

Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

March 19, 1970

Vol. 147 No. 12



A blind Asian beggar was the subject of the winning photo in this year's North American Photo Contest. See story on page 21.

STRAIT GATE

Narrow Way

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

ENTER. This is first an invitation with clear, specific, simple directions as to how to get there! It is extended by the Lord of life and glory. He deeply loves us and wants us to enter into the joys of our Lord. He has gone to prepare a place for us, a place so comprehensive, so complete in every detail as to provide for our eternal comfort, security, and enjoyment. He offers us all that our hearts could desire. He has provided everything for our good. It is our Father's good pleasure to give us the kingdom. It is His desire that we shall have joy—that our joy shall be full and that it shall remain eternally. God wants you to be happy!

What He is saying is, I want you to come to My place. You will find life there. The directions are clear. From where you are there are two gates and two roads. The broad gate leads to the broad way, which ends in death. The narrow gate opens to the narrow way, a road that leads to life and to My kingdom. Take the narrow gate!

Enter. This is not only an invitation, it also calls for decision. It is a decision that must be made. We either enter or we decide not to enter. No other course is open to us, but we do have a choice and this we must make.

Decisions should never be arrived at without proper consideration. We must weigh the alternatives. We must make our decision on the basis of the values that each offers. Enter and find life—refuse to enter and we will have death. It is that simple, but it is also that exact. We must decide.

Enter. This also calls for action. It requires that we not only make the decision to go in but also put forth reasonable effort to enter. We deliberately put our hand on the gate. We lift the latch. We open the gate. We walk in. Now we are on our way. We can never receive eternal life unless

By N. R. DOWER

*Secretary
Ministerial Association
General Conference*

we act upon the Lord's invitation.

The strait gate. In many versions this is called the *narrow gate*. *Strait* is an Old English word meaning "narrow." The gate admits only that which is necessary for our journey up the narrow road. No excess baggage is permitted. No careless activity will be accepted. It is positively dangerous to stray or detour. It is a narrow gate and a narrow road that leads to life.

The Price of Life

Many of us do not like the word "narrow." We do not like to be called narrow. We use the word with disgust and often ridicule. We speak of some people being narrow. We think of them as being too strait-laced, too restrictive, too negative. But this is the price that must be paid if we are to have life. We must not be worried about what others say about us, but be concerned about the God who knows all about us. "There is a way that seemeth right unto a man" (Prov. 14:12).

After all, every truly worth-while thing in life comes through a narrow way! Take for example medicine. Prescriptions of medicine must be exact. Treatments must be specific. Surgery must be skillful. There is very little room for error in a delicate eye operation or in open heart surgery or in the removal of a cancerous lung. One moment of carelessness, one little slip, can be disastrous.

This is true also in the field of mathematics and engineering. While living in the Northwest I repeatedly heard the story of the Narrows Bridge in Tacoma, Washington. It was a beautiful structure and appeared to be strong enough to last for hundreds of years. However, a simple mistake by the engineer in failing to take into consideration the power of the wind gusts in a raging storm resulted in its collapse. It was only a small miscalculation, but the results were tragic.

It is also true in the arts. One color left out of a painting, one note missing from a symphony—just one—will spoil a masterpiece. This may seem narrow to some, but to the artist attention to detail is an absolute necessity.

We have come to expect exactness

in the field of science. Think of the difference even one or two degrees of deviation would have made for our spacemen on their trip to the moon. Think of the split-second timing demanded in the execution of their directions. There was an extremely narrow way—the requirements were terribly exact.

We have come to the place where we accept and pay the price in every worth-while area of endeavor. Why, then, should we expect that *the way to life*—the most important thing in our lives—*would be any different!*

The way to heaven is the narrow way. Even one degree of deviation will cause you to miss the mark. It is that exact! It is that demanding! We must find the narrow gate, we must walk the narrow way!

"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged." —*Thoughts From the Mount of Blessing*, p. 94.

"Who shall ascend into the hill of the Lord?" (Ps. 24:3-5).

"Search me, O God, . . . and lead me in the way"—the narrow way—"everlasting" (Ps. 139:23, 24).

We must be narrow in our theology. I say this knowing full well that this is totally contrary to the concepts of modern, liberal theological thought. God's Word is strait. It is not broad and all-encompassing. There are truths to be accepted and lived. There is error that must be rejected and discarded. God calls for us to conform to the narrow way, and we must not, under any pretexts, seek to broaden the way. There are absolutes. There are rigid requirements. We are not permitted to do what every man thinks is right in his own eyes.

Moral Standards

We must be narrow on moral standards. We must be guided and bound by the demands of a very restrictive law. The "thou shalt nots" are there for our protection and well-being. They cannot be changed, modified, or abolished without irreparable damage to us and to all. They stand

—those ten great principles of righteousness—as unassailable as the eternal hills and as the throne of the most high God.

The narrow way does not permit us to have other gods. The Bible reminds us that there are lords many and gods many. But the specific prohibition is "Thou shalt have no other gods before me." The God of this law is a jealous God. He requires absolute loyalty and devotion. He is not willing that we should share our life and service with any other ruler or any other interest.

The narrow way does not countenance lawlessness and violence or rebellion in any form. It does not permit disregard or disrespect for authority—parental, governmental, or divine. No lawless person will enter the kingdom of God.

This way does not permit murder, either in an overt act or in a hateful thought, and no excuses are tolerated.

No Compromise

It does not condone immorality, anytime, anywhere. The way to life, to a morally pure and holy life, is narrow on this point. There can be no compromise. Men cannot follow their hearts. They cannot be controlled by their emotions. They cannot justify an immoral act on the basis of their own definition of love. The narrow way requires that they follow God's clear call to purity of heart and of mind.

What others may do and think they can get away with must not influence us in any way. The way is the narrow way, and whoever says it isn't does not understand the clear statement of the Word of God and is not familiar with the facts of life. We are going to be judged by the law and we are going to be measured by our observance of all that this law demands. God is narrow on this. His statement is unequivocal. We must conform to the narrow way if we would have life. If we adjust to the broad way we shall end up in death. This is final and absolute. It is God's way. We must take it or leave it. It is just that final, and this we must always keep before us.

We must be narrow in our habits

of eating and drinking. In God's own way He has provided good things for us which are permitted; other things which are bad for us are forbidden. He has made us. He knows what is best for us. He has concern for our physical, mental, and spiritual well-being, and He shares with us the fruits of His wisdom.

The way is narrow in recreation. "No good thing will he withhold from them that walk uprightly" (Ps. 84: 11). This is wonderful! The only things the narrow way prohibits are those that will weaken us in some way and thus destroy our capacity to function as free moral agents who must give an ultimate account of ourselves to God. The question that we need to ask ourselves often is not What is wrong with this or that? but What is right with it? Can it be accepted in the narrow way at the narrow gate?

We must be narrow in our integrity. For no consideration must we be will-

ing to adapt to the low level of behavior prevalent in society today. Strict honesty in speech and action is the price that must be paid by those who enter the strait gate.

"God requires that truthfulness shall mark His people, even in the greatest peril."—*Patriarchs and Prophets*, p. 656.

Narrow in Matter of Dress

We must be narrow in the matter of dress. We may be accepted in society and even in the church in miniskirts or in other clothing, that appeals to the lust of the eyes, the lust of the flesh, and the pride of life. But let us ever remember that decency and modesty are still the requirements of the narrow way. Let us not fool ourselves by thinking that we can make it, regardless. Just because father or mother, brother or sister, teacher or minister does it is no excuse for coming down to the low level of moral

conduct and appearance that is ever and always associated with the broad way.

The significant fact is that since the entrance of sin in this world the majority, the masses, have rarely if ever been right. Broad is the way that leads to destruction and many go in thereat, but few go through the narrow gate and walk the narrow way. The comparison is *many* versus *few*, and it is relatively simple to determine which way you are going by the numbers that are going along with you. What they are, what they are doing, what their interests are, what their attitude is—these are the determining factors.

Men may call us narrow. They may say other and worse things than that about us, but this is the price that must be paid. This is the kind of men and women that God is looking for in these closing hours of earth's history. ♦♦

When You're YOUNG

By Miriam Wood

POOR DIRECTIONS: Fill in the
CHRIS blanks with the appropriate words given below:

Once upon a time there was a splendid young male named Chris. I use the word "splendid" advisedly, because of the irrefutable evidence consisting of broad, square _____, trim, flat _____, firm, well-muscled _____ and _____, smooth, clear _____, and alert, penetrating _____. He possessed other assets too, such as luxuriant well-groomed _____, which he kept at exactly the right length (not chopped off, but not like Tiny Tim's), a quick mind, and a winning personality.

_____ followed him around quite slavishly, which wasn't a particularly feminine thing for them to do, but nowadays, of course, there's quite a hue and cry for "equality." Chris, though, had kept his head, his reputation, his achievements in sports, and his grade-point average—no mean set of accomplishments under the circumstances.

But the circumstances changed, as they have a nasty way of doing. The instrument of change was an irresistible little package of feminine loveliness named Debbie. Our hero, who'd previously budgeted his time successfully so as to encompass all his activities, including romance, found himself—all six feet of him—utterly helpless. Since he couldn't spend hour upon hour with Debbie, and still have _____ for studying, he hit upon a happy (?) solution.

"Why in the world do I need seven or eight hours of _____ each night?" he asked himself convincingly. "Four or five will be plenty. Then I'll have all the time I need for studying and for being with _____."

And he did. For a few weeks. Of course, there were certain minor adjustments he was forced to make in his life style. Having acquired the good habit in childhood of eating three balanced _____ each day, composed of proteins, green vegetables, fruits, milk, and that sort of thing, Chris had never had much use for high-calorie, in-between-meal _____. Not that he was a fanatic on this point—he just didn't need them. But during the "wee smalls" of study night after night he was forced to keep up his strength with _____ bars, _____ chips, soft drinks, and conglomerates of pizza, popcorn (buttered), and salted nuts. After his four hours of _____ he began awakening groggily to the strident summons of the alarm with a very queasy stomach indeed, and a mouth tasting as if something had died there.

Breakfast, naturally, didn't appeal—Chris began settling for sweet _____ in midmorning, which, in turn, made him unenthusiastic about _____. By mid-afternoon, his dull, throbbing headache ruled out with depressing frequency his participation in the sports of which he'd been so fond.

Mystifying to Chris was the change in his world. His teachers, whom up to now

he'd thought excellent and completely fair, began to "_____ " on him. Naturally, when *that* happens, the grade-point average for any student in the world goes down, he comforted himself. In addition, his friends all seemed to be gulping large quantities of nasty pills; that was the only possible explanation for their studied disagreeableness. And as for Debbie—well! What a shrew; good thing he found out in time what she was really like. After all, a fellow with a constant headache, upset stomach, achy muscles, and general feeling of malaise needs TLC. He *doesn't* need criticism!

Before very long Chris didn't have a trim, flat _____; he'd gotten a bit flabby from lack of exercise. He didn't have smooth, clear _____; the rich _____ had done its muddy work; he didn't have alert, penetrating _____; they were dull and listless. His hair also showed a regrettable determination to hang limply and greasily. His mind was about as quick as that of a chimpanzee trying to learn Neo-Babylonian. As for his personality—the only thing he could be sure of winning was the campus award for Mr. Unpopular of the year.

Chris didn't have Debbie either.

Poor Chris.

pick	rolls	sleep	snacks
lunch	potato	shoulders	time
meals	skin	arms	girls
chocolate	Debbie	hair	
eyes	stomach	legs	

WHAT

SHALL

WE

READ?

By C. B. HIRSCH

THIS question "What shall we read?" might best be answered by the words of Christ when He asked, "Did ye never *read* in the scriptures?" (Matt. 21:42); or His words in response to a charge by the Pharisees regarding Sabbathkeeping, "Have ye never *read* what David did?" (Mark 2:25). There are several instances like this in which Jesus referred His listeners back to the Old Testament for the answers they were seeking. He did not refer them to the Greeks or the Latins, even though some of their writings had the dignity of age. Throughout His lifetime the Saviour was a student of the Holy Scriptures. It was this Holy Source that He emphasized and recommended to others. The words of Moses, David, and the prophets were His frame of reference.

It is true that the Holy Word was not then in competition with the newspapers, magazines, radio, television, and the various media of our day. As a matter of fact, it was only a

select group who had the education that enabled them to read, and an even more elite group who could have a scroll or a tablet for their personal use.

Today the picture is vastly different. Publishers have flooded our modern society with every conceivable type of literature. It is available to anyone who can read, and most can. Almost anyone may purchase a paperback for a few cents. In addition, of course, one must not forget the services of the free public libraries.

It is this outpouring of printed materials that has narrowed the Bible reading time of the average Christian. With volumes and volumes of materials coming out each month the Christian would have a problem just trying to select from those books which would be considered good reading. However, with the type of literature that seemingly comes out of the sewers and cesspools, especially during the past decade or so, the discriminating reader finds an even greater chal-

lenge when it comes to sorting. In sifting he must find reading that meets the standards of his religious beliefs and practices.

If there is anything that can be found everywhere and in mass volume throughout the world today it is literature. In its various sizes and shapes, from titles that are self-explanatory to others that are "way out," the public is invited to look and peruse and perchance to buy. At practically every store, bus stop, or airport there is the inevitable bookstand, with its stacks of books that through their titles, colors, and suggestive covers, almost literally scream out, "Buy me, buy me!" Some of these may not be as lurid as their covers might imply, while others are worse.

Guidelines for Reading

Fortunately in some places the books are categorized according to content, but in others almost every shelf has a potpourri that makes the discriminating reader, if he has no other choice, approach with dark glasses and a gloved touch so as to avoid contamination. If we are really serious in finding guidelines and directions for selecting good reading matter, there is no better source than the *Index to the Writings of Ellen G. White* under such headings as "Literature" and "Reading." For the individual who has developed a talent for reading, literature is a rich lode; yet like gold it must be sifted from the sand and the dross.

In *I Love Books*, John D. Snider raises the question "'How may I find good books that will appeal directly to me?'" (p. 206). He points out that no one can truly answer such a question except in general terms. It is the *individual* who must make the decision. That which will bring to him the assistance and the inspiration he may need depends much on his goals, needs, desires, and interests. His level of maturity and intelligence would also have a strong influence in his selection.

"The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a moneymaking scheme, might better never be read by the youth. There is a satanic fascination in such books. The heartsickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the most wicked deeds. The enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts."—*Counsels to Teachers*, p. 133.

If Mrs. White was impressed to write these words several decades ago, how much stronger would her words be today with the literature that is found in the market place! Our young people are pointedly cautioned about what they choose to read. In *Messages to Young People*, page 273, she admonishes "Resolutely discard all trashy reading. It will not strengthen your spirituality, but will introduce into the mind sentiments that pervert the imagination, causing you to think less of Jesus and to dwell less upon His precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The thoughts are of the same character as the food provided for the mind."

Parents' and Teachers' Role

Certainly in the age level of the youth special precaution and guidance must be ever present. Parents are advised "to control the reading of their children. Much reading does them only harm. Especially do not permit upon your tables the magazines wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind and correct religious principles unless they enjoy the perusal of the word of God."—*Testimonies*, vol. 2, p. 410. The teacher too, who plays such an important role in the molding of the child's character and habits, bears this responsibility. The reading materials that he suggests, or even implies, should be used in class discussion or on his reading lists must be above reproach. This of course is what is expected of the teacher in the Christian classroom. There is a good chapter entitled "What Shall Our Children Read?" in the book *Counsels to Parents and Teachers*, which should be a must in reading for all who have a concern about children's literature.

Just as parents and teachers would not permit their children to take food from the garbage cans, so in like manner should they restrict the sources of their literature intake. A permissive attitude will allow all types of seeds to be sown, and what about the harvest? Is the parent or teacher of the child ready to accept the responsibility for the reaping, be it good or bad? It is in the early formative years of the child's life that parents and teachers must make decisions and be ready to stand by them.

