

Lingering Fragrance

By GEORGE R. KENDALL

There's a place of hallowed fragrance
Where my soul delights to be
In the quiet scenes of nature
Where my Lord comes close to me.
I have seen Him paint the heavens
At the breaking of the day;
I have heard the joyous singing
Of the songbirds by the way;
I have felt the soothing healing
Of its calm environment
And have had a taste of heaven—
Of its peace and sweet content.

In that place of hallowed fragrance
Let us linger when we pray
Long enough to catch the cadence
Of His footsteps on the way.
Let our faces beam the glory
Of His countenance benign;
Let our tongues resound the echo
Of His lovely voice divine;
Let the fragrance of His presence
Fill each duty and entice
Other souls to be like Jesus,
Sweeten every sacrifice.



Editorial Correspondence—

The Fourth Assembly

of the



World Council of Churches

By THE EDITOR



The sign carries the name of Nathan Söderblom, Swedish apostle of ecumenism.

UPPSALA, Sweden.—For the past two weeks I have been attending the Fourth Assembly of the World Council of Churches here in Uppsala. The meeting, which began July 4, will continue two more days. Judged by almost any standard, the assembly has been a success. Its influence doubtless will gradually reach out to the entire religious world.

I am here as a reporter, not as an official delegate or observer. The REVIEW has always endeavored to keep its readers informed concerning important happenings in the religious world, and we hope to maintain this worthy tradition. In coming issues of the REVIEW I will picture for you the session and will evaluate some of its major actions. In the present article I shall provide a brief sketch of the ecumenical movement in order to enable each reader to place the Uppsala meeting in proper perspective.

The word *ecumenical* is no longer considered merely technical theological jargon. It is, we assume, fairly well understood by most Christians. The term comes from the Greek word *oikoumenikos*, adjective form of *oikoumenē*, "the inhabited world," from *oikeō*, "to dwell," "to inhabit." *Oikoumenē* occurs 15 times in the New Testament and is translated "world" (once, Luke 21:26, "earth"), the idea being "the whole inhabited world."

Because of the "worldwideness" of the word, *oikoumenē* has become part of the visual symbol of the World Council of Churches—a crescent-shaped OIKOUMENE over a small sailing vessel with a mast designed

like a cross. The ship represents the church floating on the sea of the world. Often the symbol is enclosed by a circle representing the completeness of the church's ministry to the world.

The words "ecumenism" and "ecumenical" became popular in the 1930's, but the movement itself is more than half a century old. Born near the turn of the century, it has attained rather remarkable success in reversing a 400-year-old trend—the trend toward multiplying denominations. Ever since Martin Luther's day in the early sixteenth century, Christendom has divided and subdivided. The Protestant Reformation proceeded to uncover buried and long-forgotten truths, and with almost every discovery or supposed discovery a new denomination was founded. Gradually this became a matter of concern to religious leaders such as John R. Mott, J. H. Oldham, Nathan Söderblom, and William Temple. They spoke of the "scandal of division" and expressed concern about the difficulties of evangelizing the world while Christianity lacked a united front.

Brief History

At first Protestants alone seemed concerned about the situation. For nearly four decades they alone promoted interchurch cooperation. But in recent years, beginning with the reign of Pope John XXIII, the Catholic Church too has become ecumenical in outlook, and willing to dialog with their "separated brethren."

A quick look at Protestant efforts



Delegates will be housed in the students' apartments of the University of Uppsala.

toward unity reveals that as far back as 1908 the Federal Council of Churches was organized in the United States. This body was made up of 29 churches.

Two years later, in 1910, the first general council of the ecumenical movement was held in Edinburgh, Scotland.

Three movements grew out of Edinburgh—the International Missionary Council (to assist missionary work throughout the world), the movement for Life and Work (to stimulate Christian action in society), and the Faith and Order movement (to study matters that either separate or unite Christian communions). This World Missionary Conference was “the birthplace of a new mentality.”

The first Faith and Order Conference was scheduled for 1914, but World War I forced postponement. It finally was held in Lausanne, Switzerland, in 1927.

Two years before, in 1925, the first Life and Work Conference met in Stockholm, Sweden. Then in 1937 a notable conference on Life and Work was held in Oxford, England. In that same year a Faith and Order Conference was held in Edinburgh. At this meeting a committee of 14 was set up to lay the groundwork for organizing a world council of churches. One year later, in 1938, the constitution for the World Council was drafted at a meeting held in Utrecht, Holland.

If World War II had not upset plans, it is likely that the World Council would have been organized in 1941, but because of troubled world conditions the organizational meeting was not held until 1948. In that year, in August, the World Council of Churches came into being at Amsterdam. The theme of the meeting was “Man’s Disorder, God’s Design.”

Revealing rather widespread interest in the program, 147 churches sent representatives from 48 countries. The 351 delegates represented 80 per cent of the Protestant and Orthodox communions, but the Russian Orthodox and Eastern Orthodox churches declined to become charter members. The Roman Catholic Church refused to have anything to do with the council. Nevertheless, with the organization of the World Council, the ecumenical movement took on new impetus. Church bells tolled, and there was a general feeling that a new era was being inaugurated.

In the United States the efforts of the churches to work together gained new momentum with the formation of the National Council of Churches. This organization, which was brought into existence November 29, 1950, at Cleveland, Ohio, incorporated the Federal Council of Churches, the In-

ternational Council, and six other agencies. About 25 Protestant communions and four Eastern Orthodox churches made up the National Council, which currently represents about 45 million church members.

Second Assembly

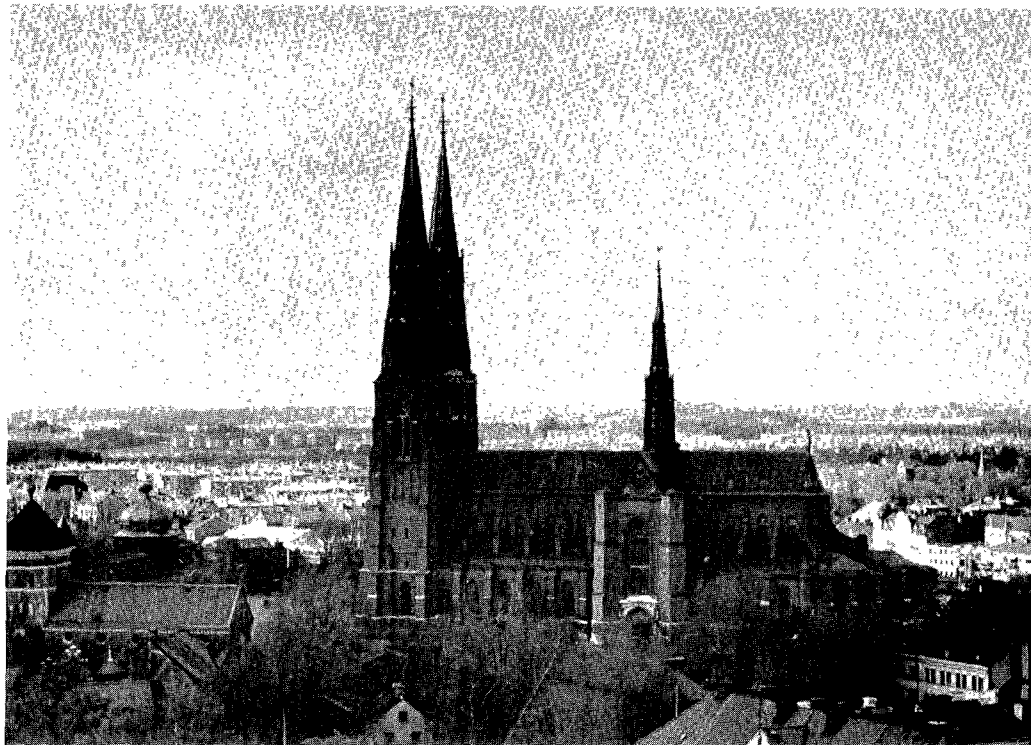
The Second Assembly of the World Council was held in Evanston, Illinois, in 1954. The theme “Christ, the Hope of the World” had a distinctly eschatological ring. Before the meeting some of the leaders thought that perhaps emphasis would be given to the second coming of Christ. Sentiment for this was particularly strong among a number of European churches represented in the body. The fact that United States representatives were cool to the idea left any hope of emphasizing the Second Coming in shambles. The meeting, however, drew wide representation. Representing 160 churches and 170 million members, 502 delegates were present from 48 countries. The Assembly, I might add, is the major policy-making body of the World Council. It meets every six or seven years.

The ecumenical movement continued to roll forward, and in 1958 a Faith and Order Conference was held at Oberlin, Ohio. Three years later, in 1961, the Third Assembly of the World Council was held, in New Delhi, India, with the theme, “Jesus Christ, the Light of the World.” The 577 delegates came from about 50 countries and 181 churches. Signifi-

cantly, four major Orthodox churches, including the Russian Orthodox, joined the World Council at this meeting, swelling the total membership to 375 million. Moreover, the Roman Catholic Church sent observers. The meeting was of special significance because the International Missionary Council, which had operated as an independent movement since 1922, became fully integrated with the World Council. It also was significant because the balance of power now seemed tipped in favor of the liturgical rather than the evangelical churches.

Now, 20 years after the organization of the World Council of Churches, the Fourth General Assembly is meeting in Uppsala with the theme “All Things New” (taken from Rev. 21:5). In many ways the council has come of age. Made up of 223 member-churches, it is now a pan-Christian movement that cannot be ignored. All Christian denominations, whether large or small, are obliged to define their attitude toward it. This has been true even with the Roman Catholic Church. While the Roman Church is not a member of the World Council of Churches, it has actively entered into the spirit and program of ecumenism, not only in theological and ecclesiastical matters, but in affairs involving service to man.

With this background, we are prepared to take a closer look at events that have been taking place here in Uppsala at the Assembly.



PHOTOS BY WORLD COUNCIL OF CHURCHES

The World Council will hold its opening and closing worship services in the Uppsala cathedral, largest in Sweden. This edifice was begun in 1280 and consecrated in 1435.

"Behold, I Come Quickly"

CHRISt is coming! This grand announcement should make every heart quiver with the excitement of anticipation. But sinners ignore it, hypocrites fear it, too many Christians are apathetic. "I will come again," said Jesus (John 14:1-3). "Behold, he cometh with clouds," said the apostle John (Rev. 1:7). And of the coming of Jesus, the angel said, He "shall so come in like manner" (Acts 1:11). Perhaps we can find in the conditions preceding the first coming of the Lord an explanation for the stupor that benumbs our hearts.

When Christ was born a babe in Bethlehem's manger, the human family was well-nigh shockproof. The religion of the Jews had degenerated to dead form, and those ceremonies that had been designed to be so meaningful to the people of God were now a burdensome ritual bereft of spiritual nourishment. This explains in part the total unpreparedness of the people to perceive the identity of Jesus or to understand His mission. Hence, "He came unto his own, but his own received him not" (John 1:11). Indeed, the greatest excitement generated by the birth of Christ was among the shepherds, the Magi, and old King Herod, who was anxious to protect his throne.

History Repeats Itself

In our own day history repeats itself but with a new horror angle. Mankind has lost one of its greatest blessings; namely, the capacity to be shocked. Since the splitting of the atom, man has become virtually shockproof. This is bad, for a people who cannot be shocked cannot be aroused. And so here we are unaroused, standing on the threshold of the grandest event ever to grace the centuries—the second coming of Jesus Christ in the clouds with power. If that event should occur today, it would come as a surprise even to those who ardently proclaim its nearness.

One day, and soon, the heavens will reveal the King of kings riding forth in the glory of His Father.

By E. E. CLEVELAND

But the problem lies not alone in the deadening influence of a shocking environment. Hopeful hearts and fervent spirits must be cultivated. These attitudes are not accidentally acquired nor may they be

fitfully maintained; rather, they must be fed constantly by a steady diet of prayer and Bible study. This is what produces hearts that hunger and thirst after righteousness. This alone can create and maintain a burning desire for the coming of the Lord.

Another problem that reduces our sensitivity to this grand event is conformity to our environment. The

COPYRIGHT © 1967 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST



Bible says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The day-to-day pressures of a sinful environment have served to shape the will of man to the world's mold. The only alternative to this surrender to worldliness is that we be "transformed" by the saving grace of the Lord Jesus. This alone can brace us against the extreme force of pressures from without.

Someone has said that the Christian must be like a ship. While it must rest in the water, it is fatal for the water to rest in the ship. So let it be with those who profess the name of Christ. While forced for the present to live in this sin-cursed earth, surrounded by follies that equal and indeed exceed those that doomed ancient Sodom and Gomorrah, we must at the same time live as for another world. We cannot have both worlds. The degree to which we fervently hope for the coming of the Lord determines the extent of our alienation from this present world.

Nigh at Hand

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). The question of the nearness of the coming of the Lord has posed difficult problems for the saints for many years. The apostle Peter declared that in the last days there would come scoffers. The Scriptures also warn that Christians be not "overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (verse 34).

Exact Date Not Known

Bible prophecy has pointed the finger at the times and the seasons when we might expect the coming of the Lord. It has neglected only to specify the day and the hour. Some through mathematical computations have set a date for the Lord's coming. The folly of this practice is revealed by our Lord's own statement that not even the angels in heaven know the day and the hour (Matt. 24:36). Angels, it may be recalled, have been sent to the prophets to interpret the will of God and the deep things of God for human beings. If, then, this be true, and they know not the day and the hour, how could any human being possibly arrive at the time?

A twin evil, one equally fatal, is to seize upon the lack of information for arriving at the exact date of the Lord's coming as an excuse for put-

ting off the event beyond the foreseeable future. But there is evidence that those who would place the coming of the Lord centuries hence are in for a rude shock. It would be surprising if this old battered world can stagger along more than a few more years. I cite in evidence:

1. The tendency of man to want to destroy his fellow man. The awesome arsenal of nuclear weapons possessed by the major powers of the earth is warning clear enough that we stand on the brink of divine deliverance or atomic disaster.

2. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5). These conditions in Isaiah's time are paralleled in our own time. Man has become a victim of his own technology. He builds large factories and produces goods that make life easier for him, and with those same factories he pollutes the atmosphere that he breathes, as well as the water that he drinks.

3. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Those who are counting on centuries yet to come before the approach of our Lord have the love of God to reckon with. The very nature of God's love would tend to preclude this. Our text says that He so loved the world that He gave His only-begotten Son for its redemption. The nature of love requires that the human family must once again confront its Maker and Redeemer. Love cannot afford long separations from its objects. The pain of separation of one removed for a time from family and those nearest and dearest defies description. Likewise language fails when man is confronted with the fact of divine love. "I will come again, and receive you unto myself" was more than a promise; it was a declaration of the impossibility of permanent separation between lovers.

A brief review of Christ's life on earth convinces us that no power in the universe could come permanently between Him and man. After having walked among men for some 33 years, He was crucified, but upon His resurrection, He lingered here as though reluctant to part with man, whom He had created and redeemed. He had said earlier concerning His leaving, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). That statement,

"It is expedient for you," is an interesting one. Jesus said literally, "It is profitable for you"; that is, It is to your advantage that I go away. He would part with them temporarily because it was for their good that He do so. "Marvelous grace of our loving Lord."

Purpose of Christ's Departure

But in what sense is it better for us that He ascend on high? I see in this a twofold advantage:

1. There was a work in heaven to be done for man that only Christ could do; a work of mediation, intercession, and judgment. "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

2. There was a work on earth that the Holy Spirit was to accomplish. Encumbered with a human body Christ could not be everywhere present. We need recall that the command of our Lord "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), was yet to be fulfilled. The program of God was due for expansion throughout the entire habitable globe. The mighty agency of the third person of the Godhead would be involved in this program.

But though Jesus is away, He is aware of this world and the plight to which it has come in 1,900 years. The moral, social, political, and spiritual degeneracy that has eaten out the core of human worth has not escaped His all-seeing eye. God knows better than any human being what awful death awaits the human family except He intervene. His great heart of love will allow that He remain away from His children only so long as it is to their advantage or for their good.

It is said that on one occasion a team of working elephants in the jungles of Burma were seized with an overmastering thirst. They tore the chains that bound them to the giant logs, bowled over trees and all obstacles in their mad dash for water. The fibers of their beings had been so dehydrated by hard work imposed on them by thoughtless taskmasters that the animals became crazed for water.

Yes, we Christians may cultivate our hunger and thirst and hope for the coming of the Lord. It is for this evidence of love on the part of His children that God impatiently delays His coming. All heaven is astir: Christ's coming cannot be much longer delayed. Indeed, it draweth nigh.

HIS BOW OF PROMISE

By INEZ BRASIER

HOW often the Father, in His unfathomable care for His children, sends a token of this care to prepare for trouble or trial or grief that is nearer than we know, although at the moment veiled from finite knowledge.

One late spring afternoon the sun broke through the storm clouds to imprint a perfect rainbow against the eastern sky. Another formed above it, glowing with brilliant color. And, as though that were not enough, a third, faint yet clear, showed above the second one. I watched as they hung there, thrilled at the certainty that the Father's promises are more sure than I could realize, that His care for His children now, yes, even for me, is as sure as for those who were the first to be comforted by His bow in the post-Flood days. "And it shall come to pass, that before they call, I will answer" (Isa. 65:24). "The Lord shall preserve thy going out and thy com-

ing in from this time forth, and even for evermore" (Ps. 121:8).

Only a few hours later, trouble, overwhelming and crushing, came without warning. In those first days of blackness my heart was devastated. Then—how good our Father is—those rainbows I had seen whispered their message of hope. The Father knew! He would sustain. His mercy and grace would heal. And His love would nullify the acid of grief that was destroying life and hope. Over and over the words whispered themselves: "The Lord shall preserve thee."

Preservation Now

The Lord *shall!* Not has, though that was true when the past was the present. The Lord shall now, each day, in this present hour. No matter how bruised the life and the heart by the blows upon them, or how heavy the resulting burdens, He knows and sustains. His touch heals today as when He walked among men centuries ago. And, if it is His will that the heart ever bear the painful, crippling scars, He supplies the needed

grace to bear them. We can lean on His strength with all our burdens and troubles.

Why, then, should we nurse our troubles tenderly, keeping them bandaged from His healing rays of love? For truly we are made strong through Him by all that we have to endure here that we may be able to enjoy the numberless days of eternity. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

These burdens, these misunderstandings, these griefs that have seemed so impossible to bear, will be so small, yes, forgotten entirely when, one day, we reach our dwelling in heaven's homeland. There we shall ever see His bow of promise encircling His throne—the bow that will be glowing through the eons of the farthest reaches of eternity.

The art of living *when you're Young*

By MIRIAM WOOD

CONSCIENCE—OR "UN-CONSCIENCE" A street corner that I pass rather frequently has a newspaper dispenser that is somewhat unique. The papers aren't locked up, as is usually the case. Most automatic vendors have some sort of system whereby the insertion of a dime (or more) into the indicated slot releases just one newspaper—the one you've paid for.

