

Review

JULY 25, 1974

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

I like to think about God and eternity and love and all other unending things

By EUNICE FISHER

The Church and Theology

The current sensation of the publishing world is the widespread upsurge in religious publications. Heading the list in English is Kenneth Taylor's paraphrased *Living Bible*. Publishers who consistently have lacked interest in religious books of any kind are now rushing to ride the crest of this new popularity. Books on eschatology, occultism, and practical spiritual concerns are doing astonishingly well. Even in Germany, the well-established center of sophisticated academic theology, a similar phenomenon is happening. The German translation of Hal Lindsey's *The Late Great Planet Earth* is a spectacular example.

Concomitantly a second development is in the making: An almost universal decline of interest in solid theology. Germany again is typical. There scholarly theology held a dominant world role on the modern religious scene. Most anyone in any country who pursued an advanced theological degree had to set himself to the mastery of German. Now the theological scene in Germany has changed radically. The so-called "death of God" theology has not resulted in the death of God, but it has resulted in the death of theology. The report is that students are crossing over to psychology, sociology, and physical science.

Nor is Germany an isolated case. This trend appears to be worldwide. Even so-called theology students seem no longer interested in serious Bible study. They are unwilling to put in the long and sustained effort to master the tools of exegesis. Even in Seventh-day Adventist circles the grueling mastery of theological tools and the meticulous study of Scripture in the original languages have become less tempting than methodology, counseling, and pastoral care.

Trends Not All Negative

Now, not all is negative in these trends. Those scholars who thought they were making academic theology vitally relevant were really more interested in speculative theology than in basic scriptural teaching—and this is really what brought on academic theology's wasting sickness. The neglect of evangelism and good works was appalling. This situation had to be reversed, and some of the Christian church's greatest talent is involved in this enterprise. We must applaud the increasing interest in good readable books; however, they must contain sound doctrine, or the spiritual advice given will fall short of the apostolic goal.

We believe that in this area, as in others, there is a middle position that must be sought out and adopted by our church. The Advent Movement must eschew all forms of speculative theology. At the same time, Seventh-day Adventist ministers and leaders must be known for their solid theological achievements. I believe this is indispensable for many reasons, including the following:

1. True revival and reformation arise from and are based on Biblical theology. No authentic reform is conceivable without solid theology. The alternative always is spiritual vagaries, sensationalism, experiential sentimentalism—and all of these fritter away and dis-

appear under the impact of real-life situations and problems.

All great reform movements, from Paul to the pioneers of Adventism, were initiated and sponsored by meticulous, capable, astute students of scriptural theology.

2. Another result of a deficit in Biblical theology will be the inability of the church to cope with human ideologies of today. This is true because a church without theology is a church without criteria to evaluate the answers these ideologies propose for the world's problems. I have in mind all forms of cultural, economic, and religious besetments.

A church will let itself be carried away by whatever winds happen to blow when it has not set down the theological criteria by which these winds are to be tested. Human alternatives to the divine solution constantly try to squeeze the Christian into the world's mold. The faith that overcomes this world will be based on knowledge—a knowledge that leads to confidence in God and obedience to Him. There is an urgent need for a Biblical framework that will help Christians and church leaders to evaluate the different interpretations of the world situation, without giving sanctity to either leftist or rightist ideologies.

Continuing Inquiry

3. I am thoroughly convinced that a deficit in Biblical theology will end up setting the church and second- and third-generation Seventh-day Adventists adrift in waters of apostasy. The church member whose Biblical knowledge never gets beyond the ABC's will not have the perceptions required to discriminate between true and false, good and evil. With this in mind, Paul insisted that we no longer discuss "the rudiments of Christianity," but that we "advance towards maturity" (Heb. 6:1-3, N.E.B.).

Scriptural theology will give a basis strong enough to sustain the weight of objections raised by life in contemporary society. If the church does not give this theological basis, secular ideals ultimately will destroy the inherited faith. A simple reflection of the teachings of the past will not suffice. There must be a continuing theological inquiry into the meaning of God's Word, in order to enrich and establish the faith in and knowledge of the Son of God.

So neither the absurdities of modernistic theology nor the concoctions of speculative theology can be allowed to discredit a systematized knowledge of what God has revealed to men for their salvation. We must dig for truth as for gold and silver. Then we and our children can go on in faith to discover more than mere edification or inspiration. We will find the gold and silver with which to build a life and character acceptable to God in Christ Jesus. Some may continue their haphazard assertions and their egotistical musings, but the church will move forward with the faith that overcomes the world.

WALTER RAYMOND BEACH
Vice-President, General Conference

Review



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peared in *Guide*, *Youth's Instructor*, *Insight*,
and the *Review*. She co-authored a book of
poetry, *Right Side Out*, recently published
by the Review and Herald Publishing Asso-
ciation.

The circle is the geometric figure that
makes us think of completeness; there is no
beginning or end. In our temporal existence
many things end: joy ends, life ends, the en-
tire world will someday end and pass away.
Permanence is found only in God. The only
security we can have is to fix our minds on
eternal things, to let God work in our lives,
instilling in us the attributes of His character
—justice, love, mercy, kindness—so that we
too might share in the unending existence of
His new creation.

Robert B. Wareham, a junior communi-
cations major at Pacific Union College,
Angwin, California, authored "All Things
Are Possible" (p. 14), which is the story of
the circumstances preceding and the events
during the Loma Linda University Heart
Team's four-week stay in Saigon, South
Vietnam. Readers will be interested to know
that plans call for the team's return to Sai-
gon to set up an ongoing program of cardiac
surgery similar to the one in Athens, Greece.

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Letters

[Letters submitted for publication in this column cannot
be acknowledged or returned. All must carry the writer's
name and address. Short letters (less than 250 words) will
be given preference. All will be edited to meet space and lit-
erary requirements. The views presented do not necessarily
represent those of the editors or of the denomination.]

No Room for New Adventists

Re "Chopped-down Spirit Tree Leads
Sumatrans to Christ" (March 14).

Since when is it SDA theology or practice
to turn people away for lack of building
space? I was saddened to read the lines,
"We are very sorry we cannot accept you
right now, for our church is full. . . . If you
become SDA's you will want your children
in our school, and there is no room." [But]
they were given the hope . . . that as soon as
a new church and school could be built, they
would be welcomed."

Is this the Good News? Surely the gospel
of Him who had no place to lay His head or
the baptism He ordained is not dependent on
the size of a building, no matter how acute
that shortage may be.

RICHARD FAIOLA
Loma Linda, California

Little Things

I would like to commend the author of
"The Red Balloon" (March 28). Her story
brought to my mind the impact of the little
things that bring either hurt or happiness to
one's life.

Wouldn't lives have more happiness if we
who claim to be God's children would re-
member that the things we do influence peo-
ple either for bad or good?

IDA LOPES
Collegedale, Tennessee

Scan

News Briefs From the Religious World

ARMY WORKER GETS A 50-CENT RAISE EVERY THREE YEARS

TORONTO, ONT.—Brigadier Elizabeth
Peacocke, a Salvation Army officer for 32
years, earns only \$43 a week for helping re-
habilitate girls and women who are the vic-
tims of drugs and alcohol. Her salary started
at \$32 a week when she graduated from
staff college. Then she got a raise of 50
cents a week every three years. Unmarried,
she pays back a certain amount to the Army
for board and the use of a car.

"There are some things you cannot mea-
sure in dollars and cents," she said. "To see
people smile, love, and live again after
years of drug addiction is something of ines-
timable value to me."

MILLION POUNDS OF RECYCLED GLASS PAYS OFF A CHURCH MORTGAGE

BROOKLYN, CONN.—Olga and Elis
Rabb, of Canterbury, Connecticut, after
four years of effort, have reached their goal
of recycling a million pounds of glass for
their church. The \$10,000 they raised by sell-
ing the glass for a penny a pound was do-
nated to pay off a second mortgage on St.
John Lutheran church.

The retired plumbing contractor and his
wife started the project as a combined fund
raiser and environment improver.

ECUMENICAL HYMNAL PLANNED IN JAPAN

TOKYO—Japan's first ecumenical Chris-
tian hymnal will be published in 1975. To be
called *Songs of Contemporary Faith*, the
hymnal will be published by the Board of
Publication of the United Church of Japan
(Kyodan), a Protestant denomination and
the largest Christian church in the country.

The editorial committee, made up of
Protestants and Roman Catholics, is stress-
ing a search for music and poems written by
Japanese. The 1975 publication will mark
the one-hundredth anniversary of the first
hymnal issued in Japanese. A collection of
hymns published in 1955 has sold 2.5 mil-
lion copies. Few of the entries in that vol-
ume, or a selection of choir music pub-
lished in 1967, are of Japanese origin.

CATHOLIC CHURCH IN CANADA ORDAINS FIRST MARRIED MAN

TORONTO, ONT.—Larry Rogers, 33, a
teacher of history, geography, and religion
at Chaminade College is the first married
man ever to be ordained a "cleric" in the
English-speaking section of the Canadian
Roman Catholic Church. He received the
ancient rite of the laying on of hands in the
gymnasium of his school. Some 400 stu-
dents, his family, and friends looked on.

Mr. Rogers is one of 26 men of various
occupations who have completed a course
at St. Augustine's Seminary and who were
scheduled for ordination as permanent dea-
cons in May and June.

He will be able to conduct baptisms and
weddings, preach and handle a variety of
services, and assist at mass. He says he will
continue as a teacher and spend about ten
hours a week as a deacon. While most of
his work will be at the school, he will also
help his parish priest.

This Week

Our cover poem was authored by Eunice
Fisher, secretary to the principal at Platte
Valley Academy, Shelton, Nebraska. Mrs.
Fisher received a B.S. degree in secretarial
science from Union College in 1953. For 12
years she, her husband, Everett, and their
three daughters lived in Chile, where Mr.
Fisher managed the farm at Chile College.
Mrs. Fisher's articles and poetry have ap-

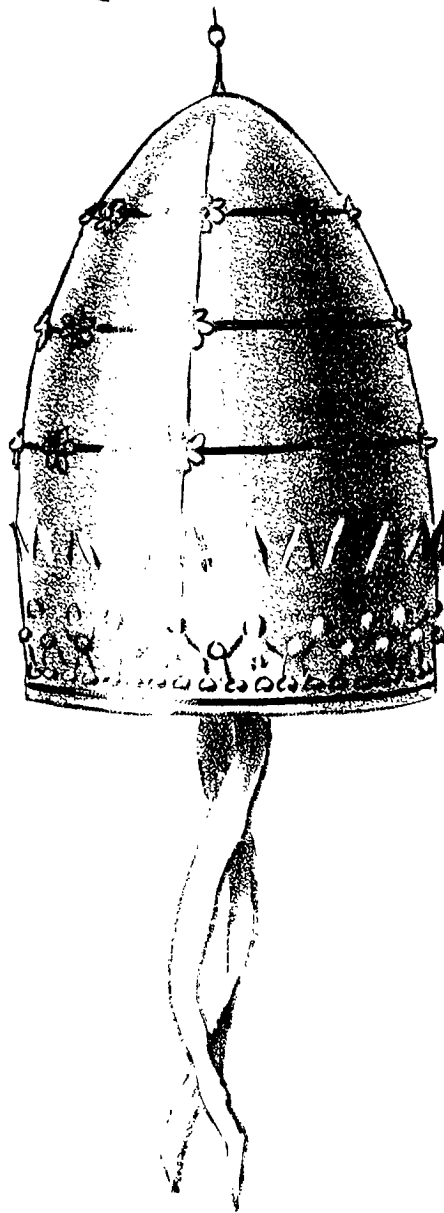
The Papacy in a United Church

By RAOUL DEDEREN

AN INCREASING NUMBER of voices are inviting Christians of all confessions to acclaim the Roman pontiff as the chief pastor of a reunited Christian church. A few weeks ago (in the REVIEW of June 27), I called the attention of REVIEW readers to a common statement released on March 4, 1974, by the 26 members of the official Lutheran-Catholic dialog in the United States, entitled *Ministry and the Universal Church*. The 5,000-word document strongly underlines the necessity "of a fresh approach to the structures and operations of the papacy." It also calls for consideration of a "renewed papacy," so structured and so interpreted that it would function in ways "better adapted to meet both the universal and regional needs of the church in the complex environment of modern times."

The context of the whole document is eminently representative of the ecumenical concern of our generation. It argues that as a reconciled and reconciling community the church cannot serve God's purpose in the world as it should as long as its own life is torn by divisions and disagreements. Wherever they are found its members are to be one body not only in purpose and charity, but in visible unity.