"Parents," we are told, "you are the ones to decide whether the minds of your children shall be filled with ennobling thoughts, or with vicious sentiments."—*Counsels to Parents and Teachers*, p. 121.

As the youth grows and matures, his

reading will be broadened along the lines of his interest as he pursues his studies on the secondary, college, and graduate levels. In the fields of the sciences, medicine, behavioral sciences, history, and literature he will find much that will have to be brushed aside, and it is only after he has anchored himself fast in his faith and beliefs that he can safely extend himself into these other fields. This is especially so if he has decided to find for himself a career in one of these areas.

Importance of Backgrounds

The apostle Paul was a trained and educated individual. He not only was a master of the Scriptures but he was also well enough acquainted with the writings of his adversaries that he could point out to them their weaknesses. Before the Areopagus, he skillfully led the minds of his idolatrous audience from the limits of their false religions to the omnipotence of his God. "The wisest of his hearers were astonished as they listened to his reasoning. He showed himself familiar with their works of art, their literature, and their religion."—*Acts of the Apostles*, p. 237.

Mrs. White writes that our young people and leaders will find themselves before world rulers and kings. This has already happened to some extent. If they are going to be effective they must have the background of a Moses, a Joseph, or a Paul. Our young people as they mature will soon learn

that dividing literature into two categories, imaginative and fact, will not be a safe line of demarcation for them. In each there is something good and inspiring, as well as impure, cheap, and sordid. They must select the best ever of that which is true.

In volume two of the *Testimonies*, page 410, we read that "The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals, and prepare the deluded, infatuated beings to give loose rein to lustful passions. . . . Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers." It should be noted here that it is not imagination, but rather *defiled* imagination, that is the real culprit!

The Final Test

A good guideline to "What shall we read?" is found in *I Love Books*: "The final test of the worth of any book is the state it leaves us in when we have finished reading it. If it leaves us with a deeper reverence for the One who made us and a more profound gratitude for His daily blessings—if it leaves us with a more gentle, tolerant, and understanding attitude toward our fellow men and a keener sense of our obligations to them—if it leaves us with a stronger desire to serve both God and man more fully in the work which the Saviour of the world has undertaken for humanity—it has been a good book for us to read."—Page 310.

In spite of what may be read, seen, or observed, it should be remembered that there is no substitute for the library that has been divinely inspired. The study of God's Word is no doubt the most tragically neglected area in the lives of many persons.

Those who are ardent advocates of the Bible as a complete literature—and there is no denial of the Bible's completeness—must also remember that the various forms of literature such as the epic, oration, lyrics, odes, hymns, parables, et cetera, may be found therein. And yet, throughout these are the timeless, eternal verities that will lead to man's salvation. John expressed it well when he said, "I am not really writing to tell you of any new command, brothers of mine. It is the old, original command" (1 John 2:7, 8, Phillips).* In effect, he was saying, You may think that the original message is old, and yet, as I give it to you again, I know it is always new and always true." ♦♦

Response

By JANE COMBRINCK

Cleanse me, Lord;
Set my heart aglow.
Wash me now,
Whiter than the snow.

Softly speak,
Tune my ears to hear.
Take my all,
Banish ev'ry fear.

Draw Thou near,
Make my life a flame.
Help me walk
Worthy of Thy name.

Transform me,
Like Thyself to be.
Keep me pure
Through eternity.

Fill my heart
With Thy pow'r divine.
Dwell in me,
Change this life of mine.

Speak, my Lord,
I will answer Thee.

Quickly hear,
"Here am I; send me!"

* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

The Presence of Jesus— the Great Imperative

By T. E. UNRUH

IN its highest sense Christianity is not a set of logically arranged truths about life and death or about any other great question that troubles mankind. Christianity is fundamentally a Person—the Lord Jesus Christ. “And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:11, 12).

But to understand Christianity, one must know more than a historical person; he must experience a *living presence*. Our Lord assured His followers: “I will not leave you comfortless: I will come to you” (John 14:18). The starting point of a satisfying Christian experience is our response to His invitation: “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

God’s plan for our redemption is exceedingly simple. The depth and breadth of His love, grace, mercy, and the mystery of the incarnation are ultimately beyond human comprehension. But our participation in His love and mercy rests on simple terms.

How amazing that so often the simple, trusting heart discovers the Way, the Truth, and the Life. A little girl, afflicted with rheumatic fever, was promised that she might possibly leave the hospital for Christmas if in every way she cheerfully cooperated with those who cared for her. Although she did her very best, when the time came she was not well enough to go home. She was disappointed. Placing her hands over her eyes, she was heard to say this little prayer: “Dear God, take good care of Yourself; if anything ever happened to You I wouldn’t know what to do.” She knew what was at the heart of Christianity.

So also did the church elder in a small congregation that I visited for the first time. After I took my place on the rostrum during the singing of the opening hymn, he left the platform to get a folding chair, which he

learning of Egypt or all his attainments as a statesman or a military leader. No earthly power or skill or learning can supply the place of God’s abiding presence.”—*Patriarchs and Prophets*, p. 328.

To develop a consciousness of the abiding presence of God is life’s greatest imperative.

placed in line with the others. The procedure disturbed me. At the close of the service he said: “Brother Unruh, I sensed that you were a bit disturbed when I placed the extra chair on the platform. But, you see, it always hurts around the heart when we invite the Lord to be present in our service and do not provide a chair for Him to sit on.” Yes, he too knew the Christ of Christianity.

To develop a consciousness of the abiding presence of God is life’s greatest imperative. Ellen G. White sought earnestly to impress us with both the need and the possibility.

“As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God’s presence.”—*Education*, p. 255.

“This experience—above all else the promise that the divine Presence would attend him—was to Moses an assurance of success in the work before him; and he counted it of infinitely greater worth than all the

The presence of God is a matter of divine promise. To Moses God said: “My presence shall go with thee, and I will give thee rest” (Ex. 33:14). Jesus assured His followers: “I will not leave you comfortless: I will come to you.” And the apostle Paul echoes the promise of God—“I will never leave thee, nor forsake thee” (Heb. 13:5).

God’s presence will benefit but little the one who makes no effort to develop a consciousness of that Presence. Such a consciousness is the foundation of all Christian experience.

“And without faith it is impossible to please him. The man who approaches God must have faith in two things, first that God exists and secondly that it is worth a man’s while to try to find God” (Heb. 11:6, Phillips).^{*} The reality of God, apprehended by faith, will become a mat-

^{*} From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

ter of deep conviction to one who craves the divine fellowship.

"It is faith that familiarizes the soul with the existence and presence of God, and when we live with an eye single to His glory we discern more and more the beauty of His character. Our souls become strong in spiritual power, for we are breathing the atmosphere of heaven and realizing that God is at our right hand. . . . We should live as in the presence of the Infinite One."—*That I May Know Him*, p. 257.

It is through the exercise of faith, through the study of God's Word, and through prayer that we grow into an awareness of the divine companionship. It is the result of willful thought and planning.

"We have the companionship of

the divine presence, and as we realize *this presence*, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. . . . I want to impress upon your mind that you may have a divine companion with you, *if you will*, always."—*Testimonies to Ministers*, p. 388. (Italics supplied.)

Awareness of God's Presence

Many of God's people may go for days with scarcely a thought of God's companionship, except during the periods of formal worship. God has something infinitely better for us. Through the hours of labor and recreation, as well as during our moments of devotion, a vivid awareness of God's companionship may grip our

hearts. And this awareness will shape all our thoughts and actions. What vast changes would result in our manner of living, in our adornment, in the way we spend our time and our entrusted means, if we fully sensed that we are always in the presence of the Divine One. What a revival and reformation would be ours if with the dawn of each day we took into our hearts and minds anew the message of Psalm 139:1-12. What a reservoir of power would be ours if moment by moment we sensed the presence of an indwelling Saviour. "An indwelling Saviour makes His power our property" (*Testimonies*, vol. 7, p. 71). His power will help us to become more like Him as the days go by.

I shall not soon forget the challenge given me by a prominent Baptist evangelist. This is what he said: "Brother Unruh, there is something about you Adventist brethren that I cannot understand. When it comes to the matter of salvation, with you it is always Christ plus something else." I was reasonably sure that I knew what he was driving at. However, I pressed him for clarification. He replied: "When it comes to being saved you have to believe in Jesus Christ and keep the law of God."

I startled him when I agreed that such a program would be rank heresy. He then listened to my explanation of how Seventh-day Adventists expect to be saved. I quoted Ephesians 2:8 and the words of the old hymn—"My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name." I assured him that having been gloriously saved through the merits of Christ, I learned to love Him so devotedly that I determined never knowingly to disobey Him. Jesus Himself had declared: "If ye love me, keep my commandments" (John 14:15).

I assured him that my efforts to do the will of God followed as a consequence of my salvation and in cooperation with the presence of God, and not as a *means* of salvation. His response affected me greatly: "Why, Brother Unruh, I'll go that far with you; but the world does not know that you Adventists believe that." Could this possibly be true? It may be more true than we like to admit.

Let the lives of God's people witness to such a living demonstration of the indwelling presence of Jesus that the spiritually hungry multitudes may be instinctively drawn to Him who is the Way, the Truth and the Life. Yes, the presence of God with His children is the great and urgent imperative. ♦♦

FOR THE YOUNGER SET

Did Solomon Love His Daddy?

By ERIC B. HARE

MYAT PO, the head teacher of our mission school, was having dinner when I went up the stairs to visit with him for a while. He sat on a mat in front of a little round table about six inches high, which was loaded with good things to eat. Beside him, as close as he could be, was his almost-three-year-old little boy Solomon. The little fellow couldn't talk very much but he could understand a lot. And he could run and jump around and fall over and bounce up and down just like a rubber doll. And I could tell by the light in his eyes that his daddy loved that little boy more than anything else in all the world.

Solomon kept his eyes on his daddy. He put some rice on his plate just like daddy. He put some stew on the rice just like daddy. He mixed it up with his fingers just like daddy; and when his daddy smiled his approval, little Solomon just smiled all over.

The father was so happy that he put his arm around his little boy and stopped eating long enough to say, "Solomon, my little treasure, your daddy loves you more than anything else in all the wide, wide world."

Solomon understood perfectly. He smiled and nodded and said, "I love you, too, Daddy."

The father replied, "You do? Well, how much do you love me?"

And little Solomon stretched his chubby arms as far apart as he could and said, "I love you dis big."

"You do?" said the father.

"Yes, dis big," said little Solomon again.

Then, maybe to see if he really meant it, the father said, "Well, then, if you love your daddy that big, run and get daddy a drink of water."

There was not one second's hesitation. Up jumped little Solomon and he ran over to the waterpot so fast that the pat-

ter clatter made the floor shake. But the waterpot was too high. He couldn't reach the water.

Now, of course the father knew that the waterpot was too high and that his little boy couldn't reach the water. He had told him to get him a drink just to see what he would do, and to see if he really did love his daddy.

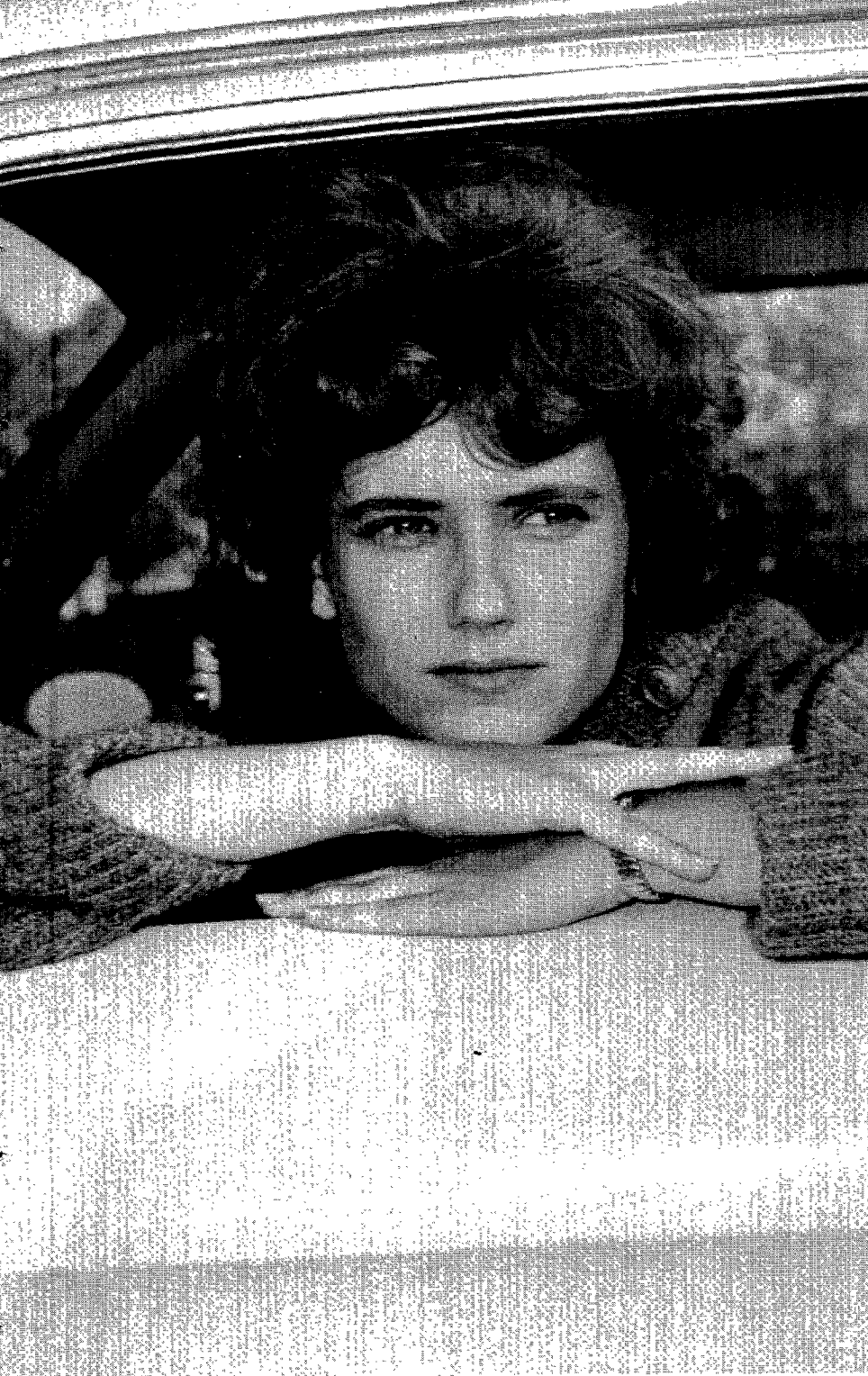
We both looked on, wondering what Solomon would do next. It didn't take him long to decide what to do. On the house post right beside the waterpot there was a tin cup hanging on a nail. At once he reached for the tin cup. But the tin cup was too high. He couldn't get it. But Solomon didn't stop at that. He stood on his tiptoes, flattened his little stomach against the post, and then could just reach the cup enough to make it go tinkle-tinkle as he wriggled his little fingers. Then he just stood there making the cup go tinkle-tinkle while he called, "Daddy! Daddy! Daddy!" That was all he could do. But he was doing all he could do for all he was worth.

I saw tears of happiness come to the father's eyes. Then I saw something too wonderful for words. I saw that father get up and walk over to his little boy. He put his arms around him and lifted him up till he could take the cup and dip the water. Then the father put little Solomon down on the floor and let him run back and put it on the table. It was half spilled when he got there, but I saw that father drink that water and I heard him say, "That was the sweetest cup of water I've ever had in all my life. Now I know that you really do love me."

Do you think Solomon really loved his daddy?

Do you love your Father who is in heaven?

How do you think others will know that you really do love Jesus?



ALAN CLIBURN

What to Do With *Loneliness*

By E. L. MINCHIN

I HAVE found it very lonely here. . . . I think I would rather have the loneliness of having no one than the loneliness of being surrounded by others who have their families for company." So wrote someone from a faraway mission hospital.

