conversations and play them back to the women," he told me ruefully. "They would learn that it is not the nobler instincts of manhood they are bringing to maturity. And the language is dreadful. The question is How do I work in such an environment without being contaminated by it?"

I was reminded of my experience as a seminary student. To help finance our schooling, a friend and I worked on a construction project.

We too soon learned that women were not admired primarily for their ability to bake whole-wheat bread. The frequent comments and stories will never be found in an anthology of sermon illustrations.

I can still recall much of my foreman's vocabulary—no great feat, for it was severely limited. "Blankety, blank preacher," he would say, following a trail of blood up the roofing to where I was mortifying my thumb, "hold the hammer handle at the end!"

Exhibiting my thumb, I had once told him that if *anyone* should use such graphic language, it was I, not he. When I suggested that he appeared to be an intelligent man and that two intelligent men should be able to communicate more esthetically, his vocabulary had become even more circumscribed, consisting, as I recall it, of muffled articulations of an-

Yes, it takes effort for one to maintain his true identity as a peculiar child of God—and peculiar we most surely shall be! The reality of earth dwindles before the reality of heaven only when the eyes are consciously forced into proper focus.

I have a friend—a very dear friend—who has lost her identity. God grant that one day soon I may help her find it. ♦♦

guish that must have seared his voice box if not his soul. But we had parted friends. "Blankety, blank preachers," he said to the two of us, "if you don't make it in the ministry, come back, and I'll give you permanent jobs."

I had found help on the job in a quaint admonition of the K.J.V.: "Gird up the loins of your mind" (1 Peter 1:13). I wrote Bible verses out on small cards and memorized them whenever the climate "hotted up." One of particular value was 2 Peter 1:4—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

And both my associate and I wore "placards." From our first day on the job fellow workers knew we were ministerial candidates. We announced our loyalties and then sought to live up to them—a most helpful tactic when one is determined to preserve his integrity. There are times, as someone said, when silence is *not* golden, but yellow!

And so it would have been one day in a crowded hotel barbershop in Ephrata, Washington, where one of the three barbers decided to initiate the new preacher with a smutty story. He picked on the wrong man. I had already undergone my initiation on the construction crew and was not about to relinquish my hard-earned integrity with a feeble chuckle. I still savor the thunderous silence that possessed the room after my impromptu sermonette.

One of the barbers, who had remained silent, lived across the street from me. I visited him that evening.

"Sorry, John," I told him, "but I couldn't let that go. Hope my response to your colleague didn't offend you."

"Not at all," he replied. "He got what was coming to him. He's told that story to every preacher in town, but you're the first one who hasn't laughed."

My conversation with John led to other visits, and at last to Bible studies and baptism for him and his wife. He is in the work now, as chaplain of two nursing homes in the Wisconsin Conference. They have an invitation to spend Thanksgiving with us, and if they do, you can be sure one of the conversations will begin, "John, remember that time in the barber shop when I made my first altar call? . . ."

From the Editors

TRAFFICKERS IN THE SOULS OF MEN

"It wasn't suicide," said Art Linkletter of television fame, "because she wasn't herself. It was murder. She was murdered by the people who manufacture and sell LSD."

Confronted by problems of a minor nature, six months ago pretty 20-year-old Diane Linkletter tried LSD. The trip was horrible, and her hallucinations continued long after the effects of the drug should have worn off. Then she tried it again. This time, suffering unbearable and unimaginable fears, in an effort to escape she lunged through the window of her parents' sixth-floor apartment in West Hollywood and fell to her death.

Was it suicide? Was it murder?

Drunken drivers. Screeching tires. The crunch of metal. Innocent victims. Was it an accident? Or was it murder? Were the victims killed by those who manufacture and market liquor? Have those who pass laws protecting the industry any responsibility?

A heavy-smoking father in his forties succumbs to heart attack. Was it suicide? Or was he murdered by those who grow, process, and market the noxious weed?

Traffic in the souls of men. "Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men" (Eze. 27:13).

"Babylon the great is fallen, is fallen. . . . The merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of . . . slaves, and souls of men" (Rev. 18:2, 11, 12, 13).

Modern traffickers in the souls of men. Their judgment is near to come.

"There shall be false teachers among you. . . . And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not. . . . Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls. . . . While they promise them liberty, they themselves are the servants of corruption" (2 Peter 2:1, 2, 14, 19).

Diane Linkletter. Other souls. Merchandised through covetousness.

Accumulated guilt. Woe to the merchandisers in the souls of men. "Their condemnation slumbereth not."

D. F. N.

GIVE US "MADMEN"!

"Thank God for giving us madmen like Francis Chichester [the British yachtsman who sailed his 53-foot ketch *Gypsy Moth IV* 13,750 miles from Plymouth, England, to Sydney, Australia, in 107 days, setting a record for the longest nonstop solo sea voyage]! . . . This world stands desperately in need of such men as Chichester, men like Thor Heyerdal, the *Apollo 10* crew, joking their way back from the moon, yes, and the men of the *Long-hope* lifeboat who never came back—not mad in the narrow literal sense, but in the most selfless and courageous sense."

These words are part of a sermon preached early this year in St. Giles Cathedral, Edinburgh, Scotland, by A. Scott Hutchison, a visiting minister from Aberdeen. The sermon was both challenging and inspiring, and parts of

it speak to conditions and needs not merely in Scotland but in all parts of the world.

Said Dr. Hutchison: "Two thousand years ago a lot of sane, sober, and canny Palestinians went through a remarkable experience. On that first Pentecost madness of the most magnificent kind set in, and they went out fired with such a spirit of adventure and ambition for the Kingdom of God that their enemies could only adequately describe them as 'those who are turning the world upside down.' . . .

"Many of them gave up home and kindred, and always security, to tell the world about a new security, a precious Pearl beyond price, salvation through Christ and reconciliation with God. . . . Madmen all, filled with the Holy Spirit, conquering worlds with no weapons but the Word of Truth and the knowledge that their Lord stood by them at every turning of life's way, madmen whose joy neither dungeons nor gallows could eradicate."

Merely the recital of the dedication and zeal of the apostolic church electrifies us. We see men filled with the Holy Spirit to such an extent that the world considered them mad. And what exploits they did! They shook cities. They made rulers tremble. They drove grafters out of business.

Are these "madmen" our spiritual forebears? Do we have anything in common with the brand of Christianity they revealed?

One American clergyman thinks not. After visiting a number of churches in the United States, he commented sadly:

"All of the churches I visited struck me as being about as exciting as a cup of lukewarm Postum. When I went to church what did I hear? From the pulpit a semi-religious version of what Kenneth Galbraith called 'the conventional wisdom.' From the choir loft, incredible Victorian anthems—'the kind that grandma used to love.' From the pew, the attitude you discover at alumni reunions—'where there's not a single dry eye but nobody believes a word of it.' And from the boutonniere ushers, the kind of mechanical handshake which makes me suspect that they would greet Jesus at the Second Coming by saying, 'It was good of you to come.'"

Imprisoned Behind Walls

Apparently this situation is not confined to America, for Dr. Hutchison, in his sermon, went on to say that church life in the parts of Scotland with which he is familiar is "canny, clean, comfortable, complacent, and calm, like a rock pool far from the ocean rollers. . . . Here and there there's a bit of inshore fishing, but the habit of staid churchmen is not to 'launch out into the deep'; rather to keep the nets tidy and in spotless condition. . . .

"We have become imprisoned behind the walls of our churches, timid and scared like the pre-Pentecost apostles keeping themselves safe and uncontaminated behind the barred doors of the upper room."

How true. Too often we find sterile churches that try to keep themselves uncontaminated by contact with the local community; barren churches that have forgotten the joy of seeing souls born into the kingdom; quiet churches whose voice is seldom lifted in an urgent call to sinners to escape from the wrath to come; professional churches where the members make careers out of keeping the machinery running smoothly, forgetting that the

overriding purpose of the church is to reach the community with the gospel; hypocritical churches that profess to believe in the brotherhood of man but do not open their membership rolls to applicants of all races; myopic churches that see only local needs and seem unaware of the world beyond their state and national boundaries.

No wonder Dr. Hutchison thundered: "Oh, for the breaking down of these doors today! Oh, for the Pentecost Spirit to send us out into the world to high adventure for the Kingdom of God. Oh, that our folk could be captured by the vision of their Lord high and lifted up beseeching them to rise from less things . . . ! Oh, for the madness of a Chichester, the recklessness of a Martin Luther King, the rashness of a Danilo Dolci, the eccentricity of a David Livingstone, the lunacy of a Kagawa, the sheer folly of a Paul!"

An Exciting Prospect

What would happen if Spirit-filled people of this kind were to lead the church on all levels? According to Dr. Hutchison, mission funds would take precedence over funds for local needs; members would drop out "who couldn't stand the pace, but the church would be stronger and shaking the very gates of hell; we'd start praying as if all life depended on it; . . . unashamedly, eagerly, and joyfully we would be proclaiming the eternal offer of

salvation to a dying world; and once again round the Healing Christ, as in ancient times, the people would come rallying—the sick, the outcast, yes, and also the scientist, the trader, the politicians."

What an exciting prospect! And one that the Lord's servant assures us is to be realized. Pentecost is to be repeated. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . A large number take their stand upon the Lord's side."—*The Great Controversy*, pp. 611, 612.

We do not know how soon the work of the gospel will close. We do know what kind of people are needed for the task. Madmen. Madmen like the disciples. Madmen like the apostle Paul. Madmen whose zeal will not be contained. Madmen who fear neither vilification nor torture. Madmen who are possessed by Christ, and obsessed by the gospel commission. God give us more madmen like this!

K. H. W.



REVIEW TO NEW ADVENTISTS

May we take this opportunity to express our deep regard and appreciation for the *REVIEW* AND *HERALD*. Every church family should be recipients. What a wonderful way for every church to welcome into its family each new family by baptism or profession with a gift subscription to the *REVIEW*. This would cost very little but would help them get into the habit of reading the church paper and would establish them as members of the world family of believers. Perhaps some would thus be kept from going out the back door. CLYDE AND JEAN MILLER

Riverside, California

► Many churches and conferences in North America at present cooperate in sending the *REVIEW* free for one year to newly baptized members and newly married couples. The plan is a good one and should be implemented everywhere.—EDS.

THE LAYMAN AND TRANSLATIONS

Re the editorial on the United Presbyterians dropping Greek and Hebrew, I can recall only one case where an immediate recall of Hebrew helped a minister out, and this was in a case involving a member of the Jehovah's Witnesses.