American Lutherans are not alone in their request for a reunited Christian church under the leadership of a renewed form of the "Petrine office." Swedish Lutherans last year, in a report entitled *Catholic Faith in the Swedish Church*, declared the break be-



tween the Swedish Lutheran Church and the Catholic Church that resulted from the sixteenth-century Reformation "deeply tragic," and nowadays "entirely meaningless and impossible to maintain."¹ The document, published by the League for Christian Unity, an ecumenical organization with members from the Lutheran state church, other Protestant denominations, the Roman Catholic Church, and the Orthodox Church, specifies that the anti-papal statements of the first Swedish Reformers, 400 years ago, were first of all criticisms of the worldliness of the Catholic Church. "On the whole," adds the report, "this is not a current problem of our time, in any case not for the Roman Catholic Church." Sharing the conclusions reached by other groups of Lutheran theologians, it concludes that "the papacy can function as a visible sign of the unity of the Church and as such [can] be accepted by the Lutherans, if it is subordinated to the Gospel."

What brought about such a change? Vatican Council II and, more particularly, John XXIII's pontificate seem to be the origin of this dramatic shift. Even Anglicans admit it. Papal primacy and infallibility have traditionally been a barrier between Anglicanism and the Roman Catholic Church, as Michael Ramsay, Archbishop of Canterbury, has mentioned frequently. Some of the new ways of thinking about papal primacy offered lately by Catholic theologians, and Vatican II's revival of the doctrine of collegiality—the sharing of papal authority with bishops—have made the Catholic concept of papal primacy more acceptable to many.

Anglicans, to be sure, have always resisted a papacy functioning in terms of a monarchy. But, in the terms of Harry Reynolds Smythe, director of the Anglican Center in Rome, John XXIII's exercise of

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the papal office "helped us Anglicans to understand, perhaps for the first time, the Pope's role as pastor, or chief pastor, in the church."² As a result, many Anglicans and Episcopalians perceive the pope as a possible supreme pastor, a moderator who would serve all the Christian churches and not just Roman Catholics. He would be the symbol of Christian unity amid diversity, presiding over what some have described as the ecclesiastical counterpart of the United Nations; he would be spokesman for all the various Christian bodies.

A Second Look at Papal Primacy

Others also are taking a second look at papal primacy. Willem A. Visser 't Hooft, honorary president and former secretary general of the World Council of Churches, very correctly underlined last year in a Swiss TV documentary *Du Bist Petrus* (Thou Art Peter) that the concept of papal primacy is still very much disliked in Protestant circles. As traditionally held by Roman Catholics, it has been and still is a great barrier between Catholic and Protestant churches. This barrier, added the eminent Protestant theologian, is so much more regrettable now that "we have learned, . . . particularly in ecumenical life, that we cannot work together without some form of common leadership, without a conductor." And should such a leader turn away from any kind of juridical function, he could be "of great significance as a crystallization point, . . . a spiritual authority who coordinates the churches, helps keep them together, and makes it possible for them to perform their common mission."³

How do Roman Catholics react to such suggestions? Many of them, in fact, are quite open to such concerns. They, too, see a possibility for revision of the traditional functions of the papacy.⁴ It is sometimes imagined that this revision

of the concept of the pontifical primacy is of interest only to bishops. But today the Catholic laity are also discussing it among themselves. They are beginning to take seriously the call to co-responsibility given by Vatican Council II. The idea of participation, particularly, is spreading to ever-larger circles of peoples who have acquired a certain level of cultural development. Theologians are asking whether noteworthy changes—not only verbal ones—are not possible and desirable. These questions include the scope of the pontifical prerogatives and primacy, if not infallibility.

Has the first Vatican Council, which in 1870 defined the dogmas of papal primacy and papal infallibility, made such suggestions unacceptable or too unorthodox? It is important to notice, at this point, that the involvement of the fathers of Vatican Council I was with the *fact* of papal primacy, its nature and characteristics, but hardly with the *form* that such primacy should take, nor the exact conditions of its *exercise*. Besides, since 1870 historical studies have opened new perspectives on the issue of papal primacy. The Lutheran-Catholic common statement affirms, for instance, that it is now clear to many Catholics that the question of papal primacy "must be seen in the light of many factors—Biblical, social, political, theological—which have contributed to the development of the theology, structure, and function of the modern papacy." In other terms, the centralization of the "Petrine functions" in a single person or office—in this case the Roman pontificate—resulted from a long and laborious process of development in which political, social, and cultural elements converged to enhance the predominant role of the Roman bishops (arts. 14 through 21).

This being the case, some if not most of the major aspects of the

pontifical function are not, as Catholics have tended to think, a matter of divine law. They are, it is thought, merely the end product—under the guidance of the Spirit—of various processes at work in the history of the church. Why not, then, ask some Catholics, re-examine them, renew them, and find new means of exercising the papal primacy to fit the cultural patterns arising out of the changing forms of our modern world? As the forms of papal primacy have been adapted to changing historical settings in the past, it should be possible to modify them to meet better the needs of the reunited Christian church of the future!

Limited Only by Imagination

Theoretically the possibilities of a renewed papal office seem limited only by men's imaginations; and suggestions haven't been lacking. It is true that many forms could be employed for a renewed pontificate. More than one already has been in the history of Roman Catholicism. But the fact that the present form has been employed for so long a time makes it all the more difficult to discard. In any event, whatever changes may be envisioned, all Catholics continue to emphasize that papal primacy itself cannot go, but is "an institution in accordance with God's will."⁵ Besides, the facts themselves are not very encouraging for reform-minded Catholics. Even in the exercise of pontifical primacy the actual adjustments since the end of Vatican II have been only minor, more apparent than real, more superficial than fundamental. Even the clear and avowed orientations of the council toward a more collegial exercise of the papal function have been checked and progressively eliminated by the action of a few circles that are irreducibly hostile to anything that might impede Roman centralization. There are, in fact,

many evidences present in the Catholic Church today indicating that it is again becoming more conservative. There are signs on both international and parish levels that on many issues the hierarchy is indeed attempting to move the Catholic Church back to its pre-Vatican II stand. With Archbishop Giovanni Benelli holding the reins in the Curia—the central administration of the Catholic Church—the forces of retrenchment are gaining ground in many areas, from the publication of various “guidelines” for the teaching of catechetics to formulations of essential Catholic doctrines that cannot be touched or progressively interpreted.

Much therefore might depend on whether the Pope himself is prepared voluntarily to relinquish ju-

dicial claims not only vis-à-vis other Christian churches but also with regard to his own church. It is no secret, however, that while maintaining a liberal attitude in other areas—such as political and social issues—Pope Paul VI, after ten years of pontificate, seems to have chosen a hard line in his pronouncements on matters of theology and ecclesiastical discipline. He has repeatedly deemed it necessary to express himself with great firmness and to denounce any “weakening of doctrinal orthodoxy” and “widespread mistrust” of the ecclesiastical institutions and traditions. It is no news that Paul VI is extremely defensive about pontifical authority and primacy.

Even so, one may foresee that

in answer to increasing pressure from other Christian confessions that there be some sort of visible center for Christendom, the Roman see may voluntarily modify the forms or limit the exercise of papal primacy, if not the sphere of its jurisdiction. It is possible, as suggested, for instance, by the recent Lutheran-Catholic common statement (arts. 32, 33), that if the non-Catholic churches recognize not only the “legitimacy” but also the “desirability” of a papal primacy, the Roman Catholic Church would be willing to respect the “legitimate traditions” as well as the “spiritual heritage” of such communions in a larger reunited Christian church. It may consider the feasibility of a primacy “in which the pope’s service to unity

When You're Young

By MIRIAM WOOD

A Time When There Isn't Any Time

A LARGE SEGMENT of the human race just does not believe that there ever will come a time when there isn't any time. They can't internalize the fact that finally the “day of reckoning” comes. A few days ago I was reminded again of this strange facet of human nature.

A student friend of mine dropped in to have a visit. Her mother was with her; the three of us chatted animatedly about all sorts of things, and then the subject of school came up, as it naturally does when you're talking to a student. After all, school is *life* when you're in the educative process.

Worriedly, Jill's mother exclaimed, “You told me that you just *had* to finish that book by the end of the week and you haven't even started reading it yet! You can't afford to get an incomplete at the end of this term.”

Jill patted back a dainty yawn.

“Don't get all excited, Mom,” she replied. “The teacher will extend the time, if enough kids haven't finished it. She always does.”

Since it was hardly my responsibility to lecture Jill on the evils of procrastination, I remained silent, and the conversation drifted into other channels. But later in the day I did considerable thinking about the incident.

What if this should be the time when the teacher *doesn't* extend the deadline? (It doesn't seem to me that she ever should have extended it even one time, since that's rather poor training to meet the many deadlines one must meet in adult life, but that's beside the point.) With the pressures of the close of school and all the rest, it's just conceivable that there won't be any time to extend. If that should happen, I wonder how Jill is going to feel about it. She will have bumped up against stark reality at that point. How she reacts could affect her entire life.

Though it isn't wise to make the parables of the Bible say more than they were intended to say, at times it is interesting to construct certain imaginary aspects. For instance, in the parable of the five wise and five foolish girls, it is just conceivable, to put it in the modern vernacular, that the five unprepared girls thought an “oil store” would be open just down the block and they could replenish their supply at a moment's notice. Of course this is only an illustration, for the kind of oil being discussed was entirely dif-

ferent. But if this had been the case, you know the rest of the story. The “time” was not extended. The bridegroom arrived, and that was that. The girls were encased in their foolishness, with absolutely no chance of reprieve.

Incredible though it seems, every now and then you'll hear someone make a speech like this: “I know I'm doing a lot of things that I shouldn't be doing and I'm not living up to what I know. But I'm still young and there's lots of time. I've studied all the signs of Christ's second coming till I know them by heart—courtesy of my Bible teachers—and when those things start happening, there'll still be time. Then I'm going to straighten up and get ready for the end of the world.”

One doesn't know whether to laugh or cry, but has to choose the latter, since the subject is such a serious one. In the first place, if the signs were that easily recognizable by the unconsecrated heart, probably everyone would choose that course of action. But you and I know that unless you're in tune with heaven, you dismiss happenings around you as the most natural thing in the world. There's *always* time. But there are other aspects to this matter: (1) Character cannot be developed in an instant; bad habit patterns cannot be replaced by good ones overnight, and (2) each person is only one heartbeat away from the end of his own world. The terrible fragility of human life is something poets have written about for generations.

In other words, the deadline comes, ready or not. I can give personal testimony to this stark truth. As a student, I did my share of blithely assuming that “he/she will extend the deadline.” I have the scars of many sleepless pre-examination nights as mute testimony to the fact that he/she didn't.

Losing a few nights' sleep is a minor matter. Losing a good job is a serious matter. Losing a chance to fulfill lifelong ambitions is another serious matter. And losing heaven is certainly the most serious matter that the human being can confront.

“The moving finger writes; and, having writ, moves on . . .”

Today, though, is the best and right time to take action on spiritual or secular matters, and thus remove the fear of deadlines.

in relation to the Lutheran churches [for instance] would be more pastoral than juridical" (art. 28). Theologians of both traditions have been able to agree on such points. But Roman Catholicism will not relinquish the unique ministry of the Roman see. It could hardly do so since in Catholic theology the Roman pontiff's primacy is necessary to conserve and maintain unity of faith, cohesion of the ecclesiastical communion, and the stability and ordering of the whole church.

Catholics See No Need to Revise

Therefore, some aspects of the papal function could take some reform, but from the Roman Catholic viewpoint the dogma of the Roman primacy is in no need of revision. One may ask whether its scriptural basis has been sufficiently established or its dogmatic tradition satisfactorily dissociated from the socio-cultural context. But there is no reason to expect any attempt to systematically devalue the dogma which in 1870 declared as revealed truth that "by the Lord's disposition" the Roman bishops possess over all the others a primacy of jurisdiction in the universal church.

Toward the end of *The Great Controversy*, in a chapter discussing the aims of the papacy, Ellen White remarks:

"A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so-called;' they discern not the net, and walk into it as readily as if blindfolded. . . . The false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—Pages 572, 573. □

REFERENCES

- ¹ See *Ecumenical Trends*, September, 1973, p. 11.
- ² Interview by the Washington (D.C.) *Star-News* as reported in *Ecumenical Trends*, March, 1973, p. 7.
- ³ "Theologians View Future Pope as 'Ombudsman,'" *National Catholic Reporter*, March 30, 1973, p. 5.
- ⁴ See, for instance, Mgr. Gustave Thils, "The Theology of Primacy—Towards a Revision," in *One in Christ*, 1974-1, pp. 113-130.
- ⁵ *Ministry and the Church Universal*, art. 28.

