

MY UNEXPECTED visit to Burma shortly after the close of World War II followed a series of extraordinary events.

Throughout the war years we at division headquarters in India had completely lost contact with our believers in Burma, whose entire country was invaded by the Japanese. Many were the prayers that we had offered in behalf of our Burmese members.

By A. F. TARR

Immediately at the close of hostilities we had sought permission to re-enter, but except for one worker, A. J. Sargent, who

## FEARLESS UNLESS WE FORGET

accompanied some relief supplies, no permission was granted. The shortage of food and lack of transportation were among the reasons given.

Shortly before my surprise visit to Burma, I was traveling from Poona to attend meetings in Assam. I had to stop a day in Calcutta. While passing down one of the main streets I noticed a large crowd outside the Burma Government headquarters. Men and women were requesting permission to re-enter their home country from which they had fled in wartime, but they were being refused for the same reasons that we had been given. Somehow I was impressed to make one more attempt in behalf of our division to enter the country. This time I would apply in person. Surprisingly, I was granted an immediate interview, but the officer, although sympathetic, again explained the reasons why entry at this time was impossible. Then he added, "Even if I were to permit you to enter Burma, the Royal Air Force—the only means of getting there—would not take you."

Immediately I inquired whether if the Royal Air Force were willing, he would let me go. "No chance whatever of their accepting you," was his reply. Nevertheless this glimmer of hope took me to the R.A.F. headquarters. The first response was also a refusal, but to mollify me a little, the R.A.F. commander added: "Even if I were willing, you would never get a permit from the Burma Government."

"But if they would grant one,"

(To page 6)

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*A. F. Tarr was an associate secretary of the General Conference at the time of his retirement in 1966.*

## Concrete or Character?

Keene, Texas

### *Beloved Brethren and Sisters Around the World:*

The man sitting in the seat next to me on the plane was an affable gentleman, and we were soon engaged in a lively conversation. I explained that I was a Seventh-day Adventist minister.

"Seventh-day Adventist?" he reacted pleasantly. "Of course, I know about Seventh-day Adventists!"

Naturally I was pleased with the favorable impressions some members of my church evidently had made upon this new friend of mine.

"Yes," he continued cordially, "you Seventh-day Adventists are the people who operate those fine hospitals. You know, my wife was in your sanitarium in Hinsdale, Illinois, one time. I want to tell you, she really received excellent care. We will never forget it. We owe you people a great deal!"

My heart warmed and glowed as my plane companion continued to eulogize Seventh-day Adventist medical institutions.

During a lull in our conversation a few minutes later, I found myself in deep meditation. This was not the first time I had enjoyed such a pleasant reaction to work of our church through its institutions. Many others, whom I have met in my travels in many lands, upon learning that I am a Seventh-day Adventist minister, have described similar contacts with "your wonderful hospitals" or "those fine Christian schools you operate."

These expressions of appreciation for both our medical and our educational work are always stimulating to me. I believe strongly in the work that our doctors, our nurses, our teachers, and other medical and educational workers are accomplishing. They are doing a great work in our hundreds of fine institutions around the world. God bless all of them for their tender loving care, for their painstaking Christian interest in their students. I thank God for every one of them!

But I thought on and on. Should Seventh-day Adventist Church members be known primarily for their gleaming institutions? Is this our mission, our high destiny? When friends not of our faith hear the name Seventh-day Adventists should their first thought be of a hospital, a school, and the high-caliber work being done in these beautiful buildings? Of course, contacts with our institutions should recall warm memories, and expressions of appreciation are very much in order, but—

Think just a moment of something else! Would it not be wonderful if when our non-Adventist friends or acquaintances hear the name Seventh-day Adventists they could and would reply, "Seventh-day Adventists? Oh, yes, you are those committed people who are so much like Jesus! Every time I think of Seventh-day Adventists I have a greater desire to be a better Christian!"

No doubt many of our casually contacted acquaintances do have just such thoughts in their

hearts. Would to God our lives might be so patterned after the Great Physician, the Master Teacher, the Christ of Nazareth, that all who come in contact with us would know indeed that we have been with Jesus!

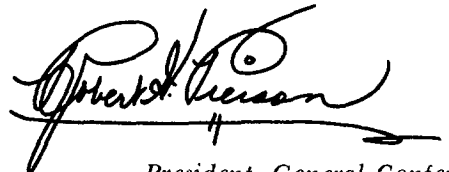
The development of Christlike characters is the greatest challenge before the members of God's church of the remnant today. Our friends and neighbors may not always agree with our doctrines, but they cannot take issue with a born-again, practicing Seventh-day Adventist Christian! Our position on the state of the dead may not impress them, but our kindness will. The people next door may not understand Daniel's prophecy of the 2300 days, but they will understand clearly our thoughtful neighborliness. That family down the street may not respond to our presentation of the millennium, but their hearts are bound to respond to practical loving sympathy in the hour of illness or death. To transmit the words of the Master into 1972 applied Adventist theology: "By your fruits they will know your Lord—and your church!"

What are those inspired words of Ellen White? Read them over and over again. "Christ is waiting with longing desire for the manifestation of Himself in His church."—*Christ's Object Lessons*, p. 69. Then refresh your mind with these words: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

When a manifestation of Himself is revealed in His church this experience will not only prepare us for the return of Jesus, but it will also endear us in the hearts and homes of our neighbors and friends. When we are a little kinder toward, and a little blinder to the faults of, those about us, more people will be inquiring the way to the kingdom. Our churches will have fewer empty pews, our Sabbath schools will be rejuvenated, the generation gap will disappear, when we are all— young and old—truly like the Master. The work will then hasten on to glad completion.

Hospitals and schools? Fine, wonderful! God bless every one of these institutions of His planting, and may the Lord richly reward every committed worker who serves in them! But let us pray and live in such a godly manner that those not of our faith will find their first and most lasting impressions of Seventh-day Adventists in the fact that we are so much like Jesus!

Yours for making Him first in our lives,



President, General Conference

Briefs From the Religious World

# SCAN

Briefs From the Religious World

## AUSTRIA TO PAY TEACHERS AT CATHOLIC SCHOOLS

VATICAN CITY—From now on the Austrian Government will pick up the full tab on the salaries of teachers in Austria's Catholic parochial schools.

The agreement was a supplement to a "scholastic convention" agreement of July 9, 1962, on the basis of which the Austrian state contribution to Catholic teachers' salaries was 60 per cent of the total.

## DUKE FOUNDATION GAVE \$1,370,600 TO METHODISTS

CHARLOTTE, N.C.—The United Methodist Church in North Carolina received \$1,370,600 in 1971 from the Duke Endowment, one of the nation's largest foundations.

Annually the North Carolina and Western North Carolina Conferences obtain Duke funds for the support of retired clergy and for construction and operation of rural churches.

Such allocations are in addition to large sums given to Duke University. In 1971 it was given \$7,530,300 by the foundation established in 1924 by the late James Buchanan Duke.

## RELIGIOUS BROADCASTERS URGED NOT TO DISCRIMINATE

WASHINGTON, D.C.—The communications office of the United Church of Christ has urged the Federal Communications Commission not to approve a request that would permit employment discrimination on the part of a religious broadcaster.

The UCC agency's action was prompted by an FCC ruling that King's Garden, Inc., an evangelical group that operates Stations KGDN and KBIQ-FM in Edmonds, Wash-

ington, was guilty of employment discrimination in violation of the 1964 Civil Rights Act. King's Garden has asked the FCC to exempt it from that law.

In its statement the UCC Office of Communications also cited a decision of Chief Justice Warren Burger, when he was a judge of the U.S. Court of Appeals, in which he declared, "A broadcaster seeks and is granted the free and exclusive use of a limited and valuable part of the public domain; when he accepts that franchise it is burdened by enforceable public obligations."

## ACCEPT GOVERNMENT CONTROL, PROTESTANTS URGE

COCHIN, INDIA—A group of influential Protestant church leaders have appealed to Protestant and Roman Catholic bishops in Kerala State to accept "government control" over their colleges and to reopen them as early as possible. The group said that the bishops should accept "social control" as the only way for the church to participate effectively in the "socialist rebuilding of society now taking place in India."

## BIBLICAL ARCHEOLOGY TO BE RE-EVALUATED

JERUSALEM—William G. Dever, director of the William F. Albright Institute of Archaeological Research here, has called for a "divorce" between the disciplines of Palestinian archeology and Biblical archeological scholarships.

Dr. Dever, himself a Protestant clergyman, pointed out that for more than a century American archeological work in the Holy Land has been "mainly the domain of Protestant clergymen."

These men, he said, were motivated by an urge for a better understanding of, and even for a "defense" of, the Bible, especially the Old Testament, and concentrated on digging up sites "figuring prominently in the Bible."

"This has led to a deplorable neglect of prehistorical and post-Biblical material," he said.

## This Week...

A. F. Tarr recalls this week an incident that happened to him soon after the hostilities of World War II had ended, when it was possible for travel to begin again to countries that had been occupied. As his story unfolds (cover) one is reminded again of Ellen G. White's beautiful description of God's work in the world.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, p. 417.

Elder Tarr, a dual citizen of South Africa and Great Britain, began denominational work in the Cape Conference of the South African Union as an office worker in January, 1914. He has served the church directly since that time on four continents. After a two-year term in the army from 1917 to 1919 he returned to the South African Union.

He became secretary-treasurer of the Cape Conference in 1920, and a year later he became secretary of the union. In 1932 he was elected secretary of the South African Division (now Trans-Africa Division). Two years later he returned to the union as president.

Elder Tarr left Africa in 1941 to become secretary-treasurer of the Southern Asia Division. Nine years later he was elected president of the Northern European Division (now Northern Europe-West Africa Division), where he served until 1962, when he came to the United States as an associate secretary of the General Conference. He retired in 1966.

With schools across the land beginning the fall session, Garland Millet continues the special series commemorating 100 years of Adventist education. His article, "Our Priceless Heritage," is on page 4.

PHOTO CREDITS: Page 4, H. Armstrong Roberts; p. 16, S. G. Miraflores (bottom); pp. 15, 17, 18, courtesy of the respective authors.

# ◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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

**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 events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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IN THE heart of downtown Chicago stands the Tribune Tower, a strikingly attractive building similar in appearance to Gothic towers in Belgium and France. At the street-level the visitor can reach out and touch the past, for imbedded around the base of the structure are stones from other civilizations and ancient eras. On the most important thoroughfare of this modern metropolis can be seen a stone from the Great Wall of China; without traveling to India, one can see a relic from Agra's incomparable Taj Mahal. There are stones from Rome's Colosseum, London's Westminster Abbey, Egypt's Great Pyramid of Cheops, and from elsewhere, including buildings prominent in United States history. White marble from the Mount Pentelicus quarry, which produced the material of which the Parthenon was made, is also represented.

Thus the Tribune building is made up, as it were, of pieces and parts of other cultures in faraway lands; the stones remind us that the heritage of the past is built into the present. The work, discoveries, thought, and skills of the long ago are the common heritage of mankind, and the world has access to the accumulated wisdom and products of the ages. Will and Ariel Durant were moved to write that modern man's heritage is "richer than that of Pericles, for it includes all the Greek flowering that followed him; richer than Leonardo's, for it includes him and the Italian Renaissance; richer than Voltaire's, for it embraces all the French Enlightenment." (WILL DURANT AND ARIEL DURANT, *The Lessons of History*, p. 101.)

Notwithstanding the richness of the inheritance that, to a greater or lesser degree, is the world's to enjoy, there is a greater and more enduring legacy reserved for the servants of the Lord. Isaiah described a part of that heritage: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near

*Garland J. Millet is an associate secretary of the General Conference Educational Department.*

# OUR PRICELESS HERITAGE

By GARLAND J. MILLET



thee. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. *This is the heritage of the servants of the Lord*" (Isa. 54:13-17). Here the prophet tells us that our heritage includes having great peace, being established in righteousness, and being free from fear and oppression—all this is predicated upon having "all thy children . . . taught of the Lord."

### The Christian's Priceless Heritage

Let us consider this precious heritage that the Lord has provided for His people. First of all, the Word of God is an important part of our heritage. Because of the grace of our God and the faithfulness of the prophets who transmitted His messages, we have the priceless Word, which is a light, a cleansing power, and a volume of sure promises. The Bible serves as a shield; and it gives hope, guidance, and direction. It is an authoritative voice amidst confusing and conflicting voices. This same Word provides all that is required to make a saint out of a sinner; a pure person, of a profligate; an honest follower of Jesus, of a thief.

Before we glibly express our thanks for the Word, we should be sure that we *have* the Word. Merely to have, in any of its versions, the Word of God in our hands is not the same as having it in our heads, and even having it in our minds is not the same as having it in our hearts. Do we have a Spirit-given understanding of the Word? Are we searching the Word as for life? Do we appreciate our heritage of the Scriptures as we should? Finally, do we have a love for the Word and a desire to comply with its teachings? All of this is implied in having the inheritance of the Word.

