



Odyssey From Maryland to Moscow—1

# ICELAND

## *Isle of Fire and Ice*



By THE EDITOR

*J. H. Jonsson, principal of the Iceland school, watches the steam and hot water, "liquid gold," from a recently tapped thermal vein.*

**I**N RECENT issues of the REVIEW I reported on some of the significant trends and happenings at the Fourth Assembly of the World Council of Churches held in Uppsala, Sweden, July 4-19. These articles were based on personal experience. Throughout the two weeks of the assembly I sat in on plenary sessions, attended news conferences, interviewed delegates, and studied council documents.

But my editorial mission at Uppsala was only part of my summer assignment—one third, to be exact. For six weeks I was traveling not only in Sweden but in Iceland, Norway, Finland, Russia, Poland, Germany, and Great Britain. In this article and those that follow during the coming weeks, I wish to share some of the impressions gained on this trip.

Let me say at the outset that my wife accompanied me; thus when I

use the word "we" in these articles it will be more than the usual editorial "we"; it will actually represent two people. Let me say also that my wife traveled at her own expense. Five years ago when we took a similar trip, the late editor of the REVIEW counseled me to make this plain in my story. The advice was good; no one wrote to complain that denominational funds were being misspent.

Come with us, then—the only expense to you being the low, low subscription price of the REVIEW—as we complete last-minute preparations for our 12,000-mile journey. First we must get new passports (at \$10 apiece) inasmuch as our old ones have expired (passports in the United States are issued for a period of three years, renewable for another two). A photographer supplies us with a number of "mug shots," one to go in each passport, and several to accompany visa

applications for certain countries.

Then we apply for visas. Our travel agent expresses doubt that these will be forthcoming, inasmuch as journalists are not particularly welcome in some countries.

Several weeks pass, and we are beginning to share the agent's pessimism. But they finally arrive.

We proceed with other necessary preparations—immunizations of various kinds, working out flight schedules, making reservations for accommodations, purchasing all-weather clothing that will not look disreputable after being packed tightly into a suitcase, writing editorials and columns well in advance (the distaff side of the Wood family is, as many know, the author of "The Art of Living When You're Young"), and arranging mailing schedules so that the stories I send from overseas will arrive

*(Continued on page 11)*

By PAUL A. GORDON

# To Vote or

LAST week three conclusions were drawn from inspired counsel on the subject of voting. These were: (1) we are to cast our votes "on the side of temperance and virtue"; (2) if we vote "keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do"; and (3) we are to stand free from political strife and corruption.

Having considered these points, some questions still persist. Can Seventh-day Adventists participate in certain aspects of politics with good conscience? Are we ever to help in the making of laws, and if so, how? Is it ever proper to hold public office, either elective or appointive?

Let us look at politics first. George C. Tenney, in 1896 co-editor of the REVIEW with Uriah Smith, defined "pure politics" much as the dictionary does, as something that "embraces the sciences and principles of good government. Political economy, political science, philanthropy, civil government,—in fact, every branch of statecraft and statesmanship,—are included in pure politics."

If this were the true character of politics as generally practiced, we would have no argument with it. But we will have to agree with Tenny that politics, as generally known, has "become a name for demagogism, a system of personal wire-pulling, a cover for chicanery [and] trickery" with politicians generally having a "burning desire for office and its spoils" and legislators moved "by one consideration only—the prospect of re-election" (*Review and Herald*, Aug. 11, 1896).

A few years earlier, Uriah Smith looked at the political situation in our country and wrote with insight and pessimism.

"Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win."—*Ibid.*, July 15, 1884.

L. A. Smith, associate editor, compared political organization to an army, saying:

"Everybody can understand why it

is that an army can easily overcome a mob, and the same reason will explain why the political machine so readily overcomes the people's reform movements. The machine is an organized and thoroughly disciplined army; the people are an unorganized body."—*Ibid.*, April 6, 1905.

He continues:

"The only way for the reform element to cope successfully with the machine would be to organize and put in the field its own machine, and follow machine methods of work; but it is in machine politics that the whole evil lies."—*Ibid.*

## Is It Passé?

Have the passing decades outdated the foregoing statements? Not if we are to believe today's concerned commentators on the political scene. In the setting of these facts of political life Ellen White's terse comments come through clearly:

"The Lord would have His people bury political questions." "We cannot with safety vote for political parties." "Let political questions alone." "It is a mistake for you to link your interests with any political party, to cast your vote with them or for them."—*Gospel Workers*, pp. 391-393.

Note that the preceding statements do not exclude voting, but rather indiscriminate voting. If we vote, it should be on the basis of the personal qualifications of a candidate, not because he bears a certain party label. What we might call a vote for a "straight party ticket" is clearly warned against. We should vote intelligently, remembering that we assume a measure of responsibility for men's conduct in office. But it is clear that "political questions are not to be brought into our churches, nor must the political infatuation, strife, and excitement of politics absorb our time and attention.

Now let us turn to the other questions. What about personal participation in law making? Can we hold office and not violate our Christian responsibilities? Two statements by Ellen White bear careful study. In *Education*, page 262, we read:

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."

That this witness is not limited to occasional appearances on behalf of specific issues, and in fact, includes participation in legislative decisions, is evident from another statement made by Ellen White in an address to the teachers and students of Battle Creek College, November 15, 1883. She says:

"Have you thoughts that you dare not express, that you may one day . . . sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations."—*Review and Herald*, Aug. 19, 1884.

Ellen White goes on to explain the circumstances under which it is proper to accept such responsibilities. She says that we are not to be content with low goals, but we are to remember that "the fear of the Lord lies at the foundation of all true greatness." We are to hold "all temporal claims and interests in subjection to the higher claims of the gospel of Christ."

She also indicates that "as disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you." And, "balanced by religious principle, you may climb to any height you please." Notice, that the climbing is to be "balanced by religious principle."

Further, our God-given powers and talents are not to be perverted "to do evil and destroy others" or to be used to "spread ruin and corruption." Rather, our responsibilities are to be "faithfully and conscientiously discharged." (See *Fundamentals of Christian Education*, pp. 82, 83; *Messengers to Young People*, pp. 36, 37.)

It appears quite clear, then, that the counsel of the Spirit of Prophecy writings does not rule out the holding of public office, and, in fact, states that some of our young men will hold

# Not to Vote

office. Selfish motives are to be ruled out, and the office holder is to remember always that "temporal claims and interests" are to be held "in subjection to the higher claims of the gospel of Christ." How practical and plain these guiding principles are! They need not to be misunderstood by anyone.

## SDA's Elected

Election of Seventh-day Adventists to public office carries back at least 86 years. A rather unusual editorial by Uriah Smith stated: "Elder William C. Gage has been elected mayor of the city of Battle Creek." The editorial went on to explain that the advocates of temperance in the city had felt betrayed by current office holders, and when no other man could be persuaded to run against them, Elder Gage had been approached. The editorial continued: "When it appeared that to decline absolutely would be to jeopardize the interests of the temperance cause, he accepted, and the people ratified the nomination, giving him a plurality."—*Review and Herald*, April 11, 1882.

The Bible has some valuable counsel on the question of serving a civil government. There were fair and just rulers in Bible times, and there were those who were cruel and unjust. The true statesman is a long way from the corrupt politician, and there are many noble men filling positions in the government of the world. Yet both might serve in similar and even identical positions. What makes the difference? Obviously, the man makes the office—not the office the man.

Joseph considered his position in Egypt's government as a direct result of God's leading. As he tried to calm his brothers' fears after their father's death, he said to them, "God hath made me lord of all Egypt." He "[sent] me before you to preserve life" (Gen. 45:9, 5).

Daniel and his three Hebrew companions were selected from among captives in Babylon for training in civil leadership. They did not refuse this training. After Daniel was promoted to "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Baby-

lon," he asked that his three friends might have positions with him, and the request was granted (Dan. 2:48, 49). The three companions were promoted again after going through the fiery furnace (Dan. 3:30). They did not refuse to serve.

The next ruler of Babylon, Belshazzar, made Daniel third ruler after he interpreted the handwriting on the banquet hall, and just hours before Belshazzar was defeated by Darius (Dan. 5:29). Darius, the Median, recognized leadership in Daniel and made him first of three presidents of the whole kingdom (Dan. 6:2).

Later, Daniel became the object of jealousy of the other presidents and princes when Darius was considering putting him over the whole realm. This is what led to his ordeal in the lions' den. When he met this test successfully he "prospered in the reign of Darius" (Dan. 6:28). It is obvious that Daniel did not refuse civil responsibility when he was called upon to serve.

And, of course, there is Mordecai the Jew, who "sat in the king's gate" and was one of King Ahasuerus' "servants" (Esther 2:19; 3:3). The king's gate was a place where business of the realm was carried on, and offices were there. When he was given a chance to replace Haman, who had been hanged, he did not refuse. Eventually he was placed next to the king in power (Esther 10:3). Esther, of course, was queen of the realm during this time. A few generations later Ezra and Nehemiah served as civil servants in their respective governments.

In the New Testament appears what might be called the charter of Christian civic responsibility (Rom. 13). It notes that "the powers that be are ordained of God" and in light of this "whosoever therefore resisteth the power, resisteth the ordinance of God" (verses 1, 2).

He goes on to say: "For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer.

Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience" (Rom. 13:3-5, R.S.V.).

Tribute and taxes are definitely approved as being properly required by the civil government (verses 6, 7).

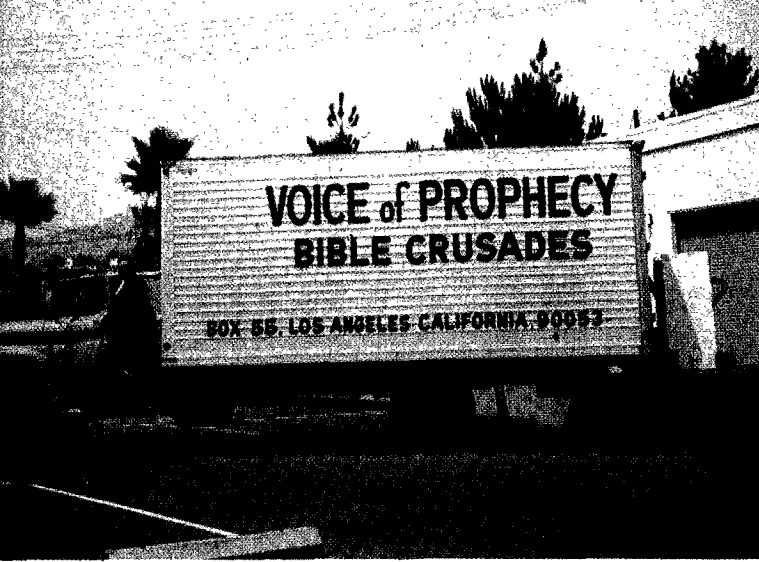
Someday soon the prophecy of Daniel 2 will meet its fulfillment in the return of Jesus, and "the God of heaven" will "set up a kingdom, which shall never be destroyed," a kingdom that "shall break in pieces and consume all these kingdoms." It will be a kingdom that "shall stand for ever" (Dan. 2:44). But until that time, Christ's followers continue to have a responsibility to "Caesar."

In summary we quote a portion of an editorial appearing in the *Review and Herald* of September 13, 1928. Elder F. M. Wilcox, long-time church leader and editor, wrote:

"It is the privilege of every individual to exercise the right of franchise. No one has authority to deny him this privilege. The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. It is left for each one to act on his own judgment in the fear of God. We have been told by the servant of the Lord that we should not link up with political parties, that we should not agitate political questions in our schools or institutions. On the other hand, we have been instructed by the same authority that when certain moral issues, such as prohibition, are involved, the 'advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of total abstinence.' This instruction is not mandatory, it is still left for each one to determine for himself what he shall do.

"While an individual member of the church has a right, if he so likes, to cast his vote, the church as such should hold itself entirely aloof from politics. It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures."

(Concluded)



The crusade van is driven by Gordon Henderson, who also is the crusade manager, soloist, and song director.



Contralto Del Delker is accompanied by Brad Braley at the organ.

# Beaming the Message to Youth

By DOUGLAS V. POND

Public Relations Director, *The Voice of Prophecy*

**C**OMMUNICATION satellites 22,300 miles out in space! The Syncom System of five satellites that can reach the entire population of the world—all becoming a part of history in this very year—1968!

One day soon, through the marvel of radio, men and women in "every nation under heaven" (Acts 2:5) will be able to hear the Scripture's message of life and hope. As on the Day of Pentecost, the Holy Spirit will make every truth understood to the listener, and the world will again be "confounded, because that every man heard . . . in his own language" (verse 6).

Already through nearly four decades, great stations like Radio Luxembourg, Radio Europe I, Radio Ceylon, Radio Montecarlo, Radio Tangiers, with thousands of lesser-powered stations, have proclaimed God's way to everlasting salvation. Only God can say how many have heard.

Today, more than 500 million radios are in use across the world—one for every six people. Overseas, many people cut down on their daily food in order to purchase a transistor radio. Through His believers God has made available 1,500 stations for broadcasts in the world's major languages. Who can say that God is not poised and ready for the closing of His work?

A host of "lost sheep" must yet be found for the Great Shepherd. Especially is this true among the youth. By 1970, when the total population of the United States is expected to reach 205 million, 53 per cent, or 109 million, will be in their twenties or younger.

Are these youth open to a religious approach? Or are they "godless," as it is claimed by many today? We at the Voice of Prophecy believe they are ready to listen to a reasonable and interesting presentation of the things of God. And we have support in this belief. The *Young American Research Institute Report*, for May, 1968, said: "There is powerful evidence that young Americans are nearing a *Religious Renaissance*."

The ever-widening gulf between parents and youth in many homes of our nation today leaves



Learning to sing in their twelfth and newest language—Korean—the King's Heralds seek the aid of Park Sin Gwan.



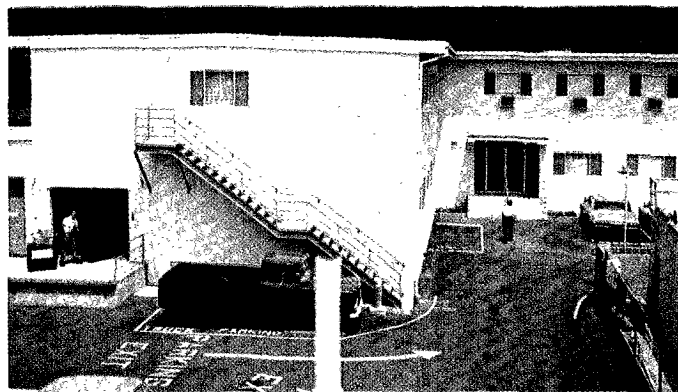
*H. M. S. Richards, Jr., with his crusade team: Phyllis Henderson, pianist; Gordon Henderson; Norm Nelson, organist.*

us no time to lose. Through radio's magic touch the Voice of Prophecy can help close this "generation gap." A specially designed broadcast directed toward this restless yet searching generation will involve our own Seventh-day Adventist young people in witnessing for Christ. Wayward youth need the influence of right-thinking youth—and above all else they need the Saviour. Can we let them be satisfied with second best when Christ has His best waiting for them?

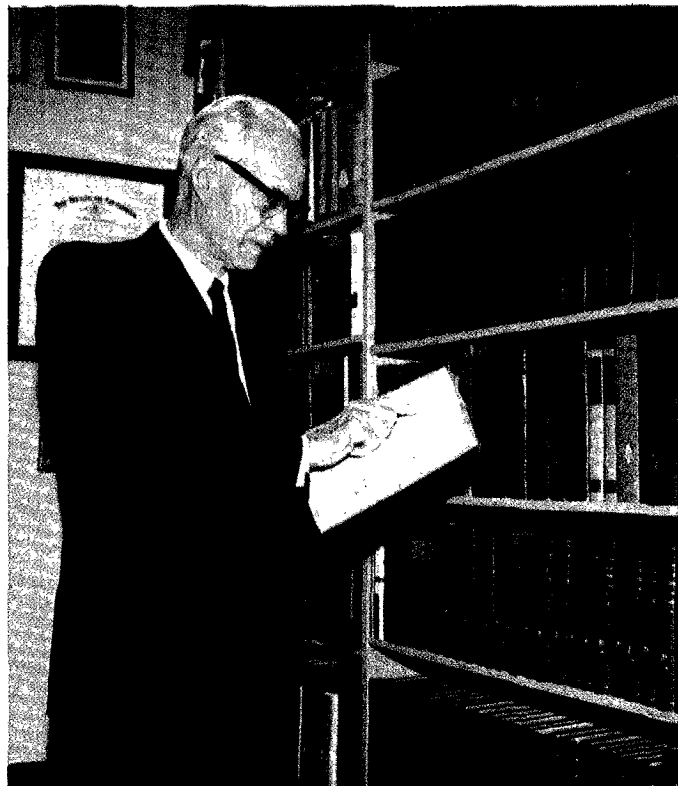
These are urgent reasons for the Voice of Prophecy's desire to produce a new and acceptable youth broadcast as speedily as possible. Many listeners believe we should press ahead with this new venture: "Your youth broadcast plan is a wonderful idea." "We are delighted to receive your appeal for funds for a youth broadcast today, and are sending a \$20 gift with our prayers for the rich blessings of God to be with you in your planning for youth."