Loneliness! Loneliness is one of the great problems of the human race today. Masses of people in great cities live without fellowship. Millions of refugees streaming across natural boundaries are filled with loneliness. Thousands of rioting, rebellious youth are lonely. In every congregation, in the crowded streets of our great cities, you will find them—the lonely and the friendless. They have no in-depth relationships with anyone. Often an outward friendly smile may be a façade behind which they hide their real feelings.

There are three kinds of loneliness: (1) The loneliness of loyalty—the loneliness that comes to one whose friends forsake him because he chooses to be true to an ideal, true to his convictions, to his inner, better self; (2) the loneliness of circumstances that comes when a person becomes separated from those he loves and those who care; (3) the loneliness of sin—loneliness that comes to those whom sin robs of the joy and the reality of God's presence, whom sin separates from fellowship with God's children and His church.

The loneliness of loyalty is a bitter form of loneliness. I knew a dedicated girl, who, when this message found her, was engaged to a young Protestant minister. He was adamant in his opposition to the truth that meant so much to her. Finally, she decided she had no alternative but to break the engagement. Every time I visited her church and saw her sitting in the audience alone, I realized that she was suffering one of the cruelest forms of loneliness. However, she did not allow herself the luxury of self-pity. Her face was radiant with love and faith.

The peril of this form of loneliness is self-pity. It is so easy for the lonely to see only the hardness of the way and to forget that out of such conflict and sacrifice and its inevitable loneliness, a new life always comes. Out of this young woman's loneliness came a new strength, a new enrichment of character. Jesus "trod the winepress alone." Very few understood Him. Loneliness was the price He paid to lift mankind to a new hope and to a new level of living.

The loneliness of circumstances is the loneliness of geographical isolation, of sorrow, of bereavement, of

old age, of being far from home, perhaps in a foreign land. Have you ever found yourself in some great city, perhaps in a faraway land, and felt the isolation and the utter desolation of aloneness, and yet you were surrounded by tens of thousands of people? The longing for home, loved ones, and friends at such times becomes almost akin to pain. I have stood in Piccadilly Circus, London, and watched the jostling thousands pass by, and often I would not see one kind face. Millions, millions of people in a great city and not one sore heart if I died that night.

Mrs. Woodrum, 55, a widow in

Chicago, recently leaped to her death from a twelfth-floor apartment home. Before jumping, she smiled and waved at the janitor, then leaped.

A note was found in her room—"I cannot stand one more day of this loneliness. I have no friends. I receive no mail. No one calls me on the telephone. I cannot stand it any longer." After hearing of the tragedy, her neighbors said, "We did not know she felt that way." This is an illustration of the great distance that is often found between those who live the closest together.

Think of the loneliness of youth who battle with their temptations and

problems, hardly daring to mention them to anyone. Fifteen-year-old Thomas wrote, "If only I had someone to whom I could open my heart." Another youth writes, "I am so lonely, so sad and desperate, everything is too much, and I am almost finished. If only there were someone with whom I could talk." It is impossible to exaggerate the loneliness and uncertainty hidden behind such confessions.

There is the loneliness of age, suffered by those whose companions have passed away, and there are now only a few who know, who care, and who remember. There is also the loneliness of the secretary, who goes to her small room or apartment, night after night, where time often drags and loneliness intensifies.

An Answer to Loneliness

One of the answers to the loneliness of circumstances is for the lonely to set out to offer friendship to others. The trouble with loneliness is that it tends to set up a vicious circle. Those who suffer from loneliness often become tense, critical, unhappy, unattractive, and thus repel others. This, in turn, brings with it more isolation and more loneliness. The great need is for the lonely to lose themselves in offering friendship to others. It may be hard to say it, but it is nevertheless true—if I am lonely I need to be challenged to think less of myself and my aloneness and more of the needs of those around me. Probably right within the reach of my own life there is someone who is just as lonely as I am.

Our human nature cries out against the aching pain of our loneliness. In the final analysis that cry can never be completely silenced until we experience the solace and companionship that is found in Christ. Morning, noon, and night we need to know that He is with us. He alone is the answer to that gnawing pain that comes with the knowledge of being unnoticed, unneeded, unwanted, or a feeling that our friends have found us expendable.

Christ is also the answer to the loneliness of sin. In Him we are united in a spiritual fellowship with millions of believers. We are accepted into the family of God through faith in Jesus Christ. "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 companionship!

Alone? Lonely? Yes, sometimes! But never really alone! We have a Friend who never fails. We belong to the "household of God." Who could ask for better company? ♦♦

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

1970 AND THE GENERAL CONFERENCE Already reminders of the approaching quadrennial session are beginning to appear in the General Conference office. Atlantic City, New Jersey, promises to be unlike any session site of recent years if for only one reason, that is, in the vast cavern of the great hall of Atlantic City's convention auditorium, the delegates and visitors will all be able to find seats and enjoy the weekend services in one huge assembly. In fact, this is one reason why that site was chosen.

The planning of the session itself has been under way for some time, with the two most important committees busy at work. The Committee on Physical Arrangements plans how to use the available space for the various activities that take place during the session. It assigns meeting halls and committee rooms, makes allotment of space in the exhibit area to departments and divisions and major institutions. The publishing houses will provide and operate an extensive literature exhibit and sales center. There will probably be only one nondenominational exhibitor—the American Bible Society.

This same Committee on Physical Arrangements has to be concerned with equipment also—pianos and organs, a certain amount of equipment for offices, and duplicating facilities. Another essential duty is to organize and make available lists of places where people can find living accommodations.

However, the meaning of the whole session is found in its program of meetings, committees, sermons, reports, and resolutions. To evaluate and fit all these into an over-all timetable is a work of the Central Planning and Program Committee. Also a spiritual theme is chosen for the session, speakers are selected, and a

number of special committees put to work; for example, a music committee, a missions pageant committee, a distribution of materials committee, and a collecting of offerings committee. Step by step the various functions are agreed upon, and plans begin to fall into place.

We should remember that a General Conference session begins by being a business session when leaders are chosen for another four years, legal meetings are held, general plans are reviewed, and goals are set for the next quadrennium. The authority to do all these things rests in the hands of the official delegates selected by the union conferences or divisions or in special situations by the General Conference, representing local and union conferences, institutions, and constituencies. The delegations will be composed of both denominational workers and laymen, and no sector of the world work will fail to be represented in some way.

Sessions of the General Conference, while called into existence for constitutional reasons and involving a great deal of business, are special occasions of spiritual uplift and strength. There will be fervent seasons of prayer, searching of God's Word in Bible studies with opportunities for dedication and commitment. This next General Conference session, under God, could be the beginning point of a great revival in the church, opening the way for the latter rain to fall in copious showers, ushering in the finishing of God's work. We may do our human best in the planning, but God's part we cannot schedule. We can only keep our hearts ready and our lives in tune with the indications of His divine will, ready to respond, to live and serve in fulfilling the gospel commission. It is time for that.

(Next: *Preparing Sermons—1*)

A House or a Home?

AS I CAREFULLY wrapped the milk-glass dishes in old newspaper to be packed with other things I couldn't help thinking as I had so often done in the past, I wonder how many more moves we'll make before Jesus comes? Moving was not the easiest task for me. Not only did I find it exhausting, but emotionally it upset me terribly. I liked things in order, and the jumble and mess of moving was contrary to my usually well-ordered household. Not that I had always been that way. It had taken much self-discipline to learn orderliness, but it was worth it. Having to leave those I had learned to love also was distressing.

I was tired of packing, so I went outdoors in the fresh breeze of the California afternoon, enjoying once more the beauty and serenity of those hills I had grown to love in the nine months we had lived in the rambling house on the side of the hill. This house was so different from any we had lived in before. It was built for a family, for comfort, for friends to enjoy, and how we enjoyed it. Here Bill and I had celebrated our silver wedding anniversary only a few months before. One hundred friends and relatives had witnessed the renewing of our wedding vows before the red brick fireplace decorated with white bells and doves and branches from the fernlike jacaranda tree outside the window. My mother, age 82, had come from Arizona with my brother, Henry, and his wife, Evelyn, to help us celebrate. Bill's mother and brother had come by bus from New Mexico. What a lovely time we had. If only Bill, Jr., and his family had



By MRS. W. M. BEACH

been there it would have been perfect; but he was still in Japan with the armed forces. Betty Lea, our oldest daughter, and her husband, Rich, were here to help us celebrate. In fact, it was Betty who instigated the entire celebration, and it was Betty who sang "O Perfect Love" and "Wedding Prayer" during the wedding service. Our youngest two, Callean and John, were there to help where needed.

Yes, this house had been home for nine months and would always be a sweet memory. I had many such memories tucked away in the recesses of my mind.

Near the door were the periwinkles and geraniums I had planted the second day after we had moved into the house. Folks laughed when I said I had already planted flowers, but plants to me are as necessary as food. They remind me of all the things a woman does to make a mere house a home.

During the 13 years my husband had been a colporteur, we had lived in almost that many houses, in four States, but each one was home while we were there. Not that we enjoyed moving, nor that we had itchy feet, but circumstances seemed to always warrant a move, either because of Bill's work, or because of the desire to be near a church, school, or academy. Keeping our children in the church's schools has been the main object of our present life.

Returning to my task of packing once more, I surveyed the black teapot friends in New Mexico had given me, because I needed a Postum pot. They had brought it from England. It seemed that everything reminded me of some dear friend or of some place we had lived during our marriage. For example, I had found the old upright piano in a vacant house in Sandoval, New Mexico, and had purchased it for \$25. I had refinished it twice, and now it was out of tune

after being moved so many times. But it reminded me of two precious little girls, one with red hair, the other with brown hair, who practiced on that piano, first in New Mexico, then in Oklahoma, and then in Texas. Later, as the fingers became more nimble, we would gather around that old piano and sing the hymns we had grown to love so much.

And the old gray rug. It is stained now from much use, but what memories it holds! We bought it when we moved into a brand-new GI home in Las Cruces, New Mexico, thinking that would be our home until the Lord came. The knees of all my loved ones knelt on that rug morning and night as we pleaded with God for divine guidance. The new house was sold when Bill, Jr., was ready for academy, but it was home for three years, and we enjoyed living there.

Nostalgic Inventory

There, too, is where I bought the artificial flowers. They were so appealing, those pink, white, and yellow roses as they lay on the counter of the dime store. Money was so scarce, but I wanted those flowers; so I put three dozen in layaway. After three months they were mine. I arranged them in the cracked cut-glass pitcher that had purpled with age, and they had adorned our home for years, getting an occasional bath to keep them fresh looking.

I glanced around the room, taking inventory. I had bought the old gas range for \$10 from a friend in Tulsa, Oklahoma. What pleasant, mouth-watering odors came from that old stove as I cooked the many meals necessary for a growing family. The refrigerator was bought from friends in Corpus Christi, Texas. And in the bedroom stood blond furniture we had bought from a minister friend

who shortly afterward met an untimely death. Many, many mother's tears had fallen at that bedside as I pleaded for my children's salvation before God, who loves them even more than I do. Many prayers I had said there had been answered too.

The night 16-year-old Bill, Jr., was "tired of religion and was leaving early in the morning" I pleaded for God to forestall such a rash move, and the good God of heaven answered my prayer.

Where had I acquired the antique white dressers in Callean's bedroom? Oh, yes, one was given us by a friend at Sandia View Academy. It was purple. The other we acquired when we purchased an old run-down apartment house in New Mexico, just before Bill became a colporteur. I had removed the layers of paint on both dressers, and then painted them with several coats of antique white semi-gloss and had added brass knobs. This I did at Santa Anna, Texas, as I was recuperating from overwork. I loved living in Santa Anna. As we drove into the little Texas town I felt "I've come home." Rental homes were scarce, so we couldn't be too particular, but with lots of effort, love, and attention the old house we had to rent shone with pride. However, Santa Anna was just too small for a successful colporteur, so after seven months we had to move on.

The old Singer sewing machine with its marred finish holds memories of the many little dresses and shirts I had made for my growing children. Many were "made-overs" from clothing handed down by friends. There was the new furniture also, but somehow it did not have the personality of the old.

My glance in the bedroom centered on an embroidered sampler hanging on the wall by the dresser.

I had spent many lonely hours as a bride working on that sampler in a strange army town 25 years before. My idea of what a home should be had not changed in those 25 years, for the motto embroidered by my own fingers read, "Home Is Where the Heart Is." Yes, I thought, even though we've torn up our nest a dozen times and moved, we still can make a home out of a house. I've known many families living in the same house for 40 years; but it never really was a home, because the main ingredient, love, was missing. Perhaps our children have lacked in some material things, but love is something that was never missing wherever we happened to be.

My Future Home

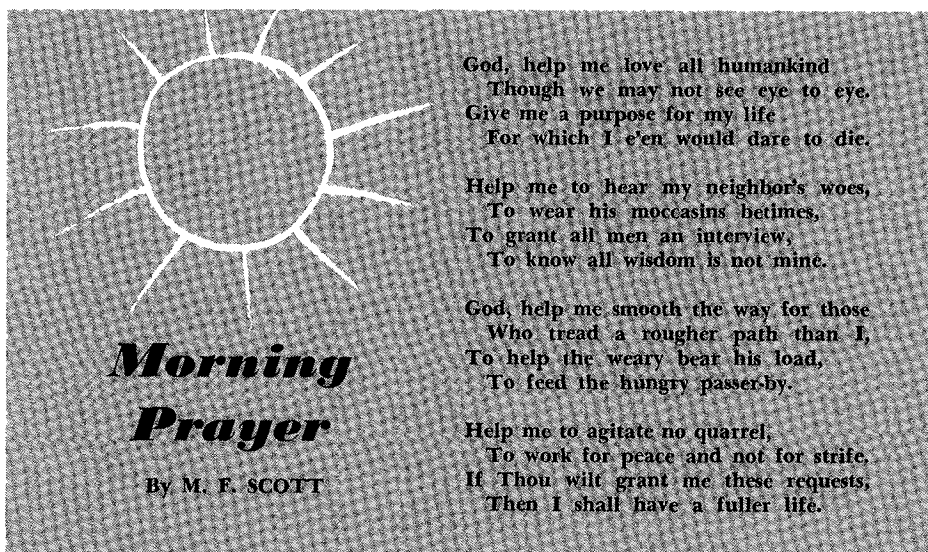
Now, as I move into the new house, I'll have to store many, many things, because the new house is really too small for a family of four. But one thing for sure, the curtains will be hanging at the windows, John's paintings will be on the walls, the rugs will be in place, the table will be covered with a cloth, and, yes, the artificial flowers will be on the coffee table; and if we are there long enough, there will be flowers planted in the yard because it won't be just a house anymore; it will be our home. And, as so often in the past, I once again cherish in my heart the hope that our next move will be the final one, the one to our heavenly home. I'll be so happy to leave behind all the years' accumulation of things that don't really matter.

Jesus has built a home for me up there and it is all mine. I hope I can choose a white house with plenty of real red roses. Bill and Callean will be able to enjoy them because there'll be no hay fever in heaven. It will be roomy, because I want my friends to enjoy it with me.

I'll plant flowers of all kinds and I'll be able to stay and watch them grow and enjoy their beauty and fragrance for eternity. Bugs won't destroy the labor of my hands; there'll be no drought or rust or other diseases to discourage me. I'll plant nut trees, and berries, and fruit trees, and have a vegetable garden; and we will eat the fruits of our labors because we won't have to move on and leave them.

The dream will be a reality someday; but until then I'll be satisfied in the "little bit of heaven on earth," the house we've made into a home regardless of location, size, or value.

The motto that usually hangs in the kitchen is already packed, but the meaning is there. It says, "Houses are made of brick and stone. Homes are made of love alone." ♦♦



God, help me love all humankind
 Though we may not see eye to eye.
 Give me a purpose for my life
 For which I e'en would dare to die.

Help me to hear my neighbor's woes,
 To wear his moccasins betimes,
 To grant all men an interview,
 To know all wisdom is not mine.

God, help me smooth the way for those
 Who tread a rougher path than I,
 To help the weary bear his load,
 To feed the hungry passer-by.