It doesn't require phenomenal perspicacity to realize why this safeguard is necessary—that is, if the owner of the vending machine plans to pay his bills and feed his own and any other mouths dependent upon him. "My" dispenser, though, has no slots, no wires, no chains. It has the papers; it has a container where the money is to be placed—and it also has a most arresting sign, which says, "Your conscience is my only protection."

When first I became aware of this small street-corner drama, I had a surge of instant pessimism. As a matter of fact, I declared quite emphatically to the person with me that we could be sure the naive owner of the dispenser would be both out of business and out of faith in his fellow men in time. Actually, though, it hasn't worked out that way; the dispenser is still there; so is the sign. The conscience of the people who pass that corner and patronize the newsstand are adequate "protection." To be proved wrong in this case has been an exhilarating experience.

If a newspaper dispenser were the only place where one person's conscience is the sole protection of another, one might dismiss the incident as a microscopic vignette culled from the ever-changing kaleidoscope of daily living. A few moments of serious reflection, though, are bound to bring you to the really frightening conclusion that a major share of your happiness, well-being, security, reputation, and even perhaps your very life depends upon the consciences of other people.

For instance, take dating. (I've seen few young people reluctant to take this item!) What happens or doesn't happen on a date where only one couple is involved is known only to the two of them. Let's assume that none of the social properties were violated. Suppose, though, that the masculine half of the date suffers a despicable compulsion to do a bit of swaggering among his male friends, hoping to convince them of his prowess, his irresistibility to girls. If he has a conscience, his date is protected. If he hasn't—her reputation may well be soiled beyond repair by his knowing smirk, uplifted eyebrows, suggestive innuendoes, or downright lies.

Of course, the same thing can occur when the feminine contingent is conscienceless. One of these poor excuses of womanhood whom I knew caused a splendid young man to lose out on a career-launching job. He was powerless to defend himself. His absolutely vital protection—her conscience—was conspicuous by its nonexistence.

In the realm of the really "nitty-gritty," I've had it proved to me repeatedly and painfully that I've dealt with people totally without conscience—technicians, repairmen, mechanics, and artisans of all shapes and sizes. To be gazed at soulfully and assured fervently that a "faulty" spark plug was "replaced"—neither condition having even a nodding acquaintance with the truth—is to lead the helpless victim (when he discovers his plight) to view *all* mechanics with distrust bordering on downright revulsion. And this, of course, isn't fair. But a missing conscience can have effects as far-reaching as a tidal wave.

An automobile driven by one of these conscienceless individuals may very well become a death instrument or a nonguided missile that cripples others for life. When I approach a busy intersection, just as the signal light is changing, I devoutly hope that all the drivers are in possession of the most tender consciences imaginable! It's really the only reliable protection. Signal lights may be faulty; consciences can't afford to be.

If *your* conscience, on every level of living, were the only protection your family and friends and acquaintances had, how much protection would they have?

COURAGE, resourcefulness, determination, perseverance—often in the face of great obstacles—were outstanding traits in Ellen White's character. Her valiant struggle for the restoration of her husband's health in the late 1860's is but one of many exhibits of these qualities. James White had suffered a severe stroke and physicians offered little hope. When friends in Battle Creek thought he could not live, Sister White "determined to remove him to a place more favorable for his recovery" (*Selected Messages*, book 2, p. 306). She pulled up her rag carpets—the product of her own hands and treasured possession of thrifty housewives in those days—and sold them to secure means with which to purchase a covered wagon.

Placing in it a mattress for her sick husband, she drove with him and her 11-year-old son Willie some 90 miles to Wright, Michigan, and there, with perseverance, tact, and indomitable courage, she kept her husband active physically and mentally as his strength permitted until his health was restored. Read the story in *Selected Messages*, book 2, pages 306 to 308 or *Testimonies for the Church*, volume 1, pages 103, 104.

Recounting this experience years later she stated: "After his recovery, my husband lived for a number of years, during which time he did the best work of his life. Did not those added years of usefulness repay me manyfold for the eighteen months of painstaking care?"—*Selected Messages*, book 2, p. 308.

Braving Storm and Flood

I think, too, of Sister White's memorable journey to the Pennsylvania camp meeting at Williamsport, in 1889, when she and Sara McEnterfer, her private secretary and traveling companion, left Battle Creek by train on Thursday night, May 30, expecting to reach their destination the following day. Heavy rains and floods, washed-out tracks and bridges, a night and a day in a car on a railway siding while the track ahead was made passable—all these turned back many travelers, but not Ellen White and Sara McEnterfer. "We decided to go with the train as far as we could go and in the name of the Lord do our part to get to the meeting, for we believed we were in the way of duty," Ellen White reported (*Ellen G. White letter 54, 1889*).

When the train could proceed no farther, Brother Rockwell, of Roaring Branch, and a friend consented to attempt the perilous journey overland by the mountain road—a journey one man had said he would not undertake for 100 dollars. The last

A woman of

Courage, Resourcefulness, and Hospitality



By BESSIE MOUNT

40 miles were covered by team and wagon, and when necessary on foot—sometimes around an uprooted, fallen tree or a landslide, sometimes on a narrow plank spanning a wash-out. At one point the wagon broke down, but the men repaired it and the party went on, much concerned as they traveled through woods with night coming on. They had seen no occupied dwelling for more than 17 miles.

As darkness fell they reached the village of Trout Run, 14 miles from their destination. The bridge spanning the creek ahead had disappeared and the swift waters were spreading desolation and destruction in their wake. The hotel keeper could offer beds but no food, and here they spent the night, still determined to go forward. The next morning they faced the problem of crossing the swollen stream. They made the horses swim across, aided by towlines attached to their heads; ferried the women over in a small boat; and constructed a crude raft on which they maneuvered the wagon across. Once more the travelers were on their way with thankful hearts.

They reached their destination on Wednesday instead of the preceding Friday, to find the campground under three feet of water and the campers moved to higher ground. Nearly all food supplies in the Williamsport stores had been ruined by the flood waters, and Sister White reported that "food was rather meager. But we had no disposition to murmur"

(*ibid.*). She spoke 13 times in one week as the meetings proceeded to their close, and her presence brought a special blessing to the believers who had assembled under such unfavorable conditions.

Spirit of Determination

This spirit of determination did not desert her with the passing years. An incident in 1895 illustrates this. Sister White had gone from her home in Granville, near Sydney, Australia, to the new school site at Cooranbong, for rest and change, taking with her two of her helpers, May Lacey and Maude Camp, to learn dressmaking from Sister Rousseau, who was an expert seamstress. After a few days, rain set in, and it soon became apparent that if it continued, the bridge between Cooranbong and the railway station would be under water and Ellen White and her helpers would be stranded.

"This would not agree with my work at all," wrote Sister White, and she had no intention of permitting it. They decided to return home the very next day, and to take the sewing teacher with them. They packed until a late hour that night, only to find the next morning that the man responsible for securing the extra teams needed to take them to the depot had neglected to secure them, and seemed content to give up the matter. Relating the incident in a letter to her son Edson and wife in the States, Sister White reveals her sense of humor:

"Elder Corliss said, 'Brother Lawrence, when Sister White makes up her mind to do a thing, she will accomplish it.' . . . A neighbor said he would take us down. . . . The luggage was placed in the two-wheeled trap and the main luggage, Sister Rousseau, Maude Camp, and May Lacey, piled in amid the baggage—three trunks, baskets, a telescope trunk, satchels and bundles. Brother Lawrence was seated on a trunk, and the women on the trunks behind, all wrapped up in shawls and blankets, and with three umbrellas. It was quite a picture.

"I had an easy carriage, but the toggling of it was after the backwoods style—ropes for lines, wire for traces, and all things in the same order. But the carriage was easy. We made the journey to the depot. . . . I had just got under the shelter of the depot piazza when the rain came down much heavier. I then tried to take off my rigging, which was a gentleman's rubber coat held together by the buttonholes with strings. In this way I was protected. I had on no hat, but a little black shawl on my head. The hat was in safety with Sister Rousseau and Maude, in a tin hat box. I scarcely knew myself, I was so toggled up, but I felt grateful to my heavenly Father that we had progressed thus far toward home."—Letter 118, 1895. Though they saw "swollen streams, and rivers rising nearly to the bridges on the carriage roads," they were "all safe and comfortable," and reached Granville in due time.

"Given to Hospitality"

We are not surprised that Ellen White, loving people as she did, was "given to hospitality." The Whites' home in Battle Creek was a natural stopping place for workers and others visiting the denominational headquarters. And whenever, wherever, throughout her long life, Sister White had a home, it was much the same. During a general meeting in Battle Creek in 1859 her diary records the fact that there were 35 to dinner on June 6. The next day's entry consists of just six words: "We were all much worn out" (Ellen G. White manuscript 6, 1859). Small wonder!

When she set up housekeeping in a rented house in Granville, Australia, in 1894, her home was open to the workers passing back and forth to the new school property or elsewhere—the "comers and goers," she called them. She learned to make provision for extra mouths to be fed by purchasing large stores of staple provisions and being on the alert during the canning season to find

fruits of various kinds to be canned.

Peaches were a favorite. To her son Willie she wrote: "We have canned no less than three hundred quarts, and no less than one hundred quarts more will be canned. If I continue to keep open, free hotel, I must make provision for the same."—Letter 118, 1895. At another time she wrote, "Emily has canned fifty-six quarts of apricots today, and we have twelve cases yet to can."—Letter 124, 1894. She casually mentioned on one occasion that she had lodged 17 persons in her home the night before.

After she had been in Granville for about three months she was able to rent a house more suitably situated, and again had to endure the trying process of "settling and un-settling." However, the stream of guests did not stop while her household was being moved. She wrote of this experience: "We had company of an important character all through our moving process, which we were glad to entertain. We had fourteen and fifteen seated at our table. These to cook for and to entertain made the moving process much more difficult."—Letter 133, 1894.

Those were pioneer days for Seventh-day Adventists in Australia, and Ellen White was keenly interested in the work in every place. She loved to have the workers stop and report to her what was going on among the churches and in the various places where an interest in the truth was being developed. During the months of her sojourn in Granville, intensive efforts were being put forth to bring the truth to the city of Sydney and nearby towns—Petersham, Ashfield, Parramatta, Prospect, Seven Hills, and Kellyville. Among the workers were J. O. Corliss, Robert Hare, Dr. Merritt Kellogg, Byron Belden, and Brethren McCullough, Collins, and Pallant.

Though busily writing on the life of Christ, Sister White joined heartily in this work of evangelism. Sabbaths and Sundays would find her driving from two to 11 miles to speak in one or more of these places. Her home became a sort of general headquarters or open house for the workers in the area, where they might come for counsel as to the best methods of carrying on the work, and know that they would be welcomed and would receive help and encouragement. She maintained a deep interest in the growing groups of believers in the Sydney area, and was not satisfied until churches were erected where needed, to each of which she contributed generously of her means.

(To be concluded)

A Story
FOR THE YOUNGER SET

Follow the Leader

Part 1

By RUTH WHEELER

A GROUP of boys plodded along a trail, their feet raising a cloud of dust. Tam, the last in line, was eating dust with every breath.

Tam had a heavier pack than the other boys. He thought as he struggled along at the end of the line that the Pathfinder leader was right, he should have brought a light sweater and left the extra blanket at home. He could have slept in the sweater and kept his shoulders warm. Then he wouldn't have needed that blanket that was getting heavier every minute.

When he caught up with the group, the boys were resting under a pine.

"Sit down, Tam," the leader said. "I was just telling the boys how to know the pine trees."

Tam slipped out of his pack and leaned it against a tree. Then he stretched out on the pine needles. The rest of the boys were sitting with their packs on their backs. Tam thought they must be too lazy to take them off and put them on again.

The leader reached for a handful of pine needles. "You see, the pine needles—really they are the leaves—are in little bundles. They are bound together at the bottom. These are in three's. This is a ponderosa pine. The needles fit together at the bottom into a bundle."

Each of the boys picked up needles and examined them carefully.

"How many different kinds of pines are there?" one of the boys asked.

"I really don't know. There are pines in almost every country. We have nearly 20 different kinds in California."

Tam looked at the needles he held in his hands. "Do they always have three needles in a bundle?"

"No, there are one-needle pines. Some have two, some three, and some have five needles. There is one kind of pine that grows right down near the Mexican border that has four needles, I am told. I've never seen it."

The leader leaned forward and balanced his pack, which was still on his back, and then stood up. "Time to hit the trail if we are going to make camp down in that grove of redwoods before dark." He turned and started up the side of the mountain again.

Tam jumped up and struggled into his pack, but again he was last in line. He resolved that next time he would follow the leader when he stopped for a short rest, and he wouldn't take off his pack. Maybe there was a good reason for what the Pathfinder leader had them do. Maybe he'd better pay more attention to what he said.

(Continued next week)

[Although reared in a stable Christian home, the author, when she neared her teen-age years, found the allurements of the world enticing. When she reached the point of actually shunning religion, her parents became greatly concerned. One night she accompanied the family to an evangelistic tent meeting. As our story begins she is awaiting the opening of the meeting.—Eps.]

My God and I—2

Days of Decision

By HELEN K. OSWALD

PROMPTLY at eight o'clock one of the young ministers arose and welcomed everyone most warmly, and also announced the opening song. After the singing of a hymn, an earnest prayer ascended to God. Never before had a minister's prayer affected my heart as did this one. Mercy and love for the lost rang out in each word. This prayer awakened the conviction in my heart that I needed God. Silently I wept as I thought of my coldness toward the God I had loved in former days.

Suddenly I emerged from my deep meditation. The organ began to send forth its soft strains, along with the gentle voice of one of the young ministers.

"There were ninety and nine that safely lay

In the shelter of the fold,

But one was out on the hills away,

Far off from the gates of gold;—

Away on the mountains wild and bare,

Away from the tender Shepherd's care,

Away from the tender Shepherd's care.'"

I felt I was that lost sheep. The Holy Spirit was speaking to my forlorn heart, and I found myself weeping more and more until I could scarcely control my sobs. What was happening to me? I had never felt so contrite before. Was God calling me? I knew I had broken my companionship with Him. Maybe He wanted me back. Suddenly I realized that the song had ended and the sermon was to begin.

"The Surety of God's Word" was the topic. Every word was food for my bewildered heart. As I looked at those three young workers and the two noble women who were helping with the music and singing, I thought how wonderful it was to work for God as they were doing. By contrast I was wasting my life in doing nothing. The sermon was indeed a faith-strengthening message. I enjoyed it so much that I wanted it to go on. The time to close came all too soon.

On the way home there was no laughter, nor much talking. We all felt that we had been in the presence of God. I meditated with deep searching of heart. I wondered whether my parents' prayers were being answered.

Upon reaching home, everyone retired, for it was getting late, and the next day would be a busy one again.

Soon the others were sound asleep. But sleep was far from my tired eyes. I finally tiptoed downstairs and quietly walked to the orchard, where mother had prayed that spring morning. There I fell on my knees, and under the twinkling stars and the light of the moon I tried to pray. But God seemed so far away. I wanted to say so much, but all I could do was to weep and to plead as did the publican, "Lord, be merciful to me, a sinner."

A deep longing to get right with God overtook me as I knelt there. How could I do it? How could I be forgiven for those wavering years? A thousand voices were whispering in my ears, "Religion is old-fashioned." "Don't be foolish, don't try to take up with it." "Stay happy as you are. Look at the fun you are having." "God is too strict. No one can be saved."

I was frightened by the persistent voices and the unkind things said about the God whom I believed to be perfect. My young mind was in a whirl. "Please help me, God, to find my way back to Thee." The quiet of the night seemed painful. Not even a bird's voice was heard, only the crickets' chorus sounded loudly in the stillness of that night. "I must go back to my room and get some sleep. I want a Bible so I can search for some message of hope," I said to myself. As I passed my brother Henry's room, the moon shone through his window and I spied his Bible on his stand. I quietly took it, hoping to read some before rising time came.

Soon the soft morning light dawned. I did not know what to look for or how to find passages that

would help me in my perplexity. Somehow the Book opened to the Psalms and my eyes fell on these beautiful words: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Ps. 51:1-3). What a heavenly message! I read on, and as I read, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (verses 10-12), I said, "O God, this is also my prayer."

I turned to the New Testament, and in Matthew 5 I found the Beatitudes. The sixth verse was especially comforting to me. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I was yearning for just that. I wanted to read on, but father's voice broke the silence. "Time to get up!" he called.

During breakfast father asked if we wished to attend the meeting again. Of course the answer was a hearty "Yes." The day passed quickly, and by eight o'clock we were again seated in the tent. I felt happy. The special song for the evening expressed the deep yearning of my heart. Every word was mine.

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod;
Lord, I'm coming home.
I've wasted many precious years,
Now I'm coming home;
I now repent with bitter tears;
Lord, I'm coming home.'"

All through the song I kept saying silently, "Yes, Lord, I want to come back to Thee. I loved Thee in my early years, but somehow the world roped me in and I was drawn away from Thee. I also grieved my parents by my waywardness. For these things I am deeply sorry. Please forgive me, Lord."

After the prayer the speaker of the evening arose and announced his topic, "Conversion." "Just what I need," I said to myself. During that sermon my eyes were opened to the wonderful love of God and the plan of redemption. How my heart swelled with joy as the minister read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life' (John 3:16). 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 John 1:9)." I reasoned, "Thank God, then, there is hope for me too."

"When a repentant sinner manifests faith in the Lord Jesus Christ as his personal Saviour, a complete transformation takes place in his life. This change is called conversion, or the new birth," the minister said. "It is mysterious and unexplainable, but it is true. This is recognized by both the one who experiences conversion and those who know him."

God's Power Greater

The minister then related this interesting story. A treacherous chief in the hills of New Guinea claimed to be the most powerful man in all that region. He would gather his helpers and then select a village to plunder. They would attack man and beast and destroy every living thing. This chief was dreaded and feared far and wide. He had a daughter who lived with him. One day she felt especially lonely while her father was away on one of his drinking and killing sprees, so she walked up the path to the crossroads. She knew that people often stopped there and visited awhile. She wanted to see and hear other people talk.

As the girl sat there, hidden in the underbrush, some folks met at that junction. They talked about some wonderful singing and a powerful man who was holding meetings in the village down in the valley below. They said this man had power to make people good. An interest was aroused in the girl's heart. "I shall tell my father about this powerful man. He will do something about that," she said to herself as she hastened home after the travelers had disappeared behind the hills.

She waited anxiously for her father's return. Finally she heard him coming. As soon as he was seated,

she said, "Father, I heard today that there is a powerful man in the valley village. Maybe he is more powerful than you are. They say he can make bad people good."

The father flew into a rage. "No one around here has more power than I have. I will kill him. We will go down after darkness sets in and investigate." The daughter went along.

