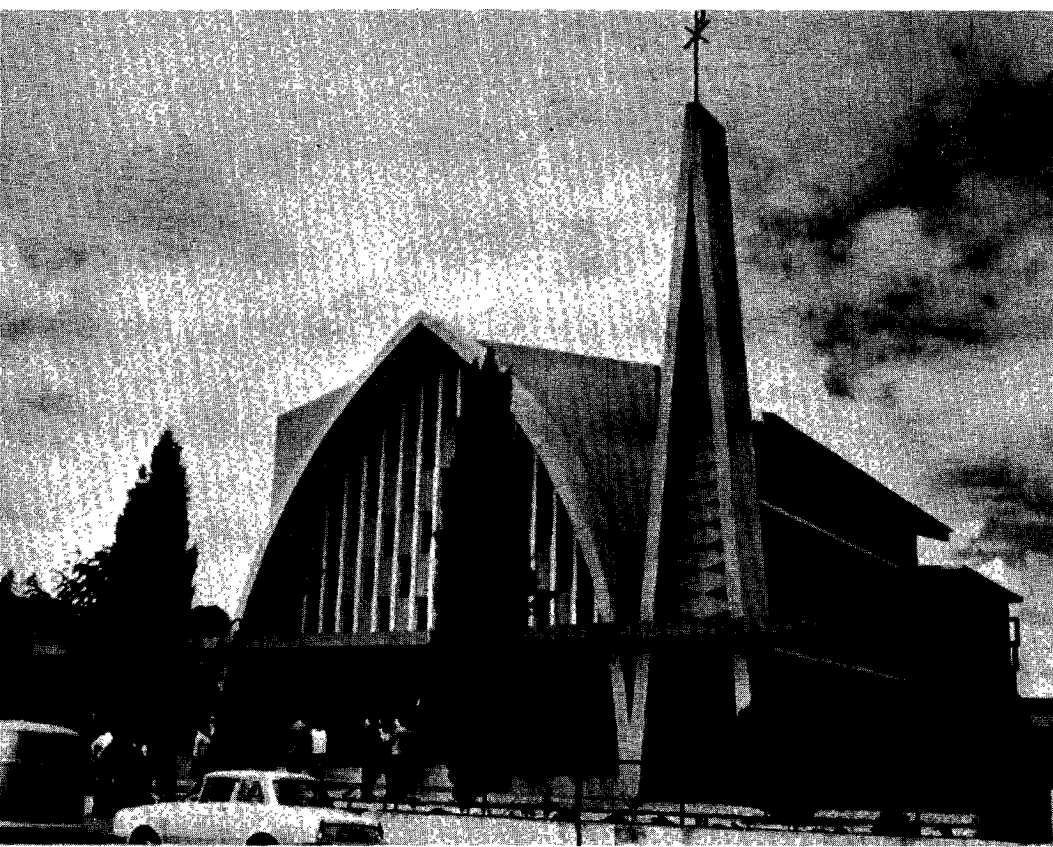


**Behold, I Come
QUICKLY!**



The church at Nova Lisboa, the city in which the Angola Union is headquartered, holds two services every Sabbath.



J

Visited Angola

By SAMUEL MONNIER

BECAUSE visas could not be obtained, no departmental secretary of the Southern European Division had been able to make a trip to Angola for 11 years. When I talked about going to this Portuguese overseas territory to promote the departments I serve—lay activities, Sabbath school, and public relations—my friends were understandably skeptical of my success. But with the promise from the leaders of our work in Angola that they would ask the governor general of the country for special permission for me to spend about one month in Angola, I filed my application for a visa with the Portuguese embassy in Bern. How pleased I was 15 days later to receive the authorization I had asked for!



Isaque Tadeu is president of Bongo Mission.

Later I learned that our local leaders hadn't had time to present my case to the authorities. In His goodness the Lord had intervened to allow me to spend 30 days in this country, 30 days in which I wanted to do my utmost to encourage our 20,000 members who live in this great territory.

In Angola we have more than 19,000 African brothers and sisters and about 12 churches and groups made up of about 700 Portuguese citizens. Owing to their work, devotion, and sacrificial spirit, they have some very beautiful places of worship. They have churches in Lobito, Benguela, and in Nova Lisboa. In the latter, the African congregation meets in the morning and the European in the afternoon. In all our European churches I saw African members made very welcome, and in certain African churches white members were present. In Luanda, the capital of Angola, I visited the evangelistic center, which also serves as a church. It is one of the most beautiful buildings I have seen in the territory of the Southern European Division. It has a large meeting hall easily seating 400 and has other rooms, including a youth hall.

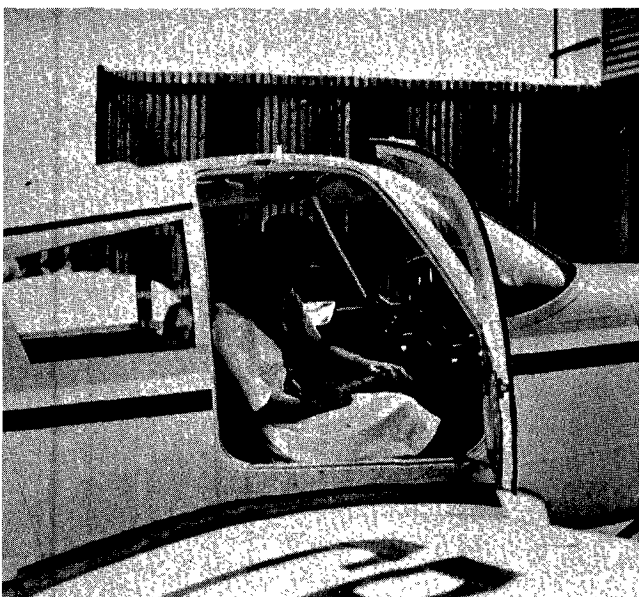
I was pleasantly surprised at the vitality and devotion of our European members living in Angola. They live in constant fear because since 1961 there has been terrorism in certain districts. Hundreds of Portuguese have been cruelly assassinated by people promising independence to Angola. However, cities have improved and extended remarkably since the first

months of the trouble, when the Portuguese government decided that the local funds should not leave the country, but should multiply on the spot. Angola has beautiful modern cities.

Thirst for Biblical Knowledge

Touching on spiritual matters, I have rarely in my experience seen such a thirst for Biblical knowledge and such feeling of a need to set the life in order with God. To illustrate this, let me tell an experience I had in Lobito, where about 250 people attended our convention. At the last meeting I felt compelled to make an appeal for baptism and was happy to see more than 100 adults rise and come to the rostrum. I asked the local minister: "Have they understood my question? Are not these people standing before us already baptized?"

"They have understood you very well," he said. "Many are the husbands of our sisters. Others are visitors. As



Dr. and Mrs. Parsons, both pilots, use a hospital plane.



The staff stands in front of the Bongo Hospital with Dr. and Mrs. Parsons.

an answer to your sermon they are now indicating their decision to give themselves to the Lord."

In Nova Lisboa more than 80 persons rose, in Luanda about 100, which makes approximately 300 persons in all. This represented only three of our European churches, and more than half the people who answered the appeal were men. The work among the Europeans in Angola certainly fills me with optimism, but the work among the Africans is developing even more quickly.

Sincere and Loyal Collaboration

For one week we conducted a lay instructors' course, attended by our Portuguese missionaries and national preachers and their wives. I have seldom met a group more united and desirous of practicing what they had learned. I thanked the Lord that I had learned Portuguese while I was in Brazil. This enabled me to pray with every single one, with our ministers and their wives, winning their confidence. They told me their problems, but expressed not one word of dissatisfaction with the European missionaries. The collaboration is sincere and loyal.

In Angola we have six mission stations with memberships from 600 to 4,000, under the direction of Portuguese missionaries. On each mission station there is a church, a dispensary, a school, and the missionary's home. In order for these missions not only to maintain themselves but to progress financially, some of them specialize in market gardening, others in the cultivation of bananas or oranges. Still others raise hundreds of cattle. Some of our schools give the young people an opportunity to learn such skills as woodworking, carpentry, shoemaking,

and dressmaking, which at the same time provide a small income.

The recent progress in Angola is due in good measure to the Portuguese missionaries who have been working there. They are just as efficient and devoted as their colleagues coming from the United States, Switzerland, France, Belgium, Germany, and other places to serve the Lord in Africa. In spite of limited means, they have built up the Adventist work in a better way than I have ever seen in Africa. They have devoted themselves to the training of national preachers, influencing them intellectually, morally, and spiritually, and have given them increasing responsibilities. They are building for the future. But if our work has been exceptionally successful, it is also in a great part due to the extraordinary influence of Dr. Roy Parsons' unselfish and loyal ministry.

As I visited the Adventist hospital

in Bongo, I could well imagine the many years of battles and trials endured by Dr. Parsons and his courageous wife as they fulfilled the charge entrusted to them.

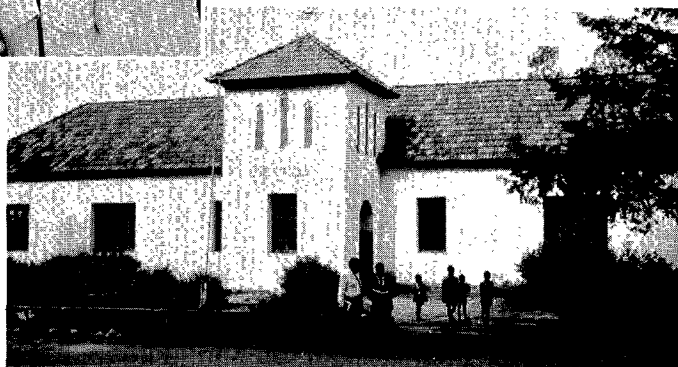
Dr. Parsons' son, Robert, is the laboratory technician at the hospital, but in fact he does all kinds of work. He repairs and organizes everything. He is raising 160 cattle, which provide a helpful income for the medical establishment. His wife directs the small school of three pupils—her own two



Above, the Cuale Mission director, Carlos Esteves, and his wife, a nurse, stand with two native nurses in front of the closed hospital. Right, the Cuale Mission school.



The church in which Dr. David Parsons preaches is a gift from a grateful patient.



An imposing building in Luanda, the capital of Angola, doubles as church and evangelistic center.



children and the son of her brother-in-law, Dr. David Parsons. They meet every day to study the courses by correspondence from the Home Study Institute.

Dr. David Parsons, the younger son of Dr. Roy Parsons, is a surgeon. His wife is a nurse and stands by his side in all phases of their work.

In order to be able to remain in Angola, Robert and David and their wives have become Portuguese citizens. David has taken courses and passed medical examinations in Portugal in order to obtain authorization to practice in Angola. Both of them have done what they could to have everything in order with the local authorities to be able to proceed with their mission. I saw them and their wives at work and I have a profound admiration for the four Parsonses in Bongo.

David and Leona, his wife, start in the operating theater very early, five days a week, and do not leave until one, two, three, or four in the afternoon, after having done eight, ten, or 12 operations. After a few minutes for dinner, consultations start, which often continue until one or two o'clock in the morning. You may think that I am exaggerating. No, it is the exact truth. Of course, the surgeon does not always have to take out a large growth, treat a cancer, amputate, do a Caesarean section, or take out an appendix or a kidney. Some surgical operations do not take more than 20 minutes, while others put the surgeon, his wife, and the anesthetist under tension for three to four hours. (The anesthetic is administered by ether because it is more simple, direct, and effective.) I have heard Dr. Parsons pray in the native language before the patient has gone to sleep, and I have heard the couple consulting with each other during the operation. I have also seen them in the consultation room receiving dozens and dozens of patients, who form a never-ending line at the entrance of the dispensary. The doctor said to me: "I do not make any difference between the Europeans and na-

tionals. To all I give the necessary time for a consultation, which is a minimum of half an hour. I want them to understand that I am interested in their case, that I want them to get well. An appointment is sacred to me, and a promise must be kept."

The patients come from both town and country to be treated and operated on by Dr. Parsons. They know he is a man of God, that he keeps his word, and is a good doctor. They have confidence in both his prayers and his surgical skills. The hospital in Bongo has 101 beds, always occupied, and at times the patients are placed in the

corridors. The doctor is always rushed, but he answers all calls coming to him.

He is not only busy with the physically sick but interested also in their spiritual welfare. On the Sabbath he preaches in the small church next to the hospital (a gift of a rich patient) with 60 to 80 people crowding in week after week—friends and ambulatory patients. At times he accompanies the hymns on the accordion while his wife plays the piano or organ.

Three European nurses and about a dozen national aides and as many African nurses work with them. It is a united team. Some of the nationals have worked for 20 and 30 years. They are attached to the hospital and love their doctor and the Adventist cause.

However, these activities are not enough for David and Leona Parsons. Mrs. Parsons loves child evangelism. Besides this, she conducts a teachers' training course for the national preachers' wives. She teaches them to tell stories, to conduct a Sabbath school, and she has started the Vacation Bible Schools in Angola.

To complete the picture, let me tell you that David and Leona Parsons are

Space-Age Evangelism

By M. CAROL HETZELL

NOW that man has rocketed through space and has landed on the moon, his mind is turning to the planets.

While some scientists discuss the technical aspects of prowling still farther into the universe and the problems associated with landing and take-off on other worlds, the question of whether other worlds are inhabited becomes a more urgent matter.

The thought has sparked a rather lively discussion among the theologians as to just what the living beings might be like and what the responsibility of the church will be to them. Some have even wondered whether it will be necessary for the church to evangelize—carry the Christian message—to these beings on other planets. It has been suggested that "theological think tanks" be established to help theologians cope with the spiritual and moral problems of space.

For the Seventh-day Adventist there has never been any question as to whether there are other inhabited worlds beyond the earth. The God of the Christian is the God of the universe. His plan of salvation was laid for this world alone, and through it Christ has become forever tied most closely to man.

