



Review

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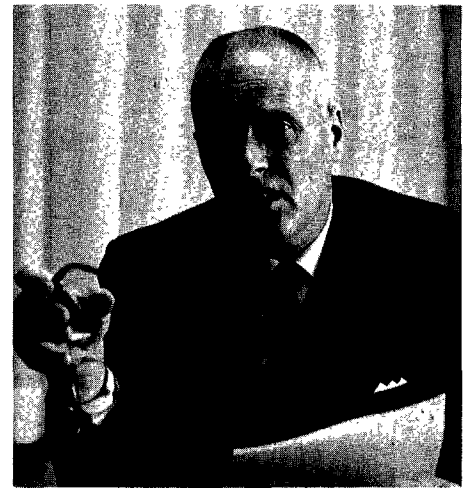
No. 48



We thank Thee



"... the importance of getting the facts"



"... and getting them straight."

Q At the time of the 1969 Autumn Council a report was presented concerning Project Whitecoat. I understand that some Seventh-day Adventists are connected with it. Can you give me some information on the project?

A. Yes, Project Whitecoat is a United States Army unit with headquarters at Fort Detrick, Maryland. Its rather impressive official designation is United States Army Medical Research Institute of Infectious Diseases, or USAMRIID. Until early this year it was known as U.S. Army Medical Unit, Fort Detrick, Maryland. Its new name is more descriptive of its work.

Q. How are Seventh-day Adventists connected with this unit more than with any other unit?

A. As the name implies, USAMRIID carries on research in infectious diseases. The particular focus probably could be stated as research in the field of defense against biological weapons or more familiarly known as biological warfare. Volunteers for research in human subjects are needed. These volunteers are recruited from military personnel with a 1-A-O (noncombatant conscientious objector) classification during basic and Advanced Individual Training at the U.S. Army Medical Training Center, Fort Sam Houston, Texas. Seventh-day Adventists compose more than half those taking the 1-A-O basic training, and are strongly oriented toward humanitarian ideals. The volunteer unit at USAMRIID is composed mostly of Seventh-day Adventists.

Q. What was the background for the report presented to the Autumn Council on Project Whitecoat?

A. Biological warfare is much in the news today. Congressional committees are seeking information in this field. Long documentary reports on TV networks, some of which mentioned Ad-

ventist servicemen, have been presented on this subject. Since documentaries must present their material rather tersely, owing to time limitations, there has been little attempt to spell out the exact relationship of Adventist military personnel to research in biological warfare in general. Some reports have implied that Adventist men are connected with research work directed toward improving biological weapons. To bring this issue into the open and to clarify it, the National Service Organization Committee of the General Conference requested the General Conference officers to set up a study committee to bring in a report on the matter.

Q. What type of people were appointed to this study committee?

A. Physicians, educators, representative officers of the General Conference, and various departmental leaders.

Q. How did the committee go about its work?

A. The first step was to meet and set down questions that should be asked to obtain the information needed to make an evaluation of the matter. Because many of these questions would involve detailed research to supply the answers, these questions were passed on to the commanding officer of USAMRIID, Col. Dan Crozier, USA MC. Then a subcommittee of eight was chosen by the committee chairman, Neal C. Wilson, to go to Fort Detrick and interview Colonel Crozier and ask further questions. This group of eight had two physicians, two educators, and General Conference officers and departmental leaders. This subcommittee reported its findings to the larger committee which reported to the Autumn Council.

Q. What were some of the findings?

A. For one thing this research goes back to the 1953-1954 period with the

original concept for study to determine the vulnerability of man to attack with biological weapons and to test the efficacy of Q fever and tularemia vaccines. Volunteer subjects were needed for the study. With the known humanitarian ideals of Seventh-day Adventists, the Army Surgeon General at that time, Major General George E. Armstrong, approached the General Conference officers to ask if there would be any objection by the church if some of its members were to volunteer for such study. The officers investigated the matter and replied that inasmuch as the results of such studies would benefit all mankind, church members could feel free to volunteer if after understanding the program they wished to do so.

Q. You say that this study would benefit all mankind. How do you know this is true?

A. Because the results of this research are freely published in professional journals in many countries. It is not classified and kept as secret information. After the first program in 1953-1954 the present unit was established in 1956 and since that time more than 160 articles and reports have been published in standard journals of the medical profession. All these are freely available to the ethical investigator in any adequate medical library.

In addition, 49 medical research institutions during the past three years alone have used the vaccines developed in USAMRIID to protect their personnel engaged in research with infectious disease agents. Many thousands of units of vaccines and infectious disease agents have been shared internationally with Inter-American, South American, African, and European countries, including Russia. On this basis I say that this research program benefits all mankind.

Q. This is an Army unit. Isn't the

Project Whitecoat

an interview with CLARK SMITH, *Director of the National Service Organization*

STAFF PHOTOS

Army also engaged in developing biological weapons? How do these programs fit together?

A. Yes, the United States and all other strong powers in the world are keeping abreast of knowledge in biological warfare. This could be designated as being in the field of offensive warfare and is under the direction of other commands in the Army than the medical service, which funds and controls the research in defense against infectious disease agents engaged in by USAMRIID.

The fact that these two research programs are situated on the same Army post, Fort Detrick, has led many people to unwarranted conclusions as to their connection. About the only connection is a piece of experimental equipment costing in excess of a million dollars. This is housed in a large building on the post. Financial prudence on the part of the Government does not allow both types of research to have identical items in this cost range. Perhaps once a year permission is requested by USAMRIID for use of this equipment. To illustrate the difference between the two programs, though, the USAMRIID offices and laboratories are open to visitors with a purpose. The research program in what could be called the offensive area in biological warfare, on the other

hand, is highly classified and enclosed in a separate section of the post with a high fence guarded at all times. No one enters that section of the post without a classification allowing access to the secret work carried on there.

It should be pointed out that since the published work of USAMRIID is freely available, those working in the offensive field may utilize this information as any other interested party might do.

However, in the opinion of this study committee the work of the Adventist volunteers in USAMRIID is entirely in the defensive area of biological warfare and thus humanitarian in nature. The committee feels that the efforts and sacrifices of these volunteers are perfectly proper for the Christian who wishes to enter this field.

Q. Do the volunteers in this program run any risks by participating in these studies?

A. Yes, they do. However, through very detailed and elaborate safeguards this risk is kept to a minimum. Every proposed study using volunteers must be studied and passed upon by a screening process involving the country's leading authorities in the field of infectious diseases, civilian and military.

A small note of human interest was the remark of Colonel Crozier that no serviceman has ever received any vaccine until he and some of his staff of researchers had tried it in their own bodies for any untoward effects. But every advance in the knowledge of medicine must ultimately be tested in the human volunteer before it can be passed on to the world. Some risk is always involved.

Q. How many men have become sick as a result of participation in this research?

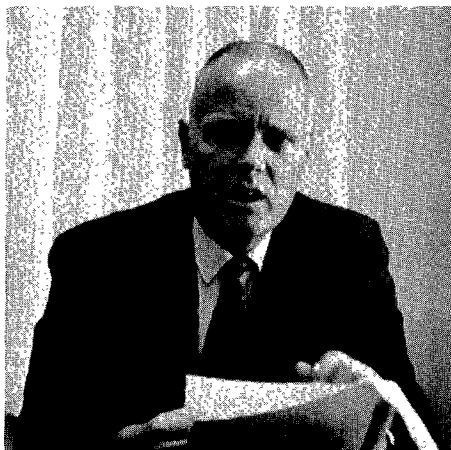
A. Of the more than 1,500 Adventist servicemen who have participated in Project Whitecoat, hundreds have been sick while engaged in the studies. But there has been no documented medical proof of any permanent damage to anyone. Several have questioned as to whether medical problems they have encountered after leaving military service could be related to their volunteer participation in the research.

Extensive studies of these cases by physicians (including those in our own church) have in no case established a connection. In one case the Army has honored a medical claim for a possible medical involvement to a former Whitecoat volunteer although it could not be established that the medical problem was connected to

"... defensive area ..."



"... humanitarian in nature ..."



"... proper for the Christian ..."



Whitecoat activities, since it was also not possible to establish that it was definitely not connected. With more than 1,500 participants over the course of 16 years there are bound to be many medical problems among the participants. In each case a logical question would arise as to any possible connection with the research work. It is remarkable that there have been so few problems.

Q. Did the committee members feel that they had adequate information on which to evaluate Adventist participation in Project Whitecoat?

A. Yes. I questioned each member of the subcommittee of eight before we left the office of Colonel Crozier to see if any of them had further questions they wanted to ask. All stated that they were fully satisfied with the answers they had received. Their report provided solid evidence that the General Conference officers gave sound counsel 15 years ago, when Project Whitecoat was initiated, when they ruled that any Adventist serviceman who was given an opportunity to volunteer for the program could feel free to do so inasmuch as humanitarian, rather than destructive, purposes were being served.

Q. Do you have any further comments on the program?

A. No, but I would like to say that the current agitation over Project Whitecoat illustrates anew the importance of getting the facts and getting them straight. People should be extremely slow to believe rumors or "information" that has not been well authenticated. Our church program can bear examination. There is nothing to hide. Leaders are always glad to answer questions and provide information. ♦♦



"... nothing to hide."

thanksgiving

By TREVOR HOOVER

IN VISION John saw all the angels worshipping God with thanksgiving (Rev. 7:11, 12). The spirit of praise and thanksgiving is the spirit of all who know God, whom to know is life eternal. Our prayers and songs should be full of praise and thanksgiving to the God in whom we live, move, and have our being. The psalmist urges, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147:1).

The spirit of praise and thanksgiving is found throughout the Scriptures. The song of Moses, the servant of the Lord, is a song of praise and thanksgiving: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him" (Ex. 15:1, 2).

Our praise and thanksgiving to God is in direct proportion to our remembrance of Him. Concerning the Israelites it is written, "They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red sea" (Ps. 106:21). Instead of praise there was complaining. In the place of thanksgiving there was rebellion. They were found backtracking while looking for shortcuts. They lost heart on the borders of the Promised Land as without faith they viewed the obstacles. They forgot the way the Lord had led them and His teachings in their past history. Many yearned for the old life that was left behind, and invited their friends to join a new movement whose destination was Egypt! They had forgotten God rather than Egypt. They could have testified to God's wonderful deliverance, His mercy and provisions for their every need. How appropriate would have been a special service of praise and thanksgiving to the mighty God of Abraham, Isaac, and Jacob.

Men miss much by their lack of praise and thanks to God for all His benefits. It is in this way that Satan gains an entrance that should be de-

nied him. The earnest appeal of the Scriptures is: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (chap. 107:8). Four times in this psalm, which reviews God's leading of His people, the inspired writer repeats these same words (verses 8, 15, 21, 31).

God's people remember the Sabbath of the Lord because they have not forgotten the Lord of the Sabbath. They see the unchangeable nature of the Eternal One. They believe and live by every word that proceeds out of the mouth of God. They taste and see that the Lord is good. By earnestly seeking Him they gain an experience that all must have. They find His Word to be a shield and buckler. They know that He is faithful who has given to them exceeding great and precious promises whereby they may become partakers of the divine nature and escape the corruptions that are in the world. They know His Word to be the anchor of the soul, both sure and steadfast. With praise and thanksgiving they give glory to God who created all things, and who in these last days chose a people to show forth the praises of His excellent grace.

The Advent people can say with the psalmist, "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can shew forth all his praise?" (chap. 106:1, 2).

We are admonished to "sing unto the Lord with thanksgiving" (chap. 147:7). We are instructed, "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:5, 6).

Let us not forget Him from whom all blessings flow. Let us meditate upon His goodness and give thanks unto Him as did the psalmist of old: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (chap. 103:2-5). ♦♦



FRANKLIN BOOTH, ARTIST

Anticipating the Advent

By WILLIAM A. FAGAL

ON A recent trip to the West Coast of the United States I left the well-traveled Interstate highway and took what the map indicated to be a short cut. Within minutes I realized that the choice was a mistake. The primitive condition of the unfrequented road kept me so occupied that I even forgot to check the mileage to discover if I had saved any!

Tiresomely tortuous, the route proceeded interminably uphill, downhill, and around hairpin turns. Awesome sights occasionally greeted me as I peered anxiously down unprotected steep cliffs and surveyed beautiful valleys far below. Short cut or no, the trip took twice as long as if I had stayed on the main road.

Toward the end of my detour I passed through a deserted commu-

nity, plainly a ghost town. At the center of this former mining area the State had placed a small sign giving a brief history of this place. Years ago gold had been found here and people had come in great numbers to mine the lode hoping to get rich quick. Some of them did.

But now, the deserted community's homes, restaurants, saloons, a school, several stores, and a church were empty and forlorn. High weeds added to the rundown appearance of the unpainted, neglected buildings.

Standing in the eerie silence of the place, I reflected on all the ambitions, joys and sorrows, hatreds and affections of those who had once dwelt here. Now only the cemetery contained inhabitants and only the gravestones expressed the community's disappointed hopes. When the

cost of mining the ore had exceeded the price the gold could command, the dispirited people had all moved elsewhere, leaving behind their shattered dreams.

Homes and businesses that once had consumed full attention became worthless. Willingly their owners abandoned them and went—I know not where. A simple event over which they had no control—the setting of the price of gold—had robbed their lives in this place of meaning.

From the abandoned, empty village my thoughts leaped ahead to a time when, according to Scripture, the entire world will become one vast ghost town. Though this may not appear a very inspiring thought, surprisingly, when understood properly it can be comforting, and even uplifting.

Global Ghost Town

The second advent of Jesus will reduce the earth to a global ghost town, for God will take the righteous to heaven while He renovates this earth. During the thousand-year period that follows, the earth will be one vast desolation.

Perhaps you do not relish the prospect of leaving your present home. Would you feel bad about abandoning it if you knew that God was going to give you one infinitely better? He has promised to do just that.

If only we could see our earthly houses and possessions in the light of eternity, how insignificant and transitory they would appear. God intends to replace them.

