

RETURN

By M. J. FORD

Jesus, strong Shepherd,
Shoulder me, a sheep
Lost on a mountain,
Tired and weak;
Carry me to the warm
Fellowship of sheep.
I will not stray again
from Thee
Or leave Thy fold;
I have known the cold
Nights alone.
Take me home;
Bathe my weathered
wool white;
Let me drink the still waters
Of David's poem.

The Giant-FAITH Roman

By RUDY E. KLIMES

IT HAD been a wonderful day for the young Teacher and His students. The multitude had again sat at His feet on this summer day in A.D. 29.

The Teacher's words had been words of great wisdom: Blessed are you poor, for yours is the kingdom of God. Love your enemies, do good unto them that hate you. Judge not, and you shall not be judged. Give, and it shall be given to you. For every tree is known by its own fruit.

Now the Teacher and His disciples were returning to Capernaum. Capernaum was a city fondly remembered by Matthew, for there he had received his call to the ministry. It was a city fondly remembered by Simon Peter and Andrew, for it was their home town. It was the Teacher's Galilean headquarters, and in it He had performed many mighty miracles.

Jesus had just entered the city when He was stopped by a delegation of Jewish elders. They came to Jesus with a problem:

"The Roman centurion of the Capernaum garrison has been unusually friendly to us—he has even built us a synagogue out of his own funds, and now, Jesus, he has a deathly sick servant, whom he wants You to heal."

Jesus understood. A Roman commander would hardly be expected to go in person to request a favor of a Jew. And so in good Oriental fashion, he had chosen a few middlemen to make the arrangements. And without doubt, the most effective would be the elders.

The centurion had about 100 soldiers under his command. The unit was part of a Roman legion, consisting of about 6,000 soldiers. The assignment of the Capernaum centu-

ron was probably occupation-police duty for the tetrarch of Galilee, Herod Antipas.

The centurion of Capernaum was an unusual army officer. He was a "proselyte at the gate," one who believed in the true God, but had not accepted all the Jewish ceremonies. He had found the religion of the Jews superior to his own. Somehow, what he knew of God and what he had heard about Jesus, though he had never seen Him, blended into a faith that believed Jesus could heal his slave as He had healed others.

We do not know the centurion's or the slave's name. But we know something more important than their names—their faith.

It was not usual for a Roman officer to become closely attached to a slave, to consider him honored, prized, instead of merely an investment.

Approach of Faith

The centurion used the approach of faith. Had he been a lesser man, he would have chosen some other way. For example:

1. He could have tried to cure the servant himself. "Listen, soldiers, get a pot of hot water. . . . I'll tell you what to do. . . ." Was he not a man of authority who could order his men? Most likely if he had attempted his own treatment, the slave would have died.

2. He could have sent the slave away. "Get up and get going. You are of no more use to me. Begone! Go to your folks and let them take care of you; I have enough to do looking after my soldiers." The slave probably would have died on the way.

3. He could have delegated the responsibility to someone else. "Soldier,

come here. Take care of this sick slave. I have no time. It's your job now." Again the slave probably would have died.

4. He could have treated the sick man simply as a slave. "Now stop groaning. We can't have our household, our garrison upset because of one sick slave. Pull yourself together. Your work is waiting for you." His work would have been waiting for him a long time, for again, most likely he would have died.

5. He could have called another healer. "Soldier, get that woman down the street. She has bandaged many a burn, many a wound, maybe she can help." Burns and wounds she might have handled, but most likely the slave would have died under her care.

6. He could have sent the slave to Jesus on a stretcher. "Here men, take him, and take him fast. Jesus will look after him." The slave might have been healed, but the centurion would have missed a thrilling experience.

7. He could have commanded Jesus to come. "Soldiers, go and bring this healer, Jesus, here, and let us see what kind of miracles He can do for my slave. I am interested to know how He effects His cures. If He does well, maybe I'll join His synagogue."

8. He could have told Jesus a lie. "Tell Jesus my brother is dying—my very own brother. Don't say a word about the sick man's being a slave. I'm sure Jesus would never trouble Himself for an outcast."

9. He could have sent a present to Jesus. "Kind elders, here are 15 pieces of silver. Please take them and give them to Jesus and ask Him to come and heal my sick slave. This is half of what I paid for the slave."

10. He could have gone right to Jesus himself. The Jews considered the centurion worthy of the special favor of Jesus, because he loved God and had built a synagogue. Not so the centurion: "Neither thought I myself worthy to come unto thee" (Luke 7:7). The elders were impressed with the centurion's works and with his liberality. But rightly, the centurion presented only his need as an argument for Jesus' healing—not his own good works. "He trusted not to his own goodness; his argument was his great need."—*The Desire of Ages*, p. 317.

The Request of Faith

Rejecting these ten alternatives, the centurion sent the Jewish elders to Jesus asking them to request healing for the slave. Jesus immediately responded, "I will come and heal him" (Matt. 8:7). When Jesus approached the house, the centurion, surprised that Jesus responded with a personal visit, sent his Roman friends to try to persuade Jesus to heal his slave simply by saying the word. But Jesus kept on going to his house.

At this point, the centurion left his sick slave and went to meet Jesus near his house: "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed" (Matt. 8:8).

The centurion showed a deep and intelligent understanding of the Christian philosophy of authority: "I am a man under authority." He mentioned how he received orders and how he gave orders. He obeyed orders and expected others to obey his orders. He did not boast of his power as an officer; he was not proud.

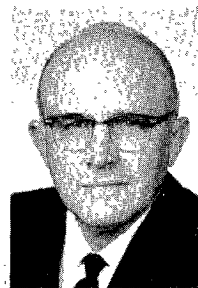
Jesus said: "As thou hast believed, so be it done unto thee" (Matt. 8:13). The slave was healed as the centurion had believed. I am not sure that the slave knew Jesus or had faith in Jesus. But the slave knew his master who had faith in Jesus.

God rewarded the Roman officer's faith. But more than that, Christ complimented him for his faith before the crowd. It seemed that the centurion understood the basis of Christ's power better than the Jews did. Said Jesus, "I have not found so great faith, no, not in Israel" (Luke 7:9).

The same Jesus who healed the slave stands ready today to liberate men enslaved by sin. But some may need a centurion to direct them to Jesus. This is where Christian ministry plays its role. Those who act the centurion's part may rest assured that Jesus responds immediately to all legitimate requests and that in His response He often goes far beyond the original request of faith. ♦♦

A Personal Message From Your General Conference President

HEART to HEART



Creston, British Columbia

Dear Fellow Adventists in Many Lands:

When I see what has happened to many church-related schools of other denominations in America in recent decades, I feel anxious—anxious that such influences may never be permitted to come into Seventh-day Adventist schools. Many institutions in America were founded upon noble Christian concepts. Today such principles would be laughed to scorn on those same campuses.

"Born in the womb of Christian faith," one Christian writer says, "institutions of higher learning were formerly the friends and fearless advocates of that faith. Today they often stand as the enemies and assailants of historic Christianity. Faster than the pulpits of the land can attract young people to Christ, the colleges turn them out as skeptics and agnostics."—*Christianity Today*, Sept. 11, 1961.

As Seventh-day Adventist leaders and members we must keep constantly and clearly before us the purpose for which our schools were founded.

"We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep His commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world."—*Fundamentals of Christian Education*, p. 289.

Read these words again. "*Not for the world . . . but to love and fear God. . . . For this reason our schools have been established.*" (Italics supplied.) Here is our chart and compass! Here is the purpose for the establishment of Seventh-day Adventist schools!

This objective has not changed! The bewildering explosion of knowledge, the fantastic forward leap in technology, the amazing development of the tools of learning, have not altered God's primary purpose for Seventh-day Adventist schools. The pressing claims of the scientific method, John Dewey's special brand of pragmatism, the heady exploits of the new theology, *have not altered God's ulti-*

mate goal for Seventh-day Adventist educational institutions.

The persistent demands and pressures of protesting youth, the selfish claims of an egocentric society, the raucous clamor of a fun-filled world, *have not changed God's primary goals for Seventh-day Adventist schools—not any of them!*

Recent technological developments have introduced new vistas of knowledge. They have supplied new tools of education. They have uncovered new fields for exploration. They demand some new approaches. They offer to us new challenges in a changing world, and certainly have created new problems. But the basic objective of Seventh-day Adventist education remains constant.

We may adjust some of our methods, but the primary objective of Seventh-day Adventist education has not been changed by the passing of time or by the happenings to which I have alluded. The servant of the Lord declares, "As our work has extended and institutions have multiplied, God's purpose in their establishment remains the same."—*Testimonies*, vol. 6, p. 224.

Our first work is to bring boys and girls, young men and women, to the Lord Jesus Christ and His last-day message. We must ever keep our vision clear, our purposes constant!

Our schools are to bring our youth "directly under a saving influence" (*ibid.*, vol. 4, p. 295). They are to be cities of refuge for tempted youth (*Education*, p. 293). They are to "fortify the youth against . . . temptations" (*Counsels to Parents and Teachers*, p. 495).

What about *your* church school, *your* academy, *your* college—does it serve as a city of refuge for *your* youth? Or do you bring temptation onto your campus through the pictures your young people see, the books they read, the entertainments they attend? God will hold you and me responsible!

Yours for staying on course in Christian education,

Spiritual Things Are Real

By DOUGLAS COOPER

MEN and women today find it difficult to grasp the reality of spiritual things. We live in a world of wood and stone, houses and cars, people and places. A world that is tangible and real. We can see, hear, taste, touch, and smell everything in it. Spiritual things being remote from where people are, are harder to perceive, harder to identify with, harder to be aware of because they are not a part of the physical world that makes up our environment.

After all, what does righteousness by faith have to do with putting a roof on a house? How is the new birth related to driving a truck all day? What does the doctrine of the atonement have to do with milking a herd of cows?

All of us long for some connection in our lives between the physical and the spiritual. We want the assurance that there is something tangible to our religion, something meaningful and relevant to everyday life.

The wonderful truth is that we have that assurance. The chasm between the physical and real on one hand and the spiritual and more ethereal on the other hand has been bridged. The credibility gap between the human and the divine has been closed.

How? By the first advent of Jesus Christ and by the promise of His second coming.

Barriers Torn Down

Through some incredible process based on His marvelous love for us, God became incarnate. Jesus tore down the barriers that exist between the physical and the spiritual. He proved beyond doubt that a relationship with God can be a real thing. By what He did, the reality of it all was fully established.

This God in human flesh came to earth and lay on a pile of straw in a manger. He knew what hard work was like. He would get up at day-break, when there was still frost in the morning air sweeping down from the Judean hills, and start work in the carpenter's shop. Taking a cutting tool in one hand and a piece of wood in the other He might run His fingers over the fine grain and then set to work, the sawdust and shavings drifting down on His sandal-shod feet. He who had created universes and galaxies and hung the world in space was now making door handles.

God was real. As a man, He got hungry and tired and thirsty. He could even cry. The Bible says simply, "Jesus wept." Like anyone else He longed for security and friendship.

He felt human pain. His suffering was terrible when those rusty, iron spikes were driven through His palms. He was truly God and yet truly man. He was spiritual and yet physical and real. He united the two spheres. He was living proof that spiritual things are as real as the world and everything in it. He showed us how salvation, the new birth, and righteousness by faith have a part in the daily life of a logger or farmer or businessman.

When His task had been completed and He was ascending to be with His Father in heaven He left behind a very special message. It was intended to let His followers know that the reality of Christianity had not departed from the world with Him. It assured them the climax of earth's history would be another factual event, just as real as His first coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

This same Jesus is coming back! The One who made spiritual things so real, who made God so close. This same God-man who was a carpenter. Who got blisters on His hands and shavings in His sandals. Who was hungry and thirsty like we have been. Who was tired and lonely like we often are. This God who could cry real, salty tears is coming back! He is coming again in the same authentic way He left.

Making Christianity Real

With a promise like this His disciples had no trouble making Christianity a real thing for real people. The reality of it all was nearly overwhelming. Their Saviour, the Saviour of all men, was going to return. This was their message for the world. It is still the message of God's people today.

When that moment arrives, earth's trinkets will have lost their appeal. The wall-to-wall carpets, the tilt steering wheels and push-button windows, the imported mahogany, fully guaranteed, solid-state, handcrafted living color television sets will not be coveted then.

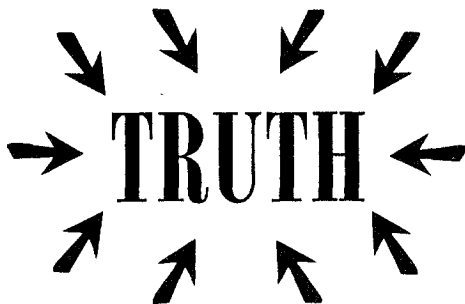
As the sky increases in its blinding brilliance, some in their fright may try to break into what they believe is the sanctuary of the church buildings left standing. Others will devise ways to take their own life, while those who lack the courage to do this will plead for the rocks and mountains to fall on them. Real people will be in real terror of a real God. There will be no vagueness about the reality of spiritual things then. The Bible says, "He that shall come will come, and will not tarry" (Heb. 10:37).

But to those who have known Him, who have understood all along how real He is; to those who have known and believed that the Son of God actually came to this world in human form, and have known and believed that His second coming will be just as literal—to these faithful ones it will be a time of great rejoicing.

The Scripture has a special message for those who want to make sure they are among the group that welcomes the Master at His return. It is a simple yet wonderful guide that reveals the way to experience the reality of spiritual things both now and then.

"And now, little children, *abide in him*; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). ✦✦

How to Arrive at



By ARIEL A. ROTH

EARLIER we discussed some of the assets and liabilities of science. We shall now address ourselves to some problems related to arriving at truth, especially as these relate to science and the Christian. Christians, as well as non-Christians, whether scientists or not, all face certain problems while trying to draw conclusions. The Christian's claim to truth makes it particularly important that he be aware of and analyze these problems.

A person may consciously or unconsciously select data to support a particular opinion he holds, while ignoring data on the other side. Intellectual honesty demands that he recognize and be on guard against this human tendency. The problem is well illustrated by the recent controversy over the use of pesticides in agriculture. Each side was able to amass an impressive amount of data, which on one side suggested that the use of chemical pesticides was destroying human life, and on the other side suggested pesticides were saving human life. On this question truth lies somewhere between these two views.

Many Schools of Thought

It is also unfortunate that the power of suggestion can cause us to draw wrong conclusions. As we seek for accuracy, it is important that we bear in mind this particular bias. This is in part responsible for the fact that certain schools of thought tend to dominate in various societies as the history of philosophy well demonstrates. Sometimes rationalism—the idea that thought is the clue to ultimate truth—has predominated. Other times empiricism, which emphasizes sense experience over thought—has prevailed. Many other schools of thought could be listed. The significant point to our discussion here is that individuals in large segments of society all tend to follow in the same pattern of thought. This raises questions regarding how independent man is in his thinking.

A study conducted by Dr. Solomon Ash "Opinions and Social Pressure," *Scientific American*, 193 (5):31-35, (1955) on 123 college students emphasizes this point. The students in groups of seven were asked to compare the lengths of lines on cards held in front of them. Their answers were given orally, and each student could hear the answers given by the others. Unknown to one of the students in the group, the other students were previously instructed to give certain wrong answers, and the effect of these incorrect answers on the one individual who did not know they were purposefully wrong was noted. The result showed that group pressure in the form of wrong answers caused the

number of errors in judging the length of lines to increase from 1 to 36.8 per cent. Only one quarter of the individuals in this experiment remained free from social pressure. Some went with the majority, which purposefully made errors, even when there were seven inches difference in the length of the lines, and the cards were held only a few feet from the observers. Dr. Ash states:

"That we have found the tendency to conform within our society so strong that reasonably intelligent and well-meaning young people are willing to call white black is a matter of concern. It raises questions about our ways of education and about the values that guide our conduct."

The Power of Suggestion

Another experiment further emphasizes the power of suggestion in drawing conclusions (Dwight J. Ingle, "Psychological Barriers in Research," *American Scientist*, 42:283-293, 1954). Second-year college students majoring in psychology were all given a sample electric shock from a pair of electrodes held in their hands. They were then told that the electrical stimulus would be cut down to zero and gradually be increased, and they were to report when they first felt the stimulus. Unknown to the students the electrodes were disconnected from the stimulating apparatus. Yet 75 per cent reported receiving an electric shock when none was present. A few of the subjects (all female) responded to the imaginary stimulus by screaming or tearing the electrodes from their hands. One subject reported that several toes were paralyzed from the imaginary stimulus. It is a sobering thought to realize that the human mind is so easily influenced. We as Christians should be especially interested in this, for our responsibility to our Leader demands that we be particularly accurate in representing our mission to the world, whether the information be primarily scientific or not.