The Boy Who Liked Exploring

By ENID SPARKS

FOR THE YOUNGER SET

"WHY, HELLO, ROBERT!" Farmer Jones looked up in surprise at the small boy standing on the bank of the swiftly running stream. "Aren't you a long way from home?"

"Yes, I am," nodded Robert. "I just started walking. I didn't know that I had come so far."

Farmer Jones grinned and patted the small shoulder. "You really like to explore, Robert. Someday you may become a famous explorer."

Little Robert Peary liked to search for the unknown. When other boys his age were playing ball, Robert was reading about Columbus, Magellan, Balboa, Lewis and Clark, and all the other courageous men who sought to bring all parts of the world a little closer together.

Robert Edwin Peary was born in 1856 in Pennsylvania, but grew up in Maine. As a young man he attended Bowdoin College in Brunswick and graduated in 1877. He accepted a position as surveyor and then as a draughtsman with the United States Coast and Geodetic Survey and then joined the civil engineering corps of the United States Navy. His first explorations were conducted in Greenland and were described in his book *Northward Over the "Great Ice,"* published in 1898.

For years Commander Peary had been interested in the arctic country, but it wasn't until July, 1908, that he finally had the chance to sail toward

the North Pole. Of course, at that time the North Pole had not as yet been discovered and that was Commander Peary's goal.

For two months his ship the *Roosevelt* sailed northward for 450 miles to an island. They were still many miles from the Pole, but there they decided to wait out the coming winter.

It was so cold that soon the *Roosevelt* was frozen fast to the ice. The snow drifted high, and there was no sunshine. For a few days each month the moon shone. The men took hikes to keep themselves fit for the long trip to the North Pole.

At the end of February, Commander Peary and his men began the long difficult journey. After many hardships, on April 6, 1909, they finally reached their destination and Commander Peary planted the American flag on the frozen northland. It was a great moment in history.

Two years after his arctic expedition, Commander Robert Peary was honored in a special way by the Congress of the United States. He was given the high rank of rear admiral.

There is a verse in the book of Proverbs that seems to be most appropriate for Rear Admiral Robert E. Peary. It reads, "Seest thou a man diligent in his business? he shall stand before kings" (chap. 22:29).

Certainly, Admiral Peary deserved to stand before kings for his brave and wonderful achievements.



When Robert was a boy, he liked to read stories about famous explorers. He dreamed of exploring unknown lands himself someday.

Evolutionist or Creationist?

By FRANK LEWIS MARSH

IT IS FAIRLY COMMON IN the United States to meet scientists who assert they are Bible believers. The members of the American Scientific Affiliation (ASA), a nondenominational group organized in 1941, in addition to meeting specific academic requirements, sign the following statement of faith: "The Holy Scriptures are the inspired Word of God, the only unerring guide of faith and conduct. Jesus Christ is the Son of God and through His atonement is the one and only mediator between God and man." During its earlier years the members of this organization were largely believers in special Creation. However, in more recent years the large majority of members are evolutionists. Nevertheless, they all claim Bible belief.

The members of a more recently organized nondenominational scientific group, founded in 1963 and named the Creation Research Society (CRS), also meet specific academic requirements and sign a statement of faith. The first three items of this statement read as follows: "(1) The Bible is the written Word of God, and because it is inspired throughout, all its assertions are historically and scientifically true in all the original autographs. To the student of nature this means that the account of origins in Genesis is a factual presentation of simple historical truths. (2) All basic types of living things, including man, were made by direct creative acts of God during the Creation week described in Genesis. Whatever biological changes have occurred since Creation week have accomplished only changes within the original created

kinds. (3) The great Flood described in Genesis, commonly referred to as the Noachian Flood, was a historic event worldwide in its extent and effect." Naturally, because they hold this belief, all members of the CRS qualify as special creationists.

The members of these two groups are illustrations of "Bible-believing" scientists, persons who affirm that the Bible is God's inspired Word, all of whom would classify as theists, yet some of whom believe in evolution and some in special Creation. Consequently, if a scientist tells you he believes in the Bible you may have to quiz him further as to *how* he reads the Bible. Does he read it in a rationalistic manner by which Genesis becomes a myth, designed merely to tell us that God created, thus clearing the way for him to harmonize the doctrine of evolution with the Scriptures, or does he accept the Genesis record literally, understanding it to mean what it obviously says? The latter approach would classify him as a special creationist.

Evolutionists Not All Atheists

It is important to emphasize the fact that today by no means are all evolutionists atheists. Unfortunately, there is a tendency among Adventists so to classify them. True, we do find atheistic scientists. Two of the noisiest in recent years possibly have been the English biologist, Julian Huxley and the American paleontologist George Gaylord Simpson. Albeit in the United States if you are talking to an evolutionist, the chances are good that he is at least a deist if not a theist. There are many more agnostics or skeptics than atheists among scientists.

On the point of comparative numbers of evolutionists and crea-

tionists in America, no reliable data is at hand. For one reason or another, not all creationists are willing publicly to declare themselves. By no means is the least of these reasons the almost total absence of academic freedom in institutions of higher learning on the item of origin of plants and animals. In a number of instances in American universities the creationist science student eventually has discovered by bitter experience that only if he declares himself to be a believer in evolution will he be accepted as a candidate for a higher degree.

In a discussion of the extent among American biologists of present-day agreement with the doctrine of evolution, evolutionist Everett C. Olson, professor of geology, University of Chicago, on page 523 of *Evolution After Darwin* (edited by Sol Tax), 1960, volume 1, remarks as follows:

"There are, of course, degrees of difference in evaluation of success, from healthy skepticism to confidence that the final word has been said, and there are still some among the biologists who feel that much of the fabric of theory accepted by the majority today is actually false and who say so. For the most part, the opinions of the dissenters have been given little credence. This group has formed a vocal, but little heard, minority.

"There exists, as well, a generally silent group of students engaged in biological pursuits who tend to disagree with much of the current thought but say and write little because they are not particularly interested, do not see that the controversy over evolution is of any particular importance, or are so strongly in disagreement that it seems futile to undertake the monumental task of converting the immense body of information and theory that exists in the formulation of modern thinking. It is, of course, difficult to judge the size of this silent segment, but there is no doubt that the numbers are not inconsiderable. Wrong or right as such opinion may be, its existence is important and cannot be ignored or eliminated as a force in the study of evolution."

Among those who are courageous enough in this day of evolutionist natural science to stand up and be counted with believers in special Creation, are those who write for the publications of the Evolution Protest Movement in England, and of the Creation Research Society, and Bible-Science Association, Inc., in the United

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States. The CRS is probably the most active of these three in doing original scientific research that verifies and substantiates the Genesis account of origins, thus making a more positive contribution to the origins problem.

Definitions May Help

A few definitions may help us here in clearing the air with regard to how the evolutionist and creationist doctrines differ. Already we have referred to atheistic, deistic, theistic, and agnostic evolutionists. These people have in common the belief that all plants and animals have developed in natural ways from one, or a few, simple forms. Simple forms have produced the more complex or more specialized, and the more complex or more specialized have produced still more complex or still more specialized living forms until finally, after some 600 million years, or even more, man has appeared at the top of the pile of slimy, scaly, and hairy animals, superior to them all yet carrying their "blood" in his veins.

While the atheistic evolutionist believes this all happened "naturally" as a result of chance, the theistic evolutionist believes that God, by directing natural forces in just the right way, finally put a human soul into a developing form and then adopted him as His son. All evolutionists agree that man's heredity has come to him through the beasts.

Creationists are of two kinds: *special* creationists, people who accept the Genesis account of origins literally; and *progressive* creationists who hold that Creation week consisted of extended periods, during which time the Creator created new living organisms of increased complexity or specialization over a span of at least 600 million years. According to the doctrine of the creationist, whether special or progressive, basic kinds of organisms are not blood related, and man was formed from the dust the son of God. The discrepancy between progressive creationism and Genesis lies in the denial of the literal week during which basic kinds of all living things were created.

Item number one in the list of basic beliefs of Seventh-day Adventists states that Adventists hold "that the Holy Scriptures of the Old and New Testaments were given by inspiration of God." From Genesis 1:1 to Revelation 22:21 the Bible teaches no other manner of origin than by special Creation. From Matthew 19:4-6 it is clear that

the Lord Jesus accepts the account of origins in Genesis as simple history. In the beginning man was not a sexless blob of protoplasm in some muddy pool, as evolutionists would have it, but *man*, male and female.

It possibly is unfortunate in the interests of avoidance of confusion that modern science in its discussions of origins employs two diverse words that at first hearing may sound quite alike, *microevolution* and *megaevolution* (also called *macroevolution*). Then when it is learned that special creationists accept *microevolution* the confusion may deepen.

The term *microevolution* refers to the production, by natural processes or by human manipulation, of new varieties, breeds, strains, or races within any basic type of organism. Illustrations of *microevolution* are furnished in the almost numberless variants existing among our domesticated plants and animals. However, through all this welter of minor change the basic kinds stand clearly defined and unchanging, so that we still have no difficulty recognizing, for example, men, cats, dogs, horses, pigeons, corn, tomatoes, roses, asters, petunias, and oak trees. Because *microevolution* is in harmony with a literal Genesis and is a demonstrable natural fact, special creationists recognize and accept it. Thus in the realm of modern semantics, special creationists are *microevolutionists*.

Megaevolution, or Macroevolution

Megaevolution, or *macroevolution*, is merely an undemonstrable assumption that if given sufficient time *microevolution* will produce new basic types of more complex or specialized form. This is the quality of assumed change that is commonly referred to as "evolution." By *megaevolution* man is assumed to have developed upward through the beasts. Because it is a process that is neither described in the Scriptures nor demonstrable in the natural world, past or present, truly Bible-believing Christians cannot accept it. Furthermore, because of its incongruity with Bible doctrines, those who believe in special Creation are commonly actively anti-evolutionist in attitude.

A great tragedy for the religious and scientific worlds resulted from the misinterpretation of Genesis by the scholastics (the schoolmen, teachers in universities) of the Middle Ages. These theologians taught that according to Genesis

the original creation of plants and animals after their kinds, and the reproduction after their kinds, made it impossible for any variation to occur. Furthermore, for some inexplainable reason they also taught that, according to Genesis, God had specially created and placed each organism in the earth in the very place it was found in the 1830's (for instance). Charles Darwin had assumed these theologians to be right in their interpretation of Genesis, but he found undeniable evidence in nature that plants and animals had migrated over the earth and varied somewhat under conditions of geographical isolation. Unfortunately, he decided he had proved Genesis wrong.

A great need in the world today is for both scientist and layman to know that all Darwin proved to be false was the specific interpretation of the Bible that the scholastics offered on matters of origin and distribution. There was harmony between Genesis and Darwin's actual discoveries.

There is no existing compulsive evidence to prove scientifically either special Creation or evolution. All pertinent scientific evidence is of a nature that can logically be explained from at least two points of view—that is to say, it is all subjective. But the Christian permits God's Word to supply this deficiency in the matter of origins and accepts the Biblical record.

The harmony that exists between the written Word and the natural world is a fountain of never-ending delight to the Christian who believes what he reads in the Scriptures. Even nature's deteriorated condition becomes meaningful to him. The reign of tooth and claw no longer confuses and daunts him. All about he sees in living things a striking discontinuity among distinct types. Each basic kind, with all its internal variation notwithstanding, stands out clearly with no intergrading forms even to suggest common blood. This clear-cut discontinuity that exists, not only among living things but also among basic fossil types, constitutes a logical, natural verification of a special Creation of basic types at the beginning of this earth's history. With a sincere thankfulness and justifiable pride that brightens the present and illumines a future paradise, we trace our ancestry back to Father Adam, who, though formed from the dust (Gen. 2:7), was made in God's image (Gen. 1:26, 27), the son of God (Luke 3:38). □

Nationalism and Internationalism in the SDA Church

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

THE SEVENTH-DAY ADVENTIST denomination, in this 131st year since its inception and 111 years after the official founding of the General Conference, can be said to have come of age. With a membership of nearly 2.4 million communicants, 24,740 evangelistic workers, 345 medical institutions, more than 4,340 schools, an income of more than 305 million dollars in 1973, a mission budget approaching the 6.5 million-dollar mark, and with hundreds of missionaries going abroad to serve in places other than their homeland, we can truly say that the Adventist Church has matured into a global organization. Naturally, the international nature of the church should never be in question.

On the other hand, since the Adventist work has extended into 189 of the 226 countries or political subdivisions in the United Nations, using 528 languages to preach the Word of God, with publications in 177 languages, we can also reasonably expect that it is not only an international movement but also, in each nation, a national Adventist movement.

