



The World of SILENCE

BY RICHARD HAMMILL

Excerpts from a chapel talk at Andrews University



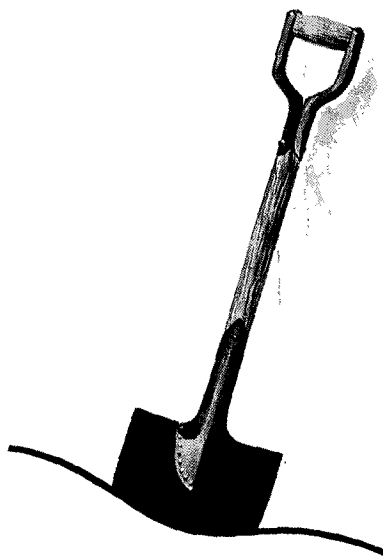
ONE afternoon last Thanksgiving season, while working in the office, I developed a severe headache. In order to try to get rid of it, I took a long walk in the fresh air. As I walked around the campus I noticed the usual hum and buzz of activity. I kept walking on down toward the farm and along the river. As I walked the sun went down, and I noticed that with the coming of the evening the campus noises gradually began to disappear until all became quiet. As I walked along the river in the hush of the evening my mind turned to God and to my relationship with Him.

A few days later my wife and daughter went to Washington, D.C., for the Thanksgiving vacation, and I was left in the house alone. In the quietness of the home I noted again how often my mind turned to God. In the silence the sense of God's presence became strikingly real.

A few days later my attention was drawn to a book by a Frenchman, Max Picard, entitled *The World of Silence*. Because of the experiences that I had just been through, I thought this would be a good book to read. I found it fascinating. The author sets forth a view of silence that had never occurred to me:

"Silence is an autonomous phenomenon. It is therefore not identical with the suspension of language [sound]. It is not merely the negative condition that sets in when the positive is removed; it is rather an independent whole, subsisting in and through itself. It is creative, as language is creative; and it is formative of . . . (To page 10)

A Newly Discovered ASSYRIAN Monument Mentions King JEHOASH



IN THE SPRING OF 1967

an interesting discovery was made at Tell el-Rimah in Iraq, where a stone monument of the Assyrian King Adad-nirari III, which mentions Jehoash, king of Samaria, as tribute bearer was found.

There are now 12 Hebrew kings whose names have been found in the ancient records of Assyria and Babylonia. Prior to this last discovery, ancient records mentioning by name six kings of Israel and five kings of Judah were known. Another king of Judah is mentioned but not named. The various kings mentioned before the most recent discovery are:

1. Omri, king of Israel (885-874 B.C.), the founder of Samaria. He is the earliest Hebrew king whose name appears in non-Biblical records. He is named on the Moabite Stone as the conqueror of Moab, and in Assyrian texts he is repeatedly mentioned as *Humri*, the founder of a powerful dynasty. His name was even used as that of the country of Israel.

2. Ahab, son of Omri (874-853), the husband of the infamous Jezebel, and the fierce antagonist of the prophet Elijah. He fought against King Shalmaneser III of Assyria in the battle of Qarqar as one of several Syrian allies in 853. According to several Assyrian records mentioning Ahab's part in that war, of the 60,000 foot soldiers of the allied forces, 10,000 were Israelite soldiers, and of the 2,000 chariots that fought against the Assyrians, 1,000 had been thrown into the battle by Ahab.

3. Jehu (841-814), the exterminator of the Omri-Ahab dynasty. Shalmaneser III records the receipt of tribute from Jehu in 814 B.C. and depicts the Israelite king as kneeling before him on the famous Black Obelisk, which is now in the British Museum (see *SDA Bible Dictionary*, p. 543, Fig. 255). It is the only contemporary picture of a Hebrew king now known to exist.

4. Menahem of Israel (752-742), mentioned in the Assyrian records as paying tribute to the great Tiglath-pileser III (referred to in the Bible also by his Babylonian name Pul). This tribute is mentioned also in the Bible (2 Kings 15:19, 20).

5. Pekah of Israel (752-732), whom Tiglath-pileser III reported as having been killed by the citizens of Israel. (See also 2 Kings 15:29, 30.)

6. Hoshea of Israel (732-723), whom Tiglath-pileser III reported as having been put on the throne after the assassination of Pekah. (See also 2 Kings 15:29, 30.)

By SIEGFRIED H. HORN

7. Azariah or Uzziah (792-739), the first king of Judah whose name appears in Assyrian documents. Tiglath-pileser III mentions Azariah's payment of tribute.

8. Ahaz (735-716), a king of Judah also mentioned in Assyrian records as paying tribute to Tiglath-pileser.

9. Hezekiah (716-686), king of Judah, whose country the Assyrians under Sennacherib twice invaded. Of the first of these invasions we have extensive reports written by the boastful Assyrian king on two clay prisms, one now in the Oriental Institute of the University of Chicago, the other in the British Museum. Of the second campaign, which ended in a catastrophe for Sennacherib's army, no mention has been found in the Assyrian records.

10. Manasseh (697-643), king of Judah, who became completely subservient to Assyria. Two Assyrian kings, Esarhaddon and Ashurbanipal, mention the payment of tribute by Manasseh.

11. Jehoiachin (598-597), the last king of Judah mentioned by name in contemporary extant non-Biblical records. He was taken to Babylon as prisoner after a reign of only three months. His name appears on cuneiform tablets found in the palace of Nebuchadnezzar. These tablets contain records of rations of food handed out to dependents of the royal palace. Furthermore, the capture of Jehoiachin is referred to in the Babylonian Chronicles discovered in 1956, but the chronicles do not mention his name; they simply refer to him as king of Judah. The same is true of Zedekiah, the succeeding king, who was put in Jehoiachin's place by Nebuchadnezzar. This fact is also recorded in the Babylonian Chronicles, but the new king's name is not mentioned.

These 11, plus Jehoash, whose name was discovered on an Assyrian monument in 1967, make up the list of the 12 kings of Israel and Judah whose names appear in Assyrian and Babylonian records. In addition, as noted above, Zedekiah is referred to, but not by name.

Excavations at Tell el-Rimah, some 65 miles west of Nineveh, leading to the discovery of the Assyrian monument mentioning Jehoash, were begun in 1964. They were conducted by the British School of Archaeology in Iraq under the direction of David Oates. During the fourth season, in the spring of 1967, a well-preserved stone stela was discovered in the ruins of a late Assyrian temple at this site. The stela, four

and one-half feet high and two and one-half feet wide, contains a sculptured image of King Adad-nirari III of Assyria (810-782) and an inscription of 21 lines of cuneiform characters. On line 8 it is said that "Jehoash of Samaria," as well as the rulers of Tyre and Sidon, paid tribute to Adad-nirari. It is not only the first mention of King Jehoash in an Assyrian text but the earliest reference to Samaria, Israel's capital (*Iraq*, vol. XXX, No. 2 [Autumn 1968], pp. 125-132, 139-153, Plates 38-41).

Jehoash was the thirteenth ruler of the northern kingdom of Israel. He succeeded his father, Jehoahaz, as third king of the dynasty of Jehu, and ruled 16 years (798-782 B.C.). The chronological data of the Bible contain evidence for an 11-year coregency with his son, Jeroboam II. The Biblical records say that he retained the idolatrous cult of Jeroboam's calves. On the other hand, we learn that he was an admirer of Elisha, who predicted that Jehoash would repeatedly defeat the Arameans. Subsequently he waged three successful campaigns against Benhadad III of Damascus and recovered Israelite territory east of the Jordan River, which his father had lost to Hazael (2 Kings 13:10-25).

Forced against his will into a war with Judah, he defeated Amaziah, looted Jerusalem, and demolished part of Jerusalem's fortifications before retreating with spoil and hostages (2 Kings 14:11-14; 2 Chron. 25:20-24). After his death he was buried in the royal tombs of Samaria (2 Kings 14:16).

The new stela of Adad-nirari III found at Tell el-Rimah provides some information about Jehoash that sheds new light on his reign. From the Bible it was not known that he was a vassal of Assyria, but the fact that he was indeed an Assyrian vassal explains his military and political successes. We know that Adad-nirari III carried out a successful military campaign against Syria. By accepting the Assyrian king as his overlord, Jehoash may have gotten a free hand to attack Syria from the south and recover territories lost in earlier wars. He thus laid the groundwork for his son's later successful expansion policies that temporarily brought back to Israel glory and power it had not possessed since the days of Solomon.

We have thus another demonstration of how new information produced by the archeologist sheds welcome and interesting side lights on the ancient history of Israel. As usual, this discovery illuminates and supplements Biblical data. ♦♦

Those Warning Lights

By EVERETT D. CALKINS

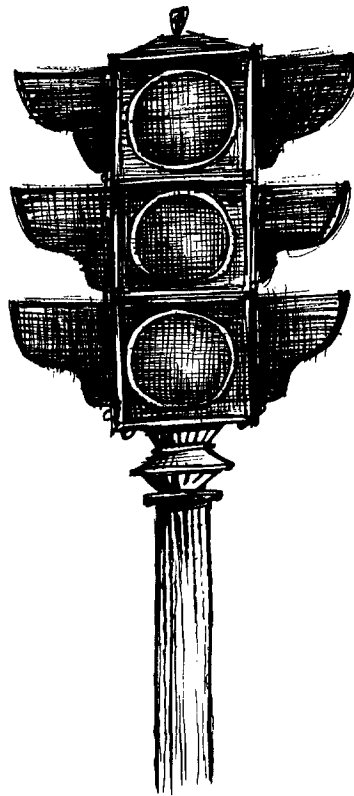
DRIVING down the highway a few days ago, I saw two flashing red lights ahead. As I slowed down I discovered I was approaching a railroad crossing. The lights were saying: There is danger ahead; approach with caution; take heed.

Upon nearing the crossing, I could hear the bell clanging. It was time to stop and take a look. But the signals had it correct. A train was approaching. Very shortly it reached the intersection and flashed across the highway just in front of me. How thankful I was for the warning lights! Even a deaf person could see those. How thoughtful of the railroad to put up a clanging bell, that even the blind might hear the warning.

Life's highway also has some flashing lights and clanging bells. They are saying: Take heed, there is danger ahead.

Years ago a little handful of men asked the Son of God, "What shall be the sign of thy coming, and of the end of the world?"

In response, Jesus stated that there would be wars and rumors of wars. He spoke of earthquakes, floods, famines, strife, and discontent. Then He added, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).



Have you been reading the signs on the highway of life lately? Or are you so busy driving toward some future goal that you are completely oblivious to the signs and sounds of the danger that is approaching "as a thief in the night"?

In a recent issue of a national magazine (*Saturday Evening Post*), Daniel P. Moynihan wrote an article entitled "Has This Country Gone Mad?" In it he stated that with the death of President Kennedy "America had entered an age of violence."

He continued: "The espousal of violence, and violence itself, mount on every hand; private crime, organized crime; civil disorder at home to the point of insurrection, violence abroad on a scale unimagined. The sheer effort to hold things together has become the central issue of politics in a nation that began the decade intent on building a society touched with moral grandeur. . . . Another symbol of the times has emerged: the repeated references to William Butler Yeats's prophetic poem *The Second Coming*."

He feels that many today are concluding that the American society is

doomed. The Ivy League radicals, he contends, seem to have a "lust for apocalypse." The good American dream is all over now, says this prophet.

"Increasingly the nation exhibits the qualities of an individual going through a nervous breakdown." Further, he points out that many of the larger centers in America have opened suicide-prevention centers.

Despair characterizes the attitude in which thinking men today view the social situation facing the nation and the world. Mr. Moynihan observed: "Is there anything to be done? Not a great deal, perhaps. The thought that we have genuine control over events is as much a delusion as the conviction that we are helpless in the face of the inevitable."

Generation Without God

What a reminder it is of the blindness of this generation without God. And how strikingly the words of Mrs. White are fulfilled: "There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them."—*Testimonies*, vol. 9, p. 13.

Some months ago (June 7, 1968) an article appeared in *Christianity Today* entitled "America's Smashed Showcase." It was a commentary on the city of Washington, D.C. Senator Robert Byrd spoke of the city as "a veritable jungle where decent citizens must cower behind drawn blinds at night in fear that they may be robbed, maimed, raped, or murdered."

The condition in our capital is not singular to Washington. Few women in any major city feel that it is safe to walk the street at night. The situation reminds me of the description of conditions in Sodom just before its destruction as given in *Patriarchs and Prophets*. "As it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

The iniquity of Sodom was "pride, fulness of bread, and abundance of idleness" (Eze. 16:49). Mrs. White stated, "Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. It enfeebles the mind, perverts the understand-

ing, and debases the soul."—*Patriarchs and Prophets*, p. 156.

The indications are that crime will increase. Troubles will grow and will not cease until Jesus comes. God is saying, "Stop, look, listen, take heed!"

While the world may be torn with strife and steeped in hate, yet the prayer of Christ must find fulfillment in His people. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

In the face of the most terrible crime, strife, discontent, and rebellion to constituted authority that the world has ever seen, the people of God will unite under the leadership of His Spirit and thus present to the world the unity of the church that is the convincing evidence that God sent Jesus to be the Saviour of men.

We decry the conditions and events transpiring before us, "but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture" (*Testimonies*, vol. 6, p. 408). Can it be that what we see today is but a harbinger of that which is yet to come?