Help me to agitate no quarrel,
 To work for peace and not for strife,
 If Thou wilt grant me these requests,
 Then I shall have a fuller life.

**Morning
 Prayer**
 By M. F. SCOTT

Homemakers' Exchange



How does a parent answer a question such as, "If God loves everybody, why does He allow catastrophes—for example, earthquakes and floods—to kill so many people?"

► We need to teach our children that the catastrophes we see happening are the result of sin. One sin started the whole thing.

The Bible tells us that all evil in this world is the result of sin. It gives specific examples, such as those found in Luke 13:4, 5; John 9:3; Ezekiel 12:2; Genesis 3:17, 18; Romans 8:20, 22; and Numbers 14:18.

It is not for us to judge or doubt God when bad things happen to us. Only through suffering can some people find their way to Jesus Christ. We must show our children that we will always trust, love, and honor God no matter what happens.

Priscilla M. Garner

Flagstaff, Arizona

► When I read this question to my husband, my four-year-old son spoke up immediately, "It's Satan that does the killing."

We have tried to teach our children that God is a great God of love and that catastrophes are the result of sin. If God always stepped in and did not allow these to happen, some people might think sin was not so bad after all. By allowing sin and Satan to take their course, no one will finally have any doubt as to the terribleness of sin, and God's way will be proved as the way of love.

I have found the children's book *Margie Asks Why*, by Laura R. Winn, helpful in explaining this.

Mrs. Willard Phillips

North Platte, Nebraska

► God is not the cause of human suffering—"an enemy hath done this." It is not the will of God; it is the result of sin and Satan's work on the earth.

They are signs of the last days, and as we see them happen, we should try to live daily to be ready for Christ's coming, when He will put an end to the cause and effects of sin.

Mrs. Robert Woolford

Silver Spring, Maryland

► Natural catastrophes—floods, earthquakes, et cetera—will increase as we near the end of time. These events are more than just signs of the times. They are God's warnings to us all of the shortness of life and the necessity of making preparations for eternity. Catastrophes often stimulate others to face up to their spiritual condition.

Rather than question God about such things, we should each place our life in His hands to do with as He sees fit.

James Hoffer

Delaware, Ohio

► A simple telling of the story of Job is one answer—pointing out that it was not God who caused these things to happen, but Satan (*The Great Controversy*, p. 589). At the same time, it should be noted that God

never allows a man to be afflicted more than he is able to bear, and offers His strength at the same time. Obviously, if only the wicked suffered affliction men would follow God out of fear rather than love.

Ella M. Rydzewski

Loma Linda, California

► While God deplores, more deeply than we can ever know, the existence of sin and suffering, even sharing that suffering with every creature who suffers, yet, speaking generally, until He calls the final halt, He cannot interfere with Satan's rule in this world, nor take any steps to nullify its tragic effects.

To do so would be to defeat His very purpose in our creation, to prove Himself the very tyrant that Lucifer charged Him with being, and to furnish Lucifer with an excuse for his failure to prove that he can run a government without law.

Our world is "the lesson book of the universe." Through us the universe will learn the nature and consequences of sin, and come to know God, which results could be achieved in no other way.

J. H. Simpson

Brookfield, Illinois

► To put it simply, for my child I would reaffirm Paul's "there is a God in heaven," while helping him to come to terms with the painful fact that man is subject to the vagaries of nature, and having accepted that fact, get down to the business of living.

Paul Tillich said it nicely: "Providence means that there is a creating and saving possibility implied in every situation which cannot be destroyed by any event. Providence means that the demonic and destructive forces within ourselves and our world can never have an unbreakable grasp upon us, and that the bond which connects us with the fulfilling love can never be disrupted."

R. E. Nordling

Bryson City, North Carolina

► Tell your child it is a hard question to answer. For hundreds of years many people from all parts of the world have been asking this same question, and many people try to answer it; but no one is ever fully satisfied with those answers. Tell him you have an answer that he may think about, and as he grows up and understands from his own experiences more about God and man, he may find a better answer.

When God made this world, everything was peaceful. There were no storms, no bad animals or bad people; but the devil, the enemy of good people, succeeded in making man disobey God. And so sin came to our world. Many people believe that sin is the cause of all the evils and hurtful things that make people unhappy—storms, earthquakes, floods, and such things. To save man from these results of sin, God permitted His only

Son, Jesus, to come and suffer as men suffer. God asks all those who want to live in a better world to love Jesus and all men. One day Jesus will make this earth clean and pure, as it once was. He will bring back to life all who loved Him when they died. No one in that new earth will be unhappy.

Today God still loves everyone and wants to make everybody happy, but as long as men permit the devil to have his way in this world, people will suffer. When the people who love Jesus get busy and tell everyone about God's love for all men, and when everyone decides to follow either Jesus or His enemy, then Jesus will come again and save His people from suffering.

Nathan Moore

College Place, Washington

► You could answer by saying something like this to your child: I used to wonder about your question, too, but now I am sure God does love everyone. He doesn't want anyone to die or be hurt or sick or sad. When Adam and Eve sinned they chose Satan as their king instead of Jesus. God could have destroyed Satan right away, or shut him up so he couldn't do anything, but if God had, people would have served Him because they were afraid of Him and not because they loved Him. They would always have wondered if Satan really was a better king. The Bible calls Satan "the prince of the powers of the air." It is he that causes the storms and earthquakes to hurt people and then blames God for doing it.

The grave is Satan's prison house. He wants to lock everyone up there. When Jesus died He went into that prison house and took its key and changed it into a quiet sleeping place for all those who love Him. Those who sleep there will never feel pain again. When Jesus comes again He will call them to wake up and go to live with Him. The Bible says, "Blessed are they that die in the Lord . . . that they may rest from their labours." Then everyone will know what a bad king Satan is and what a loving king Jesus is, and they will never be tempted again to choose any king but Jesus.

Edith L. Gerrans

Bakersfield, California

NEXT QUESTION

In her search for a mate, what qualities should a woman look for in the ideal husband?

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 COMPLETE NEW ENGLISH BIBLE MAKES ITS DEBUT

After more than 20 years of work by a committee of scholars representing the major Protestant churches of the British Isles, an all-new translation of the Scriptures appeared this week. On Monday the complete *New English Bible* was issued jointly by the Oxford University Press and Cambridge University Press.

It was greeted enthusiastically in most quarters. The Book of the Month Club designated it as its spring selection. One of the club's judges, Dr. Gilbert Highet, professor of Greek and Latin studies at Columbia University, said of the translation: "It is the first time I have ever read the Bible for hours at a time, without pausing every few minutes to ponder over an obscure locution or a vague and cloudy sentence. . . . This translation is what all translations must be first, and most essentially: a triumph of clarity."

Dr. Samuel Sandmel, of Hebrew Union College, Cincinnati, concurred with Dr. Highet's evaluation and added that it "succeeds in being a literary work as well as a superb reflection of the meaning of the original." Prof. James A. Sanders, of Union Theological Seminary, went even further. He said: "This is undoubtedly the best available translation of the Bible into English as of this date. . . . The English of the translation reaches, in some passages, a majesty of expression which may enrich the English language in our day as some earlier versions did in theirs."

F. F. Bruce, Rylands professor of Biblical criticism and exegesis in the University of Manchester, commented: "To the sponsors and translators of *The New English Bible* the English-speaking world owes an immense debt. They have given us a version which is contemporary in idiom, up-to-date in scholarship, attractive, and, at times, exciting in content."

The date of publication (March 16) was marked in England by a special service at Westminster Abbey. Preaching at the service was the Archbishop of York, chairman of the committee of nine British churches that sponsored the translation. The Archbishop of Canterbury was present, as were also the heads of the other sponsoring churches.

Anticipating a large sale of the complete *New English Bible*, the publishers were ready with one million copies on the date of publication. Doubtless this edition will be sold out rapidly, for since the New Testament of the N.E.B. appeared nine years ago, the publishers have sold approximately seven million copies, 2,750,000 in the United States alone.

An Entirely New Translation

The New English Bible is of special interest because it is an entirely new translation produced by a committee. In the past almost every committee-produced translation has been a revision of an existing version. Pioneer translations such as those of Jerome, Luther, Tyndale, and Coverdale were done by individuals. We have pointed out before, and we repeat here: translations produced by committees are more likely to be faithful to the meaning of the original languages. Translations by individuals, including that of Dr. J. B. Phillips, perhaps make more interesting reading, but they also are apt to contain considerable personal interpretation.

The purpose of the translators of the N.E.B. was not merely to be as true as possible to the meaning of the original but also to express God's Word in contempo-

rary but dignified language. Dr. C. H. Dodd, an eminent New Testament scholar who served as general director of the project, set this goal by saying: "We aim at a version which shall be as intelligible to contemporary readers as the original version was to its first readers—or as nearly so as possible. It is to be genuinely English in idiom . . . avoiding equally both archaisms and transient modernisms. The version should be plain enough to convey its meaning to any reasonably intelligent person . . . yet not bald or pedestrian. . . . It is to be hoped that, at least occasionally, it may produce arresting and memorable renderings. It should have sufficient dignity to be read aloud."

Interestingly, however, a memorandum from the general director, entitled "Purpose and Intention of the Project," stated that the new translation was intended primarily not for use in church but for private reading. The "public" that the translators were to keep in mind includes three classes of readers: (1) nonchurchgoers who find current Bibles either unintelligible or heavy with an air of unreality; (2) young people who can be reached only by a Bible that is "contemporary"; and (3) churchgoers "for whom the traditional language is so familiar that its phrases slide over their minds almost without stirring a ripple."

Sample Renderings

A few texts selected at random provide a sample of the flavor of the new translation. Readers of the King James Version will be surprised by Genesis 1:1, 2 which reads: "In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters." Recognizing, however, that the Hebrew is capable of alternate interpretations, a footnote on verse 1 says: "In the beginning God created heaven and earth"; and instead of "mighty wind that swept" (in verse 2) a footnote says: "Or and the spirit of God hovering."

In Genesis 2:3 and Exodus 20:11, the Sabbath is made "holy" instead of "sanctified" or "hallowed." In Genesis 2:8, man became "a living creature" rather than "a living soul." Vividly and dramatically Genesis 3:24 says that after man sinned, God "stationed the cherubim and a sword whirling and flashing to guard the way to the tree of life." This contrasts with the prosaic language of the K.J.V. which says "and a flaming sword which turned every way, to keep the way of the tree of life."

The N.E.B. also sharpens up Genesis 6:22. The K.J.V. says: "Thus did Noah according to all that God commanded him, so did he"; but the N.E.B. says: "Exactly as God had commanded him, so Noah did." Some Adventists may be disappointed in the rendering of Exodus 20:10, which says in the N.E.B.: "The seventh day is a sabbath of the Lord your God." They may feel that the substitution of the indefinite article *a* for the definite article *the* weakens the force of the commandment. But does it? We think not. By maintaining the definite article before the word *seventh* the text leaves no option for a person to choose his own holy day. One cannot select any seventh day, it must be *the* seventh day as established during Creation week.

Some Bible readers, long familiar with the language of the King James Version, doubtless also will be disappointed in the rendering of Psalm 23. The language is meaningful, but some of the music of the psalm seems to be lacking. The same is true with Psalm 91.

Some readers will be disturbed by the rendering of Ecclesiastes 12:13: "This is the end of the matter: you have heard it all. Fear God and obey his commands; there is no more to man than this." Those who have used this text to show the necessity of commandment keeping will feel that it is weaker than the K.J.V. rendering, which says: "Fear God, and keep his commandments: for this is the whole duty of man"; but when kept in context the verse still argues the point persuasively.

Readers who hold that the Hebrew word *almah* means "virgin" will object to the N.E.B. rendering of Isaiah 7:14: "The Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel." The R.S.V., of course, also says "young woman." Most scholars agree that the prophet would have used the word *bethulah* if he had meant "virgin." Matthew and Luke, writing under inspiration, saw in Isaiah 7:14 something not demonstrable through linguistics: they saw a prophecy of Mary, a virgin, conceiving and giving birth to Christ.

We think it is well to remind readers that newer translations aim largely at dynamic equivalence which, in contrast to formal equivalence, seeks to render Scripture in words that will produce approximately the same effect on the modern mind as the original language did on the readers of its day. It seeks not so much to provide a word-by-word rendering of the original language, but rather to take the original idea and put it in language that not only will be contemporary but will be understood.

The REVIEW will say more about the *New English Bible* later. Doubtless when our readers begin to examine this new version they will have questions as to whether the K.J.V. or the N.E.B. is "right." At the moment we merely wish to say "welcome" to the N.E.B. We hope it will have a large circulation. The world is desperately dark. It needs, as never before, the light of the truth that shines from the Bible—the Bible in all versions.

K. H. W.

HATS IN CHURCH?

Referring to 1 Corinthians 11:5, which states, "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head," a reader remarks, "I think it means that women should wear hats to church." Is this what Paul meant in this scripture?

The subject of hats in church was recently in the news when the press reported that the 1,900-year-old rule that Roman Catholic women must cover their heads in church is no longer in force. It was claimed that Paul VI abolished the ancient rule simply by making no mention of it in the new rubrics of Catholic worship he proclaimed last year.

But newsmen at a press conference had misinterpreted the answer to a reporter's question. Denials came quickly. Explaining what happened, *Catholic Standard* reported that at a press conference at which the new and definitive Roman Mass—plus regulations for its celebration—was explained, a reporter, who asked if women were required to cover their heads in church, was told simply that the new regulations contained nothing about women's headdress.

Commenting on the spokesman's answer, Vatican City explained, "Of course there is nothing in the new regulations about women covering their heads at Mass, but there never was. And there is certainly nothing in the new regulations to repeal the custom."

In response to a further inquiry, Msgr. Ray T. Bosler commented in a question-and-answer column, "The

news services misled us. But Church laws can cease to bind without any direct action by the Pope. As customs and circumstances change, laws made for past situations come to have no meaning. The same canon law (1262) which requires women to wear hats in church also encourages the separation of men and women in church. Prior to the publication of the code of canon law in 1918, this was a church law that had been almost universally disregarded for centuries. It appears to me that what happened to the custom of seating men and women on different sides of the aisles is in our time happening to the custom of wearing hats."—*Catholic Standard*, Aug. 21, 1969, p. 6.

The custom of women wearing hats in church is based on Paul's counsel in 1 Corinthians 11. Of course, Paul is not talking about hats; he is talking about veils that were customarily worn by women in ancient times. Respectable women did not go abroad with uncovered heads. Such action would have been regarded as a disgrace. Paul was trying to shield the early church from disrepute.

Since in most countries it is no longer a disgrace for women to be unveiled in public, Paul's counsel no longer applies. Although the wearing of hats by women in churches is based on this ancient rule, it is not based legalistically. That is, we must not quote 1 Corinthians 11 as a command for women to wear hats. The chapter speaks of veils, not hats. The practice as it exists in Protestant churches is one of custom, not of command. If Paul were here today he probably would not prescribe that hats be worn, unless it be to conform to current custom.

As we noted before, in Catholic churches the rule is based on canon law, but it is a rule that could cease to bind, without direct action by the pope, simply by custom, as did the practice of men and women sitting on different sides of church aisles.

Where custom demands it, it might be well for women generally to follow custom. At the same time, a woman should be allowed the freedom of attending church hatless if she desires. No Biblical law should be invoked.

From the statement in verse 15, "for her hair is given her for a covering," some have concluded that the hair takes care of the covering and nothing further is required. If this was what Paul meant, he would be contradicting what he had said earlier. He apparently is arguing that the long hair of a woman itself argues for the propriety of the veil.

D. F. N.

The Modern Cry for Relevance—5

THE COLLAPSE OF CERTAINTY IN MODERN TIMES

On August 15-17, 1969, 400,000 young people gathered near a town called Woodstock, New York. Rarely has a crowd of such size gathered anywhere at any time in the history of man unless it was an army making war. But this youthquake did not gather to kill man or to destroy his property. True, narcotics, long hair, the beat of rock music, and sexual improprieties were there. But for those who listened, Woodstock was saying much more than what was seen on the surface.

