

# The Land Time Forgot

Austral Pacific Letters—9

**LAE, NEW GUINEA.**—New Guinea is the second largest noncontinental island on planet Earth. This great land mass of tropical coasts, mud swamps, vast river systems, intricate mountain ranges, and extensive forests lies north of Australia across the one hundred miles of Torres Strait (named for a French Breton working as ship captain and explorer for Spain.) Governmental responsibility on the main New Guinea island is shared by Australia and the Indonesian Republic. Indonesia calls its territory West Irian.

Australian New Guinea, which I have visited on the present trek, is administered as the Australian Territories of Papua and New Guinea.

New Guinea is approximately one tenth the size of the U.S.A. In length the island would stretch from London to Istanbul. Actually, the Papuan coast has figured in history for centuries. However, the inland mountain-walled valleys and some 2 million Stone Age inhabitants remained unknown until the early 1930's. Then began one of the most fascinating exploration dramas of all time. Just when Europeans had come to think that every wrinkle of the earth's surface, with the exception of some patches of South American jungle, had been thoroughly investigated, a sturdy Australian by the name of Michael Leahy discovered in 1933 the high valleys of Central New Guinea. The people were warriors and gardeners who built lawnlike dancing parks, and for all their Stone Age axes had a medieval sense of pageantry and economics. They thought the men who discovered them were

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AUSTRALIAN TOURIST COMMISSION

**Progress comes to Papua-New Guinea, and a tribesman switches from a message drum (between his knees) to the telephone. He is dressed for a sing-sing.**

# Lord, Make Us Tolerant

By ROBERT H. PIERSON  
*President, General Conference*

**Y**OU REMEMBER the story. Jesus and His disciples were on their way to Jerusalem. "One day he sent messengers ahead to reserve rooms for them in a Samaritan village. But they were turned away! The people of the village refused to have anything to do with them because they were headed for Jerusalem! When word came back of what had happened, James and John said to Jesus, 'Master, shall we order fire down from heaven to burn them up?'" (Luke 9:52-54, Taylor).\*

What inhospitality! What discourtesy! What a confrontation! What an angry reaction on the part of James and John! How did Jesus meet the situation?

In words that you and I should never forget, the Saviour turned to His offended disciples, rebuked them, and said, "Ye know not what manner of spirit ye are of" (Luke 9:55).

Where in Scripture could we find a more impressive lesson in Christian tolerance? Present were all the elements calculated to arouse natural intolerance—bigotry, discrimination, divergence of opinions, a clash of wills, an explosive situation. Yet Jesus met the situation calmly—with perfect composure. Today we would say He was "unflappable." He gives us an insight into what true Christian tolerance is.

Someone has said that "tolerance is a lost virtue." If it is not entirely lost, let us say it is, at least, hard to find. Surely it should be found among God's people!

\*From *The Living Gospels*, Tyndale House, Wheaton, Illinois.



According to Webster's dictionary "tolerance is permissive or liberal attitude toward beliefs or practices differing from or conflicting with one's own; a sympathy or indulgence for diversity in thought or conduct."

This is a problem for some of us on occasions, isn't it? Our opinions are precious! Our ego is smitten when people dare to disagree with us or oppose us! The natural reaction is what it was in James and John's day, to bring fire down upon those who have such temerity.

How many of us are like James and John—quick to rise and defend what *we* do, what *we* think—our position. How slow we are to learn the Jesus way—the way of tolerance, the way of being indulgent toward the actions, the positions, the feelings of those about us. If the Saviour were here today perhaps He might say to us, "Ye know not what manner of spirit ye are of."

Sometimes when I read my mail my heart is heavy and a trifle apprehensive. There are so many unyielding opinions. "Standards" are set up that the Lord has never enjoined. Issues beyond our control are emphasized. Certain scriptural views, at best obscure, are stoutly contended for. Fellow church members are out of line. It is summarily demanded that we "do something about it."

Of course, there are basic standards of the church that we must not yield. These are times when we must "stand for the right though the heavens fall." There are the old landmarks of truth that are never negotiable. *These are not what I am talking about.* But, friend of mine, there are some situations, some interpretations, that are not clearly black and white. There are some twilight zones—areas where the Lord gives us the privilege of exercising our own opinions. Here we may agreeably differ with others. We need more love and less "fire"—more of the spirit of Jesus and less the approach of James and John.

Seventh-day Adventists believe in religious liberty—at least we say we do! How is it with you when someone in the church disagrees with you on some pet point of theology or some "standard" you have created in your own thinking? Can you allow a little room for others to differ with you on these items?

The Lord has not cast us all in one mold. We may disagree without becoming disagreeable—intolerant! Perhaps when we sense our blood pressure is rising and our face is starting to redden and we feel like calling fire down upon those who are disagreeing with us, we might hear Jesus say as He did to James and John in old Samaria, "Ye know not what manner of spirit ye are of."

As Seventh-day Adventists we are to be tolerant toward those not of our faith. "It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience."—*The Desire of Ages*, p. 487. Through the centuries religious intolerance has filled millions of graves. We deplore this trait in others. We must be certain, through God's grace, that this odious

specter never rears its ugly head in our hearts and lives.

It is always easier to see what the other person ought to do than it is to control our own attitudes and actions. There may be no question in our minds how the people next door should discipline their unruly children and keep them under control, but how about our own Toms and Marys? We may little realize the problems our neighbors face. They need our love, our tolerance, our prayers, more than they need our "fire" and our criticism.

How others keep their homes, choose the cars they drive, assume the attitudes they adopt and the positions they hold, what they think, what they do, what they believe, are, after all matters that come within their rights, the same as they do for us. Lord, make us tolerant when we differ on matters that involve no principle! Let us be indulgent toward beliefs or practices that differ from or conflict with our own.

Religious and social differences triggered the outburst of James and John in Samaria that day. The Jews and the Samaritans had no dealings with one another. Usually Jews traveling to Jerusalem from Galilee detoured through Perea rather than pass through the province of the hated Samaritans. Religious and social differences trigger intolerance in our day, sometimes even within the church of the remnant. Jesus and intolerance cannot live in the same heart. It is just that simple.

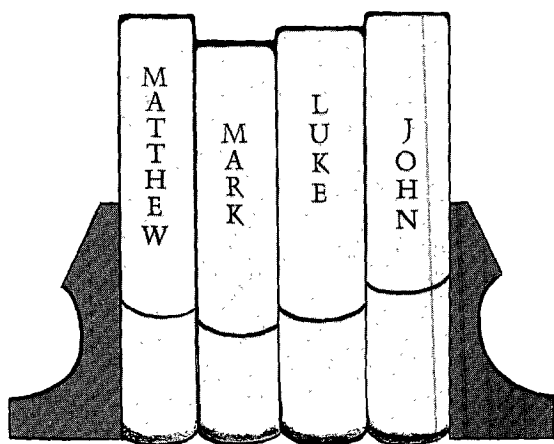
Difference in race, on occasions, is a source of intolerance. Too frequently it is because we do not know one another. We do not realize that the same hopes and fears, the same love and distaste, dwell in all hearts regardless of skin pigmentation. God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). Though our heredity and environment may differ somewhat, we are first Christians, and as such the Lord would have us manifest true Christian tolerance toward those of other ethnic groups.

Difference in nationality may breed intolerance—especially in the hearts of traditional rivals. People in certain lands seem to be born to hate those who live in countries considered their "enemies." Nothing the "enemies" do is right. Everything is imperfect. This intolerance stems from the absence of Jesus in the heart. There are no "traditional enemies" for true Christians. The love of Christ transcends national boundaries. We are all one in Him. We do not call fire—atomic or otherwise—down on any people when Christ truly reigns in our hearts. The love of Jesus makes us tolerant toward even those who are our enemies.

"Ye know not what manner of spirit ye are of"—those of us who are expecting Jesus to return soon should ponder well these words. Could it possibly be that *I*, like James and John, am sometimes guilty of intolerance? Am I on occasion impatient or even hostile toward some others who may differ with my fleeting or established practice and opinion?

Lord, make us tolerant!

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# Harmony of Resurrection Narratives

By C. F. O'DELL

**F**ROM the days of my youth it has been a mystery to me why some people find it difficult to harmonize the various resurrection narratives recorded by Matthew, Mark, Luke, and John. I personally see no contradictions or discrepancies in the accounts; neither have multiplied millions during the centuries since that glorious event seen any insurmountable problems.

In reading the four Gospels we should take into consideration that each writer recorded the events of the resurrection morning from his own point of view. When placed together as components of a pattern the various accounts become an intelligible whole. That whole is as follows:

Early in the morning on the first day of the week some of the women who had attended the crucifixion take spices and go to the tomb to anoint the body of Jesus (Matt. 28:1; Mark 16:1; Luke 23:55; 24:1; John 20:1).

Prior to their arrival an angel has come and has rolled away the stone, and Christ has come forth. Falling unconscious at this experience, the Roman soldiers shortly thereafter flee into the city (Matt. 28:2-4, 11-15).

The women do not come as a group; Mary Magdalene arrives a little while in advance of the others. Seeing the stone rolled away, she rushes from the scene to tell Peter and John (John 20:1, 2). The other women arrive and see two angels, one sitting on the stone and the other on the right within the tomb, and are told that Christ has risen and that they should go into the city and tell the disciples and Peter (Matt. 28:2-8; Mark 16:1-8; Luke 24:1-9). It is evident that Christ has a special and tender regard for His erring disciple, who, only a few hours before, had so rashly sworn to defend his Lord, and then a short time later just as rashly denied Him.

These women having left, John and Peter come running, followed by Mary Magdalene. Peter and John return to their place of abode, leaving Mary Magdalene weeping because the body is gone. Peering into the tomb, she sees two angels, one sitting at the head and the other at the foot of the place where Jesus had lain. The angels have changed their positions during these comings and goings. They ask the cause of the weeping, and she, apparently unaware of their identity, or else, perhaps, too

grief stricken to be frightened, informs them of her sorrow. When a figure appears behind her, she turns, not recognizing Jesus through her tears. But when He speaks her name she recognizes His voice and rushes to embrace His feet. He forbids her to detain Him since He has not as yet ascended to His Father in heaven. She is sent to tell the others (John 20:1-17). At this time Jesus Christ ascends to His Father to be assured of the acceptance of the sacrifice of Himself upon the cross. (See *The Desire of Ages*, page 790).

Returning again, Christ appears to the other women, who hold Him by the feet and worship Him (Matt. 28:9). During the late afternoon and early evening Christ walks with the two disciples on the way to Emmaus (Mark 16:12, 13; Luke 24:13-35). He also appears to Simon, known as Peter and Cephas, at some time during the day, and that night stands in the midst of the group of disciples in Jerusalem and tells them to handle Him and see (1 Cor. 15:5; Mark 16:14; Luke 24:34-48; John 20:19-23). Thomas was not present on any of these occasions, but was with the others eight days afterward when Jesus reappeared (John 20:24-29).

The above analysis of the resurrection narratives is a demonstration of the fact that the Bible stands as a unit and must be studied and understood as such. Those who consider each portion of the Bible as independent and self-contained may become confused as they study what men differing widely in temperament, time, and environment have written. But the ambiguity clears up when the Bible is taken, as indeed it must be, as a whole, each part dependent upon other component parts.

Actually, the Bible has but one supreme Author. It may be compared to a vast symphony orchestra rendering the work of one of the masters. If one were to listen only to the second clarinet or the kettle drums, for example, he would hear an incomplete rendering. He must have the whole orchestra playing together really to know the composer's work. So with this master rendition called the Bible. Each artist is playing his own particular instrument and in his own particular style, but as all parts blend together, the combined efforts of the various artists interpret the soul of the Master Musician. With the Bible taken this way, all apparent ambiguity becomes lucid, and every supposed contradiction a complement. ♦♦



# MUSIC— an Aid to Worship

By H. B. HANNUM

**W**E ARE assuming that music is a language that says something definite. Some claim it is the language of the emotions, that its primary appeal is to one's emotions. Not all music makes an appeal to our emotions, for there are other kinds of music besides emotional music. But we must admit that the emotional appeal in a great deal of music is its important message.

The turn of the melody, the effect of the harmonies, and the appealing rhythm—these are some of the qualities in music that may make a strong appeal to our emotional nature. A lively march played by a military band has a powerful patriotic appeal. A movement from one of Haydn's symphonies may overflow with joy and happiness. Then again, a song heard at some time of great sorrow may overwhelm us with the emotion of sadness. The emotions have their place in our lives, and we should recognize the place of proper appeals to the emotions.

The worship of God involves the whole man. We worship God not only with our minds but with our hearts and with all that we are. In other words, we bring to Him our emotional lives, as well as our intellects and our bodies. It is a complete commitment that we make when we worship God. It is popular among some to play down the emotional life and to exalt the mind and the powers of reason. A scientific age has contributed to this. The Bible teaches that there is a definite place for feeling and emotion.

The kind of music that is appro-

priate for use in church is that which will harmonize with the spiritual mind and emotions of the worshiper. That is, the music itself is not there for its own sake, but for the purpose of enhancing and beautifying the experience of worship.

When music is enjoyed for its own sake or when one's attention is directed primarily to the music, this is the essence of the aesthetic experience. There is a time and a place when this experience is proper and delightful. But it is not the object of a church service or the object of music used in church to give one an aesthetic experience. The primary object in the church service is to direct the minds and hearts of the worshipers Godward in reverent worship, to praise and thank God for His many mercies and blessings upon them. The worship service also includes hearing the message from the Word in scripture readings and in sermon.