We have never before faced conditions such as exist today. Never before has the world been stirred with such a spirit of restlessness, rebellion, and frustration. And it seems that never again may we expect to revert to the less tense conditions of even a decade ago. We are in the midst of a social revolution unparalleled in modern times.

The Need for Reformation

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—*Ibid.*

These are not ordinary times in which we live. They call for a reformation in Adventist conduct and habits. They demand a reconsideration of the appeal of the Lord to make "first things" really first in our lives. They call us to a complete dedication of

life, talents, and abilities. A new life and spirit from above must now permeate and move God's people, and you and I must lead the way.

"The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account."—*Testimonies to Ministers*, p. 118.

Men and women everywhere are perplexed and confused. They seek an answer to the query What do these things mean?

Do you have the answer? Are you giving it?

Is God speaking also to you when He says, "Son of man, I have made thee a watchman . . . : therefore hear the word at my mouth, and give them warning from me" (Eze. 3:17)? Have you heard? Have you heeded? ♦♦

The art of living when you're Young

By MIRIAM WOOD

PUZZLING REMARKS During the past few weeks I've heard, or heard about, some remarks that have given me highly indigestible food for thought. Perhaps you'll find them as interesting and as puzzling as I have.

REMARK NO. 1. The Scene: A classroom, where the teacher has placed on the board the grading scale for the semester test. A pretty blonde enters the room, takes one look at the scale, then snaps, "That's the most stupid grading scale I ever saw in my life! Why, that thing makes me get a D!"

Now here is an example of one of the oddest facets of human nature. Even an ounce of perspicacity, plus a bit of logical thought, brings one to the inescapable conclusion that the grading scale is innocent; it is being attacked without justification.

Who is to blame for the obviously unacceptable grade? The student—or to put it more bluntly, the student's ignorance of the subject matter, her lack of preparation for the test, perhaps her complete disinterest in the course. (Let's not wander off into speculating about poor teacher presentation and that sort of thing. There are textbooks, aren't there?)

If, though, the student faced the facts head-on, she'd very likely have a collision between reality and her carefully fostered illusions. And it's just cozier all the way around to blame the grading scale, which is just a pseudonym for the teacher.

REMARK NO. 2. The Scene: A Christian home late in the evening. Deeply concerned parents are discussing with their tall, muscular son his relentless pell-mell progression down the path of dishonor. They've heard only tonight of his more serious breaches of good conduct—their pastor couldn't avoid telling them. Their remonstrances brought on the following explosion:

"I just *hate* this gossipy town! I can't wait to put as many miles between me and it as I possibly can! *Fine* bunch of Christians—talking about other people's mistakes!"

As a matter of fact, the much-scorned Christians *haven't* been talking about young Tall and Muscular's mistakes nearly as much as his highly lurid escapades would warrant. They've avoided, by common consent, anything other than the most minimal of comments, both out of sympathy for his parents and a sincere desire not to make the unfortunate situation any worse.

Interestingly enough (and sadly enough) the main character in our little drama didn't enunciate even one syllable of remorse for having given occasion for community discussion, however much or however little there might have been of the latter. One can only conclude that here we're involved in a mote-and-beam situation. Stolen cars and sexual promiscuity would seem by any scale of values to be more serious than a chance remark by concerned acquaintances. But when one knows deep in the core of his being that he's wrong, the temptation to secure psychological absolution by railing on the (imaginary) sins of others is almost irresistible.

REMARK NO. 3. The Scene: A campus-center building, where a group of students are having an afternoon soft-drink break. The subject has drifted around to money, or the lack of it in some cases, and the necessity for paying a rather large chunk of tuition in the near future.

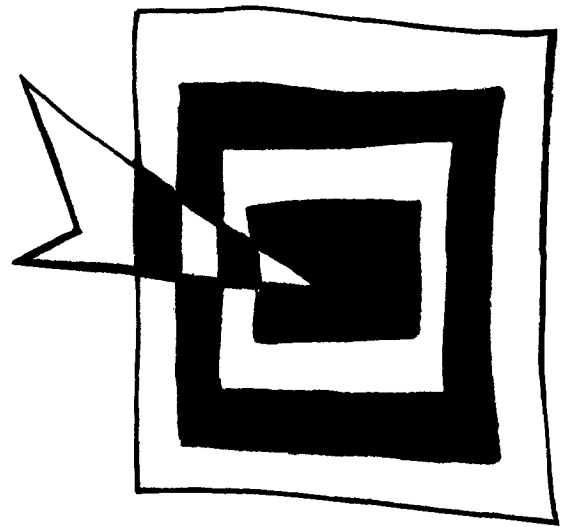
An enchanting small redhead, who's been yawning daintily, rises to her feet, gathers up her books, and with a whirl of her pleated plaid skirt, departs, hurling this remark over her shoulder:

"Money for my education is my parents' responsibility, and theirs alone! They brought me into this world, and it's up to them to give me all the education I want. I didn't ask to be born!"

No comment, I think, is necessary here.

What is the cure for all these situations? Probably a hearty dose of self-honesty and personal responsibility. I'd like to help administer it.

Christian Ministry for the Disadvantaged



Part 2

By ROY BRANSON

In the summer of 1968 the SDA Theological Seminary, in cooperation with Sligo church, Takoma Park, Maryland, the East Allegheny and Potomac conferences, the Columbia Union, and the General Conference, conducted a ten-week field school in Washington's inner city. Ten seminarians and two college students concentrated their efforts in this disadvantaged area. This is the second and concluding installment. The question-and-answer form is continued.—EBS.

Q. *What do all these activities mean for the Adventist Church? Aren't we as a church in danger of getting involved in the social gospel? Is that our job? Don't we have a more important task?*

A. The social gospel was a particular theological movement flourishing in the United States at the beginning of this century. It said that man had great potential for good, which only had to be released for a new order to be achieved. Advocates believed that sufficiently dedicated men could through their own efforts gradually bring in the kingdom of God. Adventists disagree that man is essentially good and that with sufficient energy he can bring heaven on earth. We believe that only through the coming of Christ can man's sin and this sinful world be transformed. But that has never meant that we thought excellent health and education were unimportant. We have concerned ourselves

with the whole man—his health, his education, his entire environment. We have always known that we can never make the world perfect, but we have felt that it is our religious duty to do what we can to change the sinful conditions that separate between man and his Maker. Adventists have never felt they were denying the need for the second coming when they helped heal the brokenhearted, brought deliverance to the captives and freedom to the bruised, when they helped the least of these their brethren.¹ "Christ has told us that pure religion is the exercise of pity, sympathy, and love in the home, in the church, and in the world. . . . Wherever there is human need and suffering, there is a field for missionary work."² We tried last summer to follow in that Christian tradition.

Q. *Do you have any plans for future field schools in the inner city?*

A. Yes. Every summer we plan to experiment with programs in poverty areas. The Seminary feels it is essential that Adventists in America—especially young people—give unstintingly to others, including those living in conditions worse than their own. It wants

to train ministers to foster such service

Q. *You have spent considerable time talking about poverty, race, and education in the inner city. Last summer, in Washington, were you able to talk about religion? What results did you have? What did the church gain from the field school?*

A. The teachers and students with whom we worked knew that we were Adventist Seminary students. As we had anticipated, several individuals with whom we were working asked why we had decided to become ministers, and why we were Adventists. For example, the Brown family, who had three children being tutored, twice invited several of the seminarians home for dinner. After one of the meals Mrs. Brown asked two of the students to come and talk about the Bible. Of course they did.

Q. *That is fine. But did you get any baptisms?*

A. The purpose of the field school was to train ourselves in how to serve others as lovingly and effectively as we could. We tried to engage in what Mrs. White calls "disinterested benevolence." "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep

himself unspotted from the world.' Here genuine religion is defined. God requires that the same consideration which should be given to the widow and fatherless be given to the blind and to those suffering under the affliction of other physical infirmities. Disinterested benevolence is very rare in this age of the world."³ We were there because people needed us, and because we wanted to learn how to help others who needed us. We were not there because the Adventist Church had decided that it would reap a specific number of baptisms from our efforts.

Q. *As a special experimental program you might not need to be responsible for baptisms, but local pastors and congregations are. Can a local congregation afford the time to become involved in even such worth-while activities when souls must be won to Christ?*

A. If the sort of activity we were doing last summer were undertaken by a local church the direct proclamation of the gospel would, we fervently hope, continue in the Sabbath worship service, in Sabbath school, and home missionary activities of the congregation, as well as in the church's regularly scheduled evangelistic campaigns.

If members of a local congregation were to become engaged in the kind of community service programs we had last summer, they would be acquainting non-Adventists with Adventists

who were selflessly, disinterestedly working for others. When one of the other activities of the local church is announced—an evangelistic campaign, for example—many friends of the members active in the inner city would be genuinely interested in attending the meetings to learn more about Adventists.

A program in which Adventists are active simply to help the needs of others does not detract from the total church program. In the long run, community service benefits the church, specifically in baptisms. So the paradox holds true for a local church or an entire denomination: He who loses his life shall gain it.

Q. *But is what you did enough? Don't we have a special message about the soon coming of Christ? Isn't the gospel the good news about another, better life?*

A. Of course. We have an irresistible urge to tell others about the gospel—good news of Christ. But what is that good news? Isn't it that Christ has brought love, freedom, justice, and unity to man—that in all these ways He has made him whole? Said Jesus: "I am come that they might have life, and that they might have it more abundantly."⁴ As Christians and Adventists we preach in order to encourage people to enter through conversion into the love, freedom, and unity of the "abundant life."

Last summer we were not able always to share with others in the full richness of fellowship in Christ. But we hoped that in a hundred concrete ways we lived the truly abundant life. The gospel is not just a noun; it is a verb. By our incomplete acts of freeing, loving, and unifying now, we tried to point toward a hope for a future of perfect freedom, love, and unity. ♦♦

(Concluded)

1. Leonard Willett tutors reading at the Logan Elementary School. 2. Kindergarten class taught by Mrs. Ardis. 3. Alvin Kibble helps a high school dropout fill out application forms at a prevocational training center. 4. Mrs. Ardis and twins tell Robert H. Pierson, General Conference president (right), and R. E. Branson, author of this article, about 12th Place.

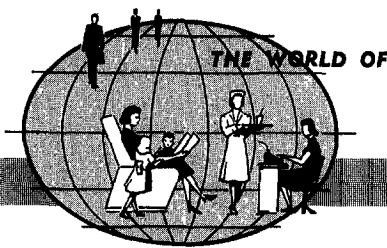


¹ Isa. 58; Luke 4:17-21; Matt. 11:4-6; 25:45. Cf. *Welfare Ministry*, pp. 29-34.

² *Welfare Ministry*, p. 35.

³ *Ibid.*, p. 240.

⁴ John 10:10.



The Adventist Woman

Conducted by DOROTHY EMERSON

Spring Again

By FLORENCE ALLYN

GOD'S earth is awakening; the last snow has melted and the ice is breaking in the pond. The wild crocuses are poking their heads above the ground. Only a few more sunny days and they will lazily unfold their pastel petals. How exciting it is to pick the first bouquet of these brave spring flowers. Memories are awakened by these blossoms and a feeling of nostalgia envelopes me as I remember.

Also reminding me of bygone days are the silvery pussy willows profusely covering the branches in the marsh east of the barn. What a thrill it is to gather a bunch of these early spring favorites and arrange them artistically in grandmother's old blue willowware vase. Their furry coats are reason enough for an animal name. I recall when our teacher showed us how to glue them on paper so they resembled miniature pussy cats atop a fence we had drawn with crayon.

All nature is aroused from her long winter nap, resurrected to fulfill the miracle of producing and to bring joy and beauty to all mankind. It is a time of rejoicing and of being aware of God's wonders, while songs of praise are sung from the hearts of all His living creatures.

The first robin sings his sweet song high in the tall evergreens that surround Spruce Haven. The tip of each branch is ornamented with pink growth, which later bursts forth into bright-green shoots in deep contrast with the dark-green trees. The exuberant trill of the red-winged blackbird is heard as he perches on a swaying cattail plant in the nearby swamp.

From the meadow the melodic song of the meadow lark wends its way to my listening ear. From the pond swells a variety of high-pitched musi-

cal notes, produced by early peepers as they earnestly sing their age-old chorus. What a delightful sound to the human ear and such a lesson to the heart. Soon this very pond will echo with the gruff voice of the bullfrog, and the shiny, black mud turtle will be seen as he sunbathes on moss-covered logs. It won't be long until a young button-sized frog will be floating on a water-lily pad, enjoying his life of seclusion in his own small, private world. It is interesting to watch the tadpoles milling around in the water and chasing one another as if they were playing a game of tag. Surely this is a wonderful world with the most lowly forms of life making melody. Every living plant and animal is trying to outdo itself. All are bursting with excitement at a new season with renewed life. Each one is living to the uttermost for the purpose of humbly yielding a good harvest, as our Lord intended they should.

Miracles all around! Sleepy caterpillars changing to bright-winged butterflies.

New birth everywhere! What a sermon spring teaches. Such a great time for thanksgiving, believing, receiving, and rejoicing.

It's so good to be alive with the urge to see and do everything at once. Spring fever! Tart rhubarb, fresh as-

paragus, flavorful maple syrup, and tasty mushrooms.

Crab apple and wild plum blossoms, elderberry, pincherry, June cherry, and chokecherry trees, with feathery-white perfumed blossoms edging the woodland.