For many young people that weekend were experiencing what they described as a religious experience. One teen-ager was quoted as saying, "This is closer to religion than to politics—an effort to put meaning into life" (*Newsweek*, Sept. 1, 1969).

How is it possible that in the day of man's greatest enlightenment, when the Bible is more available than ever before, and in the nation that uses often as its motto "In God We Trust," 400,000 young people have to

run off to an obscure farm in the search for meaning? And how many others, even their fathers and mothers, joined them in spirit, consciously or unconsciously?

The Woodstock happening stands as a reminder to all that for many, so many, the usual avenues to personal faith and meaning, whether it be the path of conventional Christianity or the path of reason and logic or even the century-old mirage of scientific optimism, have been rejected as dead ends or hoaxes. They went looking for a religion of their own.

New Testament Christians who have experienced the certitudes of authentic faith know that the members of the Woodstock generation will find what they are looking for only when Jesus becomes the Lord of their lives. But men of faith also know why the "now" generation has such difficulty in finding Jesus amid the conflicting clamor of modern Christianity.

Thoughtful men also know why the Woodstock generation, with its hippies, yuppies, and copouts, is the logical result of 400 years of theological and philosophical conflict. When the Bible and the church were cast aside as final authority during the Renaissance, men of thought optimistically believed that reason alone could grasp the meaning of life as it actually is. In England there were Locke and Hobbes; in France, Descartes and others, who believed that empirical science and syllogistic thinking could lead men to the heart of all matters on earth or beyond.

But David Hume exposed the weaknesses of these methods, and reason itself came under indictment. Then came Immanuel Kant blowing fresh air into the frustration left by Hume. Although he accepted Hume's judgment on the unreliability of empirical reason to deal with questions of meaning and purpose, he went beyond by defining the limits of pure (objective) reason in relation to the practical reason of man's moral consciousness. Although he made a place for scientific investigation, he declared that science cannot invade the world of meaning and of the unseen. For this world of meaning, man was to look within.

Certainty was for observable laboratory data, and personal conviction was for subjective investigation. Objective proof and subjective feeling were at least back on the same street again, but going in the opposite directions. But the statement actually divided man himself and led to a multitude of interpretations in the nineteenth century. The two great and opposing philosophies of the past century, naturalism and idealism, with their many spin-offs, both found their support in Kant's formula, depending on what a man chose to emphasize most.

Feeling Became Factual Basis

The nineteenth century saw the great wave of subjective rationalism roll over Western civilization, often employing Biblical language as it dominated much of the thinking in the Christian church. Feeling, analysis of self-consciousness, became the *factual* basis for truth and

meaning. Idealism lent philosophical strength to the Romantic movement, which in itself was a heady reaction against the classical orthodoxy of the days when objective reason ruled the thinking, creative world. So we had the rise of new democracies, the new poetry of Coleridge, Wordsworth, Goethe, and the theology of Friedrich Schleiermacher, the "father of modern theology"—all emphasizing that immediate feelings and insights were the only ground for certainty about meaning and purpose in life.

This seemed simple enough for a while; it gave freedom to man in all areas of life, as the great advances of the nineteenth century testify. But the seeds of its own destruction were within idealism. Its early glamour faded when its basic presuppositions were consistently carried out. As we have seen to our horror within the past century, if the factual basis for truth lies within the self-consciousness of man, there is no restraint as to what man thinks he sees when he looks within. It is shocking to see how quickly the warm feeling of idealistic philosophy could become the cold naturalism of Feuerbach or the materialism of Nietzsche and Karl Marx, and the supporting philosophy of the Nazis in Germany and the Communists in Russia. There is little cause to wonder why philosophy and theology in the twentieth century rejected idealism for existentialism and the "process" theory.

Lest we overlook the fact—Christianity was not standing outside all this—it too often was the sanctifying cloak. Faith was redefined as the discovery of man's own self-consciousness, and Jesus became the finest example of true manhood yet lived, in man's evolution to greatness. And much more.

In a few words, we have attempted to recapitulate the collapse of authority and certainty in the Western world and the rise of modern, irrational subjectivism of which Woodstock is only one example. When Biblical authority went, reason ruled; reason crumbled under the attack of skepticism and Kant's critiques. Kant's subjective rationalism (reality found in subjective feeling) carried the day until its seeds blossomed in the moral weeds of utter relativism. On the shipwrecked shore of searching man, atheistic existentialism, naturalism, and process thought now rear their dreary shacks with their rejection of either subjective reason or objective proof as criteria of truth. Values are relative, and the basis for decision is found in the impulse of the now.

The hippie, flower children, and cop-outs on one hand, and the coolly detached scientist on the other are the logical consequences of this total collapse of certainty in modern thought. Man's plight today is pictured as Hell—people in a room with no exit. This despair and cynicism has pervaded much of today's art, music, and philosophy.

One fact alone seems sure: man faces death—firing squads (guilty or not), bombs, cancer, automobiles. What is there worth living for if death wipes it all away as the sun dries up the fog? What could be worse than to be men who can think hope and at the same time be aware of the fact that hope is merely the mechanical rabbit that always eludes the racing greyhounds? How do we know for sure that we are not a mere mass of biologically determined molecules, manipulated by chemical reactions in an organ called the brain? Until we ask ourselves this question, we will never know the strength of our answer, nor will we know the reasons for the despair among the educated as well as the dispossessed around us today.

However, the faith of the Christian provides reasons for hope and confidence as he faces each new day and plans for the future. This is where Peter and Jesus and Caesarea Philippi come into our picture, and we shall look their way next week.

H. E. D.

(To be continued)

Ponder His Gethsemane

By NICHOLAS LLOYD INGRAHAM

Do we serve Jesus only with assent,
Believing God interprets our intent
Of mind as substance for the deed?
Then kneeling, ponder His Gethsemane;
"My God, my God," at thorny Calvary:
What love; How infinite our need!

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.]

THE CHURCH AN ARMY

I believe that the similarities between the church and an army will become more evident as we near the end. For instance, too many of us have become incapacitated because of combat fatigue—or, even worse, have gone A.W.O.L. Or is the problem that we have become discouraged from the assumption that by losing an occasional battle we have lost the war? Do we remember that physical and spiritual intemperance leaves us as unprepared for battle as a new soldier would be who had failed to receive his "boot training"? Are there at times superior officers in the church who are more concerned with distributing courts-martial than medals? (Medals would not *have* to be visible awards and citations, but perhaps genuine manifestations of love and encouragement would do even more to strengthen morale.) Is it possible that by excessive urging we are sometimes guilty of "drafting" church members, when voluntary enlistment alone is acceptable with God?

I also am concerned about our individual tendency to blend areas of right and wrong into an attitude of "let's compromise—why think in terms of black and white when gray will do just as nicely?" Jesus warned us clearly of this danger: "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke 11:23). "No servant can serve two masters: for

either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (chap. 16:13).

We also have adequate counsel on this subject from the writings of Ellen G. White: "Few believe with heart and soul that we have a hell to shun and a heaven to win."—*The Desire of Ages*, p. 636. "The eternal God has drawn the line of distinction between the saint and the sinner, between converted and unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow, but are as distinct as midday and midnight."—*Messages to Young People*, p. 390.

We cannot be reminded too often of the danger of compromise. Someone has said that the trouble with a little sin is that it won't stay little. As a people we are presently looked upon with favor and respect, and this is good. God forbid that we should be a reproach to the world as many hypocritical Christians are. However, there is also the possibility that we will neglect our personal relationship with God. Let us keep in mind that the Laodicean message still applies to us no matter how much the world pats us on the back!

SHIRLEY RAYBURN

Atlanta, Georgia

I STARTED WITH VOLUME 1

I thought the article entitled "We Started at Volume Five" was timely. I had been praying that I could have evidence of a greater outpouring of the Holy Spirit than I ever had before. I'm not sure how I expected this to happen, but God had a plan, and I didn't recognize His working at first. Along in September I found myself taking the *Testimonies* out of the bookcase. We have had them for many years, but they still looked just like new. I vowed to myself

that I was going to read them through. I started on volume one and am now well into volume five. They have to a degree lost that new look and have many well-marked pages, but they have taken me to the foot of the cross where my heart could take a new look.

JULIE MCDOWELL

Battle Ground, Washington

LEGALISM IN THE HOME

I want to express my deep appreciation for the article entitled "Don't Make Legalists of Your Children" (Jan. 15). As a pastor I find it most difficult to undo the damage of legalism in youth and young adults. But if parents could only catch the vision of the author, what a change would be wrought in their own lives and the lives of their children. We must constantly agitate this matchless theme of grace because of sin, not because of goodness.

DARYL L. OCHS

Vancouver, Washington

OUR DISTINCTIVE DOCTRINES

Thank you for the James J. Londis articles, "We Don't All Worship the Same God" (Oct. 23 and 30). I thought they set forth clearly and positively the contribution that we can make to the Christian world through our distinctive doctrines.

We often forget that the doctrine of righteousness by faith as taught by the Seventh-day Adventist Church is the most Biblical and the clearest statement on this subject in the Christian world. This is real distinction. And we often unwarrantedly isolate our more unique doctrines (state of the dead, Sabbath, investigative judgment, imminent return of Jesus Christ) from the love call God gave through Christ at Calvary to each individual.

SKIP MAC CARTY

Winnemucca, Nevada

"The Same, . . . for Ever"

By ERNEST LLOYD

"Jesus Christ, the same yesterday, and to day, and for ever." Hebrews 13:8.

The author of this incomparable message to the early Christian church wrote some 35 years after the crucifixion of our Lord Jesus. It was a time of change. The old order was passing. Paul's fellow Hebrews were disheartened. Persecution was surrounding them. The gravest dangers and terrors were close at hand. The Temple, the Hebrew center of hope, was soon to perish. Jerusalem would be desolate, and their religion of privilege would soon come to an end. But the apostle Paul assures them that these changes in institutions and time-honored traditions would not change the core of their faith. He makes it clear that the springs of spiritual life are in no system, in no syllabus of doctrines, but in the person of our Lord Jesus Christ, apart from whom all systems are nothing.

And so the writer of these wonderful words in our text lays hold of the *fixed factor* in Christianity, the indispensable center of Christian faith—"Jesus Christ, the same yesterday, and to day, and for ever."

What endless comfort have these words brought to believers down through the centuries! In the hour of sorrow—the great Comforter. In the hour of sickness—the Soother and Healer. In the hour of perplexity—the One who knows the way through.

In the hour of storm and cloud—the Voice that brings peace. In the daily humdrum—a Companion who will be a friend who will guide us to the end.

In every field of thought and activity we see changes. Blessed are they who in this world of constant change seek for the quiet center of rest, and looking over the things that can be shaken, turn to the Lord and say, "O Thou who changest not, abide with me." Only He can satisfy the longings of the human heart. With Him we do not need to fear change, for change will be progress for us; nor fear loss, for loss will be gain; nor the storms of life, for they will drive us closer to Him; nor even the solitude of the valley of the shadows, for our Shepherd will be there in the shadows with us. With Him we are sure of life hereafter, "the life that measures with the life of God." "He that hath the Son *hath* life."

Let us ever remember that the great glory of the Christian faith is that we have an ever-living Saviour. He is to His disciples today what He was to His disciples who walked with Him 20 centuries ago. "The same yesterday, and to day, and for ever." He is "alive for evermore." Glory be to His name, the only "name under heaven given among men, whereby we must be saved."

Adventists' Last Days at Benghazi

By H. N. SHEFFIELD, M.D.
Medical Secretary, Middle East Division

The Benghazi Adventist Hospital no longer exists, nor will it again operate—at least in the foreseeable future. The hospital has a new name now, but at the writing of this report it is still empty.

After the nationalization of the hospital by the Libyan Arab Republic, on November 23, 1969, there was a rapid but steady decrease in activity in all departments. This was the result of the order to stop admitting patients and to close the outpatient clinic to everyone, including our own staff members.

Round-the-clock guards were placed at all entrances and exits. Those of us who had business matters to take care of in the office, or who still had patients waiting to be discharged, were under constant scrutiny as we came and went.

The change came so quickly that there was no time to become accustomed to the lines of empty chairs outside the clinic doors. Gone were the crowds of milling patients and impatient children. It seemed impossible that there should be no boisterous crowd, eagerly chatting and exchanging greetings at the reception desk or crowding around the cashier.

The hospital and clinic had been operated on such a casual basis that even strangers always felt free to approach any staff member for directions or questions. Crowds of people all tightly clutching infants and smothered in yards of unbleached muslin filled the women's waiting room.

When the officials from the ministry of health summoned us that Sunday evening to tell us that our hospital from that moment belonged to the Libyan Government we still maintained some hope that our work could somehow continue. We felt that surely the long years of service for the Libyan people might be continued even under government supervision and ownership.

This hope, slender though it was, dissipated almost at once. A new sign identifying the hospital was quickly put up in place of the old one, and orders were issued against which there was no appeal.

Adventist Hospital is now called Benghazi Pediatric Hospital of the Libyan Arab Republic. We were stripped of all authority, and the business office was staffed at once with new personnel. When F. C. Webster and R. C. Mills, president and treasurer, respectively, of the Middle East Division, arrived from Cairo, it became quickly apparent to them, as it had to us, that our lovely hospital built at great cost and personal sacrifice was lost.

The days and weeks that followed were filled with hectic activity. The approaching Christmas season was largely forgotten. The total hospital and mission staff, with the exception of one or two families, had to be relocated. Wires and cables went

out to the General Conference and to the world field almost hourly. While we awaited reply to our messages, cars, furniture, and household effects went on sale.

Large numbers of people, hearing of the changes at our hospital, began to go from villa to villa and from door to door bargaining and buying. There was the hurried sound of hammer and saw oftentimes far into the night as boxes, crates, and barrels were built and filled. That moving-day look was everywhere. Children were seen eating breakfast on packing crates, and beds became sleeping bags on tile floors.

Within three weeks after nationalization the first exit visas were obtained, and workers began to depart for other fields. Some answered calls from schools and hospitals in other parts of Africa, others were bound for Asia and the Far East.

We held our last communion service in the church. The members attending prayer meeting and church services dwindled quickly as family after family said good-by at the airport. Finally the en-

tire church group was easily accommodated in one room of a villa that still held some unsold furniture. Some workers who had been in Benghazi for more than ten years remembered that they had begun church meetings in a villa. Now the final meetings were held the same way.

Our day finally came to leave Libya after exactly five months of mission service. As the jet plane roared aloft from Benghazi air terminal, leaving the brown barren earth of the Libyan desert behind, we could only whisper a prayer that the 13 years in Benghazi would not have been in vain.

INDIA:

Mother Severely Beaten; Continues to Hold Fast

About two years ago Sidora Talang's husband remarked humorously, "Dear, I see you are seeking earnestly for the true church. I know which is God's true church on earth, if you care to take my word."

The wife, who belonged to a small Protestant sect in Assam, India, said, "Well, tell me. Tell me. What is it? 'The Seventh-day Adventist Church.'"

This remark rooted deep in the heart and memory of Sidora Talang. She determined to find the church at all cost. She resolved to know of its teaching, not nec-



Tokyo Sanitarium Receives Recognition

This group of Japanese hospital workers has received a city-wide award of excellence.

The Tokyo City Public Health Department recently gave an award of merit to the Tokyo Sanitarium and Hospital for having "the best food facility." Of the 722 hospitals in Tokyo, only 11 received this award. The Public Health Department gave these awards of merit based on environment, sanitation, and food hygiene after an extensive survey throughout the city.

Makiko Yamamoto, head dietitian, shown holding the award, is pictured with her staff.

R. N. BURCHARD
Treasurer

essarily to leave her own denomination.

While Sidora Talang was in this receptive mood, Providence brought to her village an evangelistic team composed of students and teachers from Assam Training School. Among the few regular attendants and attentive listeners was Sidora Talang, who drank in deeply every sermon presented.

The nightly meetings ended. A branch Sabbath school was organized under the auspices of the Missionary Volunteers of Assam Training School. During this time she delved deeper into the truths of the Bible, until she was satisfied. Soon she was ready for baptism.

