

Review

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For lo, the winter is past,
the rain is over and gone.
The flowers appear on the earth,
the time of singing has come,
and the voice of the turtledove
is heard in our land.
The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance.
Song of Solomon 2:11-13, R.S.V.





Two Adventist Families



A PARABLE

"ALL THESE THINGS spake Jesus unto the multitude in parables; and without a parable spake he not unto them" (Matt. 13:34).

It is estimated that 75 per cent of the recorded words of Jesus are parables.

I'd like to share a modern parable with you. It's a story about you. It's a story about me. It's a narrative about the member sitting next to you in church and the one in front of you. It's a history of your years in the Seventh-day Adventist Church. It's an account concerning two Seventh-day Adventists I have known in many churches throughout the U.S.A.

John and Bill had much in common. They had lived in the same town for several years. They had grown up in Adventist families and had been church members for about the same number of years. They were good friends and each had a family. They were liked and respected in the community and they both had pleasing personalities.

John and Bill were in good standing in the local church and they both held church offices. They both anticipated going to heaven at the second coming of Christ. Yes, we would have to consider them both good, sub-

stantial Seventh-day Adventists if their public image was the basis for our measurement.

However, the recording angel for Bill and the angel assigned to John had a somewhat different story for the heavenly judgment to review.

It was Sunday morning and a general church cleanup day had been called. There were repairs, cleaning, painting, and improvements needed to put the church and school buildings into first-class condition.

John and his wife, Mary, had an interest in the improvement of the church property. Sunday morning found them at the church with paintbrushes, tools, and cleaning supplies. Happily they joined other workers, and before evening the church and school facilities were in a representative operating condition.

John and Mary returned home with a sense of accomplishment. God's sanctuary would now be a more fit dwelling for His glory.

Bill and Betty also considered attending the work bee that Sunday morning. However, Bill reasoned that he had worked hard all week.

"That boat for the lake will never be finished if I don't spend the day in the workshop," he remarked to Betty. "There are plenty of others who aren't as busy who should be look-

ing after church improvements. That's what we nominate deacons for." And so Bill spent the day sanding and painting a sleek motorboat.

On Wednesday evening John and Mary and the children enjoyed supper and then the entire family drove to the church. They all enjoyed the inspiration of the singing, the fellowship of prayer, and the vital Bible information they were storing from the studies. Each one felt near to God after the service.

Wednesday evening also found Bill's family gathered around the supper table. Betty was a fine cook and filled the table with delicious dishes. Bill could not resist second and third helpings.

When Bill felt he couldn't hold another bite Betty brought in a tantalizing chocolate cream pie with whipped cream on top. As Bill downed a final luscious bite Betty

By CLARK B. MCCALL

asked, "Are we going to prayer meeting tonight?"

"Oh, let's stay home, dear," Bill replied. "I had a hard day on the job and I'm kinda tired."

A few minutes later Bill was comfortably relaxed in his reclining chair, arms folded sympathetically over an expanded waistline, and eyes hypnotically fixed on his favorite action drama in the living room.

Weeks blended into months, and plans were laid by the church for adding a new wing to the sanctuary to meet the expanding needs of the membership. It was a need that nearly everyone understood including John and Bill.

One evening John and his family discussed what they might do for the progress of the church project. As they analyzed their budget John remarked, "It sure looks tight, honey."

"Yes, it does," Mary replied. "There are so many payments and expenses."

"That's true, but I'm sure we can all do something," suggested John.

"I'll give my money from mowing lawns for a year," offered John, Jr.

"And I can give my school dessert money for a year," said his younger sister, Sally.

John looked at Mary. "Well, what can we do then, dear?"

"I believe I could take on two or

three hours of typing at home every week," Mary suggested.

"Good," said John. "And I think I know what I can do. I'll take in a few extra repair jobs for Sundays and give the profit toward the building fund."

"And you know," Mary said enthusiastically, "if we really try I believe we can find an extra five or ten dollars to pledge each month!"

At Bill's house one evening the family were seated around a magnificently spread table discussing the building program.

"Do you think we can do anything to help?" Betty asked.

"I doubt it right now," Bill replied. "Maybe later on we can help a little.

We just have too many expenses now. Then, too, vacation will be here before you know it. And how are we going to get those new pieces of living-room furniture we've been needing? It costs so much to keep the kids in church school. Maybe we can help with the building program later. I want to see better facilities as much as anyone else, but there are others in the church who can do much more than we can. Say, dear, I believe I'll have another piece of that pecan pie."

Weeks passed, and one Sabbath, Elder Jones invited the members to a special class that was to instruct them in the art of turning daily contacts into soul-winning opportunities.

At first John and Mary felt a bit frightened over the idea of talking to someone about the plan of salvation. And the thought of presenting a Bible study seemed unnerving.

As John and Mary walked that afternoon to the Spirit of Prophecy discussion group, Mary suddenly said, "I think we should attend that class in soul winning. It's true we're only average people, but 95 per cent of our members are only average too. And after all, isn't it average families such as ours that will help finish God's work?"

"I suppose you're right, Mary," John answered. "I suppose like a lot of other members I've always felt inadequate when it came to giving a Bible study or ringing doorbells. I can see, though, that I do have a responsibility to work for souls."

"Yes, and you know, John, we've been in the church for many years, and how many people are now attending because of our efforts?"

John looked at Mary a bit sheepishly. Then his face brightened. "Let's make up for lost time, Mary. That young couple down the street that

have the new baby. Let's call on them."

On the same Sabbath afternoon at Bill's home a familiar scene was occurring. Bill and his family were seated around a table laden with many varieties of mouth-watering delicacies. Betty was a cook worthy of a gourmet's approval, and Bill's devotion to his young wife included a high regard for her culinary skills.

"You know, Bill, I believe that you and I could learn to give an acceptable Bible study if we had a little practice," Betty remarked.

"I don't know, honey. I think we're doing about as much for the church as we can now. I don't see how we can find time for any more activities."

"But what are we doing in the church, dear?"

"We're probably doing as much as anyone else. And besides, I've always believed that this is what the ministers are trained to do. A doctor is trained to perform surgeries that you and I wouldn't think of attempting. Our minister was trained for this kind of work. No, I don't think that's up my alley. Say, honey, could I have just one more piece of that banana cream pie? Then I'm going to take a little nap. A working man needs a day of rest all right."

Continued Involvement

A few weeks later John and Mary found themselves moving down the aisle of the church to receive their graduation certificate from the soul-winning school.

As time went on, Bill spent his evenings resting in his recliner while John and Mary were giving Bible studies to the couple down the street. Mary helped the new mother with her small child and at each opportunity helped with thoughtful kindnesses.

The young couple had not dreamed that anyone could be so kind. Then, too, the Bible pictures and texts all seemed so appealing and logical. After a few months they decided that John and Mary were the kind of people they wanted to associate with every Sabbath.

Then one Sabbath morning John and Mary were once again marching down the aisle of the church. Not to receive a certificate of accomplishment, but this time to shake the hands of two new members—trophyes who would forever shine as the stars.

As the years moved steadily nearer probation's close, the contrasts in John's and Bill's home remained. In-gathering season found John and

Mary sharing their automobile and pressing doorbells with numb fingers on frosty December nights, while Bill and his family stayed home and munched popcorn around a cozy fireplace.

Then following an early breakfast each morning in John's home there was always a time set aside for family worship. But in Bill's household the rush to get Bill off to the office and the children off to school was such a chore that family worship had never been scheduled.

In John's home there was always time to study the Sabbath school lesson before going to bed. However, in Bill's home the Sabbath school lesson was only glanced at, if there was still time after everything else was out of the way.

John had set aside a time each day also for personal devotions. Nothing interfered with his appointments for private communion with God. But personal devotion was something Bill had given up long before in the hustle and pressures of modern, twentieth-century life.

As world conditions darkened with each passing year, John and his fam-

ily continued attending church. Bill and his family also seldom missed a Sabbath service.

One day the newspaper headlines read NATIONAL SUNDAY LAW PASSED.

John and his family immediately moved from the city to a little spot in the country.

Bill, however, had a prosperous job and he remained at his position amid growing pressures to honor Sunday as a day of spiritual rest.

Finally, to keep his job and to provide food and clothing for his family, Bill yielded to the demands of the local union. His membership would permit him to keep his job.

Events began to transpire in rapid succession. The message of the third angel swelled into a loud cry and was swiftly carried everywhere. Thousands left the popular churches as the truth concerning God's Sabbath test was clearly presented in the convicting power of the Holy Spirit.

Soon unusual troubles of every description began to spread throughout the world. An effort was made by the Government to secure a stricter observance of the Sunday law.

Finally, those who were not honoring Sunday but defying a law of the land by honoring another day were blamed by influential men for the judgments falling everywhere. A National proclamation was passed that those refusing to honor the national Sunday law would be subject to the death penalty following a brief opportunity to conform.

Persecution began to break out. Troubles of frightening description increased in intensity.

John and his family, hiding amid rocks and caves in solitary mountain retreats, one day noticed the approach of armed citizen soldiers ready for their work of law enforcement.

Just then Mary shouted, "Look over there in the east! It's a small black cloud!" Others huddled with them strained to see too.

The cloud grew larger. Then as it drew near it brightened and the majestic outline of Jesus surrounded by millions of shining angels filled the heavens in a blaze of glory.

As Jesus drew nearer, John exclaimed, "Lo, this is our God; we have waited for him, and he will save us!"

Soon John and Mary heard a voice, melodious and full of love and comfort, saying with encouraging assurance, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

In another part of the earth Bill also witnessed the approach of the black cloud. As Jesus drew near, Bill suddenly heard a voice thunder, "I never knew you."

Where do we find ourselves? Are we John or are we Bill? Or are we both? Are we John part of the time and Bill the rest of the time?

If we are part John and part Bill then we are afflicted with the disease of Laodiceanism, whose victims are neither cold nor hot. I rather think from my study of God's Word that only the Johns and the Marys will finally reach God's kingdom.

There may be more Bills and Bettys than Johns and Marys in many churches. However, if we are a Bill or a Betty there is still time to become a John or a Mary. How thankful we may be that there is still time to change. There was probationary time left for Jacob's name to become Israel. There was yet precious time for Saul of Tarsus to change his name to the apostle Paul. We still have time to change our name.

But the moment is soon coming when every name must forever remain the same. ♦♦

Voice of the Waters

By LEONARD VENDEEN

No one answered the doorbell. I took the books back to my bicycle. It was a calm summer day, and there were several Idaho farmhouses waiting. Trying once more for a contact, I pedaled toward the barn.

Behind the house was a large grove of trees, tall and stately. Though they stood close together, as I rode I noticed that there was an open area within.

At first all was quiet. Then as I edged farther on I caught the sound of gently running water. Where could the sound be coming from? The soft rippling aroused my curiosity.

Coming upon a small opening, I noted a miniature waterfall. It was different from ordinary cascades; it was perfectly smooth across the top and almost to the bottom. The ultrasoothness made it appear frozen solid. It resembled a large ribbon with fine white lace at the lower end. Almost noiselessly the water diffused into airy foam, striking the rocks with a mere whisper as it flowed into the brook.

Slipping up closer, I looked over the upper edge upon an immense pond. The acute edgewise view was breath taking. Like quicksilver the surface was mirror smooth, vast, beautiful. The surface of the water, like polished glass, resembled a gigantic Palomar reflector. Moving my eyes up and down past the glistening edge where the water flowed imperceptibly into the falls, I was awe stricken by the waveless straight-line precision clear across the pool, which gave an impression of great depth.

Not a leaf was moving. There was something mystifying and powerful in this scene of simple beauty and grandeur, with not a sound except the quiet, bubbling voice of the snowy liquid at the base of the falls.

Amid the beauties of nature we can also hear the "still small voice" of the Creator. And what peace and contentment, what confidence and power, come into the soul when one takes time to listen while He speaks. Someday the voice of Jesus will be like the "sound of many waters." If we faithfully worship Him now in the "beauty of holiness" and appreciate His companionship, soon will come the privilege of enjoying the "wonder of it all" upon the sea of glass, as we join with the new heavenly choir in anthems of thankfulness and praise.

We must be there!

Christian Ministry for the Disadvantaged

To train its graduates in the practical aspects of gospel ministry, the applied theology department of the SDA Theological Seminary requires its students to spend the summer following their first year in some kind of evangelistic campaign. Students receive academic credit for attending these field schools. After the second year of classes, students are encouraged to participate in further practical training. Concerned with the vast urban problems of North America, the Seminary decided to venture an experiment concerned explicitly with the urban poor. In cooperation with the Sligo church, Takoma Park, Maryland, the Allegheny East and Potomac conferences, the Columbia Union, and the General Conference, an experimental field school program was organized in Washington, D.C., during the summer of 1968. It was a ten-week session involving ten seminarians and two college students who concentrated their efforts in the disadvantaged areas of Washington's inner city. The following questions and answers will, we believe, provide insights on the philosophy behind the program as well as on the program itself.—Ebs.

Q. *What did you accomplish last summer? How can you judge results?*

A. Late in the summer Mr. Boyd, principal of the Logan School, where we were working, said, "See Tyrone over there? He's only eight years old, but he has probably knocked out more windows in this school than any other child. During this summer he has taken pride in his reading, in being included on field trips, and in helping you in your troubadour trips. For the first time this is *his* school. He won't knock out another window." Each week we were in touch with 200 other students and preschoolers. About 30 of them we came to know as intimately as Tyrone. In addition to the children's obvious attitude and the remarks of principals, the students showed improvement on standardized reading tests.

Q. *What kind of program did you*

By ROY BRANSON

Can I Breach That Wall of Prejudice?

By VALERIE SILVER

Brenda—small and dark with shining eyes and a laughing smile that melts your heart. But behind her, through that broken window, beyond that splintered door, there lurks the ghost of poverty, the specter of the poor man's fate. That door, that window, are symbols of prejudice and hate.

And here I stand before that wall, built brick by brick through centuries of maliced words and deliberate scorn, unable to pass through yet unwilling to turn back.

Or can I reach through that shattered glass despite the ghost who guards the door. Can I reach in and pull from that tattered darkness a life—a life to teach, to help, to love—and maybe, maybe, in the end reach the soul who through the ages has been forced to hide because of the color displayed outside? Then that wall will tumble down, the specter will flee forever.

follow in Washington? What was a typical schedule for the day or week?

A. Each morning, after worship, three students tutored elementary school youngsters in math and reading. A nutrition major from Atlantic Union College taught a cooking class at the Logan Elementary School behind Union Station. Other members of the field school assisted with classes, educational field trips, and craft activities at 12th Place. The craft program, organized and supervised by mothers who lived on 12th Place, was conducted right in the middle of that one-block street. Our students led public-speaking classes and drill teams for the older boys as well as cooking classes for both girls and boys. A third morning responsibility was with the Prevocational Training Center of the Government-sponsored United Planning Organization. Seminarians tutored and led group discussions among high school dropouts whose average reading ability was on a third-grade level. Ninety per cent of these sixteen-year-old boys were fathers.

Afternoon activities centered around Logan School. Tutors took their students on field trips to such places as the National Geographic headquarters with its three-dimensional exhibits covering its main floor, or to the Capitol grounds, with its historic buildings. After each trip, leaders held discussions probing the youngsters' reactions

to the excursion. In another afternoon activity the seminarians became troubadours. Three shopping carts borrowed from a neighborhood supermarket were decorated with paper and balloons of different colors, filled with crafts and children's books and wheeled, two seminarians to a cart, into areas of the community where children congregated. On sidewalks, vacant lots, or tenement landings, seminarians gathered crowds of about 20 youngsters, led them in songs, taught a craft, and then read to them.

Q. *What was the point of the troubadour project? Wasn't it more play than education?*

A. For children, playing is their work and from it they learn. In the troubadour activities youngsters learned to work together on a project and experienced an enjoyable encounter with books. They became attached to certain books and each child chose one to keep. In these ways each week about 60 youngsters who might never have bothered to darken the door of their school during the summer were able to enjoy this educational experience.

On Friday mornings we visited agencies that we were not working in regularly, including the Opportunities Industrialization Center, a black-initiated and operated employment and job-training agency; Innovation Team, a research group developing techniques for teaching inner-city youngsters in the District of Columbia school system; the narcotic rehabilitation ward of Saint Elizabeth's Psychiatric Hospital, a Federal research institution; and the Hillcrest Children's Center, the branch of the Washington, D.C., Children's Hospital, which treats children with emotional disorders.

One seminarian worked in Congressman Jerry Pettis' office. He attended Congressional hearings on the effectiveness of Government programs for the poor, and kept the other members of the field school informed of his findings.