In order to preserve uniformity in doctrine and organization, the church as a worldwide movement must be international. It can never be otherwise for there is only one God, one commission, one direction, and one movement. Yet, inasmuch as the global nature of the church encompasses a diversity of cultures and traditions, in order for the church to take root in every culture and every people, it cannot simply be international in nature, it must be national as well. The nationalism and the internationalism of the Adventist Church should be complementary factors rather than competitive or conflicting, working together like the two rails of the railroad, supporting the cars to move forward at a high speed.

If internationalism were truly at work in our church today, we would find less narrow, anti-foreign nationalistic attitudes among our workers and members. Too often we note with sadness that both national and foreign missionaries, consciously or unconsciously, carry with them their own brand of nationalism (be it American, Australian, Chinese, Indian, Ethiopian, or whatever). To be paternalistic or condescending toward other races, classes, or nationalities is not international but provincial. If spoons, chopsticks, or fingers can be accepted as equally useful and cultural methods of eating, surely the

church can apply the same principle to the administration of international church affairs. Only then can we see more participation as equals in church business, in policy formation, and in decision-making by nationals of all kinds.

When nationalism is properly combined with the internationalism just described, we will see more national believers and workers take the responsibility of preaching the Word to their own people with self-respect and a sense of mission. They will push forward with or without the support of foreign missionaries. While they are proud of their heritage, they will not be narrow-minded, intolerant of foreign concepts, hostile to concepts originating from outside their own culture. Neither will they forget that theirs is but a part of a great international movement.

We will also expect to see more "nationalism" (or national appreciation) exhibited by the missionaries who may be foreigners in terms of nationality to the country they come to serve. They will not feel ashamed to identify with the culture of the people for whom they labor. They will not, however, be satisfied to see converts merely adopting a life-style that includes only washing machines,

transistor radios, or vacuum cleaners, for example. Neither will they be satisfied to see a church, like a tree, transplanted altogether from outside, unable to survive in the local climate. They will nurture this young plant until it is so deeply rooted in the local culture that the local people will find it comfortable to be in such a church. At the same time, they will realize that their role as teachers and administrators is temporary. At the right time they will be happy to see the ones who took the apprenticeship under them matured to take over their position and to free them from routine business for more pioneer or creative projects. We can never have too much of this kind of nationalism.

A Proper Balance

When a person has mastered the balance of nationalism and internationalism, he will not dogmatically dictate that the church building must be patterned after the Western world. Likewise, other local traditions need not be made the characteristics of the Advent Movement. Rather, the distinctive doctrines of Adventism should be the chief factors to separate this people from the rest of Christendom and the world. If this is an acceptable premise, then we would expect to see our people worshipping in churches with all kinds of architectural designs, representing the cultures of many localities. We would also expect to hear the Adventist people singing religious songs with indigenous tones and melodies, for what we preach is not an Adventist subculture of the Western (or Eastern) world, but the last life-giving message that must be brought close to the people in a way the recipients can understand and identify. We must not make it unnecessarily difficult for our friends to learn to be Adventists.

The things that are national are largely temporal and local in nature. The methods we use well at any one time in any one place may become obsolete in a few months or inappropriate at another location. The forms of worship may vary from place to place, alter from generation to generation. The policies of the church may change so that what was not acceptable yesterday becomes acceptable today. While we should use the national, local, and temporal methods to reach people in each locality, the atmosphere, values, and goals of our church must gradually change to be closer to those that are international and eternal—pioneer spirit, justice, faith in the blessed hope, and universal brotherhood—which transcend time, geography, culture, nationality, race, class, and age. Only a constant consciousness in things eternal can provide us the wisdom wisely to mix nationalism and internationalism in the right proportion and at the right time to enhance our success in God's commission to heal, to teach, and to preach Christ to all people.

SAMUEL CHIEN-SHENG YOUNG
Kowloon, Hong Kong

The Good Samaritan

By LUCILLE WOLTER

You passed my way and stopped awhile,
You helped me walk my lonely mile.
You made me smile because you cared,
And fed my soul because you shared.

I wish you boundless joys and peace,
The heavenly kinds that never cease.
Desire for you, faith, hope, and love,
Eternal bounties from above.

I give you love of heart and soul,
Not tawdry, tinsel kind that glows,
But deeper love, enduring, strong,
To live forever like a song.

So as you walk out into night,
Perhaps forever from my sight,
God's hand to you and may you be
His jewel for eternity.

The Church's Teaching Authority—2

Pressure to Disorganize

In our last editorial (July 11), we gave a brief history of how the Seventh-day Adventist Church was organized (in 1860 the Advent Review Publishing Association was organized and the denominational name "Seventh-day Adventist" was chosen; the first State conference [Michigan] was organized in 1861 and the General Conference in 1863).

Although there was considerable opposition to organization, the majority felt that at least a degree of it was essential to the successful operation of the ever-growing church.

General satisfaction with organization continued in succeeding decades, but interestingly in the early 1890's pressure built up to disorganize. It climaxed at the General Conference session in 1893 in Battle Creek, Michigan. In the second council meeting of the session, A. O. Olsen, president of the General Conference, dealt at length with the problem. "Since the last session of the General Conference the idea has gained ground to some extent that it might be well to drop some of our organizations that have been established in connection with present truth," he said. (This and succeeding quotations are found in the *General Conference Bulletin*, Jan. 29, 30, 1893, pp. 20-24.)

Apparently one of the chief arguments of those who urged disorganization was that organization was being exalted at the expense of vital godliness. Elder Olsen admitted, "We have, no doubt, made a mistake in relying too much on form, and in not giving proper importance to vital godliness and thorough Christian experience."

But defending organization, Elder Olsen quoted from a paper that had been prepared on "Formality, Not Organization, an Evil." "Evil does not result from organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done in simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that we might build up."

The paper concluded with strong support for continued organization. "But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work, should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, but the victory was gained at last, and now shall the church be disorganized because of indifference, formality and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the church the mould of man, and sought to fashion the church to meet a popular standard?"

Elder Olsen continued his discussion by quoting a communication from Sister White, who was then in Australia, which he had received "only last week."

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the

branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it."

Recounting the early days when organization was first adopted, Ellen White said, "It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered."

Mrs. White Had No Question

In her mind there seemed to be no question as to whether organization should continue: "The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth."

In a further appeal, she said, "Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. . . . We know how much it has cost to work out God's plans in the past. . . . Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."

The day was won for the continuation of organization. But this is not the only incident in the church's struggles in the area of organization. When in 1883 a church manual was prepared detailing the organization of the local congregations, it was vetoed by the General Conference in session. We will tell this story in our next editorial.

The danger that threatened the church in 1893 still exists today—the danger that the church will depend upon its organization rather than upon the power of God for the promotion of its work. Organization, no matter how skillfully planned and executed, cannot take the place of vital, dynamic godliness on the part of those who put forward the work of the church. A combination of the two is required. Proper organization will enable godly men greatly to increase their effectiveness. This is true in personal life, the family, and especially on all levels of church life, from the local congregation to the General Conference. There must be unity of action for maximum results. When united action is combined with true godliness the church becomes invincible.

D. F. N.

To be continued

The MK's

By SALLY MCKEE

SHE WAS 4 years old when she left America for the mission field. What excitement! A minimal outfitting allowance was given to clothe the family for the entire next term; but to 4-year-old Peg it was like a fashion show, and she was the model. The thrill of travel, the receptions, the genuine gratitude of the nationals, her red hair—all helped little Miss Peg to form the delusion that she was “something special.”

Yes, while daddy and mommy were making the sacrifice of leaving home and loved ones, little Princess Peg was right at home in her new environment. Because of the climate, custom, and availability, Peg's mother had a servant to do the housework, laundry, and cooking. The compound had a gardener. Yes, life was easy in that respect. Daddy had to travel a lot, but mommy was always there. What more did a little girl need?

When Peg was old enough for school, she was enrolled for courses from Home Study Institute. It was convenient. If company came, or if Peg felt like sleeping late, they didn't have “school.” If she was in school and someone came to the door—“school” broke up and Peg went out to play. Yes, Peg did have a few playmates. She picked up the foreign language readily and painlessly, while mommy and daddy struggled over the lessons. Peg was always the leader in the games. The

other children all gave in to her because she was the missionary's child.

Poor Peg! Alas, one day near the end of their term daddy came home with the news that their furlough had been granted. Her parents talked enthusiastically about seeing loved ones again and friends that Peg tried her best to remember but couldn't.

“And you can stay with grandma and go to real school while mommy goes with daddy. Won't that be fun?” mother was saying. Nine-year-old Peg looked horrified.

Square Peg, Round Circle

Picture little square Peg in that round circle called the homeland!

“And this is your Aunt Sadie, and this is your cousin Johnny, just your age; now run along and play, dear, while mommy visits.”

JOHNNY: “Hi, Peg. Want to come and play?”

PEG: “No. I have my new shoes on and I might get them dirty.”

JOHNNY: “Sissy! Here. Wear mine. The kids are playing baseball in the corner lot. Let's go play.”

PEG: “No. My mother doesn't let me go out without her.” (She feels like adding, “I've never played baseball in my life or even been with a group of children. I don't even know how to play in English!”)

So off goes Johnny in his circle, and who can blame him. And Peg joins the women, feeling miserable and lonely inside. Somehow her fingernails provide a release from

tension, and Peg becomes a nail-biter. Then there are those delicious meals, for Peg the only enjoyable part of the round of visiting the circle of relatives. Inactivity combines with nibbling, and the description fat could be added to square. So Peg comes to long for their return to the mission field because of her frustration.

And then another term passes, and Peg is home again. Even the outfitting ordeal now for 13-year-old Peg may begin to be a traumatic drama. It is not so much a problem of morality as it is a matter of appropriateness and style. This time her mission field is right here at home, since her parents are on permanent return. Outfitting is just one phase of her problem now. Infitting is Peg's main concern!

Last time mother had to stock up on enough durable shoes to last Peg another whole term; and suitable clothing with “elastic” hemlines that would unroll as Peg towered into adolescence. Hence, it's logical now, several years later, with so many other expenses connected with Peg's return that to buy new items before she has exhausted her supply would seem extravagant. The clothing is still new. Only the style has grown old. Then there's the almost-new coat from Aunt Sadie that just fits Peg (My, how she has grown!), which certainly helps the budget.

Peg bites her lip now, instead of her nails; and remembers the gardener's little bare-footed daughters who took turns wearing her outgrown footwear. She squirms a bit self-consciously in her beautiful “new” (what she very secretly only to herself terms “little-old-lady”) coat, and with a new mixture of emotions heretofore unknown to Peg herself, sighs: “How I wish I could send them *all* my clothes. If only I had one set just like the other children! I've got plenty of clothes. But they're all Sabbath clothes. When I get a new Sabbath dress, then my old Sabbath dress is for school. And my next oldest Sabbath dress is for play. The other children don't wear ruffles to play ball in. Maybe that's why Susie laughed at me when I wore my Aunt Sadie coat on the hayride.”

Does it have to be this way? Can the situation be helped? To characterize the circles as snobbish and unfriendly is wrong. To say the

Sally McKee is a pen name for a registered nurse who lives in Maryland.

squares are "kooky," conceited, and holier-than-thou is unfair also.

I've called her "Peg." Why? You mean you didn't know? I am Peg and I'm one of the MK's.

That's right. Missionary kids. Square pegs in round circles when they return from living in a foreign land.

We are the children whose parents have dedicated their lives to serving God in a foreign mission field. We were babies when we left our parents' homeland or else were born in a foreign land. And now we're either back on furlough, enduring an agonizing season of not being "in" with anything or anyone; or we are sent to the States to go to school while you, our parents, faithfully remain at your post of duty, or else with you we are home on permanent return. Mom and Dad, now is when we really need your help!

Tools for Peg Polishers

"Well, Peg of my memory," I say to myself in the mirror, "do you have some peg polish to buffer the square corners with? or some suggestions that moms and dads overseas can use to smooth the outer edges, and help MK's 'fit in' when they get back to the home circle?"

Pad the outer corners with tact and togetherness. Conform whenever you can without whittling into your principles.

Here are a few well-worn tools that may help you shape up your pegs for usefulness:

1. Keep in touch. Communicate. Not just with letters. Tapes, ham radio, telephone patches all make loved ones "come alive." Action snapshots help, too.

2. Hurry slowly. When visiting your lifelong friends or relatives, please let us stay long enough to get acquainted. It takes a good three days for the "new" to wear off sometimes. After all, we haven't known one another all our lives like you have!

3. Social Security. Teach us how to work! In the United States, that's a must! The MK's who don't know how to scrub a floor or a potato just don't rate. The in group aren't used to maids like we are.

