



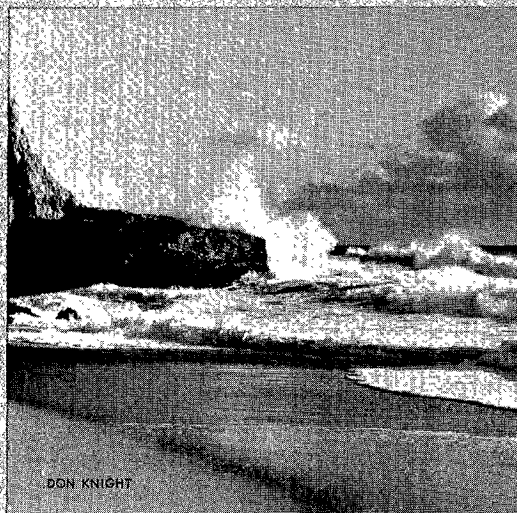
Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

August 14, 1969
Vol. 146 No. 33



DON KNIGHT



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"Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

Jeremiah 5:22



J. B. GUSS

REFLECTIONS—OF A YOUNG MISSIONARY

By MARILYN FAYE BENNETT

MISS BENNETT, would you consider overseas service in Saigon, South Vietnam? You would be associated with the school of nursing in connection with our hospital there. You would probably be director of the school. They need help so much."

As these words from a General Conference official pierced my ears one Sabbath morning, they started chills running up and down my spine even though the warm Texas sun beamed through the open door. A myriad of thoughts, all jumbled together, raced through my mind.

Why me? I thought to myself, then openly expressed these thoughts to the man sitting across from me. (Little did I realize that exactly 14 weeks later I would be spending my first Sabbath in Vietnam.)

"Sir, I'm too young for that job," I replied quietly. "It hasn't been a year since I left college and nursing school. Surely you need someone more mature and experienced for this position."

"No, Marilyn, we need someone like you. We want someone young and adaptable, someone who can adjust easily and learn the language and customs quickly."

Yes, I thought, someone like me, but why me? There are hundreds of girls like me. Why, why must it be me? Of all the really outstanding nurses in the United States, why should they need little old me?

I wondered where they had found out about me. I had never filled in an application for mission service. Because my parents, Harry and Ercel Bennett, had been missionaries in Africa for 13 years, mission life was nothing new to me. I always felt sure that someday I would go into overseas work. But why must I go now, I thought. Does God really need me? Does He want me to leave my homeland so soon in life, at such an important age, and trek off to a foreign, war-torn land? Besides, my only brother, Harry, two years older than I, had just accepted a call to Brazil. My parents would be heartbroken

losing both of us children the same year. Surely one person in the family leaving for mission service in 1968 was enough for now, I thought. Thus the thoughts raced through my mind.

I sat and looked at the man; I stared out the window for a second. Suddenly, I surprised myself by saying, "Yes, I'll consider it." He handed me a green self-addressed envelope and an application form. Then we knelt for a word of prayer. As I walked out the door that morning carrying that green envelope, I stood and looked at it. You don't have to send it in, you know, I thought to myself. Silently I walked over to church. I tried to concentrate on the sermon, but I didn't hear a word. All I could hear was Saigon, Vietnam; Saigon, Vietnam. All I knew about Vietnam was that there was a war going on there. Somehow the war didn't bother me half as much as the thoughts of the responsibility of training nurses. I felt so young, so inadequate. All I could think of was why, why, why must it be me? My thoughts trailed off into confusion.

After my graduation from Loma Linda School of Nursing, I had come home to work for a while. My parents were on the faculty of the Chisholm Trail Academy at Keene, Texas, and were off on a student outing that weekend. So after church I went home to an empty house, sat down on my bed, and cried. I tried to pray, but it seemed as though my prayers didn't even reach the ceiling. I picked up my Sabbath school lesson quarterly and thumbed through it. I glanced at one of the notes casually, but it seemed to glare at me. It almost seemed to shout.

"When God commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said; therefore Moses acted as seeing the Invisible."—*Fundamentals of Christian Education*, p. 346.

Well, I'm not Moses, I thought to

myself. But I knew that note was speaking to me. So I knelt down by my bed again, still weeping, but this time I promised God that if He really wanted me to go, I would. I filled in the application blank, and placed the names for certain references in the proper lines. I gave the names of some of my nursing instructors. I knew they wouldn't let this call come through. They couldn't possibly recommend me for such a responsible position. I knew they would think I was too young. At Loma Linda I was probably one of the most quiet members of my class. If my instructors had taken a poll at my graduation of the person *least* likely to be a future director of a school of nursing, I know I would have received the majority of votes. So, deep down in my heart I made this a test. If my instructors recommended me and felt that I was mature enough, I would accept the call. Along with the application I sent a letter asking the General Conference to find someone more experienced and mature, but stating that if they could not, I would do my best.

When my parents returned from their trip I told them the proceedings of the weekend. They were shocked, but told me that if the call came I should accept it.

Official Call

About two weeks after the visit from the General Conference overseas recruitment officer, my official call came. The General Conference told me my recommendations were all very good and they felt I was mature enough for the job. All during this time I had prayed earnestly. I knew that I had to go. Somehow I knew beyond the shadow of a doubt that it was God who was leading me. I wrote my letter to the General Conference accepting the call.

Friends and relatives started writing me as the news leaked out. Some letters were comforting and full of courage; but many were just the opposite. One of my best friends wrote: "I've enjoyed your friendship so



much during the past years; why do you have to go out there to Vietnam to be killed now?" Others wrote exploring my utter stupidity at exposing myself to so much danger. Naturally these letters upset me to a certain extent, but I knew I had to go.

Sometimes I wondered where the faith of my friends was. Surely if God was calling me He would protect me. I wasn't going for the joy of it or for my own pleasure. I was going to help finish the work in a war-torn land.

There were enjoyable parts of the preparation as well. The fun of shopping—buying everything I would be needing for two years. I didn't have much money for outfitting, but somehow the Lord stretched my few dollars. I found exactly what I wanted on sale in most cases. Even the myriad of shots were somehow bearable.

Then it happened that I was introduced to a fine young man soon after I accepted my call. During the intervening weeks we seemed to get to know each other amazingly well in that relatively short period. We grew fond of each other; our feelings were deep. As my departure time drew nearer, the more unfair it seemed to me to have to go off and leave someone for whom I had learned to care so much. I wanted to stay and get to know him even better—he wanted me to. The feelings

were mutual. But I couldn't. I knew I had to go.

For one thing, I just hadn't had enough time to know him well enough to make an unemotional objective decision even though we were fond of each other and felt we knew each other quite well. And besides, my call had come first, and I felt a sense of duty to continue with it and go.

Good-by

The evening before I was to leave Texas we said good-by. I watched him drive his handsome car away into the darkness of the southern night—out of my life for the present—and perhaps forever.

My life suddenly felt so empty. I wanted to feel sorry for myself, but I couldn't—I didn't dare. This decision had been mine—the most serious decision a young woman probably ever has to make—I made it myself. Therefore I had to accept the results of that decision. But I assure you from the depths of my heart that it was a most excruciating experience emotionally. My heart felt as though it would break. In that moment of anguish one of my favorite quotations kept popping into my mind: "Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."

—*The Ministry of Healing*, p. 481.

The next day I bade my parents a tearful good-by and boarded the jet all by myself at Dallas' Love Field. I wept for two hours solid—all the way to Los Angeles. I silently asked God for strength to resist the almost overwhelming urge to take the next plane back to Dallas when I arrived in Los Angeles.

After a stop in Loma Linda to say good-by to friends and former classmates, I again boarded a jet all by myself. In a certain way I was grateful to be traveling alone. I needed time to think. I had a stopover in Hawaii, where friends graciously entertained me. Then I stopped in Tokyo, Seoul, Taipei, Manila, and Hong Kong. Even though I knew no one personally at these places, there was always someone from the mission to meet me, and soon I felt as though I'd known the various missionaries all my life. Some of them expressed such joy at seeing me, someone so young, they said, having the courage to go to the world's hot spot. They said that it brought them courage anew.

For this I was thankful. If my coming to the mission field could bring fresh courage to the more experienced workers, then the heartaches of the good-bys would be softened. One motherly woman took one look at me and with a sadness in her voice quietly said, "My, how your mother must have hated to see you go." I thought of the tears in my mother's eyes when she kissed me good-by in Dallas only a few days before. But I knew my parents were proud of me. Sending me had been a sacrifice for them as well.

Each flight was interesting. Different travelers came and sat by me on the plane trips and talked with me. Always the subject of destinations came up. They would just sit there and stare at me in disbelief when I told them mine—Vietnam. Some would look at me and say, "You must be out of your mind." Others

Because of the war in Vietnam, the capacity of the 38-bed Saigon Hospital is overtaxed.



would ask, "Aren't you scared to death because of the war?"

My courage held up fairly well till it came time for my last flight. I was in Hong Kong preparing to fly to Saigon. It seemed as though my feet were getting colder and colder by the hour. I changed my reservations to the last flight of the day from Hong Kong to Saigon. It was Friday and I had to reach Saigon by Sabbath. It had been ten days since I left the States. I was really homesick, lonely, and frightened by now—I was ready to go back to Texas. I would have given everything I owned for permission from my conscience to take the next flight home. But it was too late to back out now.

The Baldwins took me to the Hong Kong International Airport. I started crying then, and I didn't stop till I reached Saigon. After going through customs at the airport I was directed to the Air Vietnam waiting area. I looked around only to discover to my dismay that I was the only woman in the whole place. I was completely surrounded by American servicemen waiting for their return R & R (rest and recreation) flights back to Vietnam.

The tears were streaming down my face faster and faster now. Seeing all these American men staring at me was almost more than I could bear. (I was probably the first American woman they'd seen in a good long while!) Somehow I felt trapped. The emotions of the past two-and-a-half months poured forth in great loud sobs. I was so embarrassed this time that I would have given everything I owned for a hole to crawl into. As I look back on it now, I see an element of humor—the expressions on the faces of those poor homesick GI's watching me pour out their sentiments, most likely, about returning to Vietnam. But because I was a woman, society allowed me to express the real feelings evident in the airport that afternoon. I knew they wanted to cry—I saw it written on their faces—but they couldn't, because soldiers don't cry. Somehow I was grateful to be a woman.

The two-hour flight to Saigon was uneventful. I peered out the window, eagerly watching for the first signs of my new homeland. Soon they appeared, nothing but long streaks of green jungle. It was beautiful from 40,000 feet. I wondered what it really would be like. I didn't have long to wait—the giant bird quickly made its descent to Tan Son Nhut Air Base. As I looked out the window, all I saw were long lines of various types

of planes—fighter jets, ugly multicolored transport planes, and sleek silver bombers. I descended the Air Vietnam stairway from my jet and walked slowly toward the terminal. The gentle warm wind ruffled my hair—I felt as though I was in a daze—nothing seemed real. I brushed my tears away and forced myself to smile. This was Vietnam—my new home!

The ride to the mission from Tan Son Nhut was short, but revealing. I was delighted to see no bombed buildings. I honestly expected to see everything in rubble with rockets exploding constantly and soldiers frantically running to and fro. Life was quite normal. Graceful pedestrians sauntered down the dusty sidewalks; sputtering pedicabs sped in and out of the traffic; jerking jeeps seemed to jump through the long lines of unorganized vehicle confusion. I was so relieved I nearly cried for joy this time. Life would be bearable I knew.

Problems and Thanksgiving

As I write this, nearly three months have passed since my arrival. Looking back over the experience, I am so thankful I came. There have been problems. There have been a few rocket attacks, but not in our part of Saigon. There is fighting in the outlying areas of Saigon, and we hear machine-gun fire and watch flares quite frequently at night. Barbed wire and soldiers are everywhere. But life in Saigon is quite normal and intensely interesting.

The responsibilities and frustrations of my position have been discouraging at times. Being an inexperienced director of a nursing school in such a frustrating place as this has its problems. But God has graciously given me strength for these experiences and I've learned the art of survival. At times I've even felt sorry for myself, but later I'm always so ashamed. There will be more prob-

lems and more responsibilities tomorrow, but I don't worry because God has shown me how He leads.

Again I say how thankful I am that I came out here to Saigon. I love my work with the Vietnamese nursing students. Sometimes they put their arms around me and say, "We love you, Miss Bennett." We have a great time working and learning together—I'm learning more than the students probably. I find the teaching of nursing a most rewarding occupation. The Vietnamese Christians are appreciative and cooperative in their associations with me. They have thanked me for coming to help them. But most often I want to thank them for all the values of life they daily teach me. These people have seen much sorrow and have experienced hardships beyond compare. Sometimes it is hard to go forward unflinchingly, knowing that any day fighting could break out again, destroying everything we've worked so hard to build. Yet these people have a buoyancy of spirit that is admirable. They go on with their work willingly in spite of the war. They have achieved much under great handicaps. As people I love them and consider it no real sacrifice to dedicate two short years of my life to the education of their youth. These people deserve every break we can possibly give them. I count it a privilege to work with them.

I tell you my experience to give you courage in your daily life. No matter what the problem, no matter what the experience—when you let God lead, everything works out for the best. And if some of you are pondering overseas service for our denomination, I urge you to accept. It is a most maturing and enriching experience for young people. It is mellowing, and it gives depth to the more experienced. On reflection—I'm so glad I came. ♦♦

Monkey Mind

By R. M. WALSH

I pray. I invite God and His angels into my heart.
And they come—glowing blessings impart,
And then I'm distracted.
The outing yesterday, the idle pleasures,
A shaft of fear for tomorrow's measures,
A nostalgic dream of a moment one treasures,
Are in my mind enacted.
And I have, without knowing exactly when or why,
Left God and His angels from on high.
I can only plead my guilt and shamed dismay
For being such an unworthy host. Distressed
At my rudeness to each gracious Guest,
My monkey mind ran off twittering, obsessed
With inconsequential things and play.



The Call to Prayer

By SHERMAN A. NAGEL, JR., M.D.

PERU—land of contrast.” Only one who has had the privilege of personally seeing, touching, smelling, hearing, and marveling at this fascinating land can fully understand the full significance of my opening statement. Indeed, Peru is a land rich in tradition and legend.

Topographically, Peru consists of three regions—a coastal desert, the Sierra, with its cultivated mountain slopes, and the peaks, which raise their lofty, snow-covered heads eternally into the sky. Several of these peaks are over 19,000 feet and Huascarán, the highest in Peru, rises to more than 22,000 feet.

Becoming adjusted to these extremes of elevation slows the newcomer down considerably on his timetable of travel. I had been advised to take these elevations in stages on my way to Clínica Americana Juliaca.

My first stopover was Cuzco, former capital of the Inca empire, where I stayed two days. Cuzco is a city of 670,000 people. I arrived in a modern jet aircraft that had lifted its passengers from sea level over the snow-capped peaks of the Andes and landed them at an elevation of 11,000 feet. Stepping out of the pressurized cabin of the plane, I found my first hours in Cuzco difficult. Even modest movements brought about air hunger, dizziness, and, for some, a feeling of nausea. Oxygen thins out at these elevations, and the human body needs time to adjust to the situation.

With a reasonably good night's rest behind me, I left the San Agustín

Hotel the next morning for a leisurely walk. The cobblestones on which I walked dated back centuries. I sauntered through the narrow, one-way streets, many of them lined on both sides with shops filled with products of the indigenous culture mixed with that of the country's Spanish conquerors. My steps moved much more slowly than did those who passed me coming or going.

Soon I found myself at the city's main square, Plaza de Armas. I heard the great bell, María Angola, thundering out its call for worship.

On one side of this plaza stood a cathedral, built in the Renaissance style. A score or more of wide steps led from the street level to the level of the floor of the cathedral. I slowly moved up those steps.

Sitting on the top step was a barefooted Inca woman. She was dressed as one who knows poverty. Beside her was a small basket containing candles. One by one worshipers desiring candles walked by her, dropping their coins into the basket and selecting the desired candle.

Inside the façade of the cathedral was a low altar. Behind it was a painting of the virgin Mary. There was a rail in front of the altar and a low bench, padded for kneeling. As I stood at the door of the cathedral I noticed a peasant remove his loose sandals, walk silently to the rail, and kneel to pray. A woman well dressed in Western-style clothes knelt to the left of this peasant.

I walked slowly down the aisle ad-

joining the main nave. Mass was being held. An elderly priest was officiating before the high altar. Many worshipers were on their knees—the young, the old, the rich, the poor, the child clinging to her grandmother's skirt. This day was not Sunday; it was a weekday morning.

