



# The Better Land

By W. H. HYDE



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HARRY ANDERSON, ARTIST

We have heard from the bright, the holy land,  
 We have heard, and our hearts are glad;  
 For we were a lonely pilgrim band,  
 And weary, and worn, and sad.  
 They tell us the pilgrims have a dwelling  
 there—  
 No longer are homeless ones;  
 And we know that the goodly land is fair,  
 Where life's pure river runs.

They say green fields are waving there,  
 That never a blight shall know;  
 And the deserts wild are blooming fair,  
 And the roses of Sharon grow.  
 There are lovely birds in the bowers green—  
 Their songs are blithe and sweet;  
 And their warblings gushing ever new,  
 The angels' harpings greet.

We have heard of the palms, the robes, the  
 crowns,  
 And silvery band in white;  
 Of the city fair, with pearly gates,  
 All radiant with light.  
 We have heard of the angels there, and saints,  
 With their harps of gold, how they sing;  
 Of the mount, with the fruitful tree of life,  
 Of the leaves that healing bring.

The King of that country, He is fair,  
 He's the joy and the light of the place!  
 In His beauty we shall behold Him there,  
 And bask in His smiling face.  
 We'll be there, we'll be there, in a little while,  
 We'll join the pure and the blest;  
 We'll have the palm, the robe, the crown,  
 And forever be at rest.



# *Time for the Last* **ADVANCE**

By ARTHUR S. MAXWELL  
*Editor, Signs of the Times*

[Sermon preached at the quadrennial council of the North American Division Publishing Department, Dallas, Texas, September 19, 1968.]

**O**NE OF the most familiar passages in the Old Testament is 1 Chronicles 14:15: "And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

The new Anchor Bible renders this verse: "'And when you hear the sound of steps in the tops of the Baka-bushes, then proceed to battle for God has gone out before you to destroy the Philistine army.'"\*

The Jerusalem Bible says: "'When you hear the sound of steps in the tops of the balsam trees, launch your attack, for that will be God going out ahead of you to rout the army of the Philistines.'"†

This is the story of an ambush—a successful ambush—carried out with divine approval and aid. The report is so graphic it is easy to relive the scene. David's men are in position near a clump of mulberry or balsam

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There is the sound  
of steps in the tops of  
the Baka-bushes, which  
tells us that now is the

trees, or Baka-bushes. They may have lain there for hours, possibly all night, waiting for the promised signal. Then, of a sudden, they hear the sound of movement. It is as if someone is walking in the trees—not on the ground, but "in the tops." The trees begin to sway in the morning breeze; the sound becomes louder and louder. Here, surely, is the promised sign. God has spoken. God has gone ahead, walking as it were in the tops of the trees.

As one man, David's soldiers rise and, breaking cover, rush forward, confident of victory.

Today we face a similar situation. As a people we have been lying for a long time as it were in ambush—out of sight and unnoticed—waiting for a sign from God that the moment for the final onrush, the last great advance, has arrived. We have been waiting to hear His steps in the tops of the mulberry trees.

Today we hear them. The trees are swaying as God moves in upon the world to make possible the final advance of His people.

All about us are signs—great unmistakable evidences—that the hour for action has arrived. One and all they cry out to us, Get up! Break cover! Launch the attack! Move out and on to the finishing of the work!

1. First, there is the rapid deterioration of the international situation—resembling in many respects that preceding the outbreak of World War I and World War II. Recent events in Central Europe, in the Middle East, in the Far East, have shocked the whole world into realization that World War III and global disaster are rushing upon us.

From the tops of the mulberry trees God is saying, "I knew this would happen, for I am the Lord of history."

Now it has come. Rise up and finish My work while you have time."

2. There are the startling achievements of science—not only in outer space but in every phase of our modern life, making possible the rapid dissemination of God's last message to mankind.

Look at Telstar and all its electronic wonders. This, in part at least, could be God's answer to the rapidly increasing population all over the world. He could be saying, "Make use of it by brand-new, up-to-date radio and TV programs."

3. There is the emergence of the Pope as a champion of world peace; not as a tyrant, as once expected, but rather as an advocate of international brotherhood—visiting country after country to improve his "image"—backing the United Nations and lending new meaning to the prophecies of Revelation.

4. There is the amazing revolution within the Roman Catholic Church that is rocking that great organization to its foundations. This revolution has revealed itself—

a. In the crisis of disobedience, which is spreading all through that organization, demonstrated recently by the open revolt against the papal declaration on birth control.

b. In the large number of priests, monks, and nuns who are leaving the church seeking freedom and a new life they have never enjoyed before.

The tide used to flow the other way. We kept hearing of famous Protestants who had joined the Catholic Church. Now the tide has turned and is flowing fast, and God cries to us: "Look! I have opened the gates of Babylon to set My people free. Go after them—*now!*"

c. In the action of the Roman Catholic hierarchy approving scholarly Biblical research, permitting the use of Protestant versions, and urging the laity to read and study the Bible—something we never dreamed possible.

d. In the approval of our literature by cardinals, archbishops, bishops, and other clergy—also by prominent Anglican prelates, such as the Archbishop of Canterbury and the Archbishop of York, and the famous Scot, Dr. H. C. Whitley, dean of St. Giles Cathedral, Edinburgh. Surely the hand of God is in all this. He has gone out ahead of us and is calling us to follow Him with courage, faith, and urgency.

5. And then there is the ecumenical movement, represented by the World Council of Churches, which is rushing pell-mell toward full cooperation with the Roman Catholic Church.

6. Besides all this there is the conflict within the Protestant churches growing out of the unity movement. Tens of thousands of Protestants are refusing to go along with this movement and are eagerly looking for a new spiritual home.

7. Again there is the spread of so-called Christian atheism, that strange mixture of muddled thinking that denies both the existence and authority of God, of the Bible, yet tries to hold on to the elements of Christian ethics. This situation presents us with an unparalleled opportunity to step into the religious vacuum with our message of faith and certainty: "Fear God, and give glory to him; for the hour of his judgment is come." Surely as a people we have "come to the kingdom for such a time as this"—to champion the doctrines of a personal God, an inspired Bible, the Ten Commandments as the standard of right conduct, the life of Christ as the one sensible way to live, and His return in glory as the only hope of the world.

All these developments present Seventh-day Adventists with the greatest challenge since the movement began a century and a quarter ago. For this cause we were born. To meet these mighty issues we were brought into existence in the providence of God.

In a special way this challenge comes to our publishing houses and to everyone involved in the distribution of our literature.

### Response to the Challenge

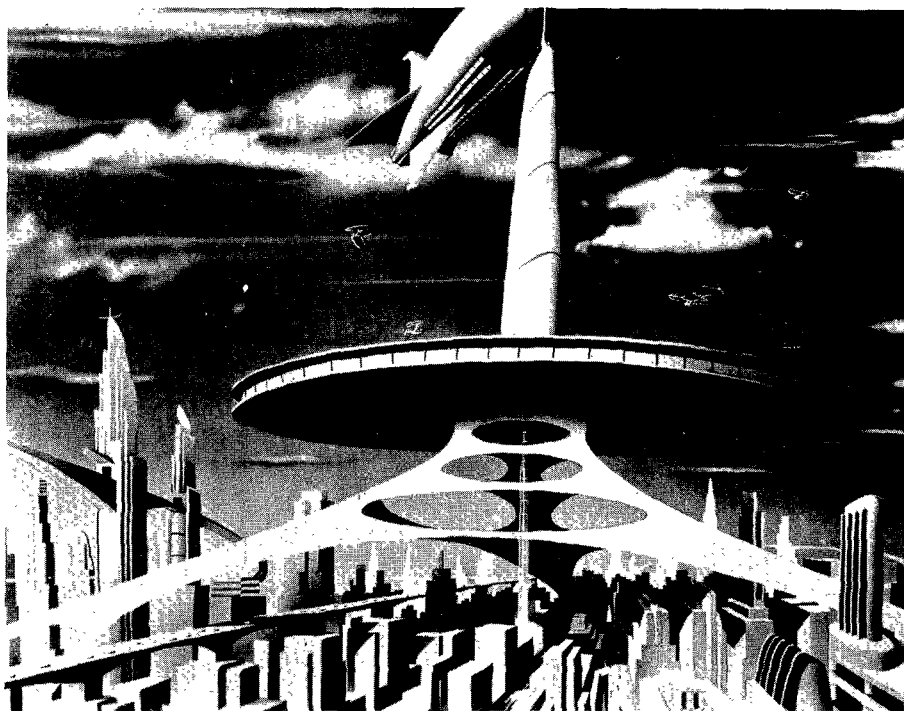
If we respond aright to the challenge, with the greatness of faith, vision, and courage commensurate with the greatness of the hour and the opportunity, we shall experience an expansion of every phase of this work beyond our wildest anticipations. The volume of literature produced by our publishing houses will double and triple and quadruple. Every press will be used to capacity, and we shall run every press 24 hours a day. Every square foot of space will be needed for this fantastic development, and we shall live to thank God for the faith of the brethren who built large and equipped amply in years gone by.

Because this work is of God and because God's hour has come, there is no limit to its possibilities. This work must go forward with ever-increasing success in ever-widening circles.

But the challenge comes also to every phase of the church's life and activity—to every congregation, every minister, every layman.

There is a sound of a going in the tops of the mulberry trees. It is God's signal to all of us that the last great battle is about to begin. It tells us that He has "gone out ahead" and is waiting for us to follow His providential leading.

There is the sound of steps in the tops of the Baka-bushes—God's steps. He is going on before us. Let us rise up this day and follow Him to victory. The moment for the last advance has come. The time to "break cover" and move out into the open has arrived. The God of heaven is calling to us, beckoning to us. We must not fail Him now. ♦♦



THREE LIONS

*The marvelous achievements of science in every phase of modern life have made possible the rapid dissemination of God's last message to mankind.*

# I Run for My Health



By RAY R. CRONK  
Minister, Oregon Conference

**I**T SEEMS hard to believe, but I am enjoying better health today at 50 than I did when I was in my early 20's, in college.

This improvement of health in middle age I attribute largely to my getting adequate exercise.

Seventeen years ago I returned from a mission experience somewhat run down physically. My condition in part was the result of having been unable to obtain an adequate diet, but that situation was soon remedied. I still lacked a more-than-reasonable proportion of health and concluded that perhaps it was because of a lack of exercise. Little did I realize when I began a program of exercises that I would soon enjoy better health than I had in college.

To begin with, my exercise program consisted of rather infrequent and irregular attempts to keep in condition by doing gymnastics once or twice a week in Union College's old gymnasium. Then I determined to be more consistent, regular, and energetic, in harmony with admonition I found in the Spirit of Prophecy—passages describing the body's need to be "constantly exercised" (*Counsels on Health*, p. 199), and admonishing those who wish to maintain health to "take regular exercise" (*Fundamentals of Education*, p. 74), and "vigorous exercise" (*The Ministry of Healing*, p. 238).

I reasoned that the best type of exercise would be that which caused a steady, vigorous, and sustained heart-beat during a program of gradually increased effort. I decided that running or swimming would be excellent means to put a heart-strengthening program into practice.

I decided to exercise regularly in swimming. I considered myself a swimmer of some experience and knew that indoor swimming facilities were available the year round.

I began by swimming three or four times a week. In time I built up my endurance until I could swim nine laps of the pool, a quarter of a mile, without stopping, using the overhand crawl stroke, which is one of the most exerting swimming strokes.

After a time the distance was increased to half a mile without stopping. Now, after a number of years I can swim a mile without stopping, three or four times a week. I emphasize "without stopping," because for maximum benefit I feel the exercise should be continuous.

However, because ready swimming facilities were unavailable in my next church district, I had to change to another form of exercise. Although I had run very little in my life, I decided to start running. I began by taking off very slowly, running for only a block or two at first and walking the same distance to get my

breath again. It took me many months before I could run a half mile, and many more before I could run a mile without stopping. I am by no means trying for the four-minute mile! I feel fortunate to be able to run, or jog, two miles in 16 minutes, which speed is considered average for men of my age.

Thus I now have two means of providing vigorous exercise for my health: swimming if facilities are available (I prefer swimming) and running.

## Exercises and Age

Naturally I questioned whether I was getting too old for vigorous exercises and whether, since medical opinion considered me "coronary prone," they might be harmful to my heart. I had no heart disease or symptom of heart trouble, but apparently statistically more men of my build (short of stature and of shallow diaphragm) suffered heart attacks than men with other builds. My father died of a coronary. However, I had no reason for alarm. I discovered that vigorous exercises such as I was contemplating are good insurance against heart attacks.

Among the most thorough of recent research programs on exercise and health was that of Kenneth H. Cooper, M.D., M.P.H., Major, USAF Medical Corps. In his book *Aerobics*, condensed in the March, 1968, issue of *The Reader's Digest* under the title, "How to Feel Fit at Any Age," Dr. Cooper reveals his experiments with highly "sophisticated testing equipment" in his evaluation of more than 5,000 service personnel—men and women. Over a period of four years, he established a point system of measuring and increasing the endurance fitness of individuals at various ages.

Those exercises that promote the greatest intake of fresh air are the best (the title of his book, *Aerobics*, means "with oxygen"). He claims that "running . . . without equivocation, is the best," with "swimming" as a "close second," followed by "cycling, walking, stationary running, handball, basketball, and squash."

He claims further that stationary exercises, such as weight lifting, calisthenics, horseshoes, and even bowling, cannot be classified as being beneficial to the "overall" health of the body. The reason he gives is that they do not "cause any appreciable increase in the oxygen content. Consequently they have no significant effect on lungs, heart, or the blood system."

Major Cooper is not the only one

to discover that a well-conditioned heart gives "endurance fitness" or the "ability to do prolonged work without fatigue." His findings are supported by Thomas Kirk Cureton, Jr., Ph.D., director of the Physical Fitness Research Laboratory of the University of Illinois and a consultant to the President's Council on Physical Fitness. Dr. Cureton is recognized as one of America's foremost physical educators. In a condensed article, "Billy Graham's Amazing Physical Fitness Program," in the July 1965, *Reader's Digest*, by Curtis Mitchell, Dr. Cureton is quoted from the original article (*Popular Science Monthly*, May, 1965) as noting that "energy fails as circulation fails" and that it is "the strength of your heart in pumping blood" that is one of the basic elements that contribute "most to the maintenance of vigor."

### Too Old to Exercise?

Is anyone too old for vigorous exercises? A middle-aged person is not too old if he is in good health and approaches the activity gradually. Since the healthy heart is the most active muscle of the body, it can naturally be assumed that it may also be in the best condition of any muscle.

In their textbook *Physical Education*, Dr. Delbert Oberteuffer and Dr. Celeste Ulrich assure older persons that "there is no reason to believe that older persons cannot tolerate vigorous activity for fear their hearts will not be able to adapt to it. As long as the heart is undamaged by disease, there is no need to fear heart failure because of exertion at middle age or beyond" (*Physical Education*, third ed., 1962, p. 101).

This textbook also substantiates what Cooper and Cureton say as to the value of vigorous exercise, "The heart is strengthened and made more efficient by . . . vigorous running, climbing."—*Ibid.*, p. 99.

On the contrary, in inactivity "the heart is one of the first of the vital organs to feel the effects of the slow, inactive life. Its efficiency is reduced and its endurance is lowered. Sedentary living and certain diseases are two great enemies of the heart; the avoidance of both is important to physical well-being."—*Ibid.*, pp. 99, 100.

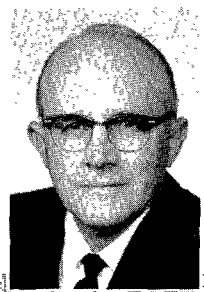
Even in regard to exercise one must be temperate. The beginner should in some cases walk instead of run. Where there has been illness or poor health a person should see his doctor before launching out on a physical conditioning program.

Next week we will consider more of the spiritual benefits derived from vigorous physical health. ♦♦

(Continued next week)

*A Personal Message From Your General Conference President*

# HEART to HEART



Takoma Park, Maryland

*Dear Advent Believers Around the World:*

I treasure the inspired words: "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come?"—*Selected Messages*, book 2, p. 402.

Here is what God's people have been hoping for, praying for, looking forward to for years. What a glorious day it will be when this inspired scene becomes a glad reality!

"A work of revival—going forward in many places." This is no superficial experience based on emotion. Here is the real thing—an awakening among us created by a deeply felt need in the hearts of God's people. Here is true repentance—heart sorrow for sin that turns those who experience it away from evil-doing.

This repentance is followed by revival—a revival of primitive godliness in the life, a revival of golden-rule living, a revival of the family altar, a revival of Christlike zeal in service for others, a revival of sacrificial giving, a revival in the principles of healthful living and Christian modesty. A revival, it will be, that will make Seventh-day Adventists stand out as a "peculiar," a "called-out" people! What a revival! Would that we were in the midst of it right now! How about it, my brother, my sister, has this revival begun in your life?

"Our people were moving into line." What a scene! Here is a people who still dare to be different. Here is a people "moving into line"—moving into line with the Word of God, with the teachings of the Spirit of Prophecy. Here is a people asking for the old paths, moving into line with the three angels' messages, moving into line with the precious truths of the Word that will prepare them for the imminent return of their Lord. What a movement Godward!

I believe we are beginning to see it among many of God's devoted people now, but it is only a tiny rill. Our precious Lord longs for the floodtide movement

that will remove the last barrier to His return. How about it, friend of mine, are you moving into line with God's longing desire for you?

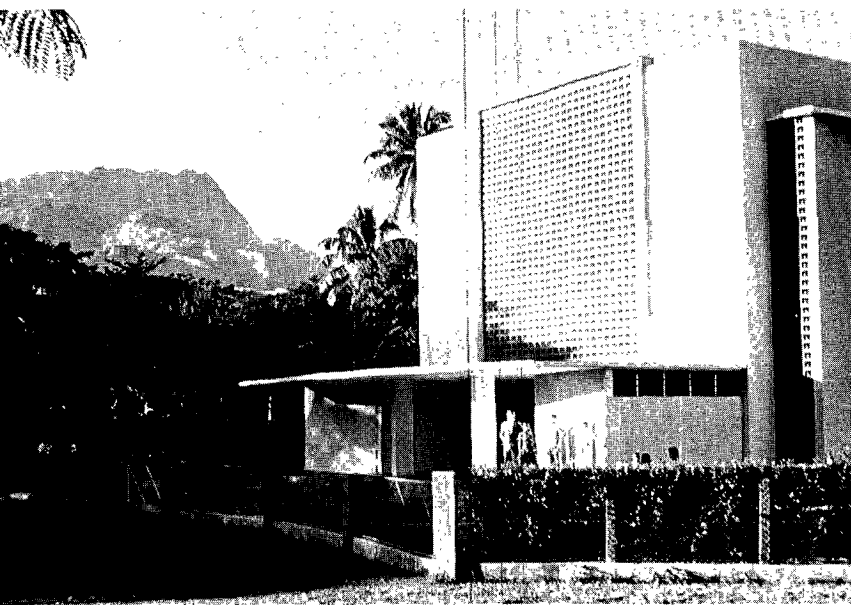
"Responding to God's call." How long He has been calling! His words of love invite each of us—"Follow Me!" Following Jesus, making *Him* the pattern of our lives, making *Him* our example in all things—this is His invitation to each of us. This is the Shepherd's call to His sheep—those inside the fold and those who are straying.

