



An Earnest Appeal in These Trying Hours

Are You Drifting?

By ROBERT H. PIERSON

THE church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15.

It is a wonderful privilege to belong to this church. Anciently God had a special people. They were a called-out people, a people through whom the Lord designed to make known His love and plan to all the world. All through the centuries God has had a people. Today is no exception. Today He has a people through whom a knowledge of His love and the assuring hope of His coming again in glory are to be made known.

We have surely come to a grand and awful time in the history of the world. In many areas more changes are now taking place in a year than used to occur in a century. We are in an age of revolution. We see it everywhere. We see it among the nations of earth, in the streets of our cities, on college and university campuses—yes, and in the churches and in our own homes.

The result of it all is that many of the old standards are going by the board, old convictions are compromised, and the faith of our fathers is characterized as outmoded and decadent. Many regard God as dead and His holy law of ten commandments as no longer relevant. It is plain to see that this direction, or lack of direction, is not making the world a safer or better place in which to live. Rather, as was prophesied many centuries ago, "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13).

I am sure we share the view that there is only one solution to these perplexing problems thrust upon us by this modern, tottering, sick, and despairing society. That solution is the fulfillment of the promise made so long ago by our Lord before He left this earth: "I will come again" (John 14:3).

Yes, the return of Jesus, who alone can make all things right, is our only answer. We have the blessed assurance that the day of His return cannot be much longer delayed. Time has just about run its course. The words of Jesus

(To page 10)



By J. L. SHULER



RELIGIOUS NEWS SERVICE

The Secret of Answered Prayer

DO YOU know how to pray for help, courage, pardon, peace, strength, and victory so as always to receive these blessings? It is possible to have such a prayer experience—one that will change your life for the better from this very day.

Some say, "All that you need is sufficient faith and you will receive all that you ask in prayer." Faith is absolutely necessary to answered prayer. "All things are possible to him that believeth" (Mark 9:23). "As thou hast believed, so be it done unto thee" (Matt. 8:13).

True faith recognizes that the will of God is supreme. Thus Jesus prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

God does not, and cannot, answer a prayer request that is not according to His will. Why not? Because if He did this, He would be against Himself. Regardless of how great a faith one has, notwithstanding how much he prays, he will not be heard unless his requests are in accordance with the will of God.

Every prayer of faith that is according to the will of God is sure to be answered. We are assured: "If we make requests which accord with his [God's] will . . . , we know also that the things we ask for are ours" (1 John 5:14, 15, N.E.B.).* You are sure to receive the things you ask for in faith, if your request is in accord with God's will.

So the next question is, How can I

be sure that what I pray for is according to God's will? It is self-evident that, first of all, a person's life should be in harmony with God's will insofar as he has knowledge of the divine will. Thus the Word says, "Whatever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

In the Bible there are hundreds of promises God has made to His children. These promises are an expression of God's will toward you. In them He declares what He wants to do for you. He affirms what He is sure to do for you when you meet the conditions for their fulfillment.

A Promise Claimed

For example: God has promised His sustaining presence as the cure for your fears, His strength for your weakness, His help for your insufficiency, His upholding for your stumbling and falling.

All of this is set forth in the promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

This promise you may claim when you are fearful of what may happen and worried about the outcome, when you feel too weak to face the future and recognize that you lack strength to cope with your problems.

Taking the promises of Isaiah 41:10 to the Lord in prayer, say: "Lord, I come to Thee in this my time of need. I am troubled with fears. I need Thy sustaining presence. I need strength and help from Thee to meet the problems that confront me.

Thou hast told me not to be afraid nor dismayed. Thou hast promised to strengthen, help, and uphold me.

"Lord, I ask Thee to fulfill these promises to me just now. Grant me Thy presence as the cure for my fears according to Thy promise. Bestow on me now this strength, help, and upholding as Thou hast promised.

"Lord, I take Thee at Thy word in these promises. Thou art a true God. Thy promises never fail. Thy words are always true. What Thou hast promised Thou dost always make good.

"Do for me now as Thou hast said in these Thy promises. I thank Thee that just now Thou dost give me Thy sustaining presence and strength and help according to Thy promises."

Tell me, Is this prayer request sure to be answered? It was answered *before* you closed your prayer. As you believed, so it was done unto you. The answer came when you believed that God was fulfilling these promises to you. You received the renewal of His presence, the needed help and strength the moment that you asserted your faith that God had done for you even as He had promised and then thanked Him for it.

Why is this kind of prayer sure to be answered? Why can you count on always receiving what you pray for in this manner? Because God never fails to fulfill His promises to those who meet the conditions and take Him at His word.

Notice, in this kind of prayer, which is based on the promises of God, you need not and should not pray, "Lord, if it be Thy will." It would be wrong to pray this way. Why? Because His will is spelled out

* The Bible texts in this article credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

in these promises. When you insert an "if" you show doubt of God's promises. You show a lack of faith. You will not and cannot receive if you lack faith.

The Principle of Faith

Jesus Christ stressed the principle of asserting faith when presenting our prayer requests. He said, "Whatever you ask for in prayer, *believe that you have received it and it will be yours*" (Mark 11:24, N.E.B.). Believing that you have received it when you ask for it precedes its being yours. Most people wait until they see or feel the answer before they believe that they have received their prayer requests. But Jesus declares that when we ask for something we are to believe then that we have received it. Then He answers, and the blessing is ours.

This same type of prayer, as illustrated by the promises found in Isaiah 41:10, may be used with hundreds of other Scripture verses that contain God's promises to His children. These promises cover the entire range of human needs. There are promises for imparting peace, rest, courage, guidance, strength, and victory; for pardon for all our sins; for changing the heart, or mind, and the implanting of a new heart, or mind; for spiritual reconstruction from sin to righteousness; for God's continual presence; for the indwelling of Christ in one's heart, or mind; for the dearest, closest fellowship with the Lord Jesus; for deliverance in every trouble; for the perfecting of one's character.

Every one of these promises is sure to be fulfilled to him who meets the conditions. Every prayer of faith based on any of these promises is sure to be answered. Every promise of God to His children, as recorded in the Bible, is an invitation to pray for what is promised.

A prayer experience of this nature involves a five-step procedure:

First. Find the promise of God in your Bible that offers what you need at any particular time.

Second. By the grace of God meet the conditions in the promise. Do your part. One important factor is to believe with all your heart that God will do for you exactly what He says in this promise.

Third. Take this promise to the Lord in prayer and ask Him to do for you as specified in the promise.

Fourth. As you ask God to fulfill His promise, believe that He does it at that moment. Believe that you receive what you requested according to His promise. In some cases it may be a matter of believing that what He has promised will come to you when you need it.

Fifth. Before you close your prayer thank God that He has fulfilled this promise to you. Thank Him that you have what you requested according to His promise.

This is how to pray and be sure that you receive what you pray for. This is how to pray according to the will of God. Practice this kind of prayer life, and your religious experience will be changed for the better.

We do not imply that all your prayers must be based on a specific

written promise of God in the Bible. This kind of prayer should be used without fail when your needs and your prayer requests are covered in the various promises of God. There are many items aside from these for which we need to pray continually. We may not know whether certain requests are according to God's will. In such instances our prayer must be "if it be according to Thy will."

Christians are keenly aware that there is a distressing gap between their prayer requests and the actual receiving of what they ask for. Let them mark this well. The appropriation by faith of the appropriate promise of God bridges the gap between desiring and receiving.

Has this matter of prayer based on specific promises of God for your specific needs been given its essential place in your prayers? Only a few have ever used this. This is why there is such a widespread spiritual lack among believers. Why not utilize this vast potential for help, blessing, and power awaiting our reception by the method of promise-based prayer?

We Fail

Many of us fail to meet the conditions on which God's promises become payable to us. God cannot fulfill them until we meet the attached conditions.

Many do not know where these promises are to be found in the Bible. Hence they do not use them. Others know where they are in the Word, but fail to appropriate them in prayer for their individual needs.

Some present the promises in prayer but fail to take God at His promise. They fail to thank God as they close their prayer that they have the particular promise they have presented in their prayer.

Everyone has his trials, problems, troubles, and depressing moods. But he can be victorious over all of these by securing the needed help from God each day. God has made promises in the Bible to cover every trying situation that may confront the Christian. He who appropriates these promises in faith always receives the help he needs for every situation.

This kind of prayer can revolutionize your life and guarantee for you a better and happier experience. Apply it. Then you can ask God for peace, help, courage, strength, and victory, and always receive them. Why limp along in spiritual weakness when by applying rightly God's promises in prayer you may have your needs supplied abundantly?

♦♦

PROMISES FOR EVERY TIME OF NEED

If you feel lonely: Heb. 13:5; Matt. 28:20.

If you face an unusually trying situation: 2 Cor. 12:9; 1 Cor. 10:13.

If you are troubled over wrong things you have done: Isa. 1:18;

1 John 1:9.

If you have wandered away from the Lord: Hosea 14:4; Jer. 3:12-14.

If you want to make a new start: Eze. 36:25-27; Ps. 51:11.

If you want to enjoy the sweet presence of Jesus in your soul: Rev. 3:20; John 14:23.

If you are in trouble: Ps. 50:15; Job 5:19; Ps. 34:6, 17, 19.

If you are restless and upset: Matt. 11:28-30; Isa. 32:17; 26:3.

If you are tormented with fears: Isa. 12:2; 41:10, 13; Ps. 34:4.

If you need guidance: Ps. 32:8; Prov. 3:6.

If the load seems heavier than you can carry: Ps. 55:22; 1 Peter 5:7.

If you need help and strength: Isa. 40:31; 41:10; Deut. 33:25, 27.

Whatever the condition or situation in which a person may be placed, God has some promise in His Word offering help. By faith the needy one may present the promise to the Lord, ask for, then expect its fulfillment.

EVEN though God uses men with physical handicaps effectively in His service, men with healthy bodies can be more effective instruments. Since our bodies are temples of the Holy Spirit, we should spend time taking care of them.

While much has been said concerning the value of proper diet, little, in proportion, has been said concerning the value of exercise.

Gone, of course, is the day when most of us were able to get our exercise pitching hay, a most valuable form of exercise (*Fundamentals of Christian Education*, p. 73). How many of us could follow the farmer in haying time as "he mows and rakes, pitches and tumbles, lifts and loads, throws off, treads down, and stows away" (*ibid.*)? Suspecting that few could pass this test, I tried it some years ago, before I had begun my present exercise program. Wearing down in a few minutes, I knew I was entirely out of shape.

Although the increase of knowledge has done away with much of the old-fashioned hay pitching, it has provided other means by which modern society can be kept fit. Forms of exercise have been discovered that answer the Spirit of Prophecy's stipulations of "vigorous exercise" calling "into action the bones, joints, muscles, sinews, and nerves of the body" causing "full, deep, strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through arteries and veins" (*ibid.*).

These forms of exercise were listed in my earlier article under the research program of Maj. Kenneth H. Cooper, M.D., of the USAF Medical Corps in the condensation of his book *Aerobics*, in the March, 1968, *Reader's Digest*. They are exercises anyone can do and no special equipment or partner is needed. If you cannot swim, then run or jog or walk or ride a bicycle or run in place in the privacy of your home. But be sure you have the window open! Sister White says that outdoor exercise in the pure air is "the elixir of life" (*Testimonies*, vol. 7, p. 77). Get outside whenever you can!

Active exercise not only strengthens the mind (*ibid.*, vol. 2, p. 428), but "in vigorous physical exercise, the animal passions find a healthy outlet. . . . Exercise in the open air . . . will be a great help in spirituality" (*Medical Ministry*, p. 81). All organs of the body are benefited, especially the "liver, kidneys, and lungs" (*Testimonies*, vol. 2, p. 533).

This all-around benefit of exercise

I Run for My Health—2

Keep the Machine Running



By RAY R. CRONK

in the open air is based on the quality of "active," "vigorous physical exercise." Although moderation is advised at first, especially where there has been illness (*ibid.*, pp. 528-535), there is expected to be a gradual increase in a person's ability to do more.

Beneficial Exercise

Cultivating a garden offers one of the best opportunities for beneficial exercise. Occasionally inserting the spade in the ground or breaking a clod with the hoe and resting five minutes before repeating may be a good start for a convalescent. It certainly doesn't fulfill the requirements for vigorous exercise! Eventually the

convalescent should come to the place where the rhythmic action of the spade and hoe continuously applied for a longer period will cause the deep, full breathing and exertion necessary for the entire cardiovascular system to benefit.

Repeated, continual, rhythmic movements in a program of vigorous exercise are of utmost importance. Writing in the *Popular Science Monthly* of May, 1965, one of America's foremost physical educators, Dr. Thomas Kirk Cureton, Jr., says, "There is no substitute for continuous rhythmic exercise." He also includes the need for exercise to be gradually increased to the point of doing it vigorously, as advised by Major Cooper in his book *Aerobics*.

One might assume that increased action under a gradual method would increase normal heartbeat rate but, according to Cooper, it will actually slow down the over-all work of the heart, developing it to beat stronger and saving as many as 30,000 beats every day of a person's life!

These modern teachings are certainly in harmony with what was revealed to God's messenger years ago. She saw the need of "nature's fine and wonderful mechanism" to be "constantly exercised" (*Counsels on Health*, p. 199). Furthermore, one who takes "regular exercise that will cause him to breathe deep and full, taking into his lungs the pure invigorating air of heaven . . . will be a new being" (*Fundamentals of Christian Education*, p. 74).

A Sound Heart

Science today describes how a sound heart can actually save itself and preserve its owner's life in the event of a heart attack. Major Cooper describes a heart well-conditioned by vigorous exercise as one in which "tissue is saturated with healthy blood vessels," which can offer a bypass to blood around a clogged artery "flanking it" to continue nourishing the part of the heart affected by a coronary heart attack.

The vigorous, sustained type of exercise program which I began 17 years ago, first by swimming, and later resorting to running or jogging has certainly paid off so far as I am concerned. Very seldom do I have periods of sluggishness such as I had in my less active days. Now I can get along on less sleep and, best of all, as far as diet is concerned, I have no worries of putting on unnecessary weight. I find that this vigorous exercise program eliminates that worry. I eat good wholesome food without

reservation, keeping in mind the laws of temperance.

The frequency of taking exercise is established on the principle of the more we exercise the better. The counsel ranges from exercising "as much as" you "can" (*Testimonies*, vol. 2, p. 526) to "a few hours each day" for the minister (*Counsels on Health*, p. 564). I find that in the busy church program of these last days, it is almost impossible to get in three hours of daily exercise, and I am inclined to think that it is the recreational type and not the "continuous vigorous" type that is implied for the minister.

Recreational Exercise

For recreational exercise value, the growing of flowers and of garden greenery certainly offers an ideal situation in which to work close to nature. Perhaps Sundays or an evening a week could be devoted to this.

But such work in the garden would

not fulfill the "vigorous continuous" daily exercise requirements, such as running, swimming, cycling, walking, or stationary running provides in the least amount of time.

Major Cooper's running program to keep in condition requires about 20 minutes a day from three to six times a week. Walking, of course, requires more time to acquire comparable benefit.

Every person must work out his own program according to his ability. Those interested in more detail may refer to the March, 1968, issue of the *Reader's Digest*, article "How to Feel Fit at Any Age," by Maj. Kenneth H. Cooper, M.D., or to the book edition.*

Currently, much emphasis is being placed on the development of the mind to the sacrifice of the physical powers. According to *Testimonies*,

* Kenneth H. Cooper, M.D., and Kevin Brown, *Aerobics*. New York: M. Evans & Co., Inc., 1968.

volume 5, page 522, the physical powers are to be "taxed equally with the mental." Ellen G. White noted further that the "decline in physical vigor and power of endurance is alarming" (*The Ministry of Healing*, p. 125).

We are nearing the end, when the enemy will launch his final attack against the faithful. Our health—spiritual, mental, and physical—should be such that we shall be able to resist without succumbing.

Every physical exercise we undertake should be done with the object in mind of doing a better work for God. Paul pictures the Christian life as a race. The Christian puts his whole heart and soul and body into winning the race (1 Cor. 9:24, 27).