Today, in his fourth decade of broadcasting, H. M. S. Richards finds himself still leaning heavily upon the promises of God and the generosity of His people, just as he had to do in the first decade. But it has been good for the Voice of Prophecy staff to trust God and His promises as it has moved from victory to victory: first the Sunday broadcast, then the daily, the Nite-Owl, and now—if the funds come in—to a broadcast that will turn the hearts and energies of youth to the Lord Jesus Christ.

*The Voice of Prophecy speaker keeps up on his reading as he walks to the Voice of Prophecy recording studio each morning.*



*One of the major jobs of the print shop is running sufficient Bible lessons for the 40,000 enrollees of the correspondence school.*



*H. M. S. Richards, Sr., feels that he must spend much time in selecting and reading books in the library in order to have up-to-date material to present on his daily VOP broadcasts.*



# Make Your Calling and Election Sure

By H. L. RUDY

*It is required of a steward, the Bible says, that he be found "faithful." Not brilliant, illustrious, successful, but faithful.*

**T**HOSE who will be with the Lamb when the combined forces of evil will be forever and finally overcome are not only "called" but also "chosen" (Rev. 17:14). Not all who are called qualify to be chosen. According to God's purpose, everyone who is called to salvation is a candidate whom the Lord desires to choose, or select, and bring into His service.

There is something sovereign about God's appointments or selections. When God chose Abraham it was for the purpose of blessing him and making of him a great and mighty nation. But that was not the end of God's design for Abraham. "All nations of the earth" were to be blessed in him (Gen. 18:18). When God selected the Jews, it was for a purpose. They "were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness" (1 Cor. 10:2-5).

All the Israelites were alike in opportunities, but unlike in their use of them. Again and again God endeavored to bring the Israelites back to the purpose for which He had chosen them. He assured them of His faithfulness: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee,

but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another" (Isa. 48:9-11).

However, not all who came out of Egypt by Moses provoked the Lord. Caleb and Joshua "had another spirit." They "wholly followed the Lord" (Num. 14:24; 32:12). They were God's chosen men of the generation that came out of Egypt. Likewise, in every generation God has His chosen ones who follow their Lord fully, upon whom the Lord can rely to be His faithful witnesses.

In the letter to the Hebrews we are introduced to "a cloud of witnesses" (Heb 12:1), "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (chap. 11:33, 34).

In due time Jesus came. By word and loving action He sounded the invitation of love and mercy to the multitudes. Soon He selected a small group of disciples and sent them out to help Him. Once he sent 70, and from time to time he sent individuals for whom He had done mighty works of deliverance from sin. At Pentecost the apostles and those who were with them were filled with the Holy Spirit. These preached the Word of God with great boldness. Paul, Silas, Timothy, and many others were called and selected to witness to their Lord. When Israel failed and was finally rejected of God, Christ and His followers took over, and carried on with the accomplishment of God's eternal purpose. Now the New Testament church is spoken of as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," to make known the virtues of Him "who hath called" them out of "darkness into his marvelous light" (1 Peter 2:9).

In the New Testament those who are chosen are called the "elect." In Mark 13:20 the two words are used together: "For the elect's sake, whom he hath chosen." The "chosen generation" and the "elect" of God are those who have heard and accepted the gospel invitation. Through the grace of God they have been made "accepted in the beloved" (Eph. 1:6). "The elect of God are dear to His heart. They are those whom He has called out of darkness into His marvelous light, to show forth His praise, to shine as lights amid the darkness of the world."—*Christ's Object Lessons*, pp. 165, 166.

"The elect of God are a chosen gen-

eration. . . . They are in copartnership with Jesus Christ."—*Testimonies to Ministers*, p. 422. To be among the "chosen" or the "elect" means to be on the team with the Lord Jesus in the work of man's salvation from sin. This is indeed a close partnership. First a man becomes like Jesus in spirit and character, and then he becomes identified with Him in service. This is what it means to be chosen, to belong to God's elect.

Having been called and chosen, the sincere follower of Christ must heed the admonition: "Make your calling and election sure" (2 Peter 1:10). How is this accomplished? Writing to the Thessalonians, Paul said, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Jesus prayed for His disciples: "Sanctify them through thy truth: thy word is truth" (John 17:17). It is by obedience to the commandments of God and through the sanctifying power of the Word of God that we make our calling and election sure. The living connection with Christ through the Word of God and the Holy Spirit must not be broken. That is what Jesus meant when He said to His disciples, "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (chap 15:3, 4).

"Is it possible for me to be among the elect of God?" a politician once asked his pastor. After a moment of thoughtful reflection the pastor replied: "Sir, when you ran for mayor you were elected. When you ran for governor of your State you were elected. Then when you ran for the U.S. Senate you were elected again. I believe if you run for a place in God's kingdom you have a good chance of being elected." God has made it possible for every sincere person to be on the "ticket" for His kingdom. The invitation of the King of heaven is to all mankind.

### "And Faithful"

To be found faithful means to be "worthy of trust," or "reliable." The addition here of the word "faithful" implies that it is not enough to be "called" and "chosen." Those who have entered into covenant relation with Christ through faith must remain in grace and measure up to the tests and requirements. They must prove their fitness for the exalted privilege of being with Christ through the final battle with the forces of evil. To them the gifts of God's grace are entrusted. They are not to lose or squander these gifts but sacredly to

keep them and use them to accomplish the greatest possible good.

In His parable of the Talents (Matt. 25:14-30), Jesus taught what it means to be worthy of trust. In the day of reckoning the two faithful servants had something to present to their Lord. Their Lord's money, or goods, entrusted to them had multiplied in their hands. The gain was according to the talents, five for five, and two for two. Each hears the same "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord." The servant with the one talent, lingering to the last, reported: "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

It is true that the unfaithful servant had not wasted his Master's goods as had the unjust steward (Luke 16:1), nor spent all his portion in riotous living as had the prodigal (chap 15:13), nor was he 10,000 talents in debt as was the unmerciful servant (Matt. 18:24). It is a mistake to confound his guilt with theirs. The warning in this parable is for those who hide their talent, who, being equipped of God for a sphere of activity in His kingdom, choose a life that is neither generative nor fruitful.

Like the unfaithful servant many reason, "So little is committed to my charge that it makes no difference how I administer it. It is so little that I can do for God, as compared with what others can do, that there can be no culpability if I leave it undone."

### Fidelity Is the Key

Christ teaches us here that it is not the much or the little that has been entrusted that is important, but the fidelity with which that much or little has been administered. It is fidelity that distinguishes one type of servant from the other, not the number of talents that have been entrusted to them.

Again and again in the Gospels, Jesus extols the worth of what the world calls "obscure" service. He commends those who are faithful in little things. He says that a cup of cold water (a proverbial expression for a minor service) given in love will not go unrewarded. He singles out for honorable mention those who feed the hungry, visit the sick, care for prisoners. His heart always went out to the common man performing a common task faithfully and well. He taught that God judges not by success but by endeavor, not by brilliance but by fidelity. His standards are not our standards. On the day of judgment, when the books are opened and men are called to account, many who were first will be last, and the last, first.

What is required of us is that we

make the most of such gifts as we possess. One of the finest tributes ever paid was expressed in six words: "She hath done what she could." That is more than a eulogy. Implicit in it is a challenge, a stringent demand. Our ability is the measure of our responsibility. By that standard, by what we have in us to be and to do, we shall be judged at last. God is not a hard taskmaster. The divine demand is not unreasonable. We shall not be blamed for having only one talent. We are not asked to do the impossible, but we are asked to do what we can. With God, capacity and obligation are commensurate.

### All Have Talent

There has never been a man utterly devoid of some talent. We are not all gifted alike, but each one of us has some distinctive endowment, aptitude, quality of mind or spirit. We all have some talent, and it is our responsibility to discover what it is. Then having discovered what it is, we are to put it to maximum use.

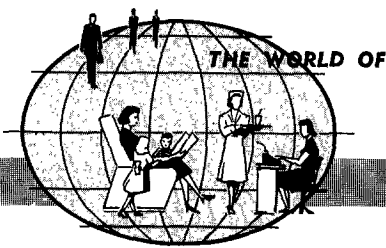
Rudyard Kipling made his point when he said:

"There is not a pair of legs so thin,  
there's not a head so thick,  
There's not a hand so weak and  
white, nor yet a heart so sick,  
But it can find some needful job  
that's crying to be done  
For the Glory of the Garden glori-  
fieth every one."

It is required of a steward, the Bible says, that he be found "faithful." Not brilliant, illustrious, successful, but faithful. In the words of Paul to young Timothy, we are to stir up the gift of God that is in us. When all is said and done faithfulness is the acid test of any character. It is also the criterion of true Christian discipleship.

"Called, and chosen, and faithful"—these three appellations distinguish those who will be with Christ when He comes forth as King of kings and Lord of lords, to deliver His people fully and forever from the last combine of apostate powers of this world. They have responded to the gospel invitation by accepting Christ and living in harmony with His will. They have been chosen to represent their Lord before the world. They have been entrusted with the treasures of the Lord's grace, and have stood the test of fidelity to their Master. They have been faithful stewards of the trust that has been committed to them, and are worthy of a place in the kingdom of God. May it be that all who have been called, and chosen, will be found also faithful, that they may "follow the Lamb whithersoever he goeth."

(Concluded)



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## The Legacy of Beauty

By ALMA L. CAMPBELL

**I**F THEIR requests could be granted, most girls would ask to be beautiful. The majority of us have pug noses, thin, scraggly hair, mottled complexions, or other unwanted features. Conversely, most of us have one or two good features. If, in addition, we have healthy bodies and minds and unimpaired use of our five senses, we are fortunate indeed.

Beauty is many things. First of all it is a gift—something inherited, something bestowed by our genes. It is no justifiable reason for pride. If you possess beauty, you should be humbly grateful.

Beauty is also a problem. The beautiful girl too often is narcissistic—a word derived from an old Greek myth. According to the story, in a world where mirrors were unknown, a human being (some say a man, some a woman; we'll accept the woman) stopped by a stream. In it she saw a beautiful person. Wanting to greet the person, she leaned over and plunged her hand into the water

only to find no one there. She then realized that she was looking at her own reflection in the water. Enamored by the image she saw, she spent most of her time beside the stream gazing at herself. The Greek gods saw this preoccupation with self and turned the maiden into a narcissus flower. Today the term "narcissistic" is often applied to the self-centered man or woman—usually a beautiful woman—so preoccupied with her physical appearance that she may be unable to love or to accept love.

The problems of beauty can be largely the result of self-idolatry. When age brings loss, the once-lovely woman frequently becomes depressed or resentful. Problems may also be created by others' exploitation of woman's loveliness—a facet of today's society which employs beauty as a sex symbol or a substitute dollar sign. The lives of female movie stars witness to this type of exploitation in the Hollywood manner. Modern advertisers and advertising media are likewise

guilty of hanging the dollar sign on beauty. In some countries a girl's appearance is her marriage dowry. An old English nursery rhyme says it in these words: "My face is my fortune, sir," she said."

A Christian girl should consider beauty not only a gift but a talent to be put to the right use. It is also a trust. Abraham of the Old Testament caused his wife, Sarah, to betray that trust when he hid behind her beauty to protect himself in a strange land.

The Biblical story of Ruth gives no indication of her physical appearance, but it does reveal her inward beauty. When she inquired of Boaz, "Why have I found grace in thine eyes?" he replied that he had learned of all she had done for her mother-in-law, of her willingness to leave her own parents and native country to accompany Naomi to a strange land to serve the true God. Later he commended her for her reputation, saying, "All the city of my people doth know that thou art a virtuous woman."

In contrast with Sarah, whose outward beauty was displayed for a wrong purpose, and Ruth, whose inward beauty was revealed in a warm, generous nature that attracted a wealthy suitor, we think of another woman of the Bible—Esther. Her outward loveliness, surpassed only by her graciousness and courage, was indeed a talent which she offered freely to the Lord to plead in behalf of her people and His people—and a king listened.

Besides being a gift, a problem, a sex symbol, a medium of exchange, or a talent, outward beauty is sometimes an illusion. The cliché that beauty is only skin deep was facetiously pointed up by a radio commentator who said, "To confirm this proverb, look at an X-ray picture of yourself."

Not only does beauty disappear in the aging process, but close associa-

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



### CREATIVE COOKING

#### SWEET AND SOUR

- 13 oz. Worthington Prime Roll (frozen)
  - 1/2 cup green pepper cut in strips
  - 1/3 cup celery cut in strips
  - 3/4 cup chopped onion
  - 1/2 tablespoon cornstarch
  - 2 tablespoons brown sugar
  - 3 tablespoons lemon juice
  - 3/4 cup pineapple juice
  - 1 1/4 cups pineapple tidbits
  - 1 tablespoon soy sauce
  - 1/3 cup tomato purée
  - Pinch of ginger, cloves and garlic salt
- Cube Prime and brown in a little oil. Sauté green peppers, celery, and onions. Mix cornstarch and brown sugar, add lemon and pineapple juice. Combine all ingredients except Prime. Cook until sauce is thickened. Pour over Prime and simmer 30 minutes. Garnish with almond-stuffed olives and parsley. Serves 8.



tion with its possessor often diminishes it in the eyes of the beholder. I remember sitting next to a beautiful girl on the bus as I rode to school. I admired the classic outline of her features, the dark shine in the curl pressed close to her shell-pink ear. I watched her long black eyelashes flutter as she elaborated on the details of her latest party.

For some time we traveled to school on the same bus. Impressed at first, I had thrilled to this seventeen-year-old's accounts of the lovely table settings at her parties, her clothes, her friend's clothes, her conquests with the long line of male admirers. Then one day I asked myself, "Why isn't she as beautiful now as she was when I first met her? Her features are still perfect, her hair a wealth of blue-black waves, her smile angelic."

Suddenly I knew. For weeks, the *I's* that came from her lips had pelted me like a hard shower of rain. I had had enough of her self-centered world. The inside revelation had blurred my vision of the outside.

### Beauty Is Expendable

Physical beauty is also an expendable commodity. There is always a new beauty queen. All over America—and indeed throughout the world—beauty contests of various kinds are in progress throughout the year. Perhaps it is well for a group of beauties to meet and mingle. It gives the beautiful one an experience she otherwise would not get—that of uncertainty—of wondering whether she measures up to the good looks of other persons. Through this experience she gets a better understanding of what a plain girl endures who may be competing with a beauty for the attentions of a young man, or perhaps for a position in which to earn her living, or merely for "a place in the sun" among her peers.

Beauty is a legacy and as such should be given reasonable care. God is a God of beauty. No one looking about this earth, even in its sin-scarred state, can deny the fact. Nor should a girl feel guilty because she wants to be beautiful. But "wanting" and "being" are different states.

How can plain Jane acquire good looks? The answer, though far from simple, is obvious: by being good for something, by improving whatever talent she has. The skeptical may ask, "Will such a procedure put a gold glint in my hair, give me a flawless complexion or a graceful form?" It may do more than she thinks, especially if she has ever considered entering the Miss (or Mrs.) Christianity Contest—open to all Christian women seeking beauty. Like any other contest it might have rules like these:



### New York "Miracle" Girl

The Empire State Building, Statue of Liberty, Broadway, and the Bowery, are New York landmarks. Pauline Goddard has also become a significant part of this great metropolis for thousands of people.

"You can see Pauline Goddard," wrote newspaper columnist Walter Winchell (pictured with Pauline and a New York fire chief) "every night from midnight until 4:00 A.M. handing out literature published by the Seventh-day Adventists. She comforts lonely pedestrians, drug addicts, vagrants, drunks, ex-convicts, and homos on 42d street between the bright lights and 8th avenue."

During the 15 years Pauline has worked the streets of New York she has had one motive—to reveal God's love for people. Her genuine friendliness and manner disarms the boaster, the blasphemous, the high and mighty of the land. Her contacts

have included Presidents of the United States, multimillionaires, actors, top businessmen, hippies, people of all faiths, nationalities, and religions.

When she presented Dr. Timothy Leary of LSD fame a copy of the *Listen* issue on LSD he thanked her. Later his wife wrote Pauline expressing her appreciation. *Steps to Christ* and *Listen* magazine are her top publications, but she gives away or sells much of our other literature.

Often she has the opportunity to pray with people right on the street. The result of her ministry of love, temperance, and truth is that drug addicts, policemen, alcoholics, the lonely and forgotten, and the wealthy are now friends of Adventists. So far she can attribute 29 baptisms to the contacts she made in her literature work and personal ministry for the Lord.

E. H. J. STEED

1. A prerequisite for entering the contest is a healthy mind and a clean body in as optimum state of health as possible for its possessor.

2. The contestant should give consideration to the words, "Let this mind be in you, which was also in Christ Jesus." Honestly accepted, they will take care of the questions of modesty, extreme styles, slovenliness, or a sex-emphasized flair in clothes and/or attitude.

3. The contestant should be satisfied with her role as a woman, seeking rather to complement man than to imitate or supplant him.

4. In the surroundings of our sex-saturated culture, the candidate must use the word "attractive" with caution when applied to her appearance: attractive for whom? and for what? To pander or to please? To feed personal vanity or to witness?