He is still saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). In an evil age God's call is still "come out of her, my people." God's call is to a higher, holier life. Seventh-day Adventists are still to be a called-out people—a separate people! Have you responded to His call? Can your friends, your neighbors—yes, your own family—see that you have your eyes on Jesus, that He is your Great Exemplar, that you have responded to His call?

"My brethren, the Lord is speaking to us." God is saying insistently, "Son, daughter, of Mine, your time is short! The end is near, very near! Now you must prepare for My return! Don't delay! Now! Now! Now!" Brother, sister, God is speaking to you!

"Shall we not heed His voice?" This is the challenging question to your heart and mine. The scene described by the Lord's messenger is rapidly coming into focus. Sounds of revival are being heard in many places. Thousands of God's people are moving into line. Honesthearted men and women are responding to God's call! The Lord is speaking to us! Thousands are heeding His voice! How is it with you, my friend? This is no time for uncertainty or guesswork! We must know how we stand with God—and with our fellow men! May the Lord help each of us to be part of that great movement Godward now!

Yours for "moving into line,"



PHOTOS BY R. R. FRAME

**"Temple Adventiste" in Papeete is one of the eight Adventist churches in French Polynesia. The building, which was constructed in 1965, seats 500.**

## "The Basket of Waters"

PAPEETE, TAHITI—At the end of eight hours of flight through the blue yonder our great fan jet hovered for a few minutes over the green splendor of Tahiti and then made a perfect landing at the Faaa International Airport, whose splendid 11,000-foot runway juts dramatically into the sea. The airport was built in 1961 when the jet age came to Tahiti.

The arrival at Papeete, be it for the first or the tenth time, is an event. Square mile by square mile (and there are but 402 of them) Tahiti sets some sort of global record as the most glowingly chronicled bit of earth on our planet. Ever since the eighteenth-century visits of the great explorers, Tahiti has been the synonym for paradise. "Scarcely a spot in the universe," Captain Cook wrote, "affords a more luxurious prospect."

The French explorer Bougainville, declared Tahiti French in 1768, with the name La Nouvelle Cythère, though Captain Samuel Wallis is credited as the island's first European discoverer; he compared Tahiti to the "Garden of Eden."

Later came writers such as Robert Louis Stevenson (who lived in Tahiti before proceeding to Samoa), Pierre Loti, of France, and Polish-born Joseph Conrad made Tahiti the collective South Seas dream of people everywhere. What writers have done for Tahiti with the printed word, Paul Gauguin (France) did with brush and palette. In fact, on the streets of Papeete today one can see the Tahitians of Gauguin paintings. The Tahitian remains to this day the Polynesian at his most gracious best.

Following the visits of Wallis and Bougainville the redoubtable Captain James Cook entered the pic-

ture here as he did in most every other part of the Austral Pacific. He arrived in 1769 in command of H.M.S. *Endeavor*, which had aboard a cargo of scientists commissioned by the British Royal Society to observe the transit of the planet Venus across the disc of the sun. The ship landed at Matavai Bay and the locale of the scientists' work is still known as Point Venus. The Matavai Hotel, whose hospitality we are enjoying again on this trip to French Polynesia, is across the city from this historic spot.

In 1787, Tahiti had the visit of Captain William Bligh, who arrived on the S.S. *Bounty* to collect breadfruit plants on behalf of European settlers in the West Indies, who wanted to cultivate them as a staple food crop for the slaves. The *Bounty* and her crew stayed a bit over five months.

On eventual departure from Tahiti the *Bounty's* mutiny was led by Fletcher Christian. There are historians, of course, who agree that Captain Bligh's overbearing attitude toward the ship's personnel was not the sole reason for the mutiny. The easy life on Tahiti, attachments with the gracious Tahitian women, and the stark contrast between Tahiti and the rigid discipline on shipboard were determining factors.

The story of the *Bounty* has been told by word and by picture so that Captain Bligh's fate, along with the part of the crew that was loyal to him, is not unknown. He and his men were put to sea on one of the *Bounty's* boats and made a most incredible open-craft voyage ending in Java after 3,600 miles. The story also tells how Fletcher Christian with 18 Tahitian followers (12 women and 6 men) made off for uninhabited Pit-

cairn Island, which Christian had read about while on the *Bounty*.

The party of 27 arrived in 1790. Within two decades they had killed one another off, with the exception of John Adams. In 1831 the British moved the little community from Pitcairn to Norfolk Island, off the coast of Australia. But many, nostalgic for Pitcairn, later returned to it. The result is that the European-Tahitian descendants of history's most dramatic mutiny live on these two islands.

In general history, as in the story of the Advent Movement, Tahiti has been associated constantly with Pitcairn. The Spanish Catholics had made a first attempt to Christianize Tahiti, but they failed. In 1797 the first London Missionary Society group appeared on the scene. They soon fled to Australia, a decade later returned, and by 1815 a key convert had changed the picture. He was Pomare II, the Tahitian monarch who accepted Christianity. Tahiti and its island neighbors became a base from which the first Christian missionaries to Fiji (not Europeans, but Tahitians) were sent.

A majority of Tahiti's residents, of course, are Polynesian or at least dominantly Polynesian. There has been mixing and mingling between the races since the days of the early European ships. These Polynesians are believed to have migrated to the islands either from the mainland of Southeast Asia or from the coast of South America. The second theory is that of *Kon Tiki's* Thor Heyerdahl and the expeditions of Bengt Danielson (a Tahiti resident) from the coast of South America. Whichever theory of the origin is accepted, the consensus remains that migrations are

believed to have departed from this area to such distant points as New Zealand and Hawaii.

One must not forget, of course, that Tahiti has 109 neighbors. These 110 islands (about 80,000 inhabitants, of which 45,000 are on Tahiti) make up French Polynesia. The sole city, Papeete (Tahitian for "basket of waters," so named because a veritable network of rivers flow from the mountains into its excellent harbor), has 20,000 inhabitants.

Papeete has a rustic façade. Some new buildings have appeared since my last visit in 1962, and new ones continue to rise. But Papeete is chiefly iron-roofed French-colonial houses, occasional church steeples, shops, many of which are very inviting, a motley assortment of copra boats and giant liners in the harbor, with the classic outline of Moorea's jagged peaks 12 miles across the water and Tahiti's own verdant mountains—

often cloud enshrouded—as a backdrop. There are the gardens of Government House, the quaintly colonial governor's official residence, a modern post office, the Assemblée Territoriale building, the town hall, and a very fine Seventh-day Adventist church center and school.

The Seventh-day Adventist center in Papeete came in three stages. The headquarters office was built in 1958. In 1965 the new church (seating capacity 500) was erected, and the school opened in 1962. French Polynesia now has eight Seventh-day Adventist churches, 665 members, one school, seven ordained ministers, nine licensed ministers, six teachers. In the past ten months 126 persons acquired church membership through baptism—an all-time record!

At Tahiti we remember, of course, John I. Tay, the layman whose star shines brightly in the first contacts Seventh-day Adventists made with the

South Seas. In 1886 he spent a few weeks on the island on his way to Pitcairn Island. A. J. Reed and his wife arrived on Tahiti on the first voyage of the *Pitcairn* in 1891 and opened Seventh-day Adventist work. On the second voyage of the *Pitcairn* in 1893 B. J. Cady and his wife settled on Raiatea, which lies about 120 miles northwest of Tahiti. E. C. Chapman and wife, who were on the same boat, assisted by printing literature in the Tahitian language. The Bible had been translated into Tahitian by Henry Nott, a missionary of the London Missionary Society in 1836.

What appears to have been the first regular Sabbath school was organized at Harmuta in 1895, with R. A. Prickett as the superintendent. B. J. Cady opened a school in his home and later purchased a property for a school to train national workers. The school, discontinued for many years, was re-established in 1962 in Papeete.

## The art of living

By MERIAM WOOD

*when you're Young*

"RUSSIAN ROULETTE" (And Other Kinds)

"Only eight— and dead— because he couldn't resist a dare to play 'Russian' roulette!" The shopkeeper's voice shook as he told me the horrifying story of a tragedy only two days old. Searching for some clue, some answer, some explanation for the unexplainable, I inquired whether the boy had been unhappy, "maladjusted," "insecure"—all those late-twentieth-century words that spring so glibly to modern minds.

"Absolutely not!" the shopkeeper asserted. "He had firm plans for the future, a good home, lots of friends . . ." His voice trailed off, and his eyes took on a faraway look of infinite sadness. "I've known him ever since he was a baby; his parents are friends of mine. But there was one thing about him—Jay always believed that no matter what he did he could 'wiggle out' somehow. Through the years, he managed some pretty complicated wiggling. He'd have been convinced that when he pulled the trigger there'd be only a flat click. This time, though, he couldn't wiggle out. A bullet in the brain is pretty final."

Driving home through the early-evening traffic, I felt overwhelmed by a sense of sad futility. Not just for Jay, but for all the young people who're playing other kinds of roulette with their lives, inviting results just as deadly as a bullet in the brain.

For example, Mark is an unusually attractive, highly intelligent college stu-

dent. With the good grades he's achieved, plus his high degree of motivation, it's almost a foregone conclusion that he'll make a success of his life. Almost—but not certainly—because Mark, who has been brought up in a strongly religious home and has firm spiritual convictions, is deeply enamored with Sandra, who's beautiful, lots of fun, not a member of his church, not a member of *any* church, and avowedly *antireligious*. Airily she declares religion to be "stupid and unnecessary."

People who are interested in Mark, who are fearfully apprehensive, have talked with him about the probabilities. His answer is always that he "doesn't plan to marry Sandra"; he "knows it wouldn't work." In the meantime, he dates no one else, has dated no one else for more than a year. He spends every moment he possibly can with Sandra. Mark, you see, is playing life-type Russian roulette with his future.

Althea is another young person "spinning the cylinder," getting ready to point the figurative gun at her head. Upon graduation from the SDA academy where she'd been an indifferent student scholastically, she suddenly decided that none of her denomination's colleges were "good enough" for her—intellectually. What she needed was challenge.

Accordingly, disregarding the pleas of parents and friends, she enrolled at a large university, famous (or infamous) for its *avant-garde* attitudes on everything, especially personal morality. Althea's

gotten thoroughly involved with a really "swinging" group of self-styled intellectuals. (Their grades don't bear out their self-evaluation!) She has a few doubts every now and then as to the wisdom of how she's living and what she's doing, and feels that when she "finds herself" she'll return to her former type of life. Will she? I don't know. Russian roulette is fearsomely dangerous.

There are others—Kent, for instance, who smoked his first cigarette out of curiosity, and found himself to be one of those people whom I term "tobaccoholics." He's so respected at his school, such a leader, and he really *is* going to stop—tomorrow. But today he's playing Russian roulette with his membership in his school and church, his reputation, his health, and very likely, his entire future.

Donna's brand of this game is taking the form of an obsession with "what it would be like to take just one trip with LSD." She's quick to refute, with considerable force, the idea that she'd ever try it more than once. Of course, there's always the possibility that she's one of those people to whom even *one* "trip" is irrevocably destructive. Perhaps that's part of the attraction; Russian roulette is played with a revolver having five empty chambers and only one bullet.

As I turned into my driveway, having successfully negotiated the burgeoning traffic, I felt sick and sad for Jay, whose life is over. And I felt sad and apprehensive for all young people who are figuratively playing Russian roulette.

In the days of Ezekiel God pleaded with His willful, rebellious people: "Turn ye, turn ye from your evil ways; for why will ye die?" He pleads still, with twentieth-century players of Russian roulette—of all kinds.

Today approximately 100 students are in attendance, with three teachers. Really, the school in Papeete is the successor to several schools and gives rising hope to our people in French Polynesia.

Since 1949 a number of French nationals have served consecutively in this field. They include F. G. H. Macdougall, Paul Nouan, E. J. Landa, Ernest Veuthey, Marcel Bornert, and S. P. Jerome. These years have brought much activity and progress. In 1948 JMV Societies were organized. In 1952 the radio work was established with the Voice of Hope, an educational program, in French and Tahitian. The same year a new printing plant was built. In 1955 the first Ingathering campaign was launched. At the same time welfare work was organized. In 1957 the religious Voice of Hope radio program was introduced and Bible courses were launched. And today the work advances more sprightly than ever, led by energetic, inspiring R. V. Esposito, of North Africa.

Truly the past two days have brought unforgettable hours of fellowship and encouragement. The Sabbath day has been the capstone. It started at 8:30 with an inspiring Sabbath school. At ten A.M. I was privileged to speak at divine worship on "The Model Church." Following



Charles Doom (second from left) and his three sons are workers in French Polynesia.

the baptism of six candidates and in response to an altar call, 45 Tahitians came forward to join in the baptismal class and to prepare for baptism at the first occasion. Standing room within the temple was at a premium as representatives from the Tahiti churches pressed together for what they considered to be a great day.

I was inspired, as you would have been, by these fine church leaders. I shall not soon forget the leader at Teahupoo, where a sunny little church with 70 seats and a youth hall was recently dedicated.

Nor could we forget the representatives from the Tairapu Peninsula. There a church of 16, with a host of

children, is in the process of providing a large, inviting church center. The members bought a piece of land fronting on the restless shore and are erecting a cement-block permanent structure with seats for 125 and a proportionate youth hall and other church facilities—all of modern design and devoted to evangelistic outreach. These 16 members dedicate one half of their Monday fishing haul to the church project. They now are awaiting better weather and a larger haul to finish the church.

Seven years ago, shortly after the dedication of the fine Papeete church center, I was privileged to hold three evangelistic meetings. At the last a public call was made, and Marcel Doom, a young police officer, took his stand for the truth. During the past seven years he has solved many problems and received good training in secretarial and bookkeeping work. Today he is the secretary-treasurer of the mission.

Less than one-half mile from the Matavai Hotel is the Tipaerui church. With much hope and many tears the pioneers constructed this church, the first in Tahiti. It still stands, with every seat occupied on Sabbath, as a witness to God's truth. An hour ago I walked to this Seventh-day Adventist monument. The sun, accompanied by chariots of fire, had plunged into the amethyst sea beyond Moorea. Birds, flowerlike in appearance, had twittered into slumberland, the full moon of the Austral Pacific had taken up her watch, and another Sabbath had slipped into eternity.

As I stood before the Tipaerui church I could but exclaim once again, "Behold what God has wrought!" Turning about, I walked quickly back to the Matavai, the strains of the morning hymn pounding in my ears: "Lead on, O King Eternal, The day of march has come." The day of march has come in Tahiti, and the King Eternal will lead on. ✠✠

WALTER RAYMOND BEACH  
Secretary, General Conference

## The Wayside Pulpit

By HARRY M. TIPPETT

*"Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" 2 Samuel 7:18.*

Here David assumed a posture rarely portrayed in Scripture. Standing, running, kneeling, prostrating oneself before the Lord are all familiar figures of man's relation to God. But when Judah's king left his palace seat to sit before the Lord to hear the divine mandate that would deny his most cherished ambition, his meek resignation to Heaven's decree was one of the sublime acts in sacred history, and conceivably David's finest hour.

With his kingdom well established above all the nations round about, with peace and prosperity in Jerusalem pointing up God's favor, the time to build a temple to the Lord seemed propitious. Vast resources were at the king's command. The excellency of Zion called for a great memorial to the Lord's name. But through Nathan the prophet came the disappointing news that the stain of bloody wars disqualified David from being the builder. The honor was to go to his son.

Without dispute or pleading for a change in the divine will, David broke forth in a rhapsody of praise to God, extolling His name and acknowledging His greatness and glory. It is a picture of singular humility and holy resignation. Submission to God's will is the pinnacle of Christian nobility. John the Baptist showed a clear example of it when he baptized Jesus: "He must increase, and I must decrease" (John 3:30).

The messenger of the Lord declares that such resignation is rarely seen even among Christians. She writes, "How often do those who have passed the strength of manhood cling to the hope of accomplishing some great work upon which their hearts are set, but which they are unfitted to perform."—*Patriarchs and Prophets*, p. 712. The extended comment on this very human presumptive trait bears frequent reading. "Many . . . vainly endeavor to accomplish a work for which they are insufficient, while that which they might do, lies neglected."—*Ibid.*, p. 713. Let us learn the lesson of kneeling before the Lord for strength, standing before Him to praise His name, and sitting before Him for His loving counsel.



# sue finds a solution

By GWEN E. ROBERTSON

SUE trudged down the road in languid weariness. She had thought that a walk in the frost-bitten autumn sunshine might lift her spirits, but it only accentuated the drabness of the many toilsome days ahead.

Why did everything have to happen at once? Long, tedious work hours, low marks, financial difficulties, family quarrels, and if that wasn't enough, a broken romance had put the frosting on her frustration cake.

She had lost her zest for life. Every day she forced herself to get out of bed, put in a bodily appearance at class, smile sweetly at profs and peers, maintain a fairly even disposition at work, and bungle through her studies in the evening.

When she tried to blurt out her feelings to a motherly middle-aged friend, the well-meaning woman exclaimed in tones of incredulous rebuke, "Why, Sue! How thankful you should be for the opportunity of going to college. Young people have it so much easier these days. Now, if you were my age you would know what genuine fatigue means."

She kicked at a small pebble in disgust. Sure—sure she was thankful for her opportunities and she enjoyed college life, but did middle-aged adults think they had a corner on suffering? Didn't young people have a right to become tired?

Her psychology professor had mentioned "the generation gap," and she certainly felt as if she had discovered the precise meaning of the term.

With a sudden spurt of energy Sue dashed up the dorm steps, pushed open the door, and ran down the hall to her room. Slamming the door behind her, she flung herself on the bed. The pent-up tears that had been repressed for so many weeks and months gushed forth like an overflowing artesian well. She sobbed until her head throbbed and her eyes burned.

"This is ridiculous, Sue," she moaned in self-rebuke. "Stop it." She gave the pillow a vindictive punch—as if it were to blame for all the problems in the world.