In my life, my balanced program of exercises has made the difference between really living and merely existing. Perhaps it can do the same for you. ♦♦

(Concluded)

The art of living

By MIRIAM WOOD

when you're Young

ON FRIENDSHIP— Making friendships that last AGAIN —that don't shrivel and disappear as rapidly as did Jonah's gourd vine when the cutworm got at it—this is a truly serious problem for many people, both young and old.

One letter writer wailed: "What can possibly be the matter with me? More than anything, I want and need friends. Yet none of my friendships ever last. I keep moving from one person to another like a butterfly—or more like a mosquito, I guess, since obviously there's something about me that repels others. I'm so envious of people who've had the same friends for years and years. How in the world can I become the sort of person who *keeps* friends?"

Obviously, if in this column we could produce a sure-fire formula for making and keeping friends permanently (or even semi-permanently), we'd patent it, bottle it, and congratulate ourselves upon having solved at one fell swoop a major portion of the problem of loneliness. Alas, 'twill never happen; life and people are both too intricate and complicated. And as for the writer of the letter quoted above, he/she will have to glean whatever can be given from our general observations in lieu of the vital personal acquaintance necessary for specialized assistance.

First of all, each person must himself be "enough"; he must develop all facets

of his nature so that he doesn't *need* other people obsessively. When he's reached this point, usually other people emphatically *want* him for a friend because the friendship doesn't imply the clinging that imposes an intolerable burden on others. Paradoxical though it may sound, if you don't need to be needed, then you're usually both *wanted* and *needed*. Logically, then, a person who desires strong and stable friendships will try to become strong and stable.

Another problem of friendship which sometimes develops is a bit difficult to describe. (Language has its limitations, you know!) Perhaps we can come closest to it by stating that friends soon resent being worn as trophies. They aren't something that you carry triumphantly off life's battlefield as so many spoils of war, so many scalps at your belt. This sort of approach marks you as a relentless competitor who must ever and always have the most of everything, friends included. And, of course, this isn't friendship at all. It's just another mechanism for proving how "really great" you are.

A question which every young person might do well to ask himself is this: Do I respect people enough not to try to *buy* their friendship? Doing favors and good turns for others is fine, granted your motives are unalloyed helpfulness and not a crafty scheme to obligate the objects of your consideration.

This sort of approach always reminds

me of a little dog who used to be a member of our family. When her bath time arrived (an exercise in cleanliness which she cordially detested), I'd approach her, holding one of her favorite tidbits invitingly in my hand, with which bribe I was able to lead her to her doom. This gambit worked beautifully—the first few times. After that, whenever she saw the doggy candy in my outstretched palm, she fled unceremoniously to the darkest and most remote corner under the bed. In other words, she'd decided that the price of the doggy candy (a bath) was just too high; I couldn't buy her any longer.

People are pretty much like that when you attempt to buy them, once they've figured out your scheme.

Other roadblocks for lasting friendships that we might consider (if we had space) are the following:

1. A need for praise which is so compulsive that it's like a pit a million miles deep. No amount is ever enough; people have to keep praising you and complimenting you and comparing you with others to the latter's disadvantage until they're exhausted, both physically and emotionally.

2. Jealousy and overpossessiveness. You just must let friends have other friends.

3. Suspicion. Your friends aren't always discussing you when they're together.

Undoubtedly it's best to study the principles embodied in Christ's life, and put as many of these into effect in your own life as possible. If you'll approach each new day with an optimistic outlook, if you'll "do your own thing" enthusiastically, if you'll forget you, it just may be that before long you'll have many good and true friends.

Palm-Fringed Islands and Miracles



PHOTOS BY R. R. FRAME

This church on the island of Vanua Levu in east Fiji is one of the 40 in the Fiji Mission. In proportion to the population, the total mission membership of 3,734 is 1:127.

SUVA, FIJI—The air-jet flight from Tahiti to Fiji takes five hours. Flying over this great expanse of ocean pinpricked by dots they call islands, one can rightly wonder from whence comes all this water. The driving rain that strikes from time to time gives one a little idea.

The entrance to Fiji for international air travelers is Nadi (pronounced Nān'dē), truly the hub of the South Pacific. A short local flight of Fijian Airways over the lovely island of Viti Levu drops the water-weary traveler at Suva, the capital of this British Crown Colony. Every-

where palm trees, blue lagoons, and thatched villages confirm the distinction that Fiji indeed is alluring.

The people call their lands Viti, but the neighboring Tongans long ago began pronouncing it Fiichi, and English-speaking visitors soon changed that to Fiji. In size and population, with its half million people on more than 500 islands, Fiji is important as Austral Pacific areas go. The group straddles the 180th degree meridian, with the international date line bending to the east of the cluster to make time uniform throughout. In this part of the world you can

make a short trip and wake up to the fact that you have missed an entire day or have lived the same day twice.

A look to the past reveals that the first Europeans to come upon Fiji were likely Spaniards. However, Abel Tasman, for whom the southern Australian island-state was named, is considered the European discoverer. He happened on this area in 1643, and like so many since, was plagued with navigation difficulties among the treacherous reefs. His communications evidently were good, for the Fijians were left undisturbed for more than a century.





Fulton Missionary College, situated 30 miles from Suva, Fiji, provides a variety of courses. Shown is the administration building.

The next man along seems to have been the English Capt. James Cook, who did some surveying with his usual skill. A few years later the *Bounty's* Capt. William Bligh stopped by. America's Commodore Charles Wilkes made the first clear charts that informed the world just where the Fiji Islands are.

The original Fijians were Melanesians, sturdily built, good-looking, dark-skinned Negroid peoples. In Fiji just about everyone smiles, and courtesy appears instinctive.

Of course, the Fiji Islands now are multiracial and multicultural. Situations are more complex here than they often appear, and I can imagine that it would take considerable time to get a perfect feel of them. Between 1879 and 1916 some 60,000 Indians were brought to Fiji as indentured laborers. More than half of those who came chose to remain in Fiji. They did not remain a minority very long, however, for they believed in large families.

There are now more Indians in Fiji than there are Fijians, and the two groups have retained their own identities. English is the official language of the colony and the lingua franca. Fijians continue to speak Fijian among themselves, and the Indians speak mostly Hindi. Among them there is, however, a substantial Moslem community and a populace of bearded, turbaned Sikhs, as well. To a large degree each segment of the population holds to its cultural patterns, including clothing. One sees

chiefly the Indian sari and the Fijian sulu.

The local clothing habits of the Fijians must be credited to the early missionaries. These pioneers must be credited too, here as elsewhere, with the introduction of Western-style education, setting down island languages on paper, translating the Bible into scores upon scores of island dialects and languages, teaching Western-style sanitation, offering Western-style health and medical services. They also influenced in large measure the cultural patterns. This is not true, of course, of the Indians and the Chinese, who imported their own languages, cultures, and ways of life.

First Missionaries Were Tahitians

Surprisingly enough, the first missionaries to Fiji were not Europeans, but Tahitians of the London Missionary Society. They arrived in 1830. European missionaries were to follow and to write here under the Southern Cross some of the outstanding achievements of the Christian cause. The first two Europeans were British Methodists, William Cardill and David Cross.

The Fijians were proud, warlike, and cannibalistic. At one time, led by a number of mutually antagonistic chieftains, after gruesome battle they ended up in two confederacies or kingdoms. At the head of the Viti Levu group was Thakombau. He was the first chief to unite Fiji, and he could only do this with the support of Tonga's King George Tubou I,

who himself earlier had embraced Christianity for his kingdom.

But Thakombau's struggles to maintain a national unity were not over. He had asked that his lands be annexed by three major powers (U.S.A., Great Britain, and Germany), but despite the imperialistic era of the nineteenth century, all three turned him down. Finally, in 1874 Britain accepted, and Thakombau made his obeisance to Her Majesty Queen Victoria. As sign of his gratitude and commitment to a better way of life for his people, Thakombau sent Queen Victoria his old favorite war club. He included this message:

"Many of my people died and passed away under the old law; but hundreds of thousands will survive to enjoy the newer and better state of things. . . . With this emblem of the past the King sends his love to Her Majesty, saying he fully confides in her and her children who, succeeding her, shall become kings of Fiji to exercise a watchful control over the welfare of his children and people, who, having survived the barbaric law and age, are now submitting themselves under Her Majesty's rule to civilization." Thakombau's war club has become the ceremonial mace of Fiji's legislative council.

The Christian church and the British colonial administration worked miracles in Fiji, and in this context of change and hope, the first Seventh-day Adventist representatives appeared upon the scene with the good ship *Pitcairn*. John I. Tay was

the guiding star of hope in 1891. After a few months he became ill and died. He is buried in the little Suva cemetery at the foot of the hill on which rises today the headquarters of the Central Pacific Union Mission.

In 1896 J. E. Fulton arrived in Suva to continue the work of several dedicated predecessors. His start was made near the present Central Pacific Union headquarters. He later transferred to Suva when Ratu Ambrose Roko Tui Suva, king of Suva, accepted the Sabbath. In 1900, Missionary Fulton began a small paper, the *Rarama* ("Light"). He also translated Ellen G. White's *The Great Controversy* and a book of Bible readings. With J. E. Fulton's arrival came the expansion of God's work.

In those early days two prominent Fijian nationals became Seventh-day Adventists. One of them was Ratu Meli, a high chief. The other was Pauliasi Bunoa, who was ordained an SDA minister in October, 1906, and became an ardent and successful worker. In 1908 Beni Tavodi was sent as the first Fijian missionary, and he went to New Guinea. Through the years at least 20 Fijian families have gone as missionaries to other places in the Austral Pacific.

In 1949 Fulton Missionary College became the central training institution for the Central Pacific area. The present site of the school was chosen after careful survey in 1939, when G. Branster was superintendent of the mission. An estate of 400 acres, 30 miles from Suva, was secured. Early in 1941 the college began to train men and women of all races. Since 1959 the building program has been intensified with the erection of a dining hall, a chapel, a library, ten classrooms, and administration offices. Courses are offered for ministers, Bible instructors, teachers, secretaries, accountants, and builders.

Presently the church is undertaking a new educational venture. In January, 1969, classes began in a new agricultural and manual arts training school. The plan is to provide training for carpenters and agriculturists. No doubt mechanical courses will be added. The long-range plan is to enhance the vocational skills of the Seventh-day Adventists in a rapidly growing and extremely competitive economy.

The existence of this new training center at Deuba, Fiji, results primarily from a gift of land. Two years ago a retired American, William

Erich, made available 100 acres of land. He had seen the operation of Fulton Missionary College and was deeply impressed. He wanted us to be the medium through which he could fulfill his desire to establish a much-needed training school in the manual arts, particularly agriculture. He felt we were the people to implement such a vision. Now, with the services of Jacob Mittleider, from the North Pacific Union (Brother and Sister Mittleider are out here as self-supporting missionaries), the administration of the work is advancing by faith. Ray Eaton, of Australia, and three nationals make up the staff.

The first need was a dormitory, then necessary equipment and machinery. A greenhouse has been erected, and a small area of the land is cleared and drained. The seedlings in the greenhouse have sprouted. Many acres have been planted in clean, straight rows of cabbage, tomatoes, and soybeans. Soon the land will begin to bring forth its fruitage, for these men have a way to make the jungle blossom and produce. The next stage of development will be four staff houses, a students' kitchen and dining room, a shower and wash-room unit, water and power supply, and packing and machinery sheds. One after another, the needed pieces of machinery are being provided.

Last year three Fijian nationals were sent to New Guinea to study under Jacob Mittleider for six months. One returned to Tonga, where he now has a flourishing farm on our Beulah Missionary College land. The school receives an abundance of nourishing fresh vegetables, and there is sufficient to sell on the local market and export to New Zealand. Another of the young men is doing the same at Fulton Missionary College in Fiji. The third is to associate with the project at Deuba. Already he has grown tomatoes and other vegetables that have captured the imagination of the countryside.

Orders are fast coming in that will require the cultivation of much more than 100 acres. Certain interests are even willing to supply the seed; but more than that, this new project will train our young men from the Pacific area to make full and economically sound use of the land, and in so doing to become a strong financial support of the church as skilled laymen. The program elicits high hope on the part of the leaders of the church.

We had an inspiring worship service with the combined worker group of the Fiji Mission and the Central Pacific Union. The workers met at the union office high on the hill overlooking Suva and a resplendent bay. Then, to climax our stay in Fiji, we

This Is the Day

By ERNEST LLOYD

TODAY is decision day. "Choose you this day," said Joshua in the long ago. Decide today for God and the right. And such decision, *without hesitation*, is the need of both old and young today.

It is helpful to recall the names of some Bible characters and their far-reaching decisions: Abel's decision to follow God's plan, Joseph's decision in Potiphar's house, Samuel's decision to obey God promptly, Ruth's decision to join the people of God, the nameless Hebrew maid's decision to share her faith in Naaman's house, David's decision when he heard the blasphemous challenge of Goliath, Esther's decision to intercede for her people, Daniel's decision regarding eating and drinking in the king's palace.

And there have been countless thousands of loyal men and women and youth down through the centuries, as well as in recent years, who have stood valiantly for God and His truth. They have been honored of God, for He has promised, "If any man serve me, him will my Father honour." No regrets follow decisions to stand up for the Lord Jesus. Loyalty to Him brings inner joy and enduring satisfaction.

Today, says the Holy Spirit, is the day for full consecration and total commitment. Today is the day for ending "drooping piety and lukewarm love." Today I must decide to give my complete allegiance to the King of kings. I must part with every questionable companionship. With complete dedication to Him and His great work for me comes the need for His Word and the privilege of prayer—talking with Him! This is the greatest act of which the human mind is capable.

Today, the Holy Spirit says, is the day for service. Today is the day to share my faith. I am not sure about tomorrow. I will do my best to live a consistent Christian life today. I must be ready always to give a reason for my belief, faith, and hope. Like the apostle Paul, I am in debt to the world. I am under obligation to make the blessings of the gospel of Jesus known to others.

This is a high privilege, as well as my duty, and I must rise to the opportunities presented to me every day. I must remember that everyone is a servant in this world. No one can escape service. Since that is true, and the question is simply that of choosing a master, I shall serve the Lord Jesus, to whom I owe everything, and seek to represent Him among my associates and those I meet in the daily routine. The happiest people are those who help and serve others. I remember the Master's words: "If any man desire to be first, the same shall be . . . servant of all." This is true greatness. I believe the way of unselfish service is the way of true peace and happiness.

drove the 30 miles to Fulton Missionary College and held an evening service with the 450 students enrolled. The lovely college chapel is in the new administration building along with a library and classrooms. The building was officially opened by the governor of Fiji, Sir Dereck Jakeway, in 1964.

The students, of whom some 290 are at secondary and college levels, represent 11 racial groups, drawn from thousands of islands scattered over 4.5 million square miles of ocean. The staff consists of 11 European teachers, eight national teachers, and 11 other workers.

Thirty miles farther along the Kings Highway is Navesau, where F. W. Cracknell and family are developing a new central school for Fiji. This is a boarding school. The dormitories have been erected in modern structure. A part of the classroom block has been completed, and work will be starting on the chapel, library, and remaining classrooms. Brother and Sister Cracknell represent sturdy Seventh-day Adventist pioneers at their best. This central school already has nearly 300 students. They are of junior high school level.

The church forces in Fiji are led by B. L. Crabtree, who with a devoted wife and family has dedicated 11 years to the Fiji Mission. Associated with him in the local field are a fine group of workers. Statistics reveal that the membership in the Fiji Islands has approximately doubled during the past eight years. On the union level, Gordon Lee, president, and A. G. Gilbert, the secretary-treasurer, lead the forces with eyes single to vision and advance.

Today Fiji has 42 churches, more than 4,000 members, ten church schools, 24 ordained ministers, 35 licensed ministers, and 16 teachers. It looks as though Fiji, along with other island groups, is moving into larger evangelism and success. A recent weekend at Wainibuka brought together our people from the area. The meeting marked the culmination of a series of services held at Saula Ratu. Several ministers associated in baptizing 17, while 12 were baptized a few days later farther up the island.

