

Evening Hymn to the Sabbath

By HERMAN ROBERTS

The twilight sifts from purple sunset skies
And falls in velvet shades on vale and hill;
O'er all the land a vesper spirit lies
As earth retires to slumber, dark and still.
Low voices chirp their sunset lullaby,
And evening vigils light their lamps across the sky.

Welcome to thee, fair guest; O welcome, thou
From darkly curtained chambers in the west.
Lay softly on creation's feverish brow
Thy gentle hand and soothe her heart to rest;
Sweet Spirit that through deep'ning darkness broods,
Raise our low thoughts to suit Thy pure and pensive moods.

So ends the day; man to his rest retires
And leaves the world of wakefulness and cares.
While heavenly watchers tend their twinkling fires,
The angels stoop to hear earth's nightly prayers.
Blest hour! On all, thy peaceful spirit lies—
A slumbering world embosomed by the circling skies.

Only by using my gift can I be a worthy member of my church.

My Church and I

By
W. M. LANDEEN

THE most remarkable institution in human history is undoubtedly the church. With a fine sense of its origin, Martin Luther said that the church began in Eden on the first Sabbath in history, and that the tree of the knowledge of good and evil was Adam's church, altar, and pulpit.

"Here he was to yield to God the obedience he owed, give recognition to the Word and will of God, give thanks to God, and call upon God for aid against temptation."—*Luther's Works*, vol. 1, p. 95.

Describing the church in New Testament times, millenniums after Adam, Paul calls it a body with Christ



as its head (Col. 1:18). Changing the figure, in exalted speech he calls the Christians "fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord" (Eph. 2:19-21, R.S.V.).

What a structure, then, is my church! Designed by God from the beginning as a body of saints on earth; built upon Christ, with prophets and apostles forming the foundation; structured into a holy temple by the Spirit of holiness; and composed exclusively, since the fall of Adam, of sinners made saints of God through the merits of Christ, it is in things spiritual what the New Jerusalem of Revelation 21 is among cities—incomparably majestic, rich, and beautiful.

The Spirit an Active Factor

The Holy Spirit is an active factor in my church and in my life. I forget what I should say on occasions, and He reminds me. I get confused when I pray, and He revises my prayer before God. I lose my way, and He restores me to the paths of righteousness. I cannot find what I am looking for, and He guides me to it. This has happened to me so often and so realistically as to leave no room for doubting the Spirit's intervention in my life.

But more still! The Holy Spirit distributes and controls the spiritual gifts in the church. These gifts are many and great, and confusion could easily enter the church in this important matter since there could be members of the church who want to exercise all the gifts. They might desire to be at the same time apostles and prophets and teachers and healers and correctors and censors. Here the Spirit enters the picture, and, according to Paul, He inspires all the gifts and "apportions to each one individually as he wills" (1 Cor. 12:11, R.S.V.). Thank God for such an arrangement! What conflicts and misunderstandings are avoided within the church by this divine arrangement!

But there is one gift that the Spirit bestows on all without hindrance, freely even to overflowing. It is the gift of God's love, the greatest of all gifts in the church. No one can get a corner on love. I may, and must, have it. So must you. It is surpassing great, and my church has it. Let us praise God and thank Him for the Spirit who bestows on us all the greatest of all gifts, the gift of God's love.

My church has doctrine. It holds to specific tenets of belief. My church

does not have an embalmed creed but a living faith capable of gripping me and involving me in the great problems of the times. When, for example, I read in Revelation 14:6-12, about the three angels announcing their messages in the high heavens, I can grasp something of the momentous issues of the day and something of what I must hold to in the cosmic struggle of my time. There is no room for doubt here or for hesitation or dalliance. Here is involvement up to the hilt. This is no philosophers' evening club, this is no afternoon tea party. This is a struggle to vindicate God's rule and authority; this is an endurance fight over the "commandments of God, and the faith of Jesus," and woe is me if I fail in my part. As for my church, it will not fail. It will stand on the sea of glass and its saints will sing the song of victory (Rev. 15:2, 3).

My church has a high code of ethics and conduct. This is what attracted me strongly to it in the first place. Here was a church that called evil *evil*. It demanded that I respect my own body and my intelligence, that I live soberly in this world. Somehow the church of my youth had not insisted on such a program of living. While associated with it I ran about at will, laughed at religion, played young skeptic, and made a nuisance of myself in general. Not so now. My present church calls on me to be orderly and discreet; it sets before me a standard that I cannot meet in my own strength; I must have divine help every day. I must study to show myself a workman "approved unto God" and this is my "reasonable service."

Haven for Sinners

I said earlier that my church is a haven for sinners saved by grace. That is true. However, there are some members of the church who treat it purely as a haven, that is, a place to rest or to hide. But my church is not that kind of quasi-secret society. My church is a dynamic body of saints who have heard the command, "Go ye into all the world, and preach the

gospel to every creature" (Mark 16:15). The flame of missions burns strong in my church and I share its driving power. And the message that my church proclaims is the eternal gospel of God's power to save and restore fallen man.

Some time ago a prominent newspaper published an article that contained the statement, "Historically speaking, the age of the missionary is drawing to a close." There are churches that hold such language to be true and so are "playing it safe," but not my church. It believes that Christ still bids us carry the message of life and hope and the coming of Christ to the uttermost parts of the earth. I cannot lounge in the luxury of complacency and unconcern; I cannot stand idle when Christ says: "Go work to day in my vineyard."

This and much more is my church. It took me into its fold; it showed me new ways to travel and new vistas of life to see. It gave me new aims to pursue. It said to me: "Balanced by religious principle you may reach any heights you please." And if I have not risen to heights, it is purely because I have not followed implicitly the law of rise and fall found in my church. But whatever I am is due to my church, for in it I found Christ and was baptized into His life and death.

This fact may help to explain why I have never had much sympathy with people who try to disturb my church with various acts and arguments. They don't appeal to me. I believe that my church should grow constantly in the Christian virtues. I think it needs constant revitalizing, spiritual and moral. The Laodicean message must always be preached in my church. But that is quite different from tearing down my church and scattering the sheep from the fold. I have little use for destructive activities in the church be they ever so cleverly and sanctimoniously arrayed in speech and in print.

You see then that my church is a most significant creation in history. Listen to these singular statements:

"God's love for His church is infinite."—*Testimonies*, vol. 9, p. 228.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, p. 12.

This is good gospel teaching re-

garding the church, which is, indeed, the body of Christ.

"Christ's Littlest Toe"

I have spoken about my church; now what about me? What is my part in my church, or do I have any part in this great creation? Martin Luther said that as a Christian he was "Christ's littlest toe." Now the "littlest toe" must always be where the foot and the body are; apart from the body it is nothing. So the Christian, a member of Christ's body, must always be where Christ's body, the church, is; he can't be anywhere else. I must therefore be where my church is; I do not belong anywhere else. When my church meets, I belong in it and not on the street outside, not even in my home. My only place on Sabbaths is in my church. I have practiced this during more than half a century. I have never had any difficulty in finding my church, because I owe it to my church to be there in body and spirit when the hours of worship are held.

Then I owe my church every financial aid that I can possibly offer. I hear people say that the church does not need my money. I deny that. My church needs every dime I can possibly scrape together. God's church is no richer than I am in my giving. The Bible says, "The silver is mine, and the gold is mine" and "the cattle upon a thousand hills," but God has rarely turned to digging for gold or to herding cattle; He expects me to do that for Him, or at least He lets me do it and blesses my efforts.

I owe my church my giving; just as I owe my God, my Christ, my Holy Spirit, my allegiance. I am not speaking about those brothers and sisters in my church whom misfortune has struck or poverty has pursued. I have helped such people many times. But my church needs me financially just as surely as I need it spiritually. Here is counsel for us: "In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short, of the requirements of duty."—*Testimonies*, vol. 4, p. 485.

I owe my church every kind of service that I can render. My church has given me everything—a high concept of personal honor and personal values, a Christian calling to serve, high aims, a fine profession, and spiritual gifts. That is why I must serve my church to the best of the ability and the grace God has given me.

In my church the humblest duty is an exalted one. Said a king once: "I had rather be a doorkeeper in the house of my God, than to dwell in

the tents of wickedness." If David was thus disposed, how about me? Years ago in the city of Portland, Oregon, I visited one of our churches on Sabbath morning. There I saw a very busy and well-known surgeon showing members and strangers to their seats. He was an artist at the job. When a lull came I stepped over to his side of the church and said, "Doctor, why do you do this?"

"I like this the best of all duties in my church, and I learned it from David."

When God adds His blessing to anything I may do in His church, any duty becomes dignified and noble.

My church, then, is the most important body in the world. Its founder is Christ. His active representative in the church is no human leader but the Holy Spirit. All the gifts of the Spirit

have one aim—to bring the church into perfect unity and thus carry the gospel to all the world. Love, unity, and missions are the three great factors in my church.

Of this church I am a member; I claim one of the gifts—teaching. This is more wonderful than I can tell. And I must use my gift of teaching not to harm the church but to build it up and to produce unity and foster missions. Only so can I be a worthy member of my church.

May we all pray without ceasing and labor without any selfish aims to make the church of Christ one great brotherhood of saints. Christ bought us all with His blood, He has set His seal upon us, He has branded us with His truth, He will lead us to the eternal mansions, for He is the "way, the truth, and the life." ♦♦

Any Cause

By JAMES P. LALONE

The commander paces back and forth scrutinizing the ranks. The troops are all present, but what kind of soldiers are they? The commander must know the quality of the men before him; the men who will hold his life in their hands and he theirs in days to come.

On the ends are the squad leaders and their assisting noncommissioned officers. Looking down their flanks he sees only one man, the man in front. But as he moves along he sees something he does not like.

There in the second rank near the middle is Jones a little too far left. About one and one half inches to the left.

"Smith!"

"Here, sir!"

"Do you see that man standing in front of you?"

"Yes, sir!"

"Hit him on the shoulder and tell him to move over into line!"

Whack! Jones is now properly situated directly behind the man in front. His mind had been wandering, as usual, but now to the accompaniment of concealed snickers he becomes fully aware of present circumstances.

"Brown, what are you looking for? When you are at attention I'm the one who does the looking around!" Brown had gotten a little too interested in what was happening to Jones and had turned to see what was going on.

Again the sharp eyes of the CO sweep over the now-aligned outfit. This time they come to rest on a soldier near the rear.

"Roberts, I don't know if you ever wore a hat before you came into the service, and I don't care what you do when you get out, but as long as you are here your helmet will be worn in the army tilt, not the Roberts' tilt." Roberts pulls the helmet down over his eyes in conformity.

Once again the sweep and close scrutiny reveals what the commander is looking for. Each rank forms a perfect line. Each man is merely an extension of the man in front. Each man wears his uniform properly and stands correctly.

They are good men. They have been through much training. But some still need correction. Why? Because of faulty training? Or because they are "lukewarm"? At any rate, he knows everything must be right if they are to function efficiently in combat, for their flaws, however minor, will multiply many times over in time of crisis and danger. Faulty performance can endanger fellow soldiers. It is a life-and-death matter.

Now the Commander in Chief does the examining. The outfit is in a single line. A very long single line. How does He find it? Is anyone out of line or are all perfectly aligned behind Christ Jesus? Are some looking around to see what Jones is doing or are all eyes fixed on the Master? Are some wearing the helmet of salvation with the Roberts' tilt? Now, when many are depending on the team and it is a life-and-death matter, is there any cause for concern?

Recognizing Right From Wrong

By
WILLIAM A. FAGAL

DILIGENTLY laboring over his schoolwork, a 12-year-old boy asked his father for a definition of the word *ethics*. After pondering the question, the father replied, "Son, your uncle and I are in business together. Suppose a man comes in, buys a five-dollar article, pays for it with a ten-dollar bill that he thought was a five-dollar bill, and then leaves the store. Now that raises a question of ethics: Should I put that extra five dollars in my pocket and say nothing about it? or should I divide it 50-50 with your uncle?" Confused thinking, to be sure, but not uncommon.

However, though standards of right and wrong seem to vary greatly from individual to individual, many are eager to do right and make right

produce immediate box office returns or to sell some product.

Additional millions receive their moral instruction primarily from current novels and magazine fiction which prides itself only on being true to life, no matter how sordid this may be. Since no attempt is made to raise readers' standards, these sources usually portray life's most seamy side.

Humanity is also constantly influenced by advertisers who disseminate propaganda to sell a product. People are informed that everyone else is using this particular item, and they are led to believe they should too. Obviously, everyone should do what everyone else is doing—regardless of consequences.