Swaying to her feet, she crossed the room to the sink and splashed cold water on her swollen eyes. Grinning, in spite of everything, at the grotesque reflection in the mirror she

muttered, "Crying isn't much of a beauty aid." She reached for her hairbrush and with swift, expert strokes she transformed her rumped locks into a shimmering, silken page-boy. How she wished the solution to all her problems were as easy as brushing her hair.

Well, crying had relieved some tensions. She had wasted enough time on self-pity—time now to go to the



## One Kind Deed

By ELLA RUTH ELKINS

IN INDIA there lived a 12-year-old boy named Ahmeed. He lived alone with his father, for his mother was dead. One day Ahmeed wandered about the town looking for something to do. He didn't want to stay at home that day because his father was drunk. Liquor made his father thoughtless and mean. Ahmeed thought the best thing to do when his father got this way was to stay away from home as long as he could. So there he was, wandering about town in his bare feet, dirty trousers, and ragged shirt, looking for some quiet place to think things over.

As he came to a place he remembered as a vacant lot, he was much surprised to find a big tent there. Cautiously he tiptoed as close as he could and listened. Someone was talking inside. He stooped down and peeked under the loose back part of the tent. There were rows and rows of people listening to a man talking about a Father-God. He moved closer and soon found himself squatting on the ground on the inside of the tent. When he saw that it seemed all right for him to be there, he stood up and walked over to a seat and sat down to listen. Could there in all the earth, or above or under it, be a Father-God who really loved His children? He, Ahmeed, would listen and see whether it was so.

The boy liked what he heard, and he came back again and again. The missionary noticed the ragged-looking boy who always sat alone, and one day as Ahmeed was about to leave the tent after the meeting the missionary spoke to him. "I think I can tell you are a good student by the way you pay such close at-

library and complete her assignments.

While paging through Isaiah looking for prophecies pertaining to Christ, Sue noticed that someone had underlined the last two verses of Isaiah 40 with a red pencil:

"Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (verses 30, 31).

The words thrilled her. She read them again and again until they were embedded deeply in her mind. Then she sent a prayer soaring up to heaven from her library chair, "O Lord, renew my strength—so I may mount up as the eagles." ♦♦

tention at these meetings. Wouldn't you like to go to our mission school and learn more of these things?"

Ahmeed smiled all over to have the missionary talk to him. "Indeed I would! But my father would never have the money. Besides," and he pulled at his torn trouser pockets, "this pair of trousers and this shirt are the only clothes I have. I am too poor to go to your school."

The missionary patted the boy's shoulder. "I think we could fix that up. Let me talk to your father and see what he has to say."

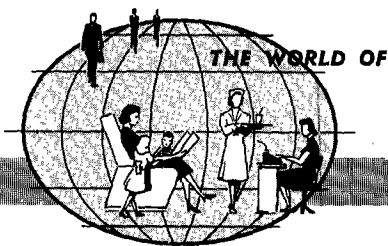
And so Ahmeed led the kind missionary to his dark and broken-down home to talk to his father about the school.

As it turned out, the missionary did a kind deed and paid the boy's tuition with money from his own pocket. Ahmeed worked hard each day to pay for his food and shelter at the mission school. He liked the school, and before long he joined the baptismal class. Then after he was baptized he took a new name—John. That was now his Christian name.

John studied hard and continued year after year at the mission school. He went through college and graduated as a minister. Then he came to the United States to Andrews University to study the Bible more and get his graduate degree. Sabbath after Sabbath he was called to give the sermons in the nearby churches, where he told the many people about India and her needs.

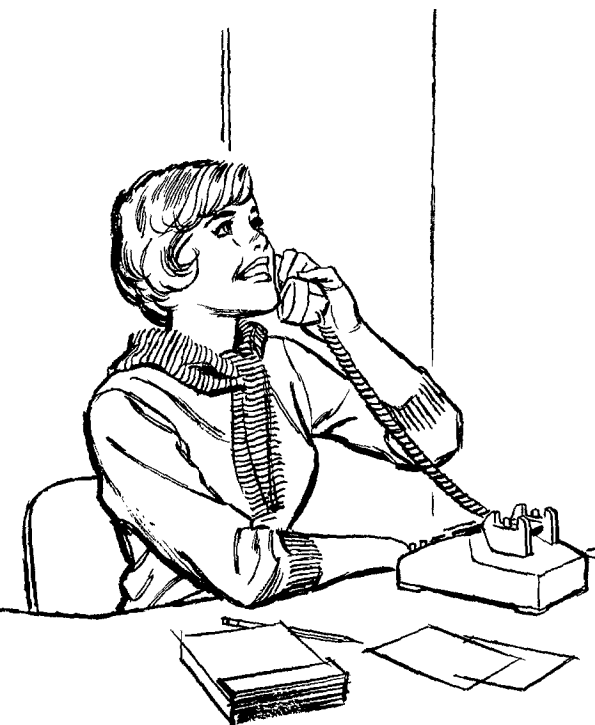
One Sabbath as he was preaching in one of the churches and looking into the earnest faces of the listeners, his eyes met those of an older gray-haired man who had tears streaming down his cheeks. The Indian preacher's heart turned a quick somersault as he recognized the missionary who many years before had discovered him at the tent meeting in India and had invited him to go to the mission school!

Can we always tell what will become of one kind deed bestowed upon the "poorest" of God's children? No, we cannot, for the power of God is so very, very great.



# The Adventist Woman

Conducted by DOROTHY EMMERSON



## Those Office Habits

By M. CAROL HETZELL

**O**FFICE habits. I think people have a special spot in their make-up for habits that apply particularly to the office. Some habits are good, some bad. Some make little difference to over-all performance, but they do lend personality to the office!

It was my first day at a new job. I'm one of those people who don't even like to go into a public meeting if I can't arrive in good time. I fret if I don't have plenty of time for plane connections, and as for the office—I'd rather be a half hour early than one minute late. I don't claim it as a virtue. It's just the way life has turned me out.

Well, as I said, it was my first day at a new job. I knew the room in which I would be working, and I arrived in good time. No one was there. I twiddled around a bit and developed a real sense of uneasiness. The clock eventually proclaimed the time to be 8:00 A.M. Where was everyone?

Just then another worker bustled into the room, hastily plopped down an assortment of bags on her desk, and flashed me a quick good morning.

"Where is everyone?" I blurted. "In chapel," came the reply. "This is the morning all the departments meet together. Want to come along with me?"

I glanced at the clock. It was one minute after eight. What could I do?

What I did was to follow my late fellow worker into the chapel and clear up nearly to the front row. (She always sat there, I discovered later.) All the way up I could feel my ears aflame with embarrassment. Late on my first day!

I learned afterward that this was an office habit with this particular worker. I marveled at the fact that she could cut the time so close. Her accuracy was astounding! It was always a matter of just one minute after the appointed time. I also wondered what mental block prevented her from stepping up her schedule one minute—or even two minutes—and really amazing people with her punctuality.

Some habits I wish I could acquire. For instance, I am always impressed when I step into one young woman's office. It is always in apple-pie order, reeks of efficiency (because obviously she's on top of her work), and there

is the gracious touch of a vase of flowers on one corner of her desk. Here and there are little touches that express her home-loving personality. I usually retreat humbly to my own work claim and wonder how on earth I could fit a vase of flowers on my already overflowing desk—if I had the urge to.

Then there's the girl with the long, lovely fingernails. She types with amazing speed and apparently never cracks a nail. It looks like a physical impossibility, but she does it. I'm lucky to finish the workday with all fingers still accounted for.

Another young woman saves the chore of combing her hair until she arrives at the office. This then becomes the first order of her working day. She probably has good reason for this. It may be extra windy on her street, or there may be a heavy demand on the mirrors at her house in the morning.

Filing habits are diversified too. Some have a prefile folder that serves as a diving board to the big metal files. Everything is neatly tucked away as it reaches that stage of processing. Some place the material in a single plain folder for attention as soon as possible. But some have a drawer in which office correspondence seems to accumulate ad infinitum, and filing day comes only as a last resort when it can no longer be postponed.

Habits—good or bad—reflect the individuality of the worker. To some extent they show what he or she considers to be first things. These habits are a part of that person—making the office a part of him too. They pretty much say that even in the somewhat regimented office climate people will be people. That's the beauty of people! They can't be poured into one mold.

Paul, who gave us that great chapter on love, also wrote at some length on the diversities of people (Rom. 14). The important thing, he pointed out, is not to judge others but to "accept one another, then, for the glory of God, as Christ has accepted you" (chap. 15:7).\*

Let's enjoy people. And let's make sure we make it easy for others to enjoy working with us. ♦♦

\* *Good News for Modern Man*, The New Testament in Today's English. © 1966, American Bible Society, New York, N.Y.

# Today's Home

BY BETTY HOLBROOK

**A CHIEF FOR EVERY TRIBE** With the vying for supremacy between sexes, does dad really have a chance to fill his role? We almost seem to be drifting toward a matriarchal society, with dad becoming a silent on-looker. Mother is "queen of the household," but too often she becomes king, as well, whether she wants to or not.

"John is so stupid sometimes," I can still hear an acquaintance say. "He doesn't use good judgment. . . . He doesn't help me with anything, just doesn't care . . ." and the complaints went on and on about the man whom she had promised to love, honor, and cherish.

Across the room her teen-age son sat listening. That was dad who was being criticized, a man whom he wanted and needed to respect and love. It was a vicious and unhappy cycle in this home—an imperfect husband and father growing more unsure and less involved as he listened to a nagging and often sarcastic wife.

We wonder sometimes why boys don't grow up like men, why some boys have twisted thinking about masculinity, but if dad is portrayed as a tyrant, or perhaps, even worse, as an inept figurehead, what boy would want to be a man like dad?

Men aren't perfect—sometimes farther from perfect than is good, but we women have a few flaws too—I think! Whatever a man's faults may be, it isn't going to help him or the children to accentuate his shortcomings. It could, in fact, seriously affect the relationship of the children with God, for their image of God is greatly affected—especially in early childhood—by their image of dad.

Two of us, wives and mothers, were talking heart to heart one day. My friend had been deeply hurt by her husband, and by any logic could have felt free to leave him. Her shoulders sagged and her face was lined from worry and lack of sleep. What can be said at a time like this?

"I know these have been difficult days for you," I ventured, "and I just want you to know that we've been thinking of you and praying for you."

"Yes, it has been difficult," she said, and then straightened her shoulders and looked at me intently. "But all I can think of now is that I want my children to love and respect their father, and I want to see him saved. That's all that really matters." She chose a long and tortuous path—but the best one—and they've found a measure of happiness again, both of them wiser and more understanding for having struggled through together.

And that's what it takes—working together, communicating, looking objectively at problems, and then calmly

planning and actively working out goals together.

I don't agree with the philosophy that dad should never be bothered about the day's events. Unpleasant trivialities, No! But important things, Yes. He needs to know of a child's successes; he also needs to know when danger signals begin developing in a child's character. It's too easy for father, who is gone all day, to become detached from his family. It's easier yet for a father, who travels for weeks and sometimes months, to become almost a stranger to his family. What-

ever the case may be, dad must be dad. He must not become too busy, too tired, too unapproachable—or too disinterested. This is where a wife can shine as her home's best liaison officer. She can, with wisdom and love, tie her family together with cords that cannot be cut.

So, it's on with our work—to help, not hurt; to encourage, not dishearten; to strengthen, not weaken the "house-band" in our home. Don't hurt your chief—keep your little "tribe" happy with a good dad.

See *The Adventist Home*, pp. 211-219.



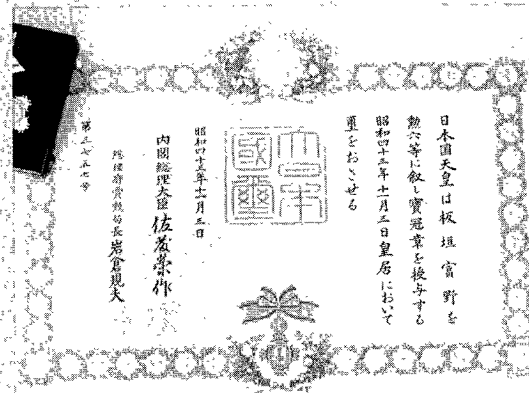
## Japan's Emperor Honors Nursing Service Director



On November 3, 1968, Tomino Itagaki, former director of nursing service at Tokyo Sanitarium-Hospital, received the medal of the Sixth Order of Merit, Order of the Sacred Crown, from His Excellency, Hirohito, Emperor of Japan. The occasion was National Culture Day, a day designated for honoring Japanese citizens for outstanding service to their country.

Miss Itagaki served Tokyo Sanitarium-Hospital continuously from 1929 until her retirement last April. Naturally, many other hospitals have invited her to instruct their workers, but because of a deep personal commitment, she reserves her efforts to counsel and assist for our hospital alone.

TADASHI OINUMA



## Korea Sends Missionary Nurses



Two graduates of Korea's Seoul Sanitarium and Hospital School of Nursing have responded to a call of the General Conference to serve at the Chun Won Hospital in Hong Kong.

Paulette Ro and Amy Chun, who have graduated from the three-year nursing program, will bring to four the total of overseas missionary nurses whom Korea has sent to other fields. Two other nurses went to the Benghazi hospital in Africa (see *Women in the News*, April 11, 1968).

H. R. KEHNEY

# From the Editors

## WHY DO PEOPLE GO TO CHURCH?

Adventists have quite a good record of church attendance. Our observations of the habits of Sundaykeepers and the comments appearing in the Protestant press lead us to the conclusion that many Protestants attend church irregularly. By and large, the Adventist way of life includes going to Sabbath school and church every Sabbath.

One apparent reason for this fact is the attitude we have toward the Biblical day of worship, the seventh day of the week. Without reasoning it through, most Adventists have probably come to realize that with 24 hours completely set aside for spiritual matters, there is no better way to fill the time than to go to church.

Going to church for just any reason is probably better than not going to church at all, but is there no better compulsion to enter the house of worship than to find some way to use up the 24 hours God has called His own?

At the first service of the new year our Sabbath school superintendent started us thinking along these lines when he asked why we had come to Sabbath school. He mentioned a few reasons, and we have added to the list, taking the liberty of applying the reasons to both Sabbath services. It may take some penetrating analysis to uncover the hidden reasons, but they are worth thinking about. We have personally found it most difficult to bypass the conventional reasons and to uncover the true motivations hidden beneath the surface.

### Searching for Hidden Motives

Let us look together first at some of these hidden psychological reasons why people go to church. Then we will note some Biblical examples of worship, both group worship and individual worship. We will assume that the hypothetical Adventist here speaking is consecrated and earnest. He wants to do what is right. He may have one or more of the following reasons for going to church regularly:

1. Church attendance is my response to what God has done for me.
2. Church music is uplifting and pleasant.
3. Almost all my friends are church friends. Sabbath is the only time I see most of them.
4. I take the children because they need religious instruction.
5. I should set a good example.
6. I need to have my rather unpopular religious ideas reinforced at least once a week, so I will not become careless.
7. Religious topics fascinate me.
8. I get a great deal of good out of worshiping with others, by hearing their prayers, their songs, their talks and sermons.
9. Church attendance is a habit I formed as a child, and I don't want to give it up.
10. Church attendance is a duty.

We know that the Bible contains references to gatherings for religious purposes, that it encourages believers to gather together, and that God expects us to worship Him, but why? The most important reason for attending worship services is that Christ is present (Matt. 18:20). He and the angels should be among the friends we hope to see and visit at church.

The worship hour is also a time for expressing adora-

tion to God and offering thanks for His mercies. Joint worship, joint thanksgiving, produces the unity for which Christians are known. Examples of thankful worship in groups are found in 2 Chronicles 7 and Nehemiah 8. Individual thankful worship is recorded in Genesis 24:26 and Judges 7:15, for example.

The thankful worship of which we speak is the outflowing of a heart that recognizes God as the Creator of the universe, as the source of all life, and as the guardian of His people. His majesty, His omnipotence, His long-suffering toward His people elicit praise and adoration. The bowing of the head and the bending of the knees and the closing of the eyes demonstrate that the heart and soul are submitted to the Majesty of heaven. The highest purpose in church attendance is to give God the honor due Him. "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God" (Ps. 95:6, 7).

Once we confess that Jesus Christ is our Lord, that He meets with those who gather to worship Him, and that the church is the house of God, we will not have to think of peripheral reasons—good though they may be—for attending church. There is, to be sure, some merit in every one of the ten reasons listed. Church attendance is a duty (10); it is a response to God (1); it reinforces group membership (3, 6, 8); it is a good habit, best formed in childhood (4, 9); our influence is important (5); and there is pleasure and culture in the musical and literary expression that accompanies worship (2, 7). But the person who attends for only *one* of these may have but a superficial religious experience.

Surely those who have dedicated their lives to the service of the King of the universe will seek out the places "where prayer [is] wont to be made" (Acts 16:13), and they will say as did David, "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

F. D. Y.

## WHAT IS MAN?

The earth looked so small and insignificant through the television trained on it from the vicinity of the moon during the historic flight of *Apollo 8*. The pictures gave earth-based observers a strange feeling when they pondered the fact that this distant shiny orb was their home and they were but a tiny speck on that globe. As one of the astronauts reported during a live broadcast from far out in space, he couldn't tell from that distance whether the earth was inhabited or not. All the mundane strife, national and international, all the problems of over population and poverty, of lawlessness and secularization of religion, assumed a different perspective, viewed from 230,000 miles in space.

In fact, the only function the earth seemed to have at the vicinity of the moon was to light up the dark part of the moon, in the same way that the moon lights up the dark part of the earth. By means of earthshine, astronauts, while not being able to see as much detail as in sunlight, got a good three-dimensional view of the rims of the larger craters.

We thought of what God must see from His throne in the heavens. Spread out before His all-seeing eyes is the

vast universe, with its billions of suns and spheres. In the midst of these orbs the 8,000-mile-diameter earth must appear insignificantly small. It has no light of its own. It shines only by reflected light.

And yet the earth is the visited planet, visited by the Prince of glory Himself. An emergency having arisen dooming its inhabitants to extinction, He came to rescue them. He wasn't obligated; His love impelled Him. Few appreciated His visit, and in the end some of those He came to rescue killed Him.

Biblical writers, who understood far less of the vastness of the universe than we, nevertheless were impressed by the comparative puniness of man. In a burst of poetic imagery, Isaiah represents the One who "meted out heaven with the span" as declaring, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:15-17; cf. verse 12).

