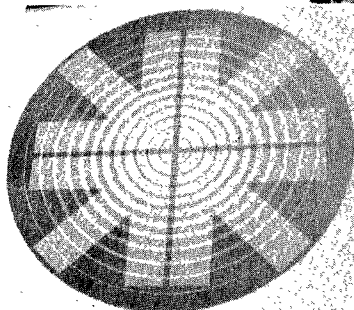




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Weltkongress
der Advent-Jugend
Zürich, Hallenstadion
22.-26. Juli 1969

Gemeinschaft der Siebenten-Tage-Adventisten



ZURICH '69

By ROBERT W. NIXON

STAY in the race and help find answers to today's problems," urged Theodore Carcich, General Conference vice-president, as more than 12,000 delegates jammed the colorful opening session of the first Seventh-day Adventist World Youth Congress in Zurich, Switzerland, on the evening of July 22.

"The Christian life is not a stroll or a jog, but a strenuous race," Elder Carcich explained. "It is a race that involves a definite goal. The racer may not run just anywhere but must pursue the course marked out for him by the Word of God and by the example

of those who have run before and have finished the course.

"Best of all," Elder Carcich added, "we can ascertain the course with unerring accuracy by constantly keeping our eyes on Jesus, on whom our faith depends. Everything that hinders us in the race, every attachment to material things, must be abandoned.

"Blowing your mind with 'acid' is not the answer," he continued. "Men before us met many of the same problems we face today, yet they solved them without pulling the establishment down upon their heads. We can learn much from them."

ZURICH '69



Guiolet Gilbert, of Paris, looks at a paper-back in the Book and Bible House display.

Before Elder Carcich's keynote address, costumed representatives from 91 countries presented their national flags in Zurich's huge Hallenstadion and were officially recognized by Theodore E. Lucas, the church's world youth leader.

President Ludwig von Moos, of the Swiss Confederation, sent a special message to the delegates. "The future here, as in all parts of the world, rests in the youth," he said. "Therefore may a good spirit in your congress here in Switzerland lead to a peaceful future through a highly correct understanding and moral foundation to which you also are bound." Public officials from the canton of Zurich and the city council also greeted their visitors.

With the help of a computer, congress planners turned the Zurich public school classrooms and gymnasiums into dormitories for several thousand delegates. Each delegate received a card admitting him to a dormitory, a plastic inflatable—or deflatable, depending on how you approached it—pillow, and paper sheets for his cot.

Meals, precooked and sealed in plastic containers weeks before the congress, were heated in tanks of hot water and served at the rate of 4,800 each hour in two large dining areas.

Inside the Hallenstadion itself, platform translators presented the speaker's message in German and English. Delegates speaking other languages could tune in on 14 other translations by using special transistor radios.

Delegates also presented special music for all World Youth Congress programs. Selections on the opening program included the presentation of the official theme song, "Follow Me," by the Takoma Academy chorale from the United States; solos by Mrs. Dilza Garcia, of Brazil, and Sunny Liu, of the United States; a Filipino duet; a quartet of Berlin nurses; and numbers by Polish and Yugoslavian choirs.

Other outstanding musical events included the always popular German brass choir; Rolando Santos, pianist and organist from Bolivia; Charles Brooks, Negro soloist from the United States; Veikko Friman, flutist from Finland; the Columbians and the Loma Linda Academy choir from the United States; and Manuel Escorcio, vocalist from Helderberg College in the Union of South Africa.

The variety of musical talent presented by the young delegates showed up at its best in the special Music-of-the-Spheres program on Sabbath afternoon.

Written and directed by Lowell Litten, of the General Conference Missionary Volunteer Department, the program included whistle solos by Mevyn Shittaker, of Australia; choirs from Scandinavia, Czechoslovakia, and

the United States; a vocal solo by Mrs. Leland (Kathy) Tetz, of the United States; a Tamil song with guitar accompaniment from India; a male quartet from the Camerouns in West Africa; a piano-violin duet by a German couple; a flute solo accompanied by a bamboo orchestra from the Far Eastern Division; and a ladies' trio from Inter-America.

On Wednesday morning E. Earl Cleveland, of the General Conference Ministerial Association, began his Truth for Youth series.

"Sex is today's number-one youth problem," Elder Cleveland commented. "It rivals the power of God in its appeal. Premarital sex contributes to many problems, including parenthood for young men and women not prepared for such responsibilities, the spreading of venereal diseases, lowering of resistance to temptations, and an increasing inability to tell right from wrong."

"Faith in Christ can break any habit, kill any vice, turn failure into success, and make you a true leader among other youth," Elder Cleveland said. "Nature was never created to rage out of control—even human nature—and only when subjected to discipline does it prove the blessing for which it was intended."

Victory on Your Knees

"Getting down on your knees is the way to gain victory over your sinful self, your sinful environment," explained Elder Cleveland. "You must repeat David's prayer, 'Create in me a clean heart.' Take out citizenship in heaven, and you will see the way out of every problem you can name."

Elder Cleveland predicted that all the world's problems will be solved someday—the day Christ returns to claim His faithful followers.

During the morning Youth Speaks programs, individual delegates presented their personal testimonies for Christ.

One delegate, Juston Nkumba, a student at Malamulo College in Malawi, Africa, told how for six years he pleaded for an opportunity for higher education. "I had no money.

1. Unusual hats marked the delegates of North Borneo and Palau. 2. Juston Nkumba, of Malawi, participates in Youth Speaks.



Photos on cover

1. More than 12,000 gathered for the Sabbath service at Hallenstadion. 2. Official World Youth Congress seals were posted all over Zurich. 3. Three youth in national dress stand during the call to commitment after GC President Pierson's Sabbath sermon.

How could I get into the overcrowded schools? Then the dawn came when Christ answered my prayers. God is with us now. He will be with us during the climactic events of this world's history," said Mr. Nkumba. "Christ created this earth and set the stars in motion, but still He is interested enough in us to listen to our prayers. Christ always will be my guide."

Afternoon Youth in Action programs featured representatives of the various world divisions and their reports on how their youth are responding to the Missionary Volunteer target of 100,000 baptisms through youth activities before the General Conference session of 1970. With still a year to go, Adventist youth already have made more than 111,000 converts.

During Wednesday and Thursday night meetings youths dressed in colorful national costumes presented Youth International programs of national songs, historical sketches, and just plain spectaculars.

The Czechoslovakian delegation, for example, portrayed how through the centuries Bible reading in their land has sometimes been forbidden, sometimes encouraged. Dressed as various reformers and oppressors, the young delegates touched the hearts of their fellow delegates when they revealed their final message. Two young Czechoslovaks, holding up a large Bible, were surrounded with their motto in several languages—Truth Is Victorious.

Accompanied by staccato drumbeats, delegates from Trans-Africa told the story of William Mtani, one of several Adventist youths in the seventh grade in a government school in Tanzania.

When William's teacher ordered his class to return for special coaching every Saturday morning, William was tempted to join his other classmates, because only the best students continue their education past the seventh grade in his country.

William, however, thought about the problem carefully. "If I fail my examinations," he concluded, "let me never fail my Lord."

With some misgivings, William

wrote his final examinations. One morning he found a letter on his desk. Of all the Adventist youth in his class, he had been the only one to refuse the special instruction on Sabbath. And William was the only Adventist student to be selected for high school. Today he continues his education as a faithful Seventh-day Adventist.

Fire Walker Turns Adventist

Delegates from the Far Eastern Division told the story of a 13-year-old lad, Kumar, who walked through red-hot coals at a Hindu temple trying to cure his cracked, bleeding feet.

Before Kumar walked the coals he chanced to meet an Adventist woman and revealed to her how his poor parents had spent all the money they could spare in four years trying to cure his feet. When the Adventist youth visited Kumar after his fiery walk, he found Kumar's feet still were not cured.

"Would you be willing to have a doctor at Youngberg Memorial Hospital treat Kumar's feet?" the Adventist asked Kumar's parents. They were astounded to learn the treatment would be free. Soon Kumar's feet were receiving expert medical treatment, and he was learning about Jesus' love through Voice of Prophecy lessons.

But several months later Kumar failed to come to the hospital for a scheduled treatment. It was the season of the annual Thaipusam feast, in which Kumar had to participate in order to fulfill his temple obligations. If he did not, his family believed, he would be cursed and would die.

Kumar participated in the festival, and his Adventist friend found him late in the day completely exhausted, his feet swollen, his body covered with marks and holes where needles had pierced his skin.

Then Kumar's life changed dramatically. Christian friends paid his tuition at an Adventist school. Several mission women helped him with his more difficult studies. He attended evangelistic meetings and joined the baptismal class; but because of family pressures, he was not baptized.

Then illness struck Kumar again. He began to tremble. His throat became sore and he developed a persistent cough. He found it difficult to talk. Was the curse beginning to affect him? Was he going to die?

During this crisis, V. W. Schoen, of the General Conference Lay Activities Department, visited the Far East. At the end of a laymen's congress Elder Schoen appealed for men and women to give their lives to Christ.

Just before the consecration prayer,

someone stirred in the quiet audience.

"What is it, young man? Please come forward," said Elder Schoen. "What do you have to say? Sometimes in meetings like this something happens to our hearts."

Kumar stood beside Elder Schoen. "As I have attended this congress," Kumar began, "my heart has really been touched by God. I accept Jesus Christ as my Saviour, even though my parents are not Christians.

"I know I will have many trials and temptations," he continued. "Oh, brothers and sisters, please pray for me, for I am going to stand firm for Christ. Tomorrow I will tell my parents that I am now a Christian. I will be baptized soon. I will work for God."

Kumar was baptized, and he is a faithful Seventh-day Adventist today despite his difficult home situation.

Two of the afternoon programs focused on health for SDA youth.

Dr. Lothar Traeder, of Germany, assisted by students of Marienhoehe Missionary Seminary, portrayed how alcohol affects youth—and even Adventist youth may be tempted. The Andrews University gymnastic team performed to indicate the high degree of physical fitness Adventist youth should attain. Several members of the team received gold and silver medals for outstanding physical and cultural attainments, from Neal C. Wilson, vice-president of the General Conference for North America.

How will the first World Youth Congress affect Adventist youth and the church as a whole?

"This Youth Congress will encourage our youth to dedicate their lives to Christ and His church," commented Walter R. Beach, secretary of the General Conference. "It will help our youth develop a worldwide point of view. It will make old things new. It will help renew our spirit of dedication. It will show them that the church needs them and wants to work with them."

Sharad S. Pandit, a delegate from India, added, "This congress will inspire Adventist youth to work for their fellow youth. Everyone says 'Hello' despite the various nationalities and languages. We're learning new ways of spreading the gospel when we return home."

(More next week)



World youth leader Theodore Lucas escapes from the behind-the-scenes hustle for a moment of inspiration.



the faith that saves

By NORVAL PEASE

ONE of the greatest problems in religion is the tendency for familiar terms to lose their impact. For example, note what has happened to such words as "grace," "faith," "conversion," "justification," "sanctification." These words have been heard so often that they no longer convey meaning to many minds. They are like the sound of a jet plane flying overhead—the first time we heard it we listened intently; the thousandth time, we were hardly conscious of it.

The word *faith* has always been a much-used expression in Christian literature. In our English New Testament it is the translation of the Greek noun form of a word meaning "to believe." In fact, to have faith and to believe are identical concepts. For example, when John says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," he is actually saying, "whosoever has faith in Him." There is no difference so far as the Bible is concerned.

What is the faith that is mentioned so often in the Bible? Many analogies have been used in attempts to define it. Some have compared faith to putting money in a bank, trusting that it will be available when needed; to trusting the pilot of an airplane to fly and land his plane safely; or to trusting a surgeon with one's life. Actually, these examples describe reasoning based on evidence. We have observed that bankers, pilots, and surgeons are generally trustworthy, so we conclude that we are justified in placing our confidence in them. These illustrations tell us something about faith, but faith is more than trust.

Others have equated faith with a mystical sense used in religious experience, but not in other levels of life. It is suggested that in the ordinary

pursuits of life we employ the observable data of science and common sense, but in religion we soar into ethereal realms where faith is the medium of exchange. Tennyson expressed a viewpoint akin to this when he wrote:

"For nothing worth proving can be proven,
Nor yet disproven. Wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith."

This tells us something about faith, but faith is more than a means of access to supermundane truths.

Ultimate Concern

One theologian has defined faith as "ultimate concern." The question Concern about what? immediately arises. It is true that the possessor of Christian faith will have certain well-defined concerns, but faith is more than this.

Faith is like love: it cannot be compressed into neat definitions; it must be experienced to be understood. It can be described, but no description is complete. It is of fundamental importance that we understand that *Christian faith is the instrument by which we receive the grace of God*. "Faith consists not in doing something but in receiving something. To say that we are justified by faith is just another way of saying that we are justified not in slightest measure by ourselves, but simply and solely by the One in whom our faith is reposed."—J. G. MACKEN, *What Is Faith?* p. 172.

Grace is God's hand reaching down toward us, offering love, rescue, salvation. Faith is our hand reaching up toward God, asking for the blessings He alone can give. When God's hand of grace takes hold of our hand of faith, then and then only can

—the first time we heard it we
listened intently; the thousandth
time, we were hardly conscious of it.

we enjoy the relationship we should have with God. "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers*, p. 456.

This receptive quality of faith involves commitment. When we reach Godward, we are willing to be led by Him who grasps our hand.

The value of faith is determined by its object. Faith in a quack cure may cost a person his life. But Christian faith takes its value from its object—God who has revealed Himself through Jesus Christ. This faith results in a relationship with Christ that was beautifully described in a sermon preached by Carlyle B. Haynes at the 1926 General Conference session, in which he said:

The inmost glory of the gospel, therefore, is not a great truth, nor a great message, nor a great movement, but a great Person. It is Jesus Christ Himself.

Without Him there could be no gospel. He came not so much to proclaim a message, but rather that there might be a message to proclaim. He Himself was, and is, the message. Not His teachings, but Himself, constituted Christianity. . . .

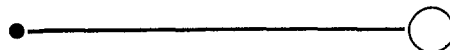
He came to a lost world, a sick world, a dying world, a doomed world. And He set forth a remedy. That remedy was Himself. Not a system of teaching, but Himself. Not a code of laws, but Himself. Not a body of doctrine, but Himself. . . .

To be a Christian, then, is to enter into relationship with a Person—a Person who loves you, cherishes your friendship, deals tenderly and gently with you; who guides you in the way of righteousness and obedience, teaches you the truth; who has strength for all your needs and supplies it to you; who walks with you as a friend, who communes with you, who shares His own eternal life with you; who comforts you in trouble, who solves all your problems and perplexities, who meets every crisis of life with you; who stands by your side always; who smooths your pillow in sickness, who goes down into the dark valley of death with you, and with whom you are safe. Knowing Him as a Friend and a Saviour, you feel assured in leaving all the future in His hands, just as you commit all the present to Him."—CARLYLE B. HAYNES, *Righteousness in Christ*, pp. 17-20.

In the early days of Christian missions a missionary was endeavoring to translate the New Testament into the language of a primitive tribe. This language had no word for faith, and without this key word, no complete translation was possible. For weeks the missionary sought some way of expressing the idea of Christian faith. One day one of his helpers came into his home after a long walk and sank wearily into a chair, exclaiming, "How good it is to rest my whole weight on this chair!" Immediately the translator had the answer to his problem. "To rest my whole weight upon"—this is faith as the Christian experiences it in Christ.

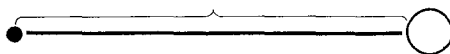
What can this kind of receptive,

trusting, committed faith do for the Christian? I like to explain Christian experience by the following diagrams:



In the first the dot represents the initial experience of becoming a Christian; the line represents the daily experience of being a Christian; and the circle represents the ultimate experience of immortality.

THE GRACE OF GOD



All three of these experiences are possible only through God's grace—His love manifested in behalf of sinners. The same divine love brings a sinner to Christ, keeps him in Christ, and ultimately saves him in Christ's kingdom.

But there is another dimension to this experience.

THE GRACE OF GOD



THE FAITH OF MAN

God has chosen to bestow His grace only upon those who have faith. This is not arbitrary—grace is a gift, and faith is the means of receiving that gift. At every stage in the experience of the Christian, faith makes possible the reception of the blessings of God's grace.

This truth is illustrated by an experience in the life of Jesus. Early in His ministry He returned to Nazareth and was asked to participate in the synagogue service on the Sabbath. He read to the congregation the passage from Isaiah 61:1:

"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor" (R.S.V.).

With the eyes of every person in the synagogue upon Him, He declared, "'Today this scripture has been fulfilled in your hearing'" (Luke 4:21, R.S.V.).

There were doubtless many poor in the congregation at Nazareth, but none heard the good news. There were captives of sin and Satan, but none were released. There were the blind, but they continued to be blind. The oppressed were not delivered from their oppressors. Why was Jesus unable to do any of these things? Be-

cause the people of Nazareth refused to believe. God in His grace made great blessings available to them, but they had no faith, so they could not receive these blessings.

Faith Essential

The necessity of this faith is clearly described in the following quotation:

We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. In Him is our hope, our justification, our righteousness. . . .