And, of course, all of us are being influenced by the attitudes and acts

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decisions. Especially do people sincerely committed to God have this desire. On matters dealt with by the Ten Commandments or other portions of Scripture, the problem is solved; they will do what God's Word commands.

However, often questions of conduct arise about which the Bible contains no specific counsel; our changing world brings new problems and modern situations demanding fresh decisions. The fact is that people in our world today seem to have real difficulty keeping their thinking straight, perhaps because their moral training has come from poor sources.

Millions of people receive almost daily instruction from Hollywood in current motion pictures shown on television or in theaters. These obviously make no attempt to teach right standards, but are geared to

of people with whom we associate. Since it would be unthinkable to be considered "square," we do things we do not enjoy and even wish we weren't doing, just to make secure our place in the in group.

Muddled Thinking

Is it any wonder that under the influence of these often unpredictable and always inconsistent forces, thinking becomes badly muddled?

Frederick M. Meek has told of the little boy whose school report card contained satisfactory grades in everything but conduct. When the mother questioned, he answered, "Well, Mother, conduct is my most difficult subject." Apparently, many adults have the same problem. But despite difficulties we must find ways of making right decisions.

And it is not enough to think that

belief in God will solve the problem. History is replete with examples of persons who have arrived at truly amazing, patently erroneous conclusions in the name of Christian faith. Columbus on one of his voyages to America and the Indies wrote back to King Ferdinand, "In the name of the Holy Trinity, from here we can send back as many slaves as can be sold!"

Near the close of the seventeenth century a powerful clergyman in Boston is reported to have sent this message to the aging and beloved John Higginson: "There be now at sea a ship called *Welcome* which has on board one hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, head of them. The general court has accordingly given sacred orders to Master Malachi Huscott of the brig, *Porpoise*, to waylay said *Welcome* slyly as near the Cape of Cod as may be and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to Barbadoose, where slaves make good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for his minister and people."

Shocking, isn't it? Yet, though mis-

guided, the man who wrote these words was no doubt sincere. Fortunately, William Penn remained free, to found the City of Brotherly Love.

Two hundred years ago when John Wesley preached in England, men customarily wore knee breeches with buckles. The men of Paris began to wear long trousers and the new fashion crept across the channel to England. Wesley stoutly condemned this innovation as one of the sinful works of the devil!

When anesthetics were introduced, religious people at first opposed them, in all sincerity arguing that God apparently wanted people to suffer, so it would be fighting Him to interfere. And the same logic produced initial prejudice against the use of antiseptics.

When Jacquard spoke of the accomplishments of his loom, people asked if he intended to do what the Almighty could not do, "Tie a knot in a stretched string." These bigots actually drove the inventor of the loom from his home.

Decisions Often Difficult

Deciding right from wrong evidently is not easy. Well-intentioned people in America during the past century became infuriated when some of their number, instead of walking, began driving to church with horse and wagon. After much discussion they relented a bit, decid-

ing that it would be all right provided both the horse and wagon were black in color, with the wagon perfectly square and unornamented. It was another version of the concept of some that ugliness is godly while beauty is sinful.

A friend of mine likes to tell that when his saintly minister-father first drove to church in an automobile, the members hastily met together and barred him from the pulpit!

When radios were first introduced, many completely rejected them as sinful. From experience I know something of a similiar attitude toward television. When it was my privilege to first use this medium to spread the gospel, I received strong letters from obviously sincere people pointing out the error of my ways. "The devil's box," some called it. One saint urged us to get off the air immediately, asking if we could imagine Jesus "prancing up and down" before a television camera.

And so, deciding between right and wrong is still difficult even in our day. Since "the crowd" has been consistently, even notoriously, wrong through all the ages of history, it should be immediately evident that we cannot in safety merely follow the majority.

Wolfgang Mozart died at the age of 35 in the most abject poverty. His funeral in Vienna on December 6, 1791, which cost only three dollars,

The art of living *when you're young*

By MIRIAM WOOD

SOUP AND SALESMANSHIP To sell a customer a product, fairly and squarely, is certainly a logical and admirable goal for the seller. To trick a customer into buying or to confuse him so that he'll buy the product simply to rid himself of a time-consuming situation is a decidedly contemptible scheme. At least this is the conclusion I reached after spending precious minutes scrabbling among cans of soup in the supermarket that usually receives most of my patronage.

Now the point of the story is that there is one brand of soup that I like much better than any other brand; my opinion is shared (fortunately) by the other people for whom I prepare such gourmet tidbits! With the mental conflict as to which brand settled some time ago, I need only be sure that a good supply and variety is kept in the cupboard dedicated to that purpose. Simple as this seems, my supermarket managed to complicate it for me. Whirling to a halt in front of the impressive stock of bright soup cans, I busily scanned the labels—and stopped short. Half of "my" brand was displayed as usual on one side of the long shelves. The same brand was displayed again farther down—but nestled squarely in the middle was a display of a competitive brand. Since the latter is manufactured by the company that operates the supermarket, I assume it is to their interest to sell *their* soup rather than the other.

Fascinated, I stopped being in a hurry, and blocked traffic in the aisle for a few minutes, determined to observe for myself how or if this crafty bit of salesmanship might work. Sure enough, harassed shoppers, if they did not find the variety of soup they wanted in the first name-brand rows usually settled for the off-brand. Since the labels were the same color, though of a slightly different design, it was not at all surprising that few people realized how they had been manipulated.

Fuming, I bought my soup, but decided against picketing either the store or the soup shelves, feeling that I couldn't justify my actions. There's no *law* against displaying soups in that way.

If soups were the only products displayed deceptively, I'd probably not use space considering the incident here. But it seems to me that specious philosophies are nowadays often presented in the same way. Certain authors and speakers will begin a line of thought that is obviously true, obviously correct; then, with a transition so smooth as to be almost imperceptible, the deadly error is presented—then back to the truth. That this is a carefully thought out scheme of Satan can hardly be denied by thinking Christians. You see, *total* error is not really difficult for a Christian to recognize. But error mixed with a great deal of truth becomes blurred—can seem innocuous—and before the Christian is really aware of what's happening, his concepts of right and wrong may have altered disastrously.

Fortunately, each young person has the "brand name" guide for his own use. God's Word, studied personally and carefully, is a one hundred per cent safeguard against "off-brands."

Soup doesn't really matter that much. But everlasting life does.

was attended by six persons. A simple wooden cross placed on his grave soon rotted away so that today no one knows exactly where the great musician is buried. It took time for the world to recognize his true worth. The crowd was wrong—as is often the case.

Simply because everyone else does something does not make it right. A wise person will never use the argument that "everybody's doing it" to justify an action. If everyone became a thief, it would still not be right to steal.

When, a few years ago, a poll was taken among teen-agers to ascertain the reason for a certain movie idol's popularity, the answer given by many was, "He has such an immoral face." But this does not make immorality right or even admirable.

Guiding Principles for Making Decisions

If we are to make right choices, we must have what the Bible calls "senses exercised to discern both good and evil" (Heb. 5:14).

Any man who wants to make decisions that will stand the test of time must have a desire to do right superseding any wish for personal approval or profit. His must be the attitude of Henry Clay, who when warned that following a certain course would ruin his Presidential prospects asked, "But is it right?" When assured that it was, Clay responded, "I would rather be right than be president." This attitude should characterize each of us, motivating us constantly.

In making life's decisions, we must pray daily for divine help if we expect to avoid mistakes. Those who form this habit find that God stands ready to give practical aid. Abraham Lincoln once confessed, "I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment founded upon such a decision when the results were unsatisfactory. I am satisfied that, when the Almighty wants me to do or not do a particular thing, He finds a way of letting me know it."

There are several tests which if intelligently applied to any perplexing course of action will help us decide wisely. Let us examine some of these.

First, subjecting your contemplated act to the test of publicity, ask yourself frankly whether or not, without shame, you could let the whole world

know exactly what you propose to do.

Phillips Brooks once gave this clear advice from his Boston pulpit: "To keep clear of concealment, to keep clear of the need of concealment, to do nothing which he might not do out



A Missionary Adventure

By HELEN KELLY

Part 2

THAT same day mother pulled out a dresser drawer in the girls' room. She lifted out a pretty striped dress Aunt Della had made for Edna and held it up. "I think this would just about fit Tammy. It's too short for you, Edna."

"It's good for winter too," added Josie, "since it has long sleeves."

"And this slacks set should keep her warm." Mother took a play outfit out of the drawer. "Let's give her that small pocketbook with the heart stamped on it," mother suggested to Josie. "You haven't used it after grandmother gave you a new one."

"I know where it is; I'll get it," Josie volunteered.

"Since Tammy's hair is quite long, perhaps she would like a couple of barrettes. We'll put them and a pretty handkerchief in the purse." Mother opened another drawer. "Let's see." She thought for a moment. "Edna, don't you have some slippers that don't fit you? Those should feel good on Tammy's feet."

"Maybe I can find them," Edna offered.

"Look in your closet," mother told her, "or in the bottom drawer. I know I washed them." Soon Edna found them and placed them in the large paper sack with the other items.

On Tuesday mother, Edna, and Josie rode over to the church. Before she began hunting for the articles she wanted to get, mother showed the girls a box with several toys in it. "You may look at these while I find the right sizes," she said.

Josie and Edna rummaged through the box of used toys. Among them they found two small fuzzy bunnies. One was pink, the other was blue. Josie picked them up. "These are cute, aren't they," she said.

"Let's play with them," Edna replied.

Josie handed the blue bunny to her sister. She liked the pink one best. She cuddled it to her cheek.

In a little while mother spoke to them. "We can get ready to go now. I think I have everything I wanted to get."

Piled on a chair were shoes, a set of bed linens, and some clothes.

"Perhaps you can put the toys away while I find a box for these." Mother looked at the pink bunny Josie was still holding. "Let's put that with the clothes, dear. Tammy has so few toys. It can be a

on the middle of Boston Common at noonday—I cannot say how more and more that seems to be the glory of a young man's life. It is an awful hour when the first necessity of hiding anything comes. The whole life is differ-

baby for the big bunny she already has."

Suddenly an unkind feeling welled up within Josie. She didn't feel happy or pleasant anymore. She liked that pink bunny. She wanted to play with it when she came to the Dorcas meeting with mother. She didn't want to take it to Tammy Greer. She clutched the bunny to her and shook her head back and forth. Couldn't mommy see how much she liked it?

Mother's face had a surprised look on it. "Why Josie, this bunny isn't yours. It was given to the Dorcas to be given to some child. I think we should take it, don't you? How happy Tammy will be. Think of all the toys you enjoy at home."

Josie knew mother was right. Slowly



MAX THARPE

Suddenly an unkind feeling welled up within Josie; she didn't feel pleasant anymore.

she let go of the furry toy and placed it in mother's opened hand. Her mouth turned down. She felt awful inside. She would never see the pink bunny again.

When mother had everything in a box, she carried it out to the car. As they drove to Casey Street, Edna chatted with mother, but Josie didn't feel like talking. After Mrs. Greer invited them in, mother set the box on the floor. One by one she took out the things she had brought and showed them to Mrs. Greer, who seemed pleased with everything.

Mother fastened a red barrette in Tammy's dark hair. Before they left she enrolled Mrs. Greer in a Bible course. This time Tammy told them good-by too. She stood at the door, fluffy yellow slippers on her feet, Josie's purse in one hand, and the pink bunny in the other.

Looking at Tammy's smiling face, Josie understood why mother wanted to give the bunny to her. She grinned back, glad that Pink Bunny now had a home.

ent henceforth. When there are questions to be feared and eyes to be avoided and subjects which must not be touched, then the bloom of life is gone. Put off that day as long as possible. Put it off forever if you can."

The second test by which to judge a contemplated act is to weigh it on the scale of one's own conscience. But because consciences are not always safe guides, it is not wise to follow them slavishly. While the Scriptures instruct us to strive for a conscience "void of offence," they also warn that consciences can be "seared with a hot iron."

Conscience is that faculty within us that decides the moral quality of our thoughts, words, and acts. It is the inner voice that says, "This is the way, walk ye in it." If our consciences will not allow us to do certain things, then,

for the present at least, this course of action is better not followed.

The third test to which we may subject any contemplated act is to ask whether or not we can imagine Jesus doing it. Many things commonly accepted in our world today do not harmonize with His life and would be quickly rejected if examined by this holy standard.

Where Will It Lead?

Fourth, subject every act to the test of the end result by asking, Where will this contemplated action ultimately lead? Remember that life is constructed like a chain; one act leads to another. Have you ever begun to think of something and wondered how your mind happened to go to it? Then have you traced your thoughts back and discovered the chain of

ideas that led to that which surprised you? Just as our thoughts follow one another and are interlocked with one another, so are our actions. One wrong act will surely lead to another. Therefore, we well may ask, Where will this act that I am considering finally bring me?