Q. *With so many Government programs for the poor, especially the black poor, why do we still have so many children such as Tyrone? Other children succeed without all these expensive programs.*

A. Most statistics are boring, but these from the President's Commission on Civil Disorders tell a dramatic story. Tyrone had one third as good a chance of surviving his first birthday as did his white American brother born at the same time.¹ Having survived, Tyrone was two and a half times as likely as a white child to grow up in a fatherless home.² Living in a

nonwhite family, headed by a woman with children under six years of age, Tyrone had an 81 per cent chance of living in poverty³ (defined by the Government as an urban family of four living on an income of \$3,335 or less per year). In fact, Tyrone did live in poverty, one of two and a half million nonwhite children under 16 who live in chronic deprivation.

With his inner-city mother having to pay \$250 for an item selling for \$165 elsewhere,⁴ Tyrone had less than half as much spent on his health needs as did white children living in families earning less than \$2,000 a year.⁵

Luckily, Tyrone was a healthy, active youngster. However, when Tyrone went to school his experience painfully paralleled that of many other inner-city black children. According to public-school tests, nonwhite children score only slightly lower than white children when both enter the first grade. By the sixth grade the nonwhite child is 1.6 grades behind, and by the time he finishes the twelfth grade, the nonwhite child is 3.3 grades behind. In the 16-to-17-year-old age group in the North and West, the dropout rate among black students is three times that of whites.⁶ In spite of the handicaps that a youngster like Tyrone brings to school because he is a poor black living in a city, he still comes to the first grade only slightly behind his fellow white American.

While we were in Washington the public schools released figures showing that in the entire system of 170 elementary schools, only six showed improvement during the previous school year in the reading skills of their students. Logan School itself had shown no improvement. Not surprisingly, Tyrone entertained us with stories about running along Florida Avenue, two blocks from the school, with older fellows during the riots. Without continued help Tyrone could graduate from being a truant breaking school windows to being a high school dropout throwing Molotov cocktails.

Q. *Why don't the schools do a better job?*

A. An adequate discussion of the underlying reasons would demand an article by a panel of experts, but the obvious fact is that Americans spend less money on inner-city, predominantly black schools than on white suburban schools. An example is Detroit, where 25 suburbs spent \$500 more per year on each of their students than was spent in the Detroit schools.⁷ Also, in inner-city schools salaries are lower and the teaching is more chaotic. According to a survey in Chicago among the ten lowest ranking schools with 90 to 100 per cent black enrollment, the median experience of teachers was just under four years. Among the ten highest ranking schools with 75 to 100 per cent white enrollment, the median experience of teachers was three times as high, or 12.3 years.⁸ America spends less money and hires less experienced teachers for its Tyrones.

Q. *But other ethnic and nationality groups have faced obstacles and succeeded. Why couldn't Tyrone and his family do the same? In fact, why didn't his grandparents do it long ago?*

A. First of all, the white immigrants, whatever their handicaps, came to this country under infinitely better conditions than did Tyrone's black ancestors, who were slaves.

Second, once Tyrone's progenitors arrived, the family unit was often systematically destroyed, with fathers being permanently shipped to parts of the United States hundreds of miles from their wives and children.⁹ It is not surprising that many black Ameri-

1. Carolyn Clark, a graduate student in nutrition at LLU, helps a male student. 2. Kindergarten children are tutored at a desk. 3. Tyrone Anderson selects books for troubadour cart. 4. Mrs. Ardis, president of 12th Place women's club, plans future activities with other members. 5. Alvin Kibble makes friends on his way to an hour of crafts, songs, and reading. 6. Auldwyn Humphrey, helped by Ron Walden, leads 12th Place in exercises.



cans cannot rely on long family traditions to encourage self-respect.

Furthermore, white immigrants from Europe to American cities took 50 to 60 years to reach noticeable economic and educational achievements in an industrial society. The immigration of blacks to urban centers of America has largely been since the second world war. In the cities only 20 years, the black immigrant may be succeeding as well as the earlier white immigrant in the difficult job of qualifying himself for a highly technological society, even

though the black begins with greater handicaps.¹⁰

Sometimes it is easy to forget how near we are to slavery in America. One of the black seminarians in our field school, who received his B.D. at the end of the summer, can remember his grandfather, who could remember being a slave.

Q. *Is the Seminary the only Adventist institution in North America involved in this sort of activity?*

A. Not at all. For years welfare societies have been helping the poor and disaster victims. Recently, Adventists in different parts of the country have extended such activities into areas other than welfare. At least three summers ago, predominantly black churches in South Central Los Angeles and New York City cooperated with community institutions to organize youth activities for both Adventists and non-Adventists. In the summer of 1965 the Southern California Conference and the Claremont Community Adventist church co-sponsored a program called SLAVE (Student Labor for Adventist Vacation Employment) in East Los Angeles that involved Ad-

ventist academy, college, and graduate students in tutoring, educational field trips, and craft programs.

The next summer, an existing La Sierra College volunteer program was expanded into ACT (Adventist Collegiate Task Force), a program of service and evangelism in some ways similar to SLAVE, sponsored by both the Southern and Southeastern California conferences. The program has continued successfully during subsequent summers.

Meanwhile, employing the services of Columbia Union College students, Dr. William Loveless, pastor of the Sligo church in Takoma Park, began a year-round program of tutoring in Washington, D.C., at Logan School. From 17 participants in 1966-1967 it expanded to 25 the following year. He also initiated a nurse's aide course taught by volunteer instructors from the Washington Sanitarium and Hospital. Last summer the first class of inner-city mothers graduated. Some of these mothers had previously been dependent on welfare checks. In July a program of adult education classes taught by Sligo church members began. It was the only evening adult education program in the Washington school system during the summer, and continued into the school year.

Last school year, under the prodding and direction of Don Thompson, a speech major, 60 students from Andrews University volunteered their time one evening a week to tutor elementary and junior high students in Benton Harbor, Michigan. Similar programs have no doubt been active, and others are being planned by churches and schools. ♦♦

(Concluded next week)

REFERENCES:

- ¹ Report of the National Advisory Commission on Civil Disorders (New York: Bantam Books, Inc., 1968), p. 270.
- ² *Ibid.*, p. 261.
- ³ *Ibid.*, p. 259.
- ⁴ *Ibid.*, p. 276.
- ⁵ *Ibid.*, p. 271.
- ⁶ *Ibid.*, p. 425.
- ⁷ *Ibid.*, p. 424.
- ⁸ *Ibid.*, p. 428.
- ⁹ John Hope Franklin, *From Slavery to Freedom* (New York: Alfred A. Knopf, 1967), pp. 178, 179.
- ¹⁰ Report of the National Advisory Commission on Civil Disorders, p. 281.





© REVIEW AND HERALD

HARRY ANDERSON, ARTIST

By L. C. NADEN
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“And as it is appointed unto men once to die, but after this the judgment” (Heb. 9:27).

THIS text is a solemn warning. It reminds us that death doesn't end everything. When probation closes for us either by death or by decree, there follows the judgment.

Seventh-day Adventists believe that the pre-Advent judgment began in 1844. When the great prophetic clock in heaven struck the hour, 1844, God raised up a people who fulfilled prophecy (see Rev. 7:1-4; 14:6-12). I have heard a young man say he believed that, if we do not fulfill the plan and purpose God has for us, God will raise up another people. I do not believe that. I believe the people who were called in 1844 are the people who are going through to the kingdom. True, God might find others to take the places of some of us. As individuals we are not indispensable. But the movement will never founder.

The doctrine that men must face a judgment is not an Adventist invention. It is founded on the Bible. It was believed and taught by the great evangelists of the past century—Moody, Torrey, and Chapman. Billy Graham, who recently visited Australia, believes in the Second Advent and the judgment.

[Condensation of a devotional presented at Autumn Council, October 9, 1968.]

“AFTER THIS THE JUDGMENT”

I want to note five points concerning the judgment: (1) The certainty of the judgment. (2) Who are affected by the judgment. (3) The basis of the judgment. (4) The administration of the judgment. (5) The issues of the judgment.

According to Acts 17:31 God “hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” God will one day judge the world He so loved that to save it He gave His only begotten Son (John 3:16).

Who are affected by the judgment? Judgment begins with the house of God. “For the time is come that judgment must begin at the house of God:

and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17). The second phase, conducted during the millennium, has to do with the judgment of the wicked.

I remember someone's saying he couldn't understand why there should be a judgment. Friends, we do not know the mind of God. I am sure God did not need to hold a judgment for His own information. Rather, we needed to understand that all His dealings have been just and true.

The Purpose of the Judgment

What is the real purpose of the judgment? I like to go back to find out what the pioneers believed on subjects such as these. In their earliest statement of fundamental principles the purpose is explained to be: “To determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation” (*Review and Herald*, Nov. 24, 1874, p. 171). The pioneers believed. I believe. And I am sure you also believe. Simply stated, one of the main purposes of the judgment is to determine who are going to be resurrected and translated when the Lord Jesus comes.

When Jesus comes He brings rewards (Rev. 22:12). The judgment must decide what the rewards will be. The judgment does not cleanse

our minds, hearts, hands, and souls from sin. The judgment does not give us power to overcome cultivated and inherited tendencies to evil. The judgment does not make the impure pure or impress the character of God upon His church. This becomes obvious when we recognize that in the judgment the dead as well as the living are judged. It is impossible to cleanse the souls of the dead from sin.

The messenger of the Lord declares that death makes no difference to the character. "It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Testimonies*, vol. 5, p. 466.

In *The Desire of Ages*, page 671, we read: "It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."

The Basis of Judgment

What is the basis of the judgment? We are judged from the things written in the book (see Dan. 7:10). God is speaking to simple people, and He uses simple illustrations. He speaks about books, things with which we are familiar.

When any are unrepentant and have unforgiven sins remaining upon the book of record, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. What we need to be concerned about is that no unconfessed and unforgiven sins mar our records (*The Great Controversy*, pp. 483, 484).

When we confess our sins God forgives them. They go beforehand to judgment and are charged to Christ's account.

These sins are not standing against us any longer. When we accept the Lord Jesus we are privileged to wear the robe of His righteousness by faith; we are accounted righteous. We have a standing of perfection before God. What a wonderful experience this is! This is justification. We stand in the sight of God as a result

of our faith in Jesus as if we had never sinned.

At the judgment the Father presides, but the Son also plays His part. Ellen G. White describes His role as Mediator and Advocate (*ibid.*, pp. 480, 483). I imagine the procedure to be something like this: When our names come up the Father is going to say, "Son, what is your observation concerning this man [concerning this woman]?" Jesus is going to

say of those who love Him, "Father, this man [this woman, this boy, this girl] stood for Me down on the earth. I stand for him here."

Someday we are going to reach the judgment of the living. In the early doctrinal statement quoted from above, the judgment of the living is declared to be "at the close of probation." The relevant passage says "that the time of the cleansing of the sanctuary . . . , synchronizing with the

The art of living

By MIRIAM WOOD

when you're Young

A SURVEY ON SWEARING A fairly recent phenomenon is the Western world's steely determination to find out what everyone is thinking, wearing, eating for breakfast, watching on television. Almost as familiar as "Twinkle, twinkle, little star" is the introductory phrase "According to a recent survey . . ." Just how accurate these analyses are is open to question; nonetheless, they are often disturbing for what they report and what they predict.

Specifically, I have in mind a small newspaper paragraph which, if I wanted to use a hackneyed expression, I would say "caught my eye" last week. Since I *don't* want to be hackneyed, I'll state merely that I was scanning the paper rapidly when the words leaped out—"According to a recent survey women swear a great deal more than men." In rather defeated prose the author opined that while profanity used to be considered pretty much a masculine prerogative, the gentle, weaker sex now holds the championship. Not only are the "ladies" way out front in the quantity of profanity used, they're unexcelled in quality, granted one can apply this term to an element so revoltingly *lacking* in quality.

How dreadful—if true. And yet how predictable. One of the most alarming developments of the past decade, to many sociologists, is the growing trend toward asexuality. The blurring of the sexes, the loss of distinctiveness between male and female, seems as though it were being inexorably programmed by a diabolical, malignant force (which it is, of course, as with all evil). In an asexual society women need no longer be examples; they need no longer be more virtuous than men; they need no longer be refined in speech. They are gloriously free—to be as foul-mouthed as they wish.

Yet why should they wish to be thus? Even a superficial study of the roles of men and women as outlined in the Bible brings one to the conclusion that women should be—indeed *must* be—different.

The God whose incomparable mind designed Eve and all her daughters made her role and her attributes sparkingly clear. She was to be more delicate in sensitivity, more responsive to human need, more patient, more inclined toward religion. In short, she was to be the beautifully feminine inspiration for her male counterpart. (We are speaking of the ideal woman; any disparagement of Adam or his male descendants is strictly unintentional!)

If one accepts this definition of woman's role in society, it naturally follows that she is obligated to do and be certain things. She is just as strongly obligated *not* to do and be certain other things. Swearing would inevitably fall into the latter category, since it negates the whole thesis of femininity. One can hardly imagine Eve, in Eden, in all the glory of her beauty, straight from the hand of God, opening her mouth and emitting "four-letter" words.

For that matter, many of today's young (and, I suppose, older) women have gone far beyond the four-letter-word stage. And there is nothing—absolutely nothing—less appealing in a female than this sort of thing. Apparently some women have been conditioned to think that this is their new freedom; they're emancipated—from what, one is not quite sure. One suspects, though, that they are emancipated from God's plan for His female children—which is a truly frightening emancipation.

Sadly I wonder what has gone wrong. At the risk of being classed as completely out of it, I think longingly of Tennyson's "Idylls of the King" wherein women—in their true role—are depicted as the noblest, highest, sweetest inspiration a man can ever hope to have.

Answering my own wondering, I know what has gone wrong. There has been a departure from God's cosmic plan—another step toward chaos. A large step back toward God can be taken by every girl who speaks as a lady should. To that extent she is a true daughter of Eve, "divinely fair."

time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living" (*Review and Herald*, Nov. 24, 1874, p. 171).

I believe that at this very moment the record will tell whether you or I or anyone else is in or out of the kingdom. God can determine immediately our standing in the records of heaven. "When Jesus ceases to plead for man, the cases of all are forever decided. . . . Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly

upon all."—*Testimonies*, vol. 2, p. 191.

"The curtain is about to be lifted. But a few short years, and for everyone now numbered with the living the mandate will go forth: 'He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still.'"—*The Ministry of Healing*, p. 454. This statement suggests to me that probation is going to close for all the living at the same time (see also *The Great Controversy*, pp. 490, 491).

We do not know, of course, and we never will know, the precise moment when we will be judged. We

cannot do anything about that. Our lives are judged the moment our probation closes, whether it be by death or by decree.

I believe that God's Spirit is speaking to us all—God's witnesses in time's last hour who have an immeasurably important message to carry to the world now. May God help us all to be faithful. May we keep our sins confessed and covered. And as we lead people to contemplate the great judgment hour message, may we preach Jesus. May we point them to Him in whom we have a hiding place and who will bring us successfully through the judgment. ♦♦

A Story FOR THE YOUNGER SET

The Best Kind of Friend

By ELLA RUTH ELKINS

TERRY lay in bed feeling very sorry for himself. He looked up at the doctor, then felt his puffed-out cheeks and sighed, "Why couldn't I have waited one more week before I got the mumps? Do I have to stay in bed? I wanted to gather my walnuts this week and sell them."

"You might get worse if you don't stay in bed for at least three days," the doctor explained. "And you must stay in the house until the swelling is completely gone."

"Three days! Oh no!" Terry turned his face to the wall.

Terry lived in a part of the country where nearly everyone had walnut groves and sold the nuts for a living. Terry's father had given him a walnut tree in the back yard to care for, and Terry had planned to gather the walnuts and sell them to Mr. Green, who would buy them to ship to the stores. Terry's friend, Pete, also had a walnut tree that his father had given him on the edge of their walnut grove. Then there was Bob across the road who had no special tree of his own, but he worked right along with his father gathering the nuts.

The three boys had planned to save their walnut money to pay their way to camp the next summer. But now Terry had the mumps and could not pick his nuts.

It was a miserable three days in bed, but Terry was happy to have Bob visit him the first day he was up.

"I'm not all well yet," explained Terry. "Don't come too close or you might get the mumps."

"Oh, no, I've already had the mumps. I'm not worried. I wouldn't have been afraid to have come to see you sooner, but we have all been busy at our place picking walnuts. Mr. Green wanted to ship all of them this morning, so we had to hurry extra fast to get all ours in."

"He shipped this morning!" Terry's face looked extra pale. "Then I've missed out. I haven't even got mine off the tree yet!" He turned to look out the window so Bob wouldn't see the tears that threatened to spill out of his eyes.

"What do you mean not off the tree yet? There aren't any nuts on your tree or on the ground, either. I looked. Didn't you know?" Bob had a funny look on his face.

Terry whirled around. "My tree was loaded! What happened to them?"