A time of splendor, soul satisfaction, exclamation, and rejuvenation! The dreamy feeling of being spirit and sprite, floating on a fluffy cloud devoid of fear, doubt, worry, and filled with appreciation at the glory of it all!

Spring again, with magnificent pink-and-gold sunrises over the fields of Spruce Haven farm.

After a long frigid winter in this north-star State with its ice and snow, this is our reward.

Spring, transforming our snow-white world into one of color—lush greens, delphinium-blue skies, with sky-blue waters, peaceful lakes, quiet streams, rushing rivers, and babbling brooks. Lilac time, and the first fragrant violet blooms in shady pas-

tures. Gentle rain, warm wind, wild geese overhead whistling their song of praise as they fly to their nesting grounds. Mallard ducks honking in close pursuit, returning to ponds.

Ushering in spring are the pink-and-white trillium that are a heavenly sight. Later these same woods will be covered with red and yellow columbine (wild honeysuckle). I remember sucking honey from these delicate, bell-shaped blossoms and marveling at the sweetness. I feel strongly about these memorable sights as they become a reality once again.

All our Hereford calves arrive in the spring, and we thank God for this lively increase. What a picture they present with their mothers watching over them. The cows are proud and possessive and usually excellent mothers, teaching their frisky offspring with discipline that shows sincere concern for them. They are kept busy bathing, feeding, and baby-sitting with their young ones.

About the same time the graceful, delicate fawns make an appearance. These beautiful animals bound through the woods and are so alert. I have seen a doe with twins on the deer trail through our farm. Often they are seen eating with the cattle, being content to dwell at Spruce Haven where they are unharmed.

Other familiar sights here are the ruffed grouse, Chinese pheasant, and red fox. The sleepy, fat raccoon and woodchuck come out of hibernation and are active once more. The salt-and-pepper-colored skunks appear and raise their cute little families. Many times they are observed as they scamper along roadsides, happy because it's spring again and time for a better diet.

The rakish call of Mr. Crow is heard. The call of the wild comes from the distance as Mr. Loon continues his weird and lonely call. The song of the whippoorwill is prevalent and denotes spring with its incessant sound throughout the long night. Bob White interrupts him with his repetitious song. They are egotistical and noisy, but we love them and would miss them if they did not return.

Long evenings, radiant sunsets, twilight, fireflies, and nesting birds in the spruce trees. Buttercups, marsh marigolds (cow slips) with golden hues nestle in thick clumps of the rich green meadow.

Jack-in-the-pulpit is nearby preaching his sermon of faith. In the sky above is God's promise (the first rainbow of the season). Spring has responded to winter's challenge and reveals new hope. My heart is singing "How great Thou art" as spring comes to Spruce Haven. ★★

WOMEN IN THE NEWS



TWO SET THE PACE

Mrs. Enid Ritchie, left, and Mrs. Lena McRae, right, each collected more than \$1,200 in Ingathering for the Ottawa, Ontario, Canada, church. The enthusiasm and zeal shown by these two women sparked the church members to set a double goal of \$4,600, but even this was surpassed.

Mrs. Ritchie and Mrs. McRae reached their goals by house-to-house solicitation, working from three to five nights weekly and occasionally during daylight hours.

C. F. BULLIS

How to Be Perfect

By MARIE BAART VAN SCYOC

Donald was worried this morning. It was a problem my 11-year-old puzzled over. The Bible says, "Be ye therefore perfect." "But no one can be perfect," he said. "What does it mean?"

"Come with me to my bedroom," I urged, as I put my arm around him. "Look at my bed. Is it made perfectly?"

"Well, it looks pretty good," he admitted, "but I know it's not perfect. It can't be."

"But I smoothed it out and made it look as nice as I could, didn't I? Now let's go into your bedroom. Is your bed made perfectly?"

"Oh, no," he wailed, with a look of chagrin, as he saw his efforts in a new light. "I tried so hard to have it straight this morning, but just look what happened when I tucked the covers in. And I thought I had everything so neat!"

It was a neatly made bed, considering the size of the boy who had done the work, but one corner of the bedspread had been caught up under the mattress.

"Never mind," I consoled him. "I'll give you a chance to fix it. But you did obey me quickly when I said it was bedmaking time, didn't you?"

He nodded.

Then I turned him around, "Now, look at Jerry's bed. Did he obey perfectly too?" And then we both had to smile. Here was five-year-old's bed, covers pulled up in a bunch at the top and lopping to the floor on one side. A sleeve of some rumpled blue pajamas protruded from under a pillow left askew, and a teddy bear slept in a wrinkled blanket on top.

Without a word big brother ran to repair the mistakes as comprehension dawned. "Now I understand," he said. "He did the best he could, didn't he? He tried so hard to be obedient. And now I'll fix it up for him."

"That's somewhat the way God does for us. If we do our work as perfectly as we can, with divine aid, He straightens it out and makes it look all right."

Golden-crowned Kinglets

By YVONNE EULER

Away she soared, and rested on the waiting arms of a now leafless tall oak tree in our front yard. There her exuberant song, bursting from her tiny throat, told the world that she was free.

The brightly colored golden-crowned kinglet had been my prisoner for 18 hours. A loved prisoner to be sure but nonetheless a captive against her will.

After a few minutes of vain struggling for release from the canary cage that held her, she resigned herself to her lot. Not entirely unhappy, she chirruped as she swung, dipped her beak in the water dish, and even bathed her beautiful feathers.

We debated whether to take her to the zoo or set her free. The following morning we decided on her freedom.

Her moment of release brought an inexpressible feeling of ecstasy to my heart as she soared eagerly toward the sky.

Simultaneously I thought of the supreme joy Jesus feels when His power releases sinners from Satan's grasp and the satisfaction He will receive when He takes us with Him to heaven and eternal freedom.

There we will be "golden-crowned kinglets."

THE WORLD OF SILENCE

(From page 1)

human beings as language is formative, but not in the same degree."—Page xix.

Here was an entirely new idea to me. We all know that communication changes us—it is happening all the time. In his poem "The River" T. S. Eliot points out that just as the river flows along and changes so every human being is constantly changing. He says that the man who ends a journey is not the same man who starts it. Now Mr. Picard tells us that silence is formative of human beings, as well as communication. He points out that silence is an autonomous phenomenon, not identical with the suspension of sound. Silence is not something that happens or ensues when we stop talking or when noise stops or is prevented. He says that silence is there all the time. It is a positive thing; it is a complete world in itself, not just the absence of noise. And that silence can form important changes in a person.

Language, Sound, and Silence

He further says, "Silence contains everything in itself. It is not waiting for anything; it is always wholly present in itself and completely fills out the space in which it appears."—*Ibid.*, p. 1. I like those words: Silence is not waiting for anything to happen. I recognize that this is contrary to the opinions of many people. Haven't you noticed how many people are compulsive talkers? They are afraid of silence. They can't stand it. If someone else isn't talking, they must; and for some, even though another person is talking, still they must talk. They feel that silence is waiting for them to speak.

One cannot imagine a world in which there is nothing but speech and noise. I am sure such a world would build unendurable tensions for us all, but one can imagine a world in which there is nothing but silence. However, language and sound and silence go together. They work best in a blend.

College life is an unusually busy life. It is a life including a great deal of talking—in the classrooms, in the residence halls, in the dining room, wherever people congregate. This communication is excellent, but it seems to me that every person should provide himself with adequate periods of silence.

How does silence produce or how can it be conducive to the realization of God's existence and presence? First, silence creates an attitude within one of reflection, of weighing, of evaluat-

ing things. Silence creates a state in which "being" is emphasized. Communication usually emphasizes activity and ideas, but it is silence that causes a person's thoughts to turn to *being*. *Being* is that which comes only out of the *now*; it does not have to do with the future, it does not have to do with the past; it is a state of a person right at the present. It concerns the person's worth, his value, and his value judgment. It concerns his relationship with his Maker. Thus silence does emphasize being; it is necessary for the health and well-being of a person's soul. It is a gift that God has given to cause one to stop and reflect upon a person's relationship to his Maker. "Be still, and know that I am God" (Ps. 46:10). I present these words of the Lord to you as being appropriate for all of us here at Andrews University.

A Sense of God's Presence

The reason why silence emphasizes *being* is that Christ, the divine Word, transforms silence into the sense of God's presence speaking to the mind. He has given the gift of silence so that we can repair to it out of the noise and bustle of everyday life, to hear the voice of God speaking to the mind. The prophet Isaiah wrote, "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it." That voice is heard much more clearly when we provide ourselves with periods of silence in which we can quietly think and reflect upon the status of our relationship to God and listen for His voice. No person can really understand the meaning of his existence or the purpose of his life who does not provide himself with these periods of silence.

I recognize that young people generally prefer noise and sound and talking rather than silence. Recently

I was reading a book on the life of Einstein. The author, who knew Einstein well, says, "He loved his solitude—so painful when one is young, but delightful when one is more mature." One does have to learn to enjoy silence. Perhaps it is understandable that young people who have not lived so long in this fascinating world are reaching out to communicate their ideas, to listen to the ideas of others. They have not yet learned that in silence there is a form of communion and communication with one's Maker that is necessary to balance the communication with fellow created beings.

Because silence enables a person to collect his thoughts, to evaluate the things he has heard and discovered, and to find a rationale for his faith, it is important that we provide ourselves with these opportunities. It is also important that, as we plan the religious services at this institution, we provide a type of service that does not depend entirely on communication of ideas, or on activity by means of response through dialog, but rather provides an opportunity through listening to quiet music, through the quiet reading of the Word of God, and through short, devotional meditation, to relax and to find a change of pace from the lectures of the classroom, the arguments of the bull sessions, and even the informative type of religious service.

Friday Night Vespers

We purposefully plan our Friday night vesper services particularly with this in mind. We do not care to use these vesper services as an opportunity for discussing controversial issues, or even as didactic meetings, such as are in place in the preaching of the Word in the Sabbath morning service. On a university campus there is so much discussion that I believe

THESE AND I BELONG TO GOD

By J. W. FISK

The flowers that grow in early spring,
The trees that bloom and the fragrance they bring,

The birds that nest and trust as they sing—
These and I belong to God.

The soft white snow that covers the earth,
The comfort of a family around the hearth,
Everything of beauty and all of worth—
These and I belong to God.

The colors in the sky at the set of sun,
The laugh of children in their fun,
The joy of some work well begun—
These and I belong to God.

The rugged mountains—the strength they show—

The trickling spring, mighty rivers that flow,
The quietness of night, the cattle that low—
These and I belong to God.

The abilities of men of every clime,
The talents of youth, your strength and mine,

The qualities of character so good and fine—
These and I belong to God.

God shares these things that to Him belong
That men may turn from their deeds of wrong,

And praise Him forever with this vibrant song—

These and I belong to God.

we must balance things by providing types of religious meetings that are centered more on worship, on reflection and quiet meditation. We have planned Friday evening meetings this way in the hope that worshipers can learn to appreciate meditation and silence, so that they can reflect upon their own spiritual conditions, so that their minds can turn to being, rather than to action or to ideas.

To some this reflection and meditation may not be congenial, just as it was not congenial to Jacob. The Scripture gives us a picture of a young man, ambitious, scheming, communicative, active. But when he got himself into a scrape, having deceived his father and lied to his brother, and was fleeing for his life, he lay down on a desolate hill just a few miles north of Jerusalem, when darkness overtook him. The Bible says he used a rock for a pillow, and as he lay looking up at the great, quiet expanses of the heavens above, his mind turned to his own being; and he saw the nakedness of his spiritual life. In a dream he saw God's angels, and jumping to his feet, he exclaimed, "Surely the Lord is in this place; and I knew it not." And he was afraid, and said, "How . . . [awesome] is this place! this is none other but the house of God, and this is the gate of heaven."

I am sure that if more often we would stop talking and listen, we would cry out with Jacob, "Surely the Lord is in this place; and I knew it not. . . . This is . . . the house of God, and this is the gate of heaven."

Man's Frequent Efforts to Avoid God

Because the presence of God is awesome and terrible to some people, they try to avoid God's presence. They will not allow themselves any periods of silence; they do not want to have their attention turned to the status of their soul. They try to avoid God by constant talking or noise or loud music or argumentation. They see that every minute of the day is occupied by some business so that they don't have time for silence to catch up with them. Some hide by engaging in a constant round of games or travel, or listening to the radio, or looking at television. They cannot take the chance of letting the voice of God get through. Like Adam hiding in the Garden of Eden, they fear they might hear the voice of God saying, "Where art thou?" Truly, God is speaking to men and women today, just as He sought Adam and Eve in the Garden of Eden. He seeks them to save them. He asks them the questions, Where are you? What are you doing? How is it with your soul?

Others try to avoid God as Elijah did, fleeing off into some place hun-

dreds of miles from where God would have them be. Some may quit school, some may refuse to go to church on Sabbath, choosing rather to go out on the highways and travel, or do anything to try to keep themselves away from the presence of God.

Elijah hiding in a cave, feeling the tremors of the great earthquake, hearing the sounds of the mighty wind,



The Long Walk

By ELLA RUTH ELKINS

IF YOU could look into the small Fijian home I am thinking about, you would see a boy with dusky skin and dark curly hair standing silently beside his mother, waiting for an answer to his question. His name is John, and he is just nine years old.