The Bible warns, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). It seems important, then, for us not simply to act on the basis of our momentary feelings, but rather to look ahead to "the end thereof."

God has done everything in His power to help us make right decisions in life. He offers rewards for doing good and threatens punishment for evil. Actually, while children can best be guided by promise of reward for right rather than threat of punishment for wrong, each has its place. God wisely uses both.

"Great peace have they which love thy law" is the promise, "and nothing shall offend them" (Ps. 119:165). On the other hand, "there is no peace . . . to the wicked" (Isa. 57:21).

Let us once and for all face the fact that right and wrong as defined in the Ten Commandments is not simply a matter of convenience or custom. It is God who has decreed what is right and wrong; and the difference is as definitely a part of the structure of the universe as are the basic laws of chemistry or physics.

Some argue that in certain sections of the world people rub noses when they meet and in others they shake hands. Morality, they tell us, is like that—just a matter of custom changing with the area in which we live. Let us recognize such theories as pure rationalizations; the laws of the kingdom are within us, a part of us, just as much as are the laws of our physical well-being.

I invite you to bring your life into full harmony with God's Ten Commandments. His perfect rule of right. You cannot really live until by the grace and help of God you completely follow His rules. Made for you, they meet your need for guidance.

Translating the Bible into a native tongue, a missionary had difficulty finding a word for obedience, a virtue seemingly never practiced by these people. One evening as the translator headed home his dog remained behind in the village. A whistle brought the dog running at top speed. "Your dog is all ear," observed one of the villagers, using a native expression. The dedicated worker took hold of that expression at once and found he had a beautiful word for obedience.

Let us be "all ear" to our Lord. This is the way to peace. ♦♦

Seventh in a Series on Adventist Education

Training for Adventist Women

By LEIF KR. TOBIASSEN

A few months before Ellen G. White died in 1915, the Spirit of God prompted her to write: "In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accomplished by the help that our sisters, if properly instructed, can give."—*Review and Herald*, Dec. 10, 1914.

The world around us also recognizes the worth of women in leadership and serious work. The education of women for positions of trust and influence has progressed and is now being promoted in almost every land; today few deny that women should be as well prepared as men for their lifework.

Do we Adventists recognize this? Recognizing woman's potential, Ellen G. White asked: "Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness in the world?"—*Evangelism*, p. 467.

An Adventist Lag?

The impression is inescapable that we Seventh-day Adventists have not as yet fully succeeded in utilizing all the strength that well-prepared women could contribute to our churches and to our denomination. But the moment surely has come for us now to mobilize all the resources in our churches, including our women, for the concluding advance in the Adventist gospel mission. The prerequisite, however, is that our girls are "properly instructed."

Adventist academies and colleges and universities are coeducational because we believe that women should be given the same educational opportunities as men. All courses and all curricula are open to women. In distributing opportunities for training in leadership in our schools much effort is made to enlist the services of the women students; in the various branches of church activity and in the student organizations women are freely elected to posts of high responsibility.

Adventist educators have not shrunk from believing with Ellen G. White that "there are women who should labor in the gospel ministry" (*ibid.*, p. 472). More women should now obtain the full measure of Adventist education. More practical encouragement must at this time be given to all our girls to gain the highest possible degree of Adventist training in our own system of schools. This hitherto partly untapped reservoir of Adventist strength, the potentialities for Christian service that God has vested in our women, must now be made fully available by extending to all our girls all the privileges of Adventist education.

Out of the Security of Our Temples

By THEODORE R. FLAIZ, M.D.

IN AN editorial in a Swiss Catholic paper there recently appeared the statement by a Catholic writer that "God is calling us out of the security of our temples into His ways." How very comfortable that security is! How fearfully we cling to the security of our temples. We do appreciate our temple connection. We would not be severed from these ties if any effort of ours could prevent it. There is not only the comfortable sense of a kind of security, of serenity, of a pleasant peace, of a sense of satisfaction that we are in a good place, but we may also feel even a measure of merit, of kinship to righteousness, in our temple environment. There is a sense of well being in our association with good Christian people. Many good people know only these temple courts. They have little contact with the evil world outside.

The security of our temples is a pleasant environment in which to live, in which to raise our children. They must not be exposed to the blighting influences of a careless, reckless world: they too must be sheltered in the security of these temples. Many of us have found it pleasant to pursue our industry, our professions, within easy access of these temples, even though this does not place us where we are most needed. This is where we find the going easiest. This is where less is demanded of us. This is where there is little responsibility, little to challenge our greenhouse Christian experience, our little-exercised courage.

The call is to leave the comfortable shelter of our temples, to take our way in the paths of service, paths such as our Saviour trod, paths where there is need for the kind word, the

friendship, the encouragement that is our privilege to give. The sheltered, shaded security of our temples tends to anemia of soul and atrophy of spiritual muscle. The anemic person is never secure against virulent infection. Atrophied muscles stand up to very little work. Vigorous participation in arduous labor tends to build a healthy blood stream, develops useful muscles, generates vital forces.

A lodge-pole pine tree growing deep in the midst of the forest of its own kind stands up tall and straight so long as it is surrounded by many others to give mutual support against wind and storm. This tree enjoys a security based on mutual support of many of its kind closely placed. Left by itself when its fellows are removed, it bends pitifully to any prevailing wind, or may even, in the absence of any significant wind, bow feebly till its top touches the soil.

Do we seek the security of large numbers of our own kind who will shelter us from the winds now prevailing across the land? This comfortable security of situation is the security we are invited to leave. We are invited to breast the winds, to offer shelter to others rather than merely to share the shelter of others. Could we, perhaps, better develop some of the qualities of the sturdy lone pine on the open hillside that has grown stronger with every storm? In its topmost branches it may support the eagle's nest. Its strong branches and foliage offer shelter to

birds of many sorts, and its seed cones provide food for small creatures.

We all find comfort and security in fellowship with our kind in large churches. However, are we perhaps unmindful of the comfort, the support, the security we might lend to the less secure in a less favored place, in a less comfortable land? Is your present experience in a large church an experience of the lodge-pole pine tree?

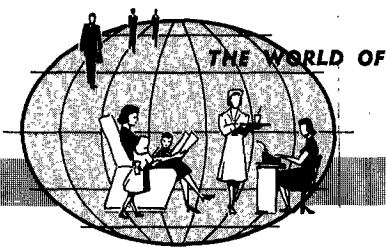
I am writing from a newly completed mission hospital in southern India. These fine buildings in Ottapalem will not become a hospital until people—medically trained people, physician and nurses and others—are here to care for the many patients who will be waiting for attention. We can promise neither comfort nor security to the physician and wife who leave home to serve here. We can promise abundant rewards in satisfaction, in appreciation of needy patients attended. We can promise neither impressive material rewards nor security to the medical specialists so urgently needed on the faculty of the Christian Medical College, Vellore, South India. We can assure you that the student body, the Adventist young people there, than which there are none finer, will make your years in this service more rewarding than any previously experienced. These experiences are, of course, reserved for those men and women of courage, courage that can forgo comfort, plenty, and security for a time to serve those who have known little of either comfort or security. An opportunity to share your security with them is an opportunity of a lifetime. We are called to leave the security of our temples and go out into the ways of His service.

True, others are dedicated almost exclusively to their own pleasures, to their own securities. Like the soldier who volunteers to serve in the armed forces of his country, in danger and in distant places, many of our friends have left the security of the home environment, left the security of the home church and church community, to serve in distant and sometimes dangerous fields of action. We believe there are still some who will dare to forsake the security of the home temples to serve our Lord in places where there seems to be little security. ♦♦

By JESSIE MOON

God's holy presence
Is felt in the heart
When sin and its author
Are told to depart.

God's Presence



The Adventist Woman

Conducted by DOROTHY EMMERSON

Moderate but Sufficient

By TILLIE SCOTT

WHY is woman's dress creating such a furor today? Surely there are other topics that could be discussed that have a more direct bearing on salvation.

From the beginning God has had an interest in the apparel of men and women. At creation God gave man a covering of light. When sin removed this garment, man devised clothing of fig leaves (Gen. 3:7). But God clothed Adam and Eve with "coats of skins" (verse 21). The Israelites were forbidden to wear clothing of the opposite sex (Deut. 22:5). Both Peter (1 Peter 3:1-4) and Paul (1 Tim. 2:9) instructed women with regard to dress.

"Reformatory action is always attended with sacrifice. It demands that love of ease, selfish interest, and the lust of ambition be held in subjection to the principles of right. Whoever has the courage to reform must encounter obstacles." — *Testimonies*, vol. 4, p. 636. Although speaking in this statement of a certain reform dress, Ellen G. White sets forth principles that still apply in our day. She also cautioned that it is possible to break all the commandments through needless display in dress (*ibid.*, p. 632). God is still concerned about what we wear.

God created both man and woman. Woman was created to stand by her husband's side, to be his equal. Because of sin she was placed in subjection, not to be trodden underfoot but with her gentle ways to help where she could.

Interested in the emotional characteristics of the sexes, I turned to the dictionary and discovered the following definitions: Femininity—womanliness. Womanly—gentle, compassionate, modest. Masculine—robust, masterful, forceful. In her femininity a woman may be the steadying influence that enables a man to accomplish his purpose in life.

Jesus said that in its simple elegance the lily far outclassed Solomon's costly array. In a similar way the Christian's dress should be superior to the world's. (See *Testimonies*, vol. 3, p. 375.) As we gaze upon a beautiful flower we should be reminded of the fact that the God who clothes the grass of the field is concerned also over what His children wear.

Peter's Admonition

Peter tells wives that women can help their husbands by their conversation (conversation here is used in the old English sense of manner of life). This manner of life would include our work in the home—cooking good, wholesome meals; providing appropriate clothing; maintaining a tastefully arranged home; and influencing the children to accept the high calling of God. The fact that we are women means we are to complement men. Such a relationship is important to their success. A man feels a real desire to love, honor, and protect the feminine creature. (See 1 Peter 3:7.)

How does all this pertain to clothing? In speaking to wives, Peter counsels them as to proper attire. They

ought not to be unduly concerned over the outward adorning but rather over the acquirement and maintenance of a meek and quiet spirit (the gentleness of Christian femininity) that is in the sight of God of "great price" (1 Peter 3:4). Notice verse 5: "For after this manner in the old times the holy women also, who trusted in God, adorned themselves."

Our character is judged by our clothing. (See *Education*, p. 248.) Our clothing can be a living testimony for God (*Testimonies*, vol. 4, p. 580), or can dishonor Him. (See *Testimonies*, vol. 5, p. 499.) "He [Satan] exults when he sees professed Christians eagerly accepting the fashions that he has invented" (*ibid.*, vol. 4, p. 634). "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Many who profess to be Christians are so like the world in dress, talk, and action that unbelievers see no distinction and consequently ignore all attempts to convert them. (See *Testimonies*, vol. 1, pp. 127, 128.)

Shall we change styles just to be different from the world? No. Our mode of dress is an evidence of our converted tastes (*The Acts of the Apostles*, p. 523).

The importance of dress for all ages cannot be underestimated. Parents are to teach their youth proper dress (*Testimonies*, vol. 5, p. 499). The schools are to teach simplicity of dress (*ibid.*, p. 89). The dressmaker in the

church should use her influence to help others realize God's standard of dress (*ibid.*, p. 131).

Paul advises Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation . . . in purity" (1 Tim. 4:12). How can we better help our youth than by our example!

We are encouraged not to copy the way of life of certain people whom we may be trying to win to Christ (*The Ministry of Healing*, pp. 213, 214). Specifically Ellen G. White mentions the higher echelons, but may we not apply this principle also to other classes? Can we really lead people if we lower our standards to meet theirs?

People are influenced by first impressions. Have you ever sat somewhere and watched people walking by—downtown, in a park, or in a meeting? We judge them first by appearance and, naturally, according to our own standards. Of course, if we have the opportunity to observe actions, we get a clearer picture. If we can listen to their speech we are able to make a reasonably complete analysis.

What kind of people would we attract? Mrs. White tells us that our dress preaches a sermon (*Testimonies*, vol. 4, p. 641). What are we telling the world? Or the church, for that matter? Are we telling them that we represent a Man whose love for mortals and devotion to duty led Him to dare to be different from the world? That we represent a Man whose own simplicity and modesty of dress and demeanor was so foreign to the world that even His own rejected Him? That we know Jesus the Son of God who died for the principles He upholds? That we want to live for Him and follow His example in all things?

What is God's standard concerning dress? Paul says modesty should be our guide (1 Tim. 2:9). What is modesty? According to the dictionary it is the state of being modest, not forward or boasting, decent, chaste, humble. Could we take this as our pattern?