### The Worth of the Individual

If nations are less than nothing, what about the individual citizen? Another Biblical poet took up this theme. Impressed by the moon and the stars that illuminated his night sky, the psalmist exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3, 4). In the vast universe man is but a speck, a vapor that appears, then vanishes. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Why should God take note of such ephemeral creatures? If man should blow himself up by nuclear holocaust, the earth would not look any different from the vicinity of the moon. Intercepting earthshine, the moon's mountains and crater rims would continue to cast eerie shadows on the moon's dark side.

"The voice said. Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth" (Isa. 40:6, 7). "Why should the spirit of mortal be proud?"

But to God, man is of infinite value. Comparing the worth of man with that of the sparrows, Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matt. 10:29, 30).

Think of it! Somewhere in the vast universe of God, which reaches out in all directions as far as man's sophisticated telescopes can peer and beyond—a distance of billions of light-years, is a small orb. On it live more than three billion human beings. Each one is personally known to the God who manages and sustains the expansive universe, even to the point of knowing the number of hairs on each person's head.

"God so loved the world, that he gave his only begotten Son" (John 3:16). He loved the world by loving each individual, and would have died for one soul. "Christ would have died for one soul in order that that one might live through the eternal ages."—*Testimonies*, vol. 8, p. 73. Such love passes our comprehension. No wonder all human love that has ever flowed from the breasts of men would be but a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God (see *Testimonies*, vol. 5, p. 740).

No one need feel lonely, neglected, or forgotten in this expansive universe. "Jesus cares for each one as though

there were not another individual on the face of the earth."—*Ibid.*, vol. 5, p. 346.

This thought encouraged us as from outer space through television's eye we gazed in wonder on the shiny orb called Earth. Of all the worlds that might have been chosen, this planet has been selected as the one to which the New Jerusalem will one day be transferred.

### Redeemed Will Be Astronauts

And while most of us might not have had the courage of the three astronauts to risk a journey to the moon, soon all those who are accounted worthy of citizenship in that world of tomorrow will be privileged to be astronauts. "Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings."—*The Great Controversy*, p. 677.

From that expanded perspective, more wonderful than ever God's love will appear to us. "From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*Ibid.*, p. 678.

D. F. N.

### "THE RIGHT TO PLAY GOD"

One of England's noted anthropologists, Edmund R. Leach, wrote an article in the November 16, 1968, *Saturday Evening Post* entitled "We Scientists Have the Right to Play God." The article, in spite of its sensational title, contained few sensational statements. We suspect that its main purpose was to shock conservative Christians and needle them into making an emotional counterattack.

Dr. Leach pointed out that scientists are performing feats that formerly God alone could do. "The ordinary every-day achievements of science, which we take quite for granted," he said, "are of precisely the kind that our medieval forebears considered to be supernatural. We can fly through the air, we can look in on events that are taking place on the other side of the earth, we can transplant organs from corpses to living bodies, we can change one element into another, we can even produce a chemical mimicry of living tissue itself."

True. And few people would take issue with Dr. Leach up to this point. But this distinguished provost of King's College at Cambridge enters the arena of controversy when he says: "The scientist must be the source of his own morality. . . . We must now learn to play God in a moral as well as in a creative or destructive sense. . . . We ourselves have to decide what is sin and what is virtue."

This statement, for all of its blasphemous sound, probably is only an appeal for fully responsible behavior by scientists. He refers to man's ability to "create" and to destroy (i.e., through atomic fission), then says: "These powers have now been usurped [from God] by man, and he must take on the moral responsibility that goes with them."

Dr. Leach believes in a mechanistic universe and declares that "the human brain is nothing more than an immensely complicated computer." He accepts the theory of evolution yet apparently feels that neither this nor his mechanistic concepts tend to drive God out of His own universe. The evidence of God's presence is found in man's moral consciousness.

He deplors the conflicts between established religion and science down through the centuries but states that

the hope of some scientists that truth may be pursued entirely free of moral or religious restraints is futile. Everyone, including scientists, must draw a moral line somewhere. He declares that scientists "can afford to be atheists only if they assume the moral responsibilities of God." In other words, as scientists unlock more and more of the secrets of nature and control its forces, they must develop a moral sense commensurate with their responsibilities.

We shall comment on this point later, but first let us note a dialog on a related topic between William Laurence and Rabbi William Berkowitz, published in the *Reconstructionist* magazine (November 22, 1968). Mr. Laurence was for 30 years science reporter and editor for the *New York Times*. He has received two Pulitzer prizes, one for scientific reporting in 1937 and another for his eyewitness account of the atom bombing of Nagasaki. Rabbi Berkowitz is the spiritual leader of Congregation B'nai Jeshurun in New York City.

### Aims Are the Same

In the interview Mr. Laurence said: "I believe that the aims of science are the same as or very similar to the aims of religion, except that science approaches through the physical world and the religious person approaches more through the spiritual. Both of these are different facets of our being. The way you approach it, whether you go by airplane or by car or by train or by foot, makes no difference. The goal is there. The means by which you achieve your goal may be different, but the goal is the same, and that is man's relation to the universe, man making himself a part of the large universe."

Rabbi Berkowitz called attention to the widely held belief that "except for some periods of uneasy truce, science and religion have always been in conflict," then asked Mr. Laurence to harmonize this with his statement that the aims of science and religion are "the same or very similar." Mr. Laurence replied: "When they say that science and religion are in conflict, they mean science and ritualistic religion. That is the only kind of religion that is in conflict with science."

Later in the interview Rabbi Berkowitz pointed out that prophetic Judaism and other religions have endeavored to "keep alive in the world a greater sense of morality and a greater sense of ethics." He asked: "Can one gain a moral and ethical outlook on life through science?"

Mr. Laurence answered: "I definitely think so. . . . I believe that basically man is a noble animal, and his nobility is perverted and destroyed by poor environment, by poor circumstances. If the circumstances were to be changed, and they are being changed by science, then we simply would remove the basic causes that destroy man's nobility."

Both Dr. Leach and Mr. Laurence were more temperate than many of their peers in commenting on the relation of religion to science. Both seemed to recognize that there is no need for the two forces to be in conflict. But both made statements that we consider objectionable: Dr. Leach, that "the scientist must be the source of his own morality," and Mr. Laurence, that merely an improved environment will enable man to live up to his potential as "a noble animal."

### Revealed Moral Standards

These two ideas actually are part of one and the same package. They stem from belief in the theory of evolution. Both Dr. Leach and Mr. Laurence believe that man is on his way up, that he is progressing toward a higher state, that eventually he will become as God

(shades of Satan's lie in Eden, "ye shall be as gods"?). They believe in developed moral standards.

But Seventh-day Adventists, along with other conservative Christians, believe in fiat creation and revealed moral standards. They believe that moral standards are set forth in the ten-commandment law, written by the finger of God and delivered to Moses on Mount Sinai. They believe, further, that God has recorded in His Word numerous accounts of man's efforts to apply the principles of the moral law to his own experience. These accounts are designed to show us how to apply successfully the principles to our own situation.

Basic moral standards are the same for all men everywhere. They are not subject to negotiation, nor are they to be applied in one culture and ignored in another. They are universally applicable.

Without an objective standard as found in the Word of God and the moral law, man would be left to his own devices. Each person—including the scientist—would set up his own moral standards. Gradually a body of commonly accepted moral standards might be developed, but these would vary from culture to culture and generation to generation. With this kind of flexibility what would be right for one would not necessarily be right for another.

Fortunately, God in His love and wisdom, knowing that man in his fallen state could never discover moral standards through research, revealed them: "The law of God is . . . the great moral standard."—*Testimonies*, vol. 5, p. 329.

No, in spite of Dr. Leach's contention that "the scientist must be the source of his own morality," no human being, however upright, can assume this responsibility. Often he may think he is right when he is one hundred per cent wrong. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

### Not in Conflict

We are staunch supporters of true science. True science and true religion are not natural enemies. In general, as Mr. Laurence points out, it is "science and ritualistic religion" that have been at war at various times. (Or, in some cases, false science and true religion.) True religion provides moral standards—something the scientist needs; it also aids him in understanding and appreciating the universe. In turn, true science, by throwing open the doors of the universe that hitherto have been closed, brings physical benefits to humanity and increases man's wonder and awe at the greatness of God. It makes obedience and worship more meaningful.

We live in an age of great enlightenment. But let us never forget that God is the true source of this enlightenment. Jesus Christ is the source of all truth. "As the moon and the stars of the solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect is from the Light of the world."—*The Desire of Ages*, p. 465.

To us the claim of mortal men that they "have the right to play God" sounds perilously like that of one who millenniums ago in heaven shrilled, "I will be like the most High" (Isa. 14:14). It represents a dangerous attitude of mind. Far better that everyone—including the world's greatest thinkers—bow in humble adoration before the infinite One, confessing, as did even the Son of man, "I can of mine own self do nothing" (John 5:30). Well may all exclaim, "How great Thou art!"

K. H. W.

# LETTERS

to the Editor

## SCIENCE AND THE BIBLE

The recent REVIEW carrying the message by Robert H. Pierson regarding the geoscience expedition was a great inspiration, and the ring of confidence in the Bible no doubt brought renewed confidence to thousands as it did to me.

C. M. CRAWFORD

Lansing, Michigan

## ON DISCUSSION

I am much encouraged by your editorial "Discussion Is Healthy" (Dec. 12, 1968). . . . I hope the REVIEW will continue to deal with issues such as Federal aid to education and thereby stimulate much-needed discussion.

BENTON M. STIDD

North St. Paul, Minnesota

I must say I was startled at the position a few took on the subject of government aid to private schools. . . . I mentioned my thoughts on the matter to another reader of the REVIEW, but that reader did not see my side. Everyone has a right to his ideas and opinions.

JOHN O. BAKER

Pewee Valley, Kentucky

The panel discussion on the issue of accepting Federal aid for denominational schools (Sept. 26) was interesting and informative. No direct mention was made of the principle that no person should be coerced to support by taxation or other means religious institutions whose tenets he does not believe in or even those that he does. Do we wish to pay taxes to support the religious institutions of other denominations? If not, how can we advocate that the members of other denominations be taxed to support ours? Seventh-day Adventist colleges and universities are religious institutions. Seventh-day Adventist hospitals were not at issue, but they are in the same category. Interpreting church-state separation, the United States Supreme Court in the case of *Everson v. Board of Education*, 330 U.S. I pointed out that: "No tax in any amount, large or small, can be levied to support any religious . . . institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

This is clear and simple. The test is not, Does the institution benefit the community? Are religious services voluntary? These are arguments that are often used in an attempt to justify the seeking of funds from the Government. The test is whether the institution is religious or secular. If we admit, as we must, that our institutions are religious, there is no need for further discussion.

The question of fire and police protection was raised but not answered. The inference is that if a church-related school can receive fire and police protection, why not financial support? Must the fire department let a religious college burn down because the Constitution forbids state support of a sectarian

institution? The answer is No. There is a distinction between protection and support. The Constitution forbids support, not protection, of a religious institution. All of us receive police, fire, and other forms of protection, and to deny these forms of protection to a church or a church-related institution would be an unconstitutional discrimination.

At any future hearings in the courts or before Congressional committees involving the imposition of a national Sunday law or other violations of the First Amendment, how can we call upon the First Amendment as a defense of our position if we have persisted in its violation?

We should work toward a solution that does not violate constitutional principles. A good solution in the field of higher education would be for the State to support the student instead of the State university. A student would decide which school to attend, as under the GI educational benefits. It would be discrimination to refuse support to a student because he chose a religious college. The State university would finance itself by an adequate tuition charge and would compete on more even terms with private institutions. There is growing support for such a change. The country's leaders are concerned about the large number of private colleges that are closing due to financial difficulties and the growing monopoly of higher education and thought by the State through its own universities.

Under the proposed system the college would not be placed in a position of exerting political influence upon the Government for support. Nor would political favoritism be involved. None of the evils are present as they are where church-state separation is ignored. It does not violate church-state separation in form or in spirit. I believe our denomination should favor this policy and lead out in promoting it.

JACK C. WERNER

Milwaukee, Wisconsin

Just a note of appreciation for the recent article on church-state relations. It was interesting, helpful, encouraging, and disturbing—disturbing as to responsibility. The responses of the contributors were timely and most valuable to me, a denominational educator, sympathetic to divergent facets of our church heritage and moral responsibility.

I believe the ability to look at a problem from all sides is insight—to do so is enlightenment, and the result of free exploration is truth.

May I commend you on the unique format.

RALPH P. BAILEY

Tuscaloosa, Alabama

## NEED FOR STUDY

We are proud of the increasingly high academic standard in our denomination. However, we are in the midst of a prophetic time, in part characterized by great deception. There was never a time when it was so vital for each individual to ferret out the truth for himself. Regardless of how limited our intellectual capacity may be, we can discover the truth for ourselves when we prayerfully seek for it. The power of the Holy Spirit is a vital tool in this respect as it is in overcoming sin, and it is available to all.

I have observed new ideas adopted by sincere people because they said the propagator was "a fine Christian and he has his Ph.D." Some of these new trends in thinking may be eloquently presented and apparently be completely reasonable in their conclusions. However, let us be guarded in our decisions. Let each one pray, and then, led by the Spirit, read these things, and also, most importantly, study the subject in the Bible and the Spirit of Prophecy writings. A humble Christian who connects daily with heavenly power will be a more reliable guide to the truth than the best educated man who has lost his humility.

MRS. ROBERT HORNER

Denver, Colorado

*It Is Hard to Explain—1*

## Feeble Enthusiasm for Churchgoing

By C. L. PADDOCK

One bright, frosty, fall morning I drove past a large municipal amusement park. Two well-known and popular football teams were to play there in the afternoon. It was hours before the game was to start, but there was a long, long line of men and women waiting in the chill fall air to get tickets. They must see that game! They were warmly dressed, and did not seem to mind at all a long tiresome wait in the crisp, frosty outdoors. Some had brought small folding chairs so they could sit while waiting. Vendors of sandwiches and hot drinks passed along the line, providing something to ease their hunger and to warm them on the inside. Later that day the city paper said some had waited in the cold all night.

Ever find a long line waiting at your church when the doors open? I do not know how many of these men and women in the line were churchgoers, but I wondered how many of them would stand in line to be sure they did not miss the morning sermon.

Did you ever sit wrapped in blankets while you listened to a sermon? I have heard members complain when a deacon opened a window near them in midsummer.

A few times when I have arrived at the church before the doors were opened I was a bit vexed because I had to wait. I was tempted just to miss the meeting and go on back home. It does seem that I, a church member and a Christian, should be just as much interested in any service in my church as a sports fan is in a football game. I hope most of us are.

But try to imagine yourself standing in line all night so you would not miss the morning sermon.

# Evangelism Permit Honored Despite Threats

By **EVARD KAMUH**  
*East Indonesia Union Evangelist*  
 (As told to A. M. BARTLETT)

"If you can get a written statement from each of the leaders of the other religious organizations in town, as well as a statement from the leaders of each of the political parties, saying they have no objection to the meetings, then I will issue you a permit. Otherwise, I cannot." So said the chief of police in Palu, Indonesia.

We had come to the local government to secure a permit to hold evangelistic meetings, but we had been plainly told that no permission could be given. However, the chief of police, who actually makes the final decision and issues the permit, was friendly to us and tried to advise us as to how we might be able to arrange to get a permit, even though the central Government had issued orders that such public meetings should not be conducted. He felt sure that if we secured the signatures of religious and political leaders there would be no one to complain.

I thanked him for his advice, but left his office with a heavy heart, for I doubted that we would be able to get the approval of all the organizations he had mentioned. Only the year before, when our young people had held Voice of Youth meetings, all the leaders of the other churches had banded together to try to have the meetings closed.

However, Mr. Salindeho, our local elder, is a man who is not easily discouraged. After an earnest season of prayer with our church members he started out to contact each of these religious and political leaders. The first man was the Catholic bishop. He listened carefully as Mr. Salindeho explained his errand and then readily signed his name with the remark that Christians should work together in their efforts to evangelize the heathen.

As our elder went from one to the other of the main religious bodies in the city the attitude was the same. When he returned we found it hard to believe that he actually held in his hand the signatures of all of these men. Recognizing that only by the power of God could this have been accomplished, we had a service of praise.

The next day the experience was repeated as he went to the offices of each of the political parties. He met no opposition, even with the leaders of the party that is usually the most adamant against Christian activities.

The chief of police was also much surprised when we presented him with the signed letters to the effect that there was no objection to the meetings. After studying them over, he was convinced

that it was safe, and so he gave us his written permit to go ahead with our evangelistic crusade.

However, when I read the permit my heart sank, for it expressly stated that no advertising would be permitted. How could we reach the people of Palu if we could not advertise the meetings? Again our faith was being tested. Our members were discouraged, but they didn't want to quit now. More earnest prayers ascended to the throne of God. We decided to build our pavilion as quickly as possible and get the meetings under way before someone changed his mind and the permit was withdrawn. Without advertising we knew that our audience would be small, but the authorities wouldn't stop our members from inviting their friends, who are, after all, the best prospects anyway.

Then God performed another miracle. Just one day before the meetings were to begin, the chief of police changed his mind and gave us permission to distribute handbills, put up posters, and hang banners across the main streets of the city. He even permitted us to hire a sound truck to go through the city announcing the meetings.

Long before it was time to open the meeting the first evening our little pavilion was filled to capacity. We had invited a number of high-ranking government officials, and these were all present. Every seat was taken, and hundreds of people were crowding the yard around the entrances to the building. Surely the Lord was with us, for He had performed so many miracles to make these meetings possible. Now we prayed for strength and wisdom to make the most of the opportunities He had so wonderfully provided.

## Would the Way Be Blocked?

The next morning I was surprised to see Mr. Salindeho come to my room. He was quite agitated, and he told me that the highest military authority in the area had sent an urgent request that I come immediately to his office. I was surprised and apprehensive. He had been at the meeting the night before and had been very friendly as he left the pavilion. What could have happened during the night? I wondered.

I was relieved when he greeted me cordially. Then he turned to Mr. Salindeho and said, "With your permission, I wish to speak to Pastor Kamuh alone." I was led to his inner office, and the door was closed.

"What I have to tell you must not become common knowledge," he began

earnestly, "at least not yet. That is why I wanted to talk to you alone. All the Christians and their churches were in grave danger last night because of your meeting."

I was shocked. Apparently my feelings showed in my face, for he hurried on.

"It was not your fault, of course. I attended the meeting myself, and nothing was done which could have caused any feelings of antagonism. Let me tell you what happened. About midnight I received a telephone call telling me that a large number of young people had gathered downtown and were planning a demonstration of protest against all Christian churches and against the police and the Government because we had given permission for these Christian meetings to be held. I understand they planned to tear down all your posters and street banners, then go and tear down your pavilion, after which they planned to break windows and do as much damage as possible to all the Christian churches, as was done last year in Makassar.