## Communicate With God

Every part of the service should contribute to this great objective. When one approaches the house of God he should do so with a recognition that this is a time for communion with God. When one enters the church, the music he hears from the organ or piano should be of such a nature that it will not distract the mind to secular or worldly things. The music may be quiet and meditative or joyful and festive. Whatever the character of the music, it should be in harmony with an approaching service of worship. It should unify the congregation toward this end.

Then as the service progresses, whatever music is used should always have this objective of directing one to the experience of worship. There should be two or three hymns in which the congregation can lift its united voice in praise and adoration of God. If there is a choir, there may be a choir number that is an act of worship on the part of a specialized part of the congregation, more highly trained than the congregation and therefore capable of offering a more complex type of music than the hymn tune. The choir does not sing to the congregation, but it directs its voice to God. Ideally, the congregation should hear the choir as a group offering up an anthem *for* them to God.

Some believe that the placing of the organ and the seating of the choir in a rear gallery, where they are not on parade before the congregation, can be an aid to worship. But if the choir and organ must be in the front of the church they should not be too conspicuous. The placing of the organ console and the seating of the choir should be planned so that they do not attract undue attention. Obviously, this is sometimes difficult to arrange, but anything that centers the mind of the congregation on worship is worth the effort.

The organ music should be such that worshipers are not reminded of secular affairs. Classical music that is too well known in secular surroundings may not be good for church. For example, the familiar "Largo" by Handel is a serious and solemn piece of beautiful music. But it has become so familiar and it has so often been heard in its original form as an op-



eratic aria that its usefulness as church music is regarded by some as questionable. The slow movement from Beethoven's "Moonlight Sonata" has too close an association with the concert stage to be useful in church.

### Test of Suitable Music

One of the main tests for suitable church music is that it should not arouse in the worshiper any memories or associations with secular affairs. This may be a difficult rule to follow, but there is actually a wealth of good church music that meets this ideal and that is free from secular associations.

This principle applies also to the performance techniques. For example, in the matter of playing the organ there are certain techniques that are familiar to the entertainment world but that are not appropriate in church. There are ways of singing that are out of place in sacred music. It is distressing to many worshipers to hear these secular performance devices being used in church music.

America is flooded today with reli-

gious music that is anything but sacred. Many of the performers are sincere and believe they are reaching the people, but this mixing of a secular style with religious music is giving people neither more inspiring concepts of God nor more reverent attitudes toward spiritual things.

Tradition and our sense of appropriateness tell us that there are certain styles of music that fit into the atmosphere of the church. Unfortunately there is a breaking down of these traditions, and the church is being influenced strongly by worldly practices. In the tradition of the church some instruments have proved useful in accompanying the services. The pipe organ is an ideal instrument, and to many people the sound of an organ means church. In recent years, however, the invention of electronic instruments has made the organ a popular instrument, and no longer must one go to church to hear an organ. While this doubtless has some advantages, it has removed one of the distinctives of the church and has made the organ less "special" and has made less sharp the line that

separates the secular from the sacred in some people's thinking.

It is wise to avoid as much as possible the things that distract from the spirit of worship in the area of music. Avoid as far as possible all secular associations. Avoid putting the organist or other performers on display. Avoid the use of music that seems primarily displayful in character. Reduce the musical parts of the service to essentials that contribute to worship. In general, instrumental solos of all kinds should be given at some time other than the church service. Choir music is preferred to vocal solos because the element of personality is played down. Worship on Sabbath morning is a corporate act.

Our churches should study carefully how to make their services simple, meaningful, with congregational participation in hymns and responsive Bible readings. There should be a valid reason and meaning to every part of the service, and the music should be an aid to worship, and not a hindrance. ♦♦

(To be continued)

## The art of living when you're Young

By MIRIAM WOOD

### THE COSMIC OPHTHALMOLOGIST

If a poll were taken of most often-repeated remarks, undoubtedly the following one would win the doubtful distinction of first place—or the contest would be so close as to be nothing short of a "photo finish":

"What's *wrong* with it?"

Always under discussion is an activity or a way of life or a viewpoint—the foregoing being in two fields, "morals" and "recreation." Obligatory on the part of the speaker is a follow-up declaration, delivered in tones of firm, pseudo-judiciousness. "I've thought it over carefully; I've discussed it with friends, and I've been reading widely in current periodicals and informing myself as to how others feel, and just what contemporary mores are. As a result, I simply can't see anything wrong with it!"

Naturally not. All the clues necessary for analyzing this spiritual dilemma are contained in the speaker's résumé of his points of reference. A steady diet of current "literature" will convince anyone who's willing to be convinced that there's nothing "wrong" with anything. If the preponderance of current writers are to be believed, there are no absolutes, no clearly articulated standards, not even a yardstick for normalcy. There are only "different behavior patterns," which society must accept unquestioningly, since each person has a right to live any way he chooses. So they say.

One of the ultimate examples of this sort of reasoning came to my attention in a "respectable" magazine a few weeks ago. Having been divorced twice, for reasons she failed to make clear, and being in the proudly self-declared process of "finding herself," a young woman wrote glowingly of the splendid life she'd contrived for herself. Blandly she announced that she'd taken an apartment with a male homo-

sexual; they "kept house" together, went out together, were "companions." She brought *her* boy friends to the apartment and he brought *his* boy friends. Some of the latter had become her "best" friends, helping with her hair styles and make-up. Ringingly she declared this to be the best of all possible living arrangements.

Moral implications? Let's not be hopelessly puritanical; that would class us as "not with it."

Sick with disgust, I closed the magazine, wishing I could call back all the copies from newsstands before they worked their deadly poison on impressionable young minds. This, you see, is a particularly vivid example of the moral distortion that can easily occur if current literature is used to determine conduct standards.

It follows quite naturally that if one does not see the "wrong," or the sin, he will see no necessity for change in his life; yet sinful human beings cannot spend eternity with a sinless God. "We shall not renounce sin unless we see its sinfulness."—*Steps to Christ*, p. 23.

How, then, can one, on the practical level, know what really is "wrong" with it or "right," for that matter? By mapping out a plan whereby he secures for himself as much exposure as possible to God's standards. This seems only fair, when you come right down to it—considering the amount of "free time" God's opponent gets. In the secular, pluralistic world where we live God is ever seeking the sinner (after the manner of Francis Thompson's "Hound of Heaven"), but the Christian must seek God too. Fiercely. And yet the search isn't complicated or devious. I haven't any new mechanisms to suggest; the tried-and-true ones still work—daily Bible study, personal, meaningful devotions, attendance at religious services, the willingness to believe and obey.

On second thought, perhaps I do have another to add. It's abandonment of hypocrisy, that deadly soul poison that keeps its victims on the torture rack of deception.

If you find you're frequently saying that you "can't see what's wrong with it," make frequent appointments with the cosmic ophthalmologist, God. His eyesalve (Rev. 3:18) will help.

## THE LAND TIME FORGOT

(Continued from page 1)

spirit men who had walked out of the sky—and that actually is what the airplane enabled the explorers to do.

This my third visit to New Guinea began at Port Moresby, the booming capital of the territories of Papua and New Guinea (including the Bismarck-Solomon Islands). The city is now served by an international airport, which accommodates intercontinental jets. The population has

well and justified the Seventh-day Adventist presence are still strong and active. S. W. Carr was followed soon by Captain Jones. Not until 1921, after 13 years of labor, could the mission record the first accessions to church membership by baptism.

W. N. Lock came to Bisiatabu in 1924. Both Missionaries Carr and Lock are now in honorable retirement. L. N. Lock (the son of W. N. Lock), currently the Central Papuan Mission president, has completed 28 years of service in New Guinea. Meanwhile, the Central Papuan Mission, based at Port Moresby, has a

The work in Port Moresby is under William Liversidge, a youthful evangelist of 26 years. He has been responsible for a new day in evangelism among the youth. Hundreds attend his meetings, and in the past year there were 104 accessions to church membership by baptism. Let me add that in addition to the regular working force of the mission, three government officials lend strength to the church. Kenneth Adair, whose father, R. H. Adair, was for many years assistant treasurer of the General Conference, is the acting administrative officer of the department of public health. Kenneth is the Central church elder. Dr. Roy Scragg, brother of Walter Scragg, of the General Conference Radio-TV Department, is director of public health in Papua and in New Guinea. Geoffrey Gibson is director of teacher-training.

Recently two church facilities have been built in Port Moresby: A 700-seat youth center in the suburb of Hohola, and a student hostel, which was projected about the time of my visit to the territory in 1961. The hostel has been completed and functions admirably on behalf of 18 Seventh-day Adventist students enrolled in the state medical school or taking other state university courses. These young people in training are looking forward to service on behalf of the church.

Let me recall here that the Bisiatabu Station is situated in the foothills of the Owen Stanley Range and is the gateway to the legendary Kokoda Trail, with its no less legendary fuzzy-wuzzy heroes. Literally hundreds of airmen were saved from death by the keen eyes and quick wit of these men of the jungle who hid them by day and carried them to safety by night, often right through the enemy's lines. Broken limbs were set and wounds were sewn up, sometimes with nothing more than a thorn for a needle and a raffia thread for a suture, but the men lived.

### Pioneering the Kokoda Trail

This Kokoda Trail was pioneered by Seventh-day Adventists. Today, important church centers are on it, with day schools, Sabbath schools, and the normal missionary outreach. At Kokoda, just over the hump, is the last Seventh-day Adventist outpost on the Trail.

The discovery of the central highland valleys and the some 2 million Stone Age people opened new vistas of missionary endeavor. The first Seventh-day Adventist missionaries sent to the highlands were nationals from Mussau and the Solomons. The islanders were followed by missionaries from Australia and the U.S.A.



PHOTO. AUSTRALIAN NATIONAL TRAVEL ASSOCIATION

*These natives are going into the haus tambaran, a secret meeting place for men only.*

soared beyond 60,000, including a large segment of Europeans, while towering skyscrapers overshadow what was once a sleepy colonial port.

This Papuan metropolis is important to Seventh-day Adventists because here their first representative landed in 1908. The Australian administration had thought to do well and to keep the "religious peace" by dividing missionary responsibility between three well-established churches to the exclusion of Seventh-day Adventists. Actually, religious monopolies never turn out well, either for the churches or for the people. But in 1908 this arrangement was still operative.

So, when S. W. Carr with his wife and Bennie Tavodi, a Fijian teacher, cast anchor in Port Moresby he leased at Bisiatabu, some 27 miles inland, a property on which rubber-producing trees were planted. The old rubber trees that produced so

baptized membership of more than 6,000, and 9,000 Sabbath school members meet week after week to study God's Word.

I was able to spend an unforgettable weekend in the Port Moresby area. Thursday evening I met with the church at Tubuserela, which was guest to 24 Seventh-day Adventist teachers in for vacation refresher courses. Friday evening I traveled to Bisiatabu, now the district center for 20 Seventh-day Adventist churches. There was time on the Sabbath for three meetings in addition to Sabbath school. The first was held at the Central Port Moresby church. More than 1,000 people were accommodated in three church services. At the time of my first visit, several years ago, the complaint was expressed that the Port Moresby church had been built too big! As a matter of fact, only some 45 people then gathered for the Sabbath morning service.



AUSTRALIAN NATIONAL TRAVEL ASSOCIATION

*Sing-sing performers in Papua-New Guinea wait for the ceremonial dancing to begin.*

In addition to the names already mentioned I cannot forget A. J. Campbell, S. H. Gander, and Dr. R. O. Yeatts (of the U.S.A.)—all in honorable retirement.

These pioneers have been followed by stalwarts, both expatriate and national, including Len Barnard, who was my skilled pilot during three days of continuous trek by air in the western highlands. He threaded his way through clouds, around mountains, and up valleys, with the sure hand of a man of God. The weather was bad owing to the changeover from the southeasterly winds to the northwesterly monsoons and resulting sharp storms. Brother Barnard avoids the fierce black clouds and settles down on the countless airstrips come rain or sunshine. The Barnards now live at Laiagam Station, headquarters for 80 outstations, 900 baptized members, and 4,000 Sabbath school members.

Along with other pioneer workers, Brother Barnard has walked about most of these mountains and valleys in the midst of unthinkable perils. Now he flies a denominational Cessna-180. With him I visited stations and outposts in seven hours one day that would have taken three months' trek before the plane came in June, 1964. The church now operates two planes, and they have brought a burst of expansion and advance. In four short years the Ad-

ventist presence in New Guinea has been doubled; and owing to good organization, severe controls, and prayer, the aircraft have not had one serious accident. We are grateful to God for that. I should add, too, that the plane has given access to territories that otherwise would have been inaccessible. The future looks bright when one thinks that in New Guinea there are now 280 all-weather airstrips.

Four days of flying among the forbidding mountains of the central valleys (these peaks range from 13,000 to 16,500 feet) enabled us to visit various stations.

### Kabiufa College

We visited Goroka, the headquarters for the Eastern Highlands Mission, and Kabiufa College, seven miles away, where 13 European and six national teachers instruct some 200 boys and 150 girls. The college farm, since the visit of Jacob Mitleider, whom I met at Deuba, Fiji Islands, has become a model in style and production. The woodwork shop has developed into a profitable school industry that provides work for many students. One of the main items produced is a line of coffins.