There can be too much of adorning for vain aggrandizement, too much so as to gain attention to oneself, too much so as to make the observer forget whose representative we are.

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of reserve which will be to her a shield from a thousand perils" (*Education*, p. 248).

Our church should be a place in which members can feel free to associate without being led astray. And the best way I know to accomplish this is for all to concentrate on the inward adorning. ♦♦

Sponges

By MARGERY WILSON

CHILDREN and change are so contemporaneous they seem to travel as twins. Ask any parent—Jack and Kay, for instance. Jack and Kay noticed countless changes in their lives after little Jerry's arrival. When the blond toddler's years numbered three they realized their responsibilities to him would involve an even greater change—perhaps a move in several years. It wasn't likely that a Christian school would be available soon in their small-town vicinity.

"Let's begin looking around right away," suggested Kay. "I don't think the baby gets much out of Sabbath school here. There are just a few children of all different ages. I need to learn how to teach him myself. Don't you think we're neglecting his training?"

For several weeks the couple studied newspaper ads, talked with realtors, and executed excursions into larger communities nearby.

It was on one of these weekend ventures that little Jerry provided a dramatic example of the strength of home influence.

They were all seated at a lunch counter in a restaurant at midday. For a while the tiny tot contented himself with the swirling stool, and gazing at the people who were eating in the booths. Mother was immersed in the menu, and father was concentrating on conversation with Uncle John, when the waitress shoved an ash tray toward the two men.

"Oh, we don't need that," beamed little Jerry. "We don't smoke."

When the pretty girl deposited the hot beverage before the adults, Jerry continued, "We don't drink coffee, either." She couldn't resist smiling at

this little informant, while she scribbled the family order on a pad.

The three-year-old greeted the plates of hot food with joyous delight. While mother tried to tuck a napkin under his chin, he surveyed the crowded restaurant, then pitched his voice several notes higher, "Everybody be quiet now. We're gonna have the blessing."

Uncle John tried to hide a grin, while Jack and Kay exchanged baffled embarrassed glances over little Jerry's bowed head.

Talk trickled to silence in the restaurant. The waitresses slowed to a stop, balancing plates precariously, cigarettes squashed into ash trays. Nothing clinked or clanked.

In that instant of dead quiet Jack knew he could not disappoint the tiny bowed head beside him. So he prayed—just as he did at home, with an additional red tinge rising above his collar.

Little Jerry sighed contentedly after the Amen. Everything was right on schedule. He wrapped his chubby fingers around his spoon and prepared to attack his lunch.

A very thoughtful, somewhat chagrined father observed his offspring and the atmosphere he had subdued by his witness.

Uncle John chuckled. He was unable to suppress his amiable amusement. "You know, kids are like sponges," he drawled. "While you've been worrying about what he hasn't learned and what he needs to learn, he's just been soakin' in everything. Of course, kids aren't too choosy. They just absorb what's around 'em, and you can't stop 'em. This little fella is mighty fortunate. Some don't fare so well." ♦♦

Food for Thought

Answering the telephone, I recognized Mrs. Faust's voice as she said, "At breakfast I insisted Roy eat all his food and he said, 'Does the Bible say anywhere that I must eat my food?' I was treed. Can you help me out?"

Precious little fellow of four years of age. That question deserved an intelligent answer.

"Yes, Mrs. Faust, you remember when Christ fed the multitude He told them to pick up what was left that nothing be lost."

"Oh, thank you, Sister Skau, I knew you could help me."

How can we say grace and ask the Lord to bless our food to its intended use, and then carelessly throw it afterward into the garbage can?

MRS. O. A. SKAU

From the Editors

THE POPE'S VISIT TO GENEVA

We live in an age of firsts. Some firsts are publicized only because they are first. Others have intrinsic importance. The recent visit of Pope Paul to the headquarters of the World Council of Churches in Geneva probably falls into the latter category, although we are too close to the event to see it in perspective and thus make a final judgment.

With the heavy emphasis that Adventists place on fulfilling prophecy, it would be a mistake for us to be silent on the Pope's visit. On the other hand, it would be a mistake to exaggerate the importance of the event. What are the facts?

First, the visit was the first by a pope to the 21-year-old World Council. Second, the Pope went to Geneva not at the invitation of the WCC but to address a meeting of the International Labor Organization. When it became apparent that the Pope was willing to visit the WCC headquarters while in Geneva, Dr. Eugene Carson Blake, the council's general secretary, cabled Pope Paul on April 16, "Warmly welcome your intention to visit World Council of Churches headquarters. . . . Such a visit cannot but emphasize growing fellowship among Christians. On behalf of the officers of the World Council, I am happy to extend fraternal invitation."

On June 10 when the Pope arrived, Dr. Blake welcomed him by saying that his presence signified "the growth of the ecumenical movement" and revealed "the unity and renewal of Christ's church." "By your coming to the headquarters of the World Council you remind the whole world of the rapidly developing joint efforts of the Roman Catholic Church and the World Council of Churches in the interest of justice and peace."

During the Pope's one-hour visit to the ecumenical center, he joined leaders of the World Council of Churches in praying that God would gather them "into one flock" and teach them "to be truly sorry for the scandal of our divisions." Interestingly, however, although a few weeks earlier Dr. Blake had expressed the willingness of the World Council of Churches to restructure its organization to receive the Roman Catholic Church into membership, the Pope declared in Geneva, "In fraternal frankness we do not consider that the question of membership of the Catholic Church in the World Council of Churches is so mature that a positive answer could or should be given. It contains serious theological and pastoral implications and needs profound study. It commends us to a way that honesty recognizes will be long and difficult."

This seems to be a realistic appraisal of the prospects for RCC membership in the WCC, yet events sometimes move faster than anyone anticipates. The fact that the Pope declared his visit to be "a clear sign of the Christian fellowship that already exists between all the baptized, and thus between the member churches of the World Council and the Catholic Church," reveals a drastic change of attitude on the part of the hierarchy compared with a decade ago. The rate of change might well be accelerated to produce results that no one at present foresees.

Perhaps even more significant than the Pope's visit to the WCC was his willingness to address the annual meeting of the International Labor Organization. The ILO

is now 50 years old. It was organized in 1919 as an affiliate of the League of Nations, and in 1946 became the first specialized agency of the United Nations. More than 100 countries are members. When the ILO was first set up, its prime purpose was to advocate economic and social change. Now with 50 years of successful work behind it and with world society having accepted most of its basic economic and social goals, the organization serves largely as a social conscience for the diverse activities of the United Nations in promoting economic growth. One of its mottoes is "Poverty anywhere constitutes a danger to prosperity everywhere."

Moving Toward Horizontal Emphasis

At Uppsala last year the fourth assembly of the World Council of Churches served notice that the WCC intends to involve itself increasingly in the economic and social problems of the world. The ILO has had this objective for half a century. The Pope's visit perhaps reveals that the Roman Church, which for decades has taken a major interest in labor unions, will in the future give even heavier emphasis to its social work. A WCC-RCC-ILO combination would be a power to be reckoned with in international affairs.

Efforts to help the needy are important. True Christians can never be callous to the cries of the hungry, the naked, or the diseased. They can never be comfortable with their plenty when in the presence of want. (And with our world having shrunk dramatically, want is in the immediate presence of all Christians.) But those who have been entrusted with the gospel message will never forget that "man doth not live by bread only." They will recognize that souls as well as bodies must be fed.

Churches dare not spend their budgets and energies competing in fields covered by civil governments and welfare agencies. Their pitifully small assets must be allocated to the task of proclaiming the message of Christ, a message that not only gives men and women hope for eternal life, but by helping them see themselves as sons and daughters of God offers personal dignity, a sense of self-worth, and motivation for self-improvement. In the long run this will do more than the ILO or the combined efforts of the WCC and the RCC to solve the social and economic problems of the world.

The most significant aspect of the Pope's visit to the WCC and ILO may well be that the vertical aspects of Christianity will be further diminished and the horizontal aspects will be vastly strengthened. If so, the responsibility of evangelical churches to proclaim the vital message of salvation has been greatly increased.

K. H. W.

HYPOCRISY: THE MISUSE OF SYMBOLS

Federal Bureau of Investigation agents met a 707 airliner that landed some months ago at Denver. They led away a man charged with setting off an explosion in the plane while it was in flight. Fortunately, there were no injuries.

What caused him to endanger his own life and the lives of 69 others at 18,000 feet above the earth? What kind of man was he? He was said by his wife to be a "good American." "In fact, he wore the American flag in his pocket," she said.

The flag of a nation is a symbol of its strength, its opportunities, its glory. To honor one's flag is to exhibit patriotism. But, as a symbol, it should not be confused with the real thing, for a flag is not strength, opportunity, or glory of itself. To each person it represents only what the nation means to him.

Carrying the flag of America in his pocket did not keep that passenger from endangering lives or destroying property. It did not keep him from breaking the law. While he had the flag in his pocket, he had something else in his mind. At that moment the flag did not mean to him what it means to many others—full respect for the freedom and rights of others. Obviously, not everyone who carries or flies a flag is a law-abiding or patriotic citizen.

The same may be said of certain symbols of Christianity. Liberality in offerings, modesty and simplicity in dress, and abstinence from tobacco and alcoholic beverages are examples of proper patterns of behavior for consecrated Christians. But they are only the outworkings

of the Spirit of God in the life. They follow conversion and dedication and are symbols to others of Christ in the life. These "flags," however, may be displayed without being accompanied by true "patriotism" for the kingdom of God. That is, liberality usually symbolizes full surrender, because it is a natural result of surrender. But giving does not of itself produce an attitude of liberality.

Superficial Christian flag waving we call hypocrisy. The most graphic illustration of this evil is given by Christ: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

Those who permit the Spirit of God to work fruitfully upon their hearts (Gal. 5:22, 23) will have an outward appearance that conforms with what is in their heart. What men see in the life and what God sees in the heart will be one and the same. Manner and motive concur.

How many of us concern ourselves with the flag of Christ and not with what it represents! 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.]

MINISTRY FOR THE DISADVANTAGED

I was thrilled to read about the marvelous program the Seminary students have carried on in the underprivileged areas of Washington, D.C. (April 17 and 24). Since social work is my chosen profession, the work these students are doing is very dear to my heart.

It is time that we realize that some areas even of the United States are a mission field. "The other America" is seldom, if ever, seen by the affluent society. Nevertheless, it exists, and unless we can help to change its total environment by curing its ills and revitalizing its aspirations we will never be able to touch these people with the wonderful message of God's remnant church.

It is my earnest hope that the work these students have started is only the beginning of a vast movement within our denomination to rejuvenate the 50 million poverty stricken souls across our nation.

ALBERTA BENNETT CICCARELLI

Glendora, California

"DOCTOR" OR "BROTHER"

This note is to convey a hearty approval of Brother Johnsen's article "Doctor or Brother" (May 8).

BILL MUNDY

Ames, Iowa

The article was very timely. I agree with the author that "we seem to be the most disturbingly 'Doctor'-conscious people in the world." Maybe we, like Israel of old, have reached a point where we are very anxious to be like all the nations. But may I carry this idea one step farther? Even the ministers seem to be afflicted with something or other. Some

are called elders, others pastors, others ministers, and still others just brothers.

I prefer that good old word *brother*.

JEREMIA FLOREA

Flint, Michigan

I have the feeling that perhaps the author may be as proud of the use of "Uncle" as the next man is of the use of "Doctor," that is, if the doctor is proud of the title, which is questionable. I too am a veteran teacher, having taught at all levels through college, but none of my students called me "Uncle"—at least not to my face.

The author mentions the "good old days" when things were different. In that connection, let me call attention to an article in the *Testimonies*, volume 4, beginning on page 418. Mrs. White, in mentioning the educators at the college, speaks of them as "professors and teachers." In her mind there was some difference between them. On page 431 she writes of a man Brownsberger and called him

not "uncle" nor "mister" but "professor."

Fundamentally, what makes an action right or wrong is the motive behind it. This is so clearly taught in the Bible that there is no need to cite proof.

All truly educated people are humble, for they see how much they do not know. Call them by whatever name you like, it will not change their real status.

VERNE KELSEY

Hendersonville, North Carolina

SKILLED CRAFTSMEN NEEDED

I have noticed the need in our educational system for schools in different countries that will train students as maintenance men and janitors, plus farmers. Our institutions are in great need of skilled carpenters, plumbers, electricians, painters, and janitors who understand sanitation principles and public-health theory.

WINTON K. WEST, JR.

La Sierra, California

The Wayside Pulpit

By HARRY M. TIPPETT

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God." James 4:6, 7.