As a layman, I, who am not a student of the ancient languages, enjoy the different translations available. As a member of the American Oriental Society, I have heard scholars argue *ad nauseam* on the specific meaning of a single word. I have numerous

friends who are adequate scholars in this area and who are constantly researching the field, sometimes coming up with a better meaning than earlier translations.

I question whether a Seminary student could get enough of the ancient languages to do an authoritative job of translation in the pulpit, and if you ask any scholar in the general field of Biblical translations, they will admit to the imperfections of present and accepted versions and state that newer translations will be more accurate as more is known of word usages.

So maybe the United Presbyterians have a good point. I can agree wholeheartedly with the quotation closing the editorial, but I think that I'll get as much out of an English translation as I could from the original unless I spent a lifetime studying the original.

BOB FORMAN

Monmouth, Illinois

TRANSLATION PROBLEMS

Your articles on problems encountered in Bible translation and interpretation are excellent, particularly in light of the fact that Adventists—laymen as well as ministers—are supposed to be authorities on the Bible in every way. These articles go a long way in helping the average layman to know what he is doing in studying the fine points of interpretation.

JOHN B. BROUGHTON

Charleston, South Carolina

FOOT WASHING AND WOMEN'S HOSE

An excellent evaluation on foot washing and baptism! ("From the Editor's Mailbag," Sept. 25).

E. H. ATCHLEY

Washington, D.C.

DEFEND THE TEN COMMANDMENTS

We were interested the other day while browsing through a Catholic weekly to find a reader earnestly appealing for a restoration of the Ten Commandments. Decrying "this constant repetition of the generation gap and parents' lack of understanding of youth's needs and problems," which he felt were destroying belief in God and were a constant attack on the Ten Commandments themselves, he appealed to the clergy to "start believing that God does exist. Start with reaching our youth by revitalizing the Ten Commandments."

The *REVIEW* AND *HERALD*, begun 119 years ago this month, carried under its title on the front cover the words, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The magazine has stood for the Ten Commandments ever since. Never was a voice more needed than today to defend the Commandments. The *REVIEW* should be in every Adventist home to counteract the constant bombardment from the various media that erodes the force of God's ten words.

—THE EDITORS



By CHARLES LANDIS ANDERSON, M.D.

“SIR, times have changed! What may have been suitable standards in your youth are no longer acceptable, relevant, or meaningful.” The comment was from a college student in a group discussing Christian morality.

Another youth added, “Chastity is passé!”

Have times changed? Indeed they have! We drive faster cars, watch astronauts walking on the moon, fly about in jets (as I’m doing while writing this article), and live under the potential threat of thermonuclear annihilation.

Our vocabulary changes with the generations. “Spark-ing” was the term used by my grandparents to describe boy-girl love-making; “spooning” it was to my parents; in my college days it was “necking”; and now some call it “making out.”

Sexual temptations and the opportunity to succumb to them have increased with the greater mobility of our society and the increasing emphasis on personal freedom. At any newsstand the cover pictures and titillating titles of even the “family magazines” flaunt sex as never before. But with all these changes, has human nature changed? Are we now better prepared to resist temptations than were our parents and grandparents? Or do we *need* to resist? Is chastity passé?

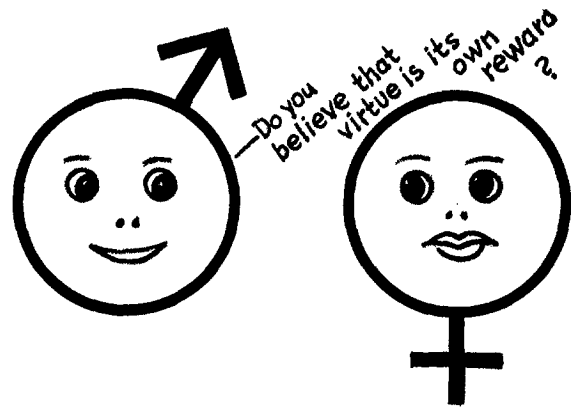
As a practicing psychiatrist I have had ample opportunity to observe and treat people with various kinds of emotional problems, including difficulties with controlling powerful biological urges. Before we talk about chastity, along with reasons people give for accepting modern values usually equated with the “new morality,” we ought to define chastity. Some use this word as a synonym for celibacy. By chastity I mean abstinence from sexual intimacy before marriage and loyalty to one’s mate after the marriage ceremony.

“Everybody’s doing it,” I’m frequently told. Many are, unfortunately. But not everybody. The very fact that large numbers seem to be involved should serve as a warning. Jesus said, “Enter by the narrow gate. The gate is wide that leads to perdition, there is plenty of room on the road, and many go that way; but the gate that leads to life is small and the road is narrow, and those who find it are few” (Matt. 7:13, 14, N.E.B.) * The standards of the crowd cannot be the standards of Christians looking for their Lord’s return.

“Why inhibit myself and develop some kind of complex?” Such thinking reveals contact with a dangerous smattering of popularized psychology. Completely uninhibited people are not fit for society and are usually kept in protective custody. A mature person has learned

to control his urges and to direct them into constructive channels of expression. Abstinence from sexual relations during the years that precede marriage is not damaging either physically or emotionally, contrary to what some self-appointed “experts” say.

“How do we know we’ll be compatible if we don’t experiment sexually before marriage?” Premarital intimacy cannot indicate whether a couple will be compatible, but becoming acquainted with one another’s interests, values, talents, and families can be of help, especially if the two don’t expect instant understanding, and take time to become good friends. Compatibility has to do with personality traits, not with matching reproductive organs. Experiments carried on clandestinely, under far from ideal circumstances, with the ever-present



fear of detection and unplanned pregnancy, are likely to suggest a poor prospect for happy marriage. There’s more to marriage than sex.

“We’re mature now and must live our own lives, regardless of the wishes of our parents and the advice of our friends.” Those who insist on living their own lives, ignoring the collective experience of previous generations, are in effect saying they must make their own mistakes and profit only from their own experiences; they can be trained but not educated. In contrast, the emotionally mature, educated human being learns from the experience of his predecessors, and thus saves himself much unnecessary unhappiness. “All these things happened to them as examples—as object lessons to us—to warn us against doing the same things” (1 Cor. 10:11)†

“You’re denying me my rights!” Does anyone have the right to involve someone else in what may be enjoyable for him at the moment but may cause heartache and resentment later on? Even in marriage sexual relations involve responsibility and selfless understanding. Premarital sex is generally extremely self-centered.

“I’ll settle down later, but right now I want to have my fling.” The man who establishes habits of promiscuity in his youth finds it difficult later to be content with the love of one woman. Often he is the one who during the “dangerous years” of middle life, after living respectably with his spouse for a score of years, reverts to the habits of his youth and runs off with his pretty young secretary. Everyone is surprised at his conduct except his old buddies who knew him when he was having his fling.

“You’re only young once, so have your fun while you can.” Such words imply the acceptance of two errors: (1) that only the young can enjoy life, and (2) that only forbidden pleasures are fun. Since a person is young only once, it is during the days of youth that he should carefully lay the foundation for a happy life that will endure many years. True happiness comes through self-restraint, not indulgence. The goal of the young, male as well as female, should be to enter marriage chaste.

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

Another reason for premarital indulgence: A young woman says, "I have to do it to keep my lover." Young woman, you don't know men! Complying with your male friend's demands almost ensures your losing him. For some perverse masculine reason, the unattainable is more highly prized than what he gets on demand. Maybe he is testing your No power and will honor you for refusing. If you comply, he will wonder if he was the first one to be granted your intimate favors. Even if you should lose him as a result of your refusal, would you not merely be losing an unhappy future? And suppose you succeed in keeping him. Will you be keeping a man unselfishly devoted to your welfare, whom you can trust on all occasions as the years pass and wrinkles replace your peaches-and-cream complexion?

None of these frequently used reasons carries much weight. What about the arguments for self-control? Why should the young—as well as the middle-aged who still have strong emotional drives and must exercise firm control over them—adhere to the standards of Christian morality?

While *fear* is not the best motive for keeping out of trouble, there are certain conditions all should fear. Fear of disgracing oneself and family, fear of venereal disease, fear of unwanted pregnancy, and fear of hasty, ill-advised marriage resulting from such pregnancy are motives that

would be all right because of our love—what difference did a few words by a preacher make? After I reluctantly granted his wish to 'go all the way,' he gradually lost interest in me and rejected my suggestion that we ought to get married. Fortunately, I didn't become pregnant. Why, he even insinuated that I had probably been intimate with other fellows before him. That made me burn! Said he wanted a 'pure girl' to be his wife. Look who made me impure! Now no decent man will ever want me for a wife."

Many similar tragic stories have emphasized to me that chastity is the best way to *avoid being severely hurt and rejected*.

"Love me forever" is the natural plea of every lover seeking *permanence* in this most tender human relationship. Experience indicates that only within the bonds of marriage can such permanence be found. Premarital and extramarital affairs are almost always transitory and cannot give the sense of security and respect necessary to enduring love. The apostles Paul and John describe the permanent relationship of Christ and the redeemed in terms of human marriage (Eph. 5:22-33; Rev. 21:2, 9).

One of the most important reasons for practicing Christian chastity is that you thereby avoid an unnecessary burden of guilt. Some young people argue that guilt is unwarranted and grows out of adherence to old-fashioned

Is Chastity Passé?

have kept some young people within moral bounds.

Some will say that with the pill and penicillin there is no cause for fear. However, public health officials in the United States report a marked increase in venereal disease, especially among teen-agers, and a continuing high rate of pregnancy among single women. While we have the technical means of eliminating venereal disease and of controlling pregnancy, impulsive human beings—it seems certain—will never effectively employ them.

There are better reasons than fear for adhering to standards of Christian chastity. *Trusting one's mate and in turn being trusted* makes a strong foundation for a happy, enduring marriage. A man's only sure knowledge that he is the father of his wife's child is his trust in her fidelity to him. Many a man has harbored a gnawing uncertainty regarding the paternity of his children, an uncertainty that remained throughout life and could not be relieved by any kind of reassurance because of his memory of indiscretions committed by his wife and himself in their youth. When a companion is away from home, the absolute assurance that he or she has always been faithful, and always will be, promotes peace of mind.

Once when discussing with his wife the extramarital affairs of one of their friends, a husband asked her half in jest, "Don't you ever worry about me?"

Her instant reply was, "I didn't marry that kind of man."

To be loyal to such trust is powerful incentive to high moral conduct.

Many patients have described their inability to enjoy marital relations because memories of past indiscretions made them feel that sex is basically bad, immoral, and dirty. Our Creator's command, "Thou shalt not commit adultery," was intended to preserve the sanctity of marriage and to give us the assurance that married love is something right, proper, and beautiful. Thus the happiness of husband and wife is promoted by chastity.