Someday we will leave our pitiful accumulations in which we now take such pride. Our well-furnished homes will then soon become dilapidated, sagging on their foundations, our fine automobiles will soon become inoperable, and our bank accounts worthless.

Are you wondering what is comforting, even uplifting about this? The disciples wondered too. Christ described for them not what they would leave, but what He has prepared for them.

Jesus told them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). To His perplexed followers this was a precious promise, one which they never forgot.

Why should anyone worry about deserting a crumbling earthly home if he can lay claim to one of the Fa-

ther's "many mansions"? While I am satisfied with my home here, it surely is no palace; it should not be difficult to leave it for the special place Jesus has prepared for me. That is what I shall do when Christ returns to earth!

But our Lord's return is not only to make possible the exchanging of our homes here for mansions in the skies. Christ's second advent will also reunite families. What a precious promise this is, made more meaningful in time of loss.

Our daughter telephoned us recently to tell us of a tragic accident which that day had taken the life of a very talented friend of hers. A young wife and mother, an accomplished musician, she had that morning taken her husband to the airport and seen him on his way to business appointments. Before separating, they prayed together in the car with the husband later reporting that his wife had offered a beautiful prayer for God's protection on her traveling husband. He arrived at his destination safely, only to be told that on the way home from the airport her car had been struck by another auto and she had been killed.

How can we explain life's senseless tragedies? We cannot. But, in faith, we believing Christians can look forward to Christ's return when a loving God will compensate us for earth's losses and restore our loved ones.

What hope exists for every sorrowing heart in the promise of the resurrection at Christ's coming! What a triumphant note is sounded in the assurance, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be

with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

Glorious Reunion

Let us consider what Christ's return will mean to every believing Christian.

1. It means a beautiful, eternal home in heaven.

2. At the Advent there will be reunion with those from whom we have long been parted.

3. The second advent of Jesus will end all sickness.

Have you ever considered how much of life today is consumed by aches, pains, and serious illnesses? Doctors, nurses, druggists, hospital administrators, and related personnel devote their lives to caring for the ill in body and mind. After Jesus returns to earth, you will never even see another pharmacy or hospital. Why? Because God promises that the inhabitants of the new earth will never be sick.

Isn't it something to joyously anticipate that day when no one will have cause to say, "I am sick"?

4. Christ's coming means the end to physical handicaps.

Isaiah wrote, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6).

Can you imagine a world with no handicapped people? Not even a little handicapped, like having to wear glasses? And no hearing aids, Braille books, or sign language? No canes, crutches, or wheel chairs? Nothing associated with physical impairment of any kind? In God's new world there will be none.

5. Christ's second advent means the end of crushed and disappointed hopes.

In the earth made new nothing will

prevent a person from reaping the full benefits of honest effort. Homes then will not be subject to mortgage foreclosure, and maturing crops will not suddenly become the possession of one who has not sowed the seed.

Furthermore, here on earth families scatter so today, and often we would not have it otherwise, for our children need to take advantage of their opportunities. Our own two children are happily engaged in the work of God, but this has taken them far from us. Since all too rarely we have opportunity to be together, how we cherish our occasional association and how we look forward to the happy family gatherings the new earth will provide.

6. All nature will reflect the peaceful harmony of God's universe. Nature, now seemingly at war with itself, characterized by violence, will become peacefully harmonious. In the earth made new there will be no hidden dangers lurking just out of sight to bring sudden destruction to either man or beast.

7. Heaven's highest joys and rewarding pleasures will last eternally. Says the psalmist, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16: 11).

All too often life's joyous experiences are tempered by negative incidents. "The evening would have been perfect," we say, "if only . . .," and then we enumerate one or even several things that limited its perfection. Life is like that; there is little in the here and now that can be considered perfect. But someday all of this will change as we experience nothing but "fulness of joy" and "pleasures for evermore."

We Must Be There

You simply must not miss heaven. God wants you to be there "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

If you miss heaven you will have missed everything! Life here can be rewarding, but everyone knows it is often disappointing. Even the happiest life here has its share of sorrows and disappointments; some have more than their share. Heaven is the prepared place where Jesus desires to right earth's wrongs and launch us upon an eternity of what we had always wished life might be—and more.

A place is being prepared there specifically for you. You must not miss it. You may claim it by accepting Jesus Christ as your own personal Saviour and Redeemer. It will be well worth it. ♦♦

Modest Investment, Immeasurable Returns

The REVIEW attempts to meet the varied needs of its readers. It is encouraging to us in the editorial offices to receive letters testifying to personal help received. A recent letter from Richard J. Hammond, principal of Greater Boston Academy, reads:

"The REVIEW becomes more meaningful and increasingly indispensable each week. I usually read it before any other mail is opened. It may come as second-class mail, but it is strictly first-class material. Of particular encouragement and significance was the recent article by Elder Pierson, 'Is There Any Word From the Lord?' As we enter that time when 'everything that can be shaken will be shaken,' I like to think that readers of the REVIEW may have a weekly injection of added spiritual stability and encouragement that is theirs for the modest investment of only a little of their time and less of their money."

The modest investment is even less now during the REVIEW campaign, when a yearly subscription costs only \$6.95 instead of the regular \$9.50. This reduced rate is available till the end of the year.

—THE EDITORS

GOD'S people have for years generously provided the tithe and offerings necessary to support the church's working staff and other needs. The mission and evangelistic programs have been continuously enlarged so that now there are 21,568 workers in many nations who receive such support.

In addition to this number, there are 40,711 institutional workers of all classes that are being supported wholly or in part by institutional income. The total tithe received from our people around the world in 1968 amounted to \$106,087,945.13, and the mission offerings amounted to \$25,147,459.04, making a grand total of \$131,235,404.17. The work of the local churches was supported in the amount of \$49,146,552.80, making a grand total of tithes and offerings of \$180,381,956.97.

These figures do not tell the complete story of the giving of God's people. In addition to the tithes and mission offerings, members contribute toward the building of churches, provide church schools, and support other denominational projects.

Distribution of Tithe

The individual member pays his tithe to the church treasurer, who sends all of it to the local conference. From this tithe the local conference supports the ministers who work in administrative and evangelistic lines and those associated with them in carrying forward their programs. No portion of the tithe is retained in the local church, local expenses being met by contributions of members for such expenses.

The conference sends 10 per cent, or a tithe, of the tithe to the union conference. The union conference in turn sends to the General Conference a tithe of the tithe that it receives. The 90 per cent the union retains is used for its ministry in the administrative and evangelistic programs. In the overseas fields the tithe paid by the unions is sent to the divisions. The overseas divisions do not retain the tithe but pass it on to the General Conference, inasmuch as they are each only a division of the General Conference. In addition to these distributions, the local conference contributes 7 per cent of its tithe to the General Conference sustentation fund to provide retirement funds for those workers who have dedicated a lifetime of service to the cause. Also the union conference and the General Conference designate 7 per cent of their tithe, respectively, for the retirement fund. More will be said about the retirement plan (sustentation fund) later.

The percentages of their tithes that the conferences in North America appropriate to the General Conference for the world budget aid in the support of the ministry in the overseas divisions. The percentage varies with the total amount the overseas fields receive from their members. Most of the conferences in North America now appropriate the maximum, which is 20 per cent. (This same plan, with appropriate modifications, is used by most of the overseas divisions now.)

When the regular and special tithe percentages are sent on, each \$100 of tithe paid by the church members is distributed as follows: The local conference retains \$63; the union conference, \$8.30; the General Conference, 93 cents; the sustentation fund, \$7.77; and special tithe, \$20. Certain other percentages of tithe are allocated to radio and television programs, college ministerial budgets, and others aid smaller conferences.

It is seen, then, that the large majority of conferences in North America retain no more than about 60 per cent of their tithe, passing on at least 40 per cent for needs in areas other than those in their own field. As a safeguard, calculations are made from time to time to determine the needs for the ministry in the overseas fields in the light of the amount of tithe and nontithe monies available to meet the needs—keeping in mind the restriction placed upon the use of tithe

by divine guidance. Thus a balance is kept so that the plan of using the tithe for the ministry is not altered.

Mission Funds

The second major source of income provided by the church both in the homelands and overseas divisions are the mission funds that are used for purposes other than that for which the tithe has been held sacred. The main sources of these funds are the Sabbath school offerings (including the regular weekly offerings, the Thirteenth Sabbath Offering, birthday offering, thank offering, and Sabbath School Investment offering), Spring Mission Offering, Midsummer Offering, Annual Week of Sacrifice, Missions Extension Offering, and all gifts for missions, weekly and otherwise, that are given for the purpose for which mission appropriations are made. Included also in these funds are the Ingathering funds. All of these funds comprise what is known as the One-Dollar-a-Week fund.

How is the Thirteenth Sabbath Offering overflow handled? The plan of calling for a special offering on the thirteenth Sabbath of each quarter to benefit a particular mission field was put into effect in 1912. The overflow idea received further consideration at the 1936 General Conference. In 1961 it was revised so that presently the designated field for which appeals are made receives 20

per cent of the Thirteenth Sabbath Offering above the first \$50,000 given.

The \$50,000 and 80 per cent above that amount represent the average amount given each Sabbath during the quarter and is retained to meet the regular budget needs.

When the plan of the Thirteenth Sabbath Offering overflow began in 1912, the only quarter in which there was an overflow (according to the plan as then used) was the fourth quarter, when the amount was \$1,879.54. Aside from an overflow of \$424.01 in the first quarter of 1913, there was no overflow available for distribution until the fourth quarter of 1917, the amount being \$15,084.60.

The amounts raised through this plan from the year 1918 through 1950 varied from \$524.78 to \$52,859.99. The average made available from 1951 through 1959 was \$52,988.61. Since 1960 the offering has averaged \$86,041.68. There have been quarters in which the amount raised has exceeded \$100,000. The largest Thir-

teenth Sabbath Offering overflow up to the present time was \$139,336.51, which was sent to the South American Division the fourth quarter of 1966.

Ingathering Funds

The Ingathering campaign is conducted in all divisions. In North America the time of the campaign and the goals for each local conference are set at the time of the Autumn Council, and in the overseas divisions at the time of the division annual committee meeting. In North America the Ingathering magazine and other promotional materials are paid for by the General Conference from its budget. The general promotion is the responsibility of the Lay Activities Department.

The promotional material features the total mission program of the Seventh-day Adventist Church both in the homeland and in the overseas fields. It is not a campaign conducted solely for our work in the foreign

fields but includes the work of the church in all parts of the world.

Because of the large membership in the North American Division and the ever-increasing needs for church buildings, schools, conference equipment, welfare work, as well as emergencies in our institutional and conference activities, the 1936 and later Autumn Councils took actions to meet these needs in the fields in North America by providing that a share of the funds above the basic Ingathering goals be returned to them.

The total amount received through the Ingathering campaign is divided into parts, one called the "basic goal" and the other the "overflow." All the monies received until the basic goal has been attained are a part of the General Conference funds to be included in the One-Dollar-a-Week Fund and form a part of its budget for the world field. Funds in excess of the basic goal, the "overflow," are divided so that 40 per cent is retained by the General Conference and 60 per cent is returned to the respective union conferences to be distributed by their executive committees.

These funds are not to be used for regular conference operating costs. Even though participating churches exceed their recommended per capita, they are not to retain any portion of these funds but are to remit the full Ingathering receipts to the General Conference through the local and union conferences. Ingathering funds raised in the overseas fields are remitted in their entirety to the General Conference and then reappropriated to the originating division. Basically, the use of Ingathering monies in overseas divisions is for the same type of projects as in the homeland.

Missions Extension

There is another special mission offering that also has been structured similarly to that of the Ingathering campaign. It is the Missions Extension Offering. The total basic goal is set by the General Conference and then assigned to the unions of the North American Division. All funds received in this campaign, up to the amount of the basic goal, are retained by the General Conference for specific projects in the overseas fields.

The amount raised in each union beyond the basic goal is distributed as follows: 40 per cent is retained by the union conference for evangelism and 60 per cent by the General Conference for the Missions Extension program in the overseas fields. The projects benefited by this offering in the overseas fields are the publishing,

A Story FOR THE YOUNGER SET

Norman's Shepherd

By ENID SPARKS

NORMAN and Uncle Jim were driving the lambs to the new pasture. The little sheep bobbed up and down like balls of white yarn. Norman laughed as he watched them. But after a while he felt tired and thirsty.

"When are the sheep going to drink?" Norman asked. He knew they must be thirsty too.

"They can drink in the pasture," answered Uncle Jim. "There's a big pond there. Look!" He stopped suddenly and pointed. "You can see it from here."

To Norman the pond looked like a big blue plate against the green grass. And it didn't seem very far away.

"Are we near the pasture?" Norman asked.

Uncle Jim nodded. "Yes. I opened the gate last night, so the lambs could go in. I'll have to count them, though, to make certain we didn't lose any."

Norman was puzzled. "We couldn't lose any of the lambs, could we?" he asked.

"Yes, we could," Uncle Jim told him. "When we passed that strip of tall grass by the bridge, some may have hidden there."

One, two, three, Norman counted along with Uncle Jim right up to twenty-nine. Then Uncle Jim looked surprised. "Only twenty-nine!" he exclaimed.

"There should have been thirty lambs. There's one missing. We'll have to find it."

Quickly, Norman and Uncle Jim started back along the road. "Do you think the lamb is in the tall grass by the bridge?" asked Norman.

"That is a good place to hide," Uncle Jim said.

It certainly was a good place. It took Uncle Jim and Norman a long time to find the little lamb. At last they saw it snuggled down behind a big bush.

Uncle Jim stooped and picked up the little lamb. He carried it across the little bridge and set it down in the road. Then he gave it a push toward the pasture gate.

"Baa-a! Baa-a!" bleated the little lamb. And away it ran to meet its friends.

Uncle Jim smiled as he followed the lamb and closed the gate. "Now the lambs are all safe and happy in the pasture," he said.

Norman felt happy too. And he was also tired. He was glad when Uncle Jim reached down and lifted him up in his arms.

"You're a very good shepherd, Uncle Jim," Norman said as he watched the lambs scamper about the new pasture.

