



MICRONESIA, a huge area of water and land roughly the size of the United States and yet containing less than 200,000 people, is the only detached mission territory in the Far Eastern Division.

This Oceania of mission challenge is known as the U.S. Trust Territory of the Pacific Islands. It is administered by the United States under a 1947 trusteeship agreement with the United Nations. Situated north of the equatorial line, Micronesia covers almost 3 million square miles, but its 2,141 islands form a total land mass equal to slightly more than one half of Rhode Island.

Three major island groups comprise the territory of the Far Eastern Island Mission in addition to the unincorporated U.S. Territory of Guam. Micronesia consists of the Marshalls, the Carolines, and the Marianas. The territory of the mission stretches 2,700 miles east to west and 1,300 miles north to south. The majority of the islands are of coral formation and are generally in the form of atolls.

Seventh-day Adventists now have work established on only five of the 100 inhabited islands—Guam, Ponape, Babelthuap, Peleliu, and Koror. An ordained minister, now under appointment by the General Conference, will be assigned to do pioneer work in the Marshall Islands where no organized work has yet been established.

I made my first visit recently to this vast island-water territory. After a brief stopover to visit the mission headquarters, a thriving clinic, and a spacious mission academy campus on the island of Guam, I made my way to Koror, Palau, with three missionaries and a General Conference visitor, Louise Meyer, on a three-month itinerary throughout the Far East for the GC Sabbath School Department.

Paul Nelson, a veteran missionary for the Far Eastern Division with a nearly 20-year service record in Japan, is the recently appointed mission president. He and Jerry Wiggle, mission secretary-treasurer, told me that the Palau Islands form an encouraging part of their mission's work since more than half of the membership of the mission can be found on the island of Koror in the Western Carolines section of the Trust Territories.

The Palau Islands are fascinating. They consist of a string of coral islands, the center of activity being the island of Koror, on which our mission school and main church are located. On Koror there are no bus lines, no streetcars, few automobiles, no TV, and no rushing crowds. However, most of the usual conveniences are found here—electricity, stores, running water, plane service, post office, police station, high school, and a 15-room hotel, exotically called the Royal Palauan Hotel. The 4,000 residents are scattered in villages throughout the islands and most of them have incomes of one kind or another. During the time of our visit an

MICRONESIA Waits for His Law

By D. A. ROTH



Two young Micronesian women radiate the happiness they experience because of their privilege of obtaining an education.

American motion picture film was being produced in the area and many Palauans were adding to regular incomes by offering services to the large group of Japanese and American production staffs.

I found that in our 300-plus membership here were many outstanding people of the community. Itelbang Luii is chief of police as well as the speaker of the Palau Legislature. Roman Tmetuchl is a chief, a judge, and one of two contractors on the island. Baules is a legislator, a village chief, a contractor, and one of the leaders of the church. Maria Meree holds the highest social rank among women on the island. Mrs. Baules is the second in social rank.

Johannes Adelbai is the third chief of his village. There are five licensed nurses, two Fiji-trained physicians, and several businessmen. Ngiratkel Etpison runs the local ferry and one of the big general stores. Wilhelm Rengil is vice-principal of the local vocational school. Sadang Ngiraerang is the vice-principal of the local high school.

The most attractive building on the island is the



Large audiences heard Kenneth Scheller and his translator during a recent evangelistic series. Our church on Koror Island in the Western Caroline Islands fills a major need. Palau academy and elementary school stands just beyond the church.

Seventh-day Adventist church. Constructed in modern style almost four years ago, the building holds more than 400 people. While I was there our missionary pastor-evangelist, Kenneth Scheller, from Coudersport, Pennsylvania, was conducting evangelistic meetings in the church four nights a week. The church was nearly full the night that I attended and heard the pastor present a message on the investigative judgment.

Adjacent to the church is the bulging Palau Mission elementary school and academy. The academy had earlier been located in another building a quarter of a mile away, but this temporary structure was completely blown away by a freak typhoon which hit Palau in March of last year. Emergency plans were put into operation by having just four grades come in the morning and the other four grades in the afternoon so that the academy could squeeze into three small rooms at one end of the building.

Academy principal L. G. Sibley told me that plans are going forward to establish a new academy and training school on the island of Babelthuap. This boarding

school is designed to train future workers for the Trust Territories. North American and other division Sabbath school members will have an opportunity to help build this much-needed training school during the third quarter of 1969 when part of the Thirteenth Sabbath Offering overflow will be used to construct new buildings on the 52-acre campus of the Micronesia training school.

I was interested during my visit to Palau to find out how the Advent message came to these islands. The first Adventist on the island of Koror was an indirect convert of Abram La Rue, pioneer missionary to the Far East. Because of literature he gave out to crews on ships coming to Hong Kong, an English sailor, James Gibbon, accepted the message and later located on the island of Koror. In the late twenties his son, William Gibbon, attempted to make contact with Adventist officials in Japan. This resulted in a visit to Palau by V. T. Armstrong, then president of the Japan Union, in 1930 and 1932 when meetings were held and the first converts baptized.

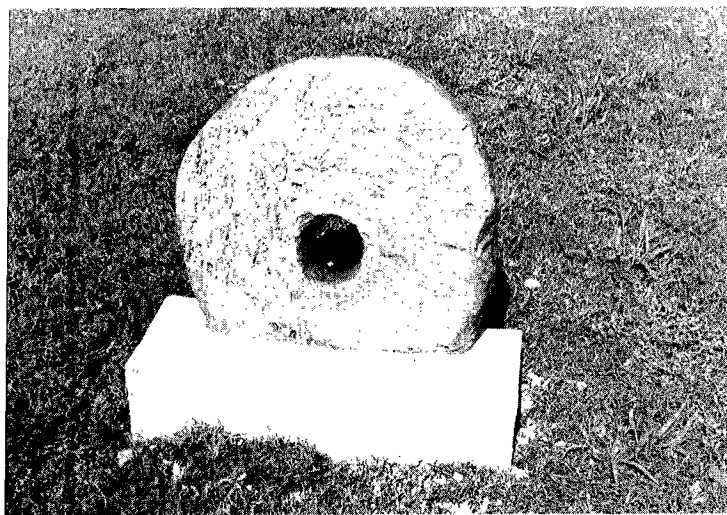
The first resident worker came to Palau as the result of the missionary spirit of young people of the Philippine Islands. J. O. Bautista, still working today as lay activities secretary of the North Philippine Union Mission, was sent in 1934 to direct the work on Koror.

During World War II two Japanese missionaries on Koror were interned by the Japanese administration for refusal to bear arms. One of these men, Seiichi Yamamoto, succeeded in interesting a Palauan jailer, Toribiong Uchel, in the message. After the war Toribiong was baptized and later became the first ordained Palauan Adventist minister. He met a tragic death by drowning in 1965 while on a mission boat trip among the islands. We now have 13 national workers, four ministers and nine teachers.

A school was established in



Two Palau academy students conduct a branch Sabbath school on Koror Island.



Money on Yap Island is encased in cement for safekeeping.

1952 under the leadership of Pastor and Mrs. J. L. Bowers, first American missionaries on the island. A total of 55 youngsters enrolled in the school taught by Mrs. Bowers and three Palauan teachers. By 1956, the year that the first eighth-graders graduated, the enrollment was 100. Grades nine and ten were added that year and the school became a junior academy.

In 1957, under the leadership of W. A. Burton, more land was leased around the old school and a new building was constructed by the church members using materials salvaged from abandoned military buildings. In 1963 the Commissioner of the Trust Territories authorized the chartering of Palau academy as a 12-grade coeducational school. The first senior class graduated in 1964.

After depending on school principals for spiritual leadership for several years, the mission decided that this large group of members needed full-time pastoral leadership. A call was sent to the General Conference by the Far Eastern Division for an ordained minister. The call was eventually given to Kenneth Scheller, an enthusiastic young pastor-evangelist of Coudersport, Pennsylvania. He has been on the job in Palau for just a few months, but already has established a vigorous program of soul winning.

On the Sabbath afternoon of our visit Ralph S. Watts, Jr., Far Eastern Division Sabbath school secretary, personally inspected the nine branch Sabbath schools being conducted by the young people of the church. A Ministerial Club, consisting mainly of young people, has pledged to win 30 souls this year. Pastor Scheller told me that he has no difficulty in lining up Bible studies. It seems that most residents on Koror want to study the Word of God in a regular way.

An unforgettable part of our trip was a Friday speed-boat ride to Peleliu, an island made famous by World War II. The Japanese had built an impressive military headquarters on this island with the longest airplane runway in the Pacific Ocean area. From this staging area they hoped to gain control of the entire area. The American Marines attacked the island in September, 1944, and one of the fiercest battles of the war raged for six days and nights. A total of 11,000 Japanese and 6,000 Americans were slain on the island.

Now only 750 people live on the island of Peleliu. The airport runway is overgrown with weeds and bushes. The island is dotted with rusted tanks, landing craft, guns, and planes. The numerous caves used as shelters by the soldiers still contain parts of uniforms, shoes, helmets, and the bones of those who died in the war.