While one might wish to characterize the scene I witnessed that morning as form and ritual, he should be careful how he judges the hearts of such worshipers. God, who knows the circumstances, will do that. He knows the amount of spiritual light each soul has received. That morning I noticed tears on the cheeks of a number of those reverently kneeling in prayer. Somehow, to me, tears and bended knees in a church do not symbolize form or ritual.

As I moved out into the daylight I pondered my own prayer life. I thought of the high privilege we as mortals have to be able to enter into the great temple in heaven through the medium of prayer. I thought of the honor that is ours of being able to converse with the Creator of the universe, with the One who gives us all good things we enjoy today and offers us the life to come.

I think of the place prayer had in the life and ministry of Christ, God's Son, our Lord, our Saviour, our pattern. "From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to man."—*The Ministry of Healing*, p. 56. "It was in hours of solitary prayer that Jesus in His earth life received wisdom and power."—*Education*, p. 259.

Daniel's Example

I think of Daniel, the great statesman of the greatest nation of his time. He knew the practical application of prayer in his daily life, a fact true of all saints past and present.

"Your knees are to bow three times a day in heartfelt prayer."—*Testimonies*, vol. 6, p. 298. If this counsel was timely when it was penned, how much more applicable it is today in the life of every institutional or church administrator, committee chairman, leader in God's work in any capacity, faculty member, physician, farmer, housewife—yes, in the life of every Christian, high or low, worker or layman.

It has been well said that if less time were spent at the dining table and more time were spent on knees in prayer, many a committee meeting might be shorter.

A young woman was protesting in a mild way to her father recently at the time the family was being called together for family worship. She won-

dered why family worship had to be so regularly followed in her home when it was not being followed in the families of her associates who came from church-going homes.

Tragic have been the statistics collected in confidence by church leaders, showing that in many homes fam-

ily prayer is not a part of family life. What great spiritual blessings and strength families lose who allow life's programs to be so crowded with non-essentials that they have no time for morning and evening family worship. It has been well said also that the family that prays together stays

together. The family who neglects family worship is like a family living in a house with no roof over it to shield the home from the storms of life.

We are still here on this sad, sin-cursed earth when we should have been in glory-land long before this. Why? Some of the reasons might be suggested in the following statement. "The only reason for our lack of power with God is to be found in ourselves. If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. They are not growing in grace. A hurried prayer is offered now and then, but there is no real communion with God.

"We must be much in prayer if we would make progress in the divine life. When the message of truth was first proclaimed, how much we prayed. How often was the voice of intercession heard in the chamber, in the barn, in the orchard, in the grove. Frequently we spent hours in earnest prayer, two or three together, claiming the promise; often the sound of weeping was heard and then the voice of thanksgiving and the song of praise."—*Ibid.*, vol. 5, p. 161, 162.

The passage continues with this clear counsel: "Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous, and fervent than in those days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the spirit of Christ, and we should not rest until we receive it."

That day God's angel-penman recorded the words of the prayers of the truly penitent, saw the tears fall on the cheeks of those whose hearts cried out in sincerity to the heavenly Father in this cathedral nestled in the "sacred valley of the Incas." He heard the cry of every saint, at home, in the street, in the office, at the shop, in the car—yes, everywhere. The cry may have been weak. It may have been unheard by human ears, yet God hears if the cry comes from a heart longing to be a child of His.

May the sentiments of our own prayers be "'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let my work be wrought in Thee.'"—*Steps to Christ*, p. 70. Save me in spite of myself, my weak, un-Christlike self. "Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159. ♦♦

The art of living

By MIRIAM WOOD

when you're Young

OF ROBINS AND READINESS Birds have always seemed to me to be one of the most appealing and attractive categories of all

God's little creatures. I'm not referring to vultures, of course, or to those enormous, fierce, ostrichlike creatures in Australia, whose name I've forgotten (if I ever knew it) that are quite capable of breaking human bones with their steely legs and huge, calloused feet. My birds are the common, everyday variety that dart from tree to tree, swooping and circling, emitting small bursts of song or contented cheeps when suddenly overcome by the beauty of the day or a sunflower-seed discovery.

This mental picture of birds isn't entirely accurate, one of my gardener friends has just informed me. According to him, gardeners and birds engage in a positively fierce battle for nature's goodies. Although the contest would seem at first to be entirely unequal, with the odds favoring man overwhelmingly, master of all he surveys (they say), in actual fact it doesn't always turn out that way. The small feathered fliers often make up in cunning and persistence what they lack in size and muscle.

My gardener friend has in his back yard a magnificent cherry tree, which never fails to understand its purpose, producing quantities of unusually large juicy, perfect cherries. His ownership of the cherries hadn't ever been called into question until late this spring, when several families of robins asserted "squatter's rights." They must have been using some sort of computer system; with positively uncanny prescience, they gobbled the major part of each luscious, dark-red cherry at the exact moment it was ready for picking.

Frustrated beyond words as he saw his prize cherries disappearing, my friend devised a scheme that I'm not prepared to condone—he armed himself with a gun, determined both to save the remainder of his cherry crop and to wreak vengeance on his tormentors. Having brooded himself into a state of overwhelming exasperation, he snatched his .22 one afternoon, positioned a kitchen chair squarely under the tree, then sat

down and dared the robins to appear.

A half hour passed. Not one robin came. In the fragrant clover nearby, bees buzzed their hypnotic chant. Overhead, white clouds drifted lazily by, while vagrant breezes, nature's air-conditioner, made my friend's shady hideaway infinitely pleasant. But the hard wooden chair just didn't seem to fit him; it wasn't comfortable. After all, he might just as well enjoy the chaise longue from the patio while waiting for his little enemies.

After the chair exchange was effected, my gardener friend settled back contentedly, his weapon within easy reach. Still no robins.

You've guessed it, of course. A neighbor strolling by two hours later shouted at him in amusement as she took in the situation. After a few groggy moments of re-orientation (that where-am-I period) he sprang from the comfortable chair where he'd slept so peacefully and so soundly. The clatter of his rude awakening scattered the impudent robins who were just polishing off the remainder of his cherry crop. All during his blissful nap the determined fruit-fanciers had feasted gloriously.

I'm not prepared to explain just why the robins waited until he was asleep, or whether it was mere coincidence. But what struck me immediately when my friend sheepishly recounted the saga of his humiliation was this: We Seventh-day Adventists talk a lot about the imminent second coming of Christ. (Undoubtedly we ought to talk of it a great deal more, but the fact remains that we do mention it regularly.) Obviously we need to be ready for the culminating event of earth's history. We've been given a rather clear outline in the Bible as to what events will immediately precede the second coming. And I suppose we think of ourselves as being "armed" and ready in the manner of my gardener friend. But comfort, ease, the dulling of that feeling of urgency—the Laodicean condition—may very well produce the same kind of defeat he suffered—only this defeat will be eternal.

Jesus saw that this would be our danger. His warning is clear. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

"UP, for this is the day"

By ROBERT H. PIERSON

THIS is a unique occasion in the history of the Seventh-day Adventist Church. For the first time our young people from all over the world are gathered together in a great World Youth Congress. Such an experience has never been ours before. This is the first time. It may well be the last time. God's great time clock may not point to another such gathering. This is a solemnizing thought that should keep us much on our knees during this congress.

This great convocation must, under God, do something for each one of us—something that will send us back to our homes with a new experience and personal commitment to our God and to His last-day message. We must return with a plan and a program that will encompass the relation of all the world to God and to eternity. We must go from Zurich more certain than when we came that we are irrevocably committed to Christ and to the task He has assigned His youth of our day.

On such an occasion, in such an hour, what message can I bring that will do for each one of us what God sees needs to be done? We turn to God's Word.

Catch the picture with me this morning. An ill-equipped, disorganized band of aroused men; the armored divisions of an oppressor nation; the zero hour of deliverance at

hand; two courageous leaders; God's miracle-working power. What a plot for a story of high drama!

The aroused band were Israelites. The armored divisions belonged to the Canaanites. The place was Mount Tabor and nearby plains. The indomitable leaders were Deborah, a prophetess, and Barak, the military leader of the Israelites. The time, some 13 centuries before Christ.

In such an hour of expectancy the voice of Deborah, God's appointed leader, rang out clear and strong. It was a stirring call to action, a clarion call to total commitment. It was a sobering call to sacrifice and, if need be, death.

"And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him" (Judges 4:14).

God's people responded to Deborah's challenge. By faith they moved forward into battle. The Lord went with His people. "The stars in their courses fought against Sisera" (chap. 5:20). Success came when the people responded to God's leadership and carried out His directions.

My message this morning is contained in Deborah's ringing words, "Up; for this is the day." These words contain a challenge for the Advent youth of the world in time's last hour! I want these six words to burn

their way into your mind this morning. I want them to echo and re-echo in your thinking during the months ahead until God's work is finished, until Jesus comes!

This Is the Day for Action

God has a work, a mission, for the youth of this movement! Jesus Himself, 2,000 years ago, left the commission "Go ye" (Mark 16:15). This command is today directed to the youth of Europe, of Asia, of Africa, of Australia, of North America, of South America, of the islands of the sea. It means *you*! It means *me*! It means the person sitting next to you. It means that young man and that young woman back home this morning who would like to be here with us but for some reason couldn't make it.

This clarion call to action urges Advent youth to go *from everywhere to everywhere*. "All the world" and "every creature" include every conceivable geographical situation, every stratum of society, every race, and every creed.

The command is not optional—something we may take or leave as we feel inclined. This is a divine imperative. Our God speaks to us this morning. We are ambassadors under authority. We have no choice in the matter. We are to *go*! We are to witness! God has a work for us to do.

Jesus also said on another occasion, "Follow me" (Luke 9:59). When we go we are in reality *following*—following Jesus into the highways and byways of the world's great needs. "He [Jesus] did not stand aloof and apart from those who needed His help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as He did."—*Welfare Ministry*, p. 60.

Christ is depending upon you and me to follow Him—to *go*! He is depending on your hands, your feet, your tongue. He is depending upon *you* to respond to His call, to carry out His command, to do His work!

Some would persuade us there are no longer frontiers for Adventists to cross; the countries have all been entered with the message; the horizons are all explored; the struggles are all over. This is untrue!

There are still unknown opportunities and tremendous challenges. There still is sin, ignorance, sickness, suffering, sorrow, poverty, superstition. There are still unentered lands, still dark provinces, dark counties, dark cities, dark communities. There are still millions who have not re-

* Sermon preached Sabbath morning, July 26, 1969, at World Youth Congress, Zurich, Switzerland.

"What think ye of Christ?" is the most insistent question before every young man and young woman . . .

sponded to the call of Christ and His last-day message. There are still horizons to be explored, battles to be won. There are still frontiers to challenge every Adventist.

The Challenge of the Cities

The needy, wicked cities of the world offer a tremendous challenge to the youth of the Advent Church. God has a work for you to do in these great metropolitan areas. Feed the hungry. Clothe the naked. Help the poor. Comfort the sorrowing. Teach the illiterate. Lift up the downtrodden. "If we follow in the footsteps of Jesus, we must do as He did."

"I tell you, indeed, whenever you did this for one of these poorest brothers of mine, you did it for me!" (Matt. 25:40, T.E.V.).*

In many places our Adventist young people are at work in the cities. I have been with them in the inner city of my own nation's capital. They are serving the needy in the cities surrounding Andrews University and Loma Linda University and in many other places. I commend committed young men and young women who are giving unselfishly of their time and talent to help the needy. After a long, hot summer's work in this area, one teen-age youth said, "This gives me the hope that my generation could easily be the last generation."

But the footsteps of our Saviour

* The Bible texts in this article credited to T.E.V. are from *Today's English Version*, © American Bible Society 1966.

lead into pathways beyond the by-ways of social uplift. This we should do, but our commission includes a *total* witness. Christ has committed to us a ministry not only to men's bodies but to men's minds, men's hearts, and men's souls as well.

Witnesses for Him

"Go back home," Jesus said to the man from whom He had cast out devils, "'and tell what God has done for you'" (Luke 8:39, T.E.V.). These are Jesus' words. We should apply them to ourselves. We are to *witness* for Him. We are to *tell* others what He has done for us! This does not describe a *silent* witness; it describes a *vocal* witness, a spiritual witness calculated to draw other youth to Christ and to His last-day church.

"Man is not only hungry and needs to be fed; he is not only ignorant and needs to be educated; he is not only naked and needs to be clothed"; he is not only sick and needs to be healed; he is not only downtrodden and needs to be uplifted; "he is spiritually lost and needs to be redeemed" (JOHN T. SEAMANDS, *The Supreme Task of the Church*, pp. 18, 19).

Man's basic problem is estrangement from God. He needs reconciliation. He needs saving. Our witness must be a conscious, deliberate, vocal testimony for Jesus. We are to *tell* others what God has done for us. Christ has such a work for *you* to do in *your* home community. He says to you this morning, "Up, for this is the day"—a day of service, a day of personal witness!

Perhaps God is calling you this morning to the service of your church. You are a part of a worldwide movement. This is *your* church. Its living, virile witness depends upon *you*! Its personnel needs are legion. When I inquired a few days ago, the secretariat reported 97 unfilled calls for mission service. To meet the mounting needs of a world work we need doctors, dentists, nurses, teachers, pastors, administrators, office workers, and other church laborers. It may be that some of you should be planning and preparing to respond to some of these calls.

There is a great field of service open in the student missionary program, in the Adventist Volunteer Service Corps, or in some missionary project in your own country, in your own community. God needs you! Your church needs you! Talk with your pastor, with your MV secretary, with your conference president, about avenues of service *you* should be entering.

Up, young people, for this is the day of service! God is calling you!

This is a day that requires great

courage for Adventist youth. "So take up God's armor now! Then when the evil day comes, you will be able to resist the enemy's attacks, and after fighting to the end, you will still hold your ground" (Eph. 6:13, T.E.V.).

In an age of moral looseness God says, "Hold your ground"! When you are tempted to acts of impurity because "everyone is doing it," "hold your ground."

Keep yourselves clean. Your bodies are the temples of the Holy Ghost.

Love-ins are not something new. Such immorality is not a phenomenon of the 1960's. Moses had a love-in on his hands when he came down from Sinai with two tablets of stone. He found the people dancing and carousing around a golden calf. According to the thirty-second chapter of Exodus it was a pretty wild party. It was a real love-in. If you want to see what God thinks of love-ins—immorality with abandon—and how He deals with such degrading behavior, read Exodus 32.

God Has Reasons

God has valid reasons for placing bounds on man's natural impulses. He wants us to have bodies free from social disease. He wants us to have clear minds, eyes that can look the world in the face. He wants us to have consciences void of offense. Moral decay has brought the downfall of nations. God wants to protect the strength of your homeland.

In an age when the bars are down—when the sky is the limit, when anything goes—Christ says to His youth, "Hold your ground." This is the day to stand for something. In an era that produces beatniks, hippies, shaggies, and stringies, Christ says, "Hold your ground." Dare to be different. Dare to display true Christian character. It requires true courage, but *stand*!

In a day of tobacco, wine, beer, liquor, marijuana, LSD—"hold your ground." This is the day for courage.

With the fires of rebellion, anarchy, greed, and lust sweeping the world, Seventh-day Adventist young people must be youth of courage and character. Dare to have a purpose. Dare, if necessary, to stand alone. Unfurl your colors before the world. Let them fly!

In a time when Satan is making fierce attacks upon the Word of God, upon the church, upon faith, upon Christ Himself—"hold your ground." We should not be surprised at what is happening in the world about us. Christ foretold an erosion of faith, an age of spiritual decay. "'Will the Son of Man find faith on earth when he comes?'" He once queried (Luke 18:8, T.E.V.).

The evil one will attack the Advent message. He will seek to bring

it to terms with secular philosophy. He will seek to bring the evolutionary hypothesis into the classrooms of our schools. He will do this in the name of scientific investigation. He will plant questions in our minds. He will sow the seeds of doubt and unbelief. At such a time, "hold your ground" and "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7). Maintain faith in Christ, not only as Saviour and Lord but as He is indeed the Creator of the world.

Satan will attack the standards of Christian modesty, of healthful living, of proper social behavior, of Christian entertainment, of proper Sabbath observance. The sound basis upon which these standards rest is as valid today as it was a generation ago. God's people are still a "called out" people—a separate people.

Paul says, "Don't let the world around you squeeze you into its own mold" (Rom. 12:1, Phillips).† "Hold your ground." Heaven help us to stand for something lest we fall for everything! Up, this is the day for true courage.

Complete Surrender

What? After speaking about action and about courage, are you telling us that now we must surrender? Yes, I am saying just that! There must be *Someone* we serve. There must be *Someone* for whom we stand. Our full and complete surrender must be to that *Someone*. In a day crowded with crises and challenge we need a time of quiet to ponder and to pray. This is the place of surrender and Jesus Christ is the *One* to whom we must surrender.