One chief, who for 40 years had resisted full fellowship in the church of the remnant, came to a dramatic decision. He was nominally Seventh-day Adventist, but had never been baptized. He was a heavy tobacco smoker and the largest local manufacturer of strong drink. The chief really had been a stumbling block to other people both within and without the church. Now surrender to the Lord has brought new power and

purpose to his life. The shackles of habit fell broken. Tears filled many eyes on the banks of the Wainibuka River as he was baptized. Two faithful sons rejoiced greatly, and dear old Pastor Elijah could not hold back his tears as Chief Ngaborosa was lowered into the waters of baptism.

Now, once again we must turn our steps onward. Really, Suva is the largest and the most impressive of the island capitals. The most imposing sector is at the eastern end of Victoria Parade. There one sees the massive government buildings fronting on the well-tended Albert Park. Flanking Queen Elizabeth Drive are the fine botanical gardens. Even Government House has an enviable setting.

But I like the Central Pacific Union headquarters and the vast

vision it affords of the bay and endless water. Nor would a stop at Suva be complete without a visit to the tomb of John I. Tay at the foot of the hill. It bears this simple inscription below the name: "Missionary, born U.S.A., 1831, died January 8, 1892." The fine Fijian guardian spoke for many thousands of islanders when he said, "People in Fiji love the memory of this great Christian man."

John I. Tay, Ratu Meli, J. E. Fulton, and the many heroes of the cause who succeeded these men of God through the years would rejoice could their eyes see the miracles of grace on these palm-fringed, sun-drenched islands of the South Seas. It is, indeed, enough to renew the hope of every Seventh-day Adventist. ♦♦

WALTER RAYMOND BEACH
Secretary, General Conference



The Little Ingatherer

By ELLA RUTH ELKINS

ROGER was only five years old, but he thought he was big enough to get his own Ingathering money. Mamma and daddy went out each night and knocked on doors and asked the people if they wouldn't like to give for missionary work. Roger wished he could go out at night too, just like mamma and daddy. But he had to stay home with grandma and go to bed. Although he tried to go to sleep, he kept wishing he was with mamma and daddy. After a while his eyelids would get heavier and heavier and soon they would close for the last time that night.

One morning mamma took Roger to town to buy him some new shoes. Roger skipped along beside her. "Oh, goody! New shoes! I can hardly wait! Can I have brown ones just like Bobby's?"

"I guess you may if we can find them in the right size." Mamma smiled down at Roger as they turned in to the shoe store.

Roger snuggled into the big chair beside his mother as the shoe-store man pulled up his little stool in front of Roger and started to untie the boy's shoelace.

"What kind of shoe can I get for such a fine little boy?" he asked.

"Brown ones like Bobby's." Roger stood up on the big wide ruler that measured his foot. "Do you know Bobby?"

The shoe-store man laughed. "I know lots of Bobbys!" Then he looked at the brown shoes mamma and Roger pointed to on the shelf in front of them. "Oh, yes, I think we have some like that. You sit tight. I'll be back in a jiffy."

Roger sat quietly as he waited for the

shoe-store man to come back. He watched a big important-looking man trying on some new shoes too. Pretty soon the shoe-store man returned with Roger's shoes and Roger stepped into them and walked around. He said they felt good. Mamma and Roger went over to the counter to pay for them. The big important-looking man was there and they waited for him to pay for his shoes first.

Roger watched as the big man paid for his shoes. He saw the shoe man give the other man a lot of dollar bills in change. He watched as the big important-looking man put his package under his arm and started to put his money in his wallet.

"Are you going to give that money to Jesus?" Roger spoke the words before he realized it.

The big man looked at Roger in surprise! "Do you give your money to Jesus?"

"Oh, yes! All of it! I save it just for Him!" Roger was thinking of his Investment and Ingathering money.

"Are you sure you give it all?" The man couldn't believe what he heard the boy saying.

Roger nodded real hard. Then his mother quickly explained about Ingathering.

When mamma finished talking, the man folded his wallet and put it back into his pocket and handed Roger the six one-dollar bills he held in his hand.

"Here you are, sonny," he said. "You take this and give it to Jesus for me. If you can part with all your money for Him, I guess six little dollars won't hurt me any."

Roger's eyes sparkled. "Thank you! Thank you very much!"

"That's quite all right, sonny. I'm glad to give it."

That is why Roger had more than his goal when it came time to bring in all the Ingathering offerings at church time last year. The smile on Roger's face told us all how happy he was. Most of all, he had gotten it himself, and that was the very best part of it, he thought.

ARE YOU DRIFTING?

(Continued from page 1)

are appropriate for us today: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The Church's Task

To help point the world to this wonderful hope, this blessed hope, God has called out a people—a people who honor His law, who observe His holy Sabbath day. This people recognizes that it has been given a great and solemn task—that of reaching out to all the world with the three angels' messages of Revelation 14.

These messages are designed to warn the world of the judgment. They are to unveil the true nature of the great apostasy that has come into popular Christianity. They are to expose the true nature of the strange and subtle movements going on in the religious world that profess to bring unity, peace, and power to the church. They are to lift up the standard of God's holy law. They are to warn against the sure results of trampling upon God's Sabbath day.

It is to the religious movement represented by these great prophetic messages of the book of Revelation that God looks today for the accomplishment of His plan in the earth—the finishing of the work He has given the church to do. This is a solemn truth. So much depends upon the church today. There is so much yet to be done—and time is running out!

We are quick to confess that the church has faltered along the way. If she had done her full duty we would have been in the kingdom before this. (See *The Great Controversy*, p. 458.) But the only way to atone for the past is to repent of our sins and rededicate our lives to God for the future. We can pray for a great revival and reformation. And we can pray that it begin in our own lives.

We realize that such an experience will not come without opposition. We have been told: "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation."—*Selected Messages*, book 1, p. 124.

Yes, we know Satan will seek to hinder this experience. On the other hand, we have the assuring words of Christ our Lord that He will be with us as we sincerely seek Him in repentance and faith. His promise is, "Blessed are they which do hunger

and thirst after righteousness: for they shall be filled" (Matt. 5:6).

My great burden is that our people everywhere should unite in an earnest seeking after God, a searching of heart such as has never been experienced since apostolic times. I speak to those within the church, those who may be attending the worship services regularly—yes, to church officers, to pastors, and all others that make up the congregation. I speak to my own heart. We are all in need of this revival. I am in need of it. My fellow laborers of the General Conference are in need of it. So my first appeal is that we each look to ourselves.

Is it possible that conditions within the church itself have made it difficult for the Holy Spirit to work upon the hearts of those we might seek to win to the church? And is it possible that careless or indifferent attitudes of members toward other members, perhaps at a time when these other members are bearing heavy burdens or are going through periods of discouragement or have come up against real trials—I say, is it possible that this attitude of unconcern has contributed toward their gradually withdrawing from our fellowship?

We know this has been true in too many instances. Let us see that it does not happen again. Let us show concern. Let us bring encouragement and help and understanding where it is needed rather than show indifference, or worse still, reproach and a spirit of censure. I plead that you take these words seriously. Let all of our churches be prepared through revival and reformation, through a manifestation of the true spirit of unity and the same brotherly love that characterized the apostolic church—I say, let our churches be prepared for an experience that will enable them to welcome and receive and properly nurture those who come into our fellowship.

Concern for the Discouraged

Then I share with many the great concern for those who were once with us, rejoicing in the fellowship of kindred faith, but who through various means—and Satan has many—have been led to discouragement and perhaps to a complete abandonment of the faith. Some may still have their names on the church books but no longer fellowship with the church. The names of others have perhaps been removed from the church records.

Beloved friend, if either of these classifications applies to you, may I appeal now to your heart? It matters little what may have caused your dis-

couragement or disaffection. The important matter is that time is running out and God wants you back in the church. The church wants you back. You are needed, desperately needed. And you need the church. In your heart you know that this is so. That's why God is calling you.

The Church's Warm Fellowship

Remember that the church, enfeebled and defective as it is, is still the dearest object on earth to our Lord. He loves the church with an everlasting love. And it is through the church that He works for the accomplishment of His great plan. It will be through the church, endowed with power from on high, that the work will ultimately be finished. And God wants you within its fellowship, within its services.

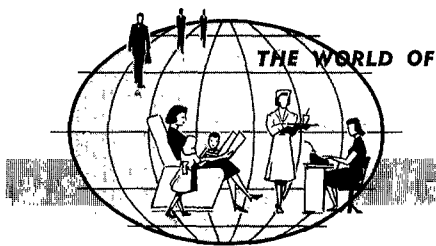
I am sure that down in your heart you believe fully that this church is the true church for these last days. It is not a question of whether you believe or not, but rather a matter of decision. Will you follow where your own conviction, urged by the Holy Spirit, is leading you—back to your Father's house? Or will you continue outside in the unsatisfying, cold and dark world? Isaiah put it so truly when he said, "There is no peace, saith the Lord, unto the wicked."

Surely there is no comfort or solace outside of Christ. He beckons, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Yes, God can give you rest. This does not mean that inner strivings will cease. Satan will not permit that. But it does mean that through all the strivings and pressures of this life you can be assured of your Father's enabling care. Christ has promised, "My grace is sufficient for thee." This promise is for you, whoever you may be. Won't you accept it, claim it, make it yours? God pleads with you. Christ your Lord and Saviour is calling. The Holy Spirit is speaking to your heart. The church is opening its arms in love to welcome you back. And you, as you return, may be an encouragement to others who need to take the same step.

Beloved friend, please know that you are returning to a church that cares, that loves, that forgives—a church with a special concern not only for its own, but for every soul that has slipped into the shadows of separation from the body of Christ.

Join hands with us now, won't you, as together we work toward the quick finishing of our task. For just ahead is "that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ." ♦♦



The Adventist Woman

Conducted by DOROTHY EMERSON

Wanted: Grandmas

MOMMY, can't I have a grandma any more?" The pair of wistful eyes facing me tugged at my heart. Two years ago Cindy and I spent five months with grandma. During these months our daddy lived alone, while Cindy and I cared for his mother in Los Angeles, two hundred miles from home. Cindy often hushed her chatter, and her feet learned to walk more softly for love of grandma. Then grandma's battle with cancer ended. And Cindy's question hung unanswered in the air.

"Yes, dear, you have mommy's mother still for a grandma. But daddy's mother is resting in the grave till Jesus comes to take us to heaven."

Cindy turned to look at grandma's empty rocker. Tears welled up in her blue eyes. "Does she have to stay in the grave? Can't she come visit us?"

"Sweetheart, Jesus knew how tired grandma was. He'll be looking for her when He comes, for she loved Him very much."

"Then she *can* go to heaven with us?" A smile shone through her tears as my child flung both arms around my neck. I hugged her and nodded. More words wouldn't come.

Now Cindy's other grandma became very important to her. Watching the happiness between my mother and our child brought joy to me—two heads bent together over a picture of a frolicking white lamb, two chuckles joined.

"I still have one grandma, don't I?" she said.

I patted the freckled cheek and assured her she was right.

On an October afternoon my mother talked with Cindy, showing her that each finger could be a symbol of one part of a child's Christian life. Intently Cindy watched while her grandma laid out a sheet of white paper, then drew around the dimpled fingers to form the outline of one small hand. Holding up her hand afterward, Cindy looked from it to her grandma. "I'll remember that," she said.

Two weeks later my mother slipped away after a sudden heart attack. Stunned, I still had to remember my child. And I must tell the truth.

"Little girl, Grandma Allen is going to wait in a grave for Jesus too."

This time there was comprehension in Cindy's eyes. They overflowed with tears, and rebellion showed through.

"But I need *one* grandma! I'm *not* happy!" Again we held each other close, and I saw Cindy's glance linger on the gray hair of passing women after that.

Then into Cindy's life came Grandma Annie, who married late in life but willingly opened her heart to stepchildren and *their* children. That heart had a special corner into which crept a small child called Cindy. Because of distance, they have made cookies together only a few times, during which they spoke the special tongue of grandmother and grandchild. But Cindy is sure of further visits and is partially content. "Mommy, I do have one grandma, don't I?"



EWING GALLOWAY

By JUNE ALLEN BECKETT

Now we are in a new town and attend a different church. Once a day Cindy and I ride my "exercycle" up and down and around the little city. On one occasion a friend said casually:

"Stop sometime and visit Gramia—she doesn't get to church very often."

"Gramia?"

"Yes—her own grandson started calling her that when he was little. Now she's everyone's Gramia. Her first name is Mia!"

So the "exercycle" parked one day in front of a small white house. Gramia's smile drew us back often. Her smile included Cindy, but she didn't push her attention on the child. Then one rainy Tuesday I had to go to Dorcas Federation to give a report. It was no place for a five-year-old with chicken pox! Gramia kept Cindy while my car splashed off down the street.

At the end of the day I came back and a tired, itching child met me. "Did you have a good time, Cindy?" I asked the inane question, expecting a polite affirmative. "Now tell Gramia

"Thank you' like a good little girl!" But Gramia held up one hand to silence me. Her eyes looked straight into Cindy's wary ones.

"You don't *have* to say you had a good time, Cindy," Gramia said. Then Cindy slowly shook her head in a negative answer, but there came a look of relief to her face. However, in the following days I learned a lot of things!

"Mommy, Gramia doesn't make scrambled eggs! She let me watch it grow and grow—the egg-thing she made!"

"An omelet, dear?"

"Yes. An om-e-let. 'Mmm, it was good!"

Another time:

"Mommy, you know what?"

"What, dear?"

"The walnuts from Gramia's tree go 'plunk' on her roof! Lots of them do it!"

And again:

"Mommy, I like the berries on Gramia's bushes best. They taste better than ours here at home—they're good!"

I'm watching and listening. The heart of my child has suffered twice. I can't look inside, but one day soon I hope to see that shine on her face once more and hear her say, "Mommy, I have two grandmas again!"

Thank God for the extra grandmas. ♦♦

Especially FOR MEN

By ROLAND R. HEGSTAD

"BLIND PEOPLE" I suppose what started this column is a sermon I'll never preach. The sermon was taking tenuous shape in my mind one evening in the midst of a conversation with my wife. And sermons a-borning don't wait for wives to finish their account of the day on the home front. When I came up with an answer to a question she had not asked, she realized she had lost me; my chair was occupied, but there really wasn't anyone there to communicate with her. When I "returned" to the room, she had gone to visit a neighbor.

In an imaginary scene a writer has pictured a young mother who had died in childbirth. In the scene she is permitted to return to her town for one day. She chooses her twelfth birthday as the one she would most like to relive. Entering again the scene so familiar to her, she finds everyone too busy to see one another, or even to stop and enjoy life itself. At last in distress she cries out, "Ah,



Marriage

By WALTER T. REA

To love and never shame
that love so rare;
To give and yet to keep for us
alone to share;
To hold and yet not cling,
each his own to be—
This is the life and love
I bring to thee.

HAROLD M. LAMBERT

To seek but ever find within
your warm embrace
The rest I need from life's
fantastic pace;
To give my all and yet
to still be me—
This is the life and love
I bring to thee.

To work in stride but hurry
home when day is through;
To bend with change but always
be the same with you;
To face the world but ever
from temptation flee—
This is the life and love
I bring to thee.

To be secure but never trapped
within our living walls;
To walk alone but never stray
beyond your beck and call;
To name you mine but ever
leave your spirit free—
This is the life and love
I bring to thee.

Mamma, just look at me one minute as though you really saw me . . . just for a moment now we are all together . . . just for a moment we're happy. Let's look at one another."

But no one stops. No one hears. The preoccupation with nothing goes on. In despair she says, "I can't, I can't go on. Ah, ah, it goes so fast. We don't have the time to look at one another. . . . I didn't realize. . . . So all *that* was going on and we never noticed."

She begs to be taken back, but turns to say good-by. "Good-by, good-by, world. Good-by, Groves Corners, mamma, papa, good-by to clocks ticking, mamma's sunflowers, and food and coffee. And new-ironed dresses and hot baths . . . and sleeping and waking up. Oh, earth, you are too wonderful for anybody to realize you."

She turns to a man nearby. "Don't any human beings realize life while they live it? Every, every minute?"

"No," he answers. "The saints and poets, maybe they do some."

"That's all human beings are," she answers, "blind people."

