



GOD Challenges Us!

By
Robert
H.
Pierson

This is the hour—

The hour we've longed, and lived, and prayed for.

This is the hour—

The hour we've been called, prepared, and made for.

This is the hour—

God's hour of triumph—glorious, sure and certain,
Earth's drama now is ending, a moment's pause—the curtain.

You are the men—

God's men of faith, of hope, of prayer!

You are the men—

The men whom God has called to plan, to lead, to dare!

You are the men—

The men He's counting on—He holds no others in reserve.

This is His challenge now—awake! Arise! Go serve!

His is the power—

The power to soften hearts, to woo, to draw where'er the Spirit calls.

His is the power—

The power to fell the foe, to open gates, to crash the walls.

His is the power—

We need not fear when days are long, when ways are rough,

He still is our Jehovah-Jireh! He will provide!

He is enough!

We must respond—

The goal's in sight, the victor's palm is now within our reach.

We dare not fail nor falter now—in life, in plan, in deed, in speech.

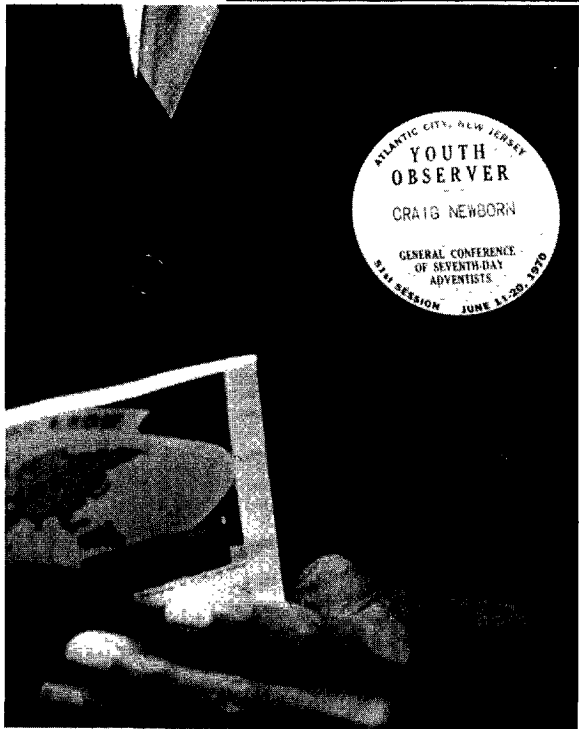
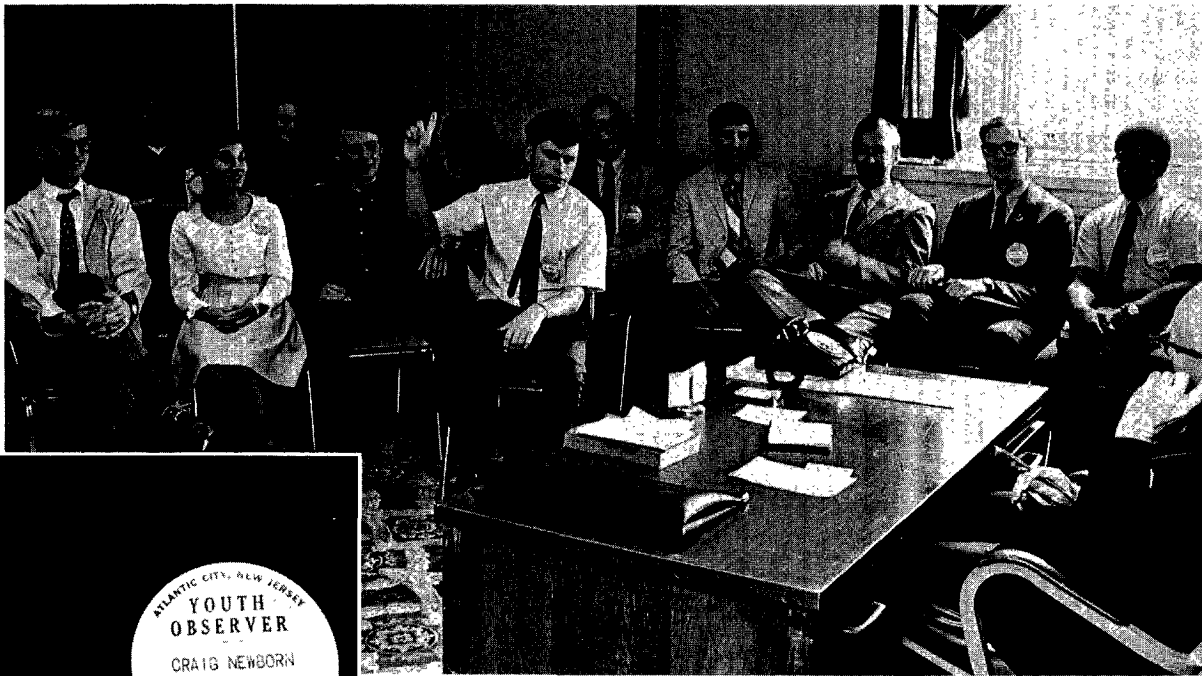
We must respond—

God summons us to purer lives, to grander deeds, to greater power.

We dare not fail our God, our church, our cause,

In this last hope-filled, splendid hour!

This poem, written by the General Conference president, was used as a part of his closing challenge to the delegates at the last meeting, June 20, 1970. His complete sermon appeared in Bulletin 8.



Robert H. Pierson, president of the General Conference, chats with youth observers.

talked with the observer group the next day during a dialog session.

"We had thought it might be all right to have you sit in on the committee in action," he said, "but when the committee discusses so completely a person's background and personality, we just didn't feel right about it."

"I suppose that was our chief disappointment at the beginning of the session," says Doug, adjusting his squarish glasses and some blondish hair. "But we haven't missed much else."

Through a concept originated by Neal Wilson and organized through Marvin Reeder in the Public Relations Bureau, youth observers attended all other sessions freely. They had extended visits with the MV and Educational departments. They bantered with the editors of the *REVIEW* and *Insight*, and probed a treasurer, two secretaries, two vice-presidents, and Robert H. Pierson for answers and attitudes about current issues.

"My biggest impression now is that the GC brethren are individuals—humans," says Isabel, emphasizing her point by smacking her fist into the other palm. "Humans not all polished up, but individuals with their own points of view. I also began to see what it takes to get a resolution through such a gamut of people's opinion."

For Carol and other black young people, the session brought both frustration and understanding. The pros and cons of Regional unions and the church's attitude toward race relations were high points of their visit to the session, and their discussion with youth observers from other parts of the country.

"I think the resolution passed that provides for human relations workshops during the next year begins to get at the core of the problem," Carol suggests. "It's when you get in small groups that you begin to come together."

"On the other hand," she adds, "this is the first time I had any concept of

I THOUGHT General Conference was the time everybody watched the missionaries come in," laughs Doug Foley, now bone-weary from a week of listening, watching, asking, and walking in Convention Hall.

"I'd been to General Conference in San Francisco and Cleveland with my folks. But just for weekends. I didn't have any idea what really goes on here."

Doug is 21, a senior theology major at Southern Missionary College, and comes from Jacksonville, Florida, where his father is a doctor. He began finding out about General Conference ten days ago. He registered in a boardwalk hotel and fastened on his coat a big yellow badge that said "Youth Observer."

Doug was one of 18 who arrived here last week. He was slightly perplexed about why he had been chosen, but eager to dig in and look things over for the people back home. Carol Dozier, a 22-year-old student at the University of Buffalo, was another.

"I've never been to GC before," Carol confesses, but with tongue in cheek she thought, This is my time. They need me

to tell them what the problems are, and everything will be beautiful.

Carol lives in Rochester, New York, and comes from a divided home. She is MV leader and press secretary in her home church and plans to become an attorney.

Isabel de la Torre, also 22, is from Los Angeles. Her father pastors a church there for Spanish-speaking Americans. She is taking graduate work at the University of California at Riverside.

No Real Hang-ups

"I didn't come here with any real hang-ups," she says, "but mainly with a lot of questions. I didn't know how things worked. I didn't know whether delegates even got to say Yes or No on an issue, or whether the church just passed out information to them and said, 'Here's what we've done.'"

Doug and Isabel were on the floor Thursday night when the only standing session committee formed after delegates arrive took shape—the nominating committee.

Neal C. Wilson, vice-president of the General Conference for North America,

Youth Observers React to the Conference

By KIT WATTS

the worldwide aspect of our work. I didn't know anybody except our Regional leaders. I didn't know what unions and divisions meant or how they worked."