Lest the above be interpreted as a special weakness of secular pursuits and leave us too complacent in our conservative Christian pews, it should be pointed out that the weakness of accepting popular views appears to be just as much of a problem in a religious context as a scientific one. The perpetuation of various conflicting dogmas as found in different religious denominations attests to this.

A popular idea may have a much greater influence than one of greater intrinsic value that is not popular. In view of this it is not surprising that Ellen G. White states: "It is the work of true education . . . to train the youth to be thinkers, and not mere

reflectors of other men's thought."—*Education*, p. 17.

Unfortunately most of the present emphasis in education is not on the examination of basic premises, but rather upon the development of new concepts based on generally accepted premises that are considered to be true. This emphasis favors the perpetuation of error. Take, for example, the theory of evolution, whose validity is seldom questioned in scientific circles. A more thorough examination of the theory seems to exclude it from science because it cannot be tested. It thus becomes dogma. Two population biologists, L. C. Birch and P. R. Ehrlich, have pointed this out ("Evolutionary History and Population Biology," *Nature*, 214:349-352, 1967). These scientists, who no doubt believe in the general theory of evolution, state: "Our theory of evolution has become, as Popper described, one which cannot be refuted by any possible observations. Every conceivable observation can be fitted into it. It is thus 'outside of empirical science' but not necessarily false. No one can think of ways in which to test it. Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems, have attained currency far beyond their validity. They have become part of an evolutionary dogma accepted by most of us as part of our training. The cure seems to us not to be a discarding of the modern synthesis of evolutionary theory, but more scepticism [*sic*] about many of its tenets."

The writers quoted above refer to a criticism that the noted scientific philosopher Karl R. Popper ("Science: Problems, Aims, Responsibilities," *Federation Proceedings*, 22:961-972, 1963) presented before a meeting of the Federation of American Societies for Experimental Biology in 1963. Criticizing the basis of the theory of natural selection, which is considered the main driving mechanism for evolutionary advancement, Dr. Popper pointed out that if we accept as a statistical definition of fitness, actual survival, then the concept of survival of the fittest becomes tautological and irrefutable. In other words, an organism survives through evolution because it is better fit, and the way you tell it is better fit is that it survives. Thus we have circular reasoning. The argument is bound to work and therefore not useful in arriving at truth.

The Problem of Generalization

Another factor that can introduce inaccuracy in man's search and representation of truth is the tendency to generalize. It is convenient for man to make broad generalizations that

can simplify a complex picture and permit our limited intellects to manipulate a greater variety of factors at one time. Unfortunately, this practice does not enhance the truthfulness of the conclusions drawn, and frequently it gives an oversimplified picture of reality. In his book entitled *The Myth of Simplicity* (1963), the philosopher Bunge opposes what he calls "a concoction of naive oversimplified pictures of knowledge." To this is to be added the biases introduced by the fact that man, owing to his limited intellect, will select an easy problem for investigation and leave one that is too difficult for him to handle. This tendency obviously also gives an oversimplified picture of reality.

Of course, there are some certainties that are so plain they no longer need investigation, and we can remove them from the area of the tentative. Some statements of revelation, as well as some conclusions of science, are so plain as not to require further investigation. No one needs to do research as to what day of the week it is or how many fingers he has. Few, if any, would deny the immorality of murder. It is the more complex inferences that require careful attention.

Some Information Correct, Some Incorrect

It is unfortunate that some Christians take one of two extreme views toward scientific conclusions, especially when religious views are involved. They tend either to accept most of them or reject most of them. If these conclusions are accepted, religious convictions may take a secondary place. On the other hand, rejection of scientific information may make it impossible for these Christians to communicate with a society that has a strong scientific orientation. In order to avoid these extremes, Christians, as well as others, should take into consideration all available information, as they seek for truth. One is more likely to arrive at correct conclusions if he takes into consideration all avenues of information, including scientific information, revelation, the Holy Spirit, history, and even his emotions, which are also a part of reality. In other words, all possible available information should be considered, and a constant evaluation of this information should be made. To do otherwise introduces a bias. The writer wishes to attest to his belief that since Seventh-day Adventists have the writings of Ellen G. White, they have a special advantage in the area of revelation.

Because of the complexity of reality and because of the responsibility that the Christian has in this world to represent truth, it is important that

thorough study of various avenues of information be made. To do otherwise may embarrass his church. It will not do to place an average value on various types of information and evaluate the details of this information on this basis. One should not adopt a view that all scientific information is correct or incorrect. This overgeneralization will lead to error. Earlier we raised the question regarding the propriety of the practice in religious apologetics of using scientific information as a support for religious beliefs when such information is in agreement with the conclusions desired, while rejecting such information when it is in disagreement. There may be nothing inconsistent with this practice. One should bear in mind that some scientific information is correct and some false. However, before such information is used by anyone, a great deal of careful study must be done to determine how reliable it is. Even after that, errors may be made. This has a further lesson for us. Since it is not possible for us to become experts in all areas of information, we should become humble about our own opinions and tolerant about the opinions of others that differ from ours. Christian courtesy demands this.

The Seventh-day Adventist Church has not been particularly successful in attracting competent scientists into its ranks, and it may be that part of our problem is a lack of understanding of a person whose philosophical thinking may concentrate on other areas of experience than ours. Yet the broad mission of the church would suggest that such persons should not be neglected.

The fact that we cannot become experts in all areas of information should not be used as an excuse for superficial work in any area of inquiry. We are to use our God-given intellects to do all the good we can. We will not operate as effectively if we are superficial in our work. Alfred Korzybski has stated: "There are two ways to slide easily through life: to believe everything—or to doubt everything. Both ways save us from thinking."

To follow either of these easy pathways will embarrass the church. In concluding I would like to re-emphasize the need for attitudes of thoroughness, tolerance, and humility in our search for truth. These attitudes should broaden our outlook to include the less tangible avenues of experience.

Finally, we should do our best to follow in the footsteps of the Master, who did not ignore contemporary thinking, but used it as an introduction to higher things. ♦♦

(Concluded)

What Can We Do About Our Young People?

By RICHARD H. UTT

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

In a certain Adventist church of 200 members, the minister held prayer meeting one Wednesday evening. Seven or eight adults attended. When the preacher opened the meeting for testimonies, one elderly brother responded, "Where are the young people today? They are in the movie house. They are in the billiard hall. They are in the bars and the places of worldly amusement. How sad that our young people are leaving the church and going after the world."

Perhaps the chief flaw in his "testimony" was that, in addition to the tiny contingent of adults present, about 25 teen-agers sat all around him in the meeting. Afterward, the church's youth choir was to rehearse for Sabbath, and many of the young people had come early to attend the prayer meeting. But the elderly brother was so sure the youth had lost their religion, that he could not even lift up his eyes to see the teen-agers arrayed like an army with banners on every side.

Are we adults blind in one eye? True, young people today live in a world loaded with problems and temptations. Some have forsaken God, "having loved this present world." But if this is all we can see, God help us to open the other eye!

When I manage to pry my own other eye open, here's what I see in my Adventist community: I see Christianity reviving in the academy and the young adult Sabbath school. I see an outstanding young Bible teacher giving these young people day after day, not harsh judgments and legalistic sets of rules, but Jesus Christ in His beauty. And I see these teen-agers devising new ways to share their convictions—ways often surprising to us adults. I see some of them witnessing to surfers and "beachniks," others spending their summers in city slums, winning some to Christ. I see Adventist college students volunteering for missionary service.

A Time of Shaking

I believe our young people, like us, are in a time of shaking. Some have seen nothing to desire in the church, and in their reaction against it they go to exaggerated lengths. But what we adults may fail to see is that many of these young people—I believe an increasing number—are *not* being shaken out. They are finding a Leader, and are showing God's love in ways that some of us adults should learn to imitate.

A woman wrote the *REVIEW AND HERALD* (April 16) deploring what she said is going on in our colleges. What, she

asked, will these institutions be like in 1980 if certain trends continue? I hope she has since read the article starting on the next page, entitled "SDA Youth Assist World Mission Program." Here another trend is reported. Adventist young peo-

ple respond in greater numbers to missionary calls. Sixty-nine students served in 1969, but in 1970 more than 130. What if *this* trend continues till 1980?

What Good Condemnation?

I wonder if we adults shouldn't quit lambasting young people in general, even the hippies. What good does it do to condemn them in Sabbath school or church, or even over the backyard fence? Does it help the hippies? Does it help us? Or does it simply make us feel more self-righteous? "O God, I thank Thee

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

PERSONAL CONVICTION V. ORGANIZATIONAL AUTHORITY

In a recent conversation the question arose about the personal convictions of a member as relating to the authority of the organization in which he serves. This becomes a delicate matter when the person is a minister and the subject has to do with orthodoxy of doctrine. It is a much less critical matter when it has to do simply with methods of procedure or priorities or even policies.

Those speaking in defense of individual convictions cite history to defend the attitude of the man who is taking a stand that is out of harmony with his organization. They point to Luther nailing his theses to the Wittenberg church door, to Huss refusing to recant before the council, to Calvin and Wycliffe, Savonarola, William Miller, James White, and many others, who for convictions' sake refused to be silenced or to retract their views or to cease to publish them. And no one can doubt the validity of these examples of sturdy reformers standing for right against authorities that were mainly in the wrong.

On the other hand, it is clear that if individuals in an organization set their opinions above those of all the others, the result can be fragmentation of ideas and plans, heterodoxy of doctrine, even a condition of organizational anarchy within the structure.

So we can see that the privilege of dissent is precious; but at the same time the preservation of truth and of an organization can also be very precious. We must not fall prey to the thought raging in many quarters that the establishment is always bad and needs to be torn down, and something new made to arise out of the ruins. Progress is not necessarily preceded by destruction, neither in the social structure nor in the church.

For the guidance of Adventists there is some pointed and relevant counsel

from the pen of Ellen G. White. On one occasion she wrote: "I must speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment."—*Special Testimonies*, Series B, No. 9, p. 23. Here, I understand, the writer was concerned about administrative judgments, and was not referring to matters of doctrine.

On the other hand, she pointed out a condition that existed then and probably always will. "There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgments and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings."—*Testimonies*, vol. 1, p. 413.

When it came to the question of new theories or interpretation of Scripture, Ellen White's advice was such as to protect the growing church from radical and fanciful ideas, and to preserve the unity of the faith, a principle both reasonable and safe to guide the church as long as it is in this world:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"—*Ibid.*, vol. 5, p. 293.

This principle, if followed, could save many a person from shipwreck.

(Next: "Kingly Power")

that I am not as other men. I bathe every morning. I visit my barber regularly. I take no psychedelic drugs. I dress not in outlandish, sloppy clothes. I protest not the war in Vietnam. Thank You, Lord, that I am not as others, even as these filthy hippies."

We should remember that a number of these misguided young people have been converted and become devout Seventh-day Adventists. It is usually easier to win a hippie to Christ than a paunchy executive studying the sunny sky through the bottom of his cocktail glass at the nineteenth hole of his exclusive country club.

For whom did Christ reserve His sternest rebukes, if not for the respectable "religious" people of His day? And what was His attitude toward the outcasts of society, the Mary Magdalenes? "Neither do I condemn thee." Is this the attitude we adult Adventists show today's prodigal sons and daughters of society? Or do we self-righteously love

to slap down the "dirty hippies" at every chance?

Positive Suggestions

What, then, can we do about today's young people? I suggest:

1. Stop condemning them. Jesus Himself came not to condemn the world, so maybe we should stop condemning young people even when they are far off the track.

2. Recognize the great amount of good to be found in thousands of the Adventist young people, and even in non-Christian youth.

3. Remind ourselves of an obvious truth—that older people are disappearing from the scene every day, and pretty soon these "awful" young people will be in charge of the world.

4. Instead of criticizing those who run our academies and colleges, pray for them, uphold them, and give sacrificially so that these schools can grow larger and stronger, enrolling many who haven't

the finances to attend them at present.

5. Be sure that we ourselves live up to the standards we expect young people to adopt. Do we have family worship in our homes? Do we appreciate the finer things in music and art? Do our young people absorb some of this appreciation through our example? Or have they grown up in a moral, cultural, and spiritual vacuum?

6. Realize that teen-agers are simply young adults, and treat them as people, with ability to think and decide for themselves. Do we help them make Christianity their own, rather than trying to impose religion on them?

Today's young people are the only ones the church has, and they will soon be staffing our churches, schools, hospitals, and publishing houses in every part of the globe. That is, if you and I pray enough for them, and uphold their Christian teachers instead of pouncing on their shortcomings, and if we set the right kind of example ourselves.

FOR THE YOUNGER SET

The Best Story

By INEZ BRASIER

UNCLE Mack had come to visit the Wood family. Just now he was sitting in the big seat under the elm tree. He smiled at Jennie and Mae who sat beside him.

"You know," he said, and his eyes twinkled, "I want each of you to make me a story this afternoon. There is something very nice waiting for the girl who makes the best one. Don't forget that I mean *makes*."

"I'm going to have the best story," Mae called as she ran to get paper and pencil.

"Oh, Uncle Mack! How nice!" Jennie hugged Uncle Mack and then dashed to the house.

The two girls sat at their play-table near Uncle Mack.

"I thought of the nicest thing to write," Mae said.

"I shall write about our baby. I shall say—" Jennie began.

"Jennie!" mother called from the kitchen door. "Will you hold the baby? She is so cross today, and I want to phone grandmother."

Jennie dropped her pencil. "I'm coming, Mother."

"Look," Mae said when Jennie came back. "I have the first page almost written."

Jennie laughed. "I thought of just the way I want to write my story while I was holding the baby."

Soon mother called again. "Mae, I need you."

Mae did not answer. She did not go

to see what mother wanted her to do.

"Mae! Jennie! I need one of you," mother called again.

Jennie looked at Mae. She looked at her paper with only a few words on it. Then she ran to the kitchen.

"Look at my story," Mae said as Jennie came back half an hour later. "You will have to hurry."

"I thought of some more to write while I was gone. Mother needed to go to the grocery and baby is so cross." Jennie began to write very fast. Then mother called again, and Jennie ran to hold the baby for her. Mae only scowled and put more words on her paper.

Jennie was smiling when she came back. "That did not take long, and mother said she will not need me for a while now."

Uncle Mack laughed right out loud. He laid his book beside him on the seat. "Jennie! Mae! Come here," he called.

Mae held out the two pages with the words she had written.

"This is all I have," Jennie said as she handed him her paper. She winked hard. She did not want to cry now.

"I do not need your papers to know who has the best story."

"Uncle Mack! I thought stories had to be written." Mae looked at her story and then she looked at Uncle Mack.

"The *best* stories are lived," Uncle Mack told her, "and Jennie has *made* a beautiful story this afternoon."

Mae hung her head. "I . . . I guess mine is dreadful."

Uncle Mack reached behind his seat to pick up the very nicest doll buggy Jennie and Mae had ever seen. He held it out to Jennie.

"O-o-oh. Uncle Mack! It is the very nicest thing we ever had. And it is big enough for both our dolls. We'll have a lovely time playing with it. Thank you, Uncle Mack."

"You mean I can play with it, too, when my story is so, so bad?" Mae asked.

"Of course I do. We'll have lots of fun," Jennie smiled.

REVIEW AND HERALD, October 8, 1970



Jennie obediently cared for baby sister for mother, although she knew it might keep her from winning Uncle Mack's prize.

BETTY, after the dishes are done and you've all finished your homework, you can bake a cake if you want," her mother says.

"Huh? Are you and Dad going out again tonight?" asks Betty. "Wasn't prayer meeting last night?"

"Yes, dear," her mother assures her, "but we're giving Bible studies to that new family, and Thursday night is their only free evening."

"Oh," sighs Betty, who is only thirteen. She and her brother and sister have been home alone two nights already this week. It seems that on Tuesday nights Mother has Dorcas meetings while Dad does part-time colporteur. On Wednesdays they attend prayer meeting. And now her parents have this new interest on Thursday nights.

Maybe if I'm lucky, Mom might spend a little time with me tomorrow while we're cleaning for the Sabbath, Betty thinks to herself as she wipes the silverware. I have so many questions I want to ask Mom.