The other evening my son was talking with a school friend and came up with a bit of reasoning that caught my atten-

tion. He has a good mind, I thought, looking at him.

And suddenly, for a weird moment or two, I seemed to see him for the first time. Had he grown up without my noticing it? Did I really know him any more? Here he was, a young man, a personality all his own, yet a seeming stranger to me.

I turned to look at my wife and other children. Still it was as if by some strange twist of fate I was a stranger to my own family, sitting with them, but strangely removed from them. The feeling was frightening and yet illuminating. I felt like crying out, "I'm here, I'm here, and I see you. . . . I see you as you are, beings in your own right, independent of me. I see you! See me, too. See me as I see you. Know me and appreciate me in this moment as I know and appreciate you."

I have not sought a psychological explanation of that moment. I can think, offhand, of no Bible verse that explains it. I just know that the experience was strangely cleansing.

Seek such a moment with your wife and children, will you? See them as they really are, having needs that only you can meet. Enter into that moment of truth and then communicate to them what you feel.

From the Editors

THE FOLLY OF ATHEISM

"The fool hath said in his heart, There is no God." This declaration is found in Psalm 14:1 and again in Psalm 53:1.

Except for a few variants, psalms 14 and 53 are identical. It is thought that the psalm was preserved in two independent psalm collections and thus found its way into the canon twice.

The author of the psalm is deeply disturbed over a wave of practical atheism among his contemporaries. He represents God as looking down from heaven surveying the situation "to see if there are any that are wise; that seek after God" (Ps. 53:2, R.S.V.).

What God sees is not at all encouraging. "They have all fallen away; they are all alike depraved; there is none that does good, no, not one" (verse 3, R.S.V.).

If the psalmist had lived in 1969, how would he have characterized the religious climate?

If as a basis for his evaluation he would have used the results of a Gallup survey taken in 12 nations from July to November, 1968, on the surface the picture would have appeared much brighter than the one in his day. But close analysis would blunt momentary optimism.

According to the survey, in the United States 98 per cent say they believe in God, 73 per cent that there is life after death, 65 per cent that there is a hell, and 60 per cent that there is a devil.

The figures for belief in God in certain other countries are: Greece, 96 per cent; West Germany, 81 per cent; Britain, 77 per cent; France, 73 per cent; and Sweden, 60 per cent.

For belief in life after death, representative figures were: Greece, 57 per cent; Netherlands, 50 per cent; Britain, 38 per cent; and France, 35 per cent.

For belief in hell, the percentages dropped to even lower figures, for example, Netherlands, 28; Britain, 23; France, 22; and Sweden, 17.

Similar percentages prevailed for belief in the devil: Switzerland, 25; Britain, 21; Sweden, 21; and France, 17.

The survey revealed a significant trend. Whereas in the past two decades in the United States there has been little change in the percentage of the population expressing belief in fundamental Christian beliefs, in certain other countries there has been a significant drop. For example, in the matter of belief in life after death in France the percentage dropped from 58 to 35, in Netherlands from 68 to 50, in Norway from 71 to 54, and in Britain from 49 to 38.

While we rejoice at the large number in the various countries who still profess belief in fundamental Christian doctrines, we cannot help wondering how many of those who profess belief have a religious experience matching their belief.

Practical Atheism

The atheism of the psalmist's day, as we noted earlier, was a practical atheism; it was not so much a disbelief in the existence of God; it was a refusal on the part of those indicted to live as though He existed—a refusal to acknowledge any of God's claims upon them. While we do not know the exact date of the composition of the psalm, the situation the psalmist describes probably has obtained in every age. Note, for example, Isaiah's

description of his contemporaries: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isa. 29:13). Quoting this passage, Jesus applied Isaiah's characterization to the people of His day (Matt. 15:7, 8). Despite the encouraging features in the Gallup survey, we fear that Jesus would be forced to make a similar application in our day.

In a further indictment of his contemporaries, Isaiah noted that despite their culpability the people exhibited a fervent religious zeal: "They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God" (Isa. 58:2). Because of their inconsistency the prophet was to lift up his voice like a trumpet and declare their sins.

Mere profession of religion or of religious belief is of little value. God wants the heart, the entire commitment of the life.

The fact that the Gallup survey reveals a rather widespread devotion to religion should not surprise the student of prophecy. On the one hand, he is aware that in the last days men will have a form of godliness but deny the power thereof (2 Tim. 3:5). On the other hand, he knows that immediately prior to the second coming of Christ "all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). The beast represents a false religious power. Men will have to choose either the seal of God or the mark of the beast. Thus before the end there will be a great revival of religion, both of true religion and of false religion. The inhabitants of the earth will commit themselves either to one or the other of two religious systems.

To help men make the right decision when that crisis comes is the work of the Seventh-day Adventist Church. The proclamation of the three angels' messages leads to such a decision. In the first message God calls upon men to give their allegiance to Him; in the last He warns them by threat of severest punishment not to worship the beast or receive his mark.

D. F. N.

BE "PECULIAR"!

Seventh-day Adventists have always taken seriously and personally God's challenge to His people in 1 Peter 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

At times a few members apparently have labored under the misapprehension that the prime meaning of "peculiar" is "queer and eccentric," and have obtained inordinate pleasure from being out of step with everyone and everything. But the majority have recognized that "queer and eccentric" is only a secondary, colloquial meaning of the word. The chief meanings are: "belonging to an individual; privately owned; not common; characteristic of one only, as a person, place, class, race, or nation; distinctive; different from the usual or normal; singular; hence, special or particular."

When the translators of the King James Version chose "peculiar" to express the meaning of the Greek word *peripoiēsis*, they doubtless felt it conveyed the idea of "[one's] own property" or a "purchased possession" (as in Ephesians 1:14). The Revised Standard Version says: "You are a chosen race, a royal priesthood, a holy nation, God's own people." Thus the church is "God's own"; it is Christ's special possession. And by virtue of its loyalty to God and His commandments it also will be peculiar in the sense of being "distinctive" or "different."

During the time of Moses the people of God were to wear a blue cord upon the fringe of their garments as a reminder that they belonged to the Lord (see Num. 15:37-41). Every time they saw the blue cord they were to remember that they were God's, and that unlike the heathen about them they were commandmentkeepers; they were special or peculiar.

This reminder was designed to help them succeed where their forefathers—Seth's descendants and Jacob's sons, for example—failed. Of Seth's children we read: "They lost their peculiar, holy character" (*Patriarchs and Prophets*, p. 81). In the beginning they kept the Sabbath. They were faithful and loyal to God. By contrast, Cain's descendants were disobedient. They "did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command" (*ibid.*). They worshipped the god of this world and "fixed their minds upon worldly prosperity and enjoyment" (*ibid.*, p. 82).

"For some time the two classes remained separate" (*ibid.*). Gradually, however, the descendants of Seth began to socialize with the Cainites. The result was predictable—and disastrous. From general association the situation moved to specific association. Dazzled by the beauty of the Cainite women, the Sethites disregarded the warnings against intermarriage, and "took them wives of all which they chose" (Gen. 6:2). This assured continual socialization and communication between the people of God and the apostate community. "Many of the worshipers of God . . . lost their peculiar, holy character" (*ibid.*, p. 81).

The Lesson in 1969

Today, as anciently, "the Lord desires His servants to preserve their holy and peculiar character."—*Fundamentals of Christian Education*, p. 499. This peculiarity—the peculiarity that results from obeying God's commandments and squaring our thinking with the revelations of His Word—will preserve the remnant people from a

thousand perils and deceptions. Moreover, it will distinguish them from the world at the second coming of Christ. The angel says, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

One of the most critical issues that faces the remnant church, we think, is whether we are willing to be peculiar. Are we willing to be separate? Are we willing to be different from the world in diet, dress, and entertainment? Are we determined to make the line that divides the church from the world as obscure as possible, or sharp and clear? Are we going to become more and more interested in "worldly prosperity and enjoyment," as did the descendants of Cain, or are we going to live sacrificially and give our best efforts to the advancement of God's kingdom?

These questions must be answered not only on the personal level but on the institutional level.

"In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage."—*Ibid.*, p. 502. (Emphasis supplied.)

"The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard.

"Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world knows not the Father or the son, and they have no spiritual discernment as to the character of our work, as to what we shall do or shall not do. We must obey the orders that come from heaven. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught."—*Life Sketches*, p. 322. (Emphasis supplied.)

Safety Only in Obedience

In the days of Solomon the enemy led God's people into apostasy "through intermarriage with idolaters and constant association with them" (*Fundamentals of Christian Education*, p. 499). Satan still employs these methods, but he has designed others that have greater appeal for the sophisticated mind. "For thousands of years Satan has been gaining an experience in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's word, which has been given us as a sure guide and counselor. God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences."—*Ibid.*, p. 501.

Many who enter into alliances with the world doubtless do so ignorantly or with the best of intentions. Adventist youth who marry non-Adventists do so with no thought of apostatizing. Some even say, "I hope to convert him [or her]." Adults who participate in worldly amusements often do so with the hope of reaching friends or companions with the gospel. Certain accommodations in the standards of our institutions are designed to create a favorable climate for the presentation of truth to their patrons.

But what a bitter harvest these rationalizations produce! And no wonder, for they are the result of faulty human reasoning and a repudiation of divine counsel. God commands, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). He says, "Come out from among them, and be ye separate" (verse 17). "Never

A SUPERSONIC PAUSE

By JOSEPH LAWRENCE WHEELER

Life screeches by;
A whirlwind of action monopolizes our days and nights.
Life sneaks by;
Only in retrospect do we realize we have missed it.

No time to study God's Word.
No time to love our fellow man.
No time to meditate.
No time to evaluate.

"Martha, Martha, thou art troubled about many things:
But one thing is needful: and Mary has chosen that
Good part, which shall not be taken from her."

Martha or Mary?
Take time to decide—
Eternity hinges on the choice.

was there a time in earth's history when this warning was more appropriate than at the present time."—*Ibid.*, p. 500.

We urge our people everywhere to give careful consideration to what it means to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). Shall we not consider carefully whether

as Christ's "purchased possession" we are as peculiar as we should be? Are our standards peculiar? Are our words peculiar? Are our entertainments peculiar? Are our institutions peculiar? Only as we are peculiar in the best sense of the word can we "shew forth the praises of him who hath called . . . [us] out of darkness into his marvellous light."

K. H. W.

LETTERS to the Editor

HEALTHY DISCUSSION

Thanks for your editorial of December 12, "Discussion Is Healthy." I am among those who believe with David Brewer that "the moving waters are full of life and health; only in the still waters is stagnation and death."

LAWRENCE T. GERATY

Watertown, Massachusetts

DISCUSSION ON FEDERAL AID

Not being well read on all the issues involved in the crisis our educational program is facing and thus being unable to weigh all the facets involved, my opinion could be considered as of one not thoroughly informed, perhaps. But this I believe: more can be accomplished with \$100 with God's blessing than \$10,000 could ever accomplish without His blessing.

Mrs. A. E. DAVIS

College Place, Washington

The letters published in the REVIEW on the issue of accepting Federal aid for denominational schools have been interesting and convincing. In view of a recent and important decision of the Supreme Court of the United States, *Flast v. Cohen*, 20 L. Ed. 2d 947, it is my opinion that the issue is now academic insofar as it relates to direct grants by the Government to a church-related school. The Court in that case held that a Federal taxpayer has standing to maintain an action in the Federal courts challenging an expenditure by Congress as being in violation of the church-state separation clause of the First Amendment.

Prior to such decision it was generally believed as the result of a case decided 45 years ago that Federal taxpayers had no such standing. Thus, although a grant by the Government to a church-related college for the construction of a science building, for example, is clearly unconstitutional, such grants could be made with impunity because there was no one who was eligible to challenge such action by a court proceeding. In order for a person to bring an action in court, he must have a personal stake in the outcome of the action. The Federal courts will not render advisory opinions or decide issues that are raised to satisfy curiosity.

No one was harmed by such unconstitutional Governmental grants except the taxpayers and inasmuch as it was assumed that taxpayers could not enforce the First Amendment in the Federal courts such grants could be made without challenge. As a result of

the *Flast* decision, future grants of such a nature will certainly, be challenged by a taxpayer's action in the Federal courts and will be declared unconstitutional. The *Flast* decision, has, in effect, closed the door to such Federal aid and probably will dispose of the issue.

The student-benefit approach has not been declared unconstitutional. This involves support by the Government of the student rather than the school, such as the GI educational benefits. Such a program can be expanded to include qualified students in addition to veterans. It would be discrimination under such a program to refuse support to a student because he chose a religious college. The First Amendment, as interpreted by the courts, forbids the taxing and spending power to be used to favor one religion over another or to support religion or religious institutions.

None of the foregoing is violated in form or spirit by the student-benefit approach. It permits the student to select the school. It eliminates the possibility of favoritism by the Government to one religious college over another. It eliminates the seeking and currying of such political favoritism. Such evils are encouraged when church-state separation is violated.

I am sympathetic to the needs of our Seventh-day Adventist universities and colleges for additional funds and the cost to our people of educating their children, but a solution should be sought which does not violate constitutional principles.

JACK C. WERNER

Milwaukee, Wisconsin

Re accepting Government grants:

Concerning the feet of clay and of iron in Nebuchadnezzar's dream, Ellen G. White says: "The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 2:43, p. 1168.

Here is projected a church-state union that is to appear near the close of time. Since the word "churches" is used in the plural it would seem that there will be more than one church involved in this combination. Today we are witnessing the beginning of the formation of this union. One religious group is clamoring for it. Others are eyeing with wishful desire the proffered financial help of the state. Some are yielding to the temptation. Do they realize the consequence?

JAMES W. OSBORN

Loma Linda, California

It makes us happy to know that our people are still willing to trust God, who has never once failed us in any difficulty and emergency.

Our dollars and our faith may have devaluated, but we may be sure God's willingness, interest, solicitude, and care of His church today are just as strong and sure as when He instructed Elder and Mrs. White to begin publishing a paper when there were no funds in sight.

C. BARCLAY

Ontario, Oregon

It Is Hard to Explain—2

The Paucity of Enthusiastic Amens

By C. L. PADDOCK

The man serving me at the customs house one morning could hardly talk he was so hoarse. "I almost yelled my head off at the hockey game last night," he explained. The team from his home town had won the game, and he said he felt he just had to back up "his team." No doubt his enthusiastic support, along with that of hundreds of others, was a real encouragement to the team and may have helped them to win. I like to see people enthusiastic about their club, their firm, their team, their church, don't you?

I have talked to wide-awake Adventist groups where there were enthusiastic Amens now and then, which helped me greatly. And I have been in a few places where there were so many verbal responses that it bothered me. As I look back over the years I recall the days when Amens were quite common in Adventist services. In this way the audience told the preacher they believed what he was preaching—he was saying the right thing, something worth while.

Gradually we have gotten out of the habit. Now a good lusty Amen causes heads to turn, to see who is saying, "That is a good sound doctrine. Let's have more of it."

I think of one church I don't like to visit for a speaking appointment. No one seems to respond to what I say—no nodding of the head, no facial expressions of approval. Everyone seems to be half asleep, as if they had had a mild anesthetic.

Maybe we have gotten too formal, too reserved, and do not express any feeling or emotion at all. Maybe a good enthusiastic Amen, if we mean it, would help us, encourage the speaker, and perhaps help others. What would happen in your church if a half dozen members scattered around the sanctuary came out with some good clear, meaningful Amens on Sabbath? Why not try it. Or maybe you don't believe in it.

"Long Live the Adventists!"

By **ROBERT E. OSBORN**
Assistant Treasurer, General Conference

The members of the Southern Asia Division committee met at Salisbury Park in Poona, India, November 28 to December 3 for the annual year-end meetings of the committee and of the division institutions.

In his opening remarks the division president, Dr. R. S. Lowry, set the tone for the meeting by calling for progressive and imaginative plans to expand the work. The other division officers, C. B. Guild and B. H. Stickle, secretary and treasurer, respectively, also emphasized this need in their recommendations to the committee. The officers reported that the membership of the division has doubled during the past nine and a half years and now exceeds 40,000.