My brethren, are you expecting that your merit will recommend you to the favor of God, thinking that you must be free from sin before you trust His power to save? . . .

There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor. We must not trust at all to ourselves nor to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour.—*Selected Messages*, book 1, pp. 351-354.

The practical question remains, How can a person develop this faith that is so essential in the Christian life? My first answer would be, Pick up your Bible. Turn to the Gospels, and follow the story of Jesus. Watch Him as He heals sick people. Listen to His parables and sermons. Follow Him to the cross and to the tomb, and greet Him as He comes forth from the tomb. As you become acquainted with His life and teachings, faith in Him will grow in your heart.

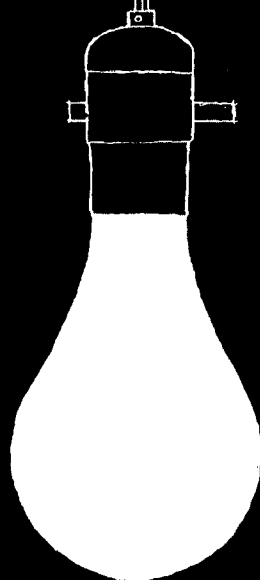
But do not stop here. Jesus is more than a historical character—He lives! Go to Him in prayer and worship. Be sensitive to His guidance in your daily life. Live in the consciousness that He is your Lord.

And this is not all. He is coming again! This great truth gives meaning to life. It takes the futility and hopelessness out of the future of this distraught world. It promises an ultimate solution to the problems that beset us.

Hebrews 12:2 says, "Looking unto Jesus the author and finisher of our faith." The faith that saves centers in Jesus. It is found when we become acquainted with Him. There is no other way. And let us remember that the goal of our efforts should be not merely to understand faith better but to believe. ♦♦

(Continued next week)

Have Light



By ELLEN G. WHITE

WE HAVE most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God.

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works than Jesus Himself has done. He says further: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as He has said He would.

It is not enough to say, "I believe"; we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with Him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in Him. We should train our souls to have faith in God. But instead of this, how many there are who educate

themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and He tells us that greater works than He has done shall we do, because He goes to the Father. He is ready to impart unto us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?—It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words—words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will," and it shall be done unto you. Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of

* Morning talk at Minneapolis, Minnesota, Oct. 19, 1888. Reported in *Signs of the Times*, Nov. 11, 1889, Number 43.

in Yourself

the ability He has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in Him, we shall be continually advancing in the divine life. If we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed,

are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

Grow Daily

We should have more wisdom and confidence to-day than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of His strength. But He will not let His power drop upon you without effort on your part. You must co-operate with God in the work of salvation.

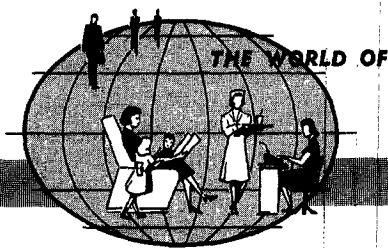
We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shep-

herd of the flock place himself on the judgment-seat to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that He will put His Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison.

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear to-day. We need that faith that will lead us to study the Bible for ourselves, and take God at His word.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion. ♦♦



The Adventist Woman

Conducted by DOROTHY EMERSON

When Should a Child Start School?

By ETHEL A. JOHNSON

UNFORTUNATELY there is not a scientifically determined answer to one of the most difficult and important questions in the field of education, "When should a child start first grade?" *The Encyclopedia of Educational Research*, 1950, page 370, states, "There is a popular acceptance of the notion that age six is the time when children should enroll in the first grade. How this happened to come about is not clearly understood. Perhaps the practice evolved because six-year-old children were mature enough to leave home and to travel the necessary distance to schools."

From the amount of reading, writing, arithmetic, and other subjects required in the elementary grades a certain amount seems to have been cut off and labeled first-grade work. A child not ready or able to do the work was required to repeat the grade. A large number "failed."

Some experiments showed that if formal education were delayed until the children were older they would catch up to those who began earlier. Other studies indicated that children made better progress if formal instruction did not begin until they had a mental age of six or six and a half. For a time, when it was realized

that many children were not ready to learn to read when they came to school, they were permitted to go to the next grade even though their progress in reading was very limited. But six or approximately six has continued to be the most commonly accepted age for entering the first grade. At the present time some school systems are not giving mental maturity tests in the primary grades, for they do not feel the results are valid for certain cultural groups.

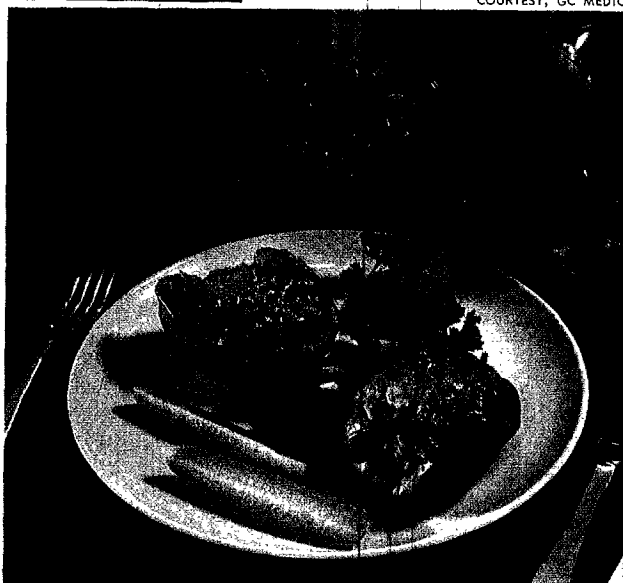
Through the Spirit of Prophecy our people were early given this counsel: "Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . The only schoolroom for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery." — *Testimonies*, vol. 3, p. 137. Obviously this ideal cannot be fully realized in this day of urban living. Counsel as to how to relate to these principles is given in the following statements: "During the first six or seven years of a child's life, special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period children should be left, like little lambs, to roam around the house and in the yards, in the buoyancy of their spirits, skipping and jumping, free from care and trouble." — *Child Guidance*, p. 300.

The question is sometimes asked, "Aren't children brighter today than they used to be?" Children are born with a certain potential for learning, which sets bounds to what they can accomplish. If this potential is permitted to lie dormant the child will appear dull. But if the child is exposed to the many learning experiences readily available today, he learns more sooner. There have always been children who could read, count, print, before they started school, but that did not imply that early starting was advisable. Some children, starting to read early, may reject it later; and some who start to read later and seemingly make slower progress may be the better readers.

With many neighborhood shopping areas and ease of reaching places of interest on foot or by easy travel,

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



STUFFED GREEN PEPPERS

3 green peppers, halved
1 1/4 cups Loma Linda Veggie Burger
1/4 cup brown rice

Remove cores of peppers; place in pan open side up. Salt. Steam 6 minutes. Drain and arrange on baking sheet. Cook rice in 1 cup salted water. Drain. Place in mixing bowl; add Veggie Burger and Spanish sauce. Mix well and fill peppers. Bake 30 minutes at 325°. Before serving, grate American cheese on top and melt in oven. Spanish Sauce: Fry 3 tablespoons chopped onion, 1 tablespoon each chopped pimiento and green pepper in margarine. Add 1/2 cup water, 1/4 cup tomato paste, 1 1/2 teaspoon molasses, 2 teaspoons cornstarch, 1/2 teaspoon each garlic salt and paprika, 2/3 teaspoon each salt and Accent, and a pinch of sweet basil and thyme.

parents can take their children on learning excursions to banks, stores, bakeries, shoe-repair shops, museums, airports, fire and police departments, and city halls, where they can acquire firsthand information, learn new words, and have new experiences.

In back yards, in neighboring parks and zoos, and in the changing seasons, parents can help children become alert to, and curious about, the natural world and see science in action all about them. They can provide opportunities for them to work and play with other children and help them develop skill and responsibility in doing small tasks about the home and give them experience in shopping for certain items. They can tell or read them stories and poems and listen to them re-tell or enact them. They can guide them in selecting the best in TV and radio programs and talk about what they learn. They can introduce them to the world of books, puzzles, and educational games and encourage them to use scissors, crayons, and paints in making pictures to record their experiences.

The Exciting Road

Similarly, children are confronted by numbers, counting, and comparing sizes and quantities in their environment, and they are introduced to geometry by finding the circles, and squares, and rectangles about them.

On every hand are signs and advertisements challenging children to ask, "What word is that?" "What does this say?" or "I know what that says. I heard it on TV." In many stores are inexpensive books inviting children to look and read. And there are experiments in writing with exclamations, "I can write an *o*! How do you write an *m*?" There is fun finding and saying words that rhyme or that sound alike at the beginning. A child enjoys the discovery of sounds.

Before one realizes it a child is on the road to reading while gaining this rich background of experience that makes learning to read easier and more interesting.

It is exciting, interesting, and rewarding to direct the learning of a child today. Never before were there so many facilities so readily available for tempting and challenging children to learn without pressuring them. For the Seventh-day Adventist parent there is the added privilege of teaching his child the Sabbath school lesson, leading him in simple worship activities, helping him participate in Sabbath school and church activities. These activities, together with Vacation Bible School and camp meeting, carried on for a pe-

riod of years, develop readiness for school.

But there is another side to the picture of "When is a child ready for school today?" Although many children are having more enriched learning experiences than formerly, the first-grade curriculum has been undergoing some major changes. It is expanded and enriched and made more sophisticated—more difficult in some ways because more is included, but easier because methods of teaching have been improved. Not only are children expected to read more, they are expected to acquire and use more advanced skills in reading. Phonetics, writing, and spelling, once delayed until later and taught quite incidentally in grade one, are now introduced early and are considered essential in the learning-to-read process. A few years ago an introduction to counting and a few addition and subtraction facts were considered sufficient accomplishment in arithmetic. Today children are introduced to many basic mathematical principles and are taught to place value in our number system. They work with larger numbers and with more understanding of processes. Experiences in science acquaint them with principles and facts of science previously not introduced until several years later. Social studies, once restricted to a study of the familiar home and school environments, now include an introduction to maps and globes and other countries and cultures with an emphasis on the understanding and appreciation of other people. Other areas, such as economics, are included.

Greater Demands

Even though some children may be more ready for school, as we once knew it, the demands are so much greater today that the solution to the question of when to start them in the first grade is still the same. Readiness for school cannot be determined by mental ability alone. The whole child comes to school with all his acquired habits, attitudes, and abilities. He is the result of all his past experiences and how he has related to them. When he starts school he should be physically, socially, and emotionally, as well as mentally, mature enough for success in a variety of school experiences without becoming unduly fatigued or needlessly frustrated. Among other things, he should be able to take care of his own personal needs, to work and play happily and successfully with others, to listen to and follow directions, to express ideas, and to put forth sustained effort sufficient for the completion of small tasks.

Give children ample time to develop physically, mentally, socially, and emotionally before placing them in the most difficult learning and adjustment situation they will probably ever face—first grade. Fortunately, with the increased emphasis on enriching and extending the learning experiences in the primary grades, there is also a greater understanding of the nature of the child and his need for varied experiences as a foundation for more formal learning. Each child is seen as an individual differing from every other in ability, in his readiness for learning, and in his pattern and rate of growth. When your child starts school, be happy that it is at a time when the trend is to take each child where he is and permit him to progress at his own rate, beginning each succeeding year where he is able to do the work successfully. There is no artificial barrier saying he must complete a certain amount of work each year. There is no failure, but occasionally a child will need an extra year to complete the work of the primary unit.

The General Conference Department of Education has adopted the following policy relating to the age of admission of pupils: "It is recommended that in harmony with the instructions from the Spirit of Prophecy, supported by the findings of medical science and by leading educators, children should not be sent to school at too early an age. Parents and school boards are urged to accept this instruction and not start their children until they are at least seven years of age. There may exist conditions that make it impossible for this instruction to be followed fully, but only under very rare circumstances should pupils be admitted to the first grade unless they have reached the age of six by September 15. Exceptions to this regulation may be granted only by the superintendent of education in counsel with the educational committee of the conference, when standardized readiness tests indicate the potential maturity and ability of the child to succeed. Such exceptions should not be made if it means accepting pupils below the entrance age requirements of the State in which the school is located." —*School Manual General Conference Department of Education* (1966), pp. 137, 138.

When the compulsory attendance laws of a State make it mandatory for children to start school at an earlier age, the school should adapt its program to the needs of younger children and should delay formal instruction in reading until the child is older. ♦♦

Homemakers' Exchange



Our daughter, who will be six in October, knows the alphabet, can count to 100, and can print her name. If she can't start school for another year I don't know what I'll do, as she is bored already. Don't children mature earlier now than in Mrs. White's time?

► Some educators feel that as many as one third of the children in elementary schools are one to two years ahead grade-wise of their physiological level, resulting in strain and discouragement. Even bright children may come to dislike school, become nervous, or show physical ailments.

Talk to parents of junior high school children. Usually the poor students and the drop-outs started quite young. Frequently those who are doing extra well started a little later.

Keep your child happy this year with "play school" at home when she wants it, with no fixed-length class periods. Here are a few suggestions I am using with our preschooler: *The Pre-School Child*, from the Home Study Institute, the *How and Why Wonderbook Series*, the *Whitman Help Yourself Flash Cards and Workbook Series*, and *Spelling Game* and *Blackout* from your Book and Bible House. Also, *How to Raise a Brighter Child*, by Joan Beck, is good.

Watch the grades one to three educational telecast with your child, then discuss it with her. Both you and your daughter will find the extra year at home a rewarding experience.

Evelyn Wright Christison
Kindersley, Sask., Canada

► To help fill the need of energetic, eager-to-learn five- and six-year-olds, the Home Study Institute offers an inexpensive correspondence kindergarten course. I used this course with my son, enriching and varying it to fit his needs, as was suggested. As a result he was busy and happy. He will be seven and a half when he starts school this fall. My husband and I are teachers and we have talked with other teachers about this question. Again and again they say children could do much better in school had they not started too young. Even though knowledge has increased in our day, many little ones are just not ready mentally, physically, and socially for school.

Katie M. Baker
Tallahassee, Florida

► No, children don't mature earlier. Parents mature later. They mature too late to save their children for the kingdom of God because of the neglect of Bible and Spirit of Prophecy study in their homes.

If we as parents would only take the time to teach our children the life of Christ instead of the ABC's, and follow God's council on when we should send our children to school, our children would be neither bored nor uneducated.

Mrs. Stanley Yurth
Quincy, Illinois

► There is no need for children to be bored. They are so interested in everything they see. A pinch of sand becomes a pile of stones un-

der an inexpensive magnifying glass. With it, an ant, a gnat, and an aphid can be as much fun as any animal in the zoo. The book of nature is wide open for students of all ages. The outdoors is the best schoolroom. There children develop health of body and mind and will be able to learn better than if put into school at an early age.

Mrs. Chris Paulsen
Iron River, Michigan

► Our son could read *Bedtime Stories* at the age of five, so we knew we would have to give him "work" or he would become bored. We bought spelling games and encouraged him to play them with his friends. He was interested in piano, so we gave him lessons. Swimming lessons also kept him occupied. There are many excellent educational records dealing with such subjects as animals, cloud formations, how things grow, how the sounds are made on different musical instruments, not to mention the beautiful religious records for children narrating Bible stories.

Elbertine Westcott
San Jose, California

► I believe Mrs. White's counsel is inspired and that it is applicable today and will be until the end of time. Read *Child Guidance*, pages 300-302. If you don't have this book, buy one, and read it. "Neither the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home."—*Child Guidance*, p. 170.

Ruth Melsted
Edinburg, North Dakota

► My little girl was six years and eight months old when school started last year. I didn't send her because I wanted to follow what Sister White said.

She didn't have time to get bored, for we kept her busy doing practical things. She made a quilt for her sister's bed. She pinned, cut out, and sewed doll dresses. She then cut out dresses for herself and little sister. She can make a loaf of bread and can prepare meals by herself. She has done all types of housework, from mopping floors to washing dishes and making beds.

The time she looks forward to most of all is storytime, where we have Bible as well as nature and character-building stories.

Kay Boyd
Battle Creek, Michigan

► Take your daughter out into nature and teach her to know and enjoy the beautiful things God has created for our pleasure. If you are not acquainted with the names of trees, flowers, ferns, and birds, get some books from your local library and learn together. Read the first chapters of *Child*

Guidance and you will find a wealth of ideas.

From the viewpoint of one who is a recent product of such training, I can assure you that neither you nor your daughter will be disappointed.

Beth Wilkins
State College, Pennsylvania

► We have had ten children; the last four are in church school now. We learned the hard way that children sent to school early can develop serious eye troubles, personality problems, and discouragement in trying to keep up with other classmates. Our youngest is far more ready for school this year at seven than she would have been a year ago.

Beulah Halvorsen
Bunker Hill, Illinois

► Mrs. White describes a most gloomy picture of what traditional schools were like in her day and for "generations back" (*Counsels to Parents and Teachers*, p. 77). I would not want my little girl spending five hours a day in a close, unventilated, poorly lighted classroom sitting in a poorly constructed seat.