By the time Mom and Dad are ready to leave, the dishes are done. And as the folks leave the driveway they can still picture their children sitting around the kitchen table—the two older ones doing their homework and ten-year-old Liz working on her stamp collection.

"Sometimes I think we're away from the children too much," Dad says as they drive along.

"Yes, I get that feeling sometimes too," Mom replies. "I've been meaning to teach Betty how to sew for months now, but just haven't found the time."

"Do you think we ought to let someone else take over these Bible studies?" Dad asks.

"Well, this is our only chance to win souls. I hate to give it up when the Wilsons seem so interested.

"Besides," she continues, "we've always raised our children in a Christian home. So even if we have to be away from them a few evenings, I'm sure they'll make the right decisions."

"H-mm, I guess you're right," agrees Dad. "Giving Bible studies and winning souls is surely rewarding."

What Mom and Dad Don't Know

What Mom and Dad don't know is that after the homework is done the children run wild. Betty has several books hidden under her pillow that she reads when no one else is around. Fourteen-year-old Tom runs out with the neighborhood children after hurrying through his homework. Sometimes these boys play ball on the vacant lot, but more often they look

for more exciting things to do. Because Tom sees his dad only on weekends, he is beginning to copy the characteristics of his pals whom he sees more often and who seem to take more interest in him.

And Liz is a slave to TV. As soon as Betty starts browsing through the questionable books in her bedroom and Tom has joined his gang of buddies, Liz switches the TV channel to the mystery shows and detective programs. A few minutes before nine o'clock, Tom slips quietly into the house. The three get into their pajamas and watch television until they see their parents' car lights in the driveway. Quickly they turn off the TV and slip into their beds. So far, none of the neighbors have told the parents; and the children have all vowed, "I won't tell on you if you don't tell on me."

I wish I could say that this is a made-up story, but events such as these are occurring in more Adventist homes than you might imagine. Some parents forget that the destinies of their children rest mainly in their very hands (*Testimonies*, vol. 7, p. 66). Or perhaps they think that because they raise their children in a Christian home and because children's lives are influenced greatly up to the age of seven, that after their children have become baptized no more parental care is needed. But an aware parent will realize that his children are his responsibility until the day they leave his home.

This does not mean that we should take our sixteen- and seventeen-year-olds over our knees when they dis-

agree with us. But we can give suggestions, advice, or helpful hints to the teen-agers in our homes so that they know we are interested in what they are doing or so that they may realize that what they are doing could lead to dangers. Oftentimes a teenager will change his course completely when he realizes what his behavior looks like from someone else's viewpoint.

A Danger

Because a mother spends all day at home, even if her children are away at school, she often thinks that she has done her duty. Then, tired from her daily work, she puts all the younger children to bed early and gets the older ones occupied so that she can have the evening hours to do as she wishes. But there is a great danger here.

When children are entering their teens they are away at school until midafternoon. When they get home Mother is busy making supper preparations. When Father gets home it's suppertime. By the time the dishes are done and worship is over, the children haven't really had much time with their mother—especially to have a discussion or to ask for special help with their homework. This is about the time when Tired Mother wants to get away by herself to read or to work on her mending.

But this is just the time when her teen-agers need her most—whether it is just to discuss the events of the day or to answer the pre-teenager's many questions about sex, dating, getting along with others, and scores of other

left

alone

By JUDY SAVOY

subjects that worry adolescents. Even if a youngster has no immediate questions to ask, he still gains an enormous amount of security just knowing that his parents are present.

The Parents' Responsibility

In *The Adventist Home* we are told that parents should "devote the evenings to their families" (p. 192). Of course, there are times when one of the parents will have to be away; but, if possible, the other parent should plan to be at home. This doesn't mean that a couple are never supposed to have an evening out together or never to use baby-sitters. But problems begin when parents are consistently out more evenings than they are at home.

"Parents should be much at home. By precept and example they should teach their children the love and the fear of God. . . . By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations."—*Ibid.*, p. 185.

I have a friend whose teen-age daughter is a good cook.

"She can cook everything I can," my friend says, "and she can bake bread so delicious that I think it tastes better than mine."

Yet Lois didn't get to be a marvelous cook by herself. Her mother took her under her wing in the kitchen at an early age, so that now the girl can turn out quality meals. Also, this girl and her mother are close. The mother can give the daughter advice and they can discuss important matters without either of them getting upset because Lois knows that her mother is interested in her and is willing to help her when she has a problem.

We hear so much about the generation gap and rebellious teen-agers nowadays that one wonders if parents' being home has anything to do with this gap. Certainly more mothers are working away from the home now than ever before. And surely there are more leisure-time activities for which parents must leave their homes — bowling leagues, bridge parties, improvement classes, weight-watcher clubs, urban and interurban development committees, fashion shows, beauty contests, night clubs,

historical societies, and various others.

Fortunately, many of these activities are taboo for Adventists, or we might fall into that trap of wanting to be out every evening for pleasure too. We can still get too busy, though, and may find ourselves spending our evenings doing various duties that we shouldn't be putting before our children.

As Adventists, we know that children are placed in our keeping so that we may prepare them for heaven; and we know, too, that saving their souls is one of a parent's most important duties. And we know, also, that some youth can be trusted implicitly. But this is a rebellious age, and the majority of our youth go through rebellious stages.

As Shakespeare said, "It is a wise father that knows his own child." Even in Shakespeare's day, parents knew that their children were likely to get into mischief when adults weren't around. How much more so these days do our children need us, when Satan is multiplying his efforts to ensnare our children with every fascinating kind of temptation?

(Next week: *Not My Child*)

Especially FOR WOMEN

By Betty Holbrook

OF SUMMERS AND SUMMITS

October days with their burst of color are a time for remembering.

Vacation homes, trailers, and tents have given way to classrooms, offices, and the familiar daily routine. But the memories of summer are for keeping—and for learning.

Vacationers and tourists are a curious lot, ranging from delightful to frightening. The Towheads (we never did learn their names) were of the first category. We had crawled down the rocky cliffs to explore the anemone caves at low tide. Just behind us was a family of eight—dad, mother, and six young replicas. Mother, justifiably tired, was content to stretch out on the sun-warmed rocks. Dad and the children, however, were bent on discovery.

"Mommy, I touched a sea anemone," one confided gleefully.

"Dad just showed me a live barnacle," another exulted.

"Mommy, please come and see the cliff swallow's nest," a third pleaded.

That enthusiasm for discovering and sharing, how can we keep it? How can the enjoyment of the simpler things of life be kept vivid?

Later a family of three joined us.

Daddy hit the bottom of the trail first and held out his arms to catch three-year-old. She jumped, and then it was her turn.

"Jump, Mommy, I'll catch you," she said as she held out her arms.

O for the faith and trust of a little child! Limitations are no problem to her yet.

We left, bound for another scenic attraction. The sea rushed into a little gorge and thundered as it reached the end, doing cart wheels before it ebbed away again. We watched and listened fascinated, until a family of five ventured down.

The oldest girl, a mongoloid, sat down quietly. The youngest was still in her mother's arms. Jimmy, about three, was full of questions and curiosity.

"Where does the water come from?" "Where is the water going?" "Why does it make so much noise?"

But daddy was in an ugly mood and, jerking Jimmy by the arm, he pulled him down hard. "Sit down, you idiot," he snarled. Jimmy's head just missed the rocks by an inch or two. And then we saw Jimmy was covered with bruises. They made us wonder—and hurt. If bruises could be kept on the outside they might heal, but the ones deep inside?

We tried to forget the pathetic little faces by remembering more pleasant memories—like vacation Sabbaths. What a welcome sight the open-Bible sign that leads to an Adventist church. And there's a special little thrill when someone very

much a stranger says, "Won't you have Sabbath dinner with us?" Before the afternoon is over new friends seem like old friends, and we discover that as the church grows the world shrinks. That family feeling is warm and satisfying.

Vacations are like résumés of life—chapters packed full of living and learning. There are ups and downs, bumps and bruises, rain and sunshine, hills and valleys, like a hike to the top of a mountain—a mountain we've chosen ourselves, or one we've been assigned.

At times our path is easy and we wish we could lend a hand to some of the younger or weaker ones. But then the trail turns up and the rocks are hot and jagged. Even a small pack seems heavy, and we in turn long for a helping hand.

Some never make it. They never climb high enough to find the plump sweet berries, or reach the cooling, lonesome lake or the cascading stream. But if we keep at it long enough, just when the way seems unbearable there's a break in the clouds. We may even catch a glimpse of the summit, and with just a few more steps we're there—and the top is terrific!

That's life—joy and troubles. We can't escape, and we wouldn't want to, but there is a Helping Hand, and our experiences are for learning. Do we store them away, carefully classified as pleasant or unpleasant memories? Or do we use them, and teach our children to use them, for climbing?

The summit's not far off. We can make it if we choose.

FROM THE EDITOR'S MAILBAG

A reader asked recently whether it is appropriate to solicit funds for Ingathering on Friday night and Sabbath. Here is our answer, adapted for publication.

DEAR ———:

If the church position were somewhat obscure, or if the problem were one merely of policy and not of principle, I would hesitate to reply. I would probably refer you to someone in your local, union, or division office, for in general those who are closest to a particular situation are in the best position to give a balanced, satisfactory reply. On the question of Sabbath Ingathering, however, the policy of the church is clear and has been stated and restated over the years.

As far back as 1934, F. M. Wilcox, at that time editor of the REVIEW, wrote: "So far as my knowledge goes, Harvest Ingathering solicitation has never been done to any large extent on the Sabbath, and I am sure the church or its leaders have never recommended this practice. While I would not say that it was absolutely wrong to do this, at the same time, in my judgment, it is unwise to do it. It would be regarded by many in our own church and among the general public as inconsistent with the spirit of true Sabbathkeeping."

The following year, in 1935, the Autumn Council voted: "Resolved, That we maintain our practice of not soliciting Harvest Ingathering funds from the public on the Sabbath."

In 1944, ten years after he first set forth his considered judgment on Sabbath Ingathering, Elder Wilcox republished his statement, quoted above, almost word for word.

Then in 1956, the Autumn Council voted: "WHEREAS, The solicitation of Ingathering funds on the Sabbath would be a violation of our position regarding Sabbath observance, *We recommend*, That our church members be advised to refrain from Ingathering solicitation on the Sabbath."

The most recent affirmation of our denominational view was included as part of a recommendation entitled Sabbath Observance, passed by the 1969 Autumn Council. The statement said: "The general practice of the Seventh-day Adventist churches is to do Ingathering on days other than the Sabbath. Although the Ingathering plan can be organized so as to bring many spiritual benefits both to solicitor and donor, the preferable course is to do the solicitation outside of the Sabbath hours." This action, incidentally, was taken not by NADCA (the North American Division Committee on Administration), but by the council as a whole, acting on behalf of the world church. All the presidents of the world divisions were present except for one who was ill.

Rooted in Sound Reasons

The denominational position on this question is, of course, rooted in sound reasons. A number of these reasons, suggested by members of the General Conference Lay Activities Department staff, may be summarized as follows:

1. Sabbath solicitation has the appearance of commercialism. Though we ourselves may understand that what we are doing is missionary work, many of those whom we solicit look upon it strictly as business. They consider all solicitors as salesmen. Many donors, as is well known, consider their gifts as advertising, and charge them to their advertising account.

2. Ingathering solicitation is considered by the general

public as a financial campaign much like the Community Chest or United Givers drives. It is not considered missionary work. Many look upon financial campaigning as difficult, onerous work. Donors often pass comments such as "I know it's hard work. I help out in the Community Chest and March of Dimes drives. These programs take a lot of time and hard work." Some of our non-Adventist friends, who know that we are strict about not working on the Sabbath, would find it difficult to reconcile Ingathering solicitation with strict Sabbathkeeping.

3. We must consider the influence that Sabbath solicitation has on non-Adventists. To the general public, Ingathering activities are a secular pursuit. For this reason Sabbath solicitation though "lawful" may not be "expedient" (see *Testimonies*, vol. 4, pp. 247-254).

4. Often the conversation connected with solicitation drifts toward secular themes. Either in the homes or in business establishments topics such as economic conditions, politics, or civic affairs capture the attention and conversation. During the six working days of the week topics of this kind may serve as icebreakers before one makes his direct appeal, and this is entirely appropriate, but on the Sabbath the discussion of secular topics is displeasing to the Lord (see *Testimonies*, vol. 2, p. 704; vol. 6, p. 360).

5. The presence of a Sabbathkeeper in a business district on Sabbath is objectionable because (a) the average observer is likely to think that the solicitor is shopping like everyone else, and (b) maintaining a Sabbath outlook is extremely difficult in an atmosphere where music is blaring and merchandise is displayed to attract attention.

Beyond this, of course, I think we need to keep in mind that today, when secularism is so powerful, it is imperative that we devote considerable time on Sabbath to feeding our souls. While Ingathering is an integral part of our denominational missionary program, unless each visit is conducted with soul winning in mind, the missionary quotient may be rather low. We are not to use the hours of the Sabbath for Ingathering simply because we are unwilling to appropriate our own time during the week for this purpose (see *Testimonies*, vol. 2, p. 702; vol. 4, pp. 247, 250).

Line of Distinction

Much is said in the writings of the Spirit of Prophecy about being careful to keep the Sabbath holy lest the sharp line of distinction that divides the church from the world be obscured. In *Testimonies*, volume 1, pages 531 and 532, Sister White says: "I was shown that there has been too much slackness in regard to the observance of the Sabbath. There has not been promptness to fulfill the secular duties within the six working days which God has given to man and carefulness not to infringe upon one hour of the holy, sacred time which He has reserved to Himself. . . . All who think that they are saving a little time, or advantaging themselves by infringing a little on the Lord's time, will meet with loss sooner or later. He cannot bless them as it would be His pleasure to do, for His name is dishonored by them, His precepts lightly esteemed. . . . God has given man six days in which to work for himself, but He has reserved one day in which He is to be specially honored." Other passages worth considering are *Testimonies*, volume 7, pages 106, 107; volume 6, p. 360; and *Counsels on Health*, pages 489 and 490.

The counsel that the church has given against doing Ingathering on the Sabbath is sound, I believe, especially when it applies to organized solicitation. As you know,

there is always much hustle and bustle, as well as loud talking, light conversation, and hilarity connected with organizing groups to solicit house to house or in business territory. All of this seems inappropriate on the Sabbath. Perhaps an individual working on his own in a quiet way may be able to carry forward a program of solicitation so spiritual that it would be above criticism, but this would be the exception rather than the rule.

We appreciate your concern about keeping the Sabbath holy. May God bless you in your efforts to share your faith and win souls for the kingdom. K. H. W.

THE ANATOMY OF DOUBT

Ever since the serpent succeeded in planting seeds of doubt in Eve's mind regarding God's integrity, men have been doubters. In our day, doubt in God and Christianity has burgeoned until even among Christians few have faith.

The attitude of doubt on the part of Christians has deprived them of blessings, a depth of faith, and achievements in Christian witnessing that, if experienced, would make them spiritual giants in the eyes of the world. But we are too frequently inclined to "believe our doubts, and doubt our beliefs, instead of believing our beliefs and doubting our doubts." Too often we are less ready to express reasons for our faith than for the doubts that weaken it.

Strictly speaking, there are two categories of doubt. There is the honest intellectual sort leading to a suspension of opinion because of a lack of knowledge. This doubt may start one upon a search for truth. And there is the more common kind, with which we are here concerned, which is a skepticism that seems to be less of the mind than of the heart. It springs from pride or cynicism, a bias of interest, or an attachment to opinions or practices that seem too attractive, or too adhesive, to be escaped.

The character of doubt is indicated by Satan's approach to Eve. He did not say God was not to be credited; he merely questioned whether He was. He did not candidly discuss the pros and cons. That would have been too damaging to his case. He simply planted a feeling of skepticism.

A Shadow Across Faith

So doubt is not outright unbelief. It is a deep shadow falling across faith. It is a condition in which one teeters between belief and unbelief, but tends toward the latter. And it is of such a nature that it anesthetizes the mind, weakens the heart, and inclines one to abandon the quest for truth.

The obvious result of doubt is a weakening of the whole Christian experience. For example, doubt lessens the strength of prayer.

James counsels him who lacks wisdom to ask God for it, but he goes on to say, "Let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind" (James 1:6, R.S.V.). As doubt hinders God in His desire to answer our prayers, so it impedes His working in our lives in other areas.