The daily 5:00 P.M. dialogs with church leaders were rated tops by the group. Their questions covered a wide range of subjects, often in a depth surprising their elders. Why has there been a reluctance to make financial information open to church members? What can we do to involve the 55 per cent of Adventist young people not attending Adventist schools? When can there be an effective consolidation of Adventist colleges to cut down on duplication programs? Why aren't women given a bigger voice in their church?

After probing Clyde O. Franz, new GC secretary, on the reasons for changed boundaries for the Middle East Division, the observers enjoyed a moment of self-conscious laughter. "I believed that you were a smart bunch of young people," Elder Franz told them, "but you're even smarter than I expected."

The group suggested that in the future the youth observer program be extended to include Autumn Council. They hope young people from countries outside North America can come. They call on church leaders to make church government more effective by informing delegates of both their power and responsibility.

They ask that a significant percentage (15 or more) of laymen and women be a part of the next delegation. They believe youth themselves must begin to involve themselves with the grassroots of church operation—business meetings, constituency meetings. They urge church leaders to consider youth opinion carefully as they select youth observers.

Leaders Considered Fair

"I was really surprised how fair they were," says Carol, looking over the diversified group who have worn the yellow

badges. There are five blacks, two Spanish, and three young women among them. "And we aren't the kind of kids who would just say the things the brethren might like to hear. We've had a big spectrum of opinion. We wish there had been some teen-agers among us, though."

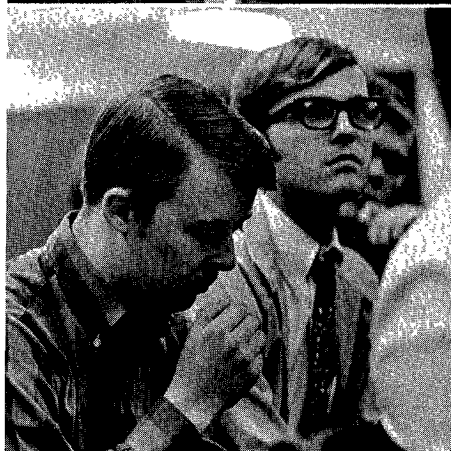
Anyone who has tried to trail 18 youth observers this week is tired. But the trail did not lead to the amusement centers along the boardwalk, the gadget shops, or often to the beach just yards away from Convention Hall.

Doug, Carol, Isabel, and their transcontinental friends were at work. If one group could be singled out above another as attentive, concerned, aware, and thinking, it may well be the youth observers.

"If there were one thing I would say to church members older than we are, it would be, please trust us," Doug gestures.

"Yes," Isabel adds, "we're a part of this church—not something separate. We care about the same things, and we have the same goals."

"Our aggressiveness is sometimes thought of as dangerous," Doug notes. "But believe in us. We're not here to blow the church apart. We're with you."



(Top and center): Youth observers. (Lower): Youth observers share a light moment with the Review and Herald editor (right) during their visit to the editorial office.

The Early Morning Devotionals

By ROBERT W. NIXON

Book Editor, Southern Publishing Association



How can each Seventh-day Adventist prepare for the final crisis and Christ's triumphant second coming?

The seven speakers of the morning devotional hours each focused on one form of personal spiritual revival; the

key to "Preparing for the Coming Crisis."

1 Fordyce Detamore, a Voice of Prophecy evangelist, on Friday explained the place of full surrender in revival.

"God's promise is clear," Elder Detamore said. "Joshua told the children of Israel, 'Sanctify yourselves: for tomorrow the Lord will do wonders among you' (Joshua 3:5). And that's what God's church must do today. Matthew 25 warns us that in the last days many in God's church will be asleep.

"Have you observed what happens on a rainy Tuesday evening during an evangelistic campaign?" Elder Detamore continued. "It's amazing how many members and deacons and local elders go down the drain. Can you imagine a bride looking out at the rain and saying, 'I guess I won't go to my wedding because it's raining.' No, you can't imagine that."

Full surrender, according to Elder Detamore, means rooting all sin out of our lives. "Removing sin from our lives is like cancer surgery," he said. "It's vital that you remove all the signs."

Elder Detamore challenged all Seventh-day Adventists "to put self out of the

way so God can work wonders. God can set us on fire in work for Him if we are utterly dedicated, fully surrendered."

2 Emilio Knechtle, a layman of the Greater New York Conference, on Sunday presented Christ, the central theme of revival.

"A famine covers the world today," began Brother Knechtle, "a famine for God's love. God's message for the troubled spots in Southeast Asia, Ireland, the Middle East, and American cities and college campuses is, 'Love one another, as I have loved you.'

"You can know the theory of salvation by faith, the theory of the righteousness of Christ, the theory of the three angels'

messages and still be loveless, cold, and indifferent," Knechtle continued.

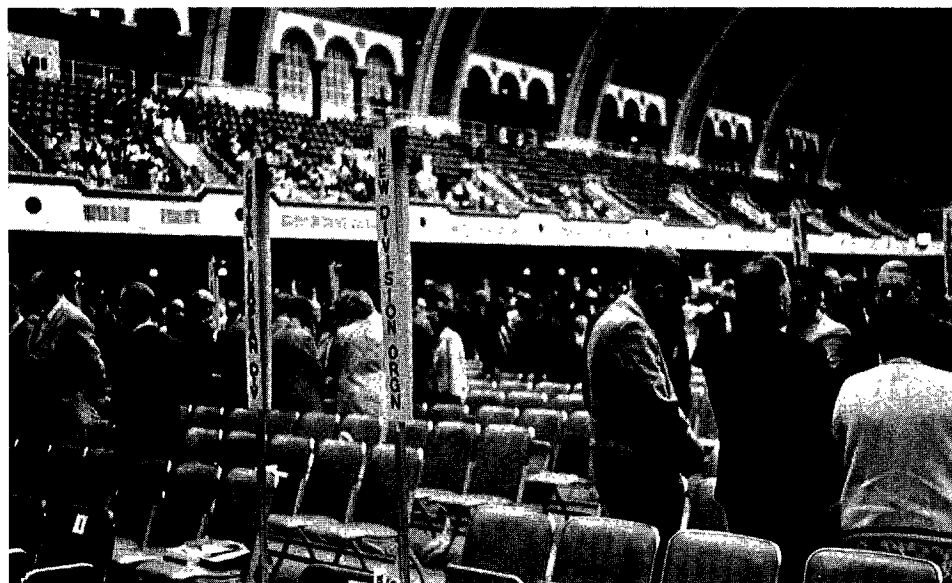
"The purpose of our lives is to be wed to Christ. Are sex and pleasure your greatest interests? Then let Christ become your passion. Is money your greatest love? Let Christ become your riches. Are you in love with your looks? Let Christ become your beauty. Are you fascinated by your intellect? Let Christ become your wisdom.

"The world is waiting to see the love of Christ, not self, displayed in our lives," he continued. "He who refuses to be broken on Christ, the Rock, will be crushed to powder by the rock Daniel saw falling from heaven. Do you know Christ?"

3 Melvin K. Eckenroth, chairman of the religion department of Columbia Union College, on Monday emphasized the place of repentance in revival.

"Repentance," he explained, "means a change of direction, a change of mind, a turning around, a turning toward God."

Elder Eckenroth quoted *Evangelism*, pages 185, 186: "'Some ministers think that it is not necessary to preach repentance and faith; they take it for granted



The delegates and visitors were divided into small groups at the early morning devotional service on Thursday so that many testimonies and prayers could be offered.

that their hearers are acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other.'

"It is time that the fruition of the Spirit promised in 1888 be experienced by the people of God, by all of us," Elder Eckenroth continued. "So direct, so forceful, so great is our apostolic commission, just as Peter so forcefully preached it: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts 2:38).

"With what casualness we view the collapsing civilizations about us. We give them our pity, but they need more than that. How many times have we kept quiet and later regretted our silence?"

What must Seventh-day Adventists do to set the world afire for Christ? There's only one answer, concluded Elder Eckenroth: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

4 Calvin B. Rock, pastor of the Ephesus church in New York City, outlined on Tuesday the importance of prayer in revival.

Tracing parallels between today and the time Ezra and Nehemiah rebuilt the Temple and the walls of Jerusalem, Pastor Rock examined Ezra 8, 9, and 10 and Nehemiah 2 to find the key, prayer.

"I think it is no secret that God's people today need more and more to pray effectively," he said. "One of the benefits as we pray is that our burden for God's work grows. Our faith and courage grow strong as we pray in our homes, conference offices, our church services, or wherever we may be.