"Well—well—maybe—I guess Pete took them. I saw him hauling two big gunny sacks of nuts in his wagon. You wouldn't think he'd steal from his best friend!"

Terry looked sharply at Bob and his heart burned. "He didn't steal! Don't you ever say that about Pete!"

"But he took your walnuts and that's —"

"All right. Even if he took them, he'd know I would want him to have them when I can't sell them myself. Best

friends just sorta know things like that."

Just then the doorbell rang and mother hurried to answer it. Terry heard her talking to someone and then she came into his room with a little box.

"Pete brought this over for you," she said as she handed the box to Terry.

Terry took the box and noted it was heavy for its size. He opened it and his eyes grew big and round as he saw a pile of coins with a note on top which said:

"DEAR TERRY: Here is the money Mr. Green paid for your walnuts. I was afraid you wouldn't be well in time to pick them before the shipping date, so I picked them for you because Mr. Green wanted to ship early. PETE."

Terry's face brightened up. "Read this!" And he proudly handed the note to Bob. "I'd say that's the kind of friend to have!"

"Well, I'd say you are a pretty good friend yourself not to let me say anything bad about Pete. I shouldn't have said anything at all, because I really didn't know anything for sure."



Bob visited Terry the first day his friend was out of bed after having had the mumps.

Character or Status?

By D. A. DELAFIELD

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:9).

We are inclined to cater to a person who is famous or well-to-do rather than to one of excellent character. We look on the outward part; God looks on the heart and motives. What matters with God is not the standing the man has in the community but the stand that the man takes in the community for right. And this is what is important.

While civil laws may bring status to citizens, achievement of status does nothing to their moral stature. The acquisition only makes greater demands upon the character.

If you were offered status or character and you could have only one, which would you take? If you replied, Status, then I have another question to ask, Of what value is status without character? A man may have status and lack thrift, industry, and courage. Of what good then is status? These elements of character are needed for people to be able to go places. The danger today is that men have a desire for recognition that outdistances the desire for moral stability and true character. The desire to be recognized is inherent in human nature. However, the full sense of the importance of character is so often lacking.

A job with good income is a precious asset to any man but such a job can be a test to a man. Is he capable of handling the job? If he is, then he should rejoice that he has this capacity more than to feel joyful that he has this job.

There isn't a man in the world who isn't eager to have status and to command a position of eminence from which he can look down over the throng below him. But the throng below him are not going to respect him unless he is qualified by point of character to hold the job and administer it well. There is only one person who really enjoys a particular status and that is the man who holds

it. No one else enjoys it. But the man can give to the job real stature if he is a man of stature, character, and skill.

Too many people are like the white man in Africa whom the natives called The Drum. He was big; he made a lot of noise; but he was hollow inside. If a man is going to hold a big job he had better have something inside that is solid when the buffetings and tests come. Personally, I don't want status if I am not qualified for it. If I am qualified for it I want it. Then I know that I will do a good job. If a man offers

me status for purely mechanical reasons I would feel insulted, because I would know that the job opened for me simply because (1) there wasn't anyone else around, or (2) circumstances demanded that I receive recognition.

Stature or status, which shall it be? Every one of us agrees, I think, with the strength of this argument, but how many of us would accept character instead of status if we could have only one? If the test came to you—well, what would happen? And it may come today. ♦♦

Wisdom in Simplicity

By ERNEST LLOYD

One of our successful evangelists opened a series of meetings by stating in his introductory remarks that he wanted his listeners to know that he intended to make things plain to them. "My friends," he said, "I am anxious that what I present in these meetings be clearly understood by each one of us. We are living in serious times, life is short, and we need to understand certain vital truths that concern our present and eternal welfare. I intend to make things very plain to you. We shall use no big theological words, make no attempt at oratory, but we shall use common language with which we all are familiar."

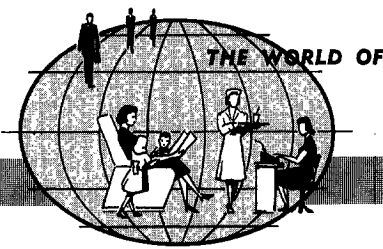
As I glanced over the audience I could easily observe an attitude of satisfaction with the evangelist's statement. And I thought of the Master's method of teaching in easily understood language, as recorded by Matthew, Mark, Luke, and John. The outstanding characteristics of the words of our Lord are simplicity and wisdom. The great truths that He teaches are wise and deep, and the words that convey those wonderful truths are so simple that he who runs may read.

Simplicity and wisdom—this is a combination not commonly found in human utterances. I remember reading in an old book that the excellence of the Scriptures arises from a surprising mixture of simplicity and majesty. Our Lord united these two characteristics in all His teachings. In this age of complexity there is constant danger that we forsake simplicity and yield to those things that are conducive to controversy and confusion.

The apostle Paul was concerned over this matter, and he reminded the church at Corinth that the simplicity of Christ's gospel was in danger (and still is) of being lost in a multitude of words and in a maze of confusion and discussion (see 2 Cor. 11:3). The essential elements of the Christian faith are few and easily stated. Paul knew that true Christian religion had to be a simple thing, because it was intended for all classes of people among all nations. We know this is just as true today. The adaptability of the gospel to the universal need of mankind is a proof of its divine inspiration, that is, the gospel in its purity and simplicity. And the Author of the gospel was its best and greatest teacher.

"The common people heard him gladly," because He spoke the truth simply and in love. They were made glad by His simple declarations of life-giving truth. His great words were *light, life, joy, peace, faith, rest*. How understandable His words were to all who heard Him!

Simple words but filled with profound thoughts! They cover the things that all hearts desire most. We do well to follow our Lord in this matter as in other things remembering that the majority of the people about are *not* familiar with the principles of Bible truth and that they need simple instruction. Those who desire to know the way of eternal life also desire to have that way made *plain* to them.



The Adventist Woman

Conducted by DOROTHY EMMERSON

A SHORT time ago I stood looking out at a group of Seventh-day Adventist kindergarten children on the playground during the recess period. Some of the children were busy in the sandbox; others were happily climbing up and whizzing down the slide; still others were on the jungle bars. But my attention centered upon four little boys gaily tumbling and wrestling like four small puppies. One boy was down on his back, and two others sat on him, while the fourth looked on. In a short while the boys released their "victim," and all four lads started racing around in a circle. Finally, one youngster pulled a toy gun out of his pocket, pointed it at one of his playmates, and shouted, "Bang! Bang!"

The playmate rushed over to his "assailant" and gave him a playful push. Then the boy with the gun exclaimed, "No, no. You're dead! You gotta lie down!"

As a teacher for a number of years, on many occasions I have had to take

toy guns away from Seventh-day Adventist boys, and sometimes girls. Guns are instruments whose main purpose is to kill. Of what value is it to have our children intone "Thou shalt not kill" and then put into their hands a device that the youngest child knows means "You fall down; you're dead"? The television dramatically portrays this result many times each day.

It is useless to think that this play acting will have no effect upon the attitudes the children build through these experiences. The first seven years of a child's life are formative ones. It is then that he begins to form his attitudes and to set his values of what is good and what is not good. Psychologists are agreed upon this. According to one report, "there is good evidence based on observations of children during their first year of life that attitudes develop very early (Murphy and Murphy). Children show definite preferences for toys and special forms of treatment by the age

of six to eight months. As early as 24 months boys have been observed to prefer airplanes, guns, soldiers, and various mechanical toys, whereas girls choose dolls."—KARL C. GARRISON and J. STANLEY GRAY, *Educational Psychology*, p. 163.

That the church concurs with this view of the early effect of experiences on attitudes is substantiated by the following quotation from Manuscript 2, 1903, by Ellen G. White: "Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193. (Italics supplied).

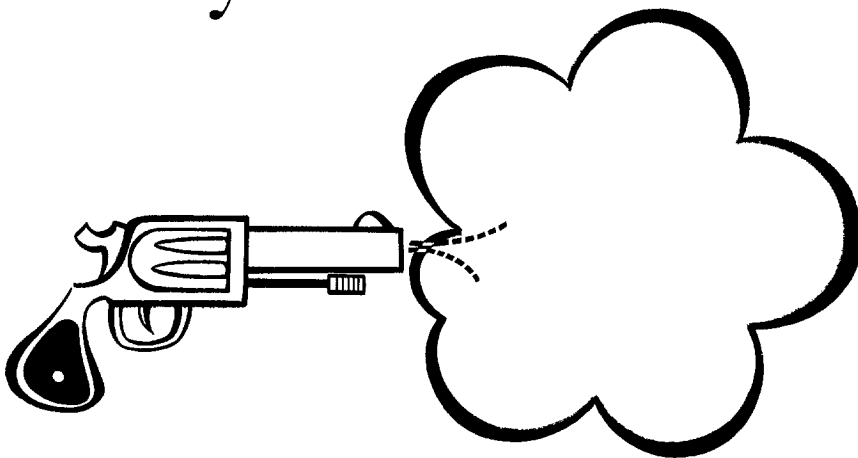
The source of the attitudes that children form lies primarily in the culture of the home and then extends outward into the larger field or environments. It is hardly conceivable that even the youngest recipient of a toy gun is unaware of the fact that it is a replica of a dangerous weapon. All the models the child observes aim and fire, and the most frequent objects of the aiming are animals and people, who are injured or killed when the gun is fired. The models that the young child sees and copies include playful adults, older children, and television actors. Thinking people are well aware of the pernicious influence. In a syndicated column by Ann Landers in the October 15, 1965, issue of the *South Bend Tribune* (Indiana), she writes: "I've said it before and I'll say it again! I don't like toy guns for little boys or real guns for big boys. *Guns are for killing* and I can think of better things to do with time." (Italics supplied.)

The same year, 1965, a group of women staged a peace march in San Francisco for the purpose of combating the sale of war toys. They chose to do this during the Christmas shopping season in an effort to boycott the four leading stores that dealt with children's toy weapons. Mrs. Julia Rosenthal is quoted as saying: "Toys are tools for learning" (*ibid.*, Dec. 1, 1965). And she is right. Toys are tools for learning good or evil, depending upon the models the child seeks to copy. One good example of this is given in *Child Guidance*:

"The character of Napoleon Bonaparte was greatly influenced by his

The Toy Gun

By NATELKKA E. BURRELL



training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. . . .

"By the thoughts and feelings cherished in early years every youth is determining his own life history. . . . The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds or for great crime and wickedness."—Page 196.

Flags were at half-mast, and America mourned once more the seemingly senseless assassination of one of the country's outstanding men, Senator Robert F. Kennedy. President Johnson in his message to the nation after this tragic death affirmed, "This violence must stop!"

Are we as Seventh-day Adventist parents nourishing indifference to violence when we arm our children with toy weapons of destruction?

The toys with which a child plays are his means of learning how to live in his culture. Dolls and homemaking toys help prepare girls for their roles as homemakers and mothers. Toy trucks, trains, tractors, and cars are the A B C's of learning to live in our technological society. Books, paper, pencils, chalk, and crayons help to give meaning to schooling, both teaching and learning. But guns are the incipient teachers of roles of violence—nothing else. Indifference to the pain and even death we may inflict upon others can be acquired. By beholding we truly can become changed. By playing at murder we may become murderers. Ronald G. Cohen writes: "Dr. Carlton W. Orchinik, mental health consultant for the Philadelphia County Court, said he believes the television does not encourage violence but brings about an indifference to it."—*South Bend Tribune*, June 7, 1968, p. 2.

Effect Is Insidious

This is not to suggest that every child who is given a toy gun will automatically become a murderer. But the effect of such toys is insidious, and it is impossible to judge which child will be most harmed and which one will not. But the toy gun is usually accompanied with playful aggression, as with the four little kindergartners mentioned in the beginning of this article.

Leonard Berkowitz points out that "aggression stimulates aggression" (*Psychology Today*, September, 1968, p. 22). He also suggests that we need to reduce the number of aggressive stimuli in our American culture. He believes that this task is a manageable one when we realize that most

aggressive stimuli fall into only a few large categories, one of the largest of which is guns.

As a church we take the position of noncombatancy in warfare. Does this seem a bit illogical when on the other hand we put guns in the hands of our toddlers and young children, knowing that they recognize the initial purpose of such weapons, even if only darkly?

We profess that our aim of educa-

tion is to prepare for service in this world and for the joy of greater or wider service in the world to come. How can we harmonize this ideal of service for others with toys that point only to the maiming and killing of others? Toys of destruction can hardly teach service; their basic message is death. Let us no longer be guilty in any measure of contributing to the awful violence that engulfs the entire world. ♦♦

Lisa, a Seller of . . .

By MARY IVERSEN

OUR week of prayer speaker gave me the impression that we all should prepare ourselves to go into denominational work. Does God disapprove of other careers?"

This question came from a college student.

Lisa Graham felt mingled emotions surging within her. To do or not to do; that was the question. A business career had appealed to her from the first day she had worked in Minelli's Fashion Center. But she loved her new-found faith and wondered whether a business venture would be incompatible with it.

Being an industrious and energetic young woman in school and at home, and having a bent toward sewing and a knowledge of fine fabrics, she was a natural in the fashion center. She soon became the most sought-after sales person in Minelli's because of her knowledge and her kind but honest appraisal of styles and fabrics. Not only had her outstanding sales qualities appealed to the shop's clientele, but Mr. Minelli, noticing her interest in learning the business from all angles, had through the years trained her in merchandising. Now she was seriously contemplating opening a shop of her own.

Lisa's enthusiasm knew no bounds as she dreamed about and planned her new fabric shop. In her eagerness and elation she was hardly prepared for the reactions of some of her friends in the church when she sought counsel as to location, size of shop, and a sound financial arrangement. Some of the counsel dampened her enthusiasm and put her in a quandary.

Lisa was a Christian, a willing church worker, and involved in Christian witness. A skeptical acquaintance wondered whether her business would weaken her spirituality. Another reminded her of the cutthroat tactics that frequently exist in the world of

business and wondered whether these might affect her sense of values. Another thought perhaps she should sacrifice her personal wishes and focus her abilities on church needs—all ponderable questions. But Lisa had more in mind.

A Shop on Christian Principles

Not many months later the Lisa Graham Fabric Shop had almost become a household word. Lisa established her shop on Christian principles and with God's help was able to witness for Him with far-reaching results. Many of the prominent citizens in and around her city were her personal friends. They knew she was a Seventh-day Adventist, and much of her church's reading material was in their homes. She was able to direct her pastor to many people who needed spiritual guidance, and Ingathering among the business people became a pleasure because of Lisa's reputation of integrity. Her lovely home became the center of many social and church gatherings, and during the construction of a new church, Lisa opened her home for prayer meetings.

Lisa Graham's business witness became a strong factor in the advance of her belief in her community.

While there is a crying need for women in denominational service, those who do not feel a definite call to this service can make an outstanding contribution to the advancement of God's work through business, professional, and other work channels. These may be in as good or even better position to witness for God than denominational employees. First and foremost, priority must be given to the work of God, then our careers can be successful means to that end. God calls *all* to work for Him but not in the same capacity.

"And a certain woman named Lydia, a seller of purple . . ." (Acts 16:14). ♦♦

Homemakers' Exchange



What does one do with a jealous husband? My husband checks the speedometer when I go to work and again afterward. When certain people shake my hand too long at church, he throws a fit.

► An acquaintance of mine discovered shortly after her marriage that her husband was very jealous. She made the problem a special object of prayer. One evening after returning from an errand that took a little longer than the husband thought it should, he showed his displeasure. She tried in a kind way to explain, but found that he was not in the proper frame of mind to discuss the matter, so she dropped the subject.

A day or so later after spending a pleasant evening together she asked, "What have I ever done that causes you to think I would not be true to you?" "Nothing," the husband replied. "I don't know why I have been so foolish."

That has been several years ago, and he has never again indicated that he is jealous in any way. Until your problem is solved, go out of your way to avoid anything that would give any reason for jealousy, and remember, prayer changes things.

Mrs. Ralph T. Speer
Ardmore, Oklahoma

► First of all, be sure there is absolutely nothing in your life or character that may be causing your husband to be suspicious or jealous of you. Examine yourself carefully, because there may be something you are not aware of.

Your husband may feel insecure about something, so do all you can to reassure him of your love for him, and by many acts of kindness and words of love let him know that your love for him is deep and that he is the most important person in your life.

Most of all, don't argue or become disgusted or irritated at these things, even if it may bother you deeply. Silence is often the best solution to many problems. Pray that God will help you to be all it is possible to be to your husband, and pray for him. Love covers a multitude of sins.

Darlene Wagner
Tokyo, Japan

► A jealous husband is not easy to live with, but it may be that he is in need of reassurance, large amounts of it. Do not treat his jealousy as a joke, and do not ridicule him for it either when the two of you are alone or before others. It can be a symptom of a deep feeling of inadequacy. He needs to feel he is worth something, that he is doing something important.