"What think ye of Christ?" is the most insistent question before every young man and young woman in this great auditorium this morning (Matt. 22:42).

The problems of social change, the problems of the college campuses, of the inner cities, of Vietnam, all pose important questions, pressing questions that must be answered, *but* the most vital question before you at this hour of destiny is "What think ye of Christ?"

We live in a world of breathtaking change. It is an age of political change. Technological changes leave us aghast—what can possibly happen tomorrow? Religious changes have caused many denominational walls to crumble. Everything about us is in ferment.

But the great facts of human existence remain the same. Men are born, they live, they sin; they experience

sorrow, joy, hope, fear, despair; they die.

Man's heart and nature have not changed. Man still needs help from outside himself. "The heart is deceitful above all things," God reminds us, "and desperately wicked: who can know it?"

These words are still as true today as they were in Jeremiah's time. God does not gloss over our sins or our shortcomings. With Him there is no hypocrisy, no camouflage.

The world is still full of modern Mary Magdalenes, Zacheuses, Judas Iscariots, Pharisees, Sadducees, publicans, harlots, and sinners of every ilk. A picture is a picture whether a Polaroid or a tintype. Man's expanded intellect has not changed his naturally wicked heart. Man needs help, needs saving, as desperately today as he did a century or a millennium ago. You and I still need help!

There is only one source of help. "Jesus answered him: 'I am the way, I am the truth, I am the life; no one goes to the Father except by me'" (John 14:6, T.E.V.). "Salvation is to be found through him alone; for there is no one else in all the world, whose name God has given to men, by whom we can be saved" (Acts 4:12, T.E.V.).

"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."—*Steps to Christ*, p. 18.

Christ Will Make a Change

"You can do nothing without me" (John 15:5, T.E.V.).

The acceptance of this Christ must make a true change in your life. It must be no half-hearted profession, no hypocrisy, no pretense. There must be no future compromising, as though Christ really did not matter. It must be a full and free surrender to the Man of Calvary. It must truly be a new-birth experience.

I know what some of you are thinking in your heart this morning. Why don't the older folks set the example in this sort of living? Why is there so much hypocrisy in the church? Why don't mother and dad, aunt and uncle, my teachers, live up to the standards of the church?

I'm sorry, young people, if any of us have let you down, disappointed you, or caused you to become cynical about religion, about the truth. Perhaps there has been some rot in the

establishment. I apologize this morning for the shortcomings of the older generation. We have made mistakes.

But let me tell you something straight—in your own language—just as it is! The mistakes of the older generation—the "adult hypocrisy" of which some of you speak so glibly—will never save you! *You* have a judgment to face! *You* have a day of reckoning ahead. There will be no "kick" in being lost. There will be no thrill when Jesus comes and you find yourself not ready. You can't blame it on dad or mom or teacher then! You will stand *alone* before the judgment. Your own course of action will determine where you spend eternity.

"Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Eze. 14:20). God tells it just as it is!

Rejoice in Youth

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

Young man, young woman, this is the day for surrender—wholehearted, complete, unreserved surrender to the Lord Jesus Christ.

"In our work together with God, then, we beg of you: you have received God's grace, and you must not let it be wasted. Hear what God says: 'I heard you in the hour of my favor, I helped you in the day of salvation'" (2 Cor. 6:1, 2, T.E.V.).

Today is the day—"You must not let it be wasted." There is a sense of urgency in the message of the apostle. A sense of urgency must possess you and me today. Time is running out on us. This life at best is uncertain.

You are the *now* generation. You are insistent! You are impatient! You scorn procrastination and delay. You want things done *now*! So does God! Christ appeals to you to give your heart, your life, to Him *now*—not tomorrow, not next week or next year, not at some more convenient season. He wants you *now*!

You must leave Zurich irrevocably committed to Christ and to His way for the rest of your life. "Up, for this is the day"—the day for surrender; this is the day for *action*; this is the day for *courage*, to stand your ground. There may never be a time like this again for Adventist youth, or for the Adventist Church, such as we experience this morning! What is your response? ♦♦

† From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Learning Dependence

By GEORGE H. TAGGART

THE goal of medicine is that of indefinite life," says Sir George Pickering, of Oxford University. Since, through the marvels of modern medicine, man's life span has been increasing constantly, he can now look forward to many more years of existence. Already the seemingly impossible has been accomplished through the miracles of medicine.

Remember how foolish it sounded a few years ago to talk of going to the moon? Do you still think so?

And how about what appeared to be at the time the foolish idea of sending pictures through space? I can well recall how utterly impossible this seemed. I can remember well the first time I saw such a picture. All of these things have burst open the bounds that we previously set for man's ingenuity. Now it seems that practically nothing is beyond the reach of man.

There are many who are ready to accept the theory that anything is possible to man. All man needs, they

say, is time. How does such a concept affect you as a Christian? Does it change your religious belief in any way? I believe that for many it has. These technological triumphs of man feed his ego. There is a danger that they will make him proud and arrogant and unwilling to die to self so that he may be lifted by God's infinite power.

The increase of knowledge, instead of helping man to appreciate God, to understand and love Him more, is serving in many cases only to harden his heart against God. And many modern Christians are incorporating this thinking into their religion. Somehow they have gotten the idea that the sinful heart can be improved by personal action. The dramatic advances all around him have caused him to be overly self-reliant. The humble dependency upon God of the age past has become a rarity, just when it is needed most.

How may the Christian discover a lack of dependency in his life? The lack may be there even without his knowing it. One of the first places he should look is at his prayers. There is a word that comes up, I feel, much too often in prayers. That word is "help." *Help* is a good word for a desperate person, and when it is used by such a person it usually expresses a pressing need. For example, the drowning man who calls "Help" knows that he is in desperate need of assistance. But I feel that many times when a Christian uses this word in his prayers he is expressing only a partial need, because his prayer originates in a proud heart.

Have you ever prayed, "Lord, help me overcome sin." What did you mean by that? Did you mean, "Lord, give me victory over sin," or were you all the while planning to repeat your sin if the temptation became too great?

In many cases it would be much better, I feel, to use words other than "help," because right words may get us thinking along proper channels. "Help" can be a weak word. "Create" is more dynamic. David prayed, "Create in me a clean heart" (Ps. 51:10). How weak it would have been if David had prayed, "Lord, help me to have a clean heart." I

Becoming Conduct—3

During the Special Music

By THEODORE CARCICH

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints." Psalm 149:1

The practice has developed among us of designating any vocal or instrumental church offering as special music. Just why a vocal solo or choir anthem should be any more special than the singing of congregational hymns is difficult to understand. Whether it is a hymn sung by the congregation or an anthem by the choir, both constitute an act of worship and praise. Neither one has the pre-eminence over the other. A more accurate classification would be vocal solo, vocal duet, vocal trio, vocal quartet, anthem, hymn of praise, instrumental solo, et cetera, thus eliminating the tendency toward pride and superiority that the term *special* suggests and often generates.

However, my burden is to correct the manner in which some people act when a soloist or choir sings. It is a breach of courtesy and good taste for a person to be ushered to his seat or to leave his seat while someone is singing. It disturbs both singers and listeners. It is as rude as when someone interrupts a private conversation. Christian courtesy will always respect both singers and listeners.

At one service a deacon undertook to open a window while a sister was singing. The window was stuck and the deacon strained, puffed, and pushed until it flew open with a resounding crash. You can well imagine which of the two received the most attention. The sister singing lost her poise, and the congregation lost a blessing because the deacon either did not know any better or lacked plain courtesy.

And who has not been disturbed when, during the singing, someone came stomping up the aisle with an announcement, or the brethren on the rostrum began whispering to one another, or a parent permitted a child to walk up and down the aisle and compete vocally with the singer, or someone took the occasion to clear his nostrils with a trumpetlike blast?

All of us, singers and listeners, should view our respective parts as an act of worship and praise to God. The Christian singer will avoid anything that borders on exhibition. Both dress and appearance will be in keeping with the sacredness of the occasion.

The Christian worshiper will listen to the singing with courteous attention. When the singing is completed the congregation may respond with a low and fervent Amen. In so doing, both singers and congregation will assist in creating a worshipful atmosphere for the next important part of the service—the sermon.

have gained a greater respect for David's personal experience with God after studying his prayers. David had had his proud heart humbled. He knew that all his own efforts to do good were hopeless, and he had come to trust in a miracle of God to get a clean heart.

Here, then, we come to the question: If we cannot purify our own hearts, then what is our part? Let me answer this by quoting from *Thoughts From the Mount of Blessing*: "The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are 'willing to be made willing,' God will accomplish the work for you."—Page 142. How often have you said to yourself, How am I going to overcome sin, which seems to have such a hold on me? Here is the answer. Victory comes to the humble heart that is willing to be made willing. You cannot even make yourself willing to give up sin, but you can come to God and tell Him you are now willing to be made willing. God is willing to do His part, but He cannot do anything for you

without your consent and cooperation.

The Christian life is not an easy path. Many know that if they surrender to God, certain unpleasantness may follow. For this reason they remain unwilling to be made willing. David knew that the process of sanctification, or purification, would not be easy, but he was willing to let God perform it. Are you willing to let God perform the surgery needed to cut out sin? Will you come to Him, just as you would go to a hospital, and let Him cure you? The operation may be unpleasant or hard, but isn't the cure worth it? It is.

Don't be a victim of pride. Don't let the world around and all its technological advances cause you to be vain or proud. The pride of man claims that nothing is impossible for man. The proud, arrogant Christian tells himself that he can do all things. R. Newton wrote, "The beginning of pride was in heaven. The continuance of pride is on earth. The end of pride is in hell. This history shows how unprofitable it is."

How can you tell when you are assuming the right relationship toward God's redemptive process? As long as

you retain the smallest amount of self-reliance, self-pride, and refuse to acknowledge your total dependence on God and to ask in full submission, you will not have peace. The reason is very simple. God's great redemptive work is brought to a standstill because you are trusting in self rather than Him. As long as you resist total dependence upon God, you are in a state of enmity against God. You are in rebellion against Him, you are failing to recognize His authority and dominion, you are alienated and troubled, you are unreconciled because you still believe in self-redemption. You believe that man of himself can overcome his sins and faults.

But the effect of accepting the true plan, where the battle is turned over to God, brings peace. The struggle is not over, but you now have called in the Expert. If you do not have peace it is because you are simply not willing to sacrifice selfish pride and turn your sinful life over to Him. Man has done the seemingly impossible in the past few years in his inventive genius, but there is still one thing he cannot do. He will never create a righteous heart from a sinful one. But God can. ♦♦

"Have a good time," her friend returned.

When dad arrived home that afternoon, Jay and Sherry, suitcases in hand, greeted him. "We're all ready."

"Tell the folks I send my love," mother told them before they went out the door. Then, looking at dad, she added, "And do be careful driving, dear."

The ride to Longview was a pleasant one until they came to one of the curves in the mountain road. Somehow the car swerved off the pavement, and before dad could get it back on the road, it plunged down an embankment.

The three were taken to a nearby hospital, where the doctors said Sherry and Mr. Tinnin must be put to bed for several days. Mrs. Tinnin was notified of the accident, and she came to the hospital as quickly as she could.

Several hours after she had left home, some of the neighbors noticed the Tinnins' home was on fire and rang the alarm. But the fire trucks arrived too late to save the house or its contents.

Sherry was still in the hospital when the girls' club met the next week. Her friends had heard about the car accident and the family's home burning. They wanted to help Sherry in some way. "Do you think we could buy Sherry some new clothes?" they asked their leader.

"That's a wonderful idea." Mrs. Gilmore nodded her head approvingly. "And to make the gift really from you, why don't you plan to use your own money? No help from your parents. All right?" The girls all agreed.

During that week the Tinnins returned to the city. They had no furni-

ture, no clothes, no home. What's more, the doctors told Mr. Tinnin that he couldn't go back to work for ten weeks.

Next to their burned home was a trailer, into which the Tinnins moved. The neighbors brought in groceries to fill the trailer's cupboards. The men at the company where Mr. Tinnin worked gave the family bedding and towels.

Sherry was still not well enough to join her friends at the next club meeting when they brought their money for her surprise present. Each girl placed her contribution on the table for Mrs. Gilmore to count. "Almost twenty dollars," she announced. The girls could scarcely keep from clapping their hands for joy.

The girls, even Brenda, managed to keep the secret from their friend. When she arrived at the meeting the next week they led her to a chair up front and placed a large gift-wrapped box on her lap.

They crowded around giggling as Sherry, cheeks aglow, tore off the paper and lifted out the brand new clothes.

"Everything is so beautiful." She stroked a light-blue skirt. "I don't know what to say except Thank you very, very much."

"The girls were happy to do it." Mrs. Gilmore laid her hand on Sherry's shoulder. "And now, let's get to our seats so we can begin our activities."

Later, as the meeting came to a close, one of the girls remarked, "That surely was fun surprising Sherry."

"It's always fun to help someone," Mrs. Gilmore smiled.

The girls of the Happy Times Club knew she was right.

A Story FOR THE YOUNGER SET

Surprise for Sherry

By HELEN KELLY

AS SHERRY TINNIN and her school chum, Brenda, walked home from school, they talked about yesterday's meeting of the Happy Times Club. They both were members of the neighborhood girls' group, which met on Thursday afternoons.

"Mrs. Gilmore always has interesting things for us to do, doesn't she?" Brenda said.

"She surely does," Sherry agreed. "I don't like to miss even one meeting. Wonder what we'll do next week."

"Just have to wait and see, I guess." Brenda shifted her schoolbooks from one arm to the other.

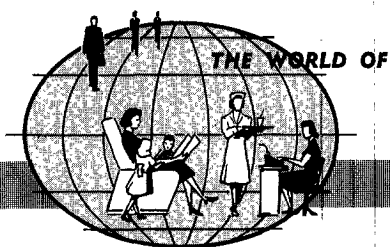
"Have you done your good deed for today?" Sherry asked. "One a day is our goal, you know."

"I'm sure I'll find at least one to do when I get home," Brenda answered.

"By the way," Sherry just remembered, "my brother Jay, dad, and I are going to Longview over the weekend."

"That's nice. Isn't your mother going?"

"No, not this time. We won't be gone long anyway." Sherry turned at the corner of her street. "See you Monday, Brenda."



The Adventist Woman

Conducted by DOROTHY EMMERSON

Before Johnny Goes Marching to School—3

Preparing Your Child Socially for School

By LUCILE H. JONES

PEOPLE are the most important things in a child's environment. Sitting in front of a television set 23 hours a week, as many children do, hardly develops sociability. Boys and girls need experience with real children and real situations, a chance to use their own resourcefulness and initiative, to decide what they want to play and how they want to do it.

Play is the business of children, and it helps them to develop socially. With a little imagination a box with cardboard wings can become a fanciful spacecraft, or an old sheet draped over a clothesline a camp-meeting tent. Playing in a homemade rhythm band is an exciting experience. Youngsters enjoy the riddles, jokes, and stories of their own age group.

Every child needs experience in being both a leader and a follower. With individuals and in small groups children can take different roles. With a variety of friends they learn to adjust and have a happy time with each. Group play helps them to learn to share, to take turns, and to find a balance between being too aggressive and too shy or withdrawn. They should be able to mix with a group quite naturally, and to make friends easily without too much discrimination.

Picnics and birthday parties are happy times for group fun and for learning socially acceptable behavior.

By carefully providing guidance in children's play, parents can help them to develop a good sense of democratic living and qualities of mature personalities.

If a youngster has a chance to travel and to meet new and interesting people he will better adjust to

those he meets at school. If you have read to him about people in many lands, he will take great pleasure in learning to know children who may be different from himself.

Going to a park or zoo with his friends and an adult can be an exciting adventure for a preschooler. Even staying home with a baby-sitter helps to broaden his friendships and adds new words to his vocabulary.

Parental Affection Transferred to Teachers

The greater the variety of activities a child experiences with his parents, and the more he enjoys these times, the more he is likely to accept and appreciate his teacher. Affection and secure feelings toward parents are naturally transferred to the teacher, who is the parent substitute at school. But if he is afraid of mother or daddy, if he feels he cannot trust them, or if he feels they are unfair to him, he will be prone to think of his teacher in the same way.

In the family a youngster learns to take his share of responsibilities and to play after the chores are done. "Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry."—*Child Guidance*, p. 127. Thus children learn that happiness comes not only by getting but by giving and doing for others.

There are many ways in which they can help—going on errands, answering the telephone politely, and meeting visitors at the door. "Allow them to help you in every way they can, and show them that you appreciate their help. Let them feel that they are a part of the family firm."—*Ibid.*, p. 126.