How, then, should we deal with doubt? As Christians we have determined that the weight of evidence demonstrates that God and His Word are true and reliable. We should therefore permit no doubts concerning them to weaken our faith. As Ellen G. White admonishes: "Avoid the first admission of doubt and unbelief."—*Our High Calling*, p. 26. Thus, doubt should be shown no courtesy. Curtly refuse it a hearing, quickly hustle it

through the door, and resolutely slam the door in its face.

Then we must live in an atmosphere of faith. In his book *Logic for Use*, Psychologist F. C. S. Schiller states that "action will inevitably react upon . . . belief" (page 173). Thus we must act faith, think faith, talk faith, and we will have faith.

T. A. D.

WHEN READING THE BIBLE MAY BE A POSITIVE INJURY

When America's schools opened this fall, many included in their curricula courses in religious studies, this despite the Supreme Court's ruling seven years ago putting restrictions on Bible reading and prayers in the nation's public schools.

In some schools religious issues are periodically incorporated as part of required social studies courses. In others "Religious Literature of the West" is taught by English-language teachers. Nearly 50 per cent of Nebraska's schools will follow a curriculum being developed from kindergarten through twelfth grade to be used in literature classes.

"Without inclusion of serious study of religion," argues Robert Spivey, chairman of the department of religion at Florida State University, "there are great gaps in social studies."

In the District of Columbia, religious instruction is being planned with a "character building" motive. Objecting to such a motive, Paul Olson, medievalist in the English department of the University of Nebraska, said, "Those who are wanting to build character usually are thinking in terms of some specific divine mandate for certain character qualities. Different religions think of the divine mandate in different ways. I wouldn't want anyone trying to do that to my child."

We do not wish to disparage sincere efforts to teach religion, but we are fearful of the effects of widespread school instruction by teachers ill prepared to teach in this area, worse yet, by teachers who have no respect for the Christian religion and no reverence for the Bible.

Expressing his fears as to the effects of teacher incompetence, Dr. Olson, chief editor of the religious curriculum prepared in Nebraska said, "If I knew what was being done with these books in some of the schools, I'm sure my hair would stand on end."

We are reminded of Ellen White's statement that in certain circumstances the reading of the Bible may result in positive injury:

"There is much reading of the Bible that is without profit, and in many cases a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubt; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct."—*Steps to Christ*, p. 110.

The teaching of the Bible by teachers who thus read the Bible similarly would strengthen skepticism on the part of the students.

God has devised a much better way of religious instruction—the church school. Seventh-day Adventists who send their children to public schools can draw little comfort from the fact that these schools teach religion. By strengthening skepticism, what is taught of religion in the framework of sociology or literature may effectively nullify the religious instruction in the home and in the church. Too much is at stake to take a chance.

D. F. N.

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.]

MORE IDENTIFICATION

The suggestion of identification pins (May 14) has some merit. We are living in an age when all of us are being numbered and carrying some card of identification.

An identification pin in some form, I believe, may prove to be another channel to identify us as a people. I would appreciate suggestions as to the type of design our members would desire. We may be surprised.

AL COSSETTA

Kansas City, Missouri

When I was cashier in one of our institutions I was supposed to give a discount to church members. If they didn't tell me they were members, how was I to know? The absence of jewelry and an honest look wasn't enough, and questions aroused suspicion in those who were not members. A small, inconspicuous pin, similar to the old MV pin, would have been a great help to me.

Since that time my husband and I have traveled extensively and have wished many times for a means to identify our brothers and sisters in lonely, faraway places. When we acquired a travel trailer, we painted "SDA" in two-inch black letters on the back of it, and we are sure the letters account for numerous waves and shouts from passing motorists. In the campgrounds our letters served us well, and in such distant places as Elko, Greenville, Malakwa, Dawson Creek, and Spruce Grove, and rest areas in between, we found lonely Adventists, former hometowners, and friendly comrades, for it is certainly true that "there are no strangers among the people of God." Our only problem is to recognize one another.

CHARLOTTE GARTON

Auburn, California

An identification pin would be very nice including the letters "SDA" and the figure 7 above and 10 below.

HARRY L. METZGER

Battle Creek, Michigan

RIGHTEOUSNESS AND PERFECTION

In a letter of December 11, 1969, righteousness by faith was discussed. The writer referred to perfectionism as "a most vicious delusion," condemned as "error" by Ellen G. White in *Early Writings*, page 101. Actually, what Ellen G. White condemns is not perfectionism, but "so-called perfectionism," just as Paul condemns "science falsely so called," and not science! After all, it was Mrs. White who wrote, "God requires perfection of His children."—*Christ's Object Lessons*, p. 315.

According to Webster, perfectionism is "that doctrine that a state of freedom from sin is attainable, or has been attained, in the earthly life."

The Scriptures often refer to man's "freedom from sin": "Being then made free from

sin," "Sin shall not have dominion over you," "The Spirit of life in Christ Jesus hath made me free from the law of sin."

The Spirit of Prophecy commenting on these scriptures says that even now "that spirit of life in Christ Jesus . . . sets men 'free from the law of sin and death'" (*The Desire of Ages*, pp. 209, 210). "The law of the Spirit of life works . . . freeing him [the believer] from sin's bondage and condemnation."—*The SDA Bible Commentary*, on Rom. 8:2.

"The divine Teacher says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Would Christ tantalize us by requiring of us an impossibility? Never, never! What an honor He confers upon us in urging us to be holy in our sphere, as the Father is holy in His sphere! He can enable us to do this, for He declares, 'All power is given unto me in heaven and in earth.' This unlimited power it is our privilege to claim."—*That I May Know Him*, p. 131.

Is all this "legalism"? Are we endeavoring to work out our own salvation by our own works and in our own strength? Far from it! We depend entirely on the grace of God. We are saved by grace through faith (Eph. 2:8). "Being justified by faith," we "receive abundance of grace and the gift of righteousness" (Rom. 5:1-17). "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work."—*Testimonies to Ministers*, p. 508. "His righteousness is imputed only to the obedient."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:31. This is what we mean by righteousness by faith!

MISS B. A. TERRY

Watford, England

REPENTANCE BEFORE PENTECOST

Our most urgent need is to cooperate with God to bring about a revival of true godliness. In the February 19 REVIEW there were at least two good articles that could bring this revival about. The articles, "Himself the Priest, Himself the Victim," and "No Pentecost Without Calvary," were good as far as they went, but seemed not to go far enough. They left out a vital part of true conversion and revival—the crucifying of self, the broken heart and contrite spirit, and the lifting of the cross and bearing the reproach.

After reading the title—"No Pentecost Without Calvary"—I thought the author surely would come to grips with the true issue behind the reception of the Holy Spirit, that is, a deep and thorough repentance by our leaders and ministers as well as by the church at large.

Will the remnant be filled, refreshed, perfected, and empowered without this humiliation and repentance? I think not. Would that Israel today should turn her eyes upon the cross and begin to understand what it will take to receive the Spirit!

JAMES VALENTINE

New York, New York

I especially wish to commend you for not hesitating to point out the dangers that have crept into our own churches as well as the so-called worldly ones ("Capitulation to Culture," Jan. 1, 1970). The liberal viewpoint is so widely accepted and as you have written, a church may prosper by all business stand-

ards and yet fail in spirituality. I am pleased that our local church has met its goals and has all bills paid and is starting a new year on a good note of business health; however, I cannot feel as encouraged about our spirituality. But you have not left us in despair.

You have suggested what can be done. You have given the admonition both to the church members and to the ministers in the pulpit and I, as a member, am determined to help other members, and our church as a whole, to reach up for real spirituality. I shall pray and search my own life so that I may be a channel to help our church.

BONNIE SNELL

Orlando, Florida

DRESS AND CHARACTER

To be sure, dress reform is only a minor part of the health reform message. But it is by no means a "trivial" part of character development. After reading *Testimonies*, volume 4, pages 628-648, could anyone consider dress a "trivial matter"?

LUELLA DOUB

Fresno, California

The articles instruct us, encourage us, keep us up to date on what is going on, and they also correct us. They help to make us steadfast Christians. May God bless you all and keep inspiring you to tell us what we need to know. There are great times of trouble ahead and we will need all the help that we can get.

ETHEL STAUCH

Laguna Hills, California

I greatly appreciate the articles entitled, "You, Your Clothes, and God." May the Lord bless our leaders as they endeavor to uphold the standards God has set for His people.

H. N. DAMON

Wildwood, Georgia

Could indifference to the principles and standards in our own lives and not following the guidance and instruction in the Bible and the Spirit of Prophecy writings in conducting the affairs of the church be the reasons that we are not winning more souls to the truth?

PRISCILLA MCNEILLY

Santa Monica, California

DANGER IN FLATTERY

R. R. Bietz's article on "How to Be Righteous" (Jan. 22) was truly excellent. We all can examine our own hearts to see how short we are in reaching God's standard.

To me, it seems we all like the praise of men. We like the approval of men more than the approval of God.

When I was in my teens someone praised me for something I had done. I felt pretty big about it. A dear church member said to me, "The angels remember only the good deeds we forget." When Jesus commends His children they will have forgotten all they did (Matt. 25:37). We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusation and condemnation. Thus he seeks to work the ruin of the soul.

NAME WITHHELD

Clarksville, Texas



Opening Doors to People

By MONTE SAHLIN

I DON'T know where I'm at or who's helping me," mumbled the gray-haired drunk. "It must be God."
"In a way it is, and if you'll just keep trusting in God, maybe we can help you find a way out of this whole mess," said the blonde-haired coed who stood next to a young minister patching up a nasty gash on the 50-year-old man's forehead.

Across the kitchen, a 23-year-old owner of a shiny, new B.A. in political science from Loma Linda University quickly prepared a simple meal for two hitchhikers he had picked up on nearby Interstate 10. In the next room, one group of teens huddled intently around a poster-sized "fold-out" entitled *The Man From Wayout*, telling the story of the life of Christ; another group chatted with an attractive young black woman who was explaining why she doesn't smoke.

It was a typical evening at the Ontario Adventist Community Task Force (ACT) crisis center. The couple giving first aid to the drunk, who had been found sprawled in his own blood on a main street, were Nancy Atkinson, a sophomore speech therapy major from Pacific Union College, and Warren Dale, project director. The chef was Bob Carr, and the anti-smoking hostess was Kathi Berry, a Loma Linda University coed.

Headquarters for the project is a 15-room two-story house, on loan from the Ontario, California, Seventh-day Adventist church. It functions as a community service center, halfway house for troubled youth, and offices and dormitory for the 12-member student missionary team that staffs the project.

The Ontario ACT project began early in June, 1970, after an invitation from Vern Carner, then pastor of the Ontario Seventh-day Adventist church, and other local Adventists to begin an ACT ministry there. "I am impressed by this program," says the new pastor, Robert Reiber, after inspecting the project. "I can't help being impressed by the faith of these young people!" Although not a department of the local congregation, the project is supported by the church.

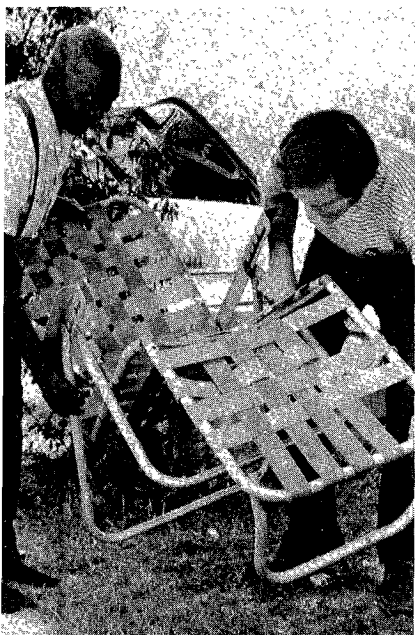


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Playing frisbee with restless youth (1), sharing life's adventures (2), or its simple comforts (3); or assisting a family with the "luxury" of a highchair (4) ACT relates to grateful people.

The summer program of the Ontario ACT project included a 24-hour telephone "Hotline" which provides counseling or crisis help. By dialing 983-8264 anyone who needs help or a sympathetic ear can find people who care. Four of the staff operate a day-care center for 250 youngsters five mornings a week in a facility provided by the city of Ontario.

Other ACT team members have planned and operated weekly educational field trips for children, four five-day summer camps in the mountains, two Five-Day Plans to Stop Smoking, health education exhibits in local shopping centers, a tutorial program for some 25 high school dropouts, a community survey reaching about 500 homes, a cooperative consumer information program with three other civic groups, and a family "fiesta" that brought out the mayor, city manager, and almost 800 hungry neighbors.

More than half of the team's time during the summer was spent in one-to-one witnessing. "The community services provide an entering wedge," says Dale. "The friendships made by helping people in trouble soon turn



and high school students; a free medical-dental clinic using the volunteer services of local Adventist physicians and dentists; a job-readiness training program; and a bigger thrust in the telephone "Hotline" and teen half-way house programs.

In order to make this all go, Dale and two others are going to take a year out of their schooling or careers, a young minister and his wife have agreed to live in the ACT center, and a contract is being signed with Loma Linda University to hire about 25 students part time to staff the programs.

Community reception has been fantastic! "The people have opened up their minds and hearts to us," says Dale. Interviews on local radio stations, a full front-page feature story in the local daily newspaper, the financial support of local merchants, and invitations to speak to 75 of the local civic clubs all testify to this.

"Most exciting," says Don Stacy, ACT coordinator for Loma Linda University Student Association, "is the fact that lives are being changed; people are giving their lives to Christ!" He told of how one young man approached him one evening in the ACT center and asked him point-blank, "How do I join your church?" He told of another family in which the father would soon join his wife and children as a member of the remnant church.

"The ACT movement is spreading across the nation," continued Stacy, a junior theology major at LLU. He explained three phases of the movement, all using the initials ACT, but with different names and roles. "The Adventist Collegiate Task Force is the original program. It consists of summer projects—teams of college students working during the summer vacation in a target community, using community service to prepare it for an in-depth evangelistic thrust by the local church during the fall and winter. Action for Christ Task Force is the title for beach evangelism and 'coffeehouse' programs. Adventist Community Task Force is the name given to permanent, year-round programs like the one in Ontario."

ACT programs are well under way at Walla Walla College, Atlantic Union College, Columbia Union College, Pacific Union College, and Andrews University, as well as Loma Linda University, where the program was created four years ago. "As this movement gains momentum across the nation, the eyes of every person involved turn to the Ontario Project," concluded Stacy. "Because this is a model project, here we are testing and developing modern tools that will add to the total evangelistic thrust of the church in every urban center around the world."

into Bible studies. But don't get me wrong! Our social action program isn't just a come-on or a hook to drag people into evangelistic meetings. Our helping activities are, in themselves, valid sermons-in-action about the love of God. We are just following the five-step ACT strategy spelled out by Mrs. White in *Christian Service*, p. 119:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

Adult Education

As the project's concerns turn from summer problems to more permanent community problems, getting under way are adult education classes in reading, math, black history, Chicano history, consumer awareness, sewing, cooking, and citizenship; a massive tutoring program to include a nightly study hall center and personalized educational help for the needs of more than 2,500 elementary



Being wanted starts with simple things.

A Visit to Our School at Peña Blanca, Honduras

By RUTH GRIFFIN

Recently, I spent some time in Honduras, helping to organize the library of our Centro Educacional Adventista (Adventist Educational Center), our coeducational boarding school at Peña Blanca.

In 1968 one of the thirteenth Sabbath overflow offerings was to provide funds for a boys' and a girls' dormitory at the school. Construction has begun, but there is not sufficient money to complete them. Consequently, the students are still in the rat-ridden old building. The boys say they have trouble sleeping at night as the rats are so noisy. One of the girls was complaining while I was there that her lesson, written the evening before, had been eaten by rats. In some cases six students occupy a room about 9 by 12 feet.

My special interest, the school library, consisted of a boarded enclosure about 9 by 16 feet. When it rains hard, one stands in a corner for partial shelter. Most of the 1,500 books are old and many of them are in very poor condition.

Sabbath services are held in the basement of the boys' dormitory. The space is small and at times some must stand. But the eagerness and attentiveness of the students are remarkable as they sit on their board benches. Each part of the program is followed by a vigorous "amen" spoken in unison by all the students. The singing—could any voices be sweeter or more sincere?—seemed to permeate the loosely boarded walls until the very angels must wish to carry the songs upward to the courts of heaven.