Grief-stricken and forlorn from the loss of his wife by death, an eminent lawyer was driving down a city street to take his four-year-old daughter to a baby-sitter. The golden-haired little girl looked up into her father's face with the innocent query, "Daddy, where's mommy?" The question has often been asked since time began, but the distraught father had the perfect answer: "Why, darling, she's in God's hands." The little girl's naive response had in it more wisdom than she knew: "Oh, then she's in good hands."

How often we are willing to submit to God if we may choose our disciplines. We cry, "Chasten us, if it be Thy will, O Lord, but not by whip or rod. Send us

strength and power, but not through chastisement. Send us healing, but not through pain. Send us success, but not through failure of our own plans." In trouble we find it difficult to accept Jeremiah's assurance that God's thoughts toward us are thoughts of peace and not of evil (Jer. 29:11). We forget that love is sometimes spelled detour, sometimes disappointment, sometimes affliction; or, again, it becomes a plain No to our most cherished desires, with no conceivable explanation. Job had a confrontation with the Lord such as few men have known, and he squirmed under his trial, but his triumphant confidence rings down through the ages for our comfort: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). Confident resignation to the will and wisdom of God—this is at once the noblest virtue and highest joy of the Christian.

BRAZIL:

Two Laymen Join Work in State of Sergipe

The arrival of two young colporteurs in the state of Sergipe, Brazil, recently has given impetus to the work there.

One of the young men had been giving Bible studies for another denomination when he learned the Adventist message. This study group had been meeting at a farm about 16 miles from Lagarto. All 20 who were in the group are now studying Adventism in preparation for baptism.

The other colporteur is also a recent convert to Adventism.

When I arrived in Lagarto, Sergipe, in April, 1968, the church had 130 members, and the work was very slow. I was the first minister to come to the place. By the end of the year, 108 had been baptized in this district. Twelve groups have now been organized. In the outskirts of Lagarto we have two small churches, one with 100 people from surrounding farms, and another with 50 members.

We hope, with the Lord's help, to baptize 200 new members this year.

ANTONIO PEREIRA DASILVA
Church Pastor
Lagarto, Brazil

AUSTRALIA:

Avondale Students Hold Evangelism Retreat

Ministerial students at Avondale College, Cooranbong, New South Wales, recently held a weekend retreat for the purpose of gaining deeper insights into the methods of evangelism and Christian living.

Guest speakers for the retreat were George Burnside, Australasian Division ministerial secretary; Roy Naden, radio evangelist; Eric Magnusson, chairman, Avondale College science department; and J. W. Kent, retired evangelist.

PHIL WARD
Public Relations Bureau
Avondale College

INTER-AMERICA:

Lay Convention Held; Prophecy Emphasized

A new type of laymen's convention is being conducted in the Inter-American Division. Special emphasis is being given to the Spirit of Prophecy outline of a finished work in three steps:

1. Visiting people in their homes.
2. Opening before them the Word of God.
3. Praying with them to help them decide for Christ.

J. Ernest Edwards, of the General Conference Lay Activities Department, has been the instructor in the reaching, teaching, and reaping phases of the institutes, and A. H. Riffel, lay activities secretary of the Inter-American Division, presents the



A determined expression is seen on the faces of the Santo Domingo lay preachers.

why, what, when, where, and how of lay preaching.

The first stop on the one-month itinerary was the Dominican Republic, where laymen from each church in the country were present. The Layman of the Year is Arcadio Colón, a government worker who brought 55 persons into the church last year. Marina Barreto, a woman healed through prayer, spent two or three hours every day in Bible evangelism. She brought 60 to Christ and raised up a second church in La Romana. She is the Laywoman of the Year in the Inter-American Division.

In South Haiti the meetings were held in the center of the city in an auditorium seating 2,000. Plans were laid for a great lay evangelistic advance. After pictures were shown of laymen around the world, many were determined to become lay centurions, winning 100 persons to Christ this year.

In Jamaica the first unionwide laymen's congress was held in which the representatives from three conferences—East, Central, and West—and the Bahamas were represented. This meeting was held in Montego Bay at the time of the union's twenty-fifth anniversary. The laymen are determined to press toward a baptismal goal of 3,055. That would double any previous lay evangelistic accomplishments. In the three Jamaica conferences the aim is that each Sabbath there should be seven decisions for Christ in each of the 60 districts of Jamaica.

A. H. RIFFEL
Departmental Secretary
Inter-American Division

GUYANA:

AU Professor Lectures, Conducts Workshops

Dr. Ruth Murdoch, professor of education at Andrews University, recently spent two weeks in Guyana conducting workshops and general meetings for parents and teachers.

Nearly 50 teachers and teachers-to-be came from all over Guyana to attend a workshop the first week.

During two periods of the day Mrs.

Murdoch taught condensed versions of the courses she teaches at Andrews—educational psychology and the psychology of character development. The first period in the morning was spent in discussing the methods of the Master Teacher as outlined in the book *Education*.

Teachers participated each day during another period by presenting a case study of a problem child in their schools. They worked with Mrs. Murdoch in trying to find suggestions for meeting the needs of the problem children. Several teachers from the Davis Indian district were present, who mentioned that the aboriginal children have the same problems as other children their age.

A parents' clinic was conducted four evenings for parents of the Georgetown



Dr. Ruth Murdoch stands (second from right in the front row) with one workshop group.

area. In an effort to help parents know what to expect of each age group, Mrs. Murdoch discussed the stages of child growth and development. Throughout these night sessions, the place of the home in character development was stressed, and many parents were impressed with the important responsibility they have.

The Spirit of Prophecy books on child training are not easily accessible to most Guyanese, so it was a thrill for many to learn how years ago Mrs. White gave counsel that is just being verified by child psychologists today.

Several meetings were held in outlying areas from Georgetown. These meetings were especially directed to parents and were in preparation for establishing parent councils in several churches. These councils will meet weekly to study the book *Child Guidance*. Mrs. Murdoch presented a background for the Parent Council Plan to the council presidents in a Sunday meeting in Georgetown.

Dr. Murdoch was especially interested in the educational work in Guyana, because her girlhood desire had been to come to South America as a teacher. She visited an interior school at Bootooba on the upper Demerara River, and although the school was small, she commented that the pupils' progress was much the same as in the big schools of the States.

The Guyana Mission operates 12 primary schools and one day academy. Four of the schools are in the Davis Indian area, offering classwork through the fourth form level (about the fifth grade). There are 36 regular teachers, but many of them have not had the opportunity to take teacher-training courses or to study the philosophy of Christian education. Mrs. Murdoch's visit was an endeavor to develop the Christian concept of education for both the teachers and the parents.

STEVE WILLSEY
Secretary-Treasurer
Guyana Mission

NICARAGUA:

Work Progresses Among Historic Miskito Indians

Four church buildings were recently dedicated in various communities over a wide area inhabited by the Miskito Indians of Northeastern Nicaragua. Adventist work among these historic Indians is finally beginning to gain momentum.

The work was begun among these people about the turn of the century when Charles Brooks, a Sunday school teacher, accepted Adventism through one of our early publications that fell into his hands.

With an earnest desire to teach the Indians the newly discovered truths, Mr. Brooks located himself in one of the more populous villages and began teaching. A company of Sabbathkeepers was soon raised, and several years later, when contact was established with our organized work, it became our first church in Nicaragua.

Since that early beginning, growth has been rather slow. However, the seeds are beginning to bear a rich harvest.

The first of the church dedications was at Wasla, situated on the Río Coco. The dedication here represents the opening of the work in a densely populated territory. The other dedications at Sandy Bay, Krukira, and Puerto Cabezas meet long-standing needs.

SULLIVAN PARRILLA
Pastor, Puerto Cabezas

PAKISTAN:

VOP Offers New Health Course by Correspondence

The Voice of Prophecy Correspondence School in Dacca, East Pakistan, has recently introduced a new course in health in the Bengali language.

The Dacca school has previously offered three Bible courses, but a wider effectiveness to the work should be gained with this additional 16-lesson course.

Translated from English by Sunith Dass, this course is printed by the Adventist press in Dacca.

The first day's work on the new health course began with the processing of some 650 applications filled out at the first Five-Day Plan conducted in East Pakistan.

ADRIAN M. PETERSON
Departmental Secretary
Pakistan Union

SARAWAK:

300 Laymen Attend Mission's First Institute

"We wish that you could see everyone giving Bible studies since the laymen's institute. What a thrill to see the joy on the people's faces as they come back happy because of the good experiences that God has given them. Please send us 200 more sets of The Bible Says lessons."

So writes C. A. Ortner, principal of Ayer Manis School in Sarawak.

More than 300 attended the recent laymen's institute, the first to be held in Sarawak. Sarawak, a northern neighbor of Borneo, is part of the Southeast Asia Union Mission.

The enthusiasm and eagerness manifested by these laymen was a rewarding experience for those who conducted the

institute. During one of the last meetings L. A. Shipowick, lay activities secretary for the Far Eastern Division, passed out commitment cards and asked the laymen to write the number of persons they would endeavor to direct to Christ in 1969. The total on those cards is known only to God because the laymen kept their cards to remind them of the pledge to God's work. However, Pastor Shipowick asked for those who had pledged at least 25 baptisms to raise their hands. Ten hands were raised. One of the ten pledged a total of 152, and the total of the ten was 452 new members.

When a call was made for those who would work in house-to-house visitation and public evangelism, the response was one hundred per cent.

DOYLE BARNETT
Lay Activities Secretary
Southeast Asia Union Mission

PHILIPPINES:

Matutum View Academy Aids in Civic Project

Students and teachers at Matutum View Academy recently participated in a major community project.

Ismael Solilapsi, school board chairman of MVA in Acmonan, Tupa, Cotabato Province, Southern Philippines, initiated the project of putting up a water system in the barrio (village) where the academy is located. With the cooperation of almost every individual in the barrio, including all academy students and teachers, the project was finished in 20 days instead of six months, which it ordinarily would have taken.

During the inauguration ceremonies of the water system, the governor of the province, the town mayor, and other provincial and town officials were present. Mr. Solilapsi was named Most Outstanding Barrio Captain and received a citation from the president of the Philippine Republic at the palace in Manila.

During the project, motion pictures were taken of the participating Matutum View Academy students; the film will soon be released by the Presidential Arms on Community Development.

V. L. VILLANUEVA
Departmental Secretary
South Philippine Union Mission

Sarawak lay workers sign the Send Me scroll to record their pledge to God. Pastor J. B. Umbah, Sarawak lay activities secretary (right), looks on with gratitude for the dedication shown by laymen who attended the recent lay institute.



THAILAND:

Christian Home Week Emphasized in Bangkok



The three churches in the Greater Bangkok area placed special emphasis on Christian Home Week, February 2-8. Joint services, coordinated by Myrtle Fitzgerald, were held, one at each church.

On Sunday evening parents and children gathered at the tennis court of the Bangkok Sanitarium and Hospital. Five booths were set up to serve foods from Thailand, China, Philippines, Indonesia, and America. Following the supper, children from the various Sabbath schools and church schools participated in a program of music and recitation. A skit was presented by Mrs. D. K. Smith in which she showed the proper and improper ways to prepare a child for school in the morning. Pointers were given parents on how to teach their babies from infancy through preschool days.

At the Chinese church on Wednesday evening the topic was "Three Dimensions in Education." Miss Fitzgerald illustrated the importance of home, church, and school in the matter of worship, education, and preparation for heaven, by showing what would happen if one leg of a three-legged Chinese vase were broken.

On Sabbath the service was held at the Ekamai Adventist School auditorium. Sukon Veerakool moderated a ten-member panel discussion on the subject of love, courtship, and marriage. The panel included men and women, both married and single, in a range of ages.

The meeting planners hope that those who attended these special meetings will better understand the need for Christian education.

ROBERT L. SHELDON, *Manager Thailand Publishing House*



This table of Chinese food was one of five food tables, representing five different nations, on display during the first evening of the Christian Home Week in Bangkok.

WEST NIGERIA:

ACWA Faculty, Students Active in Evangelism

The Adventist College of West Africa at Ilishan-Remo in West Nigeria, saw the blessing of God in their soul-winning activities during 1968. Through various avenues 141 persons were baptized into the church.

Public evangelistic efforts by staff and students, evangelistic extension schools, Weeks of Prayer, branch Sabbath schools, Bible studies, and regularly conducted baptismal classes were all instrumental in bringing this large group of people into the church.

Students in the evangelism class as-

sisted in an evangelistic campaign conducted in a nearby town. Joel Awoniyi, instructor in Biblical languages, and Richard P. Faber, union ministerial secretary, who was helping on the ACWA faculty during 1968, both conducted evangelistic meetings.