However, we should take care to make their work at home as cheerful and pleasant as possible. From these experiences children learn to understand other people's problems, attitudes, and rights, and seeds of kindness and courtesy are planted in the garden of the heart.

One of the nicest ways for a child to learn responsibility and consideration for others is to assume the care of a pet. It is something of his own, dependent on him, something that soaks up his affection and then returns it to him. It depends on him, and his care or lack of it means happiness or pain for the little animal.

"If the children have a room which they know is their own, and if they are taught how to keep it tidy and make it pleasant, they will have a sense of ownership—they will feel that they have within the home a home of their own, and will have a satisfaction in keeping it neat and nice."—*Ibid.*, p. 111.

By learning to care for his own toys, to clean up the milk he has spilled, he learns responsibility for his own behavior.

Children learn to show respect for others by sharing good times with playmates, by covering their coughs and sneezes, and by accepting the decisions and judgments of their elders.

Learning His Sex Role

Before starting to school a child begins to learn his own sex role as he learns what is expected of him as a boy or as a girl at home. He learns by observing and helping mother and daddy. Boys, especially, need activities with their fathers. Some psychologists feel that much of today's aggressiveness of boys results from the lack of father-son relationship in the home. The boy rebels against feminine control and feels that he must assert his masculinity by bold refusal to cooperate with his mother and women teachers, by picking on girls, and by asserting his dominance over other boys. A boy needs more than money from daddy. He needs time, love, and companionship. A father is more than a breadwinner. He should be a familiar friend who laughs and plays and works with his family, and his time and effort will bring positive results when Johnny starts to school.

Tommy came strutting into school "happy as a lark and smart as a cricket," but in the middle of the

first story, out of the room he walked. The teacher interrupted the story and left the class to bring him back, only to be told that he didn't want to hear a story. She explained that he didn't have to listen, but that he could not leave the room without her permission. Then back she came to the group. In another five minutes Tommy was off again. After about half an hour she concluded that Tommy had never had to do one thing that he didn't want to do. He figured rules were made to be broken and the teacher was just another adult to be tested.

Tommy's mother thought she was a very good mother. When the teacher mentioned that Tommy didn't obey rules and conform to class standards his mother smiled sweetly and said, "I know. He's that way at home, and I just can't do a thing with him." Teachers shouldn't be expected to teach obedience to Tommy in one year when mother has given him his way for six or seven.

The discipline you give your child is more than a set of rules. It teaches him about the rights of others. It is a process of teaching him values and the importance of weighing immediate rewards with greater satisfactions later on. Children grow best and enjoy life most when they know there are limits set up for their protection, and that within these they may exercise their freedom. "Children will be happier, far happier, under proper discipline than if left to do as their untrained impulses suggest."—*Ibid.*, p. 79. "Work is the very best discipline they can have."—*Ibid.*, p. 126.

When a child misbehaves, the act, not the child, should be condemned. You should help him to accept himself, but to change his behavior.

Starting for school every morning with that clean feeling—clean teeth, hair, hands, nails, and clothes—builds a youngster's self-respect and helps him to feel comfortable with his classmates.

Be a Good Listener

Listen to your little one whenever he wants to talk. This will help him to learn to speak well, express himself accurately, and to become a good listener. In school he will spend much more time listening than he will in speaking, reading, or writing. His school success will depend a great deal on how well he has learned to listen. Your listening helps him to feel important and tells him that you love him. This is the atmosphere in which growth and learning thrive.

When your child goes to school he takes with him the ideas you have passed on to him; therefore, it is important that you refer to the school,

and especially to his teacher, in a pleasant, positive way.

People see what they expect to see in others. If a child is told that his teacher is "an old crab," that is what he sees. If he has heard "she's an angel," that is what he expects, and in all of her imperfections he sees the angel shining through. His school success will be highly correlated with his

Today's Home

By BETTY HOLBROOK

ON A FERRIS WHEEL? Is life's ladder becoming a ferris wheel—

up, down, and around, but never any higher? Do problems mount, frustrations multiply, your little kingdom seem threatened? Are you hungry for something, but not sure what? Are you really living, or just marking time until you die?

Then it's time to break the numbing routine. But how? Where do we begin? "We kneel, how weak! We rise, how full of power!" wrote Richard Chenevix Trench. And that's where we can safely begin anything. There's nothing we can do that will enlarge our minds and our vistas more than meeting with the Omniscient—not haphazardly or in desperation or when we find time, but in a regular, planned meeting of study and prayer. No earthly source can provide the wisdom, the strength, or the peace of mind that He gives. Any friendship takes time to develop; there has to be an exchange of ideas and ideals, but isn't a real friendship worth that?

It has never been easier to learn what we want to learn or what we need to know, but it also has never been so easy to fill our minds with trash and trivia. It's simpler yet to get into a rut, completely starving our minds or feeding them what is admittedly geared to an immature mind. Some of what we read in popular magazines or what we watch on TV may be very good, but most of it is not. The damaging effect of indulging in mediocrity or in unreality may put us into a hypnotic sleep, and we never discover the heights to which the Lord would have us climb.

I thought I was coming early to meeting that Wednesday night. It was still 20 minutes before Testimony Countdown was to start, but I was fortunate to find a spot to park, and more fortunate yet to find a seat in the church. Hundreds, like me, were hungry for a deeper insight into the Spirit of Prophecy writings. We were looking for answers to some of our problems, and incentive to "fight the good fight."

The meetings didn't disappoint us—we kept coming back each week. At each meeting we learned history and back-

evaluation of how he thinks the teacher feels toward him.

If somewhere in his "tweens" ('tween bibs and books) Johnny has learned to feel good about himself, to feel right toward others, and to enjoy the challenge of new experiences, he has taken a big step on the road to success. ♦♦

(Concluded)

ground, searched for treasure nuggets, and shared the inspiration we had found in our studies during the week. But perhaps more important than the meetings themselves is the fact that many of us are still studying, still searching the counsels God gave us.

It takes will power to get a study program going, but the satisfaction achieved is deep and lasting. Good reading is like having a close friend. It can guide us out of our frustrations, lift us out of our moods, and inspire us to keep climbing life's ladder, slippery though it may be. "If mothers would go to Christ more frequently and trust Him more fully, their burdens would be easier, and they would find rest to their souls."—*The Adventist Home*, p. 205.

The hour for study and prayer will vary with each one. Some concentrate better at night, some in the early morning, and I've known some to waken in the middle of the night when everything is quiet to read and pray. The important thing is to find the best time and stick to it.

Methods and materials too will vary. A definite topic is interesting to research and may be very helpful, but there is a lot of merit in reading books from cover to cover. This seems especially true with the Spirit of Prophecy books. You find things you would never find otherwise, and the picture is more complete and more balanced.

Some things can be read quickly or merely scanned, but when it comes to studying for spiritual growth we need to be both teacher and student. First read, then stop and quiz yourself before going on. I've found so often after mechanically reading every word on a page that I had no idea what it said. The student-teacher method checks that.

The choice is ours—to grow or wither. But if we are to be teachers, then we must be learners, gathering light constantly from the sources that God has provided for us (see *The Adventist Home*, p. 184). It's one of the heritages we owe our children—not only to study for help in our daily needs as we guide them but to help them see the joys of continued learning all through life.

I like Isidore of Seville's counsel: "Study as if you were to live forever. Live as if you were to die tomorrow." Let's stop the ferris wheel, get off, and climb the everlasting hills to heaven.

From the Editors

THE ONE-BILLIONTH SCRIPTURE

This year marks the distribution of the one-billionth copy of Scripture by the American Bible Society. In commemoration of the event President Nixon received a specially bound New Testament.

"As nearly as can be ascertained," explained Edmund F. Wagner, New York banker who is president of the Bible Society and who made the presentation at the President's White House office, "the actual one-billionth copy was distributed in one of 150 countries around the world during the early morning hours of April 23. This would probably place it somewhere in the Middle East, the historic cradle land of this Book."

In 1957, when Mr. Nixon was Vice-President, President Dwight D. Eisenhower accepted the 500-millionth copy of Scripture from the American Bible Society. Mr. Wagner recalled that "on that occasion he [Mr. Eisenhower] expressed the hope that the one-billionth copy could be distributed by 1982."

We rejoice that his hope was fulfilled 13 years earlier, in only about half the time expected. All Christians rejoice at such a rapidly expanding distribution and at the Bible's remaining on the best-seller lists. Without the work of the American and other Bible societies in providing the Scriptures in hundreds of languages, the work of Seventh-day Adventist and other missions would be greatly impeded.

Contributing to the phenomenal distribution figures has been the sale of *Today's English Version* of the New Testament, first published by the American Bible Society in 1966. In May of this year we reported that the sales had climbed to 14.9 million, a figure far beyond original expectation, for the publishers started out with a modest printing order of 15,000.

The New Testament given Mr. Nixon symbolized the one-billionth Scripture distributed. It was an edition of the T.E.V. hand bound in blue goatskin with the name Richard Milhous Nixon engraved in gold on the cover.

Commenting on this version subtitled *Good News for Modern Man*, a paper-bound copy of which he was examining, the President said, "I like the feel of it—*Good News for Modern Man*. Of course, the New Testament would be so appropriate for that."

Speaking of the line drawings in the version, the work of Swiss-born Annie Vallotton, Mr. Nixon said, "They're done in good taste . . . [and not] flamboyantly. I think this is very important. . . . [In] these days of mass communication, with everybody competing for the reader, our young people particularly are used to things being packaged in more . . . saleable terms, and I think that's exactly what you've done here."

Translator of T.E.V.

Translator of the T.E.V. is Dr. Robert Galveston Bratcher, who holds a Th. M. degree and a Th. D. degree from the Southern Baptist Theological Seminary, Louisville, Kentucky, and has done graduate research at Victoria University in Manchester, England. Interestingly his Th. D. thesis was on the topic "A Historical and Exegetical Study of Hades, Gehenna, and Tartarus." The first two terms are the ones commonly translated "hell" in the K.J.V. of the New Testament and a verb form of the last is translated to "cast . . . down to hell" in 2 Peter 2:4. In their defense of the belief that hell's

fires will not burn eternally, Seventh-day Adventists have made a careful study of the words translated "hell" in the K.J.V.

In the light of Dr. Bratcher's research into this area, we were interested in his translation of these terms in the T.E.V. We found him consistent in translating *geenna* as "hell." For his translation of *hadēs*, he used different terms depending on the context:

hell: Matt. 11:23; Luke 10:15

Hades: Luke 16:23; Rev. 6:8

world of the dead: Acts 2:27, 31; Rev. 1:18; 20:13, 14

death: 1 Cor. 15:55; Matt. 16:18, but here the single word "death" translates the two Greek terms translated "gates of hell" in the K.J.V.

We have no quarrel with Dr. Bratcher regarding any of his translations of the Greek terms involved. All are consistent with Seventh-day Adventist understanding of the various texts involved. Some may wonder why he did not use the translation "grave." The reason is that "grave" is not a precise translation of the terms.

Of the more than one billion Scriptures distributed by the American Bible Society, many are no longer in existence, having been worn out and destroyed. But new copies are rapidly taking their places. As the sacred pages are read by people in many lands and in all walks of life, the Holy Spirit is present to convict hearts. But how advantageous to have present also the human teacher to explain the words of life! This is our responsibility, for how shall they understand except one interpret as did Philip for the Ethiopian eunuch?

D. F. N.

ANTIMISSILE LITERATURE

"Truth is stranger than fiction." This saying, though quoted often, is seldom illustrated. But here is a story (first reported in the *Los Angeles Times*, then reprinted in the *Washington Post*) that not only shows truth to be strange, it also points up the fact that living for others can have tremendous rewards.

Ross Owens, a 58-year-old Baptist minister in California, stopped at a food stand to make some purchases. As he stood contemplating the comestibles, two youths—Marvin V. Smith, 18, and James Cole, 20—accosted him. One shoved a .22 caliber revolver into his ribs and, without a word, pulled the trigger. The gun misfired. Instantly the other grabbed the gun and fired again.

There was a loud report, but Mr. Owens stood erect, apparently unhurt. Later, after the two would-be killers had been handcuffed by police, Owens examined his body for signs of blood. A hole in his coat showed where a bullet had entered, but there was no blood.

Mr. Owens then reached into his pocket and pulled out a thick packet of religious tracts. Below it, in the pocket, was the spent bullet. The literature had stopped the bullet and saved his life.

Through the years we have heard similar stories. Several have involved servicemen who were carrying a small Bible in their inside pocket. Enemy bullets penetrated part way through the Scriptures but failed to reach the soldier's body. In one case the bullet seemed to be pointing to Psalm 91.

But Mr. Owens' experience is somewhat unique, for the literature he carried was not for his own spiritual benefit; it was for others. By seeking to save others, he saved himself.

In Luke 9:24, 25, Jesus set forth the principle that human beings receive by giving, that they find by losing. Many people have tested this and proved that by giving away and sharing the blessings they receive so bountifully from God, they receive unexpected dividends. Instead of resulting in want and suffering, the practice of living unselfishly brings surprising returns and rewards. Said

Jesus: "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (verse 24).

Mr. Owens "found" life through literature he expected to "lose" to others. Not everyone may have the same experience. But all who deny self and take up their cross daily will find lasting joy in fellowship with Christ.

p.s. Viewed from another perspective, doesn't Mr. Owens' experience suggest that every Christian should carry a packet of tracts for distribution?

K. H. W.

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.]

VOICE OF GENERAL CONFERENCE

Re: "Freedom in the SDA Church" (May 29). The statement quoted from *Testimonies*, volume 3, page 492, by Mrs. Ellen G. White, which says: "When the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered" needs some explanation. When she uses "General Conference" in the sense of highest authority she means a General Conference "of the brethren assembled from all parts of the field" (*ibid.*, vol. 9, p. 260, *Italics supplied*). This is the group that meets every four years and must not be confused with the "small group of men entrusted with the general management of the work," which occupy the offices in Washington in the interim of the quadrennial sessions. One time when this smaller group made some mistakes, she said, "I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God."

There is quite a difference in the two groups, and this should be made very plain so as to leave no room for critics to claim that the statement was taken out of context.

RODNEY JONES

Goodlettsville, Tennessee

► Both references deal with organizational decisions and plans, not Bible truth.

NOT MUCH TIME LEFT

I agree with the point of view expressed in the editorial "Looking to the Year 2000" (Feb. 20), that the chief hindrance to the speedy coming of Jesus is not necessarily the fact that the gospel has not reached the remotest bounds of the earth. Obviously, the last movements will be rapid and will be aided by forces that we cannot control or have any direct relation with, other than the fact that we are working for God. I am certain that he did not mean by this that we

should not make every effort to spread the gospel to every corner of our earth.

To me the significance of this editorial is the fact that most Seventh-day Adventist Christians may be waiting for this last portion of the verse in Matthew to be completed, whereas, actually, we really do not have that much time left in which to get ready for Jesus' coming. Some may tend to feel that the spreading of the gospel to all parts of the world will still take a significant portion of time, and therefore we do not have to press forth with every effort to get our lives in order for the coming of Jesus.

LE ROY B. VAN BUSKIRK, M.D.

Aliquippa, Pennsylvania

DENOMINATIONAL SYMBOL

Some have suggested that the denomination have a symbol that would represent its message in all parts of the world. This would be entirely appropriate and in keeping with Scripture and prophecy, where many symbols are used.

Now is the time when the last gospel message must go to all the world. Every means that can be used to herald it should be employed.

I suggest the symbol of a flying angel depicting the angel with the everlasting gospel presented in Revelation 14:6.

What an appropriate symbol—so clear, so

plain, so simple! Yet it is startling, arresting. It would attract attention and also be distinctive and exclusive.

FLORENCE HOWELL

Redlands, California

SOLOMON KNELT

Congratulations to the author who spoke out on the subject of kneeling for prayer (June 19). I agree with him that at times it may be proper for people to stand for prayer. However, the dedicatory prayer for the Temple by Solomon is not an example of this. A careful study of the two records of his prayer found in 1 Kings 8, noticing especially verses 54-56, and 2 Chronicles 6, noticing especially verses 12 and 13, will reveal the fact that Solomon was careful to kneel while making his prayer and supplication to God. It was not while praying, but while blessing the people, that he was standing upon his feet.

In *Selected Messages*, book 2, pages 312 and 313, Sister White uses this experience of Solomon's kneeling for the dedicatory prayer, along with other Biblical examples, to show that "both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him."—p. 312.

WILBUR ZALABAK

Arpin, Wisconsin

The Wayside Pulpit

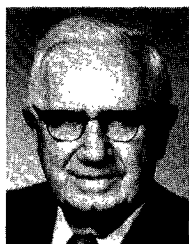
By HARRY M. TIPPETT

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27.