It was an outdoor meeting. The bonfire provided the light for the speaker. As the cruel old chief and daughter approached, they heard beautiful singing. They stopped and listened. Somehow the Holy Spirit touched their hearts as they listened to those sacred hymns. The missionary then spoke of the love of a God for all human beings that live on this earth. Then he prayed that God would make all the people in those hills good people so they might be able to go to a beautiful home beyond someday. This awakened a desire in that wicked chief's heart to see something better than what he had seen in those infested hills. When the call was made for all who wanted to be good to come and kneel in front, the old chief and daughter were the first to come.

God made a new man out of this chief. After the meeting he said, "I go back and bring others to learn to be good." Each evening found him at the meeting with a number of desperadoes. Many became Christians and the old chief became their leader—no longer to kill and plunder but to lead them by the grace of God to life eternal. What a miraculous change! The promise of the Lord is for every repentant one: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

The minister then read Ezekiel 36: 26, 27: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the

stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'

"Making a Christian out of a sinner is a miracle of God's grace," he said, "and when it is performed the person is changed; a delightful change is made in the habits of life. The old carnal desires, the tendency to sin, and the love of the world have been subdued and replaced by a deep desire to serve God and to do right. Instead of the works of the flesh, the fruits of the Spirit begin to appear in the life—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This miraculous transformation of mind and heart is absolutely essential to Christian living."

Continuing, he said, "God gently guides the converted soul as he endeavors to find his way in the new life, and marvelous is this divine companionship. Each day he will learn to walk the ways of God step by step, the same as a child learns to walk physically. Upon this new heart the Lord promises to write the principles of the divine and eternal law—the principles of His government. He is no longer left to stumble in darkness. He is now under the control of the Spirit of God. When, through faith, one comes to realize that he has received forgiveness of sins and has been translated into the kingdom of Christ and that his life is now under the control of the Holy Spirit, then a joy and a peace that he has never known before flood the heart."

I could scarcely contain myself. I was almost breathless as I listened to these and many other faith-building words. I wanted to praise God for what He had wrought in my heart. Silently I did, as the young soloist sang with deep devotion:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

I wept for joy. The meeting was soon to close, so I quickly wiped my tears. I could join wholeheartedly in the closing song:

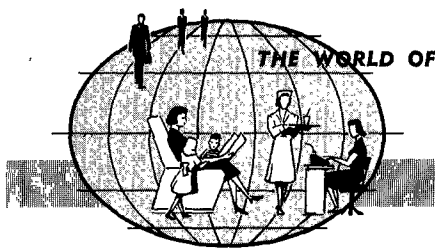
"I would be, dear Saviour, wholly
Thine;
Teach me how, teach me how;
I would do Thy will, O Lord, not
mine;
Help me, help me now.' "

Unselfish Pleasure

By LOUISE C. KLEUSER

The hours we share—not those we hoard—
Yield purest joy with sweet accord!
True pleasure's thrill is loving care
For others' joy—quite unaware!

We live to bless and not to play;
Too soon earth's night o'ertakes the day!
May youth well sense the march of time,
For lives that serve taste bliss divine!



The Adventist Woman

Conducted by DOROTHY EMMERSON

The plusses of being—

A Missionary Child

By LORABEL MIDKIFF

WHAT can the children of mission families expect as they grow up in a country other than their homeland? Some children are born in the field of service and grow up with a keen feeling of belonging. Some are transplanted at an early age, remembering little about their homeland. Some families make the move when their children are at the critical age of adjusting socially. What effects do these changes have on the children?

In some countries missionaries are hailed, lauded, and made most welcome from the moment of arrival. As a result, their children are all but deified! It takes perceptive parents to keep a level balance on this situation. (There's no room in any mission field for spoiled children among the workers.) In other countries it may be that the new worker must prove himself before he is accepted. What is the effect on children in such circumstances?

Even when young, children are not insensitive to the pressures under which their parents are working. When a child becomes aware of a problem that is hindering God's work, he may be taught that life presents many problems. He may observe how his parents successfully meet their problems and thus learn how in later years to face his own. Times of discouragement or of success can be epochs in the experiences of children. They had a part in sharing the family burdens; they helped to implore God's direction in times of crisis; they helped to pour cooling water over feverish wounds.

Attitude of Inclusiveness

A priceless gift parents can give their children is that of an attitude of inclusiveness. Jesus' sympathy and service included men and women from

every walk of life. True, some did not like His attitude and attacked Him bitterly, defending their exclusiveness, but this did not deter Him. Mission children who are the happiest are those who are indifferent to distinctions of race, creed, or social class. (These make the best second-generation missionaries too.)

The idea of "caste system" tends to intrude itself upon every phase of endeavor, whether in the homeland or the foreign field. It affects all age levels. One Sunday our Viki joined the Pathfinders in a half-day climb up a certain mountain. She returned with somewhat less enthusiasm than I had anticipated. Asking her if everyone came out for the hike, she answered, "Mostly the junk guys. The good guys

were too tired from the party last night."

I tried to conceal the horror of her words. Looking at her, I waited until I could handle the problem effectively. Immediately her face fell. While I was groping for some logical approach to help her see her own bigotry, she came up with the answer. Bringing paper and pencil and sitting down, she said, "Mother, help me figure out why I said that." We often turned to paper and pencil when we had a problem to solve. Setting down on paper reasons why we *should* or *should not* do a thing helped us to arrive at a solution. Sometimes the evidence incriminated us cruelly.

There were several races represented in her Pathfinder Club. Was Viki's

WOMEN IN THE NEWS

Two Andrews Graduates Receive Recognition

By ERNEST WENDTH



Joan Diane Starkey

Sylvia Rae Marsh

Two graduates from Andrews University's class of 1965 have been named to appear in the *Outstanding Young Women of America* for 1967.

Joan Diane Starkey is a chemist at the Edgar C. Britton research laboratory at Dow Chemical Co., Midland, doing research in physical organic chemistry. She is presently working on her Master's degree with visiting professors from Michigan State University at Dow Chemical.

Sylvia Rae Marsh, daughter of Dr. and Mrs. Frank L. Marsh, of Andrews University, recently received her Master's degree in nutrition from Loma Linda University. She is a member of the American Dietetic Association and the Michigan Dietetic Association and is on the faculty of Andrews University, where she teaches courses in nutrition.

Both girls were listed in *Who's Who in American Colleges and Universities* while attending Andrews University.

Outstanding Young Women of America is an annual biographical compilation of 6,000 outstanding young women between the ages of 21 and 35 who have distinguished themselves in civic and professional activities.

problem racialism? No, for some of the "good guys" were other than Americans. Could it be Adventist versus non-Adventist? Many in her church school are not members of our church. No, neither was that the answer. We tried listing the names of "the hospital family" (mostly Adventist), but again we pulled a blank. We tried several other avenues only to turn into dead-end alleys. Finally Viki discovered that she had no real scales by which to weigh the worth of her young friends. She had made an unfair evaluation based on caprice. "How can I categorize my friends, Mother? I really can't! It has been so wrong of me arbitrarily to catalog my classmates this way. What kind of missionary will I turn out to be?" And down on our knees we went asking God to remove those virulent weeds of conceit, vain-glory, and self-aggrandizement.

Our two girls are planning on foreign mission service as soon as they finish school. Vini was four when we first left home in answer to a foreign assignment. From the beginning she proved herself to be an enthusiastic little ambassador, and that spirit still continues. Viki was born "on location" and she's prouder of her Mexican birth certificate than of anything else she owns. Acquiring the home arts, as they are doing now, is mostly a matter of learning skills that will be practical when they return to a foreign field. Preparation for a place in the work is a part of their everyday thinking.

This past Christmas, Vini and I were planning some of the gags that are so much a part of our family Christmas fun. I was suddenly hit with the thought: It won't always be this way, just the four of us! (Vini is just one year from college.) I said, "Vini, in another year or so you'll be bringing home some of the fellows for us to look over. I suppose we will have to cut out the fun stuff then." She assured me that she certainly did not want any part of the family pattern to change one little bit. "He'll see my family just as it is, Mother, or else he isn't for me." I glowed inwardly just a little, then asked what kind of man would interest her for real. Without hesitating she said, "One who is going to be a missionary." She added that his ideals, his background, and other factors would definitely enter the picture, but first on the list was "foreign service."

We talked about our years in Mexico. What happy years they were! We had sent Vini to the Spanish church school. Most of the other American children had gone to an American school taught by an American teacher. Daily Vini had to pass this fine school on her way to her own church school, where the children were crowded into

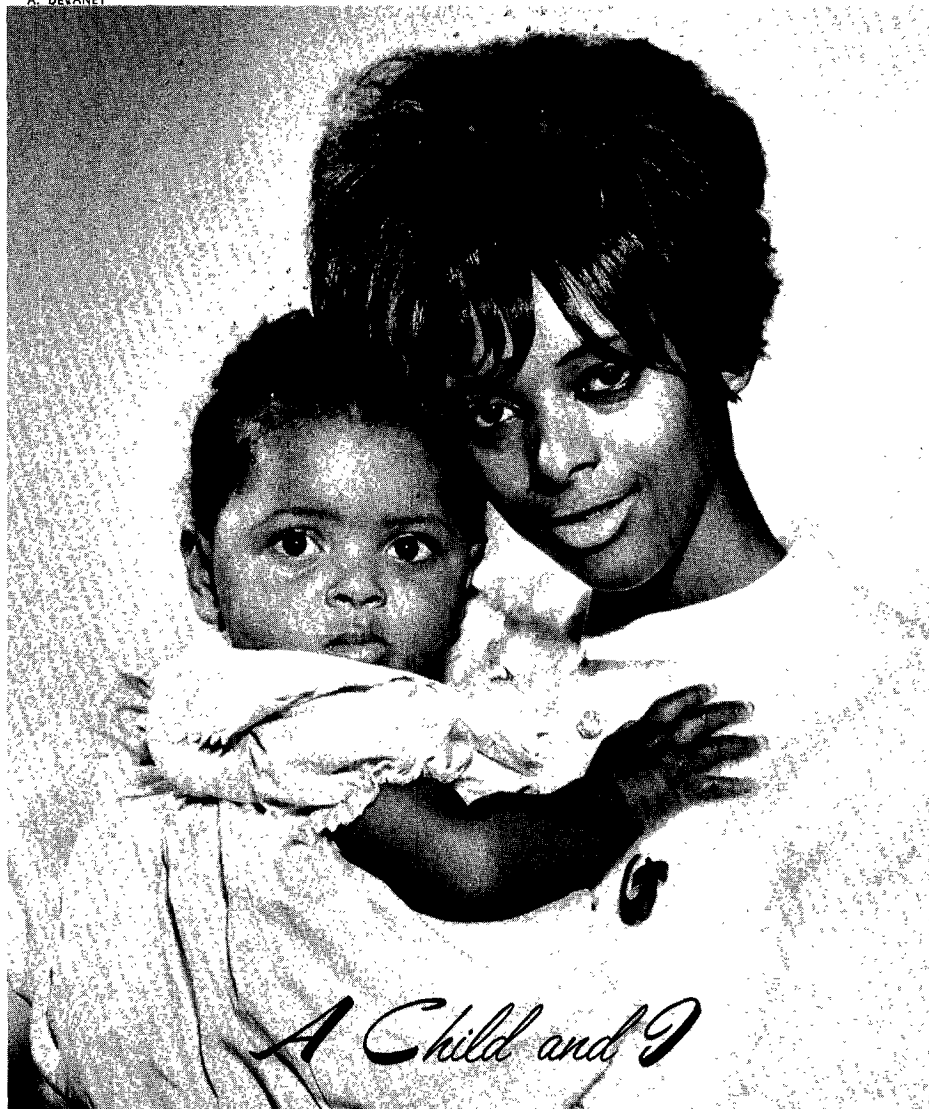
inadequate classrooms. (Cooperation with the Texas Conference enabled us to keep a current syllabus, so her work in English studies was not being neglected.) I asked Vini if she thought we had done wrong in sending her to the Spanish school when many of her close friends were attending the American school. "For my vote, our children will certainly go to the national schools," she said. She conceded that some conditions were not ideal, for she had required added training in the home, but she assured me that she was still glad we had sent her to the Spanish school. Among her best friends were both Mexicans and Americans, and she felt as close to the one as to the other.

Now we live in beautiful Hawaii. Our schools are good. We have a

healthy mixture of Asian, Oriental, and Polynesian cultures with the American enrollment in our schools less than 20 per cent. Scholastic competition is keen, and this is good. The biggest bonus, however, is the experience our girls are having in acquainting themselves with cultures that are new to them.

Will time last until our girls are included in a foreign mission program? It is not for us to say. In the meantime, however, I hope their young hearts will remain large enough to include those from every walk of life. A missionary doesn't lose his identity when his work shows devotion to the people he has come to serve. A sincere effort to be identified will go a long way toward telling them that he loves them.

A. DEVANEY



The only crown I ask, dear Lord,
to wear
Is this—that I may help a little child.
I do not ask that I should ever stand

Among the wise, the worthy,
or the great;
I only ask that softly, hand in hand,
A child and I may enter at Thy gate.

Anonymous



KNOWLEDGE PUFFS UP BUT LOVE BUILDS UP

Last week we referred to Dr. Haim Ginott's article on "'Husbandese'—the New Language of Intimate Persuasion Between Husband and Wife" (*Ladies' Home Journal*, February, 1968), and recommended husbands and wives practice the new language so as to have a happier marriage.

But one cause of discord to which Dr. Ginott refers was reserved for consideration this week. This cause may not be so obvious to some as the ones to which we earlier referred.

"Male and female created he them," declares the Bible (Gen. 1:27). There are obvious physical differences between men and women, but what is often not so easily recognized is that there are also reactional and emotional differences. God has equipped each for the tasks assigned him. We are not here concerned about any alleged superiority of one trait over another. The wife has certain qualities the husband does not possess, which he admires, and probably wishes he had; and the husband has certain qualities the wife does not have, and probably wishes she had. The qualities of the one complement those of the other. There must not be rivalry because of these differences but sincere appreciation of the other's qualities.

Dr. Ginott points to a man's penchant for cold logic as one of the causes of marital friction. Men have this penchant in varying degrees, but whatever the degree, they may be interested in knowing what is frequently a woman's reaction. We cite Dr. Ginott's illustration:

"'I don't understand why my wife is so angry with me,' said one husband of my acquaintance. 'I am a patient and reasonable man. I listen to her with attention, and I am trying to be helpful. I dislike emotional outbursts and loud arguments. I strongly believe that domestic disputes, like international problems, can best be solved through reason.'

"Mrs. Barton told me: 'My husband prides himself on being an intellectual. He thinks and theorizes and has the correct facts and figures. He sees all sides of every issue, and tries to be impartial. Yet, I often feel furious with him. His cold logic drives me crazy.

"'If you make a comment or ask a question, he puts you through an inquisition. He wants to know where you found out what you told him and how you know it is so. He follows every turn in your train of thought, and then demonstrates that you are on the wrong track. He has a brute intellect. I wish he were less like a computer and more like a human being.'"

Cold Logic Chills

Drawing his conclusions from the illustration, Dr. Ginott remarks, "Outside the home, logic and reason are effective tools to cope with life. At home, however, such tools fail. Cold logic does not warm the heart. In family relations it is more likely to bring winters of discontent."

For whatever Dr. Ginott's observation is worth, we recommend that those husbands ponder it who are oft perplexed why the wife does not want to talk certain things over, why she becomes impatient at the husband's slowness to make up his mind. It seems that somehow God has given to the woman the ability to reach conclusions by a more direct process than cold, computerized

logic. So often she seems to "know" what ought to be done. In these cases additional facts and logical analyses serve only to annoy. And, whether men like to admit it or not, her "know" may turn out to be a pretty wise course to follow.

"It's no use asking, 'Why can't a woman be like a man?'" said another authority, David A. Redding. "She won't be—as if anyone really wishes she would. A man has his work as well as his wife; but a man means everything to a woman, and her emotional state is at the mercy of the attention he pays to her."—*The New Immorality*, pp. 36, 37.

Because of these differences it does not always work to raise the question, "If I were in his/her place what would I do or think or how would I feel?" Your spouse will not always react as you do, therefore other considerations than empathy must determine the reactions.

Paul had a similar situation to face on a larger scale. The intellectuals of Corinth were priding themselves in their reasoned logic in dealing with a certain scrupulous class in their church. Chiding these egoists, Paul said, "We know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:1, 2).

And so it is in husband-wife relationships; cold logic chills, but love builds up.

Outdo Each Other

Redding continues, "The business of husband and wife is not to 'have it out' nor to get some things straight. The big idea is to make the other person feel like royalty; the whole art of lovemaking is based upon this. The home opens her treasures only in an atmosphere of mutual trust and imaginative good will. Love takes two people trying to outdo each other in the first good word for the other in front of others. Love is the determination to look at the bright side of the most depressing hat or casserole; of clearing with each other on the overtime away from home; of standing in each other's shoes long enough to be sure when to spring the right surprise."—*Ibid.*, p. 44.

D. F. N.

UNDERSTANDING WHAT WE READ —AN EXAMPLE FROM STEPS TO CHRIST

If there is one dilemma above another for the sincere Christian, it is knowing his duty. We are all called to participate in the noblest of all tasks—carrying the gospel to the world. How may we know that we are properly employing the abilities God has given us?

We have just been reminded of this dilemma upon reading the chapter "The Work and the Life" in *Steps to Christ*. And we have also been reminded how casual reading may lead to troublesome misconceptions. The theme of the chapter is selfless service on Christ's behalf. Those who have partaken of the grace of Christ are given the opportunity to relay this grace to their fellow men. In this we are made co-workers with God and are recipients of "the highest honor, the greatest joy, that it is possible for God to bestow upon men" (page 79).

The dilemma is this: How am I to enter this type of service? What kind of service will fulfill the promise that "those who thus become participants in the labors of love are brought nearest to their Creator" (*ibid.*)?

Jumping to Conclusions

Most of us, in reading a chapter like this, will now and then come across statements that we like, statements that are consistent with our present opinions or are worded in such a way that they please us. These we take as our guide and mark for future reference. But a little honest introspection will reveal that we have not been very thorough, very scientific, in our search for the truth on this point. Finding a statement over which we may exclaim, "My, I like the sound of this. Isn't this a good statement?" does not constitute a search for truth, nor should such findings be interpreted as God's answer to our problem.

Using actual statements from the chapter "The Work and the Life" as examples, let us note two misleading results from such a fallacious method of reading. Suppose we have never given Bible studies and have rarely spoken to a nonbeliever about our faith in Christ. If we are inclined to self-martyrdom, we will perhaps select such a statement as this: "If we have tasted and seen that the Lord is good, we shall have something to tell. . . . We shall seek to present to them [others] the attractions of Christ, and the unseen realities of the world to come."—Pages 78, 79. Here are injunctions to tell, to speak. Knowing we have not done this work, we conclude mournfully that we evidently have not yet tasted and seen that the Lord is good. Our Christian experience is not up to par.

