

Review

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truth for modern man



**“O
Send Out Thy Light
and Thy Truth.”**

PSALM 43:3

Just before His ascension

Jesus said to His disciples: "Ye shall be baptized with the Holy Ghost not many days hence" and "Ye shall be witnesses unto me" (Acts 1:5, 8). During the next days those first Christians prepared themselves for the promised baptism of the Spirit. Then "suddenly there came a sound from heaven as of a rushing, mighty wind. . . . And they were all filled with the Holy Ghost" (chap. 2:2-4).

The effect of this upon the multitude was tremendous. "They were all amazed and marvelled" and began to say "one to another, What meaneth this?" (verses 7, 12). Under the power of the Holy Spirit, Peter explained briefly what was happening, then preached a powerful, Christ-centered sermon. How deftly he brought the scriptures together! It was a challenging message, for he charged those leaders with the murder of the Son of God, declaring that they incited wicked men to crucify Him. But he quickly added that the Saviour's death was "by the determinate counsel and foreknowledge of God" (verse 23).

Focusing their minds on the resurrection, he showed that it too was a definite fulfillment of prophecy. He died for our sins, but He rose for

our justification. The grave had to *take* Him, but it could not *hold* Him. "It was not possible that he should be holden of it [death]" is the way Peter expressed it (verse 24). Then, reaching the climax of his message, he said: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (verse 33). And again, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (verse 36).

Some six months earlier, at the foothills of Mount Hermon, Jesus asked His disciples: "Whom say ye that I am?" And Peter, the usual spokesman for the group, answered, "Thou art the Christ, the Son of the living God."

Said Jesus, "Flesh and blood hath not revealed it unto thee, but my Father." Then He warned that "they should tell no man that he was Jesus the Christ" (Matt. 16:20).

Jesus Set Forth in Majesty

But now He has risen and has ascended to His Father. As our High Priest He ministers at the throne of grace. The time had come for Him to be set forth in all His majesty and power.

While Peter was preaching, the people cried out: "What shall we do?" Peter's reply was clear: "Repent, and be baptized every one of you . . . , and ye shall receive the gift of the Holy Ghost." That day 3,000 passed through the waters of baptism and became members of the body of Christ. And

they were a happy group, meeting in one another's homes, partaking of food with "gladness and singleness of heart" (Acts 2:46). They were a *radiant church* in their new-found faith. That was the way the church began.

And that early church was a *miracle-working church*, for in the next chapter we learn of a poor cripple sitting at the gate of the Temple hoping to receive a pittance from passersby. Taking pity on him, Peter and John said, "In the name of Jesus Christ of Nazareth rise up and walk" (chap. 3:6). The man obeyed. He stood up and entered with them into the Temple "walking, and leaping, and praising God" (verse 8). Remember, this man had never walked from the day he was born. But now as a full-grown man he not only stands up and walks but leaps as he praises God. And all the people there saw him. That healing set off a real chain reaction.

They were a fast-growing church, for the next chapter records 5,000 men joining the faith. This is the last figure given of the early church membership. Converts came flocking in so quickly they seemed unable to keep count. For "multitudes both of men and women" joined the church (chap. 5:14). Moreover "a great company of the priests were obedient to the faith," and "the number of the disciples multiplied in Jerusalem greatly" (chap. 6:7).

They were an *itinerant church*, for we read of Philip going to Samaria and preaching to "multitudes" (Acts 8:6, R. V.). "And there was great joy in that city" (verse 8). What a comment on his evangelism! Would that today we might see whole cities

By R. ALLAN ANDERSON

Radiant Religion

filled with joy as the result of our proclaiming God's message!

Chapter 11 tells of those who were scattered abroad because of the persecution, going to Cyprus, Cyrene, and Antioch carrying the good news. Verse 21 says "a great number believed, and turned unto the Lord." In chapter 13 we read that "almost the whole city [Antioch in Pisidia] came together to hear the word of God" (verse 44). Then again "a great multitude both of Jews and also the Greeks believed" (chap. 14:1). But even more marvelous is this record: "Churches were established in the faith, and increased in number daily" (chap. 16:5).

Even in Corinth these witnesses had success, for "many of the Corinthians hearing believed, and were baptized" (chap. 18:8). Corinth was the Wall Street of Asia Minor. It was the city where the coins were minted. But its infamy was proverbial. It was a veritable cesspool of iniquity. Yet even there the Word of God prospered.

The early church was a *Spirit-empowered church*. Chapter 19 tells of the apostle Paul's visit to Ephesus. What a great work he opened up there! As the result of his ministry, the people turned from the pagan vices. They even made a public bonfire of all the books of "curious arts" (verse 19). What a demonstration of the power of God! Then Luke adds: "So mightily grew the word of God and prevailed" (verse 20).

The Spirit of Prophecy's comment is impressive: "The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and

spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth His praises."—*Evangelism*, p. 668. This "was the former rain, and glorious was the result. But the latter rain will be more abundant" (*ibid.*, p. 701).

"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."—*Ibid.*, p. 700.

"Many . . . will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the Word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. . . . Children are impelled by the Spirit to go forth and declare the message from heaven. . . . Multitudes will receive the faith and join the armies of the Lord."—*Ibid.*

It is always inspiring to read how the church began. But even more inspiring to read how it will end. In vision John saw the climax of the work of God in the earth, and he wrote: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1). "The earth was lit up with his splendour" (N.E.B.).* When the members of the apostolic church were all of one mind, *then* the Holy Spirit descended in power. "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). There was a definite relationship between the grace that marked the lives of these men and the power that accompanied their witness.

That early church was a *sociable church*, not just an organization. It

Bible Society Sponsors National Bible Week

For an increasing number of Americans, Thanksgiving week this year will signal a renewal of interest in the Bible.

The U.S. is observing November 23 to 30 as National Bible Week. This year for the first time the American Bible Society and the Laymen's National Bible Committee are joined by a Roman Catholic agency, the Catholic Biblical Association of America, in sponsoring the observance.

Bible Week is an interfaith observance to encourage Bible reading among all who are a part of the Judeo-Christian culture.

Worldwide Bible Reading is a program to encourage the reading of the Scriptures from Thanksgiving through Christmas. But more important, Worldwide Bible Reading is designed to introduce people to daily Bible reading through more than 11 million bookmarks listing the Thanksgiving to Christmas readings.

Our cover this week sets forth the motto of the 1969 National Bible Week, "Truth for Modern Man."

* *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.

was a radiant, happy, spirit-filled fellowship—a new way of life. Before they were called Christians they spoke of their fellowship as “The Way.” Membership in the church was not just membership in a society or an organization. It was membership in a family.

In his letter to the Corinthians Paul said: “Not many wise . . . , not many noble are called” (1 Cor. 1: 26). The church was not a society of the elite, although some high-stationed people and some nobles were among them. But even when outstanding persons joined their ranks, they were never eulogized for their social position or academic attainments.

Attending a camp meeting recently, I met a woman who came up to me and said: “The last time I saw you was a number of years ago. I was not a member of the church then. But you did not call me an ‘outsider,’ you called me a ‘stepsister,’ saying that I had one more step to take.” Then she said, “I have taken that step and I am delighted now to be a real sister, a full member in the fellowship of the Advent Movement.” As she spoke, her face beamed with spiritual joy. And that is what we should expect. The psalmist says, “They looked unto him, and were lightened” (Ps. 34:5). Moffatt translates the verse: “Look to him, and you shall beam with joy.”†

There are thousands of these step-brothers and stepsisters all over the world. Many of them know the theory of the truth but they have one more step to take. They often hesitate, not because they are wicked, but because they do not fully understand or maybe they are timid. Let us reach out to them and help them to feel the warmth of our fellowship so they will want to take that step and become full members of the family and active participants in the closing work of God in the world.

One wonders what would be Paul’s reaction were he to step into one of our Sabbath morning services. Would he be impressed by the joy and fervor of our worship? Or would he be conscious of some lack? Are we overflowing, radiant, happy Adventists or are we “dead-pan Christians”? More than 80 years ago the Lord’s messenger wrote:

“Many who have all their lives walked under a cloud, would be filled with amazement as they view the channels overflowing with mercies

instead of dark clouds heavy with wrath and denunciations. . . . They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy.”—*Review and Herald*, Sept. 21, 1886.

As God’s remnant people we should be overflowing with the joy of the gospel. Jesus said: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:11). When He spoke those words, He was facing the cross. But His was a joy deeper than comes from outward circumstances. It was the joy of our Lord that radiated throughout the apostolic churches and made their members unique among the people. *Redemption, grace, sanctification, Spirit baptism*, were not just words; they were living experiences in the lives of the converts.

Church Needs Pentecostal Fullness

The church today needs that kind of Pentecostal fullness. The psalmist wrote, “There is a river, the streams whereof shall make glad the city of God” (Ps. 46:4). At Pentecost the river of God’s Spirit overflowed its banks and swept away the rubbish of make-believe religion. It moved on to fertilize the desert wastes of paganism. It brought life and peace to the multitudes whenever the gospel was proclaimed. In a single generation the gospel “was preached” to every creature under heaven (Col. 1:23).

These words from the pen of in-

spiration should inspire us: “Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times.”—*The Great Controversy*, p. 464. It does not say *may* be or *should* be, but *will* be.

The experience of the early church can and will be ours today if each and all will *wait* and *pray* and *claim* the blessing. Such a witnessing church is desperately needed in this last hour of human history. The Holy Spirit so clothed Himself with those first disciples in the upper room that they moved forward as one in the power of Heaven. And He will clothe Himself again with consecrated believers if we but accept the conditions.

It is the Holy Spirit who first molds His people into a body then sends them forth in power to proclaim a living Saviour to a dying world. This extraordinary gift is for ordinary people. Under the baptism of the Spirit ordinary people become extraordinary witnesses. We do not have a monopoly on the Spirit, but the Spirit has a monopoly on us. We become Spirit-filled because we consent to be Spirit-ruled. The grace of Jesus makes us radiant witnesses while the faith of Jesus makes us more than conquerors. Through the power of our risen Lord we become a happy, holy fellowship impregnable to the sophistries of Satan, yet radiant in the climaxing glory of the everlasting gospel. ♦♦

Just Happenstances?

Don’t tell me there are no miracles in 1969. We see them every day at the Voice of Prophecy headquarters in Glendale. Consider these two:

“I accidentally threw this \$5 bill in the fire with other things I was burning,” a woman in Washington, D.C., noted recently. “When I became aware of what I had done I attempted to salvage it and was successful in doing so.

“Where can this salvaged money be used to the best advantage?” I asked. Instantly I thought of the Voice of Prophecy, and here is the bill.”

In San Diego, California, live Mr. and Mrs. Herman C. Curtis, Jr. “We try to keep our yard looking as neat as possible,” Mrs. Curtis says in a recent letter. “Since we live on a hill at the top of a street that deadends into ours, we have quite a bit of trash and leaves to pick up that are blown up our driveway.

“One morning my husband went outside to work and found a ten-dollar bill blown up against the garage. We had no way of trying to find the owner, so we would like to have this money help ‘blow’ the words of truth along the airwaves.”

Happenstances? Not to us. They are God’s little miracles, encouraging us that this work is truly His own and we are cooperators with Him.

HERBERT FORD

Public Relations Secretary, The Voice of Prophecy

† From *The Bible: A New Translation* by James Moffatt, Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

Sex Education in Adventist Schools

By CHARLES B. HIRSCH

IN A DAY when pornography is rampant and children as well as adults are being exposed to a constant bombardment of distorted sex education via all media, there can no longer be any question on whether a child should be exposed to sex information. There is no doubt that the exposure is ever present. What is more important for Christian parents to consider is "What kind?"

REPORT TO THE CHURCH

Ellen G. White did not mince words when she stated that "the burden is upon you, whether you are sensible of it or not, to train these children for God, to watch with

jealous care the first approach of the wily foe and be prepared to raise a standard against him."—*Testimonies*, vol. 2, p. 398. But have parents seriously accepted this responsibility?

Until recently our denomination has given little consideration to the sex-education phase of our educational program for numerous and varied reasons.

About a year ago it was felt that study should be given to the matter. As a result, a subcommittee of the North American Division Curriculum Committee was appointed for this purpose. Dr. George P. Stone, of Union College, served as chairman. The conviction of the subcommittee was that Seventh-day Adventist youth need information upon which they may develop Christian attitudes toward the mysteries of life. The committee felt strongly that the attitudes be based upon principles revealed in the Bible, the Spirit of Prophecy, and contemporary research; that the responsibility for the development of these attitudes be shared with the home, church, and school; that this three-pronged approach must recognize that sex and sexuality is a part of God's divine plan for His children.

Desirous of obtaining the opinion of patrons supporting Christian education, the committee prepared a questionnaire that was then distributed in

four union conferences. Of the 1,243 persons who responded, 92 per cent were married and 89 per cent were parents. Of this group 85 per cent felt that home and family-life education should be taught in Seventh-day Adventist schools, while 95 per cent agreed that parent-adult education should be a part of the program.

In responding to the question on coeducational instruction, 63 per cent felt it should be given in grades 1-6, as compared to 60 per cent in grades 7-12. (Some checked both boxes, believing that the instruction should run from grades 1-12). Fifty-seven per cent felt that parents should be given a choice as to whether their children should receive this instruction. Twenty-eight per cent said Yes and 65 per cent No, in answer to the statement "Only medical personnel should teach these classes." Of the medical personnel who voted, 72 per cent said No; of the ministers, 76 per cent said No; and of the teachers, 78 per cent said No. Eighty-three per cent agreed that such instruction should be a part of and correlated with other classes, as health, science, social studies, or physical education.

Committee Finding

In summing up the findings of the committee, Dr. Stone stressed the point that what the committee had done was not an attempt to promote sex education, but merely an effort to get a consensus of thinking on the subject, which has become quite controversial in the public schools. In our schools the subject is presently approached variously and with different emphases. In presenting its findings to the North American Division Curriculum Committee the subcommittee recommended that the program be developed at the division level and that it be broadened to include grades kindergarten through 12.

What has been done is merely a limited exploration into the matter. Interestingly enough, an opinion poll in the *Nations Schools*, July, 1969, page 47, reveals 35 per cent of administrators felt that sex education could

best be integrated with the school curriculum as part of a family-life course, and another 30 per cent stated it should be a separate course.

Another survey of Christian youth shows that counsel on sexual problems and preparation for marriage were the two chief areas in which teen-agers wanted more assistance. There was no indication as to who specifically should give this to them, but the whole tenor of the questionnaire points to the home, school, or church.

Any approach that Seventh-day Adventists would take in the teaching of this subject would have to be from the point of view of the Ten Commandments' being unchanging and everlasting. This theological concept would have to serve as the starting point. The subject matter could not be treated from a secular viewpoint merely by some physician, biologist, or a behavioral scientist. It is only through the spiritual dimension that the question of sexual morality can be made truly meaningful to the youth of today.

We have been further instructed that "parents should seek to awaken in their children an interest in the study of physiology. From the first dawn of reason the human mind should become intelligent in regard to the physical structure. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. It is therefore of the highest importance that among the studies selected for children, physiology occupy an important place. All children should study it. And then parents should see to it that practical hygiene is added. Children are to be trained to understand that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that each is to be used to His glory."—*Counsels to Teachers*, pp. 125, 126.

This counsel is very specific and leaves no question as to the parents' role on the subject. But unfortunately there are those who are not sufficiently knowledgeable to present the matter or who feel embarrassed in discussing it with their children. Somewhere and someplace along the way the youth must learn what is right and proper about their God-given gifts. Parents, teachers, and church leaders would do well to give serious thought and study to a training program that will keep continuously before youth the idea that sex relations are sanctioned by marriage, but forbidden outside marriage.

It is most important that parents and adults have a clear definition of Christian sex standards, that they abide by them, and that they support them in deed, as well as in word. ♦♦

Seven Reasons to "INGATHER"

By E. H. ROY

LIKE many others, I raised my first Ingathering goal before I was baptized into the Seventh-day Adventist Church, and I have been at it ever since. Why do I believe in the Ingathering program?

