

# World Baptism Sabbath

By NEAL C. WILSON

Vice-President of the General Conference for North America

**A** BAPTISM in every church on September 27. This is the goal several divisions of the world field, including the North American, set for themselves at the 1968 Autumn Council. The union, the conference, and the institutional leaders of North America shared in the commitment.

We believe there is much to be gained by adopting mutual objectives and goals. We need to rally our forces, harness every possible talent, and enlist every willing heart. The messenger of the Lord tells us, "Let the gospel message ring through our churches, summoning them to universal action." —*Testimonies*, vol. 7, p. 14. The emphasis of the plan is not on numbers, but on concerted action.

It is hoped that the pastors of the various churches will have a number of baptismal days scheduled during the year, of which September 27 will be one. It is not the plan that there must necessarily be large baptisms on this day, though in some churches this may be the case. It is not suggested that those who are ready for, and who

request, baptism be asked to wait till September 27. We believe a person ought to join the church when he is ready. Nor should people be rushed or hurried into baptism simply to meet a deadline or to set a record.

This special Sabbath should be a challenge, not only to our pastors and evangelists but to individual members, as well. Every layman should begin working and praying for someone he might be able to influence and bring to Christ, and thus swell the harvest on September 27. His personal testimony of what Christ has meant to him and what He has done in his life and home will be a powerful argument in persuading others to accept Christ.

## A Precious Memory

It will be a precious memory for those baptized on this day to recall that they joined the church and gave their lives fully to Christ on World Baptism Sabbath. We believe that this emphasis on a particular day will create a bond of fellowship among our members. They will rejoice at the

thought that everywhere on this day people will be joining the church, the body of Christ, through baptism.

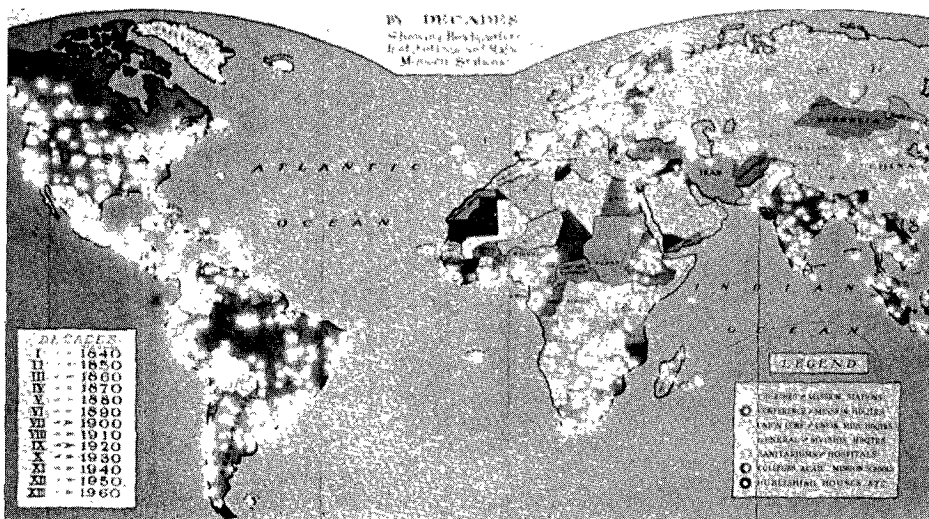
September 27 follows the World Youth Congress, at which great meeting many of our young people will have determined to be more personally involved by sharing their faith. Many of them may have people ready for baptism on that date.

A day such as is proposed should encourage every member in every church to think, plan, work, sow, pray, cultivate, and reap. God's plan of discipleship is that His followers should bring forth much fruit. We need to emphasize decisions and the need of fruitage from our many soul-winning programs and activities.

We would like to expand the number of participating divisions so that we could have a target Sabbath when a baptism would be taking place in every Seventh-day Adventist church around the world. Won't you accept the challenge and watch the Lord work through you? Follow every interest that comes to your attention. Be willing to let the Holy Spirit use you. Manifest boldness and tact, and your influence will be contagious. Never be hesitant or ashamed to ask people about their relationship with Christ.

"Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. . . . We have no time to lose. The powers of darkness are working with intense energy. . . . The great controversy is nearing its end. . . . The Lord is coming. . . . We are to prepare the way for Him by acting our part in getting a people ready for that great day."—*Evangelism*, pp. 218, 219.

Be assured that God will bless your efforts. Claim His promises and expect His prospering power. He has made Himself responsible for the increase and the harvest if we will but faithfully do our part. ♦♦



Several divisions have named September 27 as the day on which a baptism will be conducted in every church. It is hoped that before long there will be a worldwide baptism day.



# DAWN AFTER

EVA LUOMA PHOTO

*The working of the powers of darkness clouds earth's prospects, but Jesus' soon appearing will change this discouraging picture.*

**N**INETEEN centuries ago Christ uttered a prediction of a time to come—a description so accurate that if you did not know its source you might easily take it as being out of yesterday's editorial comment or a recent speech. These are His words: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

Where, among all contemporary portrayals of world conditions, will you find a briefer but truer picture of human outlook than that? Day by day, hour by hour, the news bulletins in our papers, on the radio, on the television screen, describe the crisis of this hour and announce new threats to civilization. Humanity today is living in an atmosphere of crisis, in a nameless dread of fresh catastrophes. We are indeed involved in a war of nerves, as so many recent writers have expressed it. To millions the situation is making life hardly worth living.

"There was a time," said a renowned writer recently, "when each morning sunrise brought promise of another peaceful day, and everybody was optimistic. There could be no more wars, and poverty would eventually be banished. But today we have an entirely opposite picture. We view with fear each evening sunset, dreading what the night will bring forth; and before we go to bed, we

look under it half expecting to find a lurking devil."

One reason for the despair that is creeping into so many hearts is the collapse of practically everything on which humanity has built its hopes for world betterment and stabilization and happiness. The League of Nations with its covenant and world court—where is it now? The World Disarmament Conference, the World Economic Conference, all the pacts and treaties to preserve the balance of power—where are they? The education that was to have been the world's emancipation, the science that was to have been the world's salvation, what have they brought to us? It is no overstatement to say that the world is devoid of hope today. Wherever we look we discover the helplessness of the world to solve its problems. "The way of man," says the Good Book, "is not in himself."

### World Devoid of Certainty

With the disillusionment of so many hopes and the blasting of so many dreams, no wonder heartlessness and discouragements have come, and the sense of security has gone. There was a time, well within living memory, when a man felt he could buy land and build a house on it with reasonable assurance of spending a lifetime in it and then leaving it to his children. But who feels that confidence today? There was a time when a man felt he could start a business and build it up and pass it on to his sons. How

By C. C. WEIS

# DARKNESS

many dare embark on that venture today? There was a time when a man who had saved a little money felt that he could safely place it in some form of investment. But after all the financial debacles and uncertainties of recent years, in a world situation so complicated and perilous, who feels safe about investments?

## Collapse

We live in a strange world. Never has the sound of the trumpet been so uncertain. Lawlessness and unrest have taken over. Never have our cities writhed in such jeopardy and fear. A commission appointed by the President of the United States reported that the domestic crisis in the country is the most serious since the Civil War. The burning of the cities, the civil disturbances, the rioting, the unrest, the looting, the robbing—all remind us of the words of Jesus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Never has the sanctity of life been so scorned. A President of the United States is assassinated. A young Senator is shot down while campaigning. A black advocate of nonviolence is martyred. Two Marine officers in a restaurant in Washington, D.C., are killed in cold blood. Policemen in our large cities are shot down in the line of duty. There seems to be no end to the tyranny of the looter, the blackmailer, the robber, and the arsonist. Our cities and our world are on the road to anarchy and chaos.

Speaking of the millions of poor in America, Senator Dirksen said in *U.S. News & World Report*: "Never have promises been so lavish and the performance so dismal respecting our millions of poor, never their resentment so keen and their protests so violent, and never relations among the races so greatly impaired."

## Light in the Darkness

Is there any light in the darkness? Is there any security? Is there anything to which we can hold?

There is! Thank God, there is! There is an answer to

that cry. There is a sure answer to today's problems, and that answer is God. As Lloyd George said some years ago, "It must be Christ—or chaos."

God is not dead! God is the answer to all the ills and the problems of the world today as well as to the problems of the human heart.

Does it not spell courage to the heart to know that Christ has a message for all who will listen to it? His message is, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (chap. 16:33).

Someone once said to me, "This is the devil's hour." But I say No, it is God's hour. For the present crisis there is the present Christ! He lives! He did not stay in the tomb. Today He sits at the right hand of the Father to make intercession for all who believe in Him. He still rules. He has not abdicated His throne. His hand is on the helm of human history. He declares the end from the beginning. Behind the scenes He is working out His eternal purpose; and in the age-long conflict between good and evil we are about to witness the ultimate and glorious triumph of righteousness.

## Dawn Follows Darkness

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn" (2 Peter 1:19).

Without this light we are in darkness. As we study the Word of God, we will see the light, and when we see this light we will discover for ourselves that these events which are so bewildering to men and women all about us are like soldiers forming into line, regiment by regiment, moving on to the imminent culmination of God's plan for the world, bringing light out of darkness, peace out of conflict, everlasting life after death.

We live in a dark period of human history—perhaps the darkest. This should not discourage us. In fact, it should bring great courage to our hearts, for the darkest hour is just before the dawn. Writers and speakers in describing the era into which we have come have referred to this crisis hour as "a new dark age," the "blackout of civilization," this "nightmare world."

Some time ago I read a beautiful story. The light had been put out in a little girl's bedroom, but she could not sleep. The room was so big, and the shadows were so black, and mother and father were in the next room—or were they? Presently out of the darkness a wee voice called, "Daddy, daddy! Are you there?" And daddy replied, "Yes, dear, daddy is here; go to sleep." Then, reassured for the time being, she lapsed into silence, but not into sleep. Still about her was the emptiness, the loneliness, the bewilderment of the dark. Father was there in the next room, but was he thinking about her?

So again the timid little voice, with all its wistful need for reassurance, called, "Daddy, is your face turned this way?"

Dear reader, in this dark hour of earth's history, in the darkness of fear or suspense or uncertainty, in the darkness of sorrow or death or despair, will you not turn to Jesus, for His face is turned in your direction. The long dark night will soon end. Jesus is coming! He is coming soon. ♦♦

the  
testimony

of the  
True  
Witness

By ROBERT H. PIERSON

*The church's destiny  
hangs on the members'  
response to the message of the  
True Witness.*

**G**OD has a message upon which the destiny of the church hangs! Here are the words penned by the Lord's messenger: "*The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.*"—*Testimonies*, vol. 1, p. 181. (Italics supplied.)

These words should cause each of us to ponder prayerfully his relationship with God and with the church of the remnant. If the destiny of the church hangs upon our response to this vital message, it is tremendously important. It is a life-or-death message. I dare not procrastinate! I cannot take it or leave it! I ignore it only at my eternal peril. What a challenging, fate-filled message it is!

Sad to say, the response on the part of too many is at best apathetic, at worst utter rejection. God's appeal to a sleeping church has been "lightly esteemed," "half heeded," or "entirely disregarded." What a tragedy!

Let us note carefully the words of the revelator: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:15-17).

There follows the testimony of the True Witness, counseling us "to buy . . . gold tried in the fire, . . . and white raiment," that we should be clothed with the righteousness of Christ (verse 18). "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (verse 19). Then come those precious words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (verse 20).

We find in these words a solemn

denunciation, a beautiful invitation, a wonderful comfort, and an everlasting hope. Here is an appeal to God's church, to the members of the remnant church, to recognize first their spiritual condition. Then follows a call to repentance, to vital, vibrant, godly living.

While with our lips we are telling others Jesus is coming, here is a challenge that our lives echo the words we speak. Here is a call to exchange formality and spiritual apathy for Christian warmth and godly zeal. Here is a challenge to finish the work of God *now* so that we may sit down with Him in His kingdom.

#### Message From Heaven

This is, indeed, a message from Heaven. The servant of the Lord affirms: "The Laodicean message must be given with earnestness and power, as a message from heaven."—*Special Testimonies*, Series B, No. 2, p. 20. This is not a message from some distant, impersonal, justice-demanding deity. The precious Word declares this to be a message from "the Amen, the faithful and true witness" (Rev. 3:14). Here is the message of Jesus to His church. This is the message we ought to be preaching most earnestly, for it is a message from our Saviour, from the loving Christ Himself, the Friend of sinners.

We find this message is from Heaven, from Jesus Himself, and it is one upon which the destiny of the church hangs. Thus it is an important message for every member of God's remnant church. You and I must know what this message is.

A lukewarm, sleeping, backsliding church is called to repentance! "Be zealous therefore, and repent" (verse 19). Bible-based repentance includes not only heart sorrow *for* sin but also a turning away *from* sin. God's people are to be aroused to their true condition before Him, to realize it was indeed *our* sins that placed the Son of God upon the cross of Calvary. This thought will compel us to forsake sin that has too long bound us to the world.

Can it be that we, God's people, are truly in such a wretched state?

Writing many years ago, the servant of the Lord declared: "The sins that control the world have come into the churches, and into the hearts of those who claim to be God's peculiar people."—*Testimonies*, vol. 5, p. 456. This is, indeed, a serious indictment!

We call ourselves Seventh-day Adventists, but too often we behave like the world around us. We dress like the world. We eat like the world. We engage in the pleasures the world loves. We lie, we steal from God and man. We gossip, we criticize, we condemn. We don't work for God. We don't work for others. We are apathetic; we're neither hot nor cold. We are lukewarm. We believe we are rich and increased with goods and have need of nothing, but God declares that we are wretched, and miserable, and poor, and blind, and naked. The best we have is nothing as compared with the perfect Man of Calvary. Here only can we look. We dare not compare ourselves with those around us. We may not say, "Well, Brother or Sister So-and-so does this, or says that, or goes there, or reads this, or looks at that; so I can do it." The only one by whom we can judge our lives is the Man of the cross.

It is not a very flattering picture the revelator paints of us—you and me, members of God's remnant—is it? But this is the way we look to the True Witness if we are living in a rut of spiritual defeat and worldly pleasure. We are a church that should be on fire for God today, a church perfecting the character of the Master, yet we find ourselves with the spirit of the world fast leavening our midst. Where is the simplicity, the zeal, the spirit of sacrifice, that characterized the pioneers of this movement?

"As many as I love, I rebuke and chasten," Christ says. "Be zealous therefore, and repent" (Rev. 3:19). God calls for a sleeping church to awake. He calls for a backsliding church to repent and to come back to Him. Note again: "It [the Laodicean message] is designed to arouse the people of God, to discover to them their backslidings, and to lead

to zealous repentance."—*Ibid.*, vol. 1, p. 186.

The message of Jesus prepares us to go to work *for* Jesus. The call is to "wake up," "fire up," "live up," and "speak up," or putting it another way, "come out," "thaw out," and "speak out" today. This is God's hour, and the Lord is calling us first to repentance, and then to go out and do His work in a more earnest way than we have ever done before. He declares we are not only to repent—we are to be *zealous*. True repentance will be followed by zeal for the Master. It will cause us to cast off our lethargic, apathetic, lukewarm experience.

After we have been thawed out, after we have confessed our sins in true repentance, God says, "Go." This is the day. You and I are the men and women God is counting upon to go out to finish His work! I thank God for the way so many of our laymen and workers are winning souls. This is the work every one of us should be doing. You and I need to be alert for the lost all about us!

#### Preparation for Translation

This message of the True Witness will prepare God's people for translation, the day to which you and I have been looking forward since first we accepted this message. But each one must make himself ready. "The marriage of the Lamb has come, and his Bride has made herself ready" (Rev. 19:7, R.S.V.). "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Ibid.*, p. 187.

The high destiny of the church—the translation of its members—is dependent upon our personal response to the Laodicean message. We long for the day when these eyes of ours shall behold the King in His glory, when the heavens shall roll back as a scroll and we shall behold Him face to face, surrounded by all of the angelic host. What a day, brethren and sisters, for those who are prepared! What a sad day for those who have

persistently spurned the message to Laodicea and refused to prepare.