The situation in our society is not ideal. Most parents either do not or cannot provide this ideal plan of the mother being a teacher. For this reason God gave us teachers and schools. Children may not really be smarter, but their opportunities for school readiness may be greater.

Physical plants, curricula, and teaching methods have greatly changed in the past few years. Physical needs of children are foremost in the early grades. Individual differences are considered and activities are chosen to meet these differences. Rest, exercise, play, and health habits are an important part of the early grades. Classrooms are large, well lighted and airy, or air conditioned. Furnishings are built for small people and there is much movement in school activities.

If, after seeing the school facilities, I felt my little girl would be happy and benefit spiritually, physically, mentally, and socially, then I would send her. Otherwise, I would prefer to keep her home until she is older.

Elizabeth Benson
Monterey Park, California

NEXT QUESTION

Now that we have automatic ovens, where all you have to do is to set the timer, what about baking previously prepared casserole dishes on Sabbath?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

H EARD round the world in ever-increasing volume and ever-deepening and menacing pressure is a piteous cry of distress. Are we moved to tears and stirred to action as we see portrayed in magazines and on the screen children, emaciated, crying, dying, for lack of adequate food? Breathes there a man with soul so dead that he sits idly by in stolid indifference and smug complacency while all around him are the helpless and hopeless, the sorrowing and suffering, the diseased and dying, the victims of physical and spiritual hunger?

Many governments have instituted and developed various welfare programs in which the citizens who pay taxes willingly or unwillingly have a part. The church also has become involved in welfare work, but the members of the church give only as they wish to give. There is no coercion. What is our responsibility as citizens of the state and members of the church toward those in need?

The welfare programs of the state have relieved much physical suffering, but there is much more to do. The cry will become more insistent as darkness and despair deepen. We must not be satisfied with mere palliatives. The dole is a poor substitute for job opportunities and training in skills. As citizens we should be deeply concerned with every effort to alleviate distress. The church, if true to its trust, can minister to the spiritual as well as the physical needs of men. However, the basic responsibility is upon individuals—the citizens of the state and the members of the church. This responsibility cannot be delegated. Love finds expression through people rather than through organizations.

Social Gospel Insufficient

Years ago some churches embraced the so-called social gospel. Was this shift from doctrinal emphasis and gospel proclamation in accord with the teaching and example of Jesus and the apostolic church? We think not. The Christ, who was moved with compassion for the multitude, was concerned not only with their physical hunger but far more so with their soul hunger. His kingdom was not of this world. But the One who said, "I am the way, the truth, and the life," could give bread to the hungry, heal the brokenhearted, preach deliverance to the captives and the recovering of sight to the blind, and set at liberty them that are bruised.

Love as expressed in the life of our Saviour is broad and deep. Jesus went about doing good. He was the Great Physician. He recognized the poverty

Share Your Faith and Your Food

By VARNER J. JOHNS

problem, but His greatest concern was with the sin problem. He was and is the only hope for a restless generation. "Come unto me," were His words to troubled souls, "all ye that labour and are heavy laden, and I will give you rest." Only the Prince of Peace can remove the hate in the heart of sinful man and bring permanent peace. His mission and message were to save people from their sins.

Healing of the body was a means to an end—the healing of the soul.

Wherein does the church's healing of the sick and feeding of the poor differ from the government's welfare program? Does not the state build hospitals, establish Medicare, distribute surplus food? Is it because the church has failed in its God-given responsibility that the state has been compelled to fill the gap? The fact is:



Big Bert

By HELEN KELLY

BERT was sure he was one of the largest children in his Sabbath school room. He could talk very well, not like the babies who had to sit in special seats or on their mothers' laps. His mother didn't have to stay with him during Sabbath school.

Bert knew just where the felt pieces should go on the flannel board. When little Jeffrey toddled to the board and placed the yellow duck upside down because he didn't know any better, Bert laughed right out loud.

When Miss Hughes started talking to the children about the lovely things Jesus has made, Bert decided he wanted to talk then too. Miss Hughes had to remind him to be quiet.

"I've sure been sitting a long time," Bert said to himself. He stood up and looked around even though all the other children were sitting down. Miss Hughes asked him a question, but Bert was too busy looking around to hear what she said.

That is the way it was with Bert this Sabbath morning, and the last Sabbath morning, and the one before that.

Already Miss Hughes had spoken to him about being still and not disturbing the other children. But Bert thought it was hard to keep still. He turned to Jimmy to see if maybe Jimmy would listen to him, but Jimmy was listening to Miss Hughes. Bert spoke out loud again anyway.

"I'm afraid you will have to sit somewhere else if you continue to disturb us,

Bert." Miss Hughes's voice was quiet and a little sad. Somehow Bert knew she might mean what she said.

Perhaps he'd better keep still and listen. But, oh, it was so hard to listen to the story when his mind wanted to be thinking about other things. He wasn't used to being so quiet. Before he knew it he was talking again.

Miss Hughes walked over to Bert and took his hand. She led him to a chair behind the flannel board. Bert sat down on the chair. Now all he could see was a yellow wall. There was no one to talk to back there.

He heard the children singing "Little Jesus liked to walk beneath the trees." He saw some small brown shoes step to the flannel board; then some shiny black ones with pink socks in them. Other feet followed these.

Bert could hear the words the children were singing. He knew they were bringing cutouts to put on the flannel board to make a pretty scene for the little boy Jesus. But he couldn't see any of it. All he saw were the back of the flannel board, children's feet, and the yellow wall.

After the song was over he heard Miss Hughes talking in her happy voice about the ways God shows He loves His children. It was very quiet in the Sabbath school room. All the children were listening. Bert listened, too, from behind the flannel board.

Suddenly Miss Hughes slipped behind the board. "Would you like to hold the rose for us, Bert?" She smiled at him.

Bert nodded his head. He got up and came around in front of the board. Miss Hughes handed him the big rose cutout.

Bert stood up straight. He was one of the tallest in the room. He held the rose in front of him so all the children could see it as they sang, "God makes roses grow in my garden."

I'd rather be out here than behind there, he thought to himself. And out here is where he stayed!

This must ever be a cooperative venture. The government is organized to promote tranquillity and the general welfare of society. Government is concerned with the health and welfare of every citizen. The state has the right to legislate and tax to support its programs, but it does not bear responsibility for the spiritual life of its citizens.

There is a mistaken idea that anti-poverty programs, housing projects, bigger and better hospitals, higher and still higher educational opportunities, will cure all the ills of society. Time was when few young people received a college education. Now we have megaversities and the students are a part of our problem, not its solution. We shake our heads in disbelief at the riots on college campuses. Better educational opportunities can-

not cure the hurt in the heart of humanity. Nor can antipoverty programs satisfy spiritual hunger. The divinely prescribed remedy is in the gospel of God's grace. Only those who walk in the footsteps of the Lord Jesus Christ can bring this remedy to a sick world.

We must never forget these sober words of Matthew 25:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when

saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verse 34-40).

Christianity at Its Best

This is Christianity at its best. This places the responsibility for welfare ministry primarily upon the individual. What can we as Christians do to supplement the work of the state and the church?

1. From its beginning the Seventh-day Adventist Church has sponsored a health program. Educating for

The art of living

when you're young

By MIRIAM WOOD

A NEW LOOK AT THE PRODIGAL I've always had a rather unflattering opinion of the prodigal son. To me his action of leaving everything good, everything beautiful, everything secure, seemed completely outside the bounds of reason. His puerile mouthings of "lack of freedom," his blindness to the incomparable value of what he had, made him seem downright repulsive. I've even wondered sometimes whether the parable might not better be titled "The Wonderful Father"—for the father was that, and much more. Recently, though, I've come to view the prodigal son less harshly. I'm seeing him in a new light, and recognizing that he had some really solid qualities and actions worth admiring.

There he was, finally, with all the bright lights extinguished, the sensuous music only a dull echo. He was in an odoriferous pigpen, broiling in the relentless sun of the Middle East, fighting the diseased swine for edible (and inedible) food scraps tossed into the pen. Diseased himself, emaciated, filthy, disillusioned, in total despair, convinced of his worthlessness, he suddenly made the most improbable of decisions. He decided to go home.

Think of the emotional and psychological obstacle course he had to get over. First, his friends. What will the guys think? And the girls? After all the times I said that I'd never go back to that prison—that I'd rather die first. From what I've told them they think my father is a sadistic monster. How can I endure their sneers? I can just imagine how they'd laugh.

He got over that hurdle, though. Perhaps (and this is only speculation) his line of thought regarding his friends suddenly may have produced a real revelation to his clouded mind, much like an electric shock.

Friends? What friends? People who are real friends stick by you when the going gets rough—they like you for yourself. If I'd had even one brain cell working, I'd have seen that my money was what my so-called friends liked . . . money that dad gave me, incidentally . . . money that was really his, not mine. I always got stuck with paying for everything when I was having such a ball with that crowd. Of course, the guys and girls kept telling me how great I was and how much fun they were having, but when my money was gone,

so were my friends. Then I wasn't fun anymore. I was a real drag . . . especially when I got into trouble with two or three girls I ran around with. That just made my friends contemptuous. I should have been smarter, they said. I should have known how to operate. They're not here in the pigpen. They wouldn't even admit they ever knew me . . . so it certainly couldn't matter less what they'll think if I go home.

But this wasn't the only obstacle the prodigal surmounted. His pride may very well have been an even greater hazard. How could I *ever* go back, after the horrible things I shouted at dad, time after time? He was pretty sure I'd run through all that money in a hurry. He knew me all too well . . . not that he was nasty. He was only terribly concerned about me, and terribly afraid for me, and deep down I knew it. But I told him that I'd starve before I'd accept any help from him if by some remote chance my luck should change. I can't even remember all the cruel things I said to him, and I don't want to remember. After all that, though, how can I go crawling back like a whipped dog? Even in a pigpen a man has his pride. But how can I *not* go? Genuine pride is one thing, but false pride is a poor substitute for food, clothes, shelter, and security.

The prodigal also needed—and showed—confidence in his father's character, confidence that the parent he'd so rejected, so maligned, was still living by the same principles he'd always lived by. The prodigal had to sit there in the glittering sun, the shattering heat, pushing away the pigs, and use what was obviously an excellent mind. Intellectually, he overcame the obstacle of being led by the prince of darkness into thinking that his father was a hypocrite. His whole future, if there was to be one, hung on this point: Dad was always fair, always just. After all, he is entitled to believe as he does about God and keeping God's commandments. He's certainly made a better thing out of his life with those beliefs than I have of my life with my beliefs . . . or lack of them. Dad has always been consistent. Not once have I known him to say one thing and do another. He won't turn me away to starve. Perhaps I'll never really be his son again. I have no right to ask or expect that . . . but I'll be a million times better off as one of his servants than as a "free" man here. . . .

I can see, in my imagination, the poor sick young prodigal as he got to his feet, shakily gathered his pitiful dirty rags about him, and started down the long, long road toward home. As I said in the beginning, my opinion of him is a great deal higher than it once was. You see, he vaulted over the hurdles that are keeping so many other prodigals from their rightful heritage.

health has been our objective. We have decried the evils of tobacco and alcohol. We have counseled people to avoid stimulants and dangerous drugs. We have pointed out the inadequacy of devitalized foods.

Can we not as dedicated Christians and devoted neighbors enter the homes of the underprivileged, bring them of our food as well as our faith, teach them how to prepare simple but appetizing foods from natural products? Can we not tell them the benefits of the whole grain of wheat as God gave it, without the essential elements removed, the value of vegetable protein, vegetable oils, the uselessness of coffee and tea, the evil effects of tobacco and alcohol? Surely a basket of groceries at Thanksgiving time is not an adequate answer to the needs of our neighbor.

2. Our church has established hospitals and treatment rooms at home and abroad. The healing ministry is inseparably linked with the giving of the gospel. We have been counseled to visit the homes of the sick and afflicted, ministering to their needs. In this, however, our practice has not always kept pace with our profession.

"Who is my neighbour?" was the question asked in the days of long ago. A neighbor can be found on either side of the tracks. Everywhere there are bleeding and breaking hearts. Everywhere there are heads bowed down with grief. Everywhere there are the sorrowing and the suffering. There are unlimited opportunities to put into practice the full gospel.

3. Government welfare programs make no attempt to instruct their beneficiaries in the evils of intemperance. We never know how much of the welfare check is spent for tobacco and liquor. The church has its Five-Day Plans and has convinced thousands of people to give up smoking. Not many of the underprivileged have attended such clinics. Can we not as individuals carry this program into the homes of the poor and destitute? If all that is spent for tobacco and alcohol and even for coffee were spent for milk, we might see fewer pictures of emaciated children.

4. Above all, the government cannot satisfy the spiritual hunger of a sick world. The hurt of the world can be healed in only one way—by the gospel's miracle-working power transforming into the image of the divine those lives marred by sin and degraded by evil habits.

On the Jericho road long years ago a man "fell among thieves" and was left bruised and bleeding and dying. Two men passed by on the other side. They were church members, church leaders. The man who ministered to the afflicted was a despised Samaritan.

The question, "Who is my neighbour?" has echoed down through the corridors of time. In this day of distress and perplexity, of universal unrest, of physical and spiritual poverty, the question must be answered. It cannot be evaded. Our luxurious living, the money used to furnish delicate dishes for adored pets, our extravagances, our indifference to the cry of distress, will mock us, as we hear the King say: "Verily I say unto you, Inasmuch as ye did it not to one

of the least of these, ye did it not to me" (Matt. 25:45).

"Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*The Desire of Ages*, p. 503. ♦♦

Sabbath for Mr. and Mrs. Hypothetical Smith

By L. D. JAECKS

Do you know the Hypothetical Smiths? Are they members of your church? Do they have things in common with you?

It is late Friday. Father is rushing home from work a few minutes before sundown. (Some weeks it is a few minutes *after* sundown.)

No one at home feels quite right about the things they are doing, because it is Sabbath, so later in the evening with one excuse or another each decides to go to bed.

Late the next morning . . .

Father is busy taking a first look at the mission story he is supposed to give. Mother is frantically searching for GO magazine; she is to conduct the lay activities period.

Little daughter calls from her room. "Mother, where are my white shoes?" . . . "Under the sink?" . . . "With the shoe polish?" . . . "Why, Mother, they are still covered with mud from the puddle I stepped in last Sabbath!"

About this time someone makes a remark about breakfast and the lateness of the hour.

Baby brother is helping himself to the contents of the peanut butter jar because there doesn't seem to be anything else around.

No one has time for morning worship and spiritual food, but then there isn't much time for breakfast and literal food either.

Junior, who is always thinking about food, calls to mother and asks what the plans are for Sabbath dinner. (No answer.)

After a great deal of hurry and confusion the family migrates to the car, and they pull out of the driveway. Mother is busy combing sister's hair. Dad is trying to drive and study the Sabbath school lesson at the same time.

Some time later the family makes a grand entry. Sabbath school has already started; the secretary is giving her report.

The lesson study is not at all enjoyable because the teacher expects answers to some of the questions.

During the 11 o'clock hour the preacher gives a sermon on Sabbath observance, which is not comforting under the circumstances.

About halfway through the sermon the family begins to notice the effects of a poor breakfast or no breakfast.

After church they decide they can best enjoy Sabbath dinner by going to a restaurant; but father doesn't enjoy his meal because his conscience is bothering him.

Sabbath afternoon is worse than Sabbath morning. Father and mother are tired, but the children seem to have plenty of energy.

For about the twenty-fifth time Junior wants to know how many more minutes before sundown.

There is no singing or prayer to close the Sabbath. Mother has already changed clothes for the party. She wants to be sure to be ready right after sundown.

Finally the "delightful" hours of Saturday night have arrived, and as the sun sets a burden seems to roll off the shoulders of the whole family.

What about it, reader? Is your Sabbath somewhat like that of the Hypothetical Smiths? God intended that the Sabbath shall be a delight. He made it for us. He has made every provision for it to be the best day of the week. So let us prepare and plan for it. If we do, the Sabbath hours will be the happiest of the week, as our heavenly Father intended.

From the Editors

TOWARD EXCELLENCE IN JOURNALISM

Millions of words have flowed from the pens and typewriters of Seventh-day Adventists since the organization of the church in 1863. Even before that the "little flock" who survived the disappointment of 1844 published leaflets, magazines, and books to encourage the believers and to share unfolding truth. A complete set of Adventist literature from those early days until now would fill the equivalent of a small public library.

During our recent participation in the first division-wide writers' workshop for North America, held on the campus of Andrews University in Michigan, we stood, as it were, gazing back over the years of authorship that span the century past and extend into the future. From where the writers met for lecture and laboratory sessions we could look across to the university library, where thousands of Adventist books and bound periodicals testify to the prodigious output of denominational authors. We can only guess the number of words printed, and we can only conjecture about the influence and power of those pages.

Writing Is Difficult Work

Except for the writing done by editors, by public relations workers, and by those who write reports or special articles as a part of their work, the vast majority of book and periodical manuscripts are produced outside of working hours, often early in the morning or late at night. And it is not easy work. Every other phase of the publishing ministry is conducted as a business operation, from production and promotion to distribution. But most writers provide their own facilities, set their own working hours, and work for only a few cents an hour.