4. Practice makes perfect. Early is the time to help us pegs polish up an excellence in a specialty. Maybe it's music or creative writing or other forms of art. Help us develop confidence in ourselves.

5. Hobby lobby. Have a team-in of some sort where we pegs learn to work together. A family orchestra or a compound combo of some-

thing is a source of fun, present and future. And don't forget baseball!

6. Out with school daze! Insist on school days. Lucky are the pegs who can have real school together, even if it means a garage branch of Home Study Institute. Even if yours is a lonely peg by herself, have a definite school schedule. With recess, of course!

7. Lubricate the peg holes. After all, many young people in the homeland circle also feel stiff and awkward around a newcomer. Try putting them at ease with the magic lubricant of friendliness. It's like oiling a squeaky peg!

8. Lay activities. Has it ever occurred to your family that your friends back home are missionaries too? They love Jesus just as you do, and sometimes have the same experiences you do—adventures in faith. Pray for them, and ask them to pray for you.

9. Shoppers' guide. For some reason, clothes do make the square. Why not get together with a friend and her children, and you and yours go shopping for at least one

versatile new outfit that's "just like what all the rest are wearing," within your own standard of propriety, of course. Never sacrifice your principles, but there are still plenty of attractive styles that will help your young people "fit in."

10. Check the label. Are you what you claim to be? Match up with God's standard daily. Remember, "The strongest argument in favor of the gospel is a loving and lovable Christian" (*The Ministry of Healing*, p. 470)—any age, any shape, any style.

Missionary children! May they be MK's for life—no permanent return till Jesus comes! May they realize that their mission field is right here, now! Help them do everything they can to keep the shrinking strain of self-consciousness from warping their right angles, their approach to perfect symmetry. Provide them with a pattern, proper tools (including a "spirit level"), a course in divine geometry; and, with God's adjusting, the squares will surely fit into His design. After all, the whole is equal to the sum of its pegs! □

Youth Need Loving Guidance

By WARREN N. WITTENBERG

NOT LONG AGO I received a letter that has led me to do a great deal of thinking. The letter referred to an incident that I shall now relate.

I was with a large group of teen-agers on an outing. When the time came for us to head for home, after having gathered things together and loaded up the cars, four of my most exemplary youth were missing—two boys and two girls. Slipping away from the main group as inconspicuously as possible, I had not gone far on my search when I saw them coming out of dense woods.

These four were leaders among their peers. To have them wander off in pairs, and for the rest of the group to become aware of this was disturbing. Not for a moment did I question their integrity or morality, but for them to disobey the rules of the outing and to set an unworthy example before the other teen-agers brought forth a strong reprimand from me. Looking back on the experience now, it seems to me that I may have reacted a bit too severely.

After some time passed, I received a letter from one of the young men. (In the meantime the four young people had continued as my friends.) After reminding me of the experience on the day of the outing, he said, "I hope you'll forgive me. From that experience I have learned many lessons. Thanks for the good counsel you gave me at the time. I shall never forget it."

The author of this letter is today maturing into a splendid Christian leader. Even today I still wonder whether I handled the incident too severely, but I believe the four teen-agers knew that the reprimand came from one who loved them, trusted them, and had their good at heart.

Could it be that sometimes we are too fearful about correcting and guiding our youth? What we need are love, skill, and sympathy in our relationships with teen-agers, giving them strong leadership by our example and our counsel.

LLU Heart Team Proves That With God, ALL THINGS ARE



Tran Ngoc Hung, 13, the first Vietnamese ever to receive open-heart surgery in his country, is examined by Joan Coggin, cardiologist. Watching at left is Ellsworth Wareham, cardiac surgeon and director of the Loma Linda Heart Team. The patient's mother is at the right.

WAS IT POSSIBLE? Could a group of American physicians go to a war-torn land and perform a delicate surgery that had never been attempted in that country? The Loma Linda University heart surgery team decided it could be done with God's help, and on April 8 a team of 13 cardiac care specialists went to the Saigon Adventist Hospital to prove their point.

Surgery abroad was not a new experience for this medical school team. In 1963 they made a trip to Pakistan, India, Thailand, and Taiwan. In 1967 and 1969 the heart team made two successful trips to Athens, Greece, where they established an on-going program of cardiac surgery, and to date more than 500 persons have received surgery under this program.

In the fall of 1973 R. S. Watts, Jr., president of the Southeast Asia Union Mission, approached David Hinshaw, dean of the LLU Medical School, and Ellsworth Wareham and Joan Coggin, coleaders of the heart team, concerning the possibility of the team's making the trip to South Vietnam. It was decided that Dr. Coggin would go to

Robert B. Wareham is a junior communication major at Pacific Union College, Angwin, California.



Tran Ngoc Hung's surgery was filmed by CBS. On another day Carl Robinson, upper left, an Associated Press reporter, watched proceedings over Dr. Wareham's shoulder. Both local and international news coverage was given the heart team throughout their stay.



A heart-lung machine, set up in the operating room, kept patients alive while they underwent open-heart surgery. It was supervised by Raymond Savage.

POSSIBLE

By ROBERT B. WAREHAM

Vietnam in December and January to survey the situation and determine whether the trip would be feasible.

During her trip to Saigon, Dr. Coggin talked with Government officials, including the Minister of Health for the Republic of Vietnam. Many details of the trip were settled with him. All surgeries would be done at no cost to the patient, and hospital care would be charity. She also met with medical leaders who made plans to work with the team when they arrived, and her inspection of the hospital facility found it to be quite satisfactory.

Upon her return to the United States, Dr. Coggin met with Drs. Wareham and Hinshaw. It was decided that plans would be made for the team to go to Saigon in the spring of 1974.

At first all seemed to be going well, then obstacles developed. The Government in Vietnam was reorganized soon after Dr. Coggin's return and the Minister of Health was removed from office. In the U.S., a bid for financial aid from the Government failed and nobody knew where the money would come from. Many feared the trip would have to be canceled.

When things seemed the darkest, God intervened. Dr. Hinshaw felt the trip was of such importance that he

offered to supply money for the transportation from a special medical school fund. He suggested that various pharmaceutical and medical supply companies should be approached for donation of the much needed supplies. Each team member contacted the company he did business with, and the response was amazing. God touched the hearts of these people, and they donated more than \$50,000 worth of medical supplies to the team in less than two weeks. A heart-lung machine, valued at more than \$18,000, was given to the team for \$4,500. This was to be the first machine of its type in Vietnam.

God Provided Again

It was becoming evident that the shipment of more than 5,000 pounds of supplies to Saigon was going to be a major expense. God provided again, however, and when Dr. Coggin approached Tom Lewis, manager of Flying Tigers Air Freight Co. in Los Angeles, he agreed to fly the freight at no charge.

On April 11 the heart team stepped off the plane at Ton Son Nhut airfield in Saigon. After clearing customs, they were shown to their living quarters for the next four weeks. Later that afternoon Vernon Small, administrator of

the hospital, welcomed them to Saigon and introduced them to the hospital staff.

He also explained some of the problems that still faced the program, the foremost of these being the nonarrival of the second shipment of supplies because of a transportation strike in Tokyo. Included in this shipment was the heart-lung machine which makes open-heart surgery possible. Nevertheless, the team moved ahead in faith, believing that God would solve this problem as He had the others.

Since each member of the team was eager to get to work, they separated to their different areas, evaluated the situation, and made ready their department for the patients.

Joining Drs. Wareham and Coggin on the team were Wilfred Huse, surgeon; Roy Jutzy, cardiologist; Richard Hamamura, anesthetist; Bernard Briggs, anesthetist; Edwin Vyhmeister, senior surgery resident; Lynn Hilde, third year surgery resident; Roger Hadley, senior medical student; Ronald Jutzy, senior medical student; Lavaun Sutton, specialist in post-operative nursing care; Glen Gee, respiratory therapist; Raymond Savage, heart-lung machine technician; and Robson Newbold, surgeon, who is serving as a



When Tran Ngoc Hung returned from surgery, he received intensive care from this team—Margaret Small, staff member of the Saigon Adventist Hospital, and Lavaun Sutton and Glen Gee of the LLU Heart Team. All undergoing surgery received the same care.



With a newly mended heart and a new stuffed animal, Tran Ngoc Hung is ready for his parents to take him home. His father is a South Vietnamese army colonel.

missionary doctor in Korea and was invited to join the team in Saigon.

An item placed in high priority was establishing an agreement with the new Minister of Health, Huynh Van Houn, and receiving his approval. After a couple of meetings, a friendly relationship was established, and before the team left Saigon he held a reception in their honor and gave South Vietnam's highest award in the field of medicine and certificates of appreciation to members of the team.

Ready for Surgery

The first Sunday after the heart team's arrival, clinics were scheduled and the Saigon newspapers announced the team's plans. Within 24 hours the waiting room of the out-patient clinic was filled and overflowing. However, there was still the problem of no heart-lung machine, so the cardiologists and surgeons decided that until it arrived only those patients who required closed-heart surgery would be operated on.

On Monday, April 15, after the team had been in Saigon four days, a call came from the Flying Tigers saying that the shipment was on the ground in Saigon and the hospital could send someone to clear it through customs and pick it up.

Three closed-heart cases were scheduled for Tuesday, and Wednesday the first open-heart surgery to be performed would be done on 13-year-old Tran Ngoc Hung, the son of a South Vietnamese Army colonel.

The eventful day came. All was ready. The operating suite was bright from the lights of the Columbia Broadcasting System camera crew that was filming the historic event. The room was filled to capacity with photographers and medical personnel. There was a familiar silence as Dr. Huse offered a prayer before making the incision in the boy's chest. The operation was a success. The hole that had existed in the wall between the two pumping chambers of the heart was repaired.

The next few days were filled with clinics to examine patients, and surgeries on patients who had been ex-

amined. Usually the surgeons would complete two "open" cases and one "closed" case each day. The intensive-care ward was soon filled and a second ward opened to handle the recovering heart surgery patients. The hospital staff worked many extra hours to handle the additional load that the heart team had placed on the hospital.

Every day there was some mention of the heart team and the Adventist hospital in the newspapers, on the radio, or over the wire services. People not only in Saigon but all over the world were hearing about the work of the Seventh-day Adventists.

During the team's four-week stay in Saigon, more than 500 patients had been examined, and 60 surgeries had saved the lives of 58 people. More than this, thousands of persons came in contact with or heard about the Christian doctors and nurses at the Adventist hospital. Who can tell how many people will search to discover more about Christianity? How many lives will be saved as a result of the dedicated work of these people? □



Top: One of the youngest to have open-heart surgery at Saigon Adventist Hospital was this boy, who is all smiles now that the surgery is over. **Middle:** Huynh Van Huon, center, Vietnam's Minister of Health; Dr. Coggin; and a Vietnamese nurse chat with a little boy who has had surgery. **Bottom:** Dr. Huynh, shaking hands with Dr. Wareham, received the LLU Heart Team in his Saigon office. Later he held a reception in their honor.

GC Vice-President Visits U.S.S.R. Believers

By THEODORE CARCICH

THE WINTER HAZE gave the city of Moscow an almost mystical and ethereal appearance. Red Square, with the Kremlin, cathedrals, and museums, seemed like a mellowed winter scene from an ancient picture book. Entranced by the setting, my Slavonic mind kaleidoscopically recalled the historical beginnings, hopes, sufferings, aspirations, and achievements of the great people and nation symbolized by the vast square in which I stood.

As I stood there alone, a representative of an international church established in 189 countries, besides meditating upon the positive benefits which the U.S.S.R. developed for its 250 million people, I also pondered the potential for the Seventh-day Adventist Church within its vast boundaries. Remembering the promises of God for this great nation and all other nations of earth, I bowed my head reverently and repeated Matthew 28:18-20; Revelation 14:6, 7; Exodus 20:8-11; and Revelation 21:1-5, believing that the best is not in man's hoary past but in the dynamic march of history toward God's glorious destiny.

The sound of martial music and marching feet entering the square ended my reflections abruptly and reminded me that I was not here to muse but to perform a specific mission. The Soviet Government had kindly granted me a visa and arranged numerous courtesies that made my trip pleasant and rewarding throughout. I cannot say enough for the thoughtfulness and consideration that the people of the U.S.S.R. manifested toward this stranger in their midst.

Relationship Clarified

Accordingly, at the appointed hour on Monday, March 18, Pastor Michael P. Kulakov (my appointed translator and faithful guide) and I walked into the office of religious affairs in Moscow. Here we were graciously received and welcomed by the ranking officials of this important office.

After exchanging pleasantries and toasting (with fruit juice) one another's health and well-being, we delved into matters of mutual concern. Among others, we sought:

1. To clarify and describe the true relationship of the General Conference to national Seventh-day Adventist organizations.