5. The aspirant in this contest will try for a sense of balance between responsibility and privilege.

6. She will search out the important from the unimportant in life's values.

7. She will seek God's purpose for her life, recognizing that following

His purpose is the only way to peace—one of the most important ingredients of beauty, inside and out.

8. The aspirant will constantly seek to improve her talents, especially her mind, in order to think and talk intelligently.

9. She should be able to accept herself as a person, recognizing her weaknesses and her strengths, so that she will accept others on the same plane as self. In Biblical language, she will love her neighbor as herself.

10. The contestant must be wholly committed to the Sponsor and to all phases of the heavenly contest.

One who abides by these rules will glow with the lasting beauty of mind and spirit. Though outward beauty should be given its just due, today's clamor for glamor is grossly overdone.

A Christian woman may claim royal lineage; she is truly the daughter of a king. She may look in the mirror and pray, "All that I am and all that I appear to be are yours, dear Father." Then without hypocrisy she can seek and win the title Miss (or Mrs.) Christianity, for according to the psalmist, "the king's daughter is all glorious within" (Ps. 45:13).

## Controlling Sabbath Conversation

**U**NDER the title "Suggestions, Please!" (March 21) we quoted part of a letter sent in by one of our readers. In it Mrs. S. W. brought up the matter of Sabbath conversation, stating: "I have the unhappy feeling that we have broken the Sabbath by our conversation, which invariably has turned to channels such as 'I like that material in your dress.' . . . 'How is your work going?' et cetera, and ended her plea, 'How would you answer questions such as these?'"

We then invited our readers to send in suggestions.

By the number of letters received it is evident that Adventist women everywhere are concerned about the importance of watching their conversation during the holy hours of the Sabbath. As promised, we herewith share some of the suggestions that have been sent in.

Mrs. L. P. writes that she too enjoys being with fellow church members on the Sabbath, but agrees with S. W. that after the Sabbath is over she has a feeling that perhaps she has broken the Sabbath. She recognizes that in spite of trying to watch every word, it is easy to forget. She suggests handling the situation in this way: "When something is being spoken that I think is contrary to the will of God, I try, without offense, to speak out with a Bible verse such as 'Remember the sabbath day.'" She says the subject changes immediately. Another suggestion she makes naturally pleases us very much: "I always carry the REVIEW with me when I go out Sabbaths, and when conversation gets off on the wrong track, I sometimes read something interesting out loud." We think this is an excellent idea.

### Too Much Dinner

Mrs. N. L. says that she and her friends also have this same problem with Sabbath conversation. Talk may turn to "houses and lands, new cars, business deals, fashions and the cost of things." But she sees the problem from a different viewpoint entirely. She feels that these dinners together may be partly to blame, for they are not entirely in accord with our teachings on health principles—too many pies, cakes, sweet drinks—so that after everyone eats twice too much of the wrong combinations of food,

"what can you expect of the conversation?" She believes that if Adventists were careful with their diet—especially eating more sparingly on the Sabbath—they would also be more careful of their conversation. Since "too much food stupefies the mind and spiritual things are submerged," she suggests the place to begin is in correcting the way we eat.

An interesting letter came from a friend we had not heard from in many years. Here are her comments: "If anyone should ask me on the Sabbath day how much I paid for the material of my dress, I would say, 'I paid \$1.95 a yard, and it's washable, and by doing my own sewing I can save so as to help some young people go to college. Won't it be grand when we can wear glorious robes of light?'" In this way she would have turned the conversation into another channel entirely.

Then she continues, "In answer to the question, 'How is your work going?' I would say, 'My work is going well. The children are orderly in the dining hall, and the cafeteria is a success this year. How utterly sublime it will be to sit at dinner with the Saviour someday.'" As can readily be seen, this would open up a whole new subject—eternal life and walking on the streets of transparent gold—in fact, an entire afternoon's worth. She believes that it would do more harm than good to "turn off" someone who had approached the wrong subject on Sabbath.

Mrs. M. C. believes in taking a positive attitude. "Maybe the questioner has a need in helping to solve some problem. (Certainly right now if one does not know how to sew there is a real problem in women's clothing.) If she needs help, I try to find a way of doing good on the Sabbath. If it involves something out of bounds for Sabbath conversation, I make an appointment for after-Sabbath hours. If conversation gets frivolous, I suggest something desirable. I find that we can always talk about our wonderful faith. God's Spirit will lead us. I believe our answer should be constructive thinking, for 'out of the abundance of the heart the mouth speaketh.'"

Another reader finds Mrs. S. W.'s description of the walk in the park on Sabbath so inviting and the fellowship so sweet that she wonders if it

would hurt anyone's feelings if one would raise his voice in a song of praise for God's wonderful love. "I believe the atmosphere would change to heavenly joy for God's mercies and His blessings. Christian hymns are so exhilarating," she says. However, Mrs. L. L. cautions that by "raising his voice" she does not mean that the singing should ever be pointed or in condemnation.

We thank our readers for their many good answers. There is no doubt that as long as we live in this world, this problem of Sabbath conversation will exist, and we need to do something about it if we believe in the solemn words of Isaiah 58:13: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, *nor speaking thine own words*: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

### Careful Planning a Must

In summary, we might say that it is possible to guide (tactfully!) Sabbath conversations. The turn should be introduced in such a way that our friends know that we love them and are not censuring them, for a "holier than thou" attitude will accomplish nothing.

One good plan is to prepare in advance for profitable Sabbath afternoon gatherings. If indoors, there can be Sabbath music, hymn sings, and reading aloud to one another from any one of our vast selection of truly good books. (This is most enjoyable; try it sometime!) If outdoors, there are any number of meaningful things to do—bird watching, nature hikes, leisurely strolls in our lovely parks, even being perfectly quiet, listening to the sounds of nature. Contemplation is good for all of us in this speed-possessed world.

Then there are endless possibilities in doing good for others—visiting the sick and shut-ins, house-to-house visitation, and giving out literature.

God not only wants us to refrain from physical labor on the Sabbath day, He wants us to discipline our minds and tongues as well. "Nor speaking thine own words" is a solemn admonition, and we need to think seriously about it. As Christ lives in our hearts by faith (Gal. 2:20) His Spirit will transform us, and speaking the right words on Sabbath will become as natural as breathing.

D. E.

## ICELAND, ISLE OF FIRE AND ICE

(Continued from page 1)

in our editorial offices in time to meet publishing house deadlines.

With these preparations behind us, and our scant supply of currency converted into traveler's checks, we take off from Baltimore's Friendship Airport for Kennedy International Airport in New York. What should be a one-hour flight stretches out for two hours. The pilot knows his way to New York, but so many other airplanes from various parts of the United States and points overseas are trying to land that we are kept in a holding pattern over New York for more than an hour. This is part of what has come to be known as "the crowded sky." The sight of airplanes both above us and below is somewhat disconcerting. We trust the power of holy angels to protect us, but the danger of mid-air collisions cannot be discounted.

Eventually we land, consoling ourselves that the time spent in the air has at least reduced the length of time we must wait for our connecting flight to Iceland.

The wait is hardly relaxing. The air-conditioning system in the terminal is not functioning, and with an outdoor temperature in the low 90's the room soon resembles nothing quite so much as a Turkish bath.

And the crowds! Every seat is occupied in the waiting room, and even space for standing is at a premium.

After two hours of what can only be described as refined torture, our flight is called. At last we shall be able to relax in a cool, air-conditioned environment!

Alas, it is not to be. As with the

waiting room, so with the airplane. The air-conditioning is, at best, defective, and, at worst, nonexistent. One by one the passengers reach up to toy with the air vents overhead hoping somehow to coax a bit of cool air in their direction. Sensing the despair of the passengers, the stewardesses walk up and down the aisle fingering the vents and muttering "Very weak." We wonder whether the diagnosis is of the air-conditioning system or of the passengers.

As the plane takes off, heading northeast for Iceland, I note that the hour is approaching midnight. Our schedule calls for us to spend tomorrow with our workers in the Reykjavik area, so we feel we must get some rest. But sleep does not come easily on an airplane where knee room is at a minimum and the seats have but one position—bolt upright! Nevertheless, having put in an exhausting day before beginning our flight, we manage to doze fitfully for two or three hours.

I look at my watch. It reads three o'clock, but the sun is shining brightly, so I know that we have entered a different time zone, and, more important, we are up in the north country where daylight prevails most of the time during the summer months. The stewardess confirms my suspicions. We have "lost" four hours.

The stewardesses begin to serve a meal which from one point of view might be thought of as dinner, but from another as breakfast. We decide to call it "dinfast."

### Hardly at Our Best

The loss of a night's sleep has left us with puffy eyelids and a headache. The attempt to sleep in cramped quarters has produced swollen ankles and feet. All in all, we hardly feel our best to meet the Iceland Confer-



The author and J. Gudmundsson en route to our school chat with a road foreman. See article for explanation of the H.

ence president, Julius Gudmundsson.

I have dwelt somewhat at length on the physical inconveniences and strains that accompanied the beginning of our journey because they proved to be typical of every part of the trip (and because they characterize almost every trip taken by our missionaries and other denominational workers). Perhaps some readers have been under the illusion that journeys to far lands are the meat and drink of Sybarites. Not so. In general, travel by church workers is strenuous and exhausting. It is rewarding to the spirit, but punishing to the flesh.

And so our spirits rose immediately when we saw Brother Gudmundsson waiting for us at 7:30 A.M. at the Keflavik airport, the jet terminal some 35 miles from Iceland's capital city, Reykjavik. It always is a pleasure to meet fellow Adventists. A person



Reykjavik, capital of Iceland. The 30,000-gallon tank at the right of the picture is one of several in which hot water from underground thermal streams is stored and distributed to all buildings in the city. The school needs \$40,500 to handle their water similarly.

often feels closer to one of like faith than he does to his own blood relatives.

As we rode with Brother Gudmundsson toward Reykjavik, we were impressed with the moderate speed at which he drove. From time to time we noted a large H on posts at the side of the road, as well as smaller H's on car windshields and bumpers. I learned that there was a direct relationship between these H's and the speed at which Brother Gudmundsson drove. Iceland had only recently moved its traffic from the left side of the road to the right. H is the first letter of the Icelandic word *hegry* which means "right," and the initial was a reminder to drivers to stay out of the left lane of traffic. Lest old driving habits take over in moments of pressure, the speed limit had been set at 60 kilometers per hour (about 35 miles per hour) to allow for lapses of memory.

The everywhere-present H is as common in Sweden as in Iceland, we discovered later in our journey. Swe-

den, like Iceland, switched from left-hand to right-hand drive less than a year ago and, coincidentally, H begins the Swedish word for "right." From all that I saw, the two countries have made the left-to-right transition with considerable skill.

### A Fascinating Land

Iceland is a fascinating land, its geography resembling most people's concept of the surface of the moon. Apparently the concept is accurate, for the United States Government gives its astronauts a period of training in Iceland to familiarize them with conditions they likely will find on the moon. Evidence of the volcanic origin of Iceland is apparent everywhere—craters, lava flows, and pumice rock. Not far off the coast is the island of Surtsey, born of a volcanic eruption in 1965.

Perhaps the most dramatic evidence of Iceland's warm beginning is the fact that interlacing the island thousands of feet below the surface are numerous streams of hot water

and steam. The entire city of Reykjavik is heated by tapping these thermal streams. The water, which is about 80 degrees centigrade (about 175 degrees Fahrenheit) at its source, is pumped into large tanks on a city hilltop. Each tank holds 30,000 gallons of hot water. From these tanks water is supplied on a metered basis to all the buildings of Reykjavik. Water temperature is about 76 degrees centigrade (about 170 degrees Fahrenheit) when it arrives in the homes. In these days of spiraling prices the cost of the plan certainly is in its favor. It is estimated that the city is heated for about one third the price of oil.

The fact that a natural supply of hot-water heat is available in certain parts of the island led the Iceland Conference committee and board of our Iceland secondary school to dream dreams several years ago. What a wonderful blessing it would be, they thought, if the school could tap an underground thermal stream and thus be assured of a continual supply of hot water.

## The art of living *when you're young*

By MIRIAM WOOD

**TINA'S GREENER GRASS** When last I saw Tina she was attempting to wedge herself under the back fence, obviously determined to reach the more verdant (?) grass beyond. An undignified maneuver? Well, not for a turtle, I suppose. But very likely an unwise one and certainly an *ungrateful* one, when all the facts are carefully considered, the primary fact being that on the fiery hot summer day when Tina entered our lives she was doggedly (can turtles be *dogged*?) headed for her own destruction in the middle of a country road whose asphalt surface resembled nothing so much as a huge boiler. She wasn't "Tina" then; she was merely an anonymous turtle dragging herself across this blazing surface, wincing, it seemed to my vivid imagination, at each minuscule step.

Yielding to the pleas of the small passenger in my car ("The turtle will be smashed by a car, poor thing! You wouldn't let that happen, would you?") I made a U-turn at the foot of the hill, hoping devoutly that this wasn't an illegal gambit, trafficwise. Pulling to the side of the road near the parboiled plodder, I lifted her into the car—rather gingerly, I must confess, since I'd much rather take responsibility for God's little furry creatures than the non-furry ones. (I had it on the authority of the aforementioned small passenger that this definitely wasn't a "slapping" turtle, which bit of zoological wisdom startled me for just a moment!)

Now an identity, a personality, a *dignity* was acquired by the newly christened "Tina" (an inevitable name for a turtle, whatever its sex; previously, we'd had a "Tillie.") Proper provision must be made for a new member of the family in the form of a shallow, shiny aluminum panful of delightfully cool water to soothe Tina's bound-to-be scorched underside.

Food? Being firmly assured by the small protector of turtles that the creatures like lettuce, I painstakingly examined a

new head of lettuce in the refrigerator for a leaf with the exact texture and crispness guaranteed to please an overheated turtle with a possible gourmet appetite.

Tina's "housing" couldn't have been more ideal, for the wooden fence shuts out predators of both four-legged and two-legged varieties; large trees provide delicious, sun-dappled shade. A veritable turtle's paradise.

Congratulating ourselves on the splendid arrangements we'd contrived for our friend, my wee accomplice and I retired into the air-conditioned comfort of the living room, from which vantage point we tenderly observed Tina basking in her cool new pool. "Any minute now, she'll sample the cuisine," we assured one another. "She will certainly like it here."

But she didn't. She must have known the rapidly wilting lettuce leaf was there, for she crawled over it most disdainfully (I thought) as she headed relentlessly toward the fence.

We thought at first that she was merely investigating her new domain. It was completely outside the realm of possibility, it was totally unbelievable, that she'd rejected all that security and munificence in favor of—well, of nothing, really. We watched unbelievably, my small partner and I. Of course I was called upon for all manner of explanations as to the reasons for Tina's behavior; but I couldn't come up with any particularly logical ones.

It's a shame really that Tina didn't know how well off she was. I'd have been a "soft touch" for a fresh pan of cool water every day, and at least one fresh lettuce leaf. Undoubtedly I'd even have done some research on the subject, and eventually come up with some really splendid turtle-tempting tidbits. (I've carried on a secret chipmunk commissary for several years, regardless of mutters from headquarters on the subject of "holes in the lawn"!)

Furthermore, on the other side of the fence are a number of dogs with shockingly voracious, nondiscriminatory appetites. Will Tina end her days ignominiously as a Great Dane's hors d'oeuvre?

I repeat—it's a shame that Tina didn't know how well off she was.

It's a greater shame that many young people don't know how well off *they* are.

Less than one year ago—on October 26—this dream was realized. "Liquid gold" was reached by drillers at a depth of about 3,600 feet. At present the flow is about four liters a second. This is considered excellent. It is estimated that a flow of about two liters a second would be adequate to meet the needs of the school both for heat and for developing greenhouses to assist in growing crops. What this can mean to the school in this land of fire and ice is almost beyond calculation. Present heating costs about \$500 a month.

### No Funds for Development

Unfortunately, the school does not have the funds with which to harness the hot water and proceed with its development program. The Iceland Government assumed half of the cost of the speculative drilling, with the understanding that if a thermal vein were discovered, the amount would be repaid. The school now owes the government about \$28,000 for this. Another \$12,500 will be needed before the hot water and steam can be put to work.

Sabbath school members in 1964 helped to get this drilling project started by giving a large Thirteenth Sabbath Offering. What a privilege it was to contribute for this purpose! I felt sad, however, as I watched the much-needed steam and water flowing away toward the sea unused. I pray that funds may soon be available to harness this fountain of heat that can be such a blessing to this important institution.

The school, I might say, is in a beautiful location. It looks out over the North Atlantic Ocean about 40 miles east of Reykjavik on Iceland's southern coast. The principal, J. H. Jonsson, is giving enthusiastic leadership. The facilities are utilized not only during the school year, but during the summer. For six weeks junior-age youth fill the dormitories for a kind of Vacation Bible School. The program involves three groups of about 50 each, taken in succession at about two-week intervals. This program, as with all others sponsored by the conference, is beamed toward evangelism.

It was late when we left the school to drive back to Reykjavik, but even at nine-thirty the sun was still shining brightly. When we reached Reykjavik an hour later the traffic flow was just about what one would expect at five-thirty in most cities. On an athletic field young people were playing soccer as they do in the afternoon in many countries. It seemed strange, indeed.