Gradually the picture is changing. Over the past 15 years or so, far-sighted editors, educators, and publishing leaders have been promoting writers' conferences, writing contests, and journalism education. In that time, article payment rates have advanced from about \$5 to as much as \$100 for some widely circulated magazines, with \$25 to \$50 rates being common. Two books on religious writing by Adventist authors are on the market, and writers' clubs are flourishing in several centers. Young people interested in a major in journalism or communications have at least three colleges to choose from, and they may look forward to a publishing house or public relations internship before they graduate.

Among Adventist laymen and workers, writing is becoming a profession instead of a hobby. Such professionalism is needed. For years the design and format of many Adventist books and periodicals have outstripped the contents in quality, a situation that also prevails elsewhere in the world of religious publishing.

In the days when our publishing work was launched, the reading public did not possess the discriminating tastes it has today. Education was not as common, nor quality reading matter as plentiful. Radio and television did not exist. The author had less competition as he attempted to reach the mind and heart of his reader.

Today it seems miraculous that any religious book or periodical can gain a reader's attention. Never in history have people been bombarded with so many messages as they are today. If ever we needed quality writing and

quality production, it is now. Every avenue possible must be opened for the development, training, and encouragement of Adventist writers. Without them the publishing program of the church will languish. *With* them the church will witness the loud cry of that other angel (Rev. 18:1) who will lighten the earth with his glory, and the Lord will come.

F. D. Y.

SOON AVAILABLE: COMPLETE NEW ENGLISH BIBLE

The complete *New English Bible* will be available in March, 1970, according to a joint announcement by Oxford University Press and Cambridge University Press.

The New Testament of the *New English Bible* has been available since 1961 and since that time seven million copies have been sold. The project was launched in 1947.

The translation is being supervised by a joint committee composed of representatives of British Protestant and Anglican churches, the British and Foreign Bible Society, the National Bible Society of Scotland, and Roman Catholic observers.

Seventh-day Adventists will welcome the new translation of the Old Testament. They will examine it critically and express various opinions regarding the translation of certain key texts.

Perhaps the first text they will examine critically will be Genesis 1:1. Will it interpret the passage as does *The Torah*, the new translation of the five books of Moses by the Jewish Publication Society of America (1962)? This version translates Genesis 1:1-3 as follows: "When God began to create the heaven and the earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, 'Let there be light'; and there was light." The footnote gives the traditional translation. It will be interesting to observe whether the *New English Bible* will give the traditional translation or whether it will begin Genesis 1:1 with a temporal clause as does *The Torah*.

Scholars have put forward good arguments for the translation of Genesis 1:1 as given in *The Torah*. Actually, either translation fits in with the Seventh-day Adventist teaching regarding the Creation.

Seventh-day Adventists will examine other texts. Unfortunately, the only basis many will have for judgment as to the merits of the new version will be a comparison with the King James Version. The proper way of evaluating any new Bible translation is to compare it with the original languages. Does it accurately reflect what the original writers said in their own languages as available to us now in the best manuscripts?

Seventh-day Adventists should be aware of the fact that as in the New Testament, so in the Old, the translators aimed at dynamic equivalence; that is, meaning equivalence rather than formal equivalence. They used contemporary idioms. Ministers and Sabbath school teachers will have to be on the alert lest they attribute the words of the N.E.B. to the Bible authors. At times there will be word equivalence; frequently only meaning equivalence.

As editors we have had to be on the watch since the publication of the N.E.B. of the New Testament to see that our writers did not inadvertently attribute to the Bible author the words of the translator. When there is the possibility of a problem, we check the Hebrew or Greek.

For example, a writer might say, "The apostle Paul speaks of the believers as all being parts of one body" (Eph. 4:25, N.E.B.),* and then proceed to comment on the body and its various parts. However, in the Greek there is no word for "body." It reads literally, "We are members one of another." What the N.E.B. says could be concluded from the context, but the writer should not say that in this verse Paul speaks of the believers as being parts of one body.

If the writer was using Phillips' version for this verse he could be led astray also. This version reads, "For we are not separate units but intimately related to one another in Christ."† The Greek has nothing corresponding to "separate units" or "intimately." Admittedly, the context implies an intimate relationship, but the words are not those of Paul in Ephesians 4:25.

By giving this word of caution we do not wish to imply

that these translations are inferior to those employing formal equivalence. We simply wish the reader to be aware of this, lest he blunder in his teaching of the Bible. Translations employing dynamic equivalence are much more easily understood by the modern reader. They create a "feel" of a situation so that the reader may reproduce the original situation much more accurately.

When the complete *New English Bible* becomes available, Seventh-day Adventists may use it as they do other modern speech translations, keeping in mind the cautions we have uttered. Let them remember that it will not be the last word in translation, for no one ever has or ever will produce the perfect translation. But as men seek to reproduce in a modern language what God long ago indited His ancient prophets and apostles to write, and as men read what has been prepared, we believe that the Holy Spirit will be present to guide into truth those who are sincerely seeking it.

D. F. N.

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

† The Bible texts in the article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



PREJUDICED OPINION?

We must be careful that we do not allow ourselves to be trapped by prejudice when we discuss the article "Doctor" or "Brother?" (REVIEW, May 8). What we are unable to obtain ourselves we often belittle in others.

I see no more intrinsic wrong in possessing a high academic qualification than in possessing money. Both, however, are difficult to bear with humility, for the human heart tends to transfer affections and dependencies thereto.

But the trouble, I feel, lies much deeper than with a mere academic title. Note, for instance, the obsession some seem to have regarding academic achievement! I knew a teacher who almost drove himself frantic in an effort to improve his "attainment quotient." So caught up was he in this endeavor that his little girl was unable to approach him on Sabbath because he was too tired out from the week's study. Afterward he said, rather guiltily, that he was forced to do this because without a Master's or a Ph.D. degree one was unable to get anywhere in the denomination!

While we grope around for such achievement, there is danger that we may maintain a course of deplorable disobedience. God's plainest statements we may try to mold into the shapes of our own logic. We have become so used to looking over the world's shoulder that we are almost like it.

NAME WITHHELD

EDUCATIONAL AIMS

I must question several points in the letter urging larger and fewer schools (REVIEW, March 27, 1969). The writer states that distance from home means much less now than it did a few years ago. This statement is

undoubtedly based on the improvements in transportation and highways. However, I believe the writer has failed to recognize the actual effect of these improvements.

Now when a student leaves his home to attend a school at some distance, parents and friends find such distance no deterrent to numerous visits, either by them to the campus or by the student homeward. I can remember when the 40 miles from my home to the academy was an obstacle in both time and money, to be surmounted only on a few scheduled leaves, and when parents showed up on the campus on rare and important occasions, such as graduations. This change has not been helpful to school programs or discipline.

FRANK C. HUTCHINS

Mountlake Terrace, Washington

SEX EDUCATION

I want to commend the REVIEW AND HERALD for printing the article on sex education (July 10). This article is not only timely with reference to the impact of the public schools on the children of our country, and the ultimate welfare of all society, but it is especially timely in the light of considerable indifference within the church itself.

RONALD LESTER

Canoga Park, California

SABBATH OBSERVANCE

"Power of Example" (June 19) was very interesting to me, and I am sure it was to many other REVIEW readers, also. I, with you, am very sorry about the poor examples set by certain people and their faulty witnessing. Is it possible there could be a reason for some of the laxities?

How often do we hear from our pulpits thorough, down to earth, well-defined instruction on proper Sabbath observance? Yes, we are admonished to keep the Sabbath holy. How do we do this? We are told to guard the edges of the Sabbath. How do we do this?

There is a wealth of instruction in the

Spirit of Prophecy, showing what should and what should not be done on the Sabbath. But how many have these books to read?

In my travels I have visited many Adventist homes. The radio, TV, and the daily paper are much in evidence. As a traveling salesman for well over 40 years and having covered most of the 50 States, I am distressed at how few Adventist homes pause to recognize the beginning and the ending of the Sabbath.

We as a people need help. We need to be told. We need guidance.

OKAY HILL

Spokane, Washington

The discussion regarding what to do when the host turns on the news on Sabbath was of great interest (Homemakers' Exchange, REVIEW, May 15). The answers were of even greater interest as well as being very revealing. It could be a case of "him that is without sin." Suppose my host turns on the news, and I am somnolent with a meal because I have vastly overeaten. Suppose I am many pounds overweight? I sit cradling my lazy bulk in the easy chair—stupid with food—and raise my eyebrows at the TV or radio and inwardly condemn my host for Sabbathbreaking. Who is the greater sinner? Paul lists gluttony as one of the cardinal sins. When we go visiting on Sabbath who of us eats sparingly and temperately? Who of us converses on spiritual things and endeavors to draw close to God?

N. M. LAW

Columbia, Missouri

FORGET THE TURKEY

In the REVIEW of May 22, I read the letter from a man who called himself an "outsider." It made me happy to learn that I am not the only one who objects to the names given to our good and wholesome meat substitutes.

If we believe that animal foods are harmful, why do we name the substitutes after them? Why not let us forget them?

MRS. LULU M. BABCOCK

Angwin, California

Teaching the Welsh About the Gospel

By AMES H. COOPER
President, Welsh Mission

Four areas are currently being opened up in the Welsh Mission:

1. In Port Talbot, South Wales, a church was organized in November, 1968, with 21 newly baptized members.

2. The interested people of Ebbw Vale in one of the mining valleys have recently witnessed two baptismal services, and a strong soul-winning work is still in progress. Many of these people are attending Sabbath meetings.

3. Sabbath meetings have just begun in Ammanford, southwest Wales, where the population is almost one hundred per cent Welsh-speaking.

4. At Wellington in Shropshire a colporteur is developing many interests. An evangelistic campaign will open soon.

Port Talbot has one of Europe's largest steel works. There, under the pall of black and yellow smoke, God's Spirit has been working on the hearts of men and women. Broken homes have been mended, apostate members have been rebaptized. Miracles of God's grace have brought these men and women together. Under the leadership of their pastor, W. H. Frazer, the missionary-minded members are engaged in a soul-winning program using our magazines, the gift Bibles, Voice of Prophecy enrollments, and the Twentieth Century illustrated Bible studies. Another baptismal service is planned.

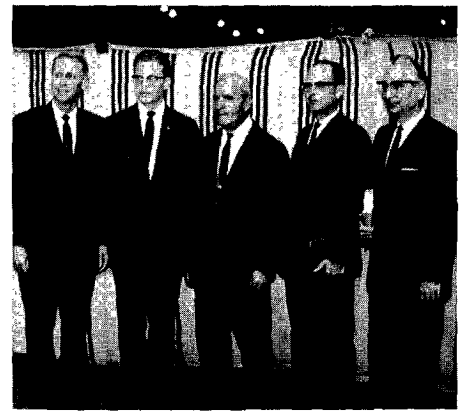
About 11 years ago Stephan Bukojemsky, a colporteur, sold many books in Ebbw Vale. Five years later he accepted the call to be publishing department secretary for the Welsh Mission. Then in 1965 he revisited some of his old customers and gathered a group together for regular Bible studies. Although Mr. Bukojemsky is now engaged in pastoral work in another area, the interest he established is developing. Pastor and Mrs. Stuart Ware have continued this pioneering work, and a few months ago a young professional pop singer dedicated his talent

to the Lord, was baptized, and now sings gospel songs before various churches and groups throughout the area. More recently, the daughter and son-in-law of someone who had bought our books years ago were baptized. Further baptisms are planned for the near future as well as the organization of the Ebbw Vale company.

For a long time now we have been concerned about opening the work among the Welsh-speaking people. Not only have we started a fund for this work, but two years ago our executive committee asked one of our workers to study the language.

Clive Havard, himself a son of Wales and keenly interested in working for his own countrymen, was located in a Welsh-speaking area. Already he has passed several language examinations successfully. He has directed the translation of "A Quick Look at Seventh-day Adventists" into Welsh and is at present working on the Voice of Prophecy lessons. At the National Eisteddfod he had Smoking Sam speaking in Welsh. Several Welsh-speaking members meet regularly for Sabbath school and church in Ammanford, and others who are studying the message join with them. The language barrier is being broken down.

A few weeks ago, Colporteur Arthur Morgan sent me an S O S: "Please order for me the full set of Twentieth Century filmstrips and tapes. The demand is so great I need the complete set for continual use." Mr. Morgan has sold thousands of dollars' worth of books in the area, and such an interest has been created that night after night he is occupied with Bible studies either in individual homes or with groups of interested people. R. A. Burgess, the nearest minister, is currently planning an evangelistic campaign. This prospect of expansion into virgin territory is a source of great encouragement to the 546 members in the 17 churches and companies in the Welsh Mission.



Ministers Ordained in Iran

Pastors Harold S. Johnson and Gaspar Manaserian were ordained to the gospel ministry June 19 at the annual camp meeting in Iran. Pastor Johnson has had eight years of mission service in the Middle East, and Pastor Manaserian has been a national minister in Iran for many years.

Standing (left to right) are Harold L. Gray, president of the Iran Mission; Harold Johnson; Gaspar Manaserian; R. L. Jacobs, secretary of the Middle East Division; and R. C. Mills, treasurer of the division.

HAROLD L. GRAY

MALAWI:

Malamulo College Grows; Helps Work in Africa

Malamulo College ("the college of the commandments") has enjoyed considerable prosperity and progress in recent years.

Presently, 220 students are studying in the college and during the past four years 147 have graduated from the school. The school's records show that 22 graduates have entered the teaching profession, and many others are involved in the organized work of the church.

Steve Young, who was previously principal of Battle Creek and Walla Walla Valley academies, is the present principal of Malamulo, which is located at Makwasa in the Republic of Malawi. His family consists of his wife and three daughters.

The Malamulo campus has changed considerably under Pastor Young's leadership. There is a new dining hall opposite the old church, which also has a new look. Unique among our African colleges is Malamulo's white boiler house with its hissing steam boiler—a modern convenience for the college kitchen.

A science building is presently under construction. It is to be ready for service at the beginning of the coming school year.

The planting of gum seedlings represents a far-sighted plan to give Malamulo more financial stability. A flourishing dairy farm, with 25 cows, is paying considerable dividends, and a new chicken house has revolutionized poultry farming at the institution.



Deaf-mute Members

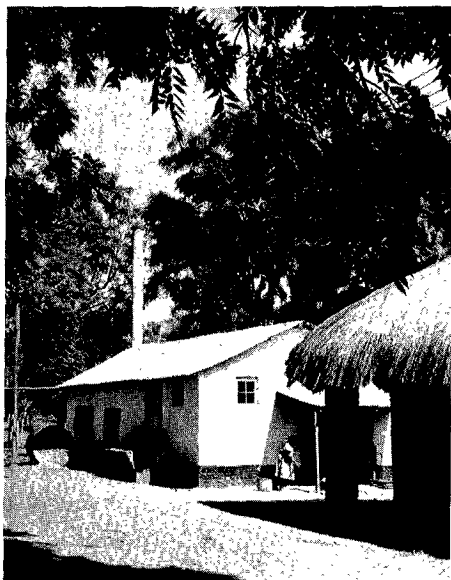
A recent baptism in Tanjore brought to six the total of Adventist deaf-mutes in South India.

With books, papers, and pictures sent from the deaf members of the Portland, Oregon, Stone Tower church, Mr. and Mrs. D. Meshack, themselves both deaf, were able to present the gospel story to G. Rathinam at Kudikadu. For several years he had been reading the *Newsletter of Seventh-day Adventist Deaf*.

A. W. GRIFFITH
Pastor, Oregon Conference Deaf



The new Malamulo College dining room and kitchen complex was built opposite the Malamulo church. Used also as an auditorium, this new building adds distinction to the campus.



Above: Steve Young (right), Malamulo principal, checks the blueprints for the school's new science building, which is now under construction; the building foreman looks on.

Left: The college's new steam boiler and corn-grinding mill are in this white building.

A winding belt of young banana trees, which paints the borders of the bush-clad hillside with rich, living green, reflects the good farming soil on the property of the school. More bush is being cleared from the hillsides to make room for more bananas. A stream that flows through the school's property will be dammed within the next few months, and from this an irrigation system will be set up to increase the productivity of the banana groves.

Malawi is corn country. Maize forms the basis of the national diet. Average yields secured by the local farmers run about 20 bushels of corn to the acre. With eyes wide open, natives watched the thick stands of corn planted by the school last year. Tended on a more scientific basis than Malawi is accustomed to seeing, the corn reached skyward to a height of more than ten feet. The Malamulo corn patch yielded an unbelievable (to the local population) 43 bushels to the acre.

All these signs of progress and prosperity are good, but the real measure of the effectiveness of a Christian college must always be its religious activities. There is progress in this area also at

Malamulo. The college teaches two Bible classes, and 41 students from the school are enrolled in baptismal classes at the church. Last year 49 were baptized.

Students are encouraged to participate in missionary activities, and at the present time they are conducting 12 branch Sabbath schools. Early this year 30 revival meetings were organized in area churches with both students and faculty members participating.

Malamulo is one of our oldest institutions in the Trans-Africa Division, having been established in 1902. In addition to its educational, agricultural, and religious work, the school is also involved in publishing activities and medical services. The school's medical work includes services rendered to lepers and assistance given to remote areas north of Malawi through the use of an airplane.