1. I believe in it because the Lord says we should seek gifts. God told Abraham that after his posterity would be strangers in a foreign land they would come out with great substance (Gen. 15:13, 14). The Israelites "ingathered" among the Egyptians and came forth with Egyptian wealth. With it they built a sanctuary (Ex. 11:2; 25:1-8). When Nehemiah needed help in building up the Lord's work, he sought it from King Artaxerxes (Neh. 2:7, 8).

The Lord's servant wrote: "In years past, I have spoken in favor of the plan of presenting our mission work and its progress before our friends and neighbors, and have referred to the example of Nehemiah. And now I desire to urge our brethren and sisters to study anew the experience of this man of prayer and faith and sound judgment, who made bold to ask his friend, King Artaxerxes, for help with which to advance the interest of God's cause. . . . Nehemiah did not depend upon uncertainties. The means which he lacked he solicited from those who were able to bestow."—*Christian Service*, p. 171. "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors."—*Testimonies to Ministers*, p. 202.

2. I Ingather because it helps humanity. I gather and give funds for this program because I want to help young people obtain an education for this life and for the life to come. The funds gathered help boys and girls, young men and young women, to stay in the mission schools. These funds help provide teachers and facilities to train workers for God. I Ingather because I want to help people medically, so that they may be healed of their diseases and their lives may be saved.

3. I believe Ingathering helps to keep me humble. Some might think this type of work is humiliating, but humility is the very thing many of us need in our Christian experience to

get us ready for the kingdom. If a door is slammed in my face once in a while, I learn to swallow my pride and go right on working for the Master. When I am out there going from house to house I am one with my fellow solicitors regardless of their station in life. It doesn't matter whether we own a Cadillac or a Volkswagen.

4. I believe in Ingathering because



The Returned Offering

By ENID SPARKS

ONE bright spring morning in the city of Riga, Latvia (Russia), little Rolf Reif awoke and jumped out of bed, tingling with excitement. Today he and Mother were going to church with a special offering to meet a visiting pastor.

When they were ready, Rolf took the offering envelope and clutched it tightly in his thin little hand. Mother stooped to whisper in his ear.

"Don't lose the offering, dear," she said. "It is a very special one."

Rolf was puzzled by what Mother said. He had always thought that every offering to Jesus was special. He wondered why this one was different.

He looked down at the words Mother had written on the envelope. He knew they were from the Bible, but he couldn't read them. "What do the words say, Mommy?"

Mother smiled. "They say, 'Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.'"

Rolf, of course, did not understand the meaning of Psalm 50:14, 15 any better than he understood why the offering was a special one. But the offering and the verses were Mother's way of asking Pastor Day at the church to pray for Rolf's life. Only a few days before, the doctors had told Mother that Rolf had less than a year to live.

Rolf's mother wanted so very much to give Rolf to the Lord as Hannah had given Samuel, in the Bible. But Rolf was

I believe in supporting my team. Not many of us are Frank Howards when it comes to playing ball, but when we go up to bat we do our best. Our team doesn't expect us to hit a "homer" every time, but they expect us to do something, to swing at the ball, to try. We are not all great fund raisers, but we can all do something. We can try.

As a church we are a team, and it's the greatest team there ever was. It's my team; it's your team. The Lord's servant wrote: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221. That is teamwork!

I may not always agree with everything the team wants to do. It may be that I would rather play the game at a different time or in a different place.

a very ill little boy. Unless he became well, he could never grow up and work for the Lord as Samuel had done.

As Mother and Rolf walked up the aisle, Pastor Day smiled at Rolf. Then he saw the tears on Mother's face. He carefully read the message on the offering envelope and said a strange thing to Mother.

"This offering will be returned to you someday manyfold."

The pastor's words cheered Mother's heart as she told him of Rolf's illness. Pastor Day called a meeting of the local elders, and it was decided that they should anoint and pray for Rolf just as the Bible instructs.

When the prayers were finished, Pastor Day patted Rolf's head. "Now you are in Jesus' hands," he declared. "He will take care of you."

Rolf smiled back at Pastor Day. "Jesus will make me well," he said. "I know. He will."

A year passed swiftly for Rolf. He grew strong and became able to play the games he never had before. How thankful he and Mother were for Jesus' healing.

Many years passed, and many things happened to Rolf. He grew to be a strong, handsome young man. When he had finished his education he knew that he could become what he had wanted to be all his life—a minister for Jesus.

One day a visitor returned to Riga. And when Rolf heard about the visitor, he hurried happily to greet him.

Of course, the visitor did not know Rolf. But Rolf had only to speak his name to make Pastor Day's face light up.

"Oh, Rolf!" exclaimed the pastor. "It is so wonderful to see you. God certainly did answer our prayers for your healing and fulfill your mother's wish for you to be a Samuel to do the Lord's work in the closing days before He comes."

"Yes," answered Rolf. "My mother got her offering returned to her manyfold, just as you said she would."

However, I will cooperate with the team regardless of my personal feelings, because that is the only way we can win.

I don't go Ingathering because I haven't anything else to do. There are plenty of things to do, good things, but they must wait while we seek first the kingdom of God. I don't go Ingathering because it is easy for me. It isn't. I do it because it is a solemn responsibility and a sacred duty. It is also a great privilege. I do it because I am on the team, and I believe in being loyal to my team. I will not let them down.

5. I go Ingathering because there is a blessing in it. Every effort made for Christ will react in blessing upon ourselves.

6. I go Ingathering because it expresses my love for Jesus. He came and sacrificed for me, so I want to sacrifice for Him by giving and gathering funds for Him. He came to seek me, so I go to seek others. He said, "If ye love me, keep my commandments," and one of His commandments is to go work in His vineyard.

7. I Ingather because I want to see the gospel work finished. If I sat down

and failed to do my part I would be saying by my actions, "I don't care whether the gospel commission is finished or not." But I do care. That is why I go Ingathering. Without the Ingathering program our mission work around the world would not be what it is today. Without these sizable funds some mission stations would probably have to close, and others would have to cut back on their work. The work in the homeland also greatly benefits from the Ingathering program, not only financially but spiritually. It is estimated that 25 per cent of all homes in the United States are contacted each year at Ingathering time. We have no other program that reaches so many in such a personal way. Every year souls are sought out and won to Christ through this great missionary project.

Not Finished Yet

Some years ago a missionary in China was building a house and had engaged an old Chinese Christian to do the work. The house was nearing completion when late one night the missionary received word that the Chinese gentleman wished to see him at

once. Arriving at the home of the contractor, the missionary found him very ill and in a dying condition. Noticing that the old man seemed to be troubled about something, the missionary asked him whether all was well between him and his God. The old man replied with a smile that all was well and his sins were forgiven.

Still feeling that something was troubling him, the missionary questioned him further. Finally the old Chinese Christian broke into tears as he said, "It's all right with me, teacher, but I did not want to go until I had finished the work I started for you. Will you forgive me, teacher, for not finishing it?"

Should this not be our prayer? Should we not fall down upon our knees and ask God to forgive us because we have not finished His work? Then should we not get up, get out, and get the task done? Do you really want to see the work of God finished so that Jesus can come and take us home? Do you want to see it done enough to help accomplish it? A good place for all of us to start is in the Ingathering program. ★★

The art of living

By MIRIAM WOOD

when you're Young

HOSEA'S PANCAKES According to some people the Bible is boring.

What's more, it's irrelevant for humans enmeshed in the "now" world—so they say. I don't share those opinions. I find the Bible intensely interesting and completely relevant. During this past year I've been especially enchanted with the descriptions and the imagery of the Old Testament. In a crisp sentence or two, with strong verbs and specific nouns, with very few adjectives and adverbs, the Old Testament prophets really tell it "like it is." No mincers of words, they.

For instance, Hosea categorizes Ephraim as "a cake not turned" (Hosea 7:8). In other words, Ephraim was half baked. If ever you've been served pancakes that were raw in the middle, you'll have no difficulty empathizing immediately with Hosea's viewpoint. You've been looking forward to the gastronomic satisfaction of your first mouthful of fluffy pancake, butter, and syrup; instead, you're confronted with a gluey, doughy mess, once your fork has penetrated the deceptive golden-brown exterior.

We can safely extend the metaphor, I believe, by assuming that Ephraim was out of balance in one way or another. And that notion has many modern

counterparts, unfortunately. Some of them are really spectacularly "half baked" in that they lack that vital balance that is essential to successful living.

On nearly every campus you're bound to find at least one student who is given to wild bursts of enthusiasm at the drop of a mouse's eyelid. Regardless of the preposterousness of a project or an idea, he's "off and running." Enthusiasm carries him along for a while—sometimes even to a successful conclusion—but all too often he grinds to a creaking halt, whirls in mid-air, and darts off in an entirely different direction. What he lacks, obviously, is the good judgment and stability that would enable him to pick his projects wisely. His enthusiasm isn't the problem; his lack of discrimination is what's keeping the pancake of his life unbaked in the middle.

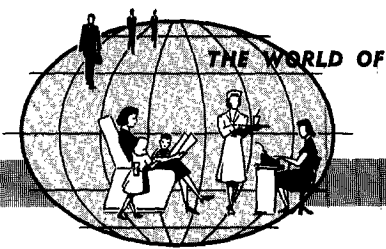
Another "cake not turned" is the young person who's so full of "heart" that his whole chest cavity is a spongy, soggy mass—figuratively speaking. His reaction to life is a one hundred per cent visceral one. He's always madly in love (with one girl after another); he's always pouring out his innermost feelings in a never-ending, embarrassing cascade to anyone and everyone who has the ill luck to be in his vicinity. "Heart" is a wonderful thing to

have, but without an equal complement of mind, the "cake" just isn't "turned." It needs a very firm exposure to the fire in order to solidify that raw center.

Where money is concerned, unbalanced Ephraims exist in an astonishing proliferation. At one end of the spectrum stand the improvident spendthrifts, with great, gaping, fire-singed holes in every one of their pockets, mute evidence of their inability to resist that burning need to spend every penny as quickly as possible. On the plus side, these "cakes" are open handed and generous, but common sense is missing, the common sense that would cause those hands to clench now and again to retain money for necessities.

Of course, you know about the opposite imbalance. No open hands here. In fact, these hands are so tightly clenched to protect the person's money that his fingernails are growing right through his palms. This "raw in the center" miser gets a "free ride" at every opportunity; for that matter, he creates opportunities for sponging when none exist spontaneously. That economy is a virtue is an unassailable fact (to nearly everyone), but carried to the point of miserliness, it throws the human being definitely out of balance.

These are only a few examples of modern Ephraims. Hosea summed it up so perfectly—"a cake not turned." If you fit into this classification you'll find help in the very same book—the Bible. Even if this isn't your special problem you'll find help there—and relevance, and interesting reading.



The Adventist Woman

Conducted by DOROTHY EMMERSON

A Housewife Looks at Sabbathkeeping

IN THE Homemakers' Exchange this month (see page 10) two somewhat different views as to what constitutes proper Sabbathkeeping are set forth. As I examined the various answers I decided to rethink the meaning of the fourth commandment.

To me "remember" means to keep something in mind, to retain it in the memory in order to think of it again and again, and to give it special attention and consideration.

To keep the Sabbath in mind means that there will be an awareness during the entire week that Sabbath is coming and that we should be ready for it when it arrives.

Naturally, each commandment-keeping woman will find her own way of preparing for the Sabbath. The wo-

man who is home all week will probably find that she can easily have everything in order for the Sabbath by using Friday as her day of preparation. On the other hand, the woman who is employed outside the home may find that she needs more than the few hours available to her on Friday to prepare for the Sabbath. Any woman knows that being ready for the Sabbath involves a lot more than a "lick and a promise" on Friday afternoon. It involves many things—shopping for groceries, cleaning the house, getting the Sabbath clothes in order, doing the Sabbath cooking, just to name a few.

But it involves even more than this.

To retain the Sabbath in our memory all week means that we will turn down any appointments that will

interfere with the time needed for Sabbath preparation. It means that we will not start some large project so late in the week that by Friday night we are too exhausted to do anything but fall into bed and remain there in a state of stupor all day Sabbath. It means, also, that we will not accept invitations for the Sabbath day that we know will keep us from properly observing the Sabbath's hallowed hours.

Yes, a lot is involved in remembering the Sabbath.

If we "remember," the family will go to bed early enough so there is no dragging the children out of bed on Sabbath morning with barely enough time to make it to church if they skip breakfast.

If we "remember" there will be no last-minute panic on Sabbath morning in discovering there isn't enough gas in the car to take us to church.

If we "remember" there will be no polishing of baby's shoes or sewing of that seam in father's trousers before leaving for Sabbath school.

It is this retaining of the Sabbath in our memory all week that helps us to see to it that nothing is left to be done on the seventh day that should have been done before.

Since to remember also means "to give special attention and consideration," it is obvious that the Sabbath should be treated in a different way from the other six days of the week.

The house will be sparkling.

The children will be dressed in their best clothes as befits a special day.

The family will attend church services together.

Sabbath dinner will be less hurried, with no work schedules to meet.

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



PROTEENA WITH DRESSING

- 3 tablespoons oil
- 1/2 cup celery
- 1/2 cup onion
- 3 eggs
- 3/4 cup milk
- 3 1/2 cups dried bread
- 1 tablespoon Savorex
- 1/2 teaspoon sage
- 1 20-ounce can Proteena
- 1/2 teaspoon salt

Dice celery and onion very fine. Place in kettle with oil, and heat. Add seasonings. Simmer 20 minutes. Meanwhile soak bread in water. Drain off excess water. Mix egg and milk and add to bread and other ingredients. Slice Proteena in 1/2-inch slices halved. Place Proteena slices standing on edge with dressing between into an oiled pan. Bake at 350° for 1 hour. Serve with cranberry sauce. Serves 8.

Conversation will be focused on spiritual rather than secular matters. Secular magazines and books will be out of sight.

In fact, everything in the home will speak of a different day—a very special day for studying God's Word and replenishing the soul, a day in which there is time to enjoy the beauties of nature. A day in which there is the opportunity to help others, as Jesus so dramatically demonstrated while He was on earth.

But what about the second part of the fourth commandment? *Just what does "thou shalt not do any work" on the Sabbath mean?*

Does this mean that all work must cease in the home on Sabbath? As I think about this, I cannot help remembering the exactions and traditions with which the priests and rulers burdened the Sabbath day. Certainly the Lord disapproved of the rigorous rules with which the Jews encumbered the day that God meant should be a blessing to mankind.

No, I do not believe God means this, for certain tasks must be cared for on the Sabbath as on other days. But before I go further, I wish to make clear that I believe it is wrong to do on the Sabbath any work that could have been done, with planning and foresight, on one of the other days.

For instance, washing or ironing should not be done on Sabbath, nor should the lawn be cut, for these tasks can be cared for on a week day. This type of work or any like it that could be done on one of the other days would certainly constitute a violation of the fourth commandment.

On the other hand, what about those tasks that cannot be done beforehand, for example, the serving of the Sabbath meal?

Are we not to make use of electricity, gas, running water, and all the rest of the time-saving conveniences that we have in the home? Let's go a step further. Are we not to use elevators, public address systems in the church, automatic furnaces, and automobiles on the Sabbath? Not to use these modern-day "servants" would turn the Sabbath into the "working-st" day of the week!

God did not give the ten commandments to machines and appliances. He gave them to human beings. He also gave us the intelligence to study His Word and understand the purpose of His commands. Sabbathkeeping cannot be equated with the nonuse of modern-day equipment (especially when it takes twice as long to prepare a meal without it), nor does the use of these aids automatically constitute breaking Sabbath. These are not the "servants" the fourth command-

ment is speaking of, for they are *things* not *beings*.

To place a casserole, completely prepared beforehand, in the oven, whether it remains there a few minutes or an hour (perhaps the difference between warming and baking it) is hardly the kind of "work" that is forbidden in the Sabbath commandment.