With infinite patience Jesus was continually emphasizing the difference between appearance and reality. The religion of many Pharisees was nothing but a show of piety. It didn't deceive the Saviour. He never mistook an echo for a voice. He never confused price tags with true values. He was never impressed by the symbols of status—the broad phylacteries of the priests, the ostentatious gifts of the opulent, the Roman pomp of Pilate's court. Yet He saw eternal potential in Peter, the unschooled fisherman, Zacchaeus, the avaricious publican, and Mary Magdalene, the moral derelict. He reminded His generation that the treas-

ures of earth and the treasures of heaven were irreconcilable goals. Paul, obedient to the heavenly vision, saw that the rewards of this life are temporal, but that the triumphs of the spirit are eternal (2 Cor. 4:18). This has always been one of the hardest lessons for us earth-bound mortals to perceive. It took the rich Nicodemus three years to grasp the truths imparted to him by Jesus under the Judean stars (*The Desire of Ages*, p. 176). Solomon learned the vanity of a wrong emphasis after a life of profligacy and idolatry. "By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good."—*Education*, p. 153. To hoard the accumulations of time and toil that vanish away, rather than to spend and be spent in service for God, is life's supreme folly.

EDITORIAL CORRESPONDENCE



H. M. Tippet

Observations From the World Youth Congress

Zurich, July 23, 1969

Zurich, historic metropolis of the Swiss Confederated States, quite oriented to large world assemblies, has probably never seen such a pageantry of youth as this Weltkongress der Advent-Jugend (World Congress of Adventist Youth) provides.

Seeing the various contingents of delegates streaming down the streets toward the Hallenstadion, a large sports arena converted into an auditorium for this occasion, local observers might think that Zurich had become a new world mecca to which the youth of every land were converging. Arriving delegations, loaded with baggage of all descriptions, added to the impression of a pilgrimage.

Special police are at street intersections to regulate the flow of automobile and pedestrian traffic. Delegates in costume from the far lands of earth accent the color mosaic of the passing throngs. It is reputed that they come from nearly 100 countries, and the interesting contrasts of national facial characteristics make that claim easy to believe.

They represent a polyglot of languages, naturally. But that does not make it a modern Babel, for order and organization testify to the thorough groundwork laid for this entire project by our youth leaders under the manager of the congress, Lawrence Nelson. Many problems have been solved by anticipating them.

Booths set up in the reception hall across the street from the stadium, representing the various departmental and conference aspects of our entire church work, make one think of our quadrennial sessions of the General Conference. One of these booths is unique—the one where foreign monies are changed for Swiss francs, legal tender in Zurich. For example, Americans receive about four for a dollar. But the franc is composed of 100 centimes, and it is handling this smaller money that takes a bit of doing.

One of the speakers at the first meeting reminded the delegates that this city was the home of the famous Protestant Reformer Zwingli, and if this makes the proper impression, these delegates will explore their church history when they get home, identifying their experiences with the rich romantic and historic backgrounds one finds here.

The opening meeting will be covered in the next *Review*, but some impressions of it are memorable to the unofficial looker-on. The massed flags of the countries represented here, along with the many-colored flags of MV groups, give the hall an international atmosphere. The television crew shooting the program could not complain of drabness of scenes, for what was not provided in platform decoration is made up in the colorful costumes of the groups of youth taking part.

At the proper moment, Theodore Lucas, long-time world leader of our youth, received a standing ovation. B. B. Beach, education and Sabbath school department secretary of the Northern European Division, was his usual efficient self in translating the messages into German or into English as the need arose. E. Groh, of Stuttgart, Germany, shared this responsibility with Elder Beach. The addresses were heard perfectly all over the auditorium, for Leston Post, our acoustics expert, superintends the public-address system. He also has charge of the tape recordings, which will be purchasable in due time.

It warmed the hearts of many Washington, D.C., area attendants to hear the Takoma Academy Chorale under their leader, Leland Tetz, lead the entire assembly in the theme song of the congress, "Follow Me." Then as a special number they sang "God Sent a Rainbow," which is an appropriate reminder that God's promises are with us as we move through this tremendously inspiring program. The congress motto and theme song are printed in the program in ten languages, as is also the special message to youth by Robert H. Pierson, president of the General Conference, who is here in person. Other General Conference personnel will be mentioned as they take part in the unfolding series of meetings.

Jacob Baur, city councilman of Zurich in charge of schools and education, brought a warm message of greeting to the assembled youth from the lord mayor, Sigmund Widmer.

Comparisons are difficult in describing the various music organizations, for it is apparent that all who are taking part have rehearsed their parts with meticulous care. The Polish choir, the Filipino choir, the nurses' quartet from Berlin, all in costume, made impressive contributions to the inspiration of the first meeting. Mrs. Dilza Garcia, of Brazil, sang a beautiful contralto solo.

The keynote address was by Theodore Carcich, general vice-president of the General Conference. It seemed most appropriate that the Yugoslavian choir should appear with him. A song of deep spiritual appeal sung by Sunny Liu of the North Pacific Union Conference concluded this most heart-warming and stimulating service.

H. M. TIPPETT

GHANA:

Sixty Workers Gather for Ministerial Council

Nearly 60 workers attended a recent five-day ministerial workers' institute for southern Ghana.

The institute, which was held at the Bekwai Teacher Training College campus, had as its theme "Be ye clean, that bear the vessels of the Lord." In his opening address, J. K. Amoah, president of the Ghana Church (Mission) called on all workers to emulate the recorded lives of Moses, Elijah, Samuel, and Paul in order to prove themselves as "men of God" in the closing work of this earth's history.

Th. Kristensen, president of the West African Union Mission; K. A. Gammon, union secretary; and Dr. H. D. Harding, of the Kwahu Hospital, were among the special guests invited to speak on such subjects as "Fellowship in Soul Winning," "Voice of Prophecy Study-Group Plan," "Finances," and "Family Planning." Each talk, except the morning devotional exercises, was followed by informative discussions.

J. K. BOATENG
District Pastor

CEYLON:

Colombo Workers Hold Evangelistic Campaigns

Ceylon, geographic teardrop of Southern Asia, has been the focal point of soul-winning efforts during the past two months.

Directed by W. H. Mattison, the division ministerial secretary, 35 ministerial workers engaged in a field school of evangelism and a two-month evangelistic program in Colombo, capital city of the island.

The newly completed, mammoth Ramakrishna Hall was used for five and a half weeks. This hall, belonging to a Hindu group, is one of the city's most beautiful auditoriums.

This was real ecumenism—the Advent message preached to a predominantly Protestant and Roman Catholic audience in a Hindu hall situated in a Buddhist community!

Francis Scott, Colombo pastor, covered the city with pre-campaign advertising, and 1200 RSV Bibles were imported from Australia for the Bible in the Hand feature of the meetings. Black-light illustrations, projected Scripture references by page numbers, and musical solos by Selvaraj Vedamony, ministerial student from Spicer Memorial College, added color and inspiration, while an intense daily visitation program by the entire team led to Bible studies in the homes of the people.

After the main series of lectures in the large hall and two weeks of Bible classes, D. Ariyaratnam led out in another series, this time in the Tamil language, in another section of the city. After this L. Lowe, Ceylon Union president, con-

ducted a third series in English in another part of Colombo.

Soon after the campaign opened, the workers engaged in a prayer session that lasted till midnight. As the time for decisions neared, they held an all-night prayer service. Decisions such as the following were made: A railway engineer arranged his schedule to eliminate Sabbath trips; a 70-year-old man discarded his tobacco after 55 years of addiction and was baptized in the first baptism; a youth leader of another Protestant church invited me to speak at his Sunday night service and later came forward during an altar call with tears in his eyes, pledging to follow his Saviour.

The first baptism was conducted on May 17 in which nine were baptized. More will follow.

F. J. CRUMP

Pastor, Spicer College Church

SARAWAK:

Laymen's Congress Held at Ayer Manis School

"Who is a missionary?" asked L. A. Shipowick.

"Every Seventh-day Adventist is a missionary!" chorused more than 150 laymen of Sarawak. By his question Pastor Shipowick challenged everyone present to do greater things for Christ. He was addressing the delegates at the mission's first laymen's congress held at Ayer Manis School recently.

Directing the three-day meetings were L. A. Shipowick of the Far Eastern Division; D. M. Barnett of the Southeast Asia Union; and J. B. Th. Umboh, the new lay activities secretary of the mission. On Sabbath, D. R. Guild, president of the union, presented the morning message.

The high light of the congress came when Pastor Shipowick made a call of dedication to go where the Lord sends. The unanimous response that followed can only be attributed to the presence of the Holy Spirit.

HERBERT C. SORMIN
Departmental Secretary
Sarawak Mission

PHILIPPINES:

Sabbath School Seminar Conducted in Luzon

Thirty workers recently completed the first Sabbath school teachers' training course in the South-Central Luzon Mission of the Philippines. It was held at headquarters in San Rafael, San Pablo City.

The textbook for the seminar was *Teach* by Stanley S. Will. A syllabus for *Teach* and the Sabbath school guidelines compiled by the Sabbath school department of the North Philippine Union augmented the morning and afternoon lectures.

Juanito L. Tulio, mission Sabbath school secretary, directed the institute,



Thirty workers completed the South-Central Luzon Mission Sabbath school teachers' training course. Todd C. Murdoch, union president, is seated (center) in the front row with union and mission personnel who helped with organization and instruction for the course.

assisted by his associate for child evangelism, Mrs. Isabel L. Abawag. Arsenio D. Pis-o, union Sabbath school secretary, lectured on the ideal structure and functions of the Sabbath school. He urged that it be geared to the needs and edification of the members and be aggressive in evangelistic work.

Todd C. Murdoch, union president, and Joseph R. Bailey, ministerial secretary, were devotional speakers for the seminar.

BENIDO S. CAYETANO
Mission Auditor

GERMANY:

Children Bring Cheer to West Berliners

Children radiate happiness much like the sun radiates sunshine, and one particular group, 12 children and youth from West Berlin, has been spreading extra happiness recently.

Two years ago Pastor and Mrs. H. Schroeter organized a special missionary band known as the Sunshiners for young people ages seven to 16. The children were at that time attending a special children's Sunday school at the Seventh-day Adventist church in Berlin-Reinickendorf.

Initially the group presented programs of songs, poems, and instrumental selections during biweekly Sabbath afternoon visits to elderly, ill, or shut-in Seventh-day Adventist members. Finding their programs well received, the group enlarged its itinerary to include hospitals, old people's homes, recreational centers for mothers, youth hostels, and chapels in West Berlin.

In connection with its programs, the group distributes tracts about the Seventh-day Adventist faith, gives away copies of the *Voice of Prophecy* log, and enrolls people in the Bible correspondence course offered by our school in Berlin. At the close of each presentation at the hospitals they visit, the children sing a song about how flowers praise the

Lord, and hand each patient a lovely rose. In the children's hospital attractive children's magazines are distributed.

This sunshine ministry has now been extended to non-Adventist churches. During their program at a Protestant church in Berlin-Wittenau an Adventist doctor gave a report of our worldwide medical work and the children distributed literature to the members of that church. The pastor of the church invited the group to return.

In the past two years the Sunshiners reached 4,607 non-Adventists and distributed 17,500 pieces of literature. This autumn they plan to visit a new community of about 20,000 residents. In a recent two-week series of evangelistic meetings the Sunshiners were featured. A follow-up program for visiting interested persons who were introduced to the church through the Sunshiners is being conducted.

Six members of the group participated in the Ingathering campaign by selling 200 Ingathering magazines (in Germany, since direct solicitation is not allowed, the magazines are sold). The youngest boy in the group, only seven years old, came to one home where a man asked: "Do you belong to the church that does mission work in the Waldfriede Hospital? I



Sunshiners, dressed as doctors and nurses, are ready to present a special mission report.

was a patient there and was greatly impressed by the children who visited me."

The young boy replied: "Yes, I am one of the Sunshine group members."

The man then handed this happy boy a generous donation.

The children are so enthusiastic about their work that they gladly travel by bus or subway for several hours in order to meet every weekend appointment. One teen-age girl said: "This is better than going to church, because here we can tell other people about Jesus." A 12-year-old junior exclaimed: "I had no idea that working for Jesus could be so much fun!"

By their service these youth have experienced true joy and sunshine, have been drawn to Christ, and two of them have been baptized and three others will be baptized at a future date.

J. ERNEST EDWARDS

Secretary

GC Lay Activities Department

MALAWI:

Two Mission Doctors Ordained to Ministry

In recognition of their strong spiritual influence and witness, Drs. A. A. Raubenheimer and B. E. Nelson, directors of the medical and dental services, respectively, of the Malamulo Blantyre Surgery Clinic in Blantyre, Malawi, were ordained to the gospel ministry at the Soche church in Blantyre on May 24, 1969.

Dr. Raubenheimer's father, the late John Raubenheimer, was for many years an outstanding evangelist in what was then the Union of South Africa. Dr. Raubenheimer's mother was present for the ordination.

Dr. and Mrs. B. E. Nelson are medical missionaries from the United States.

Alvin E. Cook, ministerial secretary of the Trans-Africa Division, gave the ordination sermon. N. L. Doss, president of the South East Africa Union, offered the ordination prayer, and R. A. Forbés, public relations secretary of the South East Africa Union, read the charge. P. J. Sakhany, lay activities secretary of the South East Africa Union, welcomed the doctors into the ministry of the church.

A. E. COOK

Ministerial Secretary
Trans-Africa Division

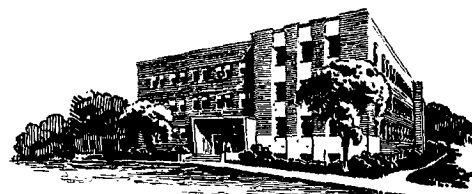


Drs. A. A. Raubenheimer (second from left) and Ben Nelson (right) with their wives and Dr. Raubenheimer's mother (center).

DATELINE— WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



HEALTH-SCIENCE BOOKS. New sets of health-science textbooks for the first four grades have been prepared for the General Conference Department of Education by experienced Seventh-day Adventist teachers and writers. Although there are many excellent science textbooks and health books for children on the market, most of them lack what Seventh-day Adventists consider a vital element: they do not recognize God as the Creator. The Adventist health-science books aim to teach children that the laws of science are also God's laws.

When Ruth Wheeler, one of the writers, handed me a copy of *Discover Your World*, one of six small books to be used in the second grade, I was delighted with the beautiful, color-illustrated book. The first books of the series are ready now; others will be ready in December. The young people and the teachers in the upper elementary grades are looking to the day when a similar series can be prepared for them.

SAYONARA TO THE AUDITOR. At worship one morning in late June, General Conference staff members joined Robert H. Pierson in saying *sayonara* to R. J. Radcliffe, who laid down his responsibilities as auditor to become Loma Linda University's vice-president for financial affairs. The meaningful Japanese farewell, "since it must be," well expressed the staff's feelings in seeing the auditor leave Washington for service elsewhere.

FROM OTHER LANDS. Numerous fellow Seventh-day Adventists from other lands visited the General Conference during the past month. Our visiting brethren were Elder Robert L. Chase and family, Goiania, Brazil; Mr. and Mrs. C. L. Jones, Port of Spain, Trinidad; Andrew N. Daitey, Kumasi, Ghana; Dr. and Mrs. Edwin H. Krick, Kobe, Japan; Elder E. J. Landa, Brisbane, Australia; Teresa Garcia, Guantánamo, Cuba; Beryl Chu, Singapore, Republic of Singapore; Alphaeus Buchanan, Limon, Costa Rica; Australian Evangelists David Lawson, Strathfield, R. V. Moe, Hamilton, William Sleight, Canberra, and Athal Tolhurst, Adelaide; the Drs. Samuel and Effie Jean Ketting, Penang, Malaysia; Mr. and Mrs. Arthur L. Edeburn, Guatemala City, Guatemala; Mrs. J. C. Lang, Mayagüez, Puerto Rico; Eric John Murray, Port of

Spain, Trinidad; Mr. and Mrs. Egan Lundstrom, Vasteras, Sweden; Lincoln Henry, Bridgetown, Barbados; Yew Seng Wong, Singapore, Republic of Singapore.

SESSION THEME. "That the World May Know" has been chosen as the central theme of the 1970 General Conference session. As delegates gather in Atlantic City, New Jersey, next year to do the business of the church, they will frequently remember our Master's marching orders to His people. "Go ye into all the world, and preach the gospel to every creature."

DEVOTED SERVICE. During General Conference Committee meetings on the first Thursday in July the president of the General Conference and other leaders paused to pay tribute to Arthur L. White, who has served the headquarters office longer than any other man now on the staff. Elder White has served the White Estate for 31 years as secretary. He first worked along with his father, W. C. White. When his father died in September, 1937, he took over full responsibilities as secretary.