Mount Hagen, headquarters of the Western Highlands Mission, with nearly 6,000 baptized members, has become a booming center of New Guinea's tea production. Thirteen years ago there were no European structures worthy of note in Mount Hagen. The perilous airstrip has been replaced by a model airport. It is predicted that Mount Hagen soon will outstrip Goroka.

Some eight miles from Mount Hagen city is situated the Togoba Hansenide colony. The work in the colony was pioneered by Len Barnard in 1949. Today Dr. K. Robson and physiotherapist Earl Hokin, with a dedicated group of Australian, New Zealand, and national nurses, care for more than 300 inpatients. We visited the wards and rehabilitation facilities. What a work of love we witnessed! We also witnessed at the

moment of departure the despair that can come to a young mother when the physician must announce to her that she is a leper. The New Guineans are stolid, they say. This mother burst into tears with eyes full of unspeakable despair as she was led away by a kind nurse to the first stages of possibly a five-year treatment.

### Pioneered in 1948

The Wabag Valley was pioneered in 1948 by F. T. Maberly, now the secretary of the Australasian Division. The Seventh-day Adventists here preceded both Roman Catholics and Lutherans. Some eight miles from the Wabag airstrip is situated the Sopas Seventh-day Adventist Hospital, which was pioneered in 1961 by Dr. R. O. Yeatts. Dr. S. A. Farag, presently secretary of the Australasian Division department of health, followed Dr. Yeatts and added much to the development of this fine institution. It now has a good operating theater, a well-stocked pharmacy, acceptable facilities, wards for some 50 patients and one of the finest hospital staffs I have met anywhere in the world. Sopas is under the leadership of Dr. R. D. Wood, of the U.S.A., who has served New Guinea for five successful years.

I was able to hold an evening meeting with the staff and church members while the rain poured in sheets. The student nurses (class consists of 15) presented a magnificent choral number while the hospital male quartet stirred every heart. Both musical numbers lifted the Adventist vision to the glory of the second coming.

We visited the Tari Valley, where Milton Hooch, of Australia, leads a district with 600 baptized members. Two hundred were baptized in 1968. We stopped at Lake Kapiago, where 40 baptized members met us and sang "In the Sweet By and By" as we left from the airstrip. This song seems to be a favorite in the New Guinea highlands.

Then we took our flight to the No-

## God Is Kind

By NICHOLAS LLOYD INGRAHAM

One falling leaf spells out the curse,  
His fear of death is death and worse,  
The poignant story verse by verse  
Is planting doom in Adam's mind . . .

One ray of hope assuages dread—  
The Seed will bruise the serpent's head,  
His "coats of skins" can overspread  
Man's blighted soul—Oh, God is kind!



mad River area. Much of this region is still unpacified. Our plane landed among the Biami cannibals. A few weeks ago a national worker by the name of Marapie was located here in the midst of a people with whom he could not even communicate. A week before our visit his young wife (a Tari girl) was brought to him by plane. Their honeymoon was at Nomad River!

The flight from Goroka to Lae, the Coral Sea Union headquarters, was piloted by Colin Winch, an Australian missionary with 15 years of service in New Guinea. As we threaded our way through the clouds and around mountain peaks I admired Pilot Winch's skill and told him so. "In New Guinea," he remarked, "the unskilled pilots are all dead!" Despite his skill, the weather and clouds were such that we could not get into Wonenara and several other mountain outposts. We were fortunate to find a break in the clouds over Usarumpia, and we put down in the heart of Kukukuku country. By hand the natives had built the

airstrip of well-selected stone and gravel. The all-weather quality of the strip was fortunate, for no sooner had we landed than the clouds and rain closed in and held us on the ground for some three hours.

#### First to Arrive

Seventh-day Adventists were first in this area. Around the valley are more than a dozen churches and schools. What a strange people. Many non-Adventists were bedecked in their finery, including necklaces of smoked human fingers. I spoke to the enthusiastic crowd and pilot Winch taught them "Happy, Happy Home" while we waited for the clouds to lift. A break came revealing the valley outlines, and we were off to 13,000 feet, through the clouds into brilliant sunshine. Our next stop was at Kikori on the Papuan Gulf. There, J. R. Richardson (a New Zealander) is in charge of the activities of the Papuan Gulf Mission. His field is a maze of delta streams and rivers, all flowing into the gulf. Here fifty years ago James Chalmers, one of New

Guinea's great Protestant missionaries, was murdered. The Papuan Gulf Mission operates the mission boat, *Uraheni* ("Gives Love"), one of five mission boats operated by the Coral Sea Union.

After take-off from Kikori, Colin Winch spent an hour (at 14,000 feet altitude) battling fierce clouds before he found a crack through to Kainantu (VH-DSB's home port). The plane had to refuel before continuing on to Lae. Brother Winch doubles thus as a district leader, with 30 stations, 36 workers, and 1,290 baptized members under his supervision. While he flies, his wife valiantly holds the fort.

Lae, facing the Huron Gulf, has become a sophisticated tropical city—the gateway to the New Guinea highlands. Housing, stores, industry, and hotels have mushroomed during the past seven years into a pleasant headquarters city to the Coral Sea Union.

Here ends our stay in the Coral Sea Union, where the executive committee has been holding its annual meetings the past five days. Countless items of progress have been revealed in the reports and discussions. In one year tithe income has increased 18 per cent. Much of New Guinea is still in the noncurrency age. In such places the tithe is paid in *kau kau* (a basic food). When tithes and offerings are received they sing, "Hear the Kau Kau Dropping" and it sounds beautiful.

#### 2,000 Baptisms

Church accessions by baptism in 1968 soared beyond 2,000, bringing the total baptized membership in the Coral Sea Union to more than 22,000. The Sabbath school membership stands at 58,480. The Coral Sea Union now counts more than 30 ordained national ministers.

O. D. F. McCutcheon, president, and E. R. Piez, secretary-treasurer, surrounded by a very qualified staff of departmental secretaries, are leading the Coral Sea Union to new heights of achievement. What progress New Guinea has made in all ways during the past seven years! The Australian Government is working strenuously to make the inhabitants of this island self-governing and economically self-sufficient. We must applaud the efforts put forth, for the results are tangible and abound in so many ways on every hand.

Patrol in New Guinea reveals that although time forgot it, God didn't, and countless jewels are being gathered today for His kingdom. ♦♦

WALTER RAYMOND BEACH  
Secretary, General Conference  
(Concluded next week)

## A Story FOR THE YOUNGER SET

### The Same Old Stories

By ELLA RUTH ELKINS

IT WAS worship time at Jim's house. Daddy called everyone together, including Mr. Wells, a visiting friend from Portugal. Daddy opened his Bible case and took out his Bible and a quarterly with Jim's Sabbath school lesson in it. Everyone picked up his own Bible, for it was daddy's plan to study one of the different Sabbath school lessons each night. Tonight was Jim's turn for his lesson.

"Let's have a word of prayer before we begin," daddy said.

After prayer everyone waited for daddy to tell them which texts to look up.

"Mary, you take Luke 10:25. Mamma, you read Luke 10:26. Mr. Wells, you may have Luke 10:27; Jim will take Luke 10:29. The lesson is titled 'Who Is My Neighbor?'"

Jim sighed so loud that everyone looked at him. "Oh, Daddy! Why do we have to study these same old stories over and over again? I've studied the same thing over again ever since I was in cradle roll! I hear them for worship at home and at school and get them again for Bible class during the week. I *know* who my neighbor is! Why do we have to study about it again, and *seven* times a week, at that!"

Daddy opened his mouth to speak, but mamma spoke first. "The Bible says we

are transformed from bad to good by the renewing of our minds. That means we need to keep bringing these stories back to our minds to help us be good."

Then Mr. Wells spoke up in his Portuguese accent, "I have seen that you like to listen to the piano music played by the great masters. What do you suppose made them able to hold you so spellbound? It was the way they played, and you liked it. You liked it because the music came from their hearts. They had practiced the same piece over and over and over again until they felt it had become part of them. Then they laid it aside for six months or so and then took it up and practiced it all over again. They kept doing this until the moods and feelings of the song had taken perfect control of them and they could reproduce it perfectly."

Jim leaned forward in his chair and nodded his head slowly.

Mr. Wells smiled as he continued: "That is why we study our Sabbath school lessons every day. We are trying to put the mood and feeling of the Bible into our lives so we can eventually reproduce its teachings perfectly in our lives and live these teachings with ease before others. You see?"

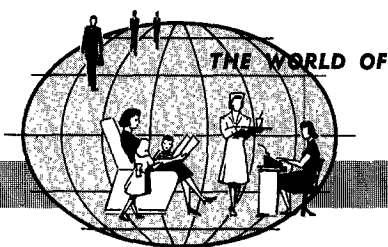
"I see. I never thought of it that way before. Thanks a lot for explaining it to me. That really makes sense. I guess I just never tried to figure it out for myself. I really appreciate your telling me." Then Jim turned to his father and said with a smile, "Well, Dad, let's get on with our Sabbath school lesson."

I'll study my Bible every day;

I know in my heart that I should.

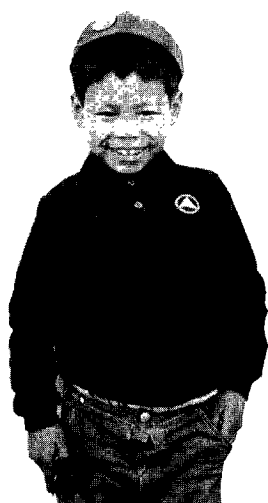
Then I'll reflect it in every way

And live a life that is good.



# The Adventist Woman

Conducted by DOROTHY EMERSON



## The Print on the Door

By  
MADELINE STEELE JOHNSTON

THERE is a grimy handprint on the office door of the Seoul Sanitarium and Hospital Orphanage. It was left there a few days ago by a young man opening for himself the door to a new way of life.

It all started a few days before when Mrs. Jane Haley, of Korean Union College, decided to get some rice puffed for her family. While she waited at the local rice-puffing establishment, with its sooty machine that exploded the grains of rice, she noticed a heap of rags on a pile of wood nearby. As some men kicked it aside to get at the wood, she realized that the rags contained a little boy. Noticing the numbness of his reaction and also the holes in his old and dirty clothes, she began questioning the villagers about him.

They said he'd been around there for about a year and slept every night on the pile of wood. Different ones gave him a handful of food every day and tried to be friendly to him, but they knew nothing of his background. He refused to tell them.

But she found one man who told her that for some reason the little boy did talk to him but to no one else, and he had found out that the boy did have a father and stepmother who were mean to him if he ever dared come around the house. The man said that the worst thing that could happen to the boy would be for some authority to say he had to go home. "Therefore," he added, "I will never tell anyone where his home is." So Mrs. Haley asked the villagers how it would be to put him into our orphanage, and they all felt that that would be a good thing for him.

The orphanage executive committee met quickly and voted to accept him if the story actually checked out as it appeared. The next day Mr. Pang, an assistant in the orphanage office, drove to the rice-puffing establishment. There was the little boy in the baggy clothes. Despite the environment, there was a bright look on his upturned face—a sweetness not always present in one who has such an unfavorable background. He showed a measure of anxiety too, but Mr. Pang smiled at him and talked to him a few minutes, then suggested he climb up into the big hospital Land Rover.

After what was probably his first ride in a car, Mr. Pang took care of the formalities required at the police

station and drove back to the office. There the questions began. Name? Paik Chol Ho. Age? He *thought* he was ten years old, but his slight stature and young face didn't look it. Maybe the pediatrician's examination would help on that one. When asked about his parents, he said they were dead.

But then came the big question. Mr. Pang asked him expectantly, "Would you like to go to the orphanage?" His face clouded over. He looked at the floor. And out came a resolute "No!"

"But why don't you want to go to the orphanage?"

"Because bad boys live in orphanages. And I don't want to be a bad boy." Some orphanages here have become little more than crowded detention halls. Also many parents discipline their children by threatening to put them into an orphanage if they don't behave as expected.

Mr. Pang was happy to explain to our little friend that our orphanage is different. The boys there are good boys. He could have good food to eat, a place to sleep, clean clothes. There wasn't much response.

Then, "Would you like to go to school?" Immediately his face brightened, and he replied, "Where is this orphanage?" In a few minutes he said, "Let's go!" And so he pushed open the door and headed for the Land Rover, leaving the print of his hand on the door in the basement of the sanitarium.

Now he is getting adjusted to life at the orphanage. Shortly after his arrival, the missionary wives had a party for the orphans. He watched the travel films wide-eyed and ate the cookies with relish. He found a motherly lap to sit on and stayed there most of the evening. Occasionally a little hand reached down and tenderly stroked the nylon stockings, evidently a new sensation. But all the time the little face beamed with happiness.

The Seoul Sanitarium and Hospital Orphanage was started during the Korean War by Mrs. Grace Rue, to whom people brought orphaned or lost babies and children and begged her to keep them. Some of these babies have grown up now and have become workers for God in their own country. Others have been adopted out and have begun new lives in other countries.

This was thought to be a temporary institution. However, largely because of poverty, until recently the police were finding as many as 30 abandoned babies a day on the streets of Seoul alone. The economic condition is improving, but there are still many such children. And as long as servicemen remain in Korea there will be unwanted children.

Mother Rue has returned to the States, though a large portion of her heart is still here. Fay Welter is in charge of the orphanage now, having come to Seoul after years of secretarial work in the division office in Singapore. Like Mrs. Rue, she has the dual responsibility of supervising the orphanage and running a full-time adoption agency. Many children are sent to families in the United States and Scandinavia (512 adoptions since 1953). Those who remain in Korea are sent to school in our Adventist schools, even to college if they have the ability.