On the other hand, if we are inclined to be self-satisfied, always rationalizing away the repeated conviction that we ought to be speaking for Christ, we will turn the pages until we see this statement: "If the followers of Christ were awake to duty, . . . all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers."—Page 81. Certainly, we say self-confidently, we pray and care and give. We have fulfilled our duty.

Guidelines for Reading

In either case, can we close the chapter and go on our way satisfied that we have found all that God wants to tell us? No, we cannot. Just as there are rules for reading and interpreting the Bible (hermeneutics), just so there are rules for reading and understanding any works of counsel and spiritual guidance. Here are some guidelines:

1. Do not expect to find epigrams or proverbs stating

universal truth in normal expository prose. (The book of Proverbs is not expository prose.) To lift a sentence or a clause out of its context affects its meaning and applicability. Sentence quotations are useful for illustration and even proof, but not for establishing a pattern of behavior.

2. Permit the author the privilege of assuming that his reader will be objective, that he will put away his idiosyncrasies as he reads. Some readers are so subjective that they read *only* between the lines.

3. Remember that a complex topic cannot be explained in one sentence. Just as the total character of a mountain is hidden both at noon and at midnight but is revealed as the shadows of the hours pass across its many faces, we ought to permit a writer to use additional sentences and paragraphs to shape his idea.

4. A work that is written for people of all kinds will contain more principles than specifics. In such, examples should be distinguished from generalizations. It is possible to overapply an example.

5. Finally, we should examine the author's whole range of thought on a given topic. In our present reading of the *Steps to Christ* chapter we found 16 statements that tell what we ought to do for Christ or how we should work for Him. When we take all 16 statements—that is, the chapter as a whole—we perceive Mrs. White's intent more accurately.

Now to our question: What is our duty to God? What kind of work will be ours?

What Does the Chapter Say?

Here is our understanding of this chapter's message:

1. The blessings a Christian receives he will want to share.

2. To every Christian God has given *his* work, according to his abilities.

3. The life of God in the heart will flow out to others in love and blessing, through either speech or acts, either directly or indirectly.

4. All should accept every opportunity for service, giving unstintingly and sacrificially of their time and energies.

5. Regardless of his occupation, the Christian is to conduct his affairs so as to benefit others.

When we accept these principles of Christian conduct, derived from a careful, even analytical, reading of this chapter, God will provide us with precisely the experiences we most crave—serving Him with all our heart and all our mind and all our strength. "And the effort to bless others will react in blessings upon ourselves."—Page 79.

F. D. Y.

LETTERS



From Readers

PRAY FOR LEADERS

EDITORS: I am very grateful, being isolated, to have the benefit of the comfort and instruction gained from reading the REVIEW. I feel impressed at this time to write to you because there are papers being sent to me (and probably to many of the brothers and sisters) from writers who aim to be leaders in the church. They profess that our leaders in this organization are not just what they ought to be and that we would do better to listen to these people who profess to be the

ones who really love our Lord. But if they really do, they will stop criticizing by publicizing what they believe is wrong in our ministers unless in love and compassion they voice their feelings to them alone. In most cases certainly they do not pray for our leaders or hold up their hands, as it were, but send out papers to point out and expose faults real or imaginary of their brethren.

I myself have been an Adventist for more than 55 years and never yet have attained to the full stature of Christian living as taught by our leaders and writers. But now I feel that every member should be aroused, and the more and sooner the better. Not only our own families and the local churches but all our brethren at the head of the work need much more of our prayers that they may be spared to do all that the Lord shall require of them in these days when the

enemy is at work as never before to tear down and hinder the Lord's work. I never before felt that these ones carrying the heavier burdens needed all our united prayers as I feel now.

PEARL WARNER

Elmwood, Ontario

HEALTH REFORM

EDITORS: It is time, and past, that our membership should know that never in history has there been so much clinical and objective evidence in medical literature substantiating our health reform message. It is time that all our church members abandoned the use of flesh meats as an article of diet in their homes and in their travels.

I find it difficult to believe it was only coincidental that Ellen G. White gave her

last, insofar as I can ascertain, message to a General Conference session, in person, on May 31, 1909, on the subject faithfulness in health reform, as recorded in *Testimonies*, volume 9, page 153, opening with the words, "I am instructed to bear a message . . ."

Exodus 23:25 says: "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." In spite of our collective backslidings and indulgence in some of the undisciplined practices of the world at large, I am impressed by the degree to which this text has been fulfilled in our midst, but how much more obvious it would be if all our people would take this promise at face value and bring their tastes into subjection to their wills.

RAYMOND C. KRAFT, M.D.

Chico, California

FINIS ON CROSS DISCUSSION

EDITORS: Some claim that the cross is a heathen symbol. Others warn us that we should "not do as Babylon and her daughters do." This reasoning, "as Babylon does," or "does not," is a general fault in logic that I observe quite frequently. Is it wise to condemn activities simply because "Babylon does them"? Members of Babylon eat, sleep, and breathe, so let us all stop eating, sleeping, and breathing, because "Babylon does it." They drive cars, so let us all ride bicycles in order to be different.

We should not do a certain thing "because Babylon does it" or "because Babylon does not do it," but rather test each issue on its own merits and if good accept it, if bad reject it.

PAUL LEE

Kingston, Ontario

EDITORS: Re crosses on churches: Certainly we as Seventh-day Adventist Christians have faith in the cross of Christ and His saving grace, and we must live by faith and not by sight. If we are to have crosses on our churches, how long before we also will need the cross hanging on a chain around our necks because our bodies are to be the temple of the Holy Ghost?

ALBERT E. WITZEL

Arpin, Wisconsin

EDITORS: I am somewhat surprised and a little alarmed at the feeling that our churches should have a symbol either in or on our sanctuaries. I don't understand why we as a people should need a reminder of Christ's great gift to us from the cross. What greater reminder do we need than the Holy Scriptures? If we as a people profess to be students of God's Word, and we do, we can do more to please Him by remembering and applying to life the teachings of the Scriptures. If we do this, then we will never need a symbol to remind us of the sacrifice Christ made for us.

Furthermore, I think this is a dangerous precedent. It could open the door to the need for more reassurances in the form of objects to remind us. Many of us have left churches that advocate this very thing. We hold ourselves to be a peculiar people. Why, then, should we lay ourselves open to conformity and compromise with the world?

ROBERT W. TALIOS

Safety Harbor, Florida

EDITORS: Because the cross has been misused as a charm or fetish, even as an object of worship, some Seventh-day Adventists have an aversion to its use in our churches; but we do not need to go to such an extreme. The cross is universally recognized as the one great symbol of the Christian religion. The fact that it had a different meaning in ages past is irrelevant today, for it has lifted up the Saviour of mankind before the universe, and been glorified thereby, and for eternity. "Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song" (*The Desire of Ages*, pp. 19, 20).

The writer has labored and built churches in lands where the cross on a building is the one sign assuring the beholder, even though illiterate, that he is looking at a Christian church and not at a Moslem mosque or a Hindu temple or an ordinary structure. There can be no cogent objection to using the cross in an appropriate place inside or outside the church. To those who argue that it is the meaning of the cross, and not the cross itself, that counts, I reply, "Amen! Use it for its meaning." "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

ARTHUR MOUNTAIN

Paradise, California

EDITORS: Like a previous letter writer, I believe "it is Christ's atoning sacrifice on the cross that is significant, not the cross itself." I do not carry a cross with me. In my purse I carry tracts to hand out on the coming of Jesus. What we need to put on our churches is either a representation of the Second Advent or a text concerning Christ's soon return. We are to be different from other churches. Why follow them by putting a cross on our church?

I believe Jesus is coming soon. I have believed this good news ever since the day I

was baptized in 1918. I thank God for the mothers in Israel who told me to watch and be ready for His coming. A faithful sister said, "Always believe Jesus is coming soon, coming soon!" Let us older ones tell our children and neighbors that Jesus is coming soon. Let us shout it everywhere we go. Let's get out of this wicked old world and reach our long-hoped-for home.

MRS. PAULINE B. KRIBS

Mt. Vernon, Ohio

► *As with many issues discussed in these columns, the correspondence on "the cross" has been heavy. We trust that the sharing of views has been helpful. Perhaps it is all too true that "a man convinced against his will is of the same opinion still," nevertheless it is always beneficial to know what other people think on various topics. With this selection of letters we conclude for the present the "cross" discussion which, in the main, has not been "cross" but objective and good-spirited.*

DISLIKES COVER

EDITORS: I've been intending to write for quite a while about the December 14, 1967, REVIEW. I and many others were very displeased with the Catholic picture of the virgin Mary and babe on the cover of the REVIEW. I also had a calendar from Faith for Today with the same picture on it, so I pasted another picture over it, as I wouldn't have that picture on my wall.

MRS. RALPH CLARK

Orangevale, California

▲ *It has always been our understanding that both the virgin Mary and her Son belong to the entire Christian church, not merely to one segment of it. The picture on the REVIEW was hardly "Catholic." It was painted by Harry Anderson, noted Seventh-day Adventist artist.*

Does It Bother You?—5

CHURCH STANDARDS

By C. L. PADDOCK

Not long ago I was talking to a man about how church standards have changed in the past few decades. This man was not a member of our church. He looked me right in the eye, and positively remarked, "Your church is only a little more than a hundred years old. Wait until it gets a bit more age on it, and you will be slipping too." This remark hurt just a bit, but it caused me to do some thinking.

It would hurt any of us to see our national flag dragged along in the dirt. If we belong to a church with ideals and high standards, we do not like to see these standards lowered.

In Wesley's *Journal* of 1743, the great leader told how a number were expelled from a certain church, and why:

"Two for cursing and swearing; two for habitual Sabbath breaking. Seventeen for drunkenness. Two for retailing spiritous liquors. Three for quarreling and brawling. One for beating his wife. One for habitual, willful lying. Four for railing and evil speaking. One for idleness and laziness. Nine and twenty for lightness and carelessness." Being a Methodist was serious business in those days. Seventh-day Adventists have high standards. I do not think they are too high, or that they will ever change very much.

It bothers me to see a flag mistreated. It bothers me to see church standards disregarded, even by a single Seventh-day Adventist. I must not grow careless in my Christian living, in my church attendance, in my eating, in my dress, in my giving, in my Sabbathkeeping, in my general deportment. I must keep my eyes on my Pattern, Christ, and ask for help daily to follow in His steps.

An Overview of Gospel Progress in W. Indonesia

By DAVID D. DENNIS
Treasurer, West Indonesia Union

Indonesia has been called "a handful of gems flung into the blue ocean." From east to west its 3,000 islands stretch for nearly 4,000 miles, linking Asia and Australia. One of the two unions occupying this extensive territory is the West Indonesia Union, with its eight local missions. On the isles of this union are found genuine gems of the kingdom—some 21,201 in all by the end of 1967.

West Indonesia recorded 2,972 baptisms during the past year. While Indonesia's long-protected religious freedom is under continual attack by certain elements, Adventist ministers and laity proclaim with zeal the third angel's message. Evidences of growth and opportunity are everywhere.

I looked with a certain justifiable pride a few weeks ago upon the well-constructed buildings and meticulously kept grounds of the North Sumatra Academy, nestled among stately coconut palms on the borders of an immense rubber plantation near the northwestern extremity of Indonesia. About 315 young men and women are there preparing to spread the gospel in Indonesia. This was the site chosen for the recent North Sumatra Mission biennial session.

Among the 1,395 baptized converts reported in North Sumatra during 1967 was a tribal chief. Before he entered the baptismal waters of a Sumatran river, the tribe's witch doctor performed surgery to reclaim precious stones imbedded in the legs of the chief since childhood. There were tears of joy in the eyes of many present as the former chief told how the heart of the old witch doctor has also been moved to accept the Adventist message, and plans have been made for his baptism.

Dedicated lay workers were directly responsible for more than one third of the total conversions during 1967. Because of Indonesia's economic crisis these church members enter areas with the message where the scarcity of mission funds makes it impossible to send mission workers.

Djakarta, Indonesia's sprawling capital city, is also union headquarters. Here a large evangelistic campaign was held late in 1967 by C. E. Moseley, Jr., field secretary of the General Conference. Despite fanatical anti-Christian demonstrations, a mass baptism was held on October 14 and 970 precious "gems" were added to the church.

The Indonesia Publishing House, one of our busiest overseas presses, printed more than 5 million pages of Adventist literature in the Indonesian language and the more commonly spoken dialects during 1967. A new raw-materials warehouse was dedicated in August and is already filled to overflowing. Plans have been made for adding a modern offset press to care for the growing demands of the army of literature evangelists at work in Indonesia.

As the class of 1967 left Indonesia Union College, located atop the mountains at 3,000 feet above the sea in West Java, 12 of the 13 ministerial graduates entered the organized work of God to swell the total number of credentialed workers in the West Indonesia Union to 530 for 1967.

Large Unentered Areas of Borneo

The Advent message has barely touched the borders of the vast island of Kalimantan (Indonesian Borneo), with large areas of untamed jungle and malaria-infested rivers. Banjarmasin, a city

near the southeast coast, is the headquarters of our work for the South Kalimantan Mission. Here ten mission workers recently met with delegates from the eight organized churches of South Kalimantan to lay plans for the coming two years.

The great challenge facing workers in Kalimantan is a way to break through the seemingly impregnable fortress of witchcraft and heathenism on this gigantic island where so few workers and so little money exist. Two small clinics and an antiquated medical launch were largely responsible for the 32 baptisms of the mission during 1967, and at the same time the humble medical work produced 40 per cent of the mission's operating income.

When the mission budget for 1968 was presented, it appeared impossible to cover the large operating deficit and at the same time launch any new evangelistic work in the vast unentered areas of the field. On the closing night, when the appeal was made for the annual evangelism offering, all ten mission workers and their families stood and pledged to give one month's salary during 1968 for evangelism in South Kalimantan.

Most Challenging Mission

From union headquarters it takes seven hours by air to reach the borders of the immense West Irian (Indonesian New Guinea) Mission. After I had had a long wait for a flight in a small old-fashioned aircraft, it took another two hours to reach our mission office in Sukarnapura on the northeastern border of the union territory. Though our members in this remote jungle land face political hardship and geographic exile from the neighboring islands of Indonesia, their enthusiasm is great as they work with us to hasten the return of Jesus. Today fewer than 600 scattered church members comprise the entire constituency of what is considered our most challenging mission.

The West Irian Academy is situated in a lush tropical valley only a few miles from the mission office. Here 212 young people train for service in the isolated



One of our two outpatient clinics in West Indonesia. This clinic at Banjarmasin treats thousands of patients annually.



Ten workers and their wives at the Kalimantan Mission session, who pledged a month's income during 1968 for public evangelism.



J. Tampubolon (left, rear) and Barnabas Malingkas (right, rear) with three Indonesian laymen who won 167 to Christ in 1967.

tribal sectors of this virtually uncivilized land. Only two thirds of the students are baptized or come from Adventist homes. Despite the handicap of inadequate educational facilities, Chris Mangowal, the principal, and his capable staff have qualified the graduates of the school to be recognized for full high school credit by the Indonesian Government. These young people have practically no money for furthering their education, but the school farm and industries provide nearly 60 per cent of the institution's support. With the help of offerings given by our members in the homeland, increasing numbers of boys and girls can afford to come to this school.

On nearly all these islands the door of welcome still stands ajar. Some 100 million Indonesians await the story of Jesus' love and saving grace. Miracles are being wrought through nearly every means of evangelistic endeavor. When the King comes at last to make up His jewels He will find living gems on these isles of the blue ocean.

Prayer-based Youth Work Sweeps African Field

By E. MOYA
Departmental Secretary

The youth in the Natal-Swaziland Field in Africa have entered upon a great program of prayer.

We have the names of the youth who are in prison or hospital, are backslidden, or are in other troubles. As a result of prayer many of our young people are coming back to the church and many others are deciding to join. In the Kwa Nashu church, where many non-SDA youth were invited, out of 350 attending the Week of Prayer, 275 stood and gave themselves to Christ.

We have three prayer meetings a week. One is Sunday at 3:00 A.M. At 5:30 A.M. the youth go out and visit people from house to house, praying and preaching. This is happening in the whole field. The other prayer sessions are on Wednesday evening and Friday evening.

Great things are happening around the Durban churches. The youth are having programs at the hospitals. On the

closing Sabbath of the Week of Prayer the Kwa Nashu youth went to the King George V Hospital with Pastor Kumalo and his wife. News came that the hospital nurses had a great interest. This program has been organized by Adventist nurses there.

The youth are also on fire over in the North Natal district. In the towns of Ladysmith, Dundee, Newcastle, and in the outskirts many youth revivals have won a number of backsliders to the church. At Watersmeet a girl had an evil spirit. The youth prayed, and it was cast out in the presence of many non-members. It is still the talk of the village. People are convinced that we are the true church.

During the Week of Prayer another girl had an evil spirit that made her cry out just as we finished the service. The youth prayed, and the demon went out. Both these girls have confessed in public that they have been cleansed of these evil spirits. Many people in the Kwa Nashu Township are being moved by this event.

In the Eastern Transvaal 28 young people joined a camp meeting baptismal class.

The spirit of prayer is activating every believer in this field. This is just a beginning. Voice of Youth sermons are being preached; Friendship Teams are at work; branch Sabbath schools are being opened. Reports continue to come in revealing that God has blessed us wonderfully.

Evangelistic Crusade Held in Merida, Mexico

By ROY F. WILLIAMS
*Secretary-Treasurer
Mexican Union Mission*

A crowd of approximately 1,300 packed the theater of the Cinema Employees' Union in Merida, Yucatan, Mexico, to hear the first lecture of an evangelistic crusade by Carlos Aeschlimann on March 17. Elder Aeschlimann, Mexican Union evangelist, was assisted by 15 ministers, two women Bible instructors, and the wife of one of the ministers. Four of the minis-

ters were from the Central American Union.

At the same time Elder Aeschlimann conducted meetings in another theater of Merida, the Fantasio, with a seating capacity of 740. More than 1,100 persons attended the first meeting in this theater. The workers visited approximately 1,700 persons. Plans include meetings to be held by associates in three other parts of the city. Eventually a new church is to be erected.

Preparation for the crusade included polls of public interest in the introductory subjects, and a weekly 15-minute television program by the evangelist. This was the first use of television programming by the church in Mexico. A series of 12 programs has been prepared, and first assessments show that they have made a big impact on the people of the city.

Another precrusade program was a campaign to enroll students in the Spanish Voice of Prophecy Bible lessons. This was climaxed by a graduation of more than 500 on the night of March 16, in the same theater where the meetings were held. Among those attending the meetings of the crusade are many of the graduates.

Swiss Dorcas Society Creates Good Will

By WINIFRED CRAGER WILD

Each Saturday night a different home is chosen for the roving Dorcas group of Reigoldswil, Switzerland. Tonight the members are meeting in the home of Farmer and Mrs. Balmer, loyal members of the church in this Alpine village.