There will be no need to evangelize other planets—if, indeed, man could reach inhabited planets—for these worlds are "unfallen." But there is need for thinking on what space exploration makes more emphatic: the fact that here before limitless space—space with no beginning and no end—the greatest scientific mind stands humbled, unable to comprehend it.

And so, closer home comes the message that for centuries the heavens have been speaking to man, the message of a God who cannot be fitted into man's mold or understanding. To comprehend God is beyond the most sophisticated mind; yet we are not forgotten dots on a minuscule speck of dust in the universe.

That the omnipotent God of the universe could be concerned about this speck of earth, this precious ball of clay and moisture, this sphere of mortal man dipped in sin yet rinsed in the blood of Jesus, is beyond understanding. Yet this is truth. This is proven fact. This is the God we serve.

pilots. To extend the medical work in the country, they visit the mission stations every three months. Since they cannot lose time on the road, each mission station is constructing a landing place.

I think if I had to live my life over again I would say to the Lord: "Dear Lord, make me a medical missionary besides being a minister, that I might serve Thee as does Dr. David Parsons."

Cuale Mission Station

But now we must get to the closed hospital, the only somewhat depressing aspect of my visit to Angola. Some 800 kilometers from Bongo, in northern Angola, near the small village of Cuale and about two hours from the Duque da Bragança waterfalls—beautiful as they cascade from a height of 104 meters with a deafening noise and then rise in a foamy cloud—we have our Cuale Mission. It has 4,000 members, and the director is Carlos Esteves. His wife is a nurse and is in charge of the local dispensary. They have three sons. They had a fourth, but he died and rests in the small cemetery near the mission.

Another Portuguese missionary family, Tito Falcao and his wife, live on the station where they lead the school of 300 pupils. Furthermore, there is a beautiful large house, well ventilated, well situated, but closed. While it waits for the arrival of a doctor, hundreds of swallows are nesting there. On this mission station we have a hospital that easily could accommodate 40 patients. Unfortunately, it is closed! In this densely populated district the nearest medical establishment is 160 kilometers away. Every three months Dr. David Parsons goes to Cuale by road. The journey is often done under trying circumstances and takes from 15 to 18 hours, if everything goes well. His visit lasts several days, during which he performs dozens of operations. But who is looking after the hospital in Bongo during this time? And who is looking after the people in Cuale when Dr. Parsons returns to Bongo?

Hospital Should Be Open

Our nurse at Cuale must often assume responsibilities she ought not. The Portuguese authorities have asked us to open this hospital, but we do not have the personnel. Such a situation should not exist in a church like ours. Certainly the first to act and accept such an appeal should be our Portuguese doctors, and we have asked God to touch the heart of one of them and help him to make the necessary sacrifices. It is so easy to be a doctor of medicine in Portugal, very easy to earn a lot of money! But like Dr. David Parsons, who has renounced all this

and has answered the thousand demands to practice his art with devotion, so another doctor from Portugal or Brazil (where they speak Portuguese) or from the United States or other places should be ready to answer the appeal. This doctor should pass examinations in Portugal, that he might contribute to the development of the Adventist medical work in Angola.

If I had not already become a little hardened to human dramas, and if there had been no witnesses, I think I would have cried like a child before this beautiful closed hospital. As I looked at the doctor's house invaded by swallows, I asked myself whether I should not start studying medicine, but it seems to be too late now!

However, for Angola the time is favorable right now. The authorities ap-

preciate the Adventist work. In several districts of the country, dozens of Protestant churches have been abandoned. Their missionaries, often Americans, sometimes Europeans, are mostly sent out because it appeared that they would like to have seen a political change in this Portuguese overseas province. Thus it is that hundreds of thousands of Protestants are without a shepherd. What an opportunity for us to bring them the gospel! The local authorities have asked us to help in a district where more than 5,000 Protestants live without a director. We should go there and preach Christ without being busy with political questions and thus lead these souls to the foot of the cross. But we have nobody. We lack missionaries just as we lack a doctor for the closed hospital in Cuale. ♦♦

When You're YOUNG

By Miriam Wood

SLOW DOWN— If an idea is repeated often enough, it's quite likely to be adopted by a great many people as fact. For that matter, it may have been fact when first it came into prominence, or at least it may have been partially factual. When the idea/fact is negative, or consists of practices and attitudes that are decidedly in need of change, a monumental hue and cry usually results, with all sorts of demands and ultimatum and deadlines and blueprints.

That great good is often accomplished by this human dynamic is a matter of record. One aspect of this topic, however, is intensely puzzling. I'm speaking of the fact that many people who become caught up in a "cause" are propelled forward in such a wild momentum that they can't put on their brakes long enough to see if they've attained their objective. At this point, of course, the worth-while goal is completely forgotten; the "sound and the fury" become ends in themselves.

For instance, let's consider one of the most popular causes among young people during the past few years. Rallying to the battle cries of "No one will listen to us!" and "We demand to be heard!" the movement has snowballed into a giant juggernaut (perhaps "snowball" isn't the best figure of speech to describe a situation that has generated so much heat!). And perhaps, at the beginning no one was listening, and certainly every intelligent person should be heard sometime, somewhere.

Interestingly enough, the juggernaut hasn't come to enough of a halt so that progress can be appraised. First, can Seventh-day Adventist youth point to any other Autumn Council in the history of

this church when four college students were invited to address the delegates? These students weren't handed scripts prepared by the Establishment. They said what they thought, much of it less than complimentary to the operation of the church. Second, not only did all the leaders of our world church listen courteously but the speeches were published in the international church paper, whose editor is still carrying bruises (psychological) from the reaction of some not-so-young readers.

Third, a magazine for youth, and edited by very young people, is even now bursting on the scene. A tell-it-like-it-is type of publication.

Fourth, in nearly every SDA school with which I'm familiar, student advisory committees are working directly with the administration, discussing a plethora of problems and plans.

Fifth, topics once considered "off limits" are being discussed openly in SDA publications.

Sixth, the decisions of denominational leaders are reported openly, promptly, and faithfully, with opportunity given for expressions of dissent.

Other significant achievements could be catalogued, but I'm sure you get the idea. Now it's time for some pretty straightforward thinking. Do young people want to be heard or do they want to take over? A pitfall to be avoided in the concept of involvement is the arrogant, elitist conviction that "I, and I alone" know "how things should be done." Certainly a good, old-fashioned searching of the conscience is indicated in a number of cases.

Slowing down long enough to scrutinize the changing scenery is vital for even the most dedicated of juggernauts.

To the Country

By C. F. BROOKS



NIGHT had settled on the city where we lived. I was working a little late at the office one cold winter evening catching up on year-end work. Believing that my weary brain would be benefited by my walking in the fresh air, I pushed back from the desk, donned my coat and hat, and made my way down the street for a brisk walk. After walking several blocks I started back to the office. I noticed that there were two teen-age boys walking behind me. Then one passed me and was walking ahead.

Nearing the office, I stopped to knock the snow off my overshoes before turning in the back walk leading to the door. It was then that the boy in front turned, and I saw that his face was covered with a handkerchief. Holding a big knife in his hand, he told me this was a holdup and ordered me to hand over my wallet. The boy from behind had no weapon, but was participating in the affair. Since they were so youthful, I first thought they were playing a trick on me. For some reason I did not hand over my wallet, but began to scold them for trying to pull such a trick. When they discovered they could not bluff me and that I had no appreciable money, they turned and ran. Later they were apprehended and sent to an industrial reform school.

At the time of this incident we were living on the fringe area of town, but still within the city. Even in a town of 50,000 people there is no immunity to robberies, murders, rape, and purse-snatching. My wife and I had often talked of getting out of the city with our children, as we are admonished to do by the writings of Ellen G. White. For example, she said, "The time will come ere long

when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted."—*Selected Messages*, book 2, p. 357.

But what about the cities? Doesn't someone need to stay to give God's warning message? Questions such as this would come back to us when we thought of moving out. Then again we would read counsel such as this: "The cities are to be worked from outposts. Said the messenger of God, 'Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth.'"—*Ibid.*, p. 358.

Also: "We are to be wise as serpents and harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work in the cities."—*Ibid.*, p. 319.

The Decision to Move

Driving into our driveway one day not long after the attempted robbery, I noticed that a piece of large earth-moving equipment was digging a basement across the street for a multiple-unit apartment building. Immediately we envisioned ourselves trying to have sundown vespers amid the blare of radios, televisions, car doors slamming, and children yelling. I told my wife that day I thought the time had come for us to move to the country. We had often talked about it but now perhaps the time had come.

But in which direction should we go? Where could we find a suitable place within our means (we had little savings)? It generally takes more

of a down-payment to purchase property in the country than it does in the city. We immediately made it a subject of prayer, morning and evening, laying the counsel of God at our family altar as contained in *Selected Messages*, book 2, the chapter entitled "A Call to Country Living," pages 354-359, asking for God's guidance. We took courage from statements such as: "Those who obey this warning [to leave cities] will find a refuge. . . . God will reveal from point to point what to do next."—*Ibid.*, p. 354.

We began to look around. One would naturally think it would be comparatively easy to find suitable property around a town of only 50,000, but it wasn't. After looking and searching for two weeks, we found a humble home sitting on 50 acres of land within five miles of the city. This suited us in many ways. But there were certain disadvantages. It didn't seem to fit our particular situation and the divine blueprint in every respect.

In the meantime we continued to look, and found a property 17 miles out that appealed to us in many ways. But it too had certain drawbacks, mainly the distance. The farm home was old, but it had been remodeled and had all the conveniences of the city, including an ample supply of water. There were 90 acres of land with plenty of space, of course, for a garden and even for small farming. But because of the distance, we decided to purchase the first property, only five miles out.



Seventeen miles from the city, the author found 90 acres of land with a remodeled house.

To our disappointment, we discovered that the owner had changed his mind and decided not to sell. We continued to look and, of course, to pray for guidance, feeling sure the Lord had some place for us. The more we searched and prayed, the more convinced we became that the property of 90 acres was the spot the Lord wanted us to have. It was owned by an elderly couple who had been trying to sell for quite some time. The doctor had advised the husband, who was in poor health, to move closer to town so he could get a doctor more easily. We do not know why the property had not sold, for it had been offered for sale at almost half the investment the couple had in it, unless the hand of Providence was over it for us. As soon as we signed the contract to purchase it, at least two other persons tried to buy it.

There were obstacles to surmount before the title was transferred to us, but as we worked and prayed, they all seemed to vanish. The financing was finally worked out satisfactorily, and we moved the last of May, 1966. We knew we would like being out of the city, but didn't realize that we would like it so much. Immediately we could tell the difference in the behavior of the children—they were more obedient and respectful. They said they would not want to move back under any circumstances. Of course, there is always plenty of work to do, such as gardening, lawn care, and repairs. But we feel the move has been a real blessing to the entire family. After a long, strenuous day at the

office, it is like going to a different world when I leave the busy city and go to the country. We feel most fortunate and grateful to our heavenly Father for directing us closer to His created works. As I write these lines I look out on the beautiful hills and trees and listen to the songs of the birds. God has told us that even though we live in a world marred by sin, it is still His plan that we live as much like our first parents as possible.

Advantages Outweigh Inconveniences

We realize that our circumstances may have been a bit more favorable in finding a suitable place, especially so far as acreage is concerned, than would be the circumstances of those living near one of the large cities. But we believe it would be possible for all God's people to find places in which they could be shielded somewhat from the influences of wicked cities. There are inconveniences to be sure, such as the distance in our case, but we believe the advantages far outweigh the inconveniences.

With children in church school, we need two cars, but since they are both economy autos, the expense is not great, even though there are many trips back and forth. During the In-gathering programs the past two winters our children hardly missed a night in going out. As the adage goes, "Where there is a will, there is a way."

As we listen to the news from day to day and as those living in or near cities are well aware, it is becoming more and more unsafe to live in con-

gested places. Just how it will be possible for some to relocate, I do not profess to know. But I know that God has never asked His people to do something without making provision for them to do so. Not all will have the same experiences in moving. No one can prescribe a set rule or pattern to follow or get the same type of accommodations. But "the time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated."—*Ibid.*, p. 360.

* * *

Since writing this story, our circumstances have changed somewhat. Receiving an invitation to connect with Grand Ledge Academy as treasurer and teacher, we sold our beautiful place in West Virginia, and moved to Grand Ledge, Michigan. Putting the property up for sale we sold at a nice profit before the sun set that evening. We were considerably better off financially when we moved out than when we moved in. The apprehension we had felt about selling a property situated away out in the country proved groundless.

We very much want to find a similar property here in this part of Michigan, but so far have been unsuccessful. However, prospects are bright that we will soon erect a simple home on a few acres of land we have found a few miles out of town.

We find our present property quite undesirable, even though it is outside the city limits and the lot is large. There is not enough room for the size garden we would like and for small fruit trees. Neither are the natural surroundings the best. Our neighbors are not those who regard God's law. Motorcycles, hot-rod autos, and lawn mowers do not add to the peace and tranquillity of quiet living, especially on Sabbaths.

I further believe that God would have us locate our hospitals, sanitariums, schools, publishing houses, and offices outside the wicked cities, which have become so polluted and corrupt.

Concerning our schools, we have such counsel as: "Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities. . . . Should schools be located in the cities or within a few miles of them, it would be most difficult to counteract the influence of the former education which students have received."—*Life Sketches of Ellen G. White*, p. 351.

♦♦

Home Comes First

Imagine my surprise a short time ago when my REVIEW came to see the letter to the editor from an anonymous woman regarding the article on "Who Comes First—God or Spouse?" If I had not known better, I would have thought this letter was written by myself a year and a half ago, when I first really came to grips with this question.