Hope of the glorious day of translation leads to purity of heart. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

"Now, just now, He calls upon you to return unto Him without delay, and He will graciously pardon and heal all your backslidings. God is leading out a people who are peculiar. He will cleanse and purify them, and fit them for translation."—*Ibid.*, p. 431.

#### A Tender Invitation

Have you had problems? Have you trials? Has there been some sickness in your home? Have there been times you did not know where the next meal was coming from? Have there been days when it seemed everything was against you? Listen to the words of your Jesus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

What tender, loving words the Saviour directs to His sleeping, backslid-

ing church! We must emphasize God's justice and reproofs, yet on the other hand, we must also remember these warnings are couched in tones of tenderest love, for the Laodicean message is not only a message of reproof, it is a message of love, inviting us to turn our backs upon the things of the world and fix our eyes upon the Lord Jesus Christ. Here is where some make their mistake. They dwell only upon the first part of the Laodicean message. They direct their invectives against the church in a hail of destructive criticism. They seek to tear down the church by attacks on its leaders.

Brethren and sisters, the Laodicean message, the true Laodicean message, with its uplifted Saviour, is one that heals the hearts of men and women. The Saviour's appeal in love is directed to you. You are the one He dearly and tenderly loves. You are the one to whom He tells your faults; convicts, reproves, chastens. You are the one to whom He offers the gold, the white raiment, the eyesalve. You He calls to awaken from the sleep of death. You He pleads with to forsake your backsliding. You are the one He desires to challenge to zealous service,

to be a channel of His glorious power, to prepare for the loud cry and the latter rain, to be ready for translation.

But He must have access to your heart! "Behold, I stand at the door, and knock." "Jesus will not force open the door. You must open it yourselves and show that you desire His presence by giving Him a sincere welcome. If all had made thorough work in clearing away the world's rubbish and preparing a place for Jesus, He would have entered and abode with you, and would have done a great work through you for the salvation of others."—*Ibid.*, vol. 2, p. 217.

May God help each of us to open our heart's door and let Jesus, the True Witness, come in with His cleansing, purifying, power-inspiring message!

This is God's message—"the solemn testimony upon which the destiny of the church hangs." "I Jesus have sent mine angel to testify unto you these things in the churches." I want to respond to the Saviour's appeal to my church—won't you also? ♦♦

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

By MIRIAM WOOD

**LIFE STYLES—I** Finding and adopting a personal philosophy that will ensure successful living in this chaotic world absorbs the attention and energies of many people for a far longer time than it should. Not being sure of how they want to program this adventure commonly known as "living," they adopt and discard attitudes, values, and goals one after another, each time feeling a little less secure, a little more hopeless.

In other more uncomplicated periods of history the young person was more likely to believe that "commonly accepted truths" were just that—truths—whether or not he patterned his life accordingly. He'd been told the basic philosophy; therefore he subscribed to it, at least mentally.

Those days of simple belief are gone, I think, gone on the winds of turbulence and unquietude. Therefore, rather than the trial-and-error approach to living (which always seems to contain 99 per cent of the latter) I'd like to suggest an analytical examination of some of the formal philosophies evolved in the past. In this way we perhaps can see more clearly why the philosophy of living as portrayed by Christ is of enduring value.

Buddhism might be a good place to begin. During the sixth century before Christ there lived in Asia a philosopher who came to be known as Buddha. Quiet contemplation, self-forgetfulness, becoming one with the vast universe—these might be thought of as Buddha's main tenets. A kind of passivity is necessary in this life style, still practiced by a large segment of the earth's peoples, though it is doubtful that the interpretation given by all Buddha's followers is any more accurate than the performance by disciples of other great leaders. Undoubtedly, the guru idea, quite popular with entertainers in

particular, has its roots in the Buddhist theory of personal peace and freedom from conflict. While certain aspects of the religion may sound attractive, Buddhism has no provision for a sense of mission or for getting wrongs righted or for personal achievement.

Spectacularly different from the quiet, peaceful, self-forgetful Buddha was Aristippus, a Greek philosopher born about 435 B.C. No self-denial here. Quite the opposite. Aristippus declared flatly that the only real happiness in life is personal pleasure, that pleasure should logically be the entire aim of man's existence. His followers, known as Hedonists, were pretty enthusiastic—for a while. Justice demands that I point out Aristippus' interpretation of "pleasure." Nothing excessive, everything temperate, was his firm command; but you can imagine how that finally worked out. Didn't work out, to be more accurate. A human being dedicated to personal pleasure develops an insatiable appetite for it; then the excessive pleasure causes pain and sorrow—and the whole philosophy breaks down. (Unfortunately, Aristippus has many modern disciples, though they don't wear labels to this effect. It's only when you observe them engaged in their mad rigadon, whirling faster and faster, that the awful truth dawns.)

About 150 years later another Greek philosopher elaborated on and modified the Hedonistic theories. Epicurus was all for the pursuit of pleasure, but corollary to this goal was the avoidance of pain. You can't very well be happy when you're sad; therefore, he urged his followers to place themselves in a position where they could satisfy all their wants—or, since this delightful(?) prospect was apparently as unattainable in ancient Greece as in modern civilization, he suggested that they train themselves not to want anything they couldn't have. (There were many other defects in Epicurus' philosophy; we haven't space to discuss them, however.) As one analyzes Epicurianism, he's brought inevitably to realize that it's a distinctly self-limiting life style. Robert Browning obviously didn't accept it when in *Andrea del Sarto* he declares: "Man's reach should exceed his grasp, or what's a heaven for?"

(Continued next week)

# Words Fitly Spoken

By LILA MAE KENDALL

In the quiet of the morning  
Ere the cares of day begin,  
I like to read of Jesus  
And spend some time with Him.

I can feel the Holy Spirit  
As I read from God's own words,  
And I hear the angel chorus  
In the singing of the birds.

Oh, 'tis wonderful to meet Him  
In the stillness of the morn,  
And dedicate my life anew  
As another day is born.

## My Load

By DOROTHY WHITE CHRISTIAN

An angel walked this path today;  
He came to meet me here  
To bring me courage, strength, and hope;  
My heart to warm, my spirits cheer.

Oh angel fair, come back to me,  
Again walk down this road,  
I need thy courage, strength, and hope;  
Too heavy seems my load.

The angel came; he looked at me,  
Then said in accents mild,  
"The load is not too much for thee—  
The Father weighed it, child."

And then the load did lighter grow;  
God's love seemed even kinder.  
"I love you much," the Father said,  
"This load is your reminder."

## One Scoffs, One Sings

By CLIFFORD BAILEY

The heathen vow there is no God  
To recognize, much less to laud;  
He's dead, say they, perhaps asleep,  
Unable now their souls to keep.

His order in the skies above  
Discerning not, they spurn His love  
And scoff at the Almighty One,  
Who made the earth, the sea, and sun.

Such fail to note His tender care  
In fertile land or in the air;  
Nor can they know His matchless love  
Who lived on earth, yet dwells above.

Ah, soul so dead that cannot see,  
Give ear to song from yonder tree;  
Where praises from the throat of wren  
Rebuke the thanklessness of men.

## The Middle of the Road

By D. A. DELAFIELD

What road is meant?  
The narrow road,  
Of course.  
Not the broad.  
Who walk in the middle  
Of the broad road?  
Very few.  
They walk to right or left of center,  
Uncrowded, casual,  
Because the road is broad.  
Either way, it's safe—  
Right or left—  
On the broad road.  
But on the narrow road  
There's only one safe place—  
The middle.  
That's where the wise are walking—  
In the middle of  
The narrow road.

## I Know I Shall Find Him

By HARRY SILBAUGH

Perhaps I shall find Him upon some quiet  
hill,  
When the rains are gone and the wind is still,  
And the whims of the world are left behind  
On old dim trails that twist and wind.

I know I shall find Him, call it holy ground,  
Where the whispered voice of prayer is found;  
There I shall find Him, and He shall trace  
His name upon my heart and face.

I know I shall find Him, and in quiet rest  
Love Him the most who loves me best;  
And time and tide shall bode no ill  
When I hear my Master's "Peace, be still."

## Murderer

By CAROL CRIDER

"Come unto Me," the Master said;  
"Come unto Me and rest."  
"Come unto Me," He cried again;  
But, naturally, I knew best.

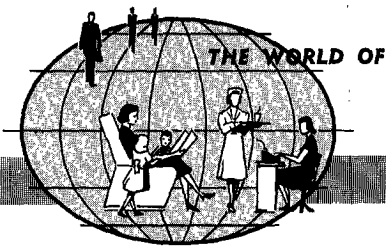
"Don't call so loud; You hurt my ears!"  
Sadly He turned and sighed.  
"Come unto Me," He begged once more.  
I watched as the Saviour died.

## The Light of God's Presence

By JESSIE MOON

The light from God's presence  
Shines over the world.

And His banner of love  
Over all is unfurled.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## Thoughts and Health

By W. J. CANNON

IT WAS a thought in the mind of William Carey that sent him to India, a thought in the mind of David Livingstone that opened before him the great possibilities of Africa. It was a thought in the mind of Columbus that opened up the new world. And inspired thoughts in the minds of our early pioneers created this great Advent Movement.

Thoughts are powerful things. They can change the world for better or for worse. Evil thoughts have caused murder, social disruption, lawlessness, and even holocausts of war. Yes, thoughts are powerful. They change not only the environment of a person; they change a man himself.

"As he [a man] thinketh in his

heart, so is he" (Prov. 23:7). "Out of it [the heart] are the issues of life" (Prov. 4:23).

If we are diligent in the discipline of the mind it will yield good thoughts. We only have to be careless and heedless to yield negative thoughts.

It is incumbent upon every faithful follower of Christ to train the mind and harness his thoughts. We must bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Such discipline is not accomplished by a single act, but, like sanctification, it is the work of a lifetime. We need to encourage the mind daily to dwell upon positive themes.

The powerful influence for good or evil resulting from our thoughts is

not confined to ourselves but is far reaching. First of all, our thoughts create the positive or negative atmosphere that surrounds us. From the pen of Ellen G. White we have this statement: "Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere that will tend to quicken the spiritual life of all who inhale it."—*Sons and Daughters of God*, p. 316.

To show how far reaching this power is, we have this statement: "Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected."—*Christ's Object Lessons*, p. 339.

It is a sobering thought that every soul with whom we come in contact is in some measure influenced not only by our actions but by our thoughts—for good or for ill. "The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 12:7, p. 973.

I can imagine someone saying at this point, "But how can I control my thoughts?" The Lord's messenger says that it is possible. "It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character."—*Education*, p. 127.

"Every day the thoughts should be trained and kept to the point as the compass to the pole. Every one should have his aims and purposes, and then make every thought and action of that character to accomplish that which he purposes. The thoughts must be controlled. There must be a fixedness of purpose to carry out that which you shall undertake."—*Our High Calling*, p. 112.

So far we have discussed only the influence of mind upon mind and mental and spiritual consequences. But thoughts affect first our own

### CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



#### WESTERN STEW

- 1 1/4 pounds Worthington Prime Roll (frozen)
- 1/2 cup flour
- 1/2 cup oil
- 1 1/2 cups cubed carrots
- 1 1/2 cups cubed potatoes
- 1/2 cup diced onions
- 6 ounces frozen peas
- 1 1/2 cups celery slices
- 1 bay leaf
- 1 teaspoon sweet basil
- 1 teaspoon G. Washington Golden Broth Seasoning
- 1 teaspoon Vegex

Dredge the Prime cubes in the flour and brown in oil. Boil potatoes for five minutes, then add carrots, onions, and celery. Simmer until just under the done point. Cook peas separately to keep flavor and color. Add Prime to vegetables and simmer to thicken broth. Add beeflike flavoring, Vegex, and peas. Serve with biscuits. Serves 8.



physical health, and second the positive directions of others' thoughts and consequently their health.

"The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The

blessing of God is a healing power, and those who are abundant in benefiting others will realize that wonderful blessing in both heart and life."  
—*Counsels on Health*, p. 28.

There is another reason for this effect of one's thoughts on health. Man is a harmonious unit. Whatever affects any part of the human organism affects the whole. Negative thoughts upset this harmony and physical ills result. The prayer of John is: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). ♦♦

## Especially FOR MEN

By ROLAND R. HEGSTAD

**TRAVELING HUSBANDS** Several months out of the year my three children are fatherless. And my wife is a widow. Yes, I'm a traveling husband. It may be for a weekend in Minnesota (why must it always come in winter?) or three days in Miami (why always in summer?) or two weeks on the West Coast or, worse, two months overseas. Neither birthdays nor anniversaries nor graduations can be given priority over my work for God. So I can sympathize with the reader of this column who pleads, "Please give some advice to a traveling father."

The best advice may be, to adapt the words of an airline commercial, "Take them along with you." Try a combined business-vacation trip in the summer when the children are out of school. A travel trailer or tent—we have used both—may help budgetwise. At least once, during or just preceding his or her early teens, take a child with you for a short trip. He will understand your work better while learning that dad isn't leaving the family for solitary vacations. And the lines of communication opened pay dividends in later critical years.

Assuming you must go it alone next time, here are some further suggestions. Before leaving make sure the car has an oil change, grease job, and tune-up. Appoint a male friend to challenge any repairs a garageman or service-station attendant may insist must be made before you return. See that your wife knows the mechanics of insurance reports and whom to call if the plumbing fails. Agree that no bills are to be paid and no collect items accepted other than those of which you are mutually aware—at least until you can communicate by telephone or letter. Charlatans have been known to take advantage of naive housewives. Some newly traveled husbands will be

shocked to find how much more the wife can get done around the house when they are gone. (I would counsel the wife not to dwell too determinedly on this fact—unless she likes to be alone.)

As to the children: It may seem a nice gesture to instruct the little man that he will be the head of the house until you return, but make sure he understands that mother still casts your vote in absentia. And mother should see that discipline does not differ in quality or quantity from that administered when dad is home. She should not ask him, via long-distance telephone, to arbitrate problems or listen to complaints. Nor should she amass a stockpile of disciplinary problems for him to deal with when he comes home.

The mother, of course, should take over the duties as priest in the household during father's absence, faithfully conducting morning and evening worship, and not neglecting to pray for the safety and moral integrity of her traveling husband. (There is nothing more sure to preserve that integrity than a wife hard to leave and easy to come home to.) Hearts may be bound together across the miles by the hour of prayer. During my last trip overseas I listened by shortwave to reports of blocks of houses and businesses burning during riots within a few miles of our Takoma Park home. I committed my family to Christ with full assurance of God's watch-care, and slept peacefully.

Telephone calls are always welcomed by the family—and by dad. If he is in an earlier time zone a call to him at a prearranged site may save dollars, as will making a list of items to be discussed. Call when the children are awake. I have often called home on a Friday night for a special Sabbath visit. One must then guard against catching up on the news of the week. If business must be discussed, call another night.

Letters and post cards are always in order—some of which, on protracted absences, should be directed to the children. (The most treasured love letter in your wife's collection can be one you

sent to a child.) Since the advent of the portable cartridge-type tape recorder with easily mailed cassettes, our family has never been more than a few days apart. Within hours of the event they have shared in an interview with a foreign minister, gotten a few words of advice on horses from a cardinal of the Catholic Church, attended a service with our believers in Moscow, sampled the relative-noise volume of an American and a Russian jet, haggled for artifacts with peddlers in Istanbul, visited a pyramid tomb in Egypt. And within a week I have listened to family comments on the recorded experiences. (But listen, children, no more piano recitals, please; a good compound sentence originated by a family member is more appreciated than a Bach oratorio, believe me. And five minutes of little Miss K pleading for her daddy to "please come home if you love me" doesn't make a lonely birthday in Belgrade any easier to bear.)

It is a wise mother who arranges special outings for the children when dad is gone—a skiing trip, a Sabbath afternoon trip to the country, an evening out for pizza. Wearing two hats can be a trying experience for mother; she must preserve opportunities for private rest and recreation, if only a night out once a week for window-shopping. The homecoming husband would rather be greeted by a rested wife than a brass band. And if the trip has been long the wife should be aware that her husband's mental image of her has grown more ravishing as the days have passed. A new hair-do, a few pounds lost, and the reality may match the image!

