

## Thumbprints Appeal for Help

### PETITION

By W. P. BRADLEY

WE, the undersigned natives of Sitio Benes, municipality of Valderrama, province of Antique, prayerfully request through the Seventh-day Adventist church of Valderrama, Antique, for establishment of a school in this place for the following reasons:

That, our children are deprived of education due to lack of government school very near our place;

That, there are lots of our children beyond school age who do not know how to read and write;

That, there is a possible site for the school building and enough land for cultivation within the perimeter of the proposed site;

In view of our incapacity to sign our names we hereby affix our thumbmarks this 7th day of January, 1968 A. D.

1. Bernes Banicio
2. Andres Banicio
3. Berto Banicio
4. Pablo Banicio
5. Divincio Banicio
6. Etoc Bano
7. Canelo Bano
8. Salvo Banicio
9. Moring Banicio
10. Peding Bines
11. Mingo Bines
12. Gado Bines
13. Endo Bines
14. Dencio Bines
15. Jordan Banicio
16. Pacing Banicio
17. Daniel Bano
18. Erving Betang
19. Angeles Bines
20. Mangal Banicio
21. Adio Banicio

IT WAS a poignant moment when Pastor E. A. Capobres, president of the Central Philippine Union, attending the midyear meeting of the Far Eastern Division executive committee, drew out and exhibited a petition in behalf of the children of Sitio Benes. These children are without educational privileges and are wistfully hoping that the Seventh-day Adventist mission will send them a teacher.

The people of Sitio Benes are the descendants of fierce and warlike tribes. The isolated region does not attract teachers serving in the public schools. But the people had heard of Adventist schools and of the missionary spirit of Adventist members. This knowledge moved them to feel that the Adventists would not refuse their plea.

Though unable to write their names at the bottom of the petition, 21 heads of families pressed their thumbprints on the sheet to show the depth and validity of their need. The brethren are looking around to see what might be done. A simple building, some equipment, and a teacher who is willing to respond to such a call must be found. Also there is the matter of the teacher's modest salary. Perhaps as Autumn Council approaches it will be found that an increase in offerings will make it possible for Sitio Benes to have its school.

# Confirmed and



Our loyalty  
and affection

HAROLD M. LAMBERT

**for Biblical truth  
must remain firm.**

By **ARNOLD V. WALLENKAMPF**

MOVING MOUNTAINS is common today. To prepare building sites, hills and high places are leveled off to fill hollows or low places. For the erection of buildings, the earth must either have been well packed when the fill-in was made, or it must be given time to settle, lest it cave in later. The traditional way of settling the ground was to soak it with water. Today it is often accomplished with an enormous device known as a sheepfoot roller.

Perhaps we have noticed an apparently solid land fill that later caved in, or have seen holes and hollows develop almost anywhere when water is poured on the dirt fill and permitted to soak in for a few days. Sometimes a person is unfortunate enough to have erected a building on a filled-in site before the ground has settled. When later the rains descend and the ground settles, the building settles, with the result that the foundation breaks and the building is ruined.

## A Settled Experience

As Christians we are to become settled, or grounded, in God's will. Through our growth toward Christian maturity we are to come to the place in our mental and emotional grasp of God's will where we no longer are disturbed by novel teachings. Neither will we run from one teacher to another with our ears itching, accepting eagerly what the one propounds, only to abandon him and accept with equal eagerness the doctrines of one who holds different views. A person in such a state of doctrinal vacillation is obviously not settled in the truth.

There comes a time in the life of every Christian when he must settle in his heart what is God's will for him. When contemplating marriage, a person looks around and dates various prospects until he finally settles on the particular person he chooses to marry. At some point before marriage he reaches the conviction that he has made the right choice. This conviction helps him to be constant and stable in relation to his spouse. There

# Grounded in God's Will

was a period during which he tried to fathom his own mind and the will of God with reference to a possible spouse. But finally both his mind and affections were settled upon one person.

The same is true in our relationship to God's will and message. We come to the place where our choices are settled, where our loyalty and affection for Biblical truth are firm and solid despite other teachings we hear.

Filled-in ground that is not packed with a sheepsfoot roller or permitted to settle by being soaked with water, will require many years to settle. The same is true about Christians who have never faced any tests or opposition in their allegiance to God's message. Their acceptance of certain Bible teachings may at first be a mere emotional experience. As such, it may be superficial and without a definite or firm foundation, since it has not been tested. By studying the truth point by point we may know for ourselves what is truth in contradistinction to error. The apostle Peter counsels us to "be established in the present truth" (2 Peter 1:12). We must become settled, or confirmed, in the truth to be fitted for heavenly society. If we are apathetic and listless in relation to Bible teachings we are told that "God will arouse His people; if other means fail, heresies will come in among" us which will sift us (*Testimonies*, vol. 5, p. 707). "Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will lead us astray."—*Ibid.*, p. 546.

## Intellectual Perception

A mature grasp of truth involves intellectual perception in accordance with a person's mental ability. We should understand God's plan in theory. To that end the apostle Peter advised us to study God's will so that we can give an answer for our faith (see 1 Peter 3:15). "The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of His word. All should become Bible students. . . .

Many who profess to believe the truth for these last days will be found wanting. . . . Their conversion is superficial, not deep, earnest, and thorough. They do not know why they believe the truth, only because others have believed it, and they take it for granted that it is the truth. They can give no intelligent reason why they believe."—*Ibid.*, vol. 2, pp. 633, 634. Such believers will be found wanting, and shaken out of the faith when they find to their dismay that they can give no reason for their belief.

But mere theoretical knowledge alone will not keep a Christian loyal to God's message. Marriage partners do not stay together solely because they believe it is right for them to do so "for the children's sake." Neither will a person remain loyal to God's truth merely because he is convinced of the doctrinal correctness of the teachings he has accepted. Mere mental conviction of the rightness of one's doctrines is scarcely sufficient for tranquil and peaceful times, much less for times of stress, turmoil, and adversity. A mere theoretical knowledge of the truth will not save us. (See *Medical Ministry*, p. 217.)

Divine truth is never fully grasped by mere contemplation. Truth is realized only by personal involvement. Saving knowledge of truth will be experimental. Saving truth is for participation. Faith "worketh by love" (Gal. 5:6). "A profession of faith and the possession of truth in the soul are two different things." We may possess knowledge but we have not chosen to change the tenor of our thoughts. The heart—the will—must be converted and sanctified. (See *Christ's Object Lessons*, p. 97.) Only those who practice the truth actually know it. Furthermore, divine truth in any substantive measure is imparted only to those who are willing to practice it (see John 7:17).

As we go on studying God's Word and reaffirm our allegiance to it, our loyalty to God's message will grow so strong that truth will be more precious than life itself. We shall attain such Christian maturity that we shall joyously be able to endure ridicule, pressure, adversity, torture, and even

death for our loyalty to God's will. This decision will be sealed in us through our receiving the fullness of the Holy Spirit.

## Responding to the Father's Will

Jesus was in that position. He had been sealed with the Holy Spirit (John 6:27; Acts 10:38). He would rather die than sin or go contrary to or deviate from His Father's will. During the temptation in the wilderness He would rather die from starvation than turn stones into bread against His Father's will. Not even on Calvary was He forced to die. He could have refused to offer Himself for our salvation and returned to heaven even when He was in the Garden of Gethsemane. But in spite of the excruciating suffering He faced, He was more anxious to abide by His Father's will than to escape suffering. The children of God spoken of in Revelation 12:11 were in the same position. They were willing to die rather than sin.

You and I, too, will reach this position when we are not merely mentally convicted of the truth but have developed love and affection for God's will as expressed in His Word. But no person will be willing and ready to lay down his life for mere ephemeral theory. Therefore, "only those who have been diligent students of the Scriptures and who *have received the love of the truth*" will remain loyal to it in the hour of final trial (*The Great Controversy*, p. 625. Italics supplied).

As we grow in Christian grace there will be an increasing certainty in our Christian experience. The objective and theoretical knowledge based on the Word of God and God's inspired writings through the servant of the Lord will be fused with our personal acquaintanceship with Jesus as our friend. In this way the objective certainty we have derived from the Word becomes subjective certitude as objective knowledge and personal acquaintance embrace our Saviour.

Being confirmed in the truth is thus a personal work. The minister through his preaching cannot do this for us. A person must study and learn

the truth for himself. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Eze. 14:14). Saving truth is a personal relationship with Jesus Christ, since He is Truth personified (see John 14:6). As branches on the Christian tree, we must individually be engrafted in Jesus Christ and "stablished in the faith" (Col. 2:7). Every branch must be sustained individually by being attached to the vine. "One branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the vine."—*Testimonies*, vol. 5, p. 231.

Being settled and grounded in God's will and confirmed in God's purifying and cleansing truth and love will constitute our readiness for the climactic trials and tests preced-

ing the coming of our Lord. Such a settling in God's keeping love will precede our being sealed with the seal of God. (See *The SDA Bible Commentary*, vol. 4, p. 1161; *Early Writings*, pp. 71, 271.) It is reassuring to know that God will find all His true children. "It is impossible for him [Satan] to hold under his power one soul who honestly desires, at whatever cost, to know the truth."—*The Great Controversy*, p. 528.

Today the Holy Spirit is offered us as a surety of our final salvation. Rahab had been given a red thread to hang out of her window by the wall of Jericho, so that the Israelites might know to save her and her household when they captured Jericho. So God today has given His chosen ones the Holy Spirit. Those who are led by, and are willing to follow, the promptings of the Holy Spirit, who speaks to

them individually through the Word and through His personal promptings in conformity with the Word, are indeed God's children (see Rom. 8:14). Only such will God take from this world to be with Him for eternity.

As friends of Jesus Christ and sons and daughters of our heavenly Father, our faith is built upon the rock Jesus Christ and His Word. Our faith is to be settled so that it cannot be shaken or eroded by the floods of adversity (see Matt. 7:27).

The challenge comes to you and me today as individual members of God's visible church to make our calling and election sure, so that we may be confirmed or grounded in the truth that we have espoused both intellectually and emotionally through our understanding and consequent love for our Lord and Saviour.

## The art of living when you're young

By MIRIAM WOOD

**A STATEMENT OF BELIEF** A few days ago someone asked me a question that both astonished and disturbed me. Two questions, really. My answers were so swift and unrehearsed that they left no doubt in the mind of my questioner as to how I feel. At least I hope that's the way it was. I'd like to discuss briefly with you both the questions and my answers.

"Do you really believe in the soon coming of Christ?" was the first query. With absolutely no mental reservation, my answer was (and is) "Yes." I can't recall a time when I didn't believe this tremendous truth—but never did I believe it so completely as now.

To the second question, "Do you believe there's a real heaven, where God is preparing a place for those who follow Him?" I answered with an equally emphatic "Yes." Since the questions are closely related, let's consider them as a unit.

It's quite fashionable nowadays—in fact, it's definitely the "in" thing—to insist that nothing be believed if it can't be proved. Everything must be put under some sort of massive microscope, its separate parts studied, then the whole assembled, and only then may one—just possibly—believe. This is all very well in some areas, but not in the realm of religion. Because, you see, here one must have a *willingness* to believe. "Faith" and "works" must go hand in hand. Usually the Lord provides considerable evidence to support one's belief. But not always. Sometimes one must merely believe because "it is written"—or in other words, because God says so. No microscopes. No perfectly documented theses. Just faith.

Now, having stated the importance of faith in establishing religious convictions, I should like to state specific reasons for my affirmative answers to the two questions. Perhaps foremost is the fact that both doctrines appeal to my rational nature. The return of Christ to a world that He

created—a world alienated by sin and redeemed by His sacrifice—makes enormous *sense* to me.

Boiled down to utter simplicity, there are only two forces in the world—good and evil, whatever their various manifestations. These two forces, being in violent opposition to each other, are in a fight to the finish for supremacy. You have only to read the daily newspaper of any large city to find yourself so conscious of violence, hatred, murder, robbery, distrust, hopelessness, that you can almost reach out and touch *evil* in its essence. Manifestly, man cannot solve his own dilemma; he is bent on annihilation. A great event *must* take place. And it will. Christ will come. The dreadful struggle between order and chaos will be resolved.

It follows, then, that those who have chosen the side of good should have the privilege of spending a bright and shining eternity with the One whose way they have chosen. Love is a powerful magnet; it draws those who share it as close together as possible. Since Christ loved us enough to die for us, He loves us enough to associate with us eternally in a setting that He would, of course, wish to "prepare" so that it will provide perfect happiness, perfect realization in every way.

I should like to think that I believe these truths so completely that, rather than relinquish them, I'd give up my life. This sounds dramatic—but who can tell when poor, quivering flesh may be called upon to give the ultimate witness, the ultimate endorsement of belief? Unlikely candidate as I am for this sacrifice, being "afraid of my own shadow," I hope the strength and resolution would come if needed.

Presently, though, there's another type of martyrdom that is extremely painful in its way. I'm speaking of the ridicule that these fundamental beliefs attract from even a great many "believers." To be thought simple-minded, nonintellectual, "out of it," to be dismissed as hopelessly stupid, to be the recipient of amused glances and innuendoes by great minds (self-declared)—I find this kind of martyrdom fraught with real suffering.