These are supported largely on the sponsorship plan. By a small donation each month a sponsor can feed, clothe, and educate a child. Sometimes the sponsor is an individual, sometimes a family, sometimes a Sabbath school class, or a church school room. Each child begs Miss Welter to find him a sponsor. Each child who has a sponsor feels that he is somehow among the elite in the social strata of his peers. As yet, of course, little Paik Chol Ho has no sponsor. But perhaps soon he too will have one and feel that he really belongs. ♦♦

Inquiries regarding Korean orphans and the orphanage should be directed to:

Miss Fay Welter, Director  
Seoul Sanitarium and  
Hospital Orphanage  
I. P. O. Box 1243  
Seoul, Korea

## Wings and Compatibility



By RUTH JAEGER BUNTAIN

**M**ARRIED former airline hostesses in the United States have a divorce rate much lower than that of any other group of women who held jobs before marriage.

One out of every 22 marriages ends in divorce in the stewardess group; one out of four is the national divorce rate for all women.

A number of reasons have been given as to why the women with wings are so extraordinarily successful as wives.

One reason, no doubt, is that only women with attractive personalities are employed as hostesses. Those selected are young women of impeccable grooming and of gracious, pleasant ways. They are also noted for their poise and adaptability.

In commenting on the results of the surveys, an official of American Airlines commented: "She can introduce ten people she's just met to ten others she's just met and never drop a name. After all, we hired her for her outgoing personality, sincere interest in others, and because she is bright and alert, as well as attractive."

A Braniff International official observed that no former stewardess would be upset if her husband brought home unexpected guests for dinner. This would hardly dishearten a woman who had been accustomed to feeding 150 passengers on a short flight.

Needless to say, not all wives can have the attributes of the women of the airways. Not all can have their personality assets and physical attractiveness.

But all wives can be careful about their personal appearance. A husband can hardly be expected to anticipate going home to a wife who will be wearing what she had on when he left—hair curlers and a housecoat. Nor can he be expected to look forward to going home to a house that is in disarray.

A Christian marriage counselor observed: "Laziness, disorder, dirt, and slovenliness are the devil's weapons to destroy your respect and affection for one another and thus ruin your marriage."

Not all wives can have the outgoing personalities that characterize airline hostesses. Some wives, by nature, are shy and retiring. But all wives can cultivate friendliness, sincere interest in others, and pleasant ways. It takes more facial muscles to frown than to smile—and husbands much prefer smiles.

Not all wives have been blessed with high intelligence quotients. Nor is there any reason why they should be able to explain the Einstein theory of relativity. But all wives can develop intellectually. An article in a national publication recently listed an intellectual gap as "one of the root causes of divorce in Western civilization." "Too many wives," the article commented, "are completely isolated in their marriages because they have no common basis for discussion with their husbands" and make no effort to bridge the gap.

All wives can read the newspapers, keep up on current events, and keep abreast of their husband's interests. Then husbands will not be prompted to say, "There's no point talking to you, because you don't understand a word of what I'm saying."

No, not all wives can have the charm and looks of the women with wings. Many personal characteristics have been determined by the combination of the genes. But all wives can take a personal inventory, checking to see if there aren't some unpleasant ways that can be changed and some more gracious ways that can be cultivated. ♦♦

### WOMEN IN THE NEWS



#### Indonesia Nurses to Serve in Africa

Christine Moniaga and Elizabeth Umbob, graduate nurses of the Bandung Sanitarium and Hospital, are the first Indonesians ever to be appointed to serve the church outside the territory of the Far Eastern Division. Dr. Henry Novak (left), medical director of Bandung Sanitarium and Hospital, and Lois Wilson (standing between the two girls), director of nursing service, look on as Elder Duane Johnson, associate secretary of the General Conference, congratulates the two girls on their appointment to Benghazi Hospital.

D. A. ROTH



# From the Editors

## FINDING BURIED TREASURE

In the Soviet city of Zubtsov, construction workers recently were treated to a bit of Russian serendipity—while digging a pit they found buried treasure.

It all began when the spade of one of the workmen struck something hard, producing the sound of metal on metal. With help from his fellows the workman soon removed the dirt from the area, exposing a large cast-iron pot. Excitedly the workmen pulled the vessel from its earthy bed, and opened it. Before them glittered hundreds of coins—300 gold and about twice as many silver—12 pounds of coins in all. According to the magazine in which this story appeared, “old timers say that a rich inn proprietor lived on that spot. Evidently something must have prevented him from using his savings, which now have reverted to the government.”—*Soviet Life*, December, 1968.

This experience sounds very much like the parable of the treasure hid in a field (Matt. 13:44). Christ told the story to illustrate the tremendous riches of the gospel that lie beneath the surface of the field of Holy Scriptures. If men and women will but study the Bible they will discover treasures untold. They will know the excitement of confronting challenging ideas, hope-filled promises, and facts about the universe. Best of all, they will come into possession of the treasure supreme, the Pearl of Great Price. They will become acquainted with Jesus Christ.

It has been said before, but we feel impressed to repeat it here: God's people today must spend more time with the Bible. They must read it more, study it more. Many have adopted the plan of reading until they come to a verse that particularly impresses them; then they stop to permit the Spirit to apply the thought to their life.

This is a helpful plan, but it is only minimal. The Bible should not merely be read, it should be studied. We are told: “It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure.”—*Christ's Object Lessons*, p. 111.

Earnestly the servant of the Lord pleads, “Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold.”—*Ibid.*

The secular mind sees only the surface of the Bible. It does not discern the treasures it contains. Like passersby who look merely upon the surface of a field and see not the treasures buried in it, so the secular mind thinks it has grasped the full meaning of Christ's words and other parts of the Bible merely through a casual reading.

But the spiritual mind recognizes that every verse, every statement, possesses beneath its ordinary exterior an extraordinary interior. Ellen White spoke of this when she said, “Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures.”—*Ibid.*, p. 110.

To whom are the treasures of God's Word revealed? To those who humbly seek God's will, eager to obey; to those who lay aside preconceived opinions and endeavor

earnestly to discover what the Lord says; to those who come to God's Word as little children, willing to be taught.

## Revival of Bible Study

Often the leaders of the church remind us that at one time Seventh-day Adventists were known as “people of the Book.” Whether accurate or not, the description was an honorable one. It pictured the remnant people as placing their dependence not on human philosophy or on the writings of the world's so-called great men, but on the eternal word of truth, God's revelation given to man under inspiration. It revealed a thirst for God, and for the divine-human encounter made possible through the written word. It showed a recognition of the truth of Christ's statement, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

We believe it is time for a great revival of Bible study. It is time for God's people to plow earnestly the field of Scripture. This effort will prove doubly rewarding: it will open up the treasures of truth to the seeker himself, and will, in turn, enable him to share his discoveries with those around him.

“If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God” (Prov. 2:3-5). The promise is certain.

K. H. W.

## RESISTANCE TO SPIRITUAL POLLUTANTS

The health and growth of trees, science has found, is affected by pollutants in the air. While some scientists are looking for ways to reduce air pollution, others are attempting to breed strains of trees that will be immune to the effects of dirty air.

At Pennsylvania State University Dr. Henry D. Gerhold is working with Scotch pine, a popular Christmas tree species. He knows that such common chemicals as sulfur dioxide and ozone can “inhibit growth, prevent reproduction, and kill our trees.”

According to Correspondent Tony Curtis in the *National Observer*, the present project involves the production of enough seed to produce about 20,000 pines a year. The seedlings will be subjected to various treatments, and survivors will be transplanted and rebred until a resistant strain is developed.

The method used in this project entails the loss of thousands of seedlings. Although the survivors will carry the potential of complete resistance to the pollutants, the fumigation with pollutants will damage or destroy many. In a general way, this method is similar to that used in the production of vaccines; that is, a health-destroying organism is purposely introduced, so that resistance (antibodies) will develop.

## Sin an Enemy to Be Fought

If as much concern were shown in learning how to resist temptation as in combating pollution of natural resources, the people of our time would soon grow to become spiritual giants. But an increasing number of so-called Christians, to say nothing of others, are coming to

think that sin is but a figure of speech or an unresolved psychological conflict.

Because sin does not have a pay-now price tag attached to it, it fails to arouse the concern that the destruction of natural resources does, for example. Some teachers and psychologists tell us that the way to develop strength of character is to read all types of literature, and to view a broad selection of films and TV shows, and to engage in all types of experiences. From these experiences, they say, we will learn to make character-building judgments and will become more broad-minded. They even refer to the experience of Adam and Eve, noting that they ate of the tree of knowledge of both good and evil. But they forget that human beings are not seedlings; they are not expendable. We cannot afford to lose thousands of lives to Satan while learning a few lessons.

Developing immunity against sin is *not* analogous to building immunity against disease. These texts should make this point perfectly clear: "Do not set your hearts on the godless world or anything in it. Anyone who loves the world is a stranger to the Father's love" (1 John 2:15, N.E.B.).\* "Put on all the armour which God provides, so that you may be able to stand firm against the devices of the devil" (Eph. 6:11, N.E.B.). It is God who provides protection against the devil; we must not allow a chink to develop in the armor He provides.

In other words, we cannot develop the strength to resist Satan by ourselves. Our dependence must be com-

\* The Bible texts in this editorial 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.

pletely in Christ, as was Paul's: "I have strength for anything through him who gives me power" (Phil. 4:13, N.E.B.). Jesus succeeded where Adam and all the sons and daughters of Adam failed. He is our immunity.

A part of Christian growth is knowing how to appropriate the power of Jesus to overcome temptation, to turn aside the fiery darts of the enemy, or—to change the figure—to be able to breathe the atmosphere of heaven while living on this earth. Ellen G. White writes: "Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth, and will have constant communion with heaven."—*Steps to Christ*, p. 99.

If mankind attempted to ward off the weakening, damaging, destroying pollutants of evil without divine aid, he might simply face increasingly potent attacks. Medical science appears to face this situation today. Medicines are available for a host of annoying and deadly diseases, but it seems that with the conquering of one disease comes the discovery of a new, more troublesome one. When the Christian relies upon Christ, Satan's escalating attacks never reach him. He is protected from all attacks that would overwhelm him. The promise is this: "God keeps faith, and he will not allow you to be tested above your powers, but when the test comes he will at the same time provide a way out, by enabling you to sustain it" (1 Cor. 10:13, N.E.B.).

F. D. Y.

## LETTERS to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

### CARRYING OUR BIBLES

Does the way we carry our Bible convey our esteem for it? Perhaps not really, but somehow it does, to me at least.

In a recent REVIEW picture of a group of several young men who had recently been ordained to the ministry along with our leading ministers who officiated at the service each carried his Bible as though it was something precious, to be carefully handled, except one. His was held as if it had been picked up as an afterthought. It was hanging from his hand straight down, so loosely that the lower end was spread out almost twice as wide as the upper.

To me it seems irreverent to handle God's Word in such a manner.

VIOLET A. MURPHY, R.N.

Clearlake Highlands, California

### FEWER SCHOOLS BETTER STAFFED

I am surprised that the article "Relevant Teaching for Revolutionary Times" (Nov. 21, 1968), has not evoked much comment from readers. It seems to me that this article strikes at one of the weak points in

our organization. I have been deeply interested in our educational work all my life and was for many years a teacher in our schools when they were few and supported entirely by the church. The present situation indeed poses a serious problem that we must soon remedy or close our schools.

I think one part of the difficulty reposes in the fact that we have too many schools of academic and college grade. Fewer schools, better staffed and equipped, and with a larger accommodation for students would reduce the per-student cost and reduce the objection of so many of our people that education in our schools is financially prohibitive.

If we maintained in America one school of academy grade in each union conference, and perhaps five schools of college grade, one of which was a well-equipped industrial school, teaching a wide variety of industries, we would have larger schools, better equipped, and offering an education of the kind required by our young people at a financial outlay possible to our people. I would suggest that these colleges be located, two near the East Coast, two near the West Coast, and one in the central part of the nation. Distance from home means much less now than it did a few years ago, and a well-equipped, and a well-staffed industrial school could serve our people of the entire country.

Our industrial school should have departments for carpentry, cabinet and furniture making, decorative painting, plumbing, electronics, aviation, business administration, teaching, home economics, sewing, cooking, homemaking, child training, et cetera. If these could all be given at one large industrial school, it would be well.

FLOYD E. BATES, M.D.

National City, California

### LIVING WHERE GOD WANTS YOU

The editorial, "Are You Living Where God Wants You?" (Jan. 2) was very interesting to us. For the past 36 years we have lived about 50 miles from the headquarters of our world work in one of the dark counties of Maryland.

After distributing literature, we began a branch Sabbath school, and now have an organized church of 21 members.

I wonder whether some of our retired workers or members or some of our younger members would like to move to a rural district and help us. We have a wonderful young pastor, but his territory is too large for him to cover effectively.

JESSIE M. CASSELL

Port Republic, Maryland

The editorial, "Are You Living Where God Wants You?" (Jan. 2) was read with much interest. I think we ought to hear more on the subject. However, it must be hard for a pastor of a large church to tell his people that many of them have no business there—especially when statistics seem to mean so much these days. But our people need such counsel for their own good and for the good of those they might be able to help.