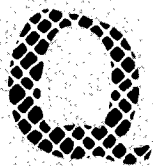
If a trip overlaps an anniversary or other special occasion, wise is that husband who makes arrangements before leaving for friends to share—or otherwise brighten—the lonely hours with his wife. A flower delivered on the special day with a personal note will add to your status.

And now you are headed home, anticipating, of course, that your arrival will be the family's event of the day. Gifts? Yes, but don't overdo it. After all, they have you back! Gifts can communicate a feeling of guilt for having been away. If your trip was necessary don't apologize.

The wise wife will not rush off to a committee meeting the evening her husband returns. Committees just don't come that important. And the children ought not to have friends over for the evening. Come to the altar together with songs and prayers of thanksgiving for a safe reunion.

(A postscript for the nontraveling father who hasn't learned anything thus far: The amount of time a family spends together is not so important as how they spend it. A father who sees his wife and children daily can yet be a stranger in his own home.)

# Homemakers' Exchange



What should be our reaction when a church member, to whose home we have been invited for Sabbath dinner, turns on the radio or television for news?

► Our reaction to the radio or television for news on the Sabbath should be one of silent disapproval. An alert host or hostess will surely notice if you ignore the broadcast or do not watch the TV screen. Pick up your Bible or one of the church papers and read, if you want to be doing something. If one is careful about Sabbath observance others will notice; and a situation of news on Sabbath is not apt to recur.

Nellie B. Davis

Riverside, California

► Because I am a guest in his home, I would feel that I would have no right to tell my host (or hostess) what to do. I would pay little attention to the news, and hope that my silence would show that I was not in favor of turning it on during Sabbath hours.

Mrs. Olive Fitts

Canaan, Connecticut

► Turning on the radio or TV on Sabbath for news is one's own prerogative in his own home. Common courtesy would demand, however, that a host ask his guest whether he objects. Your reply should be honest.

If he does not ask, remain silent. Christians should possess exemplary manners. We should all learn the socially acceptable ways of living with others, no matter in what society we move.

Doris Tipton Pierce

Silver Spring, Maryland

► One day a week when we think on spiritual things and completely forget the problems of this world is so important to our family that it has never occurred to us to turn on the radio or TV in our home on Sabbath. However, if I were visiting in someone else's home where they did turn on the radio or TV to hear the news on Sabbath, I would say nothing to offend the host or hostess.

It might be possible later on in the Sabbath afternoon's conversation to discuss the importance of being careful about Sabbath-keeping, as well as many other "little things" we are prone to be slack about in our Christian living.

Kay Emmerson

Arcadia, California

► If these church members are close friends one might ask, "Is there a special reason why you are listening to the news today?" If they answer No, one might ask, "Do you usually do that on Sabbath?" If they are not close enough friends to say this to, it would probably be best not to say

anything. We must always remember that a person's home is his castle and respect it thus. Above all, we must be kind and not condemn; we must act according to Jesus' example. After all, who are we to judge others?

Margaret Kearnes

Salt Lake City, Utah

► There may be a good reason why the news is turned on. I know one member in a highly specialized business that requires hourly reports on the weather condition. He is growing plants under glass, and the temperature and humidity are important factors to the success of this enterprise.

The radio and TV are mediums of communication that certainly save this person hours of sky watching and anxiety.

Before he leaves for church Sabbath morning and when he returns he checks the weather so he can make the necessary adjustments and then enjoy Sabbath fellowship.

Before appearing too shocked at this deviant behavior, we as professed Christians should check the circumstances.

Naomi Hodde

Cincinnati, Ohio

► Before passing judgment on a person who has graciously invited me home to Sabbath dinner and then turned on the radio or TV for news, I would evaluate. There are occasions when it would be in order to turn on the radio or TV. For example, in a locality where tornadoes, hurricanes, cyclones, floods, or earthquakes are in the offing, it would be advisable to check the reports.

Many times we can offend an otherwise faithful soul by criticism or censure. How do we know how far along that person has progressed in Christian growth? I recall working for a devout Adventist family shortly after I joined the church. I picked up the newspaper to read when we arrived home from Sabbath services. My mistress apologized for having neglected to put away the secular literature before Sabbath. I had been unaware of doing anything wrong, but observed her kind and tactful way of telling me it was improper.

We should always remember that all plants do not progress in growth at the same rate.

Mrs. Ora M. Baker

Rogers City, Michigan

► There would be nothing gained but ill will by voicing an unasked opinion if the host or hostess turned on the radio or TV for a Sabbath news program. If I could unobtrusively leave the room or otherwise occupy myself, I would. At the end of the program it would be easy to call attention

to how different the subject matter in the daily news broadcast is from that which should be in our thoughts during the Sabbath hours.

This could be done without its seeming to be a personal criticism of the person who had turned on the news. I would not wish to hurt anyone by condemning an action of someone within his own home.

Betty Gibb

Columbia, Missouri

► I think the situation can be geared to spiritual conversation by bringing up fulfilled prophecies and those yet to be fulfilled. A person can also say something like: "We don't listen to news on Sabbath because most of it is unnecessary."

Kit Moors

Ridgecrest, California

► I do not feel that it would be impolite if the *Review* or any of our magazines were lying on a table nearby to pick one of them up and occupy myself with reading it while the TV or radio program was on. In this way I would simply be taking no notice of the program, nor would I make any comment about the news.

Mrs. E. A. Maloy

Port Orford, Oregon

► I feel that turning on the radio or TV on Sabbath is unnecessary, for there is very little news so earthshaking but that it can wait until the Sabbath hours are over.

Feeling the way I do, you can imagine how I felt a few Sabbaths ago when our pastor told us during the eleven-o'clock service how the astronauts were doing as they orbited the earth. Such things are very hard to explain to a teen-age son, especially when you've taught him the radio or TV is never to be turned on during the Sabbath hours.

Marilyn Lacey

Jersey City, New Jersey

## NEXT QUESTION

*I would like some suggestions for managing the food problem when traveling with an infant and small children by car for several days.*

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

# THE ANGEL SHOUTS

By RALPH S. WATTS

HE WAS "wrapped in a cloud, with a rainbow over his head" (Rev. 10:1, R.S.V.). Thus John described the angel who, in his Patmos vision, he saw descending from heaven to the earth.

Clouds imply a sovereignlike majesty and are frequently associated with the appearing of Christ. The rainbow halo, reminiscent of the token of the covenant of peace made with Noah, may be considered as signifying the merciful character of the angel's mission. The prophet further discloses: "His face was like the sun, and his legs like pillars of fire. . . . And he set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring" (verses 1-3, R.S.V.).

Invested with the insignia of majesty and might and with a face blazing with the light of holiness, the Messenger from heaven who instructed John was "no less a Personage than Jesus Christ" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 10:1-11, p. 971). With deep, resounding voice, full of strength, the mighty Angel declares: "There should be time no longer" (verse 6).

This "time," which the Angel declares in a solemn oath, is not the end of *literal* time—the end of this world's history—but rather the end of *prophetic* time. In other words, as Seventh-day Adventists have understood the prophecy, no specifically defined prophetic time period extends beyond the 2300-year prophecy ending in 1844.

Long has this world, with its weary burden of sin, revolved on its axis. The controversy between good and evil has waxed stronger and more determined from age to age and will continue to do so until the masterly

working of the powers of darkness shall reach their height. But the precise date for this has not been revealed.

But John was yet to view other scenes depicting earth's history and to hear declarations from other celestial messengers.

## Heaven's Sincere Desire

Among the many angels the prophet describes are those of Revelation 14 who fly swiftly to "every nation and tribe and tongue and people" (verse 6, R.S.V.). From mid-heaven they herald the challenge designed to lead human beings to keep "God's commands" and to remain "loyal to Jesus" (Rev. 14:12, N.E.B.).\* They relay Heaven's sincere desire that mankind be restored to the image of his Maker. The message Seventh-day Adventists proclaim, based on the three angels' messages, is declared to be "a life-and-death message, and we must let it appear as it is, the great power of God. . . . It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul."—*Testimonies*, vol. 6, p. 61.

John continues relating his visions: "After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor" (Rev. 18:1, R.S.V.).

Can we picture a more sublime grandeur than this scintillating luminescence that dispels darkness? This is not a thousand candles shimmering in jeweled crystal chandeliers, but a solar lustrousness, shining forth magnificently.

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

When this mighty angel comes down from heaven he unites his voice with the third angel in closing up the work for this world. At that time we are told that "the Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 18:1, p. 984). Bearing Heaven's message, servants of God, with faces lighted up, will inform, strengthen, uplift, and console souls who respond from among the various religions of the world. These precious ones will wholeheartedly acknowledge Christ as their Saviour and take their stand with those who are looking for the Lord. The apostle Paul speaks of this turning to the Lord as the "times of refreshing" preceding "the time for establishing all that God spoke by the mouth of his holy prophets" (Acts 3:19, 21, R.S.V.). And Ellen G. White explains that "the animating Spirit of God, working through human agencies" will cause the final message to swell to a loud cry, and the whole earth will be lightened with the glory of the Lord (*ibid.*).

The dragon's mobilized forces will, however, seek fiercely to thwart this glorious illumination of the earth. "When Satan works through his agents, propositions are made, that, if carried out, would impede the work of God and produce great evil." Nevertheless, "a few of God's agents [non-SDA's] will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—*Testimonies*, vol. 1, pp. 203, 204.

How comforting and assuring it is to know that God is at the controls. He will arrange events to show that He is master of the situation. We are told that "the truth will be proclaimed in clear, unmistakable language. . . . Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come."—*Ibid.*, vol. 9, p. 96.

The May 13, 1968, *U.S. News & World Report* devoted three pages to the "Surge of Christianity in New Lands." It introduces the subject with: "Christian faith is making new inroads in the vast non-Christian regions of the world. Churchmen find

a vigor and growth of Christianity almost everywhere—even in places where it has long been officially, and often violently, resisted by those of other beliefs.” Then in the body of the discussion appears: “At a time when churches in the U.S. and Europe are beset by turmoil and doubts, Christianity in so-called heathen lands is beginning to speak out with an authority of its own. . . . What is unfolding is a transformation in foreign missions that closely parallels—and in some cases is spurred by—political developments. . . . In the process, the ‘new churches’ are said to be finding a fresh vigor and sense of purpose.” What an opportunity for Seventh-day Adventists to arise and finish their task!

### Assimilation of God's Glory

Through close fellowship and communion with Christ, each penitent follower can assimilate God's glory into his own soul and kindle noble passions that will emanate from him a spiritual exhilaration marvelous to behold! Having enthroned eternal right in his renewed and purified heart, he will reflect in his character the image of the Lord Jesus. This character he has achieved through an unreserved surrender to his Master.

No outward pomp or distinctive human genius can compare with the Holy Spirit's glorious presence within the citadel of a man. His radiant face involuntarily broadcasts his cordial response to the heavenly vision he has received from above. Like the many-faceted diamond expertly cut by a skilled workman he reflects the rays of the Sun of righteousness upon those about him. “When Christ is loved more than self, the Saviour's beautiful image is reflected in the believer. . . . When self is buried, and Christ occupies the throne of the heart, there will be a revelation of principles that will clear the moral atmosphere surrounding the soul.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Cor. 4:3, p. 1098.

Ellen G. White predicted: “Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.”—*The Great Controversy*, p. 464.

During the impending loud cry, as predicted by divine inspiration, the church of God can courageously march forward under His banner to final victory. What glorious days lie ahead! ✠✠

(Concluded)



## Bus Friends

By W. P. HENDERSON

THE Greyhound Bus Line advertises that traveling by their line offers a good way to make friends. I have found the ad to be true and that bus traveling offers opportunities for personal missionary work.

On a trip to Napa to call on my eye surgeon I changed buses in San Francisco. At Richmond a young woman got on the bus and sat beside me. As we chatted I learned that she was the wife of a captain in the Marines, stationed at Mare Island. As we rode along she got out a cigarette and lighted it, remarking that she was cutting down on her smoking. I told her that I was much interested in the subject of smoking, for I had had four brothers-in-law and three nephews who had died of either lung cancer or cancer of the throat.

Obtaining her name and address, I put her on the list for both the *Signs of the Times* and *Listen*. She also accepted a booklet.

Returning from this bus trip, I sat across the aisle from a little boy who was with his grandma. Looking at him, I asked, “Do they call you Jimmy?” The small boy shook his head No. I asked, “What do they call you?” And although he spoke his name four times I could not understand him. When I looked at grandma with a question on my face, she said, “Kevin, K-e-v-i-n.”

I asked Kevin if he had any other name, and grandma said, “Tell the gentleman your full name.” Kevin said, “My name is Kevin Thomas Meyers.” I told him that my name was Henderson and that my name came from Scotland, and that his name probably came from Germany. I asked him to come across the aisle and sit with me, and he came. Noticing my bandaged eye, Kevin asked, “Why?” I told him that I had just come from the eye surgeon and the doctor had taken the stitches from my eye. Kevin put his hand to his head and said that he too had had stitches taken from his head.

After a time I said, “You sit here while I talk with grandma.” I asked grandma if I might chat with her, and she invited me to sit down. Then she told me that Kevin and his mother had been in a serious automobile accident and that when the mother recovered from a head injury she had

received, she refused to have anything to do with her little boy. Grandma and I had a friendly chat about Bible subjects, and I presented her with a booklet.

When I boarded another bus in San Francisco I asked a woman sitting next to the window if the seat next to her was taken. She invited me to sit down. I learned that she was French and had not been in the United States long. When I asked how far she was going, she answered, “To Redwood City.” I told her I was going to Mountain View, whereupon she informed me that her husband worked in Mountain View.

When I inquired regarding the kind of work her husband did, she said something about a “druck,” and looked at the bus driver. I asked her to spell the word, and she spelled “t-r-u-c-k.” “Oh, a truck driver,” I said, while she laughed and said that was it. She gave me her name and address, and I put her name on my list for the *Signs of the Times*, *Listen*, and the French *Signs*. I asked her to request her husband to call on me and for her and her 15-year-old daughter to call on my wife. She accepted a booklet.

When leaving the bus in Mountain View, the bus driver accepted a copy of the booklet *Prophecy Speaks*.

“Ye shall be witnesses for me,” said Jesus. Our Saviour calls for faithful witnesses in these days of religious formalism, but how few, even among professed ambassadors for Christ, are ready to give a faithful, personal testimony for their Master. Many can tell what the great and good men of generations past have done and dared and suffered and enjoyed. They become eloquent in setting forth the power of the gospel that has enabled others to rejoice in trying conflicts and to stand firm against fierce temptations, but while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experiences of their own to relate.

“Ministers of Christ, what have you to say for yourselves? . . . What have you seen, what have you known, of the power of Christ? This is the kind of witness for which the Lord calls, and for which the churches are suffering.”—*Gospel Workers*, p. 273. ✠✠

**T**HE Christian gospel is to be a world message given by truly world-minded messengers of God. Since the enigma of sin penetrated the universe and poisoned the atmosphere of the world, the controversy between the serpent and the seed of the woman has been sharp and severe. In order to acquaint all men with His character throughout the vicissitudes of the great controversy between good and evil, God called upon the stage of history human and divine instrumentalities and messengers—angels, patriarchs, prophets, and then Israel, a people strategically placed at the crossroads of Middle Eastern civilization, surrounded by rising and declining empires. However, instead of fulfilling their international mission of corporate and individual witness, the Israelites adopted a self-satisfied religious isolationism.

A fitful, spasmodic, rather unsatisfactory mission continued on an off-and-on basis for centuries. However, "when the fulness of the time was come" God Himself went into action in the person of Jesus Christ and set the pattern for more comprehensive, dynamic, and cosmopolitan evangelism.

Jesus asked His disciples to make two things foremost in their program of Christian witness: (1) the "field" and (2) the "harvest." We have here a blueprint for a two-dimensional plan of evangelism, whose coordinates in space and time are the "world" and "the end of the world" (Matt. 13:38, 39). The Christian missionary enterprise thus rests on two pillars: (1) *the task*: bringing to the teeming millions of this world the good news of liberation from sin's stranglehold; and (2) *the terminal point*: the second coming of Christ and the end of the present dispensation of sin. The task provides a global dimension, to which the terminal point adds a dimension of timely urgency.