The remnant church is heir also of the gift of prophecy through Ellen G. White, a gift that guides God's people in their ministry to the world, in publishing work, in medical evangelism, in child care, in Christian education, and in other aspects of church endeavor. For more than a century the Advent Movement has been signally advantaged because God condescended to give His servant special messages for our day. The phenomenal growth and vitality of the worldwide system of Seventh-day Adventist schools and colleges over

the past 100 years must in large part be attributed to the heaven-sent counsels of the Spirit of Prophecy.

Surely the most indispensable part of our heritage is salvation through the merits and sacrifice of Jesus Christ, the gift above all others, which makes the rest of our inheritance possible and meaningful. Because of God's unfathomable love for fallen man, Jesus became our substitute and died on a cross, bearing our sins. Therefore by faith we have become "heirs of salvation." Jesus takes the guilt and the punishment for our sins and sets us free from the burden and penalty of sin. What a wonderful heritage of freedom! The past is clear; the present is peaceful; the future, assured.

Some Christians are tempted to believe that they must forego virtually everything in the world to follow their Lord, but in reality it is the sins and sinful pleasures of the world that must be given up. In fact, ultimate possession of the world itself is part of the Christian's inheritance. In the thirty-seventh psalm we read that "evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."

### Future Inheritance

Not all of this aspect of our inheritance is in the future. Some of it may be enjoyed now. In 1 Timothy 4:8, Paul states that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Thank God for the heritage of His truth, for the warnings, the hedges, and the protection that He gives His followers. While anticipating everlasting life in a renewed earth, we have a better life now. This too is included in the Christian's inheritance, and the sacrifices that are made will be more than repaid.

But let us not forget that there is another heritage that God meant us to enjoy on this earth in its fullness—"All thy children shall be taught of the Lord." "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127:3). If all of our children are taught of the Lord, then we will have the peace, the righteousness, the joy, and the protection promised by the Lord. A part of our heritage, the children, are to be instructed regarding all the heritage God gives to His servants.

Christian education puts it all together, the children, salvation, everlasting life, the spirit of God, and the Word of God. When we follow God's directives and put all of the heritage together, great is our own peace and the peace of our children.

### Solemn Responsibilities

Solemn responsibilities rest upon parents and church leaders to transmit the knowledge of the Christian to the younger members of home and church. The promises, the protection, the salvation, the Word, the expectations of the world to come—these are parts of our heritage that must be given to our children. Christian education is God's established method to accomplish this purpose. In Psalm 48:12, 13 the psalmist admonishes, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Consider her promises, her protection, her heritage; but the reason for so doing is given in verse 13, "that ye may tell it to the generation following." Become well acquainted with your heritage, that you might transmit it to the young people and the children of the church and your home. "That ye may tell it to the generation following" is presented as one great reason for knowing all about our message.

In this centennial year of Adventist education all members should be grateful for the more than 4,400 Seventh-day Adventist schools that today dot the globe. According to the latest world report of the General Conference Department of Education there are in all the world 3,958 elementary schools, 379 academies, and 74 colleges operated by Seventh-day Adventists. In a sense they are also our heritage. For them we thank the Lord, who sent the call through His word and in the Spirit of Prophecy (beginning in 1872) for their establishment. We gratefully remember the faith, labor, and sacrifices of the believers that made possible the establishment and the subsequent expansion of our educational work. We should not forget the ongoing professional contributions of the educators and leaders in our ranks. They built well and taught and are teaching with dedication and excellence. Words as found in their articles over the years still ring true. In fact, the import of their statements becomes

more apparent with the passing of time.

Prof. C. W. Irwin wrote a call for separation in *THE ADVENT REVIEW AND SABBATH HERALD*, April 17, 1919:

"Every great movement is molded by the education of its advocates. The third angel's message constitutes no exception. Seventh-day Adventist laborers are reformers. Our message is a reform message. As surely as we, as a church, have been called out of Babylon, just so surely our educational system is to be separate from the world and adapted to our peculiar needs as a people."

### Aim of Christian Education

In the same issue of the *REVIEW* appears the following concise aim of Christian education, written by G. B. Thompson, General Conference Field Secretary:

"Our whole educational system can have but one great aim—to develop Christian character and to train missionaries. Its purpose should be to send from the doors of our academies and colleges, preachers, teachers, doctors, Bible workers, and other gospel workers, whose souls are aflame with missionary zeal, whose supreme purpose in life is to spread the message of a soon-coming Saviour, and who are willing to go to the utmost bounds of the habitable earth, regardless of sacrifice, to do this great work. This should be the only aim."

Most of our colleges in the United States were founded between the years 1882 and 1909. Since their founding some have relocated, most have been entirely rebuilt, and all have grown remarkably. Each of the colleges achieved regional accreditation. Faculties and enrollments increased. Two universities were established in later years. Now we have hundreds of graduates annually entering the work of the church. They too are a rich heritage, bringing strength and consecrated service to the task of advancing God's heaven-born, heaven-blessed, and heaven-bound movement.

As Adventist education passes the century mark, and as we approach the culmination of our work, Adventists everywhere should give thanks for their distinctive heritage and the blessings of Heaven upon their work. We should also rededicate ourselves to the fulfillment of our heaven-sent mission. We should re-study God's plans for our lives, our churches, our families, our schools, our work, so that the distinctiveness and strength of Adventist education prospers until Jesus comes. ♦♦

# FEARLESS...

*(Continued from page 1)*

I pressed, "would one of your planes take me?"

"All right," he complied. "But I am sure it is useless for you to apply."

Quickly I returned to the Burma Government office with this remarkable word. At first it seemed to the officer unbelievable, but finally on hearing the full story, this was the letter he gave me: "Certified that there is no objection to Pastor A. F. Tarr, Seventh-day Adventist Mission, entering Burma and remaining there for a period not exceeding one month for the purpose of inspecting the SDA mission work there."

When I returned with this permission in hand the R.A.F. officer could hardly believe his eyes. "When do you want to go?" he finally inquired. "As soon as possible," I replied.

"I can put you on a plane tomorrow," he said. Now it was my turn to be surprised. It was already Thursday, and our Assam meetings were to begin on Friday night.

"Could you do it for me on Tuesday?" I asked, explaining my problem.

"Yes," he replied, and I left almost walking on air.

But between then and Tuesday something was to happen that could easily have confused the picture. On Friday night as we stood in darkness on the unrailed veranda of the village chief's home in Mawlong, where we had dined and were now conversing with him, I took an unfortunate step beyond the veranda's edge and landed on the rocks below with a badly injured ankle, hip, and shoulder. In great pain I completed our meetings, but on arriving Monday night in Calcutta had to choose between going to the hospital, where the workers felt I should be, or accepting the seat on the plane early the next morning for Rangoon. I chose to take the plane, feeling strongly conscious of God's intervening hand in the whole experience. I waited expectantly to see God's next step.

### Unexpected Medical Help

Heavy fog enveloping the Dum Dum Airport outside Calcutta the next morning, delayed the flight several hours and made necessary a lunch stop in Akyab. Sitting next to me on my right in the plane was Air Commodore Eric Barnes, staff officer to Lord Mountbatten, commanding

officer of the Allied forces in South-east Asia. On the way back from our lunch at Akyab airport I apologized to the commodore for my limping along so slowly and explained the reason. He inquired whether it was a bone or ligament injury, adding, "If it is, the officer sitting next to you on your left, Col. Stevenson, is the very person you need. That is his specialty, and he is in charge of the Military and Civil Hospital in Rangoon. Would you like me to speak to him?" I was more than amazed and gratefully agreed.

In a few moments I was lying on the ground in the shade of our plane while Col. Stevenson examined me. "I suppose that the worst thing that could happen to you," he said, "would be to come to the hospital tomorrow morning? I should like to examine you under an anesthetic."

### A Remarkable Development

What a remarkable development! Could I have wished for anything better! Leaving the medical facilities of Calcutta behind, here I found myself in the hands of one who of all people was best able to give me help. And in addition, the contact enabled me later to introduce others of our workers to this same officer who had been so helpful to me and who later proved a great blessing to our work in Rangoon.

It was in darkness that an army truck slowly took me through the unlighted, bomb-cratered streets of Rangoon to our much-battered union headquarters, now occupied by the British. They had kindly granted one of the apartments to our workers, and now found a camp cot for my comfort, assured me a share in their food, and also whatever transport might be needed during my stay in Burma.

So here I was in Burma! Brought here by the miraculous, guiding hand of God. In an "upper room" meeting with fellow members and workers from whom we had been completely separated throughout the war years, and for whom we had prayed so often and so earnestly!

And what a story they told that first Friday evening. All had suffered great losses, including loved ones. Pastor Po Shwe, our leading minister, had been imprisoned and finally murdered under most tragic circumstances. Feelingly but with a deep confidence, his widow told of her

hope of a glad reunion. Many workers had been forced to turn to self-supporting work, but all had remarkable stories to tell of interests awakened and of the faithfulness of the members. Prior to the meeting I had read the diary, painstakingly kept by Saya Pein Gyi, the union secretary-treasurer, and had seen the receipt books of tithe and offerings which in his own home he had so meticulously kept.

### A Special Letter

Most of our buildings had been badly damaged or completely destroyed. But our mission property in Myaungmya was of particular interest. When its buildings and grounds were being endangered by villagers, Saya Pein Gyi from his home village wrote an urgent letter to the Japanese commander, telling of the sacrificial gifts of church members toward the establishment of this mission and appealing for his help. To our brother's astonishment there came the following remarkable declaration from the chief administrative office by way of reply:

"All the buildings and outhouses together with the compound and the trees and plants grown therein at Myaunglebin Quarter, Myaungmya, which formerly belonged to the Seventh-day Adventist Society, are restored to Saya Pein Gyi, secretary-treasurer for Burma and Representative of the SDA Society of Irrawaddy Delta.

"Saya Pein Gyi is permitted, as he thinks fit, to make use of all the said buildings with all the trees and plants grown therein for the welfare of and in the interest of the members of the society in this country.

"He is further advised to take police assistance in the management of the said buildings and compound and the nearest police outpost must give all necessary helps and assistance whenever he requires."

Something of the ring of the decrees of Cyrus and Artaxerxes for the restoring and rebuilding of Jerusalem seemed to sound in the proclamation of that Japanese general, and what gratitude and strengthening of faith had come to our dedicated worker and his trusting church members.

It was however in song more than in word that evening that one could observe the overwhelming joy and unutterable gratitude of those Burmese for what God had wrought. For the opening song of our little gathering they had chosen, "The Angel of the Lord Encampeth," and how precious were these words coming from the voices of men and women who

had suffered so much:

"When danger hovers o'er our pathway,

He will hide us, He will hide us,  
Safe within the mighty shadow  
of His wing."

and then in their closing hymn:

"Though destruction walk around us,

Though the arrows past us fly,  
Angel guards from Thee surround us,

We are safe if Thou art nigh."

During the singing an army officer walked to the door. We thought he had come to tell us our singing was disturbing his fellow officers, but instead he asked: "Do you mind if I come in and listen?" He not only listened but joined in heartily.

Stirring stories were told of Japanese officers and soldiers attending

meetings in different places and listening to the singing of our songs. On one occasion as they were about to sing "Onward Christian Soldiers," a Japanese officer raised his hand and said, "No, do not sing that one. Sing 'Nearer My God to Thee,'" and with deep interest he sat and listened.

That Friday evening gathering in Rangoon was one of many occasions that linger long in memory's halls. To every one of us God in His providence permits experiences to come that will remind us of His intervening hand. How precious in a confused and turbulent world is the divinely inspired assurance: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. ♦♦

### FOR THE YOUNGER SET

## Jimmy Plants a Money Tree

By MARYANE MYERS

JIMMY could hardly wait to play a joke on Mike, his four-year-old nephew. That evening, when he was certain that Mike was in bed, he slipped into the little boy's back yard and put something near his window. Then Jimmy laughed all the way home, which was three blocks away.

He was smiling when he entered the living room. But the moment he saw his mother he frowned so she wouldn't wonder what he was up to.

She looked up from her sewing. "Anything wrong?" she asked.

"No."

"Home work finished?"

He nodded. "Think I'll go to bed. Want to get up early. There's something I must do before school."

That night he went to sleep with a big grin on his face.

Early the next morning Jimmy gulped his breakfast, and ran to his married sister's house. His nephew, Mike, was at the table eating breakfast.

"Hurry!" Jimmy demanded. "Let's go outdoors and play."

Mike was delighted. It was fun to play with his uncle, even though he was a tease at times.

They walked around the corner of the house. Suddenly, Jimmy stopped and grabbed little Mike.

"Do you see what I see?" he asked.

Mike looked in the direction of Jimmy's pointing finger. There in the ground was a bush without leaves. In fact, it looked more like a tree branch. But shining coins were dangling from it, as if they were growing on it.

Little Mike stood with mouth and eyes wide open. He had never seen anything like it before in all his life.

"Looks like money!" he gasped in wonder.

Jimmy laughed. "It is money. Seems that you have a money tree growing right in your own back yard."

Before Mike could touch it, Jimmy said, "I saw it first. The money is mine."

"It's in my yard. It's mine!" Mike insisted.

Jimmy took nickels, dimes, and quarters from the tree.