Then what does "Bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" mean? In answering this question I shall quote from *The SDA Bible Commentary*, on Ex. 16:23.

"The principle involved was that no labor of any kind should be performed on the Sabbath which could as well be done at some other time. . . . In our day, whatever can be done on Friday in preparation for the Sabbath should be done then (6T 355), yet at the same time Sabbath meals should be both healthful and appetizing (6T 359)."

But whether to use frozen vegetables which simply need to be placed in boiling water for a few minutes, or vegetables that we cleaned and cooked the day before and only need to warm up again, is a matter of choosing what

is the least work for us on the Sabbath. Molded salads and relishes can be completely prepared before the Sabbath. Even the dining room table can be set for Sabbath dinner before sundown on Friday, if the family can eat breakfast in the kitchen.

But we must keep in mind that merely refraining from work on Sabbath does not necessarily make us Sabbathkeepers. For it is important that we find spiritual rest in Christ Jesus. The Sabbath should be a day of rest to the soul, as well as to the body.

How thankful we can be that when sundown comes on Friday we can look forward to 24 hours where we can be free from everyday cares. We can be thankful also that Christ, "the Lord also of the Sabbath," has been our example in Sabbathkeeping. He showed us the way by going to the synagogue as it was His custom to do, by taking part in the services, by standing up to read, and by healing the sick and helping the needy.

What a wonderful day Sabbath can be! A day to devote our time to the things of God and the welfare of others. God has promised great blessings upon those who keep holy His Sabbath. ♦♦

D. E.

FIVE-STAR FAMILIES



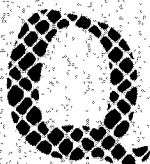
Foster Children Attend Church School

The Clayton Johnsons of Wilton, Minnesota, have a unique way of sharing their faith. During the past five years they have had 16 children in their home, seven of whom they have adopted.

Two of these children have been baptized and another is preparing for baptism. All those of school age are attending either church school or academy.

The accompanying picture shows the Johnson family receiving an award for being the family with the largest number of children under fifteen attending camp meeting.

Homemakers' Exchange



Now that we have automatic ovens, where all you have to do is to set the timer, what about baking previously prepared casserole dishes on Sabbath?

► Ellen G. White has much to say on the observance and blessings of the Sabbath, including that no duty pertaining to the six working days should be left for the Sabbath.

—We have instruction that we are not to carelessly put off till the beginning of the Sabbath little things that should have been done on the day of preparation. It seems to me that in judging for another the virtue of warming or baking a casserole we are getting legalistic. It is possible to avoid baking a casserole on the Sabbath, and still neglect other aspects of preparation.

Joelle Mohr

Loma Linda, California

► Now that we have automatic ovens I believe we should use them. I fix a complete meal on Friday and put it in the oven on Sabbath morning and set the timer, and dinner is ready to serve in minutes after returning from church.

Much less effort is put forth using this method. All I do is fix a fresh salad to go with this oven dinner. It makes my husband and visitors happy to eat soon after church is over.

Mrs. Ray Lauterbach

Albuquerque, New Mexico

► By partially cooking a casserole on Friday to lessen the cooking time the next day, as most of us do, are we implying that it is more righteous to cook something one-half hour than to cook it one hour? Or is it that we want to do as much of the work of preparation as possible the day before? If all the work of preparation is done on a casserole on Friday, is it sinful to let the automatic oven do the rest of the work on Sabbath?

Is it more sinful to push a button and let your oven heat and cook food than it is to stand and stir something on top of the stove?

I prefer to consider personal motives and the principles involved than to make a list of do's and don'ts on Sabbathkeeping as did the Jews.

Lorraine Juberg

Takoma Park, Maryland

► Mrs. White has clearly stated the importance of being prepared for the Sabbath and especially refers to having our food in readiness.

"The Sabbath is not to be a day when tit-bits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether or not we regard the special requirements of God in regard to the Sabbath. It is not left for any man or woman to venture to disregard one requirement of God."—*Review and Herald*, June 8, 1897.

True, when this article was written they

did not have automatic ovens. However, the counsel given by the servant of the Lord is clearly stated and should make anyone think twice before considering baking a previously prepared casserole dish on Sabbath.

Naomi Turner

East Meadow, New York

► The Sabbath commandment has no jurisdiction over the laws or forces of nature, wind, rain, sunshine, electricity, gas, or man's own natural functions—breathing, eating, drinking, elimination.

Since eating is a natural function, the simple preparation of a meal is a benefit to man and an essential part of life. How can flipping a switch to cook a previously prepared meal be any more sinful than flipping the same switch to warm it up?

Let us not build walls around the Sabbath.

Vivian Cashatt

Grants Pass, Oregon

► Some may argue that it is less work to set a prepared casserole in the automatic oven, with nothing more to do but remove it and serve it, than it is to warm already cooked food. This may be true; but the Lord said all cooking and baking should be done on the preparation day.

He asks obedience. This world is our school where we learn to do His will and be fitted for heaven. Obedience is what strengthens the character the saints must have to inherit eternal life.

Bertha Spencer

Roaring Branch, Pennsylvania

► From the history I have been able to study, I find that it was quite an involved process to create a fire in the days when the command was given not to bake or seethe on the Sabbath. All we do now for fire is turn a knob. Mrs. White says, "It is not necessary to eat cold food" (*Testimonies*, vol. 6, p. 357).

Helen O. Farley

San Benito, Texas

► There is no "labor" involved in placing a previously prepared casserole in an automatic oven and setting the controls to come on at a certain time.

We as Seventh-day Adventists must be careful not to make the mistake of becoming "fanatical" like the Jews of Jesus' time.

Rosemary Weiss

Enterprise, Kansas

► The text about baking and cooking on preparation day refers to manna in the wilderness. Even kindling fires on the Sabbath was strictly prohibited during the sojourn in the wilderness (*Patriarchs and Prophets*, p. 409). There were numerous rules and laws that were given especially for God's people

at that time. God hasn't changed His principles, but He deals differently in different ages.

A meal prepared on Friday to be baked in an automatic oven on Sabbath can be far less work than some that have to be reheated. I used to boil potatoes on Friday to be peeled, cut up, and fried on Sabbath. Now we have baked potatoes, which are more healthful and are no work at all.

Leta Davis

Vista, California

► We decided that when God said in His law we were not to do any work, that was what He meant. Therefore we feel it is not necessary even to wash dishes on the Sabbath.

We use paper plates. All food is prepared on Friday—potato salad, fruit salad, sandwich makings, and when in season we use fresh fruits and such vegetables as tomatoes, carrots, and celery.

We always have plenty to eat, and we are not ashamed to have guests.

Mrs. J. Heinlein

Decatur, Georgia

► We need to understand why we feel the food should be prepared in advance. What is the basic principle involved? Is it not to gain more time to understand our inner selves and thereby the Creator who made us; more time to draw the family circle closer and around the center, which is Christ; more time to study all of God's books, including nature; more time to do good as Jesus did?

The whole idea of mechanical convenience is to make the most efficient use of time. Study from cause to effect. In my own home I like to make good use of the freezer as well as the automatic oven. I plan a simple but special Sabbath menu early in the week and place the dessert and casserole in the freezer. I even make the punch ahead and place it in the freezer. It is simple to finish up any salad or vegetable early on Friday, thus leaving time to care for the seemingly inevitable Friday emergency and to prepare myself mentally and spiritually for the Sabbath hours. I believe it is important to be ready physically.

Marjorie E. Edwards

Auburn, California

NEXT QUESTION

How does one create a Christian atmosphere in his home? How should we witness to our neighbors and friends who drop in?

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

The Denomination Saved From Bankruptcy

By KENNETH H. EMMERSON

"I have watched the plan since it was first proposed . . . , and it seems to me that as far as means are concerned this plan has been the salvation of the cause . . . from bankruptcy."

—Loughborough

THE plan of systematic benevolence, imperfect as it was, was a step in the right direction. After its launching, Ellen G. White sent a testimony of encouragement that said: "The plan of systematic benevolence is pleasing to God" (*Testimonies*, vol. 1, p. 190, June, 1859). Some objected, saying that they feared that in adopting systematic benevolence they were becoming like the nominal churches. Their cry was: "'Let not thy left hand know what thy right hand doeth'" (*ibid.*, p. 192). Nevertheless, the word from the Lord was: "God is leading His people in the plan of systematic benevolence, and this is one of the very points to which God is bringing up His people which will cut the closest with some."—*Ibid.*, p. 191.

Later in 1859 James White began to issue, every three months for about a year and a half, a paper called *Good Samaritan*, the object of which was to promote systematic benevolence. In issue No. 5, published about the end of 1860, James White said: "We propose that the friends give a tithe, or tenth of their income, estimating their income at ten per cent on what they possess."

In an article entitled "As God Hath Prospered Him," J. H. Waggoner stated: "Some of the brethren have objections to the plan of systematic benevolence adopted by the Conference [held at Battle Creek] and the churches, and are unwilling to subscribe to any amount weekly." To this Waggoner replied:

"The Lord requires a tithe according to what they possess; and until this is given in cheerfulness they cannot expect to enjoy the approbation of God. The Lord is now bringing up the churches and individuals to this test point, and we are sorry to see any withholding from the Lord that which is His, and thus incur His displeasure."—*Review and Herald*, March 5, 1861, p. 128.

In a letter dated March 19, 1861, A. S. Hutchins asked James White to explain the tithing plan proposed in the *Good Samaritan*. He replied that he was not urging the implementation of the tithing as it was carried out to support the Levitical priesthood, "though it was the result of Infinite wisdom.

"The great moral duty embraced in the tithing system is plainly taught in the New Testament, which also requires equality; and its multiplied importance should be, and will be felt by every well-instructed believer in the third [angel's] message.

"We have suggested a plan which in our judgment is the best to insure equality in accomplishing the objec-

tive. If others can improve, or present a better plan, they will do us and the cause a valuable favor.

"In answer to the question we would say, we meant just what the churches are adopting in Michigan; viz., They regard the use of their property worth the same as money [loaned] at ten per cent. This ten per cent they regard as the increase of their property. A tithe of this would be one per cent [of the value of the whole property], and would be nearly two cents per week on each one hundred dollars, which our brethren, for convenience sake, are unanimous in putting down."—"Systematic Benevolence," in the *Review and Herald*, April 9, 1861, p. 164.

The plan of trying to compute the tithe on the increase of property was an effort in the right direction, but it needed improvement. Some believers looked upon it as a sort of tax, and argued that the cause of God should be sustained solely by freewill offerings. But the Lord in a message on the subject early in 1861, warned: "Rob not God by withholding from Him your tithes and offerings" (*Testimonies*, vol. 1, p. 221). In this context Malachi 3:11 is quoted, followed by the comment that "the prophecy has a special application to the last days."—*Ibid.*, p. 222.

Cause Saved From Bankruptcy

As he saw the plan succeeding in 1861, Elder Loughborough wrote: "I have watched the plan since it was first proposed and put into operation, and it seems to me that as far as means are concerned this plan has been the salvation of the cause of present truth from bankruptcy."—"Systematic Benevolence," in the *Review and Herald*, June 18, 1861, p. 30.

And concerning the mechanic and the farmer, he said: "Now the last plan proposed will bring these upon an equality by taking a tenth part of their increase. . . .

"This plan of a tenth of the increase is certainly in accordance with the ancient plan of tithing, and as has already been shown, Malachi has declared to those who are living just before the coming of Christ that they are 'robbing God in tithes.' I hope, brethren and sisters, we shall bring in all the tithes and make the sacrifice God has required of us (see Testimony No. 6) [now in *Testimonies*, vol. 1, pp. 220-222]."—*Ibid.*

Again the Lord's message was: "This tithing system, I saw, would develop character, and manifest the true state of the heart."—*Testimonies*, vol. 1, p. 237.

In 1863 this encouraging word came: "This system has been carried

out and has worked like magic. It liberally sustains the preachers and the cause."—*Ibid.*, p. 376.

In 1875 the Lord's messenger wrote: "God's plan in the tithing system is beautiful in its simplicity and equality. . . . In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it."—*Ibid.*, vol. 3, p. 388.

Also: "If systematic benevolence were universally adopted according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church."—*Testimonies*, vol. 3, p. 409 (first published as "Systematic Benevolence," in the *Review and Herald*, Jan. 1, 1875).

Tithing System Perfected

In the course of time, as the tithing system was studied and tested, it was better understood and its implementation perfected. On March 31, 1876, the General Conference in session passed this resolution:

"Resolved, That we believe it to be the duty of all our brethren and sisters, whether connected with churches or living alone, under ordinary circumstances, to devote one-tenth of all their income from whatever source, to the cause of God."—*Review and Herald*, April 6, 1876, p. 108. A committee of three members was appointed to prepare a tract on the subject.

The results were so encouraging that in the autumn of the same year the General Conference, in session on September 19, 1876, passed this resolution: "Resolved, That the gospel does not make the financial obligation of the people of God to the cause of truth any less than it was in previous ages; and we believe that

God justly requires of us a tenth of our income; and how can we expect the blessing promised by the Lord through Malachi, till we comply with the condition upon which it is suspended, and bring all our tithes into the storehouse?"—*Ibid.*, Oct. 5, 1876, p. 106.

The General Conference, on November 5, 1884, passed this resolution: "Resolved, That in view of the difference of opinion existing in regard to ministers' paying tithes, we express it as the sense of this Conference that it is the duty of ministers in this respect, as in all others, to be ensamples to the flock; that they should pay tithes, and urge upon all others to do the same."—George I. Butler, *The Tithing System*, p. 96; *SDA Year Book* for 1885, p. 24.

Comparing the new emphasis with the old, Elder Butler, then president of the General Conference, wrote: "This people have believed for some twenty-five years that tithing was obligatory; and many have tried to faithfully pay a tithe to the cause of God. When the subject was first brought to their attention, they accepted it because certain strong texts of scripture seemed to settle the question in their minds that it was obligatory. But they did not understand it fully.

"Previous to 1878 we tried to carry out a plan called 'Systematic Benevolence.' Each person estimated the value of his property, ten per cent of which was reckoned as its income, and one-tenth of this latter was the tithe he was to pay on his property. Personal weekly donations were given besides. This was, as its name implies, systematic benevolence; but it was far from being the same as a Bible tithe. The tithe is in no sense *benevolence*. It is not ours to give, but the Lord's all the time."—*The Tithing System*, Battle Creek, Michigan: SDA Publishing Association, 1885, pp. 68, 69.

The adoption and implementation of the Bible system of tithes and offerings by the Seventh-day Adventist Church has proved such a success that

it has excited the emulation of the larger religious denominations.

Ellen G. White not only endorsed the change from systematic benevolence to the tithing system but continued to instruct the church in the matter of finance. "It [the tithe] is to be devoted solely to support the ministry of the gospel," she said in 1893 (*Review and Herald*, May 9).

She further cautioned, "Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry."—*Testimonies*, vol. 9, p. 250. From the very first the interpretation given by our church leaders for the use of the tithe was construed to include the support of those in administration and the related expense of operating the organizations directing the evangelistic activities of the church.

Tithe Not to Be Diverted

Warning against the misuse of tithe, she said, "The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Ibid.*, p. 247.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things."—*Ibid.*, p. 248.

"Some have been dissatisfied and have said: 'I will not longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work.'

"But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right."—*Ibid.*, p. 249. ♦♦

(Continued next week)

Adapted to Various Age Levels

Speaking of the new features in the *Review*, George R. Kendall, a pastor in the Kentucky-Tennessee Conference, wrote recently: "I can't remember reading the *Review* for myself when I was a child, and not even when a youth still in my teens. I didn't think it was intended for me. Since then, I have grown up (I am one of those more-than-35 readers) and have found my niche in life. So also has the *Review*. Since I was a boy, many features have been added to this magazine. It has been adapted to meet the interests and needs of nearly every age level in a normal Adventist family.

"My children love those portions suited to their age. What a privilege they have! I think the *Review* is wonderful and fully believe that it has found its niche and is fulfilling its mission much better today than it ever did before."