Considering the size of Iceland's population, our work is well estab-

lished. With only about 200,000 people on the island—90,000 in Reykjavik—we have eight churches with a combined membership of more than 450. Adventists probably are the third largest religious group on the island. Most of the people belong to the Lutheran faith, which is the state church; then come the Catholics with perhaps 600 members, followed by the Adventists.

As in many places throughout the world, our publications help give character to our work. R. J. Burgess is manager of the publishing house as well as publishing secretary for the conference. While his publishing house is basically a one-man operation, the quality and variety of work that the house puts out are simply amazing. Their Ingathering magazine in four colors would do credit to any printing establishment. Tireless Elder Gudmundsson is not only president

of the conference but editor for the publishing house.

Our plane for Oslo was to take off at about eight o'clock the next morning, so we set our alarm for six o'clock. At three o'clock we awoke to find our hotel room filled with daylight. Startled, presuming that we had overslept, we leaped up. (Not recommended for weak hearts.)

We had this experience often during the six weeks of our journey, and although we tried hard we never did quite get used to the all-night light. Habits of a lifetime are difficult to break. Certainly this is true in regard to associating darkness with sleeping time.

Needless to say, we reached the airport in plenty of time, and ere long were winging our way toward Oslo via Glasgow and Copenhagen.

K. H. W.

(To be continued)



### Stolen Apples and a Hat

By PATSY MURDOCH

THERE WAS nothing Betsy liked better than apples fresh from a tree. And jumping over a stone wall to climb up a tree made it all the more fun.

Betsy and her cousins Willie and Sally loved to visit grandma's house, and the old orchard with its run-down stone fence was the main attraction.

Once the three cousins came to spend a week with their grandparents. One day grandma went to town with the horse and buggy and grandpa went to work in the barn.

"What shall we do now?" Willie asked. "I'm tired of playing ball and swinging."

"And I'm tired of playing dolls," added Sally.

"Let's take a walk down to the orchard," suggested Betsy.

"Yes, let's do!" agreed Sally and Willie. They got grandpa's permission and called to Old Jeff, the collie, to come along.

"That tree has the best apples," said Betsy, pointing to a large tree near the road.

It took only a few minutes and the children were over the stone fence, and perched on a high limb.

Betsy had already eaten several apples but she reached for another. Just as she was about to take a bite, she looked down the road toward town.

Dust was flying.

"Oh! Grandma's coming!" cried Betsy.

"Sit still!" she commanded.

Grandma stopped the buggy almost under the tree. Betsy's heart seemed to

skip a beat! Had grandma seen them?

Then grandma spoke. But it was to Old Jeff who sat by the side of the road waiting for the children.

"Well, Old Jeff, what are you doing here?" grandma asked. "Come on, boy, let's go home."

With a whimper, Old Jeff followed the buggy home.

"Whew!" Betsy sighed. She had always had a queer feeling about eating apples without permission, but these apples had tasted so good she had forgotten the feeling. Now it came back with a *thud!*

"Let's go home," Betsy said.

The three children slipped out of the tree and took the long way back to the house.

Grandma looked up from watering the horse. "Oh, there you are," she called. "Betsy, it was your turn for a surprise from town. Look in the package on the steps."

Betsy took the sweetest little hat from the package. It was of black straw with a big ribbon bow and little pink flowers.

Betsy tried on the hat. It was a perfect fit.

"Oh, Grandma," she cried, "I can't take the hat!"

"And why not?" grandma wanted to know.

"I was doing something bad," Betsy said as she looked at the toes of her tennis shoes.

"What were you doing, Betsy?" grandma asked.

"I was eating apples from your trees . . . while you were gone!" There! It was out, and Betsy felt better.

"We were taking your apples too," Willie said.

"That's right," added Sally.

"H'mmmm. You'll have to be punished." Then grandma smiled and said, "I have an idea. No dessert for any of you tonight."

"What was it to be, Grandma?" Betsy shyly asked.

"Apple pie!"



## WILL GALILEO BE RETRIED?

According to *Newsweek* (July 15, 1968), the Vatican may "soon heal 'one of the deepest wounds between religion and science' by appointing a commission to 'retry' Galileo Galilei, the seventh-century Italian scientist censured by the Vatican's Holy Office for teaching that the earth revolves around the sun." The unexpected announcement was made by Vienna's Franziskus Cardinal König addressing an international congress of Nobel Prize-winning scientists.

Galileo upheld the view that the earth revolved about the sun, a position that ran counter to traditional opinion, which held that the sun revolved around the earth. The Bible, it was believed, supported the earth-centered view. Although never condemned as a heretic, Galileo was admonished by Pope Paul V not to "hold, teach or defend" the condemned doctrine. Galileo promised to obey. Upon the publication of his book *Dialogo dei due massimi sistemi del mondo*, "Dialogue of the Two Greatest Systems of the World," he was placed under house arrest.

A plea to Pope Paul during Vatican Council II that Galileo's case be reopened was denied on the grounds that the church had long since made its peace with science.

We shall note this peace with science particularly in the area of evolution. Although for a time after Darwin, Catholic churchmen regarded evolution as inopportune and dangerous, Rome never officially condemned evolution or placed in the Index of Forbidden Books any written work on the grounds that it upheld evolution.

As early as 1909, "the Biblical Commission refused to call into question the literal and historical meaning of Genesis in cases 'which touch the fundamental teachings of the Christian religion' but ruled that one is not bound to seek for scientific exactitude of expression in the first chapter of Genesis and that free discussion of the 6 days of creation is permitted."—*New Catholic Encyclopedia*, vol. 5, p. 685.

The 1950 encyclical *Humani generis* expressly recognized evolution as a valid hypothesis: "The teaching authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions on the part of men experienced in both fields take place with regard to the doctrine of evolution."—*Ibid.*

Although acknowledging that the scientific argument for evolution is not a priori, the encyclopedia acknowledges that "natural evolution is most probably a fact" (*ibid.*, p. 686).

### Man an Exception

The one exception is with regard to the creation of man. Here, although the church is willing to have man share biological continuity with lower animals, it insists that the human soul is not explained by purely material antecedents. It holds that God creates the individual soul to animate the body.

Regarding the nature of the Genesis account, the church now concedes: "The inspired writers of Genesis did not intend to produce a scientific cosmology, nor did they intend to indicate *how* God accomplished His creation. That God is the author, creator, and governor

of the universe is the religious truth imparted; it remains for science to discover, if possible, the times, the places, and the modes of origins. Ancient Biblical natural history was based largely on a mistaken notion of the intention of the inspired writer."—*Ibid.*, p. 694.

We mention the position of the Catholic Church with regard to evolution because it represents the capitulation most churches have made. The defenders of Creationism are becoming fewer and fewer. While certain fundamentalist groups still hold to the historicity of Genesis 1, the evangelical Christians have adopted a view much like the Catholics. Pressures are thus increasing. Seventh-day Adventists need to know where they stand. They must know how to give a satisfying answer to their youth, who, through pursuit of science, are raising questions.

D. F. N.

## WHEN THE SHIP COMES IN

The idea of having an extra thousand dollars (or francs or pounds or pesos) is tantalizing. What with money-winning contests and sweepstakes at every turn, it's almost more than a person can do to keep from daydreaming a bit: What I wouldn't do if I had a thousand dollars!

The other day we read about the payment of the United States Government to the Cheyenne Arapahoe Indians of Oklahoma for land their grandparents reluctantly left in the late 1800's—a payment of \$15 million. We've also heard of large unexpected inheritances and contest winnings. In moments of fantasy we wonder, Wouldn't it be possible for some of this money to fall our way?

Some people, given a spare \$1,000, talk about going on a splurge. Others plan to save it all. Still others would use the money like regular income—of every \$1,000 of normal family income, 30-35 per cent for shelter, 25-30 per cent for food, perhaps 10 per cent for transportation, and the rest for clothing, education, and other expenditures. Tithers would set aside 10-15 per cent for God. But a sudden windfall of a \$1,000 would not necessarily be divided up like regular income.

### After Tithe—What Then?

How would the money be used? What items would crowd the top of the list? The Indians who received a total of \$15 million each got about \$2,300. Much of that money is reported to have gone for motorcycles, used cars, tape recorders, and alcohol. Evidently not much was saved or invested, for some banks in the area were running so short of cash that they would not cash checks unless the payee would deposit part of the money.

It is really not a totally futile exercise to imagine how we might use an unexpected sum of money. Our list would begin with tithe and a thank offering. But beyond that the decisions are highly subjective. To list the expenditures and investments in the order of importance is like taking a magazine personality test. We can tell quite a bit about our life's priorities by what we would do with the money.

Satan, we are told, works to keep money out of God's cause (*Testimonies to Ministers*, p. 474). Why? Because it provides the means for reaching lost mankind (*Testi-*

monies, vol. 9, p. 55). No human project can function without cash, even a religious project. He would like nothing better than to see large sums of money (and small ones) devoted exclusively to transitory pleasures and consumable merchandise. He wants to take Christians and their money out of circulation and as far from the interests of the kingdom of God as possible.

We have no rich uncles, no inventions that are bound to change the whole course of human history. In fact, we seem to have no propensity at all to attract money. Just the same, it might be interesting to see how \$1,000 could best be used in the Christian way. A person never knows what tomorrow will bring.

F. D. Y.

## LETTERS

### From Readers

#### WHY THIS COLUMN?

EDITORS: It appears to me that our leaders are leaving the interpretation of the doctrines, specifically the Decalogue, up to the individual member or churchgoer. I refer, at this time, to two letters from readers in the June 20, 1968, issue concerning "Sabbath Medical Work."

Now, if all this column is intended for is to allow members of the church to let off steam or give their opinions concerning doctrine, then I stand corrected. But, I find it very difficult to come to any conclusions on various issues when there is no commentary concerning those issues on the part of the editor or other church leaders.

If it is not important enough to those who lead us to give us the truth, then there is not much choice but to follow one's own convictions, right or wrong.

PHILLIP D. BIRD

Kalamazoo, Michigan

► *On clear-cut doctrinal and theological questions the leaders of the church do speak out, but on the application of spiritual principles to individual lives, the church does not make dogmatic rulings. The From Readers column is a medium whereby members may share their views on various matters of concern. As readers consider the views of others they are better able to come to sound conclusions for themselves. For a discussion of medical duty on the Sabbath, see "From the Editor's Mailbag," October 26, 1967, pp. 11, 12.*

#### PRESERVING MARRIAGE

EDITORS: I was very interested in the article entitled "Preserving the Successful Marriage" (July 4, REVIEW). While I agree with most of the article, I must take issue on one point: The article says: "The intelligent wife will pass up no opportunity to appear at her best . . ." I think it is impossible for a wife to appear at her best after spending all day canning over a hot stove or any other job requiring long hours. My husband doesn't expect me to always look like a fashion model. . . . A home is a place to relax, not to be constantly on exhibit. . . . How could any wife appear at her best anyway at 3:45 in the morning, which is when my husband gets up to go to work? Anyway, he knows I love him very much.

I have visited in homes where everything was just so—the house spotless and the wife too. I could scarcely wait to leave, and the husband didn't spend too much time there

either—he wants a home, not a museum. One wife objected to her husband bringing his friends home, they might mess up the house. He said, "This is my home too."

Don't get me wrong—I love a clean house, but I love my husband and child and my friends much more. They come first, a clean house second. I think some men expect us to be something more than human. . . . Will you please have an article on how husbands are supposed to treat their wives? I think we deserve and need a little consideration also. Husbands can be very exasperating. Mine is very patient and kind, but I've seen altogether too many of the opposite kind.

MRS. ALLEN REED

Deary, Idaho

#### HISTORICAL ADDENDUM

EDITORS: The recent three highly interesting articles in the REVIEW by Bessie Mount on the practical Christianity lived out in the life of Ellen G. White have, doubtless, given thousands of readers a new and much appreciated picture of God's special messenger to the remnant church. Some of us old denominational workers had the privilege of seeing Ellen G. White in her active years and well remember how she appeared and acted under different circumstances. Sister Mount described Sister White's characteristics truthfully and well.

Perhaps many of our readers would like to know a little more about several women mentioned in Sister Mount's articles. The Miss Emily Campbell who went to Australia to assist Sister White in office work mastered a typewriter on the ship, and her first task in Sister White's home was that of typing the entire handwritten manuscript of *The Desire of Ages*. What a task for a young typist with no previous experience in such work! After four years with Sister White in Australia, Miss Campbell returned to the United States and for some years worked in the Michigan Conference office. Then she married Elder Willard Fay, and they labored together in the State of Washington. Her last years, as a widow, were spent with her sister in Colville, where she reached her ninety-sixth year.

Miss Sarah McEnterfer was Sister White's long-time companion and house manager at Sunnyside in Australia and Elmhaven in California. In her youthful days Sarah had learned the book-binding trade. After Sister White passed away in 1915, she helped Herbert and Henry White (the twins) with the bindery work in their shop at Pacific Union College in Angwin, California. Later she moved to Mountain View to live with her sister, and there she helped in the Pacific Press bindery until her terminal illness.

Ella White is mentioned in Sister Mount's series as the young granddaughter of Ellen G. White. Ella eventually became Elder Dores Robinson's wife and spent many years in South Africa with her family. In her later

years she has authored several books, and her latest is the life story of Elder S. N. Haskell. Her son, Virgil, also an author, is at Home Study Institute. Her stepmother, also mentioned by Miss Mount, May Lacey-White, the mother of Elder Arthur L. White of the General Conference, is now about 94 years of age and lives at the St. Helena Sanitarium. Mrs. Lloyd and I are among her neighbors, and as we frequently pass her corner of the Sanitarium building we sometimes hear hymn music coming from her old organ, which she greatly enjoys playing.

ERNEST LLOYD

Sanitarium, California

#### WOMEN MISSIONARIES

EDITORS: Concerning the list of the first Adventist women missionaries given in your answer to Virgil Robinson's letter on that subject (REVIEW, June 27), may I ask if Hattie Andre's name should not be in that list?

In February, 1893, Miss Andre went to Pitcairn Island as a teacher, and continued in that work for two and a half years. After leaving Pitcairn Island, Miss Andre spent several years in educational work at Avondale College in Australia, where she gave devoted service and was held in high esteem.

ALTA HILLIARD CHRISTENSEN

Irving, Texas

► *Miss Andre was indeed an early woman missionary. But she went overseas in 1893 a year after Sarah Peck. The letter in the June 27 REVIEW listed only those who preceded Miss Peck.*

#### SACRIFICE

EDITORS: I have noted with interest certain comments from readers with regard to giving and sacrifice. Some people feel that they have given when they pay their tithe. This is an illusion, for no one can give that which does not belong to him.

Sacrifice may or may not begin after the tithe is returned to its Owner. One writer mentioned and measured his sacrifice by the percentage of income given. This could hardly be used as a standard when sacrifice is in question. If I understand the Bible principle having to do with sacrifice, what we have left after we give may be more significant than the amount we give. No doubt there are those within the church who could and do give as much as 30 or 40 per cent of their income and still are able to live in luxury.

The matter of sacrificial giving is one that was left by Christ with the individual conscience, and each of us must personally give an account of our response to His call where material things are concerned.

G. C. McCRILLIS

Glendale, Arizona

## Pakistan Students Reach Hundreds in Vacation Bible School Thrust

By JAMILE JACOBS  
Departmental Secretary, Pakistan Union

In a new missionary endeavor the Pakistan Union chose six young men from Pakistan Union School and college, gave them special instruction, and sent them out two by two during their April and May holidays to conduct Vacation Bible Schools and evening evangelistic meetings in selected places.

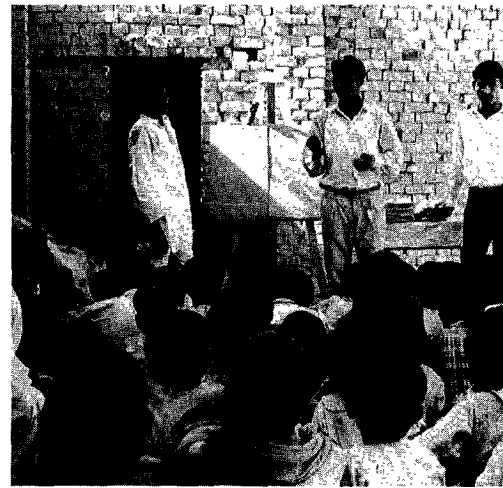
To some the time seemed inappropriate. In the Punjab every available village was involved in wheat harvest from dawn to dusk. Elementary schools were still in session in both provinces. Illiteracy, indifference, suspicion, and prejudice also presented real problems to the inexperienced boys of high school and junior college age. But they accepted the challenge of the task and proceeded according to their instructions.

Mangha Sardar and John Rahmet worked out from the new union headquarters situated in a rural area near Lahore. Their purpose was to develop local interest and to increase the membership of the recently organized headquarters Sabbath school. In the beginning they had difficulty maintaining regular attendance at Vacation Bible School and were compelled to change their meeting place three times in the first week. A group of

agitated youth stoned their third-night meeting. A helper was hit directly in the eye by a large stone. Trusting in God, they matched discouragement with determination and went forward. The eye healed quickly, the Vacation Bible School improved, and attendance grew to more than 200.