"Now I'm ruined," wailed a young woman in my office. "He assured me that he loved me and everything

standards. But experience shows that chastity rests upon deep-seated moral qualities in the human heart.

A teen-age girl, upon discovering that she was pregnant, and feeling that she could not face her parents with such news, attempted suicide by slashing her wrists. She was hospitalized and treated for depression. After the birth of her child she made the common-sense decision and gave up the baby for adoption. She was able to make a fresh start in life and eventually finished her education. But there was a scar on her personality that never fully disappeared.

An elderly woman, 50 years before I first saw her, was intimate with her lover, had an abortion, and later married the same man. Though in later life she became a Christian and believed in forgiveness of sin, she could never forgive herself for the foolishness of her youth. Often in my presence she poured out her feelings of guilt that had from time to time tortured her for half a century.

Unhappily bound to a wife whom he married to make the best of a bad situation, a young teacher continues to live with her for the sake of the children. Uneasily they await the day when their oldest son will discover that his birth followed his parents' marriage by six months. How will they explain to him that his parents did not exemplify Christian morality in their early life?

Once after speaking to a group of academy girls on the ethics of sexual conduct and telling them how to avoid carrying around in their minds an unnecessary burden of guilt, I was handed an anonymous note that read, "I wish you had come a little sooner! What you say is really true! A guilt complex is *terrible*." (Italics hers.)

Is chastity passé? When you see the difficulties in which people entangle themselves by defying standards of Christian sexual conduct, and recognize that the Ten Commandments (including the seventh) are still binding, the answer must be an emphatic NO! ♦♦

† From *The Living New Testament*, Tyndale House Publishers, Inc., Wheaton, Ill.

Island of Ten Thousand Adventists

By DAVID D. DENNIS
Treasurer, West Indonesia Union

Youthful workers, new churches and chapels, personal sacrifice of overseas missionaries, warm spiritual fellowship—these form part of the kaleidoscopic memories of two officials of the West Indonesia Union following their recent visit to Sumatra.

Clinton Shankel, the union president, and I felt as we set out on our itinerary that we would cover enough ground to provide a good picture of the growth of the work. However, after three weeks of travel over and through the jungles and around and across large bodies of water—sometimes by primitive means and always rushed—we returned to the union office in Djakarta on the neighboring island of Java fully convinced that we had seen only a few of the high lights. Looking back on the evidences of God's blessings upon our work, we are left only to imagine the many other thrilling areas of Sumatra that time did not permit us to see.

Sumatra is the second largest of Indonesia's 3,000 islands. Traversed by the equator, it serves as an important link between Asia and Australia. Its natural resources and tropical beauty make it one of the potentially rich islands of the world. Only the spread of the gospel rivals Sumatra's current economic development.

Here, at the turn of the twentieth century, the Adventist message first came to Southeast Asia. The early missionaries

who arrived in Padang, on Sumatra's west coast, met with fanatical opposition, and early progress was slow. Today there are 10,458 baptized church members in the two large local missions into which Sumatra is divided.

Crossing the Sunda Strait by boat from Java, we began our journey on the south-eastern tip of Sumatra in the city of Tandjung Karang. Here we were met by Nelson Hutaeruk, president of the South Sumatra Mission, and Maruap Sitompul, the mission secretary-treasurer, who would accompany us through their local field.

Here we spent the Sabbath. Because this is the center of the district of Lampung, a large number of members were present for Sabbath services from other churches and companies in the area.

The district leader, Pius Pandjaitan, young and enthusiastic, gave us a thrilling report on the five churches and six companies in his district. Three church schools provide a Christian education for the youth there. Nine full-time literature evangelists proclaim the gospel through the printed page from our Indonesia Pub-

employs seven mission workers. Its waiting room, corridors, and treatment rooms were crowded to overflowing. By the time we arrived 65 patients had already been treated that morning.

Visit to Oldest Church

From the clinic we proceeded to Tambang Besi to visit the oldest church in south Sumatra. The little chapel in the forest, with a membership of 80, had been freshly painted and decorated for our visit. Founded in 1926, this church is the home of a number of our most faithful ministers and teachers.

After 24 hours spent in a steam-powered soot-filled train, we arrived at the little mountain village of Tjurup. Because of the lack of funds there is no longer a regular pastor for our work in this Bengkulu District region. Nico Moniung, who operates a small mission clinic in Tjurup, in addition to seeing some 30 patients a day, looks after the work there. We were cheered as we heard how the entire membership of another religious organization in a nearby city became Seventh-day Adventists a few months before.

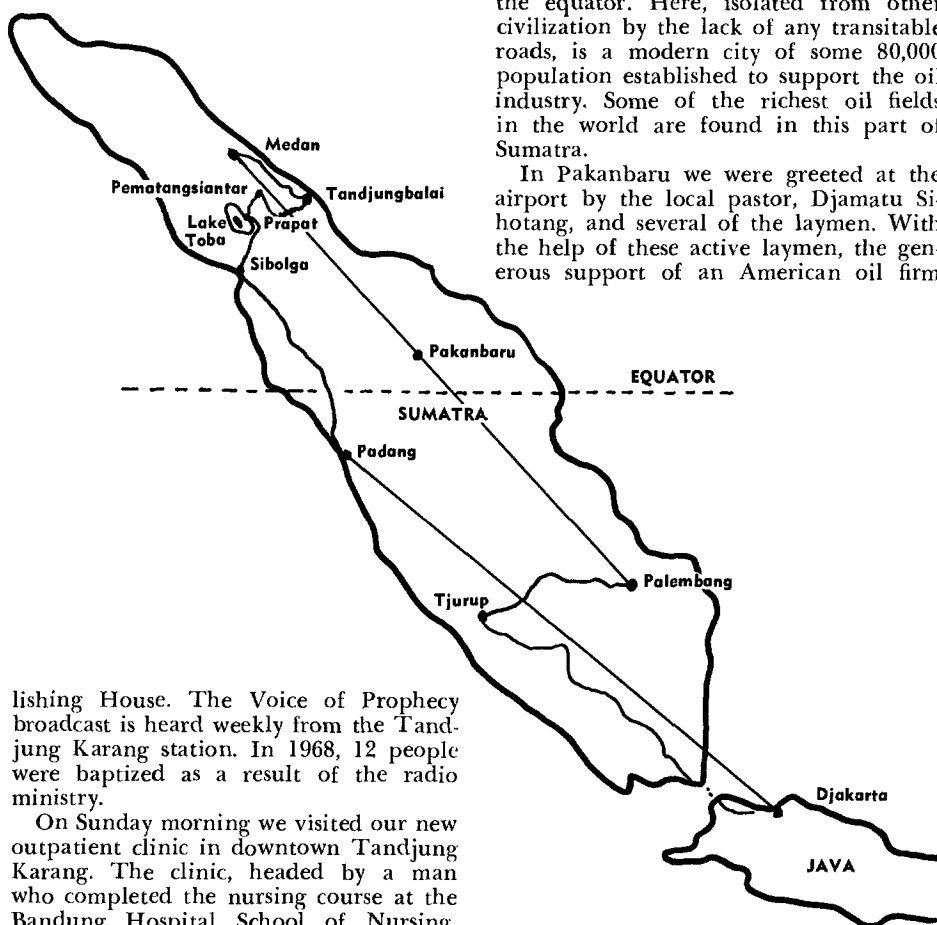
Turning north and east, we continued our zigzag journey across Sumatra to Palembang. Visiting only briefly the offices of our South Sumatra Mission and the land just acquired for a new boarding academy, we boarded a twin-engine Convair for Pakanbaru.

After an hour-and-a-half flight over solid-green jungle we arrived deep in the heart of Sumatra only a few miles from the equator. Here, isolated from other civilization by the lack of any transitable roads, is a modern city of some 80,000 population established to support the oil industry. Some of the richest oil fields in the world are found in this part of Sumatra.

In Pakanbaru we were greeted at the airport by the local pastor, Djamatu Sihotang, and several of the laymen. With the help of these active laymen, the generous support of an American oil firm



D. D. Dennis (left) stands with Ritonga, president of the North Sumatra Mission.



lishing House. The Voice of Prophecy broadcast is heard weekly from the Tandjung Karang station. In 1968, 12 people were baptized as a result of the radio ministry.

On Sunday morning we visited our new outpatient clinic in downtown Tandjung Karang. The clinic, headed by a man who completed the nursing course at the Bandung Hospital School of Nursing,



Ramly Jazid (left) is the first Adventist convert from North Sumatra's Atjeh Province. He stands with Rifai Burhanuddin.

operating here, and the blessing of Heaven, a beautiful and representative little church is nearing completion. The people have built only as funds and materials were available. Now, less than the equivalent of US\$1,000 keeps our 50 members in Pakanbaru from having their own house of worship fully paid for and ready for dedication.

The time had come in our crowded schedule to leave our hosts in the South Sumatra Mission and take another flight to visit our work in the north. Aboard the plane we reflected on the many missionary opportunities we had witnessed during the past few days. We had developed a great admiration for the sacrifices made by our mission administrators and departmental secretaries who are constantly away from home and family, bearing the light of the gospel by difficult and tiring means of travel in areas where it is often impossible to place full-time workers. The youthful radiance of our workers left a deep impression on us. At age 41 the president is the oldest denominationally employed worker in the South Sumatra Mission.

On to North Sumatra

Our first stop in the North Sumatra Mission was Medan, Sumatra's largest city, with a population exceeding one million. We were warmly welcomed by the mission president, Sarindo Ritonga, and the secretary-treasurer, Valentin Hutabarat.

In Medan, Ted T. Jones, our union evangelist, was engaged in a series of public meetings in a large city auditorium. The attendance at the meetings was excellent. The evening we were present some 1,200 filled the hall. After three weeks of nightly meetings 140 people had made their decision to keep the seventh-day Sabbath.

In Medan we also visited our new Dokter Mansur church, which was dedicated April 26. In the city there are seven organized churches and a mission-operated dental clinic, and in July a new 20-bed hospital opened under the direction of Dr. Lie Sek Hong.

To the north of Medan is the vast unentered, fanatically anti-Christian area of Atjeh. Because of the lack of available transportation we were unable to visit this province. But in Medan we met the first Atjanese convert to Adventism. Ramly Jazid was recently baptized by a veteran pastor and evangelist, Rifai Burhanuddin, who also formerly was a Moslem.

As we traveled southeast from Medan toward Tandjungbalai by train, Elder Ritonga, one of our pioneer evangelists in Sumatra, recalled some of the exciting moments of his ministry since beginning his work as a teacher in 1923. At that time there were only 12 baptized Seventh-day Adventists on the entire island. Today, by contrast, there are 140 organized churches in the North Sumatra Mission alone.