"Thank you," said Uncle Jim. "I'm glad you think I'm a good shepherd, but I know a better Shepherd. Do you know who He is?"

"Oh, yes," answered Norman quickly. "Our Shepherd is Jesus. He cares for all of us, and someday He is coming to take us all home with Him."

"That's right," said Uncle Jim softly. "I hope you will always remember to think of Him as your Shepherd."

Norman was so happy that he gave Uncle Jim a big hug. "I'm always going to," he declared. "I'm glad that I'm like the little lambs and have a wonderful Shepherd to look after me!"

educational, and medical work in mission fields, particularly the building of printing plants, schools, dispensaries, small hospitals, and the installing of permanent equipment.

Dollar-a-Week Fund

We return now to the One-Dollar-a-Week Fund. In the North American Division the churches and conferences have a goal of one dollar a week per member for missions. The offerings that make up this goal, as mentioned before, are the Sabbath School offerings, Ingathering basic goal, Spring Mission, Midsummer Mission, Annual Sacrifice, Missions Extension basic goal, and all gifts for missions, weekly and otherwise, that are given for the purpose for which mission appropriations are made.

This second major source provides funds for such projects as the renewing of school plants, including buildings and equipment, the erection of church buildings, and the purchase of land and equipment for institutions.

Realizing that the work of the church is a world work, provision is made whereby some of the monies received through the One-Dollar-a-Week Fund, or the total mission offering contribution as outlined above, are used in North America, although the large percentage is for

the overseas program. The church recognized the fact that some projects in the North American Division deserved support from the mission funds and thus instituted a program called the Come-back Fund.

Come-back Fund

Because such a large portion of the mission funds for the world field are raised in the North American Division, a special fund called the Come-back Fund has been devised for this division. Through this fund mission offerings contributed by the churches in North America are allocated for specific purposes within the fields in which the churches are situated. The Come-back Fund was originally used for relief from indebtedness in educational institutions, but a part of the fund is now used for other purposes, such as church extension, ministerial internships, college gifts and grants, and church schools.

Through the years modifications and adjustments of the mission funds comprising the Come-back Fund have been made. Present distribution is marked by a series of fractional percentages totaling 18.4 per cent of the entire One-Dollar-a-Week Fund raised during any year. The amounts represented by the overflow of the Ingathering and Missions Extension

funds are not included in the calculation of the 18.4 per cent.

It is important to understand that specific offerings are not included in the One-Dollar-a-Week Fund. Neither are any balances of such offerings unused at the year's end put into the general fund. Specific offerings, such as Servicemen's Literature, Faith for Today, Temperance, Andrews University, Oakwood College, Loma Linda University, Voice of Prophecy, Religious Liberty, Disaster and Famine Relief, are earmarked for these specific activities and used for them. Any unexpended balances (there seldom are such balances) at the year's end are carried forward and used for the purpose for which they were originally solicited.

Local Church Funds

Another important category of funds is the local church funds. Each church has urgent needs for its own church school, local missionary endeavors, literature distribution, evangelism, maintenance of its house of worship—just to mention a few. The funds raised by each church, called Local Church Funds, are retained in the local church treasury and administered by the local church board. They are not sent on to the local, union, or General conferences. ♦♦

(Continued next week)

The art of living *when you're young*

By MIRIAM WOOD

THUS FAR—

NO FARTHER

Immediately above these words is a line that is not a printing error. It is important. At least I think it's important, and I hope you'll agree after I've discussed the reasons for its existence.

This column for nearly seven years has consistently (well, maybe there have been and are a few inconsistencies!) held the viewpoint that Seventh-day Adventist young people as a whole are sincere, worth while, trustworthy, and dedicated to the great principles of our church. Because of changing cultural patterns, however, the dedication of these youth may not be apparent to some observers. The world is different—appallingly so, at times. You're the multi-media generation, the stand-up-and-ask-why generation, the do-your-own-thing generation. Your self-expression can be—and is—pretty flamboyant at times. Our philosophy here has been that unless moral principles are involved, flamboyance isn't necessarily wrong. Foolish, maybe, but who isn't foolish once in a while?

However, after reading a news story in the *Washington Post* of October 15, 1969, it seems imperative that we set forth the limits of self-expression that will be endorsed here. I quote a part of the newspaper story:

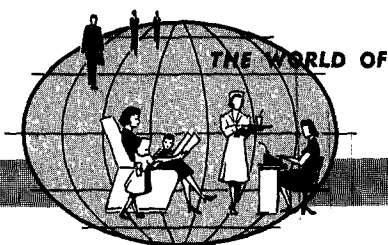
"Clark Kerr, former president of the University of California, was hit in the face with a custard pie during a . . . lecture at Indiana University tonight. James Retherford, former Indiana graduate student and former editor of an underground newspaper, was arrested." In other words, a

highly educated, highly respected man who had been invited to speak, who was a guest of the university, was subjected to a kind of harassment and indignity that can be characterized only as savage. While I know nothing about the young man who committed this atrocity, I'm quite sure he's been in the foremost ranks of those demanding "freedom of expression." Of course this doesn't include "the other side"—WE are entitled to be heard, but THEY aren't. Courtesy and civilized conduct are only words to this young ruffian; rational dialog—what's that?

Precisely here, then, comes the line-drawing for Seventh-day Adventist Christian young people. God and Christ, upon whose instructions and teachings our church is founded, have made this particular principle clear. Down through the ages it has never changed: "Honour thy father and thy mother." Extended, the injunction carries over to include all persons in positions of authority, certainly teachers and educators. A thinking young person may disagree with those in authority—but his method of disagreeing will make use of Christian courtesy and decorum, not custard pies and obscenities.

Outside the realm of Adventist homes and schools the matter is completely cared for by this no-nonsense command: "Render therefore unto Caesar the things which are Caesar's." Among those "things" is respect. Probably one of the flabbiest arguments I've heard is the one which claims that "I'll respect them if they *earn* my respect." For anyone going down that booby-trap path, I suggest an intensive study of the Roman Empire of Christ's day. If you can find more corrupt, depraved potentates than most of the Caesars, I'll be surprised. Yet, knowing all this, our Lord still firmly stated that the Christian in the world has a positive duty to its rulers.

Please take a second glance at that strong black line. Its message is pretty clear. Thus far—no farther.



The Adventist Woman

Conducted by DOROTHY EMMERSON

What the Tape Recorder Taught Me

By CARROL JOHNSON SHEWMAKE

LIFE with four teen-agers has many interesting aspects. My husband and I have found two conditions essential to maintaining happiness in a home predominately teen-age. Number one is activity—particularly on Saturday nights! Number two is a well developed sense of humor.

Sometimes we Christians, knowing the importance of each act of life, become so serious that we take all the joy out of living for our children. We have to learn to laugh even at *ourselves*. How hard that often proves to be when our dignity is at stake; no one likes to feel foolish. Somehow I often manage to end up with the choice of either settling back in wounded pride or laughing with the others—at me! Let me illustrate:

My children are folk-music enthusiasts. Since my husband is a guitar playing lad, born in Tennessee, folk music abounds in our home. It was natural that we should all become fans of our Seventh-day Adventist folk-singing group, The Wedgwood Trio. This group consists of three young Adventist men just starting out on their various life vocations—one as a teacher, one a minister, and the other still a medical student. They had begun their group singing when all three were attending Newbold College in England. American folk music was a great novelty in England and the three boys from Southern United States enjoyed performing. Before the boys came back to the United States, The Wedgwood Trio toured Europe singing and playing to appreciative audiences.

All three of the singers now live in our general area. Our oldest son, John, away at college, had heard the trio at a Saturday night program. When our younger three received

news that the group was presenting a program in a nearby city, they clamored to attend. It took little to persuade my husband to fill our car with teen-agers and head for the city.

We arrived ticketless, but after waiting in line for a few minutes, we secured tickets and found good seats close to the front. My husband had brought along a small battery-operated tape recorder, and decided to try taping the program from his seat.

The Wedgwood Trio members were in top form that night. Between numbers they told tales on one another to the amusement of the audience. We all laughed heartily and left the program that night feeling that the trio was really great.

Quiet Ride Home

The long trip home was more quiet than the ride down had been and when we got home everyone was ready to tumble into bed.

Sunday morning dawned slow and lazy. No one was in a hurry to begin the day. In fact, my younger son, Tom, decided not to begin the day at all! Since he was struggling to fight off the remains of a cold, I encouraged him to rest in his room.

"Just one thing I'd like, Mom," Tom said. "Could I have dad's tape recorder in here so I can listen to The Wedgwood Trio again?"

Every now and then as I passed the closed bedroom door on my housewifely rounds, I could hear Tom's low laugh. Laughter, contagious as chickenpox, spread throughout the house. It was a cheery group that gathered around the table for supper that evening. Tom had showered and dressed and graced us with his company. Both Paul and Julie had had a pleasant day—Paul on his Honda in the hills and Julie puttering

around the house and yard. Dad and I were delighted with the cheerful faces of our children and entered into the animated supper-table discussion with happy hearts.

"Say, Mom," Tom chuckled, "you've got to hear that tape dad made last night! I've laughed over it all day." Immediately he began laughing again and we all joined him.

"Did the tape turn out *that* good?" dad asked.

"Oh, yes. It's not too bad of the trio, but you should hear *mom*—that's what has kept me laughing all day! It's so funny!"

"Who? Me?" I gasped. "I'm not on that tape! What do you mean?"

Tom exited quickly and brought back the little tape recorder.

"Here, it's ready to play. You can hear what I mean." Tom punched the button and The Wedgwood Trio began their program.

The tape was very clear. Soon the trio members finished their first song. Audience applause filled the small machine and the trio began their interim jokes. Laughter nearly ruptured the tape. Above all the laughing was one hearty, vaguely familiar, laugh.

My husband and children were still laughing, but I felt slightly sick inside. That was *my* laugh on the tape recorder! The songs began and were again followed by more jokes and more lusty laughter by the audience—especially one member of it!

Fortunately, I had the dessert to dish up and then the table to clear off as the tape unwound that Saturday night program.

"Ha, ha, ha; ho, ho, ho!" laughed my cheery family as the tape finished. My back was turned to them as I began the supper dishes.

A real battle was taking place within my mind. I somehow felt humiliated that I had laughed so heartily. Why hadn't I thought of that small microphone so close by? I wished I could destroy the tape and forget it had ever happened!

Bedtime came in its usual order of the day and I thankfully knelt by my bed.

"Dear God, help me to take this tape in good spirit and not feel hurt and humiliated. Help me to be able to laugh at it."

I sank into sleep punctuated only by hollow, echoing laughter from the chambers of my dreams.

"Say, Dad," Paul asked the next morning at breakfast, "may I take your tape recorder to school and play the tape of The Wedgwood Trio for the kids who didn't get to hear them Saturday night?"

I stopped abruptly midway between the dining room and kitchen—would that tape be broadcast *everywhere*?

"Well," dad considered, "I guess so if you'll be very careful of my new machine. Oh, and by the way, don't mention who that is laughing."

So, I thought, my husband has noticed that the tape bothers me.

The children hurried in after school excited and talkative.

"Did you play the tape?" I asked.

"We sure did," Paul answered, "and they *loved* it! Oh, I didn't say that was you laughing, either."

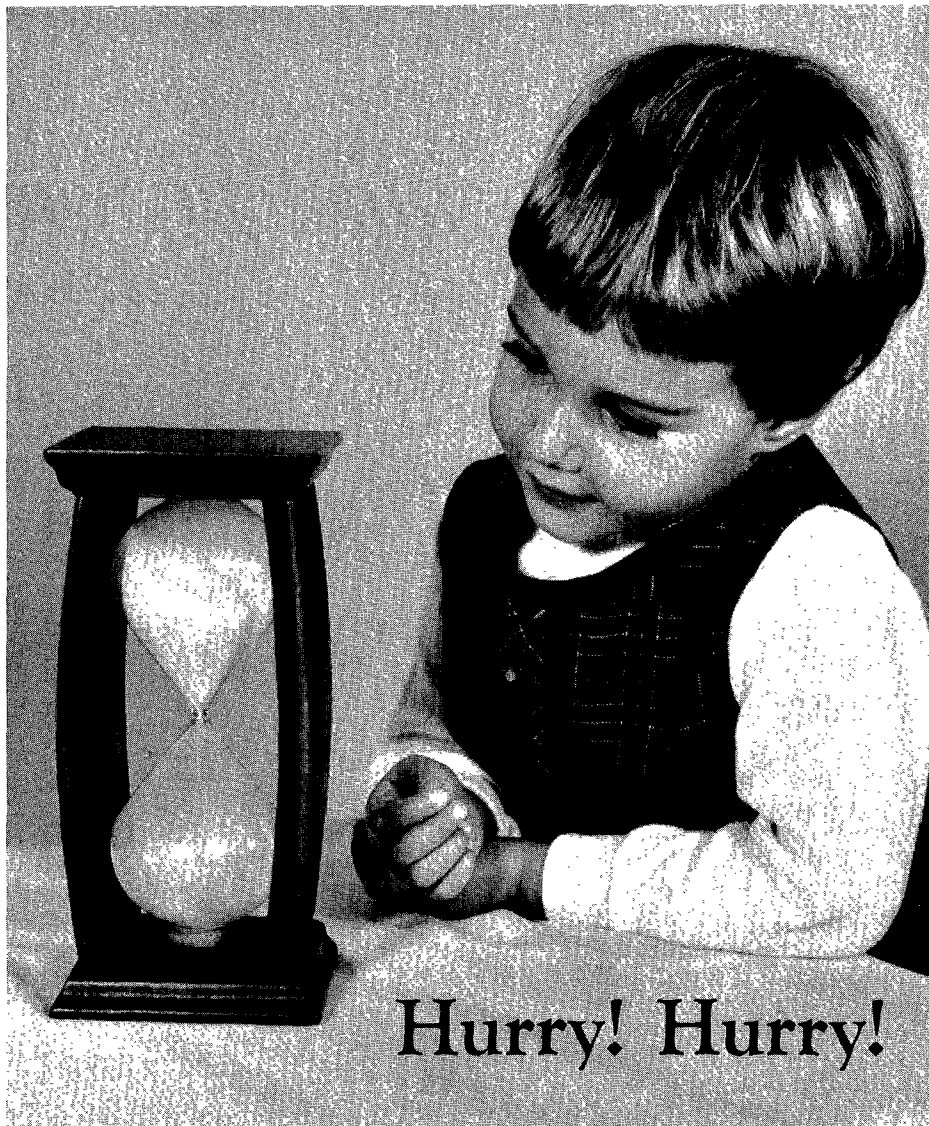
"No," Julie said, "someone asked who that was laughing and Paul said it was a woman who sat near us!"