As we join the group, we exchange our snow boots for house slippers we have brought along and find a place for our coats on the rack. We are welcomed cordially by Mr. and Mrs. Balmer and their children, and enter the living room. A favorite corner in the Balmer home is the artistically hand-decorated tile oven built by the husband of one of the Dorcas women, Wilhelm Hoffmann. Mrs. Baltisberger, the artist, a member of the Basel church, has done a series representing the

Dorcas Society women sit on and around the artistic tile oven in the Balmer home. Ruth Fontana, Dorcas leader, is seated at extreme right. Mrs. Balmer is behind the Christmas wreath with candles, a customary decoration in Swiss homes during the month of December.



multiple chores of the farmer and his wife in bright colors on the large tiles.

The boys in the next room are having a good time sharing interests. About 10:00 P.M. the husbands and fathers show up to have a chat over a cup of mint or rose hip tea, and to enjoy an apple or a pear. This particular evening Mrs. Balmer serves a delicious yet simple cooky she has made.

Because of the work of this active Dorcas Society the authorities in Liestal, 13 kilometers away and capital of the canton of Basel-Land, have given permission for the church to do Ingathering during the past eight years. Before this it had been impossible. Also they granted

the large *aula* of the *realschule* (high school) for a Christmas program given by the Basel church. They also granted the use of the auditorium in another high school for seven nights for the recent series of meetings conducted by Johann Niedermaier. Only a token charge of 30 Swiss francs (\$7) for the eight nights was asked. This indicates the city's appreciation of the work done by the Reigoldswil Dorcas women.

How does the big city know of this Dorcas Society in Reigoldswil? For the past eight years the society sent what they had made during the winter season each year to the Canton Welfare to be used for children who come from broken

homes or who have unwed mothers or drunkard fathers. They may be orphans or half-orphans, or they may simply have nothing to wear when they have to be put into a *kinderheim* (children's home). The welfare organization is most grateful for this help, which last year was valued at 1,575 Swiss francs (\$370). The 116 pieces included 32 knit baby garments, 28 sweaters, 20 pairs of socks, and two jackets, besides a variety of other garments.

Ruth Fontana, their leader, is a graduate midwife who has helped to bring more than 600 children into the world in the little section comprising Reigoldswil and neighboring mountain villages. Besides this she regularly counsels mothers.

Greatly appreciated also by the canton are her classes in hygiene, home nursing, and baby care for all girls. These classes are required, and comprise a 30-hour course to be taken after the eight obligatory primary school grades.

Once more the welfare work of the Dorcas Society has opened the doors for the third angel's message.

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

THE SPIRIT OF Certain values are
THE TIMES being challenged by the spirit of our times; these the Seventh-day Adventist Church may need to struggle to preserve. There are numerous currents of thought in the international scene and within several national cultures that lead in the direction of lawlessness, even anarchy. Resistance to constituted authority is viewed with tolerance by some, even encouraged by others. Lest the eddies of these destructive currents find an entrance into the church and the effectiveness of our organization be impaired, we should keep in mind a warning written to Adventists at an earlier time in the *Review* of August 27, 1861:

"August 3, 1861, I was shown that some have feared that our churches would become Babylon if they organize; but those in central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments."—*Testimonies*, vol. 1, p. 270.

Orderliness in church association has been an idea from the church's very beginning as expressed by Paul: "Let all things be done decently and in order" (1 Cor. 14:40).

Anarchy, which is opposition to organization in society, may express itself in riots, in incendiary speeches, in chaotic music and art, or in the babblings of the "flower" people. Christians have a duty to live peaceable, helpful lives, and to further our main concern, which is to witness personally for Jesus and to help save the lost. The example of our Lord, described in *The Desire of Ages*, page 509, is impressive:

"The government under which Jesus

lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."

But to speak of the church itself, surely anarchy has no place here. In today's secular mood there is a growing insistence that all plans and policies must be challenged, the verities debated, the foundations examined. We know not where this may lead us, how much good ground may be lost in the process. One question what benefit can come from the general involvement of our churches and schools in doctrinal debate, or even in widespread contention over policy. Isn't it basic that the Christian should key his thinking and his activities to the affirmative?

The gospel truth is proclaimed in great basic affirmations, undebatable to people of faith; and the acceptance of these, such as Creation, the miracles, the incarnation of God's Son, righteousness by faith, Christ's soon return to this world, the authority of His law, makes His people one. And it is quite apparent that along with united acceptance of basic doctrine goes orderliness and positiveness in church proceedings. It may not be so meritorious as some think to challenge all that has been accepted in the past as true and workable.

(Next Week: *Traveling Adventists*)

River Plate Sanitarium Expands Nursing Program

By E. E. BIETZ
Medical Secretary
South American Division

A larger number of students from the Spanish-speaking countries of South America will soon find a place in the expanded nursing program of River Plate Sanitarium and Hospital in Argentina. A new dormitory is being built to house 120 student nurses, and a collegiate nursing program is now in its second year.

Josefa Florida is director of the nursing program. She is assisted by Karen Wensell, an Argentinian who has had additional training and experience in the United States. The program they direct is recognized by provincial and federal educational authorities.

When the present hospital diploma and Red Cross programs are terminated, it is the plan to start a practical, or vocational, program for those who do not have the educational qualifications or the means for the collegiate program.

In past years Drs. Habenicht, Westphal, and Hammerly have contributed much to the training of nurses and other workers, and the staff, under the leadership of the newly elected medical director, Dr. Pedro Tabuenca, will continue to give strong assistance to the develop-



Dormitory construction for student nurses is under way at the River Plate Sanitarium.

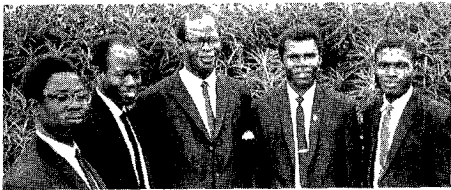
ment of capable and dedicated medical missionaries, doctors, nurses, and technicians for the South American Division.

Ghana Mission Reports Progress for Biennium

By J. K. AMOAH
President, Ghana Mission

Progress reports for the biennium and the ordination of five workers to the gospel ministry were high lights of the tenth biennial constituency meeting of the Ghana Mission, held January 10 to 13.

The report of 2,655 baptisms for 1966-1967 was the highest for a two-year period in the mission history. Ghana Mis-



From left: S. A. Amfo, K. O. Amoyaw, W. B. Ackah, B. K. Opoku, and J. K. Affum were ordained at the Ghana Mission biennium.

sion has 65 churches and 258 companies, pastored by 70 workers. Besides the four secondary and teacher training schools, there are 78 primary and middle schools, with 427 teachers and 17,630 pupils.

On the last day of the session almost 2,000 believers heard W. Duncan Eva, president of the Northern European Division, give the Sabbath sermon. At the ordination service Sabbath afternoon the sermon was preached by Th. Kristensen, West African Union president; the charge was given by Elder Eva; the prayer was offered by D. N. Agboka, and the welcome was extended by J. K. Amoah, mission president.

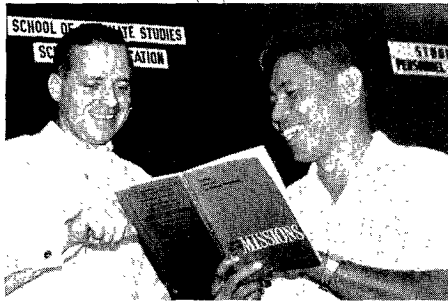
SDA Anthropologist Studies Primitive Cults

By SYDNEY ALLEN
Professor of Philosophy
Philippine Union College

Prof. Gottfried Oosterwal, a Dutch national who teaches at the Far Eastern Division's college of advanced studies in Manila, published an article entitled "The Challenge of the Cargo Cults" in the winter 1967-1968 number of the *International Review of Missions*, the foremost quarterly journal of scholarship in its field in English.

Dr. Oosterwal's experience with primitive peoples in West Irian and in remote areas of the Philippines supplied the background for his discussion of the remarkable Messiah expectation among contemporary preliterate peoples.

From the Indians of North America to the island dwellers of the Pacific he



Gottfried Oosterwal (left) points out a statement in his article in the *International Review of Missions* to G. U. Ellacer, his advisee for an M. A. program in Islamic.

traces the rise of native religions that look forward to a secular redeemer who, it is alleged, will give them all the gadgets and paraphernalia of modern technology as well as satisfy their religious yearnings.

Dr. Oosterwal considers the appearance of the cults to be among the most significant phenomena in the field of religion today. "They constitute a challenge to Christian evangelism in nearly all the less-developed countries," he observes.

In addition to his regular duties in the M. A. program at Philippine Union College, Oosterwal has served as a guest lecturer at the University of the Philip-

ppines and for the past two years as a member of an Interchurch committee on communicating the gospel to cultural minorities. He has encouraged a greater interest among Southeast Asian Adventists to take up missionary work for the many largely unreached tribes in their own region. Both Philippine Union College and Mountain View College have begun student missionary programs among such people this summer.

Dr. Oosterwal recently accepted a call to Andrews University, Berrien Springs, Michigan.

Evangelism Under Way in Central Philippines

By F. M. ARROGANTE
Departmental Secretary
Central Philippine Union Mission

Evangelism in Central Philippines is moving forward vigorously in harmony with our world program of concerted total evangelism.

Negros Mission is presently launching one short campaign and five regular. West Visayan Mission is holding five more regular campaigns and six short ones.

One of the West Visayan Mission series was headed by the ministerial secretary of the Far Eastern Division, R. C. Williams. V. F. Bocala, union radio secretary, was

AFTER FIFTEEN YEARS

By SALIM JAPAS
Evangelist, Middle East Division



Ramsi Fahim with 12 others was baptized by the author.

"I will never permit these Protestant Jews [Seventh-day Adventists] to hold meetings in our home."

"And why not, my son? They are good people and love Jesus."

This is the conversation that Ramsi Fahim and his mother had in 1953 at their home near Fayoum, Egypt. Ramsi, at that time 28 years old, was a primary teacher for parochial schools. He was fanatically attached to the faith of his father and mother, but as often happens, his fanaticism had separated him from God.

As Ramsi became more and more fanatical in his thinking, he also fell deeper into sin. Finally he decided to read the Bible in order to find the "way of the Lord." He read God's Word with enthusiasm and began attending the Evangelical church, becoming a member in 1958. Since that time he has read the entire Bible about ten times, but his reading began to produce an inward conflict.

He asked himself, "How is it to be understood that the Bible clearly and repeatedly indicates that the seventh day is the Sabbath, and the Evangelical and the Orthodox churches, as well as others, teach that it is Sunday?"

He decided to search out the Adventists, whom he had so violently opposed in 1953, in order to find out how they explained the problem. He had long discussions with the Adventist ministers, and finally concluded that the seventh day is the true rest day of the Lord.

He began to attend the Adventist meetings and to participate in different activities of the church. He also paid his tithe faithfully.

Then on March 5, 1968, a general inspector of the company for which he was working came to Fayoum to reorganize the working force with regard to the weekly rest day of each employee. He asked that each person decide which day of rest he would like to have—Friday or Sunday. When the question was presented to Ramsi, he did not hesitate to answer, "I choose the seventh-day Sabbath."

Ramsi was baptized March 16 with 12 other candidates.

Brief News

associated with Elder Williams at this Voice of Prophecy crusade, which ran from April 14 to May 11. Pastor Bocala is continuing with a Bible-marking class series. Highlighting the opening night of the crusade was the graduation of 230 Voice of Prophecy students who were the potential candidates for baptism at this reaping campaign of Elder Williams and his team in Roxas City.

Two major campaigns are scheduled by the Central Visayan Mission. One under L. E. Montana and his team began simultaneously with the Roxas City program on April 14. Thousands of interested people attended the opening night. The other big-city campaign is headed by D. M. Niere, president of Central Visayan Mission.

Inca Union Temperance Leaders Hold Workshop

By WELLESLEY MUIR
Departmental Secretary
Inca Union Mission

Robert Adams, associate temperance secretary of the General Conference, and Elmer Bottsford, M.D., temperance secretary of the South American Division, recently conducted a workshop for the temperance secretaries of the six missions of the Inca Union Mission.

Elder Adams continually reminded the group that avoiding smoking and drinking is only the beginning of temperance. True temperance touches every phase of life. The South American Division is asking its temperance leaders to promote every plan of healthful living.

The temperance workshop climaxed with the temperance oratorical contest conducted by Dr. Pedro P. Leon, of the Central Peru Mission. The winner was 19-year-old Rene Cabero, a junior theological student of the Inca Union College who comes from Bolivia.

All the missions of the Inca Union have ordered Fernando Fumador (Smoking Sam) for use in their temperance work. Warren Ashworth, temperance secretary of Ecuador, is the first to use this mannequin in all of South America. He has been able to speak to many groups that would have been impossible to reach with the regular evangelistic program.



Warren Ashworth with Fernando Fumador.

BRITISH UNION

✦ April 28 to May 3 was Clean-up Week for British Adventists. All congregations were invited to tidy and improve their church premises both inside and out, wherever necessary, so that they would present an attractive face both to worshippers and to the passing public.

✦ British Union membership showed a net increase of 326 during 1967. This is the largest increase among the home unions within the Northern European Division. Total membership in Britain stood at 11,210 on December 31.

✦ Canadian-born George Knowles, currently serving the Oregon Conference as coordinating, evangelist, with experience in radio-TV work, is to render a year's service at the New Gallery Centre, London, beginning in September.

✦ An experimental holiday program for children between five and ten years of age was just completed by the Adventist church in Edinburgh, Scotland. Neville Clonton, who is studying for a Ph.D. in architecture at Edinburgh University, organized the project. Called Happy Holiday, it was attended by more than 50 children during their Easter break from school. Mr. Clonton plans a two-week session during the summer holidays.

✦ John Arthur, British Union Conference publishing secretary, reports that 92 per cent of the students at Newbold College have participated in the Sunday canvassing program one or more times this year.

✦ The first man to swim the Wash, and once an English Channel record holder, Bill Pickering, opened an Adventist Book and Bible Health Centre in Grantham, Lincolnshire. He said, "This shop has the raw materials for both a healthy mind and a healthy body. I have been a vegetarian since I was 15 years of age, and I don't know what it feels like to be tired."

VICTOR H. COOPER, *Correspondent*

FAR EASTERN DIVISION

✦ More than 225 persons made decisions for Christ in the Word of Life evangelistic meetings conducted in April in Singapore by Evangelist Don Jacobsen and his team of workers from the Southeast Asia Union Mission. Nightly meetings were held for three consecutive weeks in Victoria Memorial Hall. Four Singapore area churches cooperated.

✦ Ted Jones, who came recently to the Far Eastern Division from California, has assisted with the musical program of the Word of Life evangelistic meetings in Singapore. He is the new ministerial association secretary for the West Indonesia Union Mission.

✦ Dr. G. C. Ekvall has taken over the responsibilities of the temperance department in the Far Eastern Division.

His predecessor is Gilbert Bertochini, MV secretary, who continues with MV and National Service Organization matters.

✦ After 22 years in the Far East, the E. B. Smith family are returning home to America. They were among the first missionaries returning in 1946 to Thailand after World War II. They worked at Ubol, Bangkok, and Chiangmai. Pastor Smith's most recent position has been secretary of the MV, lay activities, and Sabbath school departments of the Thailand Mission.

D. A. ROTH, *Correspondent*

WEST AFRICAN UNION

✦ Jacob Kontanau Gbessin was ordained to the gospel ministry March 2. He is the second national pastor of the Ivory Coast. Participating in the occasion were: Th. Kristensen, West African union president; R. H. Surridge, union MV secretary; P. Heise, mission president; P. E. Giddings, principal, Ivory Coast Secondary School; and Emmanuel Diaone, district pastor.

P. HEISE
President, Ivory Coast Mission

NORTH PHILIPPINE UNION MISSION

✦ Carmelita Coloma, editorial secretary at the Philippine Publishing House, leaves for Libya in July to become office secretary at the Benghazi Adventist Hospital. All Filipino Adventist missionaries to Libya have been doctors and nurses. Miss Coloma is the first office secretary. She is a four-year secretarial graduate of Philippine Union College, and is the daughter of Clemente M. Coloma, PUC wood products factory foreman.

B. B. ALSAYBAR
Departmental Secretary

KOREAN UNION

✦ Korean Union College students Kim Kei Chung and Kim Bong Ho were awarded the two highest prizes on March 12 at the National Protestant Oratorical Contest. Twenty-four orators participated in this contest held in the Seoul YMCA auditorium.

R. E. KLIMES, *President*
Korean Union College

CYPRUS SECTION

✦ Archbishop Makarios, president of the Republic of Cyprus, visited the temperance booth organized by the Cyprus Section of the Middle East Division, at the 13th International Cyprus Fair held in Nicosia recently. More than 4,000 copies of the first lesson of the Greek health correspondence course were given to those interested. About 25,000 people visited the booth and more than 10,000 watched the temperance films *One in 20,000* and *Verdict at 1:32*. Smoking Sam was a great attraction. This booth has aroused wide interest, for almost every Cypriot visits the fair at least once.

MOSES S. ELMADJIAN
Departmental Secretary

Condensed News

Vacation Bible School Draws 107 to Central Church in Nairobi

The Nairobi Central church concluded a successful Vacation Bible School for 107 children on April 18. Under the leadership of Mrs. D. R. L. Astleford and her staff of 16, children of all faiths spent ten mornings studying Creation.

There were 43 juniors, 28 primaries, and 35 kindergartners who attended. Karen, a junior girl confined to a wheel chair, came regularly and seemed to be especially happy to be there.

The climax of the school was the program for the parents on the closing night. The church was filled. Small books were given by the division leaders as awards to the children who attended faithfully and those who had done superior work. Everyone was invited to view the children's workbooks and handiwork.

As a follow-up, a Story Hour was held the following Sabbath afternoon. Twenty-five of the 35 children who came had been at the Vacation Bible School.

E. T. GACKENHEIMER
Departmental Secretary
East Africa Union

Seven Youth Won in Malaysia From Voice of Youth Evangelism

Five young people of the Kuala Lumpur, Malaysia, English church are currently conducting a Voice of Youth effort in the church.

In their preaching, supported by the Hope for Today filmstrips, the youth aim for decisions. Those who decide for Christ are invited to join a baptismal class.

To date seven youth have surrendered their lives to Christ and have been bap-



From left: Ooi K. Hock, Richard Ho, Susie Phuah, Jeffrey Thong, and K. Arumugam spoke at the Voice of Youth meetings.

tized. Six of the seven are Voice of Prophecy graduates. The meetings are continuing and there will be more baptisms in the near future.

D. R. GUILD, President,
Southeast Asia Union Mission

Australasia Holds First Meeting for Heads of Secondary Schools

The growth of the educational work in the Australasian Division is evidenced by the convening of the first secondary school administrators' council in the home field.