2. To obtain accurate information on the laws under which religious organizations exist in the Soviet Union.
3. To ascertain the correct procedure whereby Seventh-day Adventist churches in the U.S.S.R. could be invited to appoint delegates to the 1975 General Conference session in Vienna.
4. To explore the possibility of achieving a central SDA organization in the U.S.S.R.

These and other matters were frankly and honestly discussed, and although no definitive solutions appeared at the moment, the discussion did much to improve the understanding and appreciation of one another's position.

In this respect I would counsel visitors and tourist groups from the West, planning to visit the U.S.S.R., that they first acquaint themselves with the laws and regulations of the country. It is most important that these laws and regulations be heeded and obeyed. Failure to do so subjects the offender to a possible penalty and reflects adversely upon the church within and without the country. Among other things, visitors need to develop a sense of what to say in Socialist countries, how to say it, and when to say it. The Socialist countries are different and are here to stay, and they have reasons for their existence. Whatever may be one's cultural, political, and racial pref-

erence, extolling one's own above others should be studiously avoided by emissaries of the gospel.

Let it be always remembered that the Seventh-day Adventist Church has not been commissioned to change political systems, but to proclaim God's saving grace, which changes the heart and transforms men, women, and youth into noble and useful citizens of whatever realm in which they live.

Later in the itinerary we were privileged to meet with the ministers of religious affairs of sunny Moldavia and the progressive and exciting Ukraine. Both meetings were equally fruitful.

Naturally, my greatest joy came upon greeting some of our veteran Russian ministers. It was a soul-satisfying and emotional experience to embrace workers such as A. V. Likarenko, S. P. Kulizhski, A. F. Parasey, I. S. Bogdan, N. A. Jaruta, F. V. Melnic, and others whom we had not seen for decades.

Superb Singing

Worshiping with the Seventh-day Adventist congregations in Moscow, Kishnev, and Kiev (known as "the mother of all Russian towns") also provided us with a profound spiritual blessing. Upon entering church on Sabbath morning, the Russian believers kneel and pray for God's blessing upon the services that follow. All unnecessary talking and visiting are avoided. Young married couples and youth predominate in most congregations. The music and singing are superb. They consistently reflected the purity, excellence, and grandeur that should characterize a worshipful service.

In apparel and clothing worn for the Sabbath services, the Russian Adventist is distinctly conservative. Abbreviated, sleeveless, and flamboyant ap-



Michael P. Kulakov, seated, second from left, was the author's guide and translator during his visit to Russia. Others in the photo are pastors and church workers in Tashkent, U.S.S.R.

Theodore Carcich, who retires this month, has been vice-president of the General Conference since 1966.



On learning of the author's upcoming visit to Russia, several groups of church members wanted to send greetings to fellow members there. Among them were the group at the left, who were attending a Northern New England lay evangelistic rally, and the General Conference staff.

parel is frowned upon and not tolerated. Visitors and tourist groups from the West should keep this in mind and not offend the sensibilities of these earnest followers of Christ. Tourist groups especially would do well to arrange their schedules so as to give ample time to prepare for the Sabbath, and not come into church on Sabbath morning with cameras slung around their necks and decked out in casual clothes that outcolor the rainbow. Such thoughtlessness and lack of consideration on the part of a few compels an erroneous opinion of all Seventh-day Adventist members and institutions in the Western world.

The Sabbath morning church program is divided into two parts—the first and second service. The first service begins promptly at ten o'clock and consists of a hymn, prayer, a choir number, and the exposition of a selected scripture. A brief intermission follows the closing exercises, and the second service begins promptly at eleven o'clock.

The Russian believers love to sing and their resonant voices blend joyfully in praise to our heavenly Father. Everyone kneels when prayer is offered and a sense of reverential awe pervades the sanctuary. The well-trained choirs perform in a manner calculated to direct the mind away from the transient things of earth to the wonders of eternal salvation. Incidentally, each city congregation possesses a good number of college- and university-trained members representing various professions, trades, and responsible occupations.

Following the presentation of tithes and offerings in the second service, the choir sings again and is followed by a discourse on some practical aspect of the gospel, such as healthful living. Another hymn and choir number are joyfully experienced, and the presiding minister then arises to expound a scripture theme such as the love of God, illustrated by the parable of the prodigal son.

After the sermon was the time for the visitor from the General Conference to bring greetings from the world church, and to make other appropriate

remarks. Sensing what was about to happen, the large audience leaned forward in anticipation, with every eye fixed on the speaker. When the greetings were translated into Russian, the entire congregation sprang to its feet as one, and responded in kind. Tears were wiped away as the earnest believers sensed anew that they are part of a great spiritual world family. When the visitor from the West closed his remarks, a spontaneous and firm Amen re-echoed from the enraptured and responsive congregation.

In our closing service at Kiev, the church was crowded beyond capacity, with many standing in the church court. Some had come from a great distance, a few walking much of the way. The Spirit of the living God came close as we communed together regarding spiritual things and matters dear to the heart of Seventh-day Adventists regardless of national origin. As the homecoming of God's people and the glories awaiting them were vividly portrayed from the Scriptures, audible sighing and sobbing pervaded the congregation.

I shall never forget the response of these wonderful Russian believers as their voices, young and old, swelled in singing:

"At the sounding of the trumpet, when the saints are gathered home,

We will greet each other by the crystal sea;

When the Lord Himself from heaven to His glory bids them come,

What a gathering of the faithful that will be!

"What a gathering, gathering,
At the sounding of the glorious jubilee!

What a gathering, gathering,
What a gathering of the faithful that will be!"

With this joyous note ringing in my ears, and my eyes misting, I turned around and bade my Russian brothers and sisters good-by, commending them to God until we meet again in that better land. Won't you join me in praying daily for the thousands and thousands of faithful believers in the U.S.S.R.? □

AUSTRIA

Klagenfurt Congregation Consecrates New Building

On Sabbath, May 18, members of the Seventh-day Adventist church in Klagenfurt, Austria, consecrated their new church to God's service.

Guest speakers were E. Amelung, treasurer of the Euro-Africa Division, and D. W. Hunter, associate secretary of the General Conference. Although the congregation numbers 120, approximately 250 people were in attendance for the special consecration service, including the mayor of Klagenfurt, who gave a congratulatory address.

The choir from the Salzburg church sang for the morning worship and afternoon dedication services and on Saturday night gave a concert.

The church, situated in a quiet area away from the main roads, took two years to build. Passing through the garden, one enters the lobby, where there are a literature table and a coat-room, and then the main sanctuary. Benches in the church are movable. The balcony runs the length of the sanctuary and seats 200 people. The platform includes a baptistry. Large side windows illuminate the interior. Downstairs are three large rooms, a kitchen, and rest-rooms. All rooms are carpeted. Next to the church are residences built for the pastor and the janitor.

K. FISCHBACHER

Public Relations Secretary
Austrian Union of Churches

NEBRASKA

CABL-MV Collegiate Leaders Convene

"The resurgence of mission consciousness, both at home and abroad, and the happy awareness that Adventist uniqueness must be central on our college campuses is the prevailing concern among our student leaders today on Adventist college campuses," observed Herbert E. Douglass, an associate editor of the REVIEW, one of the featured speakers at the recent Col-

legiate Adventists for Better Living-Missionary Volunteer workshop held at Union College, Lincoln, Nebraska, April 19-21.

More than 70 delegates, including campus pastors and faculty sponsors from all North American colleges, reviewed present campus activities and oriented new student leaders to future programs. Subcommittees of both CABL and MV leaders worked frequently on specific recommendations for more effective ways to make college years an important segment of a student's spiritual growth.

Recognizing that spiritual growth depends upon personal witness and that, in God's plan, the good news of the gospel is entrusted to men who will share it with others, more refined programs for sharing the Adventist message of the full life were suggested.

According to Mike Stevenson, associate secretary of the General Conference Youth Department, "The emphasis emerging from this year's delegates is toward careers in missions. The student leaders are urging that further college curriculum changes are necessary so as to prepare more fully every Seventh-day Adventist youth to make the mission of this church a lifetime pursuit."

G. J. Bertochini, associate secretary of the Temperance Department and executive director of CABL, noted that the workshop delegates are not only recommending but effectively implementing new projects and improved techniques of featuring better living on campus and in community programs.

In a joint decision, the CABL-MV delegates voted a better-living Voice of Youth series. The 15-meeting series will feature four speakers each meeting, speaking on both doctrinal and better-living subjects.

Newly elected CABL officers for North America are Greg Peisert, president; Terry Benson, vice-president; and Connie Saxton, secretary-treasurer.

The CABL-MV workshop will meet again next April at Southwestern Union College in Keene, Texas.

TIM GARRISON
Assistant Editor, Listen

MICHIGAN

Religion-Psychiatry Seminar Held in Battle Creek

Because 41 per cent of the people with emotional problems go first to their clergymen for help, ministers are put on the front lines of the mental health field.

This was the conclusion of Anne F. Norgan, chief of psychiatry and director of the mental health unit at Battle Creek Sanitarium Hospital, in a recent seminar exploring the avenues of communication and cooperation between psychiatrists and clergymen in the treatment of the mentally ill patient. Sponsored by the hospital and Kellogg Community College, the two-session seminar was open to all members of the community.

The format on both Monday mornings included two feature presentations, each followed by a different group of three persons—two clergymen and one psychiatrist—who served as reactor panels to the talks and answered questions submitted from the audience.

Moderator of the series was Thomas K. Williams, director of the hospital's substance abuse services and director of the specialty program in alcohol and drug abuse at Western Michigan University, Kalamazoo.

L. Harold Caviness, the first main speaker in the series, is a staff psychi-

atrist at the hospital, and with Dr. Norgan founded and developed the san's mental health unit.

In his presentation, "A Christian Psychiatrist Views How the Mind Works," Dr. Caviness said both clergymen and psychiatrists must "learn to speak each other's language. We're working for the same troubled people."

Dr. Caviness also stressed that people become mentally ill in spite of religion, not because of it.

"Mental health," he said, "is not the absence of conflict but the acquisition of habits and patterns for resolving

His world crumbled: family, career, religion—

Adventist Church! What was he to do?

Prove her wrong, naturally, and he set out to do so. Yes, you guessed who was proved wrong. You can follow the questions, the inner conflicts with long-established beliefs, the rebellion, the struggle against change, and the loss of employment. Steps perhaps you have taken.

Truly a complete-message missionary book, *Stranger in My Home* will lead honest readers seeking for Biblical understanding down the same mental and heart-searching path. That's its real beauty.

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conflict." He believes harmony and synthesis, the resolution of conflict, must include the relationship between parishioner-patient and God.

A presentation on drugs and alcoholism was given by Dr. Williams. Pointing to a new trend, Dr. Williams said there is a diminishing of the drug scare prevalent over the past few years. Instead, he said, there is an increase in the use of alcohol and a decrease in the use of drugs by today's youth.

The clergyman helping the substance abusing person needs first to establish an open line of communication between himself and his parishioner, Dr. Williams said. He should understand the many reasons persons use drugs. Some of these reasons are peer pressure, boredom, rebellion, pleasure, and an escape from psychological problems.

Successful treatment is now going beyond rap therapy sessions that were yesterday's mainstay, he said. Now successful treatment following therapy must provide the person with something to fill the void, something that gets him involved in meaningful activity. Both clergymen and psychiatrists have a role in helping this kind of person.

At the end of the seminar, H. H. Hill, administrator, added that religion and psychiatry are both focused on the same goal, "to see a person restored."

KEITH J. WATERBROOK

*Director of Development and
Public Relations, Battle Creek
Sanitarium Hospital*

THAILAND

First Boarding Academy Opens in Chiangmai

Chiangmai Academy in northern Thailand, the first boarding academy in the country, opened its doors May 17 to 31 students. Present for the opening ceremonies were F. H. Hewitt and Milton Thorman, past and present educational secretaries of the Southeast Asia Union Mission; D. K. Smith, Thailand Mission president; and many guests.

The provincial education officer spoke to the group and officially opened the academy. The president of the Chiangmai Rotary Club and a representative of the Lions Club presented gifts of a clock and money to the principal, Chalaw Artamapadung, for the new school.

Much work has gone into the preparation for the school opening. A three-classroom building, two dormitories, and a rice granary have been constructed. Plans call for building the Venden Memorial Auditorium, with rooms for the library and science laboratory, and also for constructing a cafeteria and industrial arts building. The auditorium is to be in honor of D. E. Venden, late father of Jean Smith, wife of the mission president.