Certainly, all signs show that Malamulo College is growing and contributing on all fronts to the rapid development of the work in Malawi.

A. E. COOK
Departmental Secretary
Trans-Africa Division

LIBYA:

Tripoli Fairgoers Visit BAH Temperance Booth

Some 18,000 people were exposed to the Adventist health message recently at the annual Tripoli International Trade Fair in Libya, as they passed through the booth sponsored by the Benghazi Adventist Hospital.

Although Tripoli is 600 miles across the North African desert from Benghazi, the extra hardships and costs incurred because of the distance are well repaid. Thousands of people receive free health literature, see the temperance films, and buy health books. This is the only opening our church has in eastern Libya.

This year the catchy Arabic phrase *Tau'aman yakulan, hat! hat!* ("The twins cry, Give! Give!") provided the theme for the booth and generated a number of inquiries regarding the identity of the twins. Two large models, one a cigarette, the other a whisky bottle, placed on either side in the front of the projector helped to illustrate the ever-demanding twins.

Each evening as the floor was swept clean of crushed packages of cigarettes and half-burned butts, one could visualize the determination of individuals to live a better life after having seen the film *One in 20,000*.

The Tripoli International Trade Fair provides space for 35 to 40 nations to show their products in hopes of finding a profitable market in Libya.

The first year we attended it was through contacts made by Dr. D. Clifford Ludington, Jr., medical director of the Benghazi hospital. Because of our work the first year, we were given a booth twice the original size for the second year. This year we were allocated a new location in a prime area. Other organizations tried to pressure the director of exhibits to keep us from having the booth, but he cited the humanitarian work the Adventist hospital is doing as reason for our occupying the good location at the fair.

This was the first year that we printed a free brochure for the booth. Its effectiveness is illustrated by the fact that many have asked for the free health course, which was advertised only in the brochure.

JERALD W. WHITEHOUSE

Chaplain, Benghazi Adventist Hospital

PUERTO RICO:

New West Conference Organizes Two Churches

Two churches were organized and a new temple was dedicated recently in the new West Puerto Rico Conference.

The two churches were the Arecibo II church, with 69 members, and the Tres Hermanos church, with 39 members. The temple is located at Buena Vista.

A majority of the members in the Arecibo II church were won through an evangelistic series conducted by José P. Valentin, conference evangelist.

The Tres Hermanos (meaning "three brothers") church is named after the bar-

rio where it is located. The church was actually founded by three dedicated "brothers in the faith"—all workers at the Bella Vista Hospital. These were: the late David Nielsen, a physiotherapist who was killed in an accident shortly after the church was organized; Alejandro Muniz, a worker in the hospital's maintenance department; and Mrs. Blanca Pol, the hospital's dean of nurses.

The dedicatory services of the Buena Vista Temple marked a period of considerable sacrifice on the part of the Buena Vista church members. The members once

met in a wooden chapel that adequately supplied their needs. Through their missionary contacts, they won several converts in another section of their barrio. These new members needed a place to worship because the chapel was in an inconvenient location for them. Demonstrating their selfless spirit, the Buena Vista members carefully dismantled their chapel and moved it to a location where the new members could meet.

Meanwhile, for more than a year the Buena Vista members gathered for their services at a private home. Now the Buena

Vista members have a new temple situated on a hill, giving the members a picturesque view of the surrounding country.

The new West Puerto Rico Conference came into existence on January 1 following the decision to divide the old Puerto Rico Conference into two conferences, December 12-15, 1968. (See REVIEW, March 20, 1969, page 16.)

JOSE H. FIGUEROA, JR.
President, West Puerto Rico Conference

KOREA:

Korean Nurses Accept Posts in Hong Kong

Two Korean nurses recently left their homes to serve in an overseas post.

Chun Kyung Sook (Amy) and Ro Choon Wha (Paulette) have been appointed to the nursing staff of the Tsuen Wan Hospital in Hong Kong. Both are graduates of the school of nursing at the Seoul Adventist Hospital, Seoul, Korea.

More than a year ago two other Korean nurses were appointed to overseas service, thus becoming Korea's first workers to leave for another land to serve in an Adventist institution. They are now in their second year of service at the Benghazi Adventist Hospital in Libya.

D. A. ROTH
Assistant Secretary
Far Eastern Division

Brief News

AUSTRALASIAN DIVISION

♦ Seventh-day Adventist mission school choirs won high awards at choral festivals held recently in New Guinea.

♦ A youth evangelistic campaign is being conducted in Mackay, Queensland, by Desmond Hills, MV secretary of the Trans-Tasman Union. Of the 750 present for the opening session, 300 were non-Adventist youth.

♦ Almost 100 attended Sydney Sanitarium's first Five-Day Plan to Stop Smoking during the first week in June. Leading physicians, professional and business men were among those attending.

M. G. TOWNEND, Correspondent

INTER-AMERICAN DIVISION

♦ Two hundred laymen from Jamaica and the Bahamas met at Montego Bay, Jamaica, recently for a laymen's congress. J. E. Edwards, General Conference Lay Activities secretary; A. H. Riffel, Inter-American Division lay activities secretary; and other union and conference leaders, served as instructors. Congress high lights included the setting of a soul-winning goal of 3,055 for this year.

S. G. LINDO, Correspondent

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

WORKERS' PERSONAL FINANCE

Leafing through the General Conference *Working Policy*, I come to a section under the title "Workers' Personal Finance," and it occurs to me that this is an item that would be of interest to all our members. Here are stated principles to guide our denominational employees in matters of personal finance.

It is a high privilege to be employed in full-time service of the church in any capacity, and especially to be called into the gospel ministry and to be supported by the tithe. I'm sure that every member will be pleased to see that we have such a high standard for the worker force, and I quote this section in full.

"The standards of the ministry in all things should be maintained on an irrevocable basis, in order that 'the ministry be not blamed,' special attention being called to these points:

"1. Our conference and institutional workers shall refrain from all side lines of business and give themselves wholly to denominational work and the ministry of the gospel.

"2. Our workers should arrange their personal financial budgets so as to live within their regular income, and where they do not succeed in so doing they should be advised to resign and take up some remunerative line of business outside of denominational employment.

"3. No worker shall be employed who is not a faithful tithepayer, and workers who are known to be unfaithful in tithe paying shall not be transferred to another conference without proper consideration of this standing of the worker.

"4. Our workers shall not in any way seek personal gifts from our people. When it is necessary for them to discuss their financial affairs, this should be done with their employing bodies rather than with members of the church.

"5. Workers who continually neglect or refuse to pay their just obligations shall

be advised to take up some other line of work.

"6. Proper and satisfactory arrangements shall be made by workers for all financial obligations before transference to another conference.

"7. While it is desired that every worker be encouraged to make continuous effort for self-improvement, especially through correspondence courses, no full-time conference workers, or other denominational employees, should take residence school-work, or any line of study that would make inroads upon time that should be given to their regular duties, without first making proper arrangements with those in charge of their work."—*Working Policy* (1966), pp. 80, 81.

In the New Testament record of the work of the apostles there seems to be so little information as to how they lived, how they were sustained. They were doubtless the recipients of the hospitality of the members, and received gifts from them to sustain their labors. They were traveling constantly, or at least frequently, and that must have required at least a modest supply of money. Several may have possessed private means which they used in their missionary labors. We seem to find no record of misunderstanding between the apostles and the brethren over questions relating to their support.

"Not for self-aggrandizement did the apostles preach the gospel."—*The Acts of the Apostles*, p. 332. "Moses renounced a prospective kingdom, Paul the advantages of wealth and honor among his people, for a life of burden bearing in God's service."—*Education*, p. 68. "That which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (2 Cor. 11:9).

The apostle's is an example worthy of emulation.

(Next: When a Member Moves)

Atlantic Union

Massachusetts Communities Help Hospital Campaign

The information banquet for the New England Memorial Hospital capital gifts fund-raising program was recently held at Stoneham, Massachusetts, junior high school. Keynote speaker was the Honorable Francis W. Sargent, of the Commonwealth of Massachusetts, and honorary chairman of the campaign.

Well-known Boston Celtics' radio announcer Johnny Most introduced the guests at the speaker's table, and Dr. Herman V. LaMark, director of employment security, Commonwealth of Massachusetts, and chairman of campaign public information, was master of ceremonies. The communities of Stoneham, Reading, and Wilmington have set a goal of \$1.1 million as their share in the construction of a \$5.5 million, seven-story, new hospital building.

The new hospital will feature the latest in medical services, such as closed-circuit TV monitoring of patients, and a heliport on top of the hospital building, affording immediate availability to industrial, traffic, and recreational accident patients.

Other participants were Campaign Chairman Leonard Barbo and Campaign Coordinator Nicholas Apalakis. Francis R. Millard, chairman of the board of trustees, extended greetings and appreciation from the members of the board for the work being done. He presented a short sketch of the hospital's history, its present operations, and future plans.

♦ A ground dedication service was held on the site of the Victory Lake Nursing Home on June 29. The Honorable Donald G. Dickson, M.D., deputy commissioner for Common Health and Hospital Affairs, New York State Health Department, was the principal speaker. Theodore Cantrell, who has accepted a call to serve as administrator of the home, was also present. About 200 Northeastern constituents were present for the occasion. The 120-bed, \$2.5 million building is scheduled to be ready for occupancy in September, 1970.

♦ Dr. Philip Nelson, of the General Conference Medical Department, was the Sabbath morning speaker for a weekend nursing retreat held at Camp Berkshire recently. Many of those participating were graduates of the Home Health Aide classes offered from time to time by the Greater New York Conference. Some of those leading out in the weekend services were E. J. Humphrey, Dr. R. Dunn, Dr. Conrado Espejo, Roy Thurmon, Dr. Gordon Brannan, Dr. Calvin Thrash, Dr. Dunbar Smith, and L. L. Reile, president of the conference. Special music for the Friday evening service was provided by the Bethel Senior Choir.

♦ Presently a field school of evangelism is being conducted in Brunswick, Maine,

under the direction of Joel O. Tompkins, ministerial secretary and evangelist for the Northern New England Conference. Attending the school are eight theology students from Andrews University as well as seven ministers from the Northern New England Conference, and one young man who will be attending Andrews University this fall. This is the first such field school ever conducted in this conference.

♦ Recently a revival was held in the Hamilton, Bermuda, church. L. G. Rahming, pastor of the East Market Street church in Greensboro, North Carolina, was the speaker for a Week of Spiritual Emphasis. During these meetings nine persons made their decisions to be baptized.

♦ At the recent evangelistic meetings held at Rome, New York, six persons were baptized who had first come in contact with Adventism through the work of Edward Schlist, a literature evangelist. Some of them first bought books 17 years ago during the first week of Mr. Schlist's canvassing. Recently, Bob Jones, another literature evangelist, who works in the vicinity of Albany, sold more than \$1,500 worth of literature in one week. Eleven student evangelists are also working this summer in the New York Conference.

♦ On June 28 Mrs. Ann Vitorovich, of the Jackson Heights church, was awarded the silver medallion for excellence in her work as a church communications secretary. Having already received the bronze award from the Greater New York Conference, she was presented with the silver award by the Atlantic Union Conference. Leon Davis, public relations secretary of the union, made the presentation. Mrs. Vitorovich's newspaper clippings over a 17-month period, if arranged in a one-column strip, would stretch to 231 feet!

♦ G. H. Rainey, Atlantic Union evangelist, recently completed a series of meetings in Rome, New York, assisted by the local pastors of the area, Larry Grahn, Leonard Tessier, and Russell Vaughn. Fifteen people have been baptized, and the pastors are working with others who are interested in joining the church.

♦ C. L. Jacobs, manager of the New York Book and Bible House, reports the best year to date for the sale of books during the recent camp meeting. Sales totaled more than \$15,500.

EMMA KIRK, *Correspondent*

Central Union

♦ Fifteen persons were united with the church in Newcastle, Wyoming, following a series of meetings held by John W. Fowler, evangelist, and local pastor, Mike Burton.

♦ A cooking school was conducted in the Denver South church on four consecutive Wednesday evenings under the direction of Mrs. Minton Medford, chief dieti-

tian at Porter Memorial Hospital. The classes covered four areas—gluten dishes, soyameats, nuts, and vegetables.

♦ More than 60,000 tracts have been ordered by the churches of the Kansas Conference to be used in a Tract-A-Month plan. Conference members plan to conduct Bible studies and meetings in various areas of the State to witness for their faith.

CLARA ANDERSON, *Correspondent*

Columbia Union

♦ Ten new members have recently joined the Bladensburg, Maryland, church following a series of meetings held by the pastor, D. L. Rima. A Training Light Bearers course is being taught by R. A. Bata, lay activities secretary of the Potomac Conference, and a Red Cross First-Aid class is being taught by the pastor's wife, Ethel. A Vacation Bible School and a home nursing and medical self-help course are current projects. A series of evangelistic meetings will begin in September with Fenton E. Froom, Sr., president of the Potomac Conference, as speaker.

♦ Three Columbia Union College students have recently won scholarships. Warfield Howard Engelking, theology and speech major, received a \$500 scholarship from the nationally known GEM stores. Gerald Northam, business administration major, was awarded the first Charles E. Weniger scholarship at Andrews University, worth \$1,500. Sophomore Ruthe Feeback is the first recipient of the \$300 Marian Kivlan Day Nursing scholarship. History major Malcolm Russell was awarded a ten-week public relations internship under the joint sponsorship of the Columbia Union and the college.

♦ Two camp meetings were held in Pennsylvania this year—one at Blue Mountain Academy and the other on a site just north of Pittsburgh. Total Book and Bible House sales for the two camp meetings totaled \$12,986.14, a gain of \$5,000 over last year. An ordination service was held at the Pittsburgh meeting for Allan Williamson, pastor of the Indiana-Johnstown-Somerset district. A brief ceremony in honor of retiring welfare worker Federation President Gertrude Honicker, was also held.

MORTEN JUBERG, *Correspondent*

Lake Union

♦ Records of the Hinsdale Sanitarium and Hospital show that over the past eight years patient admissions have increased 50 per cent. There were 16,600 patients in the 1959-1960 period, and 24,000 in 1967-1968. The number of employees increased

from 505 to 825, and salaries were up from \$3.2 million to \$8.5 million.

★ The Cicero, Indiana, church recently opened its new \$135,000 church school. It is equipped with four classrooms, a Pathfinder room, first-aid room, and a 60-by-80-foot gymnasium. The past year closed with 77 students and three teachers. A fourth teacher will be added next year.

★ A baptismal service for 28 candidates was conducted at the Lake Region City Temple church in Detroit, Michigan, recently. Among those baptized by Harold Lindsey, pastor, was his 81-year-old father, for whom he had prayed for 34 years. Pastor Lindsey has been with the City Temple church since September, 1967. During 1968 there were 73 baptized, and the church's goal for 1969 is 100.

★ More than 100 laymen from the Detroit area churches attended the lay evangelism training school conducted at the Metropolitan church. A. W. Bauer, from the Lake Union office, coordinated the school; V. W. Schoen of the General Conference, assisted by R. L. Boothby, George Valentine, and R. W. Bates, led out in the classes. At the closing exercises 42 from the Lake Region Conference and 42 from the Michigan churches received diplomas.

★ Michigan Conference ministerial secretary Robert L. Boothby reports that the ministerial staff of the Pioneer Memorial church recently baptized 33; William Draper baptized 16 at Muskegon and Robert Collar baptized 12 at St. Johns. All baptisms followed evangelistic series.

★ At the time of the Michigan camp meeting 1,000 junior youth and teen-agers staged a ten-block march from the conference office to the capitol in Lansing in an antismoking crusade. Governor William H. Milliken received the group and was presented a petition signed by 5,302 persons, asking for legislation to restrict tobacco advertisements on radio and television, and for education in public schools to show the dangers of smoking. Gary Stanhiser, youth pastor at Flint, and Leslie Neal, pastor of the Detroit Oakwood Boulevard church, organized the demonstration.

★ Consecration services were held recently for the new Bunker Hill, Michigan, church.

★ The Broadview, Illinois, church, with the help of their Pathfinders, received a March of Dimes award for their support in the drive.

MILDRED WADE, *Correspondent*

Northern Union

★ G. D. O'Brien, Minnesota Conference evangelist, recently conducted a three-week campaign in the city of Winona. G. A. Haas, local district pastor, continued the meetings for two additional weekends.

On June 14 five persons were baptized into the church.

★ Seventeen people were baptized on the closing Sabbath of the North Dakota camp meeting at Sheyenne River Academy.

★ Four people were baptized at the close of a three-week series of meetings in Ruthven, Iowa. Jerald L. Hurst is the pastor.

★ The camp meeting auditorium at Sheyenne River Academy will be converted into a gymnasium to replace the inadequate gym at the school, according to the North Dakota Conference committee and academy board, which recently approved the action. Also the boys' dormitory will be renovated and a new building erected for the assembling of machinery.

★ Nissen Company, makers of gymnasium equipment, have given a trampoline-spaceball outfit to Forest Ridge Camp, Iowa. The approximate value of the unit is \$2,000.