When I think, however, of the gloriousness of these beliefs, everything earthly becomes insignificant.

"I will come again . . ."

"I go to prepare a place for you . . ."

# The Moabite Account

## of the

# Hebrew-Moabite War

By SIEGFRIED H. HORN

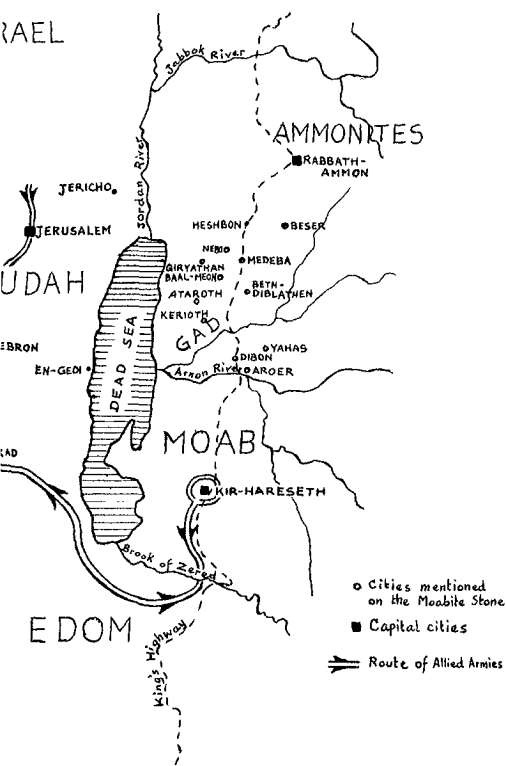


PHOTO COURTESY OF THE AUTHOR

The campaign against Moab by Kings Jehoram and Jehoshaphat is traced, and cities mentioned on the Moabite Stone are shown.

AS NOTED earlier, the monument now called the Moabite Stone was discovered in the ruins of Dhibān, the Biblical Dibon, a city a few miles north of the river Arnon. This river runs through a mighty canyon that for more than 500 years had formed the northern boundary of Moab (from before the time of Moses until the reign of King Mesha, who after Ahab's death rebelled against his Israelite overlord). It had been under the leadership of Moses that Dibon was captured from the Amorite King Sihon of Heshbon. After its capture it had been rebuilt by members of the tribe of Gad, but was subsequently given to the tribe of Reuben (Num. 32:34; Joshua 13:17).

After Mesha conquered this Israelite city, half a millennium later, he erected there his victory monument and inscribed on its face a text that

boasted in 34 lines of his military and political accomplishments. In the first two lines he calls himself "the Dibonite," a designation that is rather obscure. Since his father had been king of Moab, it seems unlikely that Mesha was a renegade Israelite who had hailed from Israelite Dibon. It has been suggested that Mesha may have adopted the name Dibonite after his conquest of this important Israelite city, as the British General B. L. Montgomery adopted the name Viscount Montgomery of Alamein when he was knighted for his victory over Rommel's Afrika Corps at El-'Alamein on the North African coast during World War II.

The long inscription on the Moabite Stone (for a translation see *SDA Bible Dictionary*, pp. 729, 730) is clearly a victory text. As such it is similar in character, form, and purpose to the victory inscriptions found on Egyptian, Assyrian, and other ancient monuments. For example, in common with them it mentions only matters of which the nation, its god, and its king could be proud, and ignores unfavorable events, such as defeats, catastrophes, and military and political mistakes.

Monumental texts were produced for propaganda purposes and for the glorification of the national god and the country's ruler. Hence, it is not surprising that Mesha makes no mention of the military campaign of the kings of Israel, Judah, and Edom against his country of which the Bible gives us a detailed account (see arti-

cle 2 of this series, which appeared last week).

Little had happened during that war of which the Moabites could be proud. Most likely they wanted to forget their having attacked the Hebrew-Edomite invaders at the red-colored floodwaters under the illusion that they were confronting a half-beaten enemy; they did not want to be reminded of the ensuing defeat, of the ravaging of their country and cities by the Hebrews, of the long siege of their capital, and the unsuccessful attempt of their army to break through the enemy line, and finally of the desperate royal sacrifice. Although in the end the siege had been lifted and the enemy armies had been forced to leave the country, the mention of the war would bring up so many unpleasant memories that it was doubtless deemed wiser to ignore it altogether in a historical summary of the political achievements and accomplishments of the nation.

The inscription (lines 1-7) mentions briefly Moab's subjugation by Omri and a 40-year vassalage, which Mesha broke, as he believed, with the help of his god Kemosh, in whose honor the king built a high place at Qorchah. We are reminded that Solomon built a high place for that same god Kemosh, "the abomination of Moab," on the Mount of Olives, east of Jerusalem (1 Kings 11:7). Solomon's heathen sanctuary stood there until King Josiah finally destroyed it (2 Kings 23:13). The site of Qorchah, where Mesha built the Kemosh

shrine, is unknown. Some have thought that it was a site close to Dibon, since the victory monument recounting the building of this open-air sanctuary was found at Dibon, but this is uncertain.

The king also made sport of Israel's God, Yahweh, whom he mentioned in connection with his conquest of Nebo. This occurrence of the name *Yahweh*, spelled just as in the Hebrew Bible, is the earliest on any known inscription or text. Mount Nebo is well known from the narrative about Moses. It was on that mountain that before his death Moses viewed the Promised Land (Deuteronomy 34). In later times a town was built in the vicinity of the mountains, which in recent years has been excavated under the direction of S. J. Saller and B. Bagatti.

It seems that either a temple or an open-air sanctuary dedicated to Yahweh must have existed in the town of Nebo at the time of Meshah's reign, since he claims to have taken from that town cult vessels of Yahweh, which he placed before Kemosh (lines 17, 18). That Yahweh shrines existed in various parts of the country during the period of the Hebrew kings until the pious kings Hezekiah and Josiah destroyed them is known from the Biblical records as well as from archeological evidences. Well-preserved ruins of one such Hebrew Yahweh temple have recently been excavated at Arad in southern Judea. An article on this discovery appeared in the REVIEW AND HERALD of July 6, 1967.

The town of Nebo must have been of considerable size, because in its conquest Meshah captured "7,000 men, [boys], women, [girl]s, and maidservants" (lines 16, 17; the bracketed words are restored breaks in the inscription). That he devoted them to the god Ashtar-Kemosh was probably owing to the fact that they came from a town where Yahweh worship had been prominent. In order to humiliate the Israelite God and honor his own deity, the Yahweh worshippers of Nebo got harsher treatment than the Israelites of other captured cities.

It is not clear what Meshah means when he says that he devoted these people to his god, Kemosh. He may have made them temple slaves to spend their lives in the service of the Moabite god, but it is also possible that Meshah, who had slaughtered his own son as a burnt offering to Kemosh (2 Kings 3:27), killed all these people as sacrifices to Ashtar-Kemosh.

We are also ignorant concerning the deity Ashtar-Kemosh. Was he one god with a dual name or were two

gods meant? From the Bible and other ancient texts we are acquainted with a female deity Ashtaroth, or Astarte, but the word *Ashtar* in Ashtar-Kemosh is a masculine word and indicates that a male god was involved. In the north Syrian city of Ugarit and in southern Arabia a male god Ashtar was worshiped. It is possible that the national god Kemosh was identified with the god Ashtar and was known at least in one place in Moab under the name Ashtar-Kemosh.

There is no need to discuss in detail the information of the various military exploits of Meshah. It suffices to say that Meshah confirms the Biblical picture, that the country north of the river Arnon had been occupied by Israelites before his time, and that these Israelites belonged to the tribe of Gad (Deut. 3:12), for he says in lines 10 to 12 on the Moabite Stone inscription, "Now the men of Gad had dwelt in the land of Ataroth from of old, . . . but I fought against the city, took it, and smote all the people of the city as an intoxication for Kemosh and for Moab." Meshah claims that altogether he added to his territory 100 towns (line 29), and that he rebuilt many towns and villages that had been destroyed, and constructed new roads and cisterns—using as laborers for these public

works many "prisoners of Israel" (lines 25, 26).

On the accompanying sketch map all cities mentioned in the inscription of the Moabite Stone are entered as circles (o) as far as their site is known. Some have not yet been identified. The map shows clearly that Meshah almost doubled the size of his country by his conquest, which seems to have reached almost as far as Heshbon, the Amorite capital city of Sihon. Since Heshbon is not mentioned among the conquered cities, Meshah's military conquest must have been halted south of Heshbon.

The brief discussion of the information provided by the Moabite Stone is an example of how archeological discoveries provide valuable information supplementing the records found in the Scripture. This monument is of extreme importance and interest. On the other hand it demonstrates the fact that discoveries often raise new historical problems that cannot always be completely solved. Even now, 100 years after the discovery of this interesting monument, there are still linguistic phrases in the inscription of the Moabite Stone that are not fully understood, and statements about historical events that cannot be corroborated from other sources.

(Concluded)



## Patty on the Ranch—Part 1

By PATSY MURDOCH

IT WAS apple-picking time on the fruit ranch in the Santa Cruz Mountains of California. Many men had come to the ranch to help pick the apples.

"Mother, please keep Patty indoors for a few days," said daddy one morning. "The men are here to help me pick apples, and Patty might get hurt if she goes out to the orchard."

"All right, Daddy," mother agreed.

As daddy left, Patty started after him. She was about three and a half years old, and did not entirely understand what daddy had said.

"No, NO! Patty," called mother. "You must stay here with me."

"I want to go!" Patty cried.

"I'm sorry, dear, but you can't," said mother. "You might get hurt. How would you like to help me make some cookies for daddy's dinner?"

"Oh, aw right," Patty pouted. But soon she was so busy helping make cookies that she forgot all about going out to the orchard.

A few days later daddy said at supper, "Well, Mother, we are all finished picking apples. It is safe for Patty to go outside now."

"Oh, I am so glad," said mother. "It has been hard keeping Patty happy in the house so long." And how Patty did enjoy her freedom!

As the weeks went by, the apples missed by the pickers became overripe and fell to the ground.

One day Patty grew tired of playing in the yard. She and Freddy, the family collie, walked out to the apple orchard. My! there were a lot of apples lying there on the ground!

"I'll help mommy, Patty thought. She picked up an apple in each chubby hand and started back to the house. Freddy carried an apple in his mouth. He was helping too!

Patty managed to open the door to the big front porch, went in, and put the apples down in one corner. Freddy was right beside her and dropped his apple near hers.

They went back to the orchard for more apples and then back to the porch. Back and forth, back and forth, until the whole front porch was covered with apples!

And wasn't mother surprised when she opened the living room door to go out on the front porch and could not find a place to put her foot!

(To be continued)

# Youth Ferment at Uppsala

**T**HE 150 youth participants at Uppsala provided a great deal of yeast for the World Council assembly. Throughout the 15 days of the meeting they created a continual ferment.

Three days before the assembly proper these youth held a preassembly. In this they discussed the issues that the assembly would be taking up, and aired their criticisms of World Council structure and policies. *Hot News*, an every-other-day mimeographed publication of the youth, declared in its first issue:

"The participants in this preassembly are firmly decided to influence what happens in Uppsala. They will not allow the older generation to force upon them a program which they are expected to accept without criticizing." With a pique and negativism that gradually seemed to characterize the entire youth program, *Hot News* (HN) said: "At times it seems that the function of the youth delegates is simply to give the older generation an alibi: 'But of course we are interested in young people!'"

One of the chief complaints of the youth participants was that they did not have the right to vote in the assembly. A second was that they were not invited to participate in the solemn procession that opened the assembly. (This action, which the youth termed "provocative," was taken on the grounds that the youth were non-voting members of the assembly.)

Apparently as a retaliation for this rebuff, two youth tried to conduct a "teach-in" in front of the cathedral just after the procession of dignitaries had entered. Displaying a sign that read "Teach-in Here," 26-year-old Theodore Buss, a youth delegate from Switzerland, placed a ladder against a light pole, climbed up, and invited the crowd to gather around and discuss "what's going on inside the cathedral." Inasmuch as he had not requested or received a permit to carry signs or make announcements, scarcely had Mr. Buss finished his invitation (in English, French, and German) when a policeman attempted to re-

move him from the ladder. The ladder slipped, the thin light pole swayed, and the globe at the top came crashing down.

As the police took Mr. Buss away, a second youth participant—29-year-old Ambroise Monod, of Strasbourg, France—tried to continue the teach-in. He too was taken ("man-handled," according to HN) to police headquarters. Both were released after being detained three hours.

The incident was minor—those inside the cathedral were completely unaware of it—but it symbolized the determination of the youth to make their influence felt at Uppsala.

Incidentally, a story in HN entitled "Censorship" claimed that Dr. Albert van den Heuvel, information secretary of the WCC, withdrew from sale at the press center in Fyris School, two pictures of the youth being arrested. "Motivation for the censorship: it would draw the attention of the press to less important issues at the assembly. Besides: the pictures were poor."

With biting sarcasm HN declared: "Little Brother [probably the editor of HN, but an expression used constantly in the publication as a symbol of its watchful eye on the assembly] thinks that the press people here ought to thank Mr. van den Heuvel for deciding what is important. If they were allowed to decide themselves, it might cause unpleasant confusion. **LONG LIVE THE ESTABLISHMENT!**"

Resentment among the youth appeared strong against the leadership of the WCC who had planned the assembly. HN pointed out that "all the speakers who have been invited are the ecumenical 'big bosses'"; further, that voting delegates were "mostly older men [the average age of the voting delegates, by the way, was 51.7 years] with important ecclesiastical functions, making their living from church work—often a very good living."