I think also that our retired workers ought to spread out. I am thinking especially of those in reasonably good health. They have their little income, which will go much farther in some dark county than in one of our centers in most cases. I am speaking from experience. We are very happy in our little cottage in the pines with a small church 11 miles away that we helped build.

Shirley, Arkansas G. M. MACLAFFERTY

## KOREA:

## Publishing House Workers Conduct Evangelistic Series

"I wanted to see what was at the end of that colorful, lighted balloon floating in the sky!"

"That loud-speaker attached to the top of your church kept ringing in my ears every night, and I wanted to hear more."

These were two of the testimonies given at the fellowship supper concluding the evangelistic series held by the Korean Publishing House in Seoul, Korea.

Challenged by the visit to the Far East of Robert H. Pierson, GC president, the workers of the Korean Publishing House decided to take a more direct part in soul winning. After making arrangements with the Sam Yung Dong church, the 40 publishing house staff members divided into groups. One group was responsible for advertising and promotion, one group decorated the church, others organized attendance records and follow-up, while editors Lee Yoon Hi and Kim Song T. did the speaking. Each worker donated many hours preparing for and working during the four-week series.

The church where the meetings were held normally has a membership of 100 people, but since there were no chairs or pews in the church, rows and aisles could be ignored. Since the people sat on the floor, they could always move closer together, and there always seemed to be room for more. Each evening four or five of the women would go out onto the street in front of the church and invite the people passing by to come in. Each evening 130 to 150 nonchurch members attended. Many people were attracted to the meetings by the lighted balloon six feet in diameter floating above the church, which could be seen from miles away.

Evening after evening the people asked questions concerning the truths they were hearing. The last night of the

series the church members prepared a fellowship supper for those who had accepted Christ and wanted to join the church. After the supper each person was given the opportunity to introduce himself and give a testimony. One young man concluded his testimony by saying, "I'm a bachelor, and I want you young women to know that when I marry I want a Seventh-day Adventist wife!"

Of the 40 persons who have entered the baptismal class, most are between the ages of 17 and 30. As testimony after testimony was given at the supper, the hearts of the press workers were deeply touched. They are looking forward to an annual evangelistic program.

H. R. KEHNEY, *Manager*  
*Korean Publishing House*

## BRAZIL:

## Two Legislative Bodies Honor Voice of Prophecy

The visit of the California-based Voice of Prophecy group to South America last year was timed to coincide with the twenty-fifth anniversary of the first Portuguese VOP broadcast. This event attracted the attention of Brazil's legislators.

The National Congress of Brazil entered upon its record this message of congratulation:

"The programs of the Voice of Prophecy have been giving the Brazilian people the fundamental truths of Christianity: the divine inspiration of the Bible; the divinity and incarnation of Jesus Christ and His expiatory death; His resurrection; His ministry in heaven as our Mediator; His second coming in glory and majesty to establish the eternal kingdom of God; and the Ten Commandments as a rule of Christian behavior.

"The Voice of Prophecy has given special emphasis to the importance of Jesus' coming and justification by faith through Christ our Saviour. Also the program's purpose is to give more knowledge about marriage, the home, and health problems, based on Biblical principles and Christ's teaching. Besides the radio programs that today emanate from more than 300 stations, the Voice of Prophecy offers correspondence courses about the Bible, trying to bring our people closer to the Holy Book. Already more than 70,000 certificates of completion have been issued. Special reference should be made in the Chamber of Deputies about the dedicated servant of God, Pastor Roberto Rabello, who carries the responsibility for the Voice of Prophecy, penetrating into our homes, touching thousands of hearts of men and women who are yearning to hear the word of salvation and comfort the gospel carries."

### Assembly of São Paulo

The Legislative Assembly of São Paulo recorded these words of congratulation: "This House, so concerned about people's problems, could not neglect to say a few words of gratitude and appreciation

on the Silver Jubilee of the best evangelistic radio program ever broadcast in Brazil. It has accomplished through Bible messages and songs, the largest sowing of Christian faith that Brazilian radio has ever had. Through their representatives the people of São Paulo express gratitude to the Voice of Prophecy!"

ROBERT R. DE AZEVEDO  
*Departmental Secretary*  
*South American Division*

## JAPAN:

## Japanese Worker Begins Service for Taiwanese

Pastor Osamu Inada, his wife, Tomoko, and three children, recently of the Kago-shima church in southern Japan, have become the first Japanese missionaries since World War II.

Pastor Inada will be working among the Japanese-speaking mountain people of Taiwan, where he will be in charge of several churches.

Pastor Inada's grandfather was a pioneer Japanese educator in Taiwan many years ago. Later his father and several uncles were also sent as teachers for the Taiwanese people. Osamu was born in Taiwan and lived there until about 14 years of age. After coming to Japan, he learned about Seventh-day Adventists and became a member and later a worker for the remnant church.

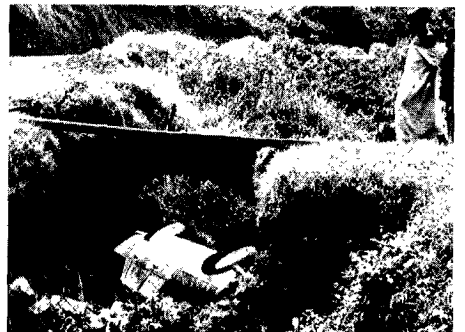
LOIS MAY WATTS  
*Office Secretary, Japan Union Mission*

## CONGO:

## Workers' Lives Spared as Car Tumbles off Road

Our car had gone over the bank on a washed-out African road four miles from the East Congo Field compound. We scrambled out before further slides buried us, and together we surveyed the situation.

Four of us—Pastor Mbyirukira, president of the field; Pastor Ruhaya, secretary-treasurer; the driver; and I—had pushed on after dark, trying to get to the mission because there was no other place along the way for us to spend the Sabbath. At about nine-thirty the car suddenly slipped to one side and dropped



Coming unexpectedly upon the place where the stream had washed away all but three feet of the road, the car dropped 12 feet.



Two interested young Koreans stay after the meeting to have their questions answered.



straight down about 12 feet into a little creek. When it hit bottom it rolled over on its side and top, broke the windshield and pushed the back window out of place, leaving room enough for us to crawl out.

We learned that the day before, the bridge has fallen and the road had been washed out except for a little strip two

or three feet wide. Nothing had been put across the road to indicate the danger.

Pastor Mbyrukira was the first one up the bank to the road, and I followed him with two brief cases, one, my own with passport, and the other, with papers in it. We worked quickly to get the baggage out, for we noticed two big cracks in the

road, and we were afraid several tons of dirt might come down and bury the car and possibly us, too.

About ten o'clock we had everything on the road and took time to consider ourselves. We thanked God no one was seriously hurt. The rain soon stopped, and we divided up the luggage and started for the mission, still four miles away, but not before putting something in the road so that others would not have a similar experience.

After about a mile we stopped at a police post, and the officers there gave us two men to help carry the luggage. I found out later that they were prisoners and did not return.

We arrived at the mission about midnight, wet from perspiration and very tired from coming up the last half mile of road, which is steep. At that time of night I could not ask anyone to heat water for me (we do not have hot-water heaters or even electricity), so I took a bucket of cold water and had a bath. After eating a piece of bread and drinking some milk I was ready for some sleep.

That experience not only reminded us of God's protection then but also made us realize how often in our travels our lives could have been snuffed out in a moment. We surely do depend on the Lord as we travel the roads and ride the old DC-3, DC-4, and DC-6 airplanes around the Congo.

I watched a few days later as about 75 teen-age boys from our school came down to pull the car out. After digging away the bank, the boys righted the car and worked with rope and cable until it was back on the road. It will take a lot of body work to get it back to normal. The engine was still good.

Because the insurance companies here do not seem to be able to pay off any more, we may have a struggle to get enough money to repair the car or get a new one. We may have to hold off another need until this one is cared for. That is the way of life, but there are worse calamities than losing our material things, even if they are needed. Though the car was almost totally wrecked, we praise the Lord that we were able to walk away from that accident almost unscathed.

G. M. ELLSTROM  
*President, Congo Union*

## Brief News

### BRITISH UNION

★ Nine silver and 14 bronze Duke of Edinburgh Award medals were presented to 23 young people at Holloway Seventh-day Adventist church. The awards are given to youth from 14 to 20 who achieve in community service, physical pursuits, and leisure-time activities. It is an award designed to inspire youth to be well-rounded citizens.

VICTOR H. COOPER  
*Correspondent*

## The King's Business

### YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

#### SENDING

##### MISSIONARIES—4

Who should be chosen to be a missionary? Everyone who volunteers? Obviously not. For example, the General Conference would not likely send out a person whose skills are widely available among the people of the land, for example, an electrician or a plumber. It would, however, be quite logical to send out an experienced builder into an area where an extensive building program is under way.

A recent summary of calls on which the GC secretaries are working includes physicians and dentists, nurses, technicians, dietitians, pharmacists, evangelists, mission presidents, treasurers, accountants, educators for all levels including college presidents, secretarial workers, departmental secretaries, Bible instructors, a food products manager, and a plant maintenance director. It should be pointed out that in these days hardly anyone is appointed who is not at least a college graduate.

Once the candidate's name is approved in the Wednesday Appointees Committee, it is listed for the Thursday morning meeting of the General Conference Executive Committee. At this point the name comes under the scrutiny of the entire committee, and it is this committee's vote that is final.

The letter of call, written by the secretary, goes directly to the appointee if he is not denominationally employed. If he is employed by a conference or denominational institution, the call is passed through the proper organizational levels, and is handed to him by his president or administrator. His employer may wish to give him counsel concerning his attitude to the call, and this is proper; but the decision with respect to the call is his.

The letter of call tells the appointee what he needs to know in order to make an intelligent decision, outlining the type of work, the place of residence, living conditions, and how soon he is wanted; it even gives him a list of things to take and what not to take. It also mentions available facilities for the education of children, length of term of service and

furloughs, plans for language study, and may even suggest a short period of intensive study or special work experience before leaving for the field.

In the packet with the call is included a booklet of instructions setting forth the policies relating to overseas service, together with blanks for use by the physician who gives him the physical examination.

Suppose the response of the appointee is favorable and the physical examinations have been completed. These are returned to the secretary, who turns them over to the General Conference Medical Department for careful scrutiny by one of the General Conference physicians. If the findings are satisfactory, medical clearance is recommended and is recorded in the Appointees Committee minutes the next Wednesday. The candidate is now fully under appointment.

All that remains is to get the missionary to the field, and here the General Conference assistant treasurer in charge of transportation takes over. His guidance consists in helping the appointee secure his passport, giving directions for necessary immunizations, getting visas to enter countries where he will travel or reside, paying him his General Conference outfitting allowance, booking him for travel, shipping his freight, and paying his salary for the month allowed him for preparation before he leaves the homeland. The whole process from call to arrival may take from a few months to more than a year.

The Adventist concept of missionary service is "from anywhere to anywhere." It is from Italy to Latin America, England to Ghana, France to Cameroun, South Africa to Rhodesia, New Zealand to New Guinea, Scandinavia to Ethiopia, Philippines to North Africa, Canada to India, Japan to South America, Sumatra to Borneo, Argentina to Mexico, the United States to Japan. There is no boundary, no limit. The circle continues to expand. The Master Missionary calls; His followers, true to their commission, respond.

(Next: *Why Nominating Committees?*)

# Laymen of the Far East Convene in Fourteen Congresses

By LEWIS A. SHIPOWICK  
*Lay Activities Secretary, Far Eastern Division*



*Stories of his first lay effort in Indonesia are told by Rudy Manoppo. The Tikala church, North Celebes, added 93 converts.*

Thirty thousand Adventists attended the 14 laymen's congresses concluded recently in the Far Eastern Division. V. W. Schoen, associate lay activities secretary of the General Conference, spoke at each congress.

In spite of Typhoon Huaning, which lashed Manila and northern Luzon, the first laymen's congress was successfully launched. On the opening night we were disappointed because an outstanding lay preacher, Urbano O. Castillo, was not at the congress. We looked for him the second day, but still he had not come. On the third day he came. We inquired why he was delayed. He said, "I was just completing my twenty-third church, and after

the congress I would like Elder Schoen and you to come and dedicate my twenty-third church and baptize my 1,073d convert."

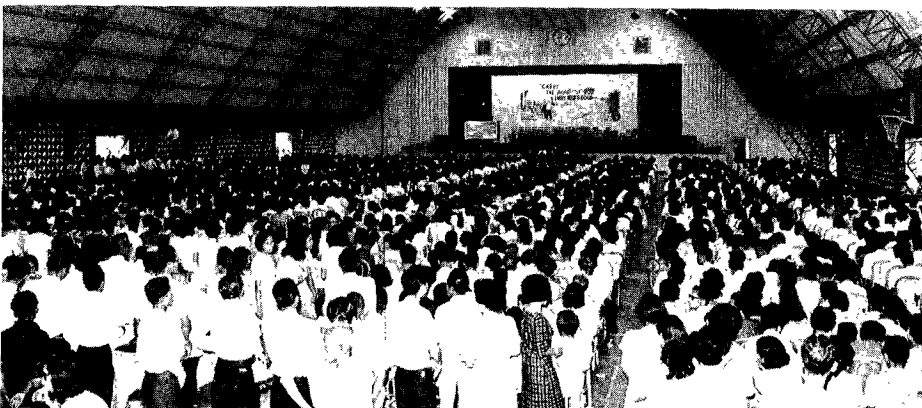
As we saw the dedication of this lay preacher our hearts were filled with gratitude to God, and we prayed that many more would be inspired to do the same work. Of the 2,700 laymen who signed the Send Me lay preacher's scroll, Urbano Castillo was the first. Eight thousand lay preachers in the Far East have committed themselves to conduct 8,315 series of meetings in 1969.