In a second village a friendly ordained pastor of another church invited them to have their Vacation Bible School in his church school during school time and to have the night meetings in the church. He recalled pleasant association with Pastor Faqir Chand 20 years ago. He encouraged all ages to attend the meetings. Now some men are regularly attending Sabbath school, and the pastor is earnestly studying Adventist doctrine despite strong counsel from his bishop and the church's administrative committee.

The young evangelists next moved into Lahore where by house-to-house canvassing they organized a Vacation Bible School of 130 children and had three times that number at some of the night meetings. They enlisted young college students to help in the Vacation Bible School and enrolled them with others in Bible correspondence courses. Pastor Aus-



When this picture was taken Mangha Sardar (center) and John Rahmet (right) were conducting their third VBS in eight weeks.

tin John, of Lahore, is now following up their work.

Some 60 miles west of Lahore, Nishan Benca and Younis Daulet began their work in a village rarely visited by motor vehicles. In an atmosphere of friendliness from both Christians and non-Christians they strengthened and enlarged a Sabbath school conducted by a few isolated members. When they moved to other villages they found an atmosphere of suspicion and prejudice. They were accused of being lazy, vain fellows seeking to seduce innocent village girls. Kindness and Christian service won confidence, attracted children to their Vacation Bible School, and resulted in two groups of interested people ready to be taught further by regular workers.

In East Pakistan, Sudhan Talukdar and Sunil Rema joined an evangelistic program being conducted by veteran worker S. N. Dass, assisted by Leon Powrie. The Vacation Bible School thrilled evangelists and people alike. At the close of their two-week stay four families stepped forward for Christ and asked that the young men stay to head the new church that was to be organized there.

These zealous youth moved on to the isolated Sonapur church, which is situated among heathen tribal people in the northwest corner of the province. While their fellow students worked in 100° temperature 1,000 miles to the west, they contended with daily rains. Water seeped through the thatch roof of their room, soaking their bedding and depriving them of several nights' sleep. Undampened in spirit, they led the church to a revival and left many studying the Bible by correspondence.

When Sunil was called to teach school, Anil Dass joined Sudhan for work in Pubna. Here Joseph Chambaganj taught a little school, had a Sabbath school, and lived, all in one room on the porch of a small house. No other accommodation was available. Members of another church let the team use their building for Vacation Bible School until the district pastor of the church and a foreign missionary suddenly arrived to put them out. God



Youth from Pakistan Union School and college moved into selected villages during their vacation, breaking down indifference, suspicion, and prejudice by conducting Vacation Bible Schools. Here Younis Daulet helps a class of girls with their activity book.



impressed an interested woman of some means to open her house for the Vacation Bible School and its 70 children.

The missionary and the pastor announced plans for a series of all-day meetings to begin before the Vacation Bible School closed. The boys responded by holding two sessions a day to permit all the children to complete their work. Hoping to discount our young men before the people, the other church leaders called them for a dialog without Bibles. "We were surprised," the boys reported, "to discover the missionary had his Bible and used it. However, God gave us good memories and ability to explain many things, particularly the Sabbath. The missionary finally admitted Saturday to be the Sabbath of the Bible."

The entire community was stirred by the happenings. The headman of the village, who was a lay leader of another church, came one night when our district pastor, S. K. Samaddar, was visiting the meetings. He talked with the workers until three o'clock in the morning and then knelt with them to commit himself to follow this knowledge from the Lord. A number of interested people were enrolled in a baptismal class for further instruction.

So in nine villages and towns of Pakistan 450 children and more than 1,200 adults heard these young evangelists' testimonies for their Saviour. The lives of many have been changed for eternity as a result of the work they did.

## Temperance Program Strengthened in Africa

By E. H. J. STEED

Secretary

GC Temperance Department

What temperance programs can do in changing lives, creating public interest, and making friends for Seventh-day Adventists was demonstrated in three unions of the Trans-Africa Division during June and July. And for the first time our workers put on a Five-Day Plan to help smokers among South Africa's Africans.

The newly elected division temperance secretary, Bob Jacobs, worked with John Evert, Africa's Southern Union temperance secretary, in conducting a temperance council that will strengthen future temperance work in that union. Participating were field presidents and temperance leaders.

The next stop was in the South African Union, where Jim Runkel is temperance secretary. He also is secretary of the South African Committee for the Prevention of Alcoholism and demonstrated his abilities with the holding of the third institute of the Scientific Studies for the Prevention of Alcoholism in South Africa.

This symposium was attended by many Dutch Reformed pastors, Adventist pastors, and medical, educational, and social workers. The press and radio, working in cooperation with Mrs. Jean Cripps, the editor of *Think* (the divi-

sion temperance magazine), and Pastor A. O. Coetzee, public relations director, gave daily headline stories, pictures, and editorials commending the institute.

Leaving South Africa after church meetings in Johannesburg and Durban, I spoke at special temperance rallies at Solusi College and Lower Gwelo Training College in Rhodesia, at Malamulo in Malawi, and then with evangelistic teams in Tanzania. But meeting the problem of banana beer in Rwanda was the greatest challenge. Here a healthful beverage is made from bananas, but if kept without boiling it will quickly ferment.

The positive emphasis on this drink was spotlighted with the theme—"Drink it fresh and always boil it." Before a camp assembly of 7,000 Adventists special charts displayed the value of self-control as a gift of the Holy Spirit, the effect of alcohol on self-control, and the influence of choosing a happy, healthy life.

Central Africa Union temperance leader Max Church had planned conferences with district pastors in the northern and eastern fields. More than 70,000 Adventists dot the lush hills and valleys of the rich and fertile country of Rwanda, which has virtually no large cities or villages. The population is spread out, with individual homes and gardens across the land in what appears to be the ideal habitat of man.

After conferring with the government health secretary and Department of Information, we left with appeals for help in developing an educational program on temperance ringing in our ears. Temperance, a new word in many parts of Africa, holds enormous possibilities for Adventists to present a practical aid for these new and developing countries.

## All-European Education Council Held in Germany

By T. S. GERATY

Associate Secretary

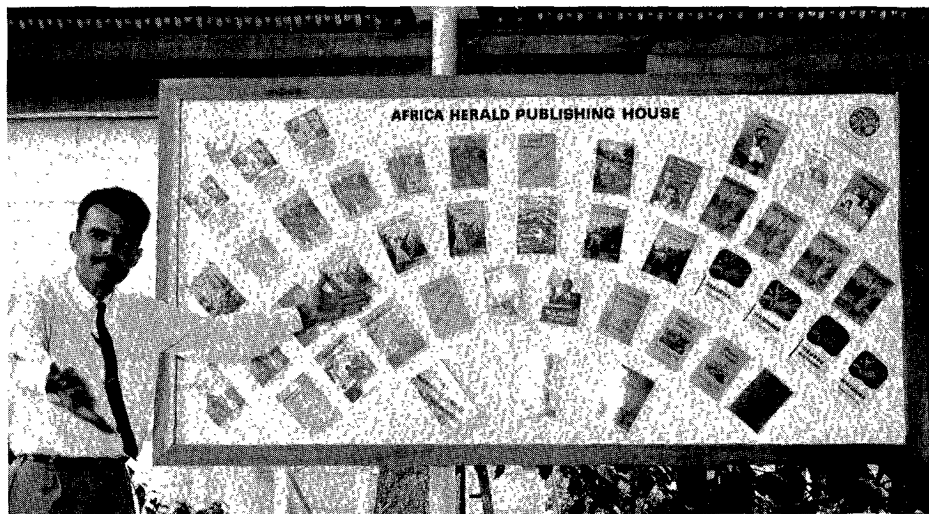
GC Department of Education

Sponsoring a two-week teachers' convention, the Central and Southern European divisions brought together some 95 Seventh-day Adventists at Missionsseminar Marienhöhe at Darmstadt, West Germany, July 18 to August 1.

Electronic equipment and ready personnel facilitated simultaneous translation in the official languages of German and French, although educators represented Adventist schools in Austria, Cameroun, Czechoslovakia, France, Germany, Italy, Madagascar, Portugal, Spain, Switzerland, and Yugoslavia. The two division secretaries of education, Hans Werner and Paul Steiner, were co-chairmen of this all-European education council.

Daily presentations and discussions considered principles of Biblical anthropology; interpretation, exposition, and proclamation of prophecy; an apology of the Advent faith; contributions of modern mathematics to knowledge; observations from Vatican II and the Uppsala council; sex education; evangelization in Adventist schools; and principles of Christian education.

On the second day of the convention M. Sustek and K. Spinar received news by telephone from Prague that the Government had approved the official operation of the Czechoslovakian Bible Seminary, an institution that had been closed for years. This news electrified the teachers' convention with gratitude and



## Book Work Prospers in East Africa

During 1967, 412 people were baptized in the East African Union who were first contacted by literature evangelists. Denominational literature worth Sh427,781.50 was sold by 84 licensed and credentialed literature evangelists there. J. A. Kingsnorth sold Sh91,937.50 in one recent year.

Here we see D. R. L. Astleford, union publishing secretary, pointing to a display of books and magazines published in seven languages by the Africa Herald Publishing House.

D. A. MC ADAMS, Secretary  
GC Publishing Department



Teachers from two European divisions in conference at Darmstadt, Germany, late in July.

courage. Our Yugoslavian Bible Seminary also happily announced that with the 1968-1969 school year the training school will be coeducational for the first time. The school has attractive and adequate facilities.

B. B. Beach and N. Olsen, representing the Northern European Division, attended the convention over the first weekend. They participated on July 21 in the all-day session of the tri-division education council to consider agenda items of mutual interest, including the General Conference extension school for teachers in 1970 and the next inter-division teachers' convention.

Division officers from both Berne and Darmstadt attended and participated in the 14-day session. W. A. Wild, secretary of the Southern European Division, gave the keynote address, and K. Fleck, secretary of the Central European Division, the closing address, with M. Fridlin and O. Gmehling, presidents of the respective divisions, preaching the two Sabbath sermons.

## Colombia Workers Marvel at Evangelistic Success

By CHARLES R. TAYLOR  
Departmental Secretary  
Inter-American Division

A recent evangelistic campaign in Barbosa, Colombia, was inspired by a series of meetings in the neighboring city of Bucaramanga that had been so successful that two new churches had to be built.

After noting the triumphs of that thrust, the pastor of Barbosa, Campo Elias Duran, asked the Bucaramanga pastor, Eliezer Benavides, to present a similar series of meetings in his district July 6 to 28. Barbosa is a river town of 15,000 about 130 miles south of the state capital of Bucaramanga.

The attendance was good the opening Sabbath, and it grew every night until even standing room was scarce. About 1,000 people were present for each session. The two pastors working together had had faith to plan for a double session of meetings each evening.

A radio station that had given Pastor Duran spot announcements for a month before the meetings, opened its facilities on the third day of the series for a half-hour broadcast and seven daily spots free of charge.

Priests and policemen listened to the evangelist. More than ten people walked two hours each way to and from the meetings. Gift Bibles used during the meetings were embraced with kisses and greeted with tears by women who had never seen or owned God's Word. The interest caused other clergymen to become alarmed. Even theater attendance dropped off.

A rift in the police force between those who had attended and those who had not was revealed when the evangelist was asked for his identification and immigration papers. Producing them with a smile, he had opportunity to speak of Adventists' role in showing respect for law and order. He learned that behind this move were the priest, the theater owner, and the evangelical pastor.

In the closing meetings the true church was presented as the oldest church on earth. Adam and Eve, Abraham, the patriarchs and the prophets kept the seventh day and looked for the coming of the Lord. "The virgin Mary, mother of our Lord," was a "Seventh-day Adventist." So was Jesus and so were the holy apostles. The innovations of the popular church came later, as presented in Revelation 12, 13, and 17.

Pastor Benavides held decision cards in his hand, planning to hand them personally to those who might respond to the call. In a small town, he thought, it would take courage to step out publicly

for a "new" religion, breaking with the past. But the mass movement of those responding to the Word of God swept his previous ideas aside. More than a few responded. As the first audience departed the incoming audience for the second session saw tears in many eyes, and responded even more quickly at the close of the second session.

Many are preparing for baptism.

## Medical Students Help Guadalajara Children

By F. C. PETTY  
Chaplain for Seventh-day Adventist  
Medical Students  
Guadalajara, Mexico

When two-year-old Roberto was first placed in a clean crib he had been sleeping for several hours. But he did not arouse. In fact, he was too weak to wake up. He weighed only 12 pounds. His mouth was so filled with sores that he could not have eaten if he had been awake.

Earlier that day Hilda Cabrera had been walking down a busy street in Guadalajara, Mexico, and saw a girl begging. Roberto lay at the feet of his 12-year-old sister, sleeping his life away, with every weak breath inching nearer death's door. Mrs. Cabrera left her address with the girl and encouraged her to come by later for clothes and help.

Mrs. Cabrera hurried home to prepare dinner for her family, but she could do nothing without thinking of the pitiful sight she had seen on the street.

When Mrs. Cabrera's husband, Ernest, a third-year medical student, came home, Hilda persuaded him to go with her to see the children. Knowing that the girl would probably never come to the house, the Cabrerases took their two children in the car and headed for the beggar children's home far out in the suburbs.

While there they secured the consent of the parents to keep Roberto and try to save his life, but both the Cabrerases and Bobby's parents knew that the chances were poor. At first they fed Roberto through the nose with a dropper, trying to get liquids into the frail, dehydrated body. They also applied medication to heal the child's mouth.

Roberto slept on. Through his first Sabbath in the Cabrera home he slept. Day and night for a week he slept, until



Roberto, two, weighed only 12 pounds when he was discovered by Mrs. Hilda Cabrera.

# The Impossible Takes Longer

By **ROLLAND H. HOWLETT**  
President, Antillian College



Roberto after a year of care by a medical student's family at Guadalajara, Mexico.

the sores began to heal. Finally on the second Sabbath he awakened hungry. Six weeks later Roberto weighed more than 20 pounds.

Just over a year has passed since the Cabrerias took Bobby. He is now legally one of the family. He weighs three times what he weighed when he lay dying at the feet of his sister. Since he awoke he has not wanted to stop eating. For quite a while Hilda has had to start taking his plate from him while he cried for more food. But good-natured Bobby is a joy to see, at home and in the Sabbath school.

Roberto is only one of many who have been cared for by the families of Seventh-day Adventist medical students in Guadalajara, Jalisco, Mexico. To date, medical students and their wives have adopted five babies. But many more than five have been taken from the homes where they were in danger of dying, have been nursed back to health, and have been returned to their parents.

Remuneration for this work comes in the joy and satisfaction the young people receive in seeing children saved.

## Two Baptisms Highlight School Year in Ghana

By **TH. KRISTENSEN**  
President, West African  
Union Mission

The Bekwai SDA Institutional church not long ago witnessed the largest student baptism in the history of Adventist educational institutions at Bekwai, Ghana.

J. D. Johnson, the school chaplain, baptized 73 young people May 11. This was the climax of follow-up work related to two Weeks of Prayer held during the school year, one conducted by W. B. Ackah and the other by Herman Bauman.

The previous week Pastors J. D. Johnson and J. M. Hammond baptized 36 from evangelistic meetings in surrounding villages. Thus the Lord blessed the evangelistic work of our schools at Bekwai with a harvest of 109 baptisms.

A 37-year-old man broke down and wept in my office this morning. After a few moments of waiting, I asked, "What's the problem?"

Here was a senior graduating from Antillian College in Mayagüez, Puerto Rico. I had just handed him an official call to a ministerial internship in the Puerto Rico Conference.

"As I read the call," he explained, "I couldn't help thinking that this was what my father had hoped and prayed for, for so many years. But now he is gone. He'll never know that his prayers were answered until the time of the resurrection."

Immediately I realized there was a deep, moving story behind this man's achievement. I wanted to know more.

Eliezer Rolando Barreiro was born into a poor family in Havana, Cuba. By the age of seven he was helping his father in the daily routine. Although pressed economically, his Seventh-day Adventist parents believed in a Christian education for their children. They placed Eliezer

and his two brothers in a school where the teacher was also a faithful Adventist. There Eliezer completed the fifth grade.

When he was 11 his parents left Havana to move to the province of Camaguey, farther east, to live on a sugar cane farm. Having to work constantly, Eliezer was unable to attend school. But his father wished that his son might continue studying and someday become a minister of the gospel. The boy also shared that desire, but every door seemed closed.

Every night Eliezer studied with his father because there was no teacher in that area. But finally a teacher came. After a simple school was built Eliezer took some night classes. During the summer vacations he would gather the illiterate children of the neighborhood and teach them how to read, write, and do simple arithmetic.

While in his teens Eliezer definitely realized that he should attend Colegio de las Antillas near Santa Clara, Cuba. With this goal in mind he worked feverishly in a business that his parents and his sisters were now operating.

"But how can I go to school if I don't have money?" he asked himself. "How can I leave my family and go so far away to study? How can I enter a classroom at 20 years of age to be in the sixth grade with those who are 12 or 13?" These questions perplexed him greatly.

In 1951, without the knowledge of his parents, he had saved \$50 and sent it to the president of the college at the time of the biennial session held in Camaguey. A short time later, to his surprise, he received word that he had been accepted. So in August, 1951, 20-year-old Eliezer began the sixth grade!

This was a year of adjustment for Eliezer. He had never slept away from home. Now he had to sleep in a room with five other boys.