Many important projects have been consummated in this period. Among them are the three-volume *Comprehensive Index to the Writings of Ellen G. White*; the supplementary material appearing in the seven-volume *Seventh-day Adventist Bible Commentary*; the six volumes of Ellen G. White articles that appeared in the *Review*, 2,000 in number; a number of compilations such as *The Adventist Home*, *Child Guidance*, *Selected Messages*, books 1 and 2, and the *Morning Watch* books by Ellen G. White.

MEDICAL MISSIONARIES. Frequently General Conference staff members have the opportunity of hearing our "salt of the earth" missionaries as they visit denominational headquarters morning workshops. One such heart-warming occasion came at worship on July 3 when Drs. Samuel Ketting and Effie Jean Potts Ketting spoke to the General Conference workers about their work in Thailand and Penang.

While Dr. Jean sang, Dr. Samuel walked to the board at the front of the chapel where prayer requests are listed and wrote, "Special Prayer for the Workers at Penang Adventist Hospital." God bless our missionaries as they carry the burden of their mission on their hearts!

BRAZIL:

Rolling Clinic Serves Jungle Area on Equator

The rolling clinic was parked by a tree to give shade. The gas generator, operating the sterilizer, was put behind some tropical growth nearby to mute the sound. The table was stacked with a variety of medications. Three stools for patients were strategically located, and our dental and medical clinic in Northern Brazil was ready for action.

It was now one o'clock in the afternoon; there was no need for waiting. The people crowded in, all ages, from grandmothers to babes in arms, hoping to get relief from pain and freedom from diseases that were weakening their bodies.

At the equator the sun sets about six o'clock, and without artificial light this open-air medical operation, sponsored by Brazil's North Coast Mission, had to close. During the five hours the director, Ivo Jacinto Menezis, extracted 100 teeth and, with the help of Charles L. Griffin, now mission president, recorded an additional 295 treatments and prescriptions.

To make a charge for services or for medications would have been to deny these people the help they needed. Judging by United States prices, the medications given free that afternoon would have cost no less than \$500.

The needs in the North Coast Mission, as in other tropical mission areas, are more than challenging. They are appealing, and they are pathetic. For some, little could be done; it was too late. However, it was good to see the many who left with grateful hearts and happy faces because of the Christian friends who had come to help them.

Throughout the South American Division the medical work proceeds by means of rolling clinics, launches, airplanes, and the more imposing medical institutions.

Our rolling clinics, I believe, are going to be used more extensively as roads are opened into the tropical areas where so many poor people merely exist. In some areas efforts are being made to teach them how to help themselves without depending so much on outside help, and to train lay workers to hasten the gospel to these neglected people.

E. E. BIETZ
Medical Secretary
South American Division

MIDDLE EAST:

Two Ordination Services in Egypt, Lebanon

The Middle East Division has four new ministers as a result of two recent ordination services.

Habib Ghali, president of the Egypt Section, was ordained during a workers' meeting held in Heliopolis, Egypt. Elder Ghali has been connected with Adventist work in Egypt for about 25 years. Prior

to March, 1966, he had served as a teacher, departmental leader, and section treasurer. At that time he was named president of the section that has the largest membership in the division.

F. L. Bland, of the General Conference, and F. C. Webster and R. C. Mills from the division officiated in the service.

Three Middle East College faculty members were ordained during a special Sabbath vesper service held in the college chapel February 8. Set apart for the work of the ministry were Ignatius Yacoub, academic dean; B. L. Gillereth, assistant professor of Biblical languages and religion and associate pastor of the College Park church; and Samir Shahin, associate pastor of the College Park church and Bible instructor in the secondary school.

F. C. Webster, division president; R. C. Mills, division treasurer; and L. C. Miller, division ministerial association secretary, officiated at this ordination service.

L. C. MILLER
Departmental Secretary
Middle East Division

BURMA:

Union Conducts Camp; 190 Youth Attend

The Burma Union recently sponsored an eight-day camp for the youth of the Rangoon area at the Maymyo hill station in Upper Burma. Joining 190 campers were 13 teachers and 25 counselors. Of the 190 campers, representing 16 native dialects, 85 were boys and 105 were girls.

Throughout the camping period the camp pastor conducted morning and evening worship. Every day from 9:00 to 11:00 A.M. official representatives from the Burma Red Cross Society conducted a first-aid training course. This was followed by another training class, both theoretical and practical, on MV Honors.

During a forum period, held each day at noon, such important topics as "Personal Appearance of SDA Youth," "Life Companion," "Temperance," "Youth and Health," and "Youth and Government" were discussed. Sports for recreation and physical exercise formed a regular feature each evening except Sabbath.

Gathering around the campfire each evening, the talented young campers participated in debates covering various subjects. There were also musical programs, storytelling, and Biblical question-and-answer games.

One hundred and fifty-one of the trainees completed the examination in the first-aid training course with honors.

Highlighting the camp activities was the baptism of three young girls.

On the first Sabbath, Tun Sein, secretary of the Burma Union Mission, and on the second, K. Paw, president, spoke words of advice to the campers.

We are grateful to God for having been able to hold this youth summer camp. Although the youth spoke differ-

ent dialects, communication was successful, and we were able to enjoy Christian fellowship and to conduct discussions concerning their future as leaders of the Advent faith.

AUNG WIN
Departmental Secretary, Burma Union

Brief News

INTER-AMERICAN DIVISION

♦ Student colporteurs at West Indies College doubled in number from 30 in 1968 to 60 in 1969. The increase is due in large part to the unusual success of a group working in the Bahamas in 1968.

CHARLES R. TAYLOR, Correspondent

TRANS-AFRICA DIVISION

♦ The midyear meeting of the Trans-Africa executive committee was held in Blantyre, Malawi, where the division recently built a new branch headquarters office. This was the first meeting of the committee at the new office, which contains a committee room, offices for the division officers and departmental secretaries, and two furnished apartments for personnel who may be in transit. The building joins the existing South East Africa Union headquarters.

A. E. COOK, Correspondent

Sabbathkeeper Among the Big Nambus

When I recently visited Bwiter, a village on Malekula in the New Hebrides, I found a man keeping the Sabbath in that Big Nambus village—an action that would have brought quick and drastic retribution in the days when I was director of this area. I recognized him to be Rinnal.

I had first met Rinnal in 1952, when with some of the national men I had visited this village. I had begun dispensing medicine when a pleasant-looking and outstanding man came around a bush. He proved to be the priest of the yam ritual. This was Rinnal.

Some months later I visited the area and at night showed slides. There was great mirth as these near-naked people saw Rinnal come onto the screen. He was not in the gathering, so we waited for him.

In the intervening years the first garden boy we had in New Hebrides, now a teacher, visited Rinnal and led him to take his stand for the Sabbath. When I saw him recently there were some matters to adjust before he could come down to the mission village, but in the meantime he is keeping the Sabbath in Satan's fortress of heathenism.

ALEC C. THOMSON
Director, Anzoram District
Coral Sea Union Mission

2,500-Member Iowa Town Attempts to Stop Smoking

If America is sincere about giving up the smoking habit, you could perhaps find no better example of this health trend than that provided by the town of Greenfield, Iowa.

After having been selected as the site for the filming of a movie called *Cold Turkey*—a fictional story about a town whose entire population gave up smoking—the people of Greenfield decided to turn fiction into fact. All the smokers in this community of 2,500 people are trying to give up smoking!

Realizing that they needed help, the community sent a telegram to Roy Thurmon, director of New York's Metropolitan Evangelistic Crusade, requesting lectures, films, clinics, and other antismoking aids. After receiving the call, Elder Thurmon contacted the president of the Iowa Conference, K. D. Johnson, who has initiated operations for giving assistance to the Greenfield community in its unique experiment.

Atlantic Union

★ Daniel Valentine, son of Mr. and Mrs. Bernard Valentine, of Bristol, Vermont, recently received the Chemical Rubber Company scroll for being the outstanding freshman chemistry student at Atlantic Union College. The scroll was presented to him by his teacher, Dr. Warren Murdoch, at the last Chemistry Forum meeting of the school year.

★ "Discovery" was the theme of a spring public evangelistic crusade conducted by Henry A. Uhl, pastor of the Elmira, New York, church, from April 13 to May 21. Meetings were held in the sanctuary every Sunday and Wednesday night. An altar call was made during the concluding night of the series, and 12 non-Adventists took their stand. Since then personal home visits and Bible studies have been conducted, and recently 19 were baptized in the Elmira and nearby Corning churches. Others are being prepared for a fall baptism.

★ The MV department of the Southern New England Conference once again sponsored a Pathfinder Fair at South Lancaster recently. Some 150 Pathfinders from clubs throughout the conference joined in the day's activities, which began with the preparation of booths and exhibits at 8:00 A.M. A parade, Olympic events, a treasure hunt, and awards presentation rounded out the program, which was directed by Malcolm D. Gordon, conference youth leader. Three clubs—Hartford, Springfield, and Nespak (New England Memorial)—received 90 points out of a possible 100. Some 300 spectators were present on the conference campground to witness the field events on Sunday afternoon. Elder Gordon and C. W. Griffith, Atlantic Union youth leader, mar-

shaled the parade from the Atlantic Union College gymnasium to the Southern New England Conference campground.

EMMA KIRK, *Correspondent*

Central Union

★ Mr. and Mrs. David Gouge, academy teachers from Singapore, visited the Denver area July 9-13 while on furlough and spoke at the Colorado Youth Camp at Glacier View and at the Denver South church.

★ The Colorado Conference held its first Layman of the Year presentation during the annual camp meeting. Dr. R. Lincoln Underwood, an optometrist from the Cortez church, was chosen as Colorado's Layman of the Year. Conference officers plan to make this presentation an annual event.

★ Dale Luke, of Grand Junction, has been named Colorado's Public Relations Secretary of the Year for his accomplishments during 1968.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ As a correspondent for the *Youth's Instructor*, Raymond F. Cottrell, associate book editor of the Review and Herald Publishing Association, was accredited as a V.I.P. to cover the lift-off of *Apollo 11* at Cape Kennedy, Florida. He spent several days at Cape Kennedy interviewing some of those connected with the moon mission, and secured pictures. His first report will appear in the September 2 *Instructor*.

★ Two seven-week prayer clinics to assist in developing a stronger and more meaningful prayer experience were recently conducted in the Hampden Boulevard, Reading, Pennsylvania, church by Dr. David Davenport and his wife, Dorothy.

★ The Hungarian Bible Conference ended with the largest attendance in its 12 years of existence. The conference was held at the Perth Amboy, New Jersey, church where 150 people gathered representing Alberta, Ontario and Quebec, Canada, Illinois, New York, Washington, D.C., and other parts of the North American Division.

★ The King's Daughters Club of the Bethel church, Cleveland, Ohio, recently held its third annual pageant under the direction of Mrs. Edna Shinholser. Proceeds from this event are used for aiding college students, sending gifts to servicemen, purchasing hymnals for churches, and other welfare projects.

MORTEN JUBERG, *Correspondent*

Lake Union

★ Although only ten years old, Jill Shasky, of Battle Creek, Michigan, is giving Bible studies. Her interest was aroused while sitting in on studies her grandmother gave. At nine she enrolled in a junior Bible course, then went on to complete a senior course. After this her grandmother gave her a series of studies. When she expressed a desire to give Bible studies her grandmother suggested inviting the neighborhood children in, but she wanted to study with an adult. Her father suggested that she give studies to his non-Adventist secretary. As a result, the secretary has expressed belief in what she has studied and is now a frequent visitor at the Battle Creek Tabernacle services.

★ This year's freshman class of Broadview Academy, in Illinois, planned ahead for their graduation class gift to the school. They decided to supplement the number of trees on campus, and under the sponsorship of Mr. and Mrs. Gilbert Harper and Mr. and Mrs. Carl Anderson, they have planted 2,400 red and white pine and olive saplings. Although they are only about a foot high, they grow rapidly and will be ready to be transplanted to the campus in the spring of 1972.

★ A groundbreaking ceremony was held for the new 26-room addition to the girls' dormitory at Wisconsin Academy. G. H. Crumley, treasurer of the conference; Robert Knutson, academy principal; and Edwin Baker, an elder of the nearby Moon church, officially turned over the first shovelfuls of soil.

MILDRED WADE, *Correspondent*

North Pacific Union

★ At age 81, Amy Russell, a charter member of the Mount Tabor church in Portland, Oregon, has contributed more than \$80 for Investment by selling oil paintings that she has learned to paint since her retirement six years ago. Since relinquishing her work with the kitchen staff at Portland Adventist Hospital, she has devoted more time to volunteer services. She spends almost every Monday working at the welfare center and puts in four to five hours each week as a member of the Portland Adventist Hospital Ladies' Auxiliary.

★ William Woodruff, pastor of the College Place Village church, was recently elected president of the Walla Walla area ministerial association for the 1969-1970 year. The Seventh-day Adventist Church is one of 16 denominations whose local pastors and associate pastors attend the monthly meetings September through May and give the best of their faith and works to the community through fellowship and service.

IONE MORGAN, *Correspondent*

WALLA WALLA COLLEGE

♦ The arrival in July of Dr. George H. Akers completed the administrative faculty of Walla Walla College. Now assisting President Robert L. Reynolds in administration are Dr. R. H. Brown, vice-president for student affairs; Dr. Akers, vice-president for academic affairs; Dr. Donald O. Eichner, vice-president for public relations and development; and Vernon H. Siver, vice-president for financial affairs.

MAE MACKLIN LAY
Public Relations

Northern Union

Eighteen Join Church as Camp Meeting Closes

Eighteen were baptized the last Sabbath afternoon at the North Dakota camp meeting at Harvey. The baptism climaxed the week-long evangelistic meetings held by the Barron-Turner evangelistic team in conjunction with camp meeting.

Beginning Sunday night, Dick Barron spoke each evening, and attendance increased as the camp meeting continued. The pavilion was filled to capacity from Thursday night on. Teams of ministers visited interested persons and former members within a 100-mile radius of the grounds. On Friday evening more than 50 people took their stand for Christ and the third angel's message.

The nearly 2,000 who were present the last Sabbath represented what is believed to be the largest gathering of our people in North Dakota. Many said that this was the best camp meeting they had ever attended.

D. G. ALBERTSEN, *PR Secretary*
North Dakota Conference

Pacific Union

Orange County Company Buys Church in Santa Ana

Fifty-five members of the Orange County company were organized into the Shelton Street church, Santa Ana, during a special service May 17. At the time of organization, membership of the company stood at 76, but 21 members not present for the organization were to be considered for membership in the church by subsequent action.

John W. Osborn, conference president, presented the sermon of dedication. Melvin Lukens, conference secretary, and R. E. Berry, pastor, listed members of the company to determine who were present to become charter members. J. B. Bogle, conference treasurer, announced that the conference would give \$16,500 to

assist the members in the purchase of their church building from the Spanish congregation.

The company officially began meeting in January, 1963, under the guidance of Elder and Mrs. I. D. Evans. Two months later a series of meetings conducted by Byron R. Spears was held and three persons were baptized.

Elder Evans served as pastor for the first year, but by the end of the year the membership had grown from 12 to 32. During the intervening years David Taylor and Robert Taylor served the church. Now Elder Berry is its pastor.

David Taylor organized the Pathfinder program of the church and held the first tent evangelistic crusade, thus bringing the membership to 48 by mid-1965.

During the next three years the membership continued to grow, and with the coming of Elder Berry in 1968 the congregation decided to purchase the church that had been used by the Santa Ana Spanish congregation at Shelton and Third streets. During the past year the membership has added another 20 members.

C. ELWYN PLATNER
Departmental Secretary
Southeastern California Conference

♦ The Federal Communications Commission has granted Loma Linda University a construction permit for a new noncommercial FM radio station that will serve the Riverside-San Bernardino area. The new facility will be operated by the Loma Linda University Broadcasting Corporation and will include a 1,000-watt transmitter and two-bay antenna system.

♦ A corps of 37 student missionaries are staffing 12 community mission projects throughout California in the third year of the Adventist Collegiate Taskforce (ACT) program. Each of the projects is implementing the basic ACT strategy of intensive outreach through one of three formats — inner city, suburban, or TeenAct.

♦ A two-week Vacation Bible School followed a recent series of decision meetings in Phoenix, Arizona. R. L. Whitaker, who preached at the meetings, says that attendance was exceptionally good, with capacity crowds of 135, more than half of whom were non-Adventists.