#### Loss of World Outlook

The Jerusalem Council (Acts 15) came to grips with the "world" aspect of the gospel commission. The church was not to be limited by native chauvinism, it was not to be narrowly sectarian or provincial in outlook, but global, universal. Gradually there came, however, a falling away. The mainstream church became busy building an ecclesiastical institution in imitation of imperial Rome and codifying "witness" requirements. Salvation of an ecclesiastical and clerical church superseded salvation of the soul. The highest spiritual benefits were jealously reserved for hermits and ascetics. The church lost



its ecumenical, worldwide outlook. It became identified with, and even substantially confined to, the religious-political world of the Holy Roman Empire. The church was no longer international, but Roman; no longer universal, but Latin; no longer cosmopolitan, but sectarian; no longer evangelical, but canonical; no longer humbly missionary, but triumphantly intolerant. Through the centuries, however, isolated yet courageous heroes of evangelistic endeavor kept alight the torch of world evangelism.

Almost two millenniums have now slipped down the lengthening corridors of time. The Biblical and prophetic signs of the times indicate with rapidly increasing corroboration that we are living in the harvesttime of the end. There are evidences pointing toward a decisive revival of apostolic faith, zeal, and practice. In response to the worldwide missionary awakening of the nineteenth century, Christians whose "parish is the world" have gone to the ends of the earth, presenting the everlasting gospel to "every nation, and kindred, and tongue, and people." Avoiding the ecclesial and theological confusion of apocalyptic Babylon, these Christians have indeed responded to the divine call of prophecy by setting out on a world task of missionary evangelism. They are to address themselves without reservation to all faiths, all social groups, all national units, all races, all men.

The universal character of the Christian church and message leaves no room for the unfortunate and untrue concept of a church based on a single nation, race, or culture. Internationalization, both in regard to personnel and to administrative, pro-

# Christian Evangelism in an Ecumenical Age

By B. B. BEACH

motional, and editorial outlook, is indeed a *sine qua non* for effective global evangelistic mission.

#### Importance of Unity

The concept of world mission, in the framework of a worldwide evangelistic movement, puts an accent on the imperative of unity. As history reveals, lack of unity can lead to humiliating outside arbitration and easily have a deeply demoralizing influence on Christian mission. How important it is, therefore, for the gospel witnesses to profess the same faith and follow identical fundamental Christian beliefs based on "the commandments of God and the faith of Jesus." Such a unity will be first of all a separation—"Come out of her, my people"—and then a union as God's witnesses come to the promised unity of the faith, "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). "Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinated to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God."—*Christian Service*, p. 14. God calls us to go out and convert men, presenting the "everlasting gospel," which will prepare them for the hour of God's judgment.

In order to be successful in its climactic missionary crusade the church of God must disentangle and preserve itself from all regional philosophies of religion, economics, and political structure, and stand unflinchingly on the platform of God's Word and the gospel commission in its eschatological setting.

Christians dedicated to the proposition of finishing God's work will want to cooperate conscientiously, to be sure, with other Christians and all men of good will and purpose, but they must dedicate themselves individually to the mandated trust by eschewing entangling alliances that could have a soporific or watering-down influence on Christian zeal and witness. Resolutions are regularly adopted by worldwide or regional councils of churches from which the individual member churches can hardly dissociate themselves.

#### Check Motives

Christian witness should never be prompted by personal or ecclesiastical self-seeking, not alone by uncertain feelings of pity and commiseration. The Christian mission is not simply a spiritualized business enterprise, whose success is measured in terms of profit (membership increase plus expanded offerings) and loss (apostasy plus diminishing financial returns). This fallacious concept partly explains the bloated church statistics one regularly encounters and the distasteful evangelistic ad-

vertising that is used at times as a kind of high-powered "Christian" salesmanship.

Self-seeking is inherently pagan and sinful. Neither is the pity motive a sound basis for Christian witness, for it waxes and wanes as physical and spiritual needs apparently increase or decrease. We preach and witness because "the field is the world" and our Lord has entrusted us with the responsibility, under God, for the salvation, not of church organizations, but of men. It is the concern for individual souls and the love of Christ that constrains authentic witness.

On the other hand, we do not believe in conversion by cajolery or by offering gifts or financial and other material inducements, nor in conversion by intimidation. Christians will condemn corrupted proselytism wherever it is practiced. However, if in their witness some public evangelists and lay members exert at times considerable (who can say "undue"?) spiritual pressure on individuals to accept the Lord Jesus Christ with all that this implies, it is because of the apostolic burden for souls. The hard-

sell approach may be at times zeal without knowledge, but the no-sell attitude is neither zeal nor knowledge, and there is every indication that it leads down a slippery path to inevitable retrogression and ecclesiastical fossilization.

#### Christianity Excludes Distinction

In an age in which the Christian missionary enterprise suffers from identification with the so-called white man's burden, with resultant friction between foreign missionaries and ardent nationalists, it is of timely significance to realize that the world field concept of Christian witness excludes any fundamental theological distinction between home and foreign missions. Evangelism becomes missionary not just by crossing a geographical border, but by bridging the gap between faith and unbelief. A universal church hardly needs a foreign missions department, for every unit must be, in the last analysis, at once a home base and foreign mission enterprise. God's church today should not really be a church with missions in all the world, but a world-missionary church. Every unit is responsible for the whole and the whole is responsible for every section.

The great goal of history and of the church is the preaching of the gospel of the kingdom in all the world, "then," we are told, "shall the end come" (Matt. 24:14). Here we have the second cornerstone of Christian witness: the harvest-end of the world. The first disciples looked forward to the consummation of the centuries, and the true church—the assembly of God's people—has ever looked forward to the end of all things.

The gathering clouds and ominous rumblings of human events indicate the harvesttime is near, and jubilantly evangelical Christians cry out, "The Lord is coming indeed!" This gives a sense of optimistic urgency to the proclamation of the everlasting gospel, for "the night cometh, when no man can work" (John 9:4). This does not mean that Christian witnesses today, whose evangelistic frame of reference is eschatological and apocalyptic, as the times indeed indicate that it must be, are "prophets of doom" (to use one of Pope John's rather unfortunate expressions). They are rather heralds of a "new day in human relations" (again using the language of the late Roman pontiff) that will be inaugurated, not by theological dialog, useful though this may be, not by ritual or pageantry, not by formalistic, organic unions, but by divine intervention, at the second advent of Jesus Christ. ✠✠



### Working on a Ranch

By JOYCE WILLES

ONE OF the jobs Bill had when he was young was working on a ranch in eastern Washington. It was during the depression in the 1930's, and jobs were hard to find. Bill felt unusually fortunate to be paid \$30 a month and be given his room and food, even though there were no sheets on the bed and the food wasn't the best he had tasted.

Bill's job was to drive a team of eight horses side by side. The owner of the ranch could not afford to use a tractor. There were 1,500 acres, some of them sown in wheat and some for the cattle to graze on. The machine the horses pulled was a weeder, which tore the tumbleweeds out of the ground, getting it ready for planting.

The fields were rolling hills. Here and there were small valleys that were out of sight of the farm buildings. One hot day as Bill was working, following the horses down the fields, he thought he would stop and let the horses rest. Already he and the animals had put in several hours. He had gotten up at five o'clock in the morning and had watered and fed them. Then he had had breakfast, and later had brushed them down before going into the fields to work.

While the horses rested, instead of

resting too, Bill decided to pull some of the weeds the weeder had missed down in the valley. He could have taken a nap, since this valley was out of sight and he knew no one would be watching to make sure he was working. "Why don't you just lie down for a little while? The rancher is probably so busy that he wouldn't notice you for a few minutes," a voice seemed to say. "Bill, you know that wouldn't be right. That would be stealing time from your boss." The two voices argued, it seemed, with Bill just listening. But he had been taught that whatever we want in life we have to work for. And the decision could be only one way. He would keep on working, and take his rest when he was supposed to be resting. After supper he would have to take care of the horses again, and then he would be free to go to his bunk and sleep.

He suddenly was aware that he wasn't alone out there. He looked up at the fence and saw the owner of the next ranch leaning there, watching him. The man motioned for him to come over, which Bill did. "I've been watching you for some time," the man said. "Any fellow who will work down in a place like that, pulling weeds, when he thinks no one will see him is a good worker. You may have a job on my ranch any time." In days when many people didn't have enough to eat because they couldn't find work, the offer of another job was a blessing. Not only did he have a job but if this one was taken away for any reason he had one waiting for him. Now he was glad he had listened to the right "voice" and had done the right thing. His conscience was clear and his future was sure.

# From the Editors

## RESULTS OF THE FOURTH INTERNATIONAL BIBLE CONTEST

At the fourth World Bible Contest held in Jerusalem in March, a Seventh-day Adventist, Pastor Manuel Calderon, scored fourth, as we reported on the back page of the April 24 issue of the REVIEW.

Yaacov Homri, a 44-year-old Yemenite-born factory worker from Nathania, an Israeli coastal town, won the championship, scoring 37 out of a possible 39 points.

Runners-up were Helen Joan Brown, 44, a carpenter's wife and Salvation Army worker from New Zealand, with a score of 28 points; and Johannes Boertjens, 25, a Dutch Reformed preacher from the Netherlands, also with a score of 28 points.

Contestants from 17 countries in Europe, America, Africa, and Oceania were represented. More than 3,000 persons thronged the convention hall where the contest was held. Many others watched the proceedings on television. All contenders were later taken on a tour of Israel.

In the first contest in 1958, Irene Santos, a Seventh-day Adventist, took third place. In the second, in 1961, Mrs. Yolanda A. da Silva, a Seventh-day Adventist school-teacher and pastor's wife from São Paulo, Brazil, although she came in a close second, was still given a gold medal as a joint winner with first-prize winner Rabbi Yihya Alshekh. In the third, held in 1964, Graham Mitchell, a young (then 30) Seventh-day Adventist, an accountant for the food factory in Sydney, Australia, was the winner.

Thus, at each of the international Bible contests held so far, Seventh-day Adventists have made a good showing. It probably would be hoping too much to expect a Seventh-day Adventist to be the winner each time. There are men and women of other faiths who study the Bible diligently, who remember details of what they have studied, and who deserve due credit for their achievements.

Admittedly, it is not everyone's gift to retain in mind and to recall readily the vast amount of information these contestants have accumulated. Some might even wish to argue that such detailed knowledge is not essential to salvation. To such we would say that while many will be in the kingdom who know very little about the Bible, others who will not be there might have been if they had applied themselves more persistently to Bible study. All of us could become more proficient in Bible knowledge. And although a mere memorization of facts may be deplored, the availability of such facts for instant recall creates a background against which the messages of the Bible may be better understood. These facts form the basis on which a practical religious faith is built. And practical religion must be built on theoretical knowledge.

We hope that Seventh-day Adventists continue competing in these International Bible Contests. Their achievements witness for the truth before people of many lands. Adventists have been known as people of the Book, and their excellent showing in these international contests helps to maintain this reputation. D. F. N.

## WILD OATS—A HARVEST OF HEARTACHE

"Sowing wild oats" means more than being wild. Wild-oats behavior takes time from productive and creative endeavors, and it robs the sower of powers he should guard with determination. Wildness in young people

seems easy enough to recognize, but it takes a great deal of discernment to know how much they are mortgaging the future, how much of their lives they are stealing from tomorrow.

Nearly 400 years ago a writer named Davies wrote of some teen-agers: "We meane that wilfull and unruly age, which lacketh rypeness and discretion, and (as wee saye) hath not sowed all their wyeld Oates." Through the centuries a bit of fatalism has accompanied this generalization. Many have thought that each person had a certain quantity of wild oats to sow, and these he would have to sow sooner or later. Or, to change the figure, he would need to get a certain amount of mischief out of his system.

The figure of speech "wild oats" is appropriate for several reasons. Wild oats (*Avena fatua*) not only have little commercial value, they also have robbed farmers of millions of dollars each year (in the United States alone) because of reduced crop yield. They take moisture and nutrients from the soil, stealing it from the commercial crop.

Wild oats have troubled farmers for still another reason. The seeds may lie dormant for long periods. A field that may seem to be free of the "weed" may, under the right circumstances, produce an economically harmful crop of wild oats.

Perhaps the originator of the expression "wild oats" knew enough about human affairs to realize that many of the headstrong and foolish things we do produce long-lasting results. Sometimes the seeds planted in those experiences germinate months or years later to the heartache of loved ones and to the eternal loss of the person who sowed in his youth.

It would certainly be to the advantage of both agriculturists and young people to eradicate wild oats. Farmers should thank researchers in Kansas City who have screened more than 800 compounds before developing an effective herbicide to "tame" wild oats. Young people, as well as older folks who are still sowing, should thank the Tamer of cultivated and inherited tendencies to evil. Only Jesus Christ can change the character. Only He can keep a wild-oats person from ruining his own life and the lives of others. Only the Saviour can help the prodigals to avoid costly mistakes. Only He can prepare them for a full life of service.

Everyone born into this world has a great deal of mischief in his system, but there is only one right way of getting rid of it. To vent this mischief on home or society is the common way. But to give that mischievous heart to Christ for purification is the better way. "My son, give me thine heart."  
F. D. Y.

## Life Eternal

By  
ALICE M. STUTZMAN

More steadfast  
Than the hills,  
More enduring  
Than earth,  
Is the Spirit of God  
In the new birth;  
Our passport to glory,  
Eternal and pure,  
He possesses our hearts  
And makes heaven secure!

# LETTERS



*to the Editor*

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

## ARE YOU DRIFTING?

How timely the article "Are You Drifting?" (Feb. 13).

Well do I remember how earnestly in my younger years Elders Spicer and Daniells urged a revival and a reformation.

Years have passed, and I am past my four-score years, and still we are not ready for Jesus to come. What is wrong?

Realizing that this is an individual matter, I have started a personal examination by asking myself some questions:

1. How much have I reformed in the past 25 years, or have I been drifting?

2. Do I love my neighbor as myself, and what have I done to help him gain eternal life?

3. Am I honest in my tithes and offerings?

4. Do I reverence the Sabbath, guarding well the edges, and how is my conversation on that day?

5. If Jesus should be a guest in my home, would I serve the kinds of foods I normally do, or would I change the menu? If He were to be at church next Sabbath, would I dress differently?

6. What program would He find on my TV should He call unexpectedly?

7. Do I criticize my brethren and find fault with my pastor?

8. Are my words always kind and pure, or are they tinged with cheap, slangy phrases?

Where shall we begin this reformation, timely as it is—with the church, with our brother, or with ourselves? I have decided it must begin with me.

MAE MARK

Modesto, California

## FELLOWSHIP OF PRAYER

We always read with much interest and appreciation the column on Fellowship of Prayer, and we join with others Friday evening in praying for God to answer these requests.

MR. AND MRS. M. L. TIDWELL

Del Rio, Texas

## INSULARITY DEPLORED

I was delighted to see the REVIEW (Nov. 21) publish a condensation of Dr. Hirsch's opening address at the Quadrennial Council for Higher Education.

Especially relevant was the question: "Isn't it time that we broke loose from the cocoon of parochialism that binds us in our conferences and unions and is responsible for a complete disregard of what is taking place educationally across the line in the next conference or union? Is the continuation of this insularity in the best interests of the organization at large?"

Some administrators object to the proposal to coordinate with major curricula offerings of the various colleges and universities, with each one building strength in a limited number of specialized fields rather than trying to offer everything for which there is any demand. They say that each union institution must supply its own needs; that if young people from one union must cross union boundaries to get the special training they elect, they will not only attract others to follow them but will eventually be lost to the home union as workers. (The gates between unions should swing freely, not serve as turnstiles admitting traffic in one direction only.)

But the point I would like to make is that as far as worker resources are concerned, the boundaries already seem rather insignificant. Having been out of the North American Division in recent decades, I was unsure of my facts, but had the clear impression that

intra-union calls were rather ordinary. To see if I was right, I studied the "Answering the Call" listings in the four issues of the REVIEW for November, assuming that they would constitute a randomly selected cross section. With a little help from the *Yearbook* to verify union boundaries, I discovered that out of 111 worker transfers, only 39, or slightly more than one third, were intra-union. In other words, at present, almost two out of every three calls cross union boundaries.