From childhood I always dreamed of being a missionary, and when in college I signed a pledge to go as one someday. As the years passed, the realization came that this would never materialize, and unknowingly guilt settled in. When asked to serve in a church office I always accepted because I felt this surely must be the work the Lord had for me to do in place of foreign service. Through the years the offices increased as did my family. The more I did the more I was asked to do, and I would feel guilty if I was unable to say Yes.

Meanwhile, my husband's interest in spiritual things gradually began to grow cold, and he was openly resentful because I was "too busy with church." These remarks were shrugged off as jealousy because he wasn't asked to do things. So I

went on busily "serving the Lord." At times I would be very disturbed at my husband's apostasy and would pray earnestly about it, even asking the Lord to do something drastic, if necessary, to bring him to his knees. I wrote to the Fellowship of Prayer, but somehow this prayer never was answered, and I began to lose faith in prayer. My home began to fall apart.

One day I became desperate when my son rejected my "help" and asked me to let him live his own life—at 12 years of age! Suddenly I realized that something had to be done *now!* We both fell on our knees and begged the Lord to take over and direct our lives completely and give us peace. Believe me—from that day I began finding articles in the REVIEW almost every week about the role of wife and mother in the home—the domineering wife, the woman as a home missionary, child rearing, et cetera. I began reading *The Adventist Home* and found Sister White states that the mother's mission field is in her home, and her first responsibility, before any work in the church, is her home. Mrs. White asks, What good is it to work for others and lose your own children or family, because of neglect?

The more I read her writings, the more I saw where the "sin" lay. I was driven to satisfy *myself*, to fulfill *my* needs, *my* desires—it was just plain selfishness driving me—*not* always the Lord. He has others to use, even though we may not think so.

I saw myself for the first time as the center of the problem. When I put my husband first, and permitted him to take his rightful place as head of the house, you wouldn't believe the change that is taking place in *his* heart! The new-found interest in church affairs, enthusiasm for church activities, and his interest in the Sabbath school lessons is very noticeable.

Don't misunderstand me. It hasn't happened all at once. Month by month, the changes are taking place. Understanding and peace are returning to our home, and the children are happier and doing better in school. The blessings to myself are multiple—the relief from constant guilt and nerve strain are the most evident and I can sing a new song, a key higher every day. Today, my heart really sings, and "my cup runneth over," as last night my husband revealed to us at the supper table that he has decided to give his heart to the Lord completely.

I realize more every day that God is giving me the victory over selfishness, and yet I have a very important mission field—my home!

NAME WITHHELD

FOR THE YOUNGER SET

Mystery! Why Was White Thing Always Late?

By ERIC B. HARE

IT WAS time for the half yearly examinations at Awbawa outstation. I was not only the mission superintendent but also school inspector and examiner for all the schools in my mission. No wonder, then, that as I walked down the center aisle of the little leaf schoolhouse, the 40 or more school children stood respectfully at attention, their hearts going pitapat.

"Good morning, boys and girls," I said.

"Good morning, Thara," they chorused in reply.

"You may be seated," I said, then sat down at the teacher's table, picked up the roll book, and began calling the roll.

"Little Prince." "Present, sir."

"Small Egg." "Present, sir."

"No Fear." "Present, sir."

"White Thing." There was no answer.

"White Thing," I called again, and still getting no answer, I turned to the teacher and said, "Chit Maung, what's the matter with White Thing?"

"I'm afraid he's coming late, Thara," Chit Maung replied.

"Late? Late on examination morning?" I said with some disappointment. "I never heard of such a thing! Late on examination morning? Whatever could keep a boy late on an important day like this?" But there was more disappointment to come. I glanced at the roll book and saw a whole row of L's. I turned the page and there was another row of L's. I turned another page, and White Thing had been com-

ing late every day for three months! And I said, "What a pity! A big boy in the third standard!" I decided that I would give him a good talking to as soon as I got the chance.

But there was a big day's work before me. I finished calling the roll. Every other pupil was present. And soon all were busy with the first examination period. I was correcting papers and recording marks in the record book when suddenly I heard someone running toward the schoolhouse. He came scrambling up the front bamboo ladder, and combing his hair with his fingers and buttoning his coat, he took his seat among the boys in the third grade. "Who's that?" I whispered to the teacher.

"White Thing," he replied.

"What a pity!" I said to myself. "A fine-looking boy like that, late, late! Late every day for three months! And late for examinations! There must be some mystery about this. I'll certainly give him a good talking to as soon as I get the chance. Fancy spoiling his life by being late all the time!"

As the day went on I noticed that White Thing seemed to do all right in his exams. But that did not excuse him for being late so much. However, I did not give him a talking to that day, because I was quite tired by the time the examinations were over. "I'll wait till tomorrow. After Sabbath school and church service

there will be more time, and I'll feel better," I said to myself.

What a thrill awaited me Sabbath morning! All the boys and girls had invited their mothers and fathers, their aunts and uncles, and their grandmas and grandpas to come to Sabbath school. The leaf schoolhouse was filled. Sabbath school opened with singing and prayer. The secretary read the minutes, and then a little ten-year-old boy was called upon to give the review. As he pointed to the people in the Picture Roll and asked who they were and what they said, I was as proud and as happy as I could be. We were about halfway through the review, when suddenly I heard someone running toward the schoolhouse. Then he came scrambling up the front bamboo ladder, and combing his hair with his fingers and buttoning his coat, he took a seat at the rear. I looked. It was White Thing! Late for Sabbath school. It spoiled the rest of that Sabbath school for me. I kept saying to myself, "What a pity! What a pity! Late for school every day for three months, late for examinations, and now late for Sabbath school! And a fine boy like that, with a good name like that! What a pity! I will certainly give him a good talking to as soon as church is over. There is some mystery about his coming late."

And just as soon as we said our last Amen, I beckoned to White Thing and said, "White Thing, do you see that bull-ock wagon over there under the jack-fruit tree? Come and sit with me on that old wagon. I want to talk with you."

Can you imagine why White Thing was always late? The mystery will all be cleared up in next week's story.

(Continued next week)

Deprived or Enriched?

By MADELINE S. JOHNSTON



Miss Zalabek, who holds a Master's degree, is one of the school's two teachers.

BUT your children! You can throw away your own lives over there in Korea if you want to, but you can't deprive your children of a good American education." So spoke some sincerely concerned non-Adventist relatives as we prepared to leave our homeland.

Many people who have considered foreign mission service have hesitated at this very point, for what parents do not want the very best educational opportunities for their children? To go to a remote place, sight unseen, and there raise your children during the most important years of their development is indeed a risk.

Each division is unique, so I can speak only for the Far Eastern Division. Our school here in Seoul is typical of those throughout this division. So come with me, and let's visit the Korean Union Foreign School. (Yes, "foreign"—over here *we* are the foreigners.)

Overlooking the servicemen's center, headquarters office, publishing house, and six missionary homes, the little, red-brick schoolhouse sits on a hill within the union mission compound. It has a playground on either side. There are 12 pupils in grades 1

to 4, and six challenging boys in the upper-grade room. This is a small school, expensively far away from the source of good teachers; but we find two excellent American teachers with Master's degrees, wide experience in both teaching and teacher training, and a Christian love and understanding of children.

In such a small group each child gets leadership experience. There are the desk checker, JMV leader, song leader, and secretary. Another solemnly checks teeth, hair, and fingernails each day. Since the inception of that important office, hardly a parent in the mission has had to say, "Go brush your teeth."

But right now the bell ringer is summoning us into the schoolhouse. Of course, we all take off our shoes before entering the classrooms, because we are in the Orient, you remember.

First, let's visit the lower-grade room, with its big windows and bright sunshine. Each child says, "Good morning, Miss Bruce," and quietly takes his place at his desk, ready for worship. Several offer spontaneously to bring chairs for us.

When teachers have so few chil-

dren and live so close to the parents, they can plan their worship periods to meet the children's specific problems, and parent-teacher cooperation can be very high.

Today, after worship, Miss Bruce tells the children that some people at home might like to know what they think of having school in Korea instead of in America. Twelve faces brighten, and each child says, "I like it better here." We smile, because most of those in the lower grades have known no other school for comparison, but we ask them why just the same.

Alline, who had some public school experience on furlough, wants Bible class. Her first-grade brother says, "I like it here because the work is harder and I like hard work." Kevin adds that he likes it "because there aren't so many people" and they get to do more things. Debbie adds, "I like it here because we can tell the Koreans about Jesus." And Heidi mentions Korean class. Yes, every afternoon a qualified Korean language teacher comes to each room and teaches them Korean songs, conversation, and a little reading and writing.

Second-grade Melody settles the matter. "I like it better here because you're a better teacher." Miss Bruce smiles and changes to another angle. "You know, children, I like teaching over here too. Do you know what some of my reasons are? One of them is that not one of you stayed up late watching television last night." After that soaks in, she adds, "None of you went home yesterday and didn't know where your parents were." Finally she adds quietly, "And most of your parents didn't start you to school so young that school is hard for you, so you all like school."

The room itself speaks of happy times. On the window sill are different kinds of fish carved from soap. The bookshelves contain library books. Here and there are evidences of Miss Bruce's furlough last summer—an electric pencil sharpener, a giant souvenir pencil in each child's hand, and animal-shaped erasers on each desk.

Well-equipped Rooms

We step into the new room just added on to this one. There are two or three interesting craft projects that must have made the Bible lessons come alive as the children cut and glued. There is a low table, where children can work together on projects without disturbing the other grades, or where a child who has finished his work can spend some time as an extra privilege. It has a View Master with a few reels that acquaint them pictorially with their homeland. There are puzzles, flash cards, and other interesting learning devices.

When we return, the first-grade reading circle is in session. The first grade consists of Ronnie and Beth, two little seven-year-olds full of the first thrill of learning. Each one reads the entire chapter assigned in the reader. Miss Bruce explains that in a larger school each child might get to read one paragraph or one page at the most. This individualized attention gives children a firm foundation.

The other children have been given their assignments for the morning and are working hard. Last week they put on a school program, so now they are eager to catch up on their regular work.

The spirit of competition is keen in these children. They are a small, close group, and all their parents believe strongly in education. So the teacher has to find ways of encouraging them in their studies without promoting an overly competitive spirit. This year she promised a reward for each student who would read 35 books at his own reading

level during the school year. One fourth-grader has read more than 80 so far. They are also memorizing extra Bible verses, as Bible and hymnal sets were promised to those who do especially well.

But let's slip into Miss Zalabak's room. Here we find six lively boys in grades 5 to 8. We see interesting goal devices on the bulletin board, and on the blackboard the names of those whose work is up to date. These boys attended school in the States either before they came to Korea or during furlough. Asking them for comparisons starts a lively discussion, but all of them are happy with their school here.

They like the individual attention they receive. The teacher is never too busy to explain some difficult math problem. She can tailor assignments to meet each child's needs.

Besides being an experienced teacher Miss Zalabak is a registered nurse. I wonder how many of the good schools we left behind could offer our children the benefits of this combination. Health class is no mere workbook. They go to the local meat market, where anything from pig to dog might be hanging in the window collecting flies, and purchase some organ they can take back to school and study. They'd like a skeleton, but they aren't so easy to find over here. The boys still talk about what fun it was to watch their muscles jump the day someone from the hospital demonstrated a muscle stimulator for them.

Woody says he went to a large school in the States and knew hardly anybody, but now everybody in this school knows everybody else and all are good friends.

Field Trips Enjoyed

One boy said he likes the field trips here. One time they visited the U.S. Army fire station. Another day the whole school visited a paper mill, candy factory, and car factory. Once they went to Panmunjon where talks still go on between North Korea and the U.N. forces. They saw history. They looked into the faces of the Communist guards. Across the valley they saw North Korea, so near and yet so far. Shortly after, the Army closed the area to civilians.

Danny says, "I like it better here because we can do so many things that kids in the States can't do. When we lived in Indonesia, the doctor used to let me go to the hospital with him and watch operations." Jon added that his father had let him watch a Caesarean once, and he'd been up to the operating room lots of times to watch through the window. Rules are more relaxed, life more informal. Fa-

thers can take their sons with them on itineraries, giving them a firsthand impression of different lines of mission work. Those at the college get to know the students well and are often invited into a dormitory room to help some student learn English. It also helps the children to learn something about teaching. Brian suggested that this might make it easier for them to decide what they want to do in life.

These children have their play times too. Recess is always lively. And each year they have parties and programs at appropriate times. Every spring brings a school picnic, which turns out to be a picnic for the whole missionary group. It is usually at some ancient royal tomb area.

In all these ways our children absorb the culture of another country without losing their own culture. This broadens their understanding of the world considerably. Travel also does this, and all missionaries travel. Danny, at 13, has seen much of the Far East, the Middle East, and Europe. All have been to Japan, where they have to stop on their way to or from Korea. Many have been to Hawaii. Most have traveled across the States either in coming originally or on furlough assignments. Miss Zalabak tells us that this definitely helps them in social studies. In the States, for example, she would usually spend a week explaining world time zones, but her boys this year understood it in one lesson.

There are some disadvantages too. The teachers cannot expect to receive supplies quickly. They have to plan far ahead for the next year and order very early, not knowing for sure how many pupils they may have by the following fall. Even after they have ordered carefully, many times the books arrive too late—or are even sent to the wrong country. Then school begins with an insufficient number of books and with no workbooks. But our teachers are adaptable and do the best they can until the shipment arrives. They use the best materials in the denomination as long as the mails hold up.

Well, it's about time for school to close. Melody displays some toys and felt pens her father just brought back from a trip to Japan. Then a final prayer ends the school day. On the way out we stop at the drinking fountain—a big teakettle of boiled water.

We are grateful that our church cares for its missionary children, even where they are few in number, and we are glad that our children can have the privilege of growing up in such a good educational atmosphere.