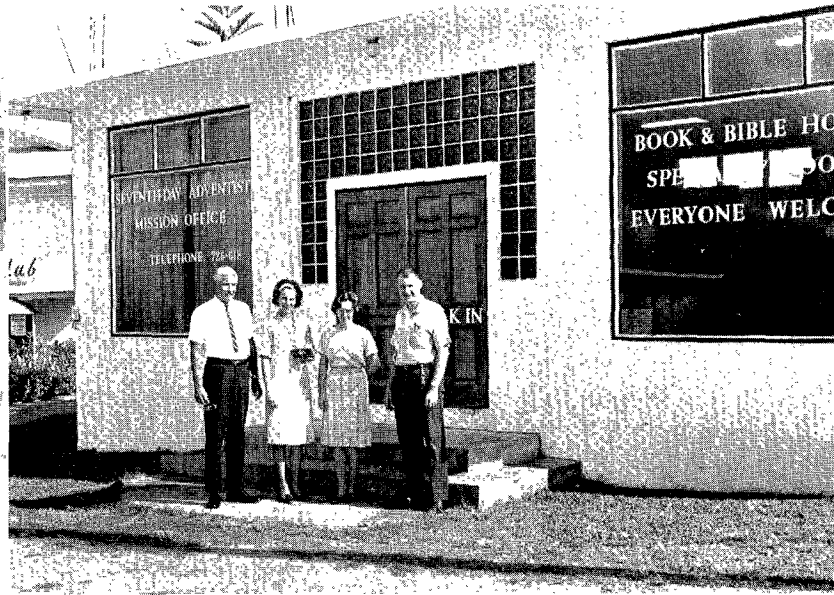
We have a small but neat school-church on Peleliu. Twenty boys and girls are being taught by Freda, a pretty Palauan graduate of our school on Koror. Our membership is small, but plans are being made by the resident pastor, Mengiraro Ngiratechekii, for an aggressive soul-winning program. At his last evangelistic series more than 400 attended the nightly meetings.

I left Micronesia at the unearthly hour of three-forty in the morning and headed west toward the Philippines and Singapore. As I left I thought about the success of our work in just a handful of islands in the Trust Territory area. But what about the other inhabited islands which make up Micronesia? If we had more mission budgets, we would send out workers to such faraway places as Saipan, Truk, Kwajalein, and Eniwetok. In order to reach these places we must have trained workers using the language of the islands, and this is the reason for our new training school on Babelthup.

The Bible says in Isaiah 42:4, "The isles shall wait for his law." How true this is in Micronesia!



A team of three or four students of Palau academy visits each suitable classroom. Employed at Far Eastern Island Mission



of the weekly branch Sabbath schools. A banana grove makes a headquarters are Paul Nelson, president; his wife, a secretary; Mrs. Wiley Young, a secretary; and Jerry Wiggle, the

A Visit to the Soviet Union



PHOTOS BY THE AUTHOR

In the late 1400's, Emperor Ivan III hoped to replace Constantinople with Moscow as the show place of Eastern culture; hence the elaborate architecture inside and immediately surrounding the Kremlin wall (across center), the triangular fortress of the old city. St. Basil's Russian Orthodox cathedral (right) is being restored. In the distant right are Red Square and Lenin's Tomb.

ONE of the most deeply moving experiences of my life was worshiping with our believers in Moscow on Sabbath, July 27. I shall tell you about that later in this article, but first let me describe a little of what we saw and heard and felt in the few days that preceded this, after we left Helsinki, Finland.

Inasmuch as Leningrad is on a direct line between Helsinki and Moscow we stopped there en route. The flight from Helsinki to Leningrad was short—perhaps an hour. Russian In-tourist service took over the moment we landed. This has obvious advantages for travelers who cannot speak Russian. The problem of communication would be almost insoluble.

For me, however, I found it a bit easier to figure out the meaning of various words and road signs in Russia than in Finland. Russia uses the

Cyrillic alphabet (as do also Bulgaria and Serbia) which in many respects is like Greek. By drawing on my knowledge of the Greek language, and adding the letters of the alphabet that are uniquely Cyrillic I was able to grope my way through the language black-out.

A surprisingly large number of words are merely phoneticized. For example, the Russians pronounce the word "stop" just as we do, although a foreigner unfamiliar with their alphabet would not know the meaning of the word if he saw it. It begins with a "c," which always has the "s-s" sound in Russian, and ends with a letter that to mathematicians would be the symbol for "pi" but which to Greeks would be the sixteenth letter of their alphabet. Thus stop is *cтoп*.

So much for Russian in one easy lesson!

Leningrad is a city of 3.7 million people, second only to Moscow in size and influence in the Soviet Union. It is the northernmost city in the world having a population of one million or more and is the largest port in the U.S.S.R. In pre-1917-revolutionary days for two centuries it was the capital of the czars.

During World War II—which, by the way, is referred to in Russia as the Great Patriotic War—Leningrad suffered terribly. In the first weeks of the war the Nazi panzer divisions tried desperately to take the city. They failed, so bypassed it and placed it under siege. The siege lasted 900 days and resulted in incalculable suffering. According to some authorities, as many as 630,000 people died of starvation. Every third building was destroyed.

Today the city shows few scars of

the war. New apartments have been erected, industrial and office buildings have been rebuilt, and historic and cultural sites have been restored. The government has spent about 200 million rubles (the ruble and U.S. dollar are about equal in value in Russia) in restoration during the past 20 years, and continues to appropriate about 9 million rubles annually for this purpose.

Bible Quotation

On the way to Petrodvorets (Peterhof, on the southern coast of the Gulf of Finland) about 29 kilometers from Leningrad, I asked our guide why the Russian Government spends so much on restoration when the money might be used to raise the standard of living. She replied, with a twinkle in her eye, "Man shall not live by bread alone."

Surprised by her use of this statement, I asked, "Do you know the source of this quotation?"

"No," she replied.

"It is found in the Old Testament of the Bible [Deut. 8:3] but later was repeated by Jesus Christ in His wilderness temptation [Matt. 4:4]," I said.

The look in her eye indicated to me that as an atheist she was making mental note never to use that particular quotation again.

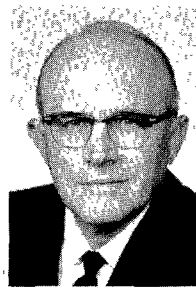
The czars' summer palace, landscaped grounds, and tremendous system of fountains at Petrodvorets certainly are some of the most beautiful in the world. They speak of a bygone era in which luxury and indulgence characterized Russia's rulers while the people lived in poverty. Russian tourists swarm over these places.

When we visited Catherine's summer palace at Pushkin (once known as Tsarskoe Selo), hundreds upon hundreds of people were waiting in line to be admitted. The same was true at Leningrad's Hermitage Museum, housed in the winter palace of the czars. The Hermitage, by the way, is worth anybody's time to wait, however long. Without question it contains one of the world's finest art collections. It has some 2 million exhibits, and includes paintings by such masters as Leonardo da Vinci, Titian, Raphael, Rembrandt, Rubens, Matisse, Van Gogh, and Picasso.

One side of the building faces the Neva River. The other side fronts on Palace Square, or Revolutionary Square, from which the winter palace was stormed on Bloody Sunday in 1917. In the center of the square stands Alexander's column, which commemorates Russia's victory over Napoleon in the war of 1812-1814. A triumphal arch crowned with a chariot of victory decorates the central

A Personal Message From Your General Conference President

HEART to HEART



Takoma Park, Maryland

Dear Fellow Pilgrims:

Thank God there are still statesmen who have the courage to say *what* needs to be said at an hour *when* the times demand straight talk. In *U.S. News & World Report*, July 1, 1968, there appeared an abridged account of a talk given by Senator Frank Carlson, from Kansas, at a Senate Breakfast Group. It has the ring of fundamental truth and the challenge of advent certainty.

The Senator's talk bears the title "Wanted A Man—A Man Who Will Stand," and his thoughts are based on the words of the prophet: "And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it" (Eze. 22:30, R.S.V.).

Ponder well these words of Senator Carlson: "Today there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same. All things must change, and there is practically no consideration given as to whether the change is good or bad—right or wrong—easy or difficult—necessary or unnecessary.

"The doctrine of change stands on just the precise idea that change is inevitable. That is absolutely true. Change of various kinds and sorts takes place every day everywhere. But irresponsible, erratic, violent change only for the sake of making things different is as illogical and as unreasonable as it is unspiritual.

"No intelligent person argues against the necessity of using question marks after many of our inherited ideas and practices of the past. But when the question mark is turned into a totem pole or a marble altar on which the people are supposed to lay their sacrificial offerings, such people have escaped the general limits of common sense and sound judgment. . . .

"If human reason has so totally lost its respectability and no one is allowed to go from a major and minor premise to some sort of orderly conclusion, then the welfare of our people is entrusted to the care of strange and weird people.

"Great changes had to take place during these recent years, and even greater changes will have to take place in the future. But no safe and proper change

seen in recent times—and certainly none of the irrational changes that outnumber the sane ones—can justify the wholesale abandonment of the safe and sure principles of God and this country which have brought us safely this far. In the face of great change we Christians have to remember that we have a firm point of view and that we operate from certain unchanging foundations.

"We believe in a God who does not change—in human nature which does not change except for its accommodation with and acceptance of God—in standards of right and wrong that do not change—in death and judgment which are inescapable—and we believe in a truth that is absolute."