I looked at my three laughing children and burst out laughing too. Perhaps I should be proud of that tape—doubtless I'll never again star with a singing group!

My husband's tape recorder with its small, easy-to-overlook microphone is, perhaps, not unlike the unerring record of heaven. God has a record more exact than any earthly tape recorder has ever made. Angels operate God's recording studio, and even thoughts and intentions leave an indelible impress there.

My hearty laughter humiliated me when I heard it recorded. How would I feel to hear my thoughts spoken publicly? What a solemn responsibility is mine to live daily for Christ in a home with not only teen-age listeners but angels as well. "Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil."—*The Great Controversy*, p. 486.

Thoughts, words, actions—yes, even laughs—are important. Learning to evaluate their relative importance in my life is one lesson the tape recorder taught me! ♦♦



HAROLD M. LAMBERT

Hurry! Hurry!

IF I COULD have only one wish about my mother, I think I would wish that she would never again say "Hurry!"

In the morning she says, "Time to get up, Mary; now hop out of bed," and then she goes back to her room. When I lie still to see if my eyes will move and make up my mind to tell my feet to move, her voice gets crosser and crosser, and she calls, "Mary, didn't you hear me tell you to get up? Get up at once! Hurry!" All day long it's "Hurry, hurry!" Hurry to school and hurry through lunch, and then, last of all, just as I am having a nice time sitting on daddy's lap, looking through a picture book, it's "Hurry now; run on to bed."

But my mother doesn't always do things right away as soon as *she* is called. Lots of times I call her and I call her and I call her, and she says, "Wait a minute." Then I call her again and she says it again. Then I say, "I did wait a minute," and she gets angry and says, "Don't call me that way, Mary, it makes me nervous."

And once mother told me to wash

my hands, and just as I was deciding whether to use hot or cold water, she told me five more times to hurry and wash them right away. When I told her it made *me* nervous to have her call me that way, she said, "That's silly, Mary. Little girls don't get nervous."

When I go to visit grandmother, she never says, "Hurry!" She just comes into my room in the morning, kisses me, and puts a big clock on the table so I can see it, and says, "Now, my dear, I want you to race with this hand. See if you can be dressed before it runs down here to half-past seven." And I keep looking and looking at the hand of the clock and dressing so fast, so fast that I always beat that hand down to half-past seven.

I wish my mother would do that way with me. But when I tell her about it, the only answer I get is, "I haven't time for games, Mary."

Grandmother has raised lots of children and learned how already. I guess my mother is just practicing on me.—Adapted from the REVIEW, April 7, 1921. ♦♦

God's Holy Day—1

A SANCTUARY IN TIME

The question-and-answer columns of religious journals frequently deal with questions regarding the Sabbath. The questions are direct, and reveal a sincere desire for information. The answers, by contrast, are evasive, and reveal lack of insight regarding the meaning and purpose of the Sabbath. The following exchange, clipped from a widely read magazine with a large circulation, is typical.

"Saturday or Sunday?

"Will you please tell me why you ministers keep Sunday as the Sabbath day? The true Sabbath is Saturday. Jesus never changed the Sabbath. He never told his apostles that He changed any of the Ten Commandments."
Illinois Mrs. S. M."

"Christians keep different days for worship. You are right, the true Sabbath is Saturday. However, Jesus was raised from the dead on Sunday, the first day of the week, so Christians honor that day because of His resurrection."

Those who seek to defend Sunday as the Christian day of rest have, in our view, very little material on which to draw, and no fresh, new arguments to buttress their position. Doubtless this is the reason they continue to repeat the same arguments that have been offered for decades to quiet the troubled consciences of people who discover that "the seventh day is the sabbath of the Lord thy God." They cannot find Bible authority for Sunday-keeping, and having rejected the true Sabbath they cannot in good conscience use the fourth commandment to provide meaning for worship on the first day of the week. So they fall back on the lame logic that everybody should rest one day in seven, and since Christ rose on the first day of the week, Sunday is the day to be honored by Christians.

The fact that Sunday as a holy day is in deep trouble, having become a big day for professional sports events, recreation at the beach or mountains, or for maintenance tasks around the house, reveals that the arguments for Sunday sacredness carry little weight with Sundaykeepers. Church attendance is dwindling while stadium crowds are increasing.

By contrast, the arguments for seventh-day Sabbath-keeping grow in number and strength, and the Sabbath as an institution takes on added dimensions and meaning. This was predicted by the servant of the Lord when she declared that shortly before the plagues are poured out, while Christ is still in the heavenly sanctuary, the people of God will proclaim the Sabbath "more fully." (See *Early Writings*, pp. 33, 85, 86.) She says that "at that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

We have not yet arrived at "that time," but already we can see "more fully" some aspects of the Sabbath that hitherto have escaped our view. In this editorial and

others to follow we shall explore things both old and new concerning God's holy day.

The Seventh Day Made Holy

Let us start at the beginning. In Genesis 1, Moses records the origin of everything in the world—vegetation, fish, birds, animals, man. He says that God created all things. Then he says that "on the seventh day . . . he [God] rested . . . from all his work which he had made. And God blessed the seventh day, and sanctified it" (Gen. 2:2, 3). The R.S.V. says He "hallowed" the day. In Exodus 20, God commands, "Remember the sabbath day, to keep it holy" (verse 8). The identical Hebrew word—*qadash*—is translated "sanctified" in Genesis 2 and "keep holy" in Exodus 20.

It is important (and somewhat surprising) to note that the first time the idea of holiness is mentioned in the Bible it is in connection with the Sabbath. To us as human beings this is strange. If men had been choosing something to be holy they would have selected a city, a building, a plot of ground, a grove, a mountain, or a river. To human beings living as they do in the dimensions of time and space, objects of space seem to have more reality than those of time. But God chose a day. He took a piece of time, something that cannot be seen, and made it holy. Instead of choosing a piece of space, He chose a piece of time.

Thus the Sabbath, which is holy time, is a kind of giant sanctuary, an enormous cathedral. When the sun goes down Friday night at sunset, everyone enters this sanctuary; everyone enters it through his own private door wherever he may be. Unbelievers enter it unwittingly and irreverently, but they enter it just as truly as do commandment keepers. Believers, on the other hand, feel at once the spirit of the "sanctuary." They are exalted by God's majesty. They are humbled by His greatness.

When the apostle Paul preached to the Athenians on Mars' Hill, he declared that the God who created heaven and earth "dwelleth not in temples made with hands" (Acts 17:24). God cannot be imprisoned in church buildings. He cannot be confined to so-called holy places. He is the God of eternity. Thus He has made a sanctuary in time where He has offered to meet with men.

The importance of the Sabbath is made clear by the fact that it is enshrined in the heart of the moral law. Religious people throughout the millenniums, whether believers in false gods or the one true God, have felt compelled to erect buildings in which to worship their deities. They have sacrificed funds and given of their time and strength to build sanctuaries in space. This is commendable, but it should be noted that nowhere in the moral law is there a command to build a sanctuary in space. The fourth commandment puts men under obligation to recognize God's sanctuary in time.

Satan Cannot Destroy the Sabbath

It is premature in our discussion to deal comprehensively with the issue of the seventh day versus the first day; nevertheless, it is relevant here to note that the Sabbath, being made of time, cannot be destroyed by Satan. The most Satan can do is produce a counterfeit. If the holy memorial God had created to remind men of Himself as Creator were in the dimension of space

(e.g., a building, river, mountain) instead of in time, Satan could disfigure it, perhaps even destroy it.

During the long bondage of the Israelites in Egypt, Satan attempted to eradicate all knowledge of Sabbath sacredness. "In order to obliterate God from the minds of men, Satan aimed to tear down this great memorial" (*Patriarchs and Prophets*, p. 336). He failed. But how much more successful he might have been if the memorial he was seeking to tear down were one of space rather than of time!

By being made of time, the Sabbath accomplishes something else. It helps to put in proper perspective the things of space. Man's great tendency is to place too much value on the material world, on the things he can see and feel and control. The Sabbath sits in judgment on this tendency. It declares that the world of the unseen is of ultimate importance. It declares that God has made His holy memorial of something unseen—time; that He passed by the world of "things" as being inferior as memorial material. It declares that man must not neglect the things of the spirit, and must not live on the level of the seen and the material. It declares that what we are is of greater consequence than what we have.

By being in the dimension of time, the Sabbath asserts another important fact. It says that man is not the master of everything. Man may control almost all aspects of his existence, but there is one aspect that is beyond his control—time. This is perhaps the most effective refutation of man's conceit. Man may split the atom; he may send astronauts to the moon; he may communicate with satellites millions of miles in space; but how helpless he is to call back even one moment of time. He cannot change the dates of history. He cannot take an hour or a day from his age. He is in the inexorable grip of time, and is helpless even to slow down its swift advance. What a blow this is to man's pride! What an aid this is in seeing himself in the right perspective to his Maker!

But more than this, by relating himself properly to holy time, man obtains a more accurate appreciation of the value of time in general. He sees that just as each moment

of the Sabbath is priceless in reaching a higher level of spiritual existence, so each moment of secular time has value. Time is not to be wasted. It is not to be "killed." It is to be invested in worthy pursuits. It is to be utilized responsibly. Thus the person who relates properly to the Sabbath will tend to prize the time-potential of the other six days of the week.

Likeness of God in Time

We close this brief review of the time dimension of the Sabbath by pointing out that of all the memorials of Himself that God might have chosen, time is best capable of representing Him. Supporting this view, Rabbi Abraham Heschel once said in a lecture: "Where shall the likeness of God be found? Is it in the eyes or the nose of the person? There is no quality that is in space that is common in essence with God. There is not enough freedom on the top of the mountain. There is not enough glory in the silence of the sea. The likeness of God can be found only in time. Time is eternity in the sky."

Zophar the Naamathite, in the book of Job, suggested the greatness of God when he asked: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea" (Job 11:7-9). And Ellen G. White added: "No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. . . . The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond."—*Patriarchs and Prophets*, p. 116.

What, then, but time could be chosen as a memorial to God? What but time could suggest the limitless nature of the Eternal One? Thus, in the decision of God to make holy one day each week is revealed His wisdom. And besides His wisdom, it reveals something of His infinite nature. Small wonder that He placed in the heart of His law the command, "Remember the sabbath day, to keep it holy."

K. H. W.

(To be continued)

lates principle or lessens the blessing received from this ordinance. The important thing, I believe, is that we all participate and encourage others to do so, leaving it up to them how they go about it.

MRS. FLORENCE McDONALD

College Park, Georgia

FOOT WASHING AND WOMEN'S HOSE

It is difficult to imagine that the wearing of hose during the ordinance of humility has become an issue with some. I appreciate the reply made to letters received on this subject.

I honestly cannot see why it makes a difference with anyone. Everyone agrees that the service is symbolic, not intended to remove soil from the feet. All that is required besides a proper spirit is that the feet be immersed in water and dried. Is there any virtue in struggling in and out of hose to accomplish this? Having participated both ways, I'd like to reassure the sister who thinks "it is awful" because "the stockings are being washed, not feet." The water readily penetrates the thin hose and thoroughly wets the feet. They are then patted dry. Really this also avoids some of the immodest scenes sometimes witnessed.

Let's not concern ourselves with this small matter of personal choice that in no way vio-

RIGHTEOUSNESS BY FAITH

Hats off to Elder Pease for his excellent series "The Faith That Saves" (Aug. 21, 28, Sept. 4, 11, 18, 25). The article "1926 and Beyond" was worth the subscription price of the REVIEW. As a local elder and treasurer of our church, I heartily recommended it to those who do not have the paper. I am glad Elder Pease placed emphasis on 1926.

Regarding the learning of new hymns, we have been very successful with the "hymn of the month." Our members now love many of the little-known hymns.

ARTHUR F. GAY

Baldwin Park, California

I can't thank you enough for publishing the recent series "The Faith That Saves," by Norval Pease. You could have put nothing else in print that is more significant for our church today than this. I feel that in the years ahead this series of articles may

very well be looked back upon as a high point in the history of our church paper. It may very well serve as a sound anchor, as a real reference to the truth of what Seventh-day Adventism is really all about.

I urge that this series be printed in the form of a small book and made available at once.

DOUGLAS COOPER

Ketchikan, Alaska

► Plans are under way to offer the series in booklet form. Watch the advertisements for an announcement when it is ready.

MORE ON MORES AND MORALS

With great interest I have read the article "On Mores and Morals" (Sept. 11). I am more than 35, but in years only, not in heart. I have mailed the article to my daughter, who is attending our academy in Hawaii. She was in full agreement with the article. She expressed herself that all too often there are double standards.

This kind of approach to the problem of young people from the point of view of problems as young people see them is long overdue.

MRS. JO ALBRECHT

Englewood, New Jersey

AUSTRALASIA:

New Programming Boosts Broadcast Effectiveness

A new television program, Focus on Living, featuring Australian radio-TV evangelist Roy Naden, is making a significant impact in the eastern states of Australia. With daily multiple exposure it reaches virtually every section and age group within the community.

This and a full slate of other radio and television programs have made recent months most successful in the radio, television, and associated Bible school ministry throughout the Australasian Division.

Enrollments for Bible courses were 4,000 more than for the previous year, and 925 persons were baptized during the year as a direct result of radio-television work. Throughout the year 23 speakers broadcast a total of 76 regular radio programs—54 on a weekly basis, 12 semiweekly, and ten regular programs daily.