"I can see the devil looking at God's church," continued Elder Rock. "Many in the church seem to feel he has us cornered. There are more people than we can reach, with millions more being born every year. More dark cities and counties exist than we can evangelize, more institutions and programs than we can finance, more miles than we can travel, more time needed than we can live.

"In spite of all our doctrines, beliefs, and prophecies, we hear the ominous, steady steps of new generations. The devil has us in a corner, we may think. But there is a way out, a way supplied by God."

The formula? Prayer, unity, working together, just as Ezra and Nehemiah discovered, concluded Elder Rock. "They are the fire that will light the fuse that burns down to the powder keg. When we pray in a spirit of revival, God will give us the power, the help, the strength, the direction that will let us finish the work. Then Christ will come."

Convention Hall echoed with Amens as Elder Rock urged the worshipers to begin their prayer-based revival by breaking into prayer groups of twos and threes.

5 H. M. S. Richards, Sr., speaker emeritus of the Voice of Prophecy, explained on Wednesday how forgiveness



Receiving visitors at the Education Department booth are the department staff members. From left: I. V. Stonebrook, W. A. Howe, Charles B. Hirsch, W. J. Brown, G. J. Millet.

and restitution contribute to real revival.

"The trouble with the world today," began Elder Richards, "is that we won't forgive ourselves. The trouble isn't with God.

"Some men work hard to forget their sins. They try to drink them away, drug them away, smoke them away, anything to try to drown out the voice that says man should be like his Maker. How we're willing to work and strive for salvation, when all we have to do is to look in God's Word to find the true gospel.

"We've all been forgiven," Elder Richards continued. "Jesus died for the whole world. We must accept His sacrifice and then obey with all our hearts. But we aren't forgiven by God until we have forgiveness in our hearts."

Elder Richards said he learned the gospel story from his mother.

"Like most boys, I was a bad one," he explained. "My dear mother, the sweetest in the world, used to whip me to stop me from teasing my younger brother. One day she said that the next time I teased him I would have to whip her.

"About two or three days later I was having a great time, giving my brother a miserable time. My mother sent me to the irrigation ditch to bring back a switch. I stayed long and brought back a short switch. She sent me three times to get a larger switch.

"Then she took me into my grandfather's bedroom, bared her back, and commanded me to whip her. I couldn't, but she commanded me again. I broke down and wept. And then she explained that the innocent must suffer for the wicked. That's the gospel story of Christ's sacrifice.

"The Christian faith is the answer to man's search," Elder Richards said. "It brings ease to his terrible dis-ease of mind. God's forgiveness, available to everyone, bring peace and joy to our hearts."

Surrounded by the King's Heralds quartet, Elder Richards ended his talk with his famous words, "Have faith, dear friend, in God."

6 Kenneth H. Wood, editor of the REVIEW AND HERALD, on Thursday considered the importance of Bible study in revival.

"If I know my own heart this morning," Elder Wood began, "I long for a true revival. I want to know God better. With the psalmist I say: 'As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God' (Psalm 42:1, 2).

"How can man know God?" Elder Wood asked. "The messenger of the Lord wrote, 'The whole Bible tells of Christ. . . . If you would become acquainted with the Saviour, study the Holy Scriptures.'"—*Steps to Christ*, p. 88.

Elder Wood gave three observations explaining why he is convinced that "true revival can be assured only through Bible study, through contact with the Word.

"First, as Mrs. White wrote, 'The word of God—the truth—is the channel through which the Lord manifests His Spirit and power.'—*The Acts of the Apostles*, p. 520. If we are to experience revival, if we are to experience the latter rain, we must stay close to God's Word.

"Second, experience and history, highlighted by the Reformation and the events leading up to 1844, demonstrate that Bible study produces revival.

"Third, through feeding on God's Word, Christ is formed within. It is through obedience to God's Word that man becomes a partaker of the divine nature."

"How much longer shall we wait?" concluded Elder Wood. "How much longer shall we hope that without effort on our part a wonderful revival will take place? Instead, let us begin a new search of the Scriptures. Let us dwell upon the infinite sacrifice of Christ. Let us contemplate His great love for us. Let us meditate upon His humiliation and sufferings. Let us dwell upon His mediation on our behalf.

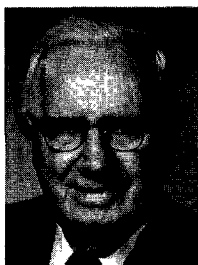
"As we behold Jesus through the eye of faith we shall ask Him to make of us vessels unto honor, meet for His service.

(Continued on page 15)

The Mission Pageant

Sabbath Afternoon, June 13

By HARRY M. TIPPETT



Four hundred veteran missionaries held seats of honor on the platform of Convention Hall, Sabbath afternoon, June 13, and watched the new generation of workers from lands afar take part in the quadrennial missions

pageant, the dramatic high light of the fifty-first session of the General Conference. The spacious auditorium fairly bulged with representatives from 193 countries and the countless thousands who poured in from our North American churches.

The program began with a spotlighted brass ensemble off center stage, led by Melvin Hill, playing strains of familiar hymns appropriate to the dramatic scenes about to ensue. The clarion voice of a narrator asked, "Why do we have missions?" Answering his own query, he explained that the pageant had been arranged to dramatize the advance of the Advent message to all the world. A colloquy followed portraying God seeking Adam after the Fall. Then in succession the call was passed on to Jacob, Israel, Ephraim, Jerusalem, and led to the challenge, "Whom shall I send, and who will go for us?" Individual voices were heard in response—Jeremiah, Isaiah, John the Baptist, Mary, Luther, Wesley, Ellen G. White, and John Nevins Andrews.

"But now who goes for Me?"

Immediately an oriental gong was sounded, and a ricksha drawn by a costumed youth rolled across the stage. In it was seated Dr. Harry W. Miller, 91, oldest of our missionary veterans. He was interviewed by W. R. Beach, long-time secretary of the General Conference, who has seen hundreds of appointees to all parts of the world go on their way. The dialog revealed some of the motives, methods, and triumphs of Dr. Miller's 67 years of service.

After a chorale directed by Paul Hill had sung an early Advent hymn, tribute was paid to the veteran missionaries in four tiered rows on center stage. They represented the more than 18,000 missionary appointees sent out since the missions program began. When Dr. Miller asked, "Have others captured this dream?" a cry arose, "Yes, yes, look!" And all eyes turned to the main entrance of the auditorium as a fanfare of trumpets announced the arrival of the pageant marchers. Brad Braley seemed to pull out all the diapason stops on the great organ in playing a martial hymn as two files of costumed men,

women, and children moved quickly down the side aisles toward the platform.

But merely to record it in no way captures the color, movement, meaning, and inspiration of it all. Imagine if you can these long lines of men and women under their variegated flags and banners, hundreds of them nationals from exotic lands, some of them never at a General Conference session before. The very names of the places they represent invoke the romantic mood—Papua, Samoa, Brunei, Laos, Macao, Taiwan, Thailand, Andorra, Chad, Gabon, Guadeloupe, Guyana, Surinam, Cayman Islands, Kuwait, Yemen, Mali, Niger, Burundi, Malawi, Kenya, Ghana, Togo, Sikkim, to mention only a score or so of the 157 national groups in the march.

And their faces were a study. As they passed our reporters' tables in front of the rostrum we could read in them fortitude, faith, sorrow, serenity, resignation, resolution, and joy, a sort of montage reflecting the arduous, grueling, sometimes bitter, but always rewarding experiences they had passed through.

An inventory of the costumes, religious symbols, and art objects passing by would test the descriptive powers of a Madison Avenue advertiser. A man wearing a *chajllo*, an Altiplano cap with flaps over his ears, would be followed by a woman wearing a *manta*, a South American woman's shawl. Colorful skirts called *pollara* would be matched by men's splendid *pantalones*—you've guessed it, many-hued pants. There were the conventional ponchos and sombreros, of course, but photogenic Brazilian and Argentinian cowboys wore bloomer pants called *bombachos* and neckerchiefs called *panuelos*. The old slave dress of Brazil worn by the Bahianas was in evidence too.

Music From Bamboo

"Oh, look!" cried someone at our Bulletin observation post. An Indian mother was trudging along with her baby casually slung on her back in a blanket. Shortly two men followed with a huge polished airplane propeller resting on their shoulders. Perhaps to identify their status as musicians, a group came by toting musical instruments that would have aroused the curiosity, if not the envy, of the Philadelphia Symphony Orchestra. One was a type of guitar made of an armadillo shell, and another was a marine shell called a *pututu* used to call assemblies. There were bows and arrows, scepters and slings, and an occasional war club. One man wore a hideous devil's headdress. Women of India wore their lovely saris and carried beautiful brass urns. A small organization of marchers bore harplike instru-

ments made of bamboo. They later sang a gospel song with these bamboo instruments in accompaniment.