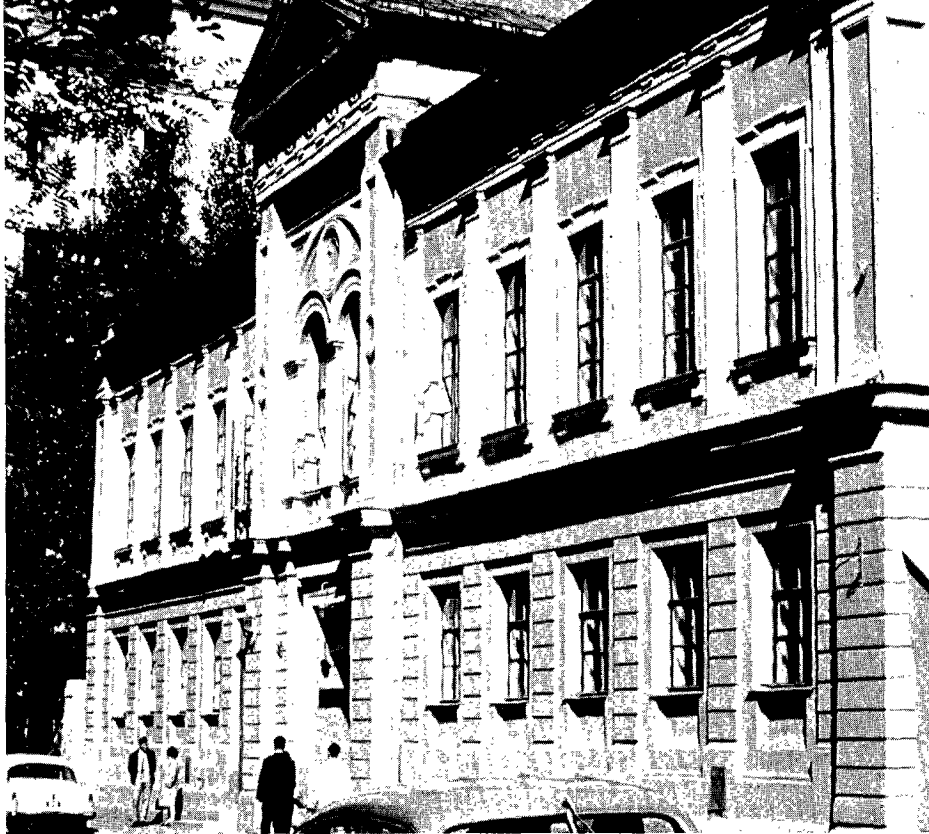
Today myriad voices in the *religious* world cry insistently for change. Out with the old! In with the new! Update the theology! Pull down the standards! Loosen up the morals! Brighten the picture! It all sounds very inviting.

Ponder well the following words from the Lord's messenger: "The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Selected Messages*, book 1, p. 208.

The apostle's words to Timothy contain sound counsel for us today: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:13, 14).

In our outlook, in our policies, in our planning—forward looking, up to the minute, in step with the times; but when it comes to the basics of the Advent message, solid as a rock!

Yours in unchanging faith,



The Russian guide had trouble locating our church in Moscow until he learned the Baptists meet there on Sundays. The 700 church members sent greetings to the world church.

part of the former general staff building.

Leningrad holds a special place in the history of the 1917 revolution. One continual reminder is the presence of the cruiser *Aurora*, which is permanently anchored in the harbor. A salvo from the foregun of this cruiser was the signal for the storming of the winter palace on November 7, 1917. According to a Leningrad brochure, "That gun salvo ushered in a new epoch in Russia and a new era in the history of mankind."

From the viewpoint of music, Leningrad also is rich in tradition. At various times it was the home of Tchaikovsky, Shostakovich, Stravinsky, Rimsky-Korsakov, and Prokofiev.

From the point of view of one who is interested in religion, the nineteenth-century Saint Isaac's Cathedral is a major attraction. This enormous structure is said to be the third largest church of its type in the world, with a capacity of about 15,000 people. Its dome is exceeded in height only by St. Peter's in Rome and St. Paul's in London. As with certain other major historical monuments throughout the world—for example, the Pyramids of Egypt—the cathedral was erected by the toil of thousands of serfs, perhaps as many as 460,000. Today, of course, as with the majority of churches in the Soviet Union, the cathedral is a museum.

I had hoped to see the Museum of History and Religion, which until 1965 was called the Museum of Anti-religion. This museum is housed in

Kazan, the cathedral that saw the coronation of Catherine the Great and in which Alexander I prayed for a whole night before meeting the French forces under Napoleon Bonaparte in the war of 1812-1814. I was told that the museum was closed for the day. This museum points up a fact that even the most ardent apologist for religion knows, namely, that the church has hardly covered itself with glory at various times in history.

The Kazan museum emphasizes this through its paintings, exhibits showing persecution during the Spanish Inquisition, and displays of various instruments of torture. Even the trial of Galileo, in which the church took issue with this scientist for believing that the sun, not our earth, is the center of the solar system (the heliocentric vs. the geocentric theory), is portrayed in wax.

On to Moscow

Upon leaving Leningrad we flew 400 miles southeast to Moscow, the capital of the U.S.S.R. We found that the Russia Hotel, where we were to stay, overlooks the Kremlin and Red Square.

Red Square certainly is one of the most impressive places in the world. Most people have seen pictures of it but, unfortunately, most of the pictures have been in connection with May Day celebrations, with tanks, rockets, and other weapons rolling across it to demonstrate Soviet military might. But this does not prop-

erly represent the usual spirit of Red Square. Usually, interest focuses not on military materiel, but on the mausoleum of Lenin, which stands not far from the Kremlin wall on one edge of the square.

Lenin Revered

Throughout the Soviet Union, Lenin, the founder of the Soviet brand of Marxism, is everywhere glorified and extolled. On every hand are photographs of this leader, and monuments to his memory. But in a way all of this comes to a focus at his mausoleum on Red Square. Toward this place the Soviet people look as a kind of Communist Mecca. All hope to be able to pay a visit to the tomb.

It is not surprising, then, that on any typical day thousands upon thousands of citizens queue up in a line a mile or two long that starts at the tomb and snakes back and forth in Alexandrovsky Park on the other side of the Kremlin near the eternal-flame-memorial to Russia's unknown soldier. They wait in this line for hours as it moves slowly around the Kremlin wall, up Red Square, and into the front entrance of the mausoleum, guarded by soldiers with bayonets and rifles.

We joined the crowd that enters the building in a double line. Immediately after going through the front entrance, the line turns left, goes down several steps, then makes a sharp right and continues its descent. We walked down with the group where at the foot of the stairs stood another guard urging the people to stay in line and move along. At the foot of the stairs we turned right again, and then right once more, so that we had doubled back in the direction from which we had first come. Here, in a glass case, was the body of Lenin exposed to full public gaze, with bright beams of light shining upon it. Four soldiers, again with rifles and bayonets, guarded the body, one at each corner.

The effect was eerie. Particularly eerie was the atmosphere of awe that prevailed among the spectators as they shuffled past this man who died in 1924. As we ascended the stairs on the other side of the building and exited, I had the clear impression that the urge that all men feel to worship God is being supplied in the Soviet Union by this central "temple" in which rests the Soviet "savior."

A walkway behind the mausoleum, between it and the Kremlin wall, also carries a kind of religious atmosphere. Here on marble slabs are inscribed the names of heroes of the world Socialist struggle. Here are the

graves of revolutionary leaders with their likenesses mounted on pillars. Here, too, marked by small plaques on the Kremlin wall, are urns containing the ashes of the nation's heroes.

I said to the young man accompanying us, "Is it really true that in the Soviet system you believe that there is no life after death, that the present life is all there is?"

"Yes," he responded with what seemed to me understandable lack of enthusiasm.

How sad, I thought. What a different outlook from that of the Christian who joyfully serves a risen Saviour through whom he has eternal life! There are, of course, many Christians in Russia. Some estimates run as high as 47 million. This represents about one fifth of the population. But according to *Religion in the USSR*, a book by Alexei Puzin, "one thing is certain: the number of believers in the USSR is gradually diminishing, not growing" (page 32).

The decline in numbers—if indeed there is a decline—is not due to the fact that the Russian Constitution forbids churches to exist. As a matter of fact, the Constitution of 1936 and the Concordat of 1943 declare, "Freedom of religious worship and freedom of antireligious propaganda is recognized for all citizens." Freedom to worship is guaranteed, but not freedom to evangelize and proselytize. This freedom is reserved to those who oppose religion and advocate atheism.

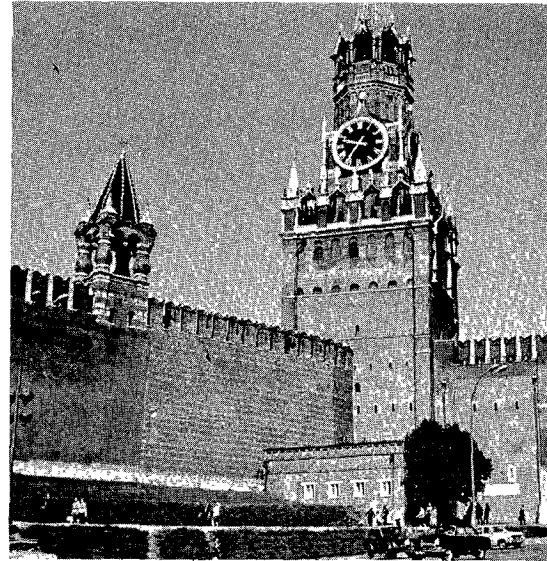
It can be said, however, that in some ways the present system is to be preferred to the virtual union of church and state that prevailed when

the Czar-Orthodox-Church axis was in its heyday. According to Puzin, "In Russia the czarist government and the Orthodox church . . . used savage methods to combat sectarianism, going as far as condemning heretics to agonizing death. However, they failed to eradicate the heretical movement against the official Russian Orthodox church and its dogmas" (*ibid.*, p. 49); "the Russian Orthodox church advocated the czarist policy of oppression of the non-Russians, and encouraged discrimination and persecution of other religions" (*ibid.*, p. 15). Today in the Soviet Union there is no dominant religion or church. The government treats all religions and churches alike.

A Visit to Our Church

Now let us visit our Seventh-day Adventist congregation in this city of six and a half million people. It is Sabbath morning and we ask our In-tourist companion to take us to the Adventist church. He ruffles through his guidebook, but seems to have no success in finding the address. We tell him that Adventists share the same building with the Baptists—that the Baptists meet in it on Sunday and the Adventists use it on Saturday. With this added information, he is able to locate the address—Maly Vuzovski Pereulok No. 3. We discover that this is only a mile or two from Red Square, perhaps 15 minutes by bus. It is near Karl Marx Square.