She disconnected herself from her church.

When her husband knew of his wife's stand, he shouted furiously, "When I told you about the Seventh-day Adventist Church I didn't mean that you should join this strange church. Unless you stop this foolishness, you will experience hell in this very life!"

Her love for the truth prompted Sidora to pay no heed to all the threatenings. But a few nights later the threats became reality. Her husband came home drunk. With swearing and cursing he grabbed his wife. He beat and mistreated her. The children cried and fled to the neighbors' homes.

Sidora received this kind of treatment at the hands of her husband twice a day during the following three to four weeks. But this was not all. Recently she came home one evening from her day's work. As she approached the house, all was still. No children greeted her at the gate. The doors were open and all her belongings were scattered on the veranda and around the yard. Sidora sensed what had happened.

No sooner had she come to the door than her husband emerged from the house and fell on her in a diabolical fury. He pulled her by the hair. He slapped her on the face several times. He beat her mercilessly and knocked her down. She fell unconscious.

Regaining consciousness, Sidora said to her husband, "Dear, if you feel you can no longer live with me happily because of my new faith, let me gather my things and leave the house. Let me find my children."

That night Sidora gathered her belongings and carried them to a neighbor's home. She found the children sound asleep in another neighbor's home. There she lay down in hunger and broken-heartedness to spend a sleepless night of bitter tears. But deep in her heart she had already made her decision to suffer all things for Jesus Christ, who suffered greater things for her. Having no place where she could go, Sidora decided in the morning to go back to her home to plead with her husband once more. But when she arrived she found the thatch roof destroyed. All that remained of her home was four walls, and she could find no trace of her husband.

When the village headman heard Sidora's story, he encouraged her to re-



Ordination Highlights North Philippine Session

The ordination of ten men to the gospel ministry and the adoption of a record budget of ₱975,933.96 highlighted the ninth biennial session of the North Philippine Union held November 24-29 on the Philippine Union College campus.

Here W. J. Hackett, vice-president of the General Conference, greets Armando Fabella, one of the young ministers. The other nine are (left to right): Alberto Regoso (third from left), Timoteo Osorio (hidden by Regoso), V. A. Arreola, Augusto Reyes, Zineo Manalo, A. P. Miguel, E. M. Micalintal, N. R. Ico, and A. G. Corpus. R. R. Frame, associate secretary of the General Conference, and Paul Eldridge, president of the Far Eastern Division, look on.

The report of the nominating committee introduced four new workers in the union and one new mission president. T. V. Barizo is the new Sabbath school secretary; Mrs. Barizo is the new union assistant educational secretary; Mrs. R. H. Woolsey is the new chief assistant secretary for child evangelism; and B. O. Gravino is the new union chief accountant. V. N. Napod, former Southern Luzon Mission evangelist, is now president for Southern Luzon.

Dr. O. C. Edwards, who has been acting president of Philippine Union College since last September, was elected president.

B. B. ALSAYBAR

Departmental Secretary

pair the house and occupy it. He assured her of his help and protection. She found work so that she could provide for the family. And no matter how pressing were the physical needs, she did not neglect her duties toward God.

Not long after this Sidora Talang learned of the whereabouts of her husband. She sought him out and begged him to come back home.

"I cannot come back as long as you continue in this strange religion."

She said, "I want to live with you in an unbroken home, but if this will cost me my faith, I prefer a broken home."

Now Sidora carries the heavy responsibility of being a father and a mother to her children. Her heart is burdened with sorrow, heartaches, and troubles, but she remains loyal to her new-found faith, counting "all things but loss for the excellency of the knowledge of Christ Jesus."

J. M. DKHAR, *Departmental Secretary*
Assam Section, India

SOUTH AMERICA:

Year-End Division Reports Reveal Unusual Growth

The annual committee meeting of the South American Division was held in Montevideo, Uruguay, November 25 to December 3, 1969. Setting as the motto "United to Evangelize South America," the South American Division has been a world leader in soul winning during the

past. From 1966 through 1968, 77,757 joined the church through baptism and profession of faith. During the first nine months of 1969, 16,749 members were baptized. According to estimates given by the workers from each union represented at the division meeting, they hoped to baptize in the last quarter of 1969 almost an equal amount, thus setting a record of some 33,000 baptisms in 1969.

A goal of 40,000 baptisms was set for the year 1970, 20,000 of these to be assigned to the lay workers and the other 20,000 to the regular working force. In all, the plan is to baptize 190,000 new members during the next quadrennium. Ministers were urged to search the Holy Scriptures deeply and to restudy the counsel of the Spirit of Prophecy concerning the presentation of the message in a clear, fresh, persuasive manner.

The session ended with a dedication and prayer that all would work with enthusiasm for the goal of 500,000 Seventh-day Adventists in the South American Division by 1975.

Challenging the delegation, R. A. Wilcox, president of the South American Division, said: "Let 'South America for Christ' involve the 250,000 members awaiting spiritual leadership. Now is the moment for total evangelism through every channel of the work. Let us have no dark churches on Sunday night. May our ministry unite with laymen so as to lead them into the greatest spiritual revival of soul winning that we have ever seen. We are going to cross the Jordan. Let us not be weary."

KENNETH H. EMMERSON

Treasurer, General Conference



Two nuns in Greater Sydney, Australia, came to the platform at the November camp meeting and expressed appreciation for the books they had purchased for their school. One sister said: "If your films and books can help my children, I want them."

AUSTRALIA:

Nuns Tell Camp Meeting Audience They Like Books

Two Catholic nuns paid a short visit to the Greater Sydney, Australia, camp meeting in November. They had been invited by C. B. O'Neill, assistant conference publishing secretary.

Dressed in their usual habit, they stepped to the platform and expressed their appreciation of our work for the children, especially the books they had purchased for their school.

During their interview that Saturday night in the seven-pole tent, the sister said, "If your films and books can help my children, then I want them."

J. W. NIXON
Departmental Secretary
Australasian Division

PUERTO RICO:

Youth Congress Is First Held in West Conference

Almost 2,000 youth in the West Puerto Rico Conference held their first congress on December 5 and 6, at the West Puerto Rico University's gymnasium.

One of the high lights of this youth congress was the ordination of three young ministers. Another special feature was the presence of The Herald's men's quartet from New York, who, near sunset, gave a one-hour sacred-music concert.

Visitors at the congress were: David Baasch, associate secretary of the General Conference, who delivered the Sabbath worship sermon; C. L. Powers, president of the Inter-American Division, who preached the Friday night consecration and the ordination sermons; and the officers and workers of the Antillian Union and local conferences.

The youth left the first MV congress of the West Puerto Rico Conference with an excellent spirit in their hearts and with a great desire to finish the work of God.

JOSE H. FIGUEROA, President
West Puerto Rico Conference

Brief News

WEST AFRICAN UNION MISSION

After 20 years of worshiping under a mango tree, the Ghana Mission employees and local believers have dedicated their own church. The bungalow-style building was dedicated November 15 following organization of the Kwadaso company the evening before. J. K. Amoah, mission president, and his staff led out in the weekend activities. Charter membership was 74.

P. R. LINDSTROM
Secretary-Treasurer, Ghana Mission

When the Masanga Leprosarium School number 1 was dedicated not long ago in Sierra Leone, both the district inspector of schools and the provincial education secretary were present. The building was designed and its construction supervised by S. L. DeShay, Masanga's medical director.

J. MYERS, Pastor
Sierra Leone Mission

TRANS-AFRICA

Dr. D. Walther has completed a successful evangelistic campaign in Lubumbashi, capital of the Congo, and is now proceed-

ing to Helderberg College, where he will teach history and systematic theology.

The division's fifth plane is now in operation. It will be based at Kanye Hospital in Botswana and will be used to visit desert dispensaries in the Kalahari Desert. An earlier plane went to Tanzania and was flown out by the donor, Dr. Walter Martin. Accompanied by Henry Barron, he visited the island of Edwiji in Lake Victoria, where Elder Barron preached to the people.

The public relations department has released two films, one on Helderberg College activities called *Third Eye on Helderberg* and the other one on MV Pathfinder work in the South African Union called *Stars to Steer Them By*. Both films were produced by Alvin E. Cook and scripted by Jean Cripps.

A. E. COOK, Correspondent

MIDDLE EAST DIVISION

Students and teachers of Middle East College and Secondary School brought in 4,548.50 Lebanese pounds (about \$1,500) during their recent Ingathering field day. This is the highest figure reached in Middle East College history and surpassed the goal of £L4,500 for the day. One young woman, Alice Fernandez, spent the day producing an oil painting that was sold at auction for £L340.

Dean O. McDaniel, president of the Cyprus Section, was ordained to the gospel ministry in the College Park church, Beirut, Lebanon, on November 1. V. M. Montalban, field secretary of the General Conference, presented the sermon; M. E. Kemmerer, assistant treasurer of the General Conference, gave the ordination prayer; F. C. Webster, Middle East Division president, the ordination charge; and L. C. Miller, division ministerial secretary, the welcome. Elder McDaniel served in the Idaho Conference before coming to the Cyprus Section of the Middle East Division in 1967.

L. C. MILLER
Departmental Secretary

FAR EASTERN DIVISION

The latest construction report from the new Hong Kong Adventist Hospital indicates that the circular medical facility is almost enclosed and finishing work is expected to begin soon. In the meantime the marathon solicitation program continues by E. L. Longway, field secretary of the Far Eastern Division, and Dr. Harry W. Miller, 90-year-old medical missionary, who is the medical secretary for the South China Island Union Mission.

Don Jacobsen, ministerial secretary of the Southeast Asia Union Mission, is conducting a major series of evangelistic meetings in Hong Kong (Hong Kong-Macao Mission). The visiting evangelist is in an exchange program with Milton Lee, who conducted several campaigns in the territory of the Southeast Asia Union Mission earlier this year.

D. A. ROTH, Correspondent

Witnessing on South Pacific Island

By R. S. WATTS
Vice-President, General Conference

Risoto Faramo, a newly baptized Samoan, recently was assigned by the United States Government as radio operator on Swain Island. He was chosen by the Government to serve on this small dot in the Pacific Ocean about 240 miles from Samoa because of his honesty, integrity, and faithfulness.

When Mr. Faramo arrived on this isolated island, inhabited by only 50 persons, he determined to witness for his Lord. He began by placing literature in the homes of the people and personally visiting each family. As a result a good interest has developed, and Mr. Faramo now has 11 persons attending his branch Sabbath school. Among those now keeping the Sabbath is the Samoan nurse assigned to the island by the Samoan administration.

He hopes that he will be able to prepare all 50 inhabitants on the island to accept the Advent message.

Winners of North American Photo Contest

By M. CAROL HETZELL

Associate Secretary, GC Public Relations Department

Grand award of \$100 in the North American Division Photo Contest, sponsored by the REVIEW and the General Conference Promotional Pictures Committee, went to Sydney E. Allen, Jr., of Van Nuys, California. His picture appears on the cover this week.

The photo contest searches for the best in denominational photographic talent on a nonprofessional basis. It is designed to encourage individuals to record the varied activities of the church as it endeavors to serve the world and God. To achieve this goal, the contest listed nine categories of church action.

Dr. Allen's prize-winning photo was entered in the category of "close-ups showing expression or texture." It focused on the pathos in the upraised face and outstretched hand of a blind beggar huddled on the ground beside a crude wooden door.

Second place, with a \$75 award, went to H. W. Pritchard, of Wayzata, Minnesota, for his picture of blond-haired southpaw Nancy Holerud, a grade-school student at a Minnesota junior academy.

Elder Pritchard is treasurer of the Minnesota Conference. Third place, with a \$50 award, was captured by Southeastern California public relations secretary C. Elwyn Platner. His picture, in the "youth activities" category, caught the delight of a wheelchair retiree as two young people sing to her about Jesus.

The top three pictures also earn first-place awards in the categories in which they were entered. Winners in other categories are as follows:

S. A. Yakush, public relations secretary for Southern California, in the "summer youth camp activities," for his photo "What a Beauty," which shows a teenager relating affectionately to a camp horse.

Sydney E. Allen, Jr. (also grand award winner) in the "medical or health work" category, for his photo of "Nurse and Patient" at the Bandung, Java, hospital.

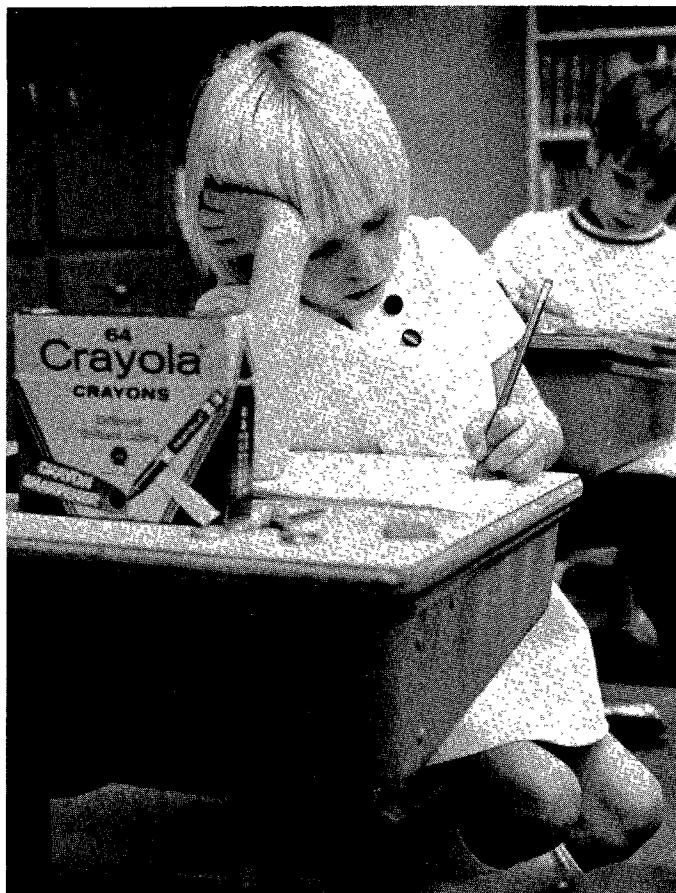
Charles R. Beeler, public relations secretary of Ohio, in the "evangelism category," for his photo of Evangelist Joe Crews counseling with a young inquirer.

Easton L. Allen, public relations secretary of Illinois, in the "mood pictures" category, for his lakeside shot of young campers swinging over the water and into the mist broken by sunlight.

More than 280 photos were submitted, many of them top-quality prints. Although not all received awards, still those who entered the contest may have a part in presenting the story of the church to the public. Pictures submitted will become a part of the Promotional Pictures File, and will be available to publishing houses and departments for use in illustrating. When a picture is published, the

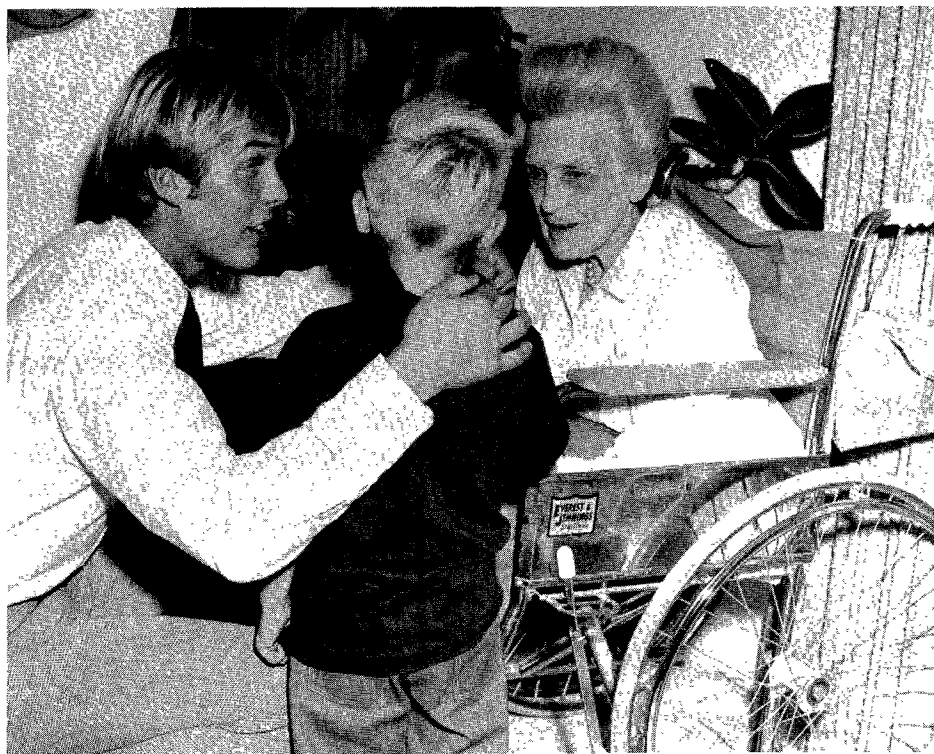
photographer receives payment for the use of his picture, whether or not it won an award in the contest.