HN suggested that it was not impossible for "this group of older masculine church leaders" to have a se-

**Hot News was an independent publication of the youth participants at the WCC session. The first issue of this every-other-day mimeographed paper said: "[The youth] are firmly decided to influence what happens in Uppsala." Their presence did not go unnoticed.**

PHOTOS COURTESY OF THE WORLD COUNCIL OF CHURCHES



rious concern for the problems of ordinary men, women, and young people all over the world, but felt that "the chances of this being so are very slim." It demanded that the WCC be restructured to give younger voices a better chance to be heard in the councils.

In an effort to integrate youth into the assembly proceedings, at the first business session Dr. H. Berkhof, well-known Dutch theologian, proposed that two youth participants be placed on the nominating committee, but without the right to vote. This proposal failed, but the assembly elected to this committee a 25-year-old Episcopalian clergyman, Gerald A. McWhorter, a regular delegate from Tennessee. This satisfied the youth and still stayed within WCC policy.

### "Free Expression" Bulletin Board

One interesting but strange feature of the WCC assembly was a floor-to-ceiling bulletin board in the lobby of Fyris Hall, where most regular meetings of the assembly were held. The board, whose producer and initiator remained anonymous, so far as I know, was entitled Free Expression. Apparently anyone who wanted to say anything, however irresponsible, was free to use the board. Youth took advantage of this. Someone scrawled:

"Is Jesus a delegate? Only 1 per cent under 33!

"Is Jesus on the Central Committee? No one under 33!

"Is Jesus a youth participant? His only chance!"

Another critic, with an urge to be heard, wrote: "If God is not dead, Section Five is trying hard to kill Him!"

Throughout the two weeks of the assembly, the youth made it clear that they expected the World Council to become increasingly involved in political issues and social problems. The ideological views of the youth were easily distinguishable in statements such as this approved by the youth assembly:

"Our actions and presence in this assembly will be in favor of the proletarian peoples of the world, . . . denouncing the imperialistic policies of the powerful nations and social classes, by every means of communication we may have." We shall "express to the youth of the developed countries our hope that they may take their responsibilities in the struggle for international justice, fighting in their own countries against the power structures which maintain the economical [sic] domination of the world." We "strongly denounce the over-all tendency of the churches and of WCC to support the political status quo all over the world, which has involved them in the paternalistic imperialism of the developed countries."



**Ambroise Monod, a 29 year old from France, was removed by police from the area in front of the cathedral when he attempted to continue a "teach-in" begun by a 26 year old from Switzerland. Youth participants resented not having the right to vote in the assembly.**

To help point up their views, the youth participated in a march from Stockholm to Uppsala and a teach-in on "Church Development and the Third World" in the lobby of the university aula, Sunday, July 7. Originally the marchers planned to arrive at the university at three o'clock, to present their petition to WCC General Secretary Blake on the front steps. A heavy downpour forced the presentation and teach-in inside. As TV and motion-picture cameras ground away, I watched from a balcony as the marchers, singing "We Shall Overcome," entered the university building under police escort.

In the presence of about 300 on-lookers Dr. Blake received the marchers courteously, and assured them of the World Council's interest in peace, justice, and human rights. His response was translated into several languages to small clusters of students who apparently did not understand English. Crudely lettered placards with slogans denouncing oppression and injustice were waved by a few in the crowd. Typical of the slogans were these: "World Council of Clerics," "Christ Is Still Too Revolutionary for the Churches," "WCC Condemn U.S. Aggression in Vietnam."

Dr. Blake's short speech was followed by others, chief of which was by Lady Jackson (Barbara Ward), British sociologist and economist. She repeated a theme she had presented earlier to the assembly, namely, that rich nations should tax themselves to provide a fund with which to help poor

nations. She suggested that as a beginning this amount should equal 1 per cent of the country's gross national product.

As I listened to her eloquent plea, I couldn't help thinking of an experience in Christ's life. An aggrieved heir sought Christ's aid in getting his share of the inheritance, but Jesus said: "Who made me a judge or a divider over you?" (Luke 12:14). The Master refused to be sidetracked from His spiritual mission; secular authorities had been established to administer justice and divide wealth responsibly.

But in 1968 at Uppsala the churches were not merely seeking to redistribute private wealth, they were offering counsel on how nations should spend their money! Without question, rich nations are obligated to share their blessings with the disadvantaged and poor; but is the church to become a kind of international policeman, demanding that nations yield to its influence and pressure?

### Youth Speak on Political Issues

At a press conference July 8 the youth made clear that they were willing to share their wisdom not merely on economic problems but on political issues, as well. With Harry Alfred Ashmall, of Scotland, as their spokesman, the youth declared that all bombing in Vietnam should cease immediately, all nonindigenous military resources and personnel should be withdrawn, and "any political solution must involve all parties of the people's Vietnam."



In a separate resolution the youth supported American soldiers who had deserted the Army while stationed in Vietnam. They declared that they would endeavor to make contact with some of these soldiers "who are already in Sweden, to indicate to our parent churches our support of the soldiers' action."

Specifically condemning the United States, Australia, New Zealand, and South Korea, the youth said that "churches fighting against this aggression in these countries should intensify their efforts." "Churches who have not yet taken up the struggle are urged to do so."

Interestingly, the same youth who condemned violence in Vietnam gave their tacit support to violence when employed in "liberation movements." They declared: "Some of us hold that Christians may well participate in a violent struggle for liberation, if there appears to be no other way left. . . . We are agreed that as Christians we cannot condemn liberation movements which take recourse to violence as a last resort against oppressive systems." No criteria were offered to enable one to distinguish an "oppressive" system from a "nonoppressive" one. The closest the youth came was the statement that churches should "find concrete ways to stop their conscious or unconscious *de facto* support of the *status quo*, and throw their whole weight behind the demands for radical change in the present international structures, and particularly in the domination of these structures by the rich countries." Apparently any presently existing system that has proved highly successful should be overturned—in other words, the *status quo* is intrinsically wrong.

On Wednesday afternoon, July 10, four of the youth participants conducted a press conference. At the con-

ference the youth stated that they were impatient with the progress of the assembly groups working on the section reports. They also said that although some youth had been placed on committees, they were more than ever convinced by what they had seen that the World Council needed "renewal."

I asked for specific suggestions as to how the WCC could be renewed. I also asked for suggestions on how to produce a better world. "Give me," I said, "at least five."

The response was pathetic. The chief spokesman of the group, a graduate of Union Theological Seminary in New York, stammered, then admitted that youth have much to learn; that they are troubled by what they see in the world but do not have specific solutions to offer.

The carnival atmosphere that surrounded much of the youth activities at the assembly was well symbolized by a bizarre organization called Club 68. The club, sponsored by the ecumenical Student Christian Movement in Uppsala, was open every day from about ten in the morning to one the next morning. Its activities were varied. One feature was a café called Café Chantont—"a place where you can meet over a cup of coffee or a glass of beer in a relaxing atmosphere; a place where you can drop in whenever you want; and where you can dance."

But it was more than a night club. It was "a revolutionary café." On its walls were pictures of Che Guevara, and posters from the NLF movement (National Liberation Front of Vietnam). It was not only politically revolutionary but ecclesiastically. Claiming to be "the voice of youth during the assembly," it prided itself on being "a place where it is possible to speak out in radical opposition to the assembly."

Each evening prominent church, so-

cial, and government leaders met with youth at the club in a feature called Club 68 Challenges. A no-holds-barred kind of discussion on various questions followed.

Entertainment at the club included music by jazz musicians, folk-song and classical musicians, and drama.

Just how all of this was to help "renew" the WCC was never quite clear to me. I felt that if the youth participants had wanted a revival of spirituality they would have created a more sober atmosphere for themselves, and would have spent time in prayer and Bible study. As it was, their program lacked even the "form of godliness." It seemed entirely secular.

At times I was tempted to agree with a serious-minded youth participant from India who said to me one evening at supper: "Sixty per cent of the young people in the youth assembly are lunatics." He based his conclusion partly on the fact that at the first meeting the self-appointed youth leaders suggested that the agenda, carefully prepared by the Geneva WCC staff, be discarded; also that the chairman appointed by the WCC be tossed out. These two moves seemed to him both destructive and negative.

Though the youth made little contribution to the assembly, the WCC offered a worth-while comment on youth and youth work. This appeared on pages 137 to 152 of the *Work Book*. Specifically the statement advocated that youth should be active participants in the full life of the church; that the churches should offer service to the young; that youth should concentrate on bridging the generation gap.

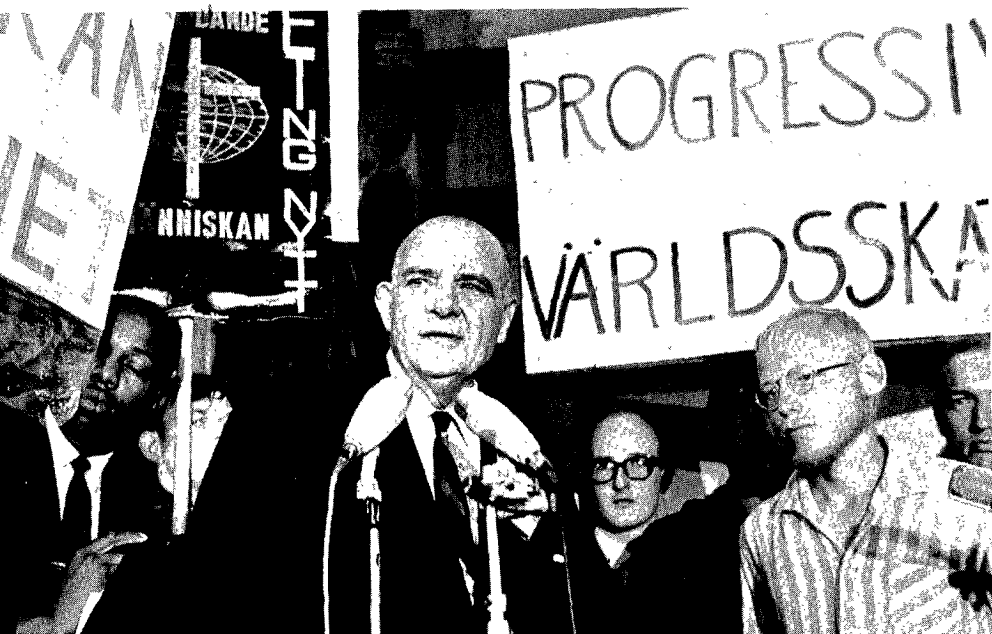
"God is not very age-conscious and therefore the neat distinction between young and old does not mean much to Him," the statement declares in one of its theme-setting sentences. "Separate youth work, which does not aim at a reconciliation of the generations and does not make this aim visible in its activities, does not belong to the church," it says. "A youth ministry should never become a nervous effort to keep young people in or to win them for the church," it concluded. "The message of Good News is strong enough to excite, engage, and commit those of all ages."

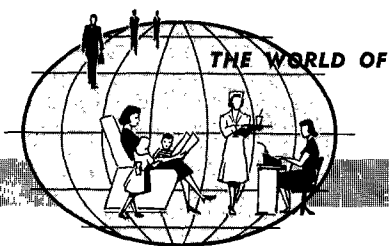
At Uppsala I thought often of the great army of Adventist youth. I did more than think of them, I thanked God for them. I also prayed for them; for their strength, their commitment, their initiative, their loyalty, will soon be molding the great Second Advent Movement. If the Adventist young people I know are typical, the future looks bright.

K. H. W.

(To be concluded)

Dr. Eugene Carson Blake, general secretary of the World Council, responded to some 100 Swedish youth who had presented a petition recommending actions by the assembly.





# The Adventist Woman

Conducted by DOROTHY EMMERSON



## "Pst..."

## Have You Heard?"

By MARY IVERSEN

**A**N ALMOST audible gasp rose from those sitting in the church that evening, and 100 pairs of eyes were riveted on her as she walked down the aisle and sat down in one of the pews. It seemed that the prayer meeting was more than usually well attended that evening. How beautiful she looked! Her lovely pale-pink suit was perfect for her svelte figure and delicate coloring. Her shining hair was indeed her crowning glory, fixed in a smart style of soft curls piled on top of her shapely head. There was a strange look of suppressed envy and hostility from the women who sat in the church. No one bothered to look her way as they left the church that evening. Apparently the good that prayer meeting could have done was lost to several.

Later the telephone lines were hot with "juicy" tidbits such as:

"Did you ever see such brazenness?"

"Any decent woman would never have sat in such a conspicuous place."

"Did you notice that tight-fitting suit?"

"Jack said she sure had a nice smelling cologne on. Humph! I'll bet it was expensive too."

"Her hair is beautiful, but I'll bet it's dyed!"

Then one compassionate woman said, "But I understand she is to be

baptized soon, and surely she has changed."

"Oh, I know *that kind*. It's pretty difficult to think she'll ever be different. You remember the ugly affair that was the talk of the town a few months ago."