No doubt the Statistical Department has far more sophisticated tables showing exactly what is happening. But it looks from here as though the argument that each union must offer complete, specialized training for all the types of workers it needs is not supported by the facts even now when most unions are trying hard to do so.

IRENE WAKEHAM

Manila, Philippines

## Don't Be Too Hasty—1

### "Old Hank"

By C. L. PADDOCK

The mayor of a small frontier town called the undertaker one morning, and asked if he would take care of the body of "old Hank," who had just died, and plan to hold a funeral for him in the town hall. The mayor said it might be a big funeral, for Hank was disliked by everyone in the area, and many of them might be glad he was gone. "He was not a member of any church, and has no relatives, but we must have a funeral," said the mayor.

Old Hank lived alone in a small cabin up in the hills, just he and his six vicious dogs. He had no visitors—he had "no trespassing" signs on all sides of his property. He made quite regular trips to town to buy the things he needed. On these trips he avoided people, bought the things he needed, then having a meal in the one restaurant in town, hiked back to his lonely cabin in the hills. Because he was profane and rough, one by one the townspeople decided it was best to let him alone, to avoid him. And this they did.

The undertaker called on the local minister, and together they talked to a number of townspeople to see if they could not find something good to say about him.

They asked the owner of the little restaurant where he always had a meal when he came to town, if she knew anything good about Hank. "I'm glad you asked me," she said, "for Hank was not all bad. Now that he is gone I can tell you our secret." From under the counter she pulled out a small tin box. "Every week for years Hank has eaten here on his visits to town," she continued. "He always left some money to put in the box. I was to keep it and pass it out when someone was in real need. He wanted every boy and girl in town to have a nice Christmas gift, particularly if their parents were poor. Look [holding up the bills.] There is more than \$50 in the box now. Hank liked people, but did not know how to show it. He was misunderstood and misjudged. He was lonely, neglected, and hated by many."

The minister asked the teacher to dismiss the town school so the children who had profited from Hank's gifts might be present. He read some scriptures, and then told the people who had hated old Hank about their neglected, misunderstood neighbor who had lived alone in the nearby hills. He showed them the tin box and the money, and told of how Hank, on every trip to town, left money to help anyone in dire need, and to buy gifts for the boys and girls, especially at Christmas time.

Most of them were surprised and many were conscience stricken to think they had done nothing to make old Hank's life a little brighter. Here was one of their neighbors whom they had neglected and wrongly judged. But he was gone now, and it was too late to do anything for him. They had judged him from what they saw of a hardened exterior, for man is prone to judge from what he sees.

The minister closed his few remarks by reading from 1 Samuel 16:7: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."





A group of youth at Irian Barat Academy show the school's express wagon to Paul H. Eldridge, president of the Far Eastern Division, during his visit to west New Guinea.

## West New Guinea Membership Grows as Laymen Carry the Burden of Evangelism

By CLINTON SHANKEL  
President, West Indonesia Union Mission

Reports given at recent meetings in Irian Barat revealed that in the past ten years membership in this remote area has grown from 200 to 1,000. There is only one missionary family in this vast area, and until these meetings, there was only one national ordained minister. The work is being done by laymen.

Irian Barat is the western half of the island of New Guinea. It is a land of expansive jungle, snow-capped mountains, rivers, and valleys. The world knows little of the area, and the people of the area know little of the world that surrounds it. Only five months ago two Christian missionaries were killed and eaten raw, a grisly custom the warriors use when they want to exhibit intense anger.

In this setting is the campus of Irian Barat Academy where almost 200 students are enrolled. A new boys' dormitory is almost complete. Up to now, it has been unintentionally a boys' school, but just recently some girls have enrolled.

It had been many months since anyone from the Far Eastern Division had been able to visit the campus; even those from the West Indonesia Union Mission find it difficult to visit often. So the special meetings were planned for that location.

There was the regular mission session, a workers' meeting, lay congress, ordination service, and a baptism. Those who attended from the division were P. H. Eldridge, president; L. A. Shipowick, lay activities secretary; J. Lantry, assistant



Above: Visiting workers board the mission-owned boat for a trip across Lake Sentani. They noted that with so many aboard, the boat was more likely to capsize. Below: Pastor and Mrs. T. Mehue. He was ordained in his church at Siboiboi on Lake Sentani.



educational secretary; and R. C. Williams, ministerial secretary. Union officials in attendance were C. L. Shankel, president; K. Onsoe, assistant auditor; Ted Jones, ministerial secretary; and B. Malingkas, lay activities secretary.

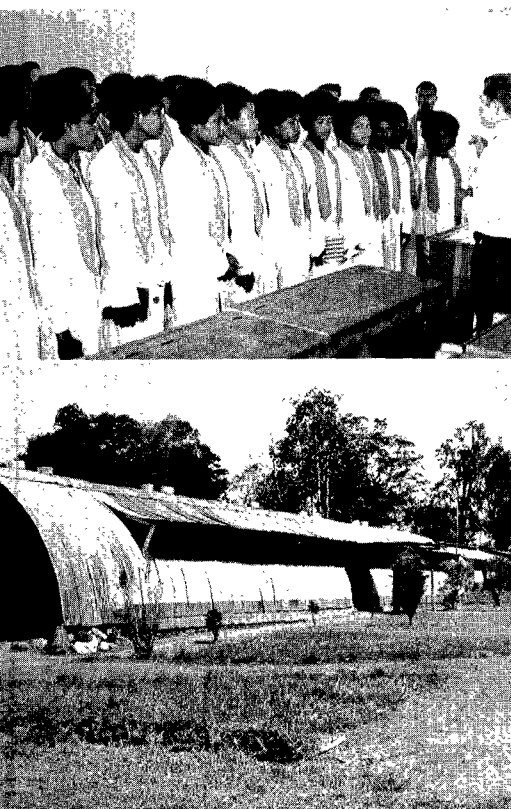
During the meetings T. Mehue was ordained to the ministry. He is the second Papuan to be ordained.

### HOLLAND:

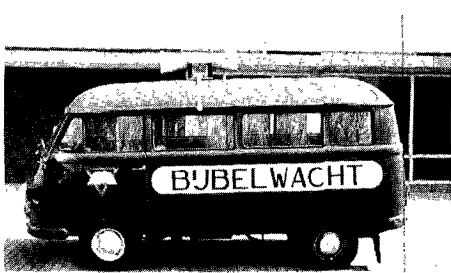
## Bookmobile Takes Gospel to Small Villages

A modern version of an old method of evangelizing the villages of Holland is being tried with a "Bijbelwacht."

Early church work was done by itinerant preachers who walked from village to village. But for years evangelistic campaigns have been held in just the large cities and only seldom does even a literature evangelist get into the outlying villages.



Above: The academy choir provided music for the meetings associated with the mission session. Below: The administration and classroom building of Irian Barat Academy, which has 200 students enrolled.



The "Bible Watch" is being used in Holland to reach the people in the villages. It is a miniature Book and Bible House.

To solve this problem, the conference has purchased a secondhand delivery van and has made over the interior into a miniature Book and Bible House. The van bears a large sign which reads Bijbelwacht.

The name Bijbelwacht literally means "Bible Watch" and is a play on the name of the Holland road service vans, Wegenwacht ("Road Watch"), which help drivers in distress. Are we not road-waiters on the way to the kingdom of God, wanting to help others who are in need?

Before the Bijbelwacht arrives in the village, handbills announcing its arrival are placed in the mailboxes of the villagers. Then when it arrives in town, the 40-watt amplifier plays gospel music throughout the village from the roof of the van. When the doors open and the windows go up, announcements about the low-priced Bibles and other books are made, and the free Bible course is offered.

When the program began in the little town of Gorinchem, 35 kilometers from Rotterdam, members of the local church accompanied the van and distributed cards for the Bible course. Those who operated the program worked from house to house selling Bibles and other books. Some people came to the van to see what was for sale and to get the Bible course card. The Bijbelwacht has now visited many such villages with this technique.

As yet the program is too new to have any results to report, but so far, it seems to be well received by the villagers who have seen the Bijbelwacht in their area.

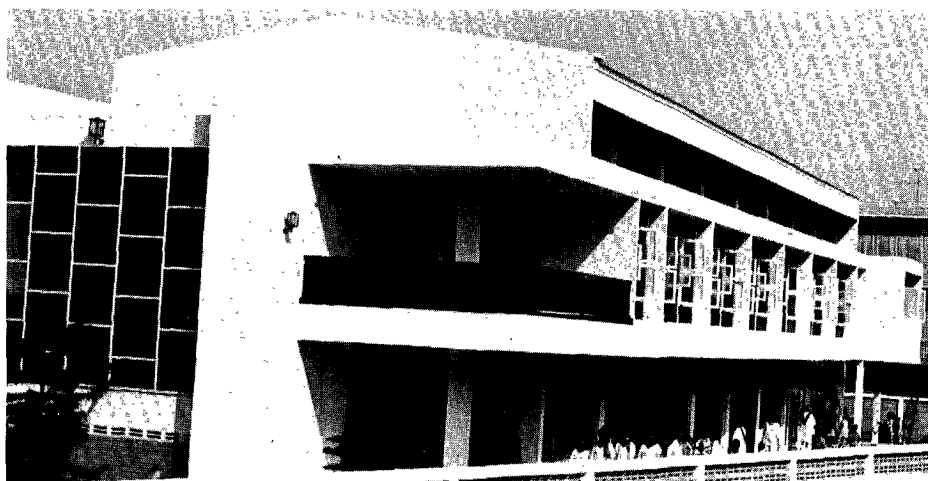
H. J. SMIT, *Secretary*  
*South Netherlands Conference*

**THAILAND:**

**Bangkok Chinese Dedicate New Church Building**

A new church building for Chinese-speaking Adventists in Bangkok was dedicated debt free January 25.

This \$50,000 building, which will seat 400, is another milestone in the history of the Adventist work in Thailand. In 1907 R. A. Caldwell first visited the Buddhist kingdom of Thailand (Siam, as it was then called) and envisioned establishing a work there. However, since no



Above: The new Chinese church in Bangkok, Thailand, recently dedicated, constitutes a landmark in Adventist history. Left: Pleng Vitiamyalakana (left), first Thai convert, and E. L. Longway, first Adventist missionary to Thailand, meet again.



workers were available, his dream could not be immediately realized.

Within the next few years student literature evangelists came from Singapore and began selling literature among the Chinese-speaking community in Bangkok.

Then, in November, 1918, E. L. Longway went as Thailand's first SDA missionary. Soon F. A. Pratt and A. P. Ritz followed. Then the working force was strengthened by two Chinese-speaking workers, one from North Borneo, and one from Swatow, China. A house was rented for a meeting place and regular services began.

As the number of church members increased, the old wooden house soon became inadequate, so in 1933 land was leased from Chulalongkorn University and a concrete church building was erected. This was the first permanent Seventh-day Adventist church building in Thailand and was the only Adventist church there which remained open during the second world war.

Though the church was well built, the area around it degenerated through the years into a slum, and in 1963 the Bangkok Municipality ordered that all buildings in the area be demolished and rebuilt. The new church stands on the same site.

This sanctuary was completed and dedicated during the fiftieth anniversary celebration of the Thailand Mission.

DON JACOBSEN  
*Departmental Secretary*  
*Southeast Asia Union*

**PHILIPPINES:**

**Homemakers' Workshop Wins Favorable Comment**

Nearly 150 persons attended a three-day health, nutrition, and food-preparation workshop held in the Philippine Union College cafeteria early this year. Twenty-two were non-Adventists who had read of the workshop in the newspapers.

The group consisted of nutritionists, food-service directors, home economics teachers and supervisors, parent and home secretaries, and housewives. It was conducted by Shirley Johnson, of Washington, D.C., nutritionist and wife of Duane S. Johnson, associate secretary of the General Conference.

The lectures and demonstrations centered in four general areas—baking, entrees, salads, and vegetables.

It was not all cooking, however. Lectures on homemaking were given by Mrs. Marion Simmons, parent and home association secretary of the Far Eastern Division.

The high point of the workshop was the banquet on the third day in honor of the non-Adventist members of the group. To most of them it had been three days of discovery. "The lectures were worth coming for," said one, "and I want you to know that wherever I go I'll tell people of this vegetarian diet."

A teacher in the city university confessed: "When I came I thought that Adventists were a very small group, but I have found that you are bigger than I thought and have a well-organized setup. I am sending my children to this school next year."

The workshop was sponsored by the medical and educational departments of the North Philippine Union Mission.

F. M. ABRACOSA  
*Departmental Secretary*  
*North Philippine Union Mission*

# Brief News

## KOREAN UNION MISSION

† Dean L. Hubbard, the Korean Union Mission ministerial department secretary, is the first overseas Seventh-day Adventist worker to complete the full national language study. Elder Hubbard came to Korea in September, 1966, and has been studying full time at Yonsei University since then. He has completed six terms. The United States Army rates the Korean language as one of the most difficult to learn because of its many forms and its syntax.

H. R. KEHNEY  
Departmental Secretary

## WEST INDIES UNION MISSION

† Proceeds from recent public concert tours in Jamaica given by Dr. and Mrs. Harvey Rittenhouse and Mrs. Rittenhouse's mother, Mrs. Win Osborn Shankel, will aid some projects at Andrews Memorial Hospital in Kingston. Present plans for using the money include furnishing the chapel, buying new hospital equipment, and swelling the charity fund.

JEWEL HENRICKSON

## BRITISH UNION

† A new church was organized in the "Cathedral City" of Guildford, Surrey, on November 30. S. George Hyde, who has recently completed 50 years of ministry, began work there four years ago. Dennis C. Uffindell is now the pastor.

† Membership of the 187 Seventh-day Adventist churches and companies in Britain increased during 1968 from 11,210 to 11,666. During the year 774 new members were added by baptism and profession of faith.

† More than 550 children attended the 18 Vacation Bible Schools held in Britain during 1968, according to R. E. Graham, British Union Sabbath school secretary.

† During a recent three-month period 6,000 articles of clothing were distributed by the London Welfare Federation. In addition, furniture, food parcels, and an unknown quantity of hot meals were given to the Lewisham flood victims. This report was given by Enid Tolman, president of the federation, during the annual welfare meeting at the New Gallery in London. Those who attended the meeting also learned that the Central London Welfare Society has dispatched more than 700 bales of clothing to the islanders on St. Helena.

VICTOR H. COOPER, Correspondent

## WEST AFRICAN UNION

† Richard P. Faber, union evangelist, opened a series of evangelistic meetings on February 16 in Bo with 800 people attending. The meetings ran five nights a week for four weeks with the hall filled each night. There are now 40 in the baptismal class. Thomas Momoh, an intern from the Adventist College of West Africa, is doing the follow-up work. One baptism has already resulted in 16 joining the church. Another baptism will follow soon. One hundred and twenty-one evangelistic campaigns are planned in West Africa this year.

TH. KRISTENSEN  
Correspondent

## NETHERLANDS ANTILLES

† A Dutch-speaking church with 75 to 100 attending is the result of radio and public evangelism begun more than a year ago by Jan Brinkman, president of Netherlands Antilles Mission. On Aruba the mission has recently opened a new school valued at \$300,000, a present from the European Common Market. And on Curaçao a school with six teachers will soon open its doors for 250 children.

E. W. PEDERSEN  
Field Secretary  
General Conference



## New Churches, Ordination, Highlight Okinawa Mission Session

Delegates from the 11 churches of the Okinawa Mission recently gathered at the Shuri church for the mission session.

The two high points of the session were the adding of two new churches and the ordination of five men. The two churches are at Nago and Yaeyama. The Nago church was raised up just a few months ago as a result of the major campaign and field school conducted there, and the Yaeyama church was organized more than

a year ago on one of the southern islands. The five ministers who were ordained to the gospel ministry are K. Morita, T. Toma, K. Nakama, K. Kinjo, and T. Nakagaki.

The Shuri church, where the meetings were held, was the first SDA church on Okinawa.