♦ Dr. Henry Stewart, a Seventh-day Adventist physician, was the final speaker at the first annual Nutrition Workshop for Nevada held recently at St. Mary's Hospital in Reno. The workshop was sponsored by the Committee on Continuing Nutrition Education for Professionals of the Nevada State Nutrition Council.

♦ Camp Yavapines, site of the Arizona Conference summer camping program, had a total enrollment of 130 youngsters this year. Camp Director Ed Clifford plans to operate two camps next year because of the increased participation.

♦ Sp4 Jerry L. Brizendine, a Seventh-day Adventist, was awarded the May, 1969, Soldier of the Month award at the U.S. Army Medical Detachment, Tripler General Hospital, Hawaii.

♦ "Song Power," a sing-out rally featuring contemporary religious folk music, was used by the San Fernando Valley Adventist Collegiate Taskforce (ACT) project July 19 to reach teen-agers in the southern California area. Steve Guptill and Gary Hullquist, authors of the *Folksingers Hymnal*, were featured at the rally, held in Reseda Park.

♦ A major Five-Day Plan was held July 20-24 in the Hollywood, California, church. Prior to the Plan, KNBC, channel 4, Los Angeles, telecast information about the program.

MONTE SAHLIN, *Correspondent*

Southern Union

Eastern Social Workers Organize to Advance Work

Seventh-day Adventist social workers from the eastern part of the United States met recently at Madison Hospital to organize the Eastern Region of Seventh-day Adventist Social Workers. Mary Casler, director of the department of social services at Madison Hospital, was hostess for the group.

Amy E. Errion, A.C.S.W., director of the Loma Linda University Hospital department of social services, will serve as the coordinator between the eastern and western regions of the association. The purposes of the association are: (1) to further the development of social work within the Seventh-day Adventist Church; (2) to recruit and train additional Seventh-day Adventist social workers; (3) to encourage development of social work education within Seventh-day Adventist colleges and universities. Membership in the association is open to anyone employed in full-time social work and to students of social work.

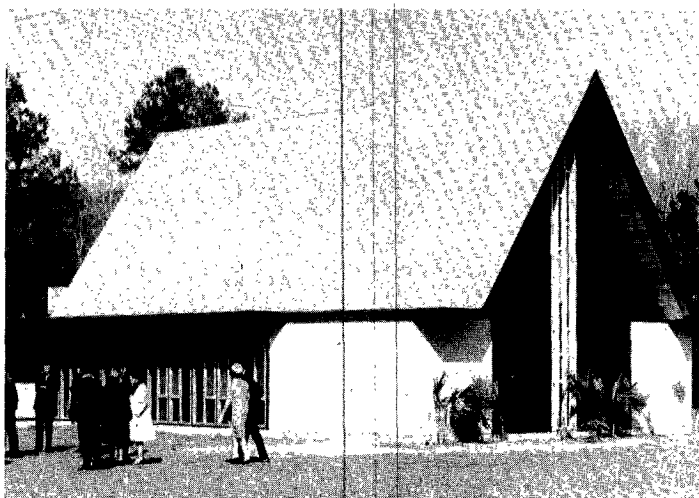
The next regional meeting will be held in October at Oakwood College and quarterly thereafter at designated locations.

JOHN MILTON
Public Relations Director
Madison Hospital

♦ R. F. Swanson, O.D., of Orlando, Florida, was accompanied this year on his annual trip to Haiti by several physicians, dentists, and ministers from the Florida Conference. They were busy from early morning till late each night dispensing glasses, giving medical attention, and caring for dental needs.

♦ Two hundred guests registered for the annual Madison College Alumni Association meeting which met June 19-22 at Madison, Tennessee. Keynote speaker was U.S. Navy Chaplain Commander Robert L. Mole, class of '44.

♦ Baptisms in the Carolina Conference for the first half of this year total 292; Book and Bible House sales are the



Dark Counties Entered in Georgia

With the organization of churches and the recent opening of new buildings in Lakeland (left), Tifton (right), and Americus (not pictured), dark counties in south Georgia now number three fewer than one year ago.

Spearheading the church building projects was the Georgia-Cumberland Business and Professional Men's Association, a laymen's group formed for the purpose of erecting church and school buildings in dark counties or areas where the work of the church has grown slowly. Each member of the association gives annually

to a revolving fund out of which these projects are financed, and as it grows, the local church group returns the funds borrowed.

Each of the buildings recently completed was constructed on a similar plan with a sanctuary seating 150 and a wing of four Sabbath school rooms. In addition, they are air-conditioned and carpeted. Construction cost, including furnishings, was about \$35,000 each.

A. C. MC CLURE

*Departmental Secretary
Georgia-Cumberland Conference*

largest in the history of that conference; and literature sales total \$210,000, which is an increase of \$40,000 over the same period in 1968.

† Nellie Clark, of Jacksonville, Florida, was awarded a \$225 scholarship to Pacific Union College for the temperance oration delivered on Youth Night, June 19, at the South Atlantic camp meeting.

† Fifty girls attended a camp for underprivileged children conducted in the Carolina Conference by R. H. Ammons and P. A. Kostenko, conference departmental secretaries.

† Opening services for a new church building in Newport, Tennessee, were held on June 28. John Robbins is pastor.

† Sixty thousand dollars in cash and pledges for evangelism was received on the last Sabbath of the Kentucky-Tennessee camp meeting.

† Seventy-five underprivileged boys and girls attended the first of two camps sponsored by the South Central Conference.

† Ten candidates were baptized on the last Sabbath of the South Central camp meeting, and S. T. Lewis was ordained to the ministry.

† W. O. Coe, president of the Florida Conference, joined literature evangelists for Big Week and sold \$1,380 worth of books.

† Constituency of the Carolina Conference surpassed the \$75,000 Mount Pisgah Academy cafeteria goal by raising \$86,000. Groundbreaking ceremonies were held for the building during the camp meeting session.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

SW Region Conference Dedicates New Welfare Van

Southwest Region Conference recently dedicated a new 40-foot van for health and welfare. The air-conditioned van is self-contained and includes a 7,500-watt portable generator, hot and cold running water, butane tabletop stove, refrigerator, wall-to-wall carpeting, and sufficient storage space to hold clothing for 400 average families.

The van was purchased after the establishment of a health and welfare depot at the conference headquarters in Dallas.

There are now five vans in the Southwestern Union that stand ready for immediate action in times of distress.

C. C. Weis and V. W. Schoen represented the General Conference and G. M. Schram the union at the dedication ceremonies. G. Earle, president of the Northeastern Conference, was also present.

W. C. JONES
Secretary

Public Relations Department

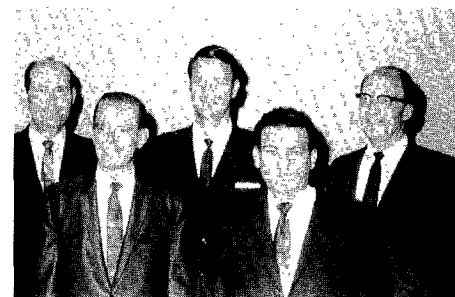
† Camp meeting book sales for the Arkansas-Louisiana Conference totaled more than \$7,200, according to B. P. Haskell, Book and Bible House manager.

† Evangelism offering in the Arkansas-Louisiana Conference for 1969 amounted to \$58,229.67. This more than tripled the amount received during any previous year. At the same time, more than \$10,000 was

received for the mission appeal of the church.

† A. C. Woods, of Rogers, Arkansas, reports 11 persons baptized recently, and E. D. Clark, of Little Rock, baptized nine persons in a series of meetings in Denton.

J. N. MORGAN, *Correspondent*



Three Ordained in Texico

Three men were ordained to the ministry June 21 at the Texico camp meeting in Albuquerque, New Mexico. They are Carol B. Chanslor, pastor of the Las Cruces district; Isaac Lara, of the Santa Fe district; and Gordon L. Olsen, of the Dalhart district.

Cyril Miller, Southwestern Union secretary, delivered the ordination sermon; B. E. Leach, president, Southwestern Union Conference, gave the ordination charge; and G. H. Rustad, president of the Texico Conference, welcomed the newly ordained men.

Left to right are Elders Miller, Chanslor, Olsen, Lara, and Rustad.

JOSEPH ESPINOSA
Union Departmental Secretary

Telling the Gospel Story to Those Who Cannot Hear

By **FRED R. GRIFFITH**
as told to **MARVIN H. REEDER**
Associate Secretary, GC Bureau of Public Relations

"Sign language replaced the spoken word as four deaf youth from Gallaudet College, Washington, D.C., conducted the 11 o'clock worship service for the Silver Spring, Maryland, Seventh-day Adventist church here Saturday. Special music for the service was also presented in sign language by 24 youth from the college."

This lead, from a recent story in a Washington area newspaper, marked a high point in the Seventh-day Adventist Church's work for the deaf.

The story began in 1959 and 1960 when Mrs. Bernard Davidson, a Seventh-day Adventist with limited hearing, began giving sign-language Bible studies to a deaf friend, Mrs. Jo Ann Hodge. A few months later Mrs. Hodge was baptized.

The years passed quickly as Mrs. Davidson continued to share the love of Jesus with her deaf friends. But Mrs. Davidson thought of Gallaudet College, in Washington, D.C., not too far from her home. Hundreds of students from all around the world enroll in Gallaudet every year, for it is the primary college for the deaf in the

United States and the world. The best high school graduates from the State schools for the deaf come there each year. What could she do for these outstanding young people?

In the fall of 1967 her opportunity came. Mr. Campbell, a deaf Seventh-day Adventist from southern California, wrote: "A young man named Scott Vermilya is enrolling in Gallaudet College this fall. He has been studying our Adventist Bible lessons. Will you visit him?"

Later that year Mr. Campbell came to Washington to visit Scott, and with Mrs. Davidson began Bible studies at the college on Sunday afternoons.

Interest was keen among the student group. The teachers needed visual aids to explain Bible topics. So Mrs. Davidson's daughter went to the Sligo church pastors to see if they would help supply a projector and other materials needed.

Certainly they would help, and Lyle Cornforth, an associate pastor of the church, would be happy to help also, for a sister in his family is deaf. So he shared



Pastoral intern Fred Griffith (right), of the Pennsylvania Avenue church, Washington, D.C., communicates through sign language with a deaf youth from Gallaudet College.

his concern and interest by assisting with the Sunday afternoon Bible studies. Now a team of three shared our faith with the youth of Gallaudet College.

Interest increased among the students. An entirely new world was opening before them. They couldn't learn enough with meetings only once a week. So in April, 1968, the General Conference invited Arthur Griffith, of Portland, Oregon, pastor of an Adventist church for the deaf, to come to Washington and hold a series of meetings at the college. He remained for six weeks and had a regular attendance of 30 deaf people (some adults attended) at his meetings.

This past school year Scott and eight other young people from the college accepted the three angels' messages and were baptized.

During Elder Griffith's stay the Potomac Conference administrators learned that he had a son, Fred, with normal hearing, but adept in sign language, who was soon to complete his theological training at Walla Walla College. A call was immediately placed for Fred Griffith to become an intern pastor for the Washington, D.C., Pennsylvania Avenue church and to be pastor of the new group of youth from Gallaudet College.

It was Fred R. Griffith who translated the sign-language 11 o'clock service at the Silver Spring church this spring. Four Gallaudet students told the story of their conversion: Holly Dorch, of St. Louis, Missouri; James Hovey, of Everett, Washington; Tom Groth, of Yakima, Washington; and David Schiff, of Los Angeles, California. The program also included



Worship music with sign language instead of sound was brought to the Silver Spring, Maryland, church by this choir of deaf youth from Gallaudet College, Washington, D.C.

selections by the 24 deaf choir members, who "sang" in unison with their hands.

"It isn't easy for these young people to join the church," young Pastor Griffith commented. "With their handicaps of deafness and, in most cases, muteness, they are more than normally dependent upon the support of their families. To take their stand and join the church may mean they will be cut off completely from family support. Yet in spite of this," he continued, "these young people count it much more important to serve God than to maintain their temporal security. I wonder how many of us without such handicaps would be willing to forfeit temporal security to follow Jesus?"

There are many who have had part in making this story possible, but Mrs. Ann Schroeder, of the Silver Spring church, a woman with normal hearing, contributed much to the program. Mrs. Schroeder is so much interested in helping the deaf that she attended special classes at Gallaudet College so she can communicate with the deaf through sign language.

The story of the deaf at Gallaudet College is only beginning. There are many deaf living in the area, and they are also being reached through the planned program being followed in the city of Washington and sponsored by the Potomac Conference. However, one is forced to wonder why we have done so little for the deaf before this.

As early as 1879, Ellen White mentioned her interest in a Brother Kimbal, a deaf-mute, who was doing missionary work among the deaf. (See the *SDA Encyclopedia*, p. 332.) According to the record, it was more than 35 years before further work was done for the deaf.

Then, Agatha Kroeker, of Lincoln, Nebraska, instructed a woman in the SDA message in exchange for instruction in the use of sign language. Mrs. Kroeker carried on with active evangelistic work for the deaf. She also published a small paper, *The Best Friend of the Deaf*.

In 1949, E. H. Adams, an SDA minister, and his wife began work for the deaf in Oakland, California. But the first formal action by Seventh-day Adventists to assist the deaf is recorded in the minutes of the 1950 General Conference session, 71 years after Ellen White mentioned her interest in work for the deaf. A committee consisting of A. L. Ham, A. V. Olsen, and E. D. Dick studied the needs of the deaf following a recommendation by a young man named John Issler that a mission for the deaf be organized. He had been told that his burden was appreciated, but that at that time there were no plans to open a special department among the deaf.

However, in 1953 the union conference presidents presented a recommendation regarding work for the deaf. The following is recorded in the North American Division Committee on Administration minutes:

"We recommend, That a survey be made in each local conference to secure names and addresses of deaf people, and that plans be laid in the conference to send them literature of the message."

The 1958 General Conference session

gave further study to the needs of the deaf. This session recommended that the responsibility for organizing the work for the deaf be placed with one of the General Conference departments. In 1960 the North American Missions Committee was given the responsibility. That same year Neil Davidson was called to the Southern California Conference to work for the deaf and fill a place vacated by John Issler because of ill health. Also in 1960, Arthur Griffith was invited by the Oregon Conference to work on part-time salary for the deaf. Griffith became a licensed minister and was taken on full-time salary in July, 1961. However, Griffith had been working with Issler since 1958 when they began publishing a newsletter for the deaf. Griffith is still editor of the letter.

At present the denomination has four full- or part-time workers for the deaf: John Issler, Southern California Conference; Rex Ralls, Northern California Conference; Arthur Griffith, Oregon Conference; and Fred Griffith, Potomac Conference.

January 31, 1965, was marked by an important meeting at the Pacific Press Publishing Association. At a meeting chairmanned by Ray Hixon, associate circulation manager, SDA workers for the deaf gathered to plan for the future of Adventist work for the deaf, both inside and outside the church. The group decided to implement all the actions taken by the church administrators to that date and to add some ideas of their own. One plan was to produce movie Bible study films in sign language for the deaf with a sound narration that would serve the hearing also. Arthur Griffith was chosen as sign-language speaker for the series. Five films are now available through the North American unions and seven more are planned to be completed by late fall.

It is estimated there are now 200 members in the Adventist Church who are deaf or have marked impairment of hearing. However, much remains to be done, both inside and outside the church. A recent estimate lists more than 500,000 deaf people in North America. Of course, many are not listed. Opportunities for the church are unlimited.



Ronald Breingan, pastor, Dillingham, Alaska, in charge of work among indigenous people of western Alaska, from Fairbanks district.

Richard Loganbill, teacher, Gem State Academy (Idaho), formerly teacher, Pleasant Hill Junior Academy (Oregon).

Herbert P. Ford, public relations director, The Voice of Prophecy, formerly departmental secretary (Pacific Union).

Vernon L. Chase, pastor, Shreveport, Louisiana, from Joplin, Missouri.

E. B. Hallsted, teacher, Ozark Academy (Arkansas-Louisiana), formerly pastor (Arkansas-Louisiana).

David L. Taylor, associate MV secretary (Southeastern California), formerly pastor, Berea church, Vallejo (Northern California).

Ralph Christie, teacher, Gem State Academy, a graduate of Walla Walla College.

Peter H. Stearman, president, Welsh Mission, formerly pastor (South England).

A. H. Cooper, president, Scottish Mission, formerly president, Welsh Mission.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Student Missionaries

Douglas G. Foley, to serve in Honduras Mission, Tegucigalpa, three months, of Jacksonville, Florida (SMC), left Miami, Florida, June 8.

Edward R. Dunn, to work in Missionary Volunteer camps, British Honduras Mission, of Oshawa, Ontario (KC), left Toronto, Canada, June 11.