If you must excel in some activity, choose one that involves no competition with him. Give him honest praise whenever you can, and do notice him. Let him know that you love him and value your relationship. Never belittle him for anything. Ask his opinion or advice. In a thousand little ways, with tact, you can employ healing phrases that will improve your relationship.

Is it all up to the wife? Maybe, as she is the one who is thinking most clearly. Never, in mischief, give him any reason to mistrust you. Talk it over together if there must be a change made. And remember, the warmth of love can furnish answers where there seem to be no answers!

Mrs. L. H. Rogers
Stillwater, Minnesota

► This wife should take time to assure her husband that she loves him, and mean it! All criticism should be discontinued, and she should launch an all-out effort to uplift his ego by making him the center of her affections. He should believe that he is the only one his wife cares for, that he and he alone can make her happy.

How can she accomplish such a mission? By the grace of God! She should go often to God in prayer, requesting a greater share of divine love. Like many others, she will discover that through God's grace she can even love the unlovable.

Insecurity and jealousy are hard to erase. It takes time, love, patience, and more love, but eventually love should prevail.

I would suggest that she secure outside help. A qualified minister, marriage counselor, or Christian psychiatrist could help her obtain a better understanding of her problem and might even help her husband.

Daniel Lopez
Kensington, Connecticut

► Be frank with your husband. If he checks the speedometer and expects you to tell the time of your arrival in your home, comply with his wishes. Do not show any familiarity with anyone, even in the church. Instead, show him your real interest and listen to all that he says to you.

Tell him that you truly love him and that he must not entertain thoughts of jealousy in his heart. Thank him for his true love to you, too.

I suggest that you both pray by your bedside to help you love each other. I'm sure this will work.

Mrs. Blandina Medina
Takoma Park, Maryland

► It is unwise for women to give lingering handshakes to other men, for we never know what is in the other person's mind, and we should be above reproach in the "little things," as well as in doctrinal things. At church, let the wife hold her husband's arm possessively (to build up his ego) and avoid shaking hands with other men. When it is unavoidable, she should keep the handshake brief.

Some women think it is "cute" to have their husbands a little jealous. But anything that we do to encourage our husbands'

jealousy will act as a stumbling block in their religious experience, because jealousy will choke out the Holy Spirit. (See *Testimonies*, vol. 6, p. 42.)

Judith Savoy
Springfield, Massachusetts

► Your husband shows that he is very much interested in you, but he needs to be assured of your interest in him.

He is apprehensive of rivalry that stems from reasons such as having too small an opinion of himself because of feelings of inadequacy. Maybe he isn't handsome, or maybe he cannot do some things other men can. Tell him you love him for what he is and that he fills your every need as a husband.

With God's help and your reassuring attitude your husband will learn to trust you.

Mrs. Lee Childers
Atascadero, California

► A jealous husband needs to be reminded of his personal worth. Obviously he doesn't think much of himself to act so childishly.

However, you may be unconsciously encouraging his doubts about you by being overly attentive to the men you meet, and by the way you may talk about them at home.

Let him know you disapprove of being checked up on, and then make it your business never to be indiscreet in thought or action.

By coming closer to God, we become closer as marriage partners, and doubts of any kind have a way of vanishing.

Becky Watson
Columbus, Ohio

► Take inventory of your manner, your conversation, your dress, your personality, to make sure that a change in these things is not what is needed. Try by heart-to-heart conversations with your husband to find out why he feels unsure of your love for him. With God's help you may be able to have a happy Christian home.

Name withheld by request
Athens, Texas

NEXT QUESTION

What can you do when you feel sure your daughter's impending marriage will not succeed?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

From the Editors

HOW LETHAL ARE EGGS?

"The best way for a woman to kill her husband is to feed him one egg a day," says Dr. C. Bruce Taylor, professor of pathology at Northwestern University Medical School, as reported in the *Washington Star*, March 9, 1969, page A 9.

He claims that the yolk of an egg contains just about as much cholesterol as the human body can handle in one day without developing fatty patches in the heart and brain arteries over the years.

Dr. Taylor is an expert on the effects of diet on atherosclerosis. He once succeeded in inducing a monkey to have a heart attack by feeding it a cholesterol-rich diet. He thinks humans were meant to be vegetarians like monkeys.

While we recognize that Dr. Taylor is one expert among many and that there may be wide differences of opinion among experts, we felt that his conclusions are noteworthy in the light of what Ellen G. White has said regarding the use of eggs in human nutrition.

While Mrs. White did not rule out the use of eggs from healthy fowl and, in fact, stated that they contained properties that are remedial agencies, she did indicate that from the ideal diet eggs will ultimately be eliminated.

She said, "The time has not come to say that the use of milk and eggs should be wholly discarded" (*Counsels on Diet and Foods*, p. 351), but warned that "the time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs" (*ibid.*, p. 368). In view of the ultimate discarding she counseled, "Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. . . . Let our people discard all unwholesome recipes."—*Ibid.*, p. 366.

Eggs Less Objectionable Than Meat

Comparing eggs to flesh meat, she classed eggs as less objectionable: "While I would discard flesh meats as injurious, something less objectionable may be used, and this is found in eggs. . . . But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this."—*Ibid.*, p. 367.

Admittedly, Ellen G. White does not name the high cholesterol content of egg yolks as the reason for eliminating eggs from the diet, or at least for restricting their use. She named another valid reason. The Lord does not always give all the reasons or even one reason for His restrictions. When He declared certain animals as unfit for food (Leviticus 11) He gave no scientific reason. He simply said, "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" (verse 8). Man has discovered reasons since. It is not safe for man to disregard God's commands simply because he cannot see a reason for them.

We cite as another example the Levitical prohibition against animal fats. God declared, "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat" (chap. 7:23). Again no scientific reason is given. Only in recent years have men discovered that the cholesterol content in animal fats is high.

Men should have heeded the divine direction without waiting for an explanation.

In the face of continued scientific validations for divine commands, it might behoove us to take another long look at all the divine counsel that has come to us in the Bible and in the Spirit of Prophecy writings and then bring our lives into harmony with the directions. If we do not, what excuse can we offer? D. F. N.

ARE CREDIT RECORDS A FULFILLMENT OF PROPHECY?

Ever since computers with their prodigious memories have become a part of everyday life, thoughtful people have been concerned about the kinds of records that are being entrusted to these electronic file clerks. Adventists, too, have watched suspiciously, wondering what connection there might be between the fantastic record-keeping possibilities of computers and the decree that will someday deny Sabbathkeepers the right to buy or sell (Rev. 13:17).

According to U.S. Congressman Cornelius Gallagher, in the near future "a single reel of plastic tape will be able to store a five-page dossier on every man, woman and child in the United States; the individual's whole history, idle speculation as well as confirmable fact, can tumble out of the computerized information system within 10 minutes."—Quoted in the *Washington Sunday Star*, March 16, 1969.

What he is talking about is the personal data bank being developed by credit-rating offices, a system that will interlock information retrieval systems and sophisticated computers across the country. When it is completed, reports Columnist James J. Kilpatrick, "it will then be entirely feasible, almost literally at the press of a button, to obtain a 'printout' on the personal history of any adult American who has ever bought on credit."

Those who see a serious danger in such a system and who highly regard the individual's right of privacy will be glad to learn that committees in both houses of the U.S. Congress have urged the credit-reporting industry to safeguard the personal rights of those whose files they possess. Now the Associated Credit Bureaus, Inc., has adopted voluntary guidelines for its 2,200 member-bureaus. In brief, these will permit a person the right to know the content and the sources of information of what is in his file; will make only limited information from the file available to Government agencies and no report to anyone else except by court order; will eliminate adverse information after seven years.

Our purpose in reporting these facts here is not to debate whether there are sinister forces at work to maliciously whittle away personal freedoms of "dissenters" or to state categorically where the setting up of such data banks might lead. Our purpose is to help all of us who expect the end of the world to be rational in our judgments concerning prophetic information.

It is easy to see how modern technology could put within the hands of unprincipled men the control of thousands, even millions, of lives. It is easy to see how citizens' rights could be denied if the protections of the U.S. Constitution's Bill of Rights are repealed. It is also

easy to see how a particular religious group could be catalogued for special treatment. But it is a serious mistake to go too far in suspecting legitimate business concerns of ulterior motives in storing and sharing personal information.

A computer's instantly accessible file is really not as accessible as a person might think. Their electronic accessibility is fantastic, but very few people know how to punch the buttons. Although computers have now made personal files simple to update, easy to find, and effortless to transcribe, we are forced to admit that the computer's records are really inaccessible to all but authorized computer operators. In addition, data processing and computer time is expensive, too expensive to be used very much for any but commercial or research needs.

A common misconception has led many people to fear computers, even hate them. That fear is that a computer has a mind of its own, that it can do things for fun or for spite. All computers are extensions of man's abilities. A computer remembers (on tape or disk or card or memory core) only what it is told to remember. It reads only what it is told to read. It calculates only what it is told to calculate. And it prints out only what it is told to print out. It can manipulate data logically only in the way it is programmed. It is extremely fast, but it does not have a mind of its own.

Conjecture on the fulfillment of Revelation 13:17 ("that no man might buy or sell") may lead us to be suspicious of data banks, retrieval systems, and computers. Yet, we ought not to overlook other ways in which the right to buy or sell might be denied—boycotts, credit restrictions, refusal of identification cards. For practical purposes we ought to watch this prophecy for two princi-

pal reasons: (1) Its fulfillment will bring a strengthening of our faith at a most trying time. (2) Our knowledge that Adventist commerce will be restricted ought to keep us from binding ourselves too closely to the world.

Ellen G. White says little about the nature of the buy-sell decree but what she does say has practical value. It tells us not what we ought to conjecture but what we ought to do. "There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents."—*Counsels on Stewardship*, p. 40. "The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast. We came near having this realized in California a short time since; but this was only the threatening of the blowing of the four winds. As yet they are held by the four angels."—*Testimonies*, vol. 5, p. 152. "Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one."—*The Adventist Home*, p. 141.

What do these counsels mean? They warn us concerning binding attachments to the world, tying up funds that ought to be given to the cause of truth. They instruct us to prepare for the time of trouble by moving out of the cities.

It is proper that we watch developments around us, observing the unfolding signs of the times. But what a tragedy it would be for any of us so to attach our minds to a particular fulfillment of prophecy that we neglect the counsel of the Lord telling us what we should do about it!

F. D. Y.

LETTERS to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

QUALITY NOT QUANTITY

Re the article "Quality Rather Than Quantity" (Feb. 20).

It appears that some ministers are baptizing people who are not really ready for baptism, and the same applies to some taken in on profession of faith. The fact that a person says he is going to work out his Sabbath problems and is going to stop smoking or drinking does not make him ready for baptism. He needs to be stabilized in his new life and then come into the church a strong member. It is so easy for a weak person to slip back into his former habits, and many times nothing can be done about it. I cannot see any advantage in rushing the person into church membership. It makes for weak churches and brings discouragement to the other members.

A backslidden member is a false witness to the world. He is a detriment to the work of the church. If he would work on his problem with the determination to conquer, it would be different; but that is not the way it usually works. We lament the large number of apostasies. As I see it, the best way to

reduce these is to be sure that new members are really converted and stabilized in their new faith. In an area where I pastored I counseled with the church board as to the readiness of the candidate for baptism. This procedure made him the candidate of the church rather than of the minister.

I am not against reaching for an objective. But what is the objective? It is to enlist fighting soldiers for the army of the Lord. I well remember an article by Elder C. B. Haynes many years ago about the preparation of candidates for baptism. He told them that if they could remain outside the church they had better do it. The thought behind this is to lead people to give proper consideration to the step they are taking. It is a life-and-death issue. I do not think that any true believer will be lost by moving a little more slowly. The statistical record may not be so showy but the church will be stronger.

NAME WITHHELD

FILTHY LITERATURE

In the May 20, 1968, issue of the REVIEW AND HERALD was an article entitled "Meeting the Challenge of Pornography." At the time, we wondered why such an article was necessary in the REVIEW. Now we have learned that some children in church school are expected to read "literature" that definitely is filthy. This does not seem to be according to the blueprint of education that we as a people have. Do Adventist youth need to taste of the tree of the knowledge of good and evil in order to be considered well educated?

ALBERT C. KOPPEL, D.D.S.
Washington, D.C.

EMPTY FRONT SEATS

As a mother of two wiggly, active boys aged two and four; as an ex-teacher, and also now a busy physician I wish to comment on C. L. Paddock's feature, "Empty Front Seats" (REVIEW, Feb. 20, 1969).

I realize I may be unconventional, but since our oldest boy was 18 months of age we have sat in the front, I mean the very front row, in church. Most good-sized churches, and probably a large percentage of smaller churches, have a front exit. We've had to make a few hasty exits with a crying child, but it doesn't take the little ones long to realize they are to be quiet in church. May I give a few reasons why we believe a child is much better behaved in the front row?

Because I am barely five feet tall myself, there is nothing so frustrating as being in a crowd of tall people. This is how a little toddler feels. Backs and hats are quite boring, and it's no wonder the children need such things as paper, pencils, and books to amuse them if they can't see ahead of them.

However, in front, a child can be fascinated by the organ, piano, choir, and minister.

My four-year-old frequently comes out with things he's heard in the sermon. When he was just 18 months old he sang the song a minister taught us in a Week of Prayer.

We feel if, first of all, children are taught reverence in family worship and, second, to sit with their parents they will gain a blessing from worship in the house of God and be a credit and a joy to their parents, as well as to those who worship with them; yes, even in the front row.

HILDA S. RAINDA, M.D.
South River, Ontario, Canada

Workers Face Raw Heathenism in Remote New Guinea Valleys

By L. H. BARNARD

Director Laiagam District, Western Highlands Mission

For five muscle-stretching days, evangelists Samuel and Moses struggled over the formidable mountains of New Guinea. Never before had the gospel been carried along the trail between Oksapmin and Telefomin.

The second day of their trek took them through a valley where murder and cannibalism had just taken place, casting a sinister mantle of fear over the area. Every stranger was treated with suspicion.

Not to be daunted, these soldiers of Christ struggled on and that night spoke of Christ in the village as they rested their tired feet and aching muscles. They had reached the end of the last valley before scaling the forbidding pass ahead with its neighboring peaks that soared more than 10,000 feet lost in mountain mist. They spoke to a small audience that included several old men. Their theme was the coming of Christ; their audio-visual aid, the Picture Roll. This clan, hidden deep in a remote valley of the interior, had never heard the name of Christ before, and their hearts were stirred as they listened to stories about the Son of God and the heaven He was preparing for them.

After the discourse the people spoke



When the Adventist worker (left) arrived in a village with the picture roll, this villager recognized an angel as the one he had seen in a dream, pointing heavenward.

with deep earnestness to the missionaries and said, "When will you send us someone to teach us? We are old men and do not want to die until we are ready to meet Jesus."

Is this not a new era when men even in a cannibal valley are convicted the first time they hear the name of Christ?

A few days later I flew into Telefomin and picked up these two intrepid workers and took them back to Oksapmin in just 20 minutes in the mission aircraft *Andrew Stewart*. They gleefully pointed to the tortuous trail and showed me the

waiting village of people who want to be ready to meet their Lord. This challenge shall not go unanswered.

Back at Oksapmin we held special meetings, culminating in a baptism and communion. With awed attention the on-lookers beheld the ten first converts plunged beneath the waters. Only two years before had we made contact with these degraded people.

For depth of depravity these Oksapmin-Telefomin people have no surpassers. They live like animals with animals—even with the pig that shares an honored place in their filthy huts. Human flesh is a part of their diet, especially in the valley hidden away from the government's eyes. Their dress or ornamentation, if that is the right word, is nothing short of obscene.

Their art, which is related to the Sepik River art, is displayed freely on their huts. Their wooden idols are particularly vulgar and obviously point to phallic worship.

Out of this degraded society are coming bright jewels. The first have been baptized at Oksapmin and scores more are preparing. Literally skipping across deep gorges and high mountains in the *Andrew Stewart*, I conducted baptisms for 83 during the last quarter-end meetings of 1968. Hundreds more are renouncing their heathenism, and the Lord is powerfully vindicating His truth and leading them into the light.

Concealed deep in a gorge and perched precariously on a ridge is a recently completed airstrip in the Piela Valley. Following worship a few mornings ago, when I asked the Lord for guidance for the day, I decided on the spur of the moment to fly into Piela Valley for the first landing. Soon I was gliding over the glorious sunlit summits of the interior and looking down into the deep valley. Swooping low over our lonely outpost I circled and landed cautiously. There is always a tinge of excitement landing on these borderline jungle airstrips for the first time, especially when they are short and several thousand feet above sea level, like this one, with both ends dropping off vertically two thousand feet. No room for error here.