The spirit of evangelism seemed to find its way into the hearts of nearly all the staff members, and they prayed and worked as they watched the Spirit of God lead people to Bible truth. Eugene Witzel, instructor in agriculture at the college, directed an all-student campaign in one of the nearby villages. A group of people were baptized as a result of these efforts, and Sabbath services are being conducted regularly in each of these towns.

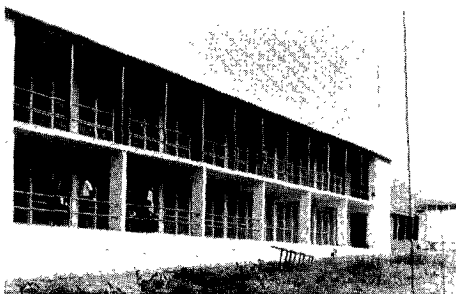
Branch Sabbath schools were regularly conducted in nine villages surrounding ACWA. Student teams, directed by staff members, were appointed to take charge of conducting these services.

S. K. Baysah, an ACWA student who is an ordained minister from Liberia, conducted weekly baptismal classes in the town of Ilishan-Remo. Through his work and the work of an evangelist, Joseph Odewole, a large number of people were baptized.

During July, Hermon Vanderberg and I conducted an evangelistic extension school in Liberia. In August, Mission President B. S. Christensen and I worked in north Nigeria where the extension school was conducted in Jos. A total of 37 pastors and teachers attended the extension school and participated in the accompanying series of public evangelistic meetings.

In addition to these evangelistic activities, two Weeks of Prayer were instrumental in bringing students to decisions for the Lord.

HERMAN BAUMAN
*Bible Department
Adventist College of West Africa*



Buildings at College in West Africa

A well-planned boys' dormitory (left) with a capacity of 100 to 150 has been completed at the Seventh-day Adventist Teacher Training College, Asokore-Koforidua, Ghana.

The college principal, Israel T. Agboka, reports a total cost of Nc42,000



(U.S.\$41,200) for the building of the dormitory, the attached bath and toilet facilities, and a modern bungalow (right) where the boys' dean (house master) will be living.

ØIVIND GJERTSEN
*Departmental Secretary
West African Union Mission*

Brief News

BRITISH UNION CONFERENCE

✦ Within six weeks A. McIntyre, a literature evangelist in Pontnewydd, South Wales, has sold 90 sets of *The Bible Story* (£2,250) to schools in Monmouth County.
VICTOR H. COOPER, *Correspondent*

SOUTHERN EUROPEAN DIVISION

✦ From March 19 to May 27, Herbert White, associate publishing secretary of the General Conference, visited much of the division territory with E. Naenny, division publishing secretary. Courses have been organized for regular, occasional, and student colporteurs. Under the leading of God's Spirit and following an appeal made by Elder White, the colporteurs have pledged themselves to win 565 persons to Christ in the next 12 months.

✦ Samuel Monnier, division lay activities secretary, has recently been on itinerary in Yugoslavia in the interest of the Gift Bible Evangelism plan, which was introduced two years ago and is already especially successful. Beginning in September, the Gift Bible Evangelism course, translated into Serbian and Croatian, will be in use. It will also be worked into the general program of the Franco-Belgian and Swiss unions at that time. The plan is currently in full swing in Spain, Portugal, and Angola. In one block of Nova Lisboa (Angola) 350 contacts have been made and 220 Bibles have been left in the homes.

✦ The Senegal Mission has organized itself into two churches, one in Dakar, the capital, and one in Niaguis. A. Kinder, the mission president, is responsible for the Niaguis church, and A. Sanchez for the one in Dakar. Three new members were baptized recently in Dakar; other baptisms are scheduled soon in Niaguis.

✦ The church members in Pisa, Italy, meet now in their own chapel. The Italian Union has acquired an old Catholic church, which has been renovated tastefully under the leadership of G. Stragapede, the church pastor.

LYDIE ERDMANN, *Correspondent*

AUSTRALASIAN DIVISION

✦ "The Cook Islands are on fire with youth evangelism," reports E. C. Lemke, president of the mission. Many leading government officials and prominent citizens are regularly attending Voice of Youth crusades.

M. G. TOWNEND, *Correspondent*

CENTRAL AFRICAN UNION

✦ Seventh-day Adventist work in the Central African Republic has received official government recognition.

M. J. CHURCH, *Correspondent*

REVIEW AND HERALD, July 24, 1969

A Cripple Responds to the Gospel

By P. V. JESUDAS

Voice of Prophecy Secretary, Tamil Section, South India

During a recent baptismal service in Coimbatore, South India, where John Willmott is doing evangelistic work, two men carried a cripple down to the river. Although the man had difficulty going through the service, a gleam of joy was on his face.

Mr. Kanagaraj, the cripple, had a stroke of paralysis about 15 years ago and in spite of all the treatments, he lost the use of both legs. With this loss he lost all belief in God. He decided to end his life by taking poison. But when he took the poison he could not contain it. He was saved from an untimely death.

When his life was spared, he began to give study to God's leading in his life. He joined a Protestant church and accepted the job of a catechist. He secured the use of a small bullock cart and used it to visit people and give them Bible studies. He did this for seven years, but he was not satisfied. He was longing and searching for the fullness of Christ's love.

As he studied his Bible he realized he was not following Christ fully. He resigned his job and came to Coimbatore with his wife. Here relatives invited him to attend the meetings held by Evangelist Willmott. Now an Adventist, Mr. Kanagaraj goes on his bullock cart giving studies to people about the coming of Jesus and obedience to Him. God is using him in winning others in Coimbatore for the kingdom.



Adventists Broadcast During National Holiday

The Reykjavik, Iceland, church broadcast live for more than an hour during the recent national holiday, Ascension Day.

The speaker for the special program was Sigurdur Bjarnason, lay activities secretary of the Iceland Conference. There were several musical selections including solos, duets, quartets, and the church choir (shown here).

The service from the nation's capital city was carried all over the island.

REG BURGESS

Departmental Secretary, Iceland Conference

Bad People—Good Books

By CHARLES R. TAYLOR

*Departmental Secretary
Inter-American Division*

Martina Fellier had canvassed before in the little village close to St. Laurent in French Guiana, near the border of Surinam, in the Inter-American Division. Now as she returned to her territory early in 1968 she was met by the local priest. "How many times have I warned you not to come here? You will be thrown out again."

The trimly dressed girl was unperturbed. Calmly, confidently, and cheerfully, she replied, "It makes no difference.

No matter how many times you throw me out, I will return to bring these good books to people who need them so much."

Surprised by her unexpected firmness and cheerfulness, the man in black paused in his tirade, and with a touch of bitterness he echoed, "People who need them . . .? Yes, I've been here many years. The women are no good, the men are worse than when we had the penal colony on Devil's Island, and the children are going from bad to worse. I'm through with them. Go ahead and see what you can do with your books."

She hadn't asked for his blessing, but now that he had given it, she accepted the challenge and visited every house in the village.

Educational Leaders Gather for Quadrennial Council

By M. CAROL HETZELL

Representatives of the church's 81 secondary schools throughout the North American Division met in council June 22-26 in search of better methods for reaching Seventh-day Adventist educational objectives.

The delegates attending the Quadrennial Council on Secondary Education at La Sierra campus of Loma Linda University faced no easy task. Around them raged a world torn by revolution of every kind. They labor in an era of swiftly advancing techniques that stretch man's knowledge even to the far reaches of space. Their student bodies are comprised of a generation filled with restlessness.

In his keynote address Dr. Charles B. Hirsch, secretary of the General Conference Department of Education, warned educators against "cocoon-wrapping" students to shield them from world chaos rather than preparing them to meet the challenge of an age of "science and psychotics."

Dr. Hirsch pointed out that the responsibility of such preparation was not that alone of the religion teacher but also of "each member of the faculty and staff."

He also reminded his audience of the tremendous financial demands that are draining school budgets, leaving increasingly larger deficits. "The big question in the minds of many," he said, "is how much longer can we afford to operate these schools with not only a continuing but an increasing deficit?"

He urged that delegates think in terms of how budgets can be made more realistic, keeping in mind the sources of support.

"There are basically only three sources of income that the school administrator can use to offset the expense of his operation," he said. "First there is the tuition, which in the minds of many constituents appears to be reaching astronomical heights. Then there are the subsidies from the church, many of which have not kept pace with the escalating costs of present-day education. Finally there are the gifts of friends and alumni, which are quite minimal."

Referring to the climate of change in which all schools must operate, Dr. Hirsch said: "Our moon-minded scientific technology and our bomb-ready government both attest to the extremely volatile situation that is the human condition. It is also true that we have failed miserably in solving our social dilemmas as a nation and as a world. Caught in this unrest, it is unlikely that the *status quo* will survive.

"If it were not for our overriding Christian philosophy, one might be tempted to throw up his hands in despair, but having been forewarned of existing circumstances, we have the tools to enable us to cope better with the situation at hand.

"Our ultimate goals of service to God and to man sketch out a broad pattern where our youth may find satisfaction beyond the calls of materialism and ample

room for experimentation within the framework of the worldwide work of the church. It is up to us as 'oldsters' not to be stagnant in thought and outreach but vibrant with ideas for service for God and for one another as part of the human family. Our work must keep abreast of the times and of the demands of the swift-flying message. We must not find ourselves an anachronism using last-century methods and trying to adapt them to the present-day scheme of things."

But with all the advancement of technique and teaching approach, Dr. Hirsch urged retention of the basic philosophies that make Adventist education unique. "Once we allow ourselves to be cast adrift from our spiritual moorings," he warned, "we can expect a disintegration of our Seventh-day Adventist school system. It is against this that the administrator and his faculty must be on the constant alert. To do otherwise would be to break the trust the church has in each person in its employ."

Congressman Jerry L. Pettis, who addressed the council on the second day, expressed his faith in church-related education: "When the curriculums of many schools are thought to be irrelevant," he said, "church schools can demonstrate the value of relating ethics to learning, morality to science."

Mr. Pettis warned that "the 70's will be a time of special testing for church-related schools. I believe," he said, "that in spite of all the trials and problems, they may now be entering their finest hour, for the intrinsic worth of their distinctive systems will be seen."

Another speaker, Dr. Earl V. Pullias, professor of higher education at the University of Southern California, emphasized the need for balanced development of the

individual: "The scientist, philosopher, poet, and prophet must meet and join forces," he declared, "if the present chaotic social situation is to be resolved."

The speaker felt that man searches today for truth even though many do not believe in truth. "Until men find that all men are one brotherhood," he said, "they will be working against themselves and for the enemies of man—disease, starvation, poverty, hate, and violence.

"Unless man can probe deeply into this spiritual dimension of truth," he added, "he will continue to blight the lovely green hills of earth, unable to practice the brotherhood of man. He will continue to dwarf and destroy himself and others. Then let us hope that the eternal silence and the eternal cold of this small blue planet in seemingly endless space will become the eternal small voice and the eternal warmth of creative love."

In business session the council delegates recommended study of the holding of a full quadrennial council sometime in the early 70's, which would include representation from elementary, secondary, and higher education schools.

Also recommended was the setting up of a Master of Arts degree program for the preparation of Bible teachers. Recommended, too, was the scheduling of pre-school faculty retreats by secondary school principals for the purpose of Bible study and spiritual fellowship.

The council urged that the General Conference and the North American Division give diligent study to find solutions to the financial problems now facing Adventist schools.

In final action, council delegates expressed their gratitude to God for His multiplied blessings, and renewing their dedication, resolved: "That as faithful stewards of the church's greatest treasure—her youth—we will continually refresh our strength and ability to communicate learning, so that we may not be found wanting in the day when we must give the Master account of that which has been entrusted to us."



Three delegates discuss a point of common interest. From left: Mrs. Evelyn Hill, of Loma Linda University; Dr. Delbert Holbrook, president of Home Study Institute; and William H. Brown, Jr., principal of F. L. Peterson School, Inkster, Michigan.



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 You'll find them to your heart's delight.
 A juicy Linkett on a bun—
 Or VegeBurger can be fun.

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Atlantic Union

✦ Milton Fish, a junior theology major at Atlantic Union College, will spend the summer as a crew member on the mission launch *Northern Light*, which runs through the inland waterways between Vancouver, Canada, and various points north. Milton is one of four student missionaries chosen by the college this year. Three others, John Lorntz, Harold Camacho, and Kenneth Greenman, are serving in South America. Kenneth will be working for a full year in Chile; the others will work during the summer only. This is the first time since the first AUC student missionary was sent out in 1962 that a student missionary has left from AUC for a full year. Since then, ten students have represented the college in mission fields as close as Mexico and as far away as Iran and Indonesia.