"Here, I'll let you hold the money. You can play with it for a while. But I'll get it this afternoon because it belongs to me."

Mike joyfully ran into the house with the money, and Jimmy went to school. In the afternoon Jimmy returned for his money.

"Where is it?" he asked Mike.

His nephew smiled. "Outdoors. I planted it. Now I'll have lots of nickels and quarters grow up. They'll be mine."

"Show me where you planted the money," Jimmy wailed.

Mike took him outside.

"Where did you plant it?" Jimmy demanded.

"I don't know. Everywhere, I guess," said Mike. "But it will come up in the morning."

Jimmy looked at the big back yard. He felt like crying, because he might have to dig up the whole yard to find his money.

"It won't come up," he groaned. "I tied coins to an old branch. It was just a joke."

Little Mike looked up at his young uncle. "It isn't a funny joke, is it?"

Jimmy shook his head. "It isn't a bit funny," he agreed, as he picked up a shovel and started digging.

# A REGULAR MOTHER

By BETTY O'FILL

**M**Y NEIGHBOR recently had a baby—her first. Thus far she has not asked me for any advice on how to rear him, and I am not surprised or hurt. Apparently she has matters well under control.

But if my neighbor were to ask me what element I consider to be the most important in rearing children I think I would answer, "Regularity."

"Regularity should be the rule in all the habits of children."—*Fundamentals of Christian Education*, p. 150. Habits of regularity affect every aspect of life. Often everything but the real culprit, irregularity, is blamed for baby's sour disposition, upset stomach, restlessness, and delicate health.

Regularity is particularly important in the area of eating. In only a matter of hours after birth, the baby falls into a regular pattern of eating every three or four hours. That is how long it takes for his stomach to empty and for him to begin to feel hungry again. This is the rhythm of body function that God designed. Crying in between times does not usually mean hunger. In fact, introducing more food into the stomach may compound the problem. A drink of water or diluted fruit juice, a dry diaper, a change of position, or just a little comforting may be what he needs. "Care and regularity in the feeding of infants will not only promote health, and thus tend to make them quiet and sweet-tempered, but will lay

the foundation of habits that will be a blessing to them in after years."—*Child Guidance*, p. 379.

Regular feeding schedules are not for infants only, they are for everyone. The idea of eating nothing between meals is not a new one, but it is a much-ignored, much-abused one. Not enough people value this bit of inspired advice. Witness the many and varied snack foods available. Unless one is following doctor's orders, there is simply no benefit to be gained by the body by feeding it anything between meals. "After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal."—*Ibid.*, p. 389.

## The Reason Why

The reason for this rule goes far beyond consideration for calorie intake and for dental caries that may result. Irregularity in eating affects the mental and spiritual life, as well. "The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened."—*Ibid.*, p. 388. If this statement were rightly understood there would be far less giving sister a cookie whenever she is fussy. Likewise, the consequences to the school-age child are sobering indeed.

A pampered child easily draws the conclusion "When I am unhappy and whiny I get a reward of something nice to eat." When "fun foods" are allowed between meals (even an

apple at the wrong time is simply "fun") a child becomes selective of the types of food he eats at mealtime. He will tend to eat less and less of the wholesome foods, such as vegetables. "If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals and would find a pleasure in eating that would repay them for their effort."—*Ibid.*

God finds it difficult to impress children's hearts if their dispositions are unlovely and their constitutions upset. Parents are held accountable for preserving their children's health so that the Holy Spirit can impress them with sweet truths. But when we allow eating between meals "the unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral powers seem deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying. Parents deplore these things in their children, but do not realize that it is their own bad management which has brought about the evil."—*Ibid.*

## Regular Periods of Sleep

Important, especially for the child, is the regularity of sleeping and rest. Children vary in the amount of sleep they need, but whatever the requirement, it should be maintained regularly. The time set aside for the child's rest should be jealously guarded. Many interruptions will want to encroach on this period of time, and there will be some unavoidable circumstances, but "the importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant. In regulating the hours for sleep, there should be no haphazard work."—*Ibid.*, p. 363.

Little human nature being what it is, there may be some resistance to naptime or bedtime; but psychologically, as well as physically, a child is reassured by regular routine. When the exceptions are rare the child will accept going to bed much more readily. Every day after lunch my two-year-old will push back his plate and ask, "Am I sleepy now?"

Betty O'Ffill is a homemaker in Auburn, Washington.



He knows exactly what happens after dinner, and I have given him no reason to argue about it. Haphazard scheduling of bedtime will teach children that sometimes mother means what she says, and other times she does not. It gives them a chance to whine and wheedle, hoping you will give in. Maintaining regularity in this area will greatly enhance the mother's powers as a disciplinarian.

Although a regular naptime and bedtime will usually produce drooping eyelids at the appointed time, signs of sleepiness cannot be used as the only criterion of when the child needs a nap. Some children burn

more nervous energy than others and hide their exhaustion in a spurt of activity. The temptation is to wait until they appear a little tired and then suggest a nap or bedtime. It may be better to slow the child down first with a soothing bath or a favorite story.

A child deprived of his nap will spend a more restless night. I have observed this in my own children and in others. I once had a friend who took the baby to any activity or gathering whatever the hour. Only because we lived in the next apartment did we know by his frequent crying that the baby suffered wakeful nights as a result of being too

## Especially FOR MEN

By Roland R. Hegstad

### LONG JOURNEY HOME

Recently I set out in an old and much-abused car to drive from Washington, D.C., to the West

Coast. It had no radio, no automatic transmission, no power steering or power brakes, no air conditioning (other than that provided through the wing vents, which had no glass in them, and which I had to tape over hurriedly with plastic when rain threatened), and a differential (rear end) that gave no hope of completing the trip. In fact, it was the car's impending demise that led me to volunteer to drive it West—but let me start from the beginning.

It was my boy's first car. He paid 45 inflation-ridden dollars for it, which pretty well establishes its value. Its nondescript blue paint matched the halo of Havoline that added personality to its presence. The interior was torn and dirty, but he washed and vacuumed, and even carpeted the side panels and visors. By the time he had installed an eight-track stereo, with speakers in the front doors and rear window bench, you would have thought he owned a Rolls Royce.

But for all his affection, he forgot one thing: rear ends need grease. By the time he noticed that not all the noise was coming from the stereo, the rear end was making like a Wagnerian soprano with stainless steel vocal cords.

Now, when repairs would cost more than a car is worth, you've had it—or the car has. But it's not easy to practice euthanasia on one's automotive first love. Enter Father with a long-to-be-remembered offer: I had to go to the West Coast and would be willing to drive his car, paying him mileage for whatever portion of the trip it would

go. He might recover only a few dollars, or, rear end enduring, considerably more than he could get locally. Whenever the car stopped, I would sell it for junk.

My suggestion captured the imagination of the whole family. Even friends called to ask for a night-by-night progress report. I recalled the letter from a mother in California in response to an Especially for Men on motorcycles: "I have now ridden on the back of a Triumph from Camino to Walnut Creek—every *inch*. I'm not walking so well today, but my boys think I am the best mother in the neighborhood!" My destiny awaited me.

What I didn't realize, in my euphoric state, was the discipline that the car would impose on me. Never have I scrutinized so many rear license plates pulling unfeeling away from me. Never have I crept along so many 70-miles-per-hour freeways.

The car imposed its own ruthlessly pragmatic brand of theology. I decided quickly to set intermediate objectives, for the West Coast, 3,000 miles away, seemed unattainable. I would leave on a Sunday afternoon and try for Wheeling, West Virginia, a modest 280 miles away. If I didn't make it, the family could drive out and retrieve me. If successful I would set Indianapolis as my second goal, then Chicago, then Minneapolis . . .

A Morning Watch reading by Ellen G. White encouraged me. Titled "One Day at a Time," it said: "Only one day at a time—think of this. . . . The Lord requires us to perform the duties of today and to endure its trials. . . . We should watch and work and pray as though this were the last day that would be granted us."

I was sure that my first day on the road would be the last. The rear end was making such ridiculous noises that it was embarrassing to drive through towns—unless you like attention. When

tired from being disturbed to sleep.

The place to begin regularity, of course, is with ourselves. "Our God is a God of order, and He desires that His children shall *will* to bring themselves into order and under His discipline. . . . It is the duty of all to observe strict rules in their habits of life."—*Ibid.*, p. 112. What can this do for us? Won't it make life a burden? "The observance of temperance and regularity in all things has a wonderful power. It will do more than circumstances or natural endowments in promoting that sweetness and serenity of disposition which count so much in smoothing life's pathway."—*Ibid.*, p. 395. ♦♦

I called home that night I gave no hope of surviving another day. But I made it to Indianapolis, and Chicago, and Minneapolis. At 45 to 50 miles an hour on steaming days, it was no picnic, but virtue rode beside me.

Then came the long empty spaces of North Dakota and always the expectancy, Will I make the next stretch? The next hill? How close is the nearest airport—and junkyard.

By Bozeman, Montana, some 2,200 miles from Washington, D.C., the car was making a noise that sounded suspiciously like a death rattle. I pulled into a garage, and a mechanic hooked up instruments, examined dials, listened intently, and looked solemn. "Will the patient live, Doctor?" I asked. He only smiled. When he had finished what first aid he could give I asked him how much I owed.

"Nothing," he said. "Anybody who would start out for the West Coast in *that*, deserves a break. Just let me know if you make it." Sometimes it takes the worst in a car to bring out the best in human nature.

Ninety miles west of Bozeman, I blew a tire. Three miles farther, just as I topped the Continental Divide, the tortured rear end gnashed its teeth in agony and expired. I coasted into Butte, and failing to find anyone who wanted the car as a gift, sold it to a junkyard for \$25 and a ride to the bus depot.

We had fought a good fight, that car and I. But we failed to finish our course. Too many days of neglect had done us in.

When I called home that night, though that car was not *my* first love, I shared my son's sense of loss.

"But look at it this way," I said. "While we have lost a car, we have gained a theology."

He'll remember that someday when the journey seems long and the oil in his lamp runs low. I hope it is in time.

### HOW HEAVY WERE THE TABLES OF THE TEN COMMANDMENTS?

The author of a recent *Reader's Digest* article entitled "The Ten Commandments" asserted that with the amount of text in the present form of the Hebrew Ten Commandments not even Moses, whom he describes as "athletic," could have "lugged" the tablets down the mountain (June, 1972, p. 250).

This assertion intrigued us and led us to do some investigating as to how large the stone tablets would need to be so as to allow a legible record of the Ten Commandments.

Apparently the author is not familiar with the Hebrew, for he admits that a leading Hebrew scholar told him that the present Hebrew text of the law contains 620 letters. We have made our own count and have verified this.

To begin with, the space occupied in the Hebrew Bible (Rudolph Kittel's third edition) by the Ten Commandments (Ex. 20:1-17), not counting margins, is just over 21 square inches. There were two tablets, inscribed on both sides, as is clearly stated, "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written" (chap. 32:15).

Allowing for some margins, two tablets measuring two by three inches could accommodate the text. Admittedly, since the engraving is on stone, one would expect larger characters, though on polished stone it would not be impossible to produce legible writing of the size of the Hebrew characters in Kittel's text.

But let us examine sample ancient stone inscriptions to see how large an area on them 620 characters of the ancient writing cover. This is a more realistic basis for comparison. We examine first the Rosetta Stone, a black basalt slab from the second century A.D., containing a trilingual inscription—Greek, demotic (cursive late Egyptian), and hieroglyphic (early Egyptian picture writing). This stone, discovered in 1799 at Rosetta on the sea coast of Egypt, became the key for the decipherment of the hitherto mysterious Egyptian hieroglyphic writing. On this slab, allowing for margins, 620 Greek characters cover an area of about 48 square inches. This would represent two tablets three by four inches. These Moses easily could have carried in his pocket, if his garments contained one.

#### Comparison With Moabite Stone

But let us make a comparison with ancient Hebrew characters on stone. The Moabite Stone is an inscription of Mesha, king of Moab, made in the ninth century B.C. The text is written in a pre-exilic Hebrew script, perhaps closely similar to the Hebrew script of Moses' day. On it 620 characters occupy an area of about 500 square inches. Two tablets written on both sides would have to be about 10 by 13 inches to contain the 620 characters. Not much "lugging" would be involved carrying two tablets of this size down a mountain.

Nothing is known of the thickness of the Ten Commandment tablets. They could have been comparatively thin slabs. Furthermore, nothing is known of their length and width except that they would have to be such as to fit inside the box, or ark, in which they were preserved. Outside dimensions of the ark were two and a half cubits by one and a half cubits (about four feet by two and a half feet). It is not known whether the tablets lay side

by side or one on top of the other. The tablets were probably considerably smaller than the inside dimensions of the box would allow, for other items were also for a time preserved in the ark. According to Hebrews 9:4 in the ark was "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

The author of the *Reader's Digest* article was probably unfamiliar with the history of antiquity or may have misunderstood or misinterpreted the sources he was consulting.

It is the opinion of the author of the *Digest* article that the Ten Commandments as we have them today contain more words than appeared on the original tablets and that the additions most likely are the result of priestly rulings on specific cases. Commandments six through nine, which are terse "Thou shalt nots," he believes have been accurately preserved.