Greeting me exuberantly, Peter the evangelist led me to the village, where we enjoyed a wonderful time of fellowship so long denied these people. Fourteen were baptized and many more are preparing to follow the Lord fully. As we turned to the plane, Peter told me he knew I was coming this particular morning because in a dream during the night he had seen me land in the plane, walk over to him, and shake his hand just as I had done. So in the morning with absolute confidence he had told our followers of my coming and then prepared for it.

How great a privilege to be able to

join the angels flying in the midst of heaven to take the everlasting gospel to the waiting multitudes of New Guinea.

Just last weekend I flew into the extremely remote Maramun Valley, where we have a faithful company witnessing for God. During the services I noted a particularly eager member of the congregation sitting on the edge of his seat deeply drinking in every spoken word. Sabbath afternoon he approached me and asked for a missionary for his people. When asked what prompted his request, he told me of a remarkable dream that convinced him he must become an Adventist.

In his dream he was walking along a pathway toward a group of natives preparing for heathen festivities. He was about to join them when he was accosted by a stranger who was dressed in gleaming white clothing. This man led him past the group of natives, telling him not to join them, and up the valley toward our mission station at Kiamatok village. Then the mysterious visitor pointed heavenward and told him he had a house prepared above for him if he would get ready now. After saying this, he left him.

As he reflected upon this dream the following morning, which happened to be the Sabbath, our diligent missionary from Kiamatok arrived outside his hut to conduct a branch Sabbath school. He used the picture in the Better Life Picture Roll depicting an angel and Satan on either side of a man in a quandary. The man recognized the angel as the person he had seen in his dream.

In the half of the island of Papua-New Guinea administered by the Coral Sea Union Mission, mighty strides are being made against great odds. In this primitive and craggy land more than 2,000 new believers were added to the church in 1968. The Lord is blessing the mission aircraft's service where air travel is the only link with many isolated valleys.

PAKISTAN:

Recovery From Cobra Bite Helps Spread Message

The work of God has been strengthened in the Garo field as a result of the survival of a snake-bite victim.

One night C. R. Bol, a new worker in the area, was awakened by great excitement. A man who was sleeping on the back veranda had been bitten by a cobra. There is not much hope for a situation like this, and many people die from cobra bites every year.

Mr. Bol came out of his house and began to treat the man. Quickly he got the snake serum he had brought along for his own protection, and administered it.

Then the workers who had gathered around the dying man prayed to the Lord to save his life. Their prayers were answered and the man recovered.

Soon the word went around the village and the surrounding area that God had healed this man. Now Mr. Bol's work is known in the Garo field. We are hoping that more work of this medical nature can be started in East Pakistan.

At present we have a hospital without a doctor. Mr. and Mrs. Powrie, two Australian nurses, are trying to fulfill all the needs of that area. But they find it difficult to attend to the more serious cases.

It was a thrilling experience to attend the camp meeting at our school in the Garo hills near the Indian border. Along the bunds of the paddy fields we saw the people coming toward the school for the first evening meeting. Little candle lamps flickered as they wended their way closer—fathers, mothers, and children—all eager for the first meeting.

The little chapel was crowded beyond capacity and the veranda was also filled, yet we could see the little candle lights along the bunds and lanes that told us even more people were coming.

Soon the rich voices of the Garo people filled the air as they sang hymn after hymn. These people are gifted with music and they enjoy singing.

The days passed quickly and it was soon time for us to leave these believers. Before we left, several of them begged us to open medical work in their remote area. It was hard for us to leave without giving them some kind of promise.

L. F. HARDIN

President, East Pakistan Section

TAIWAN:

Hospital Finds Donor to Help Polio Cripple

Most crippled victims of polio will have to wait until Christ comes to experience the joys of walking again, but not so Mei Yu.

Alice Lee, social worker at Taiwan Sanitarium and Hospital, during her ten years of service has made many friends for the hospital. One of these friends provided just the help Mei Yu needed.

When Miss Lee learned that 21-year-old Mei Yu was crippled by polio at two years of age and since that time had never known the joy of walking upright or running about with her friends, she decided that here was a girl whom Taiwan Sanitarium and Hospital could help. Calling on the wife of a Chinese businessman, one of her hospital friends, Alice told about Mei Yu. The reply: "Arrange whatever surgical help Mei Yu needs and send me the bill."

The same week found Mei Yu in the hospital preparing for surgery. Eight weeks later, with new leg braces and crutches, she was on her way home—home to a new life of walking—because someone cared.

R. G. BURGESS, *Manager
Taiwan Sanitarium and Hospital*



New Converts Request Church

A group of converts from the Manobo tribe in the Philippines request a house of worship.

Already eight churches have been constructed in the Northeastern Mindanao Mission by Layman Mariano B. Abuyme. R. Doloquin led in giving Bible studies.

COOK ISLANDS:

Strong Evangelism Marks Mission Anniversary

Last year—the forty-fifth anniversary of the organization of the Cook Islands Mission in the South Pacific—was a year of effective public and personal evangelism. E. C. Lemke, president of the mission, describes the soul-winning efforts:

"At the beginning of the year we held a lay-activities council and studied with our district leaders the latest techniques in lay evangelism. We then worked our territory systematically. Personal evangelism involving the members was the method used, and most encouraging results followed. This prepared the way for four major public campaigns in the latter half of the year.

"In September G. C. Porter conducted a three-week concentrated effort on the island of Aitutaki. A four-pole tent,

which seats about 1,000 people, was pitched, and the tent was filled every night. Many fine interests have come from these meetings.

"At the end of September in Arorangi, Ngamata Tetevano opened his Sunday night series. In early October Terekino Akai began his series in the Sunflower Theatre in the village of Titikaveka. Then a few weeks later Brother Paata Eliu started his meetings in the village of Matavera. These last three places are on Rarotonga.

"We arranged these meetings to be held at different times because we don't have enough equipment for all the men to run their evangelistic series simultaneously.

"These meetings have strengthened the church here, where one out of every 40 people is a Seventh-day Adventist."

J. E. EDWARDS
Secretary

GC Lay Activities Department

Two Pastors Ordained in Netherlands Antilles

Orlando Newball and Luis Alférez were ordained December 9, 1967, at Cher-Asile, Curaçao, Netherlands Antilles.

Leading out in this solemn ceremony



were S. L. Folkenberg, president of the Columbia-Venezuela Union, and G. Carambot, interim president of the Netherlands Antilles Mission. Israel Leito, ministerial student Icolven, acted as translator, as the local language is Papiamentu. From left: O. Newball and his wife, Mrs. G. Alférez, L. Alférez, G. Carambot, S. L. Folkenberg, and I. Leito.

Both of the newly ordained men studied at the Instituto Colombia-Venezolano (Icolven). Elder Newball is minister of the district of Cartagena in the Atlantic Colombian Mission. Elder Alférez is pastor of the Bonam and Flip churches of Curaçao.

J. G. NIKKELS
*Departmental Secretary
Colombia-Venezuela Union*

INDONESIA:

Mount Klabat College Holds Evangelism School

On a budget of \$200 (U.S.) two educators at Mount Klabat College in Indonesia conducted a field school of evangelism that included two evangelistic series and has resulted in 28 baptisms to date.

One was A. Walean, an ordained minister with experience in church administration, who had never had the taste of front-line evangelism, and Robert Kalangi, academic dean and full-time teacher, a man who had trained for the ministry, was ordained, yet had spent all his time since graduation in the classroom.

The idea was that the two projects be conducted in cooperation with the Bible department of the college. Two hours of college credit were offered for students wishing to join the field school program. Both men would carry their usual responsibilities in the college.

Meetings were held six nights each week for six weeks. Each speaker attended to his regular duties each morning while the students took classes offered during the mid-semester vacation. One hour each day was spent in class by all members of both teams while instruction was given in visitation methods and how to get decisions. Afternoons found both teams—12 students in each team—visiting in the villages where the meetings were being held.

One meeting was held in a community where a Seventh-day Adventist church has been established for several years. The primary goal of this program was to reclaim the good name of Adventists. Reproach had been brought upon the church by some unfaithful members. God blessed wonderfully, and not only is the name respected in the community but several careless members were reclaimed and new believers added to the church. To date, nine have been baptized from this one campaign. Follow-up work is continuing weekly by the team.

New Community Entered

The second meeting was held in a community where no evangelistic campaign had ever been conducted by Seventh-day Adventists. The village chief tried to discourage the holding of the meetings. He briefed us on the nature of the people in his village. He also noted that evangelists from other denominations had tried to hold meetings there but were chased out of town with sticks and stones. Their meeting places were destroyed. He felt that the people were content to gamble, drink, and fight. However, the name caught our imagination—"Laikit" ("like it"). We decided that Christ "liked it" and we "liked it," so we stayed.

The meeting place supposedly held about 500. It was crowded every night with 800 to 1,000 of the villagers. This response came despite the warning issued by the local priest.

Some rocks were thrown during one

or two meetings but did little harm. In fact, one man attributes his decision to a stone that cut a large gash on his forehead. Here is his own testimony regarding the stone: "Thank God I had the opportunity of attending this meeting. I realized this to be the truth, but I asked myself 'How can I put away my smoking and evil habits? I like to drink, gamble, and fight.' During the meetings someone threw a stone—only one stone—but God allowed that stone to hit my head. I thank God for that stone, for it made me take my stand for Jesus. If it had not been thrown, I most likely would have

postponed my decision to follow Jesus all the way."

Others faced persecution from wives, husbands, and families, but love for Jesus Christ prevailed. The first baptism witnessed seven persons taking their stand, including one former Moslem. Other baptisms have followed.

Now a loyal group of Seventh-day Adventists meet in their own little bamboo church with thatched roof. They have built it themselves. In front hangs a sign clearly stating that the Adventists are there. And they plan to stay in this little village because someone cared to "like

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

WHY NOMINATING COMMITTEES?

Once in a while someone asks why we use the device of the nominating committee in our various church elections. There is no denying the fact that Seventh-day Adventists have widely adopted this method. It is employed in local church elections and also in local, union, and General conference sessions.

One answer would be that the nominating committee method is a well-recognized, orderly technique, and its use is set forth in such authoritative works as *Robert's Rules of Order*, which is a standard guide for various types of organizations and deliberative bodies. However, it should be pointed out that among Adventists the work of the nominating committee does not follow the practice of some bodies. It brings to the general session only one list of names on which the delegates vote.

A second answer would be that the method fits in with Christian procedure. In Adventist practice the work of the nominating committee is opened with prayer, and it is possible for understandings and convictions to develop under divine guidance as the work of the committee goes along.

It enables knowledgeable persons to discuss the qualifications of candidates with frankness, with quiet restraint, and without giving wide publicity to relevant facts of a confidential nature.

It avoids as far as possible the atmosphere of a political campaign with its glorification of individuals, and the outcome is not the result of emotional appeals.

In the end it does not place a crown of glory on the brow of some, while leaving with others the bitter sting of defeat.

The tendency of a nominating committee's influence is to unify, not to divide. It is an approach to the choosing of leadership through a representative

method that operates efficiently in larger bodies as well as in small ones, and it rejects the system where leaders are appointed by dictators.

In the Adventist conference system the nominating committee is not chosen far in advance; there is therefore no opportunity for political currents to get in motion. Rather, as soon as the committee is chosen it starts its deliberations. In some situations the committee may complete its work and be ready to report in an hour or two. In other situations the committee may work on into the evening. In the case of the General Conference sessions the committee is at work a whole week.

In the local conference nominating committees one of the most time-consuming duties is the selection of the conference executive committee. It takes discernment to name an executive committee that represents all geographic areas, interests, and institutions of a conference. But how could it be done with more equity and finesse than in a nominating committee!

Delegates to a session may ask of the chairman of the nominating committee the privilege of appearing before the committee to state a conviction or to supply information that will be of value. Usually the chairman brings the request to the committee, which makes the decision whether to hear the individual.

The nominating committee sets up its own guidelines and rules of procedure. If the name of an individual who is on the committee is being considered for a nomination, he should be excused from the room while his name is being discussed. Representatives from the General Conference invited to sit with a local or union conference nominating committee do not participate in the voting. Their function is principally to supply information or to give counsel on procedure.

(Next: Communications)

it." Each Sabbath morning finds a group of students, the evangelist, and his wife on their way to this little flock to continue teaching and preaching.

Where else could God have blessed \$200 and brought blessings to so many? Twenty-two young people were trained in service and gained actual experience in cooperation with the Holy Spirit; two evangelists were added to the ranks. The testimony of evangelists and students was "Where can we hold another meeting next year?"

CHESTER H. DAMRON
Acting President
Mount Klabat College

PHILIPPINES:

Young Moslem Becomes Christian at College

Hadji Abdulmusin Abdulmajid, of Jolo, Sulu, Philippines, lost his Moslem heritage but gained the heavenly title when he was baptized after a thorough study of the Scriptures, along with 48 members of the Bible Marking Class at Mountain View College.

Muzz, as he is known to his friends, lost his status as a Moslem priest but became a member of the royal priesthood when he chose Christ as his personal Saviour. He belongs to a religiously devoted family, his father being a hadji (one who has made a holy pilgrimage). But he plans to prepare for the ministry with the hope of serving the spiritual needs of his own people.

He said, "I brought my book about the Islam religion in order to convert Christians, but I am converted instead. I hope someday I can return to my family and my people to teach them the gospel truth."

Like all good Moslems, Muzz had been firmly convinced that Islam is the only true religion. Five years ago he went to Mecca to fulfill the five principles required before becoming a hadji. Being an active religious leader in his community, Muzz held various positions. He



Abdulmusin Abdulmajid (left) is greeted by Bernardo U. Donato, educational secretary of the South Philippine Union Mission, following the young Moslem's baptism.



In the shade of an orphanage building Mrs. Pham Thien tells the children a story.

was the vice-president of the Moslem Association in Mindanao, a schoolteacher for a few months, and a leader of a youth organization in his barrio.

June, 1968, found Muzz enrolling in Central Mindanao State University in Musuan, Bukidnon. To his dismay the subjects he had taken previously in other schools could not be credited to his curriculum. Downhearted, he packed up and headed for home.

In the bus he fell into conversation with a woman who happened to sit by him. In the course of their conversation he told her about the disappointment that had just befallen him. She in return told him all about Mountain View College and encouraged him to study in this school. He believes his coming to MVC was providential.

It sounds incredible, but after a few months Muzz found himself enrolling in the Bible Marking Class. In the study of the Bible he was puzzled to find out that Christ is presented not simply as a prophet, as Moslems believe, but as God Himself. He was shocked at the first thought of it, but after further studies a conviction grew in his mind that Christ is indeed more than a mere man and that the religion in the Bible is God's answer to all the problems of mankind. Light dawned on him, but the faith and confidence that his people placed in him as their hadji and the thought of becoming an apostate overnight held him back from his decision. Finally, after nights of anguish and wrestling with himself, he resolved to be baptized.

The custom of the Moslem population of Jolo is that when a member of a family becomes a Christian, he is automatically disowned by his parents and relatives. To Muzz this poses a problem, because his parents will naturally stop their financial support for his education. However, he said, "My parents have never written me after my notifying them regarding my decision to be baptized into the Adventist faith. I don't know what the future holds for me, but I know God holds the future."

ANASTACIO B. BAYAO, Dean of Students
ELSA T. TALIBONG, Student
Mountain View College

VIETNAM:

Orphans Hear Gospel From Saigon San Workers

A large branch Sabbath school has begun in a Vietnamese orphanage as a result of the helpfulness of the Saigon Adventist Hospital.

Last summer about 550 war orphans needed inoculations, and a request for help came to the Saigon Adventist Hospital. Would the hospital workers be willing to provide the service free for the orphanage? Dr. Carlyle Welch accepted this project, and the vaccinations were begun in August. However, before they could be completed, the population on this 300-acre orphanage compound rose to more than a thousand. But the hospital inoculated all the children.

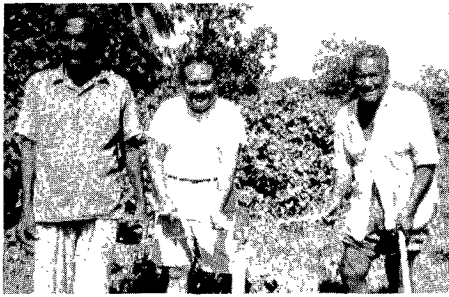
The directors of the orphanage, who are mostly Buddhist, were impressed by the willingness of the Adventists to help, and on one of his numerous visits to the orphanage Dr. Welch was asked if he and his staff would like to begin religious instruction each week. And so began a venture for Christ in orphanage evangelism.