There are not many now living who remember the launching of the *Pitcairn*, our first missionary ship, in 1890. A model of it was illuminated at the left end of the platform as the narrators, R. R. Frame and a Captain Crabtree, exchanged observations about the historic ship. Costing \$20,000, the *Pitcairn* was paid for by the dedicated penny offerings of the children of the church. It pioneered the way for other missionary ship ventures, of which *The Morning Star* by Edson White on the Mississippi River, and the *Luzero* launches of the Halliwells are typical. Now there are more than 20 such launches in operation, while as many airplanes help herald the truth over vast areas of jungle, lakes, and mountains in the tropics and elsewhere.

A lively musical number introduced the West Indies delegation. Virginia Shankel Rittenhouse, violin virtuoso, arranged the music. Representing the hill country of Jamaica, the group also sang "Roll, Jordan, Roll." D. H. Baasch, to introduce the triumphs of the message in South America, talked with Alejandro Ccalle, from Equador, and Eduardo Castro, of Bolivia.

"Brother Ccalle, you are an ex-ruler of 8,000 Indians living near Lake Titicaca. Your father's scepter was passed on to you as eldest son of your family. Why did you give up your chieftainship?"

Brother Ccalle's answer was simple and direct: "To become a minister of the Seventh-day Adventist Church." That he has become a true minister for the Lord was revealed when in an interview with M. R. Thurber, book editor of the *Review and Herald*, he said he had won 800 to the message in four years. His district consists of one church and 40 companies. He sang "Mansions of Jesus," accompanying himself on his *charango*, made from the shell of an armadillo.

Of the 35,330 believers in the Inca Union, 11,000 were brought in through a great evangelistic surge in 1969. Pastor Eduardo Castro, of Bolivia, received an ovation from the audience when his wonderful record of 702 souls won as a result of his labors in 1969 was announced. He reported a deep fervor among the believers of that historic country.

No missions pageant would be quite complete without the singing of that popular Latin-American song, "Mas Alla del Sol ["Beyond the Sun"]." A large group sang it with enthusiasm: "Though on earth an exile, by the world rejected, over there in glory I've a mansion fair . . . beyond the sun."

A Converted Witch Doctor

To many in the vast audience Sabbath afternoon, the most touching item on the program was the appearance of Mundahoi, a converted woman witch doctor of North Borneo. A slight, attractive woman, she had begun practicing her incantations at 18. She knew the entire ritual of prayers, dances, and charms of her eerie profession. The story of how she became converted to Christ was shown in pantomime on the platform.

While in the midst of a typical incan-

tation with the spirit world she was interrupted by a gospel worker with his Bible charts pointing to the cross and then to heaven. After attending Christian meetings she abandoned her role as a medium with evil spirits, removed all her heathen adornments, and began spreading the story that had brought so much joy into her life. Nearly 100 tribes in Borneo have heard of Christ through the witness of Mundahoi. Five of her converts have been other witch doctors.

Isake Kabu (pronounced Kambu) dressed in tapa cloth from the bark of a tree, and painted with the sap of the same tree, made Fiji come alive for the viewers. He carried a headhunter's war club and told of old customs. He was sent by his parents to a Methodist college, but on the way was persuaded to attend Fulton Missionary College. His parents did not know of his decision and whereabouts for three months. Fluent in English, he is the Voice of Prophecy speaker for Fiji. His recitation of John 3:16 accentuated the truth that there are no language or geographical barriers the gospel cannot surmount.

The bamboo orchestra of the Far Eastern Division brought East and West and North and South together in their rendition of "Jesus Is Coming Again" and "Wonderful Love of Jesus." D. S. Johnson, associate secretary of the General Conference, elicited from Brother Sumarjono that a breakthrough was made among the Moslems of Indonesia, heretofore a religious bloc hard to impress. As a lay worker with literature he had brought the light to 500 Indonesians, many of them Mohammedans.

Emerging Africa

Africa, the giant continent, is an area where thousands have heard God crying out for them. G. M. Ellstrom, president of the Congo Union, told about a delegation of people who walked 14 days through the Congo to meet Seventh-day Adventist representatives. They spoke for 6,000 Protestant Christians in Shebunda. They had heard of the Sabbath and the third angel's message through Voice of Prophecy lessons.

P. G. Werner, president of the Central African Union, said that the largest baptism in the Trans-African Division took place in March, 1968. Eighteen thousand people witnessed the baptism of 1,000 young people in a half hour.

India too has made great strides in evangelism. V. D. Edward, president of the Tamil Section of South India, declared that if the men and the means were available they could raise up 14,000 churches in that congested area. More than 7,000 were baptized in 1969. Thirteen pastors had 100 or more converts each. One literature evangelist saw 100 people visited become involved in the Christian way of life.

I. K. Moses, general field secretary of the Southern Asia Division, had a cluster of experiences to tell—of young Buddhists accepting the message, and of the first convert from Assam; of a Roman Catholic bishop who bought *Footprints of Jesus* and wanted more of our doctrinal books; of the torturing of Brother Laitnam Khuma, who was accused of being an

underground leader but who continued in his work until 22 were baptized; of a young Lushai girl who composed a 20-stanza song on the second coming of Christ and organized an "Esther's Band" that walked from village to village telling of the three angels' messages, often preaching in the dark after curfew; of a layman farmer who in seeking his lost cow was attacked and badly mauled by a tiger, then to have his cow return from the jungle unharmed; of multiple baptisms in hard-to-reach tribes; of a girl on her deathbed raised to life by prayer; of ruffians dying tragic deaths after they had tried to disrupt our meetings.

All these wonderful accounts were interspersed with singing and playing by musical groups in costumes and with exotic instruments sounding strange to our ears. It was stirring drama more moving than fiction because of its import in the advance to Christ's ultimate triumph. There was the story, for instance, of Mr. and Mrs. Ralph Neall and Mr. and Mrs. C. P. Harris and their families, who endured the crossfire of war in Vietnam across their mission quarters, helicopters shooting 200 rounds a minute from a position near their compound.

Student Missionaries

A brief break of silence and prayer for all who have succeeded through dedication and sacrifice in these great needy fields preceded an interview by John Hancock of several student missionaries back from their first stint as volunteer workers in varied lands. As they filed onto the platform the Paul Hill Chorale sang "I'm Bound for the Land of Canaan." Addressing W. R. Beach, Elder Hancock said, "In the past ten years more than 330 North American young people have been captured by a dream of service for God. In 1955 Columbia Union College sent Marlin Mathiason as the first student missionary. He went to Mexico for three months. With others, he is here now under appointment to a full mission term.

"Through college scholarships, donations of friends and other students, self-financing, and sometimes ingenious methods, these young people have voluntarily

gone to mission stations in all parts of the world. Some have given a summer, many a full year out of their college studies."

A nondenominationally employed group are significant enough to acquire an organizational name—The Adventist Volunteer Corps. These are people of professional experience who donate their talents and gifts to mission work. One of these, Jamie Trefz, spoke for the group. She has spent a year at our Osaka, Japan, evangelistic center teaching in the English-language-school program, and told of the thrill of the work. She urged all who can to join this volunteer band.

A touching scene on the platform concluded the colorful exercises of the afternoon. Twelve missionary appointees carrying their home flags stood in a circle interspersed with 12 nationals of varied mission fields. As their names were called, the new appointees walked across the circle to join the representative of the field to which they are to be sent. The list follows: H. E. Henning, of Germany, joined R. C. Mageria, of Tanzania; Salim Japas joined Minas Marguditchiam, of Lebanon; Dr. A. A. Moore, of Canada, joined S. Young, of Hong Kong; A. J. Johanson, of Sweden, joined I. K. Moses, of India; Kiyotaka Shirai, of Japan, joined Joel Scarli, of Brazil; Sergio Moctezuma, of Mexico, joined Elbio Pereyra, of Uruguay; D. Riemens, of Holland, joined John Reith, of Israel; A. E. Cook, of Trans-Africa, joined S. M. Samuel, of Malawi; Juan de Arma, of Cuba, joined Jaime Acosta, of Colombia; Marcelin Bocaly, of French Martinique, joined Jose Brutus, of Haiti; E. Ludescher, of Austria, joined J. T. Medjo, of Cameroun; and Dr. R. F. Hann, of New Zealand, joined K. T. Kong, of Penang, Malaya.