♦♦

THE RESURRECTION BODY A NEW CREATION

A bizarre story recently appeared in the religious press. An 83-year-old man in Tallahassee, Florida, has built a three-windowed mausoleum where he plans to sit "embalmed" in a rocking chair, "watching and waiting" for the Lord's return.

"Not many folks believe the Lord is coming back, but I know He is," B. L. Simmons, a retired employee of the Motor Vehicles Department of Tallahassee, explains. "That's why I'll be here watching and waiting."

He has made arrangements with the funeral home, and health officials have given him permission to build the concrete block tomb in an old and "forgotten" cemetery shaded by mossy oaks and overgrown with underbrush.

The mausoleum is small, with just enough room for the easy chair, a retirement gift from the Motor Vehicles Department. On the tomb are engraved the words "Watching and Waiting" and the date of his birth. A space is left for the date of his death.

We do not wish to criticize Mr. Simmons for the way he chooses to witness to his faith in the Lord's return, if, indeed, this is his object. We are always happy when men express faith in so important a doctrine. The manner of witness is a personal matter. He is correct when he says, "Not many folks believe the Lord is coming back." But it is doubtful that any unbelievers will become converted by so bizarre a burial.

Nor can we conceive of any credit with the Lord accruing to him by his act.

Readiness an Inward Experience

Certainly, so far as readiness for the Lord's return is concerned, this is a matter of a spiritual relationship with Christ that must be established before a man dies. At death a man's destiny is fixed. This destiny is unaffected by the manner of burial. A man is no more ready for the Lord's coming if his body is preserved in a sitting posture in a rocking chair in a mausoleum than if his body has been laid in a horizontal position under six feet of earth, or, for that matter, has been blown to unrecoverable bits in an explosion, or has been devoured by ravenous sharks in the ocean's deeps.

In fact, God is not dependent on the particles that compose the body at death to make the resurrection body. A little reflection shows that such dependence would create substantial problems. What would be done, for example, in the case of the hundreds who ate the fruit of an apple tree whose roots were later discovered to have penetrated a grave? Particles derived by the tree from the decomposing body now had become parts of many bodies.

Furthermore, in the renewal processes of the human body, cells are being constantly replaced, so that according to estimates, the human body is almost completely replaced every seven years. The physical particles of the body are hardly a man's identity.

Ellen G. White speaks clearly on the subject of the composition of the resurrection body. "Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. . . . There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him.

"Paul illustrates this subject by the kernel of grain

sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 15:42-52, p. 1093.

While the physical particles are not necessarily preserved, let us note that "our personal identity is preserved in the resurrection." We will be ourselves in the resurrection, not merely someone like ourselves. How will this be accomplished? Ellen G. White informs us in this same passage: "The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character."—*Ibid.*

In view of these considerations we cannot see that at His coming the Lord is going to be in any way impressed by an embalmed body resting in an easy chair, allegedly in an expectant posture awaiting His return. It would seem to us that Mr. Simmons could find other more convincing and effective means of heralding the news of a soon-returning Lord than the announcement and execution of his plans for his unusual burial.

D. F. N.

CLOSING THE UNITY GAP

The term *gap* has been used widely in recent years. It has been applied to credibility, missiles, the generations, and other subjects. In this editorial we are calling attention to another—the unity gap.

This gap is not new. The church in the wilderness had it (witness Korah, Dathan, and Abiram's full-blown rebellion against Moses), and the early Christian church had it. In Corinth, for example, the church was divided into factions. Some members belonged to the Paul party. Others belonged to the Apollos party. Still others belonged to the Cephas party.

Paul struck hard at this. He said: "I appeal to you, my brothers, in the name of our Lord Jesus Christ: agree among yourselves, and avoid divisions; be firmly joined in unity of mind and thought. . . . Surely Christ has not been divided among you!" (1 Cor. 1:10-13, N.E.B.).*

Today's unity gap no longer involves Paul, Apollos, or Cephas. It involves the Youth party, the Over-30 party, the Intellectual party, the Anti-intellectual party, the Black party, the White party, the Liberal party, the Conservative party, and so forth. In this editorial we are concerning ourselves only with the Youth and Over-30 parties. Our comments are called forth by the correspondence we have received about the Young Adult pages that appear in the *REVIEW* each month.

The letters that young people write us about these pages express enthusiasm and appreciation. Letters from the over-30's often take quite a different view. They express dismay over the language forms used, concern about the attitudes of youthful writers, and doubts about the subjects discussed. Some letters are highly critical of youth, and reveal implacable opposition to all that young people represent.

As editors, chronologically we are in the (well) over-30 group. Consequently at times we share the agony of those who are disturbed by the changing world about us.

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

Occasionally we long for the peace and quiet of the "good old days." We would like to turn back the clock a few decades to a time when older people were respected by youth, when older people could exercise authority, and their authority was seldom questioned.

But no one can go back, nor would it necessarily be desirable if this were possible. Peace and quiet are not an unmixed blessing. Cemeteries are quiet, but they are far from productive in getting work done and achieving high goals.

A Paper for All

In this new and changing age, the church paper must at times include ideas and features that may be disturbing to some readers. The REVIEW is the paper for the entire church, not merely for one or two groups within the church. It is for the young and old, blacks and whites, intellectuals and anti-intellectuals. If the editors were to eliminate from the pages of the REVIEW all the ideas and features that might disturb one or more groups, the paper would lose its character and integrity. It would lose its dynamic quality. It would be filled with clichés and irrelevancies. It would become a mere soporific.

We do not intend to let this happen. We must present the full truth of God, and deal with contemporary issues, even at the risk of upsetting some readers.

Now we shall be quite frank: We include the YA pages not merely for youth but for those who are older. We believe that older people need to know how younger people think and feel. "Older" Adventists (probably anyone over 40, since, according to one anthropologist, all people in this age group are immigrants into contemporary culture) must keep in touch with the younger generation. Whether they like what they see is not the issue; they must know what is going on, they must become familiar with the concerns of young people.

Conversely, we include the YA section hoping that young people will read not only these pages but other parts of the magazine, and that thus they will develop an interest in ideas other than those of their own subculture.

We conceive of the REVIEW AND HERALD not merely as an official paper but as a bridge between groups in the church. Bridges make possible communications between separated groups.

Young and Old Are Needed

Even if we are reluctant to acknowledge it, a generation gap exists today, a gap that must be bridged. Young and old need each other, and each has an important part to play in the finishing of God's work. Of youth Ellen G. White has written: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin!"—*Education*, p. 271. Again, on page 41 of *Messages to Young People*, she says: "Grave responsibilities rest upon the youth. God expects much from the young men who live in this generation of increased light and knowledge."

If youth give thought to how God's work should be carried forward, and express their ideas, splendid! "Young men must be trained up to be thinkers."—*Testimonies to Ministers*, p. 303. "God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them."—*Ibid.*, p. 302.

This does not mean that all the ideas of youth are workable, nor does it mean that youth should be inde-

pendent of church leadership; it does mean that they should be creative and imaginative in soul winning and in trying to help the church solve its problems.

But just as the church needs the enthusiasm, imagination, and strength of young people, so the church and young people themselves need the maturity and experience of those who are older. Age is not without its assets.

In a recent editorial we suggested that white people stop thinking white, and black people stop thinking black. In this editorial we would like to suggest that young people stop thinking "young," and over-30 people stop thinking "old." Let these groups—and all others within the church—stop and listen to each other. Let them endeavor earnestly to understand other points of view. Let them maintain confidence in one another. Let them talk together and work together. There must be no unity gap in the remnant church.

K. H. W.

Is Ecology a Legitimate Concern for Adventists?—3

ADVENTIST CONTRIBUTION IN ENVIRONMENTAL CONTROL

Even though Seventh-day Adventists know that famine, pestilence, and natural disasters will stalk the earth to some degree until the end of time, we also know that such calamities are the work of an intruder, "an enemy hath done this" (Matt. 13:28).

Those allied with the kingdom of God now and who hope to live in His kingdom in the earth made new make it clear in their lives that they are on the side of Him who sows good seeds. The tares, although often apparently reasonable and innocent, are ultimately self-destructive, as well as harmful to others. Sin in its many forms, whether personal selfishness and unconcern or thoughtless corporate plunder or international destructiveness, is a way of life to be rejected by anyone preparing to live in a world where "they shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25).

At Creation, God gave man intelligence, foresight, the ability to use tools, and a sense of social organization by which he was to "fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth" (Gen. 1:28, N.E.B.)* As God's steward, man was to be the benevolent master of the earth, not the plunderer of its vast resources. He was to foster the work begun by God at Creation as he fulfilled his commission "to till it and care for it" (chap. 2:15, N.E.B.).

Thinking God's Thoughts After Him

Cooperating with God even today in the management of life on earth requires a feeling for nature, a fundamental respect for life, which enables man to think God's thoughts after Him. Such cooperation reflects a quality of life that penetrates all facets of a person's life. It would be most difficult to envision that a person who consistently is concerned with the preservation and maintenance of the best possible living conditions on earth would squander his personal potential or poison human relationships with jealousy, deceit, or bitterness.

With their towering theology of Creation, Seventh-day Adventists can lead out in the current concern for environmental control in two distinct areas—technical leadership and personal responsibility.

The world has already seen in the Five-Day Plan to Stop Smoking an example of what Seventh-day Adventists are prepared to do when they unite their technical

knowledge and their theology in solving a human problem.

The Plan, introduced in the early 1960's, had to face the apathy of the general public and the reluctance of many within the church to see the connection between energy spent in anti-smoking clinics and baptisms. Yet, this ambitious program, piloted by a minister-physician team, soon became recognized as a successful venture, whether the results were measured by the thousands who were released from the smoking habit or the immeasurable enhancement of the image of the Seventh-day Adventist Church. It was a program that recognized the unity of the whole man, that man was created to control his environment and not to be controlled by it, and that God had a plan whereby a person could find release from destructive personal habits. The program was ready for the worldwide indictment that broke in the middle 1960's on tobacco smoking as the chief agent causing the rapid increase in emphysema and lung cancer, as well as a strong contributor to heart disease. The technical and moral leadership of the Adventist Church, both theological and scientific, has become known the world over because we had a theology that gave meaning and urgency to the isolated scientific facts.

College Leadership

The concern for the larger, more comprehensive challenge of environmental control invites Adventist theology and scientific expertise even as the smoking problem did on a smaller scale. The biology departments on our many strategically located college campuses are staffed with men who are well able to assume leadership in combating the current environmental problems. The problems may be local and critical to the college area. Local officials and interested citizens will be grateful indeed for the assistance that our well-trained biologists could provide. The aid may be in the form of either technical research or public discussion through newspapers or open meetings. The training of our biology teachers, especially those with specialties relating to ecology, has prepared them to speak out on behalf of their less knowledgeable neighbors in area conferences and legislative committees beyond their local community; they can speak with the courage of men who have a comprehensive philosophy of life and a theo-

logical urgency that gives purpose to their catalog of scientific facts.

Inaugurate a Five-Year Plan

Perhaps, instead of a Five-Day Plan, our experts in biology can inaugurate in cooperation with their local authorities a Five-Year Plan for cleaning up local rivers, open dumps, inadequate sewage systems, as well as a sensible program of pest control. Classroom lectures will never appear more relevant, the students will see the immediate purpose of academic information, the teacher-student relationship will take on a new form of cooperation, the community will be grateful, and the church above all else will benefit as an agency that indeed is concerned with man here and now, as well as with his future life. Such would be one of Christ's ways of showing disinterested love.

Furthermore, the individual Adventist, with or without the technical training of a skilled biologist, has his own responsibility to God, as well as to his fellow men. Personal tidiness begins in the home as soon as the child can pick up his own toys or clothes, make his own bed, and clean his own room. Mere appearance is not the only motive for order and cleanliness in personal habits; the larger purpose is sanitary control and the reduction of effort expended by all those who must relate to one another whether in the home or in the neighborhood.

The attic and basement of Adventist homes should be clean, orderly, and void of health and fire hazards. The front and back yards of our homes should reflect our concern for beauty and order. Although homes need not be extravagant, they should be well maintained; they should lead the way and set the example for their neighborhood. When a community voice is raised and votes are needed for neighborhood clean-up, the Adventist family should either be that voice or the most enthusiastic supporters for that voice. Such community concern is the inevitable result of an honest attempt to make theology real, as well as to live out those habits of life that are fitting a person to live forever.

H. E. D.

(Concluded)

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LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

THE DRESS PROBLEM

Re "You, Your Clothes, and God" (Feb. 26): Recently one of the ministers here took a very firm stand against conforming to the world's fashions during a Testimony Countdown meeting. This impressed me very much. Although our church's membership is mainly college students, there are others who have a dress problem. Many are mothers of children. How can they hope to influence their little ones in the right direction?

We cannot force these things on anyone, I know, but I do think our churches can do much more than they are (which seems to be nothing). I love this church and I love its message. After being a member for two

years, I am more convinced every day about the truth of the Spirit of Prophecy messages.

I am not an old person complaining of the younger generation. I am 23 and the mother of two. I would like to implore the church to be true to its standards of morality.

MRS. CAROL RUBLE

Lincoln, Nebraska

OPPORTUNITY FOR LAYMEN

I have been a reader of the REVIEW for about 30 years, and in some ways it is now better than ever. For example, it has added the "Letters to the Editor" column and the "Homemakers' Exchange." These give the laity a chance to express their views and comments.

I appreciate very much the fine series of articles on leaving the cities and the article and letters on the beard, also the article on the Holy Spirit.

I appreciate the reform trend now showing up in the pages of the REVIEW. There have been some very good editorials. May the Lord help you to publish the whole truth.

R. J. NOAKES

Plymouth, California

GRACE NOTES

I do not like to open the REVIEW until I have plenty of time, because once I begin to read, I want nothing to interfere. There are so many good things in it!