✦ Under the direction of Rolfe Mitchell, pastor, an intensive campaign has begun for carrying God's last message to the people of Manchester and Nashua, New Hampshire. In Nashua recently 13 members called on 400 homes and left the tract *Wondering* and a gift-Bible enrollment card. In Manchester, 23 members called on nearly 800 homes with this same tract. The reception was favorable in both instances. Plans for follow-up calls on these homes have been made, and while this goes on, others will continue to call on more homes. The combined population of these two cities is 141,500.

✦ The pastor of the Dexterville, New York, church began a radio broadcast in mid-March to supplement the Dial-a-Prayer work in the Fulton-Oswego area. The speaker is Percy Lamb and the announcer Mrs. Darlene Cook. Called Prayer Time, it is released over WOSC each Monday, Wednesday, and Friday at 9:25 A.M. As of the middle of June the two Dial-a-Prayer machines maintained by the Dexterville church have registered 20,453 calls.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A branch Sabbath school has been launched in Stephenville Crossing, Newfoundland. Several persons are already planning for baptism. It is hoped that from this beginning a church will develop in the rapidly growing Stephenville area.

✦ Seven new members were welcomed into church fellowship in the Zealand, New Brunswick, church June 1 at the conclusion of an evangelistic campaign conducted by Conference Evangelist N. M. Frost. Another baptism of ten or 12 people is expected soon. For two years the pastor, Don Corkum, has led the mem-

bers in a strong visitation program with White Bible Evangelism.

✦ Because of her scholarship and character qualifications, Elaine Cotie, of Pembroke, Ontario, was chosen to attend Atlantic College in the Principality of Wales, Great Britain. One student is selected from each province in Canada, and Elaine was chosen from among the students of Ontario for a two-year scholarship. However, when she discovered that she would be obliged to take Sabbath classes she told her teachers, who had placed so much confidence in her: "I am sorry, but if it means classes on Sabbath I cannot accept the scholarship." To date the problem has not been resolved.

✦ Symbolizing the teamwork of the church, Pastor Larry Milliken, of Windsor, Ontario, and building committee chairman Milton Myers, guided a team of church members in pulling a plow that turned the sod on the building site of the proposed Windsor church. It is expected to cost \$100,000. During the past year church members have consistently given more than \$1,000 a month for the building fund.

✦ A one-day camp meeting was held June 14 in the eastern townships of Quebec. The churches of Abercorn, Montreal, South Stukely, Quebec City, and Waterville were represented. An ordination of two deacons and a local elder was conducted, as well as a baptism of two candidates. A. C. Fearing, of the General Conference, was the speaker during the morning worship hour. The church members of the Province of Quebec learned of the conference program of mailing the Voice of Prophecy lessons and the Amazing Facts folders to every English-speaking home in more than 700 towns and villages of Quebec. Twelve French-speaking student colporteurs are in the field this summer. A daily radio program is planned for the near future.

✦ Dr. David Okamura has joined the medical staff of the Ontario-Quebec Conference. He is the first Adventist Japanese dentist in the conference and will practice in Willowdale, Ontario.

✦ Recently the members of the Ottawa, Almonte, and Pembroke churches came together to witness the baptism of eight persons.

PEARL BROWNING, *Correspondent*

Central Union

✦ Construction was recently begun on the Arkansas City, Kansas, church. Since the church burned about four years ago, the congregation has been using a church of another denomination.

✦ Evangelist W. R. Bornstein is holding a Christ Above All Bible Crusade in Brighton, Colorado. S. F. Pedersen, the church pastor, is assisting in this series of meetings.

✦ Book sales for the Missouri Conference through June 5 were \$38,960.92 greater than for the corresponding time in 1968.

✦ For the second consecutive year the St. Louis, Missouri, area churches—Kinloch, Kirkwood, Northside, and Berean—entered a health and welfare float in the Malone Orphanage parade. Uniformed drivers in four cars from the Health and Welfare Service distributed more than 1,200 pieces of literature.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ Several congregations in the Chesapeake Conference are making plans for new buildings. Ground has been broken for a new Waldorf, Maryland, church, and construction is under way. The Seaford, Delaware, congregation has purchased a wooded lot along the main highway and plans to build soon. The Northwest Baltimore, Maryland, congregation has made an offer for a choice building lot, and hopes to have plans settled shortly.

✦ A new industry is expected to be in operation soon at the Highland View Academy in the Chesapeake Conference. Frank DeHaan, a member of the Spencerville church, will establish a food preparation and packing industry that will provide salads for industrial markets in the Washington-Baltimore area. Initially the plant will employ 20 students.

✦ The Medical Group Foundation, a self-supporting organization formed by Leland Memorial Hospital, Tidewater Memorial Hospital, and Wytheville Sanitarium and Hospital, Incorporated, recently sent copies of Felix A. Lorenz' book *Memorials for God Through Faith* to members of the Association of Self-Supporting Institutions and to General Conference officials. The book tells of the guiding hand of the Lord in establishing self-supporting institutions. The group is headed by L. W. Malin, administrator of Leland Memorial Hospital.

✦ An Adventist Men's Society was recently organized in the Ephesus church, Richmond, Virginia, for the purpose of serving the community during time of emergencies and helping the underprivileged in surrounding areas. Andrew Bell was elected president. The present membership of the society is 21. W. C. Scales, Jr., is the Ephesus pastor.

✦ A groundbreaking ceremony was held recently at the Ephesus church, Columbus, Ohio, for a new educational and evangelistic center. The center is the third phase of a two-acre church complex that includes the church, a day-care center, and the present building under construction. The new air-conditioned center will contain a lounge, principal's office, four school rooms, library, kitchen, rest-rooms, baptistry, stage, and fellowship hall. James A. Washington is pastor.

✦ Nearly 100 people interested in developing their concepts and skills in youth leadership met recently at the Cape Henlopen State Park, Lewes, Delaware, for an MV Leadercraft Course sponsored by the Chesapeake and New Jersey conferences. Instructors for the course were Gary Deem, principal and assistant pastor at Blythedale, Maryland; Ronald Rodgers, MV secretary for the New Jersey Conference; and Roger Dudley, MV secretary for the Chesapeake Conference.

✦ Two new motel buildings with a total of 60 rooms were ready for this year's Potomac Conference camp meeting. Other improvements included the construction of new restrooms and the installation of a self-contained trailer park, which has a capacity of 150 trailers with complete electric, sewer, and water hookups.

✦ Takoma Academy, in Takoma Park, Maryland, has received a \$50,000 gift from a Washington area resident. The gift, given by a patient of a Takoma Park physician, will be used to remodel the Takoma Academy present gymnasium-cafeteria unit into a chapel for student worship and assembly programs. Construction on a new gymnasium and remodeling at the academy is progressing. The new classrooms and gym are expected to be completed for school opening in the fall.

✦ Ground has been broken for a new \$135,000 music building to be erected on the campus of Shenandoah Valley Academy, Virginia. Cree Sandefur, president of the Columbia Union Conference, was the keynote speaker at the groundbreaking exercise that took place during the Potomac Conference camp meeting.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ When 16 persons were recently baptized by G. A. Coffen, pastor of the Berrien Springs, Michigan, church, one of the candidates, Eldon Collier, became the eight-hundredth member. In 1964 when Pastor Coffen came to the church, the membership stood at 395. When the congregation moved into a new church home in 1966 a baptism on the opening day brought the membership to 501. Since then the membership has increased by 100 each year, and the building has become too small. The six-grade elementary school, operated by the church, has also grown under the leadership of Principal Alex Miskiewicz. The school plant was expanded this past year at a cost of \$65,000. There are now 171 students, six full-time teachers, and several part-time teachers.

✦ Open house and consecration services were held recently for the new \$500,000 church at Lansing, Michigan. R. D. Moon, the conference president, delivered the consecration sermon; L. G. Wartzok, conference treasurer, offered the consecration



North Pacific and Pacific Unions Conduct Conference on Deferred Giving

Workers in conference and institutional legal organizations from the North Pacific and Pacific unions met May 12-14, in Oakland, California, for a study of charitable giving.

Conrad Teitell, New York City attorney and well-known authority on philanthropic giving, was the featured speaker of the conference. He conducted an institute on current and deferred charitable giving and discussed the related tax benefits available through proper estate planning.

Pictured above are the participants in the conference. Leaders (seated from left) were E. K. Mooers; D. P. Huey; W. L. Schoepflin; E. J. Royer; H. P. Hoskin; W. L. Massengill, North Pacific Union director; Attorney Conrad Teitell; A. C. McKee, General Conference director; I. E. Anunsen, Pacific Union director; W. I. Unterseher, Loma Linda University director; A. W. Spoo; W. L. Hesseltine; Merwin Jones; A. J. Robbins; and G. C. Lashier.

A. C. McKEE, *Director
Deferred Giving, General Conference*

prayer; H. D. Miller, church pastor, led in the act of consecration; and Dr. F. H. Sherman, head elder, gave a history of the church.

✦ Fifteen persons were baptized at Eau Claire, Wisconsin. This is the first baptism following a four-week series of evangelistic meetings conducted by the Wisconsin Conference evangelist, R. A. Thompson. James Snell, the pastor, assisted him, and Mike Sulen, of Milwaukee, led in the music. The *It Is Written* telecast has been shown for the past nine months, and hundreds have responded to a film clip by Pastor Snell offering a free Bible and study guides. These requests were followed up with personal visits by the church members. Another baptism is already scheduled for the near future.

MILDRED WADE, *Correspondent*

Northern Union

Minnesota Camp Dedicated

Dedication services were held at the North Star Camp at Brainerd, Minnesota, on June 8.

A monument was unveiled with the plaque reading: "North Star Camp, dedicated to the youth of Minnesota in memory of Robert K. Whiteley, by his two daughters, Katherine A. Whiteley and Mary A. Whiteley, and the Minnesota Conference of Seventh-day Adventists."

The Whiteley sisters were owners of the property.

Present at the service were Arthur Kiesz, conference president; H. W. Pritchard, conference secretary-treasurer; Clyde R. Gorham, mayor of Brainerd; E. F. Armour, former conference MV secretary;

Norman Haas, present MV secretary; and P. S. Young, pastor of the Brainerd church.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The Third Act, a folk trio from Pacific Union College, won first award in the second annual California Folk Festival. Second award winners were Steve Guptill, Gary Hullquist, and Carolyn Davis.

✦ Two recent Nevada-Utah Conference Five-Day Plans received extensive coverage in local broadcast media. Drs. Gordon Short and Russel Thomsen were interviewed by Dr. Rex Campbell on channel 7 prior to a Five-Day Plan in Salt Lake City; and a local radio station aired a 15-minute interview with Pastor Skip MacCarty during his May 18-22 session in Winnemucca, Nevada.

MONTE SAHLIN, *Correspondent*

Southwestern Union

✦ The Texico Conference welfare and disaster van was used extensively during recent floods in the Abilene, Texas, area. The van served as a distribution point for clothing and food by the Seventh-day Adventist Church and the Red Cross.

✦ The *Wall Street Journal* Student Achievement Award has been presented to a Southwestern Union College graduate, Judy Fielding, of Keene, Texas.

J. N. MORGAN, *Correspondent*

AVENUES TO *Reading*
Pleasure

By H. M. TIPPETT

The discovery of America has made 1492 the most glibly quoted date in U.S. schools. Less known and seldom mentioned is 1456, the year Gutenberg printed the first book from movable type.

His Latin Bible was the breakthrough to a new world of learning. It broke the barricades behind which knowledge had been the possession only of emperors, kings, and princes of the church. It made knowledge obtainable by common man. Columbus discovered a geographical new world; Gutenberg paved the way with his invention for men to discover themselves.

Books helped man to understand his biological functions, his racial origins, his social obligations, his eternal destiny. Books enlarged the dimensions of life, giving man a new comprehension of his potential. The next book you read may discover to you some latent interest you didn't know you had, leading on to new usefulness to your generation.

"Evangelism whither?" could well be the summation of Howard Weeks's volume *Adventist Evangelism in the Twentieth Century*. It vigorously explores the challenge and confrontation offered by

the unchurched and unregenerate multitudes of this generation. The history of one-man tent meetings of the 1870's to the evangelistic campaigns of current times covers a wide scope of methods and approaches to the gospel commission. "Go thou and preach the kingdom of God" (Luke 9:60) is uniquely the commitment of the dedicated Adventist minister. The effects of wars and cataclysmic events, of financial reversals, of changing social mores and other influences receive adequate reviews. Adaptation of the new means of communication helped in the breakthrough to wider contacts with the public and larger returns in accessions to the faith. The remarkable successes by spiritual stalwarts of the church recorded here make heart-warming reading that will undergird the faith of every believer that the Advent Movement is of God. 309 pages, fully indexed, \$7.95, Review and Herald.