The task in this division, which has the staggering population of 675 million, has been humbly accepted by the members and workers. F. L. Bland, General Conference vice-president, and I, as visiting officers from headquarters, were greatly encouraged by what we saw and heard at the meetings. C. D. Martin and W. R. L. Scragg, of the General Conference Missionary Volunteer and Radio-TV departments, respectively, were also with us after having completed lengthy itineraries in the field. Present also was a former General Conference Medical Department secretary, Dr. T. R. Flaiz; he recently left retirement in the North American Division to return to his former mission field to serve as medical secretary.

In his report O. W. Lange, president of the Pakistan Union, said that a colporteur recently was sent to Afghanistan with some health books to sell, and the officials who inspected them gave clearance for these books to be sold in that hitherto-closed country. This entry resulted from a contact made in the Kara-

chi Adventist Hospital by the colporteur's wife, who is a nurse.

One of the most fruitful fields for evangelism in the division has been the Voice of Prophecy Bible Correspondence Schools, and a strong program is carried on by the staffs of these schools. E. A. Streeter, president of the Northwest India Union, said the 4 millionth VOP application in the division came from a person in Kashmir, and appropriate ceremonies commemorated this milestone.

The Northeast India Union president, G. J. Christo, electrified the committee by stating that Ingathering had been done in Nepal for the first time. The church has had a good medical program in that country for some years, but other work has been severely limited. Elder Christo also told of the good impression our relief work has made on the people in his union. As our welfare workers were leaving one area the villagers shouted, "Long live the Adventists!"

The Western India Union is giving special emphasis to branch Sabbath schools, with 183 operating, according to V. P. Muthiah, president. Elder Muthiah told of the active lay visitation program in effect in the city of Bombay. The workers there also have a strong educational program. Recently a government educator, after inspecting one of our elementary schools in Bombay, said it was the second finest school in the entire city.

Our largest work in the division is in the South India Union, which has half the division's membership. The union president, A. J. Johanson, stated that 75 per cent of the baptisms in the division are taking place in South India, with our laymen taking an active role. Elder Johanson also noted that a large number of

other mission bodies have left certain areas in his field, and we have been invited in many of these places to take up their work. In one such area we recently baptized 117 persons.

On the island of Ceylon something similar to calendar reform is already in effect. The Sabbath floats all through the week as time progresses. The union president, L. G. Lowe, reported that this makes a difficult situation for our members. He told also that a breakthrough in our radio work in Ceylon will occur in 1969, for the state radio system has agreed to air the Your Radio Doctor program as a public service.

Kay Paw, chairman of the Burma Union Committee, sent a report to the meeting including information that membership in Burma now exceeds 4,000, and 142 workers are employed by our church organization there. Elder Paw stated that whereas our churches in the past were usually constructed of bamboo, more durable teakwood is now used in new churches under construction. He also reported that a few months ago a cyclone hit one of the outlying areas, causing great damage and hardship to the residents. Our Burmese members and the division responded to this catastrophe by making a sizable sum of money available to the Red Cross. Two tons of relief clothing and blankets were distributed.

The division institutions are making good progress. M. E. Cherian, president of Spicer Memorial College, reported a college enrollment of 535 students representing 15 countries and 41 languages. V. Raju, manager of the Oriental Watchman Publishing House, informed the committee that a good supply of books and periodicals is available in 14 languages, and eight monthly magazines are being published.

Because of changing conditions relative to our missionaries serving in this division, it was voted to terminate the Vincent Hill School as of mid-1969. In the future, missionaries' children of high school age from the North American Division will attend the Far Eastern Academy in Singapore, and other suitable provisions are being made for the children of missionaries from other divisions.

A formidable task confronts the members and workers of the Southern Asia Division, but the leaders left the meeting confident that the plans laid will surely result in an impetus being given to our work for the masses in this field.



Southern Asia Division officers with General Conference representatives (from left): B. H. Stickle, division treasurer; R. S. Lowry, division president; C. B. Guild, division secretary; F. L. Bland, GC vice-president; and the author.

ICELAND:

Thermal Steam Tapped; School Buildings Heated

The pumping of thermal water into the central heating system of Iceland Secondary School not long ago fulfilled a dream for Adventists in Iceland. This new method of heating the buildings will be more economical.

A Thirteenth Sabbath Offering overflow had initiated the project several years ago, and prayer and a novel drilling technique made it a success.



Jon Jonson (right), principal of Iceland's secondary school, and Elder Johansen officially open the new hot-water system.

Iceland, as is well known, is located in one of the volcanic regions of the earth. Consequently, the country has many areas where hot springs are numerous. About 20 years ago, Adventists secured land near one of these thermal regions, and the mission school was built. Although there were no hot springs on the land, the people noticed that in certain places snow would melt in the winter-time. This led them to believe that hot water could be found in the earth in the vicinity of the school. But drilling was costly. The small Adventist family in Iceland, only 400, could not do it alone. The larger worldwide Advent family came to the rescue through a Thirteenth Sabbath Offering overflow in 1964.

Drilling began. But even though the earth became warmer the deeper the workmen drilled, they found no warm water. Finally drilling stopped at a depth of 3,600 feet, with a ground heat of more than 80° C. (176° F.) but no water. Would all the hopes and prayers of our people in Iceland avail nothing? We could not believe it.

One possibility remained—a technique used in oil drilling, but never used anywhere in connection with drilling for thermal water. This technique consists of pumping tens of tons of water under high pressure into the shaft. This water washes away the sand layers deep in the ground and opens up possible veins in the vicinity of the shaft. This method was tried.

Great was the joy of our people when the news came that a geyser of hot water and steam was shooting up. The project was a success. God had heard the prayers of His people. Now all that remained was to harness the power of nature. And on October 22, 1968, this dream was also fulfilled. Water and steam 118° C. (244° F.) was fed from the ground and into the heat exchanging system where it heats the water for the buildings and homes. It goes into the ground again at 110° C. (230° F.)

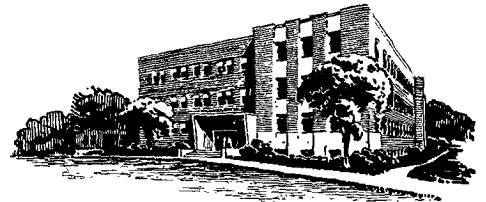
This source of heat is more than enough for future developments and industries. It is hoped that a hothouse for growing vegetables can be erected this year.

S. B. JOHANSEN
President, Iceland Mission

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



ISHAKA NURSES. One day in mid-January it seemed that the cover page of the first quarter, 1969, *World Mission Report* had come alive in the halls of the General Conference office building. In a sense it had. Many of the staff had the privilege of greeting and visiting briefly with Australian missionary nurses Annette Farrel and Lola Hill, who took time to visit Washington while in transit from Uganda, Africa, to their homeland to spend a few months on furlough and study before resuming mission service, possibly again at Ishaka Hospital.

VICE-PRESIDENT RETIRES. In harmony with his desires and plans, Vice-President M. V. Campbell retired from active duty at the end of the workday on December 31, 1968. Elder Campbell has served the denomination in many capacities, mostly administrative, in the homeland and overseas for nearly one half century. The General Conference staff, workers everywhere, and members around the world honor Elder and Mrs. Campbell for their long and fruitful service to the Advent Movement.

NEW STAFF MEMBERS. Several new staff members elected at the 1968 Autumn Council have arrived in Washington to take up their new duties. The first of the new staff members to arrive was Temperance Department associate secretary Milo Sawvel. He and members of his family came to Washington in December. Before joining the General Conference Temperance Department, Elder Sawvel served as temperance and youth secretary in northern California.

In January two other families took over their new responsibilities. W. J. Hackett, formerly president of the North Pacific Union, has now begun his service as a vice-president of the General Conference. He and Mrs. Hackett moved to Washington, D.C., from Oregon.

C. C. Weis did not find it necessary to move from another place. Elder Weis, former lay activities secretary of the Columbia Union, is now an associate secretary in the General Conference Lay Activities Department.

The major responsibilities of General Conference vice-president R. R. Bietz as chairman of General Conference institutions on the West Coast of the United States will require that he reside in California. From time to time he will be at the Washington headquarters office in connection with other responsibilities.

NEW OFFICE BUILDING. Because the church is growing vigorously in most of the world, church buildings are too few and too small; school facilities are inadequate; hospitals, clinics, and health centers need to be expanded or rebuilt; mission and conference buildings must be enlarged; so also more facilities at the central offices for the church are needed. To meet this need the 1968 Autumn Council authorized the building of new office facilities at headquarters (see report in Dec. 5, 1968, *Review*). Since the time of the Autumn Council several committees have been developing plans with architects for an additional office building.

COMMISSIONS AND COMMITTEES. Early January was a time of intensive committee activity at church headquarters. Many working groups found the first two weeks of the new year to be a convenient time to conduct business that had been assigned to them. These commissions and committees brought together men and women from many sections of the North American Division for important meetings: the three Commissions on Elementary, Secondary, and Higher Education; the Department of Education Board of Regents; the Music Ministry Committee; the 1970 General Conference Session Physical Arrangements Committee; the Academy Accounting Manual Committee; the Committee on Wage Scale Guidelines and Principles; the North American Mission Committee. The names given to commissions and committees give a fairly accurate concept of their functions.

BOARD OF REGENTS. These actions, among others, were taken by the 1969 meeting of the Department of Education Board of Regents:

1. New courses of study approved: undergraduate degrees in aeronautics at Pacific Union College, library science at Andrews University, and a two-year medical assistant course at Kettering College of Medical Arts; Master's curricula in biomathematics and biostatistics at Loma Linda University and in psychiatric nursing at Columbia Union College.

2. A recommendation to Seventh-day Adventist schools in the United States to include in their curricula units of study on the contributions made to American culture by minority and/or ethnic groups.

EQUATORIAL AFRICA:

Work Being Established in Gabon and in Chad

New work is being opened up in Chad, an Alaska-sized republic between Nigeria and Sudan in Africa, and in Gabon, a smaller republic on the Atlantic coast of Africa west of the Congo.

In July, 1967, Albert Bodenmann, president of the North Cameroun Mission, instead of going on furlough, moved with his family to Fort-Lamy, capital of the Chad Republic, to do pioneer work in that territory.

Land-locked Chad lies partly in the Sahara Desert. Most of the 3.5 million inhabitants, therefore, live in the southern part of the country. Fifty-five per cent of the population is Moslem. In the tropical zone are many heathen, the principal tribe being the Saras. The country is mostly agricultural.

After his arrival in Fort-Lamy, Elder Bodenmann lived in rented quarters and began evangelistic work immediately. A lot has now been purchased, and before long Elder Bodenmann, who is also a builder, will proceed with the construction of the mission house. The necessary funds are available and we hope that soon a chapel and perhaps a dispensary can be opened on this compound. Work in new territory requires much persevering effort, but our pioneer missionary was able to hold a baptismal service on August 31, 1968. Four persons were added to the church and another 30 attend church on Sabbath. Among them are a number who are preparing for the next baptismal service.

In the far south of the Equatorial African Union Mission, in the Gabon Republic, the work is just now beginning. The population, according to latest reports, is 642,000, mostly Bantus and Pygmies. It is in Gabon, on the shores of the main river, Ogooué, that the late Dr. Albert Schweitzer's bush hospital is located in the village of Lambaréné. Like the Chad Republic, Gabon is a former French colony, but since 1960 these two territories have become independent and are members of the French Union. The official language is French.

According to the latest information received from D. Sanguesa, the publishing secretary of the Equatorial African Union Mission, two literature evangelist families were to proceed to Libreville,



Missionary Albert Bodenmann mingles with a group of the natives of North Cameroun.



Sydney Sanitarium and Hospital Expresses Gratitude

The Thirteenth Sabbath Offering overflow for the second quarter, 1968, designated for the Sydney Sanitarium and Hospital, was the largest second-quarter overflow in history. For this we are indebted and grateful to every believer.

However, the support of the church has been more than monetary. Members the world over have assured us of their interest and prayers, and administrators and personnel of denominational health institutions in North America have shared their plans and a wealth of experience in hospital development with our own planners.

"When the enlarged Sydney Sanitarium and Hospital is completed," states Business Manager G. A. Laxton, "it will have a warmth and character that will reflect the warmth and character of a worldwide body of believers who have contributed to make its existence possible."

It is the purpose and plan that the new facilities will reflect, in Christian service and witness, the faith and love of those whom it represents.

H. E. CLIFFORD, Medical Superintendent
Sydney Sanitarium and Hospital

the capital of Gabon, to sow the first seed in this country which is covered mostly by virgin forests.

We shall do our best to send a missionary family there as soon as possible.

MARIUS FRIDLIN
President

Southern European Division

ARGENTINA:

Austral Union Opens Youth Leadership Center

The new Experimental School of MV Leadership of the Austral Union, South America, was dedicated on November 21. The school, first of its kind in the world, was constructed by the youth of the union. Their weekly MV offerings paid for a large part of the construction.

Guest of honor was Robert H. Pierson, General Conference president. He challenged the Advent youth to a serious consideration of their responsibility in "finishing the work." He said, "In human terms, the future of the Advent Movement depends on how seriously you, our youth, prepare yourselves for the task of Christian leadership."

The Experimental School of MV Leadership is a training center designed to equip the youth of the Austral Union in two areas of MV leadership—for junior youth and for senior youth. For those interested in junior MV leadership the study will cover the structure, activities, and philosophy of the world Pathfinder movement, with a laboratory environment to train the youth in the required leadership skills. The emphasis for those preparing themselves for senior MV leadership will be the structure, activities, and philosophy of the senior MV society,

with its soul-saving MV TARGET program and a laboratory environment for the training of these leadership skills.

The Austral Union voted to establish this training center on the campus of River Plate College in Argentina. The college, in counsel with the union MV officer, will direct the instructional phase of the school.

According to Jose Tabuenca, president of the college, the school will be a workshop center where the youth leaders of the local churches of the union may come for intensive training courses of from one to two weeks' duration. In addition to these workshops, the college will offer credit courses in junior and senior MV leadership to the college students.

The long-range plans for the center call for developing leadership training programs for the other departments of the local church, such as Sabbath school and lay activities. It will also serve deacons and elders. These classes would be taught by the college's teachers and specialists from the field—departmental secretaries and administrators.

The plan for the school originated with John Youngberg, former Austral Union MV secretary, working with Paul E. Moore, Bible teacher at River Plate College. Since Elder Youngberg's transfer to other responsibilities, Elder Jorge Luorno, union MV secretary, has charge of the project.

The leadership center, a building consisting of four classrooms and auxiliary rooms, has 2,050 square feet and was built for a little less than \$4,000. The cost of less than two dollars per square foot was made possible in part by the donation of all the doors and windows of the building. In many other areas the Lord abundantly blessed this project.

One of the classrooms is an amateur

radio laboratory. The college hopes in another year to offer credit classes in this area, to make those youth preparing for service in the Andean Highlands or the hinterlands of the great South American rivers better equipped for fulfilling their responsibilities.

PAUL E. MOORE
River Plate College

KOREA:

Seoul San Freshman Nurses Receive Caps

Twenty-eight nursing students were capped in a ceremony at Seoul Sanitarium and Hospital chapel October 14. This freshman class—the class of 1971—is made up of 27 young women and one young man who were chosen from among 125 qualified applicants.

The address by P. W. Im, secretary of the Korean Union Mission, stressed the importance of faithfulness in the life of the Christian nurse. Elder Im congratulated the students who have now successfully completed the probationary period of their training as nurses.

Caps and chevrons were presented to the students by Harriet Dinsmore and Virginia Kim, teachers in the school of nursing.

LOUIS ERICH
Director

Seoul Sanitarium and Hospital

INDONESIA:

Displaced Pastor Gains Converts in Djakarta

When Kan Tje Sian, an Adventist minister, had to leave his former pastorate because of political disorders, he went to Djakarta to wait for approval on his immigration papers.

The time spent there was not wasted; he began an evangelistic series in the Taman Sari Adventist church. As a result of this endeavor six people were baptized, two of them a young couple, Frank and Lily Siau.



What was a branch Sunday school is now a branch Sabbath school because its leaders, Frank and Lily Siau, became members of the Adventist Church through Pastor Kan's work.