Arriving about midday in Tandjungbalai, we continued by antiquated motor launch down the Asahan River to visit our church and two-teacher elementary school at Sei Lebah. We had made our entry to Tapanuli or Batakland. When R. W. Munson, the first missionary to the Batak people, arrived here in 1900 he found himself working with a heathen people. The Bataks are today among the most ardent Seventh-day Adventists anywhere in the world.

In Pematang Siantar we visited the headquarters office of the North Sumatra Mission. At the edge of the city is the North Sumatra Academy, the largest boarding academy in our union. Here some 200 young men and women are preparing for future service.

Hungry for the Word

Perhaps the high lights of our trip were the Friday night and Sabbath serv-



Tambang Besi church in the forest of South Sumatra was our first SDA church building.

ices held on Samosir Island in the middle of Lake Toba. This lake is one of the most beautiful sights in Indonesia. We traveled by motorboat from Parapat, a little tourist village on the lake, to Simbolon, a primitive village on the opposite side of Samosir.

On Sabbath morning members from the seven nearby churches gathered for worship. Many of the younger folks saw white missionaries for the first time. The little chapel in Simbolon would comfortably seat its membership of 150. But now the center section of pews was removed to make more room on the floor while some 700 believers crowded together filling all available doors and windows, hungry for the Word of God.

We traveled south by bus around Lake Toba down the winding and picturesque west coast of Sumatra to Sibolga, surrounded on three sides by majestic mountains and by the Indian Ocean on the other side. M. D. Siagian, the pastor, is presently attending three districts near Sibolga with a total of 15 churches. For several years we have given study to forming a third Sumatra Mission for this area of the island. We looked at several possible sites for the new office and prayed that God would open the way for us to proceed with this project soon.

Our visit to Sumatra ended at Padang on the west coast. Here the work began, and, historically, progress has been slow. We met for an evening meeting with our faithful members in the little church facing the sea. A church school has been started by the pastor's wife. Four literature evangelists report good sales and an awakening interest in the message. We believe that soon the seeds sown here will produce a rich harvest for the kingdom.

Airborne again and bound for home, we looked down on the green jungles and the scattered villages of bamboo houses and thanked God for the growth of the church in Sumatra. In spite of obstacles and challenges, our faith was strengthened to believe that the day is not far away when the work of God on this great island will be finished.



Nurses and staff in front of new outpatient clinic in Tandjung Karang, Indonesia. More than 100 patients are treated here daily.

It Is Harvesttime

(Continued from page 3)

Trans-Africa Division

By M. L. MILLS, President



THE LORD is blessing His work in Africa despite the frustrations and some of the problems that confront us each day. F. C. Pelsier recently began an evangelistic campaign in Krugersdorp in the Transvaal Conference. He writes that so many people

wanted to attend his opening meeting that the team had to call out the fire department to direct the traffic so as to preserve the safety of the community. In fact, he had to have two sessions and people queued up for three hours waiting to get into the church. The prospects look very bright.

Ron Thompson, another evangelist from the Orange-Natal Conference, is now in the midst of an evangelistic campaign in Durban. Now Durban in South Africa is comparable with Atlantic City in North America. He said that he had to have several sessions to accommodate his opening crowd of 7,500. He had to hold meetings at two o'clock, six o'clock, and eight o'clock. After two months he is continuing to have a double session every Sunday night.

We just completed a series of meetings in Cape Town with Raymond Kent, evangelist for the South Africa Union. He had to have four sessions at the Metro Theatre to accommodate the opening crowd of 9,000. These people are Europeans with a Calvinistic background. That same week 1,250 people attended meetings in three suburban areas. As a result of this series of meetings 116 people have been baptized so far. And the men are going in now with the reaping series of meetings and already they have 40 decisions.

Now let's travel north among our African believers. A letter from the president of the Central African Union tells of an evangelistic campaign just completed by our staff of hospital workers at Mugoneru at Lake Kivu. The chaplain who held this series of meetings wanted to get all 37 members of the hospital staff involved. They set as their goal one convert per person. They prayed for 37 baptisms from this series of meetings.

We learn now that one girl succeeded in securing 14 decisions for Christ; another girl seven decisions; two other workers five decisions. And when the meetings were over, the group had 92 decisions, 92 people in the baptismal class.

Over in Kigali, the capital of the beautiful little Switzerland of Africa known as Rwanda, we have just completed a new church. W. W. Fordham, from the North American Regional Department, held a series of meetings in this new church, and on the opening night 1,500

people attended. He had to have three sessions.

One of our hospital workers happened to be over on business in Kigali, and when he came back he said everyone in Kigali is saying, "The whole city is full of Fordham." Although Elder Fordham could not stay long enough to complete the campaign, he did succeed with his core of workers in getting 200 people to sign up expressing their belief in the seventh-day Sabbath. One hundred stood and said they were going to keep the Sabbath and wanted to join the baptismal class. These are in addition to 60 older young people who also are in the baptismal class.

Pieter Coetzee, president of the Southern Union in Africa, tells of the goal in his field. It is "Masahambi." That is their shibboleth for an evangelistic campaign. The leaders are involving everybody in their program—their office workers, their departmental men, and all their pastors. And so evangelism is in the very air.

Elder Coetzee reports that a Bible instructor over in Swaziland, Sister Duby, is holding a branch Sabbath school in some of the king's kraals, or sections where his wives live. Thirty-two of the king's princes are attending. Some of them have already accepted Christ and are in the baptismal class.

The largest baptism that has been reported in our division took place on the World Baptism Day, March 27. It was held about ten miles from our school at Gitwe in Rwanda. Although we haven't had a president in this field of 30,000 members for nearly a year now, we have had an African leader who has been doing a very good job. He and his staff took to heart the plan of having a special baptism on March 27, but they were quiet. They didn't say much to us. They just dropped a little hint here and there that they were going to have a good baptism on that day, and they suggested a figure, but we didn't take it too seriously.

But our division MV leader, Bob Jacobs, thought he should be there because it promised to be a special occasion. And word got out in the community that the Seventh-day Adventists were going to conduct a large baptism on this particular Sabbath. One of the religious leaders of that area didn't like all this publicity, and he set about to counteract it, hoping he could frustrate the whole program if possible. And so he went to the civic leader and suggested that they ought to lower the water of the lake where the baptism was to be held because, he said, "You know the big fish are eating up the little fish and if this continues we are not going to be able to continue our fishing in this lake. The only thing to do is to let out the water so we can get down close and get these big fish out and preserve the fish game."

The town leader didn't know what was behind it. He thought maybe the plan made sense, so he got permission to lower the lake. In the meantime our pastors got wind of this plan, and they told the town leader what was going on. He investigated and found the real reason for the "fish story," so he prevented the lake from being lowered. On the designated Sabbath 18,000 of our people came to witness an historic

event—the baptism of 1,007 young people in 36 minutes by 39 pastors. Nearly 1,000 townspeople gathered on the other side to witness this event.

We thank the Lord for what He is doing in Trans-Africa. We believe that as we have faith and as we give ourselves completely to this task, the Lord will cut short this work in righteousness.

South American Division

By R. A. WILCOX



THE SOUTH American Division consists of eight countries, two languages, six unions, and 31 local fields. The doors are open to reach 150 million inhabitants with the gospel. The 4,000 full-time workers have accepted "United to evangel-

ize South America" as their motto and "To bring Christ to the millions on this continent" as their challenge.

Fifty-five per cent of the population of South America is under 25 years of age, and here more than 12,000 youth are added to the church every year through baptism. To reach, to inspire, and to prepare them is the most urgent challenge of the church. Never before have so many forces combined to overthrow Christian education, and never was it so important for the development and stability of the church. Our 1,500 teachers, with more than 50,000 students on all levels of learning, are united to keep Adventist schools in the mold of true education. Now more than ever, Christian schools form character and prepare youth not only for the present but for eternity.

With the blessing of God, miracles of the printed page are unfolding all over South America. During the past quadrennium Peter Camacho, division publishing secretary, led nearly 2,000 literature evangelists in covering the division with more than \$10 million worth of truth-filled publications—an all-time record. Already 5,000 baptisms are reported by these literature evangelists.

Today the entire continent is coming under the impact of latter-day preaching. All lines of denominational activity are being channeled into the one purpose of leading men and women to Christ. Presently there are 20,000 laymen at work—a lay movement for Christ. Arm in arm with the ministry they go forth, men and women from every level of life, into the harvest field for Christ. Laymen have set the pace for others to follow in taking the Word of God from door to door. Recently 200,000 Bibles have been placed in the homes. More than half of all our baptisms are the result of lay participation in the Bible Speaks door-to-door endeavor.

Almir, 14 years of age, from Belém, Pará, carried Bible Speaks to 82 young friends. They have finished the course and are now preparing for baptism. Almir also awaits baptism. He says, "I want my friends to be

with me in the church." A layman from Lake Titicaca by the name of Santiago Salasado brought 115 persons to Christ. One of them was the provincial mayor, and now he is a soul winner.

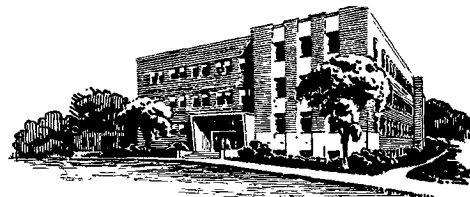
Adventist youth in Peru live their faith and proclaim the gospel. Jaime Apaza went to give Bible studies in the village of Jacha-ja ("lands of big people"). Hundreds came to hear him. By God's grace 350 are awaiting baptism. He then moved to another village where now 100 more are getting ready to come into the church through baptism. In every land our youth are at the front in soul winning. On Youth Baptism Sabbath, September 27, there were 6,384 baptized.

The Lord has been good to His workers in South America during 1969. There are many manifestations of His love, and united the workers and laymen go forth to take the message of the soon-coming of the Lord Jesus to the great territories within this division. We pray earnestly for the outpouring of the Holy Spirit and for rededicated and reconsecrated lives, that the Lord might use us as an instrument just now in finishing the work in this area of the world.

[Reports from other divisions will appear in two weeks.—Eds.]

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

SABBATH SCHOOL LEADER RETIRES. The leader of the denomination's Sabbath schools for the past 11 years, G. R. Nash, will retire November 30. At the close of a business session during a Sunday meeting of the Autumn Council, the president of the General Conference, Robert H. Pierson, spoke words of appreciation for the lifetime of service given to the church by Elder Nash as a missionary, a conference president, and a departmental leader.

NEW AUDITOR. Raymond B. Caldwell, who has served the Inter-American Division for 28 years on the division treasury staff, as Mexican Union secretary-treasurer and division auditor, has joined the General Conference auditing staff as associate auditor.