★ Fifty literature evangelists and their families attended an institute at the North Star Camp, Brainerd, Minnesota, from June 29 through July 5. Northern Union literature sales so far this year total \$217,581.24.

L. H. NETTEBURG, *Correspondent*

North Pacific Union

★ Following the evangelistic crusade conducted last month by Edwin G. Brown and Harold E. Kurtz at Kelso-Longview, Oregon, 23 members joined the church through baptism.

★ A reception was held recently by the Meadow Glade church Senior Citizens Social Club, when 17 couples were honored for having lived together for 50 years

or more. All but one couple are church members in this small community clustered around Columbia Academy. The couples' married years range from 50 to 65 years.

★ In the Upper Columbia Conference, Gerald Schulze and Paul Cole combined their efforts in an evangelistic crusade in the small logging town of Pierce, Idaho. The attendance averaged from 70 to 110, with about 65 per cent nonmembers. Two baptisms have been held with nine persons having been added to the church.

★ Melvin Johnson, Lee J. Meidinger, and Ken Buell conducted a four-week evangelistic series in the Ephrata church in the Upper Columbia Conference. Four people have joined the Ephrata church and two have joined the Grand Coulee church by baptism as a result of this series.

★ Mazie Herin, associate secretary of the General Conference Medical Department, and Hannalore Witzig, associate medical secretary of Central European Division, recently visited Walla Walla General Hospital on their current world tour of SDA medical institutions and schools. They also inspected Walla Walla College's school of nursing.

★ The second baptism as a result of the field school in La Grande, Oregon, resulted in 16 more members added to the district churches: two for Elgin, three for Cove, and 11 for La Grande.

★ A Youth for Christ evangelistic series was conducted by Everett, Washington, youth from August 9 to 16 in the Everett church. Speakers for the series were: Kathy Bell, Carol Converse, Nadine Wheeler, Sherry Pearson, Rick Wilkinson, Mike Brownfield, Donna Anderson, Jim Reinking, Simon Tung, Pat Duncan, and Leon Fuchs. Paul G. Hess, of Seattle, was the song leader, and Jerry Burke and Ray Ammon were the program chairmen. The local MV director is James Parkos.

IONE MORGAN, *Correspondent*

Celebrating His Thirtieth Year

John Hays, for 30 years a full-time literature evangelist in the Montana and Idaho conferences, has had an experience he will never forget.

Monday, the first day of his thirtieth year, he worked all day and sold only one magazine. Tuesday he worked all day and sold nothing. Wednesday he sold nothing. Most people would have become discouraged, but John Hays continued working faithfully.

Thursday night he totaled his sales for the day and found he had taken orders for 128 books—a sales record amounting to more than \$1,200. This sum is more than Mr. Hays had ever sold in any one week during all his 29 years.

Here are the results of 29 years of labor by John Hays:

Hours worked	55,500
Homes contacted	217,500
Enrolled in Bible courses	10,000
Prayer in homes	7,000
Pieces free literature	50,000
Deliveries	\$200,000
Baptized	Over 50

This report looks as if it were the work of an entire army, but it is for one man. Many are experiencing joy in Christ and will have eternal life because of Mr. Hays's work.

FRANK M. HANSEN

Departmental Secretary, Montana Conference

Pacific Union

Evangelism Field School Wins 70 in California

Seventy members have been added to the church through a four-week field school of evangelism conducted in South-eastern California by Harmon Brownlow. Participating in the school were 13 students from Andrews University Theological Seminary.

During the school's first two weeks the students received class instruction and observed meetings at the Arlington church by Pastor Brownlow in cooperation with Pastors Philip Dunham and Henry Barron.

For the second two weeks the students formed teams of three or four and used the material they had learned as they conducted their own crusades in four Southeastern churches: La Habra, Beaumont, Fontana, and Corona.

In each team one student served as the speaker, one as visitation coordinator, and one as song leader. Wives of several of the students assisted in the meetings, practicing what they had been taught by Mrs. Brownlow concerning the ministerial wife's role in evangelism.

C. ELWYN PLATNER

Conference Departmental Secretary

♦ Residents of Reseda, California, are being invited by San Fernando Valley Adventist youth to attend "Conversations About God" during August. Pastor Bailey Gillespie, of San Fernando Valley Academy, is leading out in hour-long discussions on the lawn of a local junior high school for three evenings a week and Sabbath afternoons.

♦ Pacific Union elementary school students raised \$10,000 toward a \$35,000 goal for the Faith for Today Valentine Offering program.

♦ Plans have been made to increase the bed capacity of the nursing home division of Ventura Estates, a Southern California Conference senior citizens' institution. Administrator D. C. Butherus reports that conference officials hope to add 30 beds to the existing 18.

♦ More than 100 children, ages 8-14, are filling a day-care center being operated in Capital Park on a five-day-a-week basis by the East San Jose Adventist Collegiate Task Force project.

♦ Because of a visit last year to the Seoul Sanitarium and Hospital Orphanage by Mrs. James W. Barrett, of the Hayward, California, church, 162 youngsters had a happier birthday this year. Aided by other church women, Mrs. Barrett sent toys and dolls to the orphanage for a joint birthday party held in July.

♦ Kaneohe, Oahu, Pathfinders won two honors in the annual Fourth of July parade this year. In competition with entries by Armed Forces units, Boy

Scouts, and various civic groups, their float on religious freedom received a grand award of \$100, and their marching team won a third-place trophy.

♦ Roger W. Coon, director of college relations and assistant professor of religion and communication at Pacific Union College, will be receiving his doctorate from Michigan State University soon. His dissertation is entitled "The Public Speaking of Dr. William A. Fagal of Faith for Today: America's First National Television Pastor."

♦ Hundreds of church members from North San Diego County participated in a camp meeting June 20-22 on the campus of San Pasqual Academy. This was the first camp meeting to last longer than a day in the conference since the mid-1950's.

♦ The new administrative intern with the Southeastern California Conference is Merwin R. Jones, Jr., a theology graduate of Loma Linda University. He will attend law school in the fall in addition to his duties in the conference association office.

♦ Mrs. John Lammerding, of the Orangevale, California, church, has been named Temperance "Man" of the Year by the Northern California Conference.

♦ Duane Lemons, a theology graduate of Loma Linda University, now serving as Phoenix, Arizona, youth pastor, has led out in several programs, including Teen Dial; a community service assistance program with the Head Start project; organizing field trips for underprivileged youngsters from the inner-city area; and weekly Wednesday night prayer meetings designed for youth.

♦ Mayor Earl Akin, of Sonora, cut the ribbon at the June 11 opening of the new Sonora Adventist Welfare Center. During 1968 the center served about 2,000 people in Tuolumne County.

MONTE SAHLIN, *Correspondent*

Southern Union

♦ Ninety persons attended the opening meeting on July 19 of the Collier-Waters evangelistic series in Jackson, Tennessee. On the night the astronauts walked on the moon, the attendance dropped to 45, but the following night it jumped to 125. Population of the city is 35,000.

♦ July reports show 31 baptisms from the Detamore evangelistic series in Clearwater, Florida, and 20 baptisms from the meetings conducted by R. H. Hooper in Lakeland, Florida.

♦ Groundbreaking ceremonies for the Birmingham, Alabama, First church were held July 14. Pastor M. T. Reiber expects the congregation to be meeting in the new structure in early 1970.

♦ Annual homecoming services were held in Sheffield, Alabama, on July 12. L. J.

Leiske was the featured speaker. Highlighting the afternoon service was the dedication of a new organ in memory of the late Hazel Hawkins Martin.

♦ K. S. Smallwood, pastor of the Atlanta Boulevard Drive church, and D. M. Jones, pastor of the Ocala, Florida, district, were ordained at the South Atlantic camp meeting on June 14. G. N. Banks, Regional secretary of the Pacific Union Conference, gave the ordination sermon.

♦ A new congregation of 20 charter members was recently organized into a church at Clanton, South Carolina, and property situated in the center of the city was purchased from a Lutheran congregation.

♦ Children of the Key West, Florida, church school raised the funds to send *Liberty* to 25 ministers in their city.

♦ Official organization of the Warner-Robins, Georgia, church took place recently. The congregation is now in the process of securing property on which to build their church home.

♦ A new church was formed in Ooltewah, Tennessee, on July 12 as the congregation moved into new facilities located in a rural setting. Forty families from the nearby Collegedale church became charter members.

♦ Fourteen baptisms followed the close of the July Holley-Strickland evangelistic meetings in Jasper, Tennessee.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

♦ President Richard Hammill began a two-month trip through much of Europe and Asia on July 13. While overseas he will recruit students for the Seventh-day Adventist Theological Seminary and the School of Graduate Studies at AU, as well as confer with education leaders on policies and procedures.

♦ First and second prizes in the float division of the Berrien Springs Fourth of July parade were won by Andrews University's two entries of steamboat and prairie schooner replicas. The parade's theme was "preserving the best of the past while promoting the best for the future."

♦ More than 100 Andrews University students participated in a 25-mile "walkathon" May 25, raising \$3,200 for the International Red Cross Biafra Fund. Businessmen, faculty, and community residents who sponsored the walkathon contributed a certain amount for each mile walked by the students. Walking time averaged six hours for the round trip from Andrews University to Benton Harbor, Michigan.

♦ AU graduate business students this year received \$1,250 in awards for achievement from the General Conference Insurance Service, the AU business administration department, and the Association of Sev-

enth-day Adventist Hospitals. Awards included five scholarships of \$100 each and one of \$500, as well as three prizes for research papers written in the course, Management of Insurance.

★ Enrollment at Andrews University for the summer session is 1,051, according to President Richard Hammill. This figure includes 424 students in the college, 382 in the School of Graduate Studies, and 245 in the Theological Seminary.

★ Twenty-one ministers and seminary students enrolled this summer in a graduate course stressing the physical, emotional, and social effects of improper nutrition. The course is intended to help ministers to be better able to counsel their communities on problems of food and nutrition.

★ Students working toward a Master of Arts degree in religion in the Andrews University School of Graduate Studies may now select a concentration in journalism, according to Dr. C. A. Oliphant, associate professor of journalism. Besides writing courses, the concentration includes classes in archeology, the church, theology, and church communication.

★ Thirty AU students are participating in a nine-week European study tour sponsored by the music and modern language departments. Graduate and undergraduate music courses are taught in Vienna, and German classes at Seminar

Marienhoehe, Darmstadt, Germany. The tour includes six weeks of classes and three weeks of travel.

HORACE J. SHAW
Director, Public Relations

Loma Linda University

Professor Teaches, Learns Navajo Indian Language

Andrew N. Nelson, Ph.D., a Loma Linda University professor, is spending the summer learning the Navajo language and teaching it to others at the same time.

"How can you do that?" he was asked as he prepared to leave the university La Sierra campus in Riverside for the Monument Valley Mission Hospital, Mexican Hat, Utah.

"I can teach any language in the world without knowing it," he said, explaining that in his estimation "all languages are alike."

He is planning to use Navajo assistants, who actually will start the class talking, but they will follow his directions in developing the course. He will confer with them between each class to control the progress of the course.

Dr. Nelson said the class will use the

Berlitz method of foreign language study, which emphasizes conversation in the new language from the outset.

The 75-year-old linguist spent over 40 years in Japan, China, and the Philippines, serving during the second world war as a United States Army lexicographer. He is the author of a Japanese dictionary used widely among colleges and universities in the United States where Japanese is taught. He also teaches Japanese at Loma Linda University.

Eighteen Loma Linda University doctors, dentists, and nurses who do mission work among the Navajo Indians will be taking the course with Dr. Nelson. He will sit with the students, learning as they do.

HAROLD WYNNE, Correspondent

★ Loma Linda University School of Medicine is helping a South American hospital develop residency programs in internal medicine and surgery, according to Dr. David B. Hinshaw, dean of the School of Medicine. The one-year affiliation with the 1,200-bed government-operated Hospital Central del Empleado in Lima, Peru, began April 1. Dr. Alex Gerber, former clinical professor of surgery at the university, was instrumental in developing the program. He made the original contact with the Lima hospital while serving a term on the hospital ship S.S. *Hope* in Peru.

RICHARD WEISMAYER, Correspondent

Testimony Countdown Builds on First Success

By FENTON E. FROM
President, Potomac Conference

"A huge success"—this is how Adventists around Washington, D.C., are describing the pilot program of Testimony Countdown and its results in their lives and churches.

I witnessed that mass prayer meeting in which about 1,500 members from churches in the Washington area participated, and I look forward to the immediate plans for Testimony Countdown meetings in churches throughout my conference and all of North America.

The pilot program, held in the Takoma Park church January 8 to March 12, had been developed by D. A. Delafield and his colleagues in the White Estate, Arthur L. White and Paul Gordon. Its purpose was to acquaint our people with the nine volumes of the *Testimonies for the Church*, by Ellen G. White.

The pastors in the Greater Washington area pooled their membership resources for these mass meetings. Each Wednesday evening a different pastor was chairman of the service, and the best music was provided. But the preliminaries occupied only ten minutes. All the remaining time was devoted to a review of the previously assigned material, to a consideration of the historical backgrounds of the messages, and to the presentation of new material.

A 96-page guidebook was distributed

to class members who matriculated. It presented a historical review of each of the nine volumes of the *Testimonies* and guided the student into selected passages from each volume. To assure themselves a good seat, some came to the classes an hour early, and while waiting they studied the evening's lesson.

Variety in the program kept the interest high. The church was packed every Wednesday night, with people sitting on the stairs. The balconies were full. The people were eager to learn what God requires of them as they prepare for the Lord's coming.

One Adventist woman said, "I have brought my friend with me to the classes. She hasn't been to an Adventist church for eight years. Now she is back to church and Sabbath school. She bought a new set of the *Testimonies*."

More than 400 sets were sold, as well as 80 sets of the three-volume *Index to the Writings of Ellen G. White* and other E. G. White books. More than 4,000 volumes were purchased by the students.

A number of non-Adventists who had had previous acquaintance with Adventists attended the services. One young couple has already been baptized. I have seen with my own eyes evidence of what revival and reformation means. The study of the *Testimonies* has contributed to a new spirit among our people.

On March 12, more than 700 qualified for their diplomas. Conditions for receiving the certificate were simple—at least eight out of ten nights in attendance and the completing of a given number of assignments. A gift book was awarded to each student, either Fernando Chaij's *Preparation for the Final Crisis* or Arthur L. White's *Messenger to the Remnant*.

Certificates were awarded at a mass meeting in the Takoma Park church, Sabbath afternoon, March 15. The diplomas, tied in bundles, were given to the pastors of the churches. The following Wednesday night, March 22, these were distributed at each church as the students returned to gather for the regular Wednesday night service.

Many of the church pastors then began another series titled "Preparation for the Final Crisis," using Elder Chaij's book as a guide.

What was done in Takoma Park can be done elsewhere. The mass prayer meeting idea lends itself well to a revival and reformation emphasis. The materials prepared by the Ellen G. White Estate make it possible for pastors everywhere to conduct such classes for the members of their districts.

While Takoma Park Testimony Countdown was just a trial run, I can say with wholehearted enthusiasm that it was a huge success. We here in Potomac wish success to other local conference leaders, pastors, and to our people everywhere as they attempt to duplicate what was carried on so successfully in the Washington, D.C., area.



Indiana

Four men were ordained to the gospel ministry during the camp meeting in Indiana this year. They are (front row, left to right) R. H. Blodgett, E. W. Dirksen, A. F. Layman, and D. H. White. Those who participated in the dedicatory service were (back row, left to right) J. R. Spangler, of the General Conference Ministerial Association, who delivered the sermon; R. L. Dale, conference president, who welcomed these men into the ministry; R. J. Christian, circulation manager of Southern Publishing Association, who offered the prayer; and F. W. Wernick, Lake Union president, who gave the charge.

M. DONOVAN OSWALD

Departmental Secretary, Indiana Conference



Kansas

James F. Van Horn, Jr., became a gospel minister at an ordination service held June 7 at the Kansas camp meeting in Enterprise.

A. A. Esteb, associate secretary of the General Conference Lay Activities Department, offered the ordination prayer; E. H. Atchley, associate secretary of the General Conference Temperance Department, gave the ordination sermon; and A. R. Mazat, of the Pacific Press Publishing Association, gave the charge.

Shown here (from left) are N. K. Harvey, Kansas Conference treasurer; Elder and Mrs. Van Horn; and S. S. Will, Kansas Conference president.

S. S. WILL

Camp Meeting Ordinations



Kentucky-Tennessee

Jerry Gladson, James King, and Terry McComb were ordained to the gospel ministry June 14, at the Kentucky-Tennessee camp meeting.

Elder King is the pastor of the Woodbury district in Tennessee; and Elders Gladson and McComb are working as a team in dark-county evangelism in eastern Kentucky.

Pictured (left to right) are those who participated in the service: Harold Metcalf, ministerial secretary of the Southern Union; Everett Duncan, of Faith for Today; J. O. Gibson, of the General Conference Statistical Department; Elders King, Gladson, and McComb; and Kimber Johnson, president of the Kentucky-Tennessee Conference.