Much credit is due the following for the pageant's success: Chairman, D. S. Johnson, assisted by D. H. Baasch; script writer, Kit Watts; program director, Carol Hetzel; narrator, W. R. L. Scragg; organist, Brad Braley; chorale director, Paul Hill. Many others too numerous to mention did valiant service with props and behind-the-scenes arrangements.



The GC music committee members (from left, standing): Van Knauss, Paul Hill, Roger McNeily, Lorne Jones, Harold Turner, Lloyd Wyman, Sunny Liu, Jerry Dill, Charles Pierce, Charles Brooks, Leland Tetx; (seated): Wayne Hooper, Charles Keymer, Melvin Hill.

The Church International

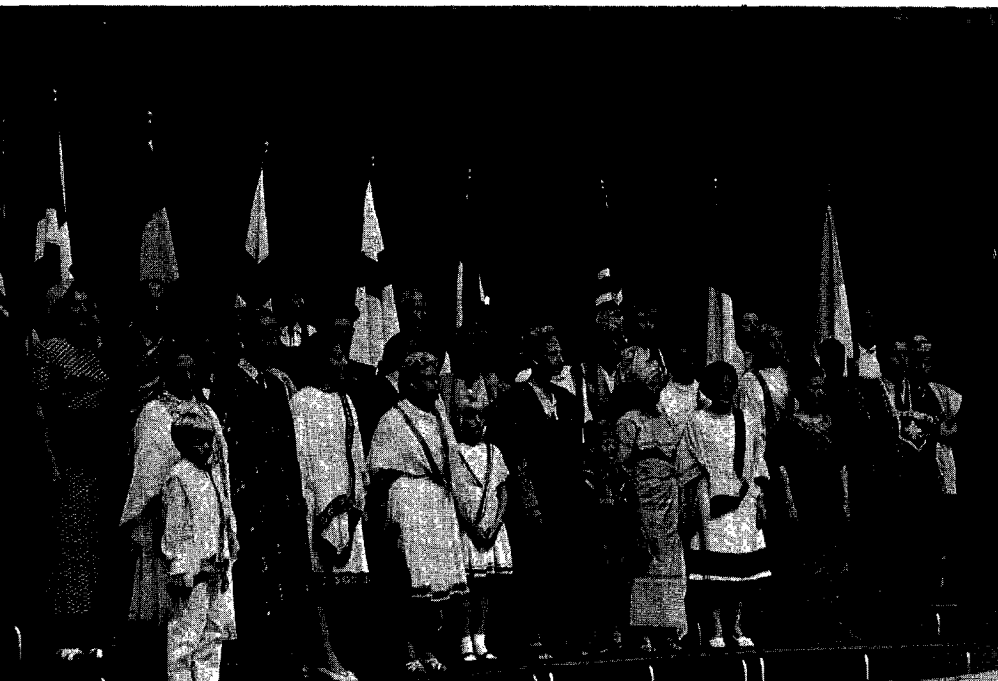


Sierra Leone Mission secretary-treasurer, Dennis C. Keith, parades in the pageant.



From left: Pastor Medjo and Edwin Ludescher, president, Equatorial African Union.

The representatives of the Northern European Division in national costume display their flags during the Northern European Division program on Monday night, June 15.



Delegate Z. Imo, from West African Union Mission, sits with other division representatives during the Monday evening report.



For the Trans-Africa program, Ron Robinson, son of the president of Tanzania Union, wears a witch doctor's costume.



Representatives of the South American Division at the mission pageant are Mrs. Ray Jacobs (left) followed by E. W. Witzel, farm manager of Northeast Brazil College.

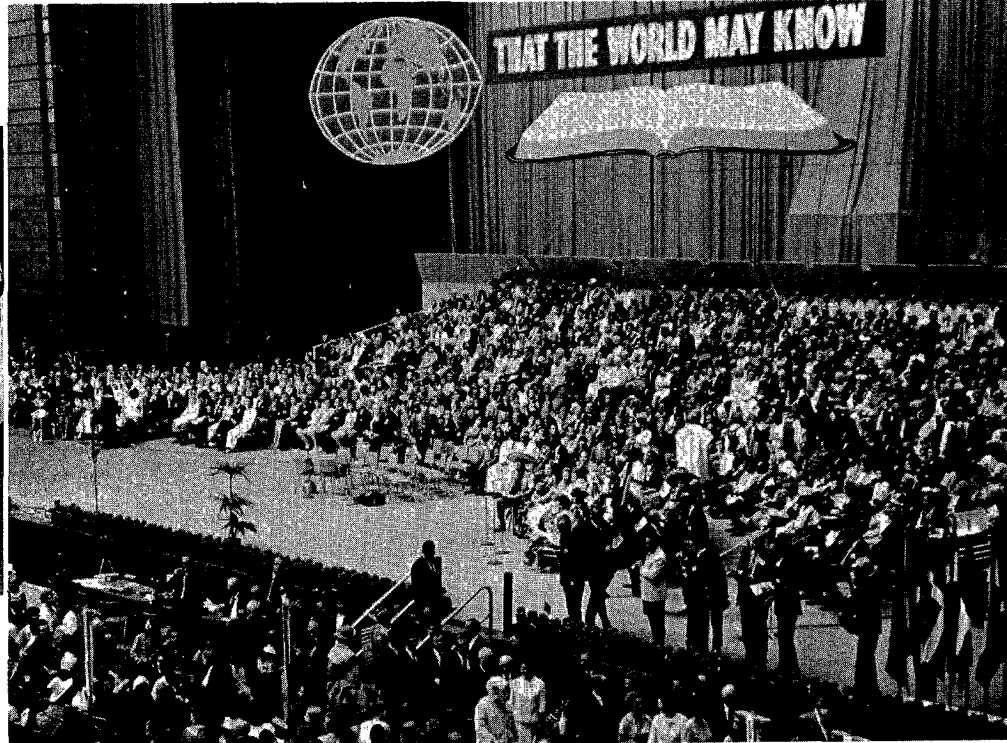


At the Sabbath afternoon mission pageant, June 13, Duane S. Johnson interviewed a West Indonesian Union representative, M. Somarjono. He is director of a Java sugar factory.

Seated on the stage of Convention Hall are participants from the overseas divisions.



The wife and daughters of Middle East Division evangelist, George Khoury, appear in national costume at the mission pageant.



The American Bible Society

[At the eighth business meeting, June 16, 1970, Warner A. Hutchinson, executive secretary of the American Bible Society and the consultant for the United Bible Societies in Asia, made the following remarks.]

It is a pleasure to be here with you at your conference meeting and to express to you the greetings and thanks of the American Bible Society, both for your support financially and for your support in the distribution of God's Word to men and women who do not have it.

What is the Bible Society? It is about 166 years old, formed first as the British and Foreign Society in London, and 154 years ago in New York as the American Bible Society, and since then as other Bible Societies around the world. Last year a number of new Bible Societies in various countries were accepted into the membership of the United Bible Societies. If you are from Chile or Colombia or the Congo or East Pakistan or Ethiopia or Hong Kong or Italy or Malawi or Peru or Portugal or Taiwan or Venezuela or Vietnam or Zambia—the Bible Society in your country became a member of the United Bible Societies last year. This is a worldwide partnership of Christian men and women engaged in one single task, the task of distributing the Holy Scriptures, without doctrinal or sectarian notes or comment, in a language a man can understand and at a price he can afford to pay.

The Scriptures have now been translated, in part or in whole, in more than 1,400 languages around the world. The Bible Societies are presently engaged in about 800 translation projects designed to reach approximately 98 per cent of the people of the world. We produce Bibles on every continent except Antarctica. Even there we distribute them.

We are engaged not only in translation and production but also in getting the Bible into the hands of people. In the United States we produce and sell at cost. But in many countries the average man does not make enough to be able to afford a Bible if we were to sell it to him at cost. We are sometimes asked, "If the Bible Societies sell the Scriptures, why do you ask for money?" The answer is We must make up the difference between what the Book costs and what we sell it for in many countries around the world.

Let me tell you the story of one Bible as an example of what is going on in 150 countries around the world. This is a thrilling story.

The Nicobar Islands lie in the Bay of Bengal about 700 miles northeast of Madras. About 15,000 people of Malayan stock live there, chiefly on Kar Nicobar, where the land is good and fresh water is plentiful. Kar Nicobar Island is especially

blessed with beauty. The deep blue waters of the Bay of Bengal pound rhythmically on the golden sands, against a background of green bush. In the middle of this beautiful setting there lives a God-fearing people—simple, religious, law-abiding. The island has only one policeman, who has yet to register a single case of law-breaking. They have a court, but legal cases are unknown. In the eighteenth century the Jesuits went there and later the Moravians tried to preach the gospel there, but both were defeated by malaria.