Frank Siau was born in Central Java in 1936 and reared as a Buddhist. However, when a friend invited him to a series of Christian meetings in 1958 he accepted Christianity and became very active in his new religion—even teaching a Sunday school class.

There he met Lily, who was also active in leadership roles in the church, and they were married in 1959. When their first baby was born they could no longer teach at the church on Sundays and so started a branch Sunday school in their home. It wasn't long until the attendance had grown to 50 children a week.

Life was good to them, but it didn't seem as full as it should be. Both of them felt that God wanted them to attend college and receive training that would enable them to be of greater service. And they desired a deeper knowledge of the Scriptures. They became increasingly dissatisfied with their church and began looking for another one to join.

Then one day Lily went to visit an old friend, Erlien Njoo, whose husband is the local elder of the Taman Sari Adventist church. After Lily returned home, Mrs. Njoo asked Pastor Kan, the displaced minister, to visit the Siau family with her. And so began the Bible studies.

Frank and Lily Siau warmed to the clear instruction of the Bible given as Pastor Kan worked with them. And step by step they accepted the Adventist faith.

On August 30 they were baptized into the Seventh-day Adventist Church at the Djakarta Evangelistic Center.

As for the branch Sunday school—they still have it, only now it's a branch Sabbath school, and Frank and Lily are more active than ever.

TED T. JONES
Departmental Secretary
West Indonesia Union Mission

Brief News

New Church Built in Haiti

Members of Carrefour, near Port-au-Prince, Haiti, have dedicated their new church building—the Bethany church.

With a seating capacity of about 200 and facilities for the children's divisions, the building cost \$5,000.

Three years ago the Adventist message was not even represented in Carrefour. Today the membership of 40 and the newly constructed building are largely due to the work of Michel Toussaint, an industrial supervisor at the Franco-Haitian Seminary.

J. G. Fulfer, president of the Franco-Haitian Union, preached the dedication sermon; Abdonel Abel, president of the South Haiti Mission, led in the Act of Dedication; and Naason Prosper offered the dedicatory prayer.

Josés Brutus, one of the union departmental secretaries, is conducting a series of evangelistic meetings in the new building.

J. G. FULFER, *President*
Franco-Haitian Union



SOUTHERN EUROPEAN DIVISION

✦ M. Buonfiglio, principal of the academy in Florence, Italy, states that the new school year has begun most encouragingly. Seventy-two students are enrolled, compared with 25 the year before, and more are expected. The new church schools in Italy show a record attendance: Palermo, 24; Potenza, 21; Florence, 20; Gaeta, 18.

✦ H. Long, principal of the Soamanandrany, Madagascar, school, tells of a considerable enrollment increase from last year. Total enrollment is 330, 151 of whom are boarding students. Thirty-two are preparing for evangelistic and teaching work.

✦ H. Stoeger, MV secretary for the division, and J. Laich, Swiss Union MV secretary, recently held an alternating

17-day evangelistic effort in the cities of St. Gall and Rheineck, Switzerland. Some 40 people attended the meetings regularly.

✦ Plans are developing for the world youth congress in Zurich, Switzerland, July, 1969. All 12,000 seats in the auditorium have been spoken for. Some technical problems are not yet solved, among which is language translation. Translating into 12 different languages will require

equipment never before needed for any international congress of any kind. Lodging and meals are also offering their share of perplexity. This helps to account for the fact that only a limited number of participants can be accepted.

✦ *What Seventh-day Adventists Believe* has recently been translated into the Greek language. *The Bible Speaks* series, printed by the Cyprus Mission, is being

profitably used by the Greek believers. A French book, *Mieux Vivre (Better Living)*, by M. Tieche is on the press.

LYDIE ERDMANN, *Correspondent*

TRANS-AFRICA DIVISION

✦ The South African Union Conference has voted to establish a credit agency program in connection with the publishing work. It is believed this will greatly increase the sale of denominational literature throughout this union. The agency, known as Home Health Education Service (HHES), will have its headquarters in Johannesburg. A. M. du Plessis has been appointed manager.

✦ Dr. M. H. Schaffner, medical secretary of the division until recently, has returned to his homeland, the United States, where he is connecting with the Kettering Medical Center near Dayton, Ohio. He and his family began their service in Africa in 1954 at Songa Hospital in the Congo, and they later served in Rhodesia and Malawi. Dr. Schaffner inaugurated the flying-doctor service at Malamulo Hospital and Leprosarium.

ALVIN E. COOK, *Correspondent*

SOUTH INDIA

✦ At least 69 persons have been baptized in Vithura, Kerala Section, India, as the result of a public campaign and personal follow-up work of the pastor, P. C. Thomas.

✦ Literature Evangelist J. Benjamin, of the Karamana church in the Kerala Section, has led his pastor, P. G. Daniel, to 14 people desiring baptism. They were baptized by Japaganam John and M. U. Thomas, union and section publishing secretaries, respectively, on September 14.

✦ Almost 100 people have been baptized in Dennisapuram at the southern tip of India. Bible studies were given by A. Dason and his lay-preacher father.

D. R. WATTS, *Correspondent*

AUSTRALASIAN DIVISION

✦ Three weeks after the beginning of meetings in Cairns, North Queensland, 30 non-Adventist adults were attending the Adventist church. Pastor Rex Robinson continues the public meetings and reports a full hall each night.

✦ A column of black smoke could be seen a mile away and thousands of dollars worth of damage was caused when a fire gutted the Seventh-day Adventist Welfare and Health Center in Bealey Avenue, Christchurch, New Zealand, in October. The fire severely damaged a lecture room, sauna bath and massage room, and two other rooms. Two sauna baths, ray lamps, and equipment for massage, cookery, and food preparation were lost in the blaze. The massage tables were saved. The Welfare and Health Center, manned by volunteers, had been in use for 12 months. Up to 80 persons a week were being treated there. The center is likely to be out of action for some time,

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

SENDING

As soon as the associate secretary is quite certain that he has located a suitable missionary candidate to fill the overseas call in hand, he has the item listed on the Appointees Committee agenda. When the case is presented to the committee a page of detailed information is distributed to all the committee members giving the candidate's age, family status, education, experience, technical qualifications, special accomplishments, and a summary of the reports from persons who have known him.

Sometimes a case is quite clear and approval can be voted at once. Again, there may be questions that require clarification, and the case may be brought back the next week or even several times later. While getting the missionary on his way may seem to be most urgent, it is always prudent to check each case with care.

The accomplishments of the committee, on the whole, have been excellent, yet it cannot be denied that once in a while an appointment is made that is less than ideal. Perhaps it will never be otherwise, since dealing with human beings, with their unseen talents and hidden defects, will never be an exact science. Yet experience should bring constant improvement, and as time goes on certain guidelines begin to emerge.

In the field of language learning, for example, we might be encouraged to rely largely on language-aptitude tests. We have noticed, however, that there are other criteria that are fairly dependable in judging a candidate's potential in learning a new language. Is his use of his mother tongue intelligent and precise? Is he a person with outgoing personality characteristics so that he likes to talk? Has he shown that he is a good student, with persistent powers of application in learning? Does he have an interest in language learning? I have always tried to remember when judging a prospective candidate that the same brain that controls the use of the mother tongue

will be put to use in learning the new language, so it is quite fair to judge a candidate's potential by his present skill in communicating through his own language.

Above all else, the Appointees Committee seeks to find and send out to the mission fields workers who are committed Christians, who have faith in the triumph of the Advent message, who love to speak and witness concerning the truth. This requisite holds true, however brilliant the other qualifications of the worker.

The committee also endeavors to appoint workers for overseas duty who are as many-sided as possible, so that their impact on the program of the church will be most effective. For example, the secretaries recently agreed that even when a man is chosen to serve as an airplane pilot—and that seems like a very narrow and highly specialized field—he must not only be a licensed pilot and airplane mechanic but he must also have potential by training or experience as a minister, teacher, medical worker, musician, agriculturalist, craftsman, or in some other useful sphere of labor.

One question is always in the thoughts of the Appointees Committee: Will the appointee be willing to respond to a call, to change the whole course of his work, to live in a strange land, learn a new language, adapt his manner of living to a new culture? Such a decision calls for a basic commitment of one's life to God's service anywhere. The faith of some may falter as did that of one who wrote, "I have never felt that I was missionary material, inasmuch as I really do not want to live under those circumstances."

Others have a different philosophy: "We desire only the Lord's will. We are searching for the niche in the Lord's work where He can use us most effectively. We believe, sincerely, that He will direct us to that place."

It is in this spirit that the worldwide program moves forward.

(Next: More on Sending Missionaries)

but it will be renovated as soon as possible.

★ David Hay, president of the Samoan Mission, reports that during 1968 every minister, including administrative workers, in the Samoan mission conducted a public evangelistic series, resulting in a record number of baptisms.

★ Tremendous new interest in the third angel's message is developing in the mountainous hinterland of the Madang Mission, New Guinea. Recently Madang Mission baptized 59.

★ Ken Martin, youth director of the West Australian Conference, reports that Don Lewis recently began Voice of Youth meetings at Gosnells with 410 non-Adventists in attendance.

★ More than 100 have been baptized in recent weeks in Port Moresby, administrative capital of New Guinea, as a result of an evangelistic campaign conducted by Missionary Bill Liversidge and his two young national assistants.

M. G. TOWNEND, *Correspondent*

FAR EASTERN DIVISION

★ M. M. Claveria, assistant auditor of the Far Eastern Division, has been elected president of the South Philippine Union Mission. He succeeds V. M. Montalban, who has been elected field secretary of the General Conference. Pastor Claveria brings to his new post the benefit of 38 years of experience in full-time denominational work in 12 different posts—stenographer, translator, office secretary, assistant union cashier, academy treasurer, mission treasurer, mission president, and several union positions.

★ The staff of the North Philippine Union Mission had an "occupation day" recently when the ₱75,000 extension to the headquarters office building was completed. The extension lengthened the building by about 50 per cent and houses the offices of the president, secretary, the Seventh-day Adventist Welfare Service, and the Child Evangelism Center. The North Philippine Union is the largest of the nine union missions (and one detached mission) in the Far Eastern Division. Its membership is more than 40,000.

D. A. ROTH, *Correspondent*

NORTH PHILIPPINE UNION

★ First field secretary and translator of the North Philippine Union is J. O. Bautista, union lay activities secretary for the past ten years. Pastor Bautista, a multilingual man, will be starting the translation of some of Ellen G. White's books and thus meet the need for Spirit of Prophecy books in the language of the people. On two occasions during his 37 years of service to the denomination he was called to be the president of a newly organized mission. He was the first Adventist Filipino foreign missionary when he went to Palau in the West Carolines.

B. B. ALSAYBAR, *Correspondent*



North Queensland Laymen Help New Sabbath School

Twenty-two persons recently assembled in Mossman, north Queensland, to organize what is now the most northerly Sabbath school in the Trans-Tasman Union Conference of Australia.

This new Sabbath school, set in one of the most beautiful tropical areas of the world, is composed primarily of baptized church members, but several others are preparing for baptism.

This company of Adventist believers was raised up primarily through the efforts of Mr. and Mrs. R. Wilshire, of Cairns, a town about 60 miles south. Every Sabbath they have made the trip to Mossman. They have shown what consecrated laymen can do for the work of God.

M. M. STEWART
Departmental Secretary
North Queensland Conference



Brazil Ordination

Nine young men were ordained to the ministry at the quadrennial session of the East Brazil Union, in the East Brazil Academy, Petropolis, Rio de Janeiro, on January 13.

They are (from left, front row): Arnaldo Christianini, Terso Duarte, Carlos Stancher, and Luiz H. Perestrello; (back row) Getúlio Fariae, Gustavo Pires, Rayol Brito, Euclides Chagas, and Penido Barbosa.

RODOLPHO BELZ
President, East Brazil Union



New Building Completed at Korean Union Mission

The Korean Union Mission's new building was opened officially with a ribbon-cutting ceremony September 15. The building has an auditorium, a service-men's center, welfare storage, and maintenance shop-motor pool combination.

H. R. KEHNEY, *Secretary*
Public Relations Department
Korean Union Mission



Student Colporteur Earns Major Scholarship

A student at the Northeast Luzon Academy recently earned the equivalent of a four-year scholarship by colporteur-ing only two months.

Until two summers ago Arcely Mateo had earned all her way through academy by selling Adventist magazines part time. Then for two summer vacations she worked as a full-time student colporteur. A year ago Arcely earned two scholarships by working for only two months, and this summer she earned the four-year scholarship equivalent.

Now in her fourth year at the academy Arcely plans to further her education toward a career in teaching by attending Philippine Union College.

In the picture S. G. Miraflores, principal of the academy, congratulates her.

S. G. MIRAFLORES

Atlantic Union

✦ Although some of the *It Is Written* films have been shown as many as six times in the Greater New York area over the past 28 months, a recent book offer brought 356 requests. This was the second-highest response since the inception of the program in this area.

✦ Pastor George Clavet, of the Lawrence-Lowell district, was guest of radio station WCCM (Lawrence, Massachusetts) on December 8 for a program called Ecumenical Phone. For 30 minutes host Dave Scott queried him regarding two cardinal teachings—the Sabbath and the second coming of Christ. Many people responded—telephoning questions in to the station. Following the program, Mr. Scott, who expressed an unusual interest in the church's teachings, detained Pastor Clavet to ask other questions and invite him to have part in a future broadcast.

✦ Ingathering in the New York Conference: Johnnie Conibear, a five-year-old who attends the Dexterville church, received \$58.12 in four nights of Ingathering; altogether he received 40 one-dollar bills. Leon Hungerford, a member of the Syracuse church, received \$101.46 on Christmas Eve. This is the third year in succession that the New York Conference has reached its Vanguard goal before Christmas.

✦ Ten members of the Mount Carmel church in Syracuse, New York, recently signed up for the literature ministry following presentations by S. O. James, of the Northeastern Conference publishing department.

✦ Dexterville, New York, church pastor, P. W. Lamb, and church elder, Leslie Woodruff, report 40,890 incoming calls were registered on their Dial-a-Prayer phone in 1968. The Dial-a-Prayer helped significantly during their recent Ingathering campaign by creating a favorable image.

EMMA KIRK, Correspondent

Canadian Union

Plane in Northern Ontario Extends Medical Outreach

Canada has now joined countries in Africa, South America, Australasia, and the Far East in having an SDA medical missionary plane. It will serve small villages and communities of northern Ontario.

The *Wings of Hope* was dedicated not long ago at South River, Ontario, with not only Canadian Union and Ontario-Quebec Conference officials in attendance but also Allister Johnston, member of the Legislative Assembly.

In South River Dr. Ronald Laing and



This medical plane serves isolated areas of northern Ontario. Left to right: Dr. Hilda Rainda, Ernest Rainda, Ralph Schaber, Mrs. Gloria Laing, Dr. Ronald Laing.

Dr. Hilda Rainda operate a medical clinic. Ernest Rainda is a pilot with a commercial license, and Mrs. Laing, daughter of Elder and Mrs. G. R. Nash, of the General Conference, is a nutrition lecturer.

The Laings and the Raindas think of South River as a launching pad for furthering their services to northern Ontario. About two months ago Dr. Rainda opened a clinic at Port Loring, now only 15 minutes from South River by plane, as a result of repeated requests of people there for a doctor in their area. Dr. Rainda goes there twice weekly treating as many as 50 patients a day.

For some time the members of the Adventist medical team at South River have been saying, "Someday we may need a plane here." The helpful intervention of Allister Johnston, M.L.A., preserved the airport in South River, which had been slated for reforestation.

"You should have a plane," spoken by an earnest worker of the Ontario-Quebec Conference staff, furthered the dream. And "You need a plane," declared Esther Matthews, known by Loma Linda alumni as a secretary to Percy Magan and succeeding presidents of the institution, when she visited the doctors in South River.

On her return to California Mrs. Matthews contacted members of Dr. Laing's 1954 class of the Loma Linda University School of Medicine, and they took gifts for a plane as their class project. Their donations, with others from Dr. Rainda's friends, the South River community, and the Ontario-Quebec Conference, made the dream a reality.