The service is to begin at nine-thirty, so we endeavor to be there a few minutes early. As our taxi turns down the side street on which the church is located, we notice a sprin-



Next to Red Square is one of the 20 towers of the Kremlin wall which dates from 1490.

gling of people moving toward the entrance of a building, which we take to be the church.

It is. We walk in and find that the church is already full. About 700 people are crowded onto the main floor and into the horseshoe-type balcony that runs around both sides and across the back of the church.

We explain who we are to a talented young woman with a working knowledge of English. She immediately informs the pastor of our presence and he ushers us to a seat near the front. We sit there for a few moments, looking forward to the Sabbath school and worship service.

But soon I am invited to meet with the brethren who are going onto the platform. They are gathered in a small room under the platform. A language barrier separates us, but as I shake hands with each one—perhaps a dozen in all—I feel that these are indeed my brothers in Christ.

After prayer we come out into the sanctuary, ascend the stairs onto the platform, and are seated.

As in Adventist churches all over the world, there is a congregational song, and there is prayer. I have been asked to bring greetings to the congregation, so I begin to jot down on paper what I plan to say. But before I am through with this operation the pastor says to me, through a translator, "We would like to have you preach to us today. It is all right for you to speak. People of all lands who visit us are permitted to present the sermon."

What does a minister do under these circumstances? He prepares to preach even though he has not brought a sermon with him!

Fortunately I have a three-by-five card in my pocket. I bring it out and start making notes.

The members of the congregation do not have Sabbath school quarterlies, but the lesson assignment is a



Situated on the southern coast of the Gulf of Finland, Peterhof, the summer palace of the czars, tells of past luxury. The fountains are among the loveliest in the world.

chapter in the book of Matthew—Matthew 25, if I am not mistaken. So, while the pastor teaches the lesson, I prepare my sermon. The timing is perfect. Just as Sabbath school comes to a close, I have completed my outline. Fortunately a visitor is present who has a masterful command of both English and Russian, and he translates.

Never have I had such an attentive audience. As I open my Bible and preach from the book of Hebrews, every eye is upon me. I explain that it is a high point in my life to be able to meet with our Moscow congregation. Then I say, "I bring you greetings from Seventh-day Adventists across the seas and in many lands." Scarcely have I said the word "greetings" when the entire congregation, together with those on the platform, stand and in unison ask that their greetings be taken to their fellow believers elsewhere.

Another Gracious Response

They sit down. I mention that I have just come from Finland, and that "our believers in Turku, Tampere, and Helsinki particularly asked that I bring you greetings." Immediately the congregation stands once more and in a single voice says, "And please take our greetings to them also."

The warmth and sincerity of these people come through to my own heart. I watch as they make notes on the sermon I am presenting. I watch as those in the congregation who have a Bible—and there are not many—turn to the texts as rapidly as they can. I note the quick response to the message as the translator skillfully conveys it. I look over the congregation and note that perhaps 70 per cent are women. There are a few children and some young people. All appear to be filled with hope and courage. Two young men are in uniform. Like Adventists in all lands, they are loyal to their country.

As I close my sermon and speak of the omnipotent power of Jesus Christ, there are tears in many eyes. Then the choir of 35 to 40 sings as only Russian choirs can sing. (Surely in eternity a large share of heaven's choirs will be made up of people from the Soviet Union.) The pastor asks that I offer the closing prayer. Together we kneel and for the benefit of the congregation the translator conveys my message in Russian.

The service is ending now, but perhaps the most emotional part of all is just ahead. The pastor announces that we shall sing together "God Be With You Till We Meet Again." We sing stanza after stanza with the meaning of each word strik-

ing deep into my heart. My heart is full. I turn to look at my wife, and notice that there are tears in her eyes. This experience we shall never forget—the warmth and unity and love that bind Adventists together all over the world.

As we leave the platform and walk down the aisle, we shake scores of

hands held out spontaneously in love.

O what a service! O what a Sabbath!

In our minds we can still hear the strains of "God Be With You Till We Meet Again" as we board our plane for Warsaw, Poland.

K. H. W.

(To be continued)

The art of living

BY MIRIAM WOOD

when you're Young

WHO'S ON WHOSE SIDE?

"If God is on your side you can never fail." These words, sung in a pleasant baritone voice, penetrated my consciousness on a recent afternoon when I'd tuned in to a broadcast of religious music. Apparently I hadn't been listening too carefully up until that point. (Does anyone ever really listen to music, when it's used only as a background for other activity?)

Something about this particular fragment of song caused me a bit of disquiet. At first I couldn't figure out what it was, but after careful analysis, I decided that the phraseology—and the theology behind it—were backwards. *You don't have a side.* No human being does. To invite the Omnipotent Power of the universe to "be on my side" is to bring God down to—even below—the level of His created beings.

A clear understanding of the basic nature of the universe brings one to the inescapable conclusion that there are only two "sides." There is God's side and Satan's. There is good and evil. There is right and wrong. It all started, of course, with Lucifer's rebellion in heaven. Battle lines were drawn up, choices were made, decisions arrived at, and from these events has emanated the long, sad saga of man against God, inspired and manipulated by Satan against God.

If this word picturization of the human dilemma appears to be overly simplistic, I must state that I do not mean it to be. A formidable number of life's situations appear, at first glance, to have no clear-cut outlines whereby they can be fitted neatly into either of the two great categories. Here, then, is where "the rub" comes in daily living. One must, I think, do some pretty serious weighing of factors involved, and possible "directional signals."

If, then, we start with the assumption that a proposed course of conduct by a human being can't be considered a "side," but rather must be examined from the viewpoint of "God's side" (or Satan's), we are ready to proceed. Just what is God's side? What principles must one accept if he is to identify solidly with it? This

subject, you realize, is the deepest and most profound in the cosmos; any attempt to set forth a "platform" for God could easily become both presumptuous and irreverent. However, it seems to me the "God side" would include at least these "planks":

1. Belief in a personal God as the Creator and controlling force in the universe, His creative act memorialized by the seventh-day Sabbath.

2. Acceptance of Christ's sacrifice in both a theological and personal way.

3. Belief in the soon return of the Saviour to claim His followers for their home in heaven which He has prepared.

4. Acceptance of, and adherence to, the principles and attitudes on which heaven, God's country, is founded.

Likely you'll find it necessary to review often the fourth "plank" in God's "platform" as you face life's constant choices. You see, you really can't plan a course of conduct or a set of attitudes for yourself and then smugly invite God to be on "your side" so that you'll win. Fashionable though it may be for politicians to do this, it's both blasphemous and meaningless in the spiritual realm. God's side has such clearly defined principles that it's not difficult to know whether you're standing there in the proper battalion. Situations may be obscure, but God never is.

Of course, you know and I know where the *real* difficulty comes. It's in *wanting* "the best of both worlds." It's in trying to maintain an exciting liaison with Satan while still being on God's side. But really—can one forever keep hopping back and forth from side to side, changing his convictions to suit his inclinations? More than that, can he determinedly adopt a course of action that leads him "behind enemy lines"—then impertinently invite God to be on "his" side? Or even worse, blandly assert that God is on "his" side? I think not.

Christ Himself stated it with absolute clarity—"He that is not with me is against me." A change in wording might not fit the music of the hymn I was listening to, but it would fit the facts better . . . "If you are on God's side you can never fail."

AS SEVENTH-DAY ADVENTISTS we sincerely believe that we are living in the last generation of earth's history, and that Jesus soon will appear (1 Thess. 4: 16, 17) to redeem the faithful of all ages.

But few of us do much to hasten His return. Of course, many give a faithful tithe to pay the salary of a minister to evangelize; we give liberal offerings when pleas are made; we attend church weekly—twice if we go to prayer meeting.

But this is not enough if the work is to be finished and Christ is to appear in this generation. Evangelism is the duty of every church member; all must bear witness to their faith. The undertaking is more than the clergy alone can complete.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth," wrote Ellen G. White. "Men who are not called to the ministry are to labor for their Master according to their several ability."—*Testimonies*, vol. 9, p. 128.

"In every church there is talent, which, with the right kind of labor, might be developed to become a great

help in this work."—*Ibid.*, p. 117.

The apostles of the first century realized the urgency of proclaiming the gospel message. Their Lord crucified and risen preoccupied their minds; their lives revolved around Him. Even though some of them lacked a formal education, they witnessed to their faith.

The obstacles met by the early church appeared formidable, indeed. With the Jews openly hostile, and the pagans, for the most part, contemptuous of Christians, the cause advocated by the few disciples seemed hopeless. But these "peculiar people" (1 Peter 2:9), despite fierce persecution, achieved marked success. They were obedient to the heavenly vision. Within a short time this handful of men with the aid of the Holy Spirit, "did a work that shook the world" (*The Acts of the Apostles*, p. 593).

As laymen of the Advent Movement, we should be inspired to greater efforts through the example of the ambassadors of the apostolic church. When Christ becomes as real to us as He was to the first-century Christians, we can accomplish as much as they did, if not more.

The gospel commission, "Go ye

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), is as true now as when given by Christ to His disciples before He ascended into heaven.

Much of prophecy has been fulfilled within the past few centuries, giving us a fuller revelation of divine truth than had the early disciples.