In earlier years there were not sufficient members to justify convening a separate group, but informal talks had taken place at general meetings of secondary teachers.

Early in the year 16 secondary schools in Australia and New Zealand sent 22 representatives, and the two union conferences sent their education secretaries and their women assistants. This group was supplemented by four principals of mission schools who were home on furlough, and by the director of the secondary teacher training program from Avondale College.

The six days spent at Lilydale Acad-

emy, near Melbourne, were marked by free and vigorous discussion, good fellowship, stimulating talks and question periods, punctuated by short though vigorous periods of recreation.

Actions and resolutions passed, ideas shared, and methods discussed will strengthen the secondary schools in this home base both academically and spiritually.

EDWARD E. WHITE
Education Secretary
Australasian Division

Members' Sacrifices Provide Church in Minas Gerais, Brazil

A new church was inaugurated in December, 1967, in Governador Valadares, Minas Gerais, Brazil, in the territory of the Espirito Santo Conference. It was constructed at great sacrifice to the members.

At the time of inauguration, Rodolpho Belz, president of the East Brazil Union, and H. E. Bergold, secretary-treasurer of the union, were present. Arestides Leite is the local pastor.

This building, with a seating capacity of 600, honors the Adventist cause at that city.

RODOLPHO BELZ

Singapore's Sam Yuk High School Celebrates Tenth Anniversary

The Singapore Sam Yuk High School is celebrating its tenth anniversary. It is reported to be the only high school in this region that gives Christian education to the Chinese-speaking young people.

The principal, C. P. Yang, states that of the graduates two boys and one girl have gone for further education to our training school in Hong Kong. One boy has returned and is now employed at the Voice of Prophecy.

J. ERNEST EDWARDS, Secretary
GC Lay Activities Department

Palau Youth Congress

Left: The Guam delegation at the recent Far Eastern Island Mission Youth Congress held at Koror, Palau, in the west Caroline Islands of the southwest Pacific.

Right: Leaders of the congress hold high the torch and ask youth to follow. Left to right: T. V. Zytkoskee, Far Eastern Division;

Clinton Shankel, former president of the Far Eastern Island Mission; and E. A. Jimeno, MV secretary of the mission.

A number of young people were baptized at the time of the congress.

D. A. ROTH
Assistant Secretary, Far Eastern Division



Atlantic Union

† Seven Sabbath school institutes for teachers and division leaders were held in the Southern New England Conference during May. G. R. Nash, of the General Conference; W. E. Peeke, of the Atlantic Union Conference; and M. E. Payne, local conference Sabbath school secretary, led in these institutes.

† More than 100 Pathfinders attended the camporee of the Northern New England Conference held June 7-9 at Bearbrook State Park, Allentown, New Hampshire. Wayne Griffith, MV secretary of the Atlantic Union Conference, was in charge of the story hour on Friday evening; the Sabbath school was under the direction of Milton Hallock, assistant leader of the Portland district; and the speaker for Sabbath morning worship hour was Clayton Child, leader of the Portland district.

† A group in Winsted, Connecticut, who met first as a branch Sabbath school of the Hartford church, were organized into a company by Lowell Bock, Southern New England Conference president, May 11. Donald Harrison, local elder of the Hartford church, will serve as leader of the newly formed company. M. E. Payne, conference departmental secretary, also was present for the organizational service.

† Education will receive special attention in the Greater New York Conference as a result of recommendations adopted by the constituents at the recent biennial session. Special committees will study districting and consolidation, looking forward to rapid improvement of the educational program.

† Ground was broken May 26 for a \$127,500 gymnasium wing at Cedar Brook Intermediate School, Rehoboth, Massachusetts. The school is sponsored jointly by the Taunton, Brockton, Providence, and Pawtucket districts in the Southern New England Conference. The proposed 98-by-96-foot cement-block structure will provide space for physical education, recreation, and assemblies. The structure will later include showers, kitchen, and cafeteria. It is to be completed before the end of the year.

EMMA KIRK, *Correspondent*

Canadian Union

† The Bridgewater, Nova Scotia, church was dedicated May 11. J. W. Bothe, president of the Canadian Union Conference, preached the dedication sermon and Harold Friesen, educational secretary of the Chesapeake Conference, who seven years ago launched the building program, presented the history of the church.

† With some 70 students from six countries of the West Indies studying at the

University of Manitoba and the University of Winnipeg, the Winnipeg English church lately has become cosmopolitan. The universities have exempted Seventh-day Adventist students from Sabbath classes and have arranged alternate examination times. Several faculty members are Seventh-day Adventists.

† On the weekend of May 17-20 the Ontario-Quebec Conference held its first Bible camp at Camp Frenda, Ontario. One hundred and ten students attending universities and public high schools in the provinces came together for Bible study and Christian fellowship.

PEARL BROWNING, *Correspondent*

Central Union

Union College Capping



Twenty-five nursing students were capped May 3 on the Lincoln, Nebraska, campus of Union College. These students now transfer to the clinical division in Denver and will be graduates of the class of 1970.

Shown here are (from left, row 1): Ruth Haller, nursing department chairman; Barbara Whitehead, Pat Tyson, Rhonda Shy; Mrs. Widad Mohr, administrative assistant, Lincoln campus. (Row 2): Dorothy Morford, Linda Sterling, Martha Gibson. (Row 3): Judy Maline, Carolyn Reyes, Judy Hatch. (Row 4): Carol Pudliner, Karen Gessele, Connie Hamilton, Margaret Weng. (Row 5): Aldine Klein, Linda Croak, Cheryl Roth, Ruth Speer, Arlene Van Horn. (Row 6): Delilah Meyerholtz, Linda Pierce, Claudia Schultz, Ruth Hix, Jane Brooks, Lynette Avey, Susan Carter.

RUTH HALLER
Chairman, Department of Nursing

Columbia Union

† A branch Sabbath school was recently organized at Bowie, Maryland, with 29 present for the first meeting. Kenneth Cox, Sabbath school secretary of the Chesapeake Conference, plans to follow up the interest with evangelistic meetings this fall. Attendance at another conference branch Sabbath school in Berkeley Springs, West Virginia, averages 50 to 60 each Sabbath.

† Recently, the entire Passaic Spanish church, New Jersey, organized itself as a Dorcas Society.

† Jon Robertson, chairman of the Oakwood College music department, presented a piano concert in Washington, D.C., recently. Reporting on the concert, a music critic in the *Washington Post* wrote: "Jon Robertson . . . has that extra something belonging to the musically great, an exciting sensitivity to the character of music."

† More than 220 welfare workers, many of whom were pastors in uniform, attended the Pennsylvania State Dorcas Welfare Federation meeting held in Williamsport, Pennsylvania. Martin Kemmerer, assistant treasurer of the General Conference, was the guest speaker. The meeting was directed by Mrs. Gertrude Honicker, State Federation president.

† Nearly 200 Kettering Memorial Hospital volunteers, whose long service to humanity would total about 6 years of around-the-clock work, have been honored for nearly 48,000 hours of duty. They received service pins ranging from 100 hours to 2,000 hours.

MORTEN JUBERG, *Correspondent*

Lake Union

Wisconsin Members Plan to Increase Academy's Space

A major item for discussion at the May 19 constituency meeting of the Wisconsin Conference was the expansion of Wisconsin Academy.

Gathered at the academy, the 400 delegates considered a ruling by the State of Wisconsin that more student rooms must be provided or enrollment must be lowered.

After considering the needs of the school and possible ways of meeting these needs, the delegates voted to enlarge the girls' dormitory by 26 rooms and erect a cafeteria building. Architectural estimates place the total cost at \$325,000. Of this amount, the delegates voted that \$150,000 be raised in the churches of the conference over a period of three years. The campaign was to begin June 1.

G. E. Hutches, secretary of the union's department of education, attended the meeting.

R. E. FINNEY, JR.
President, Wisconsin Conference

Bangor, Michigan, Dedication



Two years of concentrated effort by members and friends of the Bangor, Michigan, Seventh-day Adventist church reached a high point with dedicatory services and open house for the public early in April.

Construction on the new structure began May 5, 1966. The church, built entirely with volunteer labor, has an estimated value of \$63,000.

The completed sanctuary seats 140, and a planned balcony will add to the capacity. Plans also call for a lighted steeple, stone pilasters in front of the church, and a lighted bulletin board outside.

D. J. Gettys is pastor.

E. N. WENDTH
*Departmental Secretary
Michigan Conference*

North Pacific Union

✦ The union conference evangelistic team has been expanded to five men. Joining Kenneth J. Mittleider and Sunny Liu are George Knowles, who has headed the TV Bible Class telecasts, J. R. Turner, former pastor of the Portland Sunnyside church, who will be the evangelistic coordinator, and J. Reynolds Hoffman, who is transferring from the Atlantic Union Conference.

✦ Nearly 100 Indian patients have received free dental treatment from SDA dentists at the new health center on the Skokomish reservation at Hood Canal, Washington. W. Royce Vail and his wife, who served 40 years as missionaries in Africa and who are now members of the Shelton church, are conducting Friday night Bible studies and have plans to start a branch Sabbath school soon.

✦ Mrs. Beryl S. Hess, of Fort Collins, Colorado, will serve as the associate dean of girls and be in charge of Gibson Hall at Auburn Academy for the 1968-1969 school year.

✦ A check for nearly \$3,000 for the purchase of new equipment for the Walla Walla General Hospital was turned over to Administrator I. E. Burke recently by the Hospital Auxiliary. The funds came

largely from the operation of the Thrift Shoppe in Walla Walla.

✦ The members of the Hamilton, Montana, church, under the leadership of the lay activities leader, Mrs. Buck Tiffin, are mailing 500 pieces of literature each week to boxholders on the rural routes around the city. To date they have mailed 5,000 pieces, and are now preparing to mail another 5,000. They are following up the responses with the Gift Bible program.

✦ Twenty-seven Walla Walla College students left June 3 on a study tour for Colegio del Pacifico, in Navajoa, Sonora, Mexico, and the Mexican Pacific Academy, situated 30 miles from the Gulf of California. This program, for which the students will receive college credit, is under the direction of Dr. Paul Holden and Dr. Robert Henderson, chairmen of the modern languages and history departments of Walla Walla College.

IONE MORGAN, *Correspondent*

Northern Union

✦ A new electronic answering machine has been purchased for use in telephone evangelism in the Grand Forks, North Dakota, area. After the caller dials the number, he hears a two-minute message on an important Bible doctrine. He is then encouraged to leave his name and address for Bible study guides. Another phase of telephone evangelism is operated in the Northern Union office. The caller hears a recorded message on today's world conditions and is invited to leave his name and address. A colporteur calls, offering *The Bible Story* set.

✦ Mr. and Mrs. Paul Underberg recently were baptized in the Sioux Falls, South Dakota, church as a result of the combined efforts of a layman, Albert Hensel, and the pastor, Tom Robinson.

✦ Dedication services were held at the Hutchinson, Minnesota, church on May 11, 1968, under the direction of the pastor, R. L. Warner. The congregation has met in the church for the past seven years, ground for which was broken in 1959.

✦ On June 1 members of the Iowa City church helped pastor Melvin K. Ruybalid prepare 91 Faith Bible Course lessons for mailing to telephone evangelism interests. More than 500 requests for free Bible guides have been filled during a ten-week period. About 85 per cent of the requests have come from University of Iowa students, who responded to newspaper advertisements.

✦ The sale of eight acres of church-owned land has made it possible for the Sioux City, Iowa, congregation to begin a building program to provide a new church building that will include facilities for a two-teacher church school.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Free space at the Northern Yuma County Fair was given the Arizona Conference booth, "The Real Marlborough Country," featuring Smoking Sam and showings of the film *One in 20,000*.

✦ Administrator Marvin Midkiff, of Castle Memorial Hospital, Hawaii, reports an expansion program to double business office facilities and add to medical records department space for the hospital, which has operated at above 80 per cent capacity in recent months. During 1967, the hospital chaplain, Robert Babcock, and his assistant, Mrs. A. G. Streifling, were instrumental in the baptism of 12 persons who had been patients.

✦ Counting their first-quarter blessings are the 20-member La Habra company and Pastor Gerald Wood: \$1,250 raised in 1967 Ingathering; \$397 for the *Liberty* magazine campaign; more than \$500 worth of clothing, food, et cetera, donated to the Navajo Indian work of the Monument Valley Hospital; and ten new members at work for Christ.

✦ A step-van for disaster-relief work and for inner-city needs has been purchased by the Arizona Conference. Several other such vans are planned for in the union.

✦ The Hawaiian Mission has joined the Pacific Union's Telex communications network with the installation of its own machine for instant communications at much lower cost than telephone.

✦ A 13-month course for vocational nurses is being cosponsored by the Simi Valley Unified School District and Simi Valley Community Hospital, a Southern California Conference institution. Students satisfactorily completing the course and State examination are eligible to become licensed vocational nurses.

✦ The Barron-Turner evangelistic team began a crusade at the Los Angeles County Fairgrounds June 15. Special feature of the series is a Vacation Bible School for the children.

✦ Noah E. Paulin, emeritus professor of music and a faculty member at Pacific Union College continuously since 1914, received the degree of Doctor of Fine Arts at commencement exercises June 9. This is the first Doctorate granted in the 86-year history of PUC. Conferred at the same ceremony were 22 Master's degrees, 152 Baccalaureate degrees, and 41 Associate degrees. Professor Paulin, who taught 30 years at PUC before being granted emeritus status, not only built the music department at Pacific Union College, but for many years he was the music department. During his extended period of service at PUC, Professor Paulin helped train several students who later became prominent violinists. He and his wife have been well-known in Napa County music circles for a number of decades.

HERBERT FORD, *Correspondent*

Adventist Nurses Vote to Avoid Labor Disputes

By R. MAUREEN MAXWELL
President
Association of Seventh-day Adventist Nurses

At its first annual meeting, held May 12 in Dallas, Texas, the Association of Seventh-day Adventist Nurses studied their relationship to labor unions that wish to become the bargaining agents for nurses.

As a result they reaffirmed the historic position of Adventists in supporting the worthy objectives of labor organizations while declining to become members. ASDAN also went on record before the American Nurses' Association (non-SDA) as favoring the no-strike clause in the association's bylaws.

The resolution regarding labor unions reads:

"Resolved, that in harmony with the Christian principles of self-sacrifice, love, service and the healing arts, the Association of Seventh-day Adventist Nurses accepts the responsibility for the care of the sick and is unceasingly and irrevocably committed to this obligation, and

"That while placing its duty to the sick as paramount it is also in harmony with those objectives of labor organizations which seek to provide the worker with proper hours and wages and adequate living conditions, and

"That its members, as a part of the Seventh-day Adventist Church, desire to deal equitably with all people and, in declining to unite with labor unions, are moved by their conscientious religious convictions that the church's mission to carry the gospel to the world demands that no discrimination be made between employer and employee or among social or racial classes, and

"That no conflict of interest should be allowed to intervene which would result in strikes, slowdowns and work stoppages, or other forms of withholding service to the sick lest the major purpose of this organization in any way be deflected or jeopardized, and

"That we reaffirm our determination to adhere to this historic position of the Seventh-day Adventist denomination and of the men and women who have espoused the cause of nursing education and service."

One of the issues discussed at the American Nurses' Association session, also held in Dallas, was removal of the no-strike clause from the bylaws. At the appropriate time the following statement was read on behalf of ASDAN:

"While the Association of Seventh-day Adventist Nurses supports the objectives of the Economic Security Program of the American Nurses' Association to promote better patient care, economic security, improved working conditions and the right of the individual to be heard, it regrets that in fostering these objectives there has been a move toward the use of certain objectionable tactics.

"When the above goals have not been

obtained through peaceful process of negotiation, mediation and arbitration, measures of coercion are resorted to, taking the form of boycotts, mass resignations, strikes, picketings, and similar methods of enforcing demands.

"Believing that coercion, force, and violence are contrary to the scriptural injunction not to strive or engage in violence, and that such action is contrary to the goal of the American Nurses' Association to foster independent thought and action on the part of its members, the Association of Seventh-day Adventist Nurses urges the delegates to vote to retain the no-strike clause."

Although the motion to remove the no-strike clause was approved by a two-thirds majority vote of the ANA delegates, many commended ASDAN on its stand.

Both these formal statements will prove useful in helping Seventh-day Adventist nurses as issues of economic security and the strike are discussed in State and local nursing associations.

The meeting of ASDAN was under the direction of Alice Smith. W. Melvin Adams, associate secretary of the General Conference Religious Liberty Department, presented a paper on "The Seventh-day Adventist Nurse and Labor Relations" and assisted in the preparation of the above statements. Mrs. Doris Payne, director of nursing service at Hinsdale Sanitarium and Hospital, and Martha K. Johnson, coordinator of staff development, Loma Linda University Hospital, illustrated ways in which nurses have been actively involved in labor situations.

Dr. Mervyn Hardinge, dean, School of Public Health, Loma Linda University, reported on his continuing studies of "Mrs. E. G. White—Fact or Fancy in Today's World."

Reflections on Early Days in South Africa

By A. F. TARR
Former President
Northern European Division

The old homestead still stood! Friends had told me this, much to my joy, on my recent visit to South Africa. I had wanted so much to see it again.

Everything about the old stone farmhouse, in addition to its location, clearly reflected the conditions under which it had been constructed 140 years ago. It had been built on the upper slopes of a hill, with a commanding view of the surrounding country, and since the coming of the railway line, was only three miles from the little railway station of Clumber in the eastern Cape.

As I stood outside the home my misted eyes followed the old farm road as it wandered down the valley and over the hill to join the larger road that led to the outside world. That lane has much of Adventist history in it.

It was along this road in 1886 that a young farmer, Fletcher, left the old

Spanish Change of Flavor Treats from Worthington



Worthington Spanish-Wiener Bake

8-10 corn tortillas
2 10½ oz. cans WORTHINGTON CHILI
½ cup chopped onion
8-10 WORTHINGTON VEJA-LINKS
1 8 oz. can tomato sauce
½ cup water
¼ cup seeded and chopped mild green Ortega chilis
1 cup shredded cheese

Warm tortillas in skillet or steamer until tender enough to roll. Combine canned CHILI and onion. Place a VEJA-LINK on each warmed tortilla. Top each VEJA-LINK with 2 T. of the CHILI mixture. Roll tortillas around the VEJA-LINKS. Place rolled side down in an oblong baking dish. Combine remaining CHILI mixture with the tomato sauce, water and the chopped green chilis. Pour mixture over the filled tortillas in baking dish. Bake 25-30 minutes at 350°. Ten minutes before removing from the oven, sprinkle with the grated cheese. Makes about 5-7 servings.