## "We Tried to Reason With Them"

"I dressed hurriedly and detached a number of troops to the area. Then together with the chief of police and a number of his men, I rushed to the place where they were gathered. At first we tried to reason with them, but they would not listen. Finally I had to let them know that they were surrounded by soldiers who had been ordered to shoot if necessary. Then I commanded them to disperse quietly, or I would order my men to open fire. Only by this strong measure was I able to avert trouble and even possible bloodshed.

"I want you to know, Pastor Kamuh, that this Government is responsible. We have issued you a permit to hold these meetings, and it will be honored. However, it is my duty to investigate a bit further the basis upon which the permit was granted. I am planning to call all the men who signed the letter that you showed to the chief of police stating that they had no objection to the meetings. If they really meant what they said and if they still feel the same way we will uphold the permit, and we will guarantee protection for the rest of the meetings. You may go now. I will let you know later in the day what I have found out and whether you should plan to go ahead with your meeting tonight."

I thanked him for his efforts and for the protection he had already given. Back in my room I sank on my knees with a heavy heart and pleaded with the



Lord to intervene. It seemed doubtful that all of the men would uphold their former signature in the face of what had happened during the night. We called a number of our church members together and united in earnest prayer.

That day another real miracle took place. Without exception those men declared that they had indeed signed the statement of support for the meetings. They further declared that they would stand behind their signatures, and they asked the army to help enforce the decision. On the strength of that we were given permission to go ahead with the meetings.

However, it was not a complete victory. Several of the Christian leaders took the opportunity to request the military commander to place some conditions on their support. They requested—and he placed it in writing for me—that we not present some of our main topics. We were requested not to preach about the law, the Sabbath, clean and unclean foods, the state of the dead, or baptism. So we had a permit to go ahead with the meetings, but we were not free to present our full message.

The following day, after another earnest season of prayer, we went back to see this military officer, who was not himself a Christian. He received us kindly, and we came right to the point. After we had explained our position, he asked, "Can you prove to me that in presenting these topics you are presenting what the Bible teaches? I know that the Bible is the guide for all Christians. If you confine your presentation to the Bible, I will place no other restrictions on your work."

Assuring him that this was our purpose, we opened the Bible and studied with him for more than an hour.

Finally he said, "I believe you are right. You may go ahead and present your topics. I will be present as often as possible, and I will have someone else appointed to be there to see that you teach directly from the Bible. Then if any complaints come in I will know how to deal with the situation."

When we returned to the church that day we had another praise service. Another miracle had been performed, and the door was again open before us.

As the meetings progressed from week to week the attendance remained good. We presented all the topics and waited to see whether there would be any complaint. So far as I know, no one reported anything to the military commander. It wasn't long, however, before we became acquainted with the officer whom he delegated to attend and check up on our presentations. In the end this man and his whole family were baptized.

The final results of this series cannot yet be ascertained. Before I left Palu 23 had been baptized. These included military officers, political leaders, and influential citizens in the city.

Evangelism can be productive in Indonesia. There are many obstacles, and at times we are tempted to think that the doors are closing, but there is a mighty work yet to do and we must press forward. The servant of the Lord has told us that we will have to do in times of trouble what we have failed to do in times of peace and prosperity. And when we press forward it is wonderful how God opens the way.

#### JAPAN:

### Servicemen's Church Donates \$600 to Work

During the first three quarters of 1968 the 25 overseas Adventists who form the Tachikawa, Japan, Air Force Base servicemen's church group have donated \$400 to the Koganei Japanese church building fund and \$200 to the Japan Voice of Prophecy.

Capt. Kenneth Zaugg and Pfc. Callis Rowe are the church and Sabbath school leaders, respectively. The Tachikawa group is moving to the Grant Heights family housing area (Tokyo). Here they hope to witness even more effectively for the Lord.

S. SGT. JOE L. THOMAS  
Public Relations Secretary

#### MIDDLE EAST:

### Year-End Reports Show Work Gaining Momentum

When leaders of our work in the Middle East Division met in Beirut, Lebanon, for the year-end council meeting November 8-14, they realized that the work is beginning to gain momentum in those countries.

R. L. Jacobs, division secretary, surprised the members of the council by announcing in his report that the division membership is now in excess of 3,000. He also reported that the baptisms for 1968 have been by far the highest in the history of the Middle East Division. Someone pointed out that in percentage this may now be the fastest-growing division.

In some parts of the world there have been huge baptismal records, but this has not been the case in the Middle East.

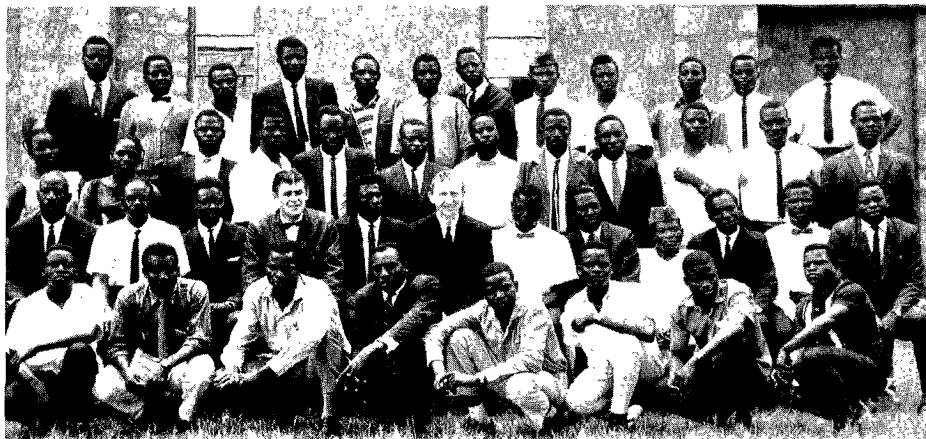
Salim Japas, who came from a successful evangelistic background in Argentina, and George Khoury, of Lebanon, are the division evangelists. They have led in the evangelistic breakthrough, and their optimism has instilled new life in our pastors and evangelists.

In spite of the repercussions resulting from the Arab-Israeli War in 1967, evangelism in Egypt has gone forward at an unprecedented rate, according to the Egypt Section president, Habib Ghali.

W. J. Clemons, Jordan Section president, reported to the council that relief and orphanage work has brought help to the people of Jordan and is greatly appreciated by the officials and people of that kingdom.

The division treasurer, R. C. Mills, reported that the new Benghazi Adventist Hospital in Libya is functioning in an efficient manner since its opening in January, 1968. Dr. D. C. Ludington has been medical director and Cleo Johnson the business manager of this institution during the construction and transition period.

The institution is staffed by workers from the countries of the Middle East, as



### Nigeria Holds First Extension School

An extension school in applied theology was conducted at Adventist College of West Africa, Nigeria, August 4-29. Thirty-seven workers, including pastors, evangelists, and teachers, attended classes in Bible doctrines, evangelism, church leadership, Spirit of Prophecy, English, arithmetic, and teaching methods.

H. Bauman, who led the school, was assisted by B. S. Christensen, M. A. Number, M. D. Koshi, and John Gara.

In connection with the extension school an evangelistic campaign was conducted by two of the mission evangelists in the church at Jos. As many as 300 people attended the 18 meetings held there.

Shown above are those who attended the extension school.

JOHN GARA, Assistant Headmaster  
SDA Primary School, Jengre

well as from the Far East and North America. It is having a large influence on the country.

King Idris II personally visited the hospital shortly after its opening and by his presence gave his approval to the work we are doing in his kingdom. As is already well known, the capital for the construction of this institution was provided largely by the foreign oil companies operating in Libya.

A successful series of dialogs was presented recently by the division ministerial and medical secretaries, L. C. Miller and Dr. H. C. Lamp, in Tehrân. They discussed general, medical, and religious topics and proved that the doctor-minister coordinative program has real merit. H. L. Gray, Iran Section president, stated that attendance was excellent throughout the 24 meetings and a follow-up program is now in progress.

The work in the Middle East Division has not moved as rapidly as elsewhere. This is true not only for Adventists but for all Christian bodies, but the leaders of our work are greatly encouraged by what has happened during 1968. They are returning to their fields with new inspiration and hope for the future.

ROBERT E. OSBORN  
*Assistant Treasurer  
General Conference*

**FINLAND:**

**Youth Happening Focuses Interest on Better Living**

An eight-day youth happening, "Cheers for Your Health—'68," was sponsored in Hyvinkää, Finland, in October, by the International Temperance Association of Finland, by a town, and by eight other organizations.

It included educational and sports features and speeches by prominent people. The opening speech was given by Osmo Anttila, the mayor of Hyvinkää.

Radio, television, and the press gave such extensive reports of the program that there was scarcely anybody in Finland who had not heard of it. As the people in the auditorium of the Commercial College, who were taking part in the Five-



*This outdoor rally was one of several features of a Finnish temperance happening.*

Day Plan to Stop Smoking, practiced deep breathing, under the direction of Prof. Leo Hirvonen, managing director of ETRA (the Finnish ITA), the Finnish Broadcasting Corporation transmitted their performance across the country. Similarly, the television camera crew transmitted the proclamation of the "Cheers for Your Health" message to hundreds of thousands of Finnish homes. The verses of the message had been composed by Mr. Hirvonen and were read in the opening ceremony by the executive secretary.

ETRA was mainly in charge of the educational part of the program. The Five-Day Plan was conducted by Leo Hirvonen and Wiljam Aittala. This clinic drew a great deal of attention. No other method has been so successful in breaking the habit of smoking as this. Mr. Hirvonen gave lectures on tobacco in all the secondary schools in Hyvinkää, thus doing preventive work among 1,800 boys and girls.

Mental health was not forgotten, either. Hellin Hirvonen, a psychiatrist, lectured on "An Age of Choices" in the program devoted to mental health. She said that adolescents constantly have to choose between conflicting alternatives. The difference between ideals and reality in the eyes of youth, who are uncompromising, sharpens this conflict. Life makes great demands on adolescents. This is why it is important to understand these problems and to cooperate in solving them.

In the main assembly Mr. Hirvonen drew attention to the great conflict between the capacity of man's brains and the practical decisions he makes.

ETRA had been invited to organize this campaign as a result of the publicity given our program last year at the University of Tampere (REVIEW, Feb. 8, 1968). The organization of public relations was left to ETRA.

Altogether we had seven radio and TV broadcasts and a film on Sunday night at the peak viewing hour on the national network. The Five-Day Plan to Stop Smoking was filmed. Paavo Kortekangas, Ph.D., who is to be elected the bishop of Finland in the future, preached in the service that was broadcast on Sunday.

What were the results? Among other things, a big tobacco company considered it necessary to counteract our campaign with a full-page advertisement. We gained many new friends. Everybody knew that the Adventists were responsible.

TAUNO A. LUUKKANEN  
*Executive Secretary  
International Temperance Association  
in Finland*

**LAOS:**

**Filipino Worker Accepts Pastorate in Vientiane**

After two years of appealing for a pastor, the members of Vientiane, Laos, now have one. He is Angel G. Biton, of the Philipines.



*P. G. Wick, Thailand Mission president (left), and Abel Pangan, departmental secretary (center), welcome Angel G. Biton, the new Filipino missionary to serve Laos.*

The work was first begun in Laos by Richard C. Hall, the flying missionary now in Sarawak. He worked at Namtha, 400 miles north of Vientiane with a Filipino missionary family, the Abel Pangans.

Pastor Biton, a graduate of Philippine Union College, has been serving as a district pastor in the Northern Luzon Mission. Mrs. Biton is a graduate nurse and has already served three and a half years as a missionary at the Benghazi Adventist Hospital in Libya. They have three small sons.

The work in Laos is directed by the Thailand Mission. Palmer G. Wick is president.

ROBERT L. SHELDON  
*Departmental Secretary  
Thailand Mission*

**BAHAMAS:**

**Conference Status Given to Bahamas Mission**

Delegates from the 17 churches of the Bahamas Mission voted November 14 that the mission be organized into a conference. The session met at the Centreville church on the island of New Providence.

The work of the church began in these small islands off the coast of Florida about 73 years ago. The membership has steadily grown, even though the population is small, until there are now about 1,800 members. In the past four years the annual tithes have increased about 75 per cent and mission offerings 154 per cent.

Considering this growth, the West Indies Union Conference and the Inter-American Division committees accepted the recommendation of a survey commission favoring the organization of this field into a conference.

Present at this historic session were B. L. Archbold, secretary of the Inter-American Division, who gave to the delegates on the opening night a ringing challenge to finish the work of God in that area; H. S. Walters, president of the West Indies Union; M. G. Nembhard, secretary of the union; Roy Williams, treasurer of the union; and H. D. Singleton, associate secretary of the General Conference.

In his report S. N. McKinney, the president, mentioned the hard work and sacrifices that had gone into the laying of the foundation upon which the pres-



### Whirlwind Tears Through Lower Gwelo, Africa

A whirlwind recently roared through the campus of Lower Gwelo Training College in Africa and caused an estimated \$12,000 damage.

Roofs were ripped off the classrooms and dormitories. Power lines were tangled, and a corrugated-iron water tank was swept half a mile and left in a twisted heap.

The picture shows the secondary school building framed by a piece of corrugated roofing that caught and folded on a guy wire during the storm.

College Principal Raymond Burns said, "The amazing thing is that no one was hurt."

The coeducational college has 600 African students.

A. E. COOK

Departmental Secretary, Trans-Africa Division

ent work is built. He called attention to two pioneer families of Bahamians who were present at the session. They were Mr. and Mrs. W. W. Antonio, who pioneered the work on Andros Island, and Mr. and Mrs. E. H. Someillan, who established congregations in Andros, San Salvador, and Crooked Island. Mrs. Someillan was compensated by the mission at ten shillings a month, while Mr. Someillan donated his services. These pioneers rejoiced to see the work of God in the Bahamas come to this historic point of becoming a conference.

Elder McKinney further reported on the two major evangelistic programs conducted in Nassau and on eight smaller islands during 1966 and 1967. The result: 455 baptisms.

The delegates chose Elder McKinney as president and educational secretary; N. E. Scavella as secretary-treasurer and stewardship and development secretary; D. L. Francis as lay activities, Sabbath school, and temperance secretary; B. A. Reid as publishing secretary; W. McMillan as MV secretary; and H. A. Roach as public relations secretary.

The weekend of the session was an inspiration for the church in the Bahamas. The meetings Sabbath and Sunday night were held on the academy grounds in the large tent owned by the conference.

H. D. SINGLETON  
Associate Secretary  
General Conference

### URUGUAY:

### Montevideo Church Uses 1,000 in Bible Speaks Plan

The Central church in Montevideo, Uruguay, now has more than 1,000 Bibles out in neighborhood homes, and its members are visiting hundreds of homes each week with the Bible Speaks lessons. They are planning to distribute 1,500 Bibles in 1969.

When J. E. Edwards, secretary of the Lay Activities Department of the General Conference, attended division meetings in Montevideo in July, 1967, he pre-



Pastor D. Iuorno, of Montevideo's Central church, presents the first certificate of 61 given to Bible Speaks course graduates.

sented the Bible Speaks (Gift Bible) plan. The Central church decided to try this new method of personal evangelism. Twelve members volunteered to participate in a pilot program. Others joined them.

Soon the whole church learned about the results of this pilot plan, and they were ready to help buy 1,000 Bibles. This was an unusual number. The previous year all the Seventh-day Adventist churches in Uruguay had ordered only 400, and now the Central church alone was going to purchase 1,000 Bibles to be given away. Church members made special donations, and soon the Bibles were paid for.

Now the second phase of the plan began. On one Sabbath 104 laymen took 242 Bibles that "began to speak." This, plus the work that was already being done, meant that more than 500 Bibles were speaking in hundreds of homes.

To reinforce the enthusiasm of the members, the leaders of the program gave certificates to 61 who had finished the course. Of these, 21 came to the church to receive their certificates. After studying further with most of these, we held a baptism for those who had come to know Seventh-day Adventism through this evangelistic plan.

Church members are now purchasing more Bibles, aiming for one Bible per month per member. Their enthusiasm and efforts have enabled the Central church to surpass its goal. The Bible Society of Uruguay looks toward the Adventist church. The Adventist church buys Bibles by the thousands as no other church has done before in the history of the Uruguay Bible Society.

We are now planning to have a baptism every other month.

DANIEL IUORNO  
Pastor

## Brief News

### BRITISH UNION

✦ Four evangelistic campaigns have recently been held in the British Union. Ted Pettit, Derek Marley, George Roper, and B. K. Robinson have conducted them in Norwich, Newcastle-on-Tyne, Liverpool, and Bolton, respectively. The public response in all four was so good that many hundreds had to be turned away unable to obtain seats.

✦ The British Union Voice of Prophecy Bible School graded 35,000 test papers during the three months ending September 30.

✦ The Book and Bible House for the South England Conference has been transferred from the New Gallery Centre to 314 St. Albans Road, Watford. Literature and health foods, however, are still available at the Centre on Regent Street, London.

VICTOR H. COOPER, Correspondent

## Atlantic Union

✦ Four hundred fruit trays were delivered to the bedsides of the patients of six local nursing homes on December 24 by the Dorcas Societies of the South Lancaster and Leominster churches. The program was a good-will gesture to brighten the holiday season of those confined to institutions. R. F. Medford, associate district pastor, coordinated this project.

✦ Eight candidates were baptized by O. E. Gordon at the Jamaica, New York, church December 7.

✦ Several Southern New England churches received special commendation for their achievements during the recent Ingathering campaign. The South Lancaster Village church reached its Silver Vanguard goal of \$13,000 in just nine days. G. S. Remick is the pastor. The Bridgeport Brooklawn Avenue church, under the leadership of N. S. Mizher, was the first to report victory. The church went over its supergoal of \$5,500. The Rockville church achieved a double supergoal this year under the direction of Mark Finley. Finally the Pawtucket, Swamp-

scott, and New Bedford Willow Street churches went over their supergoals in spite of the fact that none of them had a pastor.

✦ The Greater New York Conference literature evangelists surpassed their goal of \$150,000 in deliveries in 1968. Chester Shumaker and his associates report that the goal for 1969 is a quarter of a million dollars.

EMMA KIRK, *Correspondent*

## Central Union

✦ S. S. Will, Kansas Conference president, volunteered to be responsible for the Ingathering goal in the Hutchinson district in the absence of a pastor for that area. The church officers and laymen in the Hutchinson and Newton churches, with help from others from the conference office, reached the goal in about two weeks.