The point he seems to be trying to make is that if the law on the tablets was as long as our present form of it, Moses would have been unable to carry them down the mountain. However, we have shown that the law as it now appears, and considerably more, could have been engraved on stone tablets and still would have been readily transportable by one person.

The author makes another notable error. He claims that Moses inscribed the second set of tablets, which replaced the original set that God had written which Moses broke when he descended the mountain and saw the idolatrous revelry going on in the camp of the Israelites. Next week we shall consider the Biblical evidence showing this assertion wrong.

D. F. N.

(Continued next week)

#### God, Man, and Worship—4

### MAN IN GOD'S HOUSE

In our last editorial we thought of the significance of God's meeting with His people in His house by the Holy Spirit, and of His endeavors to bless His people as they worship Him.

This week we wish to think about one of a number of essentials for man when he goes to God's house.

In thinking of this essential our memories slip back over the years and miles, and we visualize the little church, belonging to another denomination, to which our parents took us when we were children. In our minds we can hear again the deep-toned ringing of the bell from the steeple as we made our way up the country road to the sanctuary. We can imagine walking up the steps leading to the porch, then into the sanctuary and down to our family pew. As we entered, a solemn silence reigned as all sat reverently. There was no talking, no whispering. A worshipful atmosphere pervaded that humble place.

Then we remember an incident of which we heard about 20 years ago, possibly. We winced when we first heard it, and we wince today when we remember it. It happened on a popular radio program on which the master of ceremonies interviews children. In his own inimitable, guileless, puckish way the man was questioning one child who, he learned, came from a Seventh-day Adventist home. He asked the boy, "So you are a Seventh-day Adventist? Tell me, what is the difference between your church and the ——— church?" mentioning the name of a large denomination.

The boy thought a moment. "Well, ours is noisier." We are told there was an ancient city that was built over a river. But the flowing waters could be heard only at night, when the city was still.

Could it be possible that, in all the whispering that is so often heard in Adventist churches, the sound of the voice of God cannot reach our hearts because of the noise?

### A Perennial Problem

Unfortunately, this problem seems to be a perennial one with Seventh-day Adventists. Why, we are not sure. As long ago as the 1880's Ellen G. White wrote, "There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. . . .

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their

seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. . . .

"If when the people come into the house of worship, they have a genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart."—*Testimonies*, vol. 5, pp. 491, 492.

Perhaps our spiritual Adventist forefathers, and we, have been lax in this matter of reverence in God's house for 80 or 90 years. Perhaps it is time to correct this fault of long standing.

Who knows but that God will then come and pour us out a great blessing as in sincerity of heart we wait upon Him.

T. A. D.

(Concluded)

## 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.]

### SOMEONE REMEMBERS

I read with sadness that Harriet Holt had passed away [June 22, cover]. She taught me piano lessons when I was a boy in Midland, Texas.

I drifted away from the church as I grew older and lived in darkness for many years. As I look back I know that the Holy Spirit reached me through my love for music, and Sister Holt helped to nourish that love. She undoubtedly touched and influenced many lives during her lifetime, and I thank our heavenly Father that I was one of those.

Truly, "their works do follow them."

RODLEY C. LOVETT

Baton Rouge, Louisiana

Thank you for "On the Death of a Loved One."

Sudden tragedy in our family nearly three years ago makes this beautiful poem very meaningful to us. We have framed the cover page for our home.

ARTHUR AND MARY HOPSON

Loma Linda, California

### CATCH-UP READING

In discussing the reasons for the Letters to the Editor column [April 27] I think you overlooked one important purpose.

Because I have two small children and many other duties, I overlook an important article now and then. Often I've been informed of something I would especially enjoy by some other reader's praising it or criticizing it in the Letters section.

BETSY ADAMS

Carson, California

### PARENTS, NOT INSTITUTIONS

I am impelled to compliment you on publishing the series "The Young Child and School" [July 6-20]. Our denominational educational system needs to conform to principle. Parental, not institutional, method is vitally essential. WILLIAM G. WIRTH

Pasadena, California

### STOMACH KNOTS UP

How glad I was to see your article on "What's Wrong With Premarital Sex?" [Aug. 10]. When I was young, attending one of our Christian schools, my fiancé and I engaged in premarital sex using the excuse that we would be married as soon as educational and financial matters made it possible. When it became evident that we must marry soon my fiancé called off the romance and moved to another State. Needless to say I never completed my education. Now, years later my face pales, my stomach knots up, and my hands tremble at the thought of our foolish "innocent sin," and if it were not for the love and forgiveness of the Lord I would be in a mental institution.

Young children need to be taught at home by their parents the anatomy and physiology of sex, but much more they need to learn that God planned sex to be beautiful and how Satan can pervert it into a trap of guilt, anguish, and separation from God.

NAME WITHHELD

### COMPLIMENTS DUE

Re "Christian Women Should Stand Up and Be Counted" [July 27]: I agree that fashion is not just "girlish whims"; it is indeed controlled by a satanic power.

While some of our women and girls are following extreme worldly fashions, many of our dedicated women deserve to be complimented for their earnest efforts to dress neatly and modestly in spite of the immoral trends in fashion. If the heart is right the dress will be right.

MRS. CHRISTIANA MEIER

Paradise, California

### SACRIFICIAL GIVING

While articles indicate the need for sacrificial giving, the tone of feeling we get as lay people is that ministers and administrators really feel that investments, gifts of bonds, property, et cetera, are really the important things. Yet to middle-income people, it has been quite definitely a matter of giving \$5 or \$10 a month for various causes. Since these gifts are considered inconsequential it almost seems that the gift is not wanted. A continuation of articles in various papers alone is not going to be sufficient to change the trend. Unless the attitude of some church leaders and local members is changed, nothing is going to change!

E. JOHNSON

Sacramento, California

### RETIRING GRACEFULLY

I concur with Thomas H. Biggs, London, Kentucky [March 30], with reference to retired workers going to small churches where they can still be of service.

We retired in 1961 and came to the university city of Athens, Georgia, where there was not even a branch Sabbath school. Today we have a lovely new church beautifully landscaped. We are having the time of our lives. So often we thank the Lord for something challenging to do besides serving our own needs.

The Lord has helped me to make many friends in the business and professional communities through Ingathering contacts. We have a list of more than 100 donors who give from \$5 to \$100. One even gives \$200.

We have been taking a club of 40 to 50 *These Times* and a few *Liberty and Life and Health*, which I deliver personally to these men month by month. The Lord has blessed marvelously, and we urge other retirees to join us.

The work has progressed to the point that the conference has provided us and a new church 30 miles away with a full-time minister with whom it is our privilege to cooperate.

B. L. THOMPSON

Athens, Georgia



# The Adventist and the

**I**NCREASING numbers of young Seventh-day Adventists are entering graduate schools soon after completing their college education. Most of these attend secular graduate schools and thereby make a very rapid transition from an Adventist environment to one shaped largely by secular values. The new secular-university experience offers both problems and opportunities through which the young Adventist can reach fuller spiritual maturity if he begins with a basic commitment to God.

Many of the problems that secular education poses for the Christian will vary from school to school, will depend upon the field of study, and will also be shaped by the personality of the individual student. However, there are certain general problems that may arise in almost any secular university environment.

Although there are large Adventist churches near some universities, often the churches are small. Also, relatively few Adventists will be classmates. Because of this small number of local Adventists, and because there may be a significant difference between the educational background of the graduate student and those of his fellow church members, the Adventist graduate student may find few people within the church who share common interests with him. Some church members may view him with suspicion, believing he may bring some of the "corrupting" influences of the university into the church. The student should take the initiative in becoming acquainted with the local church members, for he can learn much from them. Nevertheless, he may find it difficult to form close relationships within his new church.

On the other hand, the student will make many new acquaintances on the university campus. Some of them will be Christians, some will have no religion but will maintain high ethical standards, and others will drink, smoke, use drugs, and hold moral views with which an Adventist cannot agree. With these fellow students with whom he holds common intellectual interests the Adventist can and should mix socially, though he will probably find it impossible to achieve a high degree of intimacy.

If the Adventist student is married this situation will not present such a problem. If he is single the graduate-student years may prove to be lonely, with few outlets

for social activity with Adventists who have similar interests. The single Adventist student who faces a situation such as this has little choice but to accept it as a temporary deprivation he must accept in order to pursue his chosen career.

Probably more serious are the intellectual problems one meets. Certain fields of study, the sciences and Biblical studies, for example, may pose potential problems concerning the relationship of faith and reason. Yet no matter what his area of specialization, the student will find himself raising religious questions. Although most professors and students will respect one's convictions, the university trains people to think critically and base conclusions upon carefully examined empirical evidence. Within this atmosphere naturalism reigns, supernaturalism has few defenders, and the Christian faith fewer still. Most of the books one reads and the lectures and discussions he hears will be based upon non-Christian premises, which may or may not be stated.

Some of the more common problems concern the Biblical account of Creation, the historical accuracy and supernatural inspiration of the Bible, the historicity of Christ's resurrection, and the validity of the entire Christian world-view. As he becomes acquainted with modern thought the student will run into seemingly convincing arguments for determinism and existential despair. As he observes what other religious groups have believed he may develop a historical consciousness that causes him to re-examine the uniqueness and validity of the Advent Movement and the imminence of the world's end. Relativism may seem a more sophisticated approach in the area of religion and morality.

## Take Advantage of the Christian College

The potential graduate student can prepare to meet these problems on an intellectual level in two ways. While he is still an undergraduate at an Adventist college or university he should take advantage of every opportunity to learn and understand the Christian world-view. He should seek to understand clearly and thoroughly the reasons for Adventist positions on scientific and theological questions. He should take advantage of the opportunity to get acquainted with Christian scholars who can give him personal help and direction beyond what is accomplished in the classroom. The Christian campus is virtually the only place where Christianity is thoroughly defended and modern alternatives critically examined from a Christian perspective, and the

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# Student Secular University

By GARY LAND

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student should seek to learn all that is possible within this atmosphere.

Second, the Adventist student should begin to read the best Christian writers both within the Adventist Church and without. Adventist literature is plentiful and covers nearly every subject where problems are likely to arise. For more general Christian apologetics the student might turn to the works of such writers as C. S. Lewis, Dorothy Sayers, Elton Trueblood, and Francis Schaeffer. Each of these persons has faced squarely the problems posed by modern thought and has come away with a firm Christian faith that they communicate in a clear and convincing manner. Their books have helped many young people who have struggled with doubt and will be of immense value to the young Adventist faced with the perplexities of modern thought. Denominational periodicals and other conservatively oriented religious journals will help one develop and apply a Christian perspective to contemporary intellectual and social movements.

## Religion Deeper Than Intellect

Religion, however, reaches deeper than the intellect. Simply to find evidence and arguments that support the Christian faith is not enough, for the fundamental meaning of religion is spiritual. Therefore, if one is to resist successfully the varied onslaughts of a secular environment he must remain in contact with God.

Actually, in this respect to be an Adventist graduate student on a non-Adventist campus is really no different from living anywhere else. But it is easy to become so involved in intellectual concerns that one may forget the spiritual dimension. Only by spending some time in meditation upon the thoughts and scenes contained in the Bible and by communing with God through prayer can one maintain a sense of Christ's living presence and concern. If one establishes this vital link through the Holy Spirit to the power of Christ he will have an inborn conviction that will give him strength to hold fast to the faith even when all the questions that the mind poses cannot be satisfied.

This faith will strengthen and grow as one puts it to use. There are many opportunities on the secular campus to share one's faith, for the modern campus is characterized by many seekers for spiritual truth. Through the exchange of ideas and spiritual convictions one gains a clearer perspective of his own beliefs and may strike a spark of interest in Christianity among his associates.

Christians who live their witness daily with a nonreligious context can often reach hearts that are closed to a more direct religious outreach.

The local church also calls for involvement. Simply to attend church and partake in the worship service in a passive way is not a continually stimulating experience. Sometimes the passive approach can lead to boredom, which in turn leads to dropping out. Involvement, on the other hand, means that from week to week one will have a reason for feeling part of the fellowship. The youth Sabbath school, which in many churches is crying for help, is an area in which the young graduate student can be particularly helpful. This is only one of many ways in which he can contribute to the life of the church. One need only determine his particular abilities and offer his services. The key to spiritual well-being is active participation in the local church, making it a vital part of one's life, a center to which one continually returns for renewal.

While the problems that confront the graduate student are real, it is not necessary for him to take a negative or even fearful view of his potential experience on the secular campus, for the graduate experience offers a great opportunity for personal growth.

For example, it is easy for a student living in an Adventist environment to get a distorted view of what the outside world is like. As a result, in his attempt to communicate the gospel he may end up talking only to himself. In graduate school he comes in close contact with people holding other religious convictions or no convictions at all and learns how to communicate with them. Friendships that are made in graduate school often continue as students pursue their separate careers and thereby continue this interaction. As a result of this experience, the Adventist student gains a clearer view of what the church faces and may develop new insights to help it finish its task.