ERMA RICH

Yakima, Washington

Thank you for "opening the windows," allowing a great amount of "fresh air" to flow through the REVIEW AND HERALD, especially with the yellow pages where youth are given an opportunity to speak out. I have noticed how frequently these pages have been referred to in many connections, and they are widely quoted on this side of the Atlantic.

I really admire our thousands of splendid youth who in the many crosscurrents of thought and opinion still are keeping to the right course. I, with you, think it is important that we do not give the impression that there is a blanket solution to every problem and that we do invite an open discussion from which vital principles will emerge.

PAUL SUNDRIST

St. Albans, England

Australasia Welcomes Testimony Countdown

By M. G. TOWNEND
Departmental Secretary, Australasian Division



One thousand throng Wahroonga, Australia, church for the ten nights of Countdown.

More than 1,000 people crowded the Wahroonga church for ten consecutive nights as D.A. Delafield, a trustee of the Ellen G. White Estate, Washington, D.C., directed Australasia's first Testimony Countdown.

During the ten-day program 224 sets of the *Testimonies* were sold to Countdown students and 111 sets of the complete *Index to the Writings of Ellen G. White* (three volumes). The total sales, even at special Countdown discount prices amounted to more than \$6,000.

At the final night of Countdown more than 300 had qualified for the certificate and gift book by regular attendance and completion of all reading assignments. At least 150 others would qualify upon their completion of reading assignments.

However, the real success of any program geared for spiritual regeneration must be judged by the effect on those involved.

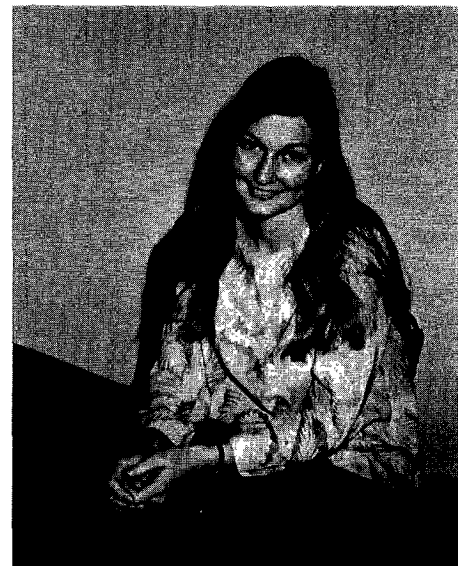
When 20-year-old Ann Harrison was asked about Countdown, "Tremendous!" was her quick reply. "Countdown helped me to understand Mrs. White's writings more deeply and also to see that she had a message from God for young people

as well as for older folks. The program drew me closer to God."

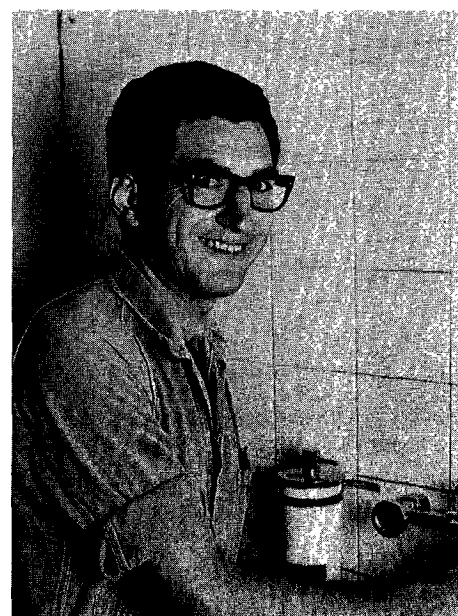
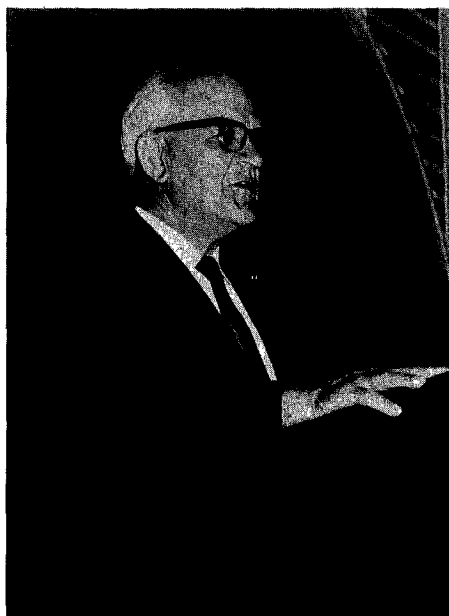
Division President L. C. Naden, who closely associated with the program and was present each night, said, "One could not help recognizing God's protecting arms around the remnant church at its birth, and His special guidance during its growth and development.

"The necessity and blessing of our particular system of church organization were clearly portrayed as one noted the testimonies and counsel often given on time, counsel that protected us from unworthy members, that kept our doctrines pure and prevented off-shoot movements from making progress within the church of God, and counsel that not only guided us through the pitfalls of our formative years but which has enabled us to give our distinctive witness in this hour of the world's greatest spiritual need."

Barry Watson, a young plumber, was overheard praising Countdown to a fellow worker at the Sydney Sanitarium. When we asked for his comments he wrote: "I could not help feeling that these classes came at the right time, for they revealed my desperate need for Christ



Testimony Countdown was ranked "tremendous" by Ann Harrison, 20-year-old typist.



Left: L. C. Naden, division president, states that Mrs. White's counsel "not only guided us through the pitfalls of our formative years but in this the hour of the world's greatest spiritual need enables us to give our distinctive witness." Center: Hilda Anderson enjoys studying Mrs. White's writings. Right: A plumber, Barry Watson, says Countdown came at the right time to help him.

and helped to fill my otherwise empty life. Second, they showed most vividly the love of God and a positive way to live a victorious life in Christ Jesus. I believe that all should try most earnestly to have Testimony Countdown conducted in their church. I feel certain this could mean the beginning of the outpouring of the latter rain on God's people.

Continued Interest

Hilda Anderson, an aged widow of a former church leader, A. W. Anderson, and an attentive student at all sessions, said:

"The interest and enjoyment of a Testimony Countdown never lost a beat during the whole ten heart-searching and inspiring meetings. It was as the unfolding of a lovely flower, and my impression was that all must concede that the *Testimonies for the Church* are indeed a light shining in a dark place."

The first man in Australasia to receive a Countdown certificate was Trans-Tasman Union Conference President W. J. Richards, who said, "Each of our local conference presidents attended, and all have now returned to their fields to share with their constituency the blessings of revival and reformation."

"Was it worth while?" C. D. Judd, president of the Greater Sydney Conference, was asked.

"It was fantastic!" he said with enthusiasm. "This, in my opinion, is the best program to come to our conference since the personal ministry in Sydney of Ellen White herself."

Testimony Countdown during the month of May is to be conducted in every church in Australia and New Zealand. The island mission field will benefit from the program just as soon as Countdown materials have been adapted to local needs and become available for use.

PHILIPPINES:

First Capping Ceremony at Mountain View College

Another first recently went into the record of Mountain View College as 15 students of the MVC School of Nursing, Cebu clinical division, marched to receive their caps at the Florence Kern Auditorium.

As the first ceremony of its kind in this part of Mindanao and in this school, this program drew a capacity crowd. Included in the guest list were Bukidnon Governor and Mrs. Carlitos Fortich, Valencia Mayor and Mrs. Teodoro Pepito, Miller Sanitarium and Mindanao Sanitarium personnel, and administrators from Central and South Philippine unions. Most-felt absence was that of Lois Burnett, nursing consultant, who could not come, because of illness.

Presenting the beginnings of this project six years ago, its problems, and the Lord's leadings, Dr. Francisco T. Geslani, medical director of Miller Sanitarium and guest speaker, delineated the need for dedicated nurses who have re-



School-of-nursing students stand with uplifted right hands as they take the Nightingale Pledge at the first capping ceremony of Mountain View College, Philippines.

sponded to the call of Christlike service.

"I am thankful and proud," Governor Fortich said at the reception, "that we have a nursing school in Bukidnon." Explaining that his wife and he had put off all other appointments in favor of this MVC program, he beamed, "And I'm so happy we can have this record during my administration."

Leading out in this symbolic program were Mrs. Peter Pefanco, acting dean of the school of nursing; Ruth Lachica, class

adviser; Teresita Taghap, Miller San nurse who acted as Florence Nightingale; and Mrs. Petro Protacio, MVC nurse. In Miss Burnett's absence the class was presented by Dr. Allan Magie, chairman of the MVC science department. The 15 nurses wore light-blue uniforms, a gift from the Loma Linda Sanitarium.

Mrs. NICK G. TUMANGDAY
Chairman

Department of Communications
Mountain View College



Three Ordained in Ceylon

Three Ceylonese workers were ordained to the gospel ministry on December 13, 1969. From left are R. S. Fernando, who welcomed the ordained men to the ministry; C. Ederesinghe, Tudor Perera, and K. Alagappan, the three men ordained, with their wives; and B. H. Stickle, Southern Asia Division treasurer. Back row, from left are E. Hillock, Southern Asia Division MV secretary; M. E. Kemmerer, assistant treasurer of the General Conference; L. G. Lowe, president of the Ceylon Union; and B. F. Pingho, secretary of the Ceylon Union.

B. F. PINGHO

SOUTHERN ASIA:

New Day of Advance in Southern Asia

A. C. Brown, our first Assamese-speaking convert living in the Assam Valley, was baptized on May 28, 1969. First contacted by an Adventist layman who enrolled him in the Voice of Prophecy course, he studied two courses, read a number of our books, and made his decision to follow Jesus, giving up jewelry, smoking, drinking, and betel-nut chewing.

Today he uses the same Voice of Prophecy lessons that led him to accept the Adventist message as he explains our doctrines in his own dialect to many non-Adventist relatives and friends. Though opposition is heavy, 20 persons are now ready for baptism.

Some months ago a group of Adventist women living in the Mizo Hills formed an Esther's Band to visit villages to conduct meetings, help the sick, and organize branch Sabbath schools. They leave homes and paddy fields and spend four months a year in evangelism. The Dorcas leader, Suaksuri Hauruag, writes gospel hymns, which they sing when visiting these villages. Already five have been baptized as the result of their evangelistic work. At the close of the recent laymen's congress held at the Assam Training School, the Esther's Band sang an original song, "Let Us Shine for Jesus," which had been composed by their Dorcas leader.

An unusual opening has occurred in Ceylon where a Buddhist woman, the principal of a private school of 600 children (500 of whom are non-Christians), has requested the Seventh-day Adventists to conduct Bible instruction for the entire school on each Poya day. Because her son, 13 years of age, found no interest or help in the Hindu or Buddhist faiths, she bought him a Bible, and as a result of reading it there has been a marked change in his life.

Realizing that the Bible and Christianity offer much to young people, she has urgently requested Seventh-day Adventists to serve as Bible instructors for the entire school. Announcements about this special instruction have been sent to all the parents and on November 16, 1969, we began a Bible class in the lovely chapel of this school.

Seventh-day Adventists are the first Protestants to enter Goa, a former Roman Catholic Portuguese colony. L. R. Burns pioneered our work through music, children's meetings, and Bible studies in his home. During the first three months of 1969 five persons were baptized. Among these converts was a man who smoked for 45 years, another a sea captain who lost his job because of refusing to work on the Sabbath.

Deep Thapa, a fifth-year student at Spicer Memorial College, is returning to Nepal as the first Nepalese evangelist. During his educational career at Spicer he has worked for Hindus, held cottage meetings, and conducted branch Sabbath schools.

P. K. Mathew, from the Kerala Section

of southern India, represents a large number of ministers of other denominations who, after joining the Seventh-day Adventist church, continued their soul-winning work. Pastors from the Lutheran, Baptist, Pentecostal, Church of God churches, and the Salvation Army have been recently won to our message in India. While serving 13 years as a Salvation Army officer, Mr. Mathew visited a Seventh-day Adventist in Madras, became interested in the evangelistic lectures, witnessed a baptism, returned home to listen to the Bible messages presented by Brother Lazarus, and was baptized. God has used this leader to win his three children and ten other people in his first evangelistic campaign. On November 8 he baptized 14 more believers.

J. ERNEST EDWARDS, *Secretary GC Lay Activities Department*

What I Do With Old REVIEWS

By MRS. W. L. BUCKNER

Although for years I turned my old REVIEWS over to the church for distribution, I am now making scrapbooks of them. One such scrapbook contains articles on guidance for parents and homemaking, which I'll give to my son and his wife at Christmas; another scrapbook contains articles on "When You're Young," which I will keep on my reading table in the clinic of a high school where I am health counselor; with the articles for the little folks, I am making scrapbooks for my two grandsons with picture illustrations; and I'm making myself a Christmas present also—a book of poems I've cut from the REVIEW. I plan soon to make two more, one on our church standards and one on the second coming of Christ. I am always referring to the REVIEW for help in many of my programs. I really feel that I'm getting my money's worth out of my REVIEWS. There certainly isn't going to be much left when I'm through with them.



Left: Battles near severely damaged the Bienhoa church. Right: After church was rebuilt, evangelistic meetings held in it resulted in the baptism of a number of converts.

VIETNAM:

Gifts Help Bienhoa to Reopen Church

With the \$1,339 sent by individual church members in the United States, and the VN\$30,000 (US\$250) given by non-Adventist servicemen at Bienhoa, the Bienhoa church was rebuilt after being closed for nearly three years because of war damage. The pastor and even the local members had moved away.

About a year ago the mission committee voted to repair the church and call a pastor. But even the lowest bid of VN \$205,000 (about US\$1,700) was more than we had planned. Grateful as we were for the gift from the servicemen, the mission was not able to make up the balance even though the contractor had already been asked to move his men and equipment to the site.