Had Mary Magellan realized the unkind charges made behind her back, would she have ever stepped inside the church? If she ever found out, would her so-very-new spiritual strength help her weather such remarks? Would the members of long standing forget the past and welcome her with open arms, or would they ridicule her right out of the church? Mary was secure in her love for God and believed beyond doubt that God had forgiven her sins. She was trying to forget the past, and thanks to God, she did forget. Oh, yes, there were more snide remarks, more open hostility, more snubbing and ostracizing. The sinner sometimes finds acceptance in the church difficult.

Do "juicy" morsels of gossip meet deaf ears when they are whispered to you? Have you the courage to discourage disparaging remarks about others when they are told in your presence? Do your "gossip antennas" go up when a rumor is passed around in your church, your office, or even in your home? That human part of our nature tells us that it's nice to be "in the know."

On the other hand, there's *real* spice in life when one has learned the art of forgetting and forgiving. It is easier to forgive and forget when we follow the "closed mouth" policy. I think we might find that the reportedly "objectionable" people—the ones who *seem* to be out of step with us, who don't think or act as *we* do—are really nice people if we can forget and forgive.

Just a thought: Could it be that Mary's accusers were not secure in *their* love for God? Were they emphasizing her mistakes so their own would not appear so glaring? Is it actually true that the reason we recognize mistakes in others so readily is that those same mistakes are in our character? Men so often get their thinking twisted. They reason that the other person's sins are the really big sins while they apparently forget that their own inconsistencies are on display. A bit of introspection now and then is good for the soul. An honest evaluation of the inner self would prevent one from throwing the first stone.

May God forgive us for appointing ourselves guardians of the doors to the church. All have sinned, so let us by the grace of God join hands in love and *help* one another to the kingdom of God.

"Her sins, which are many, are forgiven; for she loved much."

**W**HEN I was very small my father had a truck of that famous ancient vintage called model-T. To my young mind it had considerably more mysteries connected with its operation than the mobile purring parlors hold for me today. Even the "four on the floor" to me now appears like child's play by comparison.

The steering wheel sported levers that you had to set just so when you were mapping out strategy for starting the engine. A kind of boxlike affair under the dash was an important part of the performance, requiring some sort of manipulation. If everything was operating properly it would respond with gay little sparks. And there was a hole out front under the radiator, out of which hung a sturdy bit of metal called a crank.

With luck and with all conditions A-1 Go, you could twirl that crank firmly and coax the reluctant engine into a throbbing roar. It was not really a vehicle designed for women drivers, I concluded quite early, and kept a respectful distance from the mysteries of the model-T.

Very distinctly I remember the day my brother tackled the monster, thrust the bit into its teeth, and gave it an authoritative jerk. Instead of responding in a friendly and reasonable manner, the model-T seized the crank in its jaws and cracked back, breaking my brother's wrist. That settled it for me. Patiently I awaited the day when we would own a car with a self-starter.

Some people are like that old Ford. They're hard to get started. Work may pile up around them, and the rest of the office may be half frantic with the load, but unless some intrepid chief gets in there and sets the stage, and twists the crank hard, nothing happens. It's too bad, because lots of times

# Model-T or SELF-STARTER?



By M. CAROL HETZELL

in the cranking process the relationship between the "driver" and the driven is not always the happiest. Occasionally someone even gets hurt and the reluctant starter is replaced.

Now, I will be the first to admit that self-starting is not always easy. I think we are all prone to put off those tasks that seem to involve complications. Frequently I find myself sorting down through the pile of work on my desk, doing all the easy things first. Eventually, however, we sit there facing each other—the difficult task and I.

Then I shuffle around, straightening up my desk a bit more, getting organized, clearing the deck for action, so to speak. And at last I have to allow that the hour has come. The onerous thing can no longer be postponed. So I pull my chair a little closer to the desk and go at it.

These are the chores that require greater concentration or a careful weighing of elements involved in order to make right decisions. Perhaps

they require research or other leg work which cannot be done in a few minutes. They demand deeper thought than the more ordinary activities of the workday. But they cannot be put off forever.

How often have I watched these same evasive tactics in others. Excuses for not getting at an assignment can mount astronomically. I once saw an assignment bypassed for a whole year. The assignee simply kept setting it aside until a better time came. That self-starter never did operate, and even the "crank" in the front didn't set the engine purring—or even growling!

There is real satisfaction that comes from facing and surmounting difficult tasks. Sometimes it is hard to anticipate this satisfaction from the starting end of the operation, but when the job's all done and the dust of battle has settled, the joy of accomplishment is sweet indeed.

How much happier is the office where the staff is comprised of self-starter-type—people who see the jobs needing to be done, and pitch right in to do them. Sometimes the turning of a key is required—a suggestion of some assignment waiting. But immediately the engine springs to life, and the wheels of business whirl happily away. This is real teamwork!

I think that perhaps the one-talent servant who buried his talent rather than do something with it was in the model-T category. He simply lacked the self-starter that would set him in business. He waited around for the crank and never saw any action at all. What a difference between him and the two-talent and five-talent self-starters!

And there's something of even deeper importance involved than getting our jobs done under our own steam here. Heaven must be won, and no one is going to crank or push us into that place.

## WOMEN IN THE NEWS

### Forty Years a Treasurer

It was on April 28, 1928, that Bertha Evans was asked to be treasurer of a small group of Adventists at Ludington, Michigan. Forty years later Mrs. Evans is still keeping the church books balanced. In all these years she has not used an adding machine to total her accounts.

Only once during these 40 years has she had a real scare. During a remodeling of the local church she was asked to write a check, and in doing so noticed that her books showed a shortage of \$1,000. However, it didn't take her long to find her error and to bring the books into balance.

When asked whether she was willing to serve another ten years, she cheerfully replied that she would always be willing to help her church.

E. N. WENDTH





## WHAT LIFE IS ALL ABOUT

"When I consider life, 'tis all a cheat." These words were penned by John Dryden, seventeenth-century English poet. "What is our life but a succession of preludes to that unknown song whose first solemn note is sounded by Death?" So wrote Alphonse Lamartine in *Méditations Poétiques*. Many other writers and millions of their readers have echoed these despondent thoughts through the years. No wonder twentieth-century man has serious misgivings about whether life is even worth living.

Look at the typical man of the world. If circumstances have smiled upon him (as he would put it), he lives in a comfortable house, drives an almost-new car, and holds a steady job. He would tell us that he has his share of problems, but "all in all I have it pretty good." But when we draw back the curtains surrounding his smug world of today, the color in his face fades and a betraying grayness settles in his eyes. He sees himself a small boy on a sliding board, having been launched into life without his consent and looking toward the bottom with anxiety, for no father is rushing around to the end of the slide to catch him. In fact, no one at all is there. He is alone. He can see nothing but a vast gray emptiness into which he must someday plunge. He has heard men call life a blunder and a shame, a disease, a jest, a cheat, saying it is made up of mere bubbles. He is inclined to agree.

Mr. A should not be surprised with his thoughts (when he allows himself to reflect on anything but superficial matters). After all, his society has sprinkled him with cynicism, confirmed him in the doctrines of Darwinism, and made materialism the most important god in his pantheon.

Although he may be perfectly happy with his Now, his past is hazy and his future blank. Being a believer in organic evolution, he conceives of himself as an accidental end product of a mysterious chain of physical and chemical events which began billions of years ago in a primordial puddle. He supposes that the presence today of intelligent beings on the earth is but an example of a "fortuitous concourse of circumstances."

No wonder there is so much despair in the world! There are so many Mr. A's. Past and future are blurred or erased; the source of man's being is unrecognized; and the potential of man's life is lost on the misty slopes of speculation! A man cannot open the door any wider for despair than when he admits that he is a biological accident, that life is a preposterous joke, and that the future is a long, dark corridor with a trap door labeled Death somewhere, somewhere, somewhere. And beneath the trap door . . .

What a glorious experience then is his when the voice of Christ thunders through the barriers of man's willful ignorance proclaiming, "I am the way, the truth, and the life" (John 14:6). Christians whose lives have long been guided by that sure voice have some wonderful things to say to Mr. A and his ilk. We do not dread the future or wonder about the past. Upon the authority of God's Word we know where we came from and where we are going. "My times are in thy hand" (Ps. 31:15).

The chasm that separates the mind of Mr. A (the agnostic) from that of Mr. C (the Christian) is little recognized. We know that most people today accept evolution as a suitable explanation of first things; we

know that few have a clear understanding of what lies beyond the cemetery. But we can hardly realize the effects these misunderstandings have upon Mr. A's day-to-day life. He doubtless would nod understandingly if he read these words of Dryden:

"Death in itself is nothing; but we fear  
To be we know not what, we know not where."

His most generalized reaction is to make the most out of what he does have control over—today. Today, he says, I will get what's coming to me. Today I will eat or drink or play in whatever way will please me the most. If I must be courteous or thoughtful, I will do it so that I and my dear ones will ultimately benefit. Life is too short to miss any of what I see around me now.

Another loss to Mr. A is his sense of values, his judgments regarding right and wrong. Spiritual relativity replaces firm conviction; clever statements by the witty or learned supplant the authority of God. The highest values are placed, not on unselfish relationships with neighbors, but on personal appearance, position, possessions, and power.

### Always Looking for Approval

The idea of a future judgment is foreign to Mr. A. His motivations are much closer to today than that. He is not concerned with what some unknown deity may think of him or of what accounting he may have to give at some far-off day in court. He is judged, he feels, by what his family, his boss, his co-workers, think of him. He may be interested in how to win friends and influence people, but he is not interested in how to win eternal life and save others. Myopic, materialistic Mr. A!

Is the Christian any different? Indeed he is. In fact, the contrast is so striking that we would be able to point out a Christian in any crowd if attitudes were written on our foreheads. Mr. C knows that the race was created by a wise, omnipotent God. Moreover, he knows that despite the race's alienation from its Creator, he bears the image of the divine, for his first parents were created in the image of God. The Christian does not feel that he is a piece of flotsam on a boundless sea, but rather a meaningful part of a grand design. He knows that he is under the constant surveillance of One who loves him supremely. What confidence is his! For him the greatest days are yet ahead. As a subject in the kingdom of God he can claim eternal life. He can participate in the project of reinstating the members of this race in the family of heaven.

O how much the world is losing by denying the teachings of Scripture! How much purpose has gone out of life! How much has man's sense of destiny diminished, eroded by worldly-wise philosophies!

Years ago an English bard pictured the passing of life as the flight of a small bird. From out of the cold and darkness the small bird flies through an open window into a great hall with its huge fireplaces and welcoming light. But in a moment the bird is gone, passing out into the night again through a window opposite. Such, it seemed to that writer, is life—only a moment of warmth and light between two eternities of chill and darkness. All that we know is that brief moment.

Is this life? It is not. What then is the grand design of the omnipotent, tenderhearted Creator and Parent?

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is . . . the great object of life."—*Education*, pp. 15, 16.

Life is a sacred trust, a gift from our Father to be used as He directs, so that His purposes may be worked out for an erring, recalcitrant race. Life is an educator preparing its pupils for graduation from this life to the next. It is an opportunity to receive the imprint of the divine.

F. D. Y.

## LETTERS

### From Readers

#### LAYMEN NEEDED

EDITORS: On September 30, 1967, a small church of 15 members was organized in State College, Pennsylvania. In the months that have followed we have been privileged to count among our regular attendants one non-Adventist family of four and another non-Adventist lady. Many persons are interested in the truth. Some are studying the Bible Speaks lessons. Others are enrolled in correspondence courses through Faith for Today or the Voice of Prophecy.

The long-range prospects for our church are good; but since State College is the home of Pennsylvania State University, a large portion of the church members are graduate students whose stay in the area is of limited duration. One family has already left. The Sabbath school teacher will leave next month, and the leaders of the children's divisions will probably leave sometime this summer.

In the face of our needs and those of similar small churches, we often ask ourselves why more of our people do not move out into these new areas. What this church really needs is at least two more strong SDA families who would be permanent residents of the area and provide a continuity of leadership which graduate students are unable to give.

No doubt our situation is not unique. Would it be possible for our conferences to inaugurate a plan whereby members of large churches would be challenged to move and strengthen some of the smaller congregations? The Mormons have done this in our town and are carrying on a successful ministry. Unless God moves upon the hearts of some laymen to join us, we may find it difficult to survive as an organized church.

MR. AND MRS. ROBERT WILKINS, JR.  
State College, Pennsylvania

#### FEDERAL AID

EDITORS: Are we to understand that our denomination is giving thought to accepting Government funds for our institutions after our long and honorable stand on separation of church and state?

We have repeated over and over, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's," to prove that church and state are forever to be separate. We also have upheld the First Amendment to the Constitution. It has been our bulwark of defense.

It seems that since God has promised to be with us to the end, there should never be a time when we consider lowering our standard or relinquishing our faith. His blessings are on condition of obedience.

In the March issue of *Church and State*, page 8, we read: "A church once it is caught

in the eye of a church-state storm, may be destroyed forever. Its walls may not collapse, its program of activities may not be diminished; but it will be destroyed as a church, that unique institution ordained of God to do a divine work no other institution can do.

"Full religious liberty for all can be realized only by American citizens who think enough of their religion to pay for it, enough of their country to obey its Constitution, and enough of their God to live by the Golden Rule."