FORMER STAFF MEMBERS AT AUTUMN COUNCIL. Former staff members, now retired, once again were seen at headquarters offices during Autumn Council. Among these workers were R. R. Figuhr, C. L. Torrey, W. E. Murray, E. E. Cossentine, A. F. Tarr, E. W. Dunbar, R. A. Anderson, E. E. Roenfelt, R. M. Mote, N. W. Dunn, George A. Huse, L. E. Froom, O. O. Mattison and C. P. Sorenson, former division presidents of the Southern Asia and Far Eastern divisions, respectively, were also present.

OVERSEAS UNION PRESIDENTS. All the presidents of overseas divisions with the exception of Marius Fridlin of the Southern European Division attended the 1969 Autumn Council. Also present were six union presidents from overseas who were in the United States at the time of the council: W. T. Collins, Antillian Union; G. M. Ellstrom, Congo Union; O. W. Lange, Pakistan Union; D. J. Sandstrom, Inca Union; C. B. Watts, Japan Union. Union presidents are members of the General Conference Committee.

COUNCIL DEVOTIONALS. Each morning during Autumn Council the General Conference office staff, as well as council committee members and guests, were invited to participate in the devotional periods. The devotional studies were presented by C. O. Franz, associate secretary; M. E. Kemmerer, assistant treasurer; V. M. Montalban, field secretary; Robert H. Pierson, president; Wilbert Schneider, president, Southern Mis-

sionary College; G. R. Nash, Sabbath School Department secretary; C. E. Dudley, president, South Central Conference; and W. J. Hackett, vice-president.

ADVENTISTS IN ALL THE WORLD. Some weeks ago the General Conference statistical secretary made available his report for 1968. This report indicated that in the United States and Canada there were 413,811 Seventh-day Adventists. In the other lands of earth there were 1,431,372 members of the church. Seventh-day Adventist work is conducted in 13 world divisions. The North American Division has the largest membership, yet it is of interest to note that for every member in the North American Division there are three and one half members in the other divisions. About 80 per cent of our world membership speak a language other than English, the language in which the *Review* communicates its messages and news reports to its readers.

STAFF GOING ABROAD. The substantial membership of the church in other lands requires General Conference personnel to minister to the needs of the church in all the divisions. Thirteen administrative and numerous departmental staff members have been authorized to serve divisions other than the North American Division for varying periods of time following the Autumn Council until May, 1970.

Attending division and union year-end meetings are: R. S. Watts, Australasia; J. C. Kozel, A. E. Gibb, Central Europe; W. J. Hackett, R. R. Frame, Far East; K. H. Emmerson, F. L. Bland, D. H. Baasch, N. R. Fowler, Inter-America; M. E. Kemmerer, V. M. Montalban, Middle East; J. C. Kozel, C. E. Moseley, Northern Europe; D. W. Hunter, R. E. Osborn, South America; R. H. Pierson, M. E. Kemmerer, Southern Asia; A. E. Gibb, J. C. Kozel, Southern Europe; W. R. Beach, K. F. Ambs, Trans-Africa.

Departmental personnel who will give various types of service to overseas divisions are: A. A. Esteb, C. B. Hirsch, A. C. McKee to Australasia; Herbert White to Northern Europe, Middle East, Trans-Africa, and East Africa; J. R. Spangler, I. V. Stonebrook, Maybelle Vandermark to the Far East; T. S. Geraty to Inter-America; C. E. Guenther to the Middle East; Paul DeBooy, W. A. Higgins to South America; J. H. Hancock, W. A. Howe to Trans-Africa.



Baptism in Philippines Swells Far East Harvest

A brand-new baptistry was inaugurated at the Southern Luzon Mission compound during the recent biennial session. Thirty-one were baptized as the choir sang.

At the session the mission president reported that during the first quarter of 1968 there had been only 53 baptized, but during the same period of time in 1969, 137 persons accepted Christ and were baptized. He credited the increased membership through baptism to increased participation by laymen and workers in soul-winning endeavors with the Far East Harvest drive.

T. V. BARIZO, President
Southern Luzon Mission

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

INGATHERING AGAIN Soon laymen and ministers alike will be penetrating the

urban areas and fanning out over the countryside to distribute the annual report of the church's work and to gather funds to help support its educational, spiritual, and welfare activities.

Thinking it might be timely, I have been studying the Ingathering regulations in the policy book, and find that there are several pointed paragraphs that might be of interest, applying to the raising of funds and forwarding them to the General Conference. Notice these directives:

"The Ingathering campaign is followed in all divisions. The time and goals are set for the North American Division by the General Conference at the time of the Autumn Council; in other lands by the various division committees.

"The printing of our Ingathering campaign magazines and other promotion materials shall be done by our publishing houses at actual cost plus 5 per cent. . . .

"The general promotion of the Ingathering work is assigned to the Lay Activities Department.

"No campaign other than the Ingathering shall be conducted for the solicitation of money by Ingathering methods, using our Ingathering literature, and other Ingathering materials for either home or foreign missions, and local conferences shall take such steps as may be necessary to prevent violations of this regulation. . . .

"There shall appear in all promotion matter a balanced appeal for home and foreign work. . . .

"All income resulting from the Ingathering effort shall be considered General Conference funds, and shall be remitted monthly in the regular way to the General Conference treasury.

"In the North American Division, Ingathering funds received and remitted from March 1 to December 31 of each year shall be designated as applying on the Ingathering goal of the succeeding year. . . .

"All funds raised in the Ingathering campaign are applied to the One-Dollar-a-Week Fund.

"Even though churches have exceeded a recommended per capita for Ingathering, church boards shall not use any portion of the Ingathering funds, but shall remit the full Ingathering receipts to the conference."—*General Conference Working Policy*, pp. 280, 281.

There is a special obligation resting upon every person who solicits or handles Ingathering money to be sure that the stewardship responsibility of the church is discharged faithfully; that not a dollar is solicited from the public under false pretenses, and that not a dollar is diverted from its intended and published purpose. The requirement is that every member and worker develop a sensitive, righteous Ingathering conscience. This is a safeguard for the good name of the church.

(Next: How a Policy Is Made)

The ten churches in the district were well represented because the district Sabbath School Association had scheduled its quarterly meeting in the same place on the same day. The children's activities were held in the morning, and the afternoon was set aside for the benefit of the parents and for matters concerning the Sabbath School Association.

During the Sabbath school hour the believers were divided into the various levels. Academy and church school teachers from the local mission led in each group. They illustrated how church members may improve their work for children in their respective churches.

The children's rally made everybody aware of the importance of beginning early in the spiritual training of the children, and it brought to the fore the two great objectives of Christian education: to save the young from sin and to prepare them for service for God in the salvation of their fellow men.

Mrs. Corona Llaguno, union parent and home education secretary, and Mrs. Luz Villarin, mission parent and home education secretary, had much to do with the program's success. Dr. Emiliano Garcia, Jr., president of the Central Davao Sabbath School Association, also helped.

BERNARDO U. DONATO
Union Departmental Secretary

INTER-AMERICA:

Hurricane Francelia Hits Honduras Churches

Hurricane Francelia recently left one church destroyed and two with minor damages on the small island of Roatán off the north coast of Honduras. No lives were lost.

The church building at Jonesville was completely demolished and two more suffered minor damage. Two of the five on the island, one in French Harbour and one in Calabash Bight, were left unscathed.

In close proximity to the church in French Harbour two other denominations lost their buildings entirely. Near the church in Calabash Bight another church organization had constructed a large expensive school building. It is entirely gone. Around our church buildings many of the beautiful coconut palms fell victim to the storm, but not one in falling touched the churches.

At the time of the storm, building plans were going forward at Punta Gorda on the north coast. A shipment of corrugated asbestos roofing and cement had been received for this purpose. The roofing was on the dock with some cement blocks to hold it down. During the storm the blocks disappeared, but the roofing was left intact.

Only two buildings in this village remained dry inside, and our cement was stored in one of them. We thank the Lord for His protecting care.

ARTHUR L. EDEBURN
Secretary-Treasurer and Auditor
Central American Union Mission

REVIEW AND HERALD, November 13, 1969

South Philippines' First Children's Rally

The first children's rally in the history of the South Philippine Union Mission, held recently at Bangkal church, Davao City, drew hundreds of Adventist children and parents from all over the central district of Davao Mission.

Marion S. Simmons, parent and home education secretary of the Far Eastern Division, stressed the roles of the home, the church, and the school in the education and training of children from birth to maturity, now and to eternity.

Mrs. Marion Simmons, assistant secretary for parent and home education, Far Eastern Division, speaks at a children's rally in Bangkal. S. L. Llaguno is the translator.



Gulf Coast Receives \$1.5 Million in Aid

Detailed reports of Hurricane Camille relief measures are now in hand, including many details unknown to SAWS headquarters at the time of our initial report to REVIEW readers.

W. D. Wampler, president of the Alabama-Mississippi Conference, writes that Ted Weis, conference lay activities secretary, left Camp Alamisco, Alabama, the same day the storm struck, to direct our relief work. Four hours before Camille struck, the conference disaster van was loaded and ready to go with water, food, clothing, bedding, and other supplies. Elder Weis left without attending even the first session of a scheduled workers' meeting at which Ingathering was to be launched. Phil Wilson, pastor from the Gulfport-Biloxi area, left the next day to assist Elder Weis. Elder and Mrs. W. L. Mazat of the Southern Union arrived at Camp Alamisco from another conference and left immediately for the Gulf area. Many other workers and laymen of the conference and of other parts of the Southern Union joined them.

Elder Wampler gives special thanks to other conferences of the Southern Union and of the Southwestern Union for sending aid, and to the whole Southern Union staff and to SAWS of the General Conference for making available funds, material, and the help of Elder and Mrs. M. H. Jensen of the SAWS eastern depot in New York.

Within hours after the most destructive hurricane in the history of our nation struck, Elder Weis and Leslie Hess made their way with the van into the Gulf Coast area. Though rubble and debris covered the highways, they reached the Biloxi welfare depot, which fortunately had escaped harm. All of our supplies were intact, a real evidence of God's protecting hand. Immediately upon their arrival, Elder Weis set up headquarters in the depot, which was well stocked and from which he directed all operations. Sixteen vans of supplies rolled in from neighboring conferences.

The total assistance rendered on the Gulf Coast during the 16 days of continuous service was as follows: 30,000 persons helped; 700,000 articles of bedding, clothing, and other supplies provided; 4,000 food baskets given; 15,000 hours of volunteer help; 8,000 people fed (4,000 of whom were fed by the Arkansas-Louisiana van in Bay St. Louis during the first 18 hours after Camille); \$1.5 million total estimated value of the above services.