C. A. WILLIAMS  
President, Okinawa Mission

**Administrative Changes Made in Educational Institutions**

J. G. Smoot, dean, School of Graduate Studies at Andrews University, has been named vice-president for academic affairs on the same campus. He will fill the post vacated by Earle Hilgert, who is taking a leave of absence for postdoctoral study.

D. G. Prior, vice-president for student affairs at Andrews University, has accepted the new post of vice-president for public relations and development. Associated with him at the university will be Horace Shaw, director of public relations, and P. T. Jackson, director for development. The new position was created, according to University President Richard Hammill, to provide expanded operations in the field of business and community services that are a part of a new outreach in public relations.

Donald Eichner, a Walla Walla College staff member, presently completing work on his doctorate in political science, has been named director for public relations and development for that college.

George Akers, professor of education at Andrews University, has accepted an appointment as dean for academic administration at Walla Walla College. He fills the position long held by H. L. Rasmussen, who is retiring this year.

CHARLES B. HIRSCH  
Secretary

GC Department of Education



**Five-Day Plan in Syracuse Helps 95 to Break Habit**

A Five-Day Plan has just been completed in Syracuse, New York, under the direction of Jim Everts, conference temperance secretary, and Dr. Duane Cady, an Adventist surgeon. Several members of the conference office staff assisted.

More than 100 attended each evening. Of these, 97 said that their invitation came through their children who had seen Elder Everts give his Smoking Sam demonstrations in the nearby public elementary schools.

Ninety-five stated that they were successful in breaking the habit of smoking.

JIM EVERTS

Robert H. Pierson, General Conference president, visited the Right Honorable Lord Martonmere, governor of Bermuda, recently. Elder Pierson is the first world Adventist president to set foot on Bermuda soil.

The industrial arts and home economics teachers at Pioneer Valley Academy, Arthur E. Loignon and Annetta Owens, recently traded all classes for two weeks. The boys took home economics and the girls studied auto mechanics. The instructors felt the girls should have a knowledge

of mechanics and the young men should at least know how to sew on buttons.

A two-day workers' meeting was held in Stoneham, Massachusetts, March 17-18, at the New England Memorial church. Walter Kloss, hospital chaplain, presented methods of ministering to the sick, as well as techniques of medical evangelism. He was assisted by James Crawford, D.D.S., and members of the hospital staff. The meetings closed with a commitment service and a candlelight communion service. These workers pledged to win a new believer for each ten of their church membership.

Eight persons were baptized March 1 by Albert White and T. D. Wilson of the Northeastern Conference. The service was held at the Poughkeepsie church of the Greater New York Conference.

Speaking at Atlantic Union College April 20, Theodore Garcich, vice-president of the General Conference, urged the class of 1969 to understand their elders. Youth rebel, he said, because they think adults do not understand them, but they must realize that adults need under-



**Golden Anniversary Adventists**

Seven members of the Jackson Heights church in New York City have been Seventh-day Adventists for 50 years or more.

Front row (left to right): Marie Hansen, 92, who was baptized in 1918 by J. C. Stevens; and Mrs. Ruth Nelson, teacher and former missionary to Singapore, who was baptized in 1914 by H. Leslie Shoup in Buffalo.

Second row: Mrs. Anna Lammers, who was baptized in 1918 by Charles T. Everson; and Mrs. Emilie Praeger, a member of the same congregation for 51 years, baptized in 1917 by J. C. Stevens.

Last row: Elder M. H. Jensen—an Adventist for 56 years, a minister 40 years, a member of 46 congregations, and presently director of the SAWS welfare depot in New York City—who was baptized in 1912 by G. W. Watson; and Mrs. Ella Jensen, wife of M. H. Jensen, who was baptized in 1915 by E. L. Neff.

One more member, Mrs. Ida Mentz, who was not available for the picture, was baptized in 1916 by an Elder Miller.

ANN VITOROVICH  
Communications Relations Secretary  
Jackson Heights Church

standing also. Other speakers for the alumni weekend were Albert Brendel, chaplain of Kettering Medical Center, Kettering, Ohio; George O. Adams, president of the Caribbean Union; and Philip A. Parker, pastor of the North Miami, Florida, church, all of the class of 1944.

As a result of distributing *El Centinela*, the Spanish *Signs of the Times*, members of the Spanish Central Brooklyn church have found 35 families who are asking for regular Bible studies.

South Lancaster Academy was host March 7-9 to the second annual Atlantic Union Science and Mathematics Fair. Students from the four participating academies—Greater Boston, Pioneer Valley, South Lancaster, and Union Springs—entered 21 projects. Paul Muller, a Pioneer Valley Academy senior from Blue Point, Long Island, won first place in the miscellaneous class with his binary system electronic computer. He was also awarded the grand prize of a \$100 scholarship to Atlantic Union College.

Activities and projects in the Pearl River-Peekskill, New York, area include a number of Bible studies, the purchase of two school buses, completion of a new social-center section added to the church building, and a Five-Day Plan. Through the Bible studies five families are definitely interested in the church, and several former Adventists have been contacted by the laymen through the Concern program. Pastor Bert Benson recently spoke on the beliefs of Seventh-day Adventists in a nearby Episcopal church.

During the Week of Prayer at Greater New York Academy, March 3-7, the students spoke and provided the music. "Living for Jesus" was their theme. They also handed out 10,000 tracts that contain an invitation to receive a free copy of *Steps to Christ*. This distribution was part of the campaign being conducted by the Metro Evangelism group.

A development office was recently opened by the New England Memorial Hospital. It will function during the current fund-raising campaign for the new hospital wing. Mrs. Gail Baird, Mrs. Donna Goodwin, and Mrs. Elizabeth Keating are the full-time secretaries.

Two revisions of Vermont State blue laws were presented to the State legislature early this year. S. R. Loomis, former State senator, made many visits to explain our church's position to the legislative committee, his work attracting the attention of the press. Pastors Leslie R. Schultz and C. W. Kober appeared before the committee, and the church members wrote letters to their representatives and prayed. The result was that both bills were defeated.

The Dutchess County, New York, Cancer Society has voted to sponsor all Adventist Stop-Smoking Clinics in that part of the State, according to John Ferraro, pastor of the Poughkeepsie district. This means the Cancer Society will be responsible for providing advertising and meeting places.

EMMA KIRK, Correspondent

## Canadian Union

✦ Literature Evangelist Arthur Gowrie, of Lethbridge, Alberta, recently made a \$520 cash sale to one family. Included were *The Bible Story*, *Modern Ways to Health*, *Bible Readings*, *The Desire of Ages*, and a number of other volumes and sets. The family also subscribed to *Life and Health*, *Listen*, and *Signs of the Times*. The man of the house said, "After we have finished reading these books, which church do you think we should join?" Mr. Gowrie tactfully replied, "By the time you have read all these books I assure you that there will be no question in your mind as to which church you should join."

✦ D. E. Tinkler, of the Vernon district in British Columbia, has concluded a series of meetings in the Silver Creek community hall, baptizing 30. He is also holding Bible studies with about 15 others.

PEARL BROWNING, *Correspondent*

## Central Union

### Vocational Program at Union Now Approved by State

Union College is now the only Adventist college with a State-approved vocational program.

The Nebraska State department of education recently granted approval to the vocational-technical division of Union College for courses in automotive technology, electronics technology, food services, and office services.

The approval makes veteran benefits available to veterans taking the vocational courses. Other financial aids such as loans and grants will now be more readily available to students in the vocational division, reports Dr. Laurence Downing, director of the vocational-technical program.

The vocational program has an enrollment of 35.

✦ Fifty-one persons are now members of the church as a result of three weeks of reaping meetings held at the Denver, Colorado, Spanish church. Mr. and Mrs. Bob Bird, Dan Collins, and Pastor H. G. Vences worked intently with Evangelist Gunnar H. Nelson for three weeks of meetings and then two weeks of follow-up. In addition to the 51, there were also eight rebaptisms of members of the church. Some of these came as a result of the Concern program.

✦ The Atchison, Kansas, church was host to 300 persons at the Central States MV Federation April 5. John Lucas, Sr., president of the federation, led in the services, which were held in the Ebenezer Baptist church.

✦ Pastors of the Kansas Conference baptized 51 persons during March, a gain of 25 over the same period last year.

✦ Meetings have been conducted in Manhattan, Kansas, by N. W. Baker and K. M. Wiseman. Six baptisms have resulted, and other persons are receiving Bible studies.

✦ Arthur R. Lickey, pastor of the Denver Central Seventh-day Adventist church, was recently appointed chaplain for the Colorado House of Representatives, 47th General Assembly. He is one of a number of clergymen of all faiths who will serve the house during this session.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ The Mt. Holly and Burlington church members in New Jersey, under the leadership of their pastor, S. R. LaRosa, have begun a Sabbath afternoon visitation program in Willingboro, a city of 40,000 with no Adventist church. Literature has been left at 5,000 homes thus far. The members are planning to begin a branch Sabbath school in that district to complement the 50 Bible studies being given at this time. Another branch Sabbath school will be planned for the Mt. Holly area after literature distribution and Bible studies are begun in that area.

✦ A recent Martinsburg, West Virginia, crusade closed with 21 decisions to keep God's Sabbath day. Eleven have already joined the church, and the others will soon be baptized. Average attendance hovered around 100. Harold Friesen, educational secretary of the Chesapeake Conference, was the evangelist, and Larry Boggess, pastor of Martinsburg church, the director.

✦ Winton H. Beaven, president of Columbia Union College, "also ran" in a protest march against heart disease on Community Heart Day in Glendale, California. The march was led by Dr. Paul Dudley White, professor of medicine at Harvard Medical School. Following the march, Dr. Beaven addressed the Glendale and Burbank Community Heart Day meeting on "Smoking and the Heart."

✦ Bids have been received by the Chesapeake Conference for the completion of the third floor on the girls' and the boys' dormitories at Highland View Academy. This construction will provide living quarters for 14 more students in each dormitory. The work is to be completed by August 1.

✦ Young people from all over the Chesapeake Conference recently participated in a weekend conference-wide youth rally held in the auditorium of the Greater Baltimore Academy. Friday night services included a talk by Danny Ipes, Columbia Union College freshman and winner of the 1968 Temperance Man of the Year award for North America; members of the Highland View Academy's Temper-

ance Youth Action Team; and E. M. Peterson, union temperance and youth leader. Paul DeBooy, associate Missionary Volunteer secretary of the General Conference, spoke at the Sabbath morning service.

✦ Ninety-five patients were served by Leland Memorial's new intensive-care unit during three months of operation following its opening last December 8. The unit is equipped with cardiac monitoring and other emergency equipment.

✦ James Gallagher, a Columbia Union College student, won first prize of \$150 for his entry in the college's public relations contest "How an Accurate and More Favorable Picture of the Seventh-day Adventists Can Be Given." Thirty dollars was given to each of five other participants: Paul Marks, Richard Price, Jane Sparrough, Harriet Thornton, and Rachel Tramel.

✦ A Teachers of Tomorrow Club was recently organized at Highland View Academy. Members earn points for participating in three projects within a two-month pledge period, during which they collect teaching materials, read from current periodicals and books, participate in organizational activities, or teach Sabbath school classes. Mrs. Dean Holmes is sponsor, and Donna Rathel is president.

✦ Almost 150 Pathfinder directors and counselors representing 28 churches of the Allegheny East Conference met at the Dupont Park church recently for a conference-wide convention planned and directed by Daniel L. Davis, conference MV leader. Horace Tuttle, educator, naturalist, and author, was among the guest speakers.

✦ The youth of the Eastwood, Columbus, Ohio, church recently had charge of the worship services for two consecutive Sabbaths. Steve Dunson had the sermon the first Sabbath. Mount Vernon Academy had charge of the second Sabbath services, with students teaching all the adult classes. The idea for the youth services originated with Carl Carnes, youth leader. Kurt Kurtz is pastor.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The Wisconsin Conference reports 40 baptisms during the first quarter of 1969 in spite of unusually severe weather during the early part of the quarter. Twenty-two evangelistic campaigns are being conducted by field workers and the office staff during the second quarter.

✦ Fifteen were baptized in the Eau Claire, Wisconsin, church by Conference Evangelist Robert Thompson associating with James Snell, pastor, and Michael Sulen, singing evangelist. Evangelistic meetings were held in Eau Claire following 39 weeks of It Is Written programs. Among those baptized was an entire family of seven, who became interested in the doc-

trines of Seventh-day Adventists through viewing the telecasts.

✦ Five persons were baptized in the La Crosse, Wisconsin, church by the pastor, B. G. Mohr, who has recently held Week of Prayer meetings in the La Crosse and Hylandale church schools. He expects to baptize about twice this number in the near future. At present Elder Mohr and R. E. Finney, Jr., conference president, are holding a short series of meetings in the Sparta church.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ Harold Turner and D. E. Caslow, evangelism coordinator and lay activities leader, respectively, for the union, recently presented the Gift Bible Evangelism plan to the churches of southeastern Alaska. The members in Ketchikan are using this plan preparatory to evangelistic meetings scheduled to be held there by a union evangelist in the fall. Douglas Cooper is the pastor of the Ketchikan church.

✦ Open house for the new \$76,000 elementary school in Caldwell, Idaho, was held April 13. Four classrooms and a central library and principal's office make up the school plant. Mayor Colley Smith and T. W. Walters, union educational superintendent, were featured speakers.

✦ A new office lounge and accounting and cashier's department have recently been completed in the Walla Walla General Hospital. Nearing completion is the modernization and enlargement of the main lobby and waiting room, as well as new admitting and general business offices.

✦ Opening services for the new La Grande church in the Idaho Conference featured R. E. Parks, a former pastor now in departmental work in the Washington Conference. The \$100,000 structure seats more than 200 at present and will seat more than 300 when the balcony is completed later. Roger Bierwagen is pastor.

✦ When a young Catholic couple and their small baby lost their home and entire belongings in a fire, Mrs. Myrtle Bighaus, who organized a shower for them, presented the young mother with a white Bible and several missionary books.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Two hundred seventy-five persons heard George Vandeman speak on the subject of "Creationism Versus Evolution" at the University of Iowa on March 26. Invitations were mailed to about 400 persons who had requested one or more of Elder Vandeman's books through telephone

evangelism, which was begun in Iowa City in March, 1968.

✦ Construction has begun on a new lodge and two dormitory cabins at the Forest Ridge Camp in Iowa. The lodge will contain a 40-by-80-foot dining room with a fireplace at one end and a well-equipped kitchen. The cabins will accommodate up to 32 campers and provide meeting facilities for small groups.

✦ Three people were recently baptized in the Maryland Avenue church in St. Paul, Minnesota, as a result of Gift Bible Evangelism.

✦ Halle G. Crowson, conference evangelist, began a series of meetings at Jamestown, North Dakota, on April 20.

✦ R. R. Patzer, pastor of the Rapid City-Hot Springs district, will begin in the early fall serving in his new post as evangelist in the South Dakota Conference.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Four senior theology majors at the La Sierra campus of Loma Linda University—Daniel Fernandez, David Neff, John Robertson, Jr., and William Smith—have been called to serve in the Southeastern California Conference following graduation.

✦ About 175 persons attended a Five-Day Plan held in Las Vegas, Nevada, recently.

✦ Pacific Union College participated with five other colleges at an April 12 program on higher education in Petaluma, California. Presidents of the colleges were introduced, slides of campus scenes were briefly shown, and student groups from each college gave a five-minute presentation. Three freshman physical education students of PUC joined in a five-minute demonstration of tumbling and gymnastics.

✦ A three-week series of meetings was held recently by Arizona Conference President John V. Stevens in the Phoenix

Sunnyslope church. Those attending included It Is Written and Voice of Prophecy interests, as well as *Signs of the Times* readers. Six persons have been baptized, and another baptism is planned.

✦ Fourteen charter members organized the Wickenburg, Arizona, company into a church April 5. Just two weeks later, on April 19, conference lay activities secretary G. H. Friedrich began a two-week series of meetings there.