A few days ago, on Sabbath afternoon, I visited the orphanage. Nearly 1,000 saffron-robed youngsters were being taught in what must be one of the largest branch Sabbath schools anywhere. The decorum was perfect, and the singing was enthusiastic. The interest was unusually good. About 20 of the hospital workers go some 20 miles outside of Saigon each week to conduct this program.

And now a new dimension has been added. While the children are together in their various classes, the orphanage staff members—nearly 200 of them—gather to study the Bible under the direction of Pham Thien, Sabbath school secretary of the Viet Nam Mission. Each week 200 Voice of Prophecy Bible lessons are left for the staff to study.

Some 1,200 people are now listening to the message of Christianity as a result of the medical work.

DON JACOBSEN
Departmental Secretary
Southeast Asia Union Mission



Marshall Islands Mission Property

Dr. Henry Samuel (center), an Adventist physician, helps measure off the two acres that are to be leased for the Marshall Islands Mission station. With him are the two *alaps* ("landowners"), Mr. Lakoneo (left) and Mr. Levi.

Dr. Samuel and his wife, who were recently baptized, are the first full-blooded Marshallese to become members of the Adventist Church.

The Marshall Islands group was prominent during World War II, but not much has appeared about it since that time. Some of the more common atolls are Eniwetok, Bikini, and Kwajalein. Situated in the Pacific Ocean near the equator and the date line, the Marshalls have a land area of only 70 square miles, but they are spread out over a total of 180,000 square miles.

P. SIDNEY NELSON
Marshall Islands District Pastor



Ordination in Puerto Rico

An ordination service was held in connection with the biennial session of the Puerto Rico Conference in December.

The newly ordained ministers with their companions are (from left): A. Walters, E. Burgos, H. Habenicht, R. C. Colon, R. S. Colon. A. Walters is the new publishing secretary of the union, and Dr. Habenicht is moving to the division headquarters as medical secretary.

The ordination sermon was delivered by E. W. Pedersen, of the General Conference. After the ordination prayer by A. R. Norcliffe, treasurer of the Inter-American Division, the challenge was given by Antillian Union Mission president W. T. Collins and the welcome by J. R. Figueroa, Jr., and E. Santos, presidents of the Puerto Rican conferences.

E. W. PEDERSEN
General Field Secretary, General Conference



Crippled Bookman's Colleagues Provide New Crutches

Estelito Perez needed new crutches. There was no doubt about that. Not that he minded his old bamboo crutches for doing colporteur work. He was thankful to be able to go around on any pair of crutches. But he was to attend the colporteur retreat for the Central Luzon Mission, and the old bamboo ones would hardly do.

So for several months Estelito had been saving up for this special event, until he had the needed 50 pesos to buy his crutches.

Then on the way to Manila, Estelito was held up and robbed, so that when he arrived at the colporteurs' retreat, the old bamboo crutches were still his visible badge of courage.

Undaunted, however, he enjoyed the profitable days spent with his fellow workers, and they in turn could not resist helping Estelito when they saw his earnestness and knew his circumstances. Quickly they collected 62 pesos and took Estelito to Manila to be outfitted with a new pair of crutches.

This same enthusiastic colporteur band is breaking all their records in sales. During 1967 more than one million pesos' worth of literature was sold by these faithful young men and women. In 1968 they had passed the million mark by the end of September.

Estelito Perez, who is willing to struggle along on crutches to spread God's truth, has been a great blessing and encouragement to his fellow colporteurs.

Pictured are (left to right): A. N. Santiago, union publishing secretary; Jemima Avellona, magazine leader; Estelito Perez; Mrs. Rasario Enralino, assistant publishing secretary (magazines); P. C. Mayor, publishing secretary of the Central Luzon Mission.

TODD C. MURDOCH
President, North Philippine Union



Ordination in South Africa

P. H. Coetzee (right), president of the Southern Union in South Africa, welcomes three experienced ministers at their ordination to the gospel ministry January 18. They are (from second left) C. S. Majola, P. A. Madonsela, and A. C. Hlubi.

Robert Jacobs, Trans-Africa Division MV secretary, presented the message. J. R. Spangler (left), editor of *The Ministry* magazine and on a three-month tour of Trans-Africa, gave the charge.

Atlantic Union

Fuller Memorial Sanitarium to Construct 23-Bed Wing

A new wing is planned for the Fuller Memorial Sanitarium, South Attleboro, Massachusetts. This will increase the bed capacity to 75.

Speaking at the recent thirty-second anniversary banquet, Dr. Laurence A. Senseman, medical director, pointed out that the institution has grown from a small private hospital with a few beds and a first-year income of \$12,000 to a 52-bed plant with a 1968 income of almost \$375,000.

A high light of the banquet program was the annual presentation of service pins and awards. These were made to Carolyn Beaulieu (25 years), Bessie Stott (20 years), and to six others for 15 and 10 years of service. Dr. Senseman has served the sanitarium for 30 years.

The new wing soon to be constructed will provide space for an expanded environmental-therapy department, improved facilities in the physiotherapy section, a new medical library, a conference room, and additional administrative and physicians' offices. The administrator is Gerald Shampo.

GROVER C. WINSLOW
Public Relations Director

✦ Joel O. Tompkins and Paul Kline recently conducted a revival and evangelism preparation class in Camden, Maine. Church members studied the testimony to the Laodiceans in Revelation 3:14-21 and in *Testimonies for the Church*.

✦ The Action Crusade for Christ group at Atlantic Union College will begin work with the youth of Fitchburg and Boston soon, according to Kim Johnson, student leader of the group.

✦ Ten persons were baptized in Keene, New Hampshire, February 23. Rolf Lindfors conducted a series of evangelistic meetings in the Keene church, and this baptism was a result. Laymen had worked with five of those baptized, through the Bible in the Hand program; the other five were from the church school. R. O. Richardson, the pastor, had given the children Bible studies previous to their attending Elder Lindfors' meetings. Others plan to be baptized later.

✦ Lowell Bock, Southern New England Conference president, conducted an evangelistic reaping campaign at the New London, Connecticut, church, March 6-16. As a result, ten persons made decisions for baptism, seven of whom were baptized March 15. The Southern New England evangelistic thrust will reach its zenith next fall and winter as the pastors and departmental staff unite in conducting evangelistic campaigns and reaping meetings.

EMMA KIRK, *Correspondent*

Canadian Union

Willowdale Church Contacts 100,000 Toronto-Area Homes

In one week the members of the Willowdale church in Toronto, Ontario, distributed 100,000 pieces of literature, reaching every home in the church Ingathering territory.

Project 100,000 was initiated by the young people of the church, but it quickly grew until it involved the entire church. Organizational details were worked out by Ed Hill, youth leader; Douglas Richardson, lay activities leader; Twyla Reimche, Sabbath school superintendent; and their assistants. Students of the Branson Hospital school of nursing, along with other young people of the church, helped organize bands and territory.

Each home received a copy of the new tract "Wondering" and a specially printed thank-you note from the church for support in the recent Ingathering campaign. Both tracts were imprinted with the church name and address. More than 300 participated.

HARLEY SCHANDER
Pastor, Willowdale Church

Central Union

✦ Twelve Kansas Pathfinder Clubs participated in the Pathfinder Treat Instead of a Trick campaign in 1968. One hundred eighty-eight boys and girls worked 52 hours and gathered 6,605 cans of food and 204 articles of clothing. As a result, 308 baskets of food were given to families at Thanksgiving and Christmas. C. J. Owens, Kansas Conference MV secretary, reports that this success was attributed to a new program of having a grocery store in the area donate food bags. The Pathfinders took the bags with an attached letter of explanation to the homes before Halloween. The response on Halloween was unusually large.

✦ Enterprise Academy received the Central Union Temperance Grand Action trophy March 15. Don Weatherall, principal, received the trophy from Eiel Atchley, of the General Conference Temperance Department.

✦ B. L. Hassenpflug, union evangelist, is holding a series of meetings in Cheyenne, Wyoming, April 12 to May 24, assisted by R. D. Necker, pastor.

✦ Robert C. Clarke, Missouri Conference evangelist, opened a series of meetings in Sedalia, Missouri, April 6. Pastor Ron Wham is assisting in these meetings.

✦ The Huntington Library of San Marino, California, has granted a summer research award to Dr. Everett Dick, re-

search professor of American history at Union College. The Huntington Library is one of the outstanding libraries for research in frontier history west of the Mississippi River, according to Dr. Dick.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Dupont Park church of Washington, D.C., recently began prison ministry. J. J. Justiss, pastor, addressed 50 inmates at the D.C. jail, and music was provided by the youth chorale under Ester Wroten's direction. The lay activities department plans to make this a monthly feature.

✦ Twenty-two new believers were recently baptized in the Ephesus church in Richmond, Virginia, by the pastor, W. C. Scales, Jr. Last year he baptized more than 100 and has set his goal to have baptisms every month in 1969. His father is presently conducting Bible studies with more than 100 interested people.

✦ In preparation for evangelistic meetings to be conducted by Robert Taylor, Pennsylvania Conference evangelist, the 100 members of the Blossburg, Mansfield, and Wellsboro churches have already enrolled about 300 people in the Bible Says program.

✦ Eleven Blue Mountain Academy students were recently inducted into the National Honor Society, bringing the total for the local chapter to 15. To become a member a student must rate high in scholarship and citizenship. Those being inducted into membership were Raymond Driner, Richard Griffin, Sharon Jackson, Carolyn Moyer, Elizabeth Orndorff, Beverly Pohle, Linda Spangler, and Susan Youngberg—all seniors; two juniors, Judith Aitken and Esther Kubrock; and one sophomore, Bonnie Ronning. F. Donald Yost, associate editor of the REVIEW AND HERALD, delivered an address on the elements of success.

✦ According to the union MV department, 134 young people in the Potomac Conference won Jasper Wayne Ingathering Awards this year. Each will have their fees to attend the Blue Ridge Youth Camp in Virginia paid. The Bladensburg church, with 23 youth qualifying, had the largest number.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ A letter from W. B. Clark, dean of admissions, Loma Linda University, announces the acceptance of six CUC students, four by the school of medicine and two by the school of dentistry.

✦ College board member Harold S. Campbell, Bethlehem, Pennsylvania, presented a check for \$2,500 to the college music department to be used toward the purchase of an electronic keyboard class-

room instruction system. It will allow an instructor to give individual attention, within a single class, to students with differing ranges of talent. Six student units are planned.

✦ Eighteen students representing ten countries were recent guests of the Silver Spring, Maryland, Rotary Club International Student dinner. The dinner was provided by 22 embassies located in Washington, D.C. Seven students representing seven countries provided a program of instrumental music and speeches, which compared and contrasted the educational program in the United States with that of Brazil, Germany, and India.

✦ Mrs. Margaret B. Duncan, cataloging librarian, makes periodic trips to the Library of Congress surplus section. Last year she was able to obtain many useful volumes for the library, including some expensive transparency sets in the fields of nursing and flight training.

✦ Roy Allan Anderson, retired secretary of the Ministerial Association, General Conference, gave a series of lectures for 300 Adventist clergymen of the Columbia Union Conference at the college in February. The lecture series, established this year and named for him, will be held biennially, alternating with the H. M. S. Richards Lectureship on preaching. CUC theology students also attended the 1969 series.

ZELLA HOLBERT, PR Director

Lake Union

Chicago Multirace Church Opens With 42 Members

Perhaps there is no other church in the United States quite like the newly-born Austin church in Chicago, Illinois. Except for the young members of the congregation, almost all 42 charter members and the pastor were involved, one way or another, in the war in the Pacific—Japanese, Filipinos, Thais, Chinese, Koreans, and American servicemen.

The pastor, George Aso, who was responsible for gathering this group together, is a Japanese American. During the war he was in an internment camp in Utah. All the members can tell how God spared their lives in seven countries bordering the Pacific Ocean.

Elder Aso insists that should a biographer such as Jim Bishop contact the members of the Austin church and compile their stories, the book would be a best-seller.

At the opening service Conference President W. A. Nelson spoke on "Establishing the Church of God." Elder Nelson also officiated at the organization of the church following the sermon. Warren Hilliard, president of the Hokkaido Mission in Japan, offered the morning prayer. At the close of the service Elton Dessain, treasurer of the Illinois Confer-

ence, presented the church with new hymnals, offering plates, and a communion service set.

The church hopes to double its membership by the first anniversary, December 7, 1969.

WILLIAM MORGAN
Assistant Manager
Book and Bible House
Illinois Conference

North Pacific Union

✦ The College Place village church has a branch Sabbath school program serving 80 to 100 persons at the Whitman Manor, Monte Vista, and Smith nursing homes, and Sunny Valley Sanitarium. Under the supervision of Joy Uehlin, coordinator, leaders at the respective locations (Clao May White, Mr. and Mrs. Glenn Schroeder, David Hoffman, and Mr. and Mrs. David Mandigo) arrange separate programs each week. Belle Hoagland, a 77-year-old resident of Monte Vista, has responded to this missionary endeavor, and although confined to a wheel chair most of the time, was baptized on March 8.

✦ An inmate of Montana State Prison was baptized in January. The spiritual work in that prison has been largely the result of the efforts of Harry Gregg, who has conducted a branch Sabbath school there regularly during the past eight years and has seen several persons baptized as a result. Mr. Gregg has enrolled hundreds of the men in Voice of Prophecy correspondence course.

✦ The baptism of 16 persons on February 15 climaxed evangelistic meetings held by the Carney-Purdey team in the Hermiston, Oregon, church. In this series 23 people took their stand.

✦ Fifty quilt tops is the 1968 record of Lucinda Reap, who celebrated her eighty-first birthday last November. She has been an Adventist since childhood and at present is a member of the Montavilla church in Portland, Oregon. For 20 years she has been a member of the Dorcas society.

✦ A National Science Foundation fellowship has been awarded to Joe R. Young, Jr., science teacher at Gem State Academy, for graduate study in earth science at Northern Arizona University, Flagstaff. Mr. Young was one of 32 selected from 600 applicants for the fellowships.

IONE MORGAN, Correspondent

Northern Union

✦ W. G. Loewen, district pastor for Fairfield and Ottumwa, Iowa, and Dr. Gordon Arnott, physician of Knoxville, recently conducted a Five-Day Stop Smoking clinic in the St. Joseph Hospital in Ot-

tumwa. About 35 people attended one or more of the sessions. Twenty-three who attended most of the five meetings were successful in breaking the habit.

✦ Mrs. Gwenda Thomas, a member of the Cedar Rapids, Iowa, church, has begun a story hour at Toddville. About 30 children are attending. Non-Adventist mothers are asking for classes to show them how to conduct similar story hours.

✦ Three telephone calling groups have been organized in Des Moines, Iowa, to increase the number of viewers of Faith for Today and listeners to the Voice of Prophecy.

✦ David Sharpe, Sioux City, pastor, is now a member of the city's Civil Defense Flood Preparedness Council.

✦ The young people of the Deisem, North Dakota, church recently conducted Voice of Youth meetings in Jud with an average attendance of 40 non-Adventists. The young people provided the vocal and instrumental music, as well as all the preaching.

✦ The Hot Springs, South Dakota, church has given a copy of *The Great Controversy* to all business firms that gave \$5 or more during the Ingathering campaign.

✦ Mrs. Frank Tornow, a member of the White River, South Dakota, church, recently spoke to the Youth Fellowship group of the Methodist church in Murdo. She told about the beliefs of Seventh-day Adventists and answered questions on subjects such as baptism and vegetarianism.

L. H. NETTEBURG, Correspondent

Pacific Union

✦ A Japanese-language evangelistic series is being held in Honolulu. Saburo Arakaki from Okinawa, a former Buddhist, is the speaker.

✦ James Shafer, of Ojai, California, is donating his time to convert 500 electric sewing machines to treadle operation for the Monument Valley Mission in southern Utah.

✦ Two UHF television stations in the San Francisco Bay area are carrying It Is Written to a potential audience of more than 2 million viewers. Requests for books offered on the telecast average 100 a week, according to B. W. Mattison, Central California Conference radio-TV secretary.

✦ The Faith for Today Valentine Offering received \$925 from 315 students of the Hawaiian Mission elementary school, many of whom are from non-Adventist homes.

✦ Programs of the Talking Teens, youth speech choir, and the male chorus of the Los Angeles Normandie Avenue church, have benefited the Seventh-day Adventist Indian Mission School, Holbrook, Arizona. A large load of rugs, furniture for student lounges, food carts, trays, and

other items for the cafeteria, as well as warm clothing for students, was provided.

✦ Children of the White Memorial church in Los Angeles have a Bible in the Heart Club. Recently 14 boys and girls, ages 5 to 7, graduated from the club, having memorized 29 Bible texts on vital beliefs of the Adventist faith.