Television is well established throughout Australia and New Zealand, and some areas in the island mission fields are now also served by television.

Faith for Today was the first religious program of any kind to be screened in Australasia and is still an effective favorite where it continues to be shown. It is Written evangelistic campaigns through television are conducted in various centers from time to time and are responsible for many decisions.

Another broadcasting success is On the Beam, a 15-minute fast-paced radio program that takes a weekly look at the news of the world from the Christian's point of view.

Every week new stations are added to the On the Beam network, and a flood of letters from listeners spells continued success for this program. Participants are Roy Naden, Max Townend, and George Rollo.



The King's Heralds of Tonga, our VOP quartet who sing in three languages.

Thirteen Bible schools, scattered strategically throughout the division, give a strong backing to our many radio and television programs as people are able not only to hear but also to study God's last-day message in their own language.

Full mailbags arriving at our radio offices testify that in many remote areas within the territory of the Australasian Division the words of the three angels are being carried where no Seventh-day Adventist preacher has yet been able to set foot.

M. G. TOWNEND
Radio-Television Secretary
Australasian Division

SIERRA LEONE:

Workers' Meeting Held; Evangelism Emphasized

Sierra Leone workers met recently for a three-day ministerial workers' conference at Yele. Among the 25 present were a few teachers, the colporteur, the carpenter, the mason, office staff, evangelists, and district pastors.

The theme was "Go Forward."

Speakers were J. M. Hammond, mis-

sion president; Th. Kristensen, president of the West African Union Mission; and Dr. S. L. DeShay, the union health secretary.

On Sabbath the workers visited the Yele Town church for Sabbath school and worship, and in the afternoon returned to the compound for a lively discussion of the Spirit of Prophecy by a panel of workers.

New techniques for evangelism were introduced, such as Voice of Prophecy group-study plan and the Gramophone, better known in Sierra Leone as the turntable.

S. C. Nicol-Kamara was honored for reporting the highest amount of tithe in Sierra Leone during the past three months. He is now in his fifty-first year of service to the church.

J. M. HAMMOND, President
Sierra Leone Mission

BRAZIL:

Congregation Formed in Minas Tourist Town

Ouro Preto, a Brazilian tourist town about an hour's drive from Belo Horizonte, had never had a series of meetings. In fact, Adventists had never tried any type of work there.

At the beginning of 1969 when I revealed my plans to some workers, one said, "So you are going to hold a series of meetings over at the museum of petrified hearts?"

With 30 Bibles in hand, in January we began in earnest our house-to-house work in Ouro Preto. First, small coupons were scattered throughout town mentioning a free offer of a Bible and a free Bible course for all who wished. Little by little the coupons with the mission address were returned with names of people interested in owning Bibles.

Every few days I sent a Bible instructor to pick up the lessons and leave new ones and to see how the interested families were doing. One of these visits proved a real joy to all of us. We discovered a man by the name of Gumerindo, who for 13 years has been listening each Sunday to the Voice of Prophecy broadcast with his family. They believe in the Sabbath truth and have already said they want to be Seventh-day Adventists.

Little by little these Bibles have been scattered to the interest points of the city—in most cases the poorest are the happiest to receive a Bible. Even so, we have had some opposition from the principal clergyman who has preached in one part of town saying that some calamity howlers have been visiting the population of Ouro Preto giving out some Bibles and lessons. "They say," he went on, "that the world will be coming to an end, but do not worry about these intruders and do not listen to them, because the world only ends for those who die."

Little did he know that his announcement in church only served as propaganda for us. Even though some people



The staff at Advent Radio-Television Productions, Sydney, Australia: Roy Naden, director and speaker, seated in center; on his left, John Banks, assistant manager; on his right, Ross Piper, Bible school principal and editor of publications. Inset: Pastor Timothy, a Solomon Islander missionary to New Guinea, who broadcasts in Pidgin English.

did return their Bibles, there were many willing to take their places and finish the course. So far, many have finished the course, and we are planning to have an investiture soon.

Many years ago an Adventist couple lived in Ouro Preto. But since they were both old, they were not very active. They died about nine years ago, and one of the daughters married out of the church. This daughter, Sonia Machado, still lives there, and even though her husband has not been interested, she still has inclined toward religion. She kept the Sabbath after a fashion even though

she had never been baptized. In spite of the godless husband and worldly surroundings, she had done well, and when we studied with her, we found that with a little instruction in doctrine and daily living she would be ready for baptism.

Sonia Machado is now baptized, the first fruits of our work in Ouro Preto. This is a real victory when you consider that the Methodists have worked in Ouro Preto for 70 years and have only three members. We will soon have a Sabbath school of more than ten.

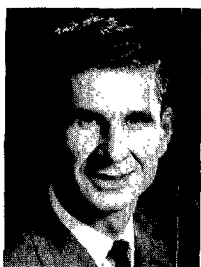
R. C. BOTTSFORD
Minas Mission Evangelist

It Is Harvesttime

[Shortly before the recent Autumn Council in Takoma Park, the presidents of the world divisions met with the General Conference president and vice-presidents at Camp Berkshire, New York. At that time the division presidents gave an overview of the work in their fields. We presented five of these reports in our November 13 issue. We herewith present the other five.—EDITORS.]

North American Division

By NEAL C. WILSON, *Vice-President of the GC for North America*



THE power of God is working in North America. We see how the Holy Spirit is using and blessing different approaches and how He is working through the lives of many persons.

Good news comes to us from the South.

A year and a half ago a tragic incident ignited some fierce feelings, not only in the United States but around the world. As a result of the lifework of the man who was murdered, he has become a hero and a symbol. Since that time the city of Memphis, Tennessee, has been torn with a great deal of strife, tension, and uneasiness. Seventh-day Adventists have felt they ought to carry the message of peace and hope in a very special way to this city.

Early this summer one of our evangelists began a campaign in the heart of Memphis. Calvin B. Rock, with a corps of helpers, moved into the city. The success of their program could not be predicted, for the meetings were to be held only a couple of blocks from where several serious incidents had taken place.

The preaching of Christ and the Advent message has produced wonderful results. The team has been lauded by the authorities of the city for their influence and for their unusual method of presenting the gospel. The attendance was remarkable and sustained every night. At the first baptism 157 joined the church.

Since that time several additional baptisms have been held, bringing the total to about 200. This has necessitated the purchase of a church complex, which is a story of providence in itself.

The Manhattan church in New York City, under the leadership of William

Jackson, has been adventuring for Christ in a different type of soul winning. This church is situated in lower Manhattan, right in the heart of Greenwich Village, a center to which thousands of rebellious and confused youth and others come from all parts of North America. Seventh-day Adventist youth and lay leaders have been going to Washington Square to show their concern for the mental, physical, and spiritual health and well-being of those who are disappointed in the selfishness and duplicity of the human race.

After showing an interest in "people where they are," Pastor Jackson and his associates invite these bewildered people to return with them to the church for a film and refreshments. As many as 200 have gone to the church—stockholders, teachers, businessmen, hippies, artists, actors, and runaway youth. Many are studying the Bible and several have been baptized. This too is evangelism, and it has really done something for the church members.

A strong program of evangelism is being conducted among Spanish-speaking people. In California an aggressive program of all-out soul winning has been carried on under the leadership of Samuel Weiss. In New York City, during the past few months, the Spanish Voice of Prophecy speaker, Braulio Perez, has stirred Brooklyn audiences and helped to show that the gospel has a practical solution for the issues and dilemmas of our world.

The Spanish-speaking population of Miami has been made aware of the need to accept Christ and prepare for His soon coming through an evangelistic campaign conducted by several evangelistic workers from Inter- and South America—one Mexican, one Cuban, two Chileans, and two Puerto Ricans besides laymen. Hundreds of visits have already resulted in many Bible studies, and about 60 have been baptized.

A ministerial intern who graduated from Oakwood College about 18 months ago held a series of tent meetings in

Mississippi last summer. All was going well when the devastating tropical storm Camille hit. The tent was destroyed, but the people had found what they wanted. In spite of many individual tempests and attempts by Satan to prevent decisions, the Lord gave Michael Bernard, the youthful evangelist, 46 converts.

I wish I had time to tell about the outreach of Gift Bible Evangelism, Testimony Countdown, Amazing Facts radio evangelism, Faith for Today television ministry and reaping programs, Voice of Prophecy Nite Owl contacts, the nightly broadcast over XELO, a 50,000-watt clear-channel station situated on the U.S.-Mexican border, conversions among the Sioux and Navajo Indians, and an experimental "Be Free" youth program for the downtown areas of our cities that is being tested in Texas.

And so young and old, laity and ministry, professional men and denominational administrators all are sharing in the greatest of all adventures, reconciling men with God.

Middle East Division

By F. C. WEBSTER, *President*



THE Middle East Division is the fastest growing division in the world field.

How did this happen? One answer is found in the work of Salim Japas. Elder Japas, of Syrian descent, came to us a few years ago from South America and

he has been talking evangelism, evangelism, evangelism in all areas of the Middle East. He has teamed up with George Khoury, and they have gone into all the areas of the Middle East Division, helping our workers to gain a concept of evangelism.

A little more than a year ago when we were thinking of what our objective should be in 1968, we were meeting with our leaders in Egypt. One of the men said, "With the blessing of God I am going to baptize 100 persons during this year."

This is the first time anything like that has ever happened in the Middle East. But Fakhry Naquib took that challenge and began a program of evangelism. He helped in a number of public meetings that year, particularly in the Assiut area.

As a result, the other workers throughout Egypt came to realize that evangelism can be carried on in Egypt, and in 1969, in every district from Alexandria all the way up the Nile to Luxor, our workers have held one or two major campaigns. In fact, Brother Fakhry held four campaigns during the first six months of this year.

Last year under the blessing of God 450 new members were added to the church in the Middle East Division. Up

to July 1 of this year, 350 had already been baptized.

Elder Fakhry tells how in Massara, Egypt, he wanted to begin his meetings by showing a temperance film. It so happened that an electric power plant had just been installed in a Coptic church there, so he went to the priest and asked whether he could show the temperance film in the church.

The priest said, "Surely you can. It's a good film."

He said, "Now when we show this film we always offer prayer. Do you mind if I offer prayer in your church?"

"No, go ahead and offer prayer."

Five hundred people came into that church to see the film. Brother Fakhry offered an opening prayer and then told why Adventists use health films. "We want to build strong characters. We want to prepare a solid foundation to the Christian faith with strong bodies."

After the film he offered prayer again. As he greeted the people outside, one of the men said, "Long live the Adventists!" Our pastor said, "Come over to the church. We are going to have an evangelistic campaign there." The man came the next night. Now he is a baptized member.

In the city of Zooak we have one of our oldest SDA churches in Egypt. Before the first world war Brother Rickman came from Germany as missionary to Egypt. He was sent to the village of Zooak and soon was building a church. When noon hour came and the workmen stopped building, he began to teach them the commandments. When he came to the fourth, he talked to them about the Sabbath.

One man said, "Excuse me. You don't mean Sabbath. You mean Sunday."

"No," he answered, "I mean Sabbath—the Saturday Sabbath."

Just about that time the war broke out and Pastor Rickman had to leave. But ultimately the church was built.

This year L. C. Miller, our ministerial secretary, held a series of meetings there. Among those attending the meetings was the very man who had questioned about the Sabbath about 50 years ago.

In the midst of the series of meetings a child was born in the family of this man. He took the child to the Coptic church to have it blessed there and the priest said, "No, you have been attending the Adventist meetings. I won't bless your child. It would have been better for you to attend the Mohammedan meetings than to attend Adventist meetings. Don't you know that?" The man felt bad because his child could not be blessed. So he took the child to the Adventist church. He has since been baptized. When R. L. Jacobs and I held some meetings in that church, there he was, after all these years, an older man now, but enjoying acceptance in the family of God.

Of course, not all baptisms in the Middle East have been in Egypt, but up to the middle of the year, 143 had been baptized in Egypt—nearly half of the division total. And what God is doing in Egypt He is doing in other lands nearby.

Inter-American Division

By C. L. POWERS, *President*



EVANGELISM IS the key word throughout Inter-America. This is true in Cuba, as elsewhere.

Our members in Cuba are faithful and courageous. In sharing their faith they are not able to give out handbills or

to advertise evangelistic meetings. They do not need to. They just announce a meeting and the members invite their friends. Churches are packed.

The SDA Church in Cuba has added to its corps of workers. There are now 107 full-time workers, three of whom are dedicating their time to a new kind of evangelism—music. There are 30 trained choirs throughout the island. Through their programs these choirs are attracting hundreds of visitors to the churches. In spite of adverse conditions, 47 series of evangelistic meetings were held during the first six months of this year, and 273 persons were baptized.

In Cuba even a baptism is turned into an evangelistic meeting. There are some 450 baptized members in the three organized churches in Santiago de Cuba. Recently these members prepared a beautiful invitation to a baptism they were planning, and they gave them to their neighbors. By actual count there were 1,030 present to witness the baptism of 17 people.

The church continues to grow also in Jamaica. Union President H. S. Walters called me one Thursday morning and said, "I don't know what we are going to do. We started meetings in Lucea, near Montego Bay. The first night we had an attendance of 2,000, but half of the people had to stand throughout the meeting. Our leaders did not plan for that many people!" Then Elder Walters asked if the division could help by sending them some chairs. Within an hour 500 chairs were being sent to Montego Bay.

A student missionary taking an active part in the Lucea meetings is enthusiastic about the way things are going. He said, "I don't see any reason why we can't baptize as many as 300 here."

As has always been true, our laymen are involved in all phases of evangelism. In Lucea one of the members has rented a truck, and by making several trips each evening, he himself brings 175 people to the meetings. There are still 2,500 interested people attending the meetings regularly.

In Central America the San Salvador government gave us permission to use the National Theater for a series of meetings, a most unusual concession. Every night the theater was packed. Our evangelistic team baptized 177. There are still more than 300 in the baptismal class. The team hopes to baptize another 200 in San Salvador, a city that

has been largely closed to our preaching.