"Yes, my son, I know how eager you are to go back to the mission boarding school. And that is where your daddy and I want you to be. But with daddy in the hospital there is no one to walk with you to be sure you find the right paths." Mother heaved a sigh and gazed out the door at the younger brothers and sisters playing in the yard.

"Why can't I walk all by myself? I remember the way from last year, and my legs are strong." He stretched out his leg so Mother could see.

"Do you really want to go so badly that you are willing to walk all that way alone?" Mother looked straight into John's eyes. Her dark eyes looked serious, for there were no trains or buses to take him the 150 miles to the Seventh-day Adventist mission.

"Of course I do!" And he meant it.

"Well, then, we had better get you ready right this minute or you will be late for school."

John grinned as he stuffed a piece of broken mirror into his pocket. He must take that with him to school. Then he laid his shirt and pants on top of his sleeping mat and rolled it all into a tight little roll. Mother tucked a few cold sweet potatoes into one end as he shoved the bundle under his arm. He put his Bible and songbook under the other arm and held them tight, for they were the most important books he would need at the school.

Mother quickly gathered her children together and each prayed for John's safe trip to school. Soon the good-bys were said and John started out on his long journey.

John's path zigzagged up and up over a steep mountain. Then it wound down again on the other side. John saw the ocean. It looked so pretty with all the

observing the terrible fire and listening to its crackling flames, did not hear the voice of God in these. But after these had gone, there was a still small voice speaking to his soul. God does pursue people today trying to speak to them by His Spirit. Wherever men go, there is God, silently, quietly searching to get through to the voice of the conscience.

colors in the sky as the sun began to set.

It was nearly dark now and John looked for a good place to roll out his sleeping mat for the night. He found one, and after his bedtime prayer, he was soon fast asleep.

The next morning it didn't take long for the twittering birds and the crying of the gulls to awaken him. He quickly arose and found some wild fruits to eat with his sweet potato. Then with his sleeping mat rolled under one arm and his Bible and songbook under the other, he hurried on.

Day after day he hurried along toward school. Then one day a big river stretched out beside his path. Would he ever get there? he wondered. He sat down to rest awhile, for he was very tired, hungry, and lonesome. He wondered whether he should have tried to come all this way alone. But it was too far to go back now. What could he do? He stared off over the water and thought, If I only had wings like a sea gull. But — Then he closed his eyes tight and prayed aloud, "Dear God, please help me know what to do. I'm too tired to go on and I'm too tired to go back. Please help me. In Jesus' name, Amen."

When he opened his eyes they grew wide with astonishment. There was the mission boat! In an instant he sprang to his feet and waved his hands wildly. "Here I am! Here I am!" But the boat just kept going on. Apparently no one on board had seen or heard John. Then he remembered the piece of mirror he'd put into his pants pocket the day he left home. Frantically he jerked it out and flashed bright spots of sunlight at the mission launch. Would they see it? They just *had* to! Then how his heart leaped for joy as he saw the boat slow down and turn toward him!

As John was being helped aboard the captain asked, "You're a long way from home, aren't you?"

"I'm going back to school from vacation. I left home on a long walk about six days ago. But I'm so tired now."

"You ought to be tired." The captain eyed the dusty boy from head to toe. "Do you realize you are 90 miles from home, and still 60 miles from the school? But don't worry about that. You can ride all the rest of the way with us, thanks to that little piece of mirror of yours."

"Not thanks to the mirror. Thanks to God. He was the One who made me think to use the mirror." And the smile on John's face told how happy he was that Jesus had heard and answered his prayer.

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy
presence?"

If I ascend to heaven, thou art there!
If I make my bed in Sheol, thou
art there!

If I take the wings of the morning
and dwell in the uttermost parts
of the sea,

even there thy hand shall lead me,
and thy right hand shall hold me.

If I say, 'Let only darkness cover me,
and the light about me be night,'
even the darkness is not dark to thee,
the night is bright as the day;
for darkness is as light with thee."

—Psalm 139:7-12, R.S.V.

The Blessed Results of Listening to God

When we learn that God exists, that He rules the universe, that His thoughts toward us are thoughts of good and not of evil, that His desire is to give us a future and a hope, then our viewpoints are changed. Peace comes to our mind, and trust and hope. Then, instead of trying to occupy every waking moment with various activities that keep one from thinking of God or that drown out the voice of God, we will long to steal away for a quiet hour; we will enjoy coming quietly into the house of God. We will learn that these quiet hours bring a sense of God's presence, and with that presence comes confidence and trust in the power of God to guide our lives, to aid us with our difficulties. It brings the realization of God's love, mercy, and forgiveness.

This new sense of trust and confidence frees us from the searing sense of guilt. It allays the sting of frustration and disappointment. It enables us to evaluate ourselves properly, to straighten out our thinking, to renew our faith, and to find a rationale for our faith. It gives us opportunity in the quietness to explore our lives for traces of the mercy, goodness, and grace of God.

To all of us this day, God says again as He said to David so many thousands of years ago, "Be still and know that I am God. I am exalted among the nations, I am exalted in the earth." And the person who heeds that injunction, who quietly listens, will respond as David did, "The Lord of hosts is with us; the God of Jacob is our refuge." He will find fulfilled to him the promise of God, "For thus says the Lord God, the Holy One of Israel, 'In returning and rest you shall be saved; in quietness and in trust shall be your strength'" (Isa. 30:15, R.S.V.). Often, through the varied experiences of life, he will say with the psalmist, "For God alone my soul waits in silence" (Ps. 62:1, R.S.V.). ♦♦

LETTERS TO THE

Fellowship of Prayer

"IT IS A MIRACLE"

Thank you so much for the prayers you offered for my two stepdaughters and their families. The oldest daughter has been converted, and it is a miracle. I thank God. We still need prayer for the rest of my family. I have a friend whose two daughters are married to non-Adventists. She is concerned. There are three grandchildren, and the grandmother would like prayer that they may be able to remain in our schools and that their fathers would be converted.—Name withheld.

AN APPEAL

This comes as an appeal for prayer for our son—we fear for his mind. He has been reading some of the worldly philosophers and has become confused—has turned his back on God and is going through terrible mental conflict. Our hope is in Jesus. We cling to the story of how He healed the son who was possessed of an "unclean spirit" and with that father cry out, "Lord, we believe! Help Thou our unbelief!"

This young man graduated from one of our academies and had two years at one of our colleges. We have always tried to be consistent in our teaching at home, following (we thought) the lines laid out by Sister White. But somehow we failed to lead him to Christ, and it is Christ whom he needs desperately.—Name withheld.

ENJOYS BETTER HEALTH

A few years ago I wrote requesting prayer that my husband would quit smoking. He has, and enjoys much better health. I also asked you to pray for my invalid brother who had an incurable disease. Before he died he gave his heart to God and joined our church. Thank God and thank you for your prayers.

May I ask your earnest prayers that my son and his wife will stop drinking? His home, in which there are two boys aged 8 and 11 years, is about to break up. Our hearts are broken. Please pray that they, my husband, and our other son and his family will accept the truth and live it now before probation closes.

Is it asking too much that you pray that my 14-year-old daughter can attend our academy this fall? She has prayed all her life to be able to go to our schools. She is getting discouraged. May God's will prevail.—Mrs. G., of Texas.

A HOME AT STAKE

For some time I have felt I should write to request prayer for our son and his wife. We have prayed for them constantly. Our son telephoned this morning at four

o'clock to tell us he now sees God's way clearly. He asked me to request prayer urgently this week, especially for his wife. Our son was obedient until 22 years of age, when he began to drift. He married against our advice. His wife is mixed up and is contemplating divorce. We are sure she is under conviction, and Satan is working very hard to keep her in his clutches. She is staying in the home of a former boy friend, with his mother, who is a fortune teller. Our son still loves her and wants to win her from this miserable life. He believes that if the church will throw a circle of prayer around her it is possible to win her. I have a burden for her, and we believe her family could be won if she could be. We know there is hope. Our son has prayed through on this matter and is ready to go all the way with God. Praise God! He is willing to accept God's answer even if it means giving up his wife. It would be wonderful to see her saved.—Mrs. C., of Colorado.

A DECISION MADE

I sent a request to you about two years ago for my husband's three children. Our prayers have been answered in part. My older stepdaughter made her decision at an evangelistic series while she was visiting us. She gave up her employment to keep the Sabbath. I hear she has another job. My stepson wrote and thanked us for sending him the *Signs of the Times*.

Please pray that my husband can find work. We cannot pay our bills and our daughter is in school. It seems that the Lord has passed us by. We are truly desperate. Pray that we may know God's will for us and that we can go where He wants us to go.—Mrs. W., of Oregon.

GOD'S HELP NEEDED

I would like you to pray for my family. I wish my husband would come into the truth. I have been baptized. We have six children, and I desire to move close to a church so that we could attend. Perhaps my children could go to church school. We have not been keeping the Sabbath, because my husband makes it difficult. I believe God can work miracles on our behalf.—Mrs. S., of Ontario, Canada.

Please pray for my husband. I have been praying for him for 20 years. He has been opposed to the Adventist Church. Two years ago he had a heart attack. Since that time he has been showing a better attitude. He has worship with me daily and has given up smoking.

Pray that someone will begin Bible studies with him, that he will be baptized, and that his life will be spared until he is prepared to die.—Mrs. C., of Iowa.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

From the Editors

YOUTH WITH PURPOSE

With two teen-agers we visited the Great Falls of the Potomac River near Washington, D.C., on a recent Sabbath. On this first really pleasant weekend of spring, scores of others were there too, strolling along the Chesapeake and Ohio Canal towpath or gazing at water plummeting over giant boulders.

The clothing and the male hair-dos we saw convinced us that hippies and imitation hippies still abound. With their stereotyped garb, rimless or oversized glasses, and unkempt hair they stood out among the people that streamed out to the view points and back. In addition, there were many young people who wore other types of unconventional clothing—sometimes neat and colorful, sometimes drab and sloppy.

The three of us talked about it afterward: Are there very many "normal" young people anymore? And who's to say what's normal?

The way young people dress is not so much a concern in Western society today as what they think and what they do. Some riot; others volunteer for community service. Some burn their draft cards; others seek induction into military service. Some vegetate at pot parties and love-ins; others accept responsibility beyond their years.

The Seventh-day Adventist young people we know are thoroughly aware of the fashions and moods of the youth of the world. Much to the concern of parents and teachers, they do not choose to isolate themselves from fashion magazines, television programs, public entertainment, and news reports that reveal what non-Christian youth are thinking and doing. Despite these influences, Adventist youth, by and large, possess a stability and a purposefulness that set them apart from their worldly peers. They are more nearly akin to the youth who are "trying to show that they are capable of human concern," as Sociologist David Riesman puts it. Unlike many youth looking for a cause, they do not interfere with commerce or education, they do not rail against the so-called "industrial-defense complex," they do not fight the intangible "establishment." Adventist youth have found a worthwhile, constructive cause—the proclamation of the three angels' messages. They are finding creative ways of combining this generation's great concern for justice with noblest expressions of Godlike love.

The adult world pays too much attention to dissident youth. They should listen to the calmer, saner voices of the purposeful youth who are seldom heard from. For when they speak, as they did in Miami on March 23, they have something to say.

According to the Associated Press (Washington *Star*, March 24, 1969), some 30,000 people—about half of them youth—staged a crusade for decency in the Orange Bowl. "Teen-age speakers gave three-minute talks on God, parents, patriotism, sexuality, and brotherhood." "Five virtues" selected as the keynote of the rally were: "belief in God and that He loves us; love of our planet and country; love of our family; reverence of one's sexuality; and equality of all men."

The idea for the rally grew out of a Catholic youth group discussion about a popular singer charged with indecent exposure. However, a member of the teen-age Rally for Decency executive committee stressed that "this is not a protest rally. . . . We're not against something,

We're for something." Another committee member reported that telephone calls and letters had poured in from around the United States from teen-age groups interested in the movement.

We commend these young people for their positive approach to the problems that the world has thrust upon them. Some months ago a *Time* essay appeared entitled "On Not Losing One's Cool About the Young." We have no intention of "losing our cool" about Adventist youth. We believe they will complete what the older generation has been attempting to do—taking the gospel to all the world. And we believe they will share their faith with other noble youth whose ideals are commendable but who are not consciously preparing for the second coming of Christ.

F. D. Y

THE FAMILY ALTAR

If the remnant church is to experience revival and reformation, increased attention must be given to the family altar. The time of shared worship in each home must be given new emphasis.

"In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise."—*Counsels to Parents and Teachers*, p. 110.

"If ever there was a time when every house should be a house of prayer, it is now."—*Testimonies*, vol. 7, p. 42.

The blessings of family worship are beyond estimate. Husbands and wives—whether newlyweds or in their vintage years—find their love supernaturally strengthened and deepened as they study God's Word together and lift their voices in prayer. They face life with greater courage, fortified by a sense of mutual confidence and the care and interest of the omniscient, all-powerful God.

Children brought up in a home where the family altar has been erected develop a natural attitude toward religion and worship. They feel that faith is something to be shared and discussed. They sense the strong spiritual ties that bind the home together. They feel the presence of holy angels as they go forth to their day's activities. "By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power."—*Ibid.*, pp. 42, 43.

Ideally, family worship should be conducted both morning and evening. "Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility with a heart full of tenderness and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God."—*Ibid.*, vol. 1, pp. 397, 398.

"In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and

guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him and thank Him for the blessings of the day that is past!"—*Ibid.*, vol. 7, p. 43.