Worthington Spanish Rice

1 med. onion, chopped
¼ cup chopped green pepper
3 T. butter or margarine
1 can WORTHINGTON VEJA-LINKS
3 cups cooked Minute Rice
Salt to taste
1¼ cups canned tomatoes

Saute onion and green pepper for 5 minutes in the margarine. Add tomatoes and cooked rice, heat to boiling. Then reduce heat and add VEJA-LINKS. Cover and simmer for 5 minutes more or until the VEJA-LINKS are heated through. Season to taste. Makes about 5 servings.



Worthington Tortitos Tostados

Tortillas
Re-fried Beans
WORTHINGTON VEJA-LINKS
Chopped Lettuce
Fresh Tomatoes

Place tortillas in hot oil and fry for a few minutes until lightly brown. Drain on paper toweling. Heat beans and mash thoroughly. Place beans on tortillas. Cover with chopped lettuce and chopped, fresh tomatoes. Cut VEJA-LINKS in small pieces and place over the top of lettuce. Serve with pickle relish.



For other tasty meatless
foods, look for the BIG W



Worthington Foods, Inc.,
Worthington, Ohio, 43085

*Tomorrow's
Foods Today!*

Wrapped in Spanish tradition, a Spanish wiener bake with Worthington Chili and Veja-Links

Wrapped in Spanish tortillas, steeped in tomato sauce and seasoned to suit a change of pace menu, Worthington Veja-Links and Chili can transform snacks into south-of-the-border fiestas... like this Spanish Wiener Bake. Start with protein rich, sweet smoked Veja-Links, our mildly seasoned

Chili and your favorite brand of tortillas. Then simply follow Worthington's pre-tested recipe. Your entire family will enjoy the change of flavor in a Worthington Spanish Wiener Bake, Tostados and our Spanish Rice. Another tasty idea from Worthington.

homestead in a covered wagon, with 16 oxen. He was joined by his cousin, Albert, a few miles farther on, and together they traveled with their combined teams to the diamond fields of Kimberley and the more recently opened gold fields of Johannesburg, their wagons loaded with merchandise.

The trail was long and wearisome and the pace slow. Water was often scarce and rests were frequent. For weeks the two young men journeyed on. Finally on a late Friday afternoon they approached Beaconsfield near the outskirts of Kimberley. Not far from their road they noticed a farmhouse and decided to ask the owner's permission to camp for the night and to graze their oxen. Albert rode ahead on horseback to meet the farmer.

Yes, the farmer would gladly give his permission, he reported back to Fletcher, but then Albert added, "He is a peculiar fellow. He makes one stipulation. There must be no outspanning or inspanning of the oxen, or any work done on his farm between sunset tonight and sunset tomorrow. This period of time, he says, constitutes the Bible Sabbath of the fourth commandment."

Fletcher was visibly concerned. He would willingly have gotten out of the deal, but Albert said he had given his word that they would stay. So in the light of this, and because sunset was now not far off, the two travelers felt they had no option but to agree; and thus it was that they spent a quiet Sabbath on the farm of Peter Wessels.

Over the weekend Mr. Wessels told them more about his discovery of what he believed to be the true Bible Sabbath and of the contact he had recently made with people in Battle Creek, Michigan, U.S.A., who also were keeping Saturday as their Sabbath.

Fletcher, who besides being a farmer was a lay preacher in the Methodist Church, was extremely skeptical of the orthodoxy of this new doctrine; nevertheless, he accepted Mr. Wessels' invitation to address a large gathering to be held in the Salvation Army Hall that Saturday night.

Further discussions with Mr. Wessels followed, and Fletcher read some of the literature he had received from Battle Creek. The pamphlet, "Elihu on the Sabbath," and the book by J. N. Andrews, *The History of the Sabbath and the First Day of the Week*, were read. There followed a prayerful reading of some of Ellen G. White's writings, and Fletcher accepted the third angel's message with all his heart.

In consequence of the astonishing discovery that the two young men had now made, they completely changed their plans. After delivering their merchandise in Kimberley and going on to Johannesburg, they returned to Beaconsfield, there to await the arrival in South Africa of C. L. Boyd and D. A. Robinson, who, Peter Wessels told them, were shortly to arrive from America. On Elder Boyd's arrival in Beaconsfield, Fletcher and Albert and Albert's wife, together with a number of others, were baptized near a

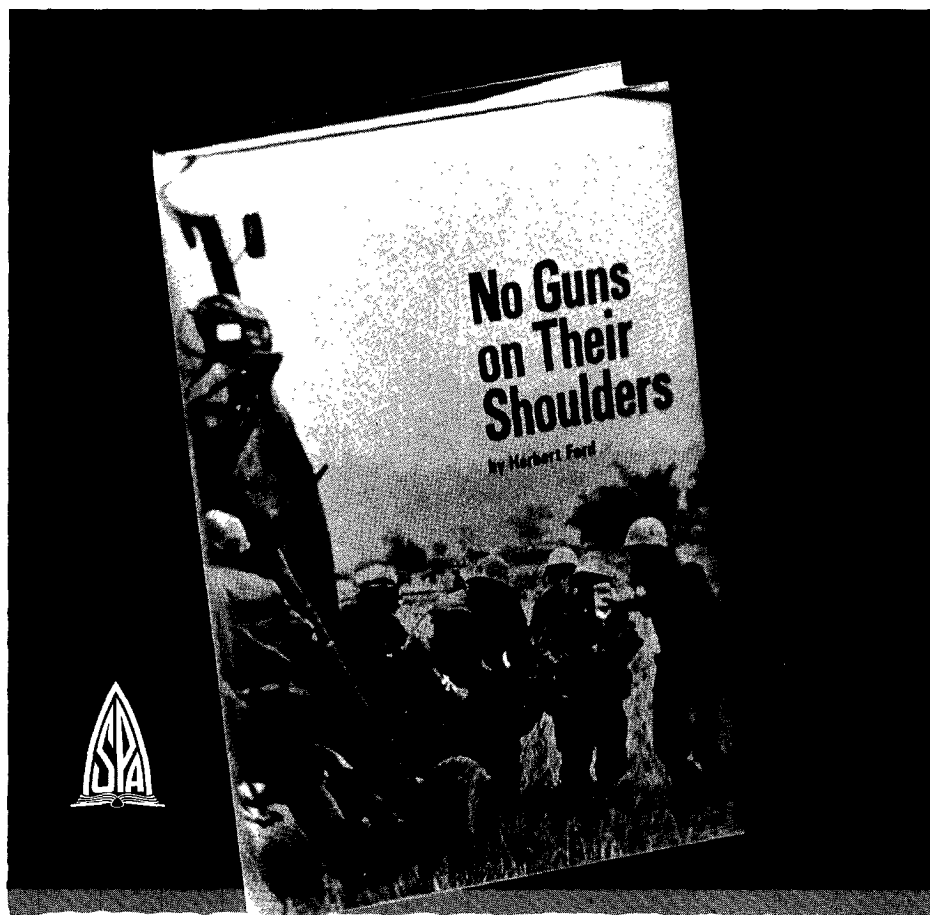
dam on Peter Wessels' farm—the first baptism in what is now the Trans-Africa Division.

Fletcher, that young farmer and lay preacher, was none other than my own father, and the homestead I was so eager to see was the home of his childhood and also that of his father, James, who with James's parents had located there on their arrival with the 1820 settlers from England.

It was little wonder then that I had wanted to visit that old homestead again and to travel down that old, rough country road which my father had traveled on a journey that was to mean so much to

him and to so many others who were influenced by his more than 60 years as a preacher of the Advent message.

Nor could I help thinking of that first Seventh-day Adventist baptism near the dam on Peter Wessels' lonely farm as, just over 80 years later, I sat in the office of Merle Mills at division headquarters in Salisbury, Rhodesia, and heard him tell of the more than 31,000 baptisms in the Trans-Africa Division in the one year, 1967. These baptisms bring the present membership of that division to the heartening figure of 273,902. Truly a far cry from that little group gathered around that lonely dam in 1887!



By Herbert Ford

No Guns on Their Shoulders is a tribute to the Seventh-day Adventist young men who nobly serve their country today. The stories are gleaned from many sources—letters, friends, the men themselves. You will recognize the men in some of the pictures that illustrate the book, and, no doubt, you will know some of the men mentioned.

The position of the Seventh-day Adventist Church with regard to military service is well defined in these pages.

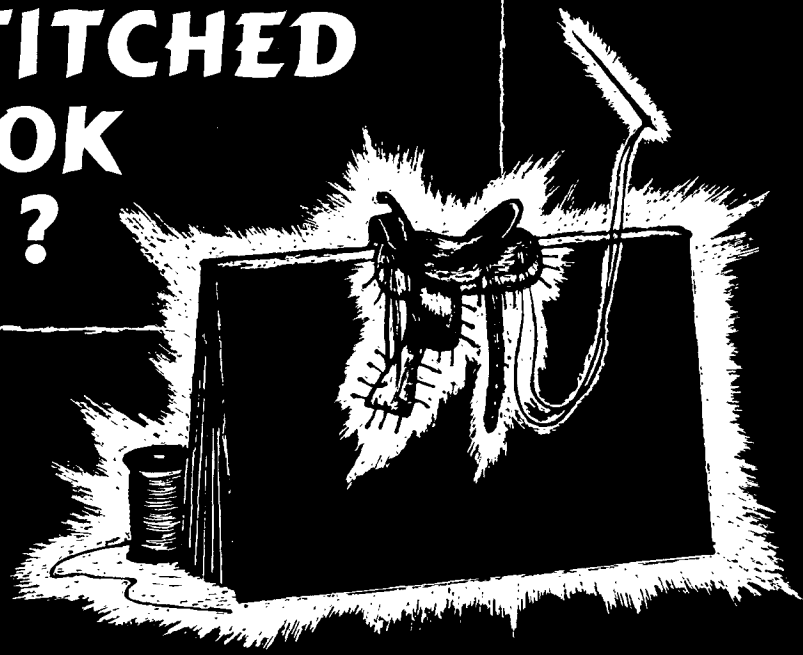
\$3.50

When ordering by mail, allow 20¢ for the first book, 5¢ for each additional book, to cover mailing costs. Tax as applicable.

**ORDER FROM YOUR CHURCH MISSIONARY SECRETARY
OR YOUR BOOK AND BIBLE HOUSE.**



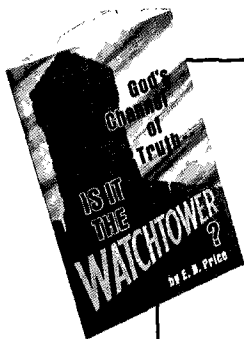
EVER HEAR OF A SADDLE STITCHED BOOK ?



It has nothing to do with horses—or even thread.

But it has a lot to do with your reading enjoyment and Christian witness. Why? Because this kind of book brings up to 126 pages of pleasure for only 30 cents.

NEW

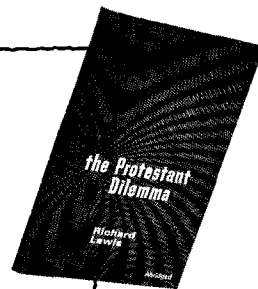


IS IT THE WATCHTOWER?
by E. B. Price

Author Price has studied the teachings of the Jehovah's Witnesses for many years and won more than fifty to the advent message. Pointing out the inconsistencies of their religion, he attains a forceful, friendly guide to truth.

THE PROTESTANT DILEMMA
by Richard Lewis

A clear, concise discussion on the position of the Protestant world today. Which way is it moving? Can Protestants agree without a completed reformation?



OTHER 30-cent books you will enjoy:

Alone With God
A Day to Remember
Destination Life

E. G. White and the SDA
Church
The Final Countdown

Help in Daily Living
How Many Ways to Heaven?
The Marked Bible

Mary Kennedy's Victory
The Parable of Pershing Square
Secrets of the Spirit World

Speaking in Tongues
Steps to Christ
Sweetest Stories Ever Told

Thoughts From the Mount
of Blessing
Time Running Out

Valley of Decision
What Stopped the Music
Your Friends the Adventists

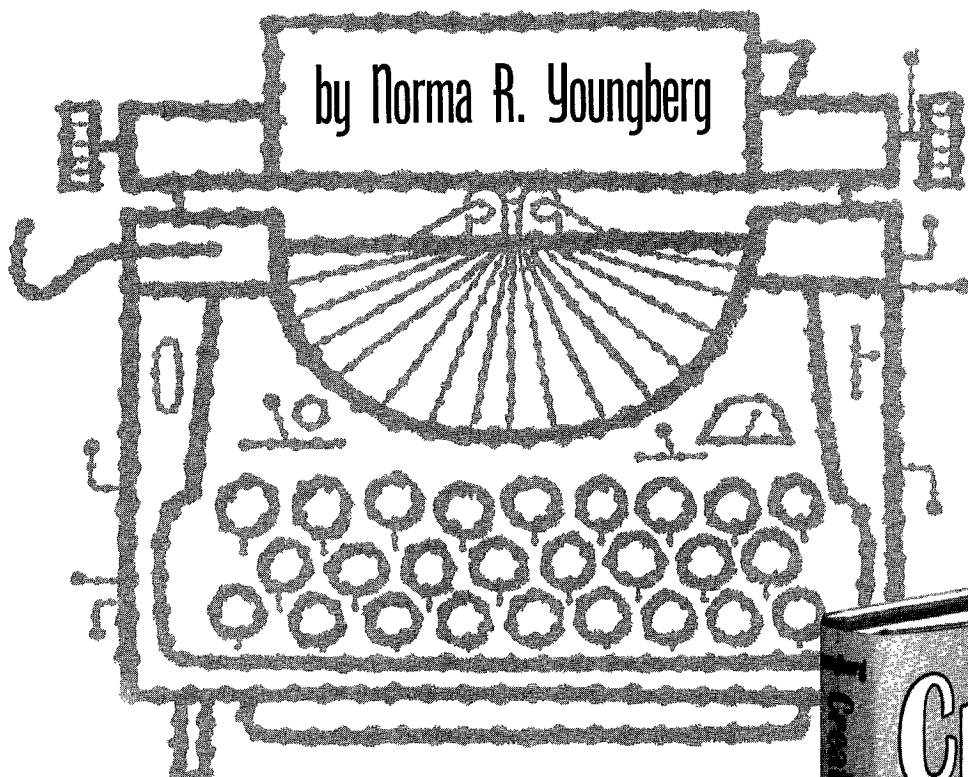
Order from your Book and Bible House or church lay activities secretary.

Please add 15 cents postage for the first book ordered to one address, and 5 cents for each additional. Also, sales tax where applicable.

CREATIVE TECHNIQUES

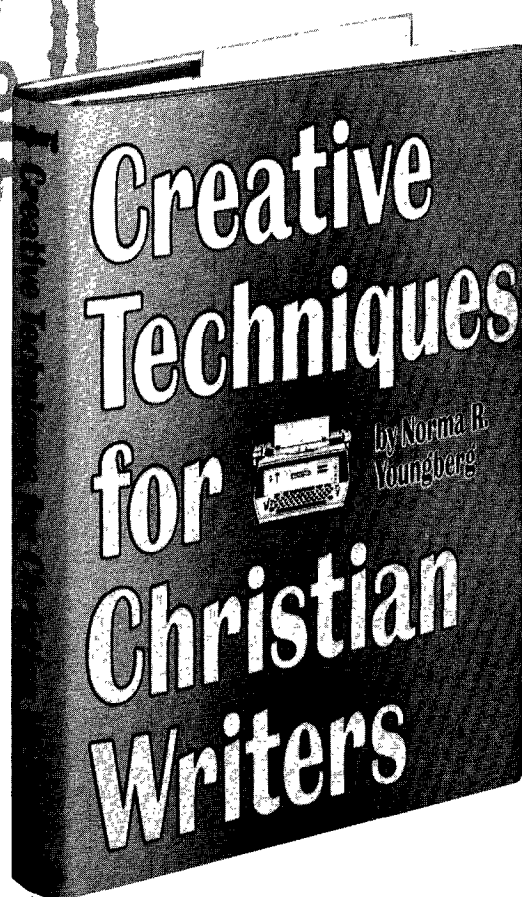
FOR CHRISTIAN WRITERS

by Norma R. Youngberg



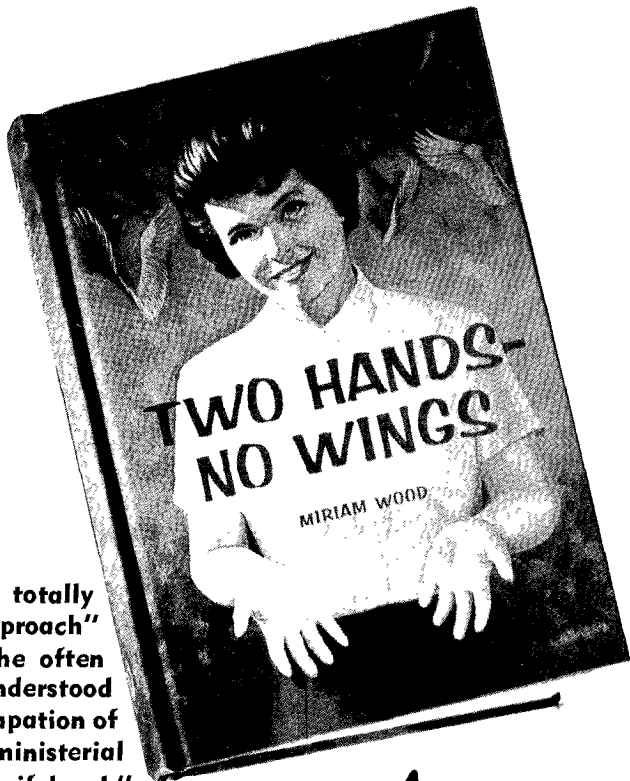
A valuable, readable, how-to-do-it book on the writing of stories, articles, and poems. This book will help guide both the beginning and the experienced author toward better, more effective writing. The author of twenty-four published books, Mrs. Youngberg has taught creative writing in the San Jose, California, State College. She has developed at least fifty of her students into professional writers, including several teachers of creative writing. A truly significant book, written by an outstanding authority.