Announcements will soon appear giving categories and awards for the 1970 North American Division Photo Contest. Plan now to watch for award-winning subjects for your camera.



Right: Second prize for photo of southpaw Nancy Holerud, grade-school pupil at a Minnesota junior academy in Hutchinson, was won by H. W. Pritchard, the treasurer of the conference.

Below: Third prize for photo of a small boy and Bill Hayton singing to a lady wheelchair patient was won by C. E. Platner, PR secretary, from Southeastern California.



Atlantic Union

**Adventist Hospital Worker
Raises \$1,000 for 20th Year**



For the twentieth successive year, Allan MacMillan has raised \$1,000 for his Ingathering goal. He has been a Seventh-day Adventist for 22 years, and for 20 of these, has gone out every weekend to visit in the poorer sections of the metro-

politan area of Boston. He distributes literature, picks up clothing for the community services, or hands out clothing, if needed, through the Boston mission and local Dorcas Societies.

Allan insists that the church members not plan on his \$1,000 when scheduling the church activities during Ingathering time, but use it as an overflow.

He is an employee of the New England Memorial Hospital, and he and his wife, Christine, are enthusiastic and energetic workers.

He was baptized by Willard B. Johnson, and his wife was baptized approximately one year before him. Their children were baptized during their attendance at our church schools.

Before his hospital employment he was a professional glass cutter in Boston, but feels that the Lord's work is for him and his family.

JOHN M. LEW

*Public Relations Director
New England Memorial Hospital*

Columbia Union

**Fire Destroys Columbia Hall;
Vital Records Are Saved**

Firemen battled unsuccessfully Thursday night, February 19, a four-alarm blaze of undetermined origin that swept through Columbia Hall on the campus of Columbia Union College, Takoma Park, Maryland.

The fire, discovered about 9:30 P.M., was beyond control in a matter of minutes. Although ten companies of firemen responded quickly with 30 pieces of equipment, the historic old landmark is a total loss. No lives were lost, and no one was injured in the disaster. Early estimates set the loss at \$250,000 to \$300,000.

According to R. L. Fenn, assistant to the college president, none of the school's vital records were lost in the conflagration. However, the fire destroyed a 3,000-volume library and irreplaceable personal papers belonging to the college president, Dr. Winton Beaven.

Although administrative offices and

some classrooms were housed in the building, most classes were on a "business as usual" basis Friday morning, February 20. Temporary offices have been set up in South Hall.

Columbia Hall was dedicated February 20, 1919, fifty-one years almost to the day before it was destroyed by fire February 19, 1970.

Warren G. Harding, President of the United States (1921-1923), and his wife attended the graduation exercises of his nephew, George Tryon Harding III, in Columbia Hall on May 20, 1923.

Tentative plans call for the charred remains of Columbia Hall to be leveled and a new administration building to be constructed. It is not certain that the new building will be on the site of the old structure.

MARVIN H. REEDER
Associate Secretary

GC Public Relations Department

◆ Sixty-three freshman nursing students were capped February 1 in traditional ceremonies at Kettering College of Medical Arts. Speaker for the occasion was A. Gordon Zytoske, medical-center personnel director. The recognition given in the capping ceremony signifies completion of the initial phase of study and preliminary acceptance into the nursing profession.

◆ Your Friends the Adventists radio program in Toledo, Ohio, celebrated its second anniversary February 8. L. F. Kagels, Toledo pastor, and Robert Dunham, associate pastor, collaborate on the weekly broadcast that is carried on station WCWA, Sundays 6:35-7:00 P.M., at no cost to the church. The program came into being through a public relations contact and has had a gratifying listener response these two years.

◆ Among the Pennsylvania young people who carried their share of the load in the recent Ingathering campaign were those of the Erie and Williamsport churches. Eighteen children and youth in the Erie church raised \$2,620.08, or \$145 each. This amount represents more than half the Erie church goal. The 15 children of the Mountain View School in Williamsport raised a total of \$1,247.73, or more than one fourth of their church goal. Six of these elementary-school children reached well over the Jasper Wayne goal.

◆ Two Harding Hospital pharmacists are taking a leadership role in education about drug abuse. Robert DuPont, as president of the Central Ohio Academy of Pharmacy, participated recently in the dedication of the Drug Alert Center at the Ohio State University. The center is a joint project of the university and several service organizations, and provides 24-hours-a-day counseling service for students who have become involved with drugs or who may be thinking of taking such a step. William Heimlich is chairman of the academy's Speakers Bureau, which is now in its second year of active service to schools and civic groups. Speakers are provided to talk about drugs and drug abuse, and about the counseling programs provided. In less than three months'

time the academy speakers have seen 3,210 students in high schools and junior high schools in the Columbus area.

◆ Two members were added to the Cumberland, Maryland, church, in the West Virginia Conference, as a direct result of offering a free Bible in the recent Ingathering campaign. Inserts placed in the Ingathering folders have resulted in 77 requests to date for the Bible Speaks program.

MORTEN JUBERG, *Correspondent*

North Pacific Union

◆ Three earliteeners of the Brewster Junior Academy in Upper Columbia Conference, Don Hardin, Virgil Huey, and Stanley Beerman, received the Presidential Physical Fitness Award recently. This is the second Presidential Award for Don Hardin. Twelve students received honors during the recent testing period.

◆ A multimedia projection unit for the education of nurses caring for coronary patients was donated to the Portland Adventist Hospital on January 21 by the Women's Hospital Auxiliary. The \$6,000 project includes a movie projector, a sound-filmstrip projector, 30 audio-visual filmstrips, nine cartridge movies, 12 audio tapes, and instruction manuals for ten persons. Other auxiliary equipment donated to the hospital includes an electronic heart and torso skin kit costing \$1,395.

IGONE MORGAN, *Correspondent*

Northern Union

◆ P. W. Kemper, pastor of the Sioux Falls, South Dakota, church, recently explained Seventh-day Adventist beliefs to the ladies' Bible circle of the First Congregational church, and also to three classes of senior students at the Lincoln High School. In addition, he served on a panel discussion with a Lutheran minister, a Catholic priest, and a Jewish layman.

◆ January 24 was the last time that members of the Des Moines, Iowa, church worshiped in the building they have used for 32 years. With the State having purchased the property as part of the capitol expansion program, the congregation will move to an all-purpose room in the new school, where Sabbath services will be held until a new church is completed on property adjacent to the school. Ground-breaking is scheduled for May.

◆ Dr. Donald Hawley, Gilbert Jorengesen, Lloyd Weber, and Mrs. Maynard Pearson, teamed up with their pastor, P. W. Kemper, conducted a Five-Day Plan in the Sioux Falls, South Dakota, YMCA youth room February 1-5.

L. H. NETTEBURG, *Correspondent*



First Baby Dedication on Navajo Reservation

On January 31, six Navajo families brought forward eight little ones in consecration to the Lord in the Monument Valley Sanitarium church. This was the first baby dedication to be held on the Navajo Reservation. Bud Joe Haycock, a Navajo intern, who works with Ronald C. Bottsford on the reservation and who for some time had been requesting the dedication of little Cynthia, his eight-month-old baby girl, stands with his wife, Freda, holding little Cynthia, on the right.

A medicine man (second man from left) who has been attending church services for some time, with his wife, presented his little one in dedication. He is not yet a baptized member, but is studying and is struggling to give up drinking.

The service, well attended by non-Adventist relatives, left a marked impression on the Navajo people.

RONALD C. BOTTSFORD
Arizona Conference Evangelist

Southern Union

✦ The Missionary Volunteer and Sabbath school departments of the Florida Conference cosponsored a youth symposium for the churches of the Greater Orlando area at the Florida Sanitarium and Hospital on January 30.

✦ The Bordeaux, Boulevard, Nashville First, Meharry Boulevard, and Riverside churches of the Nashville, Tennessee, area have joined in a Testimony Countdown series. As members study the Spirit of Prophecy messages, attendance and interest has increased greatly.

✦ Southern Missionary College reached an all-time-high second-semester enrollment with 1,233 students, according to figures released by C. F. W. Futcher, director of admissions and records.

✦ Hialeah Hospital's new 34-bed pediatrics department has just been opened. The unit is in the newly remodeled and redecored West Hall section of the hospital. Chairman of the pediatrics staff is

Jack Burstiner, M.D., head nurse is Veronica Cibulka, and her assistant is Diane Ellis.

✦ The 1969 report for the lay activities department of the Southern Union Conference shows 97 health-and-welfare units and 42 health-and-welfare centers in operation in the union. During the past fiscal year, 117,394 persons were helped, and more than 100,000 hours of time were donated to the welfare work.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

✦ A capping service for nursing students at Southwestern Union College was held February 6, with former nursing students of the college participating. Guest speaker for the occasion was Dr. H. E. Westphal, of Menard, Texas.

✦ The American Town Hall of the Air, directed by A. A. Leiske, gave an award and recognition of the many years of radio ministry to H. M. S. Richards, February

12, at a special service in Dallas, Texas.

✦ A Seventh-day Adventist float, entered in the annual parade at Shawnee, Oklahoma, won first prize of \$100 as the best in the religious category.

✦ Several major annual meetings for the Southwest concluded during the week of February 22-28: union conference survey, educational board, college board, and union conference committee.

J. N. MORGAN, Correspondent

Loma Linda University

LLU Dental School Opens Mobile Clinic for Indians

A new program in community dentistry involving a mobile clinic began in February at the Loma Linda University School of Dentistry, according to Dr. Larry V. Smith, acting chairman of the Department of Preventive and Community Dentistry.

The program, initiated by the school's Dental Students Association, will help provide dental care for more than 400 Indians living on the Morongo Indian Reservation near Banning.

Patients coming to the clinic will be treated in a completely self-contained mobile dental van. The mobile clinic was obtained from the Loma Linda Campus Hill church, which originally used the truck on missionary endeavors to Baja California and on Indian reservations around California.

"Our students will be able to perform the same type of dental work in the newly equipped truck as we can in our School of Dentistry clinic," Dr. Smith says. "The dental van has two fully equipped operatories."

Programs in community dentistry are not new at Loma Linda University, according to Dr. Smith, but the use of a mobile clinic is. The School of Dentistry currently operates a dental-health program in Monument Valley, Utah, which serves the 10,000 Navajo Indians living in the area.

In addition to work in the Monument Valley clinic, students and faculty from the School of Dentistry spend three weeks each summer providing dental care among the Indians of Guatemala.

The School of Dentistry has tentative plans to purchase a trailer that will house three additional operatories. The new unit scheduled for use this summer will also be fully self-contained.

"This will give us the option of working in two different locations simultaneously," Dr. Smith says.

From four to eight students of dentistry, two dental hygienists, a School of Dentistry faculty member, and a health educator will accompany the clinic on the monthly trips.

RICHARD WEISMAYER
Public Information Officer



Herbert Broeckel, departmental secretary (New Jersey), formerly pastor, Nashville (Kentucky-Tennessee).

R. E. Brown, pastor, Beacon Light church, Kansas City (Missouri), formerly pastor, El Paso, Texas (Southwest Region).

Robert Burchard, business manager, Hong Kong medical institutions, formerly business manager, Tokyo Sanitarium and Hospital.

Joshua Chong, ministerial and education departmental secretary, Malaya Mission, formerly pastor, Thomson Road Chinese church, Singapore.

W. J. Clemons, lay activities and Sabbath school secretary (South Dakota), from president, Jordan Section, Middle East Division.

K. I. Foss, pastor, Damascus, Maryland (Potomac), formerly secretary-treasurer (West Virginia).

Eugene Gascay, academic dean, Atlantic Union College, who will also continue in his present position as chairman of the department of education at the college until the end of the 1969-1970 school year.

Steve Gifford, departmental secretary (Chesapeake), formerly pastor, Laurel and Reisters-town, Maryland (Chesapeake).

Herman Griffin, pastor, Laurel and Reisterstown (Chesapeake), formerly pastor, Arlington (Texas).

Lee Hadley, pastor, Kansas City Central (Missouri), formerly pastor (Oklahoma).

H. Hayashi, associate medical director, Tokyo Sanitarium and Hospital, formerly staff physician, same institution.

H. P. Hoskin, stewardship and development secretary (Colorado), from same position (Montana).

H. Ichinose, M.D., medical director, Tokyo Sanitarium and Hospital, formerly staff physician, same institution.

W. E. Jones, manager, Book and Bible

House (Nebraska), from same position (Alabama-Mississippi).

K. Kuniya, director, Osaka Center, Osaka, Japan, formerly president, North Japan Mission.

A. F. McLeod, treasurer (West Virginia), formerly assistant treasurer (Upper Columbia).

Arthur M. Moyer, pastor, Baltimore First and Linthicum (Chesapeake), formerly pastor, Springfield, Massachusetts.

W. C. Neff, chaplain, Lancaster Mid-American Nursing Home, in Wisconsin, formerly pastor (Kansas).

J. D. Parker, pastor (Minnesota), formerly pastor (Central States).

C. M. Philpott, pastor, Waynesboro, Virginia (Potomac), formerly pastor (Nebraska).

Jill Riley, staff, Stanborough School, Watford, England, formerly Bible instructor (South England).

Dennis Smith, assistant pastor, Bellingham-Ferndale district (Washington), a recent graduate of Andrews University.

Helvius L. Thompson, intern pastor (Southwest Region).

V. C. Tooley, assistant manager, Book Department, Review and Herald Publishing Association, formerly manager, Book and Bible House (Nebraska).

W. G. C. Walton, secretary-treasurer, Welsh, Scottish, and Irish missions, formerly teacher, Stanborough School, Watford, England.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Betty J. Buckley (attended Union College '38-'40), to be an accountant in the Far Eastern Division office, of Seattle, Washington, left Seattle January 26.

Betty A. Fleming (attended Madison College '39-'40), to be an office secretary in the Far Eastern Division office, of Seattle, Washington, left Seattle January 26.

W. R. BEACH

Australian Teachers Attend Convention

More than 30 Australian and New Zealand secondary school teachers of English, history, and geography attended a convention at the Lilydale Adventist Academy, Victoria, from January 7 to 13, 1970. The teachers represented every secondary school in Australia and New Zealand, as well as Avondale College, the senior training institution of the division.

E. E. WHITE

*Educational Secretary
Australasian Division*



NOTICES

Literature Requests

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

Send a continuous supply of Christian Home Calendar, youth materials, Bible games, *Signs, Listen, Liberty, Life and Health, Better Life* picture roll, Bibles, *The Sabbath* by M. L. Andreasen, *These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational and Spirit of Prophecy books to Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

WANTED: A continuous supply of old Bibles by Idamea Melendy, Review and Herald, Washington, D.C. 20012.

L. Thanliana, SDA Mission, Mohnyin Myo, Kachin State, Burma, desires *Origin and History of Seventh-day Adventists, These Times*, memory verse cards, Christmas cards, branch Sabbath school equipment, *Listen, Liberty, Worker, Life and Health, Prophets and Kings*, and prophetic charts.