In 1895 a devout Indian Christian teacher from Madras, a Mr. Solomon, reached Kar Nicobar, assisted by a missionary from Rangoon. The islands, now under the control of India, then belonged to Burma. Mr. Solomon started a school. The children began to attend, and gradually the people came to respect this schoolmaster and his wife. In 1900, 12 young men were baptized at about the age of 15. One of them was a particularly lively young lad who was named John Richardson at his baptism. Later he was sent to a larger school in Rangoon. He longed for the day when his own people would not only have better schooling but would re-

spond more widely to the gospel of Jesus Christ. Accordingly, he trained himself as a teacher and went back to serve them. The work grew, and so did the small church. Recognizing that John had a vocation to the ministry, the bishop of Rangoon ordained him deacon in the Anglican Church, and later priest. The work went on, and the congregations on Kar Nicobar grew.

The work of translating the Scriptures began, and John Richardson assisted the missionary who lived there at the time. When the missionary went away John Richardson continued the work of translation singlehanded. Things went on comfortably and smoothly in Kar Nicobar until 1942, when the islands were caught in the Japanese invasion of the Bay of Bengal. The fleet that bombed Ceylon sailed northward looking for a base, which it found in the Andaman Islands, about 175 miles north of Kar Nicobar. Kar Nicobar, between Singapore and the east coast of India, was an ideal place for an air base. The Kar Nicobarese were put to work building the base, but realizing the purpose of the airstrip, they did not work with any enthusiasm. This led to a crisis. The Japanese commander felt that John Richardson, who was greatly trusted by the people, lay at the base of this dissatisfaction. He ordered the arrest of 33 people, including Richardson.

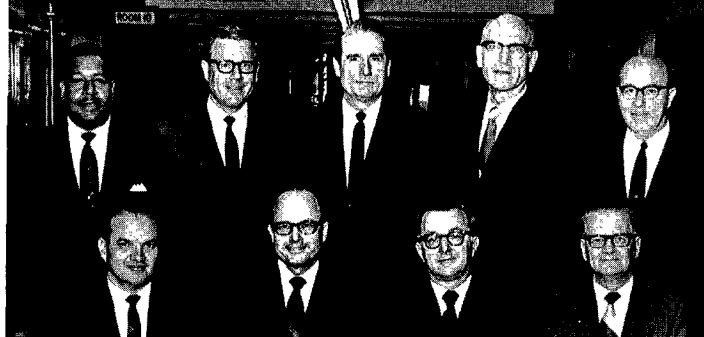
In the prisoner-of-war camp John Richardson spent his time reading the Scriptures, preaching the gospel, giving comfort and spiritual strength to the prisoners. Each day the door would open and one prisoner would be taken out and led off to execution. This was an attempt to try to force the rest of the Kar Nicobarese to work hard on the airstrip. No one knew whose turn was next. It was a war of nerves. The prisoners turned increasingly to Richardson for help and encouragement. Finally, only John Richardson was left. Even his son had been taken out and killed. On the last day the guard opened the door, and Richardson stepped out, ready to meet his Saviour. To his surprise, the commandant bowed and said, "This day the Japanese emperor has given peace to the earth. You are a lucky man. You can leave the camp." It was August 15, 1945.

John Richardson walked out of the prison to a hero's welcome. Knowing of his faith, the people flocked to him, and some 10,000 of them embraced Jesus Christ. He continued his work on the New Testament, and then on the Old Testament. Finally, an old man over 80, he presented the manuscript of the Kar Nicobarese Bible to the Bible Society of India in Bangalore. Six hundred Bibles were flown from Madras to Kar Nicobar on April 5, 1970, and these were sold in less than an hour.

One of your colleagues, and our friend, has been a partner with us in the distribution of the Scriptures. We in the American Bible Society would like to present him with a specially bound edition of *Good News for Modern Man*, the New Testament in Today's English Version. This is printed in extra large print. May I call Elder Walter Beach to the platform? [W. R. Beach came to desk and accepted the New Testament.]



An Inter-American Division representative, dressed in national garb, tosses blossoms.



The GC secretaries (from left, seated): R. F. Williams, C. O. Franz, A. E. Gibb, and D. W. Hunter. Standing: C. E. Bradford, L. L. Bock, D. H. Baasch, D. S. Johnson, B. E. Seton.



The GC treasurers (from left, seated): M. E. Kemmerer, Kenneth H. Emmerson, J. C. Kozel, R. E. Osborn. Standing: H. D. Johnson, B. J. Kohler, W. L. Pascoe, and R. M. Reinhard.



In attendance at the GC session was the Farag Assad family. The father is seated second from left, front row. The occasion was a reunion for the family, who were converted in 1929 by E. G. Essery (third from left, front row), a missionary in Cairo, Egypt. All the nine children of the family have been workers in God's vineyard—in the Middle-East, Canada, Australia, and the United States of America.

REVIEW Booth Polls Cover Preferences

By D. E. MANSELL

One feature of the REVIEW booth at the General Conference session was a cover-preference poll. From a selection of 12 covers—six in each of two displays—visitors voted for their favorite.

The results were both interesting and enlightening.

The first group of covers, which appeared during the first few days of the session, featured the following: (1) The beginning of a mission article that was illustrated by a black and white photo of a little girl holding a doll in her arms; (2) the beginning of an article illustrated by eyes greatly enlarged from an engraving. The eyes were in rectangle boxes with blue, green, and red borders; (3) meshing gears of various sizes in several colors, illustrating a poem; (4) a photograph of redwood trees in full color; (5) a stylized cross resting at an angle with blue and red checkerboarding the quadrants; and (6) bars of bright color with an inspirational quotation from the Spirit of Prophecy.

Nearly 300 ballots were cast in this group—289 to be exact. More than two thirds (193) voted for the redwood cover—the overwhelming favorite among all age groups. The bars of bright color came in second with 37 votes. The gears third, with 23 votes. The cross fourth, with 13 votes. The article illustrated with the photo of the child fifth, with 12 votes. And the eyes sixth, with 11 votes.

Second Group

The second group of covers were as follows: (1) An article illustrated with a black-and-white photograph of a New

Guinea tribesman holding a telephone in his hand; (2) a cloud on a black background with the words "Behold, I Come Quickly!" (3) the points of a compass on an olive-green background illustrating a Bible text; (4) a color photo of a bird in a nest cut out in a dogwood flower pattern; (5) a complete article by Ellen G. White on a light-blue background with no illustration; (6) a stylized leaf, half brown, half gold, and the beginning of an article.

The voting on this group went as follows: out of 123 votes, 57 (nearly half) went to the bird-in-the-nest scene. Second choice was the leaf, with 24 votes. Third was the compass points, with 21 votes. Fourth, the cloud on the black background, with nine votes. Fifth, the New Guinea tribesman, with six votes, and sixth, the light-blue cover, with five votes.

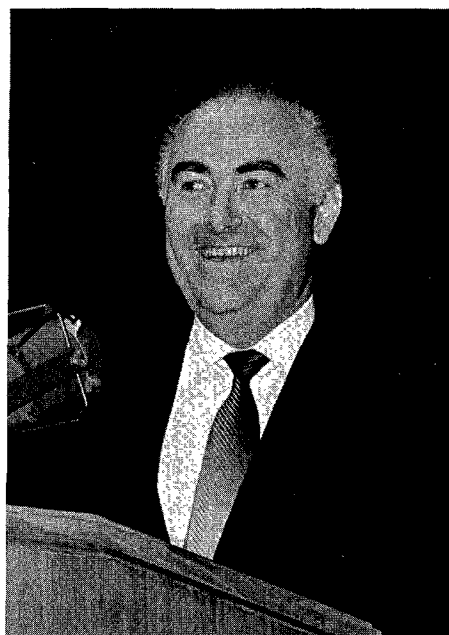
If one may draw some conclusions from these statistics, they would seem to indicate that those who voted preferred the full-color nature scenes for covers of the REVIEW. Some of the other indications are not as clear cut. However, there seemed to be a tendency to prefer warm colors and photographs and to reject or at least ignore black-and-white pictures.

Jordanian Church Members and Workers Safe

A report from the Middle East, received by F. C. Webster, formerly president of the Middle East Division and now secretary to the president of the General Conference, is that all our Jordanian church members and national workers are safe and accounted for following the recent political flare-up. Jon Green, president of the Jordan Section, and his family, are in Beirut, Lebanon.