The day before the repair work was to begin, a letter from the General Conference Treasury Department arrived, informing us of the forthcoming gift from some members in the United States.

During the past six months the mission evangelist, Pham Truong Thanh, joined by the Bienhoa pastor, Nguyen Quoc Thai, held evangelistic meetings in the church. Ten have already been baptized and 17 more are in baptismal classes.

V. L. BRETSCH
Mission President



Above: Seven candidates were baptized at Bienhoa, Vietnam, in December. Below: A larger group received the rite in January.



GC Education Department Develops School Textbooks

By WALTON J. BROWN

Associate Secretary, GC Education Department

In response to requests from representative sections of the North American Division, the General Conference Department of Education, supported by the General Conference Committee, guided by the General Conference Textbook Planning Committee, and with funds made available by the Treasury Department of the General Conference, is involved in a program of developing denominational textbooks. These textbooks provide instructional material for Seventh-day Adventist students which on the one side present Bible-supported information generally omitted from standard textbooks and on the other side exclude those materials that have no truly scientific or Biblical support.

This program was initiated many years ago. Under the direction of Ethel Young, two excellent series of readers have been published for the first three elementary grades. The first was a regular series of readers, and the second, just coming off the press, a multi-ethnic series. At the present time manuscripts are being prepared for a 20- to 24-volume set of developmental readers for the seventh and eighth grades (each book to have approximately 160 pages). It is hoped that these will be ready by the beginning of the 1971-1972 school year.

For the past two years research and editorial work has been carried on by Richard E. Harris, at Andrews University, in the preparation of a completely new set of Bible instructional materials for use in the denominational academies. Elder Harris will be joined by two other experienced teacher-writers before the close of the present calendar year.

For the past year Dr. Edna Maye Loveless has been doing the same work on Bible materials to be used in the elementary grades. She is also being joined by two additional writers within the next few months. It is anticipated that most of these Bible materials, both elementary and secondary, will be in use by the 1973-1974 school year.

Health-Science Material

Another project carried on during the past four years is the development of a series of textbooks for the elementary grades. This series, under the guidance of Mrs. Ruth Wheeler, in cooperation with many others, combines health and science. The booklets for the first two grades are already in use. These are 32- to 48-page two-track booklets (each written on two levels, one for the first grade and the other, using the same material, for the second grade).

Since the health-science materials have been made available, there have been many favorable reactions. For example, after examining the materials, Mary Blatt Harbeck, of the Science Teaching Center,

University of Maryland, said: "My first thought is to tell you how much I am enjoying the opportunity to share with my colleagues in public education your new books for health-science, grades 1 and 2. Their format is colorful and the contents are teachable. These books need not take a back seat to any that are currently available in the marketplace."

Thrilled with what he saw, John G. Read, former chairman of the Elementary Science Section of Boston University, remarked: "These booklets are very, very good. They have captured the spirit of the young child, and as I am one of the very few in public school teaching that answers the final 'why?' of children by saying 'God made it that way,' you see why I like the material. I am completely willing that all children get a look at many sources of explanations for natural phenomena if they do indeed finally come to the point that the ultimate reasons are not known except to God. We fail to point out the great gaps in our so-called hierarchy of scientific concepts. We just cannot expect that we will be able to see into the world order without faith. The art work is superb. I am glad that you all pioneered the bringing of all nations and races into your education and religious folds. In contrast to so many groups which still give it only token mention, you have long been careful to equate all living persons as God's children. . . . This is done in the fine new series, partly by the use of the pictures, partly by the classification by external characteristics of plants and animals.

Expressing her reaction, Virginia M. Lloyd, chief of the elementary education section of the Division of Elementary and Secondary Education of the Department of Education of the State of Ohio, said: "Thank you so much for sharing with us your recently published science books for grades 1 and 2. We have examined them with interest. This is a commendable work in terms of the ready appeal for the young child; the attractive and effective format in which the content is presented; the multisensory approach to the learning; and the provision of generalizations and concepts. The teachers' manual section is well developed, also. You people do an excellent job in establishing objectives. The teaching sequence is well set forth."

Work is continuing on this health-science project. It is hoped that the set will be available to denominational schools from the first through the fourth grades by the 1970-1971 school year. Further plans are being developed to extend the series through the fifth to the eighth grades, with a target goal of having the complete set ready by the 1973-1974 school year.

Under the guidance of Mrs. Virginia

Shoun, a three-volume art series for grades one through nine is being prepared. The first volume, for grades one to three, should be in use in the schools by September of the current year.

All these projects involve much work, writing and rewriting, examinations by workshops, steering committees, and reading committees. Different sections of the various projects have been tried out in selected schools. Suggestions have been incorporated into the finished product. Denominational representatives are giving study to the possibility of preparing textbooks in still other fields after the completion of these projects.

Servicemen to Benefit From May 9 Offering

Servicemen greatly appreciate the church papers they receive, a gift made possible by the Servicemen's Fund Offering received in our churches every two years. This year the date for the offering is May 9.

Thousands of Seventh-day Adventist young men from the United States are in the military services. As Sabbathkeepers and noncombatants they serve both God and country. Naturally they, along with other young men, would rather be home, but without compromising their faith they willingly accept the same sacrifices required of others.

War—any war—arouses the worst in men. Bloodshed, suffering, and destruction depress the spirit and lead even an observer to entertain discouragement and fatalism. At such times our men in service need to know that the church cares and remembers. They need to be strengthened by our prayers, letters, church literature, and the ministry of dedicated chaplains. Does all this mean anything to lonely Seventh-day Adventist men in foreign lands?

Recently one of our servicemen wrote: "I would like to thank you for the church material you have sent to me since I have been here in Vietnam. Believe me, the appreciation is far more than I can find words to write. I have been in Vietnam almost four months and have gotten in touch with Chaplain James North in Saigon. It surely was a wonderful experience to talk with an Adventist chaplain here in this war area. Please let me thank you again for your time and for remembering me."

Another writes: "It has really been a pleasure to receive all the heartwarming material you have graciously sent to me during the past year and a half.

"Your material has helped me to witness for the Lord many times. I am very glad that as an Adventist serviceman I have had such good support as you have given me. I try to pass on all the material in hopes that maybe more souls can be saved through the literature."

We need to keep this literature flowing to our young men in military service at home and abroad.

THEODORE CARCICH
Vice-President, General Conference

Atlantic Union

✦ The New England Memorial Hospital exhibit on the Five-Day Plan to Stop Smoking educational program won a blue-ribbon award on March 24 at the 1970 New England Hospital Assembly in Boston, Massachusetts. Hundreds of industrial and hospital-supply exhibitors had booths on two floors of the auditorium.

✦ One hundred and nineteen honor students were recognized at the Honors Convocation held recently at Atlantic Union College. The Rochelle Philmon Kilgore Award of \$75 was presented to Ailsa DePrada; Betty Siqueira received the Edward Walter Ney Scholarship of \$75; and the Jennings' Scholarship of \$400 was given to Lyle Kelstrom.

✦ A fact-finding committee is studying the possibilities of building a new church school in Union Springs, New York. Raiford D. Couden heads the group, which includes Carl Ballweber, Irving E. Ferris, Jr., and James Williams.

✦ Two telephone services have been launched in the Auburn, New York, area: Dial-a-Prayer by the pastor, Erling Odell, Jr., and Teen Dial by the students of Union Springs Academy.

✦ Some 120 persons recently attended the first session of a Five-Day Plan in Kingston, New York. They so crowded the room in which they were meeting that leaders had to find other accommodations. Some of the participants asked for Bible studies even before the Plan was concluded; these were begun immediately.

✦ Stewardship revivals were conducted recently by W. M. Starks, secretary of the Stewardship Department of the General Conference, in all five churches of the Bermuda Mission. The members of the churches made commitments of approximately \$70,000 for local church and conference expansion programs.

✦ Twenty-five persons were candidates in the first baptism held as a result of the evangelistic series held by the Southern New England Conference evangelistic team of Dick Pollard and Sid Dudney in Webster, Massachusetts, from February 28 to March 21.

✦ A special service of consecration was held March 7 marking the renovation of the Dixfield, Maine, church.

✦ A Sabbath school institute was held recently at the Hamilton, Bermuda, church. Guest director of the institute and workshop activities was Louise Meyer, assistant secretary of the General Conference Sabbath School Department. Cradle roll and kindergarten leaders received help from the demonstration given by Miss Meyer on the art of making visual aids.

✦ The Atlantic Union Conference executive committee recently rearranged some of the responsibilities of the departmental staff. G. H. Rainey, who for the past three

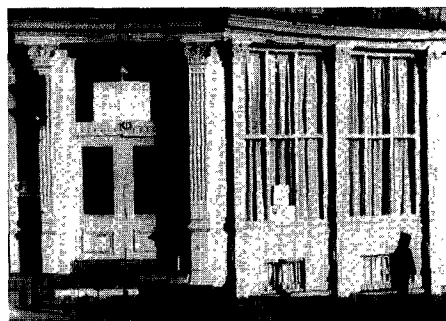
years has been the associate ministerial secretary and union evangelist, was appointed ministerial secretary for the union. He will continue his work as the union evangelist. In addition to L. H. Davis' responsibilities as religious liberty and communications (radio-TV and public relations) secretary of the Atlantic Union, he is assuming the work of managing editor of the *Atlantic Union Gleaner*. He replaces C. Wayne Griffith whose additional activities in connection with his other departmental work have made this change necessary.

✦ Appearing on Party Line, hosted by Dick West, of WHAZ, Troy, New York, Gordon T. Blandford, New York Conference evangelist, so impressed listeners that they called in at a rapid pace. At the close of the hour-long program, West cancelled the program that was to come on for the following hour for Elder Blandford to continue.

✦ A successful Five-Day Plan was conducted during the latter part of February by D. W. Schiffbauer, pastor of the Kingston, New York, church, and George Wootan, a local physician. Smokers Dial, installed two weeks before the plan began, received for several days more than 400 calls. On opening night there were 120 smokers in attendance. Two follow-up sessions have been scheduled in the near future. These will be followed up with a Slim-Line Dial for those who are worried about gaining weight as a result of not smoking.

EMMA KIRK, *Correspondent*

Canadian Union



Welfare Center Opens in Montreal

The newest in the chain of health and welfare centers operating across Canada was recently dedicated in Montreal, Canada's largest city. The center more than meets the General Conference standards, with a spacious entrance, a private room for interviews and counseling, a stockroom fitted with shelves and racks for clothing, a workroom, and storage quarters.

City officials attending the dedicatory services were Albert Collette, city councilor and personal representative of His Honor Mayor Jean Drapeau, another city councilor, and the director of the Negro Improvement Community.

✦ Edward Teranski, pastor of the Lacombe church in the Alberta Conference, became the first pastor in the conference to become a centurion, having baptized 104 converts during 1969.

✦ Sixty-one persons have been baptized in the Faith for Today Crusade conducted in Penticton, British Columbia, by Gordon Dalrymple, from the Faith for Today office. A high of nearly 800 attended, 85 per cent of whom were non-Adventists. Many interests are being followed up.

✦ N. R. Dower, secretary of the General Conference Ministerial Association, recently returned to St. John's Newfoundland, the city of his birth, as key speaker and counselor at the Newfoundland spring workers' meeting and biennial session. Elder Dower had not been back since he left the city as a young man 47 years ago.

✦ A three-week evangelistic crusade began March 21 in Sarnia, Ontario, with Larry Milliken and E. L. Juriansz as the speakers; and a seven-week evangelistic series began March 22 at the Toronto West church with Roy Adams as the speaker.

THEDA KUESTER, *Correspondent*

Central Union

✦ A literature evangelist rally was held recently in the St. Louis, Missouri, area for the Central States Conference colporteurs. J. N. Hunt, union publishing secretary, was guest speaker for the rally.

✦ The Bible Speaks Crusade with Ben L. Hassenpflug and assistants, A. C. Becker and W. H. Johnson, began in Omaha, Nebraska, April 11, in the Seventh-day Adventist church.

✦ Eighty-four Union College students from 16 States, Trinidad, Colombia, and Canada were on the dean's list for the first semester of the 1969-1970 academic year. The average class load was 15.6 semester hours with 12 semester hours required for eligibility. All students on the list earned the minimum grade-point average of 3.5; 18 attained a perfect record of 4.0.

✦ Ten young men at Enterprise Academy, Enterprise, Kansas, completed the standard first-aid course on March 8. The Kansas Conference lay activities secretary, Bernard J. Furst, taught the class so that these young men might be prepared to attend the union Medical Cadet Corps camp at a later date.

✦ Six hundred and fifty laymen at the nine soul-winning rallies held in the Missouri Conference committed themselves to an all-out effort for soul winning in 1970. A. V. McClure, Missouri Conference president, gave the initial challenge in every church at the Sabbath morning worship hour.

✦ Ben George, pastor of the Longmont, Colorado, church, recently had the privilege of baptizing his parents, Mr. and Mrs. Zaia George, into the Seventh-day Ad-

ventist Church in Denver. His parents came from Iraq, where his father had been commander of the Assyrian troops.

✦ Ruby Huffer was recently honored for 25 years of service at Porter Memorial Hospital. Others received pins for 20, 15, 10, and five years of service.

✦ Connie Jo Gerst, a sophomore biology major from North Platte, Nebraska, was chosen as the second student missionary from Union College. She will be ready for her assignment in June.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ An experiment in Ohio with a new use of television in the It Is Written program brought 500 telephone and mail requests for George Vandeman's book *Happiness Wall to Wall*. A series of six spot commercials was presented on a major station during prime time, with Elder Vandeman briefly appealing for adherence to the principles that make for a happy home and then offering the book to those who responded.