Five Laymen of the Year, representing each of the missions in the South Philippine Union, recounted with great joy how God had blessed in the lay meetings that they conducted for Him the first seven months of 1968. During that time 253 were guided to the baptismal pool as a result of their work.

God's people in the Far East are becoming "millions-minded." The congresses served as a launching pad for a great forward thrust in the use of a giveaway pamphlet. One of the high lights of these laymen's congresses was Walking for God, a Sabbath-afternoon community activity. Many times in spite of rain the



*Urbano Castillo tells L. A. Shipowick (left) and V. W. Schoen (right) about his work.*

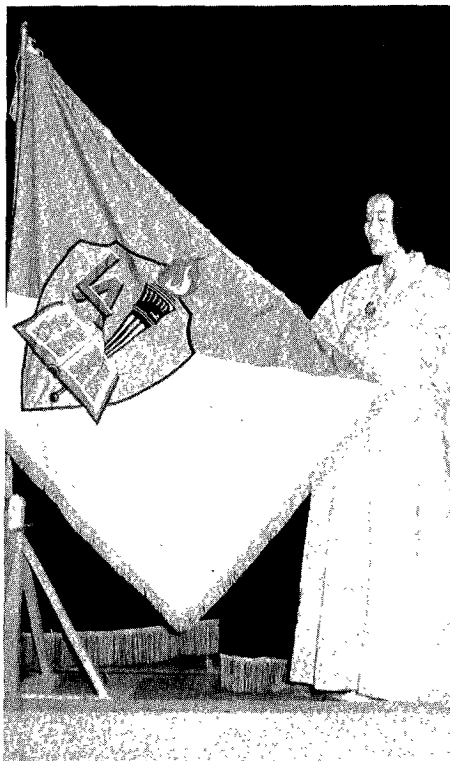


*The first laymen's congress in the Far East was held in the North Philippine Union. Five thousand persons planning to engage in lay evangelism gathered for the meeting.*



*In the area of South China Island Union the Black Buddha is worshiped by many.*

REVIEW AND HERALD, March 27, 1969



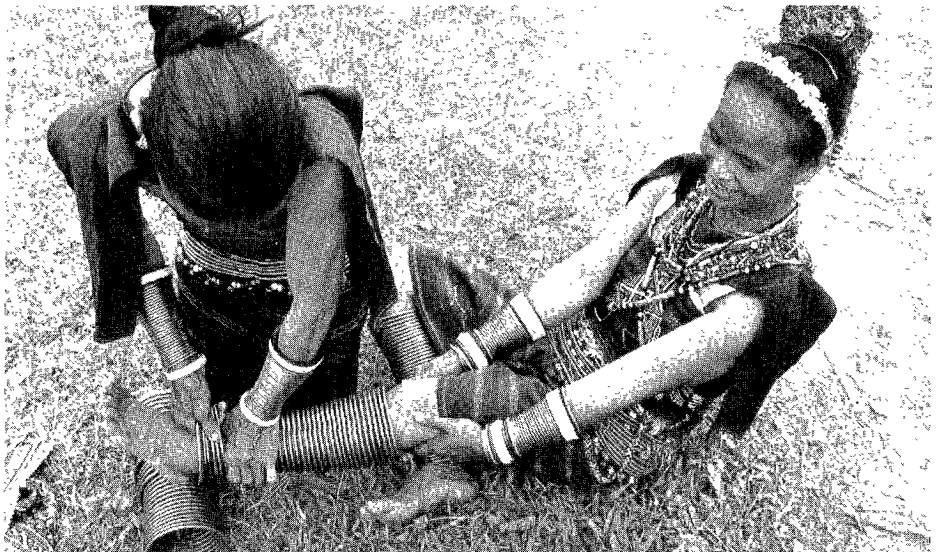
**The new lay activities flag is shown by Jane Yoo at the Korean laymen's congress.**

delegates went forth with their umbrellas delivering tracts designed for use in new territory. The laymen are determined to leave this penetration pamphlet in every home in the Far East.

The congresses stressed Gift Bible Evangelism. This plan captured the imagination of the laymen. Throughout the division some 20,000 gift Bibles will be used. One dedicated layman has given sufficient funds for 3,000 Bibles. From Japan and Korea in the north to Indonesia in the south, from Thailand in the west to the Philippines in the east, by the thousands these Spirit-motivated laymen will carry the Word of God to every man's door.



**Even in the rain, three large busloads of delegates gave out thousands of penetration pamphlets during the program Walking for God at the Japan laymen's congress.**



**Dolumie, a former witch doctor, attended the laymen's congress in North Borneo. She shows her distinctive dress, but smiles as she is freed from its metal coils.**

**Having won 967 converts, Laymen of the Year in Central Philippine Union Mission stand with F. M. Arrogante (foreground).**

**A Buddhist priest (left) came to Thailand's laymen's congress. He took the gift-Bible course and is now preparing for baptism.**





## Atlantic Union

### Metropolitan Evangelism Employs Several Techniques

Evangelism in the Greater New York area moves ahead on several fronts simultaneously:

1. Program Coordinator Roy Thurmon recently reported that Home Health Aide classes are being held in the New York Center. Nearly 220 have enrolled for the session that began February 23.

2. Five-Day Plans to Stop Smoking are held from time to time. The latest session was covered by a news crew from CBS-TV. The next night a potential audience of 7 million watched a five-minute presentation of the action.

3. Classes in nutrition and cooking were held February 17-20 at the New York Center. Guest lecturer for these well-attended meetings was Mrs. Dorothea Jones, of California.

4. A number of telephone evangelism workshops have been held in the area by Roy Thurmon and Clinton Warren to train the laymen in the technique of following up interests of the It Is Written telecast, utilizing the telephone. To date, more than 25,000 persons have telephoned or written in for books offered on the telecast.

5. Future plans call for three field evangelism schools to be held during the summer with students from Andrews University.

★ Atlantic Union College was the scene of a three-week evangelistic crusade March 2-23, conducted by Elder Ralph Larson, of the college religion department, and sponsored by the Student Association. Jere Patzer was the student coordinator of the program.

★ Airatorium meetings at Glens Falls, New York, have produced a number of baptisms for the district. Speaker was George H. Rainey, Atlantic Union evangelist; singers were Mr. and Mrs. Paul Gilley; and the assistant was Pastor Nelson Evans.

EMMA KIRK, *Correspondent*

## Central Union

★ The year's Ingathering total for the union was \$467,551.21. This is more than \$18,000 above what was received a year ago. This gain of 51 cents per capita brought the per capita to \$17.04.

★ Dr. George P. Stone, servicemen's secretary for the College View, Nebraska, church, and 13 helpers recently packed cookies to be shipped to servicemen from the College View church. Each can contains a letter, a number of small cards

with a Bible verse printed on them, and a copy of the *Clock Tower* (Union College's newspaper).

★ The Kansas Conference just conducted a special workers' meeting for the interns and unordained ministers. S. S. Will, conference president, with other conference personnel, gave instruction on the work of the ministers.

★ C. G. Yurth, publishing secretary of the Kansas Conference, reported \$162,000 in sales by Kansas literature evangelists during 1968. This is the highest report in sales in the history of the conference.

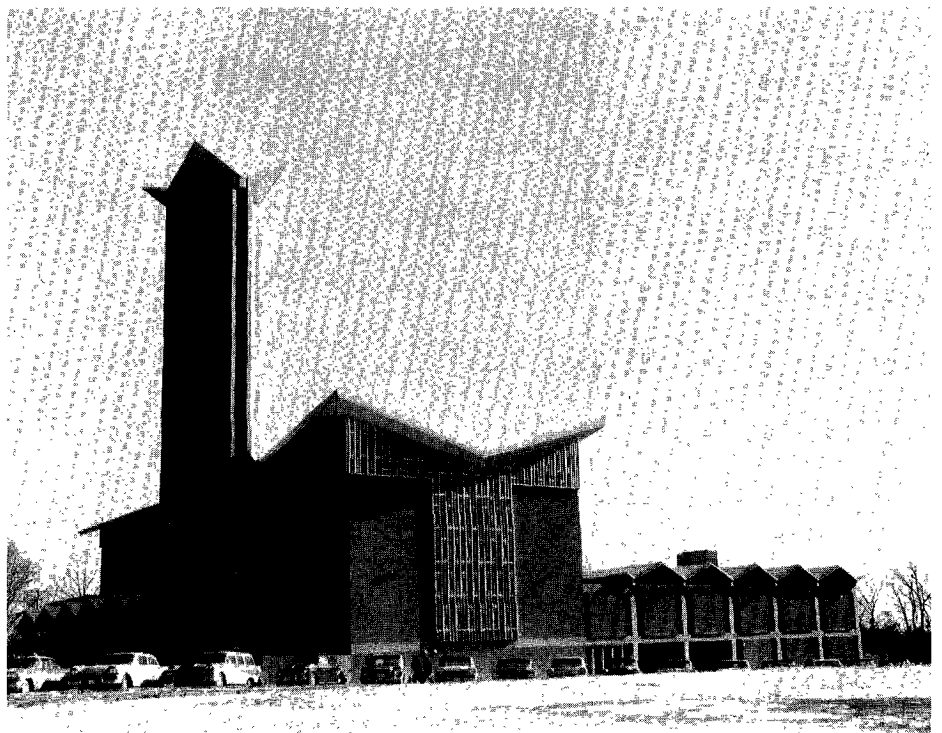
★ College View Academy is one of six among the 78 academies in the North American Division concerning which the General Conference Board of Regents in its 1969 report makes mention that no notes, advisements, nor warnings were

issued. The Board of Regents reviews teaching certification and teaching load, course offerings, enrollment, adequacy of library and laboratory facilities, and the degree to which other standards set up by the accrediting board are being met.

CLARA ANDERSON, *Correspondent*

## Columbia Union

★ A committee of one hundred has been organized at Blue Mountain Academy. Function of the group will be to generate funds for specific projects at the school and to serve in an advisory capacity to the academy administration. Dr. Eugene Sor-



### Capital Memorial Church Dedication

A record year of fund raising amounting to \$60,000 was climaxed recently in the dedication of the Capital Memorial church in Washington, D.C. The Act of Dedication actually completed a ten-year project of relocating the church for the District of Columbia.

Participants in the dedication were J. R. Johnson, pastor; J. N. Lyon, treasurer of the building committee; Dr. H. G. Hadley, chairman of the building committee; R. G. Burchfield, secretary-treasurer of the Potomac Conference; and Charley Eldridge, administrator of the Hadley Memorial Hospital, representing the institution holding the note of indebtedness.

This contemporary church of light buff brick and Indiana limestone cost a little less than \$1 million. The sanctuary proper seats 753, and houses an 18-rank Schantz pipe organ. The educational wing provides six separate Sabbath school division rooms, and the adult Sabbath school classes meet in six additional rooms, separate from the sanctuary and on the main floor. The fellowship hall beneath the nave with its fully equipped kitchen provides for the social life of the church.

Speakers for the day were Neal C. Wilson, vice-president of the General Conference for the North American Division, and Cree Sandefur, president of Columbia Union Conference.

HAROLD MASTERS  
*Church Press Relations Secretary*

enson, York Springs, was elected chairman. Other officers are R. D. Haslam, vice-chairman, Hamburg; Fred DeVries, secretary-treasurer, Bethlehem. Members of the executive committee are Edward Sterner, Philadelphia; Herbert Ondrizek, Indiana; Bryan Cole, Washington; and Edward Dancek, New Brighton.

✦ A contract for a plastic factory at Shenandoah Valley Academy has been signed. It will open April 1. Edward Bingham, Hamburg, Pennsylvania, is the owner and manager of the plant. It will be housed in the present bindery building.

✦ Construction will soon be completed on a new bindery for Shenandoah Valley Academy. It is located on the site of the former broom shop. The new building will have 1,600 square feet of floor space and will be air-conditioned. Also under construction at the academy is an apartment building for the academy staff.

✦ Groundbreaking services were held on March 2 for the new Vienna, Virginia, church. The guest speaker was James C. Martinelli, mayor of Vienna. The new church, which is to cost about \$300,000, will seat 560 people. The members of the Vienna church are now meeting in the auditorium of the junior academy, which is adjacent to the building site.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The children in the Chicago North Shore church, under the leadership of Milton Meyers, brought in \$2,750 for Investment in eight months. They gave the proceeds of mowing lawns, paper routes, helping to care for smaller children, and collecting labels. Mr. Meyers contributed a certain amount for every pound of weight he lost.

✦ When the students at Pontiac Junior Academy in Michigan needed new desks they undertook to raise money for their purchase by selling zip code books and greeting cards. They now have 118 new desks, valued at \$4,000. Seven of the students brought in a total of \$1,000. Two girls in this group were highest in sales: Kim Hipsher (\$255) and Crystal Richmond (\$195).

✦ There are now 21 lay-conducted evangelistic programs in the Indiana Conference. Paul Harney, of Muncie, recently opened Sunday night meetings with an attendance of 25 non-Adventists.

✦ A new company has been organized in the Lake Region Conference by the president, C. E. Bradford. This Detroit-area group is the outgrowth of a branch Sabbath school sponsored by the Sabbath school, MV, and lay activities departments of the Burns Avenue church in Detroit. There are 32 charter members.