Furthermore, the intellectual give-and-take with his fellow students and teachers deepens the graduate student's own appreciation for the values that have been transmitted to him by the Adventist Church. The secular atmosphere of the graduate school makes it impossible to coast along on unexamined ideas and a second-hand or years-old spiritual experience. While the questions that arise may not always be pleasant to face, the Christian who faces them with a firm faith in God will come out with a more mature faith and will be able better to do a significant work for God. ♦♦

*Visiting Adventist Schools  
in Europe and Africa—2*

## **Planning a School for French-Language Adventists in Africa**

By **WALTON J. BROWN**

Following the visit to Madagascar and Mauritius, I continued my itinerary by returning to the African continent, stopping overnight at Dar-es-Salaam, capital of Tanzania, and then the next night at Nairobi, in Kenya. Some educational problems were discussed with C. D. Henri and P. E. Giddings, president and secretary of education, respectively, of the East African Union. The next day my trip continued onward to Bujumbura, capital of Burundi. Jean Zurcher, secretary of the Euro-Africa Division, joined me at Entebbe, Uganda.

At Bujumbura, P. G. Werner and E. R. Weisser, president and secretary-treasurer, respectively, of the Central African Union, met us and took us to their homes, where we found B. B. Beach, educational secretary of the Northern Europe-West Africa Division, who had arrived earlier that day from England. The three of us, with Elders Werner and Mugemancuro, the latter the secretary of education of the Central African Union, met that afternoon as the special Afro-French College Consultation Committee. This committee was appointed by the General Conference to study the possibility of establishing a ministerial and teacher-training post-secondary four-year institution somewhere within the French-speaking area between Senegal and Mauritius. This was the principal reason for the itinerary.

### **On to Kivoga College**

Later that same afternoon the committee went to Kivoga College, nine miles from Bujumbura. This school offers a seven-year elementary course followed by three years of the six-year secondary program. A one-year government-recognized teacher-training course for primary teachers completes the academic picture. It serves the two fields of Burundi, which have a membership of 8,000. The school was opened in 1964 to serve the three countries of Zaïre (formerly the Congo), Rwanda, and Burundi, and was intended to offer both ministerial and teacher-training. However, circumstances hindered the program. Consequently, the union decided to shift emphasis from it to the school at Gitwe, in Rwanda, leaving the Kivoga school with the offerings indicated above.

Following a two-day visit to Kivoga College, the committee traveled northeast to Rwanda. Before making the trip we visited a large inscribed stone that marks the spot where Livingstone and Stanley camped by the shore of beautiful

Lake Tanganyika, as they sought for the source of the Nile in 1871. The view of the blue waters of the lake with the high Zaïre mountains in the background is breathtaking.

During the Sabbath, when I visited the church at Kemenge, near the college, I met Pierre Hamisi, a Seventh-day Adventist policeman who attends the Kemenge church. For years Mr. Hamisi had served on the police force with the Sabbath free. Then his captain was changed, and the new man knew nothing of the situation. When Mr. Hamisi reported for duty on Monday following the first Sabbath's absence under the new captain, the latter expressed annoyance that Hamisi hadn't sent in word that "he was sick." When he discovered that our brother had not been sick, but had been attending church, he was furious and sentenced him to five days in jail. He hoped this would end the problem.

When Pierre missed work the next Sabbath, the captain sentenced him to ten days in jail, with threats as to what would happen if he missed a third time. Another Seventh-day Adventist man did not help matters when he suggested that the third absence would lead to a court-martial, perhaps even a firing squad (an exaggeration, to say the least). But he frightened Mr. Hamisi into mailing a letter of resignation to his superior.

Meanwhile, P. G. Werner, the union president, wrote a letter to the commander of the military forces in Burundi, who, the police captain had indicated, was the only one who could grant an exemption. Finally, a letter of exemption arrived, and the captain immediately released Policeman Hamisi from prison. Furthermore, the letter of resignation got lost in the mail. Pierre was happy that faithfulness had resulted in a great blessing to all concerned.

On Sunday, the committee traveled about 130 miles to Gitwe College, some 60 miles southwest of Kigali, the capital of Rwanda. On the way we passed a small lake where, in 1969, more than 1,000 members had been baptized at one time. As we drove along, Elder Werner, who was driving, kept pointing, "There is an Adventist church. There, behind that hill, is another church." In Rwanda, which is about the size of Massachusetts, with a population of 4.5 million, there are some 88,000 members distributed among five fields.

Gitwe College serves this large constituency and has all the students it can possibly take care of (130 elementary, 189 secondary, and 24 minister-worker training). Almost 100 per cent of the secondary and worker-training students are Seventh-day Adventists.

Many of the school's buildings are old, having been built when the school was opened at this site in 1934. However, an entire new central complex is being constructed, including an administration area, another classroom area, and a building with laboratory facilities. Supervising construction are Louis E. Thayer, an Adventist Volunteer Corpsman from Minneapolis, Minnesota, who has also served Borneo and Singapore, and Frank Hagar, from Washington, D.C.

### **From Gitwe to Goma**

The day-long auto trip from Gitwe to Goma in Zaïre was made over roads that jarred the horn of the Peugeot into silence and left the car without brake fluid with two hours still to go. The trip was broken by a welcome stop at the Mugonero Hospital, Kibuye, Rwanda. This 101-bed institution, which frequently is 120 per cent full, with beds in hallways, overlooks beautiful Lake Kivu, which separates Rwanda from Zaïre.

Evening found us crossing the Rwanda border into Zaïre territory, just before the borders closed. At the East Zaïre Field headquarters in Goma, P. F. Lemon and T. W. Staples, president and secretary-treasurer, respectively, of the Zaïre Union, were waiting for us.

Time was spent during the next two days studying the educational plans and needs of the Zaïre Union in its relationship to the other French-speaking unions. The committee was flown in the union's Skywagon Cessna 206 to Bukavu, 70 miles south of Goma. From there we jolted another ten miles by Land Rover to a property being considered as a possibility for a complete secondary school. Hopefully, further expansion would come later. Accompanied by a constantly growing crowd of curious hangers-on, we got caught in a heavy tropical shower. Most of us had come prepared for rain, but had, naturally, left that equipment in the car to facilitate hiking through the bush and grass on the 1,200-acre property.

The next part of the itinerary took us 1,500 miles west to Kinshasa (formerly Leopoldville), the 2.5 million-population capital of Zaïre. Kinshasa is a growing city. The committee was held up there for two days because the Congo River, which separates Zaïre from Congo Brazzaville, was overflowing. Nobody was allowed to cross either way between Kinshasa and Brazzaville.

### **Requiring Churches to Register**

Zaïre, which is about one third the size of the United States, has been making great efforts to stabilize itself since its independence in 1960. One of the latest moves resulted in a decree requiring all churches (except the Catholic Church and two other groups) to register with the Government. It was apparently aimed at eliminating a multiplicity of offshoots of various denominations who set up "churches" and expect financial aid from the Government.

*Walton J. Brown is an associate secretary of the General Conference Department of Education.*

One requirement for registration was the posting of a large sum of money as a guarantee. The General Conference helped the union to put up this bond. In view of the fact that the Seventh-day Adventist Church had received no Government aid and had not joined other churches in group protests or requests, it was felt that there would be no problem in its registration. However, the latest reports indicate that Seventh-day Adventists unfortunately did not succeed in obtaining separate registry, but have been included as a part of the registered Protestant group called the Church of Christ in Zaïre.

The process of registration has led several of the smaller church organizations to investigate Seventh-day Adventist doctrines with the possibility, following doctrinal instruction, of becoming part of the Adventist Church. Six churches, with a membership of some 500, have as of this writing, begun to keep the Sabbath and to follow other principles of the church. They are calling themselves provisional Seventh-day Adventists during this period of study and transition.

Another Government requirement was that all taxed properties, including church properties, be registered with the Zaïre Government by a certain date. Failure to do so would lead to confiscation. At the time of the committee's visit, the union and local field officers were busy taking care of this matter.

The committee's next stop was hot Douala in the Cameroon. The mission president, Eliseo Cupertino (who is also the Italian vice-consul there), smoothly shepherded us through immigration, health, and customs, and then showed us around the 400,000-inhabitant city. In the evening the group continued to higher and cooler Yaoundé, capital of the Cameroon Republic and headquarters of the French Equatorial Union. There we received a royal reception by what appeared to be the union working force, with their wives and children, under the leadership of the union president, Edwin Ludescher.

#### Streamlining the Organization

As with the Indian Ocean Union, this union has been endeavoring to streamline its organization. It has reduced the number of missions in Cameroon from nine to five and eventually aims at reducing them to two. Plans are being made by the union committee to expand the work into areas barely touched, such as Chad, Niger, and the Central African Republic.

Next day Elder Ludescher organized a caravan of cars to take us the 100 miles northeast to Cameroun Junior College, at Nanga-Eboko. There the committee met with union and school board members during the next two days, studying its possible relationship to a future French-speaking college in Africa. The college offers a complete secondary course leading to university entrance. One hundred and forty-eight students are enrolled in this course. In addition, 125 students enrolled in other train-

ing courses, including a lower-level Bible-worker-training course (tenth grade) and a higher-level ministerial course, graduating students on the completed secondary level (thirteenth grade).

The Afro-French College Consultation Committee finished its work on the afternoon of March 20. The report, to be presented to the General Conference, was completed after Dr. Beach and I had added further information and suggestions following our three-day visit to the Ivory Coast Secondary School at Bouake.

Definite plans for the establishment of an Afro-French Seventh-day Adventist College will undoubtedly be announced after the General Conference and division committees involved study the recommendations. It was clear to the committee that the need for such an institution of higher learning is very great and that plans for its establishment should be high on the list of denominational priorities.

*(To be continued)*

#### NEW GUINEA:

### Training of Nationals Is Accelerated

During the month of May, 17 national workers, each representing a record of successful service, from various parts of the Papua New Guinea Union Mission and the Western Pacific Union Mission, assembled at the Sonoma Adventist College, New Britain, to engage in a six-months' course of leadership development.

Because of the rapid development toward self-government in many Pacific areas, the Advent Movement is en-



Seventeen New Guinea leaders, with their director (center), are spending six months in a broad leadership development course.

deavoring to keep pace with the times so that there will be a group of dedicated workers ready to fit into mission leadership as the needs arise.

The course includes Bible study, principles of administration and mission finance, evangelism, Spirit of Prophecy, personal relationships, and philosophy of Christian education.

Mission officers, departmental leaders, and teachers at Sonoma are assisting in the program.

In his opening address O. D. F. McCutcheon, president of the Papua New Guinea Union Mission, challenged the group of workers to be prepared to serve whenever, whatever, and wherever the Lord in His providence should lead. They could only fulfill their appointed tasks as they allowed the "mind of Jesus" to take possession of their minds. The mind of Jesus was a busy mind, a thoughtful and understanding mind, a prayerful mind, guiding in every phase of His ministry on earth.

J. CERNIK

Director, Sonoma Adventist College



### Four Ordained in Northern New England

Seated in the front row are the newly ordained pastors soon after ordination on July 8, 1972, at Freeport, Maine (from left): Elder and Mrs. William Dudgeon, Elder and Mrs. Dwayne Toppenberg; Elder and Mrs. Milton Hallock; and Elder Roger Holton.

Back row (from left): Carl P. Anderson, president, Northern New England Conference; Paul Heubach, Loma Linda University; B. E. Seton, associate secretary, General Conference; J. L. Dittberner, president, Atlantic Union Conference; W. E. Peeke, lay activities and Sabbath school secretary, Atlantic Union Conference; Ralph Trecartin, treasurer, Northern New England Conference; and C. Dale Chaffee, pastor, Brunswick-Bath district.

W. W. MENSHAUSEN

PR Secretary, Northern New England Conference



### SMC Is Given Teacher Education Approval

Frank Knittel, president of Southern Missionary College, informs the Department of Education staff members that the National Council for the Accreditation of Teacher Education (NCATE) has approved both the secondary and elementary teacher-education programs at SMC. Those graduating from these programs will receive a nationally recognized certificate, valid in 28 States. Southern Missionary College now joins Andrews University and Union College as the only denominational schools offering NCATE-approved teacher-education programs. From left to right are: Stuart Berkeley, chairman, department of education; K. M. Kennedy; LaVeta Payne; Mildred Spears; Frank Knittel, president of Southern Missionary College.

**STUART BERKELEY**  
Chairman, Department of Education  
Southern Missionary College

#### PHILIPPINES:

### Gymnairs Successfully Tour Luzon Island

Twenty-eight lively gymnasts from Philippine Union College, two faculty sponsors, and I recently completed a tour of the principal cities of the North Philippine Union. The real purpose of our trip was to witness for the Master. We found that we witnessed in two different senses of the word. As we shared our faith (witnessed) we saw (witnessed) many evidences that God was guiding and protecting us.

Gymnastics seemed to come quite easily for the Filipino students. They learned difficult stunts, such as pressing up into a handstand in two or three weeks. It had taken me two or three months to learn that stunt. Speaking for Christ, on the other hand, seemed to come hard for them. True, they were college students, but I'm sure that only a few had ever had the opportunity to speak publicly. It took them a few weeks to relax but once they caught on they were very effective. Also effective was the master of ceremonies, a one-time evangelist, who occasionally slipped a bit of doctrine into his narration.