✦ Recently 75 delegates consisting of doctors, dentists, teachers, contractors, and other leaders met in Mount Vernon, Ohio, to learn how they could be more effective laymen in service for the cause of God.

✦ Washington Sanitarium and Hospital is working with the Montgomery County, Maryland, health department in an experimental program to provide county teenagers with the facts on alcoholism.

✦ Washington Sanitarium and Hospital has been linked via a new communications system with eight other hospitals in the Washington Metropolitan area, thus giving these hospitals direct communication in times of national disaster and medical emergencies.

✦ The Cambridge, Maryland, congregation in the Chesapeake Conference has purchased a three-acre piece of land on Highway 50 as a site for a new church building. Construction on the new sanctuary will begin later this year.

✦ Three elementary schools in the Chesapeake Conference (Wilmington, Delaware; Atholton, Maryland; and Baltimore, Maryland) will be operating a nongraded program for the 1970-1971 school term, according to Harold Friesen, conference educational superintendent.

✦ Kenneth Austin was awarded a Mr. Ingathering trophy by the members of the Northwest church in Baltimore, Maryland. He led the church to Ingathering victory, himself raising \$1,008.11.

✦ A Master of Science degree with a major in psychiatric nursing is now being offered at Columbia Union College. The program requires four trimesters for completion and includes approximately 18 semester hours of clinical nursing, plus supporting

and cognate courses, research, and thesis. Applicants to the program should be graduates of a basic baccalaureate program in nursing.

✦ The lay activities department of Bethel Seventh-day Adventist church, Jersey City, New Jersey, recently opened a new book and Bible library. Included in the selection of books available to the community at large are volumes on health, foods, and Bible-related topics. There is also some secular reading. The library project was made possible by the Allegheny East Conference.

✦ A school board chairmen council and a dinner were conducted by Harold Friesen, superintendent of education of the Chesapeake Conference, March 22. It was the first of its kind in the history of the conference.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Twenty-one Friendship teams have been organized at the Essex church in Detroit, who call on people interested in the church or who have been visitors at the church.

✦ Working to make their dorm more attractive, dormitory boys at Indiana Academy and their dean, Richard Garver, have enlarged the entrance, installed a new alarm system, installed solid-core doors in each room, painted all the rooms and hallways, remodeled their weight-lifting room, and enlarged and redecorated their parlor.

✦ Literature evangelists from Illinois met in Moline on March 21 for an all-day rally under the direction of Robert L. Chapman, conference publishing secretary.

✦ The Onaway, Michigan, church, first consecrated to the service of God in 1965, was dedicated Sabbath, March 21.

✦ A new emphasis on Sabbath school work is being felt through Michigan as the result of the recently opened Child Evangelism Center in Lansing. The new center's three display rooms show nearly 600 visual aids and other items available for Sabbath schools, Vacation Bible Schools, and church schools.

✦ The Berrien Springs branch of the Michigan Book and Bible House officially opened its new building Easter Sunday, March 29. More than 1,000 people attended the Sunday open house and special sale.

✦ W. W. Fordham, associate secretary of the General Conference Regional Department, made several appearances in the Detroit area April 18 to 25.

✦ Two hundred pairs of brand-new shoes will be distributed to low-income families in the coming weeks by the Evansville, Indiana, Welfare Society. The shoes are from a local store.

JOCELYN FAY, *Correspondent*

North Pacific Union

✦ Group discussion and a free interchange of ideas characterized the first Laymen's Leadership Seminar conducted by the officers of the Oregon Conference, February 13 to 15. The group consisted of first elders and lay activities leaders of all the churches in the conference; approximately 225 church leaders attended. The objective of the seminar was to encourage lay leaders to assume a more dynamic and meaningful role in church leadership and administration, thereby freeing the pastor to spend more time in ministering to the spiritual needs of the church and the community.

✦ Eighty-one have been baptized as a result of meetings held recently in the new College Place, Washington, church by J. Reynolds Hoffman and Sunny Liu. Many more are receiving follow-up Bible studies in their homes. The meetings were supported by the pastors and members of the eight area Adventist churches.

✦ The youth and earliteens of the Chewelah, Washington, church recently formed a club called The Seekers. This group has organized into three singing bands and one literature band and already has contacted many of the aged and shut-ins of Chewelah and Valley.

✦ Sweet Home, Oregon, Seventh-day Adventists recently held meetings in the local Evangelical church, where Charles Todd, conference evangelist, and Ed Eigenberg, Sweet Home pastor, presented Seventh-day Adventist doctrines. Fourteen were baptized at the close of the series.

✦ John Todorovich, pastor of the Portland Mount Tabor church, addressed the East Portland Rotary Club, which is composed of some 150 men who control East-side businesses. He is the first Adventist minister ever to be invited to address this club.

IONE MORGAN, *Correspondent*

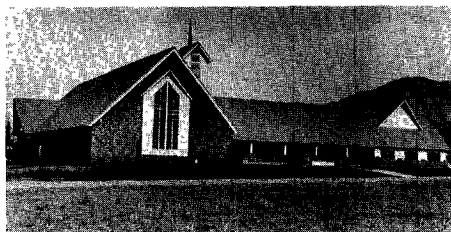
Northern Union

✦ More than half of the 1,125 who attended the Five-Day Plan to Stop Smoking during January and February in the Minneapolis-St. Paul area have accepted gift subscriptions to the *Signs of the Times*. On March 28, V. O. Schneider, pastor of the Minneapolis Northbrook church, was interviewed on TV channel WCCO about the Five-Day Plan.

✦ The churches in the Carrington, North Dakota, district have blanketed their neighborhoods with Amazing Facts folders and radio logs. The program is aired over KDAK, Carrington, 7:30 A.M. Amazing Facts follow-up meetings are planned for this fall.

L. H. NETTEBURG, *Correspondent*

Pacific Union



**Calimesa, California,
Church Dedicated**

The Calimesa, California, Seventh-day Adventist church was dedicated November 22, 1969.

Containing some 18,000 feet of floor space, the church includes a full complement of Sabbath school rooms, a Dorcas Welfare room, a youth chapel, and a main sanctuary. Maximum seating for church service is 718; current church membership is nearly 300.

The congregation developed from a branch Sabbath school and was organized into a church with 80 members October 13, 1962.

C. ELWYN PLATNER
Public Relations Secretary
Southwestern California Conference

✦ Dale Zumwalt and Mrs. Jessie McFarland read through all nine volumes of *Testimonies for the Church* during the ten weeks of Testimony Countdown at Fortuna, California. During this time Mr. Zumwalt, who is the lay activities leader for the church, was involved in the 1969 Ingathering campaign.

SHIRLEY BURTON, Correspondent

Southern Union

✦ Florida Pathfinder Clubs and guest Clubs from Georgia and Alabama gathered at Camp Kulaqua on the weekend of March 27.



Three Georgia-Cumberland Churches Dedicated

Three congregations in the Georgia-Cumberland Conference are rejoicing in recent building achievements. The churches are, left to right: Austell, just west of Atlanta, which was recently dedicated; Morrystown, Tennessee, which recently had its grand opening of the 300-seat sanctuary and educational wing; and Decatur, Tennessee, which recently opened a new sanctuary.

A. C. MCCLURE
Departmental Secretary, Georgia-Cumberland Conference

✦ Thirty-four officers from five Florida Health and Welfare Federations met recently in the Florida Conference. Reports showed members participating in many activities—aiding in Head Start programs, March of Dimes, telethons, and knitting bandages for a leprosarium in Africa, in addition to stockpiling supplies for local and national emergencies.

✦ Hialeah Hospital's first class in the school of practical nursing was held on March 30. Twenty students are enrolled. The school is approved and accredited by the Florida State Board of Nursing. The one-year program will terminate in eligibility for licensure as a practical nurse.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

✦ Members of the El Paso Seventh-day Adventist congregation recently participated in a large city parade in downtown El Paso. With thousands of onlookers, young people and adults from the church depicted the evil results of the use of alcohol and drugs.

✦ Lay activities, public relations, and Sabbath school secretaries of the local conferences met together for a three-day spring meeting at the Southwestern Union Conference office, March 31-April 2.

J. N. MORGAN, Correspondent

Andrews University

✦ New approaches to evangelism have been outlined for some of the 11 field schools to be held this summer by Andrews University. Some seminarians will explore evangelism in chaplains' work, others in social work in the inner cities, and still others in Five-Day Plans. Inner-city work will include educational, welfare, medical, and nutrition programs. One of the major thrusts will be experi-

mentation with evangelistic approaches to the young people of the Adventist Church. These experimental schools will be participated in primarily by second-year seminarians. First-year students will follow the three-week campaign plan—attend classes every morning, visit interested people in the afternoon, and attend the meetings in the evenings.

✦ Missions Emphasis Week at Andrews University February 13-17, featured discussions by Dr. Gottfried Oosterwal, chairman of the Department of Missions: "People, Policies, Priorities" and "Continuity and Change in Adventist Missions." On Sabbath afternoon a program "What God Has Wrought"—God at work in Latin America, Europe, Asia, Africa—was presented by AU students from those areas.

✦ Dr. Siegfried Horn, professor of archeology and history of antiquity at Andrews and director of the Heshbon archeological expedition, is conducting another dig this summer, June 22 to August 7. More than 50 persons will participate in the project. In the group are three AU faculty members besides Dr. Horn, four alumni of AU, six graduate students, and four undergraduates.

✦ Andrews University's College Bowl team was presented the Worthington silver bowl at Columbia Union College, Washington, D.C., where the Seventh-day Adventist Intercollegiate College Bowl finals were played on March 5. This is the second time out of three tournaments that AU has been the winner in the finals. Other colleges taking part in the match were Atlantic Union, Columbia Union, Oakwood, and Southern Missionary.

✦ Two Theological Seminary students spent their spring vacation in a week-long tour of boys' ranching facilities in the West. One student, Loren Fenton, hopes someday to establish an SDA Church-related boys' ranch.

✦ During November and December, 1969, Andrews University alumni gave a total of \$53,717.50 for five specific projects to the university.

OPAL HOOVER YOUNG, Correspondent

Loma Linda University

✦ A new radio station began its first day of regular broadcasting at 6:00 A.M. Wednesday, February 18. KLLU (FM 90) is a noncommercial station owned and operated by Loma Linda University. Calling itself "The Voice of Loma Linda University," the 1700-watt station, formerly known as KSDA, was licensed by the Federal Communications Commission last year. The station has been on the air with test patterns and experimental programming during the past few weeks. Plans call for a standard 6:00 A.M. to midnight broadcast day.

MONTE SAHLIN, Correspondent



By ROBERT L. SHELDON

A PHOTO STORY ABOUT THE CHRISTIAN RECORD BRAILLE FOUNDATION

MINISTRY TO THE BLIND

1. The Christian Record Braille Foundation has been offering free services to the blind since 1899. Operated by the General Conference of Seventh-day Adventists, it is financed by contributions and the offering taken in the churches every two years. The next offering is May 16, 1970.

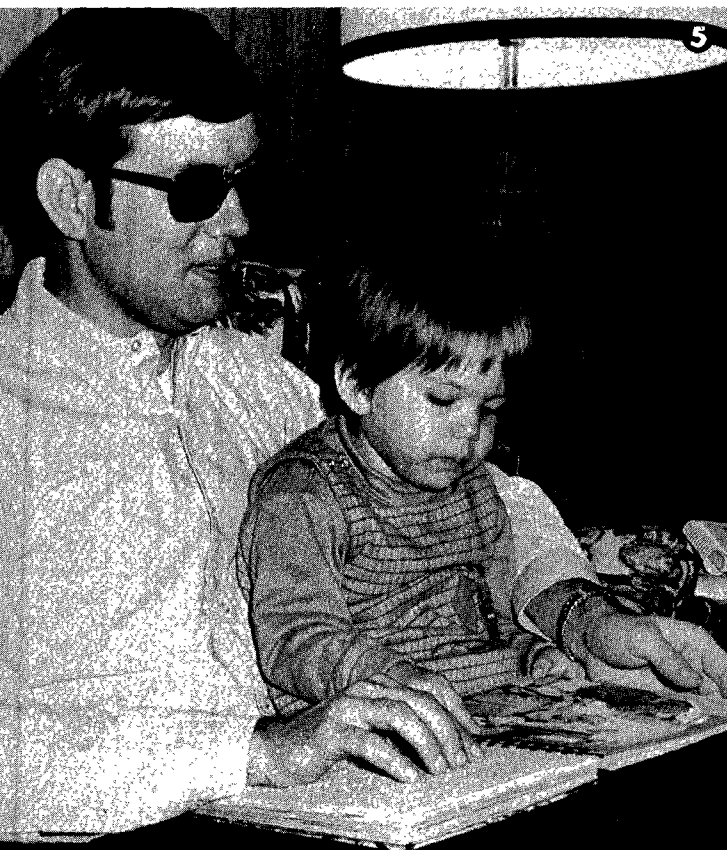
2. Because of the specialized nature of producing Braille magazines, much of the equipment must be custom designed and manufactured. A high-impact folder is attached to an adapted stitcher, and the magazine is finally fed to a plastic-envelope machine. Because of the fragile dots, all magazines must be gathered by hand.

3. The Christian Record Foundation cooperates with several conferences in holding camps for blind children. One feature of such a camp is amateur night. Each child attending the camp is sponsored. The

cost is approximately \$50 for each child.

4. Every month the Sabbath school lessons are recorded on tape for the blind and visually handicapped. There is no charge for these and other services to those who qualify. Recordings are produced in the Christian Record Braille Foundation studio. R. J. Kaiser is the audio engineer.

5. For blind parents of normally sighted children, the Christian Record Braille Foundation produces full-vision books. A child can look at the full-color pictures as the parent reads him a story from the Braille. Dan Kessinger, of Tyler, Texas, heartily endorses this free service. His daughter, Kim, is deeply engrossed in the Bible story being read to her. All services are made possible by the generosity of those who are thankful for their sight and demonstrate this thankfulness by their gifts.