KIMBER D. JOHNSON



Nebraska

At an ordination service held June 14, at the Nebraska Conference camp meeting, Platte Valley Academy, Shelton, the following were ordained (left to right): Edwin Eisele of the Valentine district; Ray N. Hubbart of the Christian Record Braille Foundation, serving in Orlando, Florida; and H. C. Reile, conference educational secretary.

F. O. Sanders, conference president, gave the ordination sermon and special welcome. A. A. Esteb, associate secretary of the General Conference Lay Activities Department, offered the dedicatory prayer; and C. G. Cross, general manager of the Christian Record Braille Foundation, gave the charge.

O. L. MCLEAN

*Departmental Secretary
Nebraska Conference*

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

John Newton Baker tells a story of his teaching days in Alabama that illustrates how a person may read what a writer says but not understand what he means. He asked a student to read aloud a brief paragraph from a book of essays. It was a blistering hot day, and the student read the assignment languidly and laboriously.

When he finished, Baker asked him to comment on the significance of what he had read. His response brought the class to hilarious attention. "I'm sorry, sir," said the discomfited student, "I'm afraid I can't do it. I wasn't listening."

Many people do their reading that way. They understand the words and even the sentences, but get lost in the paragraphs. Sometimes it is the writer's fault, because he got lost in writing it. But to read a thoroughly intelligible book and not be able to outline what it said is not to read it at all. A person is not well read who reads many books superficially. It is better, like Lincoln, to read a few books well.

It may point up the necessity to pray to be informed, to be enriched in mind, to be inspired before we read.

Throughout a large part of his 79 years, Dr. Jean Nussbaum had a remarkable influence among men of high estate in European government affairs. He had unique opportunities to turn his advantages and favor among political men to great benefit for the church. Champion of the Advent truths, his cause was eternal. His humility and dedication to that cause is what gives reading flavor to Gertrude Loewen's biography of him, *Crusader for Freedom*. Dr. Nussbaum was master of the soft word that turns away wrath. The book is replete with dramatic incidents in the bitter struggle of God's people in Europe for religious freedom. 227 pages, \$5.95, Southern Publishing Association.

Those Destiny books of the Pacific Press in colorful paperback bindings at a popular price are setting quite a pace in Adventist bookland. If you haven't been introduced to them, try this one, *Desert Track and Jungle Trail*, by that raconteur of mission stories, Virgil Robinson. It is an episodic narrative of W. H. Anderson, who, in the jungle backlands of Africa, was an intrepid pioneer of the gospel of the kingdom. This lively account is an authentic recital of peril, disease, solitude, encounters with wild beasts, self-denial, bereavement, and other hardships among primitive African tribes. It runs the gamut of human emotions while mak-

ing one marvel at God's sustaining power that buoys up those who make complete commitment to Christ. 144 pages, \$1.65.

It takes courage, wisdom, discernment, tolerance, and compassion to write about racial issues in this year of our Lord, 1969. E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference, in his book *The Middle Wall* brings the reader to a confrontation with practical aspects of the gospel. Seventh-day Adventists cannot and do not stand aloof from the problem. Integration by law and interpersonal communication are two different things. Communion of all men of every race under the cross is the Christian ideal, and we must find it on our knees. The author writes with the vigor with which he preaches, capping his thesis with those beautiful singing paragraphs of his conclusion that he has titled "Selah." 96 pages, \$1.65, Review and Herald Publishing Association.



Charles Stevens, guidance director and teacher, Gem State Academy, formerly a graduate assistant, department of education, Walla Walla College.

Mrs. R. L. Hoffman, dean of girls, Gem State Academy, from California.

Fred Wilbur, assistant educational superintendent (Oregon), formerly principal, Portland Union Elementary School (Oregon).

George Reid, pastor and teacher, Milo Academy (Oregon), formerly associate MV secretary (Oregon).

W. E. Carpenter, pastor (Georgia-Cumberland), formerly departmental secretary (Bermuda Mission).

Tshai Butler, teacher, Northeastern Academy (Northeastern), a graduate of Atlantic Union College.

Arno Kutzner, teacher, Thunderbird Academy (Arizona), from Master's program at Loma Linda University (formerly principal, Lowry Memorial School, India).

Mrs. Ellen Mullis, teacher, Thunderbird Academy, from Southern Missionary College.

Seng Tek Wu, associate pastor, Los Angeles Chinese church (Southern California), formerly teacher and dean, South China Union College.

Carlos Morales, associate pastor, Los Angeles Spanish-American church (Southern California), from Austral Union Conference.

William Iverson, pastor, Dundalk-Essex (Chesapeake), from Missouri.

Donald Loveless, principal, Spencerville Junior Academy (Chesapeake), formerly principal, Lake Nelson Junior Academy (New Jersey).

E. F. Koch, evangelist (Potomac), from same position (New Jersey).

Robert Chilson, assistant publishing secretary (Pennsylvania), from same position (Ohio).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Nantje Twijnstra, D.D.S., M.P.H., returning as dentist, Bangkok Sanitarium and Hospital, Thailand, left Los Angeles, California, June 4.

Leland Charles Shultz (PUC '65; AU '66), to be public health worker, Scheer Memorial Hospital, Katmandu, Nepal, and Mrs. Shultz, nee Carol Louise Finney (LLU School of Nursing '67), of Loma Linda, California, left Los Angeles, California, June 5.

W. P. BRADLEY

NOTICES

Literature Requests

DISCONTINUE sending literature to College Park church, Beirut, Lebanon.

Send Spirit of Prophecy books, *Instructor*, *Life and Health*, *Listen*, *Liberty*, *Guide*, *Signs*, *These Times*, songbooks, Bibles, to Mrs. Josefa J. Pisuena, 840 Yulo St. Isabela, Negros Occidental, P.I.

Silby H. Coe, P.O. Box 436, George Town, Grand Cayman, B.W.I., wishes *The Christian Sabbath*, *The Other Side of Death*, and *The Great Judgment Day*. He wishes literature that is old or soiled to be discontinued. Send no *Signs of the Times*.

F. S. K. Herbet, SDA Church, P.O. Box 133, Berekum, B/A, Ghana, W. Africa, needs *Your Bible and You*, Spirit of Prophecy and other books, Bibles, greeting cards, films, projector, records, magazines.

Mr. and Mrs. Emmanuel Adjepong, of Seventh-day Adventist House No. N69 Kumase St., Kofondua, E/R, Ghana, W. Africa, or of Old Juaben, Ashanti, Ghana, W. Africa need Bibles, books, projector, loudspeaker, and missionary materials.

S. K. Owusu, SDA Church, P.O. Box 16, Sunyani, B/A, Ghana, W. Africa, wishes Bible, *Happiness for Husbands and Wives*, *Signs of the Times*, and missionary materials.

Dong Cin, Khua Sak Village, P.O. Thuklai, N. Chin Hills, Burma, desires *Review*, *Guide*, Memory Verse Cards, Christmas cards, and magazines in a continuous supply.

Alejandro Bohol, Bejoco Tibanban, Governor General, Davao Oriental O-504, P.I., needs different versions of the Bible, Spirit of Prophecy books, commentaries, musical instruments as accordion or melodica, songbooks, records, Bibles, and other books and magazines.

J. S. Kapur, Spicer Memorial College, Aundh Rd., Ganeshkhind, Poona 7, India, needs a continuous supply of *Quarterlies*, *Little Friend*, *Listen*, Spirit of Prophecy books, *Guide*, and *Review*.

Send a continuous supply of *These Times*, *Life and Health*, *Liberty*, *Listen*, *Signs*, to Margaret Cosh, 4519 Washington Ave., Newport News, Va. 23607.

Send Christmas cards, books, Bibles, and missionary literature to the following: C. F. Lalliana, SDA Mission, Falam, Chin Hills, Burma; Miss F. Rinthang, SDA Mission, Chin Hills, Falam, Burma.

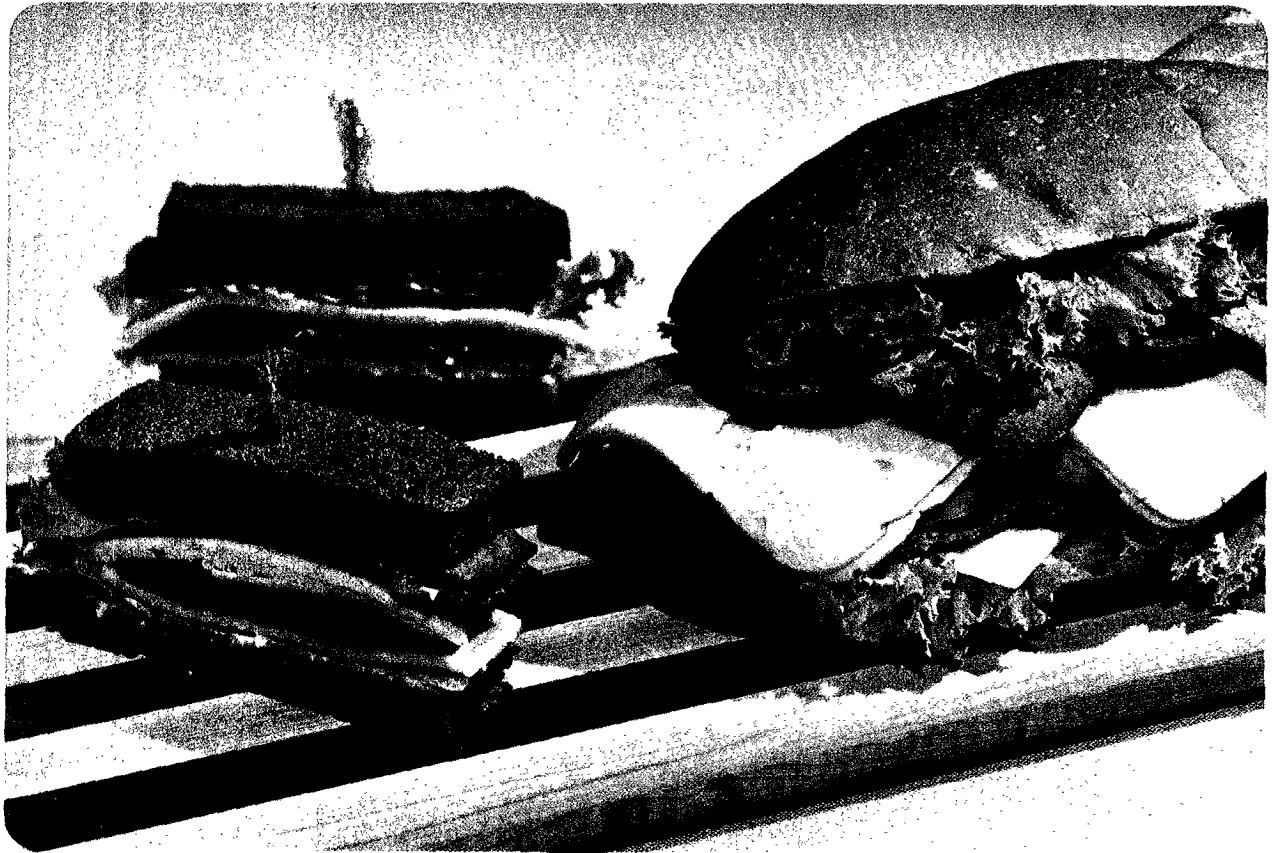
WANTED: A continuous supply of Christian Home Calendar, *Signs*, *Listen*, *Liberty*, *Life and Health*, *These Times*, *Message*, *Review*, *Good News for You*, *Your Bible and You*, and other denominational and Spirit of Prophecy books, by J. F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Send missionary literature in a continuous supply to the following: Marian Abumey, Kapatungan, Bunawan, Agusan, P.I.; Angelita Beltran, Pisan, Kabacan, Cotabato, P.I.; J. K. Boateng, SDA Church, Akroforo via Berekum B/A, Ghana, W. Africa; Yolanda A. Tumpag, Negros Mission, 63 Mabini St., Bacolod City, P.I.; Fedelindo C. Jamandre, Visayan Mutual, Iloilo City, P.I.; Cecilia C. Calibjo, St. Anthony's College, San Jose Antique, P.I.; F.D. Lao, South Philippine Union Mission, Box 132, Davao City, P.I.; Antonio Duga, Western Mindanao Mission, Box 13, Ozamis City, P.I.; Ricardo Paglinawan, Malangas, Zamboanga del Sur, P.I.; Romulo B. Albaciete, c/o O. L. Alolor, District Pastor, Malitbog, Southern Leyte 1-309, P.I.

Church Calendar

Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
<i>Review</i> and <i>Herald</i> Campaign	Sept. 13-Oct. 11
Bible Emphas's Day	September 20
IMV Pathfinder Day	September 27
Thirteenth Sabbath Offering	
(Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10

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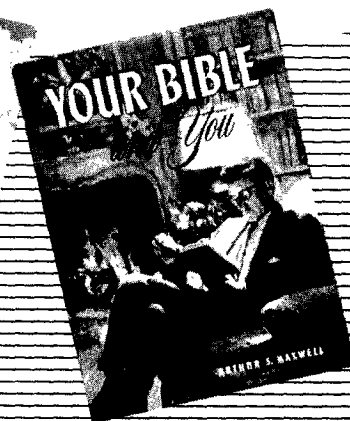
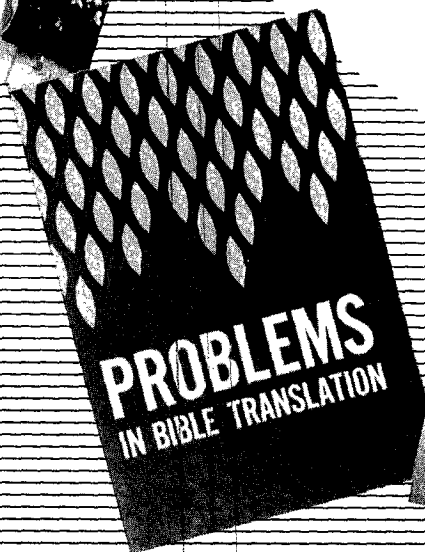
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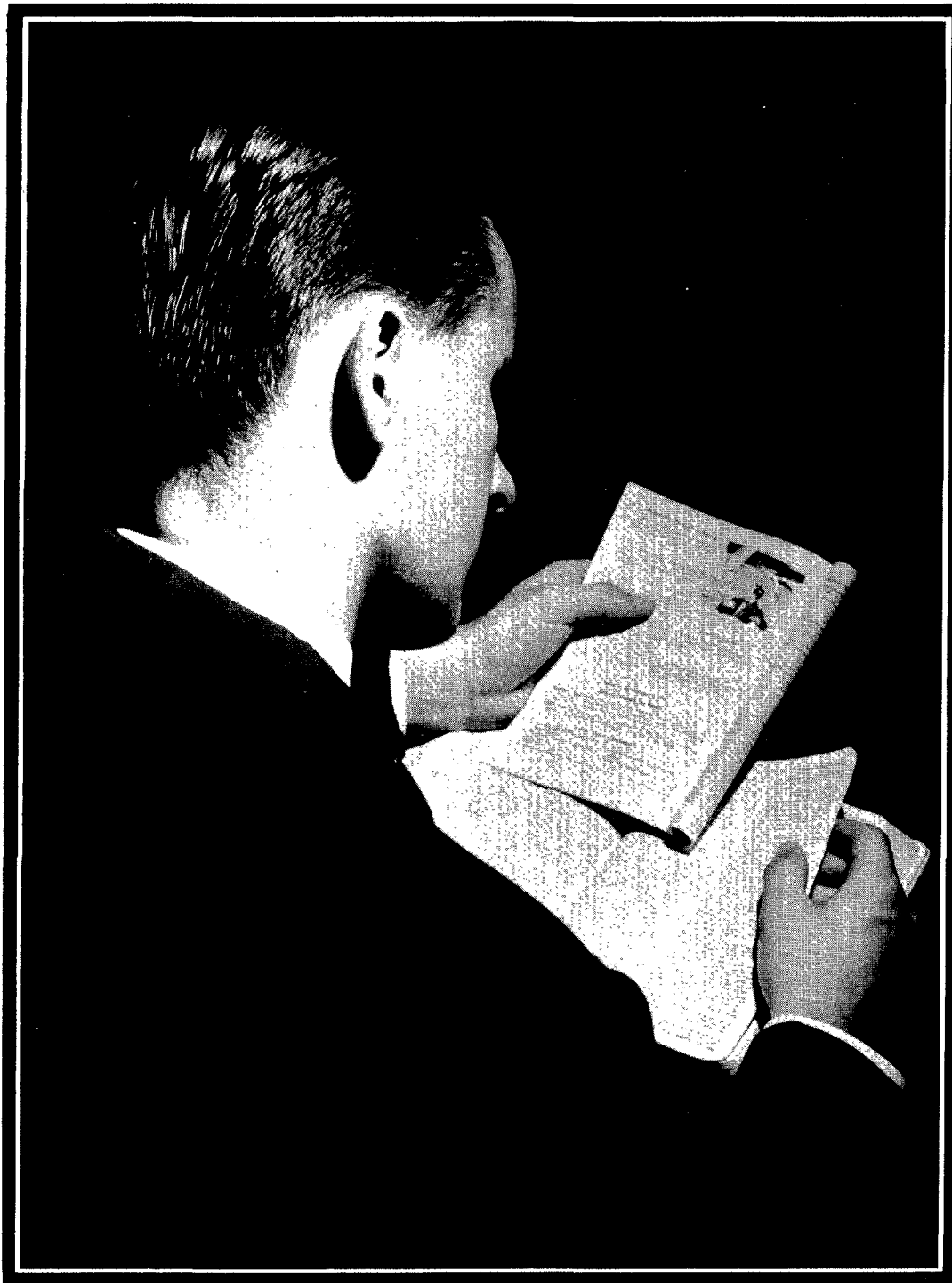
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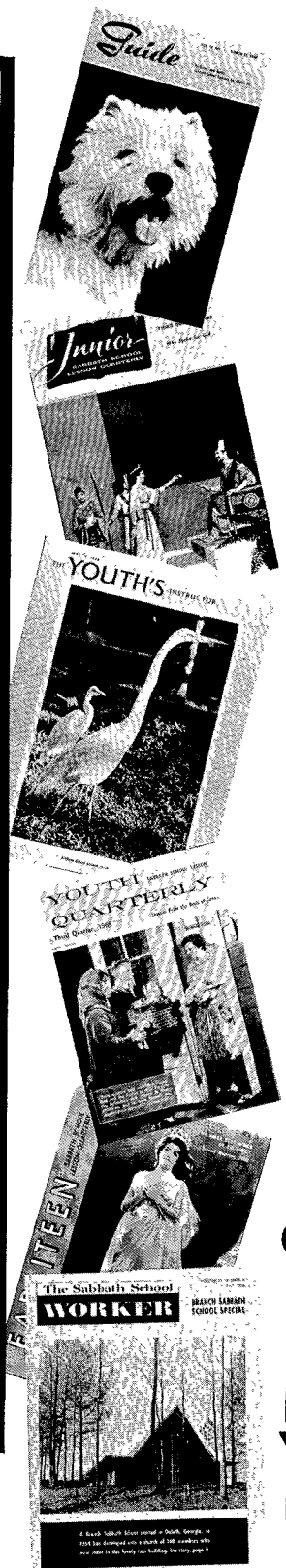
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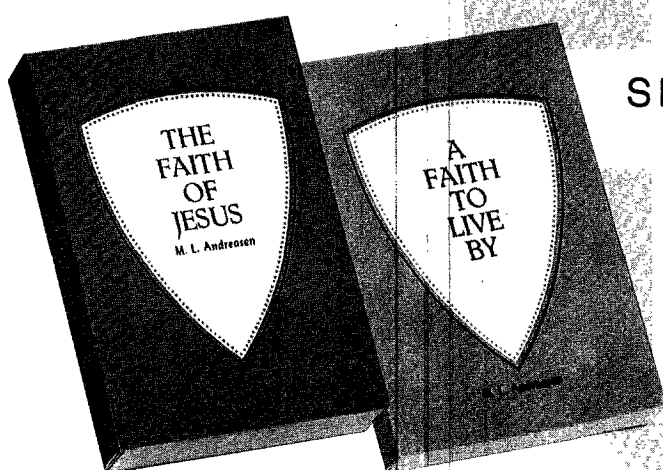