That first year he finished the eighth grade, after passing the sixth- and seventh-grade examinations satisfactorily. Now he was ready for high school. He worked hard and was able to keep his account in balance by working during the school year and also during the summer.

Then came his junior year in 1954-1955. At the end of the first semester he received a letter from the finance committee informing him that he would have to leave his studies for a few months, go out to colporteur, pay his account, and then continue studying.

It took him several days to convince the committee that he did not want to leave the college. He was determined to be a minister and could not lose another semester's work. He lightened his study load and increased his work time and was permitted to remain at the col-

**ЧИТАТЕ ЛИ СВЕТО ПИСМО?**

Ако не читате Свето Писмо научите га још даниче! Оно је најбосатија ризица вечних истина; најважнија, најраспрострањенија, а са својих преко 1000 страница најједнија књига. То је књига коју треба да има свако породица, а и сваки појединца, јер му она помаже да се ослободи од свих штетних и рђавих навика.

Свето Писмо даје одговор на свако животно питање. Ту су такође кључеви да разумејемо чудне силе природе. Ту су знање и утеша да нас спасе од сваког очајања. Ова књига која је читана у кућима и која је као таква утицала на целокупну светску културу, можете добити по најпривлачнијим ценама, и то:

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Улица \_\_\_\_\_

Место \_\_\_\_\_ Крај \_\_\_\_\_

Наручијем \_\_\_\_\_ ком. Светога Писма под бр. \_\_\_\_\_

У вредној вредности од \_\_\_\_\_ НА

## Bibles Advertised in Yugoslavia

For the first time since World War II, Yugoslavian church members are advertising the sale of Bibles. The flier (shown here), printed in the Cyrillic Serbian language, is distributed door to door and indicates that Bibles are available immediately in a range of prices.

**S. F. MONNIER**  
Departmental Secretary  
Southern European Division



**The Barreiro family on the day when Eliezer graduated from Antillian College and achieved his life goal, entering the ministry.**

lege. Working 50 hours a week at 22 cents an hour, he finished that year.

When the following school year began, Eliezer was in New York City, in response to an invitation from one of his cousins. Without knowing English, without having finished high school, and now 24 years old, it seemed useless to think that he could one day become a minister. In New York he found work for less than \$1 an hour. But just the same, it was possible for him to bring his parents and the rest of his immediate family from Cuba.

On September 8, 1957, he married Leonor, a girl from Puerto Rico, with whom he had become acquainted by correspondence while still in Cuba. Their home was blessed by the arrival of Haroldo as a Christmas present the following year. By 1961 little Edwin joined Haroldo to enjoy this Adventist home.

The years kept passing, but not without encouragement from pastors, relatives, and friends saying, "God has a place for you, Eliezer. You must finish your education!"

It wasn't until 1963 that Eliezer came to a decision, after discussing the situation thoroughly with his wife and relatives, that he and his family would leave New York City and he would study. But where should he go? Where would he get the money? How could he leave a job that gave him an annual income of \$5,500? How could he leave his parents behind? What would be the best college for him to attend? Could he really carry on a satisfactory study program after being out of the classroom for ten years? How could he take care of all of his current accounts before going to college?

On May 1, 1963, Eliezer was involved

in an automobile accident. With the settlement from this in hand, the Barreiro family left New York in mid-1964 and headed for Antillian College, the only Seventh-day Adventist senior college serving the Inter-American Division's Spanish-speaking youth.

Money he did not have; work he did not have; but in Eliezer's heart burned the determination to achieve, to struggle to become a minister. Having spent at least a part of each year in the colporteur work from 1955 to 1964, he knew how to sell. Now calling cards became his line. In less than four years he sold 700,000 calling cards as a means of supporting his family and earning his way through school. He also became the salesman for the Antillian College press, calling on about 40 companies. Each day Eliezer thanked his heavenly Father for the way He had blessed him. Throughout Western Puerto Rico he became known as "the Cuban who sells calling cards."

With a keen eye for business, he worked out a program with the Puerto Rico Conference whereby each pastor could have his personal calling cards, dividing the cost equally between himself and the conference. On another occasion the Book and Bible House took 32,000 cards for its colporteurs. He promoted the idea of each church's having its weekly church bulletins with a picture of the local church on the cover.

On March 29, 1966, at the age of 67 years, Eliezer's father, Alfonso Barreiro, passed to his rest without seeing the fulfillment of his greatest goal—to have his son in the ministry. This gave Eliezer an even greater desire to finish his studies. His wife and his other relatives in New York bent every effort to help him achieve that goal. A baby girl, Sarairelys, completed the family group on June 22, 1966.

Then came graduation weekend, May 17-19, 1968, when Eliezer completed his work at Antillian College with a major in theology and a minor in English. Immediately he made plans to begin his work as a ministerial intern in the Yauco district of Puerto Rico's south coast. His career, his desires, his anxieties are not now finished. Actually in Yauco will really begin his greatest efforts for success in the winning of men to Christ.

As we talked he said: "And today, as I plan to leave these classrooms in order to enter the work of the ministry, I fully dedicate my life to a merciful heavenly Father in order that I may be used by the Holy Spirit to bring many others to the throne of grace while probation still lasts."

Antillian College plays a vital role in training our Spanish-speaking youth in the Inter-American Division, scattered around the circle of the Caribbean area.

This story of a young man who graduated in May inspires us all to take a personal interest in the youth of the Inter-American Division, where the work is growing so rapidly and from whence missionaries are now being called to other unions and even to other divisions.

## Brief News

### NORTH PHILIPPINE UNION

✦ B. G. Mary, educational secretary of the North Philippine Union, conducted a teachers' institute at the Northern Luzon Academy, June 24-29. More than 200 were present, including mission presidents, all the mission superintendents of education, several workers from the union office, and teachers from Philippine Union College.

MARION S. SIMMONS  
*Assistant Departmental Secretary  
Far Eastern Division*

### TRANS-AFRICA DIVISION

✦ Elder and Mrs. Leonard Robinson are once more back on African soil, this time in Tanzania, where Elder Robinson is the president of the union.

✦ The family of Dr. R. A. Carlsen have arrived at Mugonero Hospital in Rwanda and will be established by the time the second doctor, Dr. F. E. Strickland, and his family arrive late in 1968.

✦ D. K. Bazarra, president of the Uganda Field, recently completed a six-week evangelistic campaign in Masindi Town, Bunyoro District, an area bordering on the Congo, one of the oldest kingdoms in Africa. Eleven workers assisted in the program, and to date 60 are attending church regularly. Among these are Evan Kabagenda with his family. Mr. Kabagenda is the manager of a sawmill, and Mrs. Kabagenda is a government school teacher of long service. The town clerk of Masindi has made available a piece of land for a church building, and now the urgent question is to get funds for the erection of a suitable place of worship.

✦ The third Scientific Studies for the Prevention of Alcoholism meeting for South Africa was held July 1-4. E. H. J. Steed, of the General Conference, was one of the lecturers. About 73 attended the meetings at the Rand Afrikaans University, Johannesburg.

✦ The division committee of the Trans-Africa Division has given Solusi College the "all clear" sign to begin their new library building. The world Sabbath schools contributed toward this project. The building has been planned to include a seminar room.

✦ The girls' dormitory at Bugema Missionary College, Uganda, is now under construction. Funds for this building were made available by a friend in Germany.

✦ Something new has been inaugurated at Malamulo, Malawi. It is a school of medical technology where students will be able to take training as laboratory technicians. Mr. and Mrs. George Vandulek, who recently arrived in Trans-Africa, are heading the course.

ALVIN E. COOK, *Correspondent*

# Centennial Camp Meeting in Michigan

By ERNEST N. WENDTH  
*Departmental Secretary, Michigan Conference*

Three hundred Seventh-day Adventists from Michigan and other States met at Wright, Michigan, September 1, 1868, for the first camp meeting of the newly formed denomination. It was a Tuesday afternoon, and they heard Mrs. Ellen G. White make clear that the purposes of camp sessions were to seek the Lord, to have a deeper spiritual experience, and to learn how to win others to Christ.

Three hundred Seventh-day Adventists from Michigan and other States met at Wright, July 18, 1968, for special services to commemorate the centennial of Adventist camp meetings. They heard D. A. Delafield, associate secretary of the Ellen G. White Estate, emphasize the aims of that early camp meeting, review some of the events that took place, and encourage the continuing of camp meetings "until Jesus comes."

The 300 at the 1868 camp were the vanguard of early Advent believers who, by the following Sunday, brought the attendance at that first meeting to more than 2,000. It was perhaps the largest, the most important, and the best meeting ever held by Seventh-day Adventists to that time.

The growth of these annual meetings during the past century is apparent when you view the vast throngs that crowd the present camp site at Grand Ledge, ten miles west of Lansing. Those who worshiped in the country church northwest of Grand Rapids for the centennial service were but a small fraction of the 5,000 who lived on the conference campgrounds July 11-20 for the regular camp meeting. An estimated 20,000 Adventists

worshiped together on each of the two camp meeting weekends.

The 1968 service at Wright consisted of three parts—a review of the history of the Wright church by Conference President R. D. Moon and Ruel Root (grandson of E. H. Root, who offered his farm for the site of the first Adventist camp meeting); remarks by Elder Delafield; and a tour of the area (now an apple orchard) where the original camp meeting site was located. Signs had been placed and guides made available to call attention to the approximate locations of various parts of that first camp.

Few Adventists are aware that the first meetings were not held under canvas, but in the open air among the "sugar-bush" (maple grove) of the Root farm. The congregation sat on rough planks laid across logs; the speaker's platform had a covering.

In 1868 leaders from New York and Michigan had made available two large meeting tents, each 60 feet in diameter. One of them was filled with straw for use by the campers, the other as a meeting place in case it rained. Apparently no rain fell until the Sunday of the camp meeting. Then a heavy downpour wet everything completely. The 22 family tents were made of heavy factory cotton, but this material did nothing to keep the contents of the tents dry.

What a contrast the pioneers would see in today's campgrounds! At Grand Ledge the main auditorium seats nearly 10,000 people. The youth pavilion this year had 2,000 under cover and another 1,000 persons sitting on the outside. Instead of the 22 tents of the 1868 camp, this year there were 356 cabins, 770 family tents, and 417 trailers at the Michigan campgrounds, and on the two Sabbaths

of camp meeting about 3,000 cars were parked in the parking lots.

In his remarks Elder Delafield reminded his congregation that "we do not point with pride" to 100 years of camp meetings, "for we should have been having camp meetings in heaven by this time." He urged his listeners to celebrate, not the length of time, but the "divine idea and the vision" of those who brought this plan for spiritual and physical refreshment to the church.

While the service was being held at Wright, E. L. Minchin, of the General Conference, presented experiences of early camp meetings to about 3,000 gathered in the large pavilion at Grand Ledge. During this service no other meetings were conducted. Children and youth met with their parents for the service. In his address Elder Minchin spoke of the devotion and sincerity the pioneers possessed during their meetings a century ago. He told how they searched their hearts and wouldn't go to sleep until all known wrongs had been righted and faults corrected.

The themes that were so dear to the early Advent believers began and ended each day during this year's encampment. The presentations of these topics meant more to the people than pageantry. Elder Delafield's early-morning series dwelt on the work of the Spirit of Prophecy in the church. The evening speakers included W. A. Fagal, A. V. Pinkney, Melvin Adams, Robert H. Pierson, H. M. S. Richards, and two Michigan ministers, John Kronke, of Pioneer Memorial church (Andrews University), and John Hayward of the Battle Creek Tabernacle.

The evangelistic fervor that was so prominent in the lives of the early church leaders was noted again in the evangelistic emphasis found in meetings for other age groups at the camp. Anthony Castebuono, associate pastor of Pioneer Memorial church, for instance, preached evangelistically to the juniors. His messages caught their imagination and their hearts, and at the end of his series about 125 boys and girls publicly went forward



D. A. Delafield reviews the events surrounding the church's first camp meeting.



The group participating in the centennial services at Wright, Michigan, hear R. D. Moon explain that it was on this part of the Root farm that that first camp was held.

to indicate their desire for baptism. Each name was turned over to a local pastor for follow-up.

Attendance at the youth pavilion became more crowded each evening as young and old flocked to hear Dick Barron, of the Barron-Turner evangelistic team, invite his hearers to join him in the Christian race.

## Atlantic Union

### Special Workers' Meeting in Northern New England

About one third of the population of Northern New England was able to view the Five-Day Plan to Stop Smoking over TV Station WGAN, channel 13, Portland, Maine, August 26 to 30 as a public service.

This service was arranged by Edgar Keslake, chaplain of Parkview Memorial Hospital, Brunswick, Maine; Dr. R. A. Bettle, Parkview staff physician; and Vernon Small.

In order to meet the expected demands for conducting more Stop-Smoking clinics, Carl P. Anderson, president of the Northern New England Conference, called a three-day workers' meeting. R. E. Adams of the General Conference Temperance Department; Dr. Wayne McFarland, co-ordinator of the Five-Day Plan; Dr. C. L. Dale from the Hinsdale Sanitarium, Illinois; and Prof. George Babich of Atlantic Union College were guest speakers.

W. W. MENSCHAUSEN  
Departmental Secretary

Northern New England Conference

† The number of non-Adventist boys and girls attending Camp Winnekeag this year was unusual, according to M. A. Dopp, Southern New England camp director. More than 100 signed the decision book to be baptized as a result of their association with the staff and fellow campers. Attendance at summer camp so taxed the facilities that three small trailers had to be brought in to house staff members. An innovation this year was the Junior Adventure Camp, for nine-year-olds only. Another first was the Earliteen Camp (ages 13-16), in which more than 100 were enrolled.

† Parkview Memorial Hospital in Brunswick, Maine, has developed and is sponsoring a unique three-day antismoking program for grade and high schools. The program, directed by Chaplain Edgar Keslake, has already been presented to more than 2,500 students.

† Lester Valentine, instructor of social studies at Northeastern Academy, was chosen by the New York State Board of Regents to serve with a group of teachers and educators in compiling examinations for 1969.

EMMA KIRK, Correspondent

## Central Union

† Ten youth from the St. Louis Central church were selected this summer to go to the New York City Evangelistic Center for training in youth-to-youth witnessing. Since returning, these academy and college youth have held Voice of Youth meetings and shared their witness with youth in Forest Park, St. Louis, Missouri. G. F. Cherry, pastor, directs these activities.

† The evangelistic team composed of H. G. Crowson and E. W. Oliver opened a series of meetings in Independence, Missouri, August 11. Much of the interest of those attending was created by the Gift Bible program there.

† Literature Evangelist Kenneth Haskins of the Kansas Conference sponsored a booth at the Wyandotte County Fair, August 15-17. More than 500 registered for books.

† The Kansas Conference evangelism committee met recently in Independence, Kansas, with S. S. Will, conference president, as chairman. The purpose of meeting was to improve evangelism in the conference and lay plans for conference-wide activities.

† Under the direction of C. L. Duffield, the Denver South church sponsored again this year a field school of evangelism for Andrews University and Union College ministerial graduates. Others involved in the program were Pastors Richard Lange, Lloyd Austin, Victor Zuchowski, E. C. Banks, and C. G. Fisher. Dr. Banks is director of field evangelism for Andrews University and was guest speaker one Sabbath during the field school.

CLARA W. ANDERSON, Correspondent

## Columbia Union

### New Jersey Victory Churches Honored at Camp Meeting

Every church in New Jersey except three raised a per capita of \$25 or more in the Ingathering last year. The victory churches were recognized at the 1968 camp meeting.

20 churches raised more than \$25 per capita

11 churches raised more than \$30 per capita

5 churches raised more than \$40 per capita

5 churches raised more than \$50 per capita

Two Spanish churches led the conference—Elizabeth Spanish church with \$57.84 and the Newark Spanish church with \$56.58.

In the previous campaign the Wood-

bury church led the conference with a per capita of \$44.45. They added substantially to their membership this past year but still raised \$43.91 per capita or a total of \$9,484.95. Their goal was \$5,400.

New Jersey leads the world field in Ingathering per capita.

R. D. STEINKE  
Departmental Secretary  
New Jersey Conference

† Mrs. Mildred L. Chase, assistant administrator for plant administration at Kettering Memorial Hospital, has been elected a member of the American Academy of Medical Administrators. This international society seeks to foster a scientific approach to the practice of medical administration.

MORTEN JUBERG, Correspondent

## Lake Union

† A city-wide reaping campaign conducted by Gordon Dalrymple in Indianapolis, Indiana, as a follow-up of the Faith for Today telecast resulted in 48 baptisms to the end of July. Further baptisms are planned. Elder Dalrymple is on the Faith for Today staff.

† The Wisconsin camp meeting this year had what appeared to be a record attendance, particularly in the youth and children's divisions. The junior division alone had more than 300 enrolled, and the primary division was even larger. On the last Sabbath 24 were baptized and more than \$45,000 was received for evangelistic work in the conference during the coming 12 months.

† Twenty-five continuous years of teaching primary students during Michigan camp meetings is the unique record held by Mrs. Ella Tawney of the Howard City church. She was remembered for her faithfulness during this year's centennial services at Grand Ledge. Mrs. Tawney was baptized 35 years ago. She began teaching Sabbath school classes almost immediately and has been active ever since in this phase of church work at her home church and during camp meeting sessions.