A non-Adventist in charge of medical operations in north Biloxi, repeatedly stated, "The operation of the Seventh-day Adventists is simply fantastic. We didn't know you people were so well organized." Civil Defense and Red Cross officials as well as the people in the area frequently commended us for our organized work and service.

That scheduled meeting to launch Ingathering was never held. It was termi-

nated to facilitate relief measures. Nevertheless, Elder Wampler assures us, "Alabama-Mississippi, though delayed a bit in its usual Ingathering campaign, is now off and rolling. We can assure you that we will once again be a Silver Vanguard conference. A bit of a late start and the fact that most of our cities have had massive fund-raising campaigns by the local governments and civic organizations for Hurricane Camille victims have not made us feel that we will not succeed. You can count on Alabama-Mississippi! Our people always come through."

C. E. GUENTHER
Associate Secretary
GC Lay Activities Department

Atlantic Union

✦ A three-week reaping campaign was conducted by Everett E. Duncan, director of evangelism for Faith for Today, at the Springfield, Massachusetts, church from September 20 through October 11. Thirty-five united with the church during this campaign.

✦ The Northern New England Conference and the Maritime Conference held a joint teachers' convention in Brunswick, Maine, September 24-26.

✦ Merton Caster, one of the local elders of the Dexterville, New York, church and a well driller by profession, has been instrumental in bringing 28 persons to Christ. His twenty-eighth convert, Robert Thomas, was baptized recently in the Dexterville church.

✦ The Seventh-day Adventist churches in Bermuda have concluded their most successful Vacation Bible Schools in recent years. Approximately 1,000 attended the classes, of whom about 600 were nonmembers. There have been 12 Neighborhood Bible Clubs organized as a follow-up program to the Vacation Bible Schools.

✦ Twenty-five decisions have been made thus far as a result of the Voice of Prophecy crusade held at the American Legion Hall at North Adams, Massachusetts. The four-week crusade is being conducted by the Dick Pollard-Sid Dudney evangelistic team of the Southern New England Conference.

✦ J. L. Shuler, a veteran minister, conducted a day and a half evangelistic workshop in Portland, Maine, on September 29 and 30. Besides the working force of the Northern New England Conference, other conferences were invited to participate. The Potomac Conference sent three pastors, the New Jersey Conference four, the Pennsylvania Conference ten, and the Southern New England Conference

11. E. C. Banks of Andrews University and Joe Crews from the Chesapeake Conference presented talks during the workshop.

✦ David Guldhammer, pastor of the Fitchburg, Massachusetts, church, baptized eight persons on September 27.

✦ The shell of the new Syracuse, New York, church is up.

EMMA KIRK, Correspondent

Canadian Union

Medical-Ministerial Retreat Meets at Banff, Alberta

Medical doctors, dentists, paramedical workers, and ministers convened recently at the scenic Alberta Youth Camp near Banff, Alberta, for a weekend of meetings and recreation.

The objective of the retreat was to correlate the work of those in medical professions with those in the ministry. The need for more medical evangelism in the church was stressed, and ways were suggested as to how these could be carried out.

Guest speakers for the retreat were C. S. Small, M.D., of Loma Linda University; Vern L. Prewitt, D.D.S., of Sitka, Alaska; and J. N. Barnes, Ph.D., professor of theology of Walla Walla College.

The retreat was under the direction of A. W. Kaytor, president of the conference.

HERBERT LARSEN
Departmental Secretary

✦ Conference MV secretaries from across Canada joined Charles Martin, associate MV secretary of the General Conference, and M. E. Erickson, MV secretary of the Canadian Union, in a Youth for Youth Rally held in the Toronto Junior Academy, October 17 and 18.

✦ Four persons have been baptized during 1969 as a result of the contacts made by the literature evangelists of the British Columbia Conference.

THEDA KUESTER, Correspondent

Central Union

✦ Merle B. Landis, pastor-evangelist of the Wyoming Conference, just completed another series of evangelistic meetings. Five persons were baptized in this campaign held in Buffalo, Wyoming. Ben Glanzer assisted in the meetings.

✦ The College View church at Union College will celebrate its seventy-fifth anniversary November 14-16. Murray W. Deming, who served the longest term of service as pastor of the church, will be the Sabbath speaker. J. L. Dittberner, pastor of the Northern Union Conference, will be the

speaker at the rededication service in the afternoon. The Union College MV will present the Friday evening program, the theme of which will center around the Golden Cords and the Union-trained workers around the world. A pageant of the history of the College View church will be held Saturday night. It has been written by Dr. and Mrs. Everett Dick and will be produced by D. J. Fike, instructor of English at the college.

★ The Kansas Conference began two series of meetings November 1. James J. Aitken, General Conference Radio-TV secretary, and Nelson Rima, pastor, began an evangelistic campaign in Hutchinson, Kansas, and Carlton Dyer began a series of meetings in Oswego, Kansas.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ One-day Ingatherings were held by churches of the Allegheny East Conference. Churches participating were the Sharon church, Crewe, Virginia, which was the first to get its goal; Asbury Park, New Jersey, with three Jasper Wayne achievers; Petersburg, Virginia; Salem, New Jersey; and Dover, Delaware.

★ Ronald Neall, pastor of the Erie, Pennsylvania, church, has been witnessing in an unusual way for the past two years. When members of the West Green Community church lost their pastor, they asked Elder Neall if he would preach to them every Sunday. Not only has he preached a sermon every Sunday but he also arranged to have a member of his church, Lester Gruver, teach the Adventist Sabbath school lessons. Other members provide special music.

★ A group of Dorcas workers from the Kingston, Drums, and Slocum, Pennsylvania, churches made layette sets, children's dresses and rompers, health kits, sewing kits, and first-aid kits to present to the migrant farm workers who come yearly to that area.

★ A special offering received from all Pennsylvania churches made it possible to begin construction of the new dairy barn at Blue Mountain Academy, Pennsylvania, which will assure the continuance of a dairy operation and provide work for boys between the ages of 14 and 16 who cannot work in interstate industries. Ground-breaking ceremonies were also held for the new airstrip, which will enable the school to offer a course in flying.

★ Two members have been added to the New Shrewsbury and Toms River district as a result of Mildred Chadwick's newspaper article encouraging readers to take advantage of a Read Your Bible Program, with Bibles given free to those answering a series of easy questions.

★ Three events involving the Pathfinder program were recently held in the union: a Pathfinder leadership training program held at the Laurel Lake Youth Camp, with

115 leaders from both the Pennsylvania and the Allegheny East conferences in attendance; a Pathfinder Camporee with 400 in attendance at the Camp Mohaven Youth Camp in Ohio; and a camporee at Greenbelt State Park, Greenbelt, Maryland, with 350 Chesapeake Pathfinders in attendance.

★ A new soul-winning, One-to-One approach to youth evangelism was inaugurated at the MV weekend meeting held recently at Highland View Academy. The youth went door to door witnessing and offering free Bible courses, then returned to tell their experiences.

★ Approximately 150 young people attended the Youth Bible Conference held at the Blue Ridge Youth Camp. Roland Hegstad and Euel Atchley from the General Conference were the instructors.

MORTEN JUBERG, *Correspondent*

Lake Union

★ Cheryl Chaffin, of the Detroit Oakwood Boulevard church in Michigan, has been granted a Detroit Edison scholarship. Senior class valedictorian at Adelphian Academy last year, she is now attending Andrews University. This grant was awarded for ability, citizenship, and extra-curricular activities.

★ Groundbreaking ceremonies were recently held for the Columbus, Indiana, school building. The land for this school building was donated by church members Mr. and Mrs. Frank Herald. Plans call for the school to be ready for use the latter part of November.

★ E. E. Cleveland, of the General Conference Ministerial Association, was guest speaker at the Michigan Conference ministerial retreat, held at Camp Au Sable.

★ The Home and School Association of the Lake Region's Shiloh School in Chicago, sponsored a breakfast at the Salaam Restaurant on Chicago's South Side for this year's teachers. The Home and School Association had recently presented the school with \$1,000 for the library, \$600 for the science department, and \$500 for the music department. They have set a goal of \$10,000 for this school year.

★ The annual Ingathering Day at Cedar Lake Academy set a new record this year. More than 100 students reached a \$20 goal. Cash contributions totaled \$3,650, and with the donations from business contacts they expect to reach \$5,000 for the first time in their history.

★ As a result of the evangelistic crusade conducted in the Alpena, Michigan, church by Paul Cannon and Farrel Brizendine, from Andrews University, 24 persons have made their decision for baptism.

★ A new gymnasium-auditorium which can accommodate an audience of 800 to 1,000, is almost completed at Grand Ledge Academy in Michigan. The student en-

rollment this year is 111; there are ten faculty members.

★ Robert Dale, president of the Indiana Conference, has instituted a ministerial alliance program wherein the pastors will meet one day each month for prayer, counsel, and study. There will be three meetings, one for southern Indiana at Bedford; for the central section at Indianapolis; and for the northern area at South Bend.

★ Jerry Kaufman of Battle Creek, Michigan, has been awarded an \$800 scholarship by the National Association of American Business Clubs. A graduate of Battle Creek Academy, he is now a senior student at Loma Linda University in California.

MILDRED WADE, *Correspondent*

North Pacific Union

★ Recently a three-day orientation program was held at Big Lake Youth Camp in the Oregon Conference for all first- and second-year pastors. The agenda included addresses by conference president W. D. Blehm; secretary R. C. Schwartz; ministerial coordinator George Knowles; and treasurer V. J. Jester. The conference also conducted a week of intern departmental orientation. Each departmental secretary was allotted half of each day throughout the week for clarification of departmental services.

★ Gem State Academy in Idaho was recently the recipient of a \$2,000 donation from the Laura Moore Cunningham Foundation of Boise.

★ The new Anchorage, Alaska, school was officially opened Sunday, September 14. The new building houses three classrooms, a library, a large recreation room, and a 1,000-square-foot teacher's apartment. At present 42 students are enrolled.

IONE MORGAN, *Correspondent*

Northern Union

★ Four health and welfare members of the Spearfish, South Dakota, church worked to raise funds to connect the two buildings housing the welfare center, to make a concrete walk to the street, and to landscape the grounds. They also sent funds for a worthy student in Ethiopia and contributed toward the purchase of an automatic wheel chair for a local man.

★ The Paul Harvey Bible Story series is now being shown on television in Fort Dodge, Iowa (Sundays).