What the *Review* is doing for Pastor Kendall's family, it will do for yours.

—THE EDITORS

OVERCOMING FEAR

By ALBERTA HAMMAN

HOW can we overcome fear? One of the best ways is to know the promises of God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4). We can trust in the Lord, for in Him is everlasting strength.

David trusted in God. He said: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). David knew what it was to be pursued by enemies; he knew what it meant to be surrounded, with no apparent way of escape. Yet he trusted in God and he was delivered. David sang praises to God and gave thanks because God had helped him. He trusted and God delivered him from fear. God will do the same for us.

During World War II many feared that the nations would all be overrun and united under the control of Hitler. His advance from country to country was rapid. Hope seemed to have run out. But Christians who believed the Word of God did not have that fear. They knew God had foretold through Daniel that another world kingdom would not be set up.

Today we need not fear that man will be wiped out by the atomic bomb or by some more terrible weapon. How can we be certain? Because Jesus has said He will come again to take His loved ones home to be with Him, and then the end will come. Destruction will come, and cities will no doubt be laid waste, but all through Psalm 91 God promises protection and care at that time. God will keep His own and give them strength in the time of sudden fear. He has promised to keep us. (Prov. 3:25, 26.)

We may have fears about personal failure in everyday life. How can we fail if we trust in God? In Isaiah 41:10 He has told us not to be dismayed, for He is our God and He will strengthen us. He adds further that He will help us and uphold us with the right hand of His righteousness. Jesus promised us that He would

be with us always. How can we fail with Jesus as our partner?

Do we fear that we will lack food, shelter, or clothing? We need not fear, for Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). If we put Jesus first, He will never fail us. If we really believe what He says, how can we fear?

Vengeance Is God's

Sometimes there are those who turn against us. They spread false stories about us. Half truth, slander, the lie—is there any defense against these? We fear the loss of our good name; that our friends will believe the stories and forsake us. This is a fear that leaves one completely helpless and hopeless. There seems no way out. Self-defense is taken as a sign of guilt, and vengeance adds fuel to the fire.

God has an answer to this fear also. He has told us that vengeance is His. Leave that to Him. Then He gives us a wonderful promise. It is found in Romans 8:31. "If God be for us, who can be against us?" When God is for

us, men may be against us, but in the end what good will it do them? With God on our side nothing can destroy our soul. His everlasting strength will bring us peace of mind. Yes, there is peace when we trust God.

Sickness and pain may bring fear. This is the time when the promise that all things work together for good to those who love God will bring help (Rom. 8:28). Perhaps we need suffering to remove some of the dross from our lives. Jesus suffered much, though He never sinned. He has gone the way before us, so He is able to comfort us and help us. When we commit everything to Him, we can be at peace.

We do not have to fear death for ourselves or for our loved ones, for it is the sleep that will be broken by the voice of Jesus. It represents rest from our labors (Rev. 14:13).

In the promises of God we can find peace and strength to overcome every fear. In our own strength we can do nothing, but He has promised to be with us.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10). ♦♦

The Danger of Delay

"Just think!" Fred Thompson said to his wife on Friday morning, "one more Sabbath to work! Next week I'll be going to church with you and the children!"

The next Sabbath would be the first time Mr. Thompson would attend an Adventist church, for he, a mail carrier, like many others who put off heaven for one reason or another, had excused himself at the time his wife and children were baptized.

"Oh yes, I believe every word the preacher said, and I am aiming to be baptized one of these days—of course not until I retire and can keep the Sabbath, but that will be only a few more months. I'm sure God will wait that long. I can't quit my job right now, for I would lose my retirement pay. God knows how important that is to me, so He'll wait," Mr. Thompson had confidently said.

Sabbath came, and his family dressed for church, but Mr. Thompson got into his car and started out on his mail route as usual.

During the sermon that morning someone tapped Mrs. Thompson on the shoulder and beckoned to her to come out into the hall. The words she heard sent a sickening chill through her body, for a policeman was saying in a sympathetic voice, "Your husband has been struck by a train, Mrs. Thompson, and we are very sorry to tell you . . ."

Mr. Thompson didn't live to keep his first Sabbath. He didn't live to be baptized. His intentions were good, but he waited too long to put them into effect.

There is always danger in delaying to respond to the voice of the Spirit. For Mr. Thompson the delay was fatal. Today is the only time we have. Let us use it wisely, obeying joyfully God's blessed commands.

VELVA B. HOLT

From the Editors

MISINTERPRETATION OF SCRIPTURE CAN BE DANGEROUS

Interpretation of prophecy may seem like an innocent pastime, but when misinterpretation almost leads to holy war the study of prophecy ceases to be innocent. When the 28-year-old Australian sheepshearer, Denis Michael Rohan, on August 21, allegedly set fire to Jerusalem's ancient El Aqsa mosque, one of Islam's most sacred shrines, cries for a religious war were heard from various leaders in the angered Arab world.

A fundamentalist Christian, a member of the Church of God, Rohan, questioned by Israeli detectives, said that he had become convinced from a study of the prophecies that God would select a man to rebuild Solomon's Temple on its ancient site (actually not on, but adjacent to the site of El Aqsa mosque); that God was calling him to undertake the work; and that he needed to burn down the mosque to prove that God had called him. He believed that the second coming of Christ would be hastened if the Temple were rebuilt.

Rohan had come to Israel in the spring to work and to study Hebrew in one of the kibbutzim. Early in August he went to Jerusalem, returning three weeks later reporting to his friend that he had set fire to the mosque.

At the trial in October this friend of Rohan's, Arthur Jones, 25, of Burbank, California, who worked in the kibbutz with Rohan, testified that he, with the accused, believed the second coming of Christ was near because for two years the Jews have been in a united Jerusalem.

Commenting on Rohan's belief that "the Third Temple would be built and the beast would be standing at the gate," Jones said the beast represents "the man to whom Satan will give his power and his dominion over the world. He is the man who will persecute God's people as they have never been persecuted before. Then there will come the second coming of Christ, and He will destroy the beast and his armies that came against Israel.

"Christ will set up a millennium so that everybody will recognize Him, including Israel, and Israel will be the people whom God delivers and who will rule with Him in this world."

The Error of Extreme Literalism

Rohan and Jones belong to the school of literalistic premillennialist interpreters of prophecy. While there is considerable variation of view among these interpreters, the two men lean in the direction of the ultraliteralistic interpreters of the futurist-dispensationalist variety, who hold that "since the Old Testament contains definite promises of certain blessings to Israelites, . . . those literal blessings must be given to the racial Israelites and to them alone, regardless of their rejection of Christ as Saviour. Since the Messiah is promised a reign upon the throne of David, it is held that the throne of David will again be established in Jerusalem, and all the nations of the world will go up to Jerusalem to worship during a thousand year millennial kingdom."—Floyd E. Hamilton, *The Basis of Millennial Faith*, p. 38.

These literalists teach that "the temple and the temple service will be restored with bloody sacrifices as sin-offerings to make atonement for the people, (Ezek[.] 45:17);

the temple priests will teach the people the difference between clean and unclean things; the tribes of the earth will come up to Jerusalem yearly to keep the feast of the tabernacles."—*Ibid.*, p. 39.

The literalistic interpreters of prophecy hold to a basic fallacy with regard to the interpretation of Old Testament prophecies. They fail to recognize that the promises of restoration made to ancient Israel were conditional on obedience. They lose sight of the word *if*, which was applied to some of the promises and implied in others. For example, shortly after leading the Israelites out of Egypt, God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6).

On the borders of Canaan, God again repeated His promise, attaching to it the same "if," "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28:1).

In the same oration the Israelites were warned, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (Deut. 28:15). There follow a long list of curses, which show clearly that God's peculiar promises to Israel would be completely invalidated by disobedience.

The Promises Were Conditional

If Denis Michael Rohan had accepted these Scripture texts he would not have created a near international crisis. If his insistence was that the "if" did not apply to the promises concerning the rebuilding of the Temple, since the term did not appear in the immediate context of the predictions, he should have recalled the warning of Jeremiah 18:9, 10, which says, "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." So inclusive is the "if" that Ellen G. White declared, "It should be remembered that the promises and threatenings of God are alike conditional."—*Selected Messages*, book 1, p. 67.

Rohan also should have reviewed the teaching of the parable of the wicked husbandmen (Matt. 21:33-43). According to this parable, because of their refusal to accept Jesus as the Messiah, the people of God were warned, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (verse 43).

We should notice clearly what was taken away. It was "the kingdom of God." It was Israel's peculiar role as God's central evangelizing force in the world. If Israel had accepted the gift of God's beloved Son, Jerusalem "might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers standing at her gates, no Roman banners waving from her

walls. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God [as, during His triumphal entry, He paused on the crest of the hill overlooking Jerusalem]. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory."—*The Desire of Ages*, p. 577.

Brainwashed

Because 2,000 years ago the Jewish leaders did not accept Jesus as the promised Messiah, Jerusalem will never fulfill the role here described. As individuals, the Jews have not been rejected. They have the same access to the grace of God that a member of any other ethnic group in the world has. As a nation, they were denied the position as a peculiar people. The parable did not predict the future political weal or woe of the Jewish nation. The existence of the present state of Israel is neither a fulfillment nor a breaking of prophecy. Prophecy focused on ancient Israel's peculiar status as a spiritual evangelizing force rather than on its national destiny, except as, until the time of Christ, the two were related.

If the ultraliteratists would only grasp this truth, if

only they would keep prophetic interpretation out of the tense Middle East situation, much trouble might be spared. Misinterpretation of prophecy can be extremely dangerous.

The parents of Rohan may have been correct when, after learning of what their son had done, the father said, "I think my son has been brainwashed. This would be the logical thing to think if he is as religious as they say." The couple told newsmen, "Denis has been a quiet, retiring boy with not much to say, but a good listener. . . . We have found out that he was on the mailing list of the Church of God. . . . We are now willing to face the fact that he may have been brainwashed and become a religious fanatic."

Whether it was from the Church of God or from some other source that Denis received his erroneous notions about the future status of Jerusalem and the Temple, he should have studied the Scriptures for himself and should have earnestly asked God for enlightenment. To the extent that he or others who are exposed to religious propaganda fail to do this, they are responsible for any rash acts that may follow their conclusions. But it is difficult completely to pass by religious tutors so as to absolve them of all responsibility. Many of them are guilty of brainwashing. God does hold them responsible for misleading those they instruct.

D. F. N.



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

MOON VENTURE

What man has discovered as a result of his visit to the moon certainly should cause him to "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). This undoubtedly is the main reason, or at least one of the main reasons, why God has allowed man to reach the moon—to confirm His creatorship of all nature and His authorship of the Bible.

BURNEY L. DYCK

Arlington, Virginia

PARENTS RESPONSIBLE

"The fathers have eaten sour grapes, and the children's teeth are set on edge" (Eze. 18:2). This ancient Hebrew proverb, illustrating how children are affected by what their parents do, explains the underlying cause of the rebellious spirit among students today. These destructive exhibitions of lawlessness on our college campuses are the result of parents themselves throwing away the standards and leaving the children, without guide or compass, to their own confused ideas of right and wrong.

These troublemakers are not sure what they really want. Their minds are too inexperienced and immature to make decisions. Many are drug addicts; yet they think they

know how universities should be run and what the nations ought to do. They are opposed to war, yet ready to fight the police whose duty it is to maintain peace and order! But let us place the blame where it largely belongs—upon the parents.

To the whole human family, young and old, the Lord chides, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

ARTHUR MOUNTAIN

Paradise, California

THE LESSER THINGS OF LIFE

The August 7 REVIEW carried the news item: "Floods Destroy Homes, Churches in Southern India." One thousand members left homeless; thousands of cows and buffaloes drowned; where once there were three Adventist churches, only one is now standing; a worker, his wife, and their ten-year-old daughter watched tearfully as the water rushed through their home. "Silently, all their belongings floated away with the tide."

And our clothes closets are amply stocked; our homes are often more elaborate than our needs demand; our bank accounts are growing from careful investments. Does our affluence belie our pronouncement that the coming of the Lord really draweth nigh?

Let us not prove by our lives and possessions that we are lovers of pleasure more than lovers of God; let us not say by our self-interest that our Lord delayeth His coming.

May God slay our pride of life and give us a spirit of love and sacrifice that the needs of His suffering children and His cause may be adequately met. In a world gone mad, don't we earnestly desire to help finish the work so that Jesus may return and usher in His reign of peace?

What do I consider the lesser or the more important things in life? It was the Master

who said, "Lay up for yourselves treasures in heaven," "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

M. EWERT

Sorrento, British Columbia

PRAYER IN PUBLIC SCHOOLS

This is in reply to a letter to the editor regarding the subject of public prayer in the public schools in the July 10 issue of the REVIEW.

The letter writer seems to regret that the public-opinion poll made by the Orlando, Florida, *Sentinel* reveals that most people would like to bring public prayer back into the public schools. To me, this is a good sign, and I rejoice in it. How I would regret having the opposite to be true.

Why should it not be put back in the schools? Why were prayer and Bible reading removed from the public schools in the first place? From early times the Bible and prayer were often used in the schools. Many children were affected for the better by it.

First of all, let me say that public school Bible reading and prayer are conducted on lines that are nondenominational, and I never heard complaints of it in my school days. My parents were not churchgoers, and I owe a lot to Bible interest gained in the public school.

The writer of the letter inquires, Are the children asking for prayer to be returned to the schools? Let me ask, Are the children the ones to say what they are to be taught in their lessons? Certainly not. Neither should they decide about prayer and Bible reading. Did the children request that prayer and Bible reading be prohibited in the schools? I doubt it! Was it discontinued because most of the parents wanted it discontinued? I doubt it!

KARL CAMERON

Elkhart, Indiana

High Lights of the 1969 Autumn Council

By D. W. HUNTER

Associate Secretary, General Conference

Another Autumn Council is history. At the 1969 session many new programs were launched, and a record budget was adopted. The Autumn Council is held annually to consider the needs of the world field. The delegates make appropriations, adopt plans, and form policies for meeting these needs. This is the business session of the church, and approximately 275 delegates from around the world were in attendance.

At this session the church, through its appointed leaders, confirmed and reaffirmed its confidence in the third angel's message and the basic objectives of the movement. The decisions made at this meeting will have an influence for eternity. The problems confronting the church are complex. The questions raised were not easily answered, but we believe that with the guidance of the Holy Spirit the right answers and solutions were found.

Meeting in Washington, D.C., October 8 to 16, were the presidents of the various world divisions except one—M. Fridlin of Southern Europe could not come because of illness; union and local conference presidents from North America; the union secretaries and treasurers; medical and educational institutional heads; selected departmental secretaries, pastors, and laymen; former General Conference officers; and the General Conference staff.

There is a thrill in seeing so many of our leaders gathered together in one place to plan the Lord's business. I was impressed anew by their dedication, interest, and hard work as they considered not only their particular fields of interest but the work of the church as a whole.

All of the general council meetings were held in the Takoma Park church, across the street from the General Conference office, and other buildings used by the staff. The close physical proximity of church and office added to the efficiency of the work. Committees met in various rooms of both buildings. Staff members had ready access to their files and the assistance of their office secretaries at all times. The Review and Herald cafeteria served delicious meals and did its best to cope with the unusually heavy patronage.

Much of the time was spent in committee meetings where plans were studied in great detail. As the committees completed their work their material was mimeographed and brought to the council. Each page was numbered in consecutive order, so that as the item was brought to the floor for discussion everyone had easy access to the resolution. The discussion always proved interesting. Most of the arguments either for or against a proposal showed the result of

deep thinking. Many times revisions were made before final passage.

Not all the suggested proposals were passed. Some items were referred back to the committees from which they originated, others were deferred for still further study and background material, some were voted down completely. This process demonstrated that our church is directed by a large representative body of dedicated leaders and that the administrative power is not held in the hands of a few.