MILDRED WADE, Correspondent

## Northern Union

† Groundbreaking ceremonies for the new boys' dormitory at Maplewood Academy were held August 11, and construction began the following morning. Located on the edge of the well-known Northwoods, the \$450,000 building will house 135 boys, a three-bedroom dean's apartment, a chapel to seat 175, and four guest rooms.

✦ M. K. Ruybalid, Iowa City pastor, officiated at the nondenominational morning worship service of Goodwill Industries on four Wednesdays in July. At the close of the meetings Pastor Ruybalid received a certificate for outstanding service in behalf of the handicapped of southeast Iowa.

✦ Six people were baptized in Council Bluffs, Iowa, July 13, four of whom were from Gift Bible contacts.

✦ F. J. Kinsey, Iowa lay activities director, was requested by the Red Cross to teach first aid at the new law enforcement academy at Camp Dodge near Des Moines.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### MV's Place Adventist Books in Libraries of Many Ships

The Daly City, California, Filipino Missionary Volunteer Society has for six months been placing religious literature aboard several ships.

This literature consists of such books as *The Desire of Ages*, *The Great Controversy*, and such booklets as *Three Hours to Live*, by William A. Fagal, *What, No God?* by Raymond H. Libby, *This Is the End*, by Arthur S. Maxwell, *A Day to Remember*, by George E. Vandeman, and *You Can Trust Your Bible*, by A. Graham Maxwell.

Under the leadership of Benjamin A. Main, Jr., the group has placed literature aboard the U.S.S. *Bream*, a submarine, the U.S.S. *Holmes*, U.S.S. *Sword Knott*, U.S.S. *Oklahoma City*, U.S.S. *Rehoboth*, U.S.S. *Dale*, U.S.S. *Robison*, U.S.S. *Hancock*, and the American President Lines ship *The President McKinley*. Many ships of other lands have been supplied with literature in their languages.

BETTY J. MAIN  
*Church Press Relations Secretary*

✦ With a per capita distribution of 2.72, the Nevada-Utah Conference topped the Pacific Union in its recent *Signs of the Times* campaign. The union subscription total of 120,021 includes both English and foreign *Signs*.

✦ The 20-member choir of the Waipahu, Oahu, church, which has only 76 members, has been witnessing to Hawaiian islanders over radio and television and through visits to retirement homes and prisons. Neighboring churches have invited the choir to their Sunday morning services. Adventist Pastor Richard Among gives the sermons.

✦ An evangelistic crusade for Orange County began September 14 at the Orangewood Academy auditorium, Garden Grove, California. Meetings are being held four times weekly by the Stanley Harris-Bill Hoffman evangelistic team.

✦ Thirty-four Navajo Indians were baptized during August at the Monument Valley Mission and Hospital. Studies are being given another 26 persons in a history-making soul-winning effort on the Navajo reservation.

✦ Horseless carriages and a costumed welcoming committee greeted members and visitors to the North Park San Diego church on August 10. Both Sabbath school and church services featured the history of the Pacific Union, now cele-

brating its centennial year. Posters throughout the city, a TV interview with Pastor Warren C. Heintz, and news stories brought many visitors to the special services.

✦ Expansion at Newbury Park Academy in the Southern California Conference will bring under one roof space for wood-working, auto shop, and a planned modern electronics class for upgrading of the boarding school's industrial arts program.

RUTH WRIGHT, *Correspondent*

## American Adventist Youth and National Service

By M. CAROL HETZELL

*Associate Secretary, GC Bureau of Public Relations*

If you're of draft age or headed that way, you have probably done some pretty tall thinking on the subject of military service. You have decisions to make that will affect your whole life—perhaps more than that.

You've explored the subject thoroughly with your friends, or maybe you've just kept the whole thing bundled up inside like a bad dream no one wants to think about. But it's there. Selective Service is by no means a dream, good or bad, and one day you will stand face to face with it.

You know, of course, that historically your church has supported the position, noncombatant but cooperative. Its young men in the U.S.—most of them—claim I-A-O classification when they register, and when drafted, they are usually assigned to medical service.

You know that as medics they carry no weapons. You know also that medics bleed as profusely as combat troops and that more than 40 Adventist young men have died in the jungles of Vietnam.

Nineteen, 20, 21 years of watching God's sun warm the earth and set it spinning, perhaps 15 short summers to feel the cool water break and splash away from a running dive—then a pale, still face half submerged in a muddy rice paddy half a world away. Finis.

Is this why a man is born?

Knowing the anguish of such thoughts, the conflict that tears at the inner peace of hundreds of its young men, the church recently appointed a committee to study better ways of letting them know the various avenues open to men facing the draft.

The committee numbered among its members men who had seen service themselves—a theologian well known for his depth of thought and ability to communicate with young people, an Adventist chaplain in the military service, and representatives of the General Conference National Service Organization (part of the Missionary Volunteer Department) and Bureau of Public Relations.

For a few minutes you may sit in on that committee and hear some of the discussion in Committee Room A of Seventh-day Adventist world headquarters.

All the questions that young men ask today were asked on that committee. And

answers were sought—not just dogmatic postures to throw out like a post for a man to lean against. A soldier face to face with death wants something solid to hold in his heart—something honest.

With controversy raging over the right or wrong of the war in Vietnam, some young men want no part of it—even as noncombatants. Committee members reminded themselves that Adventist youth may be either hawks or doves. National Service Organization (NSO) staffers revealed that some men were inclined to join and get their hitch over with.

"Of course, by joining," one pointed out, "they lose their noncombatant status."

"They also come up with Sabbath problems," another remarked.

"I've made a practice of asking the boy what his aim is," the chaplain offered. "I ask him, 'Is this your thing? Will you make the military your career? If so, you'll have four years under your belt by the end of our first hitch—four years toward your 20. But if you want to do something else with your life, why waste two extra years? You'll only be in two years if you wait to be drafted. Then you can get on with your business.'"

"What about the man who wants to be listed I-O instead of going along with the I-A-O which the church has worked out with considerable agony over the years?" The question came from a man who often finds himself in the position of counseling young men of draft age.

"The government will permit a conscientious objector to spend his two-year hitch in a position of service to the public. For instance, he might even be stationed in an Adventist hospital, doing lab technician's work. If this is the career he wants anyway, he's far ahead of his buddies who serve as I-A-O, risking life and limb under fire somewhere as medics."

For a moment there was silence as minds grappled with a new imponderable. Logic seemed to be with the I-O. But was it? How deep did the logic go?

At this point the chaplain came up with what he termed "sense of mission." To his way of thinking, Adventist boys were in the service to do more than save life, if they could, as medics. They were there to witness. As Christians we are all here to

witness to the love and saving grace of Christ, he said.

Then he laid a charge to make heads hang: "Far too many of our young men not only fail to witness for Christ but bear a negative witness. We have made it too easy for them. They aren't keeping the Sabbath. They aren't reading their Bibles. They're smoking, they're drinking. Their CO's look at me and ask, 'These are your Seventh-day Adventist young men? These are men of conscience?' And sometimes I just tell them to 'let them have it.'"

The committee chairman interrupted quietly: "About 10 per cent of our men are bearing a positive witness for their faith. About 10 per cent are actively hurting it,

and the rest are somewhere in between."

Again that silence. "We ought to tell them to 'shape up or ship out,'" the chaplain declared. "The sense of mission—in or out—is vital. I've sat in briefings before pilots went out on their mission. The commander says, 'Look. This is your target. Hit it.' And those men rise to the command. Some of them won't come back, but they go. They're not thinking of themselves. They've grown bigger than that.

"I remember a black soldier. He'd done his bit for his country, and mustering out time had come. I was curious as to what he would do with his life. 'Where are you going?' I asked him.

"I'm going back down South,' he said. "Why do you want to go back down there? You know what it will be like,' I protested.

"That's where I'm needed,' he replied. "That man had a sense of mission."

The theologian nodded. "To be more aggressive for Christ and what we as Adventists stand for is something we need to emphasize. There is nothing more discouraging to a soldier than to come back from the war and know that he has failed in his witness."

From across the committee table came the suggestion: "I think of a soldier who just lived his faith. Others watched him, and he did much witnessing just by his life."

The theologian snapped: "But we need more aggressive witnessing than that. Let me tell you about an experience I had.

"I had boarded a plane and found my seat next to what appeared to be a businessman. Hardly had I gotten my seat belt fastened when he pulled out a New Testament, opened it, and asked me, 'Do you mind if I tell you about the greatest discovery I ever made in my life?'

"That man went on to tell me about Jesus Christ in as simple and straightforward a manner as I've ever heard. He told it with a kind of astonishment that couldn't be put on. He finished with 'I didn't meet Christ until three years ago. I can't understand how I didn't know about Him before. Why did I have to wait so long?'

"It doesn't take a preacher to witness to the love of Christ. But it takes an experience of that love. And it must be genuine. I tell you," the theologian added, and he addressed himself to the NSO men, "if you come on our campus with a claim for witness, I think you're going to have the attention of the students."

The committee chairman spoke up. He had recently seen sharp evidence of the need for witness in the military. He had talked not long before with an Army officer who had learned too late of God's claim on him. Just as he had found Christ and the reality of His soon coming as taught by the Adventist Church, he had received orders to ship out to Vietnam.

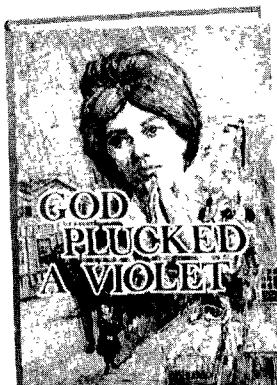
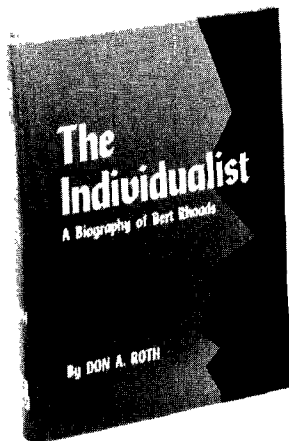
"That man faced the hardest moment of his life," the chairman reflected soberly. "It had been his business to issue orders for troops to be sent overseas. Now his turn had come. He couldn't join the church, he explained quietly. 'I couldn't say I'm a noncombatant now after I've been sending men to their death all these years, and now it may be my turn.'

"Three weeks after he landed in Vietnam, the officer was dead."

For four days the committee wrestled with questions youth of the church are facing. They were not easy days. Nor did the answers come easily. The men were still searching. But foremost throughout the discussions and the planning was a depth of concern for young people across whom sweep immense tides of revolution and eternity, whose only hope lies in the answers found in a Book—a Book "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

# WE INTERRUPT THIS MAGAZINE

to tell you about three outstanding new books:



## Goldie Down

Violet, as her name implies, was a shy child. But shyness couldn't last long, for growing up plunged Violet into more adventures than most people experience in two lifetimes. From Australia to India and the United States, Violet followed God's leading. A lively, fast-paced story. \$4.75.

## Don Roth

Bert Rhodes had some very strong opinions about a number of important things, and those opinions were not always in line with the majority. A pioneer and an experimentalist, his ideas often proved worthwhile. Without seeming pious or self-righteous, Bert Rhodes inspired the young people whom he taught to seek a better world. \$3.50.

## Dorothy Aitken

Take four parents, three children, a bearded riverboat captain, and two lively native boat boys. Mix with large quantities of monkeys, crocodiles, and other jungle creatures. Result: adventure! And the most rewarding adventure is the pleasure of bringing physical and spiritual comfort to those who wait in darkness. \$3.95.

## God Plucked a Violet

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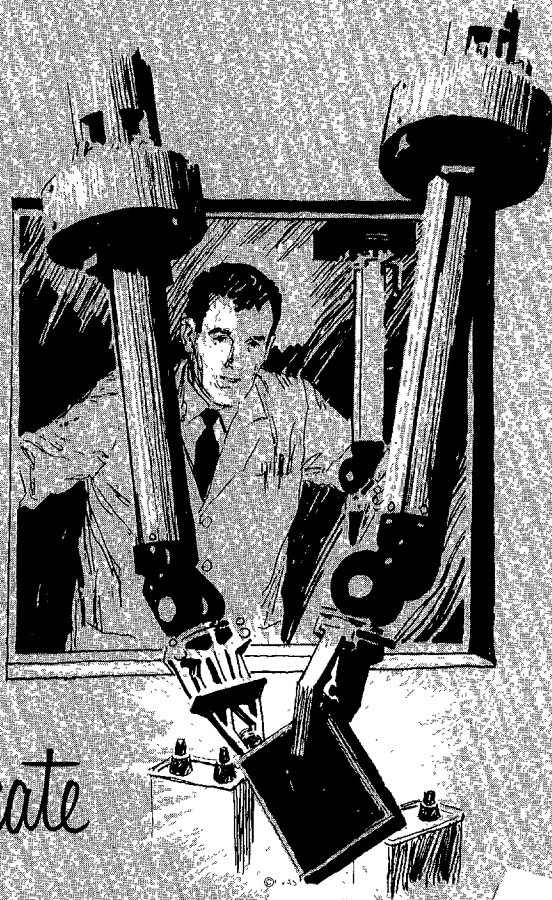
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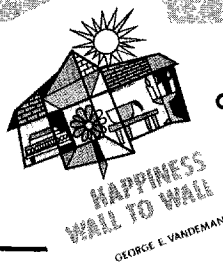
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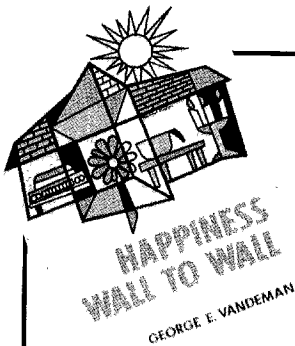


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*Your  
PEOPLE  
PROBLEMS*





Harold M. Wynne, public information officer and assistant professor of journalism, La Sierra Campus, Loma Linda University, formerly public relations director, Hinsdale Sanitarium and Hospital (Lake Union).

Worth Lowder, business manager, Cedar Lake Academy (Michigan), formerly assistant business manager and treasurer, Grand Ledge Academy (Michigan).

James L. Anderson, registrar and guidance counselor, Cedar Lake Academy (Michigan), formerly a teacher at Grand Ledge Academy (Michigan).

Lester C. Stannard, director of training, Hinsdale Sanitarium and Hospital (Lake Union), formerly principal, Forest Lake Academy (Florida).

Harold Greer, pastor (Georgia-Cumberland), from Illinois.

Duane Potter, principal, Grand Ledge Academy (Michigan), formerly Bible teacher, Georgia-Cumberland Academy (Georgia-Cumberland).

David H. Bauer, assistant vice-president of student affairs, Andrews University, formerly director of public relations and development, Kettering Memorial Hospital (Columbia Union).

Stephen Yost, principal, Forest Lake Academy (Florida), from same position, Wisconsin Academy.

W. A. Sowers, principal, Georgia-Cumberland Academy, from same position, Madison Academy (Kentucky-Tennessee).

Don R. Keele, principal, Madison Academy (Kentucky-Tennessee), from Madison Campus elementary school.

Kenneth McComas, evangelist (Kentucky-Tennessee) formerly pastor (Potomac).

Donald Humphreys, plant superintendent, Gem State Academy (Idaho).

Lynn Prohaska, dean of boys, Gem State Academy (Idaho), formerly plant superintendent.

John F. Knipschild, Jr., purchasing agent (Pacific Union), formerly educational secretary (Northern California).

Cecil O. Roy, principal, Hawaiian Mission Academy, from same position at Portland Union Academy (Oregon).

E. L. Tarr, pastor, Eustis-Leesburg district (Florida), formerly pastor (Potomac).

(Conference names appear in parentheses.)

**From Home Base to Front Line**

North American Division

Helton R. Fisher (AU '60; LLU '62-'64), returning as health education and temperance secretary, Southeast Africa Union, Blantyre, Malawi, Mrs. Fisher, nee Mary Ellen Anderson (LLU '64), and two children, left San Francisco, California, August 4.

O. Ronald Follett (PUC '65), to be teacher of industrial arts, Rusangu Preparatory and Junior Secondary School, Monze, Zambia, and Mrs. Follett, nee Sharon Elizabeth Blackburn (PUC '66), of Keene, Texas, sailed from New Orleans, Louisiana, August 5.

Marilyn F. Bennett (LLU School of Nursing '67), to be nurse and instructor in Saigon Adventist Hospital, Vietnam, of Keene, Texas, left Los Angeles, California, August 6.

Bruce J. Johnston (WWC '50; AU '62), to be evangelist in Far Eastern Division, Mrs. Johnston, nee Marianette Meryle Wilcox (WWC '48), and three children,

of Collegedale, Tennessee, left Los Angeles, California, August 6.

Philip A. Pritel, M.D. (WWC '36; LLU School of Medicine '42), to be relief doctor for a year at Saigon Adventist Hospital, Vietnam, of Vancouver, Washington, left San Francisco, California, August 9. Dr. Pritel is to serve two months on the American Medical Association Project Vietnam. Mrs. Pritel plans to join him later.

Shirley M. Hutchins (AUC '45-'47), returning as office secretary, Far Eastern Division, Singapore, left Seattle, Washington, August 11.