Priest of the Household

It is the husband's (or father's) responsibility to take the lead in establishing family worship and conducting this twice-daily exercise. If the man is indeed the head of the house, here is a legitimate place for him to shoulder his responsibilities! The pattern for this was set by the patriarchs. Abraham, for example, took the lead in the worship of God. One can hardly imagine this patriarch leaving to Sarah the responsibility of establishing the family altar and slaying the sacrificial lamb.

And what a powerful influence was Abraham's example, not only on his household of approximately 1,000 souls but on the surrounding community. "Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah."—*Education*, p. 187.

Inspiration states clearly that the God-fearing man of the household should take the lead in the spiritual life of the family. "Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."—*Patriarchs and Prophets*, p. 144.

As priest of the household, the father "should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which

God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessings to the family."—*Testimonies*, vol. 2, p. 701.

This statement and others suggest that while the father should take the lead, the mother shares the responsibility and should assume it when the father is absent. "The father, or, in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood."—*Ibid.*, vol. 7, p. 43.

In some homes, of course, the father is an unbeliever. In others, though a Christian, he may decline to accept his spiritual responsibilities. Under these circumstances some mothers may feel that the situation is hopeless, and that family worship cannot be conducted.

To all such we would say, Do not yield to Satan's whispered counsels. Work for the salvation of your children even if your husband has no interest in spiritual things. "Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the care of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, 'Suffer the little children to come unto Me, and forbid them not' . . . , still invites mothers to bring their little ones to be blessed by Him."—*The Ministry of Healing*, p. 42.

Some families do not have worship because they feel incapable of conducting it. To those we would say, It is better to conduct some kind of worship than to have none at all. Just as the best way to learn to swim is to get into the water, so the best way to establish the family altar is to get started and keep going. Next week we shall present several suggestions that may prove helpful.

K. H. W.

(To be concluded)



1-AO CLASSIFICATION

Some Adventists question whether our young men should accept 1-AO classification assigned by their draft boards. I suggest that they prize the freedom this country offers them. During World War I, I served one year and two days at Camp Lewis. Because I was able to do office work, I was assigned to the camp adjutant's office. To show what a gentleman this officer was, I wish to relate two incidents. First, he called two black men into his private office and tried to get them to go to France in a labor battalion. Their reply was "No. That is no place for a Christian. There would be no time for prayer and meditation. Therefore, we cannot agree to go." He dismissed them and came out into the larger office and told the other three or four boys that he thought the black men were right.

Then there was an SDA boy in the depot brigade who should automatically have been sent to the Quartermasters Corps. I told the adjutant about this, and he immediately called the company commander, reminding him of a general order that all 1-AO men were to be sent to the Quartermasters Corps. He replied that he could not find anyone to take the young man's place, which was wash-

ing dishes for more than ten hours each day. About a week later I reminded the adjutant that the young man had not yet been transferred. Immediately he called the company commander and directed him to transfer the man at once. The company commander came into the kitchen where the young man was and told him to get all of his belongings immediately because he was being transferred. The Quartermasters Corps was across the parade grounds, which was more than a mile wide. When I got back to my quarters for supper I met the Adventist serviceman, and he told me that he had been on the double quick across the parade grounds and was exhausted when he arrived. He could not understand why his move was so sudden. Then I told him the reason.

SDA's are loyal citizens, and when governments grant religious freedom to their servicemen, Christians can in good conscience render noncombatant support.

H. J. PERKINS

Portland, Oregon

THE REVIEW AN ART GALLERY

I love the REVIEW. It means more to me each passing year. I like to think of it as an art gallery, for on its walls are hung pictures galore—pictures to suit every taste.

Truly it is a democratic gallery, more so in the past few months since the "readers" room was added. From the time I approach the front door till I go out the back (sometimes I go in the back door first), I am intrigued with the many pictures I see—pictures for the historian and nature lovers,

paintings for the deeply religious, helpful drawings on homemaking for the Marthas, and even drawings for the younger set.

Yes, my friend the art gallery is new every week, and as long as probation lasts I hope for and expect its weekly visit to my home, garbed in its white duster and bearing my name and address.

EUNICE F. PHELPS

Modesto, California

EATING OUT ON SABBATH

Re the editorial "'Eating Out' on Sabbath" (Dec. 19). It was not on Sabbath, but Jesus was faced with the problem of feeding unexpected, uninvited guests—5,000 men besides women and children.

The matter of purchasing food at the stores was brought up, but Christ settled the problem by commanding the disciples to feed the people with the food that was at hand.

If we served our unexpected guests the food we had on hand in our freezers and cupboards, I am sure it would not be as simple a diet as Jesus provided for the multitude. It probably would not be as elaborate a dinner as is usually served to guests on Sabbath, but it would be wholesome and nutritious. The hostess might not receive as much flattery about her delicious cooking, and her pride might suffer a little, but I believe God would approve and consider it better Sabbathkeeping than to go to the restaurant on His holy day.

J. ELMER WHELPLEY

Hendersonville, North Carolina

PHILIPPINES:

Largest Convention Held for Colporteurs

Nearly 1,000 Filipino literature evangelists converged on Baguio City, Philippines, during the first week of March to attend the largest Adventist colporteur institute ever held.

This second national tri-union convention of the Home Health Education Service of the Philippines was held at the Teachers' Camp in the mile-high city of the Republic's mountain resort area. A total of 863 licensed and credentialed delegates were considered official while 200 to 300 were visitors and observers. Sabbath attendance reached 1,200.

The week-long meeting was under the direction of the publishing department of the Far Eastern Division in cooperation with the publishing secretaries of the North, Central, and South unions. The program included instruction, reports, devotionals, demonstrations, and plenty of Filipino music.

The main instructor for the daily program was W. A. Higgins, associate secretary of the Publishing Department of the General Conference. Other guest speakers included E. W. Tarr, secretary, Bureau of Public Relations, General Conference; C. C. Kott, Sabbath school secretary of the Pacific Union; Paul H. Eldridge, Ralph S. Watts, Jr., E. A. Brodeur, M. R. Lyon, and D. A. Roth, all from the Far Eastern Division; and the three union presidents serving the Philippines.

The literature work of the church in the Philippines has come a long way since August, 1905, when R. A. Caldwell, an Australian colporteur, sailed into Manila Bay to pioneer Adventist work in the islands. His first efforts to sell books bore fruit so that now, 64 years later, there are nearly 120,000 Adventists in the more than 7,000 islands of the Philippine archipelago.

Pastor Brodeur, division director of publishing activities, told delegates that "from the very beginning of Adventist work in the Philippines the story has been one of progress. The publishing story in the Philippines has been one of God's blessings and miracles. Today the



E. A. Brodeur pins the Star Colporteur pin on Isaiah Maunes, of the Davao Mission.

publishing work of Adventists in the Philippines has reached unprecedented heights. With an army of literature evangelists approaching the 1,000 mark and reaching into every area of the islands each year, hundreds of souls are brought into the kingdom of God through the printed page."

The top literature evangelist in sales for the Philippines in 1968 was Manuelito Tejano of the Central Luzon Mission of the North Philippine Union. In another category, a Filipino literature evangelist, Isaiah Maunes of the Davao Mission in the South Philippine Union, was the top-man literature evangelist of the Far Eastern Division for 1968. He was selected not only on the basis of sales, but on hours, Bible studies, free literature distributed, and baptisms. Fifty of his customers were baptized in 1968.

The first national convention of Filipino colporteurs was held in 1965 at Zamboanga on the island of Mindanao. Annual institutes are held in unions, but a national convention is held every four years. The program was largely managed by A. N. Santiago, publishing secretary of the North Philippine Union.

D. A. ROTH
Assistant Secretary
Far Eastern Division

MEXICO:

GC Educator Observes Unusual School Features

Finding two televised-instruction classrooms in a "mission field," speaking to 500 state university students on short notice, and the transition from flying in a jet to pushing a muddy bus were all packed into three brief days for a world church leader visiting Mexico in February.

Charles B. Hirsch, educational secretary of the General Conference, spent a little more than one week in the western-most part of the Inter-American Division visiting the residential secondary schools at Navojoa, Sonora, and at Linda Vista, Chiapas, and the college at Montemorelos, Nuevo, Leon, which for the first time is offering the fourth year of college ministerial training.

Some of the unusual features of the schools visited by Dr. Hirsch were an industry that manufactures automobile and truck batteries (Navojoa), broom-corn processing (Montemorelos), and the televised-instruction classrooms (Altamirano Secondary School, Mexico City). The Altamirano school obtained the highest place among 15 experimental TV-classroom schools recognized by the federal government, and is one of 15 new secondary schools established in the Inter-American Division since the 1966 General Conference. The total is now 52.

The press, radio, and TV coverage of Dr. Hirsch's visit was an example of the new outlook for SDA public relations in Mexico. David Garcia Poyato, PR secretary for the Mexican Union, and the local men working with him, had arranged for contacts that resulted in a half-hour radio

interview, a TV news spot, and seven front-page articles with photographs. A lecture to 500 university students at the Institute of Arts and Sciences of Chiapas brought Dr. Hirsch in touch with the leading educational authorities of the state, who received him at the airport and accompanied him on the platform.

CHARLES R. TAYLOR
Departmental Secretary
Inter-American Division

SOUTH SEAS:

Americans Bring Plane for Short-term Service

An American pilot and his twin-engine Beechcraft have just logged 22,000 miles up and down the length of the Bismarck-Solomons Union Mission, serving the needs of workers, institutions, and members. Now Wayne Fowler and his wife have returned to their home on Shaw Island, Washington.

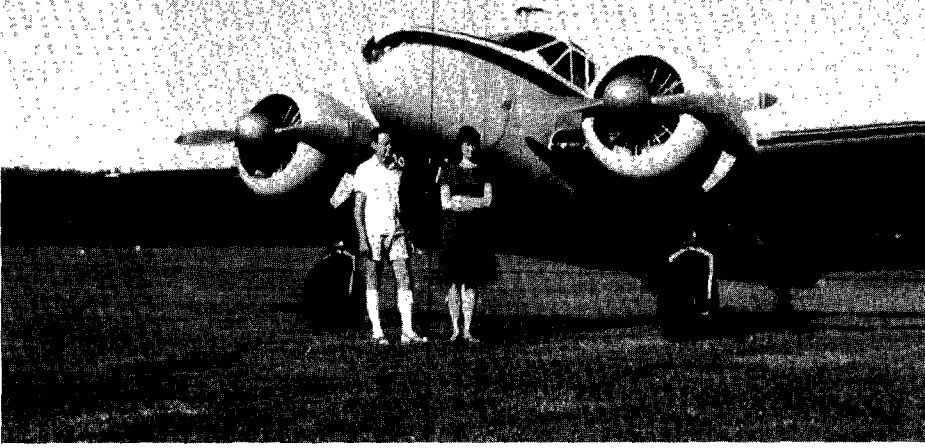
The fact that the Fowlers were going to donate their time and the use of their plane was reported in the REVIEW of November 21. Now the story of their interest in the South Sea Islands, their flight across the Pacific, and their contribution to mission work can be told.

Mr. Fowler's interest in mission aviation was stimulated in 1966 when he and his brother, Darrel, ferried a Cessna 180 (VH-SDB) from the United States to New Guinea. Wayne saw something of the work of the gospel in New Guinea, and since then he has longed to return to the islands to help finish the gospel work. He offered to bring his plane to Rabaul, New Britain, for two or three months.

During the same time a number of the workers in the Bismarck-Solomons Union Mission had been studying the feasibility of the mission's operating an aircraft throughout this vast chain of islands from Manus and Emira Island in the north to the scattered Solomon Islands group to the south. Most of the island groups along this chain have airstrips, many of which date back to war years. Could these same strips, from which planes had once headed out over the blue tropical waters on missions of destruction, now see a plane hastening back and forth carrying the message of truth and salvation? Mr. Fowler's twin-engine Beechcraft (N1322M) could perhaps set the pattern, so the union committee voted wholeheartedly to accept the generous offer of such service.

Letters passed between Rabaul and Shaw Island with eager planning for a new phase of operation to be tested over the year-end period. Finally, on December 13, the Department of Civil Aviation rang the mission headquarters, advising that Beech N1322M was due in from Wake Island at 2:00 p.m. It was an overcast day, not the most suitable for flying.

Before the advised arrival time all the mission personnel at Rabaul congregated at the airport. Unfavorable winds and storms had impeded progress, and it was with a prayer of thanks that all saw the



Mr. and Mrs. Wayne Fowler, of Washington State, and their Beechcraft on the airfield at Rabaul, New Britain, their base for two months of volunteer mission service.

twin-tailed blue-and-white plane break through the overcast and settle onto the field. Mr. and Mrs. Fowler were weary as they clambered over the extra tanks in the plane's roomy cabin. Behind them were 16 hours of nonstop flying from Wake Island. They were glad to be safely in Rabaul; and the mission staff was glad to see them.

The wearying, three-hop flight from San Francisco via Honolulu and Wake Island was not without incident. Here is how Mrs. Fowler described the trip in a circular letter to friends written soon after arrival.

Good Trip Till Halfway

"We had a good trip until we were halfway to Hawaii. We began to encounter some clouds, and by this time Wayne had heard on the radio about a storm we were heading into. We ran into progressively worse weather, but nothing to worry about so far as flying is concerned. We were in radio contact at all times and that helped. Because of strong head winds and turbulence, Wayne was not too confident that we had plenty of fuel to reach Honolulu, so he asked for a coast-guard escort the last one hundred miles or so, but not because we were having any trouble.