Last year Puerto Rico was divided into two conferences. It is interesting to watch the friendly competition between these conferences now. In 1968 there were 1,000 baptisms in Puerto Rico. This year each of the conferences is determined to baptize a thousand. And I believe they will do it. Laymen are participating in the meetings. I received a letter some time ago from the president of the West Puerto Rico Conference in which he said, "In the three-month period between the beginning of July and the end of September, we will hold 1,000 lay public meetings." This is the goal that the members set for themselves.

September 20 was a big day in the Caribbean Union. It was Laymen's Day. On that day 240 series of lay evangelistic meetings were to begin.

There is one city in Mexico where the Catholic Church still sells indulgences. The Mexican Union decided that that city should be evangelized, but they had trouble finding ministers to complete the evangelistic team. Finally two laymen from Mérida, Yucatan, were invited to join the group. These laymen proved the wisdom of that decision. One prepared 18 people for baptism and the other 20.

In French Guiana on the Brazilian border is a village called St. Georges. The population is made up of Chinese, Europeans, and bush Negroes. Two years ago our church went to this village with the third angel's message, and after two months they were able to organize a branch Sabbath school with 23 members. Today there is an organized group of 32 baptized members in St. Georges.

We thank the Lord for His blessings on the work in Inter-America. During the second quarter 7,255 members were added to the church by baptism, 1,113 more than during the second quarter last year. We are looking forward to greater triumphs for God.

Southern Asia Division

By R. S. LOWRY, *President*



WHEN A worker for God faces millions and millions of heathen people who worship other gods and who are devout in their own way, and when he finds himself part of an insignificant minority, he needs something on which to rely.

Psalm 2:8 has been a great comfort to us:

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The Lord has said, "You ask, and I shall give," and this is precisely what has happened.

During the first six months of this year we have had a remarkable increase in baptisms over the same period last year. The result is a record for all time in our field.

For instance, in our largest union, where 50 per cent of our membership resides, there has been an increase in baptisms over last year of 66 per cent. Unitedly, we are pressing toward a goal of 50,000 members by General Conference time. When this goal was first mentioned, a few eyebrows were raised, for this represented an over-all increase of 53 per cent in membership since the last General Conference.

Certainly the Lord has worked in ways most unusual in our midst; although we have had troubles of all sorts—political and otherwise, including a “brain drain” to the United States—God has provided in unusual ways for the growth of the church.

To illustrate, let me tell you a story of a Protestant minister who accepted our teachings two or three years ago. As is usual in such cases, this man was sent to Spicer Memorial College for theological study. The plan was for him to study for two years before connecting with the organized work. After his first year of study some of the leaders questioned this man's worth, for he became restless to get into the field. About this time he entered the evangelistic program of his local field. After a year of work he reportedly had about 150 persons ready for baptism. Some were skeptical, but after careful examination, 107 of his candidates were baptized in the Bay of Bengal.

The next year at the local constituency meeting, evangelistic goals were being set by the workers of the field. This man stood among others to propose a goal of 300 persons during 1969, and 500 by the time of the General Conference session. By August 9, after only a little more than seven months, 253 persons had been baptized through his efforts alone. He works without the assistance of a Bible instructor or other evangelistic helper.

We feel that this is strictly the result of the outpouring of God's Spirit upon this work. His methods were unique only in that he commissioned laymen to go out to neighboring villages and spread the news concerning an evangelist who was preaching new light in the area. When asked how they might get to hear him too, the interested ones were told that he would come only if guaranteed an attentive audience and arrangements for a series of meetings.

By this method he has been invited to village after village, with fanfare and drumbeating to announce his meetings. Because of these invitations and the news that spread before him, he has been able to begin his meetings by presenting at the outset such “strong meat” as the doctrine of the Sabbath and thereby startle his audience into serious Bible study.

In like manner God's Spirit is moving in many, many villages that have had little or no contact with Christianity. In one area alone, 40 such villages have called for a preacher. We have been able to enter five of these in the past 18 months and have baptized just over 200 persons, by far the majority of whom are from Hindu background.

In another area 60 villages are calling for an evangelist. Persons who in the past might not have been expected to accept Christianity are now hungering and thirsting for the Word of God.

Our need is to move in fast, but we are short of funds to answer these calls. In Southern Asia we have estimated that a person can be won for an average cost of about ten dollars. Leaders of one of our union fields have proposed that if they could have \$100,000 for the purpose of evangelism alone, they could guarantee, under God's blessing, an increase of 15,000 in 1970. Today, because of rapid increases in membership, we have nearly 300 companies with more than 25 persons in each who have absolutely no place in which to meet and worship; nor are these people economically able to supply their own needs.

We trust in God and His people that our needs will be supplied, for surely His Spirit is going before us in Southern Asia.

Northern European Division

By W. DUNCAN EVA



I AM tempted many times to believe that Europe today has replaced India as the Gibraltar of heathenism. Millions in our cities have ceased to believe that the Bible is the Word of God and have turned from it as the foundation of their faith

to the emptiness of modern philosophy and theology. They are therefore difficult to reach with the third angel's message and at times our task appears overwhelming.

In 1967 the Northern European Division Committee agreed to employ a division evangelist whose duty it would be to promote evangelism and to conduct campaigns in the leading cities. J. F. Coltheart, of Australia, who was then working in Britain, responded to this call.

In January, 1968, in freezing weather, he began his first campaign outside of Britain as division evangelist in Stockholm, Sweden. More than 5,000 people came out to the four sessions of his opening meeting, and a lively interest continued during the 12 to 14 weeks of the campaign. Although the baptisms were not as large as we had hoped and anticipated, we learned some helpful lessons. The greatest result of the campaign was a new spirit of evangelism in the hearts of the Swedish workers and their willingness to dare and venture again in public preaching of the truth. This past winter 13 to 14 campaigns were held in Sweden by these workers. Large numbers came out to the meetings and the results in converts were gratifying.

In mid-January, 1969, again in freezing weather, Pastor Coltheart began a two-pronged campaign in Helsinki, capi-

tal of Finland. On his opening Sunday he preached in a large hall in four sessions to thousands of Finnish-speaking people who had come to hear him. The following Tuesday he opened the meeting in a smaller hall for the Swedish-speaking people. Some 7,000 to 8,000 attended these opening meetings, and even after several weeks of the presentation of the message, a steady audience of 1,200 to 1,500 was attending.

A group of enthusiastic workers supported Pastor Coltheart. Soon they were out calling on hundreds who showed interest. The plan was to pick “the ripe fruit” but not to “force” others, but to maintain their interest while the evangelist skillfully erected the walls of truth around them.

A striking feature of the Helsinki campaign was the large number of interested youth. They were gathered on Saturday nights to social occasions of Christian fellowship, when topics of interest were discussed in the light of Bible teaching.

When Pastor Coltheart left Helsinki in May, 130 had been baptized, many of them young people of whom not a few were university students or young people in professional callings. More baptisms are following and it could well be that the final results will exceed 150 accessions to the churches. A net loss in the Finnish Union has been turned into a healthy gain.

The most gratifying result is the new zeal for evangelism in the hearts of a group of already fervent and earnest Christian workers. They pray for the power of God's Holy Spirit and stand poised for their well-planned autumn and winter campaigns. What will the results of these be? We do not know, but we pray for and we expect great things.

In the African parts of our division the work of evangelism is also onward. Despite the almost impossible conditions prevailing in eastern Nigeria, by June of this year some 500 had been baptized and a steady program is being carried forward. Although we are baptizing fewer in this area because of the war situation than would usually be the case, the work is progressing under determined leaders who will not be discouraged by almost overwhelming difficulty.

In January, 1970, a city-wide campaign will open in Rotterdam, Holland. Here again we will be working in a very materialistic society, but we are confident that under the blessing of God great results will be seen.

One of our greatest needs is for representative churches in the cities of Europe. In Helsinki, for instance, our church lacked enough seats for those who attended the first Sabbath meetings in the later stages of the Helsinki campaign. In some countries our buildings are so poor that they constitute a difficulty in the minds of people whose hearts have been deeply moved by the preaching of the third angel's message.

The greatest of our needs is for the power of the Holy Spirit. We go forward in faith, believing that God will send a blessing as we do our part.

Our shopping's all done
And it really was fun,
Because no one can beat
What we've got here to eat.

It's all quite delicious
And very nutritious;
Loma Linda's the brand,
And that means it is grand!

Loma Linda
FOODS

QUALITY FOODS SINCE 1906



By **RICHARD WEISMEYER**

The open-heart-surgery team from Loma Linda University left Los Angeles, October 30, for a six-week stay at the 1,300-bed Evangelismos Hospital in Athens, Greece.

Invited to Athens by the Greek Government, the team will carry on a six-week clinical program to train Greek physicians in new heart-surgery techniques.

It will be the second trip to Greece by the team, which for more than six years has provided similar services without charge in Pakistan, India, Thailand, the Republic of China, and other countries.

Expenses for this year's trip are being met by friends and members of the Greek Orthodox Church. In Asia the group was sponsored by the United States Agency for International Development.

At first, the Greek doctors will act as assistants and observers, then will take over the surgery, with the American doctors assisting.

Through this method the team hopes

to leave behind a corps of doctors trained in open-heart surgery and other sophisticated lifesaving techniques.

Heading the heart team on the clinical tour is Dr. Ellsworth E. Wareham, professor of surgery.

Other members of the team are Dr. C. Joan Coggin, assistant professor of medicine, the team's pediatric cardiologist; Dr. Wilfred M. Huse, associate professor of surgery; Dr. Roy V. Jutzy, assistant professor of medicine, cardiologist; Dr. Allen L. Brandt, associate clinical professor of anesthesiology; Dr. Leonard L. Bailey, surgical resident at Loma Linda University Hospital; and Lavaun W. Sutton, assistant professor of nursing, intensive-care cardiac nurse; Raymond M. Savage, heart-lung-machine technician; Ann J. Ekroth, surgical nurse; D. Larry Miller, senior Loma Linda University School of Medicine student; and Richard W. Weismeyer, Loma Linda University public information officer.

share in the ceremonies. The church, which will seat 150, will cost approximately \$85,000 and should be ready for occupancy in the early summer of 1970. E. A. Roberts is the church pastor.

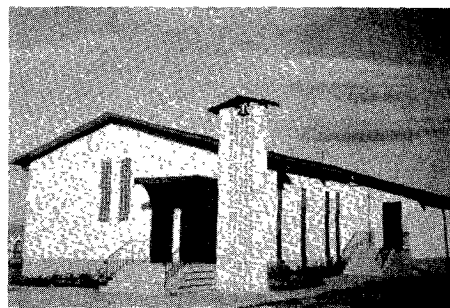
♦ "Youth on the Go for Christ" was the theme of the annual conference-wide youth rally held October 17 and 18 at Union Springs Academy. Ronald Halvorsen, Metropolitan Crusade evangelist, and George White, singing evangelist, presented the program on both Friday evening and Sabbath morning. During the afternoon service, under the direction of J. D. Everts, conference youth leader, several youth from Union Springs Academy demonstrated various ways young people can effectively witness for Christ. Among the tools suggested were the Story Hour, Faith for Today, Voice of Prophecy, branch Sabbath schools, Visitation Bands, Bible-in-the-Hand programs, Better Living Action Units, and Teen Dials. Some of the academy students presented sermons from the Voice of Youth series.

♦ Each Sunday night from October 12 through December 12, the Bethel church in the Northeastern Conference is presenting a series of Youth Nights for the community. The special feature is the showing of *The Book of Acts*, a color motion picture. Outstanding musicians and choirs are also being featured.

♦ Eighty-two persons, many of them Spanish-speaking and including several complete families and one blind woman, were baptized recently at the Bronx church as a result of an eight-week evangelistic series conducted by G. H. Rainey.

EMMA KIRK, *Correspondent*

Canadian Union



Alberta Church Dedication

The new Seventh-day Adventist church in Warburg, Alberta, Canada, was dedicated free of debt in September. In the campanile hangs a bell donated by Canadian Pacific Railroad.

Some 400 persons attended the services. Besides the Honorable J. D. Henderson, provincial minister of health, a number of visiting ministers, church officers, and pioneers spoke at the occasion.

The Scripture reading was given by P. G. Miller, president of Canadian Union College, Lacombe, Alberta. D. Skoretz, chairman of the theology department of the college, offered prayer. The dedicatory sermon was given by J. W. Bothe, president of the Canadian Union Conference. A. W. Kaytor, president of the Alberta Conference, led in the Act of Dedication; and the prayer of dedication was offered by B. J. Kuhn, pastor emeritus of the Warburg church.

Construction began in 1965. The building is valued at about \$50,000. Only about \$2,000 had been spent for labor. Present membership is 64.

JOHN S. PERSHING
District Minister

♦ Three people were recently baptized in Calgary, Alberta, two in Edmonton, Alberta, four in Beauvallon, Alberta, and five in Lacombe, Alberta.

♦ The British Columbia Conference has secured ten acres at Harmon Lake Ranch in the Okanagan Valley for a new summer camp. Work on the camp began the weekend of October 3-5, when 13 volunteers met at the camp site with axes, shovels, and power saws to begin clearing. An A-frame lodge will be one of the first buildings to be constructed. Summer camps have, up to the present, been held in Hope at the combined summer camp and camp-meeting site.

♦ World Baptism Day was celebrated at the Vernon, British Columbia, church by a baptism of four candidates. Desmond Tinkler, pastor of the Vernon district, is preparing additional candidates for a November 29 baptism.

THEDA KUESTER, *Correspondent*

Atlantic Union

♦ G. T. Blandford, New York Conference evangelist, led out in an evangelistic series in the Watertown, New York, church recently. So far nine people have been baptized into the church, and more baptisms are expected in the near future as Bible studies are completed. Dr. Jay Edison and Dr. Richard Neil gave a 20-minute health talk each night.

♦ A total number of 403 campers attended Northern New England Conference's Camp Lawroweld in Weld, Maine, for the five weeks it was in operation. The enrollment has increased steadily since 1966, when 176 were enrolled. More than 250 boys and girls made a commitment for Christ at camp this summer.