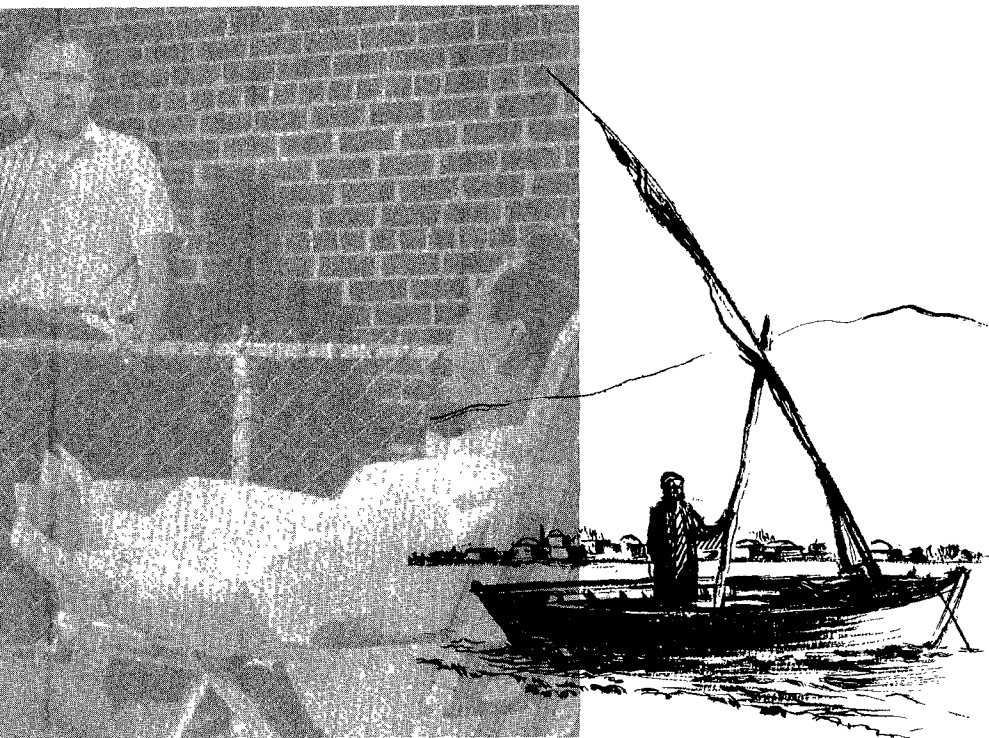
Within recent decades startling new avenues for giving the gospel have been discovered. The minds of men have been flooded with knowledge as discoveries have been made in every field of science. Rapid modes of travel permit us to penetrate into regions inaccessible only a generation ago.

Electronic communication with radio, television, telephone, as well as the printed word, provides effective methods for Christian witness that were unavailable to the apostolic church.

"Every member [whether clergy or laity, rich or poor, male or female] should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is

Witnesses for Christ

By DONALD W. MCKAY



Christ's call is still His challenge: "Follow me, and I will make you fishers of men."

nothing that the Saviour desires so much as agents who will represent to the world His spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity."—*Ibid.*, p. 600.

As we become imbued with the spirit of the early Christians, our lives will be permeated with the enthusiasm of Paul, who said, "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me" (2 Cor. 2:14, Moffatt).*

What a glorious picture—the true disciple as a captive to his Master being used to diffuse the "perfume" of the knowledge of Christ everywhere. Thus may the church of Christ in these last days once more go forth "conquering and to conquer."

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

The Lord Jesus at Prayer

By R. E. LOASBY

THE last sermon of Jesus is recorded in John's Gospel. The Master concluded that final discourse with the encouraging words, "I have overcome the world" (John 16:33). These heartening words of triumph are followed by the prayer of Christ recorded in chapter 17. The whole prayer is inspired by Christ's sense of His mission and filial devotion to His Father. In His prayer the Lord said, "Father, . . . glorify thy Son." The spirit of the whole prayer is concentrated in this word "Father."

The glory of the Son proceeded from the Father, and is a consequence of the Son's obedience, even to the cross. Jesus recognized from the outset His personal responsibility to glorify Him who sent Him.

In reference to the believers the Lord said in His prayer, "This is life eternal, that they might know thee the only true god, and Jesus Christ, whom thou hast sent" (verse 3).

Here is set forth our responsibility: to grow in the knowledge of God and Christ. The word here used for

"know" is one that stresses "to know from practical experience." The Master did not pray that we advance in theoretical knowledge merely, nor in guesswork in theological ideas. It is a prayer that we might have the same practical, knowledgeable devotion to the Father and to the Son that the Lord manifested in His pilgrimage. Here is a responsibility that is inescapable.

We must accept this responsibility or eternally perish. In the long line of the portraits of the doges in the palace of Venice is an empty space aside from a black curtain that hangs there as a melancholy reminder of glory forfeited. Mario Fialeni was found guilty of treason against the state. He was beheaded, and his portrait and memory were blotted out; only the dismal record remains. He failed in his responsibility. The reward and final end we are promised, if faithful, is eternal life: "This is life eternal, that they might know."

John 17:3 is the text that Dr. John Fisher, Bishop of Rochester, England, read from his little Greek New Testament when he was led up to Tower Hill and beheaded on June 22, 1553. As he closed the little Book he said, "Praise the dear Lord, this is sufficient both for me now and for eternity."

The prayer of Jesus calls for a progressive gain in knowledge; that is, a practical knowledge of God and Christ, manifest in our daily living. How may we come to know the Father? The answer is, By knowing Jesus Christ. The knowledge of the only true God is conditioned by the knowledge of Him who is the great revealer of the Father, namely, Jesus Christ. The Master is the reflector of the glory of the Father. A reflector on a lamp gathers the divergent rays of light, converges them, and flings them out in a flood of light. In Jesus Christ, God the Father is made visible to us. It is only as we know Jesus that we can come to know God. This knowledge brings with it eternal life. We must keep our eyes on our Saviour Jesus Christ.

This experience brings with it the personal responsibility of being reflectors of this knowledge for the sake of others, that they too may have eternal life. A piece of paper, worth perhaps a

LETTERS TO THE

Fellowship of Prayer

A FAMILY REUNITED

EDITORS: I wrote you less than a year ago asking you to pray for one of my brothers who had gotten a divorce. I am thankful to report that he and his wife have been reunited. Please continue to pray for them and for my family, especially a sister who leans to an offshoot group.

I also request prayer for my husband and myself. He sued for divorce. I do not want a divorce. He is not a Christian. I have been an Adventist for 14 years. Truly the shadow is never lifted from a divided home.—Mrs. C., of Arizona.

ANSWERS AND REQUESTS

EDITORS: I have written you before regarding my only daughter who has wandered away from God. Now she is planning to marry a chain smoker who runs very high temperatures at times, to the point of being disoriented. There is time for prayer and Christian friends are trying to get her to continue her education. Please offer earnest, fervent, intercessory prayers in her behalf. Pray that the Lord's will may prevail in her life. The situation is urgent and desperate. Oh, how she needs the Lord!—Name withheld.

EDITORS: Your prayers have been answered! More than a year ago I wrote you that my husband and I were divorced. I still wanted to see him saved and I desired him to pay the tuition for church school for the chil-

dren. My ex-husband says he intends to do right and wants to pay the children's school bills. He says he knows that church school is best for them. He has given up smoking and doesn't act as if it bothers him a bit. Thank you for your prayers in his behalf.—Mrs. H., of Tennessee.

EDITORS: I requested prayer for my son who was serving in the armed forces in Vietnam. I am happy to write that he is back in the United States and will be released from the Army in the fall to finish his education. Thank you for your prayers. Please pray that my younger son will not join the Army, and that he will keep up his grades in school. Also pray for a sister who is ill, and for her husband.—Mrs. D., of California.

EDITORS: We wish to thank all our friends for an interest in their prayers. My brother and wife, whose names have been on your list, have been converted to the Lord Jesus. They are very happy. We ask that you pray that God will guide them.—Mrs. G., of Washington.

EDITORS: I thank the mighty God for answering your fervent prayers for my wife, who is now a faithful member of the Seventh-day Adventist Church. May God help her to remain faithful to the end. Please pray that my family may turn to the light, and pray for the Asantekwaa church to grow in the Spirit. Also remember the idol worshipers that they may want to hear God's message.—Mr. T., of Ghana.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

few cents, may become worth thousands of dollars, for an original poem written on that piece of paper by the hand of a Shakespeare, a Tennyson, or a Keats will tremendously increase its value. A small piece of canvas, worth a few dollars, rises in value to hundreds of thousands of dollars when an artist such as a Raphael or a Landseer has applied his skill to it. That is practical knowledge applied to raw materials.

The raw materials we have at hand are the people with whom we associate. If we apply in word and deed the knowledge we have, these raw materials will become so valuable and precious to God that He will cause them to live forever. This is a responsibility we must not seek to avoid. Some of us may seek to find excuses stemming from various situations, such as the locality in which we live and work. We may say, "The environment does not lend itself so well as does that of some others."

We have admired the beauty of the heliotropes, geraniums, summer lilac and dahlias, all so beautiful in the sunny gardens. The chrysanthemums, cherished by the Chinese philosopher Confucius around 500 B.C., also live and thrive in the sunny areas. But the exquisite lily of the valley, a favorite for centuries, appearing as a decorative motif in the illuminated manuscripts and tapestries of the Elizabethan period, beautiful in form, and enchantingly delicate in perfume, grows best in shady places. So if my environment is not so bright and sunny as that of some other folks, it may be that the Lord has appointed me as one of God's lilies of the valley that can produce the loveliest blooms, and sweetest perfume, in the shady places.

In His prayer the Master said, "I have manifested thy name unto the men which thou gavest me out of the world" (verse 6). Believers are the Father's personal gift to Jesus; and He so regards us. That is a wonderful gift we did not pay for. But this privilege brings with it responsibilities. We know that the rainbow is one of nature's most beautiful sights. It is made by a series and a succession of falling drops. Each drop provides its bit of color when it comes into the correct angle with the sun. So we, each one, if we are in our place, in right relation to Jesus Christ, may spread the glory of the Father far and wide. In this we must not fail.