Anyone who has heard Evangelist Dick Barron tell the story of his healing will find the recital of it in *Comes the Whirlwind* by Elizabeth Locke even more inspirational as the details are unfolded. Fordyce Detamore's foreword captures the sorrow of Elder Barron's converts and multitude of friends when it was announced he had but six weeks to live. How do Christians face up to overwhelming reverses seemingly beyond human aid? What sustains the human spirit when

all doors of hope seem slammed shut? The faith and courage of Jeanne Barron and the loyalty of praying friends give you the answer. The dramatic suspense of this true story is sustained on every page. No reader who has met trouble and grief can but be drawn nearer to the God of all comfort in this gripping saga of providential care when the winds of trial blew harshly. 192 pages, \$3.95, Pacific Press.

The Hard Way by Dorothy Aitken is a vital story of our church youth. In the first chapter you meet Tom Mason reluctantly being oriented to his first year at the academy. Before many chapters you'll be acquainted with Nat and Don and Johnny and other boys very much like the teen-agers you've known. And you'll like them, for by the time you reach the chapter "School Is Fun," Mrs. Aitken's easy-flowing narrative style will have captured your delighted interest. And here's the secret—these boys, and later, girls like Cathy and Ginger, are developing characters in a drama of Adventist school life as heart warming and moving as anything you'll ever read. There's nothing contrived about Tom's emergence as a potential worker for God. God's miracles are still discernible in our academies and colleges. Recommended for all ages. Twelve beautiful chapters of real life. \$3.50, Southern Publishing Association.



L. J. Larson, academic dean, Southwestern Union College, from same position, Oakwood College.

D. J. Sales, district pastor, Okcene (Oklahoma, formerly pastor (Iowa).

David Parkhurst, district pastor (Central California), formerly departmental secretary (Texas).

Ida P. Tautfest, teacher, New Haven School (Kansas), from same position, Helen Hyatt Elementary School, Lincoln (Nebraska).

Rankin H. Wentland, Jr., associate pastor, College Place Village church (Upper Columbia), formerly associate pastor, Collegedale, Tennessee (Georgia-Cumberland).

C. W. Spano, dean of boys, Shenandoah Valley Academy (Potomac), from Kingsway College (Ontario-Quebec).

Roland McKibbin, treasurer-business manager, Shenandoah Valley Academy, formerly assistant business manager, Georgia-Cumberland Academy.

Sandra Craig, public information, Kettering Medical Center, from Loma Linda University.

Richard Fenn, public relations department, Columbia Union College, formerly public relations secretary, Middle East Division.

James Hudgins, principal, Greater Balti-

more Academy (Chesapeake), from same position, Memphis Junior Academy (Kentucky-Tennessee).

Ernest W. Waring, dean of men, Columbia Union College, formerly teacher, Bakersfield Academy (Central California).

(Conference names appear in parentheses.)

1969 CAMP MEETING SCHEDULE

Canadian Union

Alberta	
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope,	
British Columbia	July 18-26
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10

Central Union

Wyoming	
Mills Spring Camp, Casper	August 12-17

Lake Union

Illinois	
Little Grassy Lake	August 6-9
Wisconsin	
SDA Campground, Portage	August 14-23

Pacific Union

Arizona	
Prescott	August 7-16
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 5, 6
Mauai	September 12, 13
Molokai	September 19, 20
Northern California	
Fortuna	July 29-August 2
Southern California	September 20

From Home Base to Front Line

North American Division

Reo Clyde (AU '51), to be civilian chaplain, Viet Nam Mission, Saigon, Mrs. Clyde, nee Opal Augusta Lewis (attended AU '48-'50), and two children, of Tacoma, Washington, left San Francisco, California, June 2.

J. Lloyd Wallar, M.D. (LLU School of Medicine '35), to be relief physician, Bangkok Sanitarium and Hospital, Thailand, and Mrs. Wallar, of Lakewood, California, left Los Angeles, June 2.

Harold Camacho, to serve at the Pucallpa Airbase, Peru, for three months, of Youngstown, Ohio (AUC), left Miami, Florida, June 4.

Church Calendar

Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirtieth Sabbath Offering (Far Eastern Division)	September 27

Of Writers, Articles, and Miscellany...

William M. Landeen, author of "My Church and I" (page 2), is a professor of history at Loma Linda University, La Sierra campus.

After teaching three years at Walla Walla College, he accepted a call in 1924 to what was then the European Division of the General Conference to be educational secretary. (Europe has since been divided into three divisions, Northern, Central, and Southern.) He returned to WWC in 1931 after teaching one year each at the University of Pennsylvania and the University of Michigan.

He became president of WWC in 1934.

In 1939 Dr. Landeen received his doctorate from the University of Michigan, and for the next 19 years he was a professor of history at Washington State University in Pullman, Washington. He became president of La Sierra College in 1958.

Although well past retirement age when he gave up the presidency in 1965, he has remained active on the staff.

The name William A. Fagal is new to no one. Elder Fagal has just celebrated

his nineteenth anniversary as television pastor for thousands of Faith for Today watchers.

This week Elder Fagal discusses ethics and morality in "Distinguishing Right From Wrong" (page 5).

Twenty years had elapsed between the time Theodore R. Flaiz graduated from Walla Walla College and the time he graduated from the College of Medical Evangelists (now Loma Linda University). But they were active years.

After graduating from college in 1917 he preached in the Upper Columbia Conference for two years before going to India where he spent the next 13 years. During that time he helped to open the work in the Telegu area, and he was instrumental in establishing Giffard Memorial Hospital in Nuzvid in 1924.

In 1933 he started medical school at CME, and he graduated in 1937. For two years he was assistant to the president of CME. After four years of private practice, he returned to the mission field as medical secretary of the Southern Asia Division and medical director of the Giffard Memorial Hospital. He returned to the U.S. in 1947 to become medical secretary of the General Conference.

In 1966 he "retired," but he and his wife are now back in India, where he is once again division medical secretary, filling the post until the end of this year.

This week Dr. Flaiz urges us "Out of the Security of Our Temples" (page 9).



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

COMMITTEE TO INVESTIGATE DRINKING, DRUGS

WASHINGTON, D.C.—Senator Harold E. Hughes of Iowa has been named chairman of a Senate subcommittee to investigate problems involving drinking and drugs. He said that alcoholism "touches the lives of 40 to 50 million people in this country."

"DEATH SQUAD" LYNCHED PRIEST

RECIFE, BRAZIL—A "death squad" of people who "think they are saving Christian civilization by eliminating priests and student leaders" was blamed by Archbishop Helder Pessoa Camara here for the lynching of a priest active in social reform efforts and youth work.

RENEWED INTEREST IN BIBLE

NEW YORK—Renewal of the church was linked with renewed interest in the Bible by a British churchman at the 153d annual meeting of the American Bible Society. "Wherever in the world there is renewal of the church there has been a renewal of interest in the Bible," said the Reverend John G. Weller, a general secretary of the British and Foreign Bible Society.

During a recent round-the-world trip Mr. Weller noted increased interest in the Bible on the part of secular society.

BULGARIAN CHURCH MEMBERSHIP

GENEVA—More than 6.7 million of the 8.4 million people in Communist-controlled Bulgaria are related to religious groups, according to Prof. Todor Sabev, a member of the Theological Academy of Sofia.

BLACK PRESIDENT ELECTED

SEATTLE—Dr. Thomas Kilgore, Jr., pastor of the Second Baptist church, Los Angeles, has been elected the first black president of the American Baptist Convention and the second black man to lead a predominantly white denomination.

UNITED PRESBYTERIANS LOSE MEMBERS, INCOME

SAN ANTONIO—The United Presbyterian Church had serious setbacks in both giving and membership during 1968, the stated clerk of the General Assembly reported here. William P. Thompson, stated clerk, said the church had a net loss of 39,000 members and a loss of about \$3.5 million in contributions.

FOUNDER OF PRAYER BREAKFASTS DIES

WASHINGTON, D.C.—Dr. Abraham Vereide, founder of the international prayer breakfast movement and a Methodist clergyman, died here May 16. He was 82.

Review and Herald

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

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

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Fund Drive for Cafeteria Successful in Carolina

The Carolina Conference has surpassed its \$85,000 drive to construct a cafeteria on the Mount Pisgah Academy campus.

Funds were to be brought to camp meeting and totaled on June 8. When all the churches had reported, \$86,307 was in hand!

This is a clear demonstration of the willingness of our members to support Christian education and of the confidence they have in the program as being carried out by the elected leadership. E. S. Reile, conference president, and R. A. Tyson, principal, are directing a strong educational program for the youth of the conference.

D. W. HUNTER

Wyoming Reports Increases in Baptisms, Contributions

Wyoming Conference workers report more baptisms in the first five months of 1969 than for the entire year of 1968. During this same period Wyoming tithes increased 21 per cent and Sabbath school offerings also showed a gain.

John M. Fowler, Wyoming Conference ministerial secretary and conference evangelist, has been holding a series of meetings in a different city every six weeks. Twelve evangelistic campaigns, including one conducted by the conference president, are planned for 1969. Wyoming trusts God for more than twice as many baptisms in 1969 as in 1968.

WILLIAM C. HATCH

Trans-Commonwealth Union Shows Investment Increase

"Within our field," writes H. C. Barritt, Sabbath school secretary for the Trans-Commonwealth Union Conference in

Australia, "Investment raised during the first three years of the present quadrennium exceeds the total raised during the three previous quadrennia."

He also reports that the first quarter of 1969 shows a 14 per cent increase over the first quarter of 1968. He gives much credit to the material and inspiration found in the two books *Investment, the Miracle Offering* and *Reaching New Horizons in Sabbath School Investment*.

G. R. NASH

Southern European Bookmen Aim to Win 675 in One Year

In a recent round of institutes in Switzerland, Greece, Italy, France, Portugal, Spain, and Austria, leaders and literature evangelists responded to challenges to increase soul-winning activity by setting personal goals totaling about 675 persons prepared for baptism in one year.

Conference leaders in one country visited estimate that 50 per cent of all baptisms stem from literature evangelism.

In Spain, literature evangelists are celebrating their new freedom by raising up churches in unentered areas. President Angel Codejon enthusiastically reported that literature evangelists don't aim to win just one. They pray and plan and work to raise up an entire church group.

Pastor Edouard Naenny is publishing department secretary of the Southern European Division.

HERBERT WHITE

Texas Pastors and Laymen Set Goal of 375 Baptisms

Fourteen baptisms at the close of the Texas Conference camp meeting June 14 brought the 1969 conference baptisms to 361. Laymen are cooperating with pastors and other church officers to make this the greatest year of soul winning in the history of the conference.

A goal of 375 more baptisms by the end of this year was voted by pastors and laity at the close of the laymen's congress held concurrently with camp meeting. A spirit of revival and reformation was witnessed as believers from their 98 churches came together to make up the largest attendance of any camp meeting in the history of the Texas Conference.

J. R. SPANGLER

Laymen's Report Shows Soul-winning Advances

The Lay Activities world report for the first quarter, 1969, indicates a substantial increase in soul winning in different parts of the world.

A year ago we reported 5,246 persons whom laymen helped to win. This year, for the same period of time, the grand total for only eight reporting world divisions is 7,312. This is a remarkable increase.

Here is the record for the first quarter, 1969:

Inter-America	2,992
Far East	2,295
South America	1,336
North America	312
Northern Europe	131
Southern Asia	116
Southern Europe	110
Australasia	20
Central Europe	No report
Middle East	No report
Trans-Africa	No report
Total	7,312

V. W. SCHOEN

IN BRIEF

† Deaths: C. M. Lee, father of Sunny Liu, singing evangelist, July 4, at Singapore; Mrs. R. D. Quinn (nee Lottie Durend), for 15 years a secretary in the Sabbath School Department of the General Conference, July 9, at Takoma Park, Maryland; Dr. J. A. Hyde, medical and temperance secretary, Northern European Division, July 10, Vienna, Austria.

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Japan Publishing Workers Missionary-minded

Workers of the Japan Publishing House, shown here, not only produced 47 million pages of literature last year but also did much missionary work.

The chapel in the publishing house is the meeting place for the local church. Every room in the plant is used for classes during Sabbath school. Twelve branch Sabbath schools are operated by this missionary-minded church, which is made up largely of publishing house workers.

The books and magazines produced here are sold by 150 literature evangelists. Robert Pohle (front row center) is the publishing house manager.

W. A. HIGGINS