✦ James F. Van Horn recently visited the Kansas Honor Camp near Toronto, Kansas, and presented Bibles and certifi-

cates to those who had completed the Bible in the Hand plan. Pastor Van Horn reports good interest among these inmates. Roy Jones, one of the supervisors, arranged for this contact and remarked that he had noticed changes in the boys after they had taken the lessons.

✦ With only 48 members, the Nelson, Nebraska, church had an Investment offering of \$605.57 for 1967, a per capita of slightly more than \$12.50. In 1968 the members turned in \$807.23, a 33 per cent gain.

CLARA ANDERSON, *Correspondent*

## Lake Union

### Hinsdale Group Conducts Thirty-first Five-Day Plan

More than 430 persons received pledge cards on the last evening of the recently conducted Five-Day Plan to Stop Smoking held at the Prudential Auditorium in downtown Chicago by the Hinsdale Sanitarium and Hospital team.

Team leaders of the Hinsdale Five-Day Plan are Dr. Charles L. Dale, pathologist; Dr. Charles L. Anderson, psychiatrist; Dr. Ben Lau, clinical microbiologist; Chaplain Willis C. Graves; and Associate Chaplain Gordon T. Hewlett. This was Hinsdale's thirty-first clinic.

Increasing publicity during the past two years has increased attendance at the sanitarium's clinics from about 50 to about 500. Dr. Dale and Chaplain Graves, coordinators of the team, began the program at the sanitarium in 1963. Little did they then realize that five years later NBC and CBS television news crews would be covering a session, with an attendance of 800 to 900 on family night.

Special features of the Loop Plan included an amplified long-distance telephone conversation between Dr. Dale and Dr. Paul Dudley White, of Boston, in which the internationally known heart specialist spoke for eight minutes on the effects of smoking. Illinois Bell Telephone Company, under the leadership of its medical director, Dr. R. R. J. Hilker, strongly publicized the Loop Plan among its employees and provided some of its nurses each evening to assist with ushering and literature distribution. Representatives of the American Cancer Society, American Heart Association, and the Tuberculosis Society briefly addressed the registrants, congratulating them for their decision to stop smoking and encouraging them to stay with their resolve. Each of these organizations gave quantities of its literature that dealt with the tobacco problem.

"The effectiveness of the publicity given to these programs must not be underestimated," states Dr. Dale. "We regularly hear of people who have stopped the use of tobacco because of publicity on TV or a newspaper article. Add to this the tremendous influence of those who have at-



### New Exhibit Premiered

The new American Temperance Society booth was introduced at two major national conventions in the United States in 1968.

Addison Pinkney (shown here), associate secretary, General Conference Temperance Department, fosters the temperance exhibit program. He was on hand to see the favorable public response at the National Public Health Association Convention in Detroit and at the annual Convention of Social Studies in Washington, D.C.

Made of modern lightweight materials, the whole exhibit is easily packaged and erected and can be carried in an ordinary sedan. This eye-catching booth conforms to all modern concepts of booth design.

The booth displays *Listen* magazine, Five-Day Plan literature, and small catalogs listing ATS materials.

ERNEST H. J. STEED

Secretary, GC Temperance Department



### A Unique Investment Project

Of the more than 1,200 objects pictured here, 1,025 are legal tender (coins) found by Irwin Campbell with his metal-mineral finder. He gives the face value of all money found on his vacation at beaches, parks, and playgrounds for missionary purposes. This is the 1968 collection.

Several thousand items were discovered in the search, including rings, watches, bracelets, knives, chains, horseshoes, keys, spoons, bullets, axes, files, nails, charms, and engravings.

More than half the coins are pennies, but with regularity nickels, dimes, quarters, and half dollars turn up when the instrument's plaintive voice sounds "mee-eeep."

Mr. Campbell is a journalism professor at Central Michigan University in Mount Pleasant, Michigan, and also teaches lapidary-geomology.

tended the Five-Day Plan, those who have stopped through the reading of literature we are sending—we've sent more than 2,000 packets in the past two months—and those who stop smoking through listening to Smokers Dial. Then you begin to sense the broad influence of this program."

Another Five-Day Plan is scheduled for April 13 to 17 in the downtown Chicago-heraton Hotel in conjunction with the North American Congress on the Five-Day Plan.

GORDON T. HEWLETT  
*Associate Chaplain*

*Hinsdale Sanitarium and Hospital*

The union Quadrennial Intermediate and Secondary Teachers' Convention, under the direction of G. E. Hutches, union educational secretary, was conducted recently at Adelphian Academy, in Holly, Michigan. W. A. Howe, of the General Conference, gave the keynote address, "I will show Thyself Approved Unto Me." Others assisting in the program were D. W. Holbrook, president of the Home Study Institute, and guests from Andrews University—F. E. J. Harder, Leonard Hill, W. E. McClure, Clifford

Jaqua, and W. H. Wood. Also present were two laymen, Lt. Col. Leonard W. Johnson, Jr., a physician in the aerospace program at Pease Air Force Base in New Hampshire, and Robert Williams, director of measurements in guidance for Oakland County, Michigan. Colonel Johnson addressed the convention about health needs for the space age. R. D. Moon, president of Michigan Conference, gave the opening devotional and extended a welcome to the delegates. Henry Wooten, Adelphian Academy principal, served as host during the convention.

As a result of the three-week evangelistic campaign conducted at Rockford, Illinois, by Roland Lehnhoff, pastor from Mt. Vernon, Illinois, and G. E. Vandeman, from the General Conference Ministerial Association, 16 candidates have been baptized and another baptism is planned. Associated with them were the local pastor, L. J. Marsa; his assistant, Alden Hunt; and the conference ministerial secretary, P. M. Matacio. A strong visitation program was carried out before the meetings by the pastor and church members.

A Seventh-day Adventist dentist has set up practice at Stoughton in southern Wisconsin. After attending Wisconsin Academy and Andrews University, Dr. Virgil Erlandson, a native of Baraboo, completed his training at Loma Linda School of Dentistry.

The Lake Region Conference recently opened a new church at Terre Haute, Indiana. C. E. Bradford, conference president, spoke at the Sabbath worship service. In the afternoon the local mayor took part in the ceremonies. Samuel Flagg, of Indianapolis, was the builder. He was assisted by Joseph Lewis, a ministerial intern.

MILDRED WADE, *Correspondent*

## North Pacific Union

The Bible Crusade team of Lester Carney and Lorie Purdey has moved to Hermiston, Oregon, for a winter evangelistic series. R. W. Heinrich is the pastor in this Upper Columbia district.

M. E. Loewen, of the General Conference Religious Liberty Department, met speaking appointments in the Upper Columbia Conference during January.

The Hiner-Parks evangelistic company is conducting an evangelistic crusade in the Volunteer Park church, Seattle, Washington. Associated with the evangelistic team are Pastor and Mrs. Bernie Paulson and the pastors of the Seattle area.

Henry L. Rudy, retired president of the Oregon Conference, is teaching a Bible class at the clinical division of the Walla Walla College School of Nursing in Portland, Oregon.

IONE MORGAN, *Correspondent*

## Northern Union

Thirteen-year-old Dawn Albrecht was baptized in the Devils Lake, North Dakota, church during 1968 as a result of personal evangelism done by a church member, Jacob Beck. It was the first baptism in that church. A brother and sister will soon be ready for baptism also.

R. R. Patzer and Eugene Wagner brought their fall evangelistic meetings to a close in Platte, South Dakota, with a baptism of three. One family became in-

## When a Horse Stopped for a Tract

A number of Seventh-day Adventist churches in North Dakota sprang up 50 years ago as a direct result of a colporteur's request for lodging and the willingness of a Mr. Werth to accommodate him and his horse.

After a good number of days John Reile, the literature evangelist, decided there must be a way to share his beliefs with Mr. Werth. He placed a tract about the Sabbath in the field where Mr. Werth was to cut hay.

The Lord watched over the tract. He guided the horses that were pulling the mower, and when they came to the place where the tract lay, they stopped. This aroused the farmer's curiosity. He read the tract and came under immediate conviction.

After convincing his brother (who was my grandfather) that the Sabbath was important, they purchased and studied a copy of *Bible Readings*. They were enthusiastic about what they learned. Soon they had the colporteur teach their Sunday school class and preach sermons to their group. A number of Bible studies with friends and neighbors lasted till two o'clock in the morning. One family they studied with were the parents of Art Liebelt, Colorado Conference minister, and Ben Liebelt, Southern Union Sabbath school secretary.

The conference evangelist was called to hold meetings. Fourteen families accepted the third angel's message as a result of the studies and meetings. Churches sprang up all around this part of North Dakota.

This tremendous fruitage began with a colporteur, a tract, a book, and a burden to spread the message.

RAY FLEMMER

*Associate Publishing Secretary, Colorado Conference*

terested because Pastor Wagner took one of the boys to Big Brother Camp. The mother and daughter were baptized, and the father and son are planning to be baptized soon.

♦ Three were baptized in the Nevada, Iowa, church on December 21, and there was a baptism of three at Council Bluffs, Iowa, on November 30. G. M. Fillman is the pastor in Nevada and I. E. Schultz in Council Bluffs.

♦ Year-end reports show that 102 underprivileged children attended the Minnesota North Star Camp in 1968. The Minnesota State Welfare Department, working through the county welfare directors, selects the boys and girls who enjoy the fun of camp life for the week.

L. H. NETTEBURG, *Correspondent*

## Pacific Union



**Air view of Feather River Hospital showing the 100-bed extended-care unit (left) and the 50-bed hospital (upper right).**

## New Feather River Hospital Serves Population of 20,000

Both the acute-hospital section and the extended-care unit of the new Feather River Hospital, Paradise, California, are now in operation. The 150-bed facility, opened in September, is administered by H. A. Rudisaile.

It is the only hospital serving the 20,000 people of Paradise.

Services of the new hospital include an obstetrics department, large surgical areas and emergency facilities, an X-ray department, a fully equipped physical therapy area, a modern kitchen and cafeteria, and the usual business and record offices.

The original hospital, a 38-bed unit, was founded by a group of doctors and interested persons in 1950. They were M. C. Horning, M.D., Dean Hoiland, M.D., Jack Bryson, W. A. Nelson, F. T. Oakes, and Eva Beeler.

Denominational leaders present for the opening were R. R. Bietz, a vice-president of the General Conference; W. J. Blacker, president of the Pacific Union; and James E. Chase, president of the Northern California Conference and chairman of the hospital board.

L. R. LANGWORTHY, *Chaplain*

## Ingatherers Find Someone Looking for Adventists

"Did you say the Adventist Church?" the man at the door exclaimed. "I wanted to find the Adventists, and now you have come as an answer to my prayers. Please come in."

Mrs. Jenny Sánchez and Miss Elia Pedroza had been Ingathering together in the Los Angeles area for a few hours when they reached a home where everything was in darkness. Following their usual custom to call at every home, they knocked at the door, and a man answered their call. Upon hearing about the missionary work they were doing, he told them he was not interested. But when they told him that it was sponsored by the Adventist Church he immediately welcomed them in and told his story.

His son had been attending a private school operated by another church, but a group of boys mistreated his son and hurt him badly. The teachers did nothing to protect the boy, and so the father decided to take his boy out of school. The question then arose as to where the boy should go.

He did not want his son in another school of the same church, but then he remembered that somebody had said that the Adventists had good schools. But where could he find the Adventist schools? Now two Adventist women had been sent to his home.

The women received a donation, and they promised that the next day somebody would come to help solve the school problem. Victor Sánchez, the husband of Jenny, went to visit the family and took them to Lynwood Academy. Wallace Minder, the principal, welcomed them, and arrangements were made for the young man to attend Lynwood Academy. Arrangements have also been made for Bible studies in the home of Mr. Sánchez, a lay worker of the Spanish Central church.

SAMUEL WEISS

*Spanish Evangelist*

*Southern California Conference*

♦ Pacific Union College has received an unrestricted grant of \$1,300 from the Sears Roebuck Foundation.

♦ More than 100 persons have been baptized in the Los Angeles 54th Street and Berean churches as the result of a recent Heralds of Bible Prophecy crusade by Evangelists L. B. Baker and Dennis T. Black.

♦ KOGO-TV in San Diego, California, is carrying a 13-week color series for Sunday morning audiences featuring Paul Harvey, news commentator, reading from *The Bible Story*, by Arthur Maxwell.

♦ The Greater Fresno Youth Association is finding many ways to help others: Their Teen Dial program has received an average of 200 calls weekly, with many requests for the free Bible-study guides offered; Sabbath afternoons 20 to 25 youth sing at a local convalescent home; Sunday worship services at the Madera Juvenile Hall were conducted for one month; and an appeal from an arthritic member of the

Fresno Central church for help in moving was met by six young men and Pastor Paul Schmidt, coordinator of the association.

RUTH WRIGHT, *Correspondent*

## Southern Union

### College Music Department Receives Accreditation

Southern Missionary College, Colledale, was recently elected to associate membership in the National Association of Schools of Music at the forty-fourth annual meeting of the association.

Marvin L. Robertson, chairman of the fine arts department, represented the college at the meeting, which was held in Washington, D.C.

This accreditation accords SMC the position of being a nationally accredited Seventh-day Adventist college in over-all departmental achievement. There are three other SDA colleges holding NASM accreditation: Walla Walla College, College Place, Washington; Union College, Lincoln, Nebraska—holding full accreditation; and Andrews University, Berrien Springs, Michigan, holding associate accreditation. Professor Robertson was on the faculty at Walla Walla when it received accreditation.

All schools applying for full accreditation come in first as associates. They hold this status for two years.

WILLIAM H. TAYLOR

*Director of College Relations*



### Mississippi Church Dedication

The Gulfport, Mississippi, church was formally dedicated November 30. It was completely remodeled inside and out, and a two-room educational wing was added.

The \$30,000 remodeling, done under the direction of Pastor L. A. Ward, included paneled interior walls, new plexiglass windows, new pews, rostrum furniture, and wall-to-wall carpeting.

The dedicatory sermon was presented by W. D. Wampler, president, Alabama-Mississippi Conference; the Act of Dedication was read by Pastor Ward. Present membership is 81.

## Southwestern Union

✦ Southwestern Union College, celebrating its seventy-fifth anniversary, will for the first time this spring be able to confer the baccalaureate degree. The senior class consists of 29.

✦ Evangelistic meetings are beginning in February in the Ardmore church. The team consists of Robert Dale, Oklahoma Conference evangelist; W. G. Wallace; and Jan Neergaard.

✦ The tornado in Jonesboro, Arkansas, last spring, gave Seventh-day Adventists an opportunity to demonstrate their faith by their works. Pastor J. A. Fine reports that many rewarding contacts have been made during the Ingathering crusade this

year, and many expressions of appreciation received from the people for the help and comfort given by Adventists. A late report reveals that Jonesboro has a per capita of \$42.38 in the Ingathering crusade.

✦ New churches under construction in Arkansas-Louisiana include Clinton, Huntsville, Siloam Springs, and West Memphis, in Arkansas; Alexandria and Shreveport South, in Louisiana.

✦ Mrs. Rosco Wentz is retiring from full-time teaching after a service of 41 years. The last 18 years have been in the Fort Smith, Arkansas, area.

✦ Pathfinders are testing a new sales project for the publishing department of the Southwestern Union Conference in Baton Rouge, Louisiana. The program includes the sale of *Steps to Christ* by the young people and is a pilot project for the union.

J. N. MORGAN, *Correspondent*

## Courage in the Face of Death

By U. ARITONANG  
*Bible Teacher, North Sumatra Academy*

Those who were placed in concentration camps during World War II will never forget their experiences. But the Christians who witnessed the life of Philip Brouwer in the Bandung, Java, camp have unique memories of a stalwart man of God.

During the 1942-1945 occupation, all Dutch nationals were interned, and Mr. Brouwer, a colporteur, was placed with Christians of many faiths.

The order of the day was to work hard and to eat little. Before long, disease spread in the camp. Many internees died, and there was no court of appeal.

But in spite of these hardships there was one man who was always cheerful. When he saw his friends fall sick, he even offered his food to them. He never complained. Mr. Brouwer demonstrated patience and grace no matter how trying the circumstances.

Often at night he taught others in the camp to sing and pray. So many joined, in fact, that it sounded like congregational singing almost every night. Some of the internees for unexplained reasons reported to the officer in charge of the camp that Mr. Brouwer was creating a nuisance and they urged that he be stopped.

The next morning the officer angrily came to the camp. After commanding all the internees to line up, he began asking them threatening questions one by one.

Pointing to the first man, he asked, "Will you continue singing and praying every night?"

The answer was, "No, sir."

He asked another, "Will you still sing and pray every night?"

"No, sir."

The questioning went on until he came to several priests. Individually they were asked a similar question and each one answered, "No, sir."

Several Protestant ministers were in

the line, and as the officer asked them each the same question, he received the same emphatic reply, "No, sir!"

It was not until the officer questioned the Adventist colporteur, Mr. Brouwer, that he received a different answer.

"You, Brouwer, will you still lead these people in singing and praying every night?"

The soft answer came in the form of a question, "Why, sir?"

The officer was irritated and asked again, "Will you still lead singing and praying and making noise here?"

Mr. Brouwer answered him quietly again. "Yes, sir." He showed no fear but further added, "We want to worship our God."

"Hardheaded, disobedient!" raged the officer. "Come here and turn your back toward the wall," he continued. He ordered everybody to look at Mr. Brouwer and said, "This is a man worthy only of death." Everybody stood motionless.

The officer pointed his revolver at Mr. Brouwer and said, "Now, Brouwer, answer me. It means your life. Will you still lead these people in singing and praying?"

"Yes, sir. Though you separate me from my wife and children in this camp, you cannot separate me from my God."

The officer shouted violently as he pulled the trigger. But no shot fired. The officer could only stand trembling. Everyone witnessed the glow on Mr. Brouwer's face.

The officer returned his revolver to its holster. Immediately he embraced Mr. Brouwer and begged forgiveness, acknowledging his God as the true God.

Pointing to the other internees, he said, "These people were wrong. You are right—true and honest to your God. Now you can continue to sing and pray here in the camp. You are free to worship your God."



**Matthew A. Dopp**, director of youth activities (Potomac), formerly MV and temperance secretary (Southern New England).

**Antoinette Maltseff**, director of nursing service, Castle Memorial Hospital (Hawaiian Mission), from Sonoma, California.

(Conference names appear in parentheses.)

### From Home Base to Front Line

#### North American Division

**Carl L. Bauer, M.D.** (UC '57; LLU '61), returning as internist, Tokyo Sanitarium-Hospital, Mrs. Bauer, nee Myrna Jerrine Clevenger (attended UC '54-'56; LLU '57), and three children left Los Angeles, California, October 28.