The Lord knows that we are not perfect. Yet He expects from us loyalty and fidelity. He has prayed for us (verse 9). He will answer our prayers for help and guidance, for He has in mind the continuance and completion of the work of God in the world. He will accomplish this work

by means of the instruments, His people, whom He has chosen and prepared. He has given us God's Word (verse 14), that knowledge of God that makes us responsible witnesses. Knowledge is power, it is life, it saves life. If we fail to give the knowledge we have to others, they may be deprived of eternal life. An animal sees what you and I see so far as the image on the retina of the eye is concerned. But man, on account of superior knowledge, will do vastly different things as the result of his seeing being governed by his knowledge.

The Smithsonian Series, *Wild Animals in and out of the Zoo* (vol. 6, pp. 277, 278), relates the sad history of damage to animals occasioned by visitors throwing things into the cages. In one enclosure six beautiful Angora goats died one evening. In another a Diana monkey, the only one of its kind in America for many years, went into convulsions and died. A magnificent Andean condor was found dead one morning. Well, our superior knowledge informs us not to swallow balls of lead foil, safety-razor blades, pencils,

or various poisonous substances that come our way. Knowledge saves us. Those beautiful creatures in the zoo died from lack of knowledge. The life that others may receive through our knowledge includes innumerable blessings now, and life in eternity in the future.

"Sanctify them through thy truth: thy word is truth" (verse 17). Here Jesus places His children on the plateau of dedication upon which He Himself stands. By this He entrusts the completion of His mission in the world to His redeemed in an act of consecration, of dedication. Their whole strength, their talents, must be devoted to the wonderful task of the salvation of men. This necessarily involves the renunciation of self-gratification, self-seeking. God's people are to be representatives and bearers of holiness in the world. "Sanctify them through thy truth: thy word is truth." Divine truth, as embodied in the Word, is a means of their dedication. Emphatically the believers must be a people of the Book; it is their message to the world.



Why Auntie Met the Train

By PATSY MURDOCH

LATE one afternoon, when it seemed their work was about caught up, daddy said, "Buddy, how would you like to catch the train and go visit Auntie Sue?" "Yippee!" was Buddy's answer.

They hurried to the house, bathed, and put a few clothes in a suitcase. Then they walked about a mile to the train station.

While daddy bought tickets, Buddy watched a man put baggage and mail on a cart. He would put these articles in a special car on the train when it came.

Buddy could hardly wait to get to Auntie Sue's house. She lived in town and there were so many interesting things to do.

Why, she might even take him to the zoo or out to the park to hear the band. And there were children right next door to her house, not half a mile down the road like at home.

At last the train chugged and puffed into the station. Daddy and Buddy climbed aboard and found a seat where Buddy could look out the window. It was exciting to watch the trees and fields fly past and it was fun to watch the people go up and down the aisles and to hear the conductor call, "Tickets, please!"

About nine-thirty Buddy's head began to nod. He was so sleepy! Suddenly he sat

up straight, wide awake, looking worried.

"Daddy, auntie doesn't even know we're coming! She won't be there to meet us."

Daddy groaned. He hadn't even thought of that! It would be past midnight when they got to her town, and auntie didn't have a telephone so they could call her. What to do!

"I know!" cried Buddy. "Let's pray about it. Jesus will help us."

"That's a good idea, son," smiled daddy. And so they prayed that if it were God's will, someone would meet them at the train.

It seemed only moments until daddy was shaking him and saying, "Wake up, Buddy-boy. We're here."

"Huh? What? Oh-h-h-h!" Buddy yawned and stretched.

Daddy took their suitcase from the shelf above the seats and helped Buddy off the train.

And there, in the waiting room, was Auntie Sue!

"Tom! Buddy!" cried auntie. "Why, it's the strangest thing. When I was getting ready for bed this evening, something seemed to tell me, 'Meet the one o'clock train.' I couldn't figure it out; but I set my alarm, and here I am!"

"We're so glad you came, Sue," said daddy and he explained their sudden urge to come.

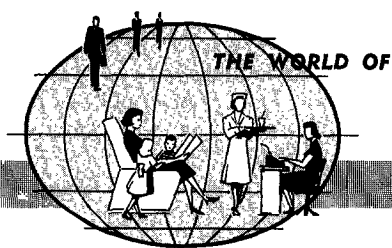
Buddy was curious. "What time was it when you were told to meet the one o'clock train, Auntie Sue?"

Auntie thought for a moment. "It was about nine-thirty."

Buddy jumped with excitement. "That was just when we were praying for someone to meet the train, wasn't it, Daddy?"

"That's right, son," daddy told him.

They all agreed that an angel had told auntie to meet the train.



The Adventist Woman

Conducted by DOROTHY EMMERSON

FEW Adventist homes in America are without television. Although most of the programming offered to the viewing public is tasteless, informative and aesthetically appealing programs are occasionally offered that can be of benefit. But television owners, especially those with children, should never forget the responsibility that comes with the privilege of viewing.

Superintending children's TV habits is not a simple task. At an early age a child learns to turn on a set and find the different channels, and the temptation to let a quiet child continue watching for a long period of time or even to see an unsuitable program is great. Much of daytime television is specifically geared to children. What must be remembered are the time and value factors involved. Does a child have time for it or is there something more vital and edifying he can be doing at this time? If something of interest is on, is it of particular value to him? In what way? Will it *help* him develop in the right way?

When determining what is good for a child to watch, care should be taken that not too much time is expended before the set, even if the programs being seen are exceptionally good. Actual physical problems can arise from

too much television, and a lengthy viewing span may interest a child more in spectatorship than in participation. A mother should screen the programs herself until she finds the few she feels will be educational and helpful for her children. Once these few are chosen, it is wise to look in on subsequent programs to be sure the initial level of material is being maintained.

Many programs for children are heavily salted with cartoons. Because cartoons seem so unreal and, consequently, unbelievable (to adults, at least), there is a tendency to feel they will not harm a youngster. While some very bland, silly cartoons may not intrinsically hurt the child watching them, they will certainly not help him, either. The habitual watching of such shows detracts from a youngster's development from the standpoint of time alone; he will not have as much time to spend on pursuits that will help him.

The bulk of the cartoons are based on superheroes beating up supervillains and these are harmful, as even programmers themselves admit. One executive connected with such cartoon programming declared he was "scared to death about what these cartoons are going to do to kids who don't

have the stability and background to resist violence" (*New York Times Magazine*, Sept. 3, 1967, p. 23).

While this sophisticated television executive is worried about the reactions of youngsters with unstable backgrounds, sociologists, in a recent study of violence and homicide among supposedly stable, well-trained children, found that even those from middle- and upper-class homes had been greatly influenced by television and comic-book violence. Nor can Seventh-day Adventist parents assume that their children will not be influenced by animated stories (either violent or non-violent), just because religious and educational programs provided by the church are comparatively solid and pervasive.

Adventist parents can do much to raise the level of programs by being selective instead of going along with neighbors' and friends' choices; and particularly if they will verbalize their feelings on the quality, or lack of it, being presented on the television screen. Ironically, some of the people producing the most objectionable television films for children are well aware of the harm their work is doing. However, instead of doing something to correct the situation, they put the blame on the viewer, where, in large

Be Selective

By BETTY COONEY



part, it actually does belong. "I'm ashamed that the American public allows its children to view them," is how one producer of several violent cartoon shows washed his hands (*ibid.*).

We can't always be sure our youngsters will be properly shielded from television, even in homes where today there may be no set. But if we carefully select and limit programs for our children in their early years, taking time to tell them the reasons for our choices, we will do much to help them make wise choices as they grow up. In an electronics age of rapid change and technological development, Seventh-day Adventist children need unique guidance to enable them to be in the world but not of it. They cannot be expected to make wise choices without parental guidance.



WOMEN IN THE NEWS

Laywoman of the Year

Sixty-year-old Estherbai Adhagale was chosen as Laywoman of the Year in the North Maharashtra Section of the Western India Union.

Estherbai visits nearby villages and sings the message to all who will listen. As a result she has won nearly 100 to Christ. Last year 16 were baptized because of her singing.

Estherbai was born in an orthodox Hindu home, where, under the influence of the devil, she would dance furiously before idols. Later she and her husband accepted Christ and were baptized by H. McHenry at Nevasa, the SDA pioneer mission station in Maharashtra.

Estherbai has just been congratulated by U. R. Ananda Rao after being presented with a gift in recognition of her work.

J. B. TRIM

Can there be

Too Much Church?

By MARY IVERSEN

THE ring of the telephone broke into the relaxed and pleasant silence of the evening. I hastened to answer and heard an anxious feminine voice on the other end. As usual it was for my pastor husband. It was Mary Conway, one of our most dependable and ardent church workers. My husband's face was creased with anxious thought as he hung up and told me that Jim Conway had threatened to leave Mary.

Preposterous! What could Jim Conway be thinking of? Any man would be lucky to have a wife like Mary. She never missed a camp meeting and, bless her heart, she was always at every evangelistic meeting and Bible conference on the front row, soaking it up. The Dorcas Society would have missed her weekly help, and she was an avid Ingatherer. You would almost think she was a paid church worker. We wished we had more like her!

Then it hit me like a bolt of lightning. Perhaps this was Mary's problem? Her home? I tried to remember if I'd ever seen it tidy and straight. Dusty furniture, dishes in the sink, unironed clothes draped over chairs, the children's clothes were often held together with pins. (Maybe she needed the Dorcas more than they needed her!) The neighbors had often complained that the Conway children were usually running wild around the neighborhood.

No one had been more anxious

than Mary that her husband Jim join the church. She was constantly bringing his name up for prayer. She invited him to church every week. He seemed willing for her and the children to attend, but he never came.