During my visit to Honduras I had the experience of worshiping with some of our believers in various places. One of the services was held in a native hut on the top of a mountain a few miles from the school. The man and woman who called this place "home" were surrounded by 12 children and a few neighbors. There were no chairs in the room but a board had been provided for us to sit on.

While Elden Ford, our leader at the school, discussed the Sabbath school lesson in Spanish for the older folk, his wife, Venessa, and I went with the children. The stories and pictures fascinated them.

One of the men brought me a child's chair. However, one of the legs was shorter than the others, and sitting on the side of the hill in the mud required some concentration. During the service following Sabbath school the men interrupted frequently to ask questions. How eager they were to learn more from the Bible.

During another Sabbath I visited the orphanage that we operate. In the chapel were about 80 little orphans. I

had met some of these little ones previously in their school on the hill where Venessa Ford is teacher. Some of them had just come to the orphanage and they were starving. They had large stomachs and their arms and legs were unbelievably thin. Some children had legs so thin that they could not stand on them. Some had sores and peeling skin caused by malnutrition. What a sight! But these little ones seemed content sitting in church with an adult who appeared to care. Just before I left Honduras I heard that there wasn't sufficient food at the orphanage to feed the children the following day. Dr. Stephen Youngberg, a self-supporting doctor, is attempting much, but he has burdens.

During my last Sabbath in Honduras I attended services in a neat little church building at San Antonio de Cortez. The head elder's name was Francisco. Some months prior Francisco had started studying the Bible. Then he discovered that the Lord blessed and sanctified the seventh day. At once he and his family started observing it, wondering if there was anyone else in the world who had made a similar discovery. He finally learned about the Adventists at the Centro Educacional Adventista; but in the meantime he had shared his beliefs. And before long, with various people giving and working, the small church was built. The Sabbath I was there Pastor Ford presented baptismal certificates, about 20 of them. The vigorous "amens" attested to the new members' gratefulness to the Lord.

Honduras is Spanish for "depths." The name was given by Christopher Columbus because of the deep water around that country's shores.

Pray that our workers and laymen in Honduras, as they "fish" for souls in those "depths," may catch many that are acceptable to the Master Fisherman.



Forty-two Polish Youth Baptized Following Meetings

Forty-two Polish young people were baptized in the sea at Sarbinowo, Poland, on July 25. Three of them are shown being baptized. Four hundred church members witnessed the event, besides scores of onlookers who were seeing a baptism by immersion for the first time. The baptism climaxed a camping season held for the youth of the three Polish conferences. Prior to the baptism a special youth service had been held in the newly dedicated church at Konikowo-Koszalin, during which many surrendered to Christ for the first time.

Another youth meeting was held about the same time at Skoczów, near the Czechoslovakian border. Young people from both Poland and Czechoslovakia participated in services held in an ancient mountain hide-out at Rownica where Protestant believers used to come together clandestinely for worship and communion.

Responding to an appeal by Paul Sundquist, Northern European Division youth leader, hundreds of young people came forward to dedicate themselves for service to the cause of God.

PAUL SUNDQUIST

MV Secretary, Northern European Division

PAKISTAN:



Malik Aman, the Moslem truck driver whose leg was saved at the Karachi SDA hospital.

Pakistani Truck Driver Grateful for Saved Leg

Malik Aman, a 47-year-old Moslem truck driver, had an accident at Bhawalpur, Pakistan, while driving a loaded truck from Rawalpindi to Karachi. As a result, he sustained a very badly mangled lower right leg. He was admitted to the Civil Hospital in Bhawalpur where he developed gas gangrene. The surgeons decided that the only solution was to amputate.

When Mr. Malik heard this, he sent a telegram to his brothers at Karachi. Immediately they hurried to Bhawalpur, 500 miles away, reaching their brother only moments before surgery was to begin. They refused to consent to the amputation.

"We will take you to the Seventh-day Adventist hospital in Karachi," they told their brother.

The local puffiness, discoloration, pain, and a thin, foul-smelling exudate, accompanied by fever, told the doctors at the Karachi Hospital that gas gangrene bacillus was indeed present. Because this organism is highly contagious and very deadly, Mr. Malik was isolated in a private room. In the operating room the next morning, the dead tissue and slough were removed and the wound cleaned. Special antibiotics were given to reduce the infection. Then the patient

was returned to the room where the nursing staff continued the treatment.

Perhaps the responsibility was accepted with some reluctance as we considered the long hours and the effort demanded by the special treatments. The apparent hopeless condition of the emaciated leg hardly seemed worth the effort.

But the treatments were given. Three times a day special dressings were applied. It was a trying experience for both patient and the staff, for each dressing change required three staff members and took an hour's time. The offensive smell, coupled with the sight of the raw and badly decomposed limb, made it a job that only the stronger members of our staff were capable of tackling.

We all marveled at the fortitude shown by Mr. Malik as he faced the ordeal three times a day. He would grit his teeth, clutch the bed railing, and suffer without sound or sedation.

For one month we continued daily treatment. And each day when the doctor examined him, Mr. Malik would scan his face hopefully. The same question was in his mind and ours: Would the leg eventually have to be amputated or would he be able to walk again?

Mr. Malik's courageous attitude elevated our spirits and we in turn did our best to make him as comfortable as possible. Gradually the answer to our prayers became evident as healing granulations appeared on the wound. Then the time came when the patient was well enough to be transferred to a general ward. Now simpler dressings were applied only twice a day.

After a month's treatment the leg was ready for skin grafting. Again our prayers were answered, for all the grafts took well, and gradually the wound filled in and healed. The two legs did not match one another as the thin right one was about half the size of the left. Nevertheless, it did look like a leg again and Mr. Malik was thrilled. With a pair of crutches he could get around once more. Soon he was ready to be discharged.

At the time of discharge, Mr. Malik said, "What has happened to my leg is a miracle. I believe that in this hospital people are working with the spirit of dedication and devotion. I am sure the hand of God is watching over the work in this place. I am very proud of this hospital and I pray God will pour His blessings abundantly upon it."

He continued, "I will go back to the doctor who had decided to amputate my leg and show him how God works through His men. I will give my story to newspapers and magazines. I will go home and tell everybody about the Seventh-day Adventist hospital in Karachi."

A grateful Mr. Malik was discharged from the hospital after ten weeks of treatment, on May 17, 1970. With the aid of a cane he was able to get about. As the weeks go by the healing process will continue and he will have normal use of his leg again.

ANNABELLE OSTREM
Student Missionary

PHILIPPINES:

SDA Barrio Captain Lives His Religion

Among 13 persons baptized recently at Butong Beach, Iloilo, Philippines, was the barrio (village) captain of Namucon, Iloilo. His baptism was the direct result of the work of the Southern Iloilo Lay Activities Association.

Before he was baptized he was harassed by his relatives and influential men in the barrio. After his baptism top leaders of the community urged him to participate in unchristian activities.

Although subjected to ridicule and humiliation by his friends in high office, he kept his poise. During a court altercation between two of his villagers, he asked permission of the judge to try to reconcile the two men outside the courtroom. Placing his arms around them, he persuaded them to settle the case in a Christian manner. Because of this demonstration of his Christianity, the two former enemies became friends. One of them followed his barrio captain into the Seventh-day Adventist Church.

Both the captain and his first convert are visiting the homes in the barrio and giving Bible studies to those interested.

FEDELINDO C. JAMANDRE
President, Southern Iloilo Lay Activities Association



Flying Dentist Honored in Korea

Dr. Robert W. Allen, dentist at the Seoul Adventist Hospital, was presented with a trophy and citation from the Ministry of Health and Social Affairs in recognition of his work for the people of Korea at the annual meeting of the Korean Dental Association recently. Dr. Allen, the pilot and chief clinician of the amphibious airplane donated to the Korean Union by the Quiet Hour radio program, directs the medical evangelism program among the islands of Korea.

J. R. WAHLEN, D.D.S.
Seoul Adventist Hospital

Voice of Prophecy Expands Its Radio and Literature Ministry

By HERBERT FORD

It was an icy night in Virginia. Heavy winds raked the car as it sped along in the darkness. Then the tires began to skid on the ice-covered highway . . .

Let Mrs. Mildred G. Patterson, of Ware Neck, Virginia, tell the story:

"It was a terrible winter night, and I turned on the radio of my car to get the news. I was working as a key-punch operator at Fort Eustis, 28 miles from my home, and I often turned the car radio on as company during the long drive to work, but usually I turned it off again quickly because the music and programs were so shallow and noisy.

"The road was covered with ice. When I felt the car skidding, I prayed no one would attempt to pass me. Just then, on the radio, I heard Pastor Richards' voice saying, 'Have faith, dear friend, in God.' It so impressed me I've been listening in ever since.

"My faith has increased as I have studied the Voice of Prophecy Bible lessons. I am so thrilled with these lessons I keep them in a loose-leaf binder so I can gain greater faith by referring to them regularly."

What a wonderful instrument is this electronic marvel we call radiol! Its ethereal fingers reach into the coldest night, the hottest day, the dimmest alley, and the brightest arena. It is nonselective, its message being heard in the corner beer bar just as plainly as at the breakfast table of the most pious Christian.

We praise God that the Voice of Prop-

hecy is reaching people everywhere with the saving messages of heaven. Owners and operators of bars are, indeed, in the Voice of Prophecy listening family. So are nuns, priests, and monks, and circus performers, motel operators, commercial airline pilots, prison inmates, and country-western recording stars.

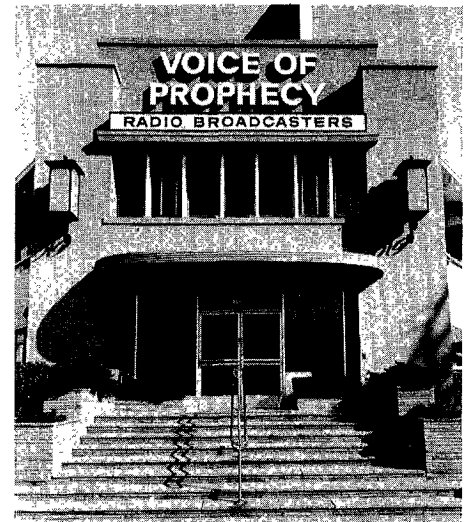
Your Voice of Prophecy is expanding its witness for Christ as we come to the time of the annual Voice of Prophecy Offering Day, October 10. Never in the history of your church's radio broadcast have such large plans been made and implemented to quickly complete the gospel commission.

Top priority is being given at Voice of Prophecy headquarters to increasing the percentage of all income for the purchase of radio broadcast time. Giant powerhouse radio stations with the largest listening audiences are being sought to present gospel messages, not just once a week, but *every day!*

New Bible courses are being prepared. Old Bible courses are being revised and given a contemporary look. Entire sections of the Voice of Prophecy headquarters are being changed or moved, or both, to speed up the flow of work.

A computer center now allows your Voice of Prophecy to rapidly handle many thousands of names, and 250,000 persons are being contacted monthly through the printed ministry using this efficient tool.

In short, your Voice of Prophecy has telescoped the work of about ten normal years into one short year—this inaugural



Voice of Prophecy headquarters, Glendale, California, has a staff of 165 workers.

year of the 1970's—so it can be "tooled up" to effectively minister to the millions we believe shall inquire about the way to heaven in the days just ahead.

Jesus is coming *very soon*. Knowing that in these end days of earthly history thousands will seek out the way of truth where today only relatively few inquire, your Voice of Prophecy wants to be ready for that time. This is why we are so intent on preparing now, *before* such unprecedented interest comes.

Even today, though, thousands are seeking the way to salvation through the Voice of Prophecy. Nearly 80,000 Bible lessons are graded each month in the Bible schools. Hundreds are baptized each month, and a potential radio audience of more than 61 million persons in North America alone can hear the weekly and daily messages of the broadcast.

Through its three avenues of outreach—the radio broadcasts, the Bible schools, and the new evangelistic association—the Voice of Prophecy is searching for men and women, boys and girls, who want a better way of life, even an eternal one.

On October 10 every Seventh-day Adventist can say, "I believe in this great soul-winning program. I second the motion to prepare for the great days just ahead." That message will become loud and clear to the workers at your Voice of Prophecy through your unprecedented, sacrificial giving on October 10.

"Whatever is commanded by the God of heaven, let it be diligently done," we read in Ezra 7:23. We believe God commands that we move forward in a mighty way at the Voice of Prophecy. And by His grace and with the support of every Seventh-day Adventist on October 10—Voice of Prophecy Offering Day—it shall be diligently done!

Like Mrs. Patterson that lonely, icy night in Virginia when her car went out of control, millions of persons seek a way out of the long skid of confusion and frustration of today's life. They need to hear those words, "Have faith, dear friend, in God." Let radio reach them for *you* through *your* Voice of Prophecy.



More than 70,000 Bible lessons are graded monthly in the VOP's correspondence schools.

Committee Gives Study to Nursing Education

A committee meeting September 21 and 22, gave study to (1) the paucity of qualified Seventh-day Adventist nurses to man the ever-increasing number of medical institutions in the North American Division and (2) the high costs of operating nursing programs in Seventh-day Adventist colleges.

In some instances less than 50 per cent of the personnel in the church's medical institutions are Seventh-day Adventist nurses.

Included in the study group were representatives from our educational institutions that are presently involved in the education of nurses.

The question of career mobility in nursing was an important item on the agenda. Such mobility, often referred to as the ladder concept, is presently under discussion in nursing circles. It embodies the idea of opening the way for the LPN to make a smoother transition into a two-year associate program in nursing finally ending with a baccalaureate degree. Just how feasible and educationally sound such a stepping-stone approach would be, was given close scrutiny by the committee.

The recommendations of the group regarding (1) meeting the problem of the shortage of nursing educational personnel, (2) the ladder concept, and (3) the possibility of consolidating some of our nursing-education programs have been forwarded to the Department of Education of the General Conference for implementation.

CHARLES B. HIRSCH
Secretary, GC Department of Education



Melvin Brass, principal, Oak Park Academy (Iowa), from Campion Academy (Colorado).

B. D. Fickess, treasurer, Oak Park Academy, from nondenominational work.

S. R. Jayne, president (Southern New England), formerly secretary (Northern California).

Chester Shumaker, publishing secretary (Iowa), from same position (Greater New York).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Dr. Peter Miller, to serve in a relief capacity at the Penang Hospital, Malaysia, Mrs. Miller and two children, left Sydney, July 1.

H. F. Rampton, to serve as associate secretary in the General Conference Sabbath School Department, and Mrs. Rampton, sailed from Sydney, July 20.

Miss D. I. Carruthers, to connect with the nursing staff of the Hatzfeldhaven Hansenide



Trans-Africa Bids Farewell to Former Secretary

Merle L. Mills, Trans-Africa Division president, bids farewell to M. E. Lind during a banquet given for the Linds on August 11. Elder Lind, former Trans-Africa Division secretary, was elected president of the new Afro-Mideast Division during the General Conference session. Mrs. Mills (center left) and Mrs. Lind look on.

Elder Lind, whose home was originally Bergen, Norway, has served in Africa for 25 years. The background shows the table décor in the form of a Viking sailing ship.

ALVIN E. COOK
Public Relations Secretary
Trans-Africa Division

Colony near Madang, New Guinea, left Adelaide, South Australia, July 31.

North American Division

Robert R. Drachenberg (SMC '55; RPC '45), to be auditor of the Inter-American Division, Mrs. Drachenberg, nee Rachel Fischer (RPC '43), and two children, of Hinsdale, Illinois, left Chicago, Illinois, June 24, for Miami.

Robert F. Chapman (WWC '69), to be plant superintendent Mwami Hospital, Zambia, Mrs. Chapman, nee Juliana Ramon Berdejo (Colegio de San Vicente De Paulo '47), and two children, of Healdsburg, California, left Seattle, Washington, June 28.

Mrs. C. Albert Bradley, nee Mary Ann Brewer (SCJC '29; PUC '39), to teach in Malumulo College, Makwasa, Malawi, of Pinole, California, left Washington, D.C., July 5.

Jacqueline D. Darrell (attended Newbold College; took nurse's course; midwifery '63), to serve as nurse and midwife in Ile-Ife Hospital, Western Nigeria, of Bermuda, left Bermuda, July 28.

Connie M. Beebe (attended LLU '66-'67; SUC '69), to be elementary teacher for Southeast Asia Union Mission, Bangkok, Thailand, of Keene, Texas, left San Francisco, California, August 2.