✦ Forty-six students have applied for the Pacific Union College student missionary program. Five major positions have already been filled: Earl Aagaard, senior biology major, will teach at Colegio Adventista in Bolivia; Wes Amundson will go to Ubal, Thailand; Ray Holm, junior business-administration major, will teach at the Ethiopian Adventist College; Nancy Jones, sophomore nursing student, will serve at the Hospital Adventista in Nicaragua; and Bill Cochran, junior theology major, will work in New Guinea with native members.

✦ Two new records were set by Pacific Union Conference literature evangelists during February. Total sales of \$148,505 exceeded by \$31,000 the previous high for the month, and 38 colporteurs reported \$1,000 sales weeks during February, the previous record being 28.

✦ A three-week Voice of Prophecy crusade is being held March 23 to April 12 in Lodi, California, in the Grape Festival Pavilion, which seats 2,600. The series will include sermons by both H. M. S. Richards, Sr. and Jr., and special music directed by Gordon and Phyllis Henderson.

✦ Temperance Action Unit teams of the Golden Gate Academy American Temperance Society chapter have presented anti-smoking programs to thousands of San Francisco area students in 14 public schools since November, 1968.

✦ The General Conference is sponsoring a pilot program of Spanish-language orientation for overseas mission workers at Pacific Union College. This modern-language institute is being directed by Donaldo J. Thomann.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ W. J. Cleveland, pastor of the New Orleans, Louisiana, church, conducted the Week of Prayer for youth at the Riverside Chapel in Nashville, March 17-21.

✦ Newton Meeks is leading the Alabama-Mississippi Conference in literature sales. His highest week was \$1,631.20.

✦ Ten Southern Union academies participated in the annual union temperance rally, March 1, at Georgia-Cumberland Academy, Calhoun, Georgia. Gold Star plaques for temperance activities during the year were awarded Bass Memorial Academy, Forest Lake Academy, Madison Academy, and Georgia-Cumberland Academy.

✦ Fifty-three students studying toward an

Associate of Science degree and 27 student nurses in the four-year baccalaureate program at Southern Missionary College participated in a dedication ceremony recently at the college.

✦ A successful Five-Day Plan to Stop Smoking was conducted the first week in March at the Dykes High School in Atlanta, Georgia. About 175 persons attended the plan, which was conducted by William Tryon, M.D., of Marietta, and Don Holland, temperance secretary of the union.

✦ The Business and Professional Men's Association of the Georgia-Cumberland Conference witnessed the opening of their second new church building March 1. This new church, at Lakeland, Georgia, is situated on a lot fronting on the highway and adjoining the Louis Smith Memorial Hospital grounds.

✦ H. D. Singleton, secretary of the Regional Department of the General Conference, was guest speaker March 22 at the Berean church of Charlotte, North Carolina. The service was the closing event of the MV Week of Prayer.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Open house for the new Southwest Region Conference office in Dallas, Texas, was held March 23. The Southwest Region Conference has grown to be the second largest conference in the union.

✦ Maybelle Vandermark, of the General Conference Lay Activities Department; R. J. Christian, of the Southern Publishing Association; and Robert Rider, of the Oklahoma Conference, are to visit the five Oklahoma Health and Welfare federations April 23-28. These meetings are held twice yearly to stress the importance of being prepared for meeting emergencies when disaster strikes and at the same time to provide welfare help to needy persons. Similar meetings are held in each of the conferences of the Southwestern Union.

✦ Mrs. S. W. Calvert, the only remaining charter member of the Tulsa, Oklahoma, church, has been Ingathering for 54 years. During the past three Ingathering crusades she has raised a total of \$2,200.

✦ D. W. Hunter, associate secretary of the General Conference, recently spent four days at Southwestern Union College, Keene, Texas, emphasizing the importance of the mission program of the church.

✦ A second graduate of Southwestern Union College, James Procell, has been accepted in next year's freshman class at Loma Linda University School of Medicine.

✦ Mrs. H. H. Sudduth, of Lake Charles, Louisiana, has recently been featured in local newspapers. Mrs. Sudduth, 80 years old, is an active Ingatherer and church worker, having held offices in most areas of church work.

✦ A telephone evangelism program is underway in Las Cruces, New Mexico, entitled Inspiration Through Conversation. To date, more than 2,000 people have called to listen to the messages of inspiration. From this number, 58 are studying and being visited regularly each week.

✦ Sabbath school offerings in the Texas Conference increased nearly \$200,000 in 1968, up 8 per cent over the previous year.

J. N. MORGAN, *Correspondent*

Loma Linda University

Missions Emphasis Weekend Held on La Sierra Campus

Climax of the year's weekend of Overseas Missions Emphasis at the La Sierra Campus of Loma Linda University was the dedication of four new student missionaries.

Eleven LLU students have served a year in Hong Kong or in the Inter-American Division during the past seven years. This year's student missionaries are Anders Karlman and James Bainer (to Hong Kong) and Larry Grimaldi and James Dexter (to Guyana, in northern South America).

Principal speakers for the Missions Emphasis Weekend were Walter Beach, secretary of the General Conference, and Jacob Mittleider, agricultural missionary to the South Seas. The GC secretary told of the march of Adventist missions in the Australasian Division, where he had recently completed a 7,000-mile missionary journey.

Jacob Mittleider had just returned from a six-month tour of duty in Fiji, where the new Carrie C. Erich Memorial Agricultural Institute is under way. He presented a picture story of the transformation of the jungle into a flourishing garden in half a year.

La Sierra has provided 347 alumni for overseas service, 170 of whom are presently abroad. Among the faculty at La Sierra are 25 families whose total missionary service is 252 years.

ANDREW N. NELSON
Field Representative
Loma Linda University
La Sierra Campus

✦ Edward H. Hon, M.D., class of 1950, has been named Alumnus of the Year by graduates of the Loma Linda University School of Medicine. He is the inventor of a fetal-monitoring system that has been installed in several hospitals across the nation (*Newsweek*, Oct. 21, 1968). Born in Canton, China, Dr. Hon received his early education in Australia and a bachelor of arts from Union College, Lincoln, Nebraska. He is now professor of obstetrics and gynecology at Yale University School of Medicine.

RICHARD WEISMAYER, *Correspondent*



Which came first, Brunch or the Brunchburger?

We admit it. We didn't invent Brunch, and it came first.

But we did invent the Brunchburger and it's about the tastiest idea in brunches since toast. You take Prosage—usually served at breakfast—spark it up in the kind of burger usually served at lunch, and wow! You've got Brunchburgers. And that's something that really wakes up sleepy appetites.

PROSAGE BRUNCHBURGERS

Into a large bowl crumble, until mealy, 1 package of Prosage. Then add the following ingredients.

- | | |
|---|-----------------------------|
| 1 large minced green pepper | dash of paprika |
| 1 small jar diced pimiento | liberal dash of garlic salt |
| 1 egg | ¼ teaspoon oregano |
| 1 4-oz. package of grated Mozzarella cheese | |

Mix together well and form into patties. Fry in vegetable oil until golden brown. Serve on well toasted, buttered onion buns. Yield, 9 burgers.

For free recipes, write Department PR



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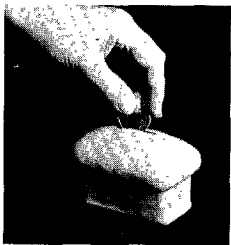
Brief News



Floods bring more than destruction; they bring aching loneliness—unless someone cares.

Relief Programs Reveal a Church That Cares

In many sections of earth the name Seventh-day Adventist is completely unknown. And unfortunately in some parts of the world where we are known, people have the idea that we are so interested in the world to come that we cannot see the needs of the world in which we live. Perhaps we are to blame for this false impression. However, this picture is being changed. Seventh-day Adventists are gradually becoming known as the church that cares.



Much credit for this image of Seventh-day Adventists goes to welfare workers. Deeds of love and kindness have a way of changing pictures. This is a better world because Christ once lived here, and it should be a better world because we live here.

In 1967, 42 countries were helped with food, clothing, bedding, medicine, tents, cots, and other items. Cash donations were made. And in 1968, 48 countries of earth were helped in times of need. The total value for the two years was just under \$5 million. This large sum of money was made available principally by the contributions of our people. These contributions, many of them small, contributed much to the alleviation of suffering.

The Disaster and Famine Relief Offering that makes this great work possible is taken only once in two years. In most of our churches a little bank resembling a loaf of bread has been distributed as an aid to saving. This loaf is a reminder not only of our daily bread, which is so important to this life, but also of the bread of

life, which is essential to eternal life. Millions of people—our neighbors—are dying from the lack of daily bread. Many more millions are in desperate need of the bread of life.

Suppose that each of us should put one penny a day into our little loaf of bread. For each person that would be \$3.65 a year, or \$7.30 for the two years. There are more than a million Adventists. Multiply this penny by a million and a half, and the offering would amount to almost \$11 million.

But carry this a little further. If we were smokers we would spend at least 20 cents a day for tobacco. Now, suppose we should put this amount into our bank. Our Famine Relief Offering would soar to an astronomical \$219 million. This is not the only money Seventh-day Adventists save. We have no liquor or theater bills, and no gambling debts. With all these savings the \$219 million figure is no longer an astronomical figure, but a down-to-earth possibility.

Such giving would show that we are a church that cares.

W. E. PHILLIPS
President

Seventh-day Adventist Welfare Service

Disaster and Famine Relief Offering

The Disaster and Famine Relief Offering for 1969 and 1970 is being received in the churches May 10. As the needs increase, so must our giving increase.

SOUTH INDIA

✦ In the Kerala Section 192 persons have been baptized in recent weeks. Of these, 104 were won by P. C. Thomas in Memala. An additional 41 were baptized at Punnamoode, near Trivandrum, as a result of the campaign conducted by M. A. James, section ministerial secretary, and A. M. Johnson, the local pastor. Meetings held last autumn in Palode were intended particularly for former Adventists. In 1959 the late S. Nathaniel had conducted a campaign there, but during the intervening years the members became backslidden and discouraged. Last October, S. Daniel conducted revival meetings there. Some of the backsliders have now returned and 13 new members have been added to the church by baptism. Baptisms at Vadacode and Kachani account for the remaining 34.

✦ In the Bobbili area of the Andhra Section T. J. S. Fredarichs reports that he has 90 persons ready for baptism. He has set a goal to win 500 in 1969. P. Kruparao baptized 43 persons December 15 in the village of Thatipudi. He is expecting another baptism in the village of Gandigalpadu shortly. Pastors Kruparao and M. Prasada Rao worked there with two lay preachers to bring these new members to the church. In the Nizamabad area the first convert from Hinduism was baptized not long ago, a young man of a special caste. Pastor Ch. Paul conducted meetings for three months there, using flannel board pictures in telling the Bible stories. Only children attended the meetings, but the older folks stood nearby and listened to our message. Altogether more than 160 persons have been baptized recently in the Andhra Section.

✦ The total figure for baptisms since the beginning of the School of Evangelism in Madras six months ago has reached 177. The workers are confident that they will achieve their goal of 300 by June—12 months from the beginning of their campaign. In other areas of the Tamil Section A. Dason reports 125 baptisms for the first 11 months of 1968, and V. Navamoni reports that 37 people were baptized on December 17 in Nanchaimoil church.

✦ S. S. Sunderaj and G. Sharp presented six persons for baptism on December 21 at Kamagere. Five of these were from the Hindu community. A delegation from another village has come to Pastor Sunderaj's home, inviting him to conduct meetings in their village. Elsewhere in the Kannada Section, V. Navarathnam conducted evangelistic meetings every night from November 22 to December 15 in the mission house in Hubli, and as a result ten people are in the baptismal class.

D. R. WATTS
Departmental Secretary
South India Union



Charles Graham, pastor, Hyde Park-Altgeld Gardens district, Chicago (Lake Region), from South Central Conference.

Erwin Collson, teacher, Indiana Academy, from Denver, Colorado.

Douglas Carruthers, assistant personnel director, New England Memorial Hospital, formerly administrative intern there.

Jim H. Bauer, assistant treasurer, conference association (Oregon).

E. L. Marley, president (Iowa), from same position (Kentucky-Tennessee).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mrs. Wm. Royce Vail, nee Ora Belle Mattox (attended WWC '19-'20; EMC '25), of Lilliwaup, Washington, going to Port au Prince, Haiti, left Miami, Florida, February 5, Elder Vail is president, Franco-Haitian Union Mission.

Frederik C. Woudenberg (Newbold College '55; CUC '66; AU '68), to be pastor-evangelist, Surinam Mission, South America, Mrs. Woudenberg, nee Anja Leila Sinikka (NC '56; attended CUC '65-'66), and two children, of Berrien Springs, Michigan, left New York City, February 12.

Neander C. Harder (attended Brazil College; PUC '49), returning as teacher, Brazil College, São Paulo, Mrs. Harder, nee Lieselotte Mariane Kimling (attended Brazil College), and two children, also a niece, left Miami, Florida, February 17.

Ronald McKay Neish (attended Canadian Union College '58-'59; PUC '62), returning as Sabbath school and lay activities secretary, Northeast Union, Bihar, India, Mrs. Neish, nee Wilma Trieber, and four children, left Montreal, Canada, February 18.

John William Christensen, returning as teacher, Bethel College, South Africa, Mrs. Christensen, nee Barbara Cicely Baird, and daughter, left New York City, February 19.

Walter C. Hein (Universidad Nacional Del Litoral, Argentina '47), returning as science and mathematics teacher, Colombia-Venezuela Union College, Medellín, Colombia, Mrs. Hein, nee Ana Gambetta (Universidad de Buenos Aires '52), and daughter, left Miami, Florida, February 19.

Wm. Robert Dyke (LLU '55; Canadian Union College '59; Madison College '62), returning as laboratory and X-ray supervisor, Andrews Memorial Hospital, Kingston, Jamaica, Mrs. Dyke, nee Norma Amelia Smith (attended AUC '52-'53), and four children, left Miami, Florida, February 21.

Cyril E. Roe (PUC '57; attended University of the Pacific '61), returning as chairman, departments of education and

geography in Spicer Memorial College, Poona, India, Mrs. Roe, nee Marjorie Joy Cooper (Newbold College '45) and two children left San Francisco, California, February 21.

Mrs. Robert W. Dyke, nee Norma Amelia Smith (attended AUC '52-'53), returning to Kingston, Jamaica, and three children, left Miami, Florida, February 26. They will rejoin Mr. Dyke who preceded them and is laboratory and X-ray supervisor at the Andrews Memorial Hospital. (This supersedes a previous listing which stated that Mrs. Dyke and four children accompanied him.)

Arrangements have now been made for a third medical team to go to Eastern Nigeria for temporary service:

Howard M. Porter, a registered nurse and anesthetist, of Beltsville, Maryland, left Washington, D.C., February 10.

The following persons left Washington, D.C., February 23: Sharon Beck, a registered nurse, of Loma Linda, California; Carl V. Lansing, M.D., of San Bernardino, California; Gail Wichser, a registered nurse, of Loma Linda, California; Albert S. Whiting, M.D., of Loma Linda, California.

William L. Bradshaw (attended WWC '55-'57, and Portland Community College '63), to be dental technologist, Benghazi Adventist Hospital, Benghazi, Libya, Mrs. Bradshaw, nee Marla Marie McKeown (attended WWC '56-'58), and two children, of Portland, Oregon, left New York City, March 2.

Darel Wayne McConnell (attended WWC '59-'62; LLU '63), returning as director of laboratory, Benghazi Adventist Hospital, Benghazi, Libya, Mrs. McConnell, nee Vola Gayle McKeown (attended WWC '59-'61; GS&H School of Nursing '64), and two children, left New York City, March 2.

W. R. BEACH and R. R. FRAME

NOTICES

Literature Requests

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

Send a continuous supply of literature to the following: Jessie Lawan, Bacuag, Surigao del Norte, P.I.; Ramon Digma, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Vicente Cuartero, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Peter Rubio, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mark Maturan, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Froilan Dogmoc, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mrs. Petra Aranal, Madrid, Surigao del Sur, P.I.; Mrs. Pelagia A. Bacol, Sta. Cruz, Loreto, Surigao del Norte, P.I.; Mrs. Gregoria Bagacay, Mabini, Loreto, Surigao del Norte, P.I.; Tesste B. Abuyame, Mission Academy, Manticao, Mis. Or., P.I.; Jose Bacol, Jr., Tubajon SDA Church, Loreto, Surigao del Norte, P.I.; Mrs. Constancio Diaz, Calamba SDA Church, Agusan, Cabadbaran, P.I.; Lebert Petrie, c/o E. McLaughlin, Somerton P.O., St. James, Jamaica, W.I.; Avrick Blake, 52 B Maxfield Ave., Kingston 13, Jamaica, W.I.; Agatha McClatchie, Noel St., Couva, Trinidad, W.I.; Josephina G. Taladad, Lunas, Looi, Romblon, P.I., D-806; Fe Ignacio, D-806, 65 Cor., J. Tirol, Grímarez St., Looi, Romblon, P.I., D-806; Melba M. Fabellar, Lunas Looi, Romblon, P.I., D-806; Dr. H. B. Pueblos, Narra, Panacan, Palawan, P.I.; Florencio V. Revilla, Office of the Mayor, Municipality of Salug, Salug, Zamboanga del Norte,

P.I.; Prodito C. Layam, Office of the Treasurer, Municipality of Salug, Salug, Zamboanga del Norte, P.I.; E. K. Arkoh, Box 3, WA. U.R., Ghana, W. Africa.