My fears were confirmed a few nights later when my husband returned after a visit with Jim Conway. Jim's allegations against Mary were severe, and my husband was hard put for a defense. Jim said that church was all right up to a point, but when a wife ignored her home duties for church duties, he thought it was a bit too much, and he was fed up!

The final blow had fallen when on a recent evening he had brought his boss home for supper as it had been planned with Mary. When they arrived, no Mary, no supper, and the house was a mess. She had been at an all-day meeting and had simply forgotten. This supper was important, too, because a promotion was pending. An argument was inevitable. Mary defended her service for the church, explaining that spiritual things are far more important than jobs, bosses, making money . . .

"And a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? . . . And Jesus answered

and said unto her, Martha, Martha, thou art careful and troubled about many things: . . . Mary hath chosen that good part" (Luke 10:38-41).

No one would say that Mary's devotion to her church was wrong. In fact, it is necessary and commendable to be zealous for the church, and more of us should take an active interest. Few are as spiritually motivated as we ought to be. We make excuses for not going to prayer meeting, often using home responsibilities as an alibi for our complacency. Some women are devoted mothers, some are exemplary wives, many are ardent church workers, some are excellent cooks, others immaculate housekeepers; very few women are all of these, but we should with God's help try to be balanced. Perhaps the old adages "Charity begins at home" and "There's religion in a good loaf of bread" are ones we should practice. If we could cultivate a bit of Martha and a bit of Mary in our natures, perhaps we could be more effective Christians in our homes. Perhaps more husbands would be won to the church and more children saved for the kingdom of heaven.

I can't believe that Christ was condemning Martha for her attention to important home duties, because you will notice in the text that it says "which also sat at Jesus' feet." I believe Martha too sat at His feet much of the time. While Christ commended Mary's spiritual quest, He taught the importance of balance in our Christian growth. Even He took time out from feeding the spiritual food and many times tended to the practical needs of the people, giving counsel on matters of day-to-day living with others.

With God's help we can live Mary and Martha lives.



HERE IS THE STEADFAST ENDURANCE

Last week we noted that until 1939 there appeared either on the cover or on page 3 of the REVIEW the following verse: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

This week we shall inquire into the significance of this verse, which Seventh-day Adventists have long taken as a description of themselves.

We observe that it follows the verses setting forth the three angels' messages (verses 6-11). Obviously it describes the characteristics of those who believe in and proclaim these messages.

Because of the importance of this text to Seventh-day Adventists, it is well for us occasionally to ponder the passage, especially to review the characteristics enumerated. Along with this each one should examine himself to see if these characteristics are evident in his experience.

The first characteristic is "patience." The word thus translated (*hupmonē*) means "steadfast endurance." In 2 Corinthians 1:6 *hupomonē* is translated "enduring": "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer." Thus *hupomonē* can and frequently does refer to steadfast endurance in the face of suffering and conflict. For example, James refers to the "patience of Job." Job steadfastly endured the severe test that came to him and was rewarded for his endurance.

The meaning "steadfast endurance" is particularly applicable in the setting of Revelation 14:12. Verses 9 to 11 set forth a most fearful warning against the worship of the beast, his image, and the reception of his mark. The beast's activities leading to his determination to exterminate those who refuse to worship his image are vividly set forth in chapter 13. He wages a relentless warfare against the saints.

It is the dragon who has given to the beast "his power, and his seat, and great authority." The dragon is exceedingly angry with the church in the last time, and through the beast is seeking to destroy it.

Despite the relentless warfare of the enemy, despite the delusive devices, the saints described in Revelation 14:12 steadfastly endure. They stand unmoved in the fierce conflict, even at the peril of their lives. They maintain their allegiance to the commandments of God and the faith of Jesus.

It may be noted that since the image to the beast has not yet been formed and since the mark is not yet being demanded or imposed, the ultimate in steadfast endurance will come in the future. We need now but keep up with Jeremiah's footmen. In a future day we will have to contend with the swelling of the Jordan. At that time endurance will be strained to the utmost. (Jer. 12:5.)

The Characteristic of Holiness

The second characteristic is that of holiness. This characteristic may not be so evident in the verse, but it is implied in the word "saints." "Saints" is literally "holy ones." Some 60 times the New Testament calls Christians saints. Apparently because of the use of the term to describe those whom the Catholic Church canonized for

their pre-eminence in consecration, holiness, and piety, the term has fallen into disuse so far as its New Testament meaning is concerned. This is perhaps unfortunate, for the word does call attention to the high Christian standard. Perhaps we should use it more. The New Testament admonition is, "Follow . . . holiness, without which no man shall see the Lord" (Heb. 12:14).

God is holy. Therefore to be holy is to be like God. Quoting Old Testament scripture, Peter admonished, "Be ye holy; for I am holy" (1 Peter 1:16).

In this connection we may note also that the word "sanctify" as used in the New Testament means to make or declare holy. In Greek the verb "to sanctify" (*hagiazō*) is directly related to the adjective "holy" (*hagios*). We might therefore describe saints as those who have been declared holy. On the other hand, there is an element of sanctification that is the work of a lifetime. That is, growth in holiness is a continual process so long as life lasts. But there is an initial and a repeated turning from sin to holiness that makes it proper for Christians to be termed "saints," "holy ones," while the process is going on.

Next week we will discuss the remaining characteristics of the last-day saints as set forth in Revelation 14:12.

D. F. N.

(Continued next week)

FREE OFFER: ANTI-SATAN KIT

At first the brochure's offer of a free anti-Satan kit seemed a bit cheap, but the more we thought about it, the more value we could see in the idea. After all, Paul's listing of armor for the Christian warfare (Eph. 6:13-17) is an anti-Satan kit of sorts.

The kit we have just read about is the idea of an organization called Personal Christianity. Those who purchase a book entitled *Dealing With the Devil* receive the kit free. In the kit are 18 cards, each concerned with an area of weakness in human life. We do not have the kit, but we suppose that Bible texts and other helpful quotations are given to help those whose weakness is dishonesty, greed, unfaithfulness, hate, intemperance, impatience, or some other frailty. Such a method for putting spiritual weapons in the hands of beleaguered Christians is not new, but perhaps calling the packet an anti-Satan kit is.

The devil will be with us until the second advent of Christ. We must confront him; we must face him daily. Although he is extremely crafty, our relationship with him is uncomplicated. It's an either-or proposition. Just as Jesus said, "He that is not with me is against me" (Matt. 12:30), so Satan could say, The person who is not against me is for me. This dichotomy, this two-way decision, is alluded to in Matthew 6:24 (God and mammon) and Matthew 25:32 (sheep and goats). Even those who decide firmly to follow Christ must still face Satan's tricks day by day. Choosing Christ as our Guide and Protector does not completely anesthetize the enemy.

The idea of having a bag of tricks to use in this struggle to keep out of Satan's clutches is appealing and has some merit if not carried too far. There are some dangers. First, the spiritual warfare is definitely not a do-it-yourself project, kit or no kit. "Divine power is provided for every soul struggling for the victory over sin and Sa-

tan."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Thess. 4:3, p. 908. "Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. Human effort of itself is not sufficient."—*The Acts of the Apostles*, p. 482. To turn to a card and not to Christ is to make a fatal error. On the other hand, if what the card says leads a person to Christ, it has done its proper work.

Another danger is that we concentrate on Satan instead of on Christ. For one thing, when we continually talk of Satan and his work, we bring gloom into our own lives and into the hearts of others (see *Testimonies*, vol. 6, p. 62). In addition, we cannot really know what he is up to. In human wars, each side studies and spies on the enemy, concentrating on his every move, although not to the exclusion of planning and executing offensives. In the spiritual war we can observe the enemy only indirectly. But our General knows Satan's every move. Our part is to be good soldiers, following our Leader's commands and leaving the outcome to Him. Thinking of it in another way, our business is to turn our eyes upon Jesus, so filling our bracket of attention with Him that the allurements of the world will fade "in the light of His glory and grace."

Shortly before His crucifixion Jesus told His disciples: "The prince of this world cometh, and hath nothing in me" (John 14:30). Later the apostle Paul wrote that Jesus partook of the flesh and blood of humanity, "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). So Christ, speaking through the writers of the New Testament, is well able to give us counsel on how to employ His power to achieve victory over our enemy. "Awake! be on the

alert! Your enemy the devil, like a roaring lion, prowls round looking for someone to devour. Stand up to him, firm in faith" (1 Peter 5:8, 9, N.E.B.).* Again, "Stand up to the devil and he will turn and run. Come close to God, and he will come close to you" (James 4:7, 8, N.E.B.).

Perhaps the best anti-Satan kit is the one each Christian assembles for himself. David did better with his slingshot than he could possibly have done with Saul's armor. His experience in meeting the enemies of his sheep gave him the victory over Goliath. So with all who must deal with the devil. From every engagement we may learn lessons of defense and of offense. We may confidently accept the promise, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

We should remember that as the end approaches Satan will work with increasing intensity. Does this not suggest that we upon whom the ends of the world are come are to become more highly trained so that we are not subverted by his brainwashing techniques? As his offensive gains momentum, our defenses must be strengthened.

Let us not depend solely upon the weapons of yesterday to fight tomorrow's battles. Every new day calls for increased strength in Christ, advances in Biblical knowledge, and deepening resistance to the corrosive attacks of the enemy.

F. D. Y.

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

LETTERS



RESPONSE ON "BLUE DRESS"

EDITORS: I was pleased that "The Blue Dress" by Betty Dobbs in the August 22 REVIEW was considered worthy of the first page. To me it seemed very fine. I appreciated it as I have the multitude of fine articles in the REVIEW. I said to myself, "It's time you told them how much their work is appreciated."