Jos. C. Johannes, M.D. (PUC '23; LLU '28), returning as physician Bandung Mission Hospital, Java, Indonesia, of Burbank, California, left Los Angeles, California, August 2. He will work in Saigon while awaiting his visa for Indonesia.

Willard D. Jemson (WWC '35; Boston University '54) returning as manager of the Philippine Publishing House, Manila, P.I., and Mrs. Jemson, nee Ruby Gish (WWC '29), left Los Angeles, California, August 3.

Ralph Edward Gleffe, M.D. (PUC '48; LLU '50), to be physician and medical direc-

tor Princess Margaret Hospital, Curaçao, Netherlands Antilles, and Mrs. Gleffe, nee Alice Maybelle McFarren (attended Lodi Academy '34-'35), of Yuba City, California, left Miami, Florida, August 3.

G. George John Unger (Queen's & McMaster Universities '64), returning as principal, Overseas School, Beirut, Lebanon, Mrs. Unger, nee Frances Ellen Chamberlain (UC '49), and three children, left New York City, August 5.

Howard H. Mattison (attended SWUC; UC '46; SDATS '53), to be Bible teacher Solusi College, Bulawayo, Rhodesia, and Mrs. Mattison, nee Evangeline Green (SWUC '29), of Mena, Arkansas, left New York City, August 5.

Ronald D. Hartman, M.D. (AUC '66; LLU School of Medicine '69), to be physician at Andrews Memorial Hospital, Kingston, Jamaica, Mrs. Hartman, nee Glee Adell Canada (WWC '65), of Dayton, Ohio, and son, left Miami, Florida, August 6.

Lloyd Allan Willis (Avondale College '61), returning as teacher for Spicer Memorial College, Poona, India, left from Los Angeles, California, August 6. Mrs. Willis, nee Edith Mae Bradbury (Avondale College '59, '61), and three children left San Francisco, California, June 9, to visit relatives in Australia en route to India.

Clyde E. Ondrizek (AU '66), returning as normal director, Lower Gwelo College, Gwelo, Rhodesia, Mrs. Ondrizek, nee Lottie Mae Wilkin (CUC '56), and two children, left New York City, August 9.

Lola Marie Genton (SMC '54), to be elementary teacher, Bangkok, Thailand, of Fort Lauderdale, Florida, left Los Angeles, California, August 10.

Vernon Leroy Bretsch (Mt. Ellis Academy '46; attended Twin City Junior Academy one
(Continued on page 24)

Atlantic Union

† Harold W. Baptiste, White Plains church pastor; Robert C. Connor, Nyack, New York, pastor; John T. Grayson, Springfield Gardens church pastor; Dudley A. Thorne, Faith church, Hartford, Connecticut, pastor; Eugene I. Virgil, Hempstead Temple and Bethany churches of Long Island pastor; and Emerson C. Whidbee, superintendent of education, Northeastern Conference, were ordained at Victory Lake Camp during camp meeting. C. E. Dudley, South Central Conference president; W. M. Starks, General Conference stewardship secretary; R. H. Carter, Northeastern Conference secretary; G. R. Earle, Northeastern Conference president; T. D. Wilson; and J. T. Grayson participated.

† Mr. and Mrs. Harry Montello have joined the office staff of the Greater New York Conference. Mr. Montello will be in charge of custodial services, and Mrs. Montello will be an educational department office secretary.

† Forty-two seniors participated in the summer graduation exercises held at Atlantic Union College, August 21-23. Two received the A.S. degree, 13 the B.A. degree, and 27 the B.S. degree.

† Four interns, Kenneth Burrill, Donald Bush, Fredrick Schmid, and Howard Fish, are joining the ministerial force in Northern New England Conference.

† The Lawrence, Massachusetts, health and welfare workers were commended recently for their assistance in community emergencies, reports Ricardo Zorilla, local Adventist church temperance secretary. At their yearly banquet the Lawrence chapter of the American Red Cross awarded the workers with a plaque and thanked them for their interest in humanity and their dedication in helping their fellow men.

EMMA KIRK, *Correspondent*

Canadian Union

Good Health Emphasized at B.C. Camp Meeting

Physical fitness, as well as spiritual fitness, was emphasized this year at the camp meeting held at Hope, British Columbia. The program took place every day except Sabbath, beginning at 6:00 A.M., with as many as 50 people walking, jogging, and running. A physical-fitness-testing program was conducted, beginning at 8:30 A.M. and continuing until 5:00 P.M. Dr. Charles Thomas, of Loma Linda University, conducted this part of the program. Dr. Albert Sanchez, also from the university, presented the nutritional aspects of health.



Dr. Lloyd Miller takes a breathing-obstruction test while Dr. Reuben Matiko looks on.

Included in the test was a blood-pressure examination, a skin-fold test, right and left hand measurement, and the breath-obstruction test. Then, following a sprint on a treadmill, each person was tested by an electrocardiograph machine, which recorded his response to the exercise. Following an interview with Dr. Thomas, a personalized physical-fitness program was outlined. Reports of the tests are being kept on file for comparison at a later date.

WENDELL K. DANIELSON, D.D.S.
Health Secretary
British Columbia Conference

Central Union

† Twelve were baptized following a series of meetings conducted by Carlton Dyer, Kansas Conference evangelist, and Robert J. Furst, church pastor, in the new Arkansas City, Kansas, church. This is the first series of meetings held in Arkansas City in a number of years.

† Summer camps at Camp Heritage, the Missouri Conference youth camp, were the largest ever held in the conference. Some 55 teen-agers and 126 juniors were enrolled.

† The Colorado Conference held its tenth annual friendship camp this year with more than 1,000 children attending. The children, who varied in ages from ten to 13, were selected and brought to the camp by county welfare workers. Youth attended from all over the State of Colorado, but the largest number was from the eastern-slope counties and plains.

† The Northside Seventh-day Adventist church, St. Louis, Missouri, was dedicated on July 11. It was built while Harold Brewer was the pastor, following meetings held in the area by E. E. Cleveland. H. W. Kibble, Jr., is the present pastor.

† Missouri Conference literature evangelists met recently at the conference camp for a weekend retreat. W. J. Hackett, vice-president of the General Conference, was the Sabbath speaker.

† The medical personnel of the Missouri Conference met at the conference youth camp for the annual medical retreat recently. Dr. Roy Jutzy, a cardiologist on the Loma Linda heart team, was the featured speaker.

† Twenty-three graduated from the 1970 class of practical nursing at Porter Memorial Hospital on September 17. Graduation services were held in the Denver South Seventh-day Adventist church.

† Six persons took their stand during evangelistic meetings held by C. Ray Wyatt in the Upton, Wyoming, church. There are 16 Adventists in this town of about 1,000.

† Lowell G. Dunston, pastor of the Fremont district; Ronald E. Whitney, pastor of the Hemingford district; and David M. Villemain, pastor of the McCook district; were ordained at the Nebraska camp meeting August 1.

CLARA ANDERSON, *Correspondent*

Columbia Union



Three Men Ordained at Pittsburgh Camp Meeting

Three men were ordained during the recent weekend camp meeting at Pittsburgh, Pennsylvania. Standing with their wives (left to right) are: Hubert Morgan, Johnstown - Indiana - Somerset district; Larry Engel, Washington-Uniontown district; Merle Whitney, Pottstown-Royersford district. O. D. Wright, Pennsylvania Conference president; Cree Sandefur, Columbia Union Conference president; and Fordyce Detamore, Voice of Prophecy evangelist, participated in the ordination service.

LOUIS CANOSA
PR Secretary
Pennsylvania Conference

† The Chesapeake Conference organized its forty-seventh church with the establishment recently of a new congregation at Highland View Academy, Hagerstown, Maryland.

† The West Virginia Conference has passed the 1,900 mark in constituent membership. Tithe income has increased

by 11.5 per cent in the past year. Baptisms are expected to exceed 11 per cent of membership. A new school is opening this fall at Wheeling.

✦ A good neighbor camp, attended by 159 non-Adventist boys and girls from underprivileged homes and pastored by a local Baptist minister, was held recently at the Blue Ridge Youth Camp, Virginia.

✦ Consecration services were held recently for the new 340-seat Lansdale, Pennsylvania, church.

✦ Sixty-five students were granted Associate in Science degrees at the second graduating ceremony of Kettering College of Medical Arts, Kettering, Ohio.

✦ Opening ceremonies were held recently for the new Thornbury Seventh-day Adventist consolidated elementary school building in West Chester, Pennsylvania. The school is operated jointly by the Pennsylvania and Allegheny East conferences.

✦ Seven young women of Calvary church, Newport News, Virginia, have volunteered to serve in the Candy Striper program of the city's Whitaker Memorial Hospital.

✦ The tri-conference teachers' convention for Ohio, Pennsylvania, and West Virginia was held at Columbia Union College, Takoma Park, Maryland, recently. Speakers were George Akers, president of the college; Robert Schwindt, psychology professor; and Robert DeLozier, assistant professor of the Bureau of Educational Research and Service Consultant on nongraded education for the Univer-

sity of Tennessee. Workshops were held on ungradedness, mathematics, and audio-visual aids.

✦ Eighty-eight Kettering city teen-agers, both boys and girls, gave up part of their summer vacations to devote a total of nearly 4,000 hours of volunteer service to Kettering Memorial Hospital, Kettering, Ohio.

MORTEN JUBERG, *Correspondent*



Ordination in Indiana

Frank Kuntz was ordained on Sabbath, July 4, at the Indiana camp meeting. Those participating in the service were (left to right): Carl Guenther, associate secretary, General Conference Lay Activities Department; Theodore Carcich, a General Conference vice-president; Elder and Mrs. Frank Kuntz; Mrs. Barbara Dale; Robert Dale, president of the Indiana Conference; and Francis Wernick, Lake Union Conference president.

M. DONOVAN OSWALD
PR Secretary
Indiana Conference

ing English as an alternative to serving in the armed forces.

✦ A "working trip" to Chicago, led by conference youth leader, Robert Kloosterhuis, was made by Illinois youth during their camp meeting this summer. They observed the work of the Chicago Southern Center, Old Town, and the Moody Bible Institute. In Old Town they made contacts with youthful dropouts. They also helped sort and pack food and clothing, which the Southern Center distributes to indigent newcomers to the city.

✦ Community service centers are on the increase in Michigan. The Lake City church has construction plans under way, and the Warren church members are renovating their center.

✦ Hinsdale Sanitarium and Hospital has appointed Roy Wightman as coordinator of community services. With the title of assistant administrator for health education and rehabilitation, Wightman will oversee the Five-Day Plan, the free glaucoma clinic, the expectant parents' classes, and the slim-line weight-control program. He hopes to establish other programs in the area of drug abuse, coronary risk, and physical fitness. He holds a Master's degree in public health from Loma Linda University.

✦ Cedar Lake Academy students have a new cafeteria-laundry service building complex to serve them this new school year. A new bake-and-serve building and a new greenhouse are also being completed.

✦ Michigan ministers' wives have formed a chapter of the Shepherdess movement sponsored by the General Conference Ministerial Association. President is Mrs. George Coffen, of Battle Creek. Other officers are Mrs. Jason Prest, of Marion, vice-president; and Mrs. Benjamin Butherus, of Lansing, secretary.

GORDON ENGEN, *Correspondent*



✦ Some 400 Lake Union literature evangelists held their annual institute on the Wisconsin Conference campgrounds near Portage recently. With prospects of reaching \$1.8 million in sales in 1970, they set their 1971 goal at \$2 million, reported J. W. Proctor, union publishing secretary.

✦ Nineteen new members were added to the Rock Falls, Illinois, church recently following a series of meetings conducted by V. W. Esquilla. Assisting him were L. J. Marsa, pastor, and Edwin and Deiores Swan, music director and pianist.

✦ The new Pontiac, Michigan, Southside Seventh-day Adventist church was officially opened this summer.

✦ Tom Gammon, graduate of Andrews University, has volunteered to spend two years in Da Nang, South Vietnam, teach-



Three Ordained at New Jersey Camp Meeting

Three men were ordained at the New Jersey camp meeting held at Tranquility recently. From left are: Edwin Glenz, publishing secretary, New Jersey Conference; Juan Chavez, pastor, Hoboken Spanish church; and Robert L. Dunn, Tranquility church pastor and Garden State Academy Bible teacher. Each ordinee is shown with his wife.

Martin Kemmerer, General Conference undertreasurer; Columbia Union Conference president Cree Sandefur; Columbia Union College president George Akers; New Jersey Conference president W. B. Quigley; and Roland Hegstad, *Liberty* editor, participated in the service.

JACK MARTZ
PR Secretary, New Jersey Conference



Seven Ordained at Oregon Camp Meeting

Seven were ordained at the Oregon camp meeting held in Portland this summer. Above (from left) with their wives, are: James Kilmer, Newport district pastor; Tom Calkins, Oregon public affairs associate; Ray Erwin, Bible instructor and associate pastor, Columbia Academy. Below (from left) with their wives, are: Ed Sanders, Bible instructor and associate pastor, Portland Union Academy; Larry Roth, McMinnville district pastor; Lyle Griffin, principal, Milo Academy; and Walt Meske, principal, Laurelwood Academy. Local, union, and General Conference officials officiated at the service.

D. G. MATTHEWS
PR Secretary, Oregon Conference



Northern Union

✦ The Northbrook Seventh-day Adventist church in Minneapolis sponsored a vegetarian food booth entitled "Tomorrow's Food Today" at the Minnesota State Fair, August 29 to September 7. Meals were served to the public.

✦ The Council Bluffs, Iowa, church featured Smoking Sally at the West Pottawattamie County Fair recently. Many pieces of literature on drugs were distributed. So many requested help with smoking problems that a Five-Day Plan will be held in a few weeks. I. E. Schultz is the Council Bluffs pastor.

✦ Ninety-seven boys and girls from Minnesota attended the annual friendship camp conducted at North Star Camp

August 2 to 6. Norman Haas, Minnesota Conference MV secretary, was director of the camp.

✦ A new Glaston 14-foot boat with a 60-h.p. Johnson outboard motor has been purchased for the Northern Lights Camp, which is located on Lake Metigoshe near the Peace Gardens in North Dakota.

✦ Thirteen young people were baptized at the North Dakota junior camp this summer. Clifford Haffner, R. E. Janssen, and W. J. Neptune officiated.

✦ The lay activities and Sabbath school departments of the Rochester, Minnesota, church sponsored a booth at the Olmsted County Fair, August 4-9. Some 7,400 pieces of literature were given away.

✦ Enrollment at the Bismark, North Dakota, church school has increased by 60 per cent this year.

L. H. NETTEBURG, Correspondent

Pacific Union

✦ A new 300-member Spanish church has been organized at La Sierra, California.

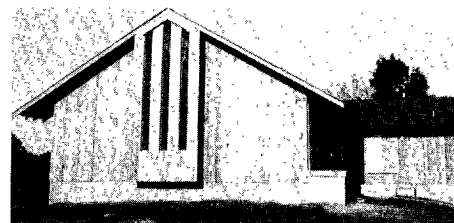
✦ More than 300 Spanish-speaking Adventists in Arizona met at the church conference grounds in Prescott for their first camp meeting last August.

✦ A summer Vacation Bible School was held by students and staff from the Holbrook, Arizona, Indian Mission School in Chinle, Arizona, recently. Although there are no Adventist young people and only two church families in the community, 30 youth enrolled.

✦ The Spanish church of San Jose, Central California, held three Vacation Bible Schools this summer. There was a total enrollment of 701 children—607 of whom were non-Adventist. As many as 58 laymen worked with C. S. Bendrell, the pastor, in the projects. Two of the three schools were held at night in areas where branch Sabbath schools have been conducted. The church regularly conducts six branch Sabbath schools, with a weekly attendance of 200. Last year there were 30 baptisms as a result of VBS evangelism.

✦ More than 150 persons were baptized early in September by E. E. Cleveland during his Oakland crusade. Other baptisms were held throughout September. A mobile medical van, used in connection with the meetings, visited poverty areas of Oakland and Richmond. The van was staffed by volunteer Adventist doctors and nurses and was featured on TV, during which Elder Cleveland showed Dr. James T. Alexander, of Ukiah, treating patients in the van. Nearly 500 boxes of food were distributed.

SHIRLEY BURTON, Correspondent



White House, Tennessee, Church Dedicated

The White House, Tennessee, church was dedicated recently. The building, which seats 185, was built and paid for in just seven months by its congregation of 37, under the leadership of Miles Coon.