New Editor Appointed for Signs of the Times

The Pacific Press board appointment of Lawrence Maxwell, editor of *Guide*, as editor of the *Signs of the Times*, was approved at a General Conference committee meeting, held at Atlantic City, Sunday morning, June 21. Elder Maxwell has been editor of *Guide* since its inception, in 1953. He is a son of A. S. Maxwell, who retired as editor of the *Signs of the Times*, June 30.



U.S. Congressman Don Clausen, of California's First District, paid a surprise visit to the GC session and made a few remarks.

Roster of Officers and Departmental Secretaries Elected to Serve 1970-1975

[For the convenience of our readers we here present a consolidated report of the Nominating Committee. Names with an asterisk (*) were voted at a meeting of the General Conference Committee immediately following the session.—EDITORS.]

General Conference

President: Robert H. Pierson.
General Vice-Presidents: R. R. Bietz, F. L. Bland, Theodore Carcich, W. J. Hackett, M. S. Nigri.
Secretary: Clyde O. Franz.
Associate Secretaries: David Baasch, L. L. Bock, C. E. Bradford, A. E. Gibb, D. W. Hunter, D. S. Johnson, B. E. Seton, Roy F. Williams.
Treasurer: Kenneth H. Emmerson.
Undertreasurer: Martin E. Kemmerer.
Assistant Treasurers: H. D. Johnson, B. J. Kohler, J. C. Kozel, R. E. Osborn, W. L. Pascoe, R. M. Reinhard.
General Field Secretaries: Walter R. Beach, Gordon M. Hyde, V. M. Montalban, C. E. Moseley, Jr., C. J. Nagele, E. W. Pedersen.
Auditor: R. M. Davidson.
Associate Auditors: R. B. Caldwell, Richard E. Green, T. P. Miller, K. W. Whitney.
Statistical Secretary: J. O. Gibson.

Secretaries of Departments, Et Cetera

Educational: Charles B. Hirsch; Associates, W. J. Brown, W. A. Howe, G. J. Millet, I. V. Stonebrook.
Health: Ralph F. Waddell; Associates, Mazie Herin, Carl Sundin, William Wagner.
Lay Activities: V. W. Schoen; Associates, M. T. Battle, C. E. Guenther, L. A. Shipowick, C. C. Weis.
Ministerial Association: Chairman, Robert H. Pierson; Secretary, N. R. Dower; Associates, E. E. Cleveland, A. C. Fearing, J. R. Spangler, George Vandeman.
North American Regional: H. D. Singleton; Associate, W. W. Fordham.
Public Affairs and Religious Liberty: M. E. Loewen; Associates, W. Melvin Adams, R. R. Hegstad, J. V. Scully.
Public Relations: E. W. Tarr; Associates, M. Carol Hetzell, Marvin Reeder.
Publishing: D. A. McAdams; Associates, Carson Adams, W. A. Higgins, Herbert White.
Radio and Television: J. J. Aitken; Associate, W. R. L. Scragg.
Sabbath School: Fernon Retzer; Associates, R. Curtis Barger, B. J. Liebelt, H. F. Rampton, L. B. Reynolds.
Stewardship and Development: W. M. Starks; Associate, P. G. Smith.
Temperance: E. H. J. Steed; Associates, G. T. Bertochini, A. V. Pinkney, Milo Sawvel, F. A. Soper, C. D. Watson.
Young People's Missionary Volunteer: John Hancock; Associates, C. D. Martin, Lawrence Nelson, L. S. Ranzolin, Clark Smith, Michael Stevenson.

Secretaries of Services:

Trust Services: A. C. McKee.
 World Foods Service: E. W. Howse.

Other Members by Divisions

Afro-Mideast Division

President: M. E. Lind.
Secretary: R. L. Jacobs.
Treasurer: C. E. Schmidt.
Auditor: E. J. Gregg.
Field Secretary: D. K. Bazarra.

Departmental Secretaries

Education, Public Affairs, Public Relations, and Religious Liberty: R. C. Darnell.
Lay Activities and YPMV: A. H. Brandt.
Medical and Temperance: H. N. Sheffield.
Publishing, Radio, and VOP: R. H. Henning.
Ministerial: ———.
Sabbath School: Bekele Heye.

Australasian

President: R. R. Frame.
Secretary: A. S. Parmenter.
Treasurer: L. L. Butler.
Auditor: R. L. Parkinson.
Field Secretary: L. C. Naden.

Departmental Secretaries

Education: E. G. McDowell.
Health Foods: W. L. Kilroy.
Lay Activities and Sabbath School: ———.
Medical: ———.
Ministerial: C. R. Stanley.
Public Relations, Radio-TV, and Sabbath School: M. G. Townend.
Publishing: J. W. Nixon.
Religious Liberty and Temperance: R. W. Taylor.
Trust Services: W. E. Rudge.
YPMV: C. V. Christian.

Central European

President: H. Vogel.
Secretary: O. Bremer.
Treasurer: E. Amelung.
Auditor: R. Kluttig.

Departmental Secretaries

Health Foods: E. Amelung.
Lay Activities, Public Relations, and Religious Liberty: St. Woysch.
Medical: G. R. Fenner.
Ministerial: A. Strala.
Publishing: H. Kaetzner.
Radio-TV: E. Kilian.
Sabbath School and Temperance: H. Ehrle.
YPMV: W. Ninow.

Far Eastern

President: P. H. Eldridge.
Secretary: W. T. Clark.

Treasurer: G. O. Bruce.

Auditor: H. B. Ludden.

Field Secretaries: H. W. Bedwell, E. L. Longway.

Departmental Secretaries

Lay Activities: Clinton Shankel.
Education: B. E. Olsen.
Medical: G. C. Ekvall.
Ministerial and Radio-TV: R. C. Williams.
Public Relations: Don A. Roth.
Publishing: E. A. Brodeur.
Religious Liberty: H. W. Bedwell.
Sabbath School: W. M. Clements.
Stewardship: Mel Rees.
Temperance: B. G. Mary.
YPMV: B. L. Jacobs.*

Inter-American

President: B. L. Archbold.
Secretary: Jose Figueroa.
Treasurer: A. R. Norcliffe.
Auditor: R. R. Drachenburg.
Field Secretary: Marcel Abel.

Departmental Secretaries

Education and Public Relations: C. R. Taylor.
Lay Activities: A. H. Riffel.
Ministerial and Health: A. Aeschlimann.
Publishing: Nicolas Chaij.
Radio-TV and Sabbath School: Tulio Haylock.
Religious Liberty: L. A. Ramirez.
Stewardship and Development: Glenn Smith.
Temperance: Marcel Abel.
YPMV: George Brown.

North American

Vice-President of the General Conference for North America: Neal C. Wilson.

Northern European

President: W. Duncan Eva.
Secretary: Alf Lohne.
Treasurer: R. Unnersten.
Auditor: L. J. Harju.

Departmental Secretaries

Education, Public Affairs, and Religious Liberty: B. B. Beach.
Lay Activities and Radio-TV: R. E. Graham.
Medical and Temperance: J. D. Henriksen.
Ministerial: J. F. Coltheart.
Public Relations and YPMV: J. P. Sundquist.
Publishing: Bruce M. Wickwire.
Stewardship: Pawel Cieslar.*

South American

President: R. A. Wilcox.
Secretary: Enoch Oliveira.
Treasurer: L. D. Wood.
Auditor: Samuel Alberro.
Field Secretary: H. J. Peverini.

Departmental Secretaries

Education: A. J. Alva.
Lay Activities and Temperance: R. E. Adams.
Medical and World Foods Service: Daniel Nestares.
Ministerial: Ruben Pereyra.
Public Relations and Radio-TV: R. R. Azevedo.
Publishing: P. S. Camacho.
Religious Liberty and Public Affairs: H. J. Peverini.
Sabbath School: Sergio Moctezuma.
Stewardship: R. Mattison.
YPMV: F. N. Siqueira.

Southern Asia

President: R. S. Lowry.
Secretary: C. B. Guild.
Treasurer: B. H. Stickle.
Auditor: E. M. Stiles.
Field Secretary: A. J. Johanson.

Departmental Secretaries

Education: C. H. Tidwell.
Lay Activities and Radio-TV: G. W. Maywald.
Ministerial: W. H. Mattison.
Public Affairs and Religious Liberty: M. E. Cherian.
Publishing: J. M. Curnow.
Sabbath School: W. F. Storz.
Temperance, Public Relations, and Stewardship: Sunderaj James.
YPMV: W. J. McHenry.

Trans-Africa

President: M. L. Mills.
Secretary: R. E. Clifford.
Treasurer and Auditor: V. A. Fenn.
Field Secretaries: A. W. Austen, Jonas Mbirukira.