Already negotiations are under way, with Mr. Johnston's help, for an airstrip at the Dokis Indian Reservation on the French River, three and one-half hours from South River by car, 25 minutes by plane.

All this is but the beginning. The South River doctors are praying to enlarge their plane service and branch out into more remote clinics.

In addition to his medical practice in South River, Dr. Laing is vice-president of the Association of Seventh-day Adventist Self-Supporting Institutions.

THEDA ILES KUESTER
Canadian Union Conference

Central Union

✦ Recently 27 students in the program of practical nursing class at Porter Memorial Hospital received their caps in a service held in the Denver, Colorado, South Seventh-day Adventist church. Mazie A. Herin, associate secretary of the Medical Department of the General Conference, and A. E. Lickey, pastor of the church, were the speakers.

✦ Dr. and Mrs. John Vandenburg presented Christmas carols and a narrative on the Christ-filled life in a musical for the Kiwanis Club of Durango, Colorado. Just a week before Christmas the pastor, J. H. W. Hardaker, spoke to the group on the Christ in Christmas. By this means the businessmen are becoming aware of the Adventists in the community.

CLARA ANDERSON, Correspondent

Columbia Union

Kettering Medical Center Elects Doctor as President

Marlowe H. Schaffner, M.D., former medical secretary of the Trans-Africa Division, has been elected president of the Kettering Medical Educational Center, near Dayton, Ohio. George Nelson, who previously served as president of the Kettering complex, has retired.

Dr. Schaffner is a graduate of Loma Linda University School of Medicine and is a Fellow of the International College of Surgeons. In 1966 he completed studies for a Master's degree in public health from the University of California.

The total operation at Kettering is one of the most modern in America. The center includes the 400-bed Charles F. Kettering Memorial Hospital and a medically oriented two-year undergraduate college. The hospital's bed occupancy has run at more than 90 per cent during the past

year. The two-year college program offers a liberal arts curriculum and also specializes in several areas of health services.

CREE SANDEFUR
Chairman of the Board
Kettering Medical Center

COLUMBIA UNION COLLEGE

✦ The college's radio station, WGTS, received a gift of a 250-watt AM transmitter from station WDON, Silver Spring, Maryland. S. S. Hiten, chairman of the speech department, is making the transmitter available to the General Conference Radio and Television Department for use in the mission field.

✦ Four CUC students selected as 1969 student missionaries were presented at a recent Friday evening Sligo MV meeting. Susan Carlson and John Watkins are assigned to serve for one year. Susan is to teach in an elementary school in Kenya, East Africa Union. John, a religion major, will work in the office of the chaplain at Bella Vista Hospital in Puerto Rico. Tom Ipes, theology major, is to spend the summer as a singing evangelist in Costa Rica. Dorothy Gates, elementary education major, will work in youth camps in Guyana, South America.

✦ Two former CUC students have made available to the department of business education stock valued at \$16,250. The threefold objective of the fund is to train business majors in the skills of investment transactions and in the work of boards of directors, to interest Adventist businessmen in the needs and opportunities of the business department of Columbia Union College, and to generate net profits from the fund, which would be used for the purchase of equipment for the business department.

✦ CUC has applied for and received a Federal Communications Commission permit to raise the tower for WGTS an additional 50 feet to a total of 168 feet and is raising money to increase the power from 30,000 watts to 50,000, the maximum allowed. The Washington-Baltimore Seventh-day Adventist Ministerial Association is contributing \$7,000 toward the project and the Potomac Conference is matching the contribution.

ZELLA HOLBERT
Director of College Relations

Lake Union

✦ A 73-year-old Wisconsin layman, Herman Utecht, has been keeping reading racks filled with literature, enrolling many in Bible courses, and singing in hospitals and homes for the elderly in the Merrill-Green Bay-Wausau area. During the past two years he has found a new way to glorify God with his voice. He sings Christmas carols from an airplane that is equipped with a loud-speaker system.

✦ Anita Pike, a nursing student at Atlantic Union College, received \$1,621.98 as

a result of her first summer in the colporteur ministry, spent in the Lake Region Conference. According to conference publishing secretary T. S. Barber, Miss Pike sold more than \$3,000 worth of *Message* magazines and distributed more than 600 pieces of literature. She is the only Seventh-day Adventist in her family.

✦ A unique method of evangelism is in progress at the Tabernacle in Battle Creek, Michigan. The pastors, John Hayward and Glenn Hill, and their assistant, John Glass, use dialog, employing a form of teaching rather than preaching the message. The pastors open the program, which is entitled "Seek," with a discussion on the evening's subject, inviting the audience to participate through the roving microphones provided. At the close of the discussion the pastor summarizes the important points and presents an appeal for a decision.

✦ A dedication service was held not long ago for the newly purchased church at Boyne, Michigan. The pastor, Walter Earle, Jr., states that the building was acquired from the Free Methodists a year ago. The church members have remodeled and refurnished it into an attractive sanctuary. R. D. Moon, conference president, was guest speaker for the occasion.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ Guest speakers for dedication and Sabbath services at the new Camas and Washougal, Washington, church on February 1 were Walter Blehm and R. C. Schwartz, Oregon Conference president and secretary, respectively, and James Kilmer, pastor at Newport, Oregon.

✦ Members of the Osburn, Idaho, church presented more than \$250 worth of books to their public library. These included a ten-volume set of A. S. Maxwell's *The Bible Story*, a five-volume set of *Conflict of the Ages*, by Ellen G. White, several missionary books, and a Bible. Mrs. Reasoner, the librarian, reported to Pastor Will Degerat that the books do not stay on the shelves long.

✦ James M. Robertson, theology major from Newberg, Oregon, was elected president of the 221-member Walla Walla College senior class. Other class officers are: Lou Kinzer, vice-president; Judy Brown, secretary; Robert Hoffman, chaplain; Gary Wisbey, treasurer; and Nathan Banks, sergeant at arms. Malcolm Maxwell, assistant professor of religion, was chosen by the seniors as their sponsor.

✦ Nineteen members were added to the church in Ronan, Montana, by baptism in December. The pastor, Charles Allaway, laid the groundwork for evangelistic meetings held by the conference evangelist, Kenneth Lacey, and assisted in the nightly meetings and visitation.

✦ Horace W. Shaw, director of public

relations, and J. G. Smoot, dean of the graduate school, both of Andrews University, met with several chapters of the AU Alumni Association in the Pacific Northwest in recent weeks.

✦ One feature of the Christmas program at the Hood View school in the Oregon Conference was pinning money for Biafra on a tree. As a result, an additional \$147.53 was sent to that needy field.

IONE MORGAN, *Correspondent*

Northern Union

✦ Rededication services were held November 30 for the Hawkeye, Iowa, church. Members had refinished the floors, installed new pews, wall paneling, carpet, and drapes for the front of the sanctuary. Don Sales is pastor.

✦ Dorcas members of the Ellendale, North Dakota, church met not long ago and packed 19 boxes for servicemen in Vietnam. The servicemen are all from Dickey County, and one is a member of our Ellendale church. One sergeant wrote: "It is good to know that we have people at home who care for us."

✦ The Action Club, a group of students at Maplewood Academy, brought cheer to 65 welfare children of McLeod County during the Christmas season. On December 16, cars were sent to the surrounding towns to bring the children to a party at the academy. The students served lunch, presented a program in the auditorium, and gave gifts to the children. Local merchants helped in supplying the gifts.

✦ Two young people were baptized December 21 at the Rapid City, South Dakota, church. David Heestand, who is stationed at Ellsworth Air Force Base, became interested through the Voice of Prophecy Bible correspondence courses. Beverly Schwartz was encouraged to become a member by her relatives in Rapid City.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Southern California Welfare Workers Aid Flood Victims

Adventist disaster-relief officials in the Los Angeles area filed this report during the first hours of severe flood damage in central and southern California:

1. An Adventist relief van left Santa Barbara at 5:30 Sabbath morning, January 25, with supplies for flood-stricken Ojai. Mud slides at Carpenteria forced the van to stop. It stood by there awaiting clearing of the road.

2. In Ojai, Mrs. Betty Olney, local Adventist welfare-disaster-relief director, directed clothing distribution to flood refugees in cooperation with the Red Cross.

3. Several large Adventist vans were offered free of charge to Glendora disaster directors. As soon as conditions permitted, these vans were to help bring furniture and other possessions from flooded homes in that area.

4. All disaster agencies were notified that large quantities of supplies were available at the Adventists' Southland Welfare-Disaster-Relief Center on Pasadena Avenue in Los Angeles. Mrs. Chester Meyer, director of the center, had some 800 complete outfittings of clothes, sized and in plastic, available along with 750 blankets. Another 8,000 pounds of serviceable clothing were also immediately available.

5. Upstate Adventist welfare-disaster-relief units were continuing to care for families forced from their homes by flood waters in the Eel River country and in various sections of California's central valley. [Telex.]

HERBERT FORD
Departmental Secretary
Pacific Union Conference

✦ Paradise Valley Manor, new retirement community close to the Paradise Valley Hospital, San Diego, California, held its grand opening ceremonies January 30.

✦ An exceptional Sabbath school teacher is Joseph LaMont Jones, of the Redwood Creek, California, church. He is 93.

✦ A five-dollar check for Ingathering came recently to the Porterville, California, church, with this explanation: "I am sorry I could not respond to your knock this year because I was in the bathtub. I did enjoy your caroling. . . . When my parents' home burned to the ground, along with all contents and clothing except their nightwear—and all uninsured—the Seventh-day Adventist church was the one that gave them assistance."

✦ G. R. Nash, General Conference Sabbath School Department secretary, was among guest speakers at the Central California Conference superintendent's council held January 31 to February 2 in Soquel, California.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ D. P. Herbert, pastor of the Hendersonville, North Carolina, church, and Don Kenyon conducted a series of meetings in an airatorium at Hendersonville. In spite of snow, bad rains, and other problems, 14 persons were baptized from their meetings.

✦ Carolina Conference ministers met in Hickory, North Carolina, for their January meeting. J. J. Aitken, M. E. Loewen,

and E. H. J. Steed, from the General Conference, and H. H. Schmidt, from the Southern Union, spoke.

✦ Opening services were held January 11 in the new Quitman, Mississippi, church. H. H. Schmidt, president of the union, gave the 11-o'clock message. More than 150 members and visitors attended. The Quitman church is the first to be sponsored by the Laymen's Foundation in the Alabama-Mississippi Conference.

✦ Evangelistic meetings are being held in 34 churches of the Alabama-Mississippi Conference during the first quarter of this year. Pastors, evangelists, conference officers, and departmental secretaries have joined in this evangelistic thrust.

✦ The Alabama-Mississippi Conference inaugurated a conference-wide circle of prayer in January. Each week the entire conference prayed for the work in a particular district.

✦ Kentucky-Tennessee literature evangelists delivered a new high of \$295,857.46 worth of books in 1968. This is a gain of \$35,514 over 1967.

✦ The Kentucky-Tennessee Conference reports 405 baptisms for 1968—a gain of five over 1967. For 1969, a goal of 550 baptisms has been set. Three evangelistic teams are fully booked, and every pastor will hold meetings each quarter.

✦ The Sumter, South Carolina, church in the South Atlantic Conference was dedicated December 7.

✦ More than 400 Southern Union literature salesmen met for the annual convention in Daytona Beach, Florida, on the first weekend of the new year. Total sales for 1968 were reported to be about \$2 million. Leaders of the Carolina Conference accepted the 1968 trophy for having delivered the most books.

✦ The One-Million-Penny Drive for the Alabama-Mississippi youth camp ended January 5 with 1,417,306 pennies in buckets, barrels, bottles, jugs, and sacks. The program was used to create interest throughout the conference in raising funds to build the camp facilities near Dadeville, Alabama.

✦ M. V. Campbell, vice-president of the General Conference (now retired), was guest speaker for the recent dedication services of the Forest Lake, Florida, church. A \$300,000 mortgage was burned at the time of dedication.

✦ The Gulfport, Mississippi, church was dedicated November 30, 1968. It had been remodeled inside and outside, and a two-room educational wing was added. The dedicatory sermon was given by W. D. Wampler, conference president, and the Act of Dedication was performed by Pastor L. A. Ward.

✦ A new \$75,000 wing has been added to the A. W. Spalding Elementary School on the campus of Southern Missionary College. The additional 8,000 square feet of floor space contains five classrooms and a library.

OSCAR L. HEINRICH, *Correspondent*



Halle G. Crowson, evangelist (Northern Union), formerly evangelist (Missouri).

Donald R. Ammon, assistant administrator, Portland Adventist Hospital (Oregon), formerly administrative assistant.

Vernon Flory, assistant administrator, Portland Adventist Hospital, formerly pastor, Lemoore (Central California).

B. L. Hassenpflug, evangelist (Central Union), formerly evangelist (Southeastern California).

R. J. De Vice, general manager, Brandon Kitchens, Keene, Texas, formerly manager, College Furniture Manufacturers, Union College.

P. Ivan McPherson, general manager, College Furniture Manufacturers, Union College, formerly assistant sales manager, College Furniture Manufacturers.

Jose Siqueira, pastor, New Bedford Rockdale Avenue and Fall River churches (Southern New England), formerly pastor, Portuguese church, Los Angeles (Southern California).

Bruce J. Fox, pastor, Taunton-Middleboro district (Southern New England), formerly district leader (Pennsylvania).

L. H. Cox, pastor (Florida), formerly pastor, Buffalo (New York).

Stephen Pauly, pastor, San Diego Broadway (Southeastern California), formerly pastor, Silver Spring, Maryland (Potomac).

Lloyd Wyman, pastor, White Memorial, Los Angeles (Southern California), formerly pastor, Azure Hills (Southeastern California).

John Hunter, pastor, Pittsburg (Northern California), formerly pastor, Spruce Street, Seattle (Washington).

Wilfred D. Savage, associate pastor, Hollywood (Southern California), formerly evangelist (Arizona).

(Conference names appear in parentheses.)

Church Calendar

Christian Home and Family Altar Day	February 15
Christian Home Week	February 15-22
Listen Campaign	February 22
Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering (Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering (South American Division)	June 28

Simple and sizzling good!

Loma Linda **VegeBurger with Smokeene**



Make a good-size burger for everyone—and have extras ready! VegeBurger is one of the All-American favorites in the Loma Linda family of hearty foods.

VegeBurger is as versatile as you wish. Mix it with bread crumbs and eggs for a savory, homemade meat loaf. Use it for patties, burgers, in casseroles and spaghetti sauce. Or invent your own creative ideas for this family favorite.

For an instant barbecue flavor, use a shake or two of Loma Linda Smokeene on top of the burger.

Loma Linda brings more appetite appeal to every meal



QUALITY FOODS



SINCE 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

BEGINNING APRIL 1

And throughout the second quarter of 1969 the Sabbath School lessons are titled "Redeeming Grace." We have a new book by the same title that is designed to help you gain new insight into this important subject.

Redeeming Grace

by Harry W. Lowe



208 pages only \$1.95

Send for your copy today. It's available at your Book and Bible House. Please add 20 cents for the first book ordered for mailing and 5 cents for each additional to one address. Also sales tax where applicable.



It's Time to

LISTEN



Whether we like it or not, amid the fighting, rebellion, and chaos, we are being forced to listen.

While millions are confused, seeing life without purpose or meaning, seeking refuge in alcohol, tobacco, drugs, and a round of sensual pleasure, dare we stand idly by?

This is the very time for Seventh-day Adventists to present the message of real life, by word and deed, to answer the dilemma with hope and Christian temperance.

That's where *Listen* comes into the picture with its appealing, attractive cover, with its current insight articles revealing the need and focusing on better living.

In this time of conflict and strife Seventh-day Adventists have been called to be in the forefront of temperance. This is your opportunity to make this not only an ideal but a reality. Next year may be too late.

Now is the time to sponsor *Listen* to the nation and your community.

FEBRUARY 22 IS LISTEN SABBATH

Sponsor *Listen* to doctors, clergymen, schools, colleges, libraries, youth clubs, politicians, civic leaders, and other leading citizens along with your neighbors and friends.

Until March 30—*Listen* Adventist missionary rate \$2 per year.