We have always been inspired by the quotation from the Spirit of Prophecy that we are to "stand for the right though the heavens fall."

MRS. A. F. JOHNSON

Grants Pass, Oregon

EDITORS: I have heard arguments pro and con concerning Federal aid to education and can see no reason for compromising our long-held position of complete separation of church and state. The fact that we already accept milk on the school milk program or "funds" for library books or money for science buildings shows how far we as a denomination have strayed into taking part in a socialistic and unifying trend in big government already. We need to be pulling back from Government money and aid instead of con-

sidering accepting or asking for more aid. If our church can't recognize the need to support our educational work in its entirety now before any more steps are taken to "clasp hands" with the Government and accept public tax money, then God forgive us, because our educational system is soon to go down the drain and will be no different from the world's. It would be a fatal step to accept Government money for our educational work.

PAUL SHAKESPEARE, M.D.

Mountlake Terrace, Washington

#### CARELESS DRESS

EDITORS: I say Amen to C. L. Paddock's note on careless dress (April 18). I have been haunted by this feeling for some time. We tend, at times, to dwell on the feminine side of dress decency and leave the careless male to himself. Not long ago I chanced to hear one of our ministers who, even though he presented an excellent message, made it difficult to concentrate because of his ultra-baggy trousers that were at least two inches too short. As ministers, we are to be examples of what to do, not what not to do. Thank you for the reminder.

REED A. QUALLEY

Wrangell, Alaska

#### Does It Give You a Lift?—I

### No One to Care for Him—Yet He Cared

By C. L. PADDOCK

One morning there came into my office a trim, neat little man in his eighties. There was a spring in his step, a light in his eyes, and his heart was so full of hope and trust that his Christian experience just bubbled over.

"Tell me," he said, "about how our work is going all around the world."

He lived a rather lonely life with his sister, who was not a Christian, and who seemed to delight in speaking disparagingly about his belief and his religion.

It was a pleasure to tell him briefly of the rapidly expanding work all around the world. To keep him informed I ordered a subscription to the REVIEW to go to his home.

He did not have any of life's luxuries; in fact, he did not always have the everyday necessities. Nevertheless, he was consecrated and full of hope and courage.

Shortly after his visit I felt a letter might be of some encouragement to him. In my letter I slipped a one-dollar bill, thinking he might get something he wanted.

A few days later I had a most encouraging letter from this devoted, whole-souled Christian. "I am enclosing 15 cents," he wrote, "Ten cents is for tithing on the dollar you sent me, and five cents is for missions."

I did a bit of serious thinking that morning. That letter gave me a real lift. I counted my blessings, or tried, but they were more than I could count.

Here was an elderly gentleman with no home, no one to care for him, and the sum of his money had been a dollar bill. Yet he wanted to give 15 cents of it to help send the Advent message to the ends of the earth.

That spirit is alive in many hearts today, and is helping to keep this message going on and on and on. There are in the Advent Movement many thousands of humble, devoted, consecrated souls like this old gentleman. Doesn't it give you a lift to think about it?

Of course I wrote him other letters and sent small gifts. And, of course, the tithing and offerings from the gifts always came back. We cannot love this message without giving.

# Eager Hands Are Waiting to Build

By PAUL H. ELDRIDGE  
President, Far Eastern Division

The war in Vietnam has produced many heroes, not all of them military. Seventh-day Adventist literature evangelists belong in the hero category. Some have lost their lives. Others have been captured and held for weeks. Despite these conditions, they have set new sales records for our publications. Even the stepped-up military effort in the Saigon area has only temporarily slowed them down.

Our publishing house in Saigon is working hard to supply literature. Since a curfew at night makes a second shift impossible, the workers are putting in overtime daily and on Sundays to keep up with the demand for books.

On a recent visit to Saigon I found an area beside the publishing house that looked at first glance as though it were the aftermath of a bombing. A quick, closer look was reassuring. The steel rods protruding from concrete pillars and the red bricks filling in between were part of a new addition to the building. Providing space for offices and a display room on the ground level, and for editorial and art departments on the second floor, it will bring real relief. At present, the treasurer's office, the editor's office, and the art department are all in one 13-by-15-foot room! Factory areas are equally crowded.

This vital building project in Vietnam was made possible by the 1966 Missions Extension Offering. Funds received from this offering are providing two thirds of the construction costs. The need for an addition to the Viet Nam Signs Press was listed among the projects from all around the world in 1966. Despite the war, this new building will be completed soon.

Here is dramatic proof that the Missions Extension Offering accomplishes exactly what its name implies. The Viet Nam Signs Press will now be able to put more literature into the hands of our intrepid colporteurs. Many of the books will be sold in territory that frequently changes hands as opposing forces advance or retreat. Reversing a trend of former years, religious books are now outselling health books. And every piece of literature is a veritable "missions extension."

This story of vital progress as a result of the Missions Extension Offering can be repeated from every overseas division. Careful study is given to choosing projects. It is not easy for each division committee to eliminate all but one of its urgent needs to list for this offering. And there is great rejoicing when the funds sometimes exceed expectations.

This year's Missions Extension Offering is scheduled to benefit the following projects:

*Australasia*—build girls' dormitory and four new classrooms for the Bena Bena Central School in New Guinea.

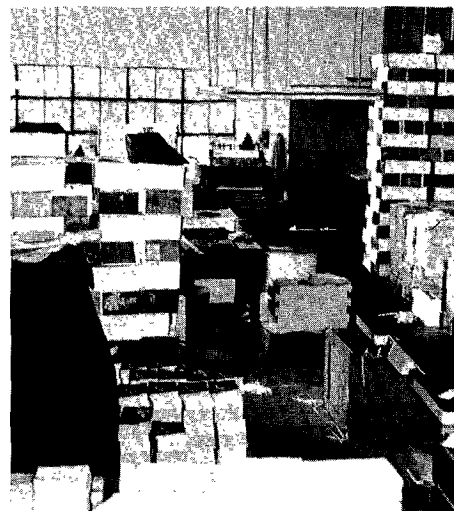
*Far East*—help build the new Kitaura Academy in Japan.

*Inter-America*—erect and equip a library for Dominican Academy; also help build a church in Valencia, Venezuela.

*Middle East*—expand classroom space at Iran Mission Academy and the Bishmezzine School in Lebanon.

*Northern Europe*—provide printing equipment for Ethiopian Union Mission and housing for married students at Adventist College of West Africa.

*Southern Asia*—establish industries at Lakpahana Training Institute, Ceylon, and provide a boarding school in Assam.



The crowded conditions in the Viet Nam Signs Press are typical of situations in areas where gospel work is facing rapid growth.

*Southern Europe*—build a school at Quilengues Mission in Angola Union and a dispensary and maternity ward in Chad, Equatorial African Union; provide publishing house equipment, Tananarive, Indian Ocean Union.

*Trans-Africa*—erect Caprivi Strip church and Yuka Hospital church in Zambesi, and Mufakose church in Salisbury, Rhodesia.

This year the Missions Extension Offering, with a goal of \$150,000, will be taken on Sabbath, September 14. All around the world the eager people whose projects have been listed are praying that it may be the largest in history.

## American Doctor Holds Three "Plans" in Spain

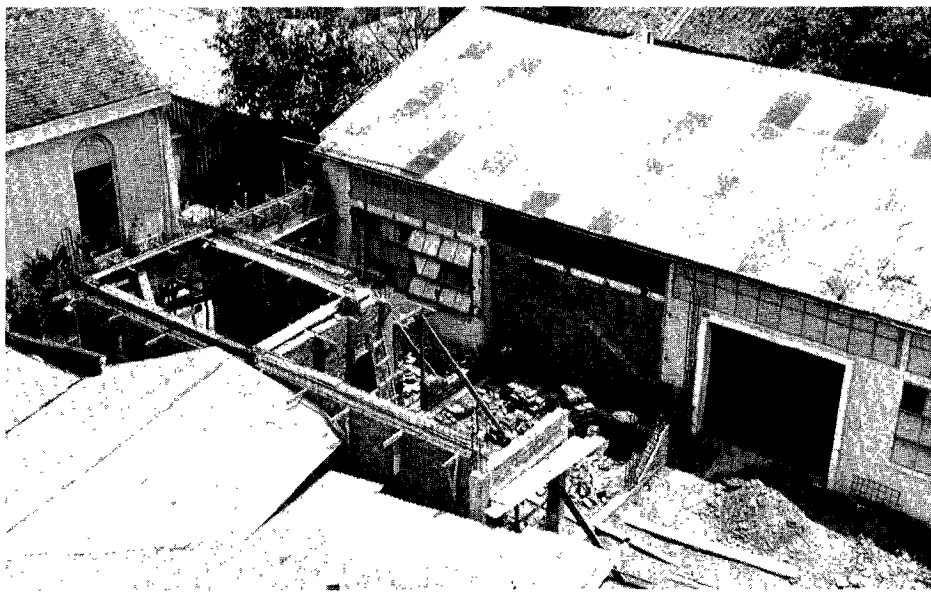
By T. S. GERATY  
Associate Secretary  
GC Department of Education

An Adventist physician from Canoga Park, California, recently completed three successful weeks of Five-Day Plans at Zaragoza, Barcelona, and Valencia, Spain.

Paying his own travel and lodging expenses, Dr. Vernon W. Foster flew out during October, 1967, and June and July, 1968, to cooperate with Manuel Martorell, temperance secretary of the Seventh-day Adventist Church in Spain.

Results were satisfying as 55 per cent of those who attended in Zaragoza, 97 per cent in Barcelona, and 80 per cent in Valencia gained victory over their habitual smoking.

The best newspaper reporting the church has ever enjoyed in Spain occurred in the Barcelona dailies of *El Noticiero Universal* and the *Solidaridad Nacional*. In the third course the Valencia newspaper, *Las Provincias*, arranged under its popular department "Days of the City" two and one-half columns of interview with Dr. Foster and a two-column-wide picture of Vincente



Viet Nam Signs Press construction was financed by the 1966 Missions Extension Offering.

Garcia de Real (an insurance agent who attended the course), Dr. Foster, and Pastor Manuel Martorell.

University and government officials as well as physicians and surgeons asked the Adventist doctor to remain to give further course work.

One official of the cultural club that sponsored the last course in Valencia came to Dr. Foster after the last session to thank him for his help. He offered to nominate the doctor to his board of governors to receive a medal of commendation for the help the people of Spain had received.

## Addition Being Built at Mindanao Sanitarium

By E. L. LAMERA

*Chaplain and Acting Business Manager Mindanao Sanitarium and Hospital*

Acting Mayor Gerardo B. Padilla, of Iligan City, participated in the foundation laying ceremony May 12 for an addition to Mindanao Sanitarium and Hospital in the Philippines.

In his speech Mr. Padilla commended the hospital staff for giving worth-while services to the sick of Iligan City and its neighboring towns. He said the hospital staff is "even extending its unselfish services to the less fortunate ones who can barely pay their hospital bills."

Along with the guest speaker were City Councilor Casimero Cabigon, who spoke briefly, and Lorenzo A. Yutuc, president of the Northern Mindanao SDA Mission, who gave a short history of the medical work of Seventh-day Adventists. Then, too, a Well Baby Contest was sponsored by the hospital under the leadership of Tarcela Torrico, director of nurses.

The Mindanao Sanitarium and Hospital began as a clinic in Dansalan City (now Marawi City) in 1947, pioneered by Dr. R. T. Santos, at present staff surgeon of the Manila Sanitarium and Hospital, and Lois Burnett, American missionary nurse. This clinic served the medical needs of the Moslem people until 1953. In 1952 another clinic spearheaded by Dr. F. T. Geslani, now medical director of the Miller Sanitarium and Hospital, was opened right in the heart

of Iligan City. Out of the proceeds of these two clinics and from the donations of various SDA institutions, the construction of the Mindanao Sanitarium and Hospital was begun in the early part of 1952 in Tibanga, about two kilometers from the city.

In 1953 the hospital opened with Dr. Geslani as the medical director. Dr. Santos was moved to Cebu as the medical director of the Miller Sanitarium and Hospital and secretary of the South Philippine Union Mission.

Two years later Dr. Santos returned as medical director, and he was followed in 1958 by Dr. A. P. Roda and this year by Dr. W. M. Torres, Jr. During Dr. Roda's administration plans were laid to expand the 40-bed capacity. The present expansion program will bring the hospital's capacity in the near future to about 85 beds, including ten beds for pediatrics, ten nursery boarders, and ten bassinets.



*Local pastor Edward P. Pettit welcomes the Lord Mayor of Norwich to church dedication.*

## New Church Dedicated in Norwich, England

By ROY E. GRAHAM

*Departmental Secretary British Union Conference*

First fruits of a new fund-raising plan in Britain were seen in Norwich, Norfolk, at the dedication of a new \$50,000 sanctuary May 25.

The Lord Mayor and Lady Mayoress of this East Anglian city of 120,000 gave a civic welcome. B. E. Seton, president of the British Union Conference, preached the dedicatory sermon, and the Act of Dedication was conducted by E. H. Foster, South England Conference president. In the afternoon Edward P. Pettit, the present pastor, directed a service of praise and thanksgiving in which six former pastors and their wives were present to bring their personal greetings to the large congregation.