Mr. Mattison, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma, desires songbooks containing special numbers for quartets, duets, etc., Bibles, *Review, Church Hymnal*, prophetic chart, denominational books, Bible games, *Signs*, tracts, and other evangelistic material.

Pastor J. A. Nsiah, SDA Church, P.O. Box 22, Tanoro, Sunyani, Ghana, W. Africa, needs Better Life picture roll, Ellen G. White books, Bible games, *Review*.

Pastor Peter Amoating, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa, wishes a continuous supply of *Behold the Man, Modern Ways to Health, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, Church Hymnal, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, Bibles, tracts.

President, SDA Mission, Box 600, Apia, Western Samoa, wishes devotional and doctrinal books, stories, biographies, textbooks, Spirit of Prophecy books.

Dr. Ray Foster, Mwami Leper Colony School, P.O. Box 169, Chipata, Zambia, Africa, needs children's books.

Necita A. Salvador, Cogon, Gitagum, Misamis Oriental, P.I., desires *Signs*, songbooks, *Primary Treasure, Review*, picture cards, flannelgraphs, Bibles, and *Guide*.

Send missionary literature in a continuous supply to the following:

B. S. K. Amoako, SDA Mission, Techimantia, Ghana, W. Africa; Mrs. A. McClatchie, Noel St., Couva, Trinidad, W.I.; J. S. Dwumoh, SDA Mission, P.O. Box 61, Mampong, Ashanti, Ghana, W. Africa; George Swanson, 710-53d Ave., N., Minneapolis, Minn. 55430; Doroteo Estrada, Tulolan, Tabina, Zamboanga del Sur N-325, P.I.; Romeo Elisian, Surallah, S. Cotabato O-209, P.I.; Diosdado Noay, Calamba, Mis. Occ. M-304, P.I.; Ramon Arena, Koronadal, S. Cotabato O-205, P.I.; Pastor Tito J. Allosa, Kiamba, S. Cotabato, P.I.; Mr. and Mrs. Jim Adil, Southern Mindanao Mission, General Santos City, P.I.; Tobias Batulayan, Southern Mindanao Mission, General Santos City, P.I.; Restituto Flores, Southern Mindanao Mission, General Santos City, P.I.; Samuel L. Lamera, Southern Mindanao Mission, General Santos City, P.I.

Church Calendar

Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering (Northern European Division)	March 28
One Million New Pulpits	April 4
Church Lay Activities Offering	April 4
Andrews University Offering	April 11
Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering (local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering (Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1
Church Lay Activities Offering	August 1

Jan Worth Recommends...



Many Flavor Chickerole

2 cups frozen French fried potatoes
 1½-2 cups cubed WORTHINGTON 209
 1 can cut or French cut green beans (1 pound), drained
 1 can condensed cream of mushroom or cream of celery soup (10½ oz)
 1 packet chicken-style or cream style gravy mix
 ½ cup sliced stuffed green olives
 ⅔ cup dairy sour cream or buttermilk
 ⅓ cup slivered almonds
 ⅔ cup shredded cheese

Crust:
 ½ cup shortening
 ½ cup tomato sauce or catsup
 2 cups all-purpose flour
 2 teaspoons dried parsley flakes
 1 teaspoon baking powder
 ½ teaspoon salt

Preheat oven to 375°F. Combine "209", potatoes, green beans, gravy mix, soup and olives in large saucepan. Cover and heat over medium heat while preparing crust. Press prepared dough evenly over bottom and sides of 12 x 8-inch baking dish or 2-quart casserole. Blend sour cream or buttermilk into "209" mixture and pour into pastry lined dish. Bake at 375°F for 20 to 25 minutes. Sprinkle with almonds and cheese and return to oven until cheese melts, about 10 minutes.

Crust:

Melt shortening in saucepan. Add remaining crust ingredients and stir until dough forms and pulls away from sides of pan. Serves 6 to 8

South of the Border Chili Stuffed Peppers

6 green peppers
 1 cup boiling water
 10 STRIPPLES, crisped and diced
 1 20 oz. can WORTHINGTON CHILI
 1 medium onion, chopped
 1 fresh tomato, peeled, seeded, diced
 2 oz. American cheese, grated

Remove stems and seeds from peppers. Parboil in boiling water for 5 minutes.

Combine STRIPPLES, WORTHINGTON CHILI, onion, and tomato.

Stuff peppers and arrange in shallow baking pan or casserole. Pour ½ cup water into baking dish. Bake at 350°F. for 40 minutes. 10 minutes before removing from oven, sprinkle grated cheese over top of peppers. Serves 6. Good served with corn chips.

Worthington Knockbockle

5 VEJA-LINKS, cut in ¼-inch diagonal slices
 2 Tablespoons sweet pepper flakes
 2 Tablespoons dry onion flakes
 1 can spaghetti sauce with mushrooms (8 ounces)
 1 can mushroom stems and pieces, drained (4 ounces)
 ¼ cup water

Potato Topping
 1 cup instant mashed potatoes flakes
 1 cup water
 2 Tablespoons butter or margarine
 ½ teaspoon salt
 ½ cup milk
 1 egg, slightly beaten
 ¼ cup grated cheese

Preheat oven to 400°F. Combine VEJA-LINKS, sweet pepper flakes, onion flakes, spaghetti sauce, mushrooms and water in a 1½-quart casserole dish. Cover and bake at 400° for 30 minutes. Drop potato topping by tablespoonfuls around edge of casserole. Sprinkle with additional cheese and potato flakes. Bake at 400° for 20 to 25 minutes until golden brown.

Potato Topping: In saucepan, heat water, butter and salt to boiling; remove from heat and stir in milk. Then stir in potato flakes until soft. Beat with fork or wire whip until light and fluffy. Beat in egg and cheese and use as directed above. Serves 4 or 5

Spanish Delight

1 green pepper, diced
 1 can sliced mushrooms (4 ounce), drained
 4 CHOPPLETS, chopped
 Cook in vegetable oil until peppers are tender. Then add:
 1 can whole kernel corn (12 ounce)
 4 cups cooked wide noodles
 2 6-ounce cans tomato paste
 1 cup water
 1 package G. Washington Brown Broth
 ½ cup grated cheese

Mix thoroughly and put into greased 2-quart casserole. Sprinkle ¼ cup grated cheese over top. Bake at 350°F. for 30 minutes. Serves 4 to 6

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This Week...

N. R. Dower, secretary of the General Conference Ministerial Association, who this week discusses Jesus' familiar figure of the strait gate (page 2), received his Bachelor's degree from Columbia Union College in 1935 and began denominational work as a pastor-evangelist in the East Pennsylvania Conference. Later, after a year as dean of men and Bible teacher at Atlantic Union College, he returned to school, this time the Adventist Theological Seminary. He was ordained to the ministry in 1938.

Beginning in 1939, Elder Dower worked for seven years as pastor-evangelist in the Michigan Conference. In 1946 he accepted the first of three conference presidencies (Texico): After that he was president of the Texas Conference (1950-1957) and the Washington Conference (1957-1966).

He accepted his present position at the General Conference session of 1966.

Another man with a background in administrative work is T. E. Unruh, whose article "The Presence of Jesus—the Great Imperative" (page 7) appears this week.

Before becoming secretary of the stewardship department of the Southeastern California Conference in 1964, Elder Unruh had been president of the Wisconsin Conference (1940-1947), the East Penn-

sylvania Conference (1947-1960), and the Indiana Conference (1961-1963).

E. L. Minchin is a name that has for many years been associated with young people. And it is natural that in his article "What to Do With Loneliness" (page 9) he should mention various ways in which even young people are often lonely.

An Australian, Elder Minchin received his academic training at West Australian Missionary College and his ministerial training at Avondale College. He was ordained to the ministry in New South Wales in 1936.

Elder Minchin began denominational service in 1924 as an evangelist in South New Zealand. After two years he became preceptor and music teacher at New Zealand Missionary College and served there until 1931. At that time he was appointed Missionary Volunteer secretary of the South New South Wales Conference.

In 1936 he became MV secretary of the Australasian Union Conference, and in 1946 he went to the British Union Conference to be MV and Sabbath school secretary. The Northern European Division called him to that same position in 1950. Four years later he joined the Missionary Volunteer Department of the General Conference as an associate secretary. He became a general field secretary of the GC (his present position) in 1962.



PENNSYLVANIA'S "AID" LAW UPHELD

PHILADELPHIA—A suit challenging the constitutionality of a Pennsylvania law that provides State aid to private and parochial schools was rejected by the Federal appeals court here. A State law passed last year provided \$4.8 million in funds this year and is expected to furnish up to \$25 million next year if pending legislation is successful.

The present law for aid to nonpublic schools is funded through horse-racing revenue, but pending legislation, already passed in the house, would substitute cigarette revenue as a funding source.

Pennsylvania's statute is the first of its kind in the nation that authorizes State funds for private and parochial school education.

SHORTAGE OF PRIESTS FEARED

SYDNEY—Concern over the state of the Australian Catholic clergy was expressed here as it was disclosed that a leading priest-educator had abandoned the priesthood and left the church. Spokesman for the Sydney archdiocese, Father W. E. Murray, told newsmen that in recent years there has been a "big increase" in the number of priests seeking leave or dispensation from priestly functions. He said this was causing great concern because of the shortage of priests to meet the demands of the Catholic population of Australia.

DR. ROBERT T. TAYLOR RETIRES

NEW YORK—Dr. Robert T. Taylor, senior general secretary of the American Bible Society (ABS), retired here after 29 years with the organization. The 65-year-old Presbyterian clergyman had held the senior post since 1956. ABS President Edmund F. Wagner said no successor will be named at this time. On his retirement, the board of managers of the 153-year-old society paid tribute to Dr. Taylor for his "deep commitment to the Bible cause." His efforts, the resolution said, "have been devoted to seeing that the spiritually undernourished and underprivileged of the world are provided with abundant supplies of the Word of Life." Soon after his appointment in 1941 as secretary of the Northwestern District of the American Bible Society in Chicago, he met with a group of ministerial leaders in a large city who had said their concern was not so much with Scripture distribution as with getting their people to read the Bible they already had. Dr. Taylor also was an early exponent of translation in "dynamic languages" texts of the Scriptures.

WEALTHY SCHOOLS GET MOST AID

HARRISBURG, PA.—Six per cent of the State's nonpublic schools are receiving 25 per cent of the "aid" allocated in Pennsylvania. And wealthier schools receive a highly disproportionate share of the State's "purchase of services" program aid than the poorest of church-related schools.

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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INSIGHT

The logo for the magazine 'INSIGHT' features the word in a bold, stylized, sans-serif font. Below the text is a graphic element consisting of a horizontal line with a central, rounded, arch-like shape underneath it, resembling a stylized window or a decorative flourish.

INSIGHT first appears on May 5, 1970. It may be ordered, at \$6.95 a year, through your Book and Bible House.

Testimony Countdown Launched in Australia

Testimony Countdown was launched in Australia when 1,000 members packed division headquarters church in Wahroonga for the opening meeting February 14.

Delegates from state conferences present at the meetings, which ran to February 24, attended special sessions on Testimony Countdown procedures conducted by D. A. Delafield in preparation for a division-wide program.

In order to assure an adequate supply of volumes of the *Testimonies*, 1,500 sets were ordered from the Pacific Press, the average number of sets sold to the world field in one year. N. C. NADEN

Southern New England Re-elects Conference Staff

At its biennial session on March 1, 1970, held in the commodious new Seventh-day Adventist church in Worcester, Massachusetts, the constituency of the Southern New England Conference re-elected the entire conference staff, this time for an ensuing triennium instead of biennium.

Changes in the constitution made possible the new term of three years and also provided an annual meeting of delegates from the churches in order more completely to involve the membership in the conference program. On the executive committee there are now five lay members, including two women, Adele Emin and Dr. Geraldine Grout.

Comprehensive reports presented by the conference president, Lowell L. Bock, and the secretary-treasurer, Daniel J. Russell, showed: membership on December 31, 1969, 6,958; additions by baptism and profession of faith for the biennium, 660; tithe for the two-year period, \$3,387,932.50, an increase of \$547,779.93 over the previous biennium. J. C. KOZEL

Class of '74 Largest Ever at LLU School of Medicine

The Loma Linda University School of Medicine recently accepted the largest class in its history—128. This number was selected from more than 1,000 eligible applicants, 200 of whom were highly recommended Seventh-day Adventist young people. Scholastic performance is graded by points, A equaling 4; B, 3; et cetera. The 128 students had a grade point average of 3.3.

But scholastic attainment must be coupled with high levels of motivation and dedication in students preparing for medical ministry in the service of God and the community. The church is calling for an increasing number of qualified clinicians to meet its needs at home and overseas.

Currently the church has 52 unfilled calls, many of which are extremely urgent. We are grateful for the large class being admitted to the Loma Linda University School of Medicine and for the group of 68 deferred appointees now enrolled who are looking forward to careers as overseas medical missionaries.

RALPH F. WADDELL, M.D.

For the Record . . .

It may not look like it, but that square piece of blue vinyl in the center of this issue of the REVIEW is a real, live 33 1/3 r.p.m. soundsheet. By its inclusion in the REVIEW, Andrews University brings to this magazine a new dimension in communication with our Seventh-day Adventist church members.

On the soundsheet answers to current questions and pressing issues facing the university are presented through an informal conversation between Neal Wilson, vice-president of the General Conference for North America, and Dr. Richard Hammill, president of Andrews University. Also included is information about the biennial offering for a scholarship endowment fund for graduate and seminary students to be received in your church on Sabbath, April 11.

Please, if you're near a record player tear out the soundsheet and play it. You'll be amazed at its fidelity and be better informed about Andrews University.

Day of Evangelistic Advance Has Dawned in Southern Asia

At the 12 laymen's congresses held during the closing three months of 1969 in Burma, Ceylon, India, and East and West Pakistan, further evidence was given that a new day in evangelism has dawned in Southern Asia.

For the first time in the history of our work in Southern Asia, laymen have won 100 persons in a year and are recognized as Centurions. A thousand laymen prayerfully covenanted to engage in larger evangelistic ministry (lay campaigns and large branch Sabbath schools) and eagerly pressed forward to sign the special scroll, "Here Am I, Lord, Send Me." The soul-winning covenant for the next six months totaled 13,409. More than 800 were commissioned as members of the modern "120," following in the footsteps of the early Christians of Acts 1 and 2. The Bible in the Hand program in some sections



G. W. Maywald, lay activities secretary of the Southern Asia Division, points to the membership objective of the division and indicates to J. E. Edwards the significant contribution of laymen in reaching the goal.

now accounts for as many as 75 per cent of all of the baptisms.

The new spirit of coordinated evangelism was evidenced by the baptisms at each of the congresses. In a number of sections (Upper Ganges, Western India, Kerala, and Kannada) these congresses were the largest single baptisms ever held. At these special services the experiences of how laymen and pastors worked together were related. The 548 baptized were but a token of the thousands being won in total evangelism now becoming a reality in Southern Asia.

A goal of 50,000 for the membership of the division by May of 1970 was set.

J. ERNEST EDWARDS

Quiet Hour Broadcast Buys Time on Powerful Stations

The Quiet Hour radio broadcast recently has bought time on a number of 50,000-watt stations, including KFI, Los Angeles, reported J. L. Tucker, director of the program, to the Quiet Hour board.

Elder Tucker, now a retired worker, without any direct support from our conferences or churches, has maintained the Quiet Hour radio broadcast for 33 years. At the present time the program is heard on 135 stations in Canada and the United States. It is highly regarded by those involved in the broadcast industry. A large proportion of the support for the broadcast comes from nonchurch members.

Contributions from listeners to specific projects have also enabled the Quiet Hour to assist in supplying mission planes to a number of overseas fields.

After his retirement Elder Tucker settled in Redlands, California, and there a small staff produced the program and cared for the correspondence in connection with it. A number of baptisms result from the program every year. Associated with Elder Tucker and the program is his son, L. E. Tucker, of the Chattanooga Seventh-day Adventist church. W. R. L. SCRAGG

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