Encouraging News From Divisions

Robert H. Pierson's report at the opening session inspired courage. It included exciting news from every division of the world field. The delegates were told that Adventist world membership is now nearly 1.9 million. The largest accessions for 1968 occurred in South America (30,604) and Trans-Africa Division (28,220). Australia and the South Pacific have the highest ratio of Adventists to the general population, with an average of one Adventist for each 210 persons. On some Pacific islands the ratio is one in four. In 1968 the denomination sent out 410 workers from North America and 238 from other countries. There are 15,744 Adventist churches scattered around the world.

We were told of the 40,000 baptisms anticipated in the South American Division during 1969. In Trans-Africa on March 27 of this year 3,000 young people were baptized. In one baptism, at one time and place, 1,007 persons were baptized. In Southern Asia there has been an evangelistic breakthrough this year with a 66 per cent gain in baptisms.

Reports from Cuba show that our members there are faithful. Australasia

has made tremendous gains this year. In Moslem Middle East, 24 evangelistic campaigns have been held thus far in 1969. Seventy-six per cent of all the children from Adventist homes in Central Europe have been baptized.

Far East Harvest, the name given to the Far Eastern Division's evangelistic thrust, will net more than 20,000 new members this year. Between 7,000 and 8,000 people attended the evangelistic meetings held in Finland, with 130 already baptized and some 150 more in baptismal classes.

Reports were also rendered by the secretary, W. R. Beach, and by the treasurer, K. H. Emmerson. The treasury department's statements, duplicated for all Autumn Council delegates, are also available to church members on request.

The division presidents did not give reports as such from their fields. However, on Friday night an audio-visual presentation entitled "To Every Creature" portrayed the progress of the gospel around the world.

Reports were received of accessions on World Baptism Sabbath, September 27. When all the divisions send in their figures we are confident that the total will surpass the 25,000 mark! This in one day!

On two other evenings multimedia programs were presented depicting the publishing and medical work. Nine slide projectors were teamed with a movie projector to show pictures on a three-section translucent screen, accompanied with recorded music, sound, and narration.

The devotional speakers each morning represented a spectrum of denominational responsibility.

Clyde O. Franz, an associate secretary



The high level of interest maintained during discussions of recommendations during the Autumn Council is apparent on the faces of these local and union church leaders.

of the General Conference, used as his text Philippians 3:13, 14. Martin E. Kemmerer, an assistant treasurer of the General Conference, spoke on the theme, "A People of Prophecy."

M. Montalban, who was elected as a general field secretary of the General Conference a year ago and who, previous to his coming to Washington, D.C., had been president of the South Philippine Union Mission, stirred our hearts as he preached on the subject of prayer.

In his message Sunday morning Robert H. Pierson stated, "We are not gathered here to administer the last will and testament of a dying church. Rather, we belong to a living, vibrant church."

Wilbert M. Schneider, president of Southern Missionary College, delivered some straightforward advice when he suggested we challenge our own motives in our religious practices. "Truth cannot sanctify us unless we have a love for it," he observed.

On Tuesday morning G. R. Nash, secretary of the General Conference Sabbath School Department, challenged us with the motto of the apostle Paul, "This one thing I do." During the general session tribute was paid to Elder and Mrs. Nash for their more than 42 years of service, 19 of which were spent in Africa. Elder Nash retires from his responsibilities at the end of November.

C. E. Dudley, president of the South Central Conference, asked the penetrating question "Why do we sit still? With so much work to be done, why do we sit still?"

In the closing devotional sermon W. J. Hackett, vice-president of the General Conference, held before us the great potential we all possess if fully yielded to the presence and power of the Holy Spirit.

Space does not permit the recording of all the plans and projects adopted by the 1969 Autumn Council. Complete reports will appear later. There are some high lights that we hasten to present to our believers around the world.

Budget

The budget for 1970 is \$49,485,600.30—almost \$50 million—an increase of 5.32 per cent over 1969. The amount slated for overseas was more than \$26 million, for general appropriations almost \$13 million, and for North America \$10,383,000. The stupendous figure was voted in faith, for 85 per cent of these funds must still come in from faithful members. When the budget was presented the entire delegation sang "Praise God, From Whom All Blessings Flow."

Financing Christian Education

One of the chief concerns confronting the church is the rising cost of Christian education. Study committees have been working for many months compiling information as to the scope and philosophy, as well as the financing, of our educational program. Now that the statistics are in hand, a study commission has been established to formulate plans for greater efficiency in operation. This com-



Hospital Purchased in Netherlands Antilles

A 50-bed hospital has just been purchased from the Government of Curaçao, Netherlands Antilles, and is to begin operations in January.

The building is constructed in the shape of a triangle, and all rooms open on the center patio.

Equipment for the hospital is being made available through gifts from the United States.

S. L. FOLKENBERG, *President, Colombia-Venezuela Union*

mission is to report to the Spring Council that meets in late March, 1970.

Inner-City Work

Where there are large concentrations of disadvantaged people, conferences are asked to appoint full-time workers to coordinate the ministry to the inner cities. All organizations, general, union, and local conferences, are urged to set aside a special amount in each year's budget for this ministry. The General Conference has allocated \$100,000 to this program in North America for 1970.

Continuing Education

Since pastors are increasingly aware of the need to grow in their own spiritual experience and competence in the unique task to which they have been called, plans were laid for a continuing program of education for pastors through field schools, workshops, seminars, extension schools, Home Study Institute courses, attendance at the Theological Seminary, sabbatical leaves, and public health courses. A standing committee was formed to implement this program.

Youth Participation

Five young men from Columbia Union College were invited to address Autumn Council delegates on Wednesday morning. They asked leaders to emphasize the personal relationship between the individual and Christ rather than a negative check list of behavior for youth. "We want to rediscover the zeal that led the early leaders of this church," they added. They also asked leaders to listen to youth, and "come and see" projects that might be considered questionable. They concluded by promising that youth would not let the church down, and that they would carry the gospel to every corner of the earth.

Newspaper Evangelism

An experimental project utilizing newspaper advertisements in leading newspapers throughout North America was proposed and adopted. The first advertisements will appear in March, 1970. Special booklets have been prepared to answer the questions posed in the ads, and correspondence school lessons have been specifically planned as follow-up. It is believed that this will be a new and excellent way of creating interest and securing enrollments for our Bible courses. The papers chosen have a combined circulation of almost 24 million.

Disaster Relief

Major disasters are occurring at frequent intervals, with devastating effects involving suffering to many thousands of people. Our disaster-relief vans and welfare service have proved highly valuable to the relief programs in such stricken areas. Plans were laid to give more and better aid even more quickly than heretofore. Stockpiles of clothing, bedding, personal items, food and water, are to be set up. Two-way radios will provide communication and direction.

Youth Publication

Last year it was voted to establish a new youth journal, which was to replace *The Youth's Instructor* in its present format. Counsel was sought from young and old, and many suggestions were screened and evaluated. The journal will be named by the youth through polls being currently taken. The editorial staff has been elected. Don Yost, presently associate editor of the REVIEW AND HERALD, will be the editor; Pat Horning and Chuck Scriven will be the associate editors. An editorial council, including four young people, will meet regularly. The presidents of the conferences in North America are supporting

the circulation wholeheartedly. A goal of 65,000 subscriptions for 1970 and 100,000 by 1973 has been set. The first issue is to appear in May, 1970.

This was a good council. The presence of God was very evident. The courage of our leadership is greater than ever. We do not know how many more of these sessions will be necessary before God's work in the earth will be finished, but until that day God's workers must continue to plan and work toward earth's grand climax—the coming of our Lord and Saviour Jesus Christ.

AUSTRALIA:

New SDA Center Serves 400 Polish Immigrants

A new \$90,000 (US\$100,000) auditorium and activity center in Melbourne, Australia, is serving as church home for more than 400 Polish Adventist immigrants.

This Polish migrant center is a monument to the work of J. A. Skrzypaszek, the pastor for Polish immigrants and the organizer of the congregation that has built this auditorium.

The building was officially opened on June 29 by K. J. Smith, Commonwealth Director of Immigration. He praised the work of the church in caring for newly arrived immigrants, providing their first meal in Australia, and guiding them through many problems as they settle into their new way of life.

The Polish Consul in Sydney, B. Piaskowski, reminded the audience of more than 700 of the part played by early Polish settlers. He said he felt assured that his people would make a valuable contribution to Australia's community life and that he was glad to see evidence of this in Melbourne.

In his address L. C. Naden, Australasian Division president, outlined the scope of this type of service that is being conducted by the Seventh-day Adventist Church throughout Australasia. The division secretary, F. T. Maberly, spoke on

behalf of the division immigration committee, who were seated on the platform. He said the message of the kingdom of heaven was being heralded throughout the world in hundreds of languages. The church had a work to do for thousands of migrants coming to Australia, and this one center was a demonstration of what can be and is being done.

Other distinguished guests included Councilor and Mrs. Viney, mayor and mayoress of Oakleigh, the suburb where the center is situated, and a number of other councilors and their wives; Mrs. Anderson, language instructor of the Victorian Education Department; and E. Richards, of the Australian Council of Churches.

L. S. Rose, president of the North New South Wales Conference and former president of the Victorian Conference, sketched the history of the arrival and progress of Polish members in Victoria, and paid tribute to the work of Elder Skrzypaszek.

Many copies of *Century of Miracles* were presented to guests and friends who had helped in the establishment of the center.

The first divine service was conducted in the center by W. J. Richards, president of the Trans-Tasman Union Conference.

Color was added to the tastefully decorated hall by the presence of girl and boy ushers in national costume, the flying of the Polish and Australian flags side by side, and a 60-voice Polish choir in the background.

The building, designed free of cost by L. R. Jones, professional engineer, took seven months to complete. The Polish members gave more than 8,000 hours of voluntary labor and contributed a week's wages each. Keith Wood, of Ballarat, supervised the building program.

On adjacent property room is available for a large church, a primary school (at present in course of erection), a teacher's home, a minister's residence, and a youth center for the southern metropolitan churches.

R. W. RICHARDSON
Secretary-Treas., Victorian Conference

EUROPE:

European Delegates Hold Medical Council

One hundred and fifty-five delegates from 13 countries in Europe convened recently for the first SDA European medical council.

Physicians, dentists, and medical students met in Bad Gastein in the beautiful Austrian Alps to study the role of the Christian health worker in today's complex society and to define ways and means whereby he might more adequately represent the church and support the proclamation of present truth through his ministry.

Since the council was conducted entirely in German, primarily for our German-speaking physicians and dentists, many of our English and Latin professionals are obliged to wait until a similar conference is held in their language area. There are 550 physicians in Europe.

Special attention was shown the 21 medical and dental students who attended the session. Most of these youth have determined to be faithful and true to God and His church although they frequently face hardship because of Sabbath classes and clinics, the teaching of evolution, and the disrespect of many university professors for religious faith of any kind. There are about 300 Seventh-day Adventist medical students in European universities and 45 to 50 dental students. These represent a large reservoir of potential church workers.

O. Bremer, treasurer of the Central European Division, conducted the devotional exercises each morning at the beginning of the day's sessions. He spoke of the significance of trust in God, the sanctity of life, and the seriousness of death. His years spent in military camps and prisons, his frequent encounters with what was thought to be terminal illness all taught him the lesson learned by Job—"Though he slay me, yet will I trust in him" (Job 13:15).

Dr. Mervyn Hardinge, dean of the Loma Linda University School of Public Health, was among those who presented scientific papers. Health education as an appropriate activity of the church was given special emphasis in a symposium on the Five-Day Plan to Stop Smoking program. L. Hirvonen, a professor at the Turku University School of Medicine in Turku, Finland, presented a paper on Ellen G. White—lay-medico in advance of her time.

Our Adventist physicians and dentists are substantial pillars of the church in these lands. A score or more of them are professors in various universities throughout Eastern and Western Europe. They have been instrumental in attracting government and business leaders to the Adventist faith. It was inspiring to witness the enthusiastic dedication of those attending the council and to hear them tell of their experiences in defending Bible truth.

RALPH F. WADDELL, M.D.
Secretary, GC Department of Health



K. J. Smith, Commonwealth Director of Immigration, spoke at the opening of the Polish migrant center, Melbourne, Australia, which will be the church home for 400 members.



Urbano Castillo, a lay preacher, receives congratulations from Lewis A. Shipowick, lay activities secretary, Far Eastern Division, for the baptism of his one thousand ninety-seventh convert and the erection of his twenty-third church (shown in background).

PHILIPPINES:

Layman Converts 1,097; Again Starts New Church

A recent baptism of nine converts in the North Philippine Union Mission made a total of 1,097 persons baptized as a result of the lay evangelism of Urbano Castillo.

That same day, the twenty-third church established by him was dedicated.

For the past 25 years he had guided to the Master an average of more than 40 people each year. And much sacrificial effort has gone into the building of the churches.

I traveled with Mr. Castillo in his out-rigger canoe around a green coconut-palm island visiting the barrios. Of the six barrios on the island of Sibale, Mr. Castillo has worked in five already, and he says that he will not leave until the whole island has been evangelized.

Mr. Castillo, who makes dentures and pulls teeth to pay expenses, is not only good at soul winning, he is also a good trainer of lay workers. His converts catch the same missionary zeal and dedication that he possesses so that once they are left to themselves, they also carry on the good work of spreading the message to the surrounding villages.

Upon entering a new area to work for God, Mr. Castillo looks for a suitable piece of land for a chapel site. After a group has been baptized, he encourages the new converts to help him erect a chapel. He stays until the chapel is completed. While I visited him on the island of Sibale, he had his tent pitched on the

site on which he will build church number 24, and he was conducting public meetings.

Mr. Castillo's work has not been easy. Several times he has met persecution and even faced death, but God has spared his life.

His oldest son is now following in the footsteps of his father as a self-supporting worker.

LEWIS A. SHIPOWICK
*Lay Activities Secretary
Far Eastern Division*

YUGOSLAVIA:

School Goes Co-ed; Relocation Imminent

A new 11-acre site, situated 18 miles from the center of Belgrade, at Valika Mostanica, has been chosen for the new location of the Yugoslav Training School.

The present location of the school has been affected by new highways that have cut across the campus. The government, recognizing the problems caused, has been helpful in securing the new site in a country area served by paved roads, electricity, telephones, and excellent bus service.

Enrollment in the school increased substantially—from 24 to 65—during the 1968-1969 school year when young women were admitted to make the institution coeducational. Most of the students were in the theological or Bible instructors' courses. Offerings were also increased by one year, so that now a two-year seminary course precedes the two-year theological course. The union is giving serious thought to the possibility of offering additional worker courses that would prepare our youth for service in more areas.

This educational growth accompanies progress in many other lines in the Yugoslav Union. Notable has been the great increase in denominational books which, incidentally, must appear

in the four commonly used Slavic languages—Croatian, Serbian, Slovenian, Macedonian.

The union has recently acquired, on a 30-year rent-lease basis, a fine chateau at Marusevac, 51 miles north of Zagreb. This multistory building is in a three-acre plot with a lake, and may possibly be extended to more than ten acres. The union wishes to use this as a home for senior citizens, a vacation spot for Seventh-day Adventists and others.

During the previous year 603 new members were added to the church through baptism, and it is anticipated that during the current year this number will be surpassed. The central church in Belgrade currently has about 800 members.