The fund-raising plan, inaugurated in January, 1967, by Elder Foster challenges each church member to contribute one per cent of total income to the conference building fund.

In addition to conference assistance, the local members had raised more than \$26,000 through the sale of their former church property and sacrificial giving. Gifts had also been received from American ex-servicemen, many of whom worshipped in Norwich during World War II.

# Brief News

## FAR EASTERN DIVISION

† The General Conference Publishing Department is sponsoring a survey of the eight publishing houses of the Far Eastern Division. Its purpose is to see the results of the grants given by the three United States publishing houses and to study present and future needs. Since World War II, grants of \$1.5 million have been given to help rehabilitate and expand the printing facilities. L. F. Bohner, general manager of the Pacific Press Publishing Association, is conducting the survey.

E. A. BRODEUR

*Departmental Secretary*

## INTER-AMERICAN DIVISION

† The Investment Offering in Inter-America reached \$108,383.59 in 1967, with a large percentage of the membership participating in individual and church-sponsored fund-raising activities. Mrs. Cadilla, the leader of the children's Sabbath school in Colón, Panama, led out in one such project. She bought several dozen chicks and gave them to the children to raise. At the end of the year her division had \$700 for its investment efforts.

† Students in Honduras conducted 13 branch Sabbath schools every Sabbath afternoon during the school year, with attendances ranging from three to 75. This missionary activity led to a series of public meetings during the vacation period. About 150 came to see the pictures, to enjoy the music, and to listen to the preaching. As a result of this total evangelism program, 70 people have already been baptized and many more are preparing for baptism.

T. R. HAYLOCK

*Departmental Secretary*

## NORTHERN EUROPEAN DIVISION

† Pastor and Mrs. Jens Arne Hansen are among the most isolated missionaries of the division. For four years the Hansens, who live in Godthaab, Greenland, have waited for a boat to enable them to visit all the small communities around the coast line of the world's largest island. At the Northern European Division's winter council in Denmark, action was taken to purchase a 32-foot Norwegian fishing boat, *Gunn*, for the evangelists' use.

VICTOR COOPER, *Correspondent*

## SOUTH INDIA UNION

† Sixteen people in Kolar Gold Fields were baptized by Iyadurai Israel, the local evangelist. Several more families are attending the Sabbath services. Twenty should be ready for baptism in a few weeks.

D. R. WATTS

*Union Ministerial Association Secretary*



*L. A. Yutuc, president, North Mindanao Mission, traces the SDA medical work history at hospital and local civic officials look on.*



*A look at Andrews Memorial Hospital and its needs begins at the reception desk, the focal point for incoming phone calls, patient registration and admittance, cash transactions in off hours, reception of visitors, and parcel delivery.*

# Andrews Memorial Hospital

*A photographic tour of the facilities at the Adventist hospital in Kingston, Jamaica. Needs for expansion are revealed.*

By JEWEL H. HENRICKSON

Photos by Roy Henrickson

Andrews Memorial Hospital in Jamaica is about to enter a \$672,000 expansion program. This will increase the bed capacity from 50 to 100, but more than that, it will begin to satisfy extremely pressing needs.

Andrews serves side by side with private and government hospitals, including the University of the West Indies Medical School. Still the lack of sufficient hospital beds in Jamaica, of trained nurses—to replace the nurse drain to more lucrative overseas posts—of paramedical education for Adventist youth, all point to the need of upgrading Andrews.

But even more important is the need for a representative Adventist medical center in Jamaica to testify to a better way of life and to bring the Advent message to those who would never read a tract, join in a Bible study, or attend an evangelistic meeting.

In 1944, Seventh-day Adventists under the leadership of the late Dr. Clifford Anderson invested in the Sulgrave Manor and accompanying land in Kingston, Jamaica. The next year they opened the remodeled manor as the first hospital in the Inter-American Division. From the community and a clinic at James Street came the patients for the five wards and 22 beds.

Two years later the present hospital building, Andrews Memorial Hospital, was constructed in front of the manor, increasing the bed capacity to 50 and providing maternity and surgical units and doctors' and administrators' offices.

## Nurses' Training Curtailed

The first year Ruth Monroe conducted a school of nursing, which was operated for nine years, when the Jamaican Government closed all nursing schools connected with hospitals of less than 100 beds. However, Andrews did not give up; instead, the workers revised the curriculum to train practical nurses. Today its school is recognized by the government as a model for such training. Every term hundreds of applications are received for the 20 student openings available.

With the existing limited facilities, our doctors and their co-workers have been performing magnificently. In 1967 nearly 12,000 outpatients were cared for. There were over 1,200 admissions, and more than 14,000 laboratory and X-ray procedures were carried through. The times and the need demand expansion.



*The hospital laundry is housed in the servants' quarters of the old manor. Three women iron, mangle, and sort in what used to be a maid's bedroom. The mangle is so small and antiquated that sheets must be folded to ten thicknesses to do the job.*

The \$672,000 expansion plan is to provide, first, new surgical and maternity units and more beds; then new kitchen, cafeteria, laundry, power plant, medical records office, and additional offices.

Special contributions have erected a technical wing for the X-ray, laboratory, and physiotherapy departments. This wing, now in use, is soon to be formally opened.

Andrews Auxiliary, organized in 1965, has given its personal support as good-will ambassadors, volunteers, and contributors. The Auxiliary has supplied funds for nine vitally needed equipment items.

But the self-help, community contributions, and appropriations cannot equal the funds required for the current expansion and modernization program. Sabbath school members everywhere—shareholders in the world chain of Adventist hospitals—will be able to invest in Jamaica through the Thirteenth Sabbath Offering of September 28. Half the overflow is allocated to Andrews Memorial Hospital.





*"We can't file another chart in this room," said the medical records librarian last year. But somehow in the intervening months the clerks have been finding room for new ones.*

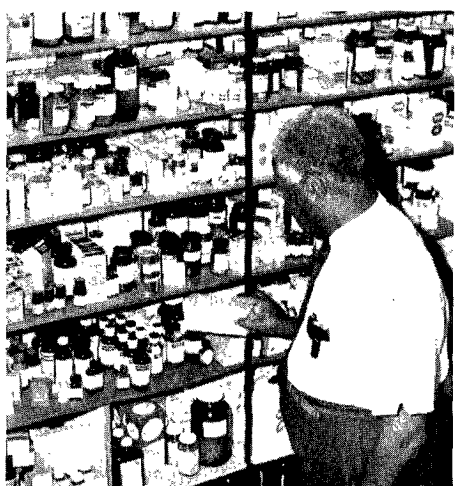


*The cupola of the old manor serves as the practical nursing classroom for the group of 18. The institution had to discontinue its regular nursing school when the Jamaican Government closed all nursing schools at hospitals of less than 100 beds.*



*Next Mrs. Mildred Henry, nursing service director, invites us to see the second floor.*

*The pharmacist's service is impaired because of a shortage of space for medicines.*



*No tour of a hospital is complete without a visit to the obstetrics unit. The nursery is equipped to take care of eight newborn babies. The incubator occupies aisle space.*



*The cubicle in the clinic for low-income patients has barely room for patient, nurse, and doctor. Doctors' offices have only one examining room each. Plans for expansion will help relieve this kind of congestion.*



*As we complete our tour we meet Dr. Mark Fowler, medical director. He tells us that the Sabbath school overflow funds will help Andrews Memorial Hospital to take its rightful place in the sisterhood of SDA hospitals.*

**NASDAD Anniversary Noted at Michigan Camp Meeting**

NASDAD, the National Association of Seventh-day Adventist Dentists, observed its twenty-fifth anniversary during Michigan's Centennial camp meeting at Grand Ledge.

A special service honoring the organization was held July 13. Dr. Robert Sundin, dental secretary of the Lake Union Conference and the current national president of NASDAD, acted as chairman.

It was during Michigan's camp meeting session of 1943 that M. Webster Prince, D.D.S., of Detroit; and Russell Mitchell, D.D.S., a faculty member of Emory Dental College in Atlanta, Georgia; and seven other graduates of this school managed to overcome wartime travel restrictions to meet on August 15 at Grand Ledge. Here they organized Adventists into their own professional society and elected Dr. Mitchell as their first president.

Dr. Prince, through NASDAD, is now working with the General Conference in the hope that a dental college may be established overseas. He notes that three fourths of the church membership lives outside the United States and that many of these Adventists would make good dentists if they could obtain proper training without running into Sabbath-observance difficulties.

ERNEST N. WENDTH  
*Departmental Secretary  
Michigan Conference*

*Atlantic Union*

**Andrews Field School Held in Hartford, Connecticut**

Students of the Theological Seminary at Andrews University and Atlantic Union College have been participating in an evangelistic field school in conjunction with a four-week Crusade for Christ being conducted at Hartford, Connecticut.

Field school director and crusade speaker is James Gilley, Southern New England Conference evangelist. The program is being held at the Hartford Intermediate School auditorium. Edward Banks, of the Theological Seminary, also had part in the program. The field school provides approved college and seminary credit for ministerial students and four local conference pastors who are involved in the course.

Attendance at the evening services during the first two weeks averaged 300 persons, with as many as 430 on peak nights.

RICHARD J. BARNETT  
*Departmental Secretary  
Southern New England Conference*

† The Northern New England Conference committee has voted to divide the Presque Isle district of churches—Presque Isle, Oakfield, Milltown, and Lubec. For-

merly the pastor had to travel about 450 miles every other weekend to visit the churches in Milltown and Lubec. Roger Holton, principal of Pine Tree Memorial School, will care for the churches in Milltown and Lubec, and Dwayne Toppenberg, summer graduate of Andrews University, will care for the Presque Isle and Oakfield churches.

† For the first time in its history, North-eastern Academy closed its 1967-1968 school year with an attendance of more than 100 youth. Its graduating class of 21 seniors tied the largest class in the school's history.

† Two additional rooms have been added to the Jackson Heights, New York, church school to accommodate the children turned away last year because of lack of space. Last year's enrollment was 85. This year it is expected to be between 110 and 115.

EMMA KIRK, *Correspondent*

*Central Union*

**GC Vice-President Holds Meetings in Colorado City**

M. V. Campbell, General Conference vice-president, recently conducted an evangelistic series in the Canon City, Colorado, Adventist church, as a follow-up of the church's Gift Bible program.

Elder Campbell presented the major doctrines of the church during the first nine nights of the 21-night Bible Speaks crusade. The meetings were concluded by Pastors Wayne Anderson, who had charge of music, and Jere Wallack, the speaker. Seven were added to the church as a result of the meetings, and several others are taking Bible studies in preparation for church membership.

Said Elder Campbell: "The period I spent in evangelism in Canon City was very enjoyable. After all, there is nothing in denominational work that is quite as satisfying as evangelistic work."

D. S. WALLACK  
*Departmental Secretary  
Colorado Conference*

† P. F. Pedersen, union lay activities secretary, was guest speaker at the Laymen's Bible Evangelism rally in Kansas City, Kansas, August 17.

† On August 25 a 30-minute weekly color television series began on KBTV, Denver, Colorado. This TV Bible class has been carried in other sections of the Colorado Conference, and the results have been good. Many Bible and study guides have been taken to those requesting them.

† Thirty-two Union College students were graduated in the summer commencement services August 9 and 10. Paul Kemper, pastor of the Pierre, South Dakota, church, was the Friday evening consecration speaker. W. S. Lee, Central

States Conference president, was the baccalaureate speaker. H. V. Reed, Colorado Conference president, was the commencement speaker.

CLARA ANDERSON, *Correspondent*

*Columbia Union*

**National Adventist Choral Society Sings for Potomac**

The National Adventist Choral Society gave a 45-minute concert at the one-day camp meeting July 27, sponsored by the Potomac Conference for the Washington, D.C., area. The program repertoire ranged from Bach and Mozart to Robertson and Thompson.

The choir, directed by Francisco de Araujo, is preparing a concert to be given in Constitution Hall, Washington, D.C., September 12, at the national convention of the American Council on Alcohol Problems. News commentator Paul Harvey will be the featured speaker.

A sell-out performance in Chicago's



**Church Dedicated in Pennsylvania**

Dedication services for the Indiana, Pennsylvania, church were held July 6 with Cree Sandefur, president of the Columbia Union Conference, giving the dedicatory sermon.

Other participants in the program included two former pastors, H. A. Schaefer, Scranton, Pennsylvania; and E. A. Roberts, Taunton, Massachusetts. O. D. Wright, president of the Pennsylvania Conference, was the guest speaker for the morning worship services.

The Indiana church was organized in 1906 and first met in the home of the pastor, J. W. Watt. Other places to meet were rented over the years. In 1962 a plot was purchased in a residential area on the outskirts of Indiana. Groundbreaking ceremonies were held a year later. On September 9, 1964, the congregation moved into the basement of the new building until the main sanctuary was completed.

A. R. Williamson is the present pastor.  
MORTEN JUBERG  
*Union Departmental Secretary*

Orchestra Hall recently climaxed a four-day Midwestern tour of this 150-member choral group. The trip was sponsored by the Hinsdale, Illinois, MV society.

A record by the choir is being cut by RCA.