"The powers that be decided that we should land on Maui because it was closer, but the weather there was worse than at Honolulu. The Maui tower controller guided Wayne to the strip, but the weather (wind) was terrible and the rain was coming down so hard that it was difficult to see the runway lights. Wayne made a valiant attempt to land, but he had a cross wind and it was impossible for him to hold the plane on the runway; so he added power to climb out, and decided to try to make Honolulu.

"This is where our few minutes of real trouble began. As we tried to climb out after the attempted landing, the plane was sluggish and the engine was working too hard. The right engine began to overheat and from all appearances both air-speed indicators had quit working. Not knowing why the engine was overheating would cause one to think it was out of oil, which in turn might mean an engine fire! So, with all this happen-

ing we decided it would be better to crash-land on Maui than to come down in the ocean, and we turned back to try again to land.

"We firmly believe the Lord was intervening, because the wind, although bad, had abated somewhat and was coming right down the strip and not across. This time we landed safely. There was a large fire truck with flashing red lights to guide us to a parking area. We could hardly see it for rain, and the wind was still so bad that it swung the plane one way and then the other as we tried to taxi. We were never so grateful to be on the ground!

"As it turned out, the reason for the sluggish climb-out after the first attempt to land was a malfunction of the flaps. Wayne had flicked the 'up' switch, but the flaps stayed down and created a great deal of drag, which caused the engines to work hard and overheat. There was plenty of oil in them. We had the minor repairs cared for in Honolulu when we got there the next week.

"It took us 18 hours from San Francisco to Maui. We had been awake for 24 hours, and we were really exhausted."

Destination: New Britain

From Hawaii to New Britain the journey was uneventful. After a Sabbath's rest Wayne was keen to prepare the aircraft for service throughout the union. Extra fuel tanks used on the flight were carefully removed and the seats reinstalled. By midafternoon Sunday the aircraft was ready, but because of regulations, Wayne had to take a written examination on air legislation before being allowed to fly in Australian territory. This was carried out. However, it was almost ten days before all approvals had been received and the program put into operation.

During this period special approval was granted to allow Wayne to carry out a mercy flight for the Public Health Department. This involved a flight to a group of coral atolls about 170 miles east of Rabaul, where two very sick patients were picked up and flown in for special care.

Soon Mr. Fowler and his plane became familiar sights to Adventists scattered

throughout the union. Our people on tiny Emira Island were thrilled to have the plane come in there a number of times, landing at the one-time large American airbase. Most of the island's population crowded around to see "our" plane.

Meanwhile, on nearby Mussau the people are eager to complete an airstrip in preparation for the day when the union will have its own plane. Such islands as Mussau, Emira, Rennell, and Bellona in the Solomons, isolated by vast stretches of water, could be only a hop away with the use of a plane.

Then there are areas, unentered as yet but with landing fields, that could be reached quickly and effectively by plane. Take, for instance, the far-off Santa Cruz group in the Solomons—hours of flying could replace days of sailing to make the entering wedge for the gospel message.

With more than 130 hours of flying time and about 22,000 miles logged, Mr. and Mrs. Fowler have now winged their way back to the United States. Delegates to conventions or annual meetings, workers on transfer, students for training courses, headquarters staff on itinerary—all were moved quickly and conveniently by the plane. Savings in time and finance, matched with the fact that our workers could extend their program, were effected by this use of N1322M.

What of the future? As in the New Guinea Highlands, so aviation will play a real role in sending the message through "the midst of heaven" in the Bismarck-Solomons area. Wayne Fowler has demonstrated the feasibility and effectiveness of a full-time aviation program among the islands of the sea.

JOHN R. LEE
Departmental Secretary
Bismarck-Solomons Union Mission

BRAZIL:

Donated Camper Serves Evangelist in Minas

The evangelistic camper we are using in Minas Gerais is the only camper in this part of Brazil. It is the center of interest in every town we visit. Sometimes in traffic I have seen cars almost run into telephone poles because of the drivers' interest in our camper.

When Mrs. Bottsford and I go on a trip we are able to have the comforts of home. The camper has been outfitted with refrigerator, stove, bathroom, clothes closet, running water, foam-rubber-mattress double bed, self-contained 12-volt water pump, and a plug-in 110-volt electrical system. So we are able to work efficiently for the Lord. Our equipment includes projectors, slides, films, tape recorder, record player, loud-speakers, records, and other items, including food-stuffs.

On our first evangelistic trip we went to Araxá, a resort town in western Minas. Here the mission temperance secretary helped us with a Five-Day Plan before the series of meetings began. Then my

wife held a Vacation Bible School for the children of those who attended the meetings. Almost 60 received certificates. Already there have been baptisms.

This comfortably outfitted camper is ours as a result of an idea and a letter. Back in 1966, while I was still working as departmental secretary in the Bahia Ser-gipe Mission, I saw a magazine advertisement about a camper. The idea occurred to me, Wouldn't it be ideal for full-time evangelism? Buying one on a missionary's salary would be impossible, so I decided to write to the factory and ask for a camper to be donated for our evangelistic program here in Brazil.

One morning about two weeks after I had written the letter to a company in

Michigan, I was returning from a trip into the interior. When I arrived at our apartment my wife's greeting was an excited one. She said, "We have a letter from Wolverine Camper Company stating that there will be no problem in this donation. All you need to do is have somebody get it at the factory."

You can well imagine our surprise and joy. Even though this camper would be only a shell, outfitting it would present no problem. Thanks to W. E. Phillips of the General Conference, the camper was shipped to us and is now in full service.

Camper evangelism is helping to break prejudice in Minas.

R. C. BOTTSFORD
Minas Mission Evangelist

To Those in Distress—an Act of Love

By S. F. MONNIER
Departmental Secretary, Southern European Division



At the doorway of their home survivors of an earthslide on Madeira gratefully accept clothing, food, and condolences from E. Rodriguez (left), Portuguese Union lay activities secretary, and an assistant helping with this disaster-relief operation (right).



Torrential rains struck the Atlantic Ocean island of Madeira not long ago, bringing disaster to at least one family and material loss to many others. In this situation Adventist welfare workers stepped in to help.

With E. Rodriguez, lay activities secretary of the Portuguese Union Mission, I was in Funchal, the capital, to participate in a lay instructors' course for the 200 members of the four churches on the island. We had not been in the city long before we learned of floods and mud slides that had caused devastation in other sections of Madeira.

Four persons died in this house when an earthslide, resulting from heavy rains, swept down upon them and the house fell.

When we discovered that an elderly woman and three children had died when their house collapsed under the mud slide, our hearts responded with deep Christian concern. Surely we could find some way to show the family our love and bring some material relief.

We decided to visit the section of the island that had suffered from the deluge in order to meet the survivors of this severely tried family, and also to speak with the people who had suffered through this natural catastrophe. Money, food, and clothes were gathered together, packages were made up, and the members of the Adventist welfare organization set out in a taxi for the mountainous area.

To our question "Do you know the Adventists?" the taxi driver answered: "Oh, yes. Every year they make a collection for their mission."

How surprised and glad he was to learn that the Adventists with him in the car were about to visit the mud-slide victims.

The meeting was moving. We did not see the mother. Courageous and brave even in her deep sorrow, she had gone alone to the field to secure the daily food for the other members of the family. In the meantime we talked with the father and the grandfather as well as with the neighbors, who gave us many details of the devastation.

The food and clothes were accepted with gratitude, and the gifts caused a faint smile to appear on the sad lips. Our hearts were rent by the sight of such sadness, and our spirits were troubled by the enormity of the task before us. We did not leave these poor people before the pastor of Funchal had uttered a fervent prayer to God.

The next day we visited another region equally ruined by the rains. Several houses had collapsed, but with no loss of life. Also here our presence was comforting and warming to those who were almost overcome by the adversity. Nothing had officially been done for these victims. We were the first.

Now reliving these events and considering the misery—relatively small in comparison with the great earthquakes, continued famines, and terrible cyclones—I think how the daily life of millions is interrupted by unexpected disaster with increasing frequency. We must answer the appeals when they come, take all opportunities to serve humanity in distress, rush to those who cry, to those who are lonely. We must be ready constantly because distress is always there, and everywhere there is need of love. Has the Saviour not given us such an abundance of love in order that we may transfer it to others? In this way the hearts that have become numbed, indifferent, or bitter through suffering may again be warmed and quickened.

You and I cannot visit and pray with every disaster-stricken family, but we can give liberally so that our fellow disaster-relief workers can step in. Shall we not give much more to the Disaster and Famine Relief Fund than we ordinarily would, because the needs are greater?

Atlantic Union

✦ Nine new members were added to the Hudson, Massachusetts, church following the recent crusade held in the church school by Evangelist Jim Gilley.

✦ Operation Winter Wardrobe, a \$1,000 aid-to-needy-children program sponsored by the Capital City church in Albany, New York, furnished 6- to 12-year-old children with warm clothing in an effort to help prevent school absenteeism. More than 100 items—boots, coats, shoes, mittens, and other apparel—were distributed. Program directors were Mrs. Annetta Andre and Charles Morton.

✦ Hugo Visani, pastor of the Spanish Manhattan church, reports that a branch Sabbath school conducted at Haverstraw has produced a number of baptisms through the years. Now the group has grown so much that larger quarters are needed. The parent church has selected three families to foster the work at Haverstraw, and one of the three has been asked to move there to give steady help.

✦ The Spanish Washington Avenue church, Bronx, New York, maintains three baptismal classes: a beginners' class, an advanced class, and finally one for those who are nearly ready for baptism. Arthur Santos is pastor.

✦ A Five-Day Plan held at Newburgh, New York, led to unexpected activities. A Smokers Dial set up to advertise the Five-Day Plan was so successful that it was necessary to ask the telephone company for a separate line. Hearing about this interesting telephone venture, the local radio station asked whether it might play the recorded message directly over the air. This in turn led to a radio interview and an invitation to conduct a radio worship service. Assistant pastor Arthur Schumacher reports a number of Bible studies are being conducted, and a Voice of Youth evangelistic series is now planned.

EMMA KIRK, *Correspondent*

Central Union

✦ Dr. Melvin Hill, chairman of the Union College music department, served as guest director of the Southern Union Music Festival held at Mount Pisgah Academy, April 2-6. Dr. Hill directed the band portion of the festival.

✦ Mrs. Shirley Stiles, of Sheridan, Wyoming, is the Central Union winner of the Pacific Press-sponsored contest entitled "What the Conflict of the Ages Series Means to Me." Mrs. Stiles received the Conflict of the Ages set in the new, modern cover and a check for \$50.

✦ The annual union-wide academy temperance rally was held at Enterprise Acad-

emy, Kansas, the weekend of March 14 and 15. Representatives from all academies in the union were present. Euel Atchley, youth director of the General Conference Temperance Department, and the union and local conference secretaries directed the program. The union's Grand Action Trophy went to Enterprise Academy. The State of Kansas has designated the academy as its official representative in temperance education to the Kansas public schools.

✦ R. H. Nightingale, president of the union, left April 10 to visit the Far Eastern Division. He will have speaking appointments and observe our mission work. He will also attend the mid-year committee of the division. On his way home he will attend the World Youth Congress in Europe. This trip is being made at the invitation of the General Conference.

✦ The youth of the Colorado Conference are involved in a 2-million-penny drive, April 12 to May 17. R. M. Wisbey, youth director, hopes to make the conference camp, Glacier View, adequate for year-round use for youth and church groups as a result of this campaign.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The lay activities group of the Ebenezer church in Philadelphia recently mailed out more than 2,000 pieces of Bible literature to persons requesting answers to questions raised by J. Milton Thomas' Dial for Truth program.

✦ Auldwin T. Humphrey, pastor of Newtonville and Jericho, New Jersey, churches of the Allegheny East Conference, was the speaker for the North Philadelphia Youth Week of Prayer.

✦ A groundbreaking ceremony was recently held on Troxel Road in Lansdale, Pennsylvania, for the new Orvilla church. Participating in the services were O. D. Wright, president; E. M. Hagele, treasurer; and Louis Canosa, educational secretary, all of the Pennsylvania Conference. The new building will have a seating capacity of 380. Construction was to begin April 1 and will cost about \$175,000. Richard Meier is the district pastor.

✦ Jess Dixon, pastor of the Salem, New Jersey, church was asked to give a daily TV program in behalf of the Salem Ministerial Union. The 30-minute program ran for a week and was entitled "Reach of Faith." It consisted of interviews with ministers, religious readings, Bible stories from filmstrips, and other religious items. Lt. Col. (Chaplain) John Keplinger, an SDA chaplain stationed at Fort Dix, New Jersey, was invited for an interview. He presented the work being done for the servicemen and spoke of the church's non-combatant views, the problems of our young men entering the service, Camp Doss, and the Medical Cadet Corps.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Three former Seventh-day Adventists were rebaptized recently at the Chicago Heights, Illinois, church. Tears of joy flowed as members of the congregation saw their loved ones return to walk with the Lord after as much as 25 years away from what they knew was right. These three were the fruitage of the North American Concern program for former or backslidden Adventists.

✦ During the latter part of February local conference officers and officers from the Lake Union and General Conference surveyed the operations of the Lake Region Conference over the past five-year period. During this time membership increased by 2,278, and the tithe income increased by \$468,740.78.