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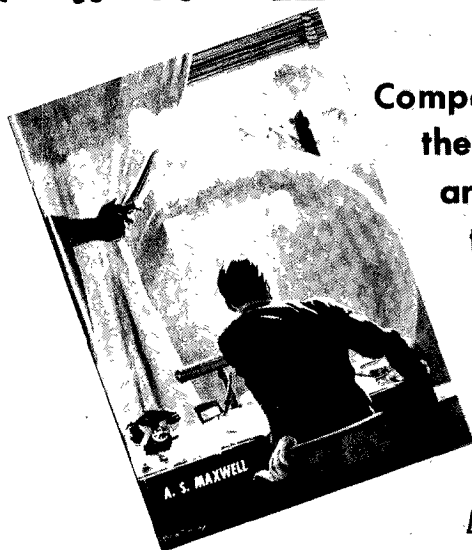
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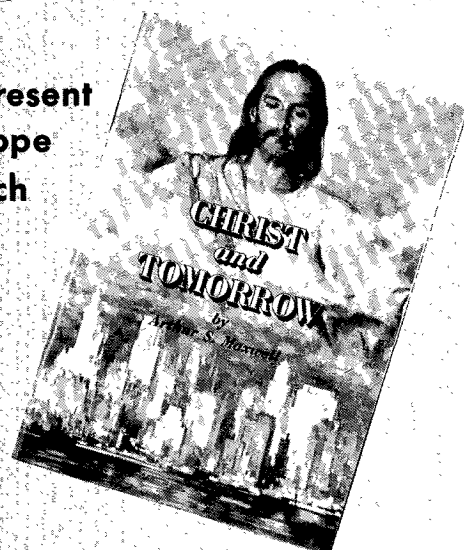
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Of Writers, Articles, and Miscellany...

Two men covered the World Youth Congress in Zurich for the REVIEW—Robert W. Nixon, who wrote the official report, and H. M. Tippet, who was concerned primarily with human interest and general impressions. The first report by Elder Tippet appeared last week.

Even a cursory glance at Robert W. Nixon's biography would show that his first love is journalism. A graduate of Columbia Union College with a Bachelor of Arts degree in English in 1961, he continued his education at Boston University while teaching journalism at Atlantic Union College. He completed his Master of Science degree in journalism in 1964.

In 1966 he became an assistant secretary in the General Conference Bureau of Public Relations, where he worked until he joined the Southern Publishing Association in 1968 as assistant editor of *These Times*. He holds membership in two professional organizations—the Religious Public Relations Council and the American Council on Public Relations.

H. M. Tippet regularly writes two columns in this magazine. Book lovers enjoy his reviews in "Avenues to Reading

Pleasure," and almost everyone gains inspiration from his devotionals in "The Wayside Pulpit." Himself an author of at least a dozen books, he has contributed to the denomination in an editorial capacity since 1946 when he became an associate book editor at the Review.

Although his earliest work experience was gained in copper mines and various mercantile enterprises, since completing his undergraduate education at Walla Walla College in 1924, he has worked in the area of literature—teaching it, writing it, and editing it.

He earned his Master's degree from the University of Michigan in 1932, and was granted an honorary Doctor of Letters from Andrews University in 1961. He was ordained that same year.

A delightful speaker, he has addressed graduating classes at all of our senior colleges in the United States and both SDA universities.

So far this year no other question in the Homemakers' Exchange has elicited as much response as the one appearing this week on page 10. Ethel Johnson, long-time educator in the denomination, takes a professional approach to the question, "When Should a Child Start School?" (page 8).

Miss Johnson, who for the past 17 years has been supervisor of elementary education in the Columbia Union Conference, holds a Master's degree from the University of Minnesota.



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

SCOTCH CHURCH MEMBERSHIP

EDINBURGH—The Church of Scotland (Presbyterian) is "holding its own" though statistical returns for 1968 showed a decline in membership, according to Dr. Thomas M. Murchison, moderator-designate of the church's General Assembly.

Speaking at a press conference, he said, "It might be a good thing to have a smaller membership but a more active one."

But he also remarked on the large number of "nominal" members in the church. "They don't pull their weight and they don't contribute according to their means," he charged. "The church's income is rising but not rising enough in proportion to the drop in the value of money. Neither is it rising in proportion to the demands made upon the church's services."

PARK MINISTRY EMPLOYS SEMINARIANS, STUDENTS

NEW YORK—Two hundred and forty-seven seminary and college students will spend this summer in parks, forests, and recreation areas throughout the country.

The Reverend Warren W. Ost, director of the Christian Ministry to the National Parks of the National Council of Churches, said the young people will represent 26 denominations and more than 58 seminaries.

STATE AID BILL PASSES

PROVIDENCE, R.I.—A \$375,000 appropriation for state aid for the salaries of teachers of secular subjects in parochial and private elementary schools was passed by the Rhode Island General Assembly.

CHANGE ON SAINTS CAUSES FUROR

VATICAN CITY—Reports of changes in the Roman Catholic Church's universal calendar of saints caused a furor in Europe and even in some non-European countries where Christians are a small minority, according to reactions reaching here. In some instances, Anglicans, Greek Orthodox, and Coptic Christians raised complaints.

DISMISSAL OF NON-CATHOLIC TEACHERS

KITCHENER, ONTARIO — Twenty-six teachers are being fired by Waterloo County's separate (Roman Catholic) school board here because they are not Catholics, but the Ontario Human Rights Commission says that while the action may be discriminatory, it is not illegal. The teachers were hired for the 1968-1969 school year because of a shortage of Catholic teachers. Now there are enough Catholic teachers, and the non-Catholics have been released. The separate school board said the teachers could apply for full-time "teaching supply" positions if they cannot find other posts.

Review and Herald

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

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

SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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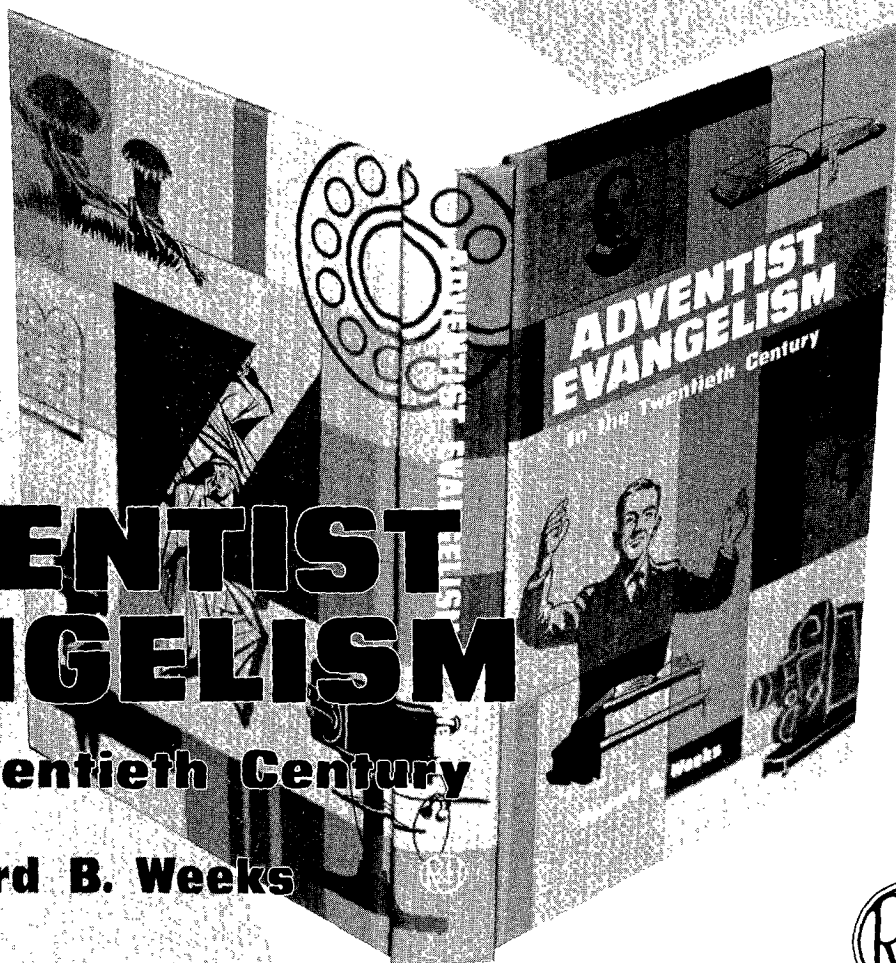
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South Atlantic Conference Moves on to New Successes

Members of the South Atlantic Conference set a new record for evangelism funds when they reported \$30,000 at camp meeting this summer and went over the goal.

Twenty evangelistic campaigns are now begun or will begin soon all across the conference. Charles Jackson, of the Atlanta, Georgia, Berean church, and a crew of dedicated laymen conducted a lay tent series at Griffin, Georgia, in a dark county, and God gave them 15 new members. A new church will be established there.

The conference goal for 1969 is 1,500 new members to be added.

In addition, all the periodical campaigns so far this year have been a success. *Message Magazine* subscriptions reached 6,800, a new record for the conference.

"It is remarkable to look back over the past six months and see God's hand leading us step by step to new heights of success," writes F. L. Jones, conference secretary-treasurer. H. D. SINGLETON

Sixty-six Persons Baptized in War Regions of Nigeria

Sixty-six persons were baptized in July in two areas of eastern Nigeria. This achievement took place in regions that have changed hands during the Nigerian conflict.

Thorvald Kristensen, president of the West African Union Mission, writes that recently the little churches and groups of believers around Port Harcourt have been able to organize themselves into a district, and there is now an address to which Sabbath school quarterlies and other materials can be sent even though the mail service is still irregular. Two young evangelists have been employed in the Port Harcourt area, and another two young men are working as evangelists in the Calabar area, farther east.

In spite of the difficulties and hardships they have been experiencing, these churches prepared 66 persons for baptism. Since no minister was available in the area, the union authorized a senior church elder to administer baptism.

W. DUNCAN EVA

East Africa, Southern Asia Study Financial Methods

The General Conference has recently studied changes in administrative procedures affecting the East African Union and the Southern Asia Division. Government requirements concerning such organizations as ours are calling for changes in currency control, banking procedures, and accounting methods.

Following the meeting of the special committee to study African affairs held in Berne, Switzerland, I visited East Africa and Southern Asia to discuss these matters with union and division leaders. At the same time, I saw how God is blessing the work under varied circumstances.

Since the first of this year the East Af-

rican Union has been administered by the General Conference as a detached field. The work continues to move forward in an encouraging way. F. G. Reid, president of the East African Union, and W. M. Webster, treasurer of the union, have now been joined by D. K. Bazarra, formerly president of the Uganda field, who is serving as executive secretary.

In Poona, India, I met with R. S. Lowry and the Southern Asia Division committee. Reports from the field brought cheer to all our hearts. In South India alone, 1,468 baptisms are reported for the first six months of 1969, a 66 per cent increase in baptisms over the same period in 1968. Famine and floods in many areas of India still trouble this part of the field, but in spite of these continuing emergencies, no lives have been lost among our people. In the words of G. J. Christo, president of the Northeast India Union, "Circumstances in general are worse, but confidence and courage are strong."

Educational facilities throughout the division are overcrowded with record enrollments. Some 550 young people are attending Spicer College this year. These young people reflect a serious commitment to train for service in God's cause.

As we face some changes in our plans and methods for carrying on God's work in these fields, our leaders and workers are earnestly endeavoring to understand these changes and to carry forward the work successfully with God's blessing.

M. E. KEMMERER

Radio Reports From Zurich Transmitted by Satellite

For the first time in history, Adventists have used satellite broadcasting.

The Adventist Collegiate Network in collaboration with the Radio-Television Department of the General Conference broadcast daily one-hour programs direct from the World Youth's Congress in Zurich to the Adventist Collegiate Network FM stations across the United States.

Adventist youth trained in communications worked under the direction of Dr. Don Dick and Gabe Romero in the preparation of these programs.

The collaboration of the Swiss National Telephone Company, the American Telephone and Telegraph Company, and the International Telephone and Telegraph Company made this project successful. When the cable lines crossing the Atlantic are bearing heavy traffic, messages are transmitted by satellite. This is just what happened to the first Adventist Collegiate Network broadcasts. JAMES J. AITKEN

Marked Increase in Baptisms Reported by Northern Union

The Northern Union has had a 75 per cent increase in baptisms the first six months of this year as compared to the same period last year.

This tremendous increase is a result of inspiration and instruction given at the union laymen's congress last fall, which was followed by a union evangelistic coun-

cil in January. Laymen and ministers have united to "turn the tide" (a phrase suggested by GC President Robert H. Pierson) in favor of increased soul winning in the Northern Union.

J. L. DITTBERNER

Improved Sabbath School Worker to Appear in 1970

The Sabbath School Worker beginning January, 1970, will be double the size of the present *Worker*. Complete program aids and helps for the cradle roll, kindergarten, primary, junior, earliteen, and youth divisions are to be included.

These extra helps will be similar to what has formerly been prepared and distributed on the West Coast.

The adult section of the *Worker* will continue to carry helpful material for Sabbath school leaders and teachers. Besides the general articles, six pages will be devoted to specific teaching helps, hints, anecdotes, and even points on effective teaching methods. Included will be an expanded lesson outline.

The annual subscription price in the United States will be \$5.95; clubs of three or more copies to one address will be \$4.75. The increase in cost is small when we consider (1) that the new *Worker* will be approximately double the size of the old *Worker*, (2) that the new *Worker* will have several new and improved features making it much more useful to Sabbath school workers, and (3) that while everything else has been continuously increasing in cost, *The Sabbath School Worker* has not increased its price for nine years.

These changes are being carried out in response to many suggestions from the field for a larger and more helpful *Worker*. They are the result of the work of a large committee that met in Nashville, Tennessee, during September, 1968.

The *Worker* will continue to do its part in developing the teacher and in helping him make his Bible teaching more interesting.

G. R. NASH

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