We were thrilled with the reactions

we observed along the way. In Urbizondo, Pangasinan, the mayor was invited to our performance. He told us he would stay five minutes, just long enough to welcome us publicly. Instead, he stayed for the entire two-hour program.

One woman from this same town wept after the program and said, "Adventists here are considered the dung of the earth. But today things have changed. Even prominent citizens are looking up to them." One girl who had left Philippine Union College a year before also cried and said, "I want to return to PUC. Today is the first time in my life I ever felt proud to be a Christian or an Adventist." This was typical of the reactions we saw all summer.

Preparations for the tour began early in 1972 with an appeal in chapel for adventuresome students who were interested in a new kind of witnessing program. Two hundred turned in applications. Twenty-eight (13 women and 15 men) eventually became Gymnairs.

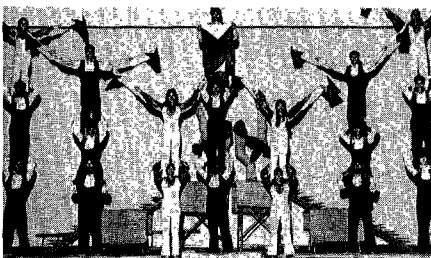
We worked hard after school each night for two full months. School was out in mid-April, and then we were able to spend a month, ten hours a day, training for the summer tour, which began May 15.

Accompanying us on the tour were two PUC faculty members. A. A. Damocles, guidance director, and G. Fernandez, Bible professor. We also had a PR man traveling about two weeks ahead of our group advertising, answering questions, and connecting all the loose ends.

In the center of cities and towns in the Philippines is a square or plaza for major events. We felt these plazas would be the best place for our programs, because even without extensive advertising we could gather a large crowd.

In spite of the rainy season, we never lacked an audience. In one city in the south, Philippine Independence Day brought a record crowd to the town for celebrations and a pageant. The city included our show as a part of the day's activities. The next town was holding its fiesta and also included our show as part of theirs, and another 8,000 heard the message.

All but two of our programs were scheduled outside. But only three times all summer did it rain during our performance: the two times we had indoor



Philippine Union College Gymnairs experienced God's guidance in many ways during their tour of the North Philippines.

programs scheduled, and once outside. On that occasion, the crowd was so pressing that the short rain served to disperse some of them.

How did we know this was the Lord's doing and not just coincidence? Because we saw in dramatic ways that He was answering our prayers. For instance, at one program the rain held off for three hours, but began only 20 seconds after our show ended.

Perhaps the most dramatic of all was the way the rain stopped just before the final concert of our tour, back home in Manila's spectacular Rizal Park. It had been raining continuously for four days the previous week, and many were praying that the rain would stop for our performance. As usual, the Lord answered those earnest prayers. It was a beautiful night.

But suddenly, just as we were ready to begin, our crowd of thousands melted away in an unexpected downpour. The sudden cloudburst came as we were huddled for prayer in the performers' quarters. We began praying as usual, asking for help and safety in our tumbling and for directions in our witness. At the end of the prayer, Pastor Fernandez said, "Lord, if You want us to perform here, bring the crowd and stop the rain. Thank You. Amen." We broke the huddle and I went straight out to the stage. Not one drop was falling. Better yet, hundreds of spectators were returning to their seats.

When we got to the extreme south of Luzon Island, we ran into some confusion over canceled programs. But since we were all tired, we didn't argue; we just packed up and headed home a week early.

Later we found out the reason for the cancellations. Two days after our return, a typhoon struck Luzon, wrecking the roads. Buses couldn't travel from south to north for a week. Without money (we had spent the last of our travel budget to replace a blown-out tire), food (that part of our budget had been drained by that time, too), or lodging, we would have been in sad shape. The Lord truly was looking after us.

He even cared for our school bus, an ancient army surplus vehicle that only looked functional because of new paint. *Everyone* had advised us not to take it, but we found other buses too costly. So we dedicated that old bus before departure, and it took us more than 3,500 kilometers (more than 2,000 miles) without stopping. Strangely enough, we did not have a breakdown until our schedule was completed. When we parked the bus after our return to Philippine Union College it took days of labor to get it going again.

We feel that our tour was a great success. We had problems, yes, but not major ones. We are thankful we could be God's witnesses in the Philippines.

ROSS DECKER  
Student Missionary From  
Andrews University





The AVSC team, with youth leader Nino Bulzis (center), recently recruited new members from four European countries.

**SWITZERLAND:**

**Team Recruits Mission Volunteers in Europe**

Four Adventist Volunteer Service Corps (AVSC) workers of the Euro-Africa Division, with the corps director, Nino Bulzis, recently visited 18 churches in Belgium, France, Italy, and Austria, acquainting church members with the program, and arousing interest among Adventist youth in this branch of overseas volunteer service.

The Adventist Volunteer Service Corps program in the Euro-Africa Division is similar to the student missionary program so popular among Adventist youth in North America. The division has set up a special fund to assist sponsored volunteer workers with transportation and other related expenses, but they serve without salary. All AVSC workers from the Euro-Africa Division have served in mission fields in Africa.

The team members, all of whom were from Switzerland, showed slides of their mission experiences and distributed special AVSC brochures explaining the program. At each meeting question-and-answer periods led to personal interviews with interested youth.

Among those responding to volunteer mission service were a young printer in Brussels, Belgium, a ministerial student and two young women at our college in Collonges, France, two student nurses from Marseille, France, a young teacher just graduating from our school in Florence, Italy, and a non-Adventist youth who came all the way from Vienna to Linz, Austria, to attend the service.

In La Spezia, Italy, an audience made up largely of non-Adventists listened attentively to the team's presentation. One man, about 30 years of age, who had some prejudices about Adventists, remarked after the meeting, "I have changed my opinion. I can see that Adventists do not limit themselves to preaching; they are also sensitive to the sufferings of the less fortunate and the needy in the nonaligned countries."

After traveling 5,709 kilometers (approximately 3,800 miles), the team returned to Switzerland in high spirits, knowing that hundreds of young people have a new concept of what AVSC is all about. With them was a list of many new recruits for the mission field.

NINO BULZIS  
MV Secretary  
Euro-Africa Division

**INDONESIA:**

**Crocodiles, Snakes Do Not Halt Workers**

Seventh-day Adventist workers on the islands that make up the Sangihe-Talaud Mission are laboring without adequate traveling facilities and are in danger from crocodiles and deadly snakes. Nevertheless, they are active in searching out souls for Christ.

Recently I made my first trip to the Sangihe-Talaud Mission, which is part of the East Indonesia Union Mission. The trip was made by boat. I was accompanied by Walter Raranta, the secretary of the union.

The mission consists of islands scattered between the northern tip of Celebes in Indonesia and the southern tip of Mindanao in the Philippines. There are 28 organized churches with a membership of almost 900 on the islands of this mission. These are served by F. A. Massie, president, and five full-time field workers. Another young worker divides his time between mission office and field.

Because the fare on the boat on which Pastor Raranta and I traveled did not include food, every passenger had to provide his own, in addition to drinking water. The boat had no electric lights. Hung here and there on the ship were lanterns and pressure lamps.

On this first visit to the Sangihe-Talaud Mission I became acquainted with a young minister who told me that when he visits some churches in his district he has to cross 27 crocodile-infested rivers that have no bridges. Several people have been victims of these creatures,

but thus far no Seventh-day Adventist has been harmed.

A few years ago there was a severe eruption of the volcano on the big island of Taruna, where our mission office is situated. Because of this disaster our church members scattered and were finally relocated by the government on another island. This resulted in the disbanding of one of our churches. Although the mission leaders have not been able to trace all of their missing members, it is our hope that their being dispersed will result in the spread of our message to other places.

Although there are only five full-time workers serving with Elder Massie, he has trained 75 laymen throughout the field and has organized their participation in MISSION '72.

One of the workers in the mission told me that if he and his colleagues could have a small boat with an outboard motor of from five to eight horsepower, they would be able to do more work.

"But," I remarked, "wouldn't a bigger motor be much better?"

A small outboard motor, he explained, could be carried on the shoulder. Now they have to depend on the infrequent and uncertain schedules of commercial boats. Consequently, they lose much time when traveling, just waiting for transportation. What a difference it would make if they could have a small motorboat. It would spare them from going overland on these islands through lonely jungles where pythons lurk and across rivers where crocodiles wait.

A. WAWOROENDENG  
President  
East Indonesia Union Mission



**Helderberg College Choir Tours South Africa and Rhodesia**

The Helderberg College choir under the direction of Mrs. Wilhelmina Dunbar has just completed a tour of South Africa and Rhodesia. This was their ninth tour of South Africa, but the first of Rhodesia. The choir presented 12 performances that were attended by approximately 6,000 people.

High lights of the tour were the visits in Rhodesia, to Lower Gwelo Mission, at Gwelo, and Solusi College at Bulawayo. The 48 choir members felt inspired as they united their performance with the all-African Lower Gwelo College choir.

The group traveled by train and motor coach, logging about 4,000 miles through some of the most beautiful country in Southern Africa.

Besides being a valuable publicity venture for Helderberg College, the choir tour also presented a good image of the Seventh-day Adventist Church in Southern Africa.

E. G. HARCOTBE  
PR Director  
Helderberg College



GC Statistical Secretary Jesse O. Gibson and Carol Allinder blend voices in a duet.

INDIANA:

Conference Celebrates 100th Anniversary

Under the words "We have nothing to fear . . .," the Indiana Conference celebrated its hundredth anniversary during camp meeting at Cicero, Indiana, June 17.

Dressed in the costumes of 1872, the bearded men and long-skirted women highlighted the special centennial program. Under the direction of Ruth Helzerman the program included a classroom scene that reviewed Indiana's history and the growth of the Adventist Church during the past century. Churches throughout the conference brought items of historical interest such as the pulpit from Wolf Lake church that Mrs. White used. Carol Allinder made a striking resemblance to Mrs. White as she quoted key messages and held the open Bible.

Responding to a special invitation extended to former Indiana Academy graduates were prominent workers such as the F. A. Motes and O. A. Blakes. Elder Blake's father was a teacher for several years in the early days of the academy.

There were only eight organized conferences before Indiana and Illinois were organized in 1872. At the time of its organization Indiana had five organized churches and 150 members; by 1972, the conference had grown to 70 churches and 5,514 members. Its educational system of 18 elementary schools and one academy enrolls 800 students.

J. O. GIBSON  
Statistical Secretary  
General Conference

Indiana Conference President Robert Dale (with reins) and others portray beginnings of work in Indiana 100 years ago.



Dateline  
WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

**MILITARY STUDY COMMITTEE.** The Seventh-day Adventist Church took a noncombatant stand regarding war during the Civil War in the United States. It has maintained that position ever since. That stand was reaffirmed by a special Military Service Study Committee that met during the middle of July, 1972. In these days, when many ideologies relative to war are promoted among young people, the committee has sought to make recommendations that will be helpful to Adventist youth as they face problems of military service. The Seventh-day Adventist youth serving his country in the military forces should not think in terms of interrupting his Christian witness while rendering military obligation. He should rather seek to perform more efficiently his military duties by adherence to Christian principles.

**INSURANCE SERVICE.** During the month of July the General Conference Insurance Service effected an organizational reshuffling in order to render more efficient service to denominational organizations and institutions.

Under the new chart of organization there will be four major divisions. Each division will be directed by a member of the staff who will have the authority to make decisions and have them carried out. With the chairman of the board and the manager, these men will form the management team that will determine policies to be followed and will plan the future of the Insurance Service. The division directors are: Gene Marsh, Insurance Services; Charles Frederick, Risk Management Services; Manual Carballed, Administrative Services; John Roth, Policyholders Service.

**DETROIT EVANGELISM.** Earl E. Cleveland, an associate secretary of the General Conference Ministerial Association, was back in Washington recently while away briefly from his evangelistic campaign in Detroit. During his short stay at headquarters he gave a report on the campaign. Each night from 1,000 to 1,400 inhabitants of that industrial city go to the Ford Theater to hear God's special message for our world in these days of crisis. He reported that on opening night 2,200 were present.

Elder Cleveland told us that an important tool in spreading our message in Detroit is the work that is being done by the Health and Welfare mobile unit borrowed for the occasion from the Southwest Region Conference. This

unit is parked each day at a different place in the city to minister to the physical needs of Detroit's underprivileged.

**WHITE ESTATE HOSTS DELEGATION.** A group of approximately 120 church members from the French-speaking Brooklyn, New York, Hebron church visited the Ellen G. White Estate on Sabbath afternoon, July 29. Paul Gordon and Elder and Mrs. Virgil E. Robinson served as hosts to this group as they visited the new and enlarged installations of the Ellen G. White Estate on the ground floor of the General Conference Central Building.

**OTHER VISITORS, MOSTLY FROM OVERSEAS.** Elder and Mrs. Wellesley Muir and daughters Gail and Gladys visited Washington recently. The Muirs returned to the United States after 16 years of mission service in Peru.