WALTON J. BROWN
*Associate Secretary
General Conference
Department of Education*

TANZANIA:

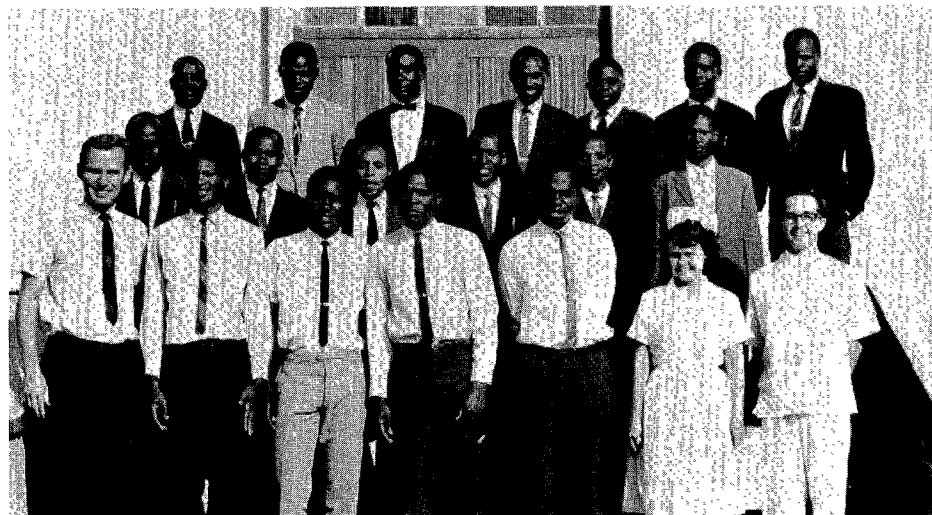
Medicine, Evangelism, Combine to Win Converts

Medical work and gospel evangelism were united in a field school of evangelism held in Musoma, a small town on the banks of Lake Victoria in Tanzania, this past summer.

Two sessions were held each evening as crowds filled the hall to capacity to see illustrated health and gospel lectures. Thirty persons were baptized at the first baptism, and 120 more have requested baptism. Others are attending follow-up meetings.

Sixteen students from Bugema Missionary College and Ikizu Training School joined David Dobias, evangelist, and Elsa Lonergan and Reuben Lorenson, of the staff of the Heri Health Education School. The public was enthusiastic in its response to the two phases of the program. The chief medical officers of the region, as well as other government officials, attended.

DAVID DOBIAS, *Evangelist*



Sixteen students from Bugema Missionary College and their teacher joined with Evangelist David Dobias (left) and Mrs. Elsa Lonergan and Reuben Lorenson (right) of the Heri Health Education School in a field school of evangelism in Musoma, Tanzania.

AU and LLU Join in Field School

By ALBERT DITTES and MRS. L. R. VAN DOLSON

To develop methods of penetrating large cities with the right arm of the gospel, the School of Public Health at Loma Linda University and the SDA Theological Seminary at Andrews University jointly sponsored an experimental field school of health evangelism during the summer.

This pilot thrust was made in Philadelphia and Reading, Pennsylvania. It was nicknamed CALL HELP (Coordinated Andrews-Loma Linda Health Evangelism Leadership Project).

The students spent the first two weeks of the field school in Philadelphia. During the day they attended lectures by Dr. J. Wayne McFarland of Jefferson Medical College on health and Spirit of Prophecy counsels on city evangelism and by Dr. Wilbur Nelson of Loma Linda University on the theology of health, methods of preparing for a Five-Day Plan, and conducting health programs in public schools. Students also did area visitation with local pastors.

In the evenings they assisted in a Five-Day Plan to Stop Smoking conducted by Pastor E. W. Snow and Dr. J. Wayne McFarland at Jefferson Medical College, running projectors, distributing literature,

and visiting with the people trying to overcome the smoking habit. More than 300 people crowded into the auditorium, and by the end of the first week most of them claimed victory.

The third week the group transferred to the Reading Institute of Rehabilitation for health lectures and physical culture. Here they observed the witness of the team of doctors connected with the Seventh-day Adventist owned and operated Reading Institute of Rehabilitation. Public health student Petra Sukau directed barefoot students in calisthenics on the dewy lawn each morning, and Drs. Ruggles and Jones lectured the group on physiology and hygiene.

In order to alert the public to the three Five-Day Plans that were held during the session, the students used Smoking Sam and Sue for demonstrations at the Reading Fair and in four department stores. As people stopped and heard the program explained, they were invited to fill out a health-interest survey that had been prepared in cooperation with the health agencies of Berks County. The interests of the citizens, as expressed on the survey, were the basis for Saturday night lectures



Students demonstrated the evil effects of using cigarettes with Smoking Sam and Smoking Sue in Reading, Pennsylvania.

presented during August. Elder Leo Van Dolson of Pacific Union College and Drs. Ruggles and Jones developed the survey approach with the idea that it serve as a bridge between the Five-Day Plan interests and the evangelistic series to be held later by William Pohle. A similar experimental follow-up is planned for nearby Pottstown, where a successful Five-Day Plan has been completed.

During the fourth week the students returned to Philadelphia for a cooking school conducted by Ella May Stoneburner of the General Conference Health Department.

After the fifth week a new group of Andrews University students joined the field school in Reading where all activities were subsequently conducted. The students attended classes on health evangelism taught by D. A. Delafield, E. H. J. Steed, F. A. Soper, all of the General Conference, and Elder Van Dolson. Two days were spent in Philadelphia attending noon-hour lectures by Dr. McFarland and visiting the Wings of Health club, an SDA organization for underprivileged children, and the Better Living Center, a church-operated downtown reading room. Ella May Stoneburner conducted a cooking school during the final week.

The program was under the over-all direction of Dr. E. C. Banks of Andrews University and Dr. Wilbur K. Nelson of the School of Public Health at Loma Linda University. Plans for the field school were formulated by a committee of conference officials and local pastors chaired by O. D. Wright, president of the Pennsylvania Conference. Philip Lemon, conference lay activities director, was appointed to serve as local coordinator of the program. Eighteen students from Andrews and seven students from Loma Linda participated.

"This field school has been one of the most broadening experiences of my entire education," commented one of the students, "and has given me an entirely new concept of reaching the multitudes of people in the large cities with our message."



A summer field school of evangelism was held in Philadelphia and Reading, Pennsylvania.

Where There's Smoke There's a Five-Day Plan

When the Washington Sanitarium and Hospital sponsored a Five-Day Plan not long ago, WRC-TV, NBC station in the U.S. Capital, sent a six-man camera crew to film it. The sessions were held in the Columbia Union College science hall amphitheater.

A five-minute segment of the filming was aired for five consecutive nights the following week at the beginning of the 7:00 P.M. Washington news show. As a result, the telephones in the chaplain's office at the hospital were kept constantly busy answering calls from people who also want to take the five-day class.

About two years ago a class was held at the hospital once every two months. Later the frequency was stepped up to one a month. Now the team is having to schedule three and four a month.

A number of physicians on the staff take their turn in helping with the classes. Pathologist J. Donald Mashburn, director of the hospital laboratories, was the physician during the filming by WRC-TV. Paul Robb, also a pathologist at the hospital, was the doctor for the program the following week. Others who have volunteered their services are T. H. Lundstrom, James Whitlock, James Nelson, Kenneth Cruze, Glen Reynolds, and William Swatek.

Do these physicians make a lasting impression upon those who listen?

One woman said, "How could anyone ever smoke again after hearing all the things the doctor has told us."

Van Alexander, WRC-TV's sound man,

and his wife both quit smoking during the filming of the five-day program.

During the past few weeks Elder A. C. Marple, hospital chaplain, has been contacted by the Pentagon, the State Department, NASA, the Justice Department, and the World Health Organization in regard to the Five-Day Plan. A class was held for NASA officials and employees September 15 to 19. The State Department was interested in an October date. The schedule for the other organizations has not yet been worked out.

Giant Food, Inc., in Maryland; the Naval Reconnaissance Technical Support Center, Suitland, Maryland; and Miter Corporation of Arlington, Virginia, have also requested fall classes. A group of nurses in Bowie, Maryland, and the District of Columbia Department of Education both scheduled classes. Several high schools have also arranged for the Five-Day Plan.

A program was conducted earlier for

the officials and employees of the Smithsonian Institution. Five-Day Plans are scheduled continuously by the Washington Sanitarium and Hospital team for the winter months.

The D.C. Interagency on Smoking (a group of 31 health or health-related agencies) has asked Elder Marple to conduct two classes for the city in January, one during the day and one at night.

The hospital administration believes this to be one of the best health-education programs on preventive medicine that it can bring to the community. It believes that where there's smoke there should be a Five-Day Plan.

L. H. PITTON

Public Relations Director

Washington Sanitarium and Hospital

Atlantic Union

New England Hospital Opens Facilities on Anniversary

The New England Memorial Hospital, Stoneham, Massachusetts, recently celebrated its seventieth anniversary of community service and dedicated its new facilities with an open-house program. More than 1,000 citizens and guests attended the program.

Platform guests included clergymen, State and local public officials, the building-fund campaign officers, and representatives from nursing service, auxiliary, and volunteers. Some of the special guests were James Aitken, Radio-TV Department secretary of the General Conference; Kenneth Tilghman, chairman of the board and president of the Atlantic Union Conference; Joseph Mazmantian, M.D., president of the medical staff; and Roger O. Egeberg, assistant secretary of the U.S. Department of Health, Education, and Welfare, guest speaker. Raymond L. Pelton, hospital administrator, was host.

JOHN M. LEW

Director of Public Relations

✦ J. L. Shuler conducted an evangelistic campaign in Portland, Maine, September 13 to October 4. Three have been baptized.

Douglas Cross, pastor of the church, is continuing the meetings for two months and plans on three more baptisms before the end of the year. Following this campaign, Elder Shuler held an evangelistic workshop there for 20 ministers. Four conferences besides Northern New England sent ministers for this instruction.

✦ Twenty-four people were recently baptized as the result of a six-week series of meetings conducted by J. Brummell, of the Northeastern Conference, assisted by John Lea, local elder of the church. Blanche Brummell, Marie Wells, and Pauline Watson visited interested persons in their homes.

✦ Ron Halvorsen, evangelist for the Metropolitan Crusade, and George White,



Two Five-Day Plan class members are interviewed by Frank Barnako of WRC-TV. Burt Medley (left), associate producer of the TV program, is listening to the interview.



Two graduates of a Five-Day Plan to Stop Smoking helped to answer the phone calls asking about future Five-Day Plans.



A Five-Day Plan graduate tells how she succeeded in breaking the smoking habit. Her speech was recorded for testimony on WRC-TV. A. C. Marple, chaplain, looks on.

singing evangelist, held an evangelistic series in the Newark, New Jersey, church. Thirty people were recently baptized as a result of the meetings.

✦ H. Carl Currie, Bermuda Mission president, recently conducted the first evangelistic crusade to be held in the new Warwick church. The campaign, coordinated by James Madson, local pastor, culminated a concentrated weekly door-to-door distribution of the Amazing Facts brochures by the church members. On the closing Sabbath of the meetings, hundreds of people witnessed the baptism of ten persons. There are many more studying, and another baptism is planned for the near future.

✦ Progress is being made on the new building that will serve temporarily as the Sterling, Massachusetts, church. The first phase of the construction is the future school auditorium and related rooms. Situated on Route 12 a few miles west of Leominster, the new structure is now completely closed in, and work is continuing on the interior. The congregation, now meeting in a local Grange hall, hopes to have its first service in the new building by December, according to Pastor R. Foster Medford.

EMMA KIRK, *Correspondent*

Canadian Union

40 Children Attend Alberta's First Friendship Camp

About 40 underprivileged non-Adventist children attended the first friendship camp held by the Alberta Conference.

The children came from all parts of Alberta and entered into the campfire programs, prayer circles, craft classes, and other camp activities as enthusiastically as any Adventist junior campers.

Sixty blankets were supplied by the conference emergency van. One boy was found sleeping right on the mattress with only a bedspread over him. The van also provided warm clothing for some of the children.

All of the children—some accustomed only to a hot-dog-and-soda-pop diet—gained from three to five pounds during the four days of camp.

The camp was financed from Ingathering funds.

HERBERT LARSEN, *Secretary
Lay Activities Department
Alberta Conference*

Central Union

✦ On a recent visit to Lincoln, Nebraska, the King's Heralds quartet paid a visit to the bedside of Mrs. Armenta Zadina and sang for her. Mrs. Zadina, now 84 years old, was for 50 years a Braille proofreader

at the Christian Record Braille Foundation, our Seventh-day Adventist publishers for the blind.

✦ The Shawnee Mission Hospital, a member in the ASI, participated in the health-fair exhibit at the Metcalf South Shopping Center in Shawnee Mission, Kansas, commemorating Community Health Week. The booth was staffed by off-duty hospital nurses and volunteer service representatives.

✦ A group of interested persons are continuing Bible study as the result of the 17-night series of meetings held in Benkelman, Nebraska, by E. E. Hagen, Sabbath school secretary in the Central Union Conference, and his son, Stanley G. Hagen, pastor of the district.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A voluntary 1 per cent giving by each member or family within the conference for a building fund program was favorably voted upon by the West Virginia Conference executive committee at a recent meeting. These funds will be used to purchase, build, or remodel churches, schools, and welfare centers throughout the conference. This program means sister churches will be aiding one another in a disinterested benevolent circle.

✦ Future emergency and disaster preparation was stressed to 125 representatives at the recent New Jersey Conference-wide Welfare Federation meeting. The meeting closed with a tour led by Welfare Director Jack Martz through the new welfare building that will soon be in operation.

✦ W. B. Quigley, New Jersey Conference president, challenged the youth who attended the Youth Council held at Trenton recently to become like Paul in their zealous search for souls.

✦ Stephan Manestar, pastor of the Cleveland Yugoslavian church, was host to more than 300 Yugoslavian Adventists recently at a two-day rally held at his church. Members attending came from Canada and from various parts of the United States. Guest speakers were Caris H. Lauda, North American Missionary Committee secretary from the General Conference, and Philip Follet, Ohio Conference president.

✦ Fair booths throughout the Columbia Union Conference have proved to be effective soul-winning media. Members of the Stanley-Rileyville, Virginia, churches registered 2,000 people, and one family has already begun attending church. Ten Chesapeake Conference churches united to sponsor a booth at the Prince Georges' County Fair, where the film *Countdown* (a new version of *One in 20,000*) was shown to more than 1,700 people, and 17,200 pieces of literature were distributed. The Salisbury, Maryland, church spon-

sored an Amazing Facts booth at the Farm and Home Show in their area. More than 5,100 Amazing Facts folders were given out in three days.

✦ Elvin Benton, religious liberty secretary of the Columbia Union Conference, was recently elected director of the three-man executive committee of Americans United Research Foundation, Inc. The foundation is a newly formed Washington, D.C.-based organization dedicated to education and research in the area of church-state separation.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ Students in the four Oregon Conference academies will hear D. W. Holbrook, president of the Home Study Institute, during November when he meets appointments at Milo, Columbia, Portland Union, and Laurelwood.

✦ The Jim Hiner-Jim Brown evangelistic team recently began a three-week It Is Written crusade in the Monroe, Washington, church. Baptisms were held on two Sabbaths, October 4 and 11, with a total of 28 being baptized and one received on profession of faith. Assisting in the meetings were Logan E. Houser, district pastor; Ernest Furness, the associate district pastor; and Edythe Cain, Bible instructor.

IONE MORGAN, *Correspondent*

Northern Union



South Dakota Ends Coin Drive

The recent South Dakota camp meeting climaxed a coin drive by church members in the conference to help build much-needed cabins at the Flag Mountain MV Camp in the Black Hills.

Churches presented their funds in many interesting ways. Pictured is Larry Pumphord, conference MV secretary, with some South Dakota youth "fishing" out special gifts from Castle Creek church.

The funds totaled \$3,334.17.

J. B. GRAY
*Public Relations Secretary
South Dakota Conference*

✦ Some 3,400 pieces of literature were given away at the Muscatine, Iowa, County Fair last summer. Two hundred Bible Says visits have been made by the Dorcas visiting teams in the Muscatine area.

✦ More than 50 people interested in wilderness survival camped at the Yellow River State Forest near Waukon, Iowa, September 26 and 27. Dr. Robert Rose, of Pembroke, Kentucky, a director of Wilderness Survival International, joined Mr. and Mrs. James Petri, directors of the Illinois chapter, in answering questions and giving suggestions for organization.

✦ Adventist literature was displayed at the Kandiyohi County, Minnesota, Fair, recently, and many attending the fair were introduced to our books for the first time.

✦ Rededication of the newly remodeled Kenmare, North Dakota, church was held on September 27.