✦ The Globe, Arizona, church recently received a gift of more than \$30,000 in shares of IBM stock for construction of a welfare center and educational facilities. Donors were Dr. and Mrs. Ernst Antevs. Though not Adventists, they included the church as one of three beneficiaries of their gifts for community health, education, and welfare. Dr. Antevs, now retired, is one of America's foremost glacial geologists.

RUTH WRIGHT, *Correspondent*

## Southern Union

### Florida San Opens Heliport

Florida Sanitarium and Hospital, Orlando, inaugurated on April 9 an officially certified heliport on the hospital grounds adjacent to Lake Estelle.

Don Welch, administrator, and the hospital staff hosted a number of special guests on this day including the Honorable Carl Langford, mayor of Orlando; General A. C. Brooks, commander of the Aerospace Rescue and Recovery, Scott Air Force Base, Illinois; personnel from Patrick Air Force Rescue and Recovery team; and members of the base hospital staff. The day's program included a rescue operation—a demonstration on the lake, using an Army helicopter.

A small blockhouse near the heliport is equipped with radio-phone equipment so that incoming emergency flights may alert the hospital's medical staff of their arrival and needs.

Of the 7,850 general hospitals in the



A simulated rescue mission helps open the new heliport at the Florida Sanitarium.

United States, 147 have officially certified helipads at this time.

✦ Carlene Bremson, of Johnson City, Tennessee, won the national contest sponsored by the Pacific Press Publishing Association, "What the Conflict of the Ages Series Means to Me." A nursing student at Southern Missionary College, she will attend the Youth Congress in Zurich this summer. She wrote: "The Conflict of the Ages series is like a map in this disoriented and confusing world, enabling me to view the pathways of those who have gone before and to benefit from their wrong turns; yet, with contemporary signs, it directs me on the road to the city of God."

✦ Eight baptisms resulted from an evangelistic meeting in Dothan, Alabama, conducted by T. H. Weis, Alabama-Mississippi lay activities director, and G. N. Kolvalski, district pastor.

✦ The Florence, Mississippi, church was dedicated April 19. H. H. Schmidt, union president, gave the dedicatory address.

✦ D. E. Holland, union MV secretary, conducted the spring Week of Devotion at Bass Memorial Academy, Lumberton, Mississippi. Theme for the week was "Christian Perfection."

✦ The Lake Waccamaw, North Carolina, church was dedicated April 12. E. S. Reile, Carolina Conference president, gave the dedicatory address, and O. H. Rausch, conference secretary-treasurer, led in the Act of Dedication.

✦ Ronald Halvorsen, evangelist, and Joseph Dobias, pastor, concluded a series of meetings in the High Point, North Carolina, church April 19 with a baptism of 24 persons.

✦ Twenty-two persons were baptized into the Marietta, Georgia, church following a series of meetings held there by the Holy evangelistic team.

✦ Literature evangelists in the Georgia-Cumberland Conference were responsible for six baptisms during the first quarter of this year.

✦ C. E. Dudley, president of the South Central Conference, reports 125 baptisms for the first quarter of 1969. This compares with 39 for the same period in 1968.

✦ A new church was opened April 12 in the South Central Conference at Harri-man, Tennessee. G. I. Pearson, district pastor, baptized five persons into the church on that day.

✦ At a recent ministerial meeting at the Sanitarium church in Orlando, Florida, ministers reported total baptisms for the year to be 223, an increase of 37 over the same period last year.

✦ Five students from Southern Missionary College—Gene Brooks, Thomas E. Hamilton, David Holland, Malcolm Schmehl, and Leslie Weaver—have received letters of acceptance for study at the Loma Linda University School of Medicine. Four other students—Norman Gray, Juanita Krause, Manual Tejada, and Marvin Van Horn—

will enter the Loma Linda School of Health Related Professions.

✦ A four-day Missionary Volunteer officers Seminar was held April 23 at Southern Missionary College. More than 80 students and faculty members from the Eastern Adventist colleges and the University attended. Guests included seven union MV secretaries and John Hancock and Paul DeBooy from the General Conference.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

### GO TELL Evangelism Program Moves Forward in Oklahoma

The Go Tell lay training program of the Oklahoma Conference reached its climax March 22, when 1,500 laymen assembled in Oklahoma City for a State-wide congress.

In a mass graduation service 500 were awarded certificates for having finished the Go Tell lay visitors' training course.

A strong program of evangelism is under way in Oklahoma. During the workers' meeting January 5 to 9 the pastors spent two days studying the over-all program. A meeting of the Go Tell secretaries, elected by each church, was called on January 19 to outline their responsibilities in detail. Seventy-five Go Tell instructors (known as the Elijans) attended a Go Tell instructors' training school January 24 to 26 and intensely studied the art of giving Bible studies and obtaining decisions.

On February 1, departmental secretaries and district pastors teamed up for eight area Go Tell rallies at which dedication and commitment services were conducted. Following the rallies, pastors used the Go Tell training syllabus prepared by the conference to hold lay visitors' training courses for six weeks.

Desmond Cummings, president, and E. E. Cumbo, ministerial secretary of the Georgia-Cumberland Conference, were guest speakers for the March 22 congress. Students from Southwestern Union College, Keene, Texas, presented the Sabbath school program, and special music was provided by the Ozark Academy choir, from Gentry, Arkansas.

Coordinators of the program were C. W. Skantz, conference president, Robert Dale, and Robert Rider.

ROBERT RIDER  
*Departmental Secretary  
Oklahoma Conference*

✦ A second pre-dental student of Southwestern Union College has been accepted into the Loma Linda School of Dentistry. Wayne Pundt, of China Springs, Texas, will enter the freshman class in September, 1969.

✦ Paul Cooper, a literature evangelist in the Arkansas-Louisiana Conference, re-

cently delivered more than \$1,000 worth of literature in one day.

✦ Ground was broken March 30 for the second new Adventist church for Oklahoma City. Exactly a year ago the first service was held in the new Southern Hills church, which was organized by former members of the large Central church. Now the remaining members of the Central church will also have a new building in which to worship. Cyril Miller, secretary of the union, was the guest speaker. Lee Hadley is pastor.

J. N. MORGAN, *Correspondent*

## Andrews University

✦ A six-day human-dynamics workshop conducted at Andrews University recently tested blacks and whites living together in the same environment. Nine black and nine white ministers and laymen in the Lake Union Conference participated. Charles C. Crider, chairman of the University's Behavioral Sciences Department, was director of the workshop.

✦ About 57.8 per cent of the 1968 graduates of Andrews University have gone into SDA educational work. This includes teachers, principals, deans, missionaries, and personnel associated with union conferences both in the United States and abroad.

✦ In the past four years AU area alumni have given \$87,000 toward the building of a new Andrews University elementary school.

✦ Raoul Dederen, professor of theology and Christian philosophy, spent the winter quarter of this school year teaching Christology to ministers of the South American Division in an extension school at River Plate College in Argentina. The 132 students came from eight South American countries.

✦ Sixty-two years after the Missionary Volunteer Department was established at Mount Vernon, Ohio, George Akers, associate professor of education at AU, with 11 students from the graduate school, presented the Mount Vernon Academy Week of Prayer. The team members took charge of all the Bible classes, lived in the dormitories with the students, spoke at morning services, and even challenged the students to a basketball game. Said Dr. Akers, "I emerged from that week with a tremendous optimism in the future of our church."

✦ The 1969 AU alumnus of the year is John R. Shull, cited for his contribution to Christian education. Shull is superintendent of education in the Ohio Conference. For many years he was principal of Mount Vernon Academy.

✦ Ron Walden, a second-year seminary student, has been named designate for the Woodrow Wilson Fellowship for further graduate study. He completes his work for a B.D. degree in August.



**Filipino Nurses Challenged in Capping Ceremony**

"If I had a thousand lives to live, I'd live them all for Jesus," sang the 40 students of the Philippine Union College School of Nursing as they consecrated themselves during the capping and candlelighting ceremony, October 13.

Dr. Charles B. Hirsch, General Conference secretary of education, gave the address. Before they received their caps, Dr. Hirsch challenged them to look into themselves and know their real motives in choosing the nursing profession.

"Involvement, not detachment, is the badge of the professional nurse," he said. "The nurse should not confine herself to the sterile conditions of the hospital, but she must exert all her efforts in reaching those who need her help, no matter where they may be."

The picture, taken at the capping exercises, shows the entire school of nursing. Dr. Hirsch is seated in the front row center, leaning forward.



R. C. Gage, assistant pastor, Loma Linda church (Southeastern California), formerly assistant pastor, College View church, Lincoln (Nebraska).

M. A. Trevina, cashier (Southwestern Union), formerly assistant Book and Bible House manager (Colorado).

Beverley Bunnell, R.N., director of nursing service, Portland Adventist Hospital, Oregon, formerly obstetrics supervisor.

Douglas Cross, pastor, Portland, Maine, district (Northern New England), from Amicus-Charlottesville-Waynesboro district (Potomac).

Charles Townsend, Jr., maintenance department, Geer Memorial Convalescent Hospital, Canaan, Connecticut (Southern New England), from Danbury, Connecticut.

Earl Amundson, executive secretary (Central California), formerly Sabbath school secretary (Northern California).

W. J. Griffin, pastor, Hammond district (Arkansas-Louisiana), formerly publishing department secretary (Southwestern Union).

J. J. Swinyar, principal, Chisholm Trail Academy (Texas), formerly principal, Ozark Academy (Arkansas-Louisiana).

Dean Kinsey, principal, Ozark Academy (Arkansas-Louisiana), formerly public relations director, Atlantic Union College, Massachusetts.

Charles Cook, pastor, Fresno Central church (Central California), formerly pastor, Camelback church, Phoenix (Arizona).

Charles Mitchell, pastor, Arcata-Trini-

dad district (Northern California), formerly pastor, Pasadena (Southern California).

Marilyn J. Christian, dean, Loma Linda University School of Nursing, formerly dean-elect, LLU School of Nursing.

Maxine Atteberry, assistant medical secretary, Far Eastern Division, formerly dean, LLU School of Nursing.

Elsie Franklin, office secretary (Georgia-Cumberland), from Nebraska.

C. M. Lawson, pastor, Chadron district (Nebraska), formerly associate pastor (Southeastern California).

Ralph E. Neall, principal, Saigon Adventist Training School, Vietnam, formerly president, Viet Nam Mission.

P. Lagoh, president (South Celebes), from West Indonesia Union Mission.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

**Adventist Volunteer Service Corps and Other Volunteer Workers**

Mr. and Mrs. Henry Nelson, of Lodi, California, left New York City, January 13, for Bujumbura, Africa. Mr. Nelson is to connect with the Gitwe Seminary, Rwanda, for about nine months as a builder.

Gary N. Butka, of Placerville, California, to be teacher, Osaka Center, Osaka, Japan, for one year, left San Francisco, March 30.

Robert Verne Oliver, of Clearlake Highlands, California, to be teacher, Osaka Center, Osaka, Japan, for one year, left San Francisco, March 30.

W. R. BEACH

**NOTICES**

**Correction**

In the April 17 issue it was stated in error that Dr. William Loveless initiated a nurse's aide course taught at Logan School by volunteer instructors from the Washington Sanitarium and Hospital. This should have read: "Taught by volunteer instructors from Columbia Union College, Department of Nursing."

**Literature Requests**

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

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Doniebaol, Konongo, Ashanti, Akim, Ghana, W. Africa, need Bibles, books, Chapel records, record changer, and missionary materials.

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

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

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

E. Lloyd Smoot, Box 65, Donnellson, Ill. 62019, wishes These Times, Signs, Life and Health, Liberty, Review, and magazines for rack distribution.

D. J. Generato, Jr., P.O. Box 306, Cebu City, Philippines, needs Review, Instructor, Guide, Signs, These Times, Life and Health, Message, Liberty, books, Bibles, songbooks, picture cards, Little Friend, Primary Treasure, tracts. Do not send old Sabbath School Quarterlies.

WANTED: Review, Instructor, Signs, Listen, Life and Health, Guide, Christmas cards, visual aids, books, Bibles, songbooks, by the following: T. Batulayan, Kidapawan, No. Cotabato, P.I.; Hus S. Bugavong, Southern Mindanao Mission, General Santos City, P.I.; Samuel Lamera, Southern Mindanao Mission, General Santos City, P.I.; Elder A. D. Lazaro, Southern Mindanao Mission, General Santos City, P.I.; Leah R. Roberto, Potok Hill, Tupi, So. Cotabato, P.I.

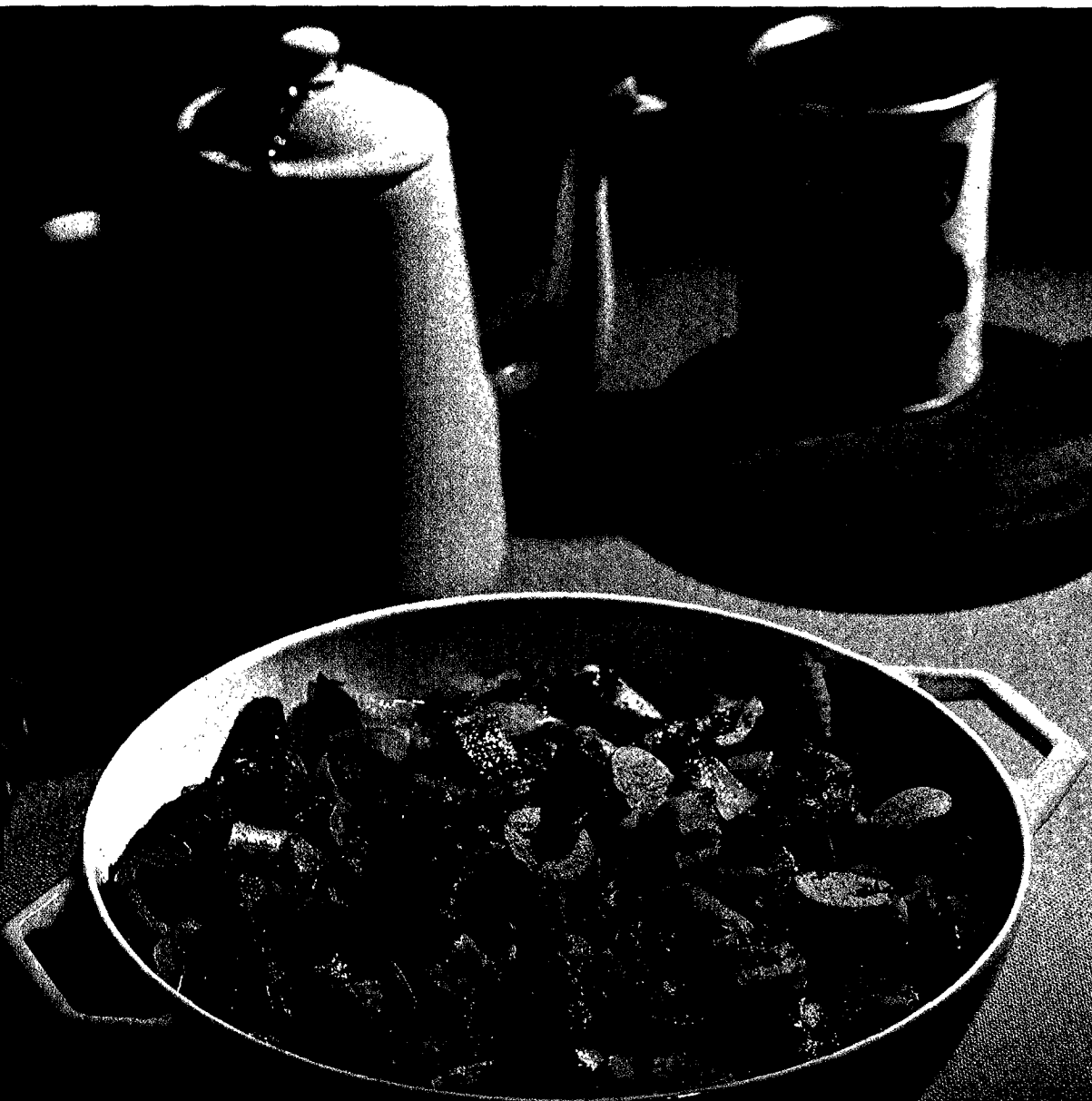
Sas Gheorghe M., sat. Vidrasau Nn. 219, jud. Mures, Of. Postal: Sinpaul, Romania, desires Daniel and Revelation, Sabbath School Quarterlies, Review.