Elder and Mrs. W. R. Mulholland, residents of central Florida and long-time missionaries in Inter-America, were in Washington while visiting their son and his family, R. B. Mulholland, who with his wife is employed in the General Conference print shop.

Elder and Mrs. P. R. Lindstrom, on furlough in the United States from Ghana, visited our headquarters recently. After furlough Elder Lindstrom will serve as secretary-treasurer of the Nigerian Union.

Dr. and Mrs. R. A. Carlsen and family, returning from Kibuye, Rwanda, where Dr. Carlsen has been director of the Mugonero Hospital, paid us a visit.

Ruby Williams stopped in Washington while on furlough from Middle East College, Beirut, Lebanon. Miss Williams, who is from Canada, has served 28 successive years in the Middle East.

Mr. and Mrs. Movina Houmani, church members from the island of Tahiti, attended a recent meeting of the General Conference Committee. Mr. Houmani teaches public school and is a leader in our church activities on Tahiti. Mrs. Houmani works in our mission office.

Elder and Mrs. Erwin Hise, of Buenos Aires, visited Washington to attend the wedding of their daughter, Gladys, to Novual Rios in our Beltsville church. Also in Washington to attend this wedding were Elder and Mrs. Guillermo Krieghoff, of Mexico, and Elder and Mrs. R. R. Drachenburg, of Coral Gables, Florida, who are relatives of the bride.



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## World Divisions

### FAR EASTERN DIVISION

✦ After serving the Far Eastern Division for 12 years, Mr. and Mrs. H. M. Baldwin have left for their homeland in the United States. For the past five years Baldwin has served in the division transportation and purchasing office. Previously he was manager of the Bangkok Sanitarium and Hospital in Thailand and secretary-treasurer of the North Philippine Union Mission in Manila. He has been appointed manager of the General Conference Seventh-day Adventist Welfare Service (SAWS). Taking his place in Singapore is Choo Yau Fong, formerly manager of the Malaysian Signs Press.

✦ A new press has arrived in Vietnam for the mission's publishing program. It will double the printing potential of the Vietnam Signs Press.

✦ The Taiwan Adventist Hospital School of Nursing recently graduated 25 nurses. Graduation speaker was Samuel Young, educational secretary of the South China Island Union Mission.

✦ Fifteen nurses graduated from the Adventist Hospital Tsuen Wan School of Nursing in Hong Kong recently.

✦ Wilbur K. Nelson has taken up his new work as president of the South China Adventist College in Hong Kong. He was previously connected with the School of Health of Loma Linda University.

✦ More than 100 teachers attended a South China Island teachers' institute held at South China Adventist College, Clear Water Bay Road, Hong Kong, from July 17-21.

D. A. ROTH, *Correspondent*

### INTER-AMERICAN DIVISION

✦ Seven hundred and sixty-five students enrolled in the high school and college levels of Colombia-Venezuela Union College, Medellin, Colombia, South America, this year. Seventy will graduate this year, including 40 high school graduates.

✦ Sixteen children were invested June 10 at the Guanare church in the West Venezuela Mission.

✦ Twenty students of the Ricardo Greenidge Secondary School, Caracas, Venezuela, were baptized recently, and 81 were awarded certificates upon completing the Voice of Prophecy Bible course for young people.

✦ About 900 people heard Inter-American Division lay activities secretary A. H. Riffel on July 22, the opening night of his reaping campaign in the San Salvador, El Salvador, central church.

✦ Brotherhood Day was celebrated in the North Dominican Mission recently.

More than 2,000 members were in attendance in addition to administrators and workers and guests from the Central Dominican Conference.

✦ Seventy converts were baptized recently at Managua, Nicaragua, by W. H. Waller, president of the Nicaragua Mission, and District Pastor Emilio Garcia.

✦ Some 100 believers meet on Sabbaths and Tuesdays for worship in the Puerto Cabezas, Guatemala, jail. Fifteen are baptized members. The work in this jail was begun by Loron Wade a few years ago and is being continued by laymen.

L. MARCEL ABEL, *Correspondent*

## Canadian Union

✦ Three hundred and seventy people were baptized in the Ontario Conference during the first six months of 1972. This is a gain of 142 over the corresponding period of 1971.

✦ In September of this year the Branson School of Nursing of the North York Branson Hospital in Willowdale, Ontario, will begin a two-year curriculum of nursing. The school has been operating a three-year course for the past 12 years.

✦ In addition to its five regular scheduled camp meetings, the Ontario Conference held a one-week camp meeting



### Two Ordained at Colorado Camp Meeting

Donald F. Ham, right (with wife Judith), and Kenneth R. Schelske (with his wife, Valerie) were ordained at the Colorado camp meeting on Sabbath, June 24. Elder Ham, pastor of the Alamosa and LaVeta churches, received his B.A. degree at Union College. Elder Schelske received his B.A. degree from Union College and his Bachelor of Divinity degree from Andrews University Theological Seminary. He is pastor of the Rifle and Glenwood Springs churches in Colorado.

ARTHUR R. LICKEY  
*PR Secretary*  
*Colorado Conference*

for church members over the age of 50 at the conference's Camp Frenda near South River. Fordyce Detamore, of the Voice of Prophecy, and E. E. Zinke, assistant in the Biblical Research Department of the General Conference, were the featured speakers.

THEDA KUESTER, *Correspondent*

## Central Union

✦ Two young men were ordained at the Central States camp meeting—G. Herfin Taylor, Jr., and Thomas A. McNealy. The ordination message was given by C. E. Dudley, president of South Central Conference. Others who assisted in the service were Calvin Rock, president of Oakwood College; R. H. Nightingale, president, Central Union Conference; D. L. Crowder, president, Central States Conference; and G. Herfin Taylor, Sr., father of one of the candidates and pastor of the Berean church, Atlanta, Georgia.

✦ Walter G. Nuessle was ordained at the Wyoming camp meeting. He is pastor of the Lander, Wyoming, district.

✦ Summer camps for the youth of Colorado were busy with 650 campers at Glacier View Youth Camp from June 19 to August 5. Paul W. Schmidt, youth director of the Colorado Conference, had 55 staff members assisting him in the youth program. Seven camp programs were conducted through the season and included youth from grade school through high school.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Allegheny East Conference set a new world conference record by selling 38,000 single-copy magazines—*Life and Health, Message, and What About Drugs*—in two weeks' time.

✦ Galo Gonzalez, New Jersey, and Sandy Dancek, Pennsylvania, were named Literature Evangelists of the Year at the recent annual colporteur institute held at Shenandoah Valley Academy, New Market, Virginia. Gonzalez has had more than 200 people baptized as a result of his work. Mrs. Dancek's deliveries placed her highest in the Columbia Union and the North American Division. A large portion of her earnings go into an education fund for a consolidated school sponsored by her church. The Investment fund of her church also gets a substantial amount.

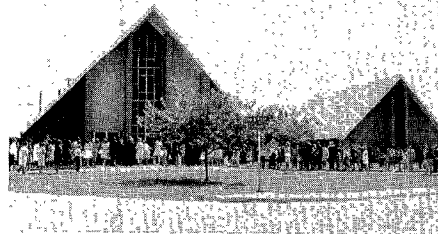
✦ Columbia Union literature evangelists set a new record by selling \$175,000 worth of SDA literature during an 11-day period recently. The period was

named the R. H. Pierson Big Eleven for the General Conference president, who was guest speaker during a colporteur institute held at New Market, Virginia, after the special sales period.

✦ Robby Wilkens, Gordon Reichard, and Terry Jiles were recently nominated for a national merit award by the Montgomery County, Ohio, unit of the American Cancer Society for outstanding service in providing smoking-education programs to county schools.

✦ Ronald Rodgers, New Jersey Conference MV secretary, reports increased attendance this summer over last summer at both teen and junior camps. Sixty campers signed for the Voice of Prophecy Junior Explorers Bible Course.

MORTEN JUBERG, *Correspondent*



## Dallas, Texas, Church Is Dedicated

The Oak Cliff church, Dallas, Texas, was dedicated on Sabbath, July 1. G. C. Dart, president of the Texas Conference, preached for the 11:00 A.M. service, and B. E. Leach, Southwestern Union Conference president, gave the dedication sermon in the afternoon. The building contains a 500-seat main auditorium, ample Sabbath school and auxiliary rooms, and a youth chapel. The pastor, Jere Webb, is carrying on a continuous program of evangelism.

DON R. CHRISTMAN  
*Secretary, Texas Conference*

quilts for the Dorcas Society. She also sends some 50 packages of papers to mission fields each quarter, assists in a branch Sabbath school, and cares for a large garden.

✦ Manuel L. Forrest, an Indian chief of the Cowlitz tribe for 20 years, was baptized as a result of Reach Out for Life meetings conducted by William E. Baxter. He is now a member of the Arcata-McKinleyville, Oregon, church. In his younger days Chief Forrest was recruited by a major league baseball team.

✦ Thirty-two persons have been baptized thus far in the Falls City-Dallas, Oregon, MISSION '72 evangelistic meetings.

✦ A new church is planned by the Silverton, Oregon, congregation on a five-acre tract of land already purchased.

✦ Ground was broken on July 30 for a new church in Gaston, Oregon. It is proposed that it should be called the Wayside Chapel of Seventh-day Adventists. The present church, built in 1900, has been owned by the Gaston Adventists since 1924.

CECIL COFFEY, *Correspondent*

## Northern Union

✦ Ivan Christen, pastor of the Detroit Lakes, Minnesota, district for the past two years, has accepted the invitation of the Minnesota Conference to do full-time evangelism.

✦ Owing to gains in membership made in the Northern Union Conference during the first quarter of 1972, for the first time the union membership exceeds 13,000. Iowa and North Dakota have an all-time high in membership totals.

✦ Six Northern Union workers were ordained at the recent camp meeting. R. L. Walden and Craig Hollingsworth were ordained in Iowa, R. W. Wilmot, Norman Haas, and Bruce Ullom were ordained in Minnesota, and David James was ordained in North Dakota.

✦ Ground was broken Sunday afternoon, July 19, for a new school building that will be constructed by the Waterloo, Iowa, church. Donovan Kack, pastor, presided at the ceremony. The new Waterloo church will also eventually be built on this site.

L. H. NETTEBURG, *Correspondent*

## Lake Union

✦ Chemical and thermal pollution of Lake Michigan and the St. Joseph River is being studied by Andrews University biology department. A boat purchased through a grant from the Kellogg Foundation is being used for the study.

✦ Two extension schools were conducted this summer—one at Newbold College, Bracknell, Berkshire, England, June 12 to August 16; the other at Bogenhofen, Braunau, Austria, July 21 to August 22. The schools are sponsored by the School of Graduate Studies and the SDA Theological Seminary, respectively.

✦ Sixty-six people have been baptized in Moline, Illinois, as a result of It Is Written meetings held by Roland Lehnhoff and David Peterson. George Vandeman, director and speaker for the program, joined the team for the first eight nights. The It Is Written telecast has been on in the Moline area for a year and a half.

GORDON ENGEN, *Correspondent*

## North Pacific Union

✦ A record number of people attended the Montana camp meeting this year. Keynote speaker was Paul Nelson, recently appointed North Pacific Union Conference Ministerial and stewardship secretary.

✦ Ninety-six underprivileged children, ages 9 to 13, attended this year's friendship camp at Upper Columbia Conference's Camp MiVoden. They came from 16 counties in Idaho, Oregon, and Washington. W. A. Geary, MV leader of Upper Columbia Conference, was in charge.

✦ Sally May Neglay, of Caldwell, Idaho, is 81 years old. Last year she made 81

## Pacific Union

✦ The Fresno, California, Adventist Academy has sold its downtown property and relocated on 40 acres in East Fresno.

✦ The new 38,000-square-foot dining area at Pacific Union College is ready for the fall quarter. Also housed in the new complex are a new campus game center, chaplain's office, and Student Association, yearbook, and newspaper offices.

✦ Alan Botelho, third-grade teacher at the Kauai, Hawaii, Adventist school, won second place in the articles division of a recent island-wide creative writing contest. Three categories in the contest drew 1,500 entries from all public and private schools on the island. Alan, who raises chickens as a hobby, wrote on "How Chickens Live."

✦ One hundred and three people were baptized in the Hawaiian Mission during MISSION '72 meetings. All but one of the islands' churches were open for the campaign.

SHIRLEY BURTON, *Correspondent*

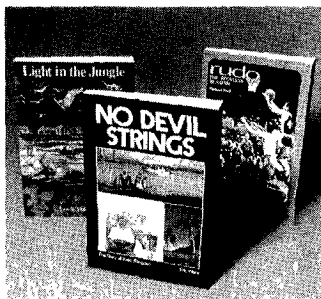
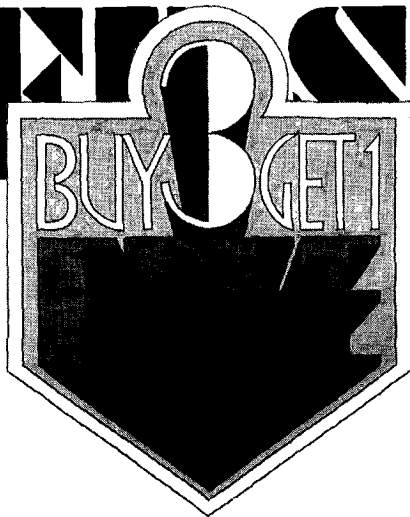
## Southern Union

✦ The Fletcher, North Carolina, Community Services Center, under the direction of Ruth Prusia and J. E. Edwards, provided 90 boxes of bedding and clothing for relief of the recent disaster victims of Hurricane Agnes.