★ The Minneapolis Northbrook church was dedicated on September 6. V. O. Schneider is the pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

★ Three Arizona literature evangelists have joined the Million Dollar Club of the Pacific Union. Achieving sales well over \$18,000 are Roger Graham, Gene Meyers, and Robert Hiller—Mr. Hiller in excess of \$32,000—during the first three quarters of the year.

★ Enrollment on the La Sierra campus of Loma Linda University is 48 per cent higher than it was five years ago.

★ Arizona's Thunderbird Academy has a student body numbering 300 and a new principal, H. Darwin Lawson.

★ Newbury Park Academy has registered 261 students.

★ Flight instruction has been added to the curriculum at San Gabriel Academy.

★ Robert H. Pierson, General Conference president, gave the dedicatory address at the Tamarind Avenue church in Compton recently. Organized with a membership of 65 by R. Hope Robertson, who held tent meetings in 1957, today's congregation has grown to 650 under Elder Robertson's leadership. A complex of five buildings, occupying three fourths of a block, was purchased from the Baptists for this Adventist center.

★ Andrew Peters is serving as principal at La Sierra Academy in a vacancy created by Reuben Hilde's being on a year's leave of absence. Elder Peters has served as counselor two years at Glendale Academy. Formerly, he had been mission president in North Borneo and Sabah.

★ Only nine of 95 enrolled for the Clovis, California, Vacation Bible School were from Seventh-day Adventist homes in that church's late summer missionary venture.

★ Nevada-Utah members displayed Smoking Sam and contributed to the health education of nearly 500,000 in fairs this past summer. In Salt Lake City they were assisted by youth from the Salt Lake Junior Academy. In addition, two displays were prepared for the Nevada State Parent-Teachers' Association conference on smoking and health.

★ In Honolulu 294 students have registered at Hawaiian Mission Academy.

★ California's Riverside County and Norco city officials met with Norco church members to participate in the opening ceremony of the church's Community Services headquarters, September 14. Purpose of the center is to serve the city in time of disaster such as last winter's floods. Among those participating in the event were Norco mayor pro tem William H. K. Herron; city manager Simon Melendez; W. R. Swindells, director of the county's Office of Disaster Preparedness; and Norco civil defense director Robert Maxwell. Church representatives included Jay R. Robinson, the center's director; Mrs. Warren Christianson, Norco Dorcas Society leader; Mrs. Esther Graybill, district Dorcas Welfare

Federation president; Kenneth Livesay, conference lay activities secretary; and Pastor E. Toral Seat.

★ Bible conferences throughout the union are challenging youth to consistent Christian witness in meeting Christ's challenge, "Follow Me."

★ E. Stanley Chace of Walla Walla College and Clark Smith of the General Conference were guests of the Pacific Union Conference student leaders' workshop held at Wawona, October 2-5.

★ For the first time in the history of the La Sierra church the pastoral staff now has a member whose main responsibility is that of caring for the personal spiritual needs of the student body. Appointed to this new post is David D. Osborne, former pastor of the Forest Lake Academy church, Maitland, Florida.

★ The sixth annual Sound of Freedom Day was observed at the White Memorial church October 25. Morning and afternoon presentations by Winton H. Beaven, president of Columbia Union College, described "One Nation Under God" and "The Nongeneration."

★ Rio Lindo Academy's junior class totals 200, the largest in the history of the school, reports Principal W. T. Will. Enrollment in this boarding academy, one of the denomination's newest schools, surpasses 425.

SHIRLEY BURTON, *Correspondent*

Southern Union



Student Missionary Reports on Duties

Doug Foley, Southern Missionary College's fourth student missionary, has recently completed three months in the Bay Islands, 30 miles off the coast of British Honduras, Central America.

A junior theology student from Jacksonville, Florida, Doug lists his summer duties as playing the trumpet, singing, giving Bible studies and talks on health, teaching the Sabbath school lesson, and preaching.

Most of his time was spent on the island of Roatán assisting William Boykin, pastor of six churches.

WILLIAM H. TAYLOR
Director of College Relations

Ground Broken for New Brandon, Florida, Church

Groundbreaking ceremonies for the new Seventh-day Adventist church of Brandon, Florida, were held recently.

Officials of the Florida Conference who were present included W. O. Coe, president; H. J. Carubba, secretary; and Roy Ulmer, public relations secretary. Elder Coe was the speaker.

The tentative completion date is set for sometime in mid-December.

The church was organized in December, 1967, with 77 members; its current membership is 97.

WAYNE COULTER, *Pastor*

Southwestern Union

★ Under the leadership of Mrs. L. E. C. Joers, the Jay, Oklahoma, church conducted its first Vacation Bible School this year, with 72 children enrolled. Fifty-three of these boys and girls were from non-Seventh-day Adventist homes.

★ A Five-Day Plan to Stop Smoking has been completed in San Antonio, Texas, under the direction of Michael Stevenson and Gayland Richardson. Two Adventist physicians, Ernest Ziegenbalg and Emil W. Peterson, presented the scientific facts. Of the 50 persons attending 31 quit smoking.

★ Chisholm Trail Academy, situated at Keene, Texas, has become a day school.

★ The Annual Administrative Departmental Council meeting was held at Lake Texoma Lodge, near Durant, Oklahoma, October 26-30. This meeting coordinates the work of the departments and lays plans for soul winning for the new year.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

★ Ground was broken September 28 for the new cafeteria at Southwestern Union College. The building, designed for the serving of 1,500 in a meal period, is being sponsored by the Committee of 100, a group of men and women who are interested in the growth and support of SUC.

★ Dr. and Mrs. William D. Leach have given \$1,000 worth of chemistry journals to SUC. This gift will complete the college's collection of *The Journal of Chemical Education* as well as add to back files of some other chemical journals. Mrs. Leach is an alumna of SUC.

★ A new student loan fund, the George Washington and Mary Alice Winn Memorial Fund, has been established with an initial gift of \$1,000 from Mrs. Ella Hart. Mrs. Hart is the daughter of the Winns, who were early residents of Keene.

LLOYD DAVIS
Director of Public Relations



Mr. and Mrs. Brent Balmer, teachers, Juneau, Alaska, church school; recent graduates of Union College.

Jake Knight, district pastor (Washington), from pastoral work (Oklahoma).

Loren E. Poole, vice-principal, Auburn Academy (Washington), from Berrien Springs, Michigan.

Arthur Moyer, pastor, Coos Bay district (Oregon), from (Southern New England).

Philip Welkin, pastor, Eugene (Oregon), formerly pastor (Upper Columbia).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Alvin M. Bartlett (AU '47; SDATS '60), returning as president, East Indonesia Union Mission, Menado; Mrs. Bartlett, nee Anna Emyline Hendrickson (AU '47), and four children left Los Angeles, California, August 26.

C. Delmar Johnson, M.D. (WWC '50; LLU '54), returning as physician and medical

director, Tokyo Sanitarium-Hospital, Japan; Mrs. Johnson, nee Thelma Margaret Burbank (WWC '51), and two children left Seattle, Washington, August 26.

Sherwood D. Pangborn (attended CUC '53-'56), returning as publishing secretary, Korean Union Mission; Mrs. Pangborn, nee Pansy Howell (attended CUC '55-'56), and three children left Los Angeles, California, August 26.

Robert W. Allen, D.D.S. (AU '53; LLU School of Dentistry '57), returning as dentist, Seoul Sanitarium and Hospital, Korea, Mrs. Allen, nee Carolyn Jane Miller (AU '50 and '51), and three children, left San Francisco, California, August 26.

Kenneth J. McGill, M.D. (CJC '45; LSC '47; LLU '51), returning as physician, Youngberg Memorial Hospital, Singapore; Mrs. McGill, nee Irene Thelma Bickner (attended WWC and PUC '45-'47; GS&H School of Nursing '50), and three children left San Francisco, California, August 27.

Roy W. Peters (PUC '57-'67), to be teacher of woodwork, Rusangu Preparatory School, Zambia, Mrs. Peters, nee Josephine Ardis Murray (PUC '65 and '67), and three children, of Angwin, California, left New York City, August 27.

Eduardo Enrique Weiss (CUC '62), returning as business manager, Montemorelos Hospital, Mexico, Mrs. Weiss, nee Ruth Noemi Basanta (River Plate College '54; GS&H '59),

and three children, crossed border from McAllen, Texas, into Mexico, August 27.

Horace A. Kelley (PUC '34-'35; LSC '36), to be principal and business manager, Mexican Pacific Academy, Navojoa, Sonora, Mexico, Mrs. Kelley, nee Rosayle Guild (LSC '37), of Dayton, Ohio, crossed the border into Mexico, August 28.

Cline B. Johnson, Jr. (SWJC '60; attended UC '60-'61; AU '64), returning as director and pilot, Nevati Mission Station, Peru; Mrs. Johnson, nee Charlotte Evon Jensen (SWJC '55), and three children left Brownsville, Texas, August 28.

M. M. Fernando, M.D., to be physician, Manila Sanitarium and Hospital, Philippine Islands, and Mrs. Fernando, recently of Loma Linda, California, left Los Angeles, August 29.

Floyd N. Andersen, M.D. (UC '64; LLU '68), to be physician, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Andersen, also a physician, nee Charlene Louise Larsen (PUC '64; LLU '68), of Shreveport, Louisiana, left Los Angeles, California, September 16.

C. O. FRANZ

NOTICES

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Free distribution	929	70,920
Total no. copies distributed	76,665	147,250

I certify that the statements made by me are correct and complete.

PAUL M. WEICHERT, Office Manager

Literature Request

A. Nahman, Hillcrest Secondary School, Bollihope Crescent, Mowbray, Cape, S. Africa, wishes a continuous supply of literature for ship distribution in the following languages: German, French, Italian, Japanese, Chinese, Spanish, Norwegian, Swedish, English.

Church Calendar

Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering	
(Southern Asia Division)	December 20

1970

Soul-winning Commitment	January 3
Church Lay Activities Offering	January 3
Liberty Magazine Campaign	January 10-17
Religious Liberty Offering	January 17
GO Emphasis	January 24
Gift Bible Evangelism	February 7
Church Lay Activities Offering	February 7
Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28



SDA Servicemen Plan for Greater Evangelism

New officers of the Adventist Servicemen Vietnam (ASV) club were selected at the recent servicemen's retreat. One of their first accomplishments was to lay plans for greater evangelism among their ranks during the coming year.

Front row (left to right) are Pfc. Martin Lavell, Sp 4 David A. Stair (new president), M. Sgt. Richard Mill (past president), Sp 5 Kenneth E. Clow. Back row: Chaplain (Capt.) J. J. North, Jr., Chaplain Reo Clyde, Sp 4 Mervyn E. Ortiz, Pfc. Joseph Winfrey, Sp 4 Timothy Wieder.