✦ A union-wide youth Bible camp was held recently at Brainerd, Minnesota. C. M. Willison, Northern Union MV secretary, directed the program, which was geared to meet the thinking and interests of today's young people. Guest personnel included Paul DeBooy, General Conference associate secretary of the MV Department; Ruth Murdoch, of Andrews University; and Richard Harris, General Conference coordinator for the new secondary school Bible program.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ All Northern California Conference records were broken by the number of churches participating in and sponsoring booths at local fairs during the past summer.

✦ Dale Brusett, British Columbia Conference evangelist, was the principal speaker at the Northern California Youth Congress in Fortuna, November 7 and 8.

✦ Nevada-Utah teachers met in Salt Lake City last month for their fall convention.

✦ Japanese church members held their fifth annual camp meeting in Hawaii in late September.

✦ Tetsua Toyama, editor of Honolulu's *The Citizen*, gave a thank offering to the Hawaiian Mission on the occasion of his twenty-fifth anniversary in the church.

✦ TeeNacT in Santa Cruz served more than 2,000 young people and developed 15 outstanding interests for the church during the past summer. Open from noon to one o'clock in the morning, the center was manned by three college students—Jim Arakawa, Greg Prout, and Mike Munsey. Later they were joined by Jack Renner, who became a Christian through his contact at the center.

✦ Following up Vacation Bible School interests of the past year, C. S. Bendrell,

pastor, has baptized nine at the San Jose Spanish church.

✦ The White Memorial Center for Life-long Learning is presenting a three-part seminar dealing with laws relating to families, including marriage, property, wills, contract purchases. J. Jerry Wiley, assistant dean at the Gould School of Law, University of Southern California, and an active church layman, is the instructor.

✦ Ground was broken last month for a new 48-bed health manor at the Ventura Estates.

✦ Physicians and ministers of the South-eastern California Conference met in early November to discuss ways of cooperating in the church's medical ministry.

✦ Members of the Anaheim church have completed a new multipurpose building, providing extensive space for Pathfinders and welfare workers. The 11,000-square-foot structure also serves as a recreational center.

✦ Five Loma Linda University students—William C. Hayton, Dianna Segreue, Joy Brunt, George Henderson, and Jack Duerksen—conducted the Week of Prayer at Thunderbird Academy, Scottsdale, Arizona.

✦ Every home in Fallon, Nevada, was contacted for Christ in preparation for an evangelistic series follow-up.

✦ Northern California's youth congress in Sacramento featured James Londis of Atlantic Union College and John Loor of Southern Missionary College. California State Senator John Harmer represented Governor Ronald Reagan at the congress.

✦ Early reports show that Central California baptized 105 on World Baptism Day.

✦ Smoking Sam gave strength to the Adventist booth at the annual Navajo Tribal Fair at Window Rock, Arizona. Members of the Gallup, New Mexico, and Chinle, Arizona, branch Sabbath schools, who manned the booth, reached about 75,000 people.

✦ Charles L. Toews has been appointed ranger of the Pine Springs Ranch in South-eastern California. His experience in the maintenance department at La Sierra gives him background for supervision of the youth camp center.

✦ Two young people—one a Pacific Union College student and the other a former student—were attacked September 27 by a hooded assailant at a county park 20 miles from campus.

Cecelia Ann Shepard of Loma Linda, California, 22, a fifth-year senior music major at the University of California, Riverside, and Bryan Hartnell of Oregon, 20, PUC junior prelaw major, were stabbed repeatedly. Cecelia died about 45 hours later. Bryan has made a satisfactory recovery.

Cecelia's father, Robert Shepard, teaches at Loma Linda Academy.

Bryan's father, Calvin Hartnell, is chaplain of the Portland Adventist Hospital in Oregon.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

SOUTHWESTERN UNION COLLEGE

✦ A Student Minister Fellowship Seminar, sponsored by the lay activities, Sabbath school, and radio-TV departments of the Southwestern Union Conference, was held in the Student Center on October 10 and 11. Director for the weekend program was G. M. Schram, a departmental secretary of the Southwestern Union. The 55 religion and theology majors and their spouses attended the meetings, which handled such topics as "So You Are the Minister"; "The Minister and His Sabbath School"; "A Doctor in the Church"; "The Minister and His Music"; "'Getting Through' to Your Community"; and "You and the Inner City."

✦ George Reid, chairman of the department of religion, appeared on Dallas' most powerful radio station, KRLD, on the "Ask the Minister" section of the award-winning "Comment" program. The first 15 minutes were spent in dialog between Walter Evans, the master of ceremonies, and Elder Reid regarding the Seventh-day Adventist Church in general. The last 15 minutes gave opportunity for people to call in and ask questions.

✦ Four faculty members are currently working on doctoral degrees, and one has received a complete scholarship for a Master's degree program. They are Richard McCluskey, biology department; Gene Thomsen, modern language department; Darrell Beyer, department of student affairs; and Keith Harper, chemistry department. Mrs. David Hope has been granted a full scholarship at Texas Christian University that will enable her to work on her Master's degree in the field of elementary education.

LLOYD DAVID
Director of Public Relations

Loma Linda University

✦ More than 100 Seventh-day Adventist social workers and friends met recently at Loma Linda University to study their role in a changing society. The delegates from across the nation heard reports on service programs designed to meet spiritual and social needs of the disadvantaged.

✦ A new library and a new physical-education center for the La Sierra Campus are moving off the drawing board and closer to reality. The completed library will accommodate 700 students, contain 250,000 books—more than double the present library—and cost about \$2.1 million. Construction of the new \$600,000 gymnasium to replace College Hall will begin during the 1972-1973 school year.

HAROLD WYNNE, *Correspondent*



Mrs. Cecil Riter, girls' dean, Hawaiian Mission Academy, from Pacific Union College.

Terry Pratt, principal, Gilroy-Hollister Adventist School (Central California), from Montana.

Henry P. Friesen, administrator, Hanford Community Hospital (Central California), formerly associate administrator, White Memorial Medical Center (Southern California).

Henry F. Fuss, pastor, Spanish-speaking churches (Southeastern California), formerly director, Colegio del Pacifico, Sonora, Mexico.

Tom Mostert, Jr., pastor, Spencerville-Triadelphia district (Chesapeake), formerly pastor, New Orleans (Arkansas-Louisiana).

C. L. White, pastor, Frederick (Chesapeake), formerly pastor (Georgia-Cumberland).

Robert Gift, literature evangelist (Chesapeake) from similar work (Ohio).

Robert Colgain, assistant publishing secretary (Ohio), from similar work (Southeastern California).

A. T. Westney, principal, Pine Forge Academy (Pennsylvania), formerly educational and MV secretary (Allegheny West).

Richard O. Stenbakken, chaplain, U.S. Army Infantry Center, Fort Benning, Georgia, formerly pastor, Worland, Wyoming.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Samuel Ketting, M.D. (WWC '56; LLU '60), returning as staff physician, Penang Adventist Hospital, Malaysia, Mrs. Ketting, also a physician, nee Effie Jean Potts (AU '44-'45; LSC '48; LLU '50-'54), and two children, left Los Angeles, California, August 18.

Juan E. Watson Reid (AU '69), to be secondary school teacher, Central Jamaica Conference, and Mrs. Reid, of Benton Harbor, Michigan, left Miami, Florida, August 22.

Jaime Cruz (LSC '66; '68), to teach in theological department, Montemorelos College, Mexico; Mrs. Cruz, nee Jeanne Patricia Kelley, and three children, of Brawley, California, crossed the border at Laredo, Texas, August 29.

Donald K. Van Tassel (WWC '50; '60), to be science teacher, Ethiopian Adventist College, Kuyera, Mrs. Van Tassel, nee Marion Ruth Walker (WWC '65), and three children, of Grassy Lake, Alberta, Canada, left Portland, Oregon, August 31.

Warren R. Zork (UC '51), returning as departmental secretary, Zambesi Union, Bulawayo, Rhodesia, Mrs. Zork, nee Shirley Ann Davis (UC school of nursing '51), and four children, left New York City, August 31.

John H. Wright (CUC '53 and AU), returning as teacher, Inyazura School, Rhodesia, Mrs. Wright, nee Jane Bigelow (CUC), and daughter, left Washington, D.C., September 1.

Grace M. Harvey (PUC '53), to be elementary school teacher, Karachi, Pakistan, of

Santa Rosa, California, left San Francisco, September 1.

Juanita A. Stinchfield (SMC '59-'61; AU '65), to be English office secretary, Inter-American Division headquarters, Coral Gables, Florida, of Nashville, Tennessee, left September 1.

Donald H. Glantz (UC '61-'62; PUC '65), to be secretary-treasurer, North Peru Mission, Chiclayo; Mrs. Glantz, nee Dorothy Louise Dunkin (UC '61-'62), and two children, of Angwin, California, left Miami, Florida, September 2.

Rodney G. Roe (WWC '55-'58), returning as laboratory technician and assistant business manager, Far Eastern Island Mission Clinic, Agana, Guam, Mrs. Roe, nee Freda Joanne Storey, and three children, left Portland, Oregon, September 2.

Jack A. Seeley, M.D. (PUC '57; LLU '61), returning as physician and surgeon, transferring from Seoul, Korea, to Bangkok, Thailand, Mrs. Seeley, nee Carolyn Joyce Fish (PUC '57), and two children, left Los Angeles, California, September 3.

Mrs. Thelma Annetta Smith (AU '27), returning as Bible instructor, Taiwan Missionary College, Taipei, left Los Angeles, California, September 3.

Loranne J. Choske (WWC '64; University of Washington '68), to be librarian, Middle East College, Beirut, Lebanon, of College Place, Washington, left Chicago, Illinois, September 3.

J. David Newman (attended AU), returning to the British Union Conference, Watford, Herts, England, and Mrs. Newman, sailed on the S.S. *France*, from New York City, September 4.

Russell B. Adams (NC '61-'62; Le Seminaire Adventiste '64-'65; AUC '67), to study in Collonges, France, under French Language Scholarship Plan, and connect with Trans-Africa Division (summer, 1970); Mrs. Adams, nee Nancy Sue Smith (AUC '64-'66), and son, of South Lancaster, Massachusetts, left New York City, September 4.

Robert W. Burchard (MC '55-'56; SMC '59), returning as business manager, Tokyo Sanitarium-Hospital; Mrs. Burchard, nee Ann Iris Maxwell, (SMC '55), and two children left Los Angeles, California, September 4.

Wilfred W. Eastman, M.D. (LLU '40; CUC '43), to be relief surgeon, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Eastman, nee Mary Elizabeth Hyatt (CUC '29-'37), of Takoma Park, Maryland, left Los Angeles, California, September 7.

Herbert L. L. Schafer (Canadian UC '54-'58; WWC '62; Purdue University '66), to teach in Bugema Missionary College, Namulonge, Uganda; Mrs. Schafer, nee Carol Janet Hueher (Canadian UC '56-'59; WWC School of Nursing '62), and two children, of Healdsburg, California, left New York City, September 7.

William G. Tym, D.D.S. (Canadian UC '53-'55; WWC '55-'56; LLU School of Dentistry '60), returning, Taiwan Sanitarium and Hospital, Taipei; Mrs. Tym, nee Betty Jean Parkhurst (WWC School of Nursing '56), and three children, of Caldwell, Idaho, left San Francisco, California, September 7.

Jerald E. Christensen (WWC '39; SDATS '47), returning as president, South Taiwan

Mission; Mrs. Christensen, nee Rose Madonna Merth (WWC '36-'38), and son left San Francisco, California, September 8.

C. O. FRANZ

NOTICES

Literature Requests

Mr. and Mrs. Emmanuel Adjepong of the two following addresses wish Bibles, books, Christian Home Calendar for 1970, magazines: Seventh-day Adventist, Old Testament, Ashanti, Ghana, West Africa, or Seventh-day Adventist, House No. 69, Kumase Street, Koforidua, Ghana, West Africa.

Send a continuous supply of literature to B. S. K. Amoako, SDA Mission, Techimantia, Ghana, W. Africa.

WANTED: A continuous supply of Christian Home Calendar, Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Tour Bible and You, and other denominational and Spirit of Prophecy books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

Send a continuous supply of old Bibles to Idamae Melendy, Review & Herald, Washington, D.C. 20012.

Melody Gutknecht, Apartado 72, El Fuerte, Sinaloa, Mexico, desires Back to God series, Bible Footlights, Certainty of My Faith, Christ and Tomorrow, David Dare, The Lord Is My Shepherd, Your Freedom and Mine, Christ Forever, God and Evolution.

Director, Adventist Cultural Centre, 11, Hailey Road, New Delhi 1, India, wishes Signs, Life and Health, Listen, Alert, Smoke Signals.

T. W. Bestman, c/o E.N.I. Mission, Greenville, Sinoo County, Liberia, West Africa, wants Signs, Listen, Life and Health, Smoke Signals, These Times, and other missionary materials.

Evangelist Peter Amoateng, Seventh-day Adventist Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa, needs Christian Experience and Teachings of Ellen G. White, Christ's Object Lessons, Counsels on Diet and Foods, Counsels on Stewardship, Gospel Workers, Highways to Heaven, Life Sketches of E. G. White, The Ministry of Healing, Prophets and Kings, Evolution or Special Creation, Bibles, pictures, magazines.

R. D. Rice, M.D., Seventh-day Adventist Clinic, Hockien Association Bldg., Ground Floor, Sandakan, Sabah, Malaysia, needs English and Chinese copies of Signs.

Send a continuous supply of MV Kit, songbooks, Bibles, Christmas cards, Spirit of Prophecy books, Sabbath school lessons, books, magazines, to Kenneth T. Pausan, Mualbeam, Fortwhite P.O., Falam District, Burma.

Rina V. Ladia, Kabacan, North Cotabato, P.I., desires a continuous supply of Signs, Life and Health, Listen, Liberty, These Times, Message, Review, Bibles, songbooks, visual aids, flannelgraphs, Spirit of Prophecy books, Christmas cards, Instructor, Guide, GO, MV Kit.

Mae Ladia, Southern Mindanao Academy, Digos, Davao, P.I., wishes a continuous supply of Guide, GO, MV Kit, Little Friend, Primary Treasure, Bibles, songbooks, Christmas cards, picture cards, Review, Instructor, Signs.

Senecio Agra, Kabacan, North Cotabato, P.I., desires a continuous supply of Signs, Review, Life and Health, MV Kit, Bibles, songbooks.

G. C. Sircar, director VOP Bible correspondence school, P.O. Karmatar, Dist. Santal Parganas, Bihar, India, wants These Times.

Romulo E. Albacorte, East Visayan Mission, P.O. Box 68, Tacloban City, P.I., wishes a continuous supply of magazines, books, Spirit of Prophecy books, filmstrips, slides, Bibles, tracts.

Send missionary literature to the following: Danquah Jacob Maxwell, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa; Business Manager, Bacolod Sanitarium and Hospital, Sanitarium, Bacolod City K-501, P.I.; James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556.