**Mrs. Bert B. Beach**, nee Eliane Marguerite Palange (CUC '59; attended Maryland University '59-'60; and '68), and daughter Michele, left Washington, D.C., December 18. Mrs. Beach will rejoin Dr. Beach, who, following a furlough, has resumed his work as a departmental secretary of the Northern European Division, St. Albans, England.

**Leland L. Kaufholtz** (LLU '68), to be farm manager, Mexican Pacific Academy, Sonora, and Mrs. Kaufholtz, nee Vernell Ordene Evans (LLU '68), of Loma Linda, California, left by automobile from Mexicali, December 22.

W. P. BRADLEY

## In Remembrance

**ARCHER, Katherine**—b. Dec. 23, 1895, Little Rock, Ark.; d. Nov. 11, 1968.

**ARENDS, David Vernon**—b. Aug. 19, 1911, Independence, Mo.; d. Nov. 21, 1968, Kansas City, Mo. Survivors are his wife, Helen Pauline Arends; two daughters, Patricia Taylor and Penelope S. Arends; and three sons, Bill J., Donald V., and David J. Arends.

**BARBARICK, Henry F.**—b. July 14, 1886, Bland, Mo.; d. Nov. 19, 1968, Neosho, Mo. Survivors are his wife, Mildred Fravel Barbarick; a daughter, Francis Byrd; and a son, Maj. Donald E. Barbarick.

**BERGLUND, Ellen Anderson**—b. Sept. 26, 1876, Oesterjotland, Sweden; d. Dec. 20, 1968, Loma Linda, Calif. A daughter, Dr. Hazel Berglund, survives.

**BRIDWELL, Daisy Loudelle Enochs**—b. Oct. 19, 1906, Sherman, Tex.; d. Nov. 6, 1968. Survivors are her husband, Glen; and two daughters, Glenda Moore and Dorothy Ingraham.

**BROOM, John Herbert**—b. Sept. 27, 1883, Minneapolis, Minn.; d. Sept. 20, 1968, Sacramento, Calif. Survivors are a daughter, Evelyn Sanders; and a son, John.

**BROWN, Laura D.**—b. Jan. 4, 1888, Austin, Tex.; d. Dec. 23, 1968, Pomona, Calif. She was a Bible instructor, a church school teacher, and a missionary to Brazil. Survivors are her husband, J. Edward Brown; two sons, Duane Edward and Vaughn Odene; and a daughter, Ore Laurine Poulsen.

**BYRD, Nolan**—b. Sept. 23, 1948, Parkersburg, W. Va.; d. Dec. 3, 1968, Vietnam. He was employed at the Review and Herald Publishing Association

until called into the Army. His parents, Mr. and Mrs. Richard Byrd, survive, as do four brothers, Byron, Mike, Dennis, and Charles.

**CALDWELL, Hazel Marie Panches**—b. April 2, 1918, Mount Vernon, Ohio; d. Oct. 10, 1968, Miami, Fla. She married Raymond B. Caldwell in 1939, and they served in the Book and Bible House at Madison, Wisconsin. In 1941 they were called to the Inter-American Division, where her husband is now auditor and assistant treasurer of the division. Survivors are her husband; and two sons, Bruce, an employee of Southern Publishing Association, and Richard, a student at Southern Missionary College.

**CARRIER, Floyd C.**—b. May 18, 1902, Chicago, Ill.; d. there Sept. 15, 1968. Elder Carrier labored in Indiana and California. His wife survives. [Obituary received Dec. 20, 1968.—Eds.]

**CLARKE, Mary Rudisale**—b. Jan. 21, 1892, Poplar Bluff, Mo.; d. Oct. 31, 1968, Salem, Ark. Seven sons and three daughters survive.

**CLOSE, Bertha A.**—b. Oct. 29, 1892, Boulder, Colo.; d. Oct. 22, 1968, Sanitarium, Calif. She and her husband, George, went as medical missionaries to the South Sea Islands in 1909. Since returning to the homeland they had labored in San Francisco, California, Canada, and Hawaii. A daughter, Grace E. Stene, survives.

**CURNOLES, Catherine**—b. June 2, 1888; d. Nov. 27, 1968, Baltimore, Md. A daughter, Virginia Bergman, survives.

**FLESHMAN, Tressie Ilo**—b. July 16, 1891, Zearing, Iowa; d. Nov. 25, 1968, Anaheim, Calif. Survivors are her husband, C. R. Fleshman; and two daughters, Elizabeth Duffield and Dorothy Ingham.

**FLETCHER, Donald Harry**—d. Oct. 13, 1968, Memphis, Tenn., aged 51 years. Survivors are his wife, Anita Marie; two sons, Stephen and Ryland; and a daughter, Susan Absalon.

**FLETCHER, Jeffrey Lynn**—d. Oct. 13, 1968, Memphis, Tenn., aged 13 years. Survivors are his mother, Anita Fletcher; two brothers; and a sister.

**FRENCH, William Robert**—b. Feb. 24, 1881, Cedar Grove, Tex.; d. Dec. 6, 1968, Boulder City, Nev. He was a member of the first graduating class at Keene, Texas, and in 1899 he began nurse's training at Battle Creek, Michigan. In 1902 he married Nettie Mosley. Two years later he began his ministry in Keene, Texas. He was minister and Bible teacher in several Adventist colleges, and a number of churches were built during his service. For one term the Frenches were missionaries to India. Survivors are his wife; a son, Dr. James B. French; and a daughter, Mary Douglas.

**GEARY, Ruth**—b. June 18, 1919, Exira, Iowa; d. Aug. 30, 1968. Survivors are her husband, Charles K. Geary; and two daughters, Joan Rose and Mary Robin Elizabeth. [Obituary received Dec. 4, 1968.—Eds.]

**GREEN, Carlyle Fred**—b. May 16, 1903, New York, N.Y.; d. Dec. 17, 1968, Plainfield, N.J. Survivors are his wife, Josephine Bylesby Green; and a son, Carlyle, Jr.

**GROFF, George**—b. Dec. 21, 1871, Lafayette, Ind.; d. Nov. 14, 1968, Moses Lake, Wash. Survivors are four daughters, Mrs. George Long, Mrs. Albert Crook, Mrs. Harold Reeves, Mrs. Mel Englund; and two sons, Dallas and Wayne.

**HALL, Ina Elanor**—b. Aug. 30, 1887, Tyler, Minn.; d. Nov. 21, 1968, Gravette, Ark. Survivors are a daughter, Mrs. Jim Riley; and three sons, Ivan, Estel, and Ervin.

**HAMEL, Irene Emma Flintic**—b. June 5, 1892, Arlington Heights, Ill.; d. Sept. 9, 1968, Marshfield, Wis. Survivors are her husband, Mahlon; four sons—Louis, of the Wisconsin State Board of Health, Dr. Paul, of Andrews University, Dr. Neal, of Loma Linda University, and Lyle, professor at Pioneer Valley Academy; and a daughter, Beryl.

**HANSEN, Margaret**—b. March 14, 1879, Arndahl, Norway; d. June 8, 1968, Santa Ana, Calif. Survivors are two daughters, Mildred Dawson and Grace Buell. [Obituary received Dec. 4, 1968.—Eds.]

**HARRIS, Clyde Heath**—b. March 9, 1890, Milton, Oreg. In 1914 he married Mary Coc, and that same year they became Seventh-day Adventists. He and his wife donated their large industry, Harris Pine Mills, to the Seventh-day Adventist Church in 1951. This was the nation's largest ready-to-paint furniture industry, with the main plant at Pendleton, Oregon, and branch plants at La Grange, Illinois; Alexandria, Virginia; and Cleburne, Texas. His wife survives.

**HICKMAN, Jeff**—b. Aug. 10, 1887; d. Nov. 30, 1968, Stearns, Ky. He was instrumental in establishing the Stearns, Kentucky, church. Survivors are his wife, Ethel; and four children.

**HUDSON, John Edgar**—b. Feb. 12, 1887, Walla Walla, Wash.; d. Dec. 7, 1968, Fresno, Calif. Survivors are his wife, a son, and a daughter.

**HYDE, John Jacob**—d. Dec. 8, 1968, Watford, England, at the age of 75. He began his employment in the organized work as a pressman at the International Tract Society, later to become Stanborough Press. He was an evangelist in London, Plymouth, Cambridge, and other cities. In 1925

with his wife, Louie Ashford Hyde, he went to Sierra Leone and later to Ghana. They pioneered the work in northern Nigeria under primitive conditions. He is survived by his wife; and a son, Dr. John Hyde, medical secretary of the Northern European Division.

**JAMISON, Gilbert Jesse**—b. Dec. 16, 1879; d. Nov. 30, 1968, Sanitarium, Calif. He was a graduate of the nurse's course at Battle Creek Sanitarium. He was in charge of the treatment rooms for a time at the Glendale Sanitarium and also worked at other of our medical institutions. Survivors are three daughters, Arlene Cone, Rogene Cosensand, and Lucille Stahl; and five sons, Frank, Dale, Fred, Russell, and Kenneth.

**JENKINS, Elijah Walter**—b. Sept. 8, 1893, Rising Fawn, Ga.; d. Nov. 21, 1968, Fresno, Calif. A son and a daughter survive.

**KEETON, Mary Elizabeth**—b. Feb. 8, 1888, Fort Washington, Md.; d. Aug. 20, 1968, Takoma Park, Md. Survivors are a son, J. R. Keeton, M.D., of Loma Linda, Calif.; and three daughters, Lucille Woltz, Evelyn Molonari, and Faye Topper. [Obituary received Dec. 2, 1968.—Eds.]

**KELLEN, Chris H.**—b. May 17, 1886, Holstein, Russia; d. Oct. 19, 1968, Shattuck, Okla. Survivors are his wife, Louise Quindt Kellen; two daughters, Virginia Baker and Mary Ann Smith; and a son, Chris Q. Kellen.

**KENDALL, Jesse Joseph**—b. Nov. 2, 1883; d. Dec. 3, 1968, Hagerstown, Md. Survivors are two sons, Wilbur George and Ray Benjamin; and four daughters, Mabel Ruth Johnston, Rosetta Mae Bowman, Eva Mae Smith, and Mary Lee Gorman.

**KESLAKE, Charles R.**—b. May 30, 1913, Jamaica, British West Indies; d. Nov. 26, 1968. He was the son of missionary parents. In 1935 he married Winifred Hall. For a time he was an X-ray technician in Connecticut and in Orlando, Florida. Survivors are his wife; four daughters, Christina, Charlene West, Elaine Greene, Joyce Green, and a foster daughter, Josephine Lin; a brother, Elder Edgar F. Keslake, of Brunswick, Maine; and a sister, Hattie Hand.

**KING, Pearl Carroll**—b. Aug. 10, 1882, Tex.; d. Sept. 17, 1968, National City, Calif. A daughter, Margaret Griffin, survives.

**KRAFT, Dorothy**—b. July 29, 1917, Los Angeles, Calif.; d. Nov. 12, 1968, Temple City, Calif. Four children survive, Dorothy Rice, Loretta Bruner, Brian and Richard Kraft.

**LARTZ, Carolyn Jones**—b. Jan. 7, 1880, Forestville, Wis.; d. Dec. 10, 1968, Fresno, Calif. A daughter survives.

**LEE, Minnie Iverson**—b. Oct. 6, 1889, Falmouth, Me.; d. Dec. 12, 1968, Sanitarium, Calif. From 1908 to 1909 she studied at the Foreign Mission Seminary in Washington, D.C., and in 1909 she married Elder Frederick Lee. A few months later the Lees sailed for China. She was adept in the Chinese language and led in Sabbath school activities. Their service in China continued until 1935, when they were called to Washington, D.C., where her husband became associate editor of the REVIEW and HERALD. Survivors are her husband; and three children, Anne Williamson, Mary Louise Gregory, and Elder Milton Lee, of Taipei, Taiwan.

**LENZ, William Elmer**—b. Dec. 31, 1893, Anaheim, Calif.; d. there Dec. 6, 1968. Survivors are his wife, Gladys; four daughters, Evelyn Thomas, Clarice Murray, Wilma Schlund, and Doreen Dewey; and three sons, Earl, Harold, and Forest.

**LEWIS, Madge Mae**—b. June 8, 1894, Canada; d. Oct. 14, 1968, Anaheim, Calif. A son, Arnold, survives.

**LIBBY, Walter G.**—b. Portland, Me.; d. Dec. 2, 1968, Sonoma, Calif., aged 65 years. Survivors are his wife; and a son, Walter G. Libby, Jr.

**LONG, Robert L.**—b. Dec. 20, 1880, Dunlap, Kans.; d. Nov. 25, 1968, National City, Calif.

**MAAS, Samuel Herman**—b. April 24, 1892, Fox Lake, Wis.; d. Oct. 22, 1968, Santa Monica, Calif. Survivors are his wife, Grace; and four sons, Harwood, John, Eugene, and Douglas.

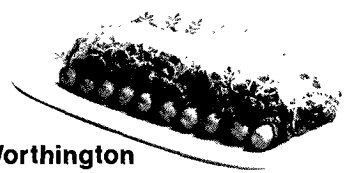
**MARBURY, Benjamin Fulton**—b. July 31, 1912, Los Angeles, Calif.; d. there Oct. 15, 1968. After pastoring several churches in Florida and southern California, he taught at Los Angeles Union Academy until 1952. Survivors are two sons, Benjamin, Jr., and Daniel; and four daughters, Kathleen Williams, Audrey H'Orvath, Dorothy and Carole Marbury.

**MICHALS, Nicetas J.**—b. March 20, 1892, Boyarka, Kiev, Russia; d. Nov. 29, 1968, Lodi, Calif. He received his education at Sheyenne River Academy, Broadview College, and Loma Linda University. In 1918 he was ordained as a minister in the North Dakota Conference. From 1917 to 1921 he was in ministerial work and teaching in the academy. He practiced medicine in Los Angeles, California; Philadelphia, Pennsylvania; Cleveland, Ohio; and Lodi, California. Survivors are his wife, Katharine; and two sons, Drs. Arnold and Herbert Michals.

**MIHLHAUSER, John Jacob**—b. Dec. 9, 1886;

(Continued on page 28)

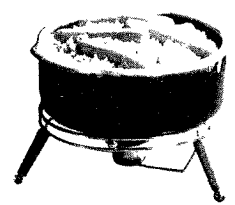
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**Worthington  
Spanish-Wiener Bake**

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

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



**Worthington  
Spanish Rice**

- 1 med. onion, chopped
- ¼ cup chopped green pepper
- ¾ cup butter or margarine
- 1 can WORTHINGTON VEJA-LINKS
- 3 cups cooked Minute Rice
- Salt to taste
- 1¼ cups canned tomatoes

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



**Worthington  
Tostados**

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

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





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IN REMEMBRANCE

(Continued from page 24)

d. Oct. 17, 1968, Durant, Okla. Survivors are two sons, W. A. and Harold.

NUSSBAUM, Tell B.—b. Chaux De Fondes, Switzerland; d. Nov. 19, 1968, Lancaster, Pa., at the age of 81. He was a brother of the late Dr. Jean Nussbaum, champion of religious liberty. Two daughters, Vivian and Yvonne M., survive.

OBLANDER, Ray Boss—b. May 22, 1912, Hooker, Okla.; d. Nov. 15, 1968, Fresno, Calif. Survivors are his wife, a son, and a daughter.

PADGETT, Isla—b. Kempton, Ind.; d. Nov. 15, 1968, Chattanooga, Tenn. She attended Indiana Academy and Emmanuel Missionary College. She began denominational employ in the Indiana Conference as a teacher in 1947. She spent 22 years as a church school teacher in the Indiana, Kentucky-Tennessee, and Alabama-Mississippi conferences.

PATTINI, Agnes Helen—b. March 17, 1882, Bernicia, Calif.; d. Sept., 1968, Angwin, Calif. She

studied at Healdsburg College, and then spent eight years teaching church school. In 1917 she married Earnest Pattini. Survivors are three daughters, Clara Belle Pattini, Olga Robinson, and Helen Bartels.

PETERSEN, Walter Andrew—b. Feb. 12, 1900, Baraboo, Wis.; d. Dec. 12, 1968, Stevens Point, Wis. In 1928 he married Ruth Diener. He was a graduate of Emmanuel Missionary College, and for 41 years was manager of Book and Bible Houses in Wisconsin, Illinois, New York, Indiana, and Pennsylvania. Survivors are his wife, and a daughter, Marilyn.

PHILLIPS, Victor E.—b. Nov. 19, 1927, Mont.; d. Nov. 21, 1968, Compton, Calif. Survivors are his mother, Dr. Florence Phillips; three brothers, Virgil, Harrison, and Paul; and three sisters, Evangeline Leonetti, Virginia Howard, and Florence Ray.

RATHBUN, Mabel A.—b. Aug. 20, 1885, Denison, Tex.; d. Dec. 9, 1968, San Jose, Calif. Her brother, Walter V. Andrews, survives.

ROWLAND, John A.—b. Oct. 26, 1904, Boonsboro, Md.; d. Dec. 13, 1968, Hagerstown, Md. His wife, Janice, survives.

SCHAEFER, Bertha A.—b. July 10, 1876, Bergen County, Wis.; d. Nov. 18, 1968, Loma Linda, Calif. She was a colporteur for a time. Five children survive: Marie Schaefer, Katherine Leuenberger, Lea Davidson, Betty Winter, and Dan Schaefer.

SCHNELL, Constantine William—b. Dec. 15, 1872, Dienheim, Germany; d. Nov. 18, 1968, Decatur, Ill. Survivors are a daughter, Mrs. Lester Shell; and a son, Raymond.

SCHUBERT, Charles G.—d. Nov. 22, 1968, Baltimore, Md. Survivors are his wife, Margaret; two sons; and two daughters.

SHADDUCK, Elmer Vincent—b. June 25, 1896, Clinton, Iowa; d. Oct. 25, 1968, Glendale, Calif. Survivors are his wife, Vera; and two sons, Donald and Richard.

SHENTON, Harold W.—b. Sept. 27, 1901, England; d. Nov. 18, 1968, Torrance, Calif. He is survived by his wife, Adele; a son, Howard; and a daughter, Phyllis Hale.

SLATER, Thelma—b. May 13, 1909, Murphysville, Ill.; d. Oct. 31, 1968, For a number of years she was a denominational secretary. Her husband, George, survives.

STEINERT, Jacob John—b. Aug. 5, 1885, Russia; d. Oct. 6, 1968, Glendale, Calif. Survivors are two sons, Carl and Godfrey; and two daughters, Clara Bowman and Mary Hansen.

STONE, Harry A.—b. Clyde, Ohio; d. Nov. 23, 1968, aged 85 years. Survivors are his wife, Pauline; and a son, Myron.