Emery J. Lornitz, to work in Missionary Volunteer camps, Puerto Rico and Dominican Republic, of Calexico, California (AUC), left Boston, Massachusetts, June 12.

Linda L. Lane, to serve in Franco-Haitian Union Mission, Port-au-Prince, Haiti, of Cleveland, Tennessee (SMC), left Miami, Florida, June 15.

Paul W. Perkins, to serve as construction worker, Guatemala Mission, Guatemala City, of Berrien Springs, Michigan (AU), left Washington, D.C., June 15.

Cynthia Clark, to teach in Ekamai School, Bangkok, Thailand, of Jacksonville, Florida, (OC), left Los Angeles, California, June 16.

Averil Juriansz, to serve as day-school teacher, Dakar Secondary School, Senegal, of Sarnia, Ontario (AU), left Miami, Florida, June 20.

Nancy E. Wandersleben, to serve as nurse, Davis Memorial Hospital, Georgetown, Guyana, of Hinsdale, Illinois (AU and HS&H), left Miami, Florida, June 20.

W. R. BEACH

NOTICE

Meeting of SDA Lawyers and CPA's

Joint meetings of the Seventh-day Adventist Lawyers and Certified Public Accountants associations will be held at Glenwood Springs, Colorado, August 21 through 24, 1969. There will be separate business meetings for each association and joint meetings featuring guest speakers. Social activities are planned for members and their families. Others who might be interested in these organizations may write for further details to Box 9, Collegedale, Tennessee.

Church Calendar

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
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20

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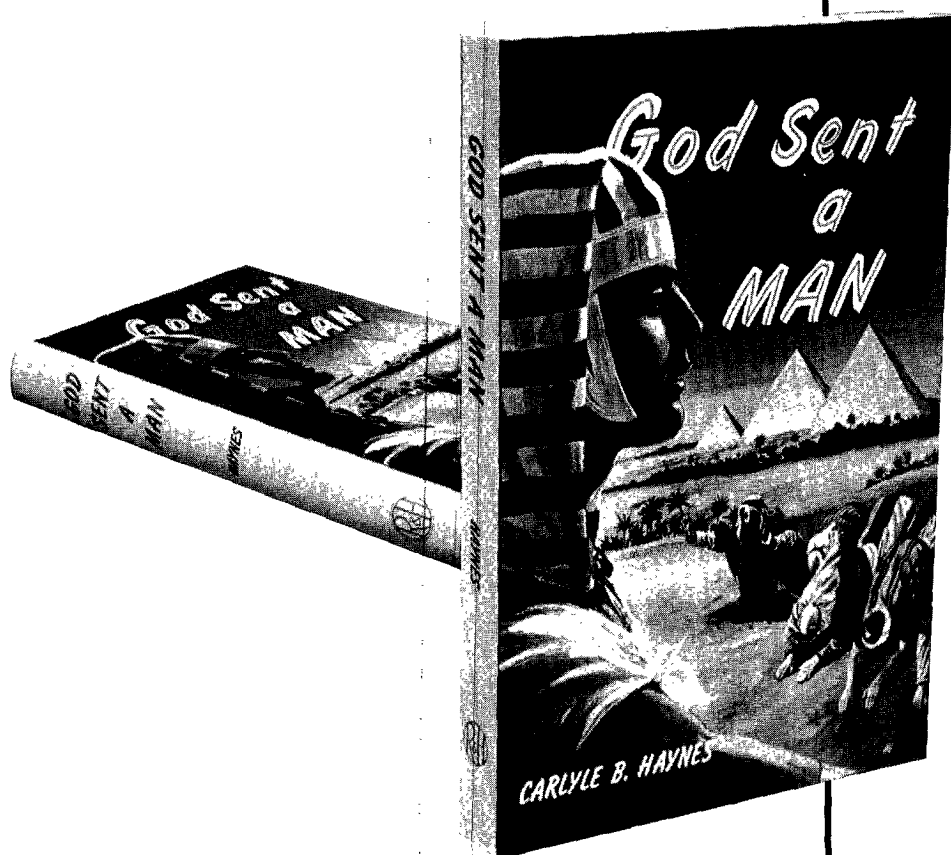
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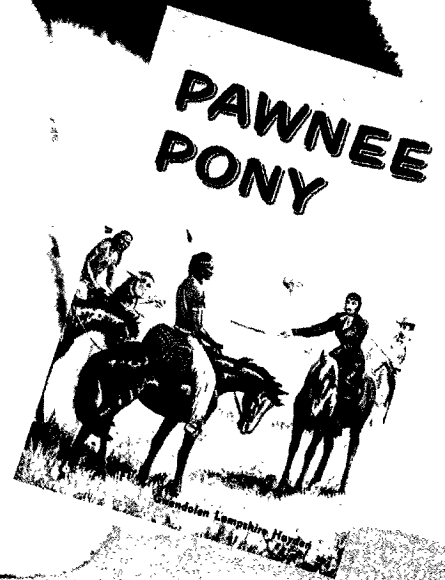


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Of Writers, Articles, and Miscellany...

About a year ago two short lines appeared in the "From Home Base to Front Line" column of the REVIEW: "Marilyn F. Bennett, of Los Angeles, California, to Vietnam." This listing was merely part of the denominational vital statistics, and except for family and friends probably only a few people noticed it. But those lines marked a significant ending and beginning for Miss Bennett, who shares her story—her reflections—with readers this week (page 2).

And who can say that there isn't a similar experience for every person whose name appears in that column from week to week?

Miss Bennett is only one of the 363 new workers who in 1968 left homelands in nine of the ten active world divisions to serve in areas where they were critically needed. At this moment the General Conference has 97 calls for workers overseas. Of these, 51 are for medical and paramedical professionals, 28 are for educational personnel, and 18 are for everything else including ministers and maintenance men.

From the time we first lisped a prayer

to "Dear Jesus" we have asked for His blessing on the missionaries in the clichéd "far-flung fields." But they have seldom been real people.

We have heard that they endure hardships, but we feel sometimes that we are undergoing a hardship if we have to wait a few minutes for the folks at home to get off the line (500 miles away) so we can talk with them on our pastel-colored push-button phone. Such stories as Miss Bennett's make mission service real to us at home.

It takes a special kind of person to make it in foreign service.

The name Sherman A. Nagel, Jr., is not a new one to those who are aware of denominational work in Nigeria. From 1946 to 1968 Dr. Nagel was connected with medical work in that country. He served simultaneously as medical director of the mission hospital in Ile-Ife and as medical secretary of the West African Union Mission.

Except for five and a half years as a military surgeon with the rank of major, Dr. Nagel has spent all of his professional years in mission work. Incidentally, during his years of service to his country, he was awarded the Legion of Merit.

He was ordained in 1952.

The springboard for Dr. Nagel's article "The Call to Prayer" (page 5) is set in Peru, where he and his family—the Nagels have four children—are now situated. He is a relief physician at the Juliaca Clinic.



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

PAY EQUIVALENT OF TAXES URGED

SAN ANTONIO—Congregations of the United Presbyterian Church were urged here to pay the fair equivalent of taxes on their properties by the denomination's General Assembly.

EARLY AGE BAPTISM OPPOSED

DALLAS—The president of the Southern Baptist Convention said here that children should not be baptized before the age of nine, although he admitted that he had baptized such children himself because of parental pressures. But he added, "I know I am not doing right." The Rev. W. A. Criswell told members of his congregation that a child ought not to be baptized until he is a junior.

WCC DOES NOT TAKE PACIFIST POSITION

NEW YORK—The World Council of Churches refuses to read out of the church those who are participating in revolution, its general secretary said here.

Dr. Eugene Carson Blake explained that the recommendations of the consultation would go to the WCC's policy-making central committee in August for consideration. He noted that the council, composed of 235 Protestant and Orthodox churches, had never taken a strict pacifist position or excluded those who back revolutions, including wars.

ECUMENICAL ASSOCIATION IN JAPAN

TOKYO—One hundred Protestant and Roman Catholic clergy and laity, acting as individuals, joined here in forming the Japan Ecumenical Association, an organization to encourage and conduct research and study on common concerns.

AID TO CHURCH-RELATED MEDICAL SCHOOLS STUDIED

RALEIGH, NORTH CAROLINA—A bill that would provide State funds to subsidize medical schools at two church-affiliated colleges was given a favorable report by the house committee on higher education of the North Carolina Legislature.

"MALICIOUS" NEWS COVERAGE CONDEMNED

VATICAN CITY—Pope Paul spoke out here against "aggressive" proponents of renewal and "superficial, malicious" reporting of church news in his weekly public audience.

FUNDS FOR MISSIONARIES NOT BARRED

NEW DELHI—The Indian Government has rejected demands for a ban on receipt of funds from abroad by the country's Christian missionaries.

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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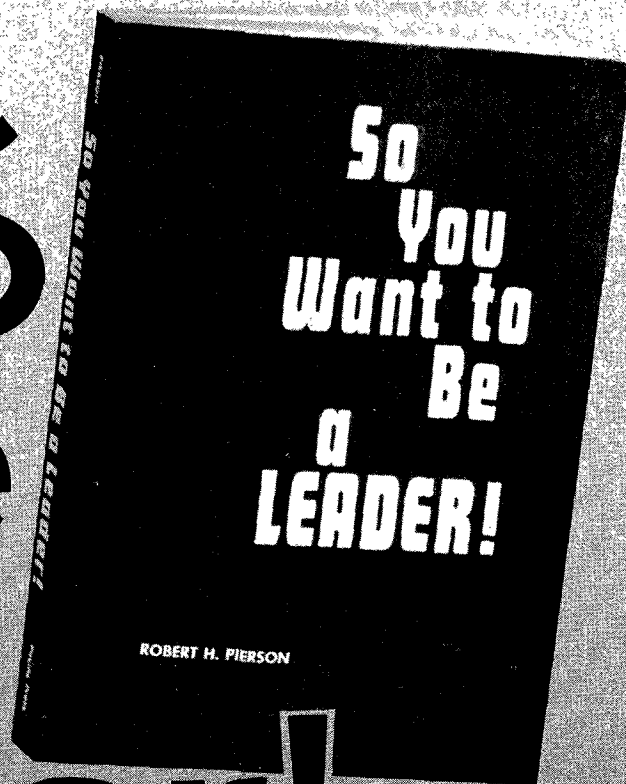
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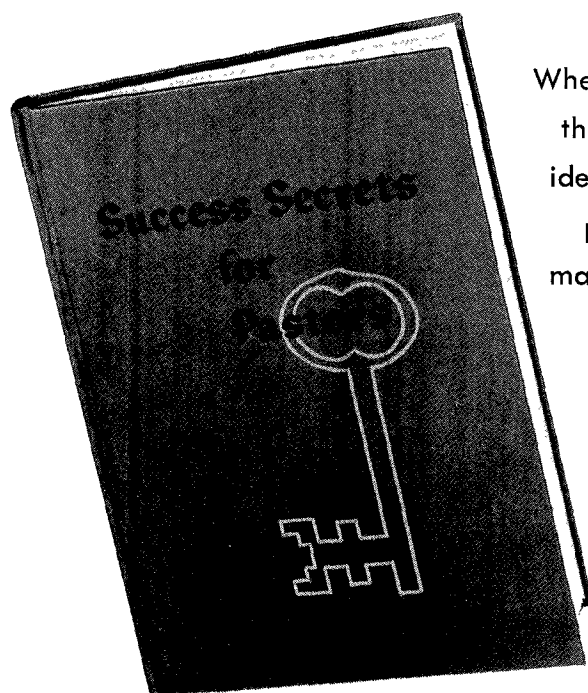
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Yugoslavian Leader Reports on Vacation Bible Schools

Yugoslavian Union's Sabbath school secretary, Hinko Plesko, expects more than 1,000 children to attend Vacation Bible Schools this year in his field.

He writes: "Just a few days ago I got a letter from Bor (a mining town in Serbia, about 200 miles from Belgrade), where 30 non-Adventist children attended the VBS. We have only five Seventh-day Adventist children there.

"Last Sunday I was in Vrač, a town about 100 miles north of Belgrade. At the closing VBS program 25 children sang before their parents. Twenty of these children had never before spoken the name of Jesus.

"Just today I received a report from four other places where Vacation Bible Schools were held. Twenty-two Adventist and more than 100 non-Adventist children were in attendance."

FERNON D. RETZER

Latest Medical Team Unable to Enter Eastern Nigeria

This is a progress report on the church efforts to bring relief to the people of Nigeria, who are suffering because of the civil war in that country.

The medical team from the United States that was to serve eastern Nigeria during June, July, and August was not successful in gaining entry. Conferences between the Nigerian Government and Red Cross authorities have not resolved the problems surrounding Red Cross flights. We hope that negotiations will soon prove successful and that medical personnel can again take up their work of love on behalf of the suffering.

The group that failed to gain entry to Nigeria in June was the fourth sent out by the denomination from the United States. Each of the three teams that preceded it served for three months and brought succor to large numbers of people. Each group comprised three doctors and two nurses, and on occasions this working force attended to the physical needs of as many as a thousand people in one day. This is some indication of the scope and the challenges of the work confronting medical personnel in Nigeria.

In addition to the doctors and nurses that have been sent from the United States, medical groups recruited in the Northern European Division have also made a contribution on behalf of the people of Nigeria.

R. R. FRAME

Seminarians Study Church Organization

For many years Andrews University has been offering a summer credit course in the Seminary dealing with the departments of the Church. This summer, for the third time, the Missionary Volunteer, the Lay Activities, and the Sabbath School departments took their turns in briefly presenting the history, the objec-

tives, and the soul-winning methods of the departments.

These courses emphasized the practical aspects of Christian witnessing, lay evangelism techniques, training procedures, leadership principles, new outreach methods, and discussions of how the church organization actually functions through cooperation with the various departments of the church.

Thus hundreds of these workers of tomorrow have been exposed to the partnership necessary for the achievement of a finished work.

ADLAI ALBERT ESTEB

Salt Lake City Recommended for 1974 General Conference

Salt Lake City, Utah, has been recommended by the General Conference Committee as the location for the 1974 quadrennial session of the General Conference, pending Autumn Council approval.

In order to have assurance of accommodations for the meetings and housing for the delegates, the planning committee must work several years in advance. The dates of the session are June 13-22, 1974.

Leading citizens of Salt Lake City have extended a warm invitation for Seventh-day Adventists to convene the session in their newly constructed Salt Palace Convention Auditorium and related facilities, located one block from Mormon Temple Square in the downtown area. The Latter-day Saints have offered the Mormon Tabernacle, with its seating capacity of 10,000, for Sabbath overflow or youth meetings.

The 1968 Autumn Council had voted to hold the 1974 General Conference session in Denver, Colorado, but later developments made necessary the selection of a different site. The 1970 session will be held in Atlantic City, New Jersey, June 11-20.

W. L. PASCOE

Believers Suffer as War Strikes Central America

A number of church members in El Salvador and Honduras have suffered because of the border conflict between those Central American republics.

The president of the Central American Union, Glen Maxson, has informed us that none of these believers, so far as is now known, have lost their lives because of the war. However, many have been displaced and have lost all their belongings.

Some have been detained because their nationality is not that of the country in which they had their homes. The authorities have placed the Salvadorian students who attend our Peña Blanca, Honduras, school under wartime custody.

The colporteur work in both countries is at present the phase of church activity that suffers most. Many of the dislocated members will need assistance in rehabilitating themselves once they are released.

On a triumphant note Elder Maxson reports that the Advent message moves forward through problems and war. On July 19 he participated in a baptism of 113 in San Salvador, El Salvador. This is the

second baptism held as the result of Efrain Murrillo's evangelistic campaign in the capital city of Central America's smallest and most densely populated nation. Said Elder Maxson, "We believe that before the end of the year at least 400 will have joined the remnant church."

ARTHUR H. ROTH

Large Testimonies Printing Anticipates Fall Countdown

The printing of 10,000 sets of *Testimonies for the Church*, volumes 1 to 9, has brought the Pacific Press Publishing Association its heaviest volume of business in years.

This large printing anticipates the demands of the Testimony Countdown classes to be conducted in hundreds of our churches this fall and winter.

Never in the history of the denomination—as far as we know—has there been such a large interest in the study of the *Testimonies*.

D. A. DELAFIELD

New Health-Science Textbook Series Is Now Available

The first of a new series of health-science textbooks for the primary grades is now available through the Book and Bible Houses.

Published by the Pacific Press, the textbooks and their accompanying teacher's guides have been prepared by the General Conference Department of Education under the direction of Ruth Wheeler, editor. They present the Seventh-day Adventist philosophy of true science and healthful living.

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IN BRIEF

★ **New Position:** J. G. Clouzet, president, Chile Union, formerly departmental secretary, South American Division.

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