V. L. BRETSCH

President, Viet Nam Mission



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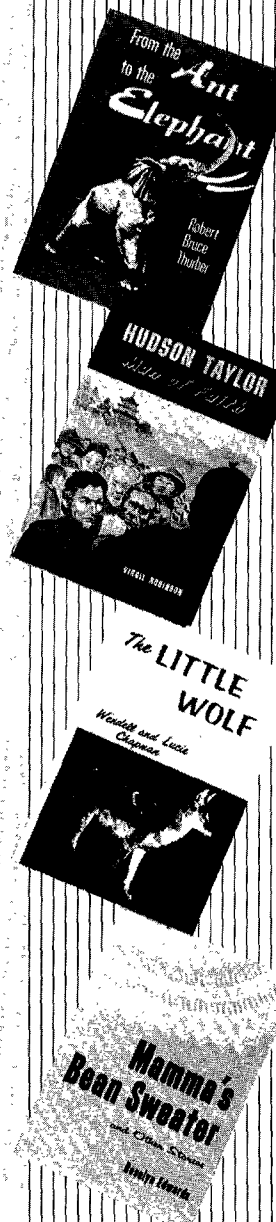
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Of Writers, Articles, and Miscellany...

The weekend before Fall Council, the division presidents and some of the General Conference leaders met together for work and fellowship at Camp Berkshire in the hills of New York State. At that time the division presidents presented their official reports, which begin on page 2 this week. All but one of the presidents were present this year.

Marius Fridlin, president of the Southern European Division, was unable to attend or to report, because of illness. The territory of this division includes more than 50 countries, from France to Madagascar.

Had there been a report, it would surely have mentioned the openings for Adventist work in Spain, which the REVIEW has reported recently. This country, a part of the Southern European Division, is now feeling a new religious freedom for which members around the world have prayed and hoped.

Charles L. Anderson, author of "Is Chastity Passé?" (page 14), is a physician and psychiatrist well known in the denomination. A product of Seventh-day Adventist schools—Pacific Union College, 1936,

and Loma Linda University, 1941—he has maintained a close association with Adventist institutions during his career.

After completing his internship at Loma Linda, he took a residency in psychiatry at Harding Hospital in Worthington, Ohio. He was certified by the American Board of Psychiatry and Neurology in 1946.

He is presently the chief of psychiatric service at Hinsdale Sanitarium and Hospital and associate medical secretary of the Illinois Conference. He is a member of the Andrews University board and a frequent lecturer at the Seminary.

Although Dr. Anderson thus far has not authored a book, his articles frequently appear in Adventist magazines. His journalistic interest started early in life—he was editor of the *Campus Chronicle*, school paper of Pacific Union College, when he was a student. Two of his sons have shown the same interest. Bruce was CC editor at PUC exactly 25 years after his father's tenure; and Eric is now editor of the *Student Movement* at Andrews University. But the interest goes back farther than that. Dr. Anderson's father, Alfonso Nils Anderson, assisted in the publication of the Japanese *Signs of the Times* from 1917 to 1919.

There are two other children in the Anderson family, and Mrs. Anderson, nee Elizabeth Caviness, is a housewife. She is a qualified language teacher and holds a pilot's license for small planes.



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

SOME CHICAGO PRIESTS LEAVE THE MINISTRY

CHICAGO—The *Chicago Daily News* reported that 11 archdiocesan priests have left the active Roman Catholic ministry in Chicago during the past two months.

CHURCH SERVES THREE DENOMINATIONS

MATAGAMI, QUEBEC—In a unique trilingual, three-denomination service here, a community church was dedicated for the citizens of this zinc-mining center, 120 miles north of Amos, Quebec.

"YOUTH EXPO" CANCELED

PHILADELPHIA—Lack of interest has caused the cancellation of Youth Expo, the Lutheran Church in America's new concept in mass gatherings to lead young people toward involvement in big-city needs.

SYNOD CANNOT MODIFY POPE'S POWER

VATICAN CITY—The second international Synod of Bishops cannot modify the Pope's absolute power, according to an article in the weekly publication *L'Osservatore della Domenica*.

Written by Father Gino Concetti, a popular theologian who contributes frequently to *L'Osservatore*, the article stressed that the principle of absolute papal power had been endorsed by the Second Vatican Council and therefore could not be changed.

Father Concetti added that nothing in the entire structure, doctrine, or tradition of the church would permit any curbing of papal authority.

ANGLICAN METHODIST CHURCH STARTED

NORTHAMPTON, ENGLAND—An important step toward church unity was taken here when representatives of local Anglican and Methodist churches signed a constitution establishing a single parish.

The Anglican Methodist Church of St. Giles was established with the approval of the parent churches despite the fact that union of the denominations failed to win the required majority in the vote of the Anglican convocations.

MANY ATTEND ECUMENICAL FELLOWSHIP

BREDA, THE NETHERLANDS—Some 150 Christians from 21 countries and 15 denominations met here for the annual conference of the International Ecumenical Fellowship. The Fellowship is a free association of Roman Catholics, Protestants, and Orthodox who meet nationally from time to time.

Review and Herald

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

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, REVIEW and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20312.

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TESTIMONY COUNTDOWN BRINGS LONG-TERM BLESSINGS

Answers to questions about the immediate and long-term effects of the Testimony Countdown program are beginning to reach the White Estate office.

Question 1: Will the interest be sustained, bringing the people back again and again for ten weeks? The Takoma Park pilot program gave an affirmative answer, and reports from a number of points where there were September and early-October beginnings indicate that the interest has been sustained with attendance at phenomenal levels. At Keene, Texas, the interest holds steady, and attendance is high. At Seattle, Washington, the enlarging group has had to move to more commodious quarters. At Andrews University regular attendance is now 1,800, or 200 above that of the opening meetings. People are complaining that "there is only one thing wrong with the Testimony Countdown meetings—they are too short; the time passes altogether too rapidly."

Question 2: What about the long-range fruitage? For an answer we can, at this point, look only to Washington, D.C., where the program was launched last winter. Pastors generally report gratifying increases in prayer meeting attendance. Scores of members are reading the *Testimonies* through in genuine Countdown fashion: 9, 8, 7, 6, 5, 4, 3, 2, 1, or the other way around.

Question 3: What effect will it have on the regular prayer meetings? Building on the Countdown interest, the Takoma Park church launched into a study program of *The Adventist Home*, capitalizing on the now-proved format. The keen, sustained interest led to other concerted-study prayer

meeting features. Glenn S. Sharman, pastor of the church, writes:

"As you may know, I was a little concerned at the time we were planning Testimony Countdown as to what the effect would be on prayer meeting attendance, not only in our church but also in other churches participating in the mass class. I was afraid it might kill prayer meetings in the smaller churches and that even in our church there might be a letdown such as often follows a great revival.

"I have waited several months to write this letter, and I believe that I now have sufficient evidence and can say without question that my fears were groundless and that my fondest hopes have been more than fulfilled.

"Before Testimony Countdown our average prayer meeting attendance in Takoma Park was about 150, which we considered quite good in this day and age. Since Testimony Countdown closed we have had three separate series. Perhaps a good comparison might be made with our July series. July is a hard month in which to uphold prayer meeting attendance, yet during July our attendance reached as high as 500, with an average of not much below that.

"There is no question in my mind that Testimony Countdown has not only left a permanent impress for good on this church but has resulted in 300 per cent to 400 per cent increase in prayer meeting attendance."

The encouraging results of the Testimony Countdown program reveal that, without question, the Spirit of God is using this agency to bring rich spiritual blessings to His people.

ARTHUR L. WHITE

Documentary Film on Church to Be Aired in Australia

Scheduled for national viewing across Australia early next year is a half-hour documentary on the Seventh-day Adventist Church, reports R. H. H. Thomas, public relations secretary for the Tasmanian Conference.

The documentary, carried by the ABC-TV network, will include footage by Australasian Division photographer Eric B. Were, as well as original footage shot by ABC cameramen.

Pastor Thomas reports that a preview of the program has been held and the video tape "looks good—really good!"

M. CAROL HETZEL

Literature Evangelist Wins 100 in South India Union

M. G. Rajasingh, of the Tamil Nadu section of India, recently watched the union president, A. J. Johanson, baptize 67 people whom he had prepared for baptism. Earlier this year Mr. Rajasingh had seen 33 take their stand as a result of his soul-winning work.

tional Service Organization leaflets were introduced. These new leaflets, prepared to assist teen-age youth as they face the draft, have been sent to MV secretaries and academics in the United States.

Promotions were announced for three military chaplains. Richard Sessums, U.S. Army, and Wayne Hill and William Hall, U.S. Air Force, were all listed as being advanced to the rank of lieutenant colonel. With these promotions, seven of our 13 military chaplains now on active duty now hold the rank of lieutenant colonel or its equivalent.

C. D. MARTIN

Two Conferences Announce Silver Vanguard Victory

The Silver Vanguard shield for victory in the Ingathering campaign can now be displayed in Alabama-Mississippi and Carolina conference offices.

W. D. Wampler, president of Alabama-Mississippi Conference, announced his conference's victory at Autumn Council; R. H. Ammons, lay activities leader of the Carolina Conference, relayed word of Carolina's victory to the General Conference on October 30.

The individual Silver Vanguard goal is \$25. The conference membership figure at the end of 1968 multiplied by \$25 is the conference Silver Vanguard goal. Ingathering souls is the great objective.

D. S. JOHNSON

IN BRIEF

♦ **New Position:** Ben Trout, treasurer, Atlantic Union Conference, formerly president, North Dakota Conference.

♦ **Deaths:** Olive Edwards Reid, first Negro woman to be a mission or conference MV secretary, October 23, at Kingston, Jamaica; Ruth C. Wilcox, former educational secretary, Potomac and New Jersey conferences, October 28, at Washington, D.C.; Mary E. Lamson, former dean of women, Emmanuel Missionary College, October 29, at Nashville, Tennessee.

He is not the first Centurion in that union. Three years ago this field had its first Century public evangelist. A year later there were two, and then last year there were six. But, according to John Curnow, the Southern Asia Division publishing secretary, the publishing men doubted the day would come when a literature evangelist would be numbered among these "star" evangelists. Now that day has come.

D. A. McADAMS

Servicemen's Problems Discussed by SDA Chaplains

Seventh-day Adventist military and civilian chaplains currently situated in continental United States recently attended the fourteenth annual chaplain's conference, held at the Washington Servicemen's Center in Takoma Park.

The conference featured a series of morning devotional services presented by Kenneth H. Wood, editor of the *REVIEW AND HERALD*. In discussion periods and other presentations the group took up various subjects relating to Seventh-day Adventists in military service.

During the conference four new Na-

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