D. W. HUNTER and W. R. BEACH

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By Helen K. Oswald

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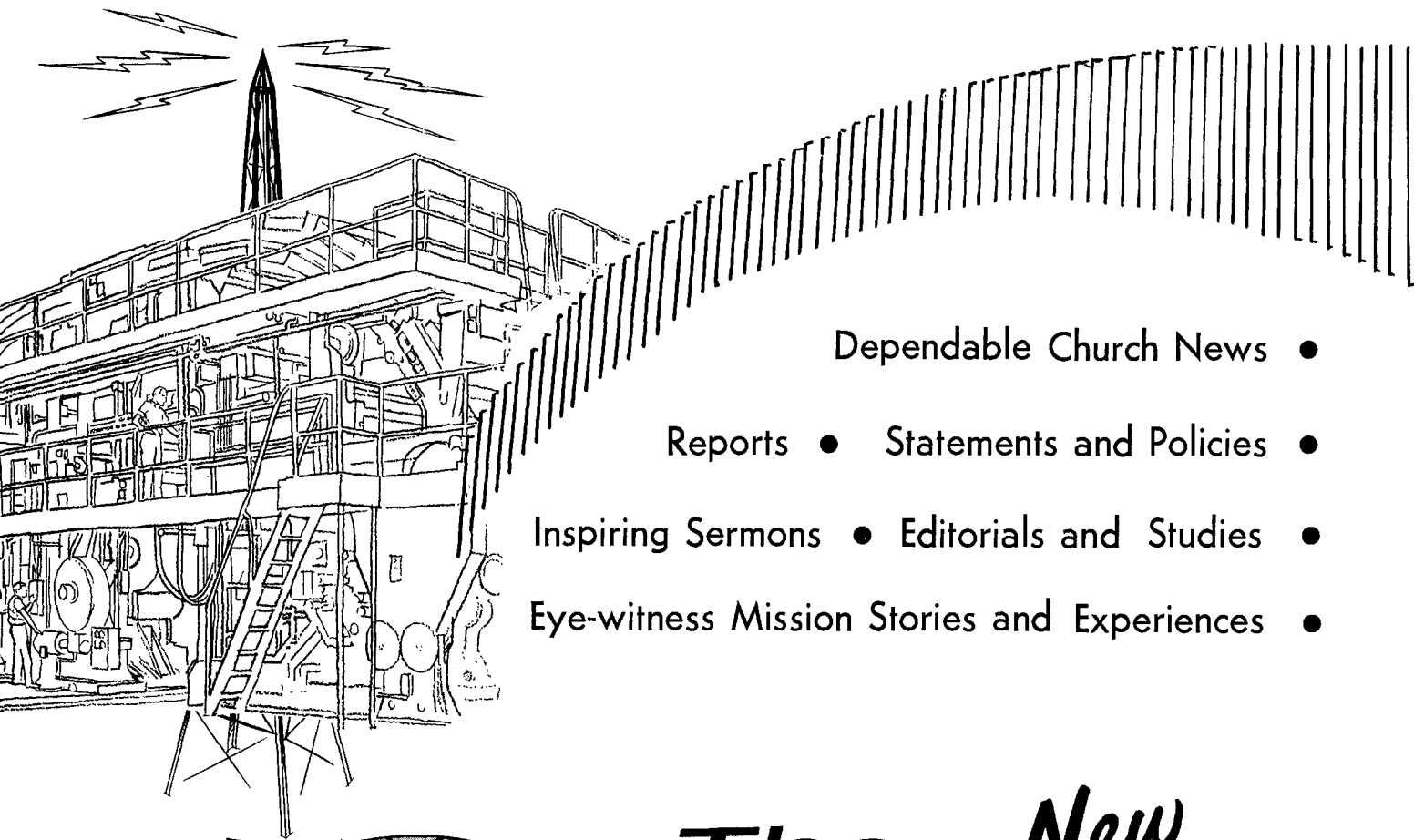


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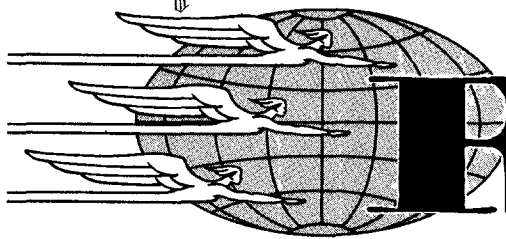
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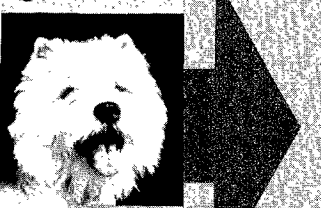
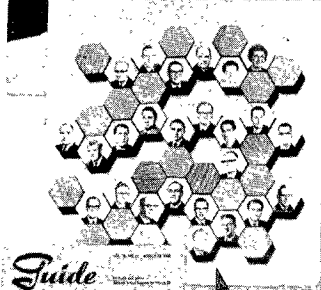
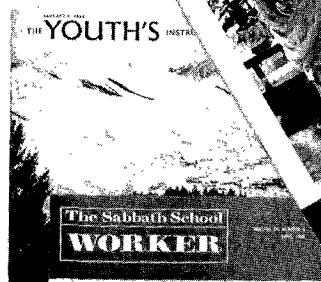


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NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

WANTED: *Listen, Life and Health, Liberty, These Times, Signs, Still Waters*, and other tracts and magazines, by W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508. These provide reading matter for seamen.

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

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

C. B. Hammond, SDA Church, 36 Park St., Calcutta, W. Bengal, India, desires *Senior Sabbath School Quarterlies*, children's Sabbath school materials, *Signs, Message*, tracts, small books, Spirit of Prophecy books, Bible pictures, old slides, filmstrips, records.

Mr. and Mrs. Emmanuel Adjepong, SDA, Domabral, Konongo, Ashanti, Akim, Ghana, W. Africa, need Bibles, books, magazines, and other evangelistic equipment.

Mrs. Eileen Bazley, Box 124, Monto, 4630, Queensland, Australia, desires clean copies of *Guide, Primary Treasure, Little Friend, Life and Health, Liberty, Listen*, on a continuous basis, as well as other missionary literature.

Mrs. Viola Walker, Rt. 1, Box 230, Fairburn, Ga. 30213, wishes a continuous supply of *These Times, Signs, GO, Instructor, Life and Health, Morning Watch*, books.

Evangelist E. A. Acquah, SDA Mission, P.O. Box 83, Assin-Fosu, C.R., Ghana, W. Africa, needs a continuous supply of *Review, Signs, Life and Health, Listen, Guide*, Memory Verse Cards, Bible games, Crisis Books.

T. V. Barizo, Southern Luzon Mission, Cor. Marquez & L. Rivera Sts., Legaspi City, P.I., wishes Spirit of Prophecy books. These are for Naga View Academy.

Send missionary literature to the following: Anatalio Ellar, Dinagat Island, Surigao del Norte, Rizal, Surigao del Norte, P.I.; Ceriaca B. Abuyme, Loreto Central SDA Church, Loreto, Surigao del Norte, P.I.; Pablo Balbada, Panaman SDA Church, Panaman, Loreto, Surigao del Norte, P.I.; Mrs. Sherly Go, Pto. Princesa, Rizal, Surigao del Norte, P.I.; Mrs. Audie R. Sarmiento, San Pedro Oriental, Mindoro, P.I.; Carlota D. Agor, Kiamba, Cotabato, P.I.; Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.; Pauline Pilotin, Labu, General Santos, Cotabato, P.I.; Samuel Benoya, Southern Mindanao Mission of SDA, General Santos, Cotabato, P.I.; Rebecca Pilotin, Labu, General Santos, Cotabato, P.I.; Emma Pilotin, Labu, General Santos, Cotabato, P.I.; John Pilotin, Labu, General Santos, Cotabato, P.I.

Pastor C. C. Nebbette is now located at Anchovy P.O., Jamaica, W.I. He desires a continuous supply of literature for all ages, small books and Bibles included.

International Religious Liberty Association  
Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Friday, October 11, 1968, at 10:00 A.M., in the ballroom of the Royal York Hotel, Toronto, Canada, for the purpose of transacting such business as may properly come before the members of the Association.

M. E. LOEWEN, Secretary

Church Calendar

Bible Emphasis Day	September 21
IMV Pathfinder Day	September 28
Thirteenth Sabbath Offering (Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5
Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 19
Community Relations Day	October 26
Temperance Day Offering	October 29
Week of Prayer	November 2
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Church Lay Activities Offering	December 7

Of Writers,  
Articles, and  
Miscellany...

The lead article this week starts a series by the editor telling of his recent trip to Europe. Elder Wood and his wife experienced the joys, sorrows, frustrations, and all-consuming tiredness that are usually felt by travelers for the General Conference. There is so much work to cover—meetings to prepare for and then speak at, churches to visit and encourage, committees to sit in on, brethren to talk with—and if time permits, you catch quick looks at a few of the usual tourist attractions. Snapping pictures constantly, you hope that film and camera are compatible and that something meaningful will result.

The Maryland-to-Moscow Odyssey, unlike the Homeric account, which took ten years, was six packed-full weeks. This week's article tells of the miracles our people are experiencing in "Iceland, Isle of Fire and Ice" (see cover).

Just in passing, you have probably already noticed that Mrs. Wood's view of the trip is beginning to be seen in "The Art of Living" column. Her klieg light was functioning well.

It doesn't much matter whether you are

a woman or whether you're not, there's something for you on the women's pages this week. At least if you are like us there is. "The Legacy of Beauty" (page 8) by Alma Campbell hits home. "Beauty is as beauty does" and all sorts of other epigrams are handed to children (and even some of us no longer children) to encourage them to look deeper than the straggly hair and the big red freckles. But how much help is it for a person growing up in a world filled with the "beauty-and-success-go-hand-in-hand" concept. This in-depth Christian approach to physical attractiveness will be a help to many.

Don't miss reading about the "Miracle" Girl on page 9. In a time when many church leaders are fearing for the safety of women in church canvassing programs, it is a joy and inspiration to read of one attractive young woman who puts her faith in God's protection to the test in the poor areas of New York.

Then turn the page for some help on a problem that faces every Seventh-day Adventist. How do you keep the conversation on Sabbath in a Sabbath vein? When friends get together for dinner or visit in the afternoon—and of course Sabbath is the only time you ever see them, and you have just bought a new car at a terrific discount price—how do you keep from turning your foot aside from the holy day? Well, some possible solutions (page 11) have been suggested by you readers.

Review and Herald

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

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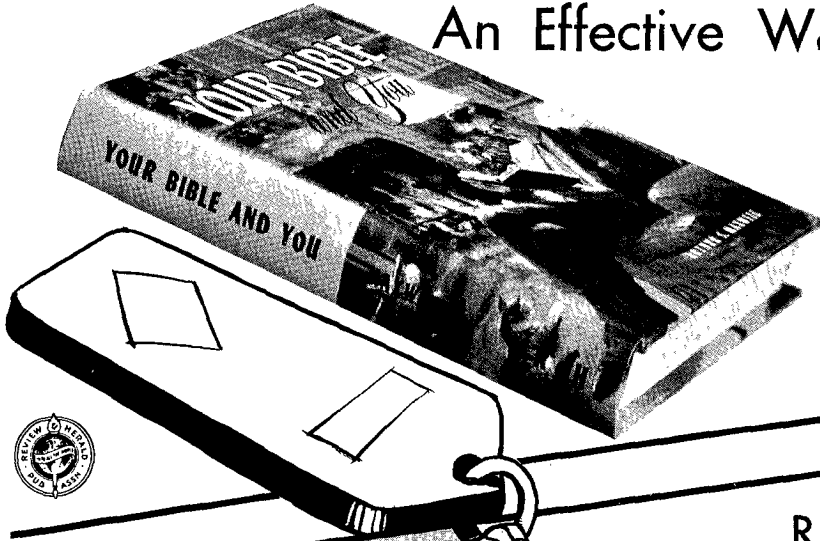
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. 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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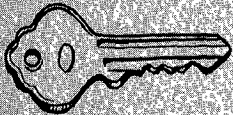


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—in the Motel —in the Hotel

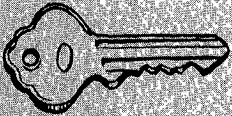
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"Please send me five books *Your Bible and You*. It gives me great joy to read the truth. I seek God's true church that this great book speaks of; can you help me in this regard?"—R. C. A., Virginia Beach, Va.



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## Seventh-day Adventist Relief for Nigeria

On my desk is a file measuring more than an inch in thickness. It is entitled, "Nigerian Situation, 1967-68." It contains letters, cables, memos, minutes, and so on, all of which relate to trouble-torn Nigeria and plans for the church to provide physical and spiritual aid for suffering men, women, and children.

The file was opened with correspondence dated June 1, 1967, when a letter was addressed to W. Duncan Eva, president of the Northern European Division. An inquiry was made concerning the welfare of our people in Nigeria where civil strife was developing. In this great land of more than 50 million people, we had at that time more than 40 overseas missionaries, hundreds of national workers, and more than 20,000 church members, 14,000 of whom were to be found in East Nigeria. It is understandable, therefore, that at the world headquarters of the church, there was concern for our members in Nigeria.

The happenings in Nigeria during the past 14 months have been reported to the world through the news media, and everyone has learned of the devastation that has taken place. The activities of the church have had to be curtailed in some places, particularly in the Biafran area of East Nigeria. While the full picture has not been revealed, we are confident that God's protecting hand has been over His people.

At present our sole overseas workers in East Nigeria are Dr. and Mrs. Sherman Nagel, Jr., who are located at the North-

ern Ngwa County Hospital. These stalwarts of more than 20 years' mission experience in West Africa have served beyond the call of duty.

Besides the patients within the hospital, long lines of outpatients and the needy in nearby refugee camps call for attention. The problem of securing supplies and the expense involved may be measured by the fact that a car battery costs \$225, a gallon of gas \$11.00, a cup of salt \$2.50.

Elder Eva paid tribute to the Nagels in writing to Elder Pierson on August 20, 1968. He stated: "It is impossible to calculate the good they [Dr. and Mrs. Nagel] have done at considerable personal risk. Not only do our people greatly appreciate them, and speak their appreciation warmly, but others do as well." [Excerpts of letters from Dr. Nagel will appear next week.—Evs.]

The file reveals that on July 15 Elder Eva contacted Elder Pierson and proposed that the Northern European Division cooperate with the International Red Cross by sending additional medical personnel to Nigeria to bring relief to the sick and the starving. Enabling actions were taken and working committees set up to enlist personnel and arrangements for relief supplies. Expected delays and frustrations continued through August. On the night of September 1, 1968, three Adventists—a physician, a surgeon, and a male nurse—left Washington to associate with Dr. Nagel as representatives of the Red Cross. In the meantime, free

drugs and supplies valued at more than \$100,000 were dispatched by the office of W. E. Phillips, who serves as president of the Seventh-day Adventist Welfare Service (SAWS).

The medical team was made up of: (1) Dr. Ronald E. Rothe, a physician in private practice at Banning, California, who gave many years of service at the Karachi Hospital in the Southern Asia Division. (2) Donald R. Wilson, a surgeon, who is a graduate of the Sydney University in Australia. He secured his senior degree (Fellow of the Royal College of Surgeons) in England and is now connected with the Loma Linda University Hospital. (3) Terry Brown, a nurse who has given six years of service at the Madison Hospital, Tennessee, where he is in charge of the emergency room.

Dr. Ronald E. Krum, who has been on furlough from Nigeria, will relieve Dr. Nagel, who will with his wife take a well-earned furlough.

Another medical team was formed in Europe and these professional men will also serve as representatives of the Red Cross in another area of Nigeria to be selected by the authorities.

My prayer is that the "Nigerian Situation" file may soon be finally closed with the notation that peace prevails once more and that the gospel is being proclaimed throughout Nigeria's cities and villages. That day will call for massive rehabilitation through sacrificial giving. We are confident that God's people will be ready to meet the challenge.

R. R. FRAME

## Lake Elects New President as Former Leader Retires

To fill the presidency of the Lake Union following the retirement September 3 of J. D. Smith, the union's executive committee elected F. W. Wernick. Elder Wernick has given strong leadership as president of the West Pennsylvania, Ohio, and Oregon conferences.

Elder Smith has served denominational interests in North America for 45 years, of which about 33 years were spent either as a union or conference president. He was Lake Union president for 11 years. All told, some 21 States have benefited from his influence and ministry.

Elder and Mrs. Smith will take up residence in Loma Linda, California.

NEAL C. WILSON

## It Is Written Telecast Reaches Out in Northwest

The It Is Written television series is now being released by 23 stations in America's Pacific Northwest, covering the British Columbia, Upper Columbia, and Washington conferences.

An interested viewer in the Upper Columbia Conference, not a member of our church, is paying for the release of the program over three stations. This came about as a result of his learning that It Is Written would not be released over those stations this fall because of lack of funds.

H. L. REINER



An Adventist medical team departs for trouble-torn Nigeria. D. S. Johnson, associate secretary of the General Conference (left), extends best wishes to Dr. Rothe (on step) and Terry Brown (right) as they prepare to enplane at Baltimore's Friendship Airport. Dr. and Mrs. Krum (center) were to depart later, he to Biafra as a member of the Red Cross team and she to Ghana until it is safe for her to join him at the Ngwa hospital.