Regular price \$6.75



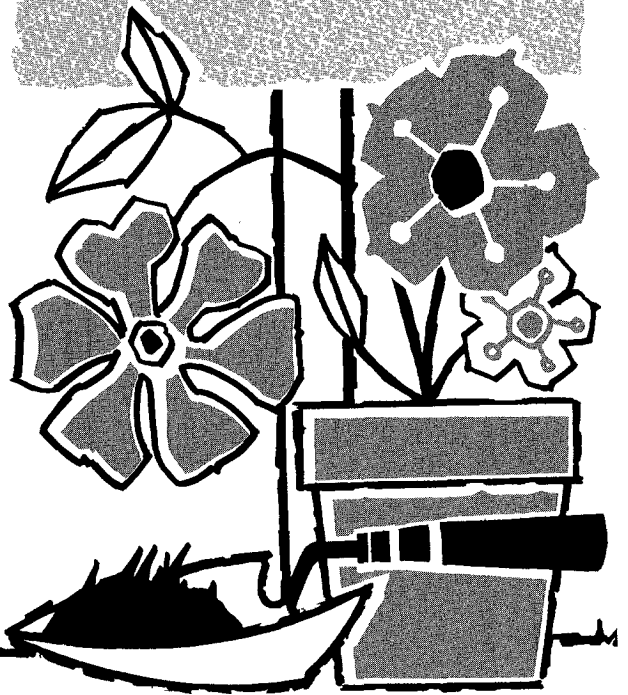
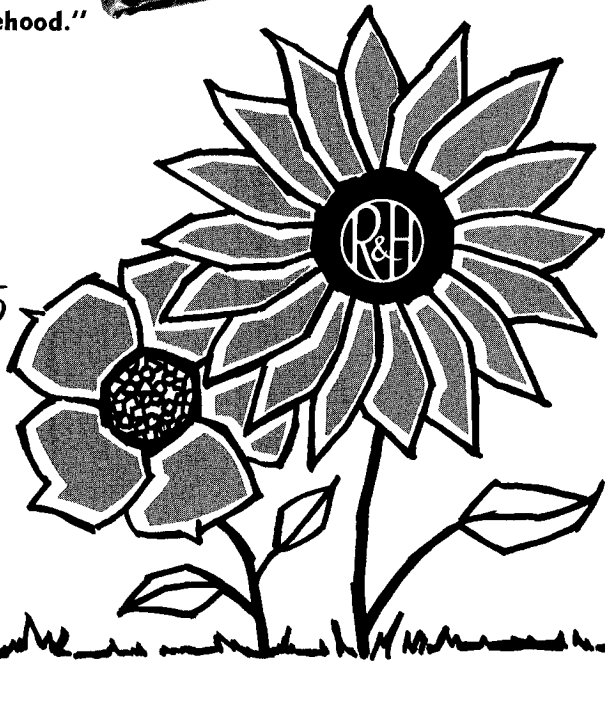
Special Introductory Price \$3.95

Are you ever called on to write? If so, you can be helped by this book. Please order from your Book and Bible House. Also, add 25 cents postage for the first book ordered and 10 cents for each additional to one address. Remember sales tax where applicable.



A totally "new approach" to the often misunderstood occupation of "ministerial wifhood."

Only
\$3.95



Just Off the Press

A FIRST
of Its Kind

A Book
That's
Different

We GUARANTEE that every reader will enjoy this philosophical-anecdotal account by Miriam Wood of her life as a young, and then not-so-young, minister's wife—a story that completely closes "the generation gap."

It not only sparkles and crackles with the author's completely unique style, but provides an amazingly candid revelation of life, viewpoint, and personal problems of a couple whose entire married life has been spent in denominational work.

As the reader hangs with the author from evangelistic tent ropes during a midnight storm—
Then suffers with her through "secret" whooping cough on a campground—
There will be smiles, chuckles, and perhaps a tear to wipe away now and then.

You will enjoy this "intimate peek" into a preacher's home life. You may not always agree with the author's conclusions, but you will relish even your disagreements when you read her newest book.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

Please add 20c first book, 5c each additional book, for insurance and postage, and State sales tax where necessary. Prices slightly higher outside U.S.A.

NOTICES

Literature Requests

WANTED: A continuous supply of religious slides, filmstrips, evangelistic equipment, prophetic charts. Declare contents for mailing as: Religious materials, Tariff 3705-01. Send to P. J. Salhany, Seventh-day Adventist Church, P.O. Box 951, Blantyre, Malawi.

Pastor S. A. Amfo, SDA Mission, Sunyani District, P.O. Box 16, Sunyani B/A, Ghana, W. Africa, needs a continuous supply of Bibles, songbooks, *Review*, *Signs, Instructor, Primary Treasure*, magazines, 4-in. spool tapes, piano accordion.

Corona C. Llaguno, South Philippine Union Mission, P.O. Box 132, Davao City, Philippines, wants Christmas cards, Memory Verse cards, visual aids for Sabbath school, pictures, booklets, poems, fingerplays, *Little Friend, Guide*, 1966 Christian Home Calendar, and other Christian Home Calendars.

Seth O. Donkor, c/o Postmaster, Bawku, Upper Region, Ghana, W. Africa, desires tracts, church bulletins, 1968 Christian Home Calendar, *Primary Sabbath School Quarterly, Little Friend, Instructor, Signs, Review*, Memory Verse Cards, *That I May Know Him, Make God First, Senior Sabbath School Lesson Quarterly*, tape recorder, records, films, *Life and Health, Worker, Message, Quiet Hour Echoes*, Morning Watch Calendar.

WANTED: A continuous supply of *Signs, Life and Health, These Times, Instructor*, Christmas and birthday cards, 1968 *SDA Yearbook*, children's supplies and toys, *The Bible Story*, Bible with large print, nature books, *Testimonies, In Defense of the Faith*, globe, Sabbath school Quarterlies, books, especially one on soybeans, by V. Thansiamia, Buanman, P.O. Thuklai, N. Chin Hills, Burma.

F. Laksanga, SDA Mission, Bukphir, P.O. Tiddim, Chin Hills, U.C. Burma, wishes *Can Persecution Arise in America? Index to Writings of E. G. White*, bound volumes of *Present Truth* and *Review* and *Herald* articles, *Testimonies, Medical Ministry, Counsels on Health, Counsels on Sabbath School Work, Baptism Through the Centuries, Answers to Objections, Last-Day Delusions*, bound *Life and Health, Believe His Prophets, Ready to Answer, So You Want to Be a Leader, In Defense of the Faith, Seeking His Lost Sheep, Conflict Series, Records of the Past Illuminate the Bible, Seventh-day Adventists Today, The Work of the Pastor, What Shall I Speak About?* Prophetic charts, Bibles, Bible games, denominational books, Christmas cards.

Pastor Moses Attah, P.O. Box 133, S.D.A. Church, Berekum B/A, Ghana, W. Africa, needs Christmas cards, Bibles, magazines, books, 5-inch recording tapes, *God Speaks to Modern Man, The Desire of Ages, What Jesus Said, Courage for the Crisis, Your Bible and You*, Home Missionary leaflets, *Life and Health*.

Evangelist E. A. Acquah, SDA Mission, Bonwire-Ejisu, Ashanti, Ghana, W. Africa, desires Bibles, Better Life Picture Roll, reference chain Bible, *Commentary, Good News for You, Your Bible and You*, Crisis books.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Dom'abra, Konongo, Ashanti, Akim, Ghana, W. Africa, want books, Bibles, magazines, films, and missionary supplies.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes *After a Hundred Years, Review*, and missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message*, flannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, Memory Verse Cards.

Tracts, books, Bibles, and magazines are needed by the following: Aurelio B. Cachuela, General Santos, Cotabato, P.I.; Rebecca Tamdang, Barr'o Opao Marbel-Kor, S. Cotabato, P.I. 90305; Pastor I. C. Ladia, Kabacan, Cotabato, P.I. 90305; Evangelist D. K. Boahene, SDA Mission, Private Box 8, Kpandai N/G, Ghana, W. Africa; Joseph Augustin, Cumuto Village, Trinidad, W.I.; Mr. and Mrs. Fiscal Daproza, Sr., General Santos, Cotabato, P.I. 90305; Dr. M. S. Daproza, General Santos, Cotabato, P.I. 90305; Mr. and Mrs. Victor Daproza, General Santos, Cotabato, P.I. 90305; Mr. and Mrs. Simplicio Arguero, Tangub, Bacolod City, P.I.; Mrs. Ovideo A. Boni, Procter, Vermont 05765; Connie T. Acuirre, Bacolod Sanitarium and Hospital, Bacolod City, P.I.; Matias G. Gazan, Battleford Union Hospital, North Battleford, Sask., Canada; Charles R. Frimpong, c/o George G. Adusah, Mponua Local Council, P.O. Box 17, Nkawie, Ashanti, Ghana, W. Africa.

Of Writers, Articles, and Miscellany...

Summer is the time in which to escape to the quiet sanctuary of the great out-of-doors and there amid the sounds of nature hold communion with God. Our cover picture, and poem by George R. Kendall, pastor in the Kentucky-Tennessee Conference, invite us to such a tryst.

E. Earl Cleveland, associate secretary, General Conference Ministerial Association, this week sounds a timely warning. Writing on "Behold, I Come Quickly" (page 4), he reminds Christians of the danger of their becoming virtually shock-proof because of the numbing effect of today's complex environment. Such a condition, he asserts, would render them incapable of being aroused by the fast-fulfilling events presaging Christ's imminent return.

On page 7, Bessie Mount continues the series she began last week on "The Ellen G. White I Found in Her Diaries and Letters."

Miss Mount has worked in the Ellen G. White Publications office since 1952. Among her many responsibilities have been the compiling of the Ellen G. White

Comments for the *SDA Bible Commentary* and of Mrs. White's materials for books. Her extensive reading of the writings of Mrs. White have uniquely qualified her to introduce us to facets of Mrs. White's character with which we may not be familiar.

After completing her college work (Columbia Union College) in 1919, Miss Mount became Sabbath school, MV, and educational secretary of the Chesapeake Conference. In 1920 she went to China and, with the exception of some four years during part of which she worked in the General Conference MV Department, and some four years of internment in the Philippine Islands during World War II, she worked there until the end of 1951. Her first assignment was to be dean of girls in the old Shanghai Missionary College.

Later she was associate editor of *The China Christian Educator* (Chinese monthly), and secretary in the MV and education departments of the Far Eastern Division. Still later she served as secretary of the China Division Sabbath school department, edited the *Sabbath School Helper* (Chinese), and supervised the translating of Sabbath school lessons and other Sabbath school material. She also edited the English *China Division Reporter* and had charge of English courses in the Hong Kong branch of the Voice of Prophecy Bible Correspondence School and edited the Chinese-English *VOP News*.

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, F. L. BLAND
M. V. CAMPBELL, THEO. CARCICH
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENDY
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

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. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. 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, 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.

Church Calendar

Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14

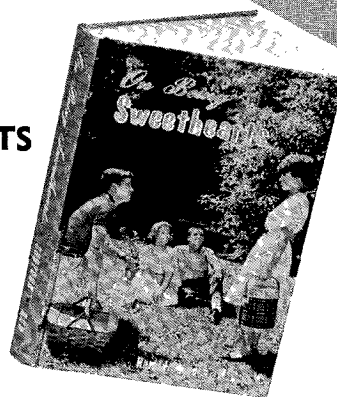


BOOKS

of
Vital Interest
for
ADVENTIST
YOUTH

ON BEING SWEETHEARTS

By
Harold Shryock, M.D.



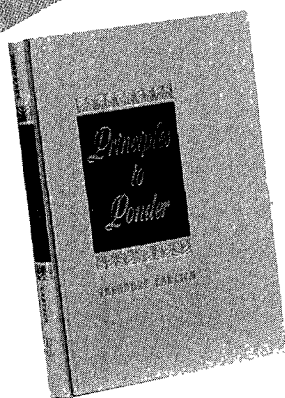
Wise counsel for young people in love. The joys of a happy courtship can be destroyed by indulgence and indiscretion, and the dangers are clearly outlined in this book.

The author sees a tragic marriage as the greatest hazard of courtship, and the hazard has many facets.

Here is an appeal for Christian idealism over impulse and blind devotion.

Price \$4.95

ORDER FROM YOUR
BOOK AND BIBLE HOUSE



PRINCIPLES TO PONDER

By
Theodore Carcich

Elder Carcich brings together in this volume some remarkable and practical counsel on the principles of Christian living.

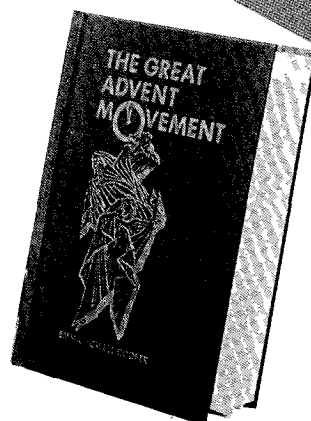
"Life Is Real," "Some Provocations of Life," "Christian Growth," and the especially helpful "What's Wrong?" series are a cross section of the provocative themes discussed.

51 chapters that talk right to **YOU**.

Price \$2.50

THE GREAT ADVENT MOVEMENT

By
Emma Howell Cooper



Revised in format and updated.

This volume was written to inspire young people to dedicate their lives to an emulation of the spirit of the pioneers who gave such sacrificial service to the Advent cause.

The emphasis of denominational progress is laid on the providential leadings of God.

Its class study arrangement makes it useful for courses in denominational history, and it is needed to meet a Master Guide requirement.

Price \$3.95

Please add 20c first book, 5c each additional book, for insurance and postage, and State sales tax where necessary. Prices slightly higher outside U.S.A.

News of Note

Work in Saigon Continues Despite Rocket Attacks

This cable arrived in Singapore, June 28, from the Vietnam Mission:

"107 MM ROCKET IMPACTS 15 YARDS FROM NATIONAL WORKER'S HOUSE CAUSING SLIGHT DAMAGE TO PROPERTY AND LEAVING CRATER 20 FEET WIDE AND 8 FEET DEEP. DEBRIS FELL ON 7 OTHER WORKERS' HOUSES LESS THAN 50 YARDS AWAY. NO INJURIES."

In relaying this message to Washington, H. W. Bedwell, secretary of the Far Eastern Division, also reports that he has learned just recently that another of our colporteurs has been killed near Saigon. In spite of these difficulties the colporteurs are working and the press and hospital continue to operate on a full-time basis. Elder Bedwell closes his letter with the request that we continue to pray for our workers and church members in this difficult area.

D. S. JOHNSON

Women's Group Recognizes Tasmanian Welfare Work

Dorcas Welfare Societies of Tasmania have received a citation for outstanding service, reports Clifford C. Winter, lay activities secretary of the Tasmanian Conference.

On behalf of the Hobart Branch of the National Council of Women, Lady Osborne, wife of Hobart's Lord Mayor, made the presentation April 18 to Mrs. N. Roberts, of the Seventh-day Adventist Welfare Societies. The N.C.W. gives an annual award in the form of a cash prize to the society or group that it considers has given the most outstanding philanthropic service to the community for the year just past.

"Adventists have never before submitted a report to the Council in Tasmania," continues Pastor Winter. "Our participation came about through Mrs. Roberts, a member of the Glenorchy Adventist church, who is also a member of the N.C.W. executive committee."

Members of the National Council of Women expressed surprise at the amount of work that Adventists are doing in this field.

ADLAI ALBERT ESTEB

Jogjakarta Voice of Youth Doubles Church Membership

Youth evangelism is spreading rapidly throughout the Far East under the enthusiastic leadership of the division MV secretary, Gil Bertochini. He writes:

"Ted Jones, N. D. Langie, and I baptized 49 new converts. Forty-two of these were from the Voice of Youth meetings that Pastor Sitompul and I held in Jogjakarta. This is equal to about one-half of the present membership. Many

others are preparing for the baptismal service to be held about three or four weeks from now.

"The young people who participated actively in this Voice of Youth campaign were present at the baptism and were pleased to see so many baptized because of their untiring efforts. On Sabbath afternoon we had an MV Society meeting. During this time some of the newly baptized members gave testimonies. One, an old man, testified that he had visited every denomination in that city looking for a church that teaches the Bible from cover to cover, when he was given a handbill advertising the Voice of Youth series. He attended and immediately knew that this church believes the Bible. He told with strong conviction how thankful he was that this Voice of Youth meeting had been held.

"Then there was a lady into whose home sorrow had come two years before, when her son was taken prisoner on the assumption that he was a Communist. You can imagine how she felt, when, while our meetings were being conducted, she was told that he had been executed. With a heavy heart she attended and said that the subject that inspired her most was that of prayer, which gave her confidence and faith. She attended every meeting and now is a member of the remnant church.

"There is no greater joy and satisfaction than to present the gospel message in its simplicity. We are so thankful for the plan of presenting the truth through the meetings of the Voice of Youth."

In the Far Eastern Division 10,556 have been baptized through MV TARGET since the 1966 General Conference session.

LAWRENCE NELSON

California VBS Reports Show Encouraging Results

J. R. Hardin, Sabbath school secretary of Southern California, gives us this encouraging report on Vacation Bible School evangelism:

"As a result of Don Doleman's meetings in Huntington Park, 15 have been baptized thus far, seven of these being a direct result of last summer's Vacation Bible School.

"In another area a woman invited her neighbor's children to attend Vacation Bible School, but because they were Catholic, they were not permitted to attend. But they were allowed to attend a six-month Neighborhood Bible Club, a follow-up to the Vacation Bible School. At the end of the six months, the Catholic neighbor asked when the next Vacation Bible School would be held, stating that she wanted her children to attend. After the Neighborhood Bible Club, the grandmother began to attend Sabbath school, and now the entire family is attending church.

"In still another area, a woman, noticing that on Sunday mornings all the neigh-

borhood children were playing in the street, started a Neighborhood Bible Club. The first week only eight or nine children attended. But, when Vacation Bible School started, she was able to take 35 youngsters, nine of whom are now attending Sabbath school. In addition, one of the mothers now attends church."

G. R. NASH

Egypt Mission President Succeeds in First Campaign

The largest baptism ever to take place in any evangelistic campaign in the Middle East Division followed a six-week series of meetings held recently by Habib Ghali, president of Egypt mission. Sixty were baptized in May and more will soon follow.

This was Elder Ghali's first such endeavor. "If Elder Pierson and other administrators who carry heavier responsibilities than I do can take time to hold evangelistic meetings, I should too," he said. "It will be harder for me, for I spent my life in classrooms and in treasury work."

At the invitation of Fakhry Nageeb, the district leader who organized this campaign, the mission president held nightly meetings in Assuit, the largest city in Upper Egypt, and in three of the surrounding villages. Hundreds attended every night.

SHAFIK GHALI

Educators Meet to Study Curricular Improvements

The North American Division Elementary-Secondary Curriculum Committee met in June at Southern Missionary College in Tennessee. Its members studied ways of improving curriculum offerings on both the elementary and secondary levels.

Topics under consideration included the kindergarten, vocational arts, family life and sex education, and the physical education program in our schools. The subcommittees concerned themselves with the refocusing and revitalizing of the curriculum content and teaching methods in our elementary schools and academies. Recommendations along these lines were made to the Department of Education.

Study of specific areas is to be continued by individuals and smaller committees.

Co-chairmen of the meetings were W. A. Howe and I. V. Stonebrook of the General Conference Department of Education.

CHARLES B. HIRSCH

IN BRIEF

✦ On the average 216 new MV TARGET evangelistic projects are being started around the world every 24 hours. Baptisms are being reported at the rate of 100 a day. Indications are that a third of a million Missionary Volunteers are now actively engaged in some part of MV TARGET.

✦ **Death:** Claude D. Striplin, former registrar and teacher at Emmanuel Missionary College (now Andrews University), June 22, at Roseburg, Oregon.