♦ On October 12 and 13, two floors of surgical patients were transferred from the old New England Memorial Hospital to the new facilities. The new building should be completely occupied by the first of December, and work will then begin on the renovation of the Ruble Memorial Wing at the south end of the hospital. All patient rooms will be modernized and the ground floor, which housed the cafeteria and kitchen area, will be redesigned into offices.

♦ Some 100 members and guests of the Northboro, Massachusetts, church recently broke ground for a new church on a seven-acre site on Brigham Street. Lowell L. Bock, Southern New England Conference president, was among those present to

Central Union

✦ The Bible Speaks crusade began in Denver, Colorado, November 2. Ben L. Hassenpflug, Central Union evangelist, is the speaker. He is being assisted by Gunnar Nelson, ministerial secretary and evangelist for the Colorado Conference.

✦ Eleven students of Union College have been accepted for inclusion in the 1969-70 edition of *Who's Who Among Students in American Universities and Colleges*. Those listed are Delmar Aitken, Nebraska; Margaret Devnich, North Dakota; David Ferguson, Colorado; Beverly Hilliard, Nebraska; Lynda Kostenko, Ohio; Sharon Pogue, Colorado; Dale Rowland, Nebraska; Nathan Schilt, Colorado; Linda Sterling, Wisconsin; Leonard Westermeyer, Colorado; Curtis Wiltse, North Dakota.

✦ W. E. Jamerson, MV secretary for the Nebraska Conference, spoke to the College View Academy during the Fall Week of Prayer on the subject of "His Cross and Mine." Climaxing the week was a torchlight service held Friday evening at the academy.

✦ The Bible Speaks Evangelistic Crusade began in Casper, Wyoming, November 15. Evangelist John W. Fowler is the speaker and Ben Glanzer is the music director.

✦ Thirteen persons took their stand for Christ as a result of a four-week evangelistic series conducted by Dale C. Aalborg, departmental secretary in the Wyoming Conference. The meetings were held in Newcastle with church pastor Willis M. Adams, Jr., assisting.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Pennsylvania Conference has recently purchased a \$5,000 welfare service van. Volunteer laymen are renovating one of the buildings belonging to Blue Mountain Academy for the new conference welfare center.

✦ Recent evangelistic emphasis throughout the Ohio Conference has resulted in a conference membership increase of 67. These baptisms resulted from a Seminary Field School of Evangelism at Columbus, conducted by Donald Doleman from Southern California Conference; meetings by Joe Crews climaxing the Amazing Facts radio program in Newark; evangelistic meetings in Portsmouth by Richard Jewett and Wayne Judd; and from a tent meeting in Marysville conducted by James R. Hoffer.

✦ Members of the Huntington, West Virginia, congregation have purchased a former Methodist church. The new church, seating 250 people, contains 13 rooms, a large kitchen, and recreation hall.

✦ Governor James A. Rhodes of Ohio has announced the appointment of George T. Harding, Sr., M.D., medical director of the Harding Hospital, to be chairman of the Mental Health and Mental Retardation Advisory Council. This is a new council created by the Ohio Legislature. Dr. Harding has been co-chairman of the governor's citizens' committee on mental health.

✦ More than 250 laymen attended a weekend laymen's congress held in New Market, Virginia, recently and pledged themselves to the winning of one or more persons for Christ during the coming year.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The youth of the Jackson, Michigan, church recently conducted a ten-day evangelistic series in a suburban Masonic Hall.

✦ Merton Henry, pastor of the Glendale church in Indianapolis, Indiana, and his family have "adopted" a 15-year-old Filipino girl who has come to the United States as an exchange student with the Youth for Understanding program. She is scheduled to spend one year in her new home.

✦ The church at Baraboo, Wisconsin, has 11 teams of laymen working in the area to secure evangelistic interests. They have already begun ten Bible studies.

✦ The senior youth of Lake Region's Trinity Temple church sponsored a Share Your Faith booth at the recent Kalamazoo County Fair. Thousands of tracts and pamphlets were distributed and numerous personal contacts made.

✦ E. M. Tyson, of the Aurora-Sheridan district in Illinois, baptized six converts and added a member by profession of faith on World Baptism Day.

✦ A most interesting vacation was offered by the MV Department to the youth and families of Illinois this year on their third annual Canadian canoe trip—seven days of canoeing through the wilderness waterways of the Quetico Provincial Park in Ontario, Canada.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Shortly after school opened, 130 academy juniors and seniors attended the first of a series of Bible conferences held in the Washington Conference this fall and winter at Sunset Lake. Over the weekend of October 25, 115 freshmen and sophomores came in. Ninth- and tenth-graders from the Washington Conference day schools met for a Bible conference November 20-23. Nine youth have been baptized in Sunset Lake from these two Bible conferences.

Young married couples will have their Bible conference over the weekends of January 10 and January 31.

✦ Age is no deterrent to the Christian witnessing of Harry B. Fry, a lay missionary to the Eskimo people of Gambell, Alaska, on St. Lawrence Island. He recently celebrated his seventy-fourth birthday. No longer does the little chapel have to be closed during the long winter months, but instead its doors are open for any who wish to share the warmth of Christian fellowship.

✦ When an elderly couple living near Milo Academy in Oregon recently lost their home by fire, students of the industrial arts class constructed a comfortable two-room home in one eight-hour day.

✦ Members supporting the consolidated Payette-Weiser-Vale-New Plymouth church school in the Idaho Conference have erected new buildings using materials from a temporary school building in a nearby town. Their new facilities include three classrooms, a principal's office, library, kitchen, storeroom, and large gymnasium. The school, situated on a five-acre tract northeast of Payette, is to be ready for use by the first of the year.

IONE MORGAN, *Correspondent*

Northern Union

✦ Roger Mickelson, a former Minnesotan, has opened an office in Minneapolis, where he will practice optometry.

✦ D. E. Howe, pastor of the Jamestown, North Dakota, church reports that two families in Jamestown are conducting a Story Hour every Tuesday afternoon for the children in their area. About 20 children are attending.

L. H. NETTEBURG, *Correspondent*

Pacific Union

PACIFIC PRESS PUBLISHING ASSOCIATION

✦ *My Father's World*, a photo book published by Pacific Press, won a first-place award for printing excellence from the International Association of Printing House Craftsmen during the club's annual convention in St. Louis, Missouri. The book, by Herschel and Ruth Wheeler, contains inspirational thoughts, poems, and photos illustrating God's creation.

✦ A second Miehle four-color press has been added to the pressroom. The giant offset press replaced four letter presses. Plans call for the new press to be equipped with a web sheet feeder, which will be the first on the West Coast in this size range. The highly sophisticated press,



Church Dedication in Los Angeles

The Tamarind Avenue SDA church in Los Angeles was dedicated September 20. Robert H. Pierson, president of the General Conference, preached the dedicatory sermon.

The church was organized in 1957 as a result of a tent meeting conducted by the pastor, R. Hope Robertson, in connection with which 65 were baptized. The membership has now grown to 650.

The compound of five buildings, appraised at \$750,000, was purchased for \$250,000 from the Baptists. It was paid for with freewill offerings in only five years.

S. A. YAKUSH

Departmental Secretary, Southern California Conference

which is capable of speeds to 7,200 impressions per hour, will add greatly to the Pacific Press production capacity.

BARBARA HERRERA, *Correspondent*

Southern Union

♦ The Vero Beach, Florida, church held its formal opening November 1.

♦ One hundred and ten persons have been baptized in the Miami, Florida, area as a result of the Spanish evangelistic meetings recently conducted there.

♦ Baptisms in the Florida Conference for the year totaled 746 at the end of October.

♦ Workers of the Carolina Conference report 397 baptisms for the first ten months of the year, an increase of 135 over the same period for 1968.

♦ A new church was organized in Camden, South Carolina, October 25. This makes a total of 68 churches in the Carolina Conference.

♦ Laymen of the Charleston, South Carolina, church are placing ads in the newspaper, and more than 30 people have enrolled in the Bible course from the first ad.

♦ The Florida teachers' convention, held October 19-22 at Camp Kulaqua, included workshops in science and mathematics and in the making of transparencies for the

overhead projector. Special guest speakers included John Loor and Dr. Frank Knittel, from Southern Missionary College.

♦ The business and professional men's foundation of the Kentucky-Tennessee Conference is planning to assist two conference churches with building needs. Eugene Roddy, of Obion, Tennessee, is the foundation president.

♦ Henry Fowler, pastor of the Salisbury, North Carolina, church, baptized 11 persons on November 1 at the conclusion of a series of meetings conducted by H. V. Leggett, conference ministerial secretary.

♦ Southern Missionary College's 80,000-watt radio station, WSMC-FM, is airing the course "Issues in Physical Science and Religion," taught by Ray Hefferlin, chairman of the college physics department.

♦ Forty-five persons were baptized at the close of the meetings held in Columbia, South Carolina, by Fordyce Detamore and the pastor, H. T. Anderson.

♦ Southern Missionary College and the academies of Southern Union have all shattered Ingathering records this year. SMC and Colledale Academy raised \$16,000, surpassing last year's total by \$500. This is the eleventh consecutive year that students have exceeded the previous year's total. In the Carolina Conference, Mount Pisgah Academy reported more than \$2,000, and Fletcher Academy went over \$2,700. Students at Bass Memorial Academy in the Alabama-Mississippi Conference raised an average of \$40 per

student and tallied a record \$4,951.20. Students at the Georgia-Cumberland Academy reported a total of \$2,500 for the day's solicitation.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

♦ Recently donated to the James White Library at Andrews were 635 volumes and various artifacts from the estate of the late Dr. Cyril B. Courville, an Andrews alumnus and noted California neuropathologist. The gift was made by his widow. About two thirds of the books pertain to the American Civil War, and others deal with history, languages, science, and art. Many of the Civil War volumes are original editions of the memoirs of Union and Confederate generals and some are autographed by their authors.

♦ AU President Richard Hammill recently returned from a worldwide trip made in an advisory capacity to various Seventh-day Adventist educational institutions. He inspected the facilities of each school on his itinerary, meeting with faculties and conferring with administrators and board officials on problems involved in improving their schools. "I met with 15 graduates of Andrews at Spicer Memorial College in Poona, India," he stated. "The presidents of SDA colleges in Singapore, Hong Kong, and the Philippines also received their degrees at AU."

♦ "What Should a Seventh-day Adventist University Be Like?" was the theme considered at an Andrews University faculty-board retreat held at Camp Au Sable, Grayling, Michigan, in September. Keynoting the get-together session for an exchange of ideas was General Conference president and AU board chairman, Robert H. Pierson. Papers on academic and administrative problems were presented by faculty members and GC officials.

♦ Dyre Dyresen, director of admissions, has been reappointed to the Committee on Foreign Credentials for the Michigan Association of Collegiate Registrars and Admission Officers (MACRAO), following a term as president of the organization. Reappointments such as this are rare, but the appointment was a recognition of the comparatively large enrollment of non-Americans at the university.

♦ Two of Dr. Frank Marsh's books have been recently translated into other languages: *Life, Man, and Time* (revised ed.), in the German (*Leben, Mensch, Zeit*), which went on sale in Zurich the first day of the World Youth Congress; and *Evolution or Special Creation?* in Norwegian and Portuguese, which will soon appear from SDA publishing houses in Norway and southeastern Brazil respectively. Dr. Marsh is professor of biology.

OPAL H. YOUNG, *Correspondent*



Leon P. Bingham, M.D., associate pathologist, Portland Adventist Hospital (Oregon), from U.S. Army.

James Culpepper, assistant administrator, Porter Memorial Hospital (Colorado), formerly patients' business manager.

Allen Iseminger, stewardship secretary (Kansas), formerly assistant treasurer (Iowa).

Marietta Blehm, teacher (Nebraska), from Singapore.

Ray Davidson, pastor, Fort Collins (Colorado), formerly pastor (Missouri).

Gary Tracy, publishing secretary (Montana), formerly assistant publishing secretary (Missouri).

Earl Spaulding, principal, Indian Mission School (Arizona), formerly principal, Sunnydale Academy (Missouri).

Richard Meier, pastor, East St. Louis (Illinois), from Lansdale (Pennsylvania).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Donald F. Gilbert (UC '55), returning as treasurer, South China Island Union Mission, Taiwan; Mrs. Gilbert, nee Irene Elizabeth Julius (UC '56), and two children, left Los Angeles, California, September 3.

Geoffrey A. Gardiner, M.D. (LLU '49), to be relief radiologist, Tokyo Sanitarium-Hospital, Japan, of Loma Linda, California, left Los Angeles, California, September 9. Mrs. Gardiner and son sailed from San Pedro, California, September 4.

Paul E. Horton (AU '63 and '64), to be pastor-evangelist, Cyprus Section, Nicosia, and Mrs. Horton, nee Zula Esther Dugger (AU '59-'61), and two children, of Portland, Oregon, left Washington, D.C., September 8.

Charles L. Wical, M.D. (PUC '56; LLU '60 and '69), returning as physician, Yuka Hospital, Kalabo, Zambia; Mrs. Wical, nee Lucile Crystale Stevick (PUC '55-'56; LLU School of Nursing '56-'57), and four children left Los Angeles, California, September 10.

Esther May Feltus (AUC '28), to teach in Beirut overseas school, Lebanon, of Takoma Park, Maryland, left New York City, September 11.

Rais A. Marx (Helderberg College '44; WWC '54), to teach in Solusi Secondary School, Bulawayo, Rhodesia; Mrs. Marx, nee Merle Jeannette Wilson (HC '42), and two children, of College Heights, Alberta, left New York City, September 12.

F. Clifford Port (SMC '68), to be pastor and pilot, Pucallpa Airbase, Upper Amazon Mission, Iquitos, Peru, and Mrs. Port, nee Judie Arlene Martin (SMC '68), left Washington, D.C., September 12.

Rodney E. Finney, Jr. (UC '24-'26; '33-'34; Vanderbilt University '51-'52), to be teacher and pastor, Southeast Asia Union College, Singapore; and Mrs. Finney, nee Verna Martha Garvin, left Los Angeles, California, September 14.