✦ A non-Adventist couple in Detroit, Michigan, has donated \$500 to the welfare work of the Ferndale church. Some time

ago they purchased Seventh-day Adventist books from Mrs. Marguerite Grow, a literature evangelist, and took the Bible Speaks lessons. As a result of this interest, they visited the Ferndale church to become better acquainted with the beliefs of Seventh-day Adventists.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ The Carney-Purday evangelistic team is holding a three-week series of meetings in the Upper Columbia Conference. The meetings are being held in the Sunny-side, Washington, church March 1-23.

✦ In the Upper Columbia Conference Conflict of the Ages contest, two young people from the Troy, Idaho, church won prizes. David Boucher received second prize, and Reni Reiber received third prize. The presentations were made by Pastor Wallace Mandigo during the Sabbath worship service February 15. The contest consisted of writing a brief statement on what the Conflict of the Ages Series means to the participant.

✦ Despite a severe snowstorm, 42 young people from the Blue Mountain, Stateline, and Milton churches in the Upper Columbia Conference met for a weekend of Bible study, spiritual emphasis, fun, and relaxation at the Luthercrest Bible Camp, Tollgate, Oregon, February 7 and 8. Malcolm Maxwell and Larry Lewis, of Walla Walla College faculty, were the speakers Friday night and Sabbath morning, respectively.

✦ Teacher aides are becoming an integral part of the Buena Vista Elementary School and Auburn Academy program. Academy students, exploring a future in elementary teaching, help grade-school teachers provide quality education for each child. With the encouragement of Buena Vista principal Aaron Leno and Teachers of Tomorrow Club sponsor Kathy Russell, this new program is providing academy students with a realistic introduction to teaching. Administrators of both schools are working with the union educational superintendent, T. W. Walters, and the union curriculum committee to expand the program.

✦ J. Lynn Martell, associate pastor of the Anchorage, Alaska, area, and Reed Qualley, pastor-teacher in Palmer, will hold a three-week series of evangelistic meetings in the Anchorage church beginning April 5.

✦ Evangelist Glenn Coon is conducting a series on the home and family in the Meadow Glade church (Oregon Conference) March 28 to April 2.

✦ S. Arthur Bushnell and Larry N. Boyd are joining forces for a special evangelistic thrust in the University Park church in Portland, Oregon.

✦ Work is nearing completion on a new community center in Longview, Washing-

ton. In addition to being headquarters for Dorcas work, it will be a community center—open for health education and community projects in this Oregon Conference town.

✦ Eight teams are busy every Sabbath following up the White Bible interests in the Medford, Oregon, area. More than 30 people are taking the lessons. The MV leader, Dave Snyder, says the youth are conducting meetings this month.

✦ The student senate at Walla Walla Valley Academy this year is acting as judge and jury for 230 students. The group judges first and second minor traffic offenses in cooperation with the College Place Police Department. The student senate consists of elected faculty and student representatives.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Thirty-two people broke the smoking habit after attending a Five-Day Plan to Stop Smoking held in Rapid City, South Dakota, recently. R. R. Patzer was chairman, assisted by J. B. Gray, Mrs. Pauline Olson, and Mrs. R. R. Patzer.

✦ More than 600 Adventist books have been distributed in Iowa City, Iowa, as a result of telephone evangelism.

✦ Fourteen were baptized in Marshalltown, Iowa, following meetings by H. G. Crowson and G. D. Rexin, the pastor. Elder Crowson, union evangelist and ministerial secretary, said that more would be ready for baptism soon.

✦ Richard Barron, Ray Turner, and R. L. Warner held a series of meetings in Hutchinson, Minnesota, and 46 were baptized as a result.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### \$150,000 Optical Telescope Is Largest Gift to PUC

Admiration for the work of some jungle-based Seventh-day Adventist missionaries in South America and respect for the professional competence of an Adventist physicist have resulted in a Methodist couple's donating a \$150,000 optical telescope to Pacific Union College.

The donors of this 20-inch telescope are Bradley H. and Lorraine Reeder Young, a San Francisco Bay area aerospace engineer and his wife.

College president Floyd O. Rittenhouse says that this is the most valuable single gift ever received by the college from either a private individual or an organization.



### **World Foods Secretary Visits Loma Linda Foods**

E. W. Howse (left), secretary of the newly formed World Foods Service Department of the General Conference, has just spent several days at Loma Linda Foods. With him is C. P. Miles, Loma Linda Foods general manager.

He will be coordinating the activities of denominational food enterprises around the world. Loma Linda Foods looks forward to a much closer liaison with other denominational food enterprises through this new department in the General Conference.

Elder Howse served in a number of capacities with the food companies in Australia. Before his appointment as treasurer of the Australasian Division in 1966 he was manager of the manufacturing and distribution facility in Sydney.

**WERNER E. CARLSON**

✦ A public-speaking class, combining training and experience sessions, was conducted recently by the Reno, Nevada, MV Society as part of its over-all leadership program.

✦ Nevada-Utah Conference membership reached exactly 2,000 on January 11, when 13 persons were baptized. President Dan E. Dirksen reports 270 baptisms in the 1967-1968 period, a gain of 66 over the previous two years.

✦ Every public school in Tehama County, California, has heard the temperance message given by students of Lawncrest Junior Academy, as district youth pastor Don Lane demonstrates Smoking Sam, and ninth- and tenth-graders give brief talks on smoking and drugs. Civic organizations and churches are now requesting the program, and the group plans visits to the public schools of three more counties.

✦ Three Loma Linda Academy students are eligible to compete for State and national awards in the Outstanding Teenagers of America program. They are Terri Stokos, junior; Curt Mathison, senior; and Gordon Peterson, senior.

✦ "Conversations About God" are being held on Friday evenings at the Loma Linda University church. Dr. A. Graham Maxwell and Dr. Jack W. Provonsha, faculty members at the university, and

Moderator-Pastor Paul C. Heubach lead in dialog and general discussion of topics of Christian concern.

✦ When Mrs. Mollie Butts, of Long Beach, California, lost her youngest son in Vietnam action just four months after her baptism, she met tragedy with constructive action, sending letters and literature to draftees and writing condolences to parents of other servicemen killed in action. She has been elected church servicemen's secretary for 1969 and hopes to include the entire church in the program.

✦ Nine-year-old Ronnie Kopitzke, of the Loma Linda Campus Hill church, has solicited \$694.23 since he began Ingathering at age 5.

**RUTH WRIGHT, Correspondent**

### *Southern Union*

✦ Literature evangelists of the Carolina Conference sold \$58,000 worth of books during the first two months of this year.

✦ The Georgia-Cumberland Conference had a tithe gain of \$246,925 for 1968. For the first time in conference history the total tithe exceeded the \$2 million mark. Membership at the close of 1968 was 9,875.

✦ More than 2,000 sets of *Concern* packets have been distributed to the churches of the Kentucky-Tennessee Conference. Members are enthusiastic over this plan of reaching the missing and discouraged members.

✦ Twenty-five per cent of the students at Southern Missionary College had an overall grade average of B or above for the first semester of this school year, according to F. A. Knittel, academic dean. There were 282 students on the honor roll, and 39 students qualified for the Dean's List with a 3.5 or above average.

✦ H. E. Rice, associate secretary of the General Conference, was the speaker for the Southern Missionary College senior recognition held on February 20.

✦ Seven student speakers—Dwight Evans, Steve Thompson, Ann Cone, Gerald Retzer, Wayne Eastep, Carolyn Pettingill, and Bob Hunter—presented the annual Missionary Volunteer Week of Religious Emphasis at Southern Missionary College.

✦ The Florida Conference publishing department is showing a gain of nearly \$12,000 over the same two-month period of a year ago.

✦ Rainey Hooper, Florida Conference evangelist, closed the meetings in Lake Wales with a baptism of 20 members. Twelve others are in a baptismal class, and plans include organization of a church in that city.

✦ The Atlanta Berean MV Society conducted an unusual social honoring one of their servicemen who was wounded in Vietnam and has just returned home.

Young people collected fruit and prepared 50 fruit baskets, which were delivered to an entire ward of servicemen in the Atlanta Veterans Hospital.

✦ Fifty-five hundred Sabbath school delegates and guests attended the Southern Union Sabbath School Congress held in the Fine Arts Auditorium of the Atlanta, Georgia, Civic Center, February 20-22. Leaders from the General Conference and guest musicians combined their energies with the union staff and local conferences for a weekend of inspiration and guidance to Sabbath school workers.

✦ Five Sabbath school workshops were conducted in the Georgia-Cumberland Conference during the last week of February. Louise Meyer, of the General Conference Sabbath School Department, was guest director for these periods of instruction and inspiration. They were held at the Atlanta Cascade Road church; Greeneville and Collegedale, Tennessee; Macon and Tifton, Georgia.

**OSCAR L. HEINRICH, Correspondent**

### *Southwestern Union*

✦ Twenty-nine members of the first graduating class of Southwestern Union College were presented in senior recognition services February 19. The class was addressed by Pastor John Loor, of Collegedale, Tennessee.

✦ Baptisms by Oklahoma Conference pastors amounted to 237 in 1968. This is an increase of 40 over 1967.

✦ Building plans have been completed by an architectural firm for the new Oklahoma Conference office and Central church, to be located in the northwest section of Oklahoma City. Construction is contingent upon the sale of the old office site.

✦ Members of the regional church in Monroe, Louisiana, have a new church home. It has an auditorium that seats about 150 persons, with pastor's study, choir room, baptistry, and choir loft. It is designed for further expansion. James Wray is pastor.

✦ In Clovis, New Mexico, during Ingathering, Elder Dick Pollard paused to pray for a businessman who had given him a donation. The man was so impressed that he called the secretary back and told her to double the donation from \$25 to \$50. He informed Elder Pollard that this was the first time anyone had ever prayed for him in his work.

✦ Mrs. Don Martin, wife of the Seventh-day Adventist minister in Lubbock, Texas, has recently been featured in the Lubbock *Avalanche* because of her cooking ability. She is presently teaching a special cooking class at the church, and several of her special recipes have been published in the Lubbock newspaper.

**J. N. MORGAN, Correspondent**



# Each Member Has an Investment in Loma Linda University

By R. R. BIETZ  
Vice-president, General Conference

The church has made large investments in Loma Linda University. The returns are revealed in the devoted ministry of thousands of physicians, dentists, nurses, public health and business administrators, and other professional people. From these we reap a rich harvest of church and community leadership and influence. The future will bring even greater returns.

## REPORT TO THE CHURCH

The latest figures show that at least 90 per cent of our young people who have taken medicine or dentistry, for example, at Loma Linda University, remain loyal members of the church, with more than half of them filling church leadership positions at any given time. Beyond this, Loma Linda graduates are currently contributing about \$15 million to the church every year. But we must always consider this financial support secondary to the crucial support achieved through medical and educational ministry, leading many persons who have been touched by their lives to cast their lot with us in the faith.

The inspired counsel that has guided in the development of Adventist medical work through the years has been extremely effective. Today, with more than 4,000 Adventist physicians, the Seventh-day Adventist population within the United States has proportionately more than 14 times as many physicians as does the general population. These workers and those in other professions in collaboration with the ministry afford our church a public

impact far beyond what might normally be expected of our actual membership strength.

But in this brief report of some recent facts about Loma Linda University the most important thing I could emphasize is the spiritual context within which its students receive their education. The usual stereotyped image of scientifically based education is that it somehow cannot be very religious. Let us not fall into the error of making this assumption about education at Loma Linda, for here science and religion meet in effective harmony.

From the first year to the last, students are enrolled in courses of religious instruction. They attend regular devotional and church services, and more than 120 students each year are actually involved as church leaders. Just recently the students completed their annual Missions Emphasis Week with daily volunteer study groups and programs devoted to the discussion of missions service.

From the very beginning Loma Linda has produced a substantial yield on the denomination's investment in its program. The returns were smaller in the beginning, but today they are greater than ever. This is surely one of the wisest and, in every way, one of the most productive of our denominational investments.

President David J. Bieber and all those associated with him in this great enterprise in Christian education invite the prayers of all church members on behalf of the university's students, faculty, staff, and graduates as they faithfully endeavor to fulfill the gospel commission to teach, to heal, to make man whole.

Jack Donovan, literature evangelist, Wichita, Kansas, formerly literature evangelist, Lincoln, Nebraska.

Arthur Dahl, district pastor (Minnesota), formerly chaplain and pastor, Walla Walla Hospital (Washington).

Byron R. Spears, evangelist (Pacific Union), formerly evangelist (Northern California).

Samuel Weiss, Spanish language evangelist (Pacific Union), formerly worker for Mexican-Americans (Southern California).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### Australasian Division

Cedric Greive, to be a teacher, Yele High School, Sierra Leone, and Mrs. Greive sailed January 3.

C. E. Hess, to be headmaster, Pisik Central School, Lou Island, Territory of

Papua and New Guinea, and Mrs. Hess, left in January.

Olwyn Ward, to be nurse, Hatzfeldhaven Hansenide Colony, via Madang, New Guinea, left January 14.

Lynette Anderson, to be on the staff of Jones Missionary College, Kambubu, New Britain, of Queensland, left January 21.

R. Gilchrist, to be teacher, Kabiufa Adventist College, Goroka, New Guinea, and Mrs. Gilchrist, of Avondale College, Cooranbong, left Sydney, Australia, January 21.