Departmental Secretaries

Education and Sabbath School: G. F. Clifford.
Lay Activities and Radio: H. W. Peterson.
Medical and Temperance: Dunbar Smith.
Ministerial: A. E. Cook.
Publishing: J. T. Mason; Associate, J. Mthombemi.
Stewardship: Fred Wilson.
YPMV and Public Relations: Desmond Hills.

Trans-Mediterranean

President: C. L. Powers.
Secretary: Jean Zurcher.
Treasurer: Stanley Folkenberg.
Auditor: Paul Knudsen.

Departmental Secretaries

Education: E. E. White.
Lay Activities, Public Relations, and Sabbath School: Samuel Monnier.
Medical and Temperance: C. Ridgely.
Ministerial and Religious Liberty: Pierre Lanares.
Publishing: E. Naenny.
Stewardship and Development: L. Ayers.
YPMV: N. Bulzis.

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The Early Morning Devotionals

(Continued from page 5)

We will ask Him to empty us of self, of envy, of jealousy, of evil surmising, strife, and everything that dishonors God. We shall ask Him to purify us and make us ready for the showers of the latter rain that surely are coming. We shall yield our souls to Christ that we may be transformed into His likeness, 'changed into the same image from glory to glory even as by the Spirit of the Lord.'

At the end of Elder Wood's message, the audience divided into groups of five or six to testify their response to his appeal for more Bible study and revival in the church.

7 E. L. Minchin, a field secretary of the General Conference, ended the series of devotionals on Friday by focusing on the promises in God's Word.

"As we return to our homes," Elder Minchin began, "Let's remember the precious promises in God's Word."

"The messenger of the Lord wrote, 'It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is "for the healing of the nations." Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being.'—*The Ministry of Healing*, p. 122.

"We need Christ's grace and power. We hope this may be the last General Conference session before we go home with our Lord. That's my hope. Isn't it yours?"

"As a church worker for 46 years I've awaited Christ's second coming. My mother saw 50 signs that the 'end is near.' We can see 50,000 today.

"Why the delay? God doesn't want anyone to perish. We need new confidence in the Lord and His church."

"Let's press together. We are weak, but He is strong. Mrs. White wrote, "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set every-

thing in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. . . . Let God take care of His own work."—*The Faith I Live By*, p. 282.

"Brothers and sisters, Christ speaks to every heart here this morning. The living Jesus stands here and cries, 'If any man thirst, let him come unto me, and drink' (John 7:37).

"Yes, in the last days the Spirit will be poured out. Are you satisfied with your life? Are the rivers flowing from within you? My heart is distressed. I long to drink more from the Well of salvation. Too many of us are barren spiritually. Jesus says, 'Come, and drink.'

"If I know my heart, I know I needed Jesus in my youth, at noontime, and in the evening, too. I need Him every day.

"Yes, Christ will send the Spirit to transform our little waterpots into great wells if we comply with God's requests," Elder Minchin concluded.

How can Seventh-day Adventists prepare for Christ's second coming?

As the seven devotional speakers pointed out, we all must fully surrender ourselves to Christ. We must repent, pray, forgive, and study the Scriptures. And then the long-awaited revival, fueled by the Holy Spirit, will come, soon followed by His glorious coming.

Review and Herald

In 1869 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1890 they also published the issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now called simply *Review and Herald* for editorial brevity. The name was unchanged in the present, the circulating paper in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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Loma Linda University Heart Team Has Evangelistic Outreach

By HERBERT FORD

An electronic impulse went blipping across the screen of the monitor; a complicated-looking machine of tubes and dials stood at one side.

"It is a new type of missionary work," Dr. C. Joan Coggin explained as she stood amid the complex of equipment and illustration in the Loma Linda University heart team booth at the General Conference session. "It is a prejudice remover, a door opener that has few equals."

The "it" Joan Coggin was talking about is the Loma Linda University heart team, a six-member unit of specialists who in three major overseas endeavors have done an unusual amount of prejudice removing.

"It is one thing—a very important thing—to get out into other lands and teach people to clean themselves up so they can get rid of malaria or some other scourge," said Dr. Coggin as she reached for a small object on the table before her—a plastic-coated complex of miniaturized circuitry called a pacemaker.

"But this work does something more. It changes the attitudes of people in high places toward Seventh-day Adventists, and it changes the attitudes of young people who go with us as members of our team, toward foreign mission service.

"There's something special about working with the human heart—it sort of gets to people. If you are going to operate on the leg or the left small fingernail, that is one thing, but the heart, that's something very special with all of us."

The evidence of Dr. Coggin's assertion that the work of the heart team has broken down prejudice in high places was all about the booth: Personally autographed pictures of the royal family of Greece, a golden chalice, medallions, gold cups, a silver casket, vases, plaques, pens from President Richard Nixon, certificates of appreciation—all gifts to the heart team from grateful government leaders, medical officials and parents.

"The best gifts of all, though, are the

116 patients we have operated on during the team's three overseas trips—to Pakistan, India, Thailand, and Formosa in 1963, and to Greece in 1967 and 1969," said Dr. Coggin. "They are walking-talking proof of the value of this new type of missionary work. They are constant reminders that Loma Linda University, and the Seventh-day Adventist faith, which sponsors this education center, are very much interested in making people whole."

As she talked between little minisessions during which she gave out memo pads and brochures to the scores of visitors to the booth, Dr. Coggin cited many of the heart team's happy and, as she put it, "terrifying" moments.

"The first patient we operated on overseas—in Pakistan in 1963—was a really terrifying time for us," she stated. "We were in a Moslem country, which was at that time displaying both anti-Christian and anti-American feeling, and we were terribly worried that if something went wrong with the patient—a little, six-year-old boy—it would mean the end of our work right there.

"We prayed, as we always do before each open-heart surgery, for divine guidance in the long operation. God heard and helped us through to a successful heart repair."

The heart team's first overseas trip—to Asian countries—was made during the hottest months of the summer, a real challenge in lands where temperature and humidity both zoom to unusual highs. "We vowed before we left Loma Linda that we would never speak about the weather, no matter how bad it got. We didn't, and that made things go more smoothly, despite the fact that it was scorching at times," Dr. Coggin noted.

Serving in the heart team booth with Dr. Coggin is Dr. Larry Miller, a surgical intern at Loma Linda University, who accompanied the team to Greece late last year. He explained one of the team's newest techniques, which is graphically illustrated on one wall of the booth.

"This is a really new cardiac surgical technique, a coronary-artery bypass," Dr. Miller pointed out. "It involves the use of a portion of vein from the leg, which is removed, then sewn into the aorta of the heart to bypass the diseased portion of the artery, which has become obstructed. This procedure restores normal blood-carrying capacity to the heart.

"The heart team at Loma Linda has done about 20 of these new procedures



with excellent results," noted Dr. Miller. "It promises to give extended life to many persons in the future."

According to Dr. Coggin, one of the Seventh-day Adventist hospitals in Hong Kong will be the next overseas stop for the heart team if present plans work out. "We have an invitation to operate there sometime early next year," she said, "and we are now working toward preparation for that undertaking."

As Dr. Coggin patiently explained the specialized work of the heart team to those visiting the booth, it became clear why such a specialized medical missionary work has a need in today's troubled world.

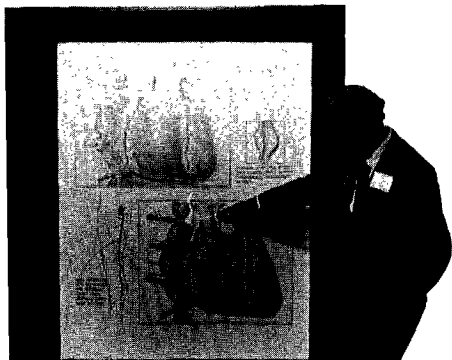
"No one can say anything against the kind of work we do," she declared. "We preach no political doctrine, carry no flag other than a common desire to help mend people's hearts. If in the physical mending a spiritual mending also occurs that is a situation that brings equal rejoicing to us.

"People quickly sense that we mean what we say. Government leaders, medical officials, and others seem impressed that we have come to give heart help to their people. The results have gone beyond smiles and thanks and even the change in lives that before surgery were filled with despair and hopelessness.

"These other results are and shall continue to be of great benefit in the future," stated Dr. Coggin. "Doors have been opened through which the faith we love may walk for the eternal good of mankind."



The screen of the heart monitor (clamped on a finger) registers an electronic blip.



Dr. Larry Miller, surgical intern, explains how a grafted artery is placed in a heart.

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