THOMPSON, Nora L.—b. Sept. 4, 1894, Middletown, Ohio; d. Nov. 21, 1968, San Jose, Calif. A daughter, Joan Vander Mei, survives.

TORKELSEN, Leland Albion—b. July 27, 1898, Ruthven, Iowa; d. Dec. 4, 1968. For 20 years he was salesman for Maplewood Academy Book Bindery, Hutchinson, Minnesota. Survivors are his wife, Goldie Christensen Torkelsen; and three sons, L. Dean, sales representative of Pacific Union College Bindery, Angwin, California; Max C., president, Central California Conference; and Arlee J., music department head, Fresno Union Academy.

TRAMMEL, Charles Cleveland—b. April 3, 1888, Muldrow, Okla.; d. Oct. 25, 1968, Talihina, Okla. Survivors are his wife, Nellie; and a son, Fred.

TULLY, Rose—b. Aug. 12, 1878, Wittenberg, Germany; d. Nov. 20, 1968, Lynwood, Calif. A daughter, Helen McClure, survives.

TURNER, John Walter—b. Oct. 26, 1892, Bryant, Colo.; d. Dec. 21, 1968, Loma Linda, Calif. He was educated at Campion Academy and at Union College. The greater part of his ministerial life was spent in administration. He was president of the following conferences: Wyoming Mission, Western Slope, Colorado, Montana, Idaho, Missouri, and Southwestern Union. Survivors are his wife, Alice; a daughter, Charlotte Opal; and a son, Eugene.

WARTHEN, James Alves—b. Aug. 5, 1892, Mountainberg, Ark.; d. Oct. 16, 1968, Wilmington, Calif. Survivors are his wife, Marie; and a daughter.

WEST, Henry Franklin—b. March 5, 1875, Corning, Iowa; d. Nov. 28, 1968, Columbia, Mo. Survivors are two daughters, Mabel Guhl and Lois Putnam; and a son, Ralph O. West.

WHITLOCK, Lilian Hazel Allen—b. Feb. 25, 1886, Longview, Tex.; d. Sept. 18, 1968.

Church Calendar

Faith for Today Offering	February 8
Christian Home and Family Altar Day	February 15
Christian Home Week	February 15-22
Listen Campaign	February 22
Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering	March 29
(Trans-Africa Division)	
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering	June 28
(South American Division)	
Church Lay Activities Offering	July 5
Medical Missionary Day	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2

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| Candle in the Kitchen, The                 | <input type="checkbox"/> | Life's Red Sea                        | <input type="checkbox"/> |
| Carpenter of Nazareth, The                 | <input type="checkbox"/> | Lord's Prayer, The                    | <input type="checkbox"/> |
| Christian Perfection                       | <input type="checkbox"/> | Man God Made Manager, The             | <input type="checkbox"/> |
| *Church of Power                           | <input type="checkbox"/> | Man of the Other Mile, The            | <input type="checkbox"/> |
| Come and See                               | <input type="checkbox"/> | Mark of the Beast, The                | <input type="checkbox"/> |
| *Converted Monk, The                       | <input type="checkbox"/> | Marred, So He Made It Again           | <input type="checkbox"/> |
| Cup of Cold Water, A                       | <input type="checkbox"/> | Master Artist, The                    | <input type="checkbox"/> |
| Down Lilac Lanes                           | <input type="checkbox"/> | Meaning of the Empty Tomb             | <input type="checkbox"/> |
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| *From Riches to Ruin                       | <input type="checkbox"/> | *Messiah of Prophecy                  | <input type="checkbox"/> |
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| *Heaven                                    | <input type="checkbox"/> | Problem of Human Suffering, The       | <input type="checkbox"/> |
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| I'd Rather Be Right                        | <input type="checkbox"/> | Rich Man, Poor Man                    | <input type="checkbox"/> |
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| Thy God Is With Thee                  | <input type="checkbox"/> | *Who Are the Angels?  | <input type="checkbox"/> |
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| Under the Juniper Tree                | <input type="checkbox"/> | Why God Permits Sore Trials                                 | <input type="checkbox"/> |
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## Of Writers, Articles, and Miscellany...

The poem appearing on the cover was first printed in *The Present Truth* (November, 1850), and was the first poem to appear in a magazine published by the emerging Seventh-day Adventist Church. The equivalent of this column in that particular issue gave this interesting background.

Some may be interested in learning the origin of the Hymn on the first page of this number. In the spring of 1845, the author of the vision, published in this paper [Mrs. E. G. White described a vision she had previously had of heaven], was very sick, nigh unto death. The elders of the church were finally called, and the directions of the apostle (James 5:14, 15) were strictly followed. God heard, answered and healed the sick. The Holy Spirit filled the room, and she had a vision of the "city," "life's pure river," "green fields," "roses of Sharon," "songs" of "lovely birds," the "harps," "palms," "robes," "crowns," the "mount" Zion, the "tree of life," and the "King of that country" mentioned in the Hymn. A brother [William H. Hyde] took up his pen, and in a very short time composed the hymn from the vision. It has been published in two or three Second Advent papers, Smith's collection of hymns, and finally found its

way into the "Advent Harp," published by J. V. Himes in 1849. Let those who "despise prophesyings," and reject the fulfillment of God's word in visions of the "LAST DAYS," remember, when they sing this hymn, that it was composed from a vision.

If this William H. Hyde was the W. H. Hyde who was the chief printer of an Adventist (not Sabbatarian) weekly, the *Hope Within the Veil*, he remained only a short time with those who later formed the Seventh-day Adventist Church.

The cover illustration is one of the 160 paintings Harry Anderson has done for the Review and Herald. Mr. Anderson was always fond of painting, but equally fond of mathematics, in which he majored for two years at college. Then he decided to concentrate on art, and earned his degree at the Syracuse University Art School in New York. He was trained as an oil painter, but when he found that he was allergic to some of his materials he abandoned an oil-painting career. After that he set out to master the techniques of painting in tempera. He has always maintained a free-lance status, and some of his work can be seen in various non-Adventist magazines.

In 1941 he employed an Adventist layman as a handyman, who gave him Bible studies, which led to his baptism. He now lives in Connecticut.

A. M. Bartlett, who wrote the article for Evard Kamuh on page 16, is the president of the East Indonesia Union.



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

### UNICEF CITES BIAFRAN AID

UNITED NATIONS, N.Y.—UNICEF estimates that between 8,000 and 10,000 people are dying daily in Biafran-controlled territory alone, and that the situation is getting worse. Although there has been a marked increase in the transportation and distribution of relief supplies, needs are rising even faster, the agency said. The situation will remain critical for many months to come because of the large numbers of people displaced by the conflict, the widespread destruction of crops, and the very high density of the population in Biafran-controlled areas.

### STATE CONVENTIONS DROP COLLEGE PLANS

NEW YORK—Southern Baptist groups in Florida and Maryland dropped plans to operate colleges, but California and Hawaii Baptists dug deeper to finance their Baptist schools.

The Baptist Convention of Maryland provided \$62,000 of its \$1 million budget to settle accounts on proposed sale of property originally acquired for a Maryland college.

Last year the convention asked trustees of the proposed junior college to dissolve their corporation "with the greatest expediency." The venture was \$563,000 in debt, had been prohibited by the Baptists from seeking State or Federal aid, and its planned massive fund drive was ruled "not financially feasible."

Sale of the property was authorized by a special State convention in September.

The Florida Baptist State Convention abolished a board of trustees that had been named for a proposed Baptist school near West Palm Beach.

### ABOLITION OF CAPITAL PUNISHMENT

HOUSTON, TEXAS—The National Council of Churches has placed itself in official opposition to capital punishment.

The action—taken in the form of a policy statement by the council's General Board in fall business sessions here—called for abolition of the death penalty under both Federal and State law throughout the United States.

The board listed ten reasons for its decision: belief in the "inherent worth of human life and the dignity of human personality as gifts of God"; preference for rehabilitation over punishment; conviction that killing usurps divine prerogative; "serious" doubt—supported by statistics—that capital punishment is a real deterrent to crime; the feeling that institutionalized killing furthers "the brutalization of society"; possibility of irreversible errors; evidence that poor or non-white are more likely to be executed than others; belief that the penalty's severity and erratic application constitute "cruel and unusual punishment"; potential contribution to society by the rehabilitated offender; fear that Christian efforts for the sinner's redemption "may be frustrated by his execution."

# Review and Herald

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

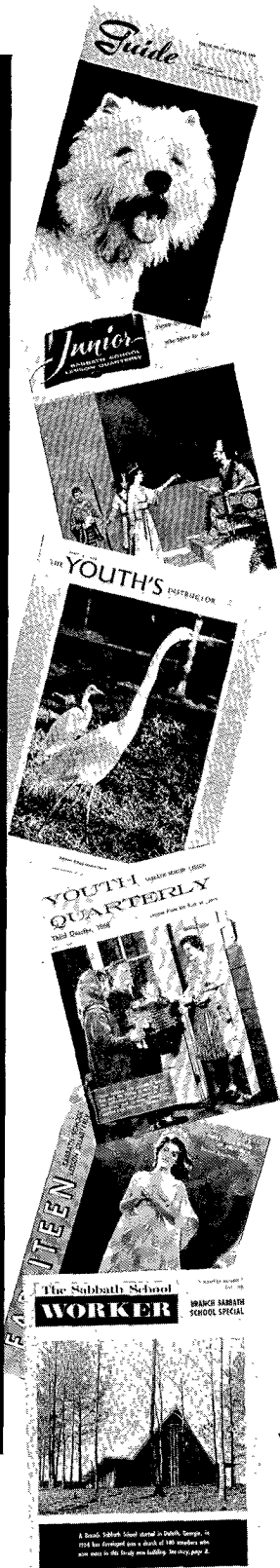
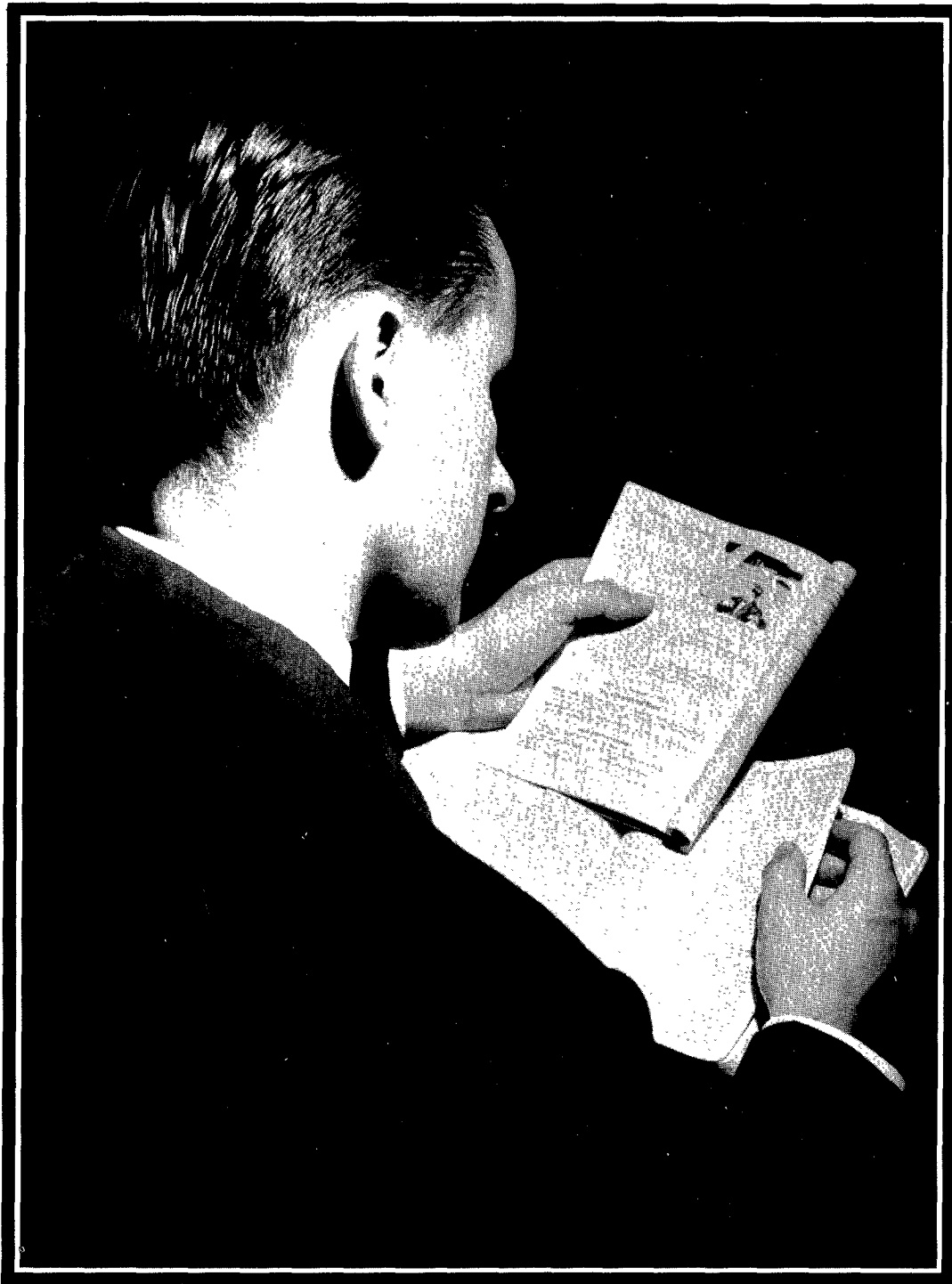
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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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REVIEW AND HERALD, February 6, 1969



### Sabbath School Spearheads New Iran Mission Outpost

A new outpost Sabbath school in Shiraz, Iran, was opened December 14 by Elder and Mrs. Robert Hyde. They are working in an area served only intermittently by SDA workers up to this time.

Near the city center the Hydys have rented an apartment with a room of convenient size and location suitable for future church services. This new Sabbath school may be the cornerstone in building a permanent work in this area.

In order to awaken interest and build good will, a Five-Day Plan was conducted in Shiraz, January 19-23, by *Listen's* editor, Francis Soper, and the Middle East Division medical secretary, Dr. H. C. Lamp.

Shiraz is near the ruins of Persepolis, one of the four capitals of ancient Persia, where many Persian kings were buried during the years of Daniel and Esther.

L. C. MILLER

### Work in Dominican Republic Grows Rapidly During 1968

Eleven workers in the Dominican Republic were responsible for 100 or more baptisms each, in 1968, reports C. L. Powers, president of the Inter-American Division.

Total baptisms for that field were 1,744 for the year. When all reports are in, the 1968 baptismal total for the division is expected to exceed 25,000.

R. S. WATTS

### Nigerian Civil War Fails to Halt Ingathering Program

"In spite of suffering from the Nigerian war with its tragic effects, the Adventist Hospital at Ile-Ife has just concluded the most successful Ingathering crusade in its

history. The objective of N£800 (U.S. \$2,240) was exceeded in five weeks, and additional funds are still coming in. We anticipate reaching at least N£1,000 (U.S. \$2,800)."

So writes P. R. Lindstrom, acting chaplain of the Adventist Hospital in West Nigeria.

The influential ruler of the Ife Yorubas, His Excellency Oni Aderimi of Ife, gave 25 guineas (U.S. \$73.50), which put the crusade over the top.

J. E. EDWARDS

### Reasons Given for Choosing Zurich as Congress Site

Many who want to attend the 1969 World Youth Congress face the problem of not being included in the official attendance quotas. They have asked such questions as "Why is the congress being held in Zurich?" "Why can't the congress be held where there is a larger auditorium that will seat all those who want to attend?"

Many factors had to be considered in planning a world congress. (1) A location had to be selected so that the youth of as many nations as possible could obtain visas. (2) Since young people from some countries would be allowed to carry out only a small amount of money, inexpensive yet clean housing had to be available, and transportation expenses kept to a minimum. (3) The location would have to efficiently provide good, moderately priced vegetarian meals.

When the World Youth Congress committee studied these factors carefully, Zurich, Switzerland, met the necessary requirements. Zurich, the largest city in Switzerland, also had the largest auditorium in the country. There are larger auditoriums in other countries, but the other requirements could not be met.

Attractive European tours have caused thousands from all over the world to want to travel to the congress. Because the in-

terest in the congress has surpassed anything most people dreamed of, it was necessary months ago for the World Youth Congress committee to assign official quotas to the world division based on the maximum seating available. The quota plan also gave priority to young people ages 16 to 30.

All seats in the Zurich auditorium are reserved, and entrance to this building will be by pass only. In an additional auditorium which seats 1,000, meetings will be scheduled during the noon recess, evenings (except Tuesday), and all day Sabbath, with open admission. On Sabbath a third auditorium three miles distant, seating 2,000, will be provided for the German-Swiss membership who are not delegates to the congress.

JOHN H. HANCOCK

### Faith for Today Seeking to Cover Metropolitan Areas

More than 18,650,000 people in 18 metropolitan areas do not have access to the gospel through Faith for Today TV programming. Many, perhaps most, of these viewers would never attend an evangelistic meeting, never read a religious book. Faith for Today could reach many of these.

Limited resources have made it necessary to curtail the Faith for Today coverage, until literally millions of potential viewers are denied this opportunity to know Bible truth.

Among the cities now without Faith for Today are: Phoenix, Arizona; Chicago, Illinois; Louisville, Kentucky; Boston, Massachusetts; New York City; and Washington, D.C.

The Faith for Today offering will determine precisely what can be done in reaching the urban millions.

K. F. AMBS

### Smoking Manikin of India Possesses Name With Pun

The smoking manikin of India is called Smoking Sham, a name that takes on a double meaning in this instance.

This Indian production, developed by John Trim, temperance secretary of Western India Union, joins the South American Fernando Fumador, Australian Puffing Billy, a suitable manikin in the Orient, and Negro Oscar and Dolly models.

ERNEST H. J. STEED

### IN BRIEF

✦ Baptisms and members accepted on profession of faith in the Southern California Conference during 1968 totaled 2,011. This is the highest number of new members ever received in a single year by a conference of the Pacific Union. The baptismal total raises the membership of the conference to nearly 27,000 members. Harold Calkins, president, reported that transfers by members out of the conference during the past three years have totaled more than those received into the conference. [By Telex.]

REVIEW AND HERALD, February 6, 1969



Oni Aderimi, ruler of the Ife Yorubas, presents an Ingathering check for 25 guineas to E. Moon (right), nursing service director of the Adventist Hospital at Ile-Ife. This gift put the crusade over the top. Watching are Dorothy Kuester, director of the school of nursing, and C. Ogunrombi (dark suit), credit manager of the hospital.