Roger Kopitzke, who will soon replace Jon Dybdahl at the Hilltribe Educational Center for Meo and Karen tribes near Chiangmai, will oversee the construction of new buildings and lead in developing student industries and

an agricultural program. All students are required to work a minimum of 30 hours per month; needy students will be able to work more to help meet their school expenses.

The idea of a boarding academy was first conceived 15 years ago by Wayne Martin, then mission president, and others. Much time was spent looking for land about 100 kilometers from Bangkok, but lack of money blocked the way. The dream faded until three years ago, when it was voted to establish a boarding academy on land in a rural area close to the recently opened Hilltribe Educational Center.

D. K. SMITH

BRUNEI

Fourteen VOP Students Decide for Christianity

Lessons from the Singapore Voice of Prophecy Bible school have found their way into the hearts of young people in Brunei, on the northwestern coast of Borneo. News of the Bible lessons spread by word of mouth from friend to friend, until now, within just a short time, more than 400 students

are actively studying the Word of God.

Several students wrote to ask that Voice of Prophecy staff members visit personally with them. God opened the way, and on March 21 a Voice of Prophecy team composed of C. H. Damron, director; Beth Coffin, assistant director; Hugh Johnson, mission pilot; and R. S. Watts, Sr., Far Eastern Division field secretary, journeyed to Brunei.

The team visited with 45 students in the afternoon, and in the evening they conducted a rally that 38 students attended. When Elder Damron invited the students to accept Jesus Christ as their Saviour, 14 came forward and signed their names, indicating their desire to become Christians.

Brunei, an Islamic sultanate with 140,000 citizens, is a British protectorate. With a relatively small land area of 2,226 square miles, it is one of the largest oil-producing countries in Southeast Asia. It also exports large quantities of rubber and hardwoods.

Seventh-day Adventists have long desired to enter Brunei, since it is the only one of the nine countries in the Southeast Asia Union Mission where there is no organized Adventist work.

C. H. DAMRON



EAST BRAZIL UNION DEDICATES NEW HEADQUARTERS

New headquarters for the East Brazil Union, Avenida 7 de Setembro 69, Icarai, Niteroi, Rio de Janeiro, were inaugurated on April 2. The nine-story building has a parking lot in the basement, administrative offices on the first and second floors, an area for recreational activities on the third floor, and 12 apartments for workers on the other six floors. The entrance at the left is for the offices, and the door at the right leads to the apartments.

The union's board session room was inaugurated in a special religious service, which included a time of prayer and consecration to the cause of God. D. M. Borba, union president, read from the Scriptures during the service.

H. J. PEVERINI

Field Secretary, South American Division

NEWS NOTES

FROM THE WORLD DIVISIONS

Euro-Africa

► Paul Tièche was unanimously re-elected president of the French-Swiss Conference at a recent session in Bienne. The new secretary-treasurer is Sylvain Meyer, for many years business manager of Lake Geneva Sanitarium at Gland, Switzerland.

► The recent biennial session of the Belgium-Luxembourg Conference in Brussels elected Georges Cazaerck president of the mission. He succeeds Jean Geeroms, who will transfer to evangelism. Roger Merckx was reappointed secretary-treasurer.

► A youth congress for the Southern European Union Mission is planned for September 3-7, in La Coruna, Spain. More than a thousand young people are expected to attend.

► Two Five-Day Plans to Stop Smoking were conducted among the Arab population of Israel during the month of May by Dr. Hayton, of the Loma Linda Heart Team, now in Athens, and S. L. Folkenberg of the Euro-Africa Division.

► Marienhoehe Missionary Seminary, Darmstadt, Germany, held closing exercises in June. The 17 young men who graduated will proceed immediately to the ten months of practical evangelistic experience that is part of their internship program.

EDWARD E. WHITE, *Correspondent*

Inter-American

► Seventh-day Adventist youth of Barbados organized a march under the leadership of Everett Howell, temperance secretary of the East Caribbean Conference, as a protest against the use of alcohol, tobacco, and drugs. Senator Matthew addressed the youth in Queen's Park, congratulating them for their principles of right living and promising his full support to the temperance cause in Barbados.

► At the close of the Temperance Week conducted in the Pacific Colombian Mission recently, 8,000 temperance tracts were distributed and more than 1,500 members signed temperance pledge cards.

► G. Lebron Sotomayor of Puerto Rico's House of Representatives, and Manuel Canora, a priest, visited the East Puerto Rico Conference to donate a folding wheel chair to the Valez family for their daughter, Rebecca, who is six years old and has been an invalid from birth.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► With the dedication of the Abul Kher church building on March 9, the North India Section now has 15 completed church buildings. W. G. Jenson, Ministerial Association secretary of the Northern Union, preached the dedicatory sermon.

► At a church leadership training institute for laymen held in the Tamil Section of the South India Union by V. P. Muthiah, division lay activities secretary, 118 delegates pledged to win 1,356 persons to Christ in 1974.

► During the past four years workers in the Southern Asia Division Voice of Prophecy schools corrected 3,091,105 test papers.

► During 1973 almost every activity of the Bangladesh Voice of Prophecy school more than doubled: test papers from 20,000 to 50,000, graduates from 403 to 2,002, and active students from 3,293 to 10,226. There have been 90 baptisms as a result of this correspondence school's activity over the past two years.

► In compliance with a division recommendation that Voice of Prophecy schools be located in their respective unions and language areas so as better to facilitate follow-up work, the Hindi Voice of Prophecy school under the direction of J. Pandit moved to New Delhi on May 24. On May 2 the Gujarati Voice of Prophecy school, with B. M. Tirkey, director, was relocated in Ahmedabad.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► The National Council for Accreditation of Teacher Education (NCATE) recently awarded accreditation to Atlantic Union College's elementary education program.

► The Bronx Temple in New York and the Northeastern Conference are bringing to the Upper Bronx an evangelistic crusade featuring Evangelist Albert White. The crusade began on July 14.

► Larry Caviness, New York Conference youth leader, reports that a record 16 Investitures were held this spring in the New York Conference schools and churches. More than 280 children were invested, and more than 1,300 Honors were awarded.

► Five persons were baptized by Rolf Butendieck following a two-month series of evangelistic meetings by Jorge Grive in Bridgeport, Connecticut, during February and March. Elder Butendieck says five more will be baptized shortly.

► An exhibit by the New England Memorial Hospital, Stoneham, Massachusetts, at the fifty-third Annual Meeting of the New England Hospital Assembly, was one of eight selected for a

Blue Ribbon. It included a slide presentation of the preoperative classes for adults held each evening at NEMH for patients anticipating surgery, and the weekly preadmission parties for children, which have been so successful in relieving the anxieties of younger patients.

► Pupils from the church schools in the Atlantic Union raised \$3,000 during the Faith for Today Valentine offering campaign.

EMMA KIRK, *Correspondent*

Canadian Union

► Speakers for the Kingsway College graduation weekend held June 14-16 in Oshawa, Ontario, were L. L. Reile, president of the Canadian Union, Mike Jones, editor of *Insight*, and C. D. Martin, associate director of the General Conference Youth Department.

► In Canada this summer, 16 cars are carrying approximately 120 students participating in the Campus Crusade program of selling magazines on drug control, alcoholism, social diseases, and how to stop smoking, along with a new edition of *Steps to Christ*.

► Francis R. Scott, on furlough from Ceylon, recently held meetings in the Lethbridge, Newfoundland, church. While there he baptized six persons from Lethbridge and Bonavista.

► During the past five months literature evangelists of the Canadian Union have given more than 1,000 Bible studies, enrolled 2,300 people in Bible courses, given away more than 16,000 pieces of literature, and spent 4,600 hours visiting homes, having prayer in 3,697 of them. Sales are approximately \$58,000 ahead of sales during the same period last year.

THEDA KUESTER, *Correspondent*

Central Union

► Central Union literature evangelists sold \$213,798 worth of literature during the month of May, showing an accumulative gain of almost \$90,000 this year over the first five months of last year. Fifty new workers have been recruited, trained, and added to the ranks since the first of the year, and five new assistant publishing secretaries have been installed in various conferences. One hundred and three people have been baptized. John T. Mason, publishing secretary, is confident the yearly goal of 400 baptisms and \$2 million in sales can be realized.

► George Dronen and Corbin Pitman were ordained to the gospel ministry at the Kansas camp meeting. Elder Dronen is the conference publishing secretary; Elder Pitman is pastor of the Salina, Kansas, district.

► Union College offers a new program in career education—building technology. This will be a two-year diploma program with the first year in the classroom and the second year in on-the-job training.

CLARA ANDERSON, *Correspondent*

Columbia Union

► As many as 30 children have attended a weekly Story Hour conducted by Mrs. Kathy Morris in her Beltsville, Maryland, home. Mrs. Morris is a member of the Beltsville church.

► Under the direction of Gary Strunk, Highland View Academy Bible instructor, students held Fitness for Living institutes in churches at Atholton and Frederick, Maryland, and Martinsburg, West Virginia.

► The meatless cooking class conducted by Barbara Specht, home economist, at the Cincinnati, Ohio, First church was attended by 140, 20 of whom were non-Adventists. The Cincinnati *Post Times Star* carried a 52-column-inch feature on the class.

► The 1974 Ohio Bible Conference, which included a back-pack trip, was held at Camp Mohaven. It was attended by 120 college and high school youth who are not in Adventist schools.

► Each Sabbath school class of the Youngstown, Ohio, Spanish church has become an evangelistic team and is holding special meetings. The outreach resulted from a soul-winning course held recently at the church.

CHARLES R. BEELER, *Correspondent*

Lake Union

► The Champaign, Illinois, congregation dedicated their church school and welfare facility on Sabbath, May 3.

► The Rice Lake, Wisconsin, church had 78 visitors on Visitors' Day, May 25.

► To date seven persons have been baptized in Waukegan, Illinois, as the result of a four-week Bible crusade held by Dan W. Schiffbauer.

► A series of evangelistic meetings recently held in Mattoon, Illinois, by Arnold Friedrich, conference evangelist, and D. E. Lund, local pastor, resulted in ten baptisms. A more recently held series in Quincy, Illinois, resulted in 16 persons joining the church.

► The Marion, Indiana, church experienced a spiritual blessing on May 11, when four new members joined the church.

► After renting a church for approximately five years, members of the Milwaukee Northwest church in Wisconsin now have a sanctuary of their own. Purchased from the Bethel Baptist church, the church was opened with a special service on June 1.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Ground has been broken in Baker, Oregon, for a new Community Services center. Baker is within the Idaho Conference.

► T. E. Bager has been appointed manager of the Idaho Adventist Book Center.

► Several Adventist musical groups are being featured at Expo 74, the World's Fair, being held in Spokane, Washington. The Heritage Singers gave three concerts each day on July 1, 2, and 3, all in the large outdoor amphitheater.

► A new religious program prepared by the General Conference Communication Department is being heard on more and more Northwest radio stations. The latest to join the network is KORE in Eugene, Oregon.

► A new Community Services center in Portland, Oregon, has been opened and already is being used to capacity. In addition to the normal services performed by such centers, a tie-in with youth has been established that in effect is an employment referral service, matching students with job opportunities in the area.

CECIL COFFEY, *Correspondent*

Pacific Union

► Pacific Union College hosted the final of three regional Bible conferences in late June, when more than 500 ministers, Bible instructors, and academy principals convened from nine Western States and Canada. Two were present from Singapore and two from Australia as well.

► Linda Wakamiya, representing Hawaiian Mission Academy, won the union temperance speech contest. Debra Ann Vickery, of Orangewood Academy in California, was runner-up.

► An Andrews University field school of evangelism is being conducted in La Mesa, California, with Southeastern California Evangelist Lester Carney and Ministerial Secretary John Rhodes.

► Three Southern California Conference literature evangelists, Sue Pearson, Bertha Rojas, and Fereh Rizk, delivered more than \$1,000 worth of literature in mid-June. The total of sales by door-to-door workers exceeded \$72,000, a gain of \$12,000 over sales during that period the previous year.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Sixty-two persons have been baptized in Charleston, South Carolina, as a result of evangelistic meetings conducted by the Cox-Weber team.

► Four couples have joined the MV Taskforce in the Florida Conference: Mr. and Mrs. Bob Fuller, Mr. and Mrs. D. A. Davis, Mr. and Mrs. Ed Webb, and Mr. and Mrs. Harvey Cross. Three of the couples are working in dark counties.

► A branch of the Florida Adventist Book Center has been located on the campus of Forest Lake Academy. The new facility registered more than \$45,000 in sales during the 1974 camp meeting.

► Nearly 300 persons attended a vegetarian tasting tea conducted May 2 by

the Sheffield, Alabama, church. This was more than three times the church membership. Mrs. Edward Clem, president of the church's women's club, directed the event.