✦ Sp 5 Paul L. Clark, of Downers Grove, Illinois, recently returned from Vietnam, where he served as a medic with a light infantry brigade. He has been awarded a Bronze Star for heroism displayed in action.

✦ Four Andrews University ministerial students participate actively in the program of the Chicago Heights district in Illinois. Two students are in the district each Sabbath. By alternating between the Chicago Heights and Harvey churches, the pastor, A. R. Friedrich, can spend the afternoon with the students making pastoral and hospital visits, giving Bible studies, and engaging in other missionary work. The students are also participating in the current evangelistic meetings.

✦ Eleven young people were baptized at the Milwaukee Central church in Wisconsin on March 1 through the work of the Bible instructor in this area, Aileen Berger. Two will become members of the Waukecha church, and the others will join the Milwaukee Central church.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Pastors Paul Cole, of Grangeville, and Gerald Schulze, of Orofino, conducted evangelistic meetings in the small north Idaho town of Kooskia during March. When the call was given, 17 young people came forward in surrender to their Saviour. Twelve of these, between the ages of 14 and 20 years, had little or no prior contact with the Adventist message.

✦ Barry Moore, of London, Ontario, was guest speaker March 27 at the Mount Ellis Academy assembly, emphasizing the theme "Keep Thy Heart." Mr. Moore is president of Crusade Evangelism International and travels through the United States and Canada talking to youth groups.

✦ Many grade school students raised funds for the Valentine offering for Faith



Walla Walla Students Welcome New President

Walla Walla College students representing all areas of the world don their national costumes to welcome Robert L. Reynolds, WWC's new president, early this year.

Norman Rudolph, of Wilder, Idaho, president of the 1,650-member Associated Students, presents to President Reynolds his ASWWC membership card (foreground).

Others greeting the new college administrator are (left to right) Zeline Walker, nursing major, Monrovia, Liberia, West Africa; Ole Kristensen, history, Viborg, Denmark; Federico Chuquimia, business and economics, Bolivia; Dorothy Giblett, graduate program in education, Wahroonga, New South Wales, Australia; Elsie Tan, music education, Penang, Malaysia; and Sukhdev Mathaudhu, mechanical engineering, Laksar, India.

MAE M. LAY

Director, Public Relations

for Today. The Burien school in Seattle with 21 students raised \$80; grades 1-4 at The Dalles, Oregon, raised \$55.50; and the 18 students of the Dillingham, Alaska, school, raised \$215.45.

✦ Glenn A. Coon held a ten-day Positive Living Clinic at the Tabernacle church in Portland, Oregon, during April.

✦ While Pastor and Mrs. S. Arthur Bushnell, of the Sharon (Portland, Oregon) church were on vacation, Elder Bushnell conducted the Week of Prayer in the Glendale church of Minneapolis, Minnesota. These nightly services were evangelistic in nature.

IONE MORGAN, *Correspondent*

Northern Union

✦ Peter Samograd and James Parmele are conducting evangelistic meetings in Java, South Dakota, which has a population of about 400. The services are being supported by the Bowdle church.

✦ Jim Armstrong, local elder of the Mason City, Iowa, church, holds the current Mason City Jaycee Outstanding Young Religious Leader Award. The citation noted that he preaches twice a month, conducts prayer meeting once a month, and is a member of the school board, building committee, and church board. It also stated: "He believes he must put Christ first in everything he does."

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The Los Angeles Tamarind Avenue church has formed an Outreach Commission, the volunteer members of which fill needs not covered by other church officers. Activities thus far include care for newly baptized members and senior citizens, community services such as well-baby clinic, literature distribution, and reporting welfare needs.

✦ Six San Gabriel Academy seniors are semifinalists in a California State competition for scholarships on the basis of ability and financial need. They are Michael Boyko, Dianne Holder, Nancy Hoyt, Dennis Imai, Carol Richardson, and Terry Roberson.

✦ The aviation program at Pacific Union College is the subject of a three-page illustrated article in the March *AOPA Pilot*, published by the Aircraft Owners and Pilots Association. It describes how "prospective Seventh-day Adventist missionary students may receive flight training to help them in their work abroad," under the direction of Dr. Richard Fisher, head of the industrial education department. The article concludes: "When you want to visit aviation on a scholarly hill, dig out a California chart and look for Angwin. It's usually above the fog, the nearby scenery is beautiful, and the people there have some very interesting ideas on both aviation and life in general." *Pilot* has a circulation of 162,000.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ The South Central Conference reports that a new welfare center was opened in Greenville, Mississippi, March 19. R. J. McKinney is pastor.

✦ Four Florida youth will go to the Zurich Youth Congress this summer as special representatives—Teresa Trimble will represent Southern Missionary College; Bob Hunter will be the Southern Union representative; Marilyn Jacobs will be the representative from her home State; and Carlene Bremson was chosen by the Pacific Press as its youth representative through a winning statement on "What the Conflict of the Ages Series Means to Me."

✦ One hundred eleven persons were baptized into Carolina Conference churches during the first 12 weeks of this year.

✦ Ministers and local elders of the Carolina Conference met in Charlotte on March 23 to study the need for a new cafeteria building at Mount Pisgah Academy. Oscar L. Heinrich was the guest speaker. The group voted unanimously to promote a \$75,000 offering.

✦ Twenty-one persons were baptized in Hendersonville, North Carolina, at the close of meetings held by W. D. Brass and D. P. Herbert.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The new Menard, Texas, medical facilities were opened formally not long ago. They include a 30-bed hospital wing and a 40-bed nursing wing. In connection with the opening, the citizens recognized the service of H. M. Westphal, M.D., a graduate of Loma Linda University who has been in medical practice in the Texas Conference for nearly 35 years.

✦ Young people of the Texas Conference spent April 10-12 at Big Bend National Park. The weekend, directed by the MV department, included activities for the entire family.

✦ Twenty persons attended a recent Five-Day Plan to Stop Smoking at the Memorial Hospital in Beeville, Texas. Group-therapy sessions were conducted by Chaplain Wayne Easley and Dr. Tom Reagen. The smokers who attended had a combined total of 324 years of smoking and were consuming 515 cigarettes a day at the start of the class. Ten of the 20 were able to stop smoking by the end of the fifth night.

✦ The Jay, Oklahoma, church, under the leadership of W. F. Hancock, raised more than five times its goal in the 1969 Religious Liberty crusade.

J. N. MORGAN, *Correspondent*



New Wing Opened at Boulder Hospital

Boulder Memorial Hospital, the second oldest Seventh-day Adventist medical institution, serving Boulder, Colorado, for almost 75 years, opened its new million-dollar three-story east wing the first week of March.

An open house for the people of Boulder was begun with a ribbon-cutting by Eric W. Schmidt, representative to the Colorado legislature and recently named Boulder Citizen of the Year.

Quiet surroundings, outside rooms with a pleasant and restful view, special comforts and conveniences for patients, and a design that permits convenient observation of patients by nurses are features of the new building. The addition has a new clinical laboratory on the first floor, an entirely new 34-bed surgical section on the second floor, and 34 medical beds on the third floor. Most of the rooms face the mountains.

Although the new building provides 68 new beds, 48 of which are private rooms, the net gain is only 26. The old south wing, built in 1918, will be phased out of use as the new building is occupied. No Federal funds were used in this new construction that results in a total licensed capacity of 115 beds.

Patient rooms surround a central core area where nursing stations, conference rooms, examining rooms, diet kitchens, and utility areas are located. The nurse call system includes an intercom for direct communication with each patient from the central nursing stations. Four private rooms on the medical floor will be specially equipped for cardiac care. Individual bedside monitors will be connected to a central monitor in the nursing station, permitting constant and simultaneous observation of the condition of all four patients.

WARREN M. CLARK, *Administrator*



Second Anniversary of SMC Station

A tower, instead of candles, decorates the birthday cake prepared to celebrate the second anniversary of WSMC-FM, Collegedale, Tennessee, as an 80,000-watt station.

John Robinson, station manager, cuts the cake, and James Hannum, faculty director of broadcasting, watches.

Southern Missionary College's radio station serves portions of five States—Tennessee, Alabama, Georgia, and North and South Carolina—with educational, cultural, and religious programming.

COLLEGE RELATIONS OFFICE
Southern Missionary College



Gardena, California, Dedication

Dedication services for the Gardena, California, church were held the weekend of March 1. More than 400 attended.

Shinsei Hokama spoke at a consecration service Friday night; Helmuth Retzer, conference president, spoke at the Sabbath morning worship service; and Ray Alderson, former pastor and builder of the church, gave the dedication sermon.

Lawrence Downing is pastor. S. A. YAKUSH
Departmental Secretary, Southern California Conference.



Mobile Units in Pacific Union

Mobile welfare equipment of conferences of the Pacific Union converged at a meeting held recently at Soquel, California. Some of this equipment has seen considerable service in recent floods in California.

At the Soquel meeting conference lay activities directors noted that the mobile units are providing assistance in a wide variety of community services.

HERBERT FORD
Departmental Secretary, Pacific Union

Only a Paperback

By VICTOR H. COOPER

It was only an 80-page paperback, but it touched the spot and made Anne Scott, of Birmingham, England, want to know more about Seventh-day Adventists.

Last March, after reading *Alone With God*, she wrote to the Pacific Press Publishing Association in California and requested more literature. Another part of her letter read, "Could you please send me information about joining with you in your worship."

Mrs. Scott's letter was forwarded to the Stanborough Press, and the workers there replied by giving information about Adventist beliefs. They gave a list of the Birmingham churches and enclosed a complimentary copy of *Steps to Christ*.

They also sent a copy of the letter to Birmingham's district pastor, George Bryan, who alerted the local pastor, Richard Vine, to make the first personal contact.

Today Mrs. Scott is an active member of the Camp Hill Seventh-day Adventist church. Her husband, Austin, hopes to be baptized soon and is showing an interest in literature evangelism.

So much has been done from so little—one copy of an 80-page paperback, *Alone With God*.



V. L. Bretsch, president, Viet Nam Mission, formerly public relations and publishing secretary, Southeast Asia Union Mission.

M. D. Banfield, M.D., medical secretary (Southwest Region), formerly instructor of surgery, Baylor Medical University.

Richard McKee, pastor, Greenville, North Carolina, formerly publishing secretary (Carolina).

K. D. Johnson, president (Kentucky-Tennessee), from same position (Iowa).

E. E. Duncan, director of evangelism, Faith for Today, formerly departmental secretary (Kentucky-Tennessee).

Duane Ferguson, pastor, Wilson, North Carolina, formerly pastor (Pennsylvania).

W. D. Brass, evangelist (Carolina), formerly evangelist (Alabama-Mississippi).

Walter Hawk, Sr., associate publishing secretary (South Atlantic), formerly literature evangelist.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Zeferino Stabenow, returning to teach at East Brazil Academy, Rio de Janeiro, sailed on the S.S. *Mormacrid*, from New York City, March 4. Mrs. Stabenow and the children returned earlier.

Earl Gordon Meyer (attended LSC '38-'43; PUC '44; AU '60), transferring from South American Division after short furlough to be Bible teacher, Antillian College, Puerto Rico, Mrs. Meyer, nee Hazel Evelyn Lay (LSC '36; PUC '57; PU '59), and two children, left Miami, Florida, March 13.

Carl D. Christensen (attended SDATS '46), on pastoral relief assignment, Medellín, Colombia, for three months, and Mrs. Christensen, nee Alice Flatten, of Gentry, Arkansas, left Miami, Florida, March 16.