Church Calendar

Ingathering Campaign Promotion
Church Lay Activities Offering
Thirtieth Sabbath Offering
(Southern Asia Division)

December 6
December 6
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
Listen Campaign	February 28



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For he is good: for his mercy
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Psalm 107:1

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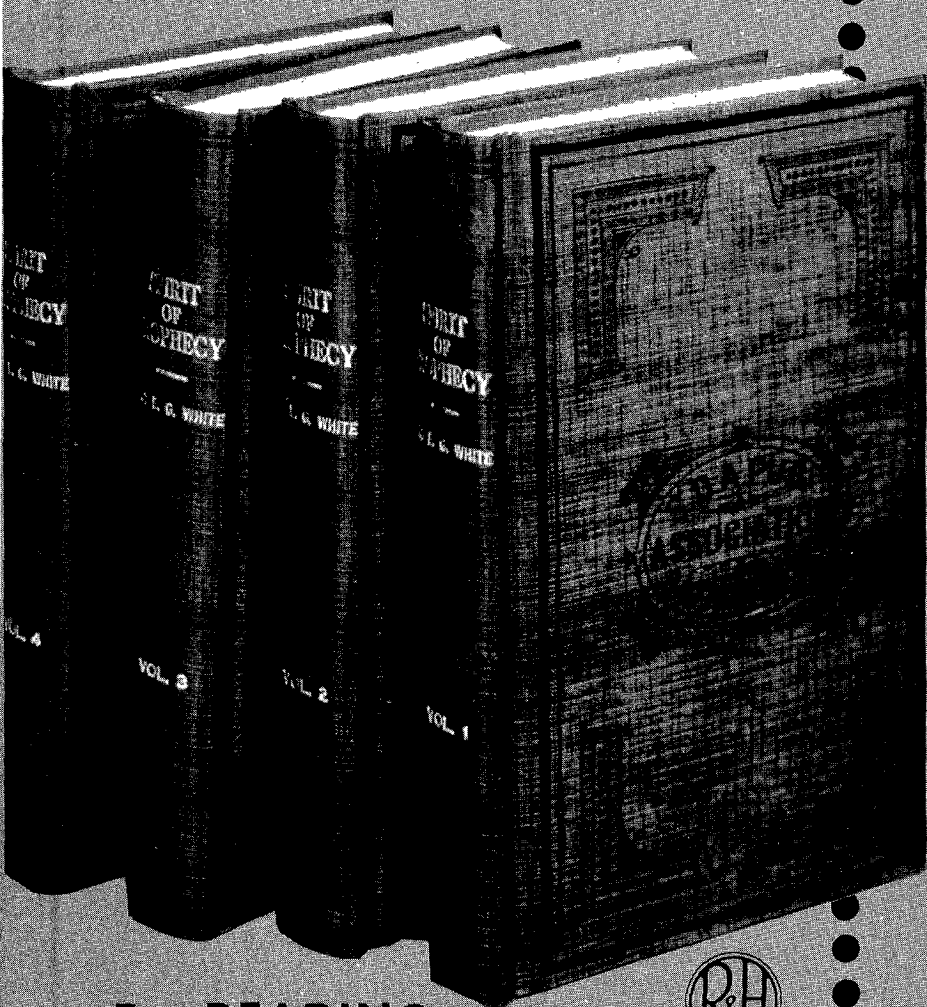
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Of Writers, Articles, and Miscellany...

As honorary chairman of the twenty-ninth annual National Bible Week, to be observed this year from November 23 to 30, President Richard M. Nixon paid tribute to the Bible as a guidebook for living.

Mr. Nixon said, "It is most fitting that this traditional observance is to be held during the week of Thanksgiving. For as each of us pauses to reflect on the meaning of the Bible in our lives, we surely have some special instance for which to express our thanks to God for strengthening our faith through Holy Writ." Our cover this week, provided by the American Bible Society, states the theme of this year's Bible Week, "Truth for Modern Man."

Roy Allan Anderson, author of "Radiant Religion" (page 2), entered denominational work in 1918 as a minister in Australia. From 1920 to 1926 he did ministerial work in New Zealand, and in 1926 he returned to Australia, where he continued in the ministry until 1930. From 1930 to 1936 he was a minister and evangelist in London, England.

Elder Anderson came to the United

States in 1936 and served as an evangelist for the Pacific Union Conference until 1938, when La Sierra College called him to head the Bible department. He worked there until going to the General Conference as an associate secretary of the Ministerial Association in 1941. He became head of the department in 1950 and remained there until his retirement in 1966.

Charles B. Hirsch, who brings a report to the church on page 5 this week, entered denominational work in 1951 as an associate professor of history and social science at La Sierra College. He later became chairman of the department, and in the late fifties he moved to the same position on the other side of the continent at Columbia Union College.

In 1959 he became president of CUC, a post he held until 1965 when he went to Andrews University to serve as vice-president for academic administration.

At the 1966 General Conference session he accepted the position of secretary of the General Conference Department of Education. As such he coordinates the entire program of the department, which oversees almost 5,200 schools throughout the world.

With Thanksgiving and Christmas hard upon us, we are met from Sabbath to Sabbath with the appeal for Ingatherers to participate in the solicitation program. This week E. H. Roy gives seven reasons why he goes Ingathering (page 6). They are reasons we all could profit by.



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

YOUTH ASK MORE BOARD MEMBERSHIP

KANSAS CITY, Mo.—Fifty per cent of the membership of general boards and agencies of the United Methodist Church should be under 30, according to a recommendation made here by the Council on Youth Ministries of the 11-million-member denomination. The proposal was one of a number which, if implemented, would substantially lower the age level of the church's leadership.

JEWISH IDENTITY AMONG YOUTH LOST

HAIFA, ISRAEL—"Prevailing uneasiness" exists in both Israel and the United States over the loss of Jewish identity by young people and intellectuals, the president of the American Jewish Congress said here.

TRANSPORTATION TO PAROCHIAL SCHOOLS

MINNEAPOLIS, MINN.—Minnesotans endorse State aid for transporting children to parochial and private schools as enacted by the 1969 Minnesota Legislature, according to a State-wide survey of the Minneapolis Tribune Minnesota Poll. It found that 69 per cent of all adults interviewed favored the law; 28 per cent disapproved, and 3 per cent had no opinion.

PRESBYTERIAN COUNSELING SERVICE

PRINCETON, N.J.—Units of the Episcopal Church and the Lutheran Church in America will become participants this fall in a United Presbyterian counseling service begun four years ago to help clergy faced with critical vocational decisions. The agency here, known as the "Northeast Career Center," has worked with about 500 men re-examining their role as ministers since it opened in 1965.

WCC EXPLAINS NEW ACCENT ON UNITY

CANTERBURY, ENGLAND—The World Council of Churches has not given up "its search for Christian unity" to become merely an organization committed to "social and political justice," according to a message from the WCC's Central Committee to member churches. Nor has the council "given up mission as a major emphasis," said the letter adopted by 120 policy makers meeting here.

It was produced primarily in response to questions arising from the WCC's Fourth Assembly in Uppsala, Sweden, last year. Major emphasis was placed on world economic development and justice at that meeting.

Rather than abandoning the established priorities of Christian unity and mission, the Uppsala Assembly gave a "new accent" to unity, according to the message adopted at Canterbury.

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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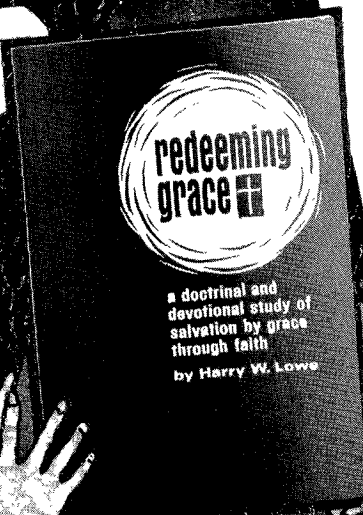
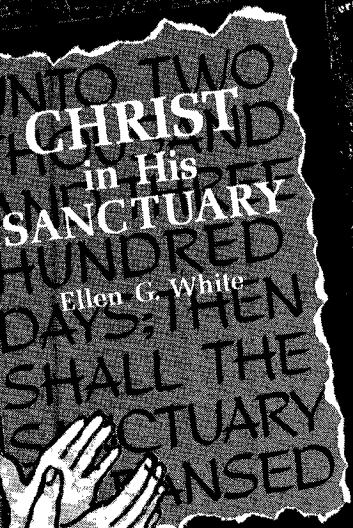
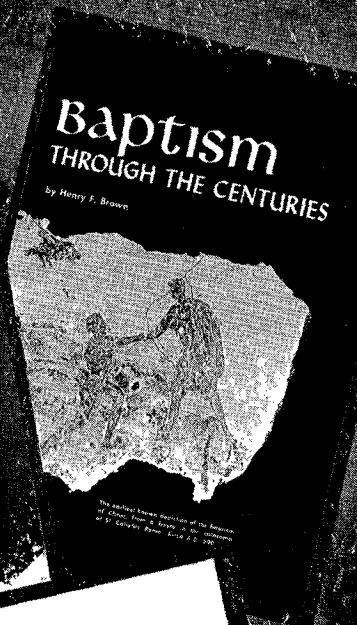
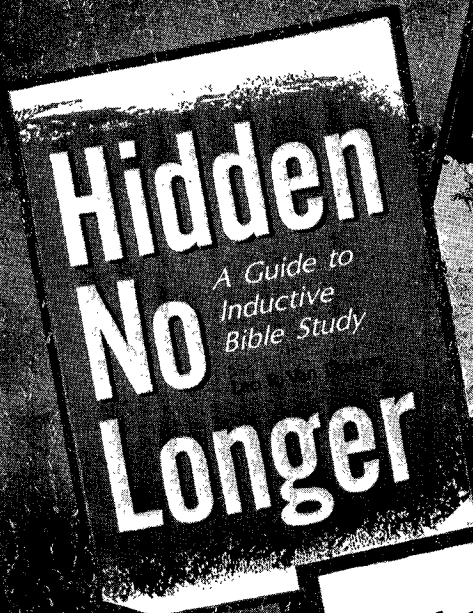
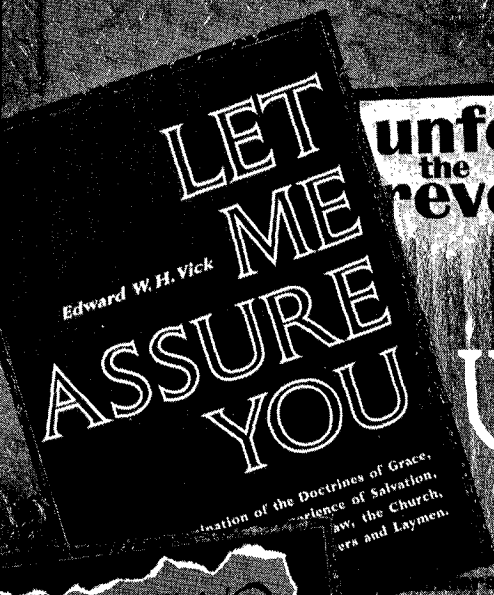
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. 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. 20012.

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Faith for Today Milestone: 500 Films Made in 14 Years

Faith for Today's film No. 500 is now being aired on major TV stations around the United States.

Carrying the title "When the End Begins," this milestone film is a sermon documentary in which W. A. Fagal shows how current events demonstrate the nearness of Christ's coming.

Five hundred half-hour films have been made for television use in the past 14 years. Previous to that, Faith for Today presented the gospel "live" on television for five and one-half years, during which time 250 additional programs were produced.

Next May the twentieth anniversary of the program will be celebrated. So far 15,224 persons have been gathered into the church as the result of Faith for Today's ministry.

J. J. AITKEN

Adventist Choral Society Sings in Constitution Hall

The National Adventist Choral Society sang in concert in Constitution Hall in Washington, D.C., November 9.

Under the direction of Francisco de Araujo, the 120-voice choir sang a work composed by Czechoslovakian Antonin Dvorak before an audience of 2,000, which included many of Washington's musically sophisticated listeners.

Because of the classical nature of the concert, the United States Government requested permission to tape it for future short-wave broadcasts overseas.

The National Adventist Choral Society was founded in July, 1967, by laymen in the Washington, D.C., area. The purpose of the choir is to present the message of the Seventh-day Adventist Church in great music.

Mr. de Araujo is known for his work with the Japan Missionary College Choral Arts Society, which toured the United States in 1966.

Voice of Prophecy Forms New Association for Evangelism

"I have been waiting all my life for this day," said H. M. S. Richards, of the Voice of Prophecy.

He was speaking at the first formal meeting of the Voice of Prophecy Evangelistic Association, "an organization which we hope will grow rapidly in the future," as the Adventist radiobroadcast pioneer put it.

Among those who gathered at Glendale, California, in late October were H. M. S. Richards, Jr., director and speaker of the Voice of Prophecy and head of the Evangelistic Association; Alvin G. Munson, general manager of the broadcast; David N. Hartman, broadcast treasurer; and representatives of the Voice of Prophecy's field service, youth outreach, and public relations departments.

Also present were the "firing line" mem-

bers of the association—Gordon and Phyllis Henderson, musicians; and Daniel R. Guild and Fordyce Detamore, newly elected evangelists of the association.

Elder Guild, just returned from missionary service as president of the Southeast Asia Union Mission, was assigned at the meeting to two evangelistic crusades—one in southern California, the other in Jackson, Tennessee.

Elder Detamore, one of the denomination's best-known evangelists, was assigned to crusades in Centry, Arkansas; Enid, Oklahoma; Des Moines, Iowa; Eureka and Oakland, California; and Seattle, Washington.

H. M. S. Richards, Jr., was assigned to crusades in Fresno, California, and Hutchinson, Kansas; Elder and Mrs. Henderson were assigned to the Richards' crusades and crusades of the other evangelists as available.

Other Voice of Prophecy musical groups—the King's Herald, Del Delker, Brad Braley, Wayne Hooper—were scheduled at the meeting to supplement the musical talents of locally recruited musicians and the Hendersons at the crusades.

Association members studied requests for at least a dozen additional crusades and noted a list of outstanding men who desire to become evangelists for the association. The group also discussed plans for General Conference leaders who have volunteered to hold crusades to meet the growing number of requests coming to the association.

Crusades of the Voice of Prophecy Evangelistic Association are scheduled in cities where local churches have sponsored the Voice of Prophecy daily broadcast for at least six months. Evangelists are being added to the association to meet the radio-broadcast's commitment to the many churches undertaking sponsorship of the daily broadcast.

HERBERT FORD

Record of One-Year-Old Adventist Volunteer Corps

Fifteen volunteers have served in various overseas areas and types of service since the idea of the Adventist Volunteer Service Corps was presented to our people through the columns of the REVIEW AND HERALD about a year ago.

Is this an Adventist Peace Corps? Yes and No. It is composed of volunteers with high service commitments, as is the Peace Corps. But it is more. It is the meeting of acute overseas needs for short periods of service by competent, skilled people who are able and willing to serve without pay.

Three nurses are giving one year of service at the Tokyo Sanitarium-Hospital in Japan. Two retired teachers are assisting in the Osaka Evangelistic Center in Japan. A teacher is using his sabbatical leave to serve in the Ekamai School, Thailand. An experienced treasurer has used his talents in filling short-term needs in Trans-Africa. Two builders have constructed buildings at Gitwe Seminary in Africa.

Latin America has had the services of a college teacher and his wife, who is a nurse, in Puerto Rico; of a young couple

to operate a mobile clinic in the Lake Titicaca Mission; of a teacher couple in the Central American Vocational College; of a retired missionary in the Bible department of Colombia-Venezuela Union College; of a physician in Guadalajara, Mexico; and of an industrial-arts teacher at Central American Vocational College.

Presently there are several calls for special needs. Trinidad needs a hospital maintenance engineer. Barbados is asking for a woodwork instructor. Many are the calls. To learn more of the opportunities for volunteer service, send your name and address to the Secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

D. W. HUNTER

Fiji Finds Gift Bible Plan Effective in Soul Winning

Evangelists in Fiji are excited about the results of the mission's Visitor Evangelism (Gift Bible Evangelism) program.

Barry L. Crabtree, president of the Fiji Mission, writes of this new evangelistic development, "Many of our people are visiting and assisting four or five families. Some have gathered more than 20 people into a Friendship Circle cottage meeting."

The mission had produced in the Fijian language a special edition of the Bible correspondence course entitled "God's Way." As with Gift Bible Evangelism in other places, each church member visits a family and introduces lesson 1. After going through the lesson with the prospect, he leaves it with him. Later he returns to collect the test sheet and to help complete the questions, if necessary. Then he leaves the next lesson.

"We believe that this home visitation plan will prove one of the best means of evangelism we have yet found in the Fiji Islands," continues Elder Crabtree. "One pastor in the Lautoka area of Viti Levu has now gathered 200 good interests and will hold meetings to bring them to a decision."

J. ERNEST EDWARDS

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