► The churches of the Kentucky-Tennessee Conference have reported more than \$80,000 for evangelism in 1974.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Formal opening services for the Barron Evangelistic Communications center on the campus of Southwestern Union College were held April 13. Named in memory of Evangelist Dick Barron, the facility holds four new classrooms, four faculty offices, a committee room, and a chapel for small group activities. The wife of "Brother Dick," Jeanne Barron, his son, Dick Barron II, and Ray Turner participated in the opening ceremonies.

► Fifty persons made their decision to follow Christ during the Shreveport, Louisiana, Way to Live Crusade conducted by the Johnson-Daniel evangelistic team. To date 25 of these have united with the church by baptism or profession of faith. B. R. (Bud) Siebenlist, a local Adventist physician, presented health topics at several meetings and also spent many hours assisting with the visitation work. His visits were instrumental in a number of the decisions made during the crusade.

► Sabbath, May 11, was the first day members of the New Orleans, Louisiana, First church met in their new 500-seat sanctuary. W. J. Griffin and the members of the congregation dedicated the church July 13.

J. N. MORGAN, *Correspondent*

Loma Linda University

► Erwin A. Crawford, associate dean of the School of Health, was named Alumnus of the Year during commencement ceremonies at LLU. In addition to his present duties as associate dean, he is chairman of the department of health administration. Others receiving presentations at commencement included D. Glenn Hilts, Richard B. Lewis, and Maxine Atteberry, all former faculty members who received service recognition. A special award was given to Godfrey T. Anderson as he was officially named emeritus president of LLU. He was president of La Sierra College from 1947 to 1953 and then LLU president until 1967.

► A new director has been named to head the community service office of Loma Linda University, which is known as the Social Action Corps. Judy Dimmig, a sociologist and former student at LLU, has succeeded Don L. Bauer, who is on leave of absence to work on his doctorate program in Oregon. She will coordinate the more than 125 student volunteers from the university that staff the five weekly free medical clinics in the San Bernardino-Redlands area.

JERRE IVERSEN, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Admit. offr.	Med. transcribers.
Alcoh. counslr.	Nuclear-med. technol.
Clin. spec.	Nurses, ICU
Cooks	Nurses, LVN
Coordnatr., schl.	Nurses, med.-surg.
of X-ray	Nurses, OR
Driver/clerk	Nurs.-serv. dirs.
Electricians	Painter
Food-prod. superv.	Pharmacist
Groundskpr.	Phys. ther.
Housekpr.	Pulm.-function tech.
Key-punch ops.	Radiol. technol.
Lab. assts.	Secretaries, ward
Med. technol.	Stationary engr.

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Jim Ayres, teacher, Potomac Conference, from Michigan Conference.

Erwin Bishop, plumber, Walla Walla College, from Kettering Medical Center.

Tom Camm, teacher, Florida Conference, from Pennsylvania Conference.

Winona S. Carroll, claims examiner, General Conference office, from Potomac Conference.

Ted D. Decker, assistant farm manager, Wisconsin Academy, Columbus, Wisconsin, from Shenandoah Valley Academy, New Market, Virginia.

Kenneth Dupper, assistant administrator, Huguley Memorial Seventh-day Adventist Medical Center, Richardson, Texas, from same position, Hackettstown Community Hospital, Hackettstown, New Jersey.

Milton Erhart, pastor, Illinois Conference, formerly pastor, Mountain View Conference.

George Farrow, teacher, Pennsylvania Conference, from teacher, New York Conference.

Janice Gammenthaler, assistant dean of women, Southern Missionary College, from Chesapeake Conference.

Charles Haas, teacher, Florida Conference, from Potomac Conference.

D. L. Hilderbrandt, associate pastor, Potomac Conference, from Florida.

Alan Hurlbert, registrar, Shenandoah Valley Academy, New Market, Virginia, from Southern New England Conference.

Garfield Jorgenson, chief radiologic technologist, Shawnee Mission Medical Center, Shawnee Mission, Kansas, from same position, Memorial Hospital, Manchester, Kentucky.

Richard Kelley, pastor, Pacific Union, from Mountain View Conference.

Donald McFadden, associate publishing secretary, Central States Conference, for-

merly co-assistant publishing secretary, Allegheny East Conference.

Ed Morgan, teacher, Florida Conference, from Ohio Conference.

Howard Pires, teacher, Bermuda Mission, from Potomac Conference.

L. Frances Pride, professor of nursing, Loma Linda University, from Columbia Union College.

Harold Reimche, pastor, Potomac Conference, from Greater New York Conference.

John G. Roberts, pastor, Northeastern Conference, from Allegheny East Conference.

Jeanette A. Rothe, teacher, Southeastern California Conference, from Ohio Conference.

James Shepard, principal, Campion Academy, Loveland, Colorado, formerly principal, Greater Miami Academy, Florida.

Leonard Smith, teacher, Potomac Conference, from Oregon.

Tom Smith, teacher, Columbia Union College, from General Conference.

Kenneth C. Taylor, departmental secretary, Mountain View Conference, formerly minister, Colorado Conference.

Ted Tetters, teacher, Florida Conference, from Pennsylvania Conference.

Judy Throckmorton, assistant professor of nursing, Loma Linda University, from Columbia Union College.

FROM HOME BASE TO FRONT LINE

Daniel Masato Kunihiro (LLU '74), to serve as a dentist, Adventist Medical Center, Naha, Okinawa, and **Linda E. (Okamura) Kunihiro** (LLU '71), of Loma Linda, California, left Los Angeles, May 26. They will spend several months in Tokyo for language study before going to Okinawa.

Clarence Milton Laue (LLU '48) to serve as treasurer, South American Division, Montevideo, Uruguay; **Betty J. (Maloney) Laue** (LLU Sch. Nursing '48) and son, of Stone Mountain, Georgia, left Miami, May 1, 1974.

Alice Jean Lemon (SMC '71) returning as a teacher, Rusangu Secondary School, Monze, Zambia, left Washington, D.C., April 29, 1974.

Leland Charles Shultz (LLU '69) to serve as public health worker, Scheer Memorial Hospital, Kathmandu, Nepal (Banepa); and **Elizabeth Ann (Dameron) Shultz** (LLU '73) of Fallbrook, California, left Los Angeles, April 28, 1974.

Nantje Twijnstra, returning to serve as dentist, Bangkok Adventist Hospital, Bangkok, Thailand, left New York, April 27, and will spend the remainder of her furlough in Holland.

Craig Sohm Willis (AU '66) to serve as Bible teacher, Adventist College of West Africa, Ikeja, Lagos State, Nigeria; **Glenda (Santee) Willis** (AU '66) and two children, of Ellensburg, Washington, left New York, May 12, 1974.

Ernest S. Zane (LLU '56), to serve as relief physician (ophthalmologist) at the Taiwan Adventist Hospital, Taipei, Taiwan; **Dorothy (Leung) Zane** (LLU '54) and four children, of Loma Linda, California, left Los Angeles, California, June 8, 1974.

NATIONALS RETURNING

P. Arthur Jorgensen, to serve as secretary-treasurer of the Nigerian Union Mission, Ikeja, Lagos State, Nigeria, and **Tove S. Jorgensen**, left New York City, May 7, 1974.

Lee C. Yeo (AU '73), to serve as a teacher at Southeast Asia Union College, Singapore, left Los Angeles, California, June 17, 1974.

STUDENT MISSIONARIES

Allan Gordon Buller, of Worthington, Ohio (CUC), to serve as a teacher, Ekamai English Language School, Bangkok, Thailand, left New York, May 15, 1974.

Mark Steven Law, of Bowie, Maryland (CUC), to serve as a teacher, Ekamai English Language School, Bangkok, Thailand, left New York, May 15, 1974.

Harold C. and Janette F. (Nelson) Mayer of Lindsay, California (PUC), to serve in construction and secretarial, Maluti Hospital, Lesotho, left New York, April 9, 1974.

Joleane Marie Wesner (PUC), of Carmichael, California, to serve in MV camps, Vacation Bible Schools, Cardiff, Wales, left Montreal, Quebec, June 17, 1974.

Kenneth C. Wilson (WWC), of College Place, Washington, to serve as a teacher, Djakarta Language School, Indonesia, left San Francisco, California, June 19, 1974.

Mary Sue (Voss) Woods (UC), of Lincoln, Nebraska, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 18, 1974, accompanying her husband, who is giving special service as a teacher.

Notices

Corrections

In a Back Page article on May 9 entitled "Bible Story in Tenth Language," the French language was inadvertently left out. *The Bible Story* has actually been translated into 11 languages.

In the article "Where Goes the Adventist Home?" (April 25) by L. R. Thrift, a table was inadvertently omitted and another table appeared under the wrong heading. The two should have appeared as follows:

Daily Television Watching	Adventist	Non-SDA
Less than one hour	44 per cent	30 per cent
One or two hours	30 per cent	29 per cent
More than two hours	26 per cent	35 per cent

But possibly more important than the amount of time spent with the television set is the type of program selected. **Devotionals and Worship.** One question that the students were asked was, "How often do you take your Bible and read it, just for devotional reading?" The replies to this question were as follows:

Devotional Bible Reading	Adventist	Non-SDA
Regularly each day	15 per cent	18 per cent
Occasionally	61 per cent	50 per cent
Never	24 per cent	32 per cent

Coming

Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 28
Thirteenth Sabbath Offering	September 28
(South American Division)	September 28
Health Emphasis Week	October 5-12

Montemorelos Administrators Named

The board of trustees of the University of Montemorelos in Mexico has named Therlow J. Harper as rector. Also named were the following administrative and teaching staff: Pedro Arnulfo Gómez, vice-president in charge of financial affairs; Daniel Martínez, secretary-general; José Luis Muñoz, medical director for the hospital; Donald J. Thomann, director of the college; Alcides Alva, education; Samuel Schmidt, theology; Adelio Rocco, medicine; Edgar Yañez, business; Edelweiss Rocco, nursing.

The board meeting was held in the Hotel Chula Vista in Cuernavaca, in connection with an administrative workshop for the Mexican Union.

C. R. TAYLOR

Andrews Library Addition

Work has begun on a \$1 million addition to the James White Library at Andrews. When completed in the fall of 1976, physical size of the library will be more than doubled, and the book capacity will be nearly tripled. The addition, on the east side of the library, will be financed through funds received from the SDA Church and various foundations, including \$100,000 from the Kresge Foundation and \$30,000 from the Loutit Foundation, both in the State of Michigan.

OPAL HOOVER YOUNG

Five-Day Plans in Middle East

Two Five-Day Plans to Stop Smoking began May 19 for the first time in Old Jerusalem. The Plans were held in a high school on the Via Dolorosa, with an attendance of about 200 each evening. The following Sunday a second session began in old Bethlehem, in the auditorium of the Family Club. More than 250 people were present each evening, and many who had smoked for a long time broke the habit.

Bill Hayton, a physician recently graduated from Loma Linda University, and S. L. Folkenberg, temperance secretary of the Euro-Africa Division, joined with Francis Saliba, Arabic translator, and Palle Olsen, workers in Israel who had prepared for these two programs. Response to the Five-Day Plan in these two historic cities was warm. Follow-up meetings are planned to give continued assistance to those who have broken the smoking habit.

Supporting the Plan were local physicians interested in seeing their people stop smoking cigarettes and even the water pipes so popular among older Arabs.

S. L. FOLKENBERG

People in the News

Johan Joubert, Seventh-day Adventist medical student at the 14,000-student Pretoria University, South Africa, elected class chairman by 200 fellow medical students. □ Gustav Albert Lindsay, 79, former president and treasurer of the Northern European Division and General Conference West Coast transportation agent, died July 9 in Portland, Oregon. □ A. W. Werline, Home Study Institute staff member for 50 years, given the Homer Teesdale Award for Independent Study. □ J. W. Wilson, president of the Maritime Conference for the past seven years, elected president of the Alberta Conference. He succeeds A. W. Kaytor, newly elected president of the British Columbia Conference.



LITERATURE EVANGELISTS IN UPPER VOLTA

In drought-stricken Upper Volta, women wait to fill their water bags from nearly empty water holes. But there also seems to be a hunger and thirst for God's message among the people of that country. In Upper Volta, as elsewhere, the first church workers to go in to fill that need were two literature evangelists, Matthias Boussoum and Jean Bazie, who for two years have pioneered evangelism with the printed page. No wonder that the 250 people attracted to the public campaign by A. Rase, an evangelist from Belgium, in the capital Ouagadougou were mainly drawn from literature evangelist contacts.

Above, Henri Kempf, pioneer missionary in French-speaking Upper Volta, chats with the two literature evangelists before they begin their day's work.

J. T. KNOPPER