#### COLUMBIA UNION COLLEGE

✦ Seventy-eight seniors were graduated by Columbia Union College at the close of the third trimester August 3. William Loveless, pastor of the Sligo church, was the consecration speaker, and C. E. Bradford, president of the Lake Region Conference, was the baccalaureate speaker. The commencement address was delivered by Raymond S. Moore, director of The Bridge, a center for intercultural studies, Chicago.

✦ CUC's president, W. H. Beaven, lectured on alcoholism in Australia and New Zealand, July 26-August 20. He was invited by the National Committee for the Prevention of Alcoholism. He also spoke in several Adventist churches, and attended a youth retreat at Wellington.

✦ For the fifth consecutive summer CUC has offered an eight-week special entrance program for students who have made low grades in high school or on college entrance examinations. The purpose of the program is to give the student experience in attending college so that he may become aware of his capabilities. It also enables the college to determine the student's eligibility for regular college work.

ZELLA HOLBERT, *Correspondent*

### Lake Union

✦ Eight persons were baptized at Gary, Indiana, as a result of meetings conducted by E. R. Taylor and D. Wandersleben. One of these new members learned of the Sabbath by reading her Bible through 20 years ago. Later, the loving interest of the nurses and doctors at the White Memorial Hospital in Los Angeles while she and her daughter were patients there, and also that of Miss Hazel Hartley, of Gary, won her to the church. Others assisting with the meetings were Mr. and Mrs. Robert Weisner and many of the laymen.

✦ Because of the great demand, the Illinois Conference held three family camps at Little Grassy Lake this summer. Every camp was filled to capacity.

✦ Wilson L. Trickett, faculty member at Andrews University and a member of the Pioneer Memorial church, was awarded the Michigan Conference Layman of the Year award for 1968. He was honored, along with 29 other nominees, in a special service at the Michigan camp meeting. Dr. Trickett received the award for pioneering the Bible Speaks program in Michigan.

✦ The southwest Chicago suburban DuPage County Board of Health changed its regular meeting night from Friday to

Wednesday so that a Seventh-day Adventist doctor, Charles L. Anderson, M.D., could be a member. Dr. Anderson, psychiatrist at Hinsdale Sanitarium and Hospital, accepted the appointment to the nine-member board only after the quarterly meetings in Wheaton were shifted away from the Sabbath.

✦ Oliver E. Cheatham, of the South Bend, Indiana, district, was ordained to the ministry at the Lake Region camp meeting this year. Jere D. Smith, union president, gave the ordination sermon; H. D. Singleton, associate secretary of the General Conference, gave the charge; Earle Hilgert, vice-president of Andrews University, offered the ordination prayer; M. C. Van Putten, secretary-treasurer of the conference, presented the candidate; and C. E. Bradford, Lake Region president, welcomed him into the gospel ministry.

MILDRED WADE, *Correspondent*

### North Pacific Union

✦ C. M. Bunker, former academy Bible teacher, pastor, evangelist, and conference administrator, is spending the week of September 8-14 at Gem State Academy as a special counselor to the young people as they begin a new school year.

✦ "Christ Supreme" was the theme of the evangelistic series held by the Missionary Volunteers in the Everett, Washington, district early in August. All music, ushering, speaking, and other tasks were done entirely by the youth. Speakers were Nadine Wheeler, Frances Haskell, Pat Duncan, Jim Reinking, Robert Stumph, Sokhoom Wilawart (a student from Thailand), and Ken Perman.

✦ William H. Shephard, after conferring 74 Bachelors' and Masters' degrees August 4 at Walla Walla College, honored the commencement speaker, Paul C. Heubach, former dean of WWC's school of theology and pastor of the Walla Walla College church for 11 years, by conferring on him the honorary degree of Doctor of Laws. Currently, Elder Heubach is professor of applied religion at Loma Linda University and LLU church pastor.

✦ Laymen of the Wenatchee, Washington, district are managing an experimental summer series in Chelan, directed by Evangelist and Mrs. Jim Hiner and Barbara Morton. Meetings have not been held in Chelan for at least 20 years. Prospects are bright that a church will be reactivated in that town as a result of the meetings.

✦ In Kamiah (population 1,100), Idaho, ten persons have been baptized as the result of the evangelistic meetings and branch Sabbath school work. The Sabbath school, begun last fall by members of the Orofino congregation, has had a consistent attendance of from 30 to 35. In the spring Evangelist John Klim and his wife held a six-week series that resulted in 30 commitments.

IONE MORGAN, *Correspondent*

### Pacific Union

#### "Voice" Billboards Sprout Along Los Angeles Streets

The Southern California Conference is putting the Voice of Prophecy high in the air on billboards in the Los Angeles-Glendale area. They advertise the Voice of Prophecy crusade that will begin in Glendale this fall.

Within a radius of 20 miles ten signs have been put up along the main thoroughfares. Every day 174,000 cars go by these signs and 5,328,000 people have the opportunity to look up to "Daily Inspiration" with the Voice of Prophecy as they travel to work and come home at night.

JAMES J. AITKEN  
*Secretary, GC Radio-TV Department*

✦ Pastor Isao Horinouchi of Sacramento, has won a Fellowship for Asiatic studies at Sophia University in Tokyo from Japan Air Lines and the Japanese American Citizens League (JACL). He has been enrolled in the doctorate program in sociology at the University of California at Davis. Following his return from Japan this fall, he will teach at Pacific Union College.

✦ Tucson, Arizona, Mountain Avenue church members supported the 1967 Sabbath School Investment Fund with 241 of the 327 members sharing in the total of \$2,097.06.

✦ A businessman in Simi, California, quit smoking after viewing a temperance department exhibit in the lobby of the Simi Valley Community Hospital.

✦ The Pacific Union's annual Japanese camp meeting was held August 15-19 at Camp Wawona in Yosemite National Park. Hiroshi Shibata, noted Adventist evangelist from Japan, spoke daily.

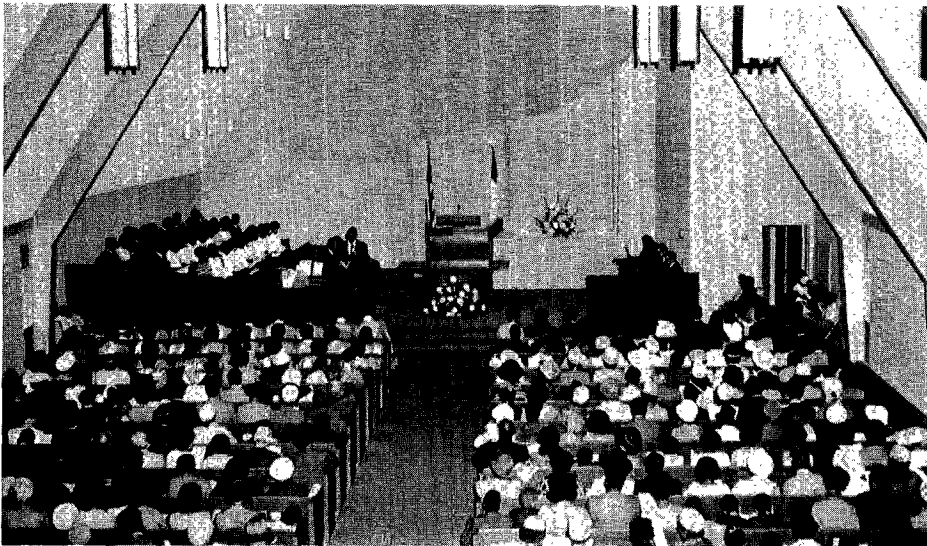
✦ Weekly worship services in the Yugoslavian language are conducted by Elder Henry Reth of San Pedro, California.

✦ More than 200 boys from underprivileged homes attended a week-long Good Neighbor Camp at Cedar Falls, the Southern California Conference mountain youth camp.

✦ Samoan members of the San Francisco Tabernacle church have organized a weekly Samoan-language branch Sabbath school, at which attendance ranges from 40-60. A visitation program to the estimated 10,000 Samoans in San Francisco has been launched.

✦ Nevada-Utah Conference youth recently enjoyed a week of summer camp at the Northern California Conference's Pinecrest Camp. Fifty-eight of the 163 campers signed decision cards to prepare for baptism.

✦ "TeeNacT" (Teenagers in Action for Christ) is the summer occupation of Monterey Bay Academy and Santa Cruz area teens. With their motto "Christ Above



**Altadena, California, Church Opened**

The opening services at the Altadena, California, church took place not long ago with G. N. Banks, of the Pacific Union Conference, Helmuth Retzer, of the Southern California Conference, and Calvin Mosely, Jr., of the General Conference, as speakers. Herman L. Kibble, pastor of the 300-member congregation, planned the April 27 services.

S. A. YAKUSH

*Departmental Secretary, Southern California Conference*

All," the group opened a center adjacent to Santa Cruz Beach. Here they provide bread and beans to hungry youth, and try to feed their souls by earnest conversation about Christ and gospel songs by a string trio. The youth had a three-night evangelistic rally late in August.

HERBERT FORD, *Correspondent*

*Southern Union*

**Eighth Five-Day Plan Held in Jacksonville, Florida**

The eighth Five-Day Plan to Stop Smoking was held June 10 to 14 in Jacksonville, Florida.

Eleven doctors, six of whom were members of the Jacksonville Seventh-day Adventist church, participated in the Five-Day Plan. Five others, each a specialist in his field, gave a night to the program.

Dr. Ashbel C. Williams, past president of the American Cancer Society, was guest speaker for the first session. He stated that "the time is past when the relationship of smoking to lung cancer and other harmful effects needs to be proved. Now is the time to mold public opinion to act in accordance with the known facts."

He stated that the film *One in 20,000* gave only a part of the story. In a recent year there were 52,000 deaths from lung cancer, but when one adds other smoking-related deaths, the total is 300,000 deaths a year due to smoking. Deaths from emphysema and heart disease far outnumber lung cancer. Six months after one

begins smoking, the effects of tobacco can cause heart spasms.

Dr. Williams also said that the number of doctors who smoke has decreased from 65 per cent to 27 per cent. As a result of this decrease, in the past ten years lung cancer among doctors has dropped by 30 per cent.

The nine Adventist men who sponsored the program were: J. D. Foley, R. A. Haupt, Stephen Hwang, J. G. Linebarger, Floyd Pichler, D. D. Reins, Arthur Crawford, Ben L. Walker, and W. J. Keith.

HENRY J. CARUBBA

*Departmental Secretary  
Florida Conference*

✦ The Fletcher and Hendersonville churches in North Carolina have ten new Sabbath school members as a result of the Vacation Bible Schools conducted this summer. The two schools had an enrollment of nearly 200.

✦ More than \$25,000 was received at the Carolina camp meeting to help in the construction of a new cafeteria building on the Mount Pisgah Academy campus.

✦ The St. Elmo, Alabama, church, under the leadership of W. G. Zima, reached their Silver Vanguard Ingathering goal July 13.

✦ L. Dudley Nichols, John L. Marshall, and E. A. Roy, district leaders of the Florida Conference, were ordained at the Florida camp meeting.

✦ Ernest Stevens, John Robbins, and Roy Caughron were ordained to the ministry at the Georgia-Cumberland camp meeting.

OSCAR HEINRICH, *Correspondent*

*Southwestern Union*

✦ Young people of the Children's Home of Hot Springs, Arkansas, have expressed appreciation for attending the Camp Yorktown Bay summer camp. Seventy-five youth spent a week at the camp as guests of the Arkansas-Louisiana Conference.

✦ In 1967, 44 members of the Dallas Spanish church determined to double their membership in one year's time. By active work of the membership under the leadership of Joseph Espinosa, 45 persons were baptized during the year. In addition 28 other persons are currently studying for baptism.

J. N. MORGAN, *Correspondent*

*Andrews University*

✦ Edward J. Specht, chairman of the mathematics department, will be an honorary Research Associate at Harvard University for 12 months beginning September 1, 1968. The Science Faculty Fellowship grant from the National Science Foundation will allow Professor Specht to continue research into potential theory and study functional analysis, a branch of mathematics important to his research project.

✦ Five more Andrews University students were admitted to medical studies at Loma Linda University last month. These included Norman Coon and Richard Lamon to the School of Medicine; Donald Dyresen and James Pollard to the School of Dentistry; and Dorothy Roelof to the School of Dental Hygiene.

*Loma Linda University*

✦ A two-year program in dental assisting leading to an Associate in Science degree will be offered by Loma Linda University this fall. Following completion of the course, students will be eligible for certification through the American Dental Assistants Association. Following graduation the dental assistant will intern for a two-month period at the university. Betty L. Zender will head the program.

✦ Loma Linda University Hospital Blood Bank has been certified as the second accredited blood bank in San Bernardino and Riverside counties by the American Association of Blood Banks. In an average month the University Blood Bank receives from about 270 donors and gives about 250 units of blood to 73 patients.

# ORDINATIONS



## South Atlantic

Five ministers were ordained at the South Atlantic camp meeting June 8 at Hawthorne, Florida.

Left to right: E. S. Sumpter, of the Gainesville, Florida, district; S. E. Gooden, MV and education department secretary; C. L. Thomas, of the Florence, South Carolina, district; O. H. Paul, of the West Palm Beach, Florida, district; and J. P. Monk, of the Fort Lauderdale, Florida, district (not shown).