✦ The Community Services vans of Florida contacted 45,000 persons during 1972 in their work of taking blood pressure and offering other health services.

OSCAR L. HEINRICH, *Correspondent*

# SUPER SAVING SALE!



**Light in the Jungle.** The explosive story of the famed mission launch "Luzeiro", and a young couple's years of service to the people of the Amazon.

**No Devil Strings.** An American pilot, forced to parachute, finds himself entangled in a net of suspense and intrigue.

**Rudo the Reckless Russian.** Famed basketball star John Rudometkin faces tragedy and comes to know a new God.



**A Home for Su-lan.** The story of a little girl's successful flight from her cruel pursuers.

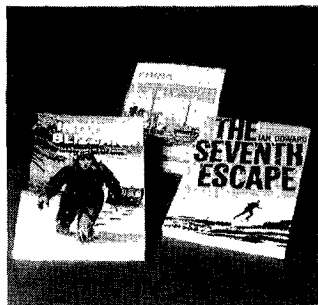
**Fire on the Mountain.** Saksee's dream was to be a witch doctor. But the God of the sky had other plans.

**Singing Tree and Laughing Water.** Mischief and laughter abound when two Indian girls are adopted by an Oregon family.

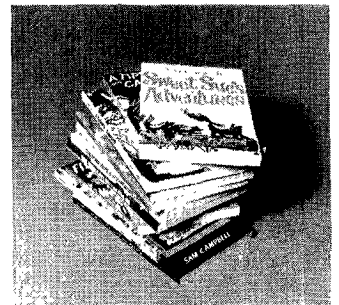
**Into the Blizzard.** Through danger and persecution, Jack Zachary, "heretic of the north" brought the gospel to his Ukrainian people.

**For the Love of China.** Denton Rebok braves bombs, bullets, and bandits as one of the great missionaries to China.

**The Seventh Escape.** From Russian prison camp to freedom—the story of Walter Logé's incredible escape and flight over enemy territory.



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# Music Committee Reports

By BERNARD E. SETON

On the back page of the REVIEW of March 2, 1972, the following notice appeared:

"Church-Music Study Committee to Meet in July. The denomination has set up a committee to study the Seventh-day Adventist philosophy of church music. The committee will meet in Washington, D.C., in July. . . . Members who would like to contribute ideas to the committee should send their opinions in papers, formal presentations, or letters to either the chairman or the secretary of the committee."

Reader response was rapid and electrifying. It revealed a deep and informed interest in the matter of the music that was being used by the church, and it wanted to aid the church's leadership to reach wise decisions in this area of church life.

When the committee assembled in the General Conference chapel at nine o'clock on Monday morning, July 10, its chairman, W. J. Hackett, and its secretary, C. B. Hirsch, faced many experts and amateurs, men and women, black and white, old and young, about 30 in all. There were Doctors of Music and Doctors of Philosophy, and, for a short time, there was a Doctor of Medicine. There were heads and other members of university and college music departments. There were music teachers from our schools, and teachers from non-denominational schools. There were representatives from General Conference departments, notably those of Education, Missionary Volunteer, and the Ministerial Association. There was a sprinkling of General Conference administrators, while the Ellen G. White Estate had able representatives, as did the neighboring Review and Herald Publishing Association. The Voice of Prophecy and Chapel Records from California each had its spokesman. There were, from time to time, a few discreet visitors who came to savor the atmosphere in which the church was discussing its music. And, for an-all-too-brief while, the General Conference president shared some of his aspirations with the committee.

Why this upsurge of interest in the type of music to be used in the Seventh-day Adventist Church in the seventies? The answer may be partly found in the inrushing tide of certain forms of contemporary music. We are seeing (and hearing) a bid by religious rock music to be considered acceptable in the church, and the church must decide what it is ready to permit, and what it is determined to reject. The committee was

Bernard E. Seton is an associate secretary of the General Conference.

being asked, among other tasks, to establish and fortify agreed boundaries.

There were skeptics, debonair and mildly tolerant, among the group. They declared we would never be able to produce a defensible document that would serve as a chart for steering safely between classicism and modernism. They also rated the chances of agreement among a group of musicians as being slim indeed. They foresaw an irreconcilable split between the staid traditionalists and the merry modernists. They magnanimously wished us well, for the intention was doubtless good, but their wishes breathed of despair rather than hope.

Such Jeremiahs forgot several powerful factors. They failed to remember the might of God's Spirit working in the best interests of His church. They underestimated the will of the church to find a *via media* through the extreme views that clamor for its support. And they seemed unaware or doubtful of the selflessness of musicians who unhesitatingly placed the church's welfare above the protection of their own ingrained musical tastes.

By way of balance came the letters, letters expressing relief that at last someone was going to do something about a subject that had been neglected for so long. Many writers belonged to the old school, but some were ardent supporters of change. The views of both ancient and modern were shared with the committee through summary sheets so that members could, as it were, hear the voice of the church addressing them.

The major part of the committee's time was spent listening to the reading or summarization of 20 or so papers that had been prepared by well-qualified musicians. The Bible, the writings of Ellen G. White, the teachings of professionals, and the opinions of the man-in-the-pew were instructively quoted. Topics ranged from "Today's Religious Music Scene" to "Rhythm in Black Church Music," and vigorous discussion centered around the papers until some consensus of conviction emerged. Protagonists respected one another's opinions, sometimes agreeing to differ and sometimes acknowledging conversion to points of view they had never expected to embrace.

The committee also heard samples of the rhythmic tunes that captivate so many of today's congregations. The listeners were asked to indicate whether they were willing to accept or whether they wanted to reject such songs for church use. At one session, the members viewed a film that highlighted the dilemma facing Christian youth today

as they struggle to reconcile popular music with that which is ostensibly blessed by the church. The place of young people in musical leadership was recognized, and deep appreciation was expressed for the remarkable contributions that dedicated youth groups are making as they use music in evangelistic witness. The need for a new hymnbook was discussed and was included in recommendations that will be studied at an administrative level. In these ways the committee came to grips with reality and built a firm foundation for its conclusions.

Practical suggestions began to emerge after preliminary discussions. Motions were entertained and enthusiastically carried. Two subcommittees were appointed, one to produce an initial philosophy concerning music used by the church, and the second to do a similar work for the Christian's attitude to secular music. These commissions consumed many hours of close thought. The prepared reports were studied and amended by the full group, and were later editorially refined. The documents now await study by the General Conference officers prior to presentation to the Autumn Council in Mexico City in October. We understand that a multitude of church members are keenly interested in the outcome. That is a good sign. May the church be spiritually blessed by its practice of the principles enshrined in the recommendations, and may our Maker's holy name be glorified by the music we offer Him in worship.

## NOTICES

### The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 16, 1972, in Mexico City, Mexico, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE  
COMPANY  
TAKOMA PARK, MARYLAND  
J. W. PEEKE, President

### General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 16, 1972, in Mexico City, Mexico, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of four directors for the term of three years.

GENERAL CONFERENCE  
INSURANCE SERVICE  
J. W. PEEKE, Manager

### International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Wednesday, October 18, 1972, at 10:00 A.M. in the Hotel Aristos, Reforma Boulevard, Mexico City, Mexico, for the purpose of transacting such business as may properly come before the members of the association.

M. E. LOEWEN, Secretary

**Adventist Books Displayed at Booksellers' Convention**

The Pacific Press and Review and Herald displayed prominent church publications at the Christian Booksellers' convention in Cincinnati recently. Forty titles were on display, including *The Desire of Ages*, *The Great Controversy*, and *The Seventh-day Adventist Bible Commentary*.

Approximately 4,000 Christian bookstores throughout the world are members of the Christian Booksellers' Association. This is the third successive year that Adventist publishers have displayed at the convention. About 10 per cent of the stores represented at this meeting ordered Adventist books. This was a large increase over last year.

W. P. TURPEL

**Harris Pine Mills Sales Total \$26 Million in 1971**

Sales of more than 26 million dollars worth of finished and unfinished furniture were made by the 21 plants and branches of Harris Pine Mills across North America in 1971, according to Charles Nagele, president, at a recent board meeting. Production and sales in 1972 are expected to exceed this figure by an additional five million dollars. It is interesting to note that when the church received Harris Pine Mills from Mr. and Mrs. Clyde Harris in 1951 the annual sales totaled approximately six million dollars a year.

Most of the Harris Pine Mills plants and branches are situated near Adventist educational institutions, and employed 2,241 students last year. This was a great boon to the institutions in cash flow and a help to students working part of their way through school. Student labor directed more than one million dollars into the academies served.

Harris Pine Mills has given help in the Philippines, where a sawmill was established at Mountain View College a couple of years ago. This program has been further consolidated. The program in Trans-Africa has also benefited from Harris Pine Mills help.

Five production areas make up the company's operations. In order of total sales these are: Pine furniture, hardwood furniture, redwood products, lumber, and building supplies. In addition, the company operates several farms and thousands of acres of timberland.

ROBERT H. PIERSON

**South America Grateful for Overflow Offering**

Grateful thanks for the recent Thirteenth Sabbath Offering overflow recently received by the South American Division has been received from R. A. Wilcox, president, and L. Delmer Wood, treasurer, of the division. "We were pleased to receive your letter of August

9, announcing that the Thirteenth Sabbath Offering overflow for the world reached \$171,502.31," they wrote. "We are sure that this is one of the largest overflow offerings that has ever come to the church. We know that this offering represents a real sacrifice on the part of our members throughout the world, and we want them all to know that they should receive a great big Thank you from the South American Division. We believe that the Lord has heard our prayers in bringing large financial support to the three interesting projects in the South American Division, namely, a new dining room at Uruguay Academy; completion of Loma Linda Sanitarium, Argentina; and a new girls' dormitory at Ecuador Academy. Work is already going forward on two of the three projects that were to receive the funds, and the third should be starting soon."

This was the largest first quarter Thirteenth Sabbath Offering overflow to go to any division. Beginning with 1972, the computation of the Thirteenth Sabbath Offering overflow is based on 25 per cent of the total Thirteenth Sabbath Offering turned in to the treasury of the General Conference. This increases the amount divisions will receive.

F. D. RETZER

**FED Staff Supports MISSION '72**

The Far Eastern Division staff is promoting MISSION '72, according to Bruce Johnston, division evangelist. He writes: "Members of the administrative and departmental staff of the Far Eastern Division are involved in MISSION '72. Evangelism is not just a theory at headquarters. During the first six months of 1972 one or more evangelistic efforts have been conducted by Paul Eldridge, president; R. C. Williams, Ministerial Association secretary; C. L. Shankel, lay activities secretary; Bruce Johnston, evangelist; and Don Roth, assistant secretary and public relations secretary. More than 400 people have been baptized as a result of these crusades conducted by the Far Eastern Division staff."

THEODORE CARCICH

**Ghana Conference Membership Increases**

The membership of the Ghana Conference in West Africa, which organized in December, 1970, is more than 17,500. It will probably reach 18,000 by the end of this year. There has been an increase of more than 2,000 in 18 months.

W. Duncan Eva, president of the Northern Europe-West Africa Division, writes: "There seems to be a real spirit of progress throughout the conference. I was very interested in the new church in Bekwai. It is a large structure that can easily seat 500 people. It was built largely by the congregation itself. This, of course, is in addition to the church at the training school less than a mile away.

"Aggressive evangelism is being carried on throughout the conference as are all phases of the church's program. We now have two churches in Accra. Recently Pastor Kuma baptized 43 persons in that city. It appears that we shall soon need to have a third church in Ghana's capital city."

F. C. WEBSTER

**South African Union Reports on MISSION '72**

MISSION '72 campaigns in the South African Union thus far this year were conducted in 24 places throughout the Republic and in South-West Africa. Total opening-day attendance was 32,000, with eight places drawing two to four sessions each. Although baptisms have been conducted in many places, details of these are not yet available. Lay efforts were also held. Large baptisms are expected in the near future.

R. E. CLIFFORD

**New Members Voted Into ASI**

At the ASI convention held recently in Calgary, Alberta, the following were accepted into membership of the Association of Privately Owned Seventh-day Adventist Services and Industries. Althea Woodland Nursing Home, Silver Spring, Maryland; Chestnut Boarding House, Santa Ana, California; Eastgate Health-care and Residence Community, Pocatello, Idaho; Arthur F. Gay, Baldwin Park, California (service for the blind); Hillcrest Haven, Pocatello, Idaho (nursing home); Mrs. Christine Moorhead, Paradise, California (home for retarded children); Northwest Lake Medical Group, Lakeport, California; Petersen Printing Company, St. Paul, Minnesota; Frank O. Salt, Olathe, Kansas (personal member).

CARIS H. LAUDA

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