R. R. FRAME and W. P. BRADLEY

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)	
Church Lay Activities Offering	July 5
Medical Missionary Day	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
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6

1969 CAMP MEETING SCHEDULE

Atlantic Union

Greater New York	
English, Camp Berkshire, Wingdale	June 26-July 5
Spanish, Camp Berkshire, Wingdale	July 6-12
New York	
Union Springs Academy	June 26-July 5
Northeastern	
Camp Victory Lake, Hyde Park	June 26-July 5
Northern New England	
Pine Tree Academy, Freeport, Maine	June 26-July 5
Southern New England	
South Lancaster, Massachusetts	June 26-July 5
Bermuda Mission	June 12-15

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 11-19
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope,	
British Columbia	July 18-26
Manitoba-Saskatchewan	
SDA Campground, Saskatoon	June 4-12
SDA Campground, Clear Lake, Manitoba	July 16-19
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10
Ontario-Quebec	
Oshawa, Ontario	June 27-July 5

Central Union

Central States	
Camp Shady Hill, Edwardsville, Kansas	June 12-21
Colorado	
Campion Academy, Loveland	June 20-28
Kansas	
Enterprise Academy, Enterprise	June 3-7
Missouri	
Sunnydale Academy, Centralia	June 13-21
Nebraska	
Platte Valley Academy, Shelton	June 10-16
Wyoming	
Mills Spring Camp, Casper	August 12-17

Columbia Union

Allegheny East	
Pine Forge Academy, Pine Forge, Pennsylvania	June 19-29
Allegheny West	
Mount Vernon Academy, Mt. Vernon, Ohio	June 29-July 5
Chesapeake	
Catonsville, Maryland	July 10-19
New Jersey	
Garden State Academy, Tranquility	June 27-July 6
Ohio	
Mount Vernon Academy, Mt. Vernon	June 20-28
Pennsylvania	
Blue Mountain Academy, Hamburg	June 27, 28
Pittsburgh	June 20, 21
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 12-21
West Virginia	
Parkersburg	June 13-21

Lake Union

Illinois	
Broadview Academy, La Fox	June 12-21
Little Grassy Lake	August 6-9
Indiana	
Indiana Academy, Cicero	June 13-21
Lake Region	
Cassopolis, Michigan	June 26-July 5
Michigan	
Grand Ledge Academy, Grand Ledge	July 3-12
Upper Peninsula	June 13-15

Wisconsin

SDA Campground, Portage August 14-23

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 12-21
Montana	
Mount Ellis Academy, Bozeman	June 19-28
Oregon	
SDA Campground, Gladstone	June 26-July 5
Upper Columbia	
Walla Walla College	June 5-14
Washington	
Auburn Academy, Auburn	June 26-July 5

Northern Union

Iowa	
Oak Park Academy, Nevada	June 6-14
Minnesota	
Maplewood Academy, Hutchinson	June 20-28
North Dakota	
Sheneyne River Academy, Harvey	June 13-21
South Dakota	
State Fairgrounds, Huron	June 6-14

Pacific Union

Arizona	
Prescott	August 7-16
Central California	
Soquel	June 19-28
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 5, 6
Maui	September 12, 13
Molokai	September 19, 20
Nevada-Utah	
Provo, Utah	June 30-July 5
Northern California	
Paradise	June 25-28
Sacramento	June 18-21
Philo	June 18-21
Fortuna	July 29-August 2
Lodi	June 27-28
Southeastern California	
Anaheim	April 18, 19
Southern California	September 20

Southern Union

Alabama-Mississippi	
Bass Memorial Academy, Lumberton, Mississippi	May 30-June 7
Carolina	
Mount Pisgah Academy, Candler, North Carolina	June 6-14
Florida	
Forest Lake Academy, Maitland	June 6-14
Georgia-Cumberland	
Southern Missionary College, Collegedale, Tennessee	June 4-8
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 6-14
South Atlantic	
Hawthorne, Florida	June 12-21
South Central	
Oakwood College, Huntsville, Alabama	June 12-21

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 5-7
Ozark Academy, Gentry, Arkansas	June 11-14
Oklahoma	
Oklahoma City	June 11-19
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 7
Texas	
Keene	June 6-14
Texico	
Sandia View Academy, Sandoval, New Mexico	June 13-21

Of Writers, Articles, and Miscellany...

A newspaper article some months back told of a snack shop that had an unusually popular juke box. For a nickel a musically (?) inclined person could hear the popular song of his choice, and it seemed the supply of nickels was interminable. Finally, above the din, an idea hit the proprietor. He installed a blank so that for only a nickel a person could buy three minutes of beautiful silence. The idea caught on, and now across the country a person can buy silence in varying degrees in all sorts of restaurants, bus stations, and drugstores.

This week Richard Hammill, president of Andrews University, shares some thoughts on the benefits of silence in his article "The World of Silence" (page 1). This article has been adapted from a chapel talk he gave at the university.

Dr. Hammill received his Bachelor of Theology degree from Walla Walla College in 1986 and immediately began his ministerial internship in the Washington Conference. He served there for four years.

The General Conference then sent him and his wife to Vietnam as missionaries,

but one year later he accepted the invitation to become a departmental secretary in the Philippines. After only five months he was interned until the end of the war.

After returning to this country he became Bible teacher at Southern Missionary College, and later academic dean. Ordained in 1946, he completed his Master of Arts degree from the Theological Seminary that same year, and his Ph.D. from the University of Chicago in 1950.

In July, 1955, he became an associate secretary in the General Conference Department of Education, where he worked until 1963 when he went to AU.

Visitors to the grounds of the Washington Sanitarium and Hospital can't miss one of the first patches of flowers each year. Crocuses pop up in a front lawn where a thoughtful gardener planted them to read, "THANK GOD FOR SPRING." And that thought is echoed by Florence Allyn as she reminisces this week about springs past and present in her article "Spring Again" (page 8).

Mrs. Allyn is an active church member in the Baptist church in Carpinteria, California. Besides work for her denomination (Sunday school and Vacation Bible School teacher, church organist, Sunday school pianist), she has worked for the Salvation Army and Volunteers of America.

Although she lists her occupation as a housewife, she was a nurse until 1952.

In a cover letter she stated that a friend recommended that she send us the article.



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

JOINT MEETINGS URGED

TORONTO, ONTARIO—The national executive bodies of the Anglican Church of Canada and the United Church of Canada held their first joint meeting here on the planned merger of the denominations by 1974. They voted to recommend that their parent agencies—the Anglican General Synod and the United General Council—hold simultaneous meetings in 1970 or 1971.

BUS BILL REJECTED

INDIANAPOLIS, IND.—An amended "fair busing bill" that would have required each school district to provide transportation for non-public school pupils in its district was defeated by the House of Representatives.

BISHOPS TO MEET BLACK CAUCUS LEADERS

WASHINGTON, D.C.—An *ad hoc* committee of three Catholic bishops has been appointed to meet with leaders of the Black Catholic Clergy Caucus to discuss in depth their proposal to establish a separate secretariat for Black Catholicism.

The meeting is to explore ways in which the American hierarchy and black Catholics can work together to solve their common social and religious problems.

Chairman of the *ad hoc* committee is Bishop Peter L. Gerety, Apostolic Administrator of Portland, Maine. The other prelates are Auxiliary Bishop Harold R. Perry of New Orleans and Auxiliary Bishop Joseph F. Donnelly of Hartford.

Bishop Perry is the only Negro member of the American hierarchy. Bishop Gerety and Bishop Donnelly have extensive experience in social action work.

They will meet with four members of the Black Catholic Clergy Caucus, founded in April, 1968, to represent the 167 Negro priests in the United States.

The black clergy delegation will be led by Father Roland Lambert, chairman of the caucus. Other members will be its secretary, Brother Joseph Davis, S.M., of Dayton; Father Donald Clark of Detroit; and Father Raivlin Enette of Baton Rouge, Louisiana.

SUNDAY SALES PROHIBITION UPHELD

RALEIGH, N.C.—North Carolina's Supreme Court has upheld the constitutionality of a Raleigh ordinance prohibiting the sale of certain items on Sundays.

The S. S. Kresge Company had contended the law was in violation of the First Amendment of the U.S. Constitution, involving separation of church and state.

The court cited the decision of U.S. Chief Justice Earl Warren, who ruled that while Sunday-closing laws were undoubtedly religious in origin they have evolved into a secular nature providing a uniform day of rest for all citizens.

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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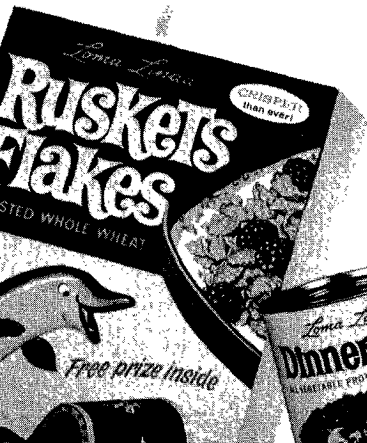


Umbrellas are made to keep people dry,
But showers like this are too good to pass by.
So whatever the weather, come rain or come shine,
You'll find something good in Loma Linda's food line.

QUALITY FOODS



SINCE 1906



Adventist Wins Fourth Place in International Bible Meet

Manuel Jara Calderon, an Adventist from Bolivia, took fourth place in the International Bible Contest held in Jerusalem, March 12.

According to David Riemens, director of the Israel Mission, two other Adventist pastors participated, one of whom won eighth place, Pastor Jean Rouillard, of France. Pastor Riemens watched the performance of Brother Rouillard with much interest, for he had given him his first Bible study in 1948 in Tunisia.

Graham Mitchell, of Australia, an Adventist who took first place in the International Contest in 1964, was invited to be present and served as a member of the jury.

W. P. BRADLEY

Hamburg House Publishes Paperback Great Controversy

A paperback edition of 50,000 copies of *The Great Controversy* by Ellen G. White has been published in German by the Hamburg Publishing House.

During the first three and a half months since these books came off the press, 11,000 copies have been sold to church members in West Germany.

H. E. Morenings, general manager of the Hamburg Publishing House, and the leaders of the conferences served by the publishing house are confident that the entire edition of 50,000 will soon be in Adventist homes throughout West Germany. As these books are lent to neighbors and friends they will provide an evangelistic thrust that will lead many to accept Christ as their personal Saviour.

D. A. McADAMS

Michigan Welfare Center Receives Ten Tons of Goods

Public-school students of Pontiac, Michigan, have brought in ten tons of clothing to the local Adventist welfare center.

In this city-wide drive, students collected the clothing and brought it to their school. Their goal was a pound a student. Clothing collected was divided between the Adventist center and the Salvation Army.

This is the second consecutive year in which the Pontiac center has benefited from this drive. Last summer this center received a gift of \$12,000 from the Kresge Foundation to enable it to complete a two-story 30-by-60-foot cement-block addition to the remodeled home that has served as the center.

ERNEST N. WENDTH

Missions Emphasis Weekend at Atlantic Union College

A lighted torch borne by 25 relay runners from Washington, New Hampshire, to South Lancaster, Massachusetts, highlighted a special missions weekend at Atlantic Union College, March 28-30.

Special programs featuring Gordon Bul-

lock, on furlough from the Philippines, Drs. Roger and Ethel Nelson and Dr. James Crawford from Thailand, and R. A. Hayden of South America, were presented during chapel and vesper services on Friday, during Sabbath school, and during the two morning worship hours on Sabbath.

Sabbath afternoon about 100 former missionaries and families paraded in costume and stood as an honor guard as last year's student missionary, Gordon Pifher, carried the lighted torch the last mile and down the aisle of Machlan Hall. John Lorntz, who has been chosen as 1969 student missionary, received the torch and responded to the challenge presented by Dr. Crawford.

Many youth interested in mission service were interviewed during these three days. W. R. Leshner, A. W. Millard, Frank Dietrich, and H. E. Douglass organized the program.

Illinois Conference Sets Up Lay Advisory Committee

The constituency meeting of the Illinois Conference was held at Broadview Academy on April 13. The delegates re-elected W. A. Nelson, president; Elton Dessain, secretary-treasurer; and the entire departmental staff.

V. C. Hoffman, educational secretary, announced plans for retirement at the end of the present school year. His successor will be chosen at that time.

A significant step was taken in voting to appoint a lay advisory committee for the conference. Several conferences in other parts of the North American Division have committees of this kind, but this is the first in the Lake Union.

The reports presented at the meeting showed the Ingathering per capita for the recent campaign to be \$28.46. An Illinois literature evangelist led the entire world in sales for 1968. Membership for the biennium shows a good increase.

A new conference executive committee was elected. Seven of the 11 members are new.

D. W. HUNTER

Arizona Delegates Plan Educational, Medical Advance

Amid a spirit of unity and earnestness to see the gospel commission fulfilled in their State, some 260 delegates gathered at Scottsdale on April 6 for the sixteenth biennial constituency meeting of the Arizona Conference.

Throughout the day the delegates discussed major plans for evangelism, Christian education, and medical evangelism in the conference. After considerable discussion the delegates voted a major upgrading of Thunderbird Academy, at Scottsdale, in preference to building a new academy for the conference.

Plans presented to the session call for expansion of evangelistic endeavors throughout the conference, and delegates reviewed a plan to build a new hospital in Tempe, Arizona.

John V. Stevens, president, and the entire staff of conference office leaders were returned to their posts by the delegates. Tithes and mission and Sabbath school offerings showed an increase during the past biennium, and membership is moving close to the 4,000 mark.

W. D. WALTON

Upper Columbia Delegates Vote Membership Program

About 500 delegates, representing 75 churches and 12,000 members, met for the Upper Columbia Conference biennial constituency meeting April 13, at Walla Walla, Washington.

A four-point program for the coming two years was presented by the conference staff: 1. To create a total evangelistic thrust. 2. To nurture and further indoctrinate new members. 3. To conserve and develop already committed members. 4. To place unprecedented emphasis on retaining former members. The evangelistic emphasis is already evident in the fact that 53 evangelistic programs are being planned for this year.

Because of the large membership of the conference and the heavy responsibilities carried by the present departmental staff, it was voted to add a budget for another departmental secretary.

R. C. Remboldt was re-elected president and I. E. Gray, secretary-treasurer. The entire staff was returned to office for the coming biennium.

E. R. Walde, president of the North Pacific Union, headed the union delegation at the constituency meeting.

R. R. BIETZ

New Treasurer Is Elected for South American Division

Manuel Carballal, of the General Conference Insurance Service, was elected treasurer of the South American Division at the April 10 meeting of the General Conference Committee.

Elder Carballal, originally from Cuba, has had wide experience in conference and institutional administration. He served for 23 years in several areas of the Inter-American Division and more recently in the North American Division at Columbia Union College and on the General Conference staff.

He succeeds J. I. Hartman, who has accepted the invitation of the Southwestern Union to serve as associate auditor.

D. H. BAASCH

IN BRIEF

✦ Thirty-nine pastors baptized 1,007 young people March 29 near Gitwe, in the South Rwanda Field of the Central African Union.

This baptism exceeds all previous records for a single baptism, according to the division's records.

✦ **Death:** Robert S. Joyce, president, Indiana Conference, April 10, at Loma Linda, California.