C. T. Hammond, M.D., to be medical superintendent, Sopas Hospital, Wabag, New Guinea, and Mrs. Hammond, of Brisbane, Queensland, left in January.

Shirley Josephs, to connect with staff of Betikama Adventist School, Guadalcanal, Solomon Islands, left January 21.

Glenda Wright, to connect with staff of Betikama Adventist School, Guadalcanal, Solomon Islands, left January 21.

Colleen Buxton, to join staff of Kabiufa Adventist College, Goroka, New Guinea, of South Australia, left January 26.

Gerald Lankow, to join the staff of Jones Missionary College, Kambubu, New Britain, Mrs. Lankow, and their two children, left January 26.

Neville Tosen, to serve on the staff of Jones Missionary College, Kambubu, New Britain, and Mrs. Tosen, recently of Avondale College, Cooranbong, left Sydney, Australia, January 26.

Rex Ryan, to connect with the staff of Jones Missionary College, Kambubu, New Britain, and Mrs. Ryan, left Townsville, North Queensland, January 30.

### North American Division

George E. Johnston (attended Seminaire Adventiste du Saleve '65-'66; PUC '68), to be mathematics and science teacher, Gitwe Seminary, Nyanza, Rwanda, Mrs. Johnston, nee Paultrisha L. Reynolds (attended PUC '64-'68), of Angwin, California, left Sacramento, California, January 21.

Benjamin A. LeDuc, M.D. (LSC '53; LLU '61), returning as physician, Bona Vista Hospital, Mrs. LeDuc, nee Molla Rhae Slaybaugh (WWC School of Nursing '55), and two children, left Miami, Florida, February 11.

W. Arthur Watts to be sawmill technician, Mountain View College, Malaybalay, Philippines, Mrs. Watts, nee Velma Olive Peterson, and son, of Riverside, California, left Los Angeles, February 16.

W. R. BEACH



William May, president (Chesapeake), formerly coordinator of evangelism (Chesapeake).

Daniel W. O'Fall, pastor, Strasburg-Front Royal, Virginia, district (Potomac), formerly pastor, Lima (Ohio).

Lyndon DeWitt, coordinator of evangelism (West Virginia), from same position (Chesapeake).

H. J. Harris, lay activities and Sabbath school secretary (Columbia Union), formerly departmental secretary (Southeastern California).

A. B. Butler, secretary-treasurer (Columbia Union), formerly secretary (Columbia Union).

C. M. Barnes, publishing secretary (Columbia Union) from same position (Northern Union).

## Church Calendar

Thirteenth Sabbath Offering  
(Trans-Africa Division)  
Missionary Magazines Evangelism  
Church Lay Activities Offering  
Loma Linda University Offering

March 29

April 5-27

April 5

April 12

## Of Writers, Articles, and Miscellany...

Shelley once said, "It is not a merit to tolerate, but rather a crime to be intolerant," and General Conference President Robert H. Pierson makes a strong plea to church members not to be guilty of this crime. The discussion of the subject in "Lord, Make Us Tolerant" (page 2) runs the gamut from picky doctrinal points to the who-is-my-brother? question.

Elder Pierson's attitude agrees with that expressed by nineteenth-century writer George Eliot when she said, "The responsibility of tolerance lies with those who have the wider vision." And if ever there was a group of people on earth who were pretenders to the wider vision, it is Seventh-day Adventists.

H. B. Hannum, who this week continues his series "Music and Worship" with the title "Music—an Aid to Worship" (page 5), graduated with his Bachelor of Arts degree from Washington Missionary College (now Columbia Union College) in 1923. He immediately began teaching at Southwestern Junior College (now Southwestern Union College).

From there he went back to the WMC music department as a teacher and then

to Emmanuel Missionary College (now Andrews University). In 1935 he became head of the department, a position he held until 1944, when he accepted the same position at La Sierra College. In the meantime, he had completed his Master of Music degree from Northwestern University and had become an Associate in the American Guild of Organists.

The title of the one book Mr. Hannum has authored reflects his special interest, *Music and Worship*. In 1941 he was the music editor for the committee working on the SDA Church Hymnal.

Visitors to the La Sierra College church services on Sabbath will often hear him contributing to the worshipful atmosphere from his place on the organ bench.

If there is ever a danger of becoming calloused by hearing of wholesale tragedies, perhaps we can be jolted back to compassion by reading about the tragedy of only one. Such a story appears on page 10, "The Print on the Door," by Madeline Steele Johnston. Unfortunately, not all such tragedies have such happy endings.

The credit line in the last paragraph of the article "Seventh-day Adventists and Government Aid in the U.S." (March 6) incorrectly said that Justice Jackson's dissenting opinion was given in the *Pierce v. Society of Sisters* (1925) case. Law students will know, of course, that the opinion was actually quoted from the landmark case of *Everson v. Board of Education of the Township of Ewing* (1947).



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

### LESS THAN 5 PER CENT WANT ELEMENTARY SCHOOL

BURNSVILLE, MINN.—Only 4.8 per cent of 870 adult parishioners of a Roman Catholic church, in filling out a questionnaire, said the parish should have an elementary school.

Questions concerning education were included in the annual liturgy survey at Mary, Mother of the Church parish, formed in this Minneapolis suburb three and one half years ago.

Asked about Catholic high school education, 6 per cent of those who responded said they would send their children to Catholic high schools regardless of cost, 27 per cent would not send their children to Catholic high schools because of the cost involved, and 67 per cent said they felt better education would be available in local public schools.

### PLEDGE AGAINST BIGOTRY URGED

NEW YORK—Roman Catholic, Protestant, and Jewish leaders here officially called on the 8 million citizens of the nation's largest city to pledge they will not utter statements or commit acts which are antiblack, anti-Jewish, or antiwhite.

A "pledge of conscience" was issued by the Committee of Religious Leaders. Members of the committee said that to reverse the present dangerous trend, personal and organizational commitment of the whole city is necessary.

### 5,000 PRIESTS LEAVE MINISTRY ANNUALLY

NEW YORK—More than 5,000 Roman Catholic priests throughout the world are leaving the active ministry each year, the national Sunday supplement magazine, *Parade*, estimated in an article published here.

### INDIA'S MISSION POLICY HARDENS

RAIPUR, INDIA—V. C. Shukla, national Minister of State for Home Affairs, said here that the government's policy on foreign missionaries is to replace them all with Indians. The government is keeping a "strict watch" on missionary activities, he said, and any missionary found engaging in politics will be directed to leave India.

Observers said Mr. Shukla's statement probably conveys a "hardening" of the government's attitude toward foreign missionaries. While spelling out the policy, officials in the past have spoken only of a "progressive Indianization" of foreign Christian missions. It now appears that the government wants foreign missionaries to be replaced by Indians much more quickly than previous policy suggested.

Mr. Shukla also defended a law in Madhya Pradesh which virtually bars conversions to Christianity in that state. He said the Indian Law Ministry is of the opinion that the legislation is constitutional.

## Review and Herald

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

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

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Look who's popping right out of the sky —  
And what's in those boxes floating nearby —  
Something delicious called Oven-cooked Wheat,  
Loma Linda's nutritious breakfast treat!

QUALITY FOODS



SINCE 1906

## Final Ingathering Report Reveals Gain of \$206,000

Despite the problems that confronted the churches in the 1968-1969 Ingathering crusade, the members raised \$6,860,848, a per capita of \$16.92.

Until the last weeks of this soul-winning program funds were running a quarter of a million dollars behind the previous campaign. However, the total, as of January 31, represents a gain of \$205,934 in the year when community fund-raising crusades had shown a decided loss.

The Southwestern Union was the first North American union ever to become a Silver Vanguard union. Eighteen conferences were Silver Vanguard fields. New Jersey, Arkansas-Louisiana, and Newfoundland had per capita exceeding \$30. All eight regional conferences showed sizable gains over the previous year's record, totaling \$47,779. The Northeastern Conference exceeded last year's total by \$24,171.

We have three "millionaire" unions: Columbia led with \$1,122,942; Pacific had \$1,078,910; and Southern \$1,052,809.

The Interest Pad was a new feature in this crusade. The members recorded any interest that was found among their Ingathering contacts. For the first time we had an advertisement on annuities, life income, and trust agreements that brought a response of more than 300. Almost 17,000 requested Bible Guides and a missionary magazine.

J. ERNEST EDWARDS

## Academic Deans Lay Plans for Closer College Liaison

Seventh-day Adventist college and university academic administration officers of North America recently met in Chicago in conjunction with the annual Conference on Higher Education.

The underlying theme for the two-day meeting of academic deans and vice-presidents for academic affairs was cooperation among the schools of higher education in the division. Many of the agenda items were recommendations from the various departments made at the Quadrennial Council on Higher Education held last August at Berrien Springs, Michigan.

In an attempt to tie together our institutions more closely and to permit students a greater freedom of movement among our schools, the group recommended that the residence requirement for a transferring student be modified in order to reduce penalties previously incurred. The transferring student will also benefit from another action involving general education requirements. The proposal was that these be brought into closer alignment, and that if a transferring student has completed his general education requirements in one school the second school will consider these as meeting its requirements. (These are course requirements common to many courses of study.)

In other actions the group recommended (1) that English teachers not be assigned more than three sections of college composition as part of their total

teaching load; (2) that a textbook on the history of the SDA Church be prepared; (3) that in computing grade-point averages, plus and minus equivalencies be used; (4) that there be reciprocity of credit for student teaching; (5) and that definite steps be taken to arrange for a consortium of SDA schools (a program for interinstitutional cooperation).

The group also endorsed in principle the concept of an advanced-study center, as proposed by Dr. R. S. Moore, who presently is associated with the "Bridge," an intercultural study exchange group.

It was strongly felt that boundary lines between conferences and unions should not deter planning for the over-all educational needs of the North American Division.

CHARLES B. HIRSCH

## Sabbath School Investment Soars in Middle East

Members in the Middle East Division raised \$8,657.59 for Sabbath school Investment last year. The goal was \$3,420.

L. C. Miller, Sabbath school secretary of the division, gave these details in a recent letter:

"At the beginning of 1968 we challenged our members to raise more than ever before, and I hopefully suggested that we might even surpass the North American Division per capita. We did not realize my dream, but the amount raised was more than triple the \$2,722.32 brought in the year before. The 1968 per capita was \$3.34.

"We are proud of the 54 members of our church in Benghazi, Libya. They are situated in a place that is not easy for Investment—at least that is what most people would think. But those 54 members raised almost one half of the division total. They have turned in \$4,121.19, which is about \$700 over the division goal. Their per capita is \$76.31."

G. R. NASH

## North American Literature Evangelist Report for 1968

In addition to delivering \$11.2 million worth of literature in 1968, literature evangelists of the North American Division report the following special missionary activities:

Pieces of free literature given away	1,448,949
Bible-school enrollments	177,025
Interested people who attended church	7,761
Former SDA's contacted	7,294
Prayer offered in homes	264,104
Bible studies given	28,832
Baptisms from literature evangelists' contacts	1,328

For the first time in several years the overseas delivery total exceeded that of North America. The world total for 1968 was \$22.8 million.

W. A. HIGGINS

## MV TARGET Summaries Show Increase in Baptisms

In North America 4,547 baptisms resulted from youth evangelism in 1968. MV TARGET reports reveal this to be an increase of 375 over the previous year.

The five evangelistic projects used by our youth in achieving this record were the Voice of Youth, Operation Fireside, MV branch Sabbath schools, Friendship Teams, and MV Gift Bible Evangelism. During the past five years in North America 20,128 baptisms have resulted from MV TARGET evangelism.

LAWRENCE NELSON

## Nevada-Utah, Southeastern California Business Sessions

At the nineteenth biennial constituency meeting of the Nevada-Utah Conference held in Salt Lake City, March 11, 12, D. E. Dirksen and his associates in conference leadership were returned to office.

A heartening increase in baptisms, tithing, and other areas vital to the progress of the work was noted in the reports given. Shortly after the biennial period closed at the end of 1968, membership in the conference passed the 2,000 mark for the first time.

Delegates at the session voted to ask the General Conference to consider holding the 1974 General Conference session in Salt Lake City; to oppose the taking of Federal funds for Adventist schools; and to support parents who follow the Spirit of Prophecy counsel regarding the age at which their children should enter school. Important recommendations were also made to strengthen Nevada-Utah's soul-winning program.

Delegates representing 25,894 believers gathered in Loma Linda on March 16 for the twenty-sixth biennial constituency meeting of the Southeastern California Conference.

Following the devotional message by W. J. Blacker, president of the Pacific Union Conference, the nearly 700 delegates reviewed the operation of the conference for the past two years. Included in the reports were statistics showing that 3,126 persons had been baptized in the past biennium, 95,462 Bible studies were given, and tithe was \$10,991,567.

Delegates were told by conference treasurer J. G. Bogle that members of the Loma Linda University church alone in 1968 gave more than \$1 million in tithes. Sabbath school offerings for the two-year period totaled \$1,123,529.

John W. Osborn, president, and his executive and departmental associates were all returned to their duties. W. L. Hesselstine of the Northern California Conference was invited to become Sabbath school secretary of the conference, to fill a post that has been vacant recently.

A motion by delegates to create a position in the conference youth activities department to represent minority-group young people was approved by the delegates.

W. D. WALTON

## IN BRIEF

★ The largest Sabbath school teacher-training graduation in the Far Eastern Division was held March 8 in Greater Manila, reports R. S. Watts, Jr. Graduates numbered 395.