This Week...

What joy it brings when we think of Christ's great promise, "Behold, I come quickly." Because He keeps all His promises, there can be no doubt that this one will also be kept—and soon. This is the theme of our cover this week.

Ellen White saw in vision Christ's coming and described it: "Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man."—*Early Writings*, pp. 15, 16.

How can we resist making John's prayer our own—"Even so, come, Lord Jesus."

Often at the end of a stirring mission appeal on Sabbath morning, church members decide to put in a more generous (is *generous* the word that best describes the original amount decided on?) offering. And with that offering they sometimes feel that their weekly sacrifice has ended. How can they speak so glibly of sacrifice in the face of a sentence in the article "I

Visited Angola" (page 2) by Samuel Monnier? Speaking of the two sons of Dr. Roy Parsons, long-time worker in this country, he said, "In order to be able to remain in Angola, Robert and David and their wives have become Portuguese citizens." They are working for the people they know need them so desperately and whom they have come to love.

Sensitive readers can't help hoping that someone somewhere will be impressed by another of Elder Monnier's comments. In stating the situation of the closed hospital work at Cuale Mission he says, "The Portuguese authorities have asked us to open this hospital, but we do not have the personnel." Need we comment on the fact that he didn't say anything about needing money for this project? Digging deeper on Sabbath morning won't help this problem.

Elder Monnier is head of three departments—Sabbath school, lay activities, and public relations—in the Southern European Division, of which Angola is a part.

C. F. Brooks, assistant business manager and treasurer of Grand Ledge Academy, will make many readers envious as they read his article "To the Country" (page 6). He tells how he and his family were able to find property away from the city in West Virginia. And now that they have had to move from there to Michigan, they think nostalgically about their country home.



NAZARENES ADOPT RECORD BUDGET

KANSAS CITY—The General Board of the Church of the Nazarene has approved a record budget of \$6,454,000 for 1970—an increase of \$429,000 over 1969. Following tradition, the board of the 465,000-member denomination allocated 78.52 per cent of the budget to world and home mission causes. The church maintains more than 600 missionary workers in 48 countries.

NUMBER OF SEMINARIES REDUCED

NEW YORK—Restructure of the 11 seminaries of the Episcopal Church into five theological centers is being recommended to the denomination. The proposal of the Board for Theological Education was revealed here in a sermon by the Reverend Almus M. Throp, its executive director. Financing is a key reason for the anticipated change.

OPPOSITION TO "MERCY KILLING"

LONDON—Two prominent Anglicans were among signatories of an open letter published here to announce the formation of a new body to uphold human dignity and oppose moves to legalize euthanasia, or "mercy killing."

They are Bishop Edward Henderson, of Bath and Wells, and the Earl of Lauderdale, a former president of the Church Union, the biggest Anglo-Catholic society. Along with several well-known politicians and members of the medical profession, they alleged in their letter that a campaign for mercy killing was the latest step in the erosion of human rights in Britain.

APPROVAL OF BIBLE AS "LITERATURE"

BALTIMORE—Proposed State legislation that would legalize the use of the Bible in literature courses was termed unnecessary by educators here. The Speaker of the House of Delegates, Thomas Hunter Lowe, prefaced a bill for consideration at the General Assembly. The Talbot Democrat said his measure is designed to allow high school students "to gain an appreciation" of religious works as literature. Dr. Benjamin P. Ebersole, director of curriculum for Baltimore County schools, pointed out that excerpts from the Bible, as "examples of some of our greatest literature," are used in world-literature classes from the tenth through the twelfth grades. He also noted that the Bible is used "in social studies discussions of the philosophy and background of the society and civilization."

Dr. Ebersole, along with Ernest Welle-meyer, supervisor of English for the city school system, could point to no rule that would curtail such uses of the Bible in the classroom. Mr. Welle-meyer claimed there was no need for the proposed legislation, noting that the legislators do not approve "any other book used as a text."

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.

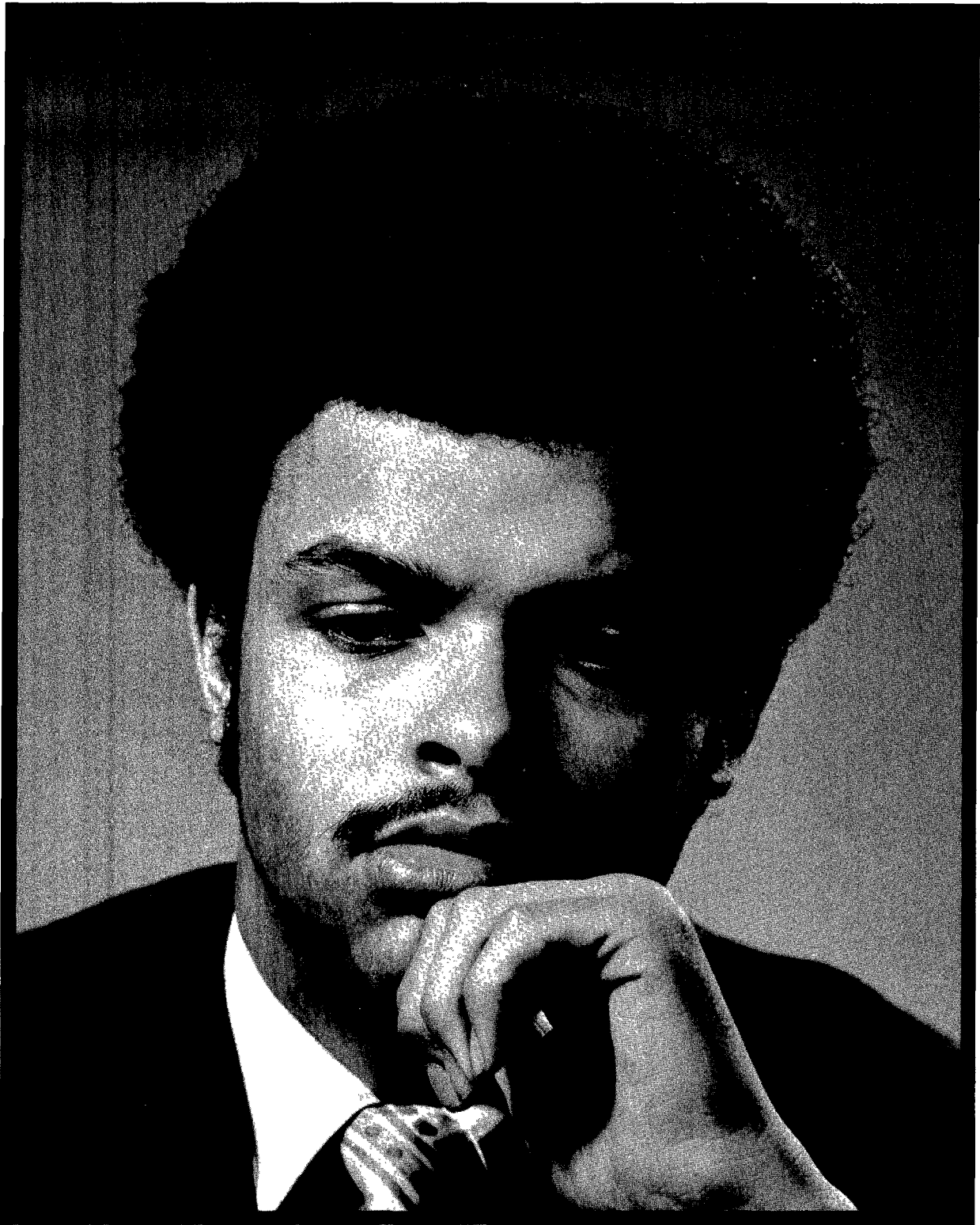
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A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

facing the 70's isn't easy



Enter the 70's, a decade maybe as curious and provocative as the 60's. Maybe more so. Now Environment and Women's Liberation are here. And the flawed character of man is here too, as it always has been. So facing the 70's isn't easy. But facing

the mob at Gethsemane wasn't easy either. **INSIGHT** asks young Adventists to share the life of Christ. Is it too much?

INSIGHT first appears on May 5, 1970. It may be ordered, at \$6.95 a year, through your Book and Bible House. Price slightly higher in Canada. Add sales tax where necessary. Review and Herald Periodical Department.

INSIGHT

Literature for Servicemen Provided by May 9 Offering

On May 9 an offering will be received in all SDA churches to supply Adventist servicemen and chaplains with Sabbath school quarterlies, church magazines, and other doctrinal literature. It is hoped that all will support our boys with literature to strengthen them in their spiritual life while they serve their country!

KENNETH H. EMMERSON

Broadcasts From GC Session to Be Released Nightly

Member stations of the Adventist Radio Network have completed arrangements for the release of daily reports direct from Atlantic City June 12 through June 20. A telephone line will link the stations with the broadcast center in the convention hall. Each report will be one hour in length and will cover the happenings of that day.

Stations in the net include KLLU, Loma Linda University, California; KANG, Angwin, California; KGTS, Walla Walla, Washington; KUCV, Lincoln, Nebraska; WSMC, Collegedale, Tennessee; and WGTS, Takoma Park, Maryland. Other stations expected to participate are KEMR, of the Loma Linda church, and WAUR, at Andrews University, Berrien Springs, Michigan.

In areas where no denominationally owned station is operating, telephone links with the net can be arranged so that local AM or FM stations may carry the releases either on a paid-time or public-service basis. Full details of this service are in the hands of conference radio-television secretaries.

The broadcasts will be released at 9:00 P.M. Eastern Daylight Time throughout the session. Director of the network is Don Dick, of Southern Missionary College. Program coordination is in the hands of the General Conference Radio-Television Department.

WALTER R. L. SCRAGG

MCC Camps Conducted in Washington and Nebraska

Union-wide Medical Cadet Corps camps were conducted this spring in the North Pacific and Central unions. Two other camps are planned for the last two weeks in August, one in the Pacific Union and the other—the annual national MCC camp—at Grand Ledge, Michigan. A total of 225 trainees attended the first two camps.

The March 15-22 North Pacific camp at Fort Lawton, Washington, was commanded by Clark Smith, Commander of the Central Union camp, April 5-12 at Camp Ashland, Nebraska, was Charles Martin. Executive officer of both camps was Lowell Litten. Assisting the three General Conference MV secretaries were G. D. Brass, North Pacific Union MV secretary, and J. H. Harris, Central Union MV secretary.

Cadets at the camps were enthusiastic

Health Personnel Needs Summary No. 2

Professional and technical help needed in the health services of the Seventh-day Adventist Church include the following:

North America

- 55 registered nurses—supervisory
- 204 registered nurses—general duty
- 20 dietitians—members of the A.D.A.
- 26 registered laboratory technicians
- 19 registered X-ray technicians
- 23 qualified cooks and bakers

Overseas Missions

- 22 physicians—general practice
- 15 physicians—specialty
- 3 dentists
- 5 registered nurses—service administration
- 1 registered nurse—education administration

Some of these positions include special requisites and/or licensure. Details of openings, locations, and qualifications may be obtained from the Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW, Washington, D.C. 20012.

NORMA ELDRIDGE

in their praise of the course, part of which they had taken at their academies. Regular military facilities were used at the camps. Extra sparkle was added to the Central Union closing ceremonies by the presence of Maj. Gen. Lyle A. Welch, adjutant general of the Nebraska National Guard, who reviewed the troops.

THEODORE LUCAS

Juliaca Hospital in Peru Suffers Damage From Fire

Fire destroyed the nurses' quarters, kitchen, and dining room at our Juliaca American Clinic, Juliaca, Peru, March 27.

This 54-bed institution was established in 1922 not far from the shores of Lake Titicaca. Through the years it has exerted a strong influence for the church in this area. The hospital is continuing to operate using temporary housing and food-service facilities. In the high altitude the climate is severe, and in the Southern Hemisphere winter is approaching. We are thankful that there was no loss of life or personal injury.

Plans are being laid for the rebuilding of these necessary facilities.

H. E. RICE

Laymen in the Inca Union Account for 85% of Baptisms

"Here in the Inca Union, God has poured out His blessings as never before," reports the president, D. J. Sandstrom.

Bigger and better plans are being implemented to equip our laymen, active

in soul winning, to herald the gospel while the doors of opportunity are still open.

"In Ecuador, the Quito Clinic, of which Dr. W. W. Stiles is medical director, is celebrating its tenth anniversary. The new boarding academy has finished its second year. A fine baptismal gain of more than 15 per cent—with more than 400 accessions—is another evidence of God's blessing."

R. E. Adams, lay activities secretary for South America, comments on the progress in Bolivia and Peru. "The Bolivian Mission has come through with the highest baptismal record in its history, with more than 4,400 baptized. Nearly 90 per cent of these were the result of Bible Speaks and the activities of laymen in home visitation. We have nearly 500 lay preachers in the South Peru Mission, and the baptismal results were almost equal to those of Bolivia.

"Great things are happening in the Inca Union, where pastors and laymen are united in coordinated evangelism. Possibly 85 per cent of the total baptisms resulted from the consecrated activities of laymen."

J. ERNEST EDWARDS

Far Eastern Bookmen Score Successes in the Sixties

The sixties were a wonderful decade for literature evangelism in the Far Eastern Division.

E. A. Brodeur, secretary of the publishing department of the Far Eastern Division, reports: "In the past ten years our literature evangelists have placed in the hands of their contacts 5,128,899 pieces of free literature. They enrolled 680,818 persons in the Bible course. They offered 735,735 prayers in the homes. They conducted 307,391 Bible studies and were responsible for 10,027 baptisms. During these ten years of service they sold 1,150,051,400 pages of literature."

D. A. McADAMS

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