<input type="checkbox"/> Sponsoring supporter	100	copies	monthly	for	1	year	\$200
<input type="checkbox"/> Missionary sponsor	50	"	"	"	"	"	100
<input type="checkbox"/> <i>Listen</i> sponsor leader	20	"	"	"	"	"	40
<input type="checkbox"/> Regular sponsor	5	"	"	"	"	"	10

Please mark appropriate square and give to your lay activities secretary.

Mail to your Book and Bible House.

NAME

ADDRESS

CHURCH

For further information re temperance involvement write
General Conference Temperance Department, 6840 Eastern Ave., NW., Washington, D.C. 20012, U.S.A.

MV BOOK CLUB Parade for '69



SENIOR

THE CREEPING MADNESS

Thirty years ago, a madman named John the Evangelist, who had been driven mad by the persecution of his fellow Christians, was sent to Korea.

ELISHA, MAN OF GOD by Elisha. A collection of Bible stories and parables, with a special emphasis on the life of Elisha, giving a new meaning to the old.

I SENT ME TO KOREA

Lincoln's Wagoner. A collection of dramatic incidents from the early days of the mission service, and a powerful message to the people of the world.

JOHN THE INTREPID by Barbara Wearner. A thrilling experience of a faithful policeman in the early days of literature, and a powerful message to the people of the world.

THE NEW SONG by Linda Decker. A collection of the old song, with a new meaning, and a powerful message to the people of the world.

ON BEING MARRIED SOON

by Harold Shryock, M.D. The author presents in graphic case histories, close-ups on most of the important qualities and considerations that face young people today contemplating marriage.

TOTAL PRICE \$12.00
SPECIAL CLUB PRICE \$20.00

JUNIOR

DOWN DEEP IN THE SEA

by Horace L. Tuttle. The author's account of his deep-sea diving and shell-collecting adventures makes the reader's world come alive. Entertaining and informative.

KUKUKUKU WALKABOUT

by Walter Scragg. Mission adventure in a land of half-baked people regarded as the most bloodthirsty and vicious in New Guinea.

THE MISSIONARY ENGINEER

by Virgil Robinson. Inspired by Stanley's book on Livingstone, Alexander dedicates his life to "Dark Africa" and a thrilling account of his exploits.

THE SECRET CHURCH by Louise A. Varnon. A story of what it means to stand shilly for conscience in a world of sin, when persecution, race, and loyalty to God triumphed.

TOTAL PRICE \$17.40
SPECIAL CLUB PRICE \$14.75

PRIMARY

AND OTHER BIBLE STORIES

by Barbara Wearner. A collection of Bible stories and parables, with a special emphasis on the life of Elisha, giving a new meaning to the old.

MY FRIENDS BOOK 15

by Barbara Wearner. A collection of Bible stories and parables, with a special emphasis on the life of Elisha, giving a new meaning to the old.

RED WAGONS AND BILLY GOATS

by Virgil Robinson. Inspired by Stanley's book on Livingstone, Alexander dedicates his life to "Dark Africa" and a thrilling account of his exploits.

STORYTIME IN AFRICA

by Virgil Robinson. Inspired by Stanley's book on Livingstone, Alexander dedicates his life to "Dark Africa" and a thrilling account of his exploits.

TOTAL PRICE \$17.40
SPECIAL CLUB PRICE \$14.75

Save Savings



When You Order in Complete Sets!

ORDER FROM YOUR BOOK AND BIBLE HOUSE

IN THE
MORNING...
**STRENGTH
FOR
YOUR DAY!**



J. BYRON LOGAN

In these early moments, the heavens are singing of God's glory.
An invitation is extended to your family to also partake of spiritual food
that will supply more than human strength for the day.

These Morning Devotional Books for 1969 will help your family put worship into living.

For the Grownups—COME UNTO ME by E. E. Cleveland. One binding only, Deluxe \$2.95 each

For the Growing-ups—WITH GOD YOU WIN, by Robert L. Osmunson. Cover picture in color. Price \$3.50 each

For All the Family—THE MORNING WATCH 1969. Mailing envelopes
furnished on request. Paper 25 cents each, Deluxe 35 cents each

Add for postage and insurance as follows to same address: 25c first book,
5c each additional book; 4c each Morning Watch, 10c for each ten copies.

Order Now From Your Book and Bible House



Of Writers, Articles, and Miscellany...

J. L. Shuler, author of "The Secret of Answered Prayer" (page 2), is retired in name only. Still involved in public evangelism, Elder Shuler seems to say with Paul, "Woe is unto me, if I preach not the gospel!"

In the area of Adventist evangelism, Elder Shuler has made several significant contributions. He inaugurated the plan of a field school of evangelism for training groups of ministerial students. He published a series of Bible lessons that have been widely used in doctrinal instruction. It was from this idea that the Bible correspondence plan evolved. He authored the book *Public Evangelism*, which outlines the holding of public evangelistic campaigns.

Elder Shuler became a Christian when he was 16 as a result of the public ministry of Billy Sunday, the famed gospel preacher, and later, after prolonged Bible study, joined the Adventist Church. When he was 18 he was ordained as a local church elder, thus making him one of the youngest men in Adventist Church history to be so ordained.

Ray R. Cronk, who continues the nar-

rative of his own experience in healthful living this week ("Keep the Machine Running," page 4), is a minister in the Oregon Conference. He has been a pastor-evangelist since 1942 except for one term of mission service in the North Brazil Union Mission. At that time he held three positions—Sabbath school secretary, lay activities secretary, and Missionary Volunteer secretary—simultaneously.

As physically active as Elder Cronk is, it is not surprising to find him interested in youth activities. In 1948, during his tenure as MV secretary in Brazil, he became the director of the first youth camp on the Amazon River in Brazil. But more recently, in 1966 he became the first American Red Cross-trained instructor trainer to conduct a small craft school for Adventist youth camp leaders in the North Pacific Union.

June Allen Beckett, who lists herself as "just mother," is obviously more than "just" anything. She brings to her article, "Wanted: Grandmas" (page 11), a special insight into the needs of children and a special understanding of how at least one of those needs is fulfilled. She bridges one generation gap with love.

Mrs. Beckett was born and reared as a missionary daughter in India, where her parents, Elder and Mrs. Leonard Allen, gave more than 30 years of denominational service. Her husband, Robert, is a church school principal in Tracy, California.



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

THEOLOGIAN TO LECTURE IN BASEL

BASEL, SWITZERLAND—Father Hans Kueng, the Roman Catholic theologian, will lecture as a member of the Protestant Faculty of the University of Basel during the summer of 1969.

The university said that Father Kueng will remain at the University of Tübingen in Germany while lecturing at Basel. Basel is on the German border, and Tübingen is south of Stuttgart in southern Germany.

During the summer, Father Kueng will hold the second chair of systematic theology.

RELIGIOUS LIBERTY IN SPAIN

NEW YORK—Religious liberty in Spain will not be a reality for all people, despite Government movement in that direction, until the mentality of older Roman Catholic bishops and priests is changed, the leader of the Spanish Reformed Episcopal Church said here.

LUTHERANS AID NIGERIAN REFUGEES

NEW YORK—The U.S.A. National Committee of the Lutheran World Federation appropriated \$200,000 for emergency relief in Nigeria-Biafra.

One grant of \$50,000, covering a joint program with Church World Service, the relief agency of the National Council of Churches, was voted by committee members in a mail poll.

At its annual meeting in mid-November the agency approved an additional \$150,000 to be divided between Lutheran World Relief and the federation's Department of World Service. The latter is developing a program of rehabilitation and resettlement of Biafran refugees.

In another action, the committee voted to "empty its pockets" of available reserve funds by allocating \$65,000 on hand for relief work.

RESPECT FOR AUTHORITY ASKED

PHOENIX—The Arizona Southern Baptist Convention urged denominational leaders at every level to help "eradicate the harsh, destructive, hypercritical statements so commonly directed to all authority."

Its resolution asked SBC executives to "lead all people to a respect for those in authority."

ENROLLMENT UP IN BAPTIST COLLEGES

NASHVILLE—A record 66,593 students enrolled this fall for full-time study at 53 Southern Baptist senior and junior colleges, according to the Southern Baptist Convention's Education Commission.

An increase of 1,945 regular students over the 1967 fall enrollment was reported.

The commission also noted that an additional 7,167 students enrolled in correspondence, night, and extension classes at the 53 schools.

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENDY
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

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

SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

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

ON BEING MARRIED SOON, by Harold Shryock, M.D.

In graphic case histories the author presents the pitfalls to avoid and the high privileges to cherish to young people contemplating marriage. Queries of today's youth are explored. **Cloth, \$4.75.**

ON BEING SWEETHEARTS, by Harold Shryock, M.D.

Wise counsel for young people in love. The joys of a happy courtship can be destroyed by indulgence and indiscretion, and the dangers are clearly outlined. A book today's youth will read and appreciate. **Cloth, \$4.95.**

THE CREEPING MADNESS

The Creeping Madness shows in graphic story form what drugs can do—and have done—to their users. The experiences related contain a warning, ESPECIALLY to youth, against experimentation with drugs. **Softback, \$2.25.**

REFLECTIONS ON LOVE AND MARRIAGE, by O. J. Ritz

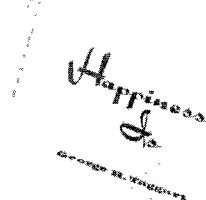
With fine insight into human nature, the author sets forth the emotional differences between men and women and their bearing on romance and marriage. A practical discussion with a Christian perspective. **Cloth, \$4.75.**

READY TO ANSWER, by Joe Engelkemier

An informal discussion slanted to young people that makes Adventist doctrine come alive. It makes religion positive and vital in the everyday experience. **Cloth, \$2.95.**

HAPPINESS IS, by George H. Taggart

Doorways to happiness are often found in the most surprising places, in the nearest thing within your reach. A book you'll enjoy! **Cloth, \$2.50.**



Reading Enjoyment
for
TODAY'S YOUTH!

Please add 25c first book, 5c each additional book, for postage and insurance. Add sales tax where necessary. Prices slightly higher outside U.S.A.



Disaster-Relief Workers Active Following California Floods

In the wake of incessant rains that turned 25 of California's 58 counties into officially declared disaster areas, numerous Seventh-day Adventist churches and groups initiated the following relief operations:

1. The Ventura and Oxnard churches maintained a clothing center in Ventura's De Anza Junior High School.

2. The Ojai church has been at work constantly since Sabbath, January 25, providing relief to hundreds of residents of that flood-ravaged town. On Sunday the Southern California Conference moved truckloads of supplies into the town for distribution by the church. Many non-Adventists in Ojai are giving help—clothing and money—to the church there. One man gave \$500.

3. Students at Glendale Union Academy took a day off Monday, January 27, to shovel mud from Glendale area homes. One home where they worked was that of Mrs. Jo Ray Cotton, daughter of General Conference Secretary Walter R. Beach.

4. A welfare van from the Santa Barbara church, frustrated by mudslides in trying to reach Ojai, began relief work in the Carpinteria area. Later Santa Barbara members set up a relief center in Carpinteria's Veterans' Hall.

5. Two Southern California Conference vans, at the request of the Azusa church, drove into the ravaged Glendora area and moved furniture out of mud-and-water-clogged homes. The conference is offering to help clean these homes and move the families back into them.

6. The Temple City church, working through that community's Council of Churches, aided in the Glendora disaster.

7. Church members in Riverside pro-

vided food and clothing to persons flooded out in low-lying areas of that city. The Arlington church sent food and blankets to persons forced from their homes in Cucamonga.

8. The Southeastern California Conference moved one of its welfare vans into the Santa Paula area of the Southern California Conference to provide back-up aid to persons in need in that flooded city.

9. In Northern California the welfare organization of the Antioch church began an around-the-clock operation in the church when the Sherman Island dam broke, sending hundreds fleeing from their

Earlier Disaster Report

An earlier report of Adventist response to the recent California flood disaster, transmitted by Telex within hours after the floods reached their height, appears on pages 23 and 24.

homes. Members at Isleton and Rio Vista gave immediate service in this disaster.

10. The Dinuba, Orosi, and Cutler Spanish churches distributed hot food, blankets, baby clothes, and children's warm clothing valued at more than \$400 when flood waters invaded communities in California's central valley. Said the Red Cross director when the church's welfare-disaster-relief equipment arrived to help, "I was expecting you folks. We knew you would not let the people down. We appreciate it very much!" HERBERT FORD

patients away, so we are seeing between 400 and 600 every clinic day at the hospital, besides almost that many two days a week at our 'bush' and refugee clinics. We have clinic every day except Tuesday and Sabbath at the hospital.

"Just yesterday a shipment of 84 cases of food for the Seventh-day Adventist members came through."

R. R. FRAME

Nurse Relates Her Reaction to Suffering of Nigerians

"How wonderful it would be if we could just touch the patients and heal them as Jesus did!" writes Margaret Roelke, of the Washington Sanitarium staff, who is on a three-month assignment at the Northern Ngwa County Hospital in Nigeria. "I have seen many sad situations in India, Burma, and Pakistan, but never have I witnessed the continual sadness we witness here."

Miss Roelke is one of a team of three doctors and two nurses under the leadership of Dr. Duane Bradley, of Lakeport, California.

"Words can never convey the enormity of the problem. When I first walked into the hospital I just had to turn around and walk out. The sight of those children with their swollen legs, faces, and abdomens, but trying so hard to smile, was more than I could cope with. As Dr. Bradley says, 'Sometimes all we can do is weep with them.' When it makes even the doctors weep, I am not ashamed of my tears."

"Dr. Bradley wants us not to turn any

books have been purchased altogether.

More than 1,000 are enrolled in the class, and scores of auxiliary members study the nine volumes at home with the aid of a special 96-page guidebook to *Testimonies* study.

Attendance at the class continues at 1,500 each Wednesday night.

D. A. DELAFIELD

Faith for Today Returns to Key New York Station

Franklin Hudgins, stations relations director of Faith for Today, reports the reinstatement of the church's telecast on WABC, New York, the flagship station of the American Broadcasting Corporation.

Faith for Today began on this station as a live program more than 19 years ago but was withdrawn from the program schedule in April, 1968.

Both the station and Faith for Today have been eager for the program to go back on the air in America's largest city. Commenting on the weekly release, which began January 26, Tak Kako, WABC program director, stated, "You are back on our station. As far as I am concerned, you can be on forever." WABC makes no charge for the release of Faith for Today.

Pastor Hudgins expressed appreciation for the many prayers for the program's release in New York and other major metropolitan areas where it cannot now be viewed.

WALTER R. L. SCRAGG

Telephone Evangelism Proves Successful in Small Cities

Telephone evangelism in two small New York cities produced 42,000 calls in 1968. Percy Lamb is the pastor of the active congregations in Oswego and Fulton, northwest of Syracuse.

One woman has already been baptized as a direct result of hearing the message over the telephone, and others have been greatly helped. An attempted suicide was prevented. Sixty per cent of Ingathering contacts stated that they listened to the telephone program. A new message is cut three times weekly. A prayer concludes each presentation.

D. W. HUNTER

IN BRIEF

★ Le Cong Giao, manager, Vietnam Signs Press, reports that during nine months of 1968 a total of 18,554 religious books and 14,228 health books were delivered by literature evangelists in Vietnam. Added to this are 30,937 character-building books for children. He says, "Hearts are being touched by the message. The Lord is adding His blessing to our work in Vietnam."

★ Deaths: Earley H. Abbott, until 1982 a conference publishing department worker in California and Texas, January 23, at Sonora, California. His wife, Stella Thompson Abbott, survives. Elaine Shull Larkin, secretary to R. R. Frame, associate secretary of the General Conference, January 30, at Takoma Park, Maryland.

Washington Class Continues; Testimonies Sets Sold Out

Members attending the Testimony Countdown class currently being held in the Takoma Park church purchased 198 sets of the nine-volume *Testimonies* during the first three-week period.

The supply was exhausted at both the Potomac Book and Bible House and the Review and Herald Publishing Association. Additional orders were placed with the Pacific Press Publishing Association.

The Wednesday night study group also purchased 40 sets of the three-volume *Comprehensive Index to the Writings of Ellen G. White*. Approximately 2,000