Kimber D. Johnson, Kentucky-Tennessee Conference president; A. J. Iseminger, conference director of stewardship and development; and R. R. Johnson, conference evangelism coordinator, participated in the dedication service.

GEORGE YOST
PR Secretary
Kentucky-Tennessee Conference

Southern Union

† The Gulfport, Mississippi, district was the first in the Alabama-Mississippi Conference to reach and surpass their 1971 Silver Vanguard Ingathering goal. The district pastor is P. W. Wilson.

† Nearly 50 families participated in the medical-dental retreat sponsored by the Georgia-Cumberland Conference at Camp Cumby-Gay, August 21-23. Frank Holbrook, of Southern Missionary College, was guest speaker.

† Eighteen persons were baptized in Greeneville, Tennessee, at the conclusion of recent evangelistic meetings held by the Holley-Boling team.

† Florida summer camps hosted a total of 2,080 campers this past summer. This total includes 220 blind campers, 298 adventure campers, and 1,562 junior and teen campers.

† Thirteen persons were baptized in Meridian, Mississippi, recently as a result of evangelistic meetings held by R. W. Taylor and W. E. Brown, church pastor.

† The Charleston, South Carolina, church was dedicated on Sabbath, August 22. H. H. Schmidt, Southern Union president, delivered the dedicatory sermon, and E. S. Reile, Carolina Conference president, was the worship hour speaker.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† A Shepherdess Club has been organized in the Southwest Region Conference. The members of the club are ministers' wives, Bible instructors, and conference secretaries.

† Fifty-six Voice of Prophecy students were baptized in the Arkansas-Louisiana Conference during the past 18 months.

† H. L. Thompson, ministerial intern of the Southwest Region Conference, has reported eight baptisms as the result of four weeks of meetings in the city of Waco, Texas.

† Seven evangelistic campaigns were conducted in the Arkansas-Louisiana Conference during September. In Louisiana they were held at Bossier City, Gonzales, Hammond, and Monroe, and in Arkansas at Bonnerdale, Fort Smith, and Gravette.

† Evangelistic meetings are being held in New Iberia, Louisiana, where there are only 16 church members. J. J. Millet, visiting evangelist from Central California, and Wallace Burns opened the series recently with 125 persons present for the opening meeting.

J. N. MORGAN, *Correspondent*

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

FROM 12 COUNTRIES. Adventist visitors from 12 overseas countries called at the world headquarters in recent weeks.

Australia—Mr. and Mrs. Keith Clouten and children, Cooranbong, New South Wales; Linda Wong and Marjorie Wittenbaker, Sydney; Clio Hedges, Ashgrove, Queensland.

Denmark—Mr. and Mrs. Johannes Idorn, Odder.

Ecuador—Elder and Mrs. Bert Elkins and family, Guayaquil.

Finland—Olavi Rouhe, Tampere.

France—Martine and Fabienne Buch, Strasbourg.

Germany—Mr. and Mrs. Diecher De-wald, Hamburg.

New Zealand—Gordon L. Jenkins, Christchurch.

Nigeria—Prof. and Mrs. K. F. Mueller, Ilishan-Remo.

Philippines—Mr. and Mrs. L. L. Pan, Manila.

Singapore—Elder and Mrs. Garth Thompson and four children; Dr. and Mrs. Roger Heald and two children.

Switzerland—Jean Ficolini, Websikom.

Zambia—Kerttu Peltonen, Chipata.

COMMITTEE MEMBERS. Warren Danforth, Pacific Union; Walter Ost, M.D., Southern Union; George Chandler, Atlantic Union; M. Dale Hannah, Columbia Union; and J. T. Krpalek, Lake Union, were elected to serve as rotative elective members of the General Conference Committee till June 30, 1973. The first three are laymen; the other two are church pastors. As committee members these brethren have the privilege and right to participate in the weekly meetings of the committee and are particularly encouraged to attend major gatherings such as the Autumn Council and Spring Council for the period of their service. Laymen have regularly been serving as members of the General Conference Committee since 1966.

DEVOTED SERVICE. *Ministry's* editorial secretary, J. Ina White, has been granted retirement after having served the denomination for 39 years, first as a Bible instructor in the British Union and later as an editorial worker with the Stanborough Press in England, and the Oriental Watchman Press in India. During the past 12 years she has been a member of the Ministerial Association staff giving service in the *Ministry* editorial office.

COMMITTEE NOTES. We share with our readers brief notes made at recent

General Conference Committee meetings:

W. R. L. Scragg reported that New Zealand Adventists have begun regular five-minute daily, and one 15-minute weekly, "message" broadcasts over Auckland's first privately owned commercial radio station.

Charles D. Martin has been named to serve as adviser on the *Insight* editorial council.

Editors recently approved by the committee in harmony with denominational procedure: chief book editor of the Review and Herald Publishing Association, Raymond F. Cottrell; *Message Magazine* editor at the Southern Publishing Association, W. R. Robinson; the *Worker*, published by the Sabbath School Department, Fernon Retzer, editor, and Laurell Peterson, managing editor.

NEW STAFF MEMBERS ARRIVE.

More new staff members have arrived to take up their duties at headquarters. They are: assistant treasurer B. J. Kohler and Mrs. Kohler from Bern, Switzerland; associate Sabbath School Department secretary H. F. Rampton and Mrs. Rampton from Wahroonga, N.S.W., Australia (sons Collin and Peter are students at Avondale College); associate Lay Activities Department secretary L. A. Shipowick, Mrs. Shipowick, and sons Brice and Lyndon from Singapore (sons Steve and Dave are students at SMC and Blue Mountain Academy, respectively); associate Health Department secretary R. L. Pelton, Mrs. Pelton, and son and daughter, Ronald and Cynthia, from South Lancaster, Massachusetts; assistant Missionary Volunteer Department secretary Jan S. Doward and Mrs. Doward from Portland, Oregon (daughter Daphne attends Norwegian Junior College, Ringelike, Norway, and married daughter, Melody, lives in Portland, Oregon); assistant Sabbath School Department secretary Laurell Peterson from Berrien Springs, Michigan.

WORSHIP SERIES. During past weeks the General Conference family has had the privilege of hearing ten-minute daily worship presentations in series of a week at a time from fellow staff members Wayne Martin, J. C. Kozel, Paul Gordon, C. D. Martin, Norma Eldridge, and Herbert White. Herbert Barham, who has been in Washington for a brief time prior to his departure for the Trans-Africa Division where he will serve with the denomination's food enterprises in that division, presented a much-appreciated series of talks on "Divine Providence in the Life of an English Seventh-day Adventist."

From Home Base to Front Line

(Continued from page 19)

year), returning as president of the Viet Nam Mission, Saigon, Mrs. Bretsch, nee Opal May Johnson (Mt. Ellis Academy '46), and daughter, left San Francisco, California, August 12.

Harold D. Lambeth, D.D.S. (LLU '67), returning as dentist at the Bangkok Sanitarium, Thailand, Mrs. Lambeth, nee Corlene Beth Waddell (LLU '59; attended Incarnate Word College '59-'60), and three children, left Los Angeles, California, August 12.

R. Dean Jennings, M.D. (LLU '62), returning as physician for the Bangkok Sanitarium, Thailand, Mrs. Jennings (attended WWC '53-'54), and five children, left Los Angeles, California, August 12.

Phyllis Eileen Collins (WWC '66), returning as nurse for Maluti Hospital, Ficksburg, Orange Free State, left New York City, August 12.

James Earl Blackwood (WWC '67), to teach in Wollega Adventist Academy, Gimbie, Ethiopia, Mrs. Blackwood, nee Judyth Allyn Elijah (WWC '60), and two children, of Walla Walla, Washington, left Portland, Oregon, August 16.

Richard Laverne McKee (SMC '66), to be publishing secretary of the Southeast Asia Union, Singapore, Mrs. McKee, nee Linda Stefansen (SMC '65), and son, of Simpson, North Carolina, left Los Angeles, California, August 17.

George E. Stacey (UC '57), returning as president of Bolivia Mission, La Paz, Bolivia, Mrs. Stacey, nee Lorle Ann Dick (UC '57), left Laredo, Texas, August 18. The two sons will follow in a few months.

Dennis Neal Boger (PUC '70), to Trans-Africa under the French Language Scholarship Plan, Mrs. Boger, nee Valerie Ann Reynolds (LLA '69, and one year at PUC), of Santa Rosa, California, left Washington, D.C., August 18, for study at Collonges, France.

George S. Haley (EMC '57), returning as director of college industries, Korean Union College, Seoul, Korea, Mrs. Haley, nee Barbara Jane Ritonen (WWC '54; USC '55-'56), and four children, left San Francisco, California, August 18.

Robert Allen Forbes (UC '61), returning as publishing secretary, Southeast Africa Union, Mrs. Forbes, nee Betty Darlene Bloom (attended UC 2 years), and three children, left New York City, August 18.

Amy Louise Messenger (attended UC '61), returning as elementary teacher, Bandung, Indonesia, left San Francisco, California, August 19.

David Zinke, M.D. (LLU '47), to be relief physician at San Cristobal Clinic, Guatemala, for five weeks, and Mrs. Zinke, of Exeter, California, left Los Angeles, California, August 19.

Victor R. Brown (EMC '51; AU '60, '66), returning as theology teacher, Helderberg College, Cape Town, South Africa, Mrs. Brown, nee Alma May Cummings (attended EMC '46-'47), and two children, left Chicago, Illinois, August 20.

Tito Waldemar Julio Weiss (RPC '66), to be business manager of Franco-Haitian Seminary, Port-au-Prince, Haiti, Mrs. Weiss, nee

Barbara Geradina Visser (RPC '55; attended La Plata University '56-'57 and RPC Nursing School '60), and two children, of Riverdale, Maryland, left Miami, Florida, August 20.

Frederick J. Myers, M.D. (LLU '69), to be physician at the Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, Mrs. Myers, nee Barbara Jemison (AU '63; LLU '66), of Dayton, Ohio, left Chicago, Illinois, August 20.

Theodore Wade Parks (WWC '60; AU '52), returning as School Circuit Director, Matabeleland-Midlands Field, Gwelo, Rhodesia, Mrs. Parks, nee Gloria Darlene Schindler (WWC '62), and two children, left New York City, August 20.

Harold Eugene Peters (PUC '62, '63), returning as teacher in the Rusangu Preparatory School, Monze, Zambia, Mrs. Peters, nee Verna Ruth Griffith (EMC 3 years), and three children, left New York City on the SS *Mormaccove*, August 21.

Ivan D. Higgins (PUC '40, '57; USC '63), returning as president of Northwestern India Union, New Delhi, India, left San Francisco, California, August 21. (Mrs. Higgins will go in October.)

Paul William Nelson (PUC '48; AU '57), returning as president of the Far Eastern Island Mission, Guam, Mrs. Nelson, nee Barbara Jean Watts (CUC '57), and two children, left San Francisco, California, August 21.

William Joshua McHenry (PUC '39, '55), returning as MV secretary, Southern Asia Division, Mrs. McHenry, nee Aimee Lillian Brown (PUC '39), left Portland, Oregon, August 23.

Dean Oliver McDaniel (WWC '63; AU '64), returning as evangelist/president, Cyprus Section, Mrs. McDaniel, nee Valera Louise Mechalke (attended WWC '59-'60), and two children, left San Francisco, California, August 23.

William Earl Smith (WWC '57; AU '58), returning as district evangelist, Sabah Mission, Sabah, Malaysia, Mrs. Smith, nee Oleta Sue McDaniel (WWC '55-'56), and three children, left San Francisco, California, August 23.

Charles P. Harris, Jr. (SMC '52; AU '61), returning as business manager of Youngberg Memorial Hospital, Singapore, Mrs. Harris, nee Ruth Carolyn Dysinger (attended SMC '47-'49), and two children, left Los Angeles, California, August 23.

Lester Nils Wright, M.D. (WWC '65; LLU '69), to be physician at the Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, Mrs. Wright, nee Dolores Jane Johnson (LLU '67), of Dayton, Ohio, left Portland, Oregon, August 23.

David Joseph Dobias (AU '63), returning as evangelist for the South Nyanza Field, Tanzania, Mrs. Dobias, nee Cynthia Rae Hosking (attended AU 2 years), and three children, left New York City, August 24.

Harold L. Gray (CUC '40), returning as president of the Iran Section, Teheran, Iran, Mrs. Gray, nee Dorothy Cash (UC '39; attended College of Idaho '61), left San Francisco, California, August 24.

James Jamile Jacobs (SMC '51), returning as president of East Pakistan Section, Mrs. Jacobs, nee Lois Lucile Heiser (AUC '43; NY University '48), and daughter, left Portland, Oregon, August 24.

Lloyd Hugh Cowles (PUC '47), returning as principal, Museitbeh Adventist Secondary School, Beirut, Lebanon, Mrs. Cowles, nee Maxine Virginia Eldridge (attended PUC '45-'47), and two children, left San Francisco, California, August 26.

C. O. FRANZ

Adventist Volunteer Student Corps and Other Workers

Esther E. Hrenevich, to be teacher, Korean Union English-Language Institute, Seoul, Korea, student missionary (LLU-LSC Campus), of Riverside, California, left San Francisco, June 8.

John Benton Taylor, for pastoral evangelism in Nicaragua Mission, Managua, Nicaragua, student missionary (SMC), left New Orleans, Louisiana, June 10.

Connie Marlene Schlehuder, to be English teacher, Northeast Brazil Conference, Recife, Pernambuco, Brazil, student missionary (PUC), of Angwin, California, left Miami, Florida, June 18.

Carolyn Ann Corder, to be nutritionist, Northeast Brazil Conference, Recife, Pernambuco, Brazil, student missionary (PUC), of Angwin, California, left Miami, Florida, June 18.

Penny Sue Shell, to teach in Southeast Asia Union College, Singapore, of Centralia, Missouri, left San Francisco, California, June 26.

Charles Warren Easley, to be construction engineer East Peru Mission, Iquitos, Peru, of Cleburne, Texas, left Miami, Florida, July 2.

Donna J. Ludington, to serve in Bhuket Mission, Thailand, student missionary (UC), of Glendale, California, left Los Angeles, California, July 28.

Yvonne R. Bullock, to teach in the Seoul English-Language School, Seoul, Korea, student missionary (PUC), of Angwin, California, left San Francisco August 5.

C. O. FRANZ

Obituaries

[This listing includes all obituaries received up to two-and-a-half weeks before press time.]

AMADON, Louise Phillips—b. Jan. 18, 1875, Powder Mills, Ky.; d. May 23, 1970, Bartlesville, Okla. She worked at the Review and Herald before her marriage to Claude Amadon, son of the early pioneer George W. Amadon.

ANDERSON, Gary Lee—b. Dec. 24, 1945; d. May 30, 1970, in an airplane crash over Lake Michigan. Also in the plane was his wife, Glenda, b. June 6, 1946. Survivors are his parents, Elder and Mrs. D. G. Anderson; and three brothers, Dean, Mark, and Myron.

BAESSLER, Irva—b. July 5, 1888, Waukegan, Ill.; d. July 6, 1970. She served the denomination as a teacher for 44 years. Survivors are four daughters, Agnes Esquilla, Doris Payne, Betty Reynolds, and Ruth Fenton.

BARRETT, Edith C.—b. June 7, 1898, Donothan, Mo.; d. June 30, 1970, Springfield, Ill. Survivors are one son, William; and four sisters and one brother.

BENNETT, Blanche P.—b. Sept. 6, 1888, in Minnesota; d. July 21, 1970, Long Beach, Calif. A son, Willard, survives.

BIVINS, Jess Lewis—b. April 4, 1883, in Kansas; d. July 16, 1970, Riverside, Calif. Survivors are his wife, May Belle; three sons, Irvin, Lawrence, and Jesse Lee Bivins; and two stepchildren, Dorothy Davis and Clifford G. Crabb.

BROWN, Ethelle J.—b. Nov. 1, 1887, Brunswick, Maine; d. April 17, 1970, Eagle Rock, Calif. Survivors are two daughters, Hazel K. Bliss and Wanda L. Polzin.