WANTED: A continuous supply of Christian Home Calendar, Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You, and other denominational and Spirit of Prophecy books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Evangelist J. A. Nsiah, SDA Church, Abofour Ash, via Kumasi, Ghana, W. Africa, needs Bibles, Daniel and Revelation, Sabbath school materials, Spirit of Prophecy books, Bible Readings, Signs (especially Oct., 1968, issue).

Crafton Banton, Southfield Church, Southfield P.O., Jamaica, W.I., desires Little Friend, Guide, Instructor, Bibles, leaflets, and songbooks.

Mabel Pitter, Golden Spring P.A., St. Andrew, Jamaica, W.I., wishes Signs, Guide, and Instructor.

Marina Bongay, Mindanao Mission Academy, Manticao, Misamis Or., L-319, P.I., needs songbooks, Review, picture cards, flannelgraphs, stories, Primary Treasure, and Guide.

Aida Egarle, Mindanao Mission Academy, Manticao, Misamis Or., L-319, P.I., wishes songbooks, Review, picture cards, flannelgraphs, stories, Primary Treasure, and Guide.

Delia Perigo, Mayag, Sison, Surigao del Norte, P.I., desires songbooks, Review, picture cards, flannelgraphs, stories, Primary Treasure, and Guide.

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

Mr. and Mrs. Emmanuel Adjepong, SDA, House No. N69, Kumase St., Kofondua, Ghana, W. Africa, wish books, Bibles, MV badges, religious pictures, accordion, projector, filmstrips, missionary equipment, Chapel records, record changer, prophetic charts, 1969 calendar.

Errol Springer, Eastern Main Rd., Sangre Grande, Trinidad, W.I., desires Instructor and Guide.

Pastor J. K. Acquah, P.O. Box 199, Sunyani B/A, Ghana, W. Africa, needs a projector and films.

Elma D. Nepumoceno, Buenanista, Looi, Romblon, P.I., D-806, requests Bible, Review, Signs, Life and Health.

Nolicea J. Delojar, 65 Cor. I-Tirol, Grímarez St., Looi, Romblon, P.I., D-806, needs Bible with concordance, Bible Made Plain, Signs, Guide, Life and Health, Great Controversy, songbooks, Hymns, Your Bible and You, Bible games, E. G. White books, These Times, picture cards, home calendar, Quarterly Message, Liberty, Worker, Instructor, Guide, Little Friend, Primary Treasure, pamphlets, slides, filmstrips.

Buenafior G. Deloniar, Guinhigaan, Looi, Romblon, P.I., D-806, wishes a continuous supply of Review, Bibles, Life and Health, Signs, books, Instructor, and Morning Watch calendars.

Miriam Deloniar, Buenanista, Looi, Romblon, P.I., D-806, wishes a continuous supply of Signs, Bibles, Review, Guide, Message, books, and pictures.

Vicente Deloniar, Buenanista, Looi, Romblon, P.I., D-806, desires a continuous supply of Signs, Bibles, Review, Guide, Message, books, and pictures.

Sofronio Gregario, Buenanista, Looi, Romblon, P.I., D-806, wishes a continuous supply of Signs, Bibles, Review, Guide, Message, books, and pictures.

Cipriano F. Ignacio, c/o SDA Church, Looi, Romblon, P.I., D-806, needs a continuous supply of Quarterly Bible with concordance, Bible Made Plain, E. G. White books, Hymnal, songbooks, Guide, picture cards, Morning Watch materials, Life and Health, Review, Instructor, Worker, home calendar.

Rabson Muzuidziwa, Mauende School, P.B. 9041, Fort Victoria, Rhodesia, Africa, wishes a continuous supply of Guide.

WANTED by Mountain View College, Literature Committee, Malaybalay, Bukidnon, P.I., a continuous supply of Bibles, tracts, magazines, small books, Little Friend, Primary Treasure, Guide, and Sabbath school materials.

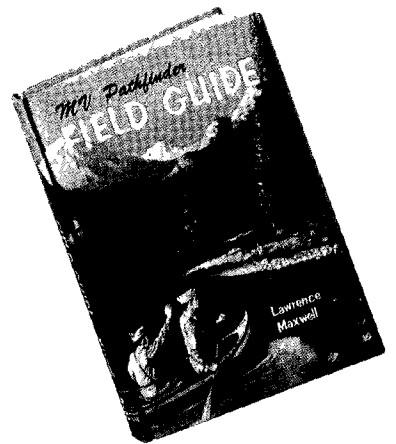
Church Calendar

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)	
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16



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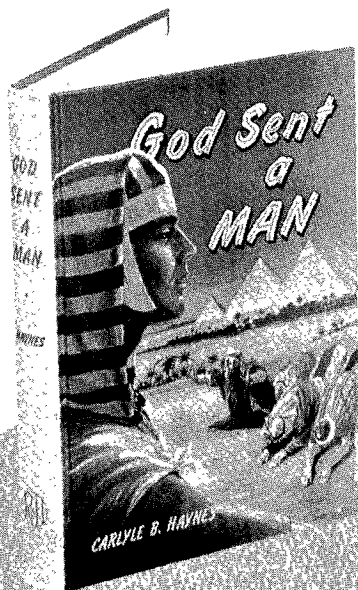
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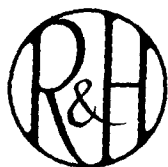
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Of Writers, Articles, and Miscellany...

Roy Branson states that one of his primary areas of interest is community service, so it is not surprising to find him in the middle of an inner-city project such as the one he describes in a two-part article, "Christian Ministry for the Disadvantaged" the first of which appears on page 5. But he does more than describe the project; he gives historical reasons for some of the problems that exist in ghetto areas.

Dr. Branson, who is an assistant professor of Christian ethics at Andrews University, was granted his Bachelor of Arts degree from Atlantic Union College in 1959. He worked simultaneously on two Master's degrees—one from Andrews University, the other from the University of Chicago—and received them both in 1961. Harvard University conferred on him the Ph.D. degree in 1968.

Readers interested in genealogy can find two Bransons in the *SDA Encyclopedia*; they were Dr. Branson's father (Ernest) and grandfather (William H.). Valerie Silver is probably the youngest writer ever to be published in the *REVIEW*. Her soliloquy, "Can I Breach That Wall

of Prejudice?" (page 5), was written as a class assignment at Sligo Elementary School in Takoma Park, where Valerie is an eighth-grader. But she tells of an experience that was hers as she tutored a child named Brenda in the inner city of Washington, D.C. Valerie was assisting in the work of the Urban Service Corps, a project of local Adventist students.

An alert teacher channeled her essay to the *REVIEW*.

Natelkka Burrell, in her article "The Toy Gun" (page 12), leaves no doubt as to where she lays the blame for much of the crime increase in the United States.

Dr. Burrell, a professor of education at Andrews University, sets forth the thesis that aggressive antisocial behavior often starts when children are given play weapons. And her thesis is documented impressively by research statistics.

She received her Doctor of Education degree from Columbia University in 1959. Her years of denominational service began in 1917 when she was a church school teacher in Guilford, Connecticut, and they have included a variety of positions—Bible worker, principal, dean of women, chairman of the Oakwood College department of education, and editor. She has been at Andrews University since 1961.

One monument to Dr. Burrell's career is a series of 56 SDA basic readers for grades one through four. She was co-editor on that project for the textbook division of the education department.



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

ATLANTA PRESBYTERY ORDAINS TWO WOMEN

ATLANTA—For the first time in its history the Atlanta Presbytery of the Presbyterian Church in the U.S. (Southern) has approved women for ordination to the ministry. Accepted were Miss Elizabeth Hill, associate pastor at a local church, and Mrs. B. H. Rhoades, a staff member of the church's Board of Education which has headquarters here. They were ordained at the presbytery's annual meeting.

ITALIAN CHURCH-STATE AFFAIRS

VATICAN CITY—A church-state battle is certain in Italy before very long. The Italian bishops' conference in mid-February acknowledged the need for revision of the 40-year-old Concordat. This followed a governmental decision to create a study commission to probe possible changes.

When you tamper with the basic document that has for nearly half a century regulated church-state relations in Italy, great issues polarize around the debates.

The Concordat, or church-state pact, dates back to the Lateran Accords of February 11, 1929. These accords ended long decades of both political and religious controversy between the Holy See and Italy.

Some of the provisions are anachronistic. As one canonist recently remarked, "Is there any sense today for the government to insist that pastors should be of Italian nationality? Or that the bishop must take an oath of loyalty to the regime?"

\$18,617,103 AID BY LWF

GENEVA—The Department of World Service of the Lutheran World Federation and affiliated agencies distributed 75.6 million pounds of food, clothing, medicine, and other goods in 1968. The dollar value of the shipments was \$18,617,103. Forty-three countries received relief supplies.

BROOKLYN SCHOOL CRISIS

BROOKLYN, N.Y.—Schools in the Roman Catholic Diocese of Brooklyn cannot maintain their present educational level for more than five to seven years without Government aid, a diocesan official said here.

VATICAN ENVOY OPPOSED

NASHVILLE—The top administrative board of the nation's largest Protestant denomination has warned President Nixon that "appointment of a special representative to the Vatican" would "seriously erode civic and religious goodwill."

The Southern Baptist Convention's 58-member Executive Committee asserted that such an appointment would be "an unfortunate step backwards in American political theory and practice, and in the separate and proper functioning of church and state."

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.

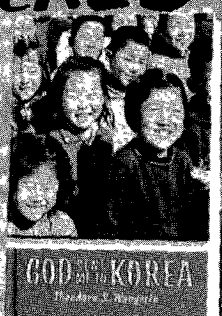
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First Publication in Israel Deals With Smoking Problem

The first Seventh-day Adventist publication in the Hebrew language printed in Israel is coming off the press, according to word received from David Riemens, mission director in Jerusalem.

This publication is the translation of "A Cool Look at a Hot Question," a recent issue of *Smoke Signals* designed to help those who wish to quit smoking.

It is hoped that similar issues will follow.

FRANCIS A. SOPER

Adventist Military Chaplains Now in Vietnam

Two Adventist Army chaplains and one Adventist Air Force chaplain are now on active duty in Vietnam. In addition, a full-time civilian chaplain will soon be arriving.

Chaplain (LTC) Joseph T. Powell will be Support Command Staff chaplain in the Danang area, and Chaplain (MAJ) Richard Sessums will be the staff chaplain for the U.S. Army Depot, Long Binh, near Saigon. Transportation facilities are to be made available to these men so that they may visit various Seventh-day Adventist groups whenever possible.

Chaplain (CPT) James J. North, Jr., U.S. Air Force, is stationed at the Tan Son Nuht Airbase.

These chaplains may be reached at the following addresses:

CH (LTC) Joseph T. Powell
HQ USASUPCOM—DNG
APO San Francisco 96349

CH (MAJ) Richard C. Sessums 02295161
Office of the Chaplain
US Army Depot, Long Binh
APO San Francisco 96332

CH (CPT) James J. North, Jr.
377th Combat Support Group
CMR Box 4241
APO San Francisco 96201

Correspondence with these ministers should provide complete information, with specific details given.

On June 1 the Reo Clyde family, of Tacoma, Washington, will arrive in Saigon, where Elder Clyde will take up his work as civilian chaplain. For more than two years he has worked for Adventist servicemen in the Fort Lewis area. With a new duplex soon to be built on the mission compound in Saigon, shared by the Clyde family and the servicemen, a new dimension of service will be added for our military personnel.

C. D. MARTIN

Overflow Funds Put to Work in Middle East Division

"MIDDLE EAST DIVISION SENDS DEEP GRATITUDE TO WORLD SABBATH SCHOOLS FOR \$132,002.95 GENEROUSLY GIVEN FOURTH QUARTER 1968 OVERFLOW OFFERING. WEBSTER, MILLER"

The liberality of Sabbath school members throughout the world has made it possible for the Middle East Division to care for the following needs:

1. Auditorium-gymnasium for Middle East College.
2. Orphanage in Amman, Jordan.
3. Evangelistic and educational complex at the Benghazi Hospital, Libya.

G. R. NASH

Union Treasurer to Become Voice of Prophecy Manager

With the retirement of I. E. Gillis, the Voice of Prophecy board voted April 2 to invite A. G. Munson to become manager of the Voice of Prophecy. Elder Munson is now treasurer of the Pacific Union Conference.

Elder Gillis had indicated at the January board meeting his desire to be relieved of the heavy Voice of Prophecy responsibilities he has carried for 27 years, 19 as general manager. His calm manner, his patience, faith, and insights will be missed.

Elder Munson comes to the Voice of Prophecy with a rich background in the fields of management, finance, and personnel. Above all, he has shown an active interest in, and love for, Voice of Prophecy evangelism. He will assume his new responsibilities July 1.

R. R. BIETZ

Death of W. A. Benjamin

William Anthony Benjamin, for many years manager of the General Conference Insurance Service, passed away April 1 in Silver Spring, Maryland, at the age of 84.

In 1935 Mr. Benjamin, the business manager of Southern Junior College, outlined to the Autumn Council an insurance-service plan that would save the denomination large sums of money that could be used in God's cause. A month later he left Collegedale to open the General Conference Insurance Service. What began with a \$25,000 appropriation is a multimillion-dollar benefit today.

Brother Benjamin retired in 1955, but his counsel was sought until his final illness. His wife, Irene, preceded him in death January 13.

J. W. PEEKE

Recent Additions Bring ASI Membership to Nearly 200

Total membership in the Association of SDA Self-Supporting Institutions now stands at nearly 200. The total bed capacity represented by the convalescent and nursing care homes as well as hospitals and sanitariums now numbers approximately 10,300. Represented in the association are also several industries of miscellaneous categories.

The following institutions were received into membership March 7: Glen Lee Rest Home, Statesville, North Carolina; Jefferson Square Manor, Ottumwa, Iowa; Sausser Home, Laurel, Nebraska; Stone's Nursing Home, Smithport, Pennsylvania; and Complete Hitch and Welding Company, Flint, Michigan.

New organizations numbering less than

five employees are accepted first as personal members into the ASI. Four such memberships were accepted March 17, 1969: R. E. Gleffe, Jr., M.D., Yuba City, California; Alma Lang, R.N., Evans City, Pennsylvania; W. G. McPherson, Flint, Michigan; and Mr. and Mrs. T. W. Ringerling, Ceres, California.

"Laborers together with God" is the motto of this organization of loyal laymen of the church who have discovered the value of cooperative endeavor in the cause of Christ.

CARIS H. LAUDA

N.A. Literature Evangelists Sell \$11.2 Million in 1968

The top ten conferences in literature deliveries in the North American Division for 1968 are:

Michigan	\$670,514.60
Southern California	529,273.97
Central California	507,838.05
Southeastern California	489,667.59
Potomac	384,726.20
Carolina	368,895.35
Illinois	360,655.78
Ontario-Quebec	348,554.11
Missouri	348,320.19
Pennsylvania	336,109.73
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	\$4,344,555.57

The 1,130 literature evangelists in North America delivered \$11.2 million worth of literature in 1968. Of this, the ten conferences listed above delivered 38.7 per cent. The 1968 total is a gain of \$151,687 over 1967.

Five unions in North America passed the \$1 million mark: Pacific Union, \$2,092,117; Southern Union, \$1,938,306; Columbia Union, \$1,540,860; Lake Union, \$1,539,116; and Central Union, \$1,013,970.

D. A. McADAMS

Information Now Available on June Educational Council

Information and preregistration forms are now available for the North American Division Quadrennial Council for Secondary Education.

All teachers, administrators, and others interested in SDA secondary education are invited to participate in this council. It will be held on the La Sierra campus of Loma Linda University, Riverside, California, June 22-26, 1969.

Those who are employed in non-SDA schools should write directly to the Department of Education (QCSE), General Conference of SDA, Washington, D.C. 20012, for information on the Educational Council.

CHARLES B. HIRSCH

IN BRIEF

† Deaths: Ulrich Wissner, missionary and conference secretary-treasurer, March 19, at Los Angeles, California; Arthur E. Axelson, college teacher, March 25, at Berrien Springs, Michigan; Mrs. W. Homer Teesdale, wife of former president, Home Study Institute, April 2, at Bakersfield, California.