Others participating in the service were W. W. Fordham, of the North American Regional Department; G. J. Millet, editor of *Message Magazine*; N. C. Wilson, vice-president of the General Conference for North America; and W. S. Banfield, president of the South Atlantic Conference.

F. L. JONES, *Departmental Secretary*



## West Virginia

George D. Rogers was ordained to the gospel ministry at the camp meeting in Parkersburg, West Virginia. Those taking part in the ordination were: J. J. Aitken, I. W. Young, A. B. Butler, and the conference president, Roscoe W. Moore.

For several years Pastor Rogers has served as a successful literature evangelist and publishing secretary. He has led a number of persons to Christ.

ROSCOE W. MOORE



## Kansas

Ordination services were conducted at the Kansas camp meeting June 8 for (left to right) Larry G. Boshell, of Arkansas City; A. V. Hyland, of Iola; and A. D. Johnson, of Coffeyville.

Those participating in the services were R. S. Watts, vice-president of the General Conference; W. R. Beach, secretary of the GC; R. H. Nightingale, president, Central Union Conference; and S. S. Will, president, Kansas Conference.

L. G. BARKER

*Departmental Secretary*



## Kentucky-Tennessee

Three men ordained to the ministry at the recent Kentucky-Tennessee Conference camp meeting are pictured on the front row, left to right: Orval L. Driskell, associate manager of the book department at Southern Publishing Association for the past four years and previously with Pacific Press for 15 years; Irad C. Levering, in denominational education work for 30 years, recent principal at Madison Academy, and current pastor in the Frankfort, Kentucky, district; and Robert B. Kimball, recent Bible teacher at Madison Academy, former principal of Memphis Junior Academy for seven years, and current pastor of the Paducah, Kentucky, district.

Officiating at the ceremony were (back row from left): E. L. Marley, president of Kentucky-Tennessee Conference; I. H. Ihrig, general manager of Southern Publishing Association; and Andrew C. Fearing, associate secretary of the General Conference Ministerial Association.

E. E. DUNCAN

*Departmental Secretary*



David R. Dickerson, assistant dean of men, College of Arts and Sciences, Loma Linda University, formerly dean of men, Gem State Academy (Idaho).

J. M. Hoffman, evangelist (Southeastern California), formerly director, Times Square Center (Greater New York).

H. E. Voorhees, lay activities, Sabbath school, and ASI secretary (Southern New England), from similar responsibilities (Greater New York).

Thomas Massengill, assistant treasurer (Southern New England), formerly treasurer and teacher, Greater New York Academy.

J. Melvyn Clemons, principal, South Lancaster Academy (Southern New England), formerly director of guidance and testing program, Atlantic Union College.

Rolf Lindfors, associate conference evangelist (Northern New England), formerly evangelist (Washington).

Ralph S. Larson, assistant professor of religion, Atlantic Union College, a recent graduate of Andrews University.

Thomas Grant Bunch, assistant dean of men and instructor, Atlantic Union College, a recent graduate of Sacramento State College.

George Harsha, pastor (Texas), from same position (Arkansas-Louisiana).

Charles L. Fryling, pastor, West Memphis West Helena district (Kentucky-Tennessee), a recent graduate of La Sierra College.

Dan Shiffbauer, pastor (Greater New York), formerly pastor, Texarkana (Texas).

W. D. Welch, MV and temperance secretary (Ohio), formerly departmental secretary (Arkansas-Louisiana).

Richard Kaping, chairman, music department, Gem State Academy (Idaho), from Sunnysdale Academy (Missouri).

Mrs. Richard Kaping, music department, Gem State Academy (Idaho), from Sunnysdale Academy (Missouri).

## Of Writers, Articles, and Miscellany...

Who knows who first recognized that a picture is worth 1,000 words? But whoever it was, we feel certain he would agree with our decision to include the facsimile of the petition for a school on this week's cover. With September rapidly approaching and plans for the school year gaining momentum, this brief feature will remind us again to be grateful for the schools that do exist. Every school is ordained by God to contribute to the finishing of the gospel work by giving youth the imprint of Christ's character.

A. V. Wallenkampf, chairman of the department of religion at Atlantic Union College, gained his inspiration for this week's article, "Confirmed and Grounded in God's Will" (page 2), from a visit with an old New Englander. Elder Wallenkampf, writer and teacher, is a member of several honor societies. Classwork and comprehensives complete, he is working on the dissertation for his Ph.D. degree from University of California at Los Angeles.

The English writer Ouida once said, "An empty brain and a tattling tongue are very apt to go together; the most silly

and trivial items of news or scandal fill the former and are retailed by the latter. Gossip, pretending to have the eyes of an Argus, has all the blindness of a bat." And while Mary Iversen in her article "Psst . . . Have You Heard?" (page 10) doesn't say it as harshly, she gives the modern Christian some points for checking practical Christianity.

Mrs. Iversen, a secretary in the Ministerial Association of the General Conference, has worked in denominational offices for more than 20 years. Her husband, J. O. Iversen, is in the GC audio-visual department. They have a son and daughter both in Columbia Union College.

The picture of Ambrose Monod (page 8) being arrested by police at Uppsala, was withdrawn by the information secretary of the World Council of Churches after only a few prints had been sold. The editor of our Finland Publishing House, Olavi Rouhe, obtained one before they were confiscated. When the REVIEW editor visited the publishing house in Tampere, Brother Rouhe offered to share his copy. We thank our sister organization for this courtesy.

In our June 20 issue, page 21, a picture appeared of Niles, Michigan, Missionary Volunteers who visited the original church where "The Old Rugged Cross" was first sung. The caption stated that the church is near Reed City. Actually it is situated at Pokagon.

## Review and Herald

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

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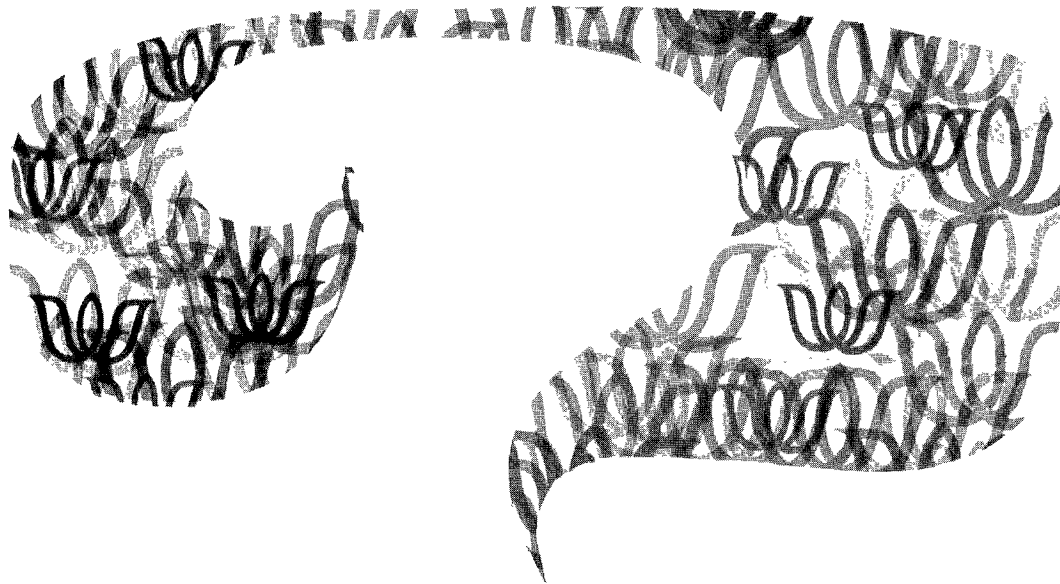
## Church Calendar

Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
IMV Pathfinder Day	September 28
Thirteenth Sabbath Offering	September 28
(Inter-American Division)	October 5
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5-11
Health Emphasis Week	October 12
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 19
Community Relations Day	October 26
Temperance Day Offering	November 2-9
Week of Prayer	November 2
Church Lay Activities Offering	November 9
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	December 7

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.

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# News of Note

## Growth Follows Gift Bible Work in South New Zealand

The Gift Bible program is picking up momentum in New Zealand.

The South New Zealand Conference started with this plan last October and now C. O. Lowe, lay activities secretary of that conference, reports: "The number of Bibles out in the homes of friends is growing every week, and perhaps the greatest joy of all is that in recent weeks we have had 22 new faces in our congregations as a result of the Bible Speaks plan. So far this month two persons have been baptized.

"In some areas the ministers are planning reaping campaigns. We are hopeful that in the next few weeks we will see our numbers increasing week by week with new folk worshipping with us.

"Among those who are enrolled are the medical superintendent of one of the hospitals, the sister tutor of another, ministers of religion, and elders."

V. W. SCHOEN

## Circulation of Liberty Now Highest in History

*Liberty* magazine, published bimonthly, now has the largest circulation (458,587) in its 62-year history. This figure is greater than that of any other SDA periodical. (Several of our denominational magazines publish more copies annually.)

Ten years ago the circulation of *Liberty* for the comparable issue was 152,789, so the circulation has increased threefold in this decade. The interest of the churches in the cause of religious liberty is responsible for this strong support of the magazine. It is expected that soon the circulation of *Liberty* will exceed half a million.

As conditions in the world grow more threatening, there are more men and women in positions of responsibility who should be receiving the message of respect for individual conscience that *Liberty* teaches.

M. E. LOEWEN

## Work of Ghana Colporteurs Noted by Christian Council

In Ghana, Seventh-day Adventist colporteurs each year sell more Christian literature than the combined sales of all five book depots of the main church.

This fact has been revealed by a survey carried out by the literature committee of the Christian Council of Ghana, whose findings have just been published and reported by Donald Banks in *The Life of Faith* (June 8 issue). In sharing this news with headquarters, V. H. Cooper, secretary of the British Union, writes: "The survey was commissioned on be-

half of the Christian Council under a grant from the Christian Literature Fund of the World Council of Churches, and was conducted by Peter Edwards, a management consultant from Britain.

"On the use of colporteurs the report states: 'This is the method favoured by . . . Seventh-day Adventists. Their people have a tremendous vision for literature work and they find it a most powerful method of evangelism. The Seventh-day Adventists have sixty-five colporteurs in Ghana. The only other known colporteur is employed by the Presbyterian Church.'"

D. A. McADAMS

## Bible School Applications Rise in Wake of Hymn Poll

With 71,795 applications received during the second quarter, the Voice of Prophecy reports the greatest Bible school activity for several years. Also reflecting increased activity is Faith for Today's report of 28,893 applications, their highest second quarter. This rise is a heartening reversal of a trend that began in 1962.

Such projects as the Favorite Hymn Poll and Telephone Evangelism have sparked new interest in the Bible courses. A survey of the source of applications reveals that the hymn poll conducted last spring brought many new names to both Bible schools. This increase is also reflected in the number of active students, graduates, and baptisms.

Both the Voice of Prophecy and Faith for Today report that they can handle many more students. Missionary activity, such as distribution of application cards and making personal visits, will be especially welcomed by these soul-winning organizations.

WALTER R. L. SCRAGG

## Ministerial Internships Granted to 71 Young Men

Seventy-one new ministerial internships have just been approved by the General Conference for the North American Division. This brings the total to 255. The quota is 260.

At present nearly 900 licensed ministers in North America are looking forward to ordination. They have completed four years of college and are either studying further at the Theological Seminary, Andrews University, Michigan, or are engaged in actual ministerial work under the direction of an ordained minister. Application for internship is made during the last year of college or the year at the Seminary, and requires the approval of the conference that is hiring the prospective minister.

During the internship period of three years, the General Conference pays a portion of the young ministers' salaries. Af-

ter a year of study at the graduate level, they are placed by their sponsoring conference where they will develop in all phases of the ministry.

At present the internships are distributed as follows:

Atlantic Union	21
Canadian Union	12
Central Union	20
Columbia Union	32
Lake Union	24
North Pacific Union	29
Northern Union	14
Pacific Union	57
Southern Union	26
Southwestern Union	20

255

D. W. HUNTER

## Children in Borneo Have Six New "Lamb Shelters"

Sabbath school members in Borneo are taking a special interest in erecting places for the children to meet. These rooms put up near the churches are known as lamb shelters.

While I was in the Far East, I witnessed the dedication of six of these. One interested me particularly because of the story behind it. This is the story:

Someone in Borneo wrote to a friend in the United States telling of the needs of the children. This friend took the letter to a wealthy acquaintance, but the woman was not at all interested in religious projects. The woman who worked for her, however, was impressed by God when she heard the letter read. She went to her employer and told her she would like to help. "But," she said, "I have no money. Would you advance me some?"

The wealthy woman was embarrassed, but she wrote a check for her employee. Then her thoughts ran something like this: Here the woman who works for me is willing to give to this project when she has so little. I who have so much am doing nothing.

The wealthy woman called the friend back and wrote out a check for a lamb shelter.

Throughout the Far East Adventist pastors and church workers are becoming more and more interested in working for the salvation of boys and girls.

LOUISE MEYER

## IN BRIEF

★ The Montemorelos Vocational and Professional College at Montemorelos, Mexico, has been granted permission to offer the senior year in religion-theology for the first time during the 1968-1969 school year. Courses offered will satisfy the entrance requirements of the Seminary at Andrews University in Michigan.