(Continued on p. 30)



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- 2 Tablespoons water
- corn oil

Slice PROSAGE into ½ inch thick slices. Cut each slice into quarters. Brown PROSAGE pieces in a skillet coated with corn oil. In another skillet coated with corn oil, sauté the green pepper, onion, and celery; do not brown. To the sautéed vegetables, add the browned PROSAGE, tomato sauce, and water. Simmer covered 5 minutes. If too much liquid is present, continue to simmer uncovered till correct consistency is reached. Excellent over rice, too.
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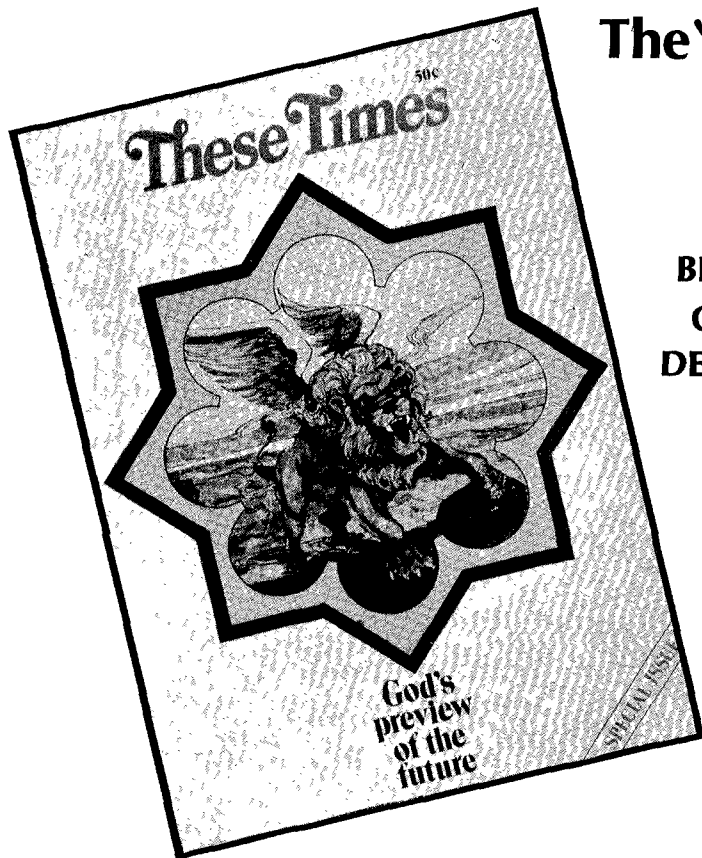
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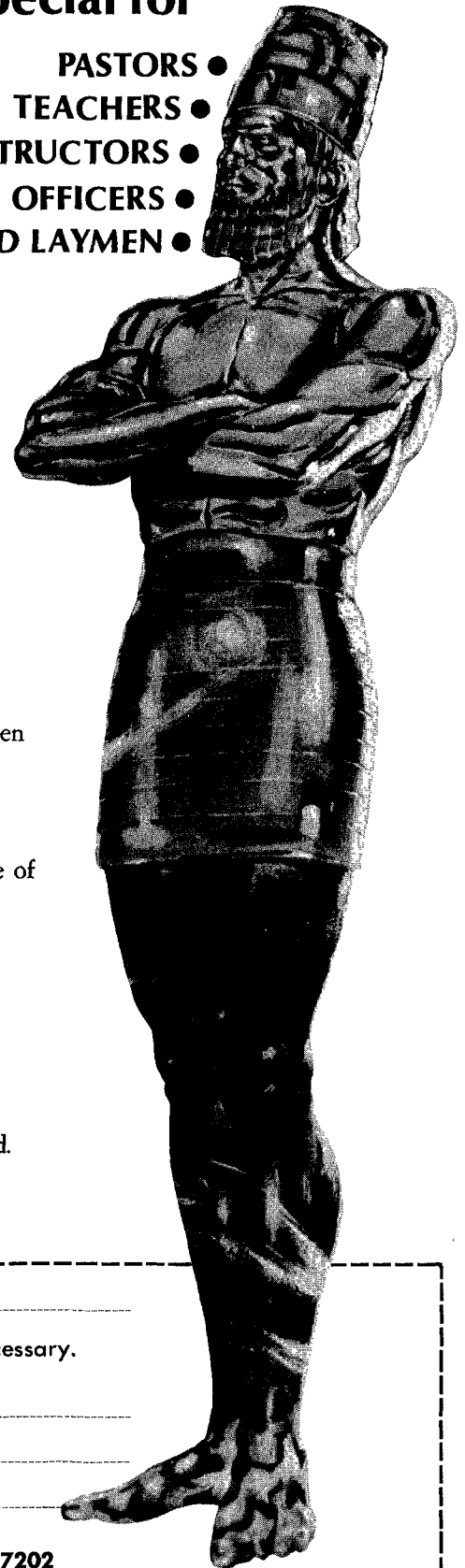


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(*Colporteur Ministry*, p. 124)

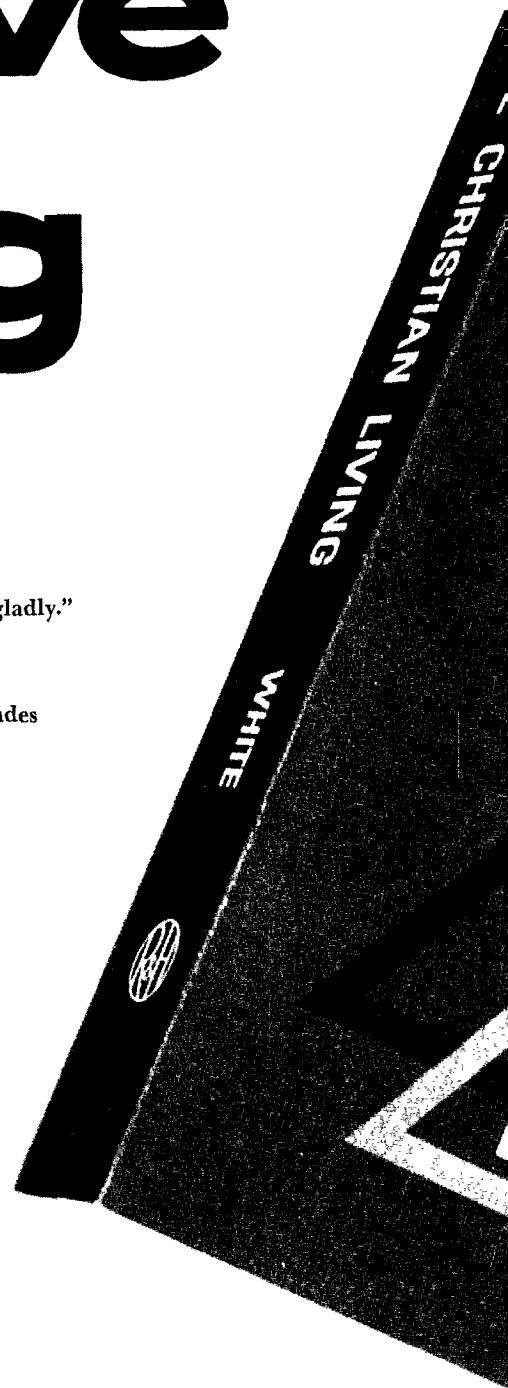
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This Week...

The author of "The Giant-Faith Roman" (page 2), Dr. Rudy E. Klimes, is president of Japan Missionary College. Before assuming that post he was president of the Korean Union College.

Douglas Cooper, author of "Spiritual Things Are Real" (page 4), is a young man with a big past. And his plans call for an equally large future. At present he is the pastor of the Ketchikan church in the Alaska Mission.

While working toward both his Bachelor's degree at Walla Walla College and his Bachelor of Divinity at Andrews University, he earned his way fishing commercially, by flying charter air trips, and by giving flight instruction in western Alaska. He has financially invested as much in his flight training as he has in his college education. One of his primary interests is Adventist mission flying.

He and his wife, Kathleen (nee Peterson), a Canadian, want to work, even if on a self-supporting basis, in the Northwest Territories and the Yukon Territory, which have never been really developed into mission areas by the Adventist Church.

After graduation from Andrews in 1966, he entered denominational work as assistant church pastor in the Monroe, Washington, district. Then in 1967 he

became church pastor in the Sedro Woolley district where he worked until he went to Ketchikan in 1969.

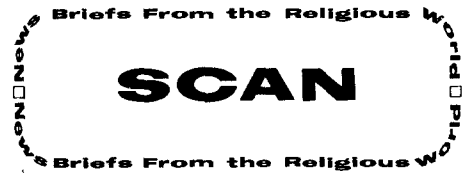
This week concludes a three-part series entitled, "What Science Does and Does Not Teach," by Ariel A. Roth, chairman of the Department of Biology of Loma Linda University, and a member of the Geoscience Research Institute at Berrien Springs, Michigan.

Dr. Roth received his Bachelor's degree from Pacific Union College in 1948 and his Master's degree from the University of Michigan in 1949. He began denominational employment in 1950 at PUC, where he taught biology until 1957, except for the time he was on leave to work on his doctorate. He completed his degree in 1957 at the University of Michigan.

After one year as a research associate at Loma Linda University, Dr. Roth spent five years (1958-1963) as chairman of the Department of Biology at Andrews University. He returned to Loma Linda in 1963 where he has been since.

Dr. Roth is a member of several professional organizations, including the Society of Sigma Xi, the American Zoological Society, and the American Microscopical Society. He has been published in *Nautilus*, a professional journal.

Dr. Roth is happy to chair a department whose students can earn a Ph.D. degree in biology in the context of the SDA view of Creation. His article, "How to Arrive at Truth," appears on page 5.



FORMER PRIEST NOW A MINISTER

McLEAN, VA.—The decision of a Catholic University of America chaplain to leave the priesthood and become a Lutheran pastor was a "very personal Christian action" without sensational intentions, the former Dominican said here. The Reverend Christopher P. Grimley spoke to worshippers at the Church of the Redeemer after becoming associate pastor of the Lutheran Church in America congregation.

ASSEMBLIES OVERSEAS PROGRAM

SPRINGFIELD, Mo.—During the summer an estimated 450 Assembly of God high school and college students participated in the Ambassadors in Mission (AIM) overseas program. Assembly missionaries and national leaders in 13 countries requested AIM teams. Additional requests from pastors in Hawaii and Alaska made this year's call the largest in history.

Team members paid their own expenses and spent part of their summer in such basic activities as distributing literature and daily house-to-house witnessing, in cooperation with foreign youths of the various countries.

RISE IN SUICIDES ATTRIBUTED TO WITCHCRAFT

TORONTO—A British evangelist has attributed his country's increasing suicide rate to witchcraft and other occult practices.

"Your craze here is drugs," said Dr. Eric Hutchings. "In Britain it's demons. How it has all happened or why I don't know. Perhaps we turned God out of England. Only seven out of every 100 people still go to church."

The clergyman claimed to have converted only one witch to Christianity, though he said many "demon possessed" people came to his crusades.

"SINCERITY" COPOUTS ON MILITARY OBLIGATIONS

NEW HAVEN, CONN.—An editorial in a widely circulated Catholic magazine urged Congress to revise its selective service laws to head off "schools of sincerity" and other devices affording potential draftees chances to "copout" on the military service obligations.

It called for regulations that will "accommodate genuine conscientious objectors but at the same time create alternatives which will not encourage and reward shirkers."

CATHOLIC MEMBERSHIP RISES

VATICAN CITY—The Vatican has reported a "dramatic decline" in the number of seminarians training for the priesthood in Western countries. At the same time it announced that there are now 507 million Catholics in the world, an increase of 13 million in a year.

Review and Herald

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

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

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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.

Fifty-four Baptized During Belfast Evangelism School

Word has just been received that 54 people were baptized in Belfast, Ireland, as a result of a field school of evangelism conducted by George Knowles and his associate, Dale Brusett. These are remarkable results considering the slowness with which our work has gone in Ireland and the civil disturbances there. The success of this evangelistic campaign has been an encouraging experience for our work and workers in Ireland as well as for our people in the rest of the British Isles.

N. R. DOWER

Yugoslavian Adventists Hold Annual Meeting in Chicago

Yugoslavian Adventists in North America held their annual weekend camp meeting in Chicago, September 4 to 6. Groups from New York, New Jersey, Ohio, and Canada were hosted by the 180 Yugoslavian church members in Chicago. Some 350 attended the Sabbath meetings.

The program was directed by Zivko Maras. Others attending were W. A. Nelson, Elton Dessain, president and secretary-treasurer, respectively, of the Illinois Conference, and the writer.

Our Yugoslavian membership in North America is increasing at about 20 per cent a year. This language group has its own radio broadcasts and Bible correspondence schools.

D. W. HUNTER

S.S. Quarterlies Again Printed in Ibo Language

Thorvald Kristensen, president of West African Union Mission, reports: "You will be glad to know that we are again printing Sabbath school quarterlies in the Ibo language. We had an old, small printing machine at the college at Ihie. With some spare parts, this has been repaired and put in the mission office in Aba. We are able to print the Sabbath school quarterlies on that machine. This is a great blessing to our Sabbath school members."

He adds, "In East Nigeria they are in need of almost any kind of Sabbath school material they can get."

For further information as to the type and quantities of Sabbath school materials needed, contact the General Conference Sabbath School Department.

FERNON RETZER

The VOP's Expanded Program Calls for Greater Giving

In 1970, the first year of the Voice of Prophecy's "Decade of Decision," that organization has telescoped what might have taken ten years into one to be ready to meet the vast increase of interest in the Advent message, which is certain to come soon in these last days of earth's history.

New equipment added and new procedures being practiced mean your radio ministry today can do a more manifold

work than it could at this time last year. Powerful new radio stations and daily, as well as weekly, programs are sending the gospel to thousands of new listeners. Contacts through the Voice of Prophecy's correspondence ministry have increased by more than 80,000 over those of one year ago.

The gigantic steps of faith taken by the Voice of Prophecy call for faithful support by every Seventh-day Adventist in every church on Voice of Prophecy Offering Day, Sabbath, October 10. For even as the Voice of Prophecy has telescoped the work of several years into one to prepare for the crisis ahead, so each member of the church would do well to telescope several years of giving into one special gift to sustain the great plans that are being implemented.

NEAL C. WILSON

Two Regional Conferences Report 1,300 Baptisms

Lay delegates from 37 Northeastern Conference churches met at Camp Victory Lake, New York, recently to plan for Laymen's Year, 1971, and to report on soul-winning results during 1969. The seven lay activities federations involved reported a total of 733 baptisms.

The Brooklyn-Staten Island Federation reported 273 baptisms. The Capital City church, of Albany, New York, had 34 baptisms from lay evangelistic meetings. Individual recognition went to Joseph Alexander, of Nyack, New York. This was the third such annual meeting attended by especially selected delegates.

Workers of the South Central Conference met in Nashville recently to report on their summer evangelistic program. Five hundred and eighty-nine baptisms, one new church organized in a formerly dark county, and four church buildings under construction were reported. South Central workers expect baptisms for the fourth quarter of the year to increase the total to 700.

C. E. BRADFORD

Spanish Adventists Conduct Camp Meeting in Texas

Members from six Spanish churches gathered for camp meeting in San Antonio, Texas, recently to hear a presentation of themes woven around the motto—"Salvemos al Hogar" ("Let Us Save the Home")." Among pastors present were G. C. Dart and Don R. Christman, of the Texas Conference; D. K. Sullivan and J. I. Hartman, of the Southwestern Union Conference; and C. H. Lauda and W. J. Brown, of the General Conference.

The work among the Spanish in Texas has prospered during the past few months. Evangelistic meetings have been conducted, and new church buildings have been constructed in Houston and McAllen. A new Spanish-speaking group of more than 40 members has been organized in Cleburne.

WALTON J. BROWN

IN BRIEF:

† New position: T. O. Moore, hospital administrator, New England Memorial Hospital, formerly associate administrator, replacing R. L. Pelton, who has taken up duties at the General Conference.

† Deaths: Paul L. Williams, 76, former treasurer of the Far Eastern Division, September 17, Sonora, California; W. O. Baldwin, associate educational superintendent of Pacific Union, September 26, of a heart attack while en route to Sonora, California.

Health Personnel Needs

Summary No. 6

Professional and technical help needed in Seventh-day Adventist hospitals include those listed as follows:

North America

- 1 dietitian—member of A.D.A.
- 9 maintenance craftsmen
- 1 occupational therapist
- 7 registered laboratory technicians
- 14 registered physical therapists
- 53 registered nurses—general duty
- 27 registered nurses—supervisory

Overseas Missions

- 6 dentists
- 1 dietitian
- 22 physicians—general practice
- 17 physicians—specialty
- 6 registered nurses—service administration

Other types of health workers are also urgently needed. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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