Elysee D. Brantley, to teach in West Indies College, Mandeville, Jamaica; Mrs. Brantley,

nee Alice E. Blake (OC '34; AU '67), of South Ozone Park, New York, left Miami, Florida, September 15.

Laurence A. Senseman, M.D. (CUC '32; LLU '37), to serve on teaching staff, Vellore Christian Medical College, India, and Mrs. Senseman, nee Ervel Anderton (AUC '26-'28; CUC '28-'29; WS&H '32), of Seekonk, Massachusetts, left New York City, September 15.

Dorita Thomann Lessard (WWC '39; attended PUC) to be a teacher, Kamagambo Training School, Kisii, Kenya, of Riverside, California, left New York City, September 14.

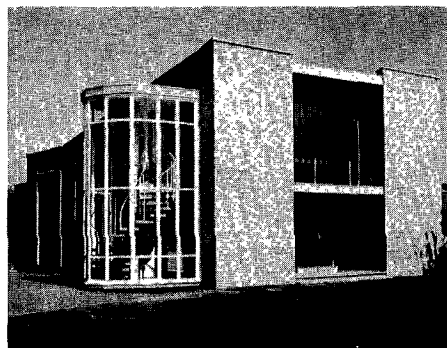
Nancy Ellen Johnson (WWC '65 and '69), to be elementary teacher, Benghazi Adventist School, Libya, of College Place, Washington, left Chicago, Illinois, September 17.

Russell A. Nolin, returning as maintenance supervisor, Benghazi Adventist Hospital, Libya, and Mrs. Nolin, nee Frieda Adele Eisele, left Chicago, Illinois, September 17.

Chester C. Lindt (WWC '49; LSC '66), returning as head, science department, Taiwan Missionary College, Taipei; Mrs. Lindt, nee Anne Vivian Drake (PUC '49-'50; EMC '50-'51; LLU School of Nursing '54; '66), and two children left Los Angeles, California, September 17.

Gladys Mae Martin (PUC '39; LSC '54), returning as health educator, Gimbie Hospital, Ethiopia, left New York City, September 18.

Mrs. Theodore E. Wade, nee Alene Peterson (UC '69), and three children, of Lincoln, Nebraska, left Miami, Florida, September 18. The family will rejoin **Theodore E. Wade**, principal, Franco-Haitian Seminary, Port-au-Prince, Haiti.



New Church Dedicated in England

A new Seventh-day Adventist church was recently dedicated at Weston-super-Mare, Somerset, England.

Those taking part in the services were **B. E. Seton**, president of the British Union; **E. H. Foster**, president of the South England Conference; **D. A. Leigh**, conference secretary-treasurer; **J. C. French**, district leader; and **Rex Riches**, a conference departmental secretary and former pastor.

This church building is the second project completed since the inauguration of the conference One Per Cent Building Fund.

An evangelistic campaign with **L. T. Barker**, assisted by **Alan Hodges** and **Frances Markham**, is scheduled to begin this fall in Weston-super-Mare.

E. H. FOSTER

George W. Wheeler (WWC '62-'65; University of Paris '65; University of Oregon '67), to be French language scholarship student in Collonges, France, and later proceed to Africa, and Mrs. Wheeler, nee Sandra Lee Phillips, sailed from New York City, September 18.

Mrs. Paul Stoehr, nee Olive Laverne Juhl (UC '36-'37; HS&H '43), and two children, of Tempe, Arizona, sailed from Los Angeles, California, September 19. They will rejoin Dr. Stoehr, business manager, Belém Hospital, Pará, Brazil.

Alex P. Bokovoy, M.D. (WWC '41-'42; LLU '45), returning as physician and medical director, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia; Mrs. Bokovoy, nee Sandra Ann Anderson (SUC '51; UC School of Nursing '53; LLU School of Nursing '55), and three children, left New York City, September 21.

E. Wayne Easley (SUC '60; Texas Christian University '60-'65; AU '65-'66), to be departmental secretary, Ecuador Mission, Guayaquil; Mrs. Easley, nee Wanda Lee Ward (SUC '57), and three children, of Beeville, Texas, left Miami, Florida, September 22.

Dale B. Hepker (UC '53; University of Nebraska '63), returning as head, English department, Middle East College; Mrs. Hepker, nee Wilma May Jones (SUC '50; UC '53; University of Nebraska '66), and three children, left New York City, September 23.

Floyd F. Petersen (Canadian Union College '63-'66; WWC '69), to be teacher, Ru-sangu Secondary School, Monze, Zambia; Mrs. Petersen, nee Eileen Laura Perry (Canadian Union College '58-'61; NYBH '64), and daughter, of College Place, Washington, left New York City, September 23.

Gary Lee Gray (UC '64; AU '64-'65), to be pastor-evangelist, Turkey Section; Mrs. Gray, nee Agnes Jean Hughes, and two children, of Salem, Oregon, sailed from Beaumont, Texas, September 24.

Richard W. Haas (CUC '56; Glendale School of Medical Technology '60), to be medical technologist, Bella Vista Hospital, Mayagüez, Puerto Rico; Mrs. Haas, nee Betty Jane Tumlinson (WWC '47-'50; Glendale Adventist Hospital '55; CUC '56), and two children, of Paradise, California, left Miami, Florida, September 24.

Harold S. Johnson (SMC '58; AU '65; '69), returning as teacher, Beirut Overseas School, Lebanon; Mrs. Johnson, nee Marjorie Ethel Connell (SMC '53), and two children, left Washington, D.C., September 24.

C. O. FRANZ

Church Calendar

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

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
Penetration Tract Evangelism	March 7

Of Writers, Articles, and Miscellany...

It is appropriate that for his modern setting of the story of Job, Author Archibald McLeish began *J.B.* in a setting of a typical Thanksgiving dinner in the United States. With the opportunity for gluttony prevailing, mother insists that the members of the family discuss what they are thankful for. And that is often the way it is—a ritualistic naming of blessings and a perfunctory prayer of thanks to the Benefactor.

Should there not be much more than this, though? In discussing the communion service, Ellen G. White includes a paragraph of great significance during this season.

"To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper

chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."—*The Desire of Ages*, p. 660.

Is there anywhere a United States Adventist serviceman who doesn't know who Clark Smith is? Elder Smith's name has for 11 years been associated with the National Service Organization at General Conference headquarters in Washington, D.C.

After receiving his Bachelor of Arts degree from Emmanuel Missionary College (now Andrews University) in 1942, he worked as a dean of boys at Cedar Lake Academy, Michigan, for two years. From 1944 to 1948 he was a pastor-evangelist in the Michigan Conference, during which time he was ordained (1947). He entered departmental work as a Missionary Volunteer-education-Sabbath school secretary in 1949 in the Nevada-Utah Conference. After serving as an associate MV secretary in the Pacific Union Conference from 1950 to 1958, he became the associate director of the NSO, and in 1965 assumed the full responsibility for that division of the MV Department.

As director of the National Service Organization, Elder Smith is in charge of all liaison of the church with military authorities. Elder Smith appears this week in a REVIEW interview (page 2) regarding the well-known Project Whitecoat, which involves many Seventh-day Adventist men in the military service.



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

INCREASED GIVING

VALLEY FORGE, PA.—Inclusive income of the American Baptist Convention budget has steadily increased since 1961 despite a general impression that church income is down, according to figures that were released here.

CHINESE CATHOLICS INCREASING

VATICAN CITY—The number of Chinese Roman Catholics outside of China and Taiwan has doubled during the past 15 years, according to figures broadcast here by the Vatican Radio. The broadcast said that this number is now 625,000, with the greatest increases taking place in the Philippines and Indonesia.

DROP FOR CATHOLIC NEWSPAPERS

NEW YORK—A circulation drop of more than 7 per cent from the previous year for Roman Catholic newspapers and magazines has been reported for 1968 by the Catholic Press Association here.

SUBSIDIZING OF U.S. INDIANS URGED

SIOUX FALLS, S. DAK.—A demand that America's three major Lutheran bodies raise \$750,000 a year for America's Indians for ten years was endorsed here by the Lutheran Church and Indian People forum. This would be \$1 a year for each Indian in the United States. The money would be used for services to Indians.

POVERTY PROBLEMS NEED RESOLVING

NEW YORK—Abandonment of the U.S. investment in space would not resolve the "horrible conditions" of injustice and poverty on earth, according to the head of the National Council of Churches department of specialized ministries. Dr. Howard Schomer also said that human problems were not caused by the spending of \$42 billion on space projects since 1958.

MORMONS HOLD CONFERENCE ON RECORDS

SALT LAKE CITY—One of the high lights of the first World Conference on Records here was a trip up a tree-lined canyon to four massive tunnels cut into a granite mountain. Inside the tunnels, roofed by 700 feet of rock and reinforced with steel and concrete, are three bank-vault doors, one weighing 14 tons, and behind the doors, safe from natural or man-made disaster, are the millions of volumes of genealogical records tied to the religion of the Church of Jesus Christ of Latter-day Saints (Mormon).

The vaults were constructed by the church's Genealogical Society to protect the records, for Mormons believe that the family unit can and does extend beyond the grave.

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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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

Union and Conference Posts Filled in Southwestern Union

Two significant personnel changes took place in the Southwestern Union Conference early in November.

V. L. Roberts, president of the Southwestern Region Conference, was asked to serve as associate secretary of the union and also as Sabbath school secretary. The following day W. J. Cleveland was elected president of the Southwest Region Conference.

Elder Roberts has served as pastor, secretary-treasurer, and president. In his new capacity as an officer of the Southwestern Union and also Sabbath school secretary, he will be able to draw upon his experience to the benefit of our believers, churches, institutions, and organizations of the Southwest.

For the past few years Elder Cleveland has been pastor of the New Orleans, Louisiana, church. He has a background in large-city pastoral-evangelistic responsibilities. He has two brothers who carry key responsibilities in our work: Earl E. Cleveland, associate secretary of the Ministerial Association of the General Conference, and Harold L. Cleveland, pastor of the Glenville church in Cleveland, Ohio.

NEAL C. WILSON

Colleges and Universities Show Total Enrollment Gain

Adventist institutions of higher education in the North American Division report a total enrollment of 14,184 students this autumn:

Andrews University	2,021
Atlantic Union College	756
Canadian Union College	81
Columbia Union College	912
Kettering College of Medical Arts	222
Kingsway College	185
Loma Linda University (including graduate studies)	3,095
Oakwood College	630
Pacific Union College	1,861
Southern Missionary College	1,309
Southwestern Union College	428
Union College	952
Walla Walla College	1,732
Total Student Enrollment	14,184

Five of the colleges show a combined decrease in enrollment of 233 students from 1968; the remaining schools show a combined increase of 451 students.

The total student enrollment for 1968 was 13,952. This year's enrollment shows an over-all gain of 232 students.

CHARLES B. HIRSCH

New Orphanage Buildings Going Up in Seoul, Korea

Ground was broken for the new Seoul Adventist Hospital Orphanage in Korea, October 19.

A new home will replace the present old one. The children of the Seoul Adventist Orphanage will live in family-style cottages in a home atmosphere when the new complex is finished.

At the groundbreaking ceremony, Fay Welter, director of the orphanage, told those present that 596 children have been placed in homes around the world since the orphanage was officially opened 12 years ago. Many of the children at the orphanage are of school age, including 12 college students and two in nursing school.

The new homes will be built at the edge of Seoul, and there will be plenty of room for recreational facilities. A house mother will live in each home with children of mixed ages. The buildings will be built with funds from the hospital, gifts from foster parents and friends, and the special Thirteenth Sabbath Offering.

The buildings are expected to be completed by December of this year.

H. R. KEHNEY

Broadcast Teams Extend Evangelistic Endeavors

Both Faith for Today and the Voice of Prophecy are broadening their evangelistic outreach.

There are 26 calls for Voice of Prophecy crusade teams outstanding.

At Faith for Today, E. E. Duncan, director for evangelism, and Gordon Dalrymple have held successful campaigns and are planning further ones. And, as previously reported, two evangelists are joining the Voice of Prophecy. They are Fordyce W. Detamore, well-known evangelist, and

Daniel R. Guild, former president of the Southeast Asia Union Mission.

As Faith for Today approaches its twentieth anniversary and the Voice of Prophecy its fortieth year of radio preaching by H. M. S. Richards, multiple opportunities exist for following up the interest developed through the years by the denomination's radio and television programs. The increased public outreach is an endeavor to contact personally both listeners and students of correspondence courses.

WALTER R. L. SCRAGG

Five Members Added to ASI

The membership of the Association of SDA Self-Supporting Institutions (ASI) continues to grow.

Five new members were added recently: Bernard V. Bowen, Madison, Tennessee (personal); Ruth Dreyer's Homes, Sebastopol, California; Liga International, Montclair, California (D. L. Herrick, president); John Baerg, executive secretary; North Bend Nursing Home, North Bend, Washington (John Claridge owner); Vista Ray Convalescent Hospital, Lodi, California (Maurice O. Ray, Jr., president; Doris Donesky, administrator).

Through these private institutions and enterprises the administrators and operators and workers find many ways to witness for the Advent truth as they daily contact patients, workers, business people, and the general community.

CARIS H. LAUDA

IN BRIEF

♦ **New Positions:** W. Ninow, MV secretary, Central European Division, formerly MV secretary, South German Union; J. Hildebrandt, president, South German Union, formerly MV secretary, Central European Division.

♦ **Death:** Perry G. Baden, former academy principal in the Pacific Northwest and California, November 4, at Carmichael, California.

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A year's subscription to the REVIEW—what better Christmas gift could anyone send (or receive)! Growing numbers of subscribers agree, so the publishers have made available a gift card with the wording: "A year's subscription to the REVIEW AND HERALD is presented to you with every good wish for your happiness this holiday season, by _____"

When gift cards are requested, the donor's name must be printed legibly.

Time is short, so place your gift orders at once through your Book and Bible House. Nothing will better express your regard for your friends, relatives, and fellow workers than the weekly visit of the REVIEW during 1970.