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*Church Calendar*

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)	June 28
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6





### *Unforgettable VEJA-LINKS Goulash*

1/8 cup vegetable oil  
3 large onions, coarsely  
chopped  
1 clove garlic, well crushed  
5 large green peppers, cut into 1 1/2 inch cubes  
3/4 tablespoon caraway seeds  
1 1/4 cups canned tomatoes, undrained  
1 tablespoon paprika  
salt to taste  
1 can well-drained VEJA-LINKS . . . cut in 1/2  
inch pieces

(1) In a large heavy kettle, heat oil and add onions and garlic. Cook over moderate heat, stirring with wooden spoon, until the onions begin to take on color. Add the green peppers and cook, stirring, five minutes longer. Cover and cook 20 minutes, stirring occasionally.

(2) Add the caraway seeds, tomatoes, paprika, and cook an additional 20 minutes or so until mixture thickens.

(3) Add VEJA-LINKS and salt to taste. Cover and heat thoroughly.

Serves 4 generously.

Serve with plain boiled potatoes and crisp green salad.

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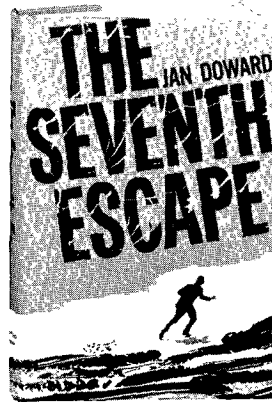


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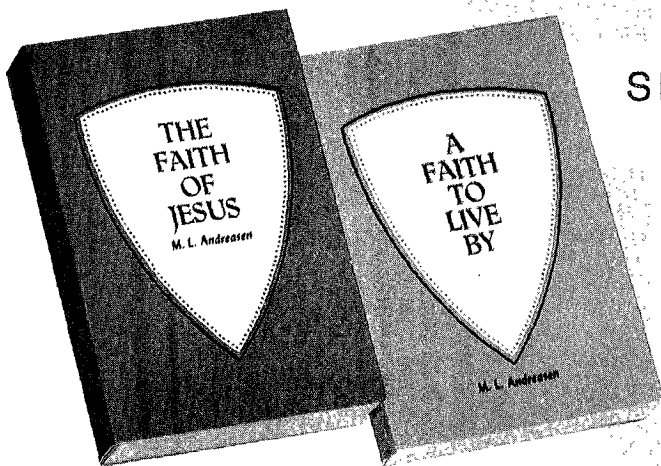


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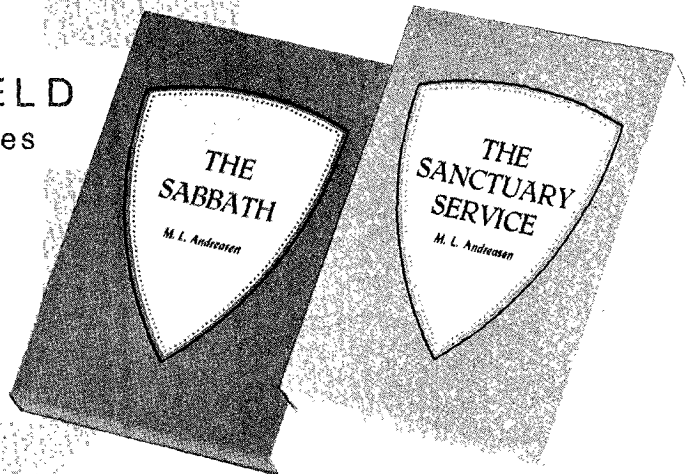
REVIEW AND HERALD, May 15, 1969

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

Several articles in the *Review* recently have mentioned the fact that with the new spirit of ecumenism, it is becoming much easier in many parts of the world to conduct evangelistic campaigns, as well as home visitation. B. B. Beach this week explores "Christian Evangelism in an Ecumenical Age" (page 13).

Elder Beach, who has been a departmental secretary in the Northern European Division for the past nine years, holds two Ph.D. degrees—one from the University of Paris (the Sorbonne) and the other from American University. In addition to having attended these two universities, he has taken work at Stanford University and the University of California. He was ordained to the ministry in 1956 in Florence, Italy, when he was educational secretary of the Italian Union.

Among the societies and professional organizations of which Elder Beach is a member are the American Council on Education, Phi Alpha Theta, American Historical Association, and the Sons of the American Revolution.

During Vatican Council II, Elder Beach was a journalist for the *REVIEW*. He pres-

ently serves as a member of the General Conference Commission on European Affairs.

Another Ph.D. graduate from American University is W. J. Cannon, author of "Thoughts and Health" (page 8). Elder Cannon, a native of England, is a man wearing two hats at Columbia Union College—he is director of guidance and chairman of the behavioral science department. He was ordained in 1936 while he was a pastor-evangelist in Wales.

Elder Cannon began his denominational service in 1931 in the North England Conference. He served as a pastor-evangelist there, in South England, in Wales, and back in North England until 1951, when he came to the United States and worked in the same capacity for the Potomac Conference.

In 1956 he joined the faculty of the Theological Seminary (now Andrews University) as an instructor and field director, a post he held until 1960, when he accepted his present position with CUC.

He belongs to an impressive list of societies and professional organizations and has been listed in *Leaders in American Science* and *Who's Who in American Education*.

The *Review* is starting a new series this week under the running title of "Short Stories of Christian Witness" (page 12). As the title implies, the articles will be short, but we trust that they will encourage all of us in our Christian witness.



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

### EVANGELISTIC CAMPAIGNS IN SPAIN

RICHMOND, VA.—Spanish Baptists are continuing to plan for evangelistic campaigns in 1970, despite government restrictions placed on the press and advertising, according to reports reaching the Southern Baptist Foreign Mission Board here.

### DAY'S PAY APPEAL

TORONTO, ONTARIO—A "day's pay" appeal to members of the United Church of Canada for relief and development work abroad has raised close to \$1 million—twice what was asked for the program's first period.

### CHURCH COMMENT ON TEST-TUBE BABY

LONDON—A major conflict of Christian opinion seemed likely to develop here following the disclosure by British scientists that they had developed human ova outside the body.

The scientists—Dr. Robert G. Edwards of Cambridge University and Dr. Patrick C. Steptoe, a consultant obstetrician—told a London press conference that one of the objects of their test-tube experiments at Cambridge was to help women who suffered from inability to have children. They said they had succeeded in fertilizing a human ovum but subsequently "killed" the fetus produced to enable a thorough examination to be made.

This produced immediate reaction from John Cardinal Heenan's Westminster headquarters where a spokesman was quoted as saying, "If what is created in the test tube is a human being, then its subsequent destruction must be regarded as murder, just as abortion is regarded as murder."

### STUDENTS FORM ECUMENICAL MOVEMENT

RATTVIK, SWEDEN—Three Christian student organizations—Lutheran, Free Church, and Roman Catholic—voted here to join a new Christian Student Movement in Sweden.

The unified federation was stimulated by demands for more dialog with non-Christian groups and the enlarging university population.

Not joining was the Evangelical Student Movement, composed largely of conservative Lutherans.

### MAINE BILL ASKS WARNING ON LIQUOR LABELS

AUGUSTA, MAINE—A bill that would require all bottles of liquor sold in Maine to be labeled "contents may be injurious to health" has been filed by Rep. Harold E. Barnes (R-Alton), who points to a similar warning printed on cigarette packages.

The Maine Christian Civic League, which said it did not originate the bill, announced it will support it.

# Review and Herald

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

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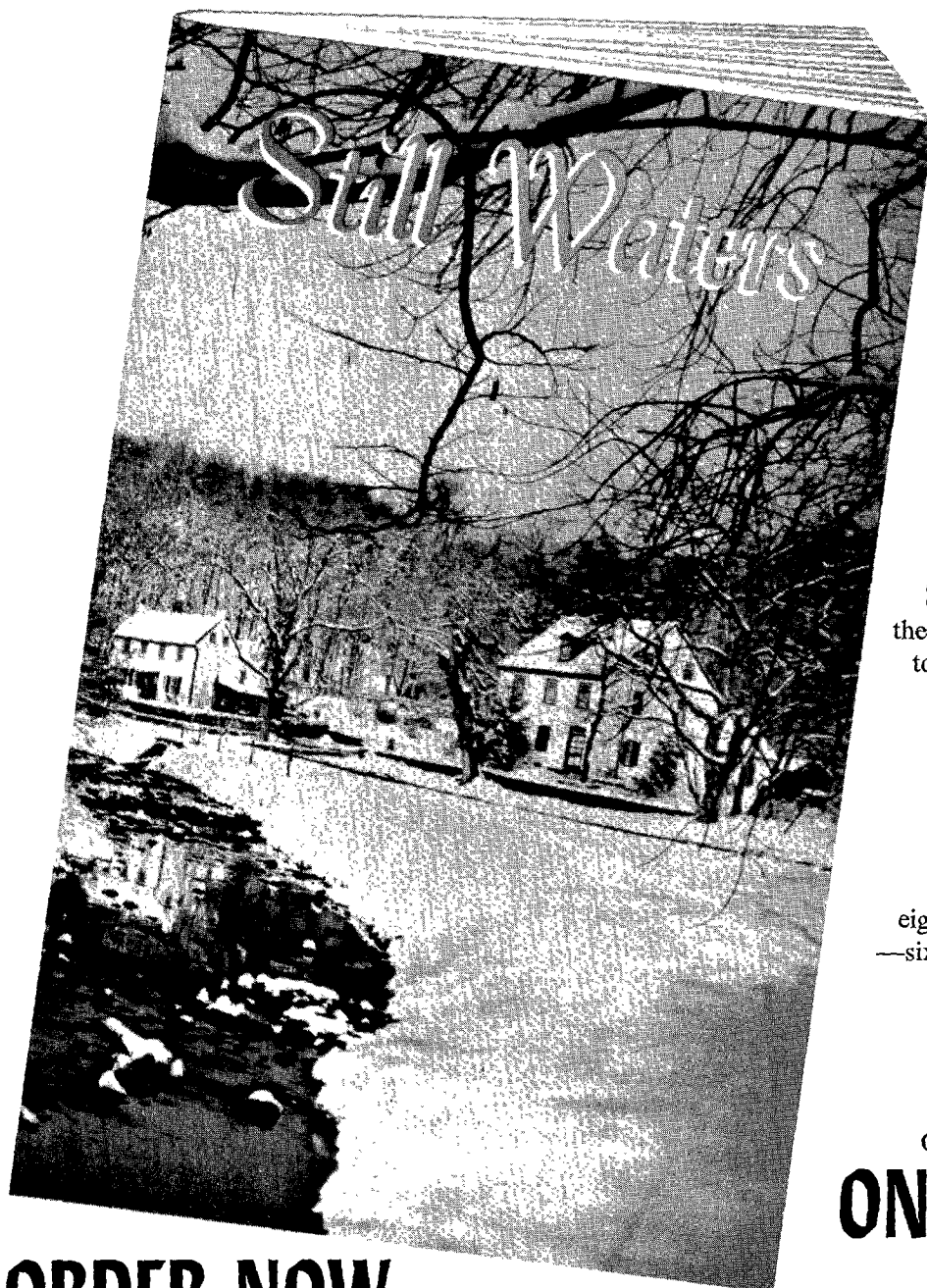
**TO OUR CONTRIBUTORS:** The *REVIEW* welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the *REVIEW*. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, *Review and Herald*, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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### U.S. President's Wife Lends Influence to Christian Record

Mrs. Richard M. Nixon, wife of the President of the United States, has accepted the invitation of the Christian Record Braille Foundation to serve on its International Advisory Board.

C. G. Cross, manager of the foundation, extended the invitation to Mrs. Nixon through U.S. Senator Carl Curtis, of Nebraska, who is also a member of the advisory board.

Mrs. Nixon responded: "It will be a pleasure for me if, by serving in this limited way, I can express my great admiration for the dedicated efforts and splendid program of those who carry on the work of the foundation."

The Christian Record Braille Foundation is an Adventist organization providing Braille and recorded materials to the blind and visually handicapped.

C. G. CROSS

### Powerful Radio Ceylon Carries Voice of Prophecy

"The Voice of Prophecy music program appears to be heard everywhere and is very well received," writes Weldon H. Mattison, radio-television secretary of the Southern Asia Division. First release from Radio Ceylon was March 2.

The return to Radio Ceylon of a religious broadcast, after such broadcasts were banned from this powerful station for many years, marks the beginning of

a series that will eventually be in several languages. Using the music of the American Voice of Prophecy and the voice of Australian George Conley, the 15-minute weekly release offers free Bible correspondence lessons.

Plans are under way to introduce a Hindi music program this year, and other languages will follow as musicians are trained and funds are available. Radio Ceylon is heard throughout India, Burma, Pakistan, and in Nepal, Bhutan, and Sikkim. The Voice of Prophecy has many students in all these countries.

WALTER R. L. SCRAGG

### Nearly 1,000 Are Baptized in North Philippine Union

Almost 1,000 persons were baptized in the North Philippine Union during the first quarter of this year, according to T. C. Murdoch, union president.

Quite a number of influential men are accepting the Advent message. Among them are priests, governors, and municipal treasurers.

Elder Murdoch writes: "We have faith to believe that this will be a record year in every way." The program throughout the division is termed Far East Harvest.

Women in the North Philippine Union are also involved in Far East Harvest. One aspect is parent-and-home education in which the women are conducting cooking schools. Many who are attending these cooking schools are receiving Bible studies.

DUANE S. JOHNSON

### Loma Linda Official Becomes Pacific Union Treasurer

Robert L. Cone, vice-president for financial affairs of Loma Linda University for the past eight years, has accepted an appointment as treasurer of the Pacific Union Conference.

He replaces Alvin G. Munson, who recently became manager of the Voice of Prophecy. A successor to Mr. Cone will be named shortly.

D. J. BIEBER

### CUC Musical Group Sings at White House Service

The Pro Musica singers of Columbia Union College sang at the White House church service for President Richard M. Nixon, May 4.

Paul Hill, director, chose Jane Marshall's "Awake, My Heart" and Peter Lutkin's "The Lord Bless You and Keep You" for this honored performance.

CUC's Pro Musica group has recently sung at the Washington convention of the National Association of Teachers of Singing, the Middle Atlantic States Intercollegiate Choral Festival held at the University of Delaware, and at local civic affairs.

M. CAROL HETZELL

### Sabbath School Investment for 1968 Sets a Record

World reports just tabulated show that the 1968 Sabbath School Investment totaled \$2,131,317.52, exceeding the previous high total by several hundred thousand dollars. Records now show that a grand total of \$20,754,945.42 has been turned in for the Investment Fund since 1925.

Sabbath School Investment has long been considered the miracle plan for the support of world missions. During 1968 a larger number of Sabbath school members apparently entered into plans of partnership with God in various investment projects.

R. CURTIS BARGER

### IN BRIEF

✦ **Death:** William F. Miller, a retired worker who served for many years as mission director in Peru and Chile, April 20, at St. Helena, California.

✦ In the West Indies 252 persons have recently been baptized. They made their decision at meetings held in Montego Bay, Jamaica, by J. C. Palmer. Workers of the British West Indies Union hope to baptize more than 5,000 in 1969.

✦ Three well-dressed men armed with two .45-caliber pistols accosted two deacons in a hallway of Takoma Park's Sligo church during services May 3, forced them into the treasurer's office, and made off with an undetermined amount in cash and checks. Six other deacons were in the office when the bandits entered; none were injured.



### Prayer League in West Berlin

This church foyer exhibit used in the West Berlin Conference focuses attention on the plan of praying for souls three times a day. The plan is called the Midday Prayer League.

Helmut Mayer, lay activities secretary of the West Berlin Conference, writes, "During the past months we have started the telephone-evangelism plan. We have had 5,146 calls. We are now giving Bible studies to 146 of these people who have indicated their interest by phoning. December 28 we baptized 14."

J. E. EDWARDS