MILDRED RABITAILLE

Clermont, Florida

EDITORS: Re "The Blue Dress" in the August 22 REVIEW. To put this article on the first page required conviction and courage, but you doubtless felt the time had come for some very plain talk on the subject. Congratulations! You will be receiving letters of criticism and letters of approval. Before we get through with this dress problem we shall doubtless see some women leave the church, but we must hold up the standards. "The Blue Dress" has been the most effective thing printed. And it has the right ending—mother and daughter going unitedly into corrective action over their own dresses. Some of us can be very thankful that our wives have always set a good example in this matter.

ERNEST LLOYD

Sanitarium, California

EDITORS: Concerning the leading article in the August 22 issue of the REVIEW, "The Blue Dress," I said, "Good, very good, excellent!" My only complaint is that it did not come sooner. Readers of the REVIEW in their letters have spoken of this in the "From Readers" column, but these are not official and so do not carry the weight of the denomination behind them. Can we not also have something definite from our General Conference Committee on this topic? Of course, I know our brethren have voiced their stand in the statement of fundamental beliefs.

When instructing new believers we must be specific and try to wean them away from this trend in female dress. It is a shame for our women to ascend the pulpit with dresses not covering the knees, or even when coming to church.

Though I am now a retired minister, I have held ministerial credentials for 42 years. A time of peril has come to the denomination and the watchmen on the walls of Zion must sound the alarm. How much longer shall we wait?

A. E. NELSON

Loma Linda, California

EDITORS: Re the article "The Blue Dress" (Aug. 22 REVIEW). I know the importance of physical Christianity, and there is a place for its discussion, but not on the front page of the REVIEW, or perhaps not in the REVIEW at all. I am a fourth-generation SDA and well versed on small regulations, but please never on the front of the REVIEW.

S. A. JACQUES, M.D.

Baldwin Park, California

EDITORS: It was surprising to find a story ("The Blue Dress") on the cover of the REVIEW, and actually jolting to discover it to be a piece of fiction.

Oh, sometime, somewhere there may well have been a Connie and Mrs. Brown, though even those names are probably fictitious, and sometime, somewhere a girl may have been given a blue dress by a minister's daughter whose mother wouldn't let her wear it, but the author undoubtedly was not present to record the conversation during the two times that conversation is presented in the story—and these two instances are the heart of the story.

Thus, what we have is an approximation—and, judging from the words placed in the characters' mouths, not even too close an approximation at that—of the conversation and reasoning between two people over women's fashion. This, in reality, is a fictionalized account of the story of a blue dress.

Though I cannot be critical of the editors' choice (since I have not solved the question of worthwhileness of fiction in my own reading sphere), I should like to know, in short, the justification for including this piece of fiction on page one of the REVIEW.

WILLIAM E. GARBER

Watsonville, California

► Not everyone would agree with the writer's definition of fiction. We do not think the charge of fiction is justified in the case of "The Blue Dress." The story was written by a mother who wished to share with others her experience with her daughter, as explained in an accompanying letter.

Major Educational Council Convenes

By M. CAROL HETZELL

Associate Secretary, GC Bureau of Public Relations



A guest speaker at the council, David L. McKenna, of Seattle Pacific College (center), visits with Dr. Charles Hirsch (GC) and Dr. Richard Hammill (Andrews).

"Breathe on me, breath of God." The words of the song rose softly like a prayer from the lips of more than a thousand men and women who, as General Conference President Robert H. Pierson puts it, "hold the future of the Adventist Church in their hands."

The occasion was the North American Quadrennial Council on Higher Education, August 20-27. The place was the campus of Andrews University. These were the teachers of the youth of the church. Keen eyes bespoke keen minds. Gentle faces revealed the imprint of their heavenly Master.

Attending the council were administrators and department chairmen from 14 Adventist colleges and universities in the United States and Canada. In addition delegates were present from Middle East College, Beirut, Lebanon; Séminaire Adventiste du Salève in Collonges-sous-Salève, France; Marienhoehe Missionary Seminary, Darmstadt, Germany; Southeast Asia Union College, Singapore; Solusi College, Rhodesia; Adventist College of West Africa, West Nigeria; Antillian College, Puerto Rico; West Indies College, Jamaica; Avondale College, Australia.

Throughout the council, general session speakers highlighted the council theme: "Relevant Teaching for Revolutionary Times." Talk was straight and to the point. There was no time for evasiveness or quibbling.

Dr. Charles B. Hirsch, secretary of the General Conference Department of Education, set the pace in the keynote address by declaring that a soft-headed, permissive attitude on the part of administration and faculty is "out" on Adventist campuses. "At no time should our institutions be run by threats, intimidation, or ultimatums," Dr. Hirsch said. He urged the use of proper dialog and interaction to avoid the chaos that has struck many non-Adventist campuses.

The Education Department secretary charged that Adventist education must be distinctive. It must not "merely attempt to duplicate and imitate what is being done by hundreds of other colleges." He further charged that "no students anywhere, on any of our campuses, should find a religious vacuum."

The eight-day council saw about 50 different educational sections meeting simultaneously each day with a large general meeting each evening when all delegates came together to hear special speakers. Probably the largest of the sections was that for the nursing faculties, which was divided into smaller subsections such as public health, health and health services, and health education.

There were section meetings on agriculture, chemistry, art, Biblical languages, speech, English, science, mathematics, business administration, history, and so on. Board chairmen and college presidents compared notes and discussed matters of mutual interest. Then these administrators met with some of the sections to study problems with which the individual sections might be concerned.

Toward the close of the council a resolutions committee began to receive resolutions from the various sections. The number of resolutions multiplied so rapidly that it was impossible even to present half of them to the plenary session of the council on August 27. Many will receive further study by the General Conference Department of Education, some no doubt making their way to the Autumn Council.

Many of the resolutions pointed out the need for a more tightly knit program of education. The need was strongest in the areas of (1) economy through non-proliferation or duplication of course offerings, (2) harnessing of graduates' tal-



Two deans of women were honored: Evabelle Winning, of Pacific Union College (center), and Mildred Martin, of Andrews University (right). Arlene Friestad, AU dean of women, presents a plate to Miss Winning.

ents for the work of the church, (3) exchange of intellectual developments among graduate students and teachers, and (4) coordinated challenge to undergraduate students in the areas of humanitarian service and student leadership.

Approval was expressed for the establishment of an Association of Adventist Forums, which would serve Adventist graduate students on university campuses both Adventist and non-Adventist. Vehicle for opinion exchange for the Forum will be a quarterly publication known as *Spectrum*.

In an effort to expand interracial understanding, it was recommended that the church's colleges and universities in North America conduct each year a Negro History Week.

A National Intercollegiate Council was recommended with executive director at the church's world headquarters. The NIC would coordinate a program incorporating the best of such programs as the Peace Corps, Vista, Teen Challenge, Campus Crusade, and the National Student Association. Its advisory committee would include both student and faculty representation from each campus.

Guest speaker Calvert N. Ellis, chairman of the board of directors of the Association of American Colleges, ad-



These members of the educationally inclined Hyde family meet for the first time in 25 years at the council. Front row, from left: Gillian Keough Geraty, Gladys Hyde Fletcher, William T. Hyde, Bessie Hyde Mustard, Julia Bonney, Dora Keough. Second row: Wilfred Fletcher, Duncan Mustard, Cyril F. W. Fletcher, Gordon M. Hyde, A. J. Mustard, Rodney J. Hyde, G. Arthur Keough, and Andrew Mustard. Many of them are now teaching.

dressed the second general session of the council. He spoke of the financial struggle educational institutions of all kinds are facing today. The church-related college is no exception. Dr. Ellis expressed the opinion that the church-related college will survive, providing it meets the demand for excellence, educating young men and women, not simply dealing in subject matter and degrees. "Our institutions must clarify their purposes," he said.

Another guest speaker, President David L. McKenna, of Seattle Pacific College (Methodist), warned, "The financial crisis is real, the competition is fierce, and many colleges will die or simply exist among the 'walking dead.'" He stated that "the Christian liberal arts college should unapologetically reaffirm its role as the 'conscience' of American higher education."

Dr. McKenna declared, "Learning is organized as if God did not exist. Higher education," he said, "needs an institution which accepts the special responsibility to keep learning whole, human, moral, and spiritual."

In his Friday evening discourse on "Education Here and Hereafter" Walter R. Beach, secretary of the General Conference, further emphasized the importance of "true education."

Bright moments in the council were many. One of these was a special occasion when the residence deans of the colleges and universities gathered to honor Evabelle Winning, who has been dean of women at Pacific Union College for 25 years. Miss Winning was presented with a silver tray and a specially designed plate with a silver heart inlaid in the center, on which was inscribed the figure 25. Asked whether she had any comments to make about "deaning," Miss Winning shot back, "I love it. I'd do it another 25 years!"

For the wives and children of delegates, the university provided recreational facilities and educational entertainment such as the tour of historic points of interest in Michigan associated with the early days of the Adventist Church.

Delegates expressed the feeling that the Quadrennial Council on Higher Education, the largest meeting of Adventist educators in the history of the denomination, was both inspirational and instructional.

Europe's Temperance Men Lay Plans for Advance

By ERNEST H. J. STEED

Secretary, GC Temperance Department

Seventh-day Adventist administrators and temperance secretaries of the three European divisions attended a European temperance council June 16 to 19 at the French Adventist Seminary, Collonges.

Unity was more than a theme—it was a practical experience—as these 60 Adventist leaders worked on plans for a united European temperance advance.

Spearheaded by the General Confer-



Temperance leaders from the three European divisions at the time of their recent meeting.

ence Temperance Department in cooperation with the three division temperance leaders (E. Naenny, Southern Europe; Dr. John Hyde, Northern Europe; O. Brozio, Central Europe), the council set out to strengthen the ties among these leaders and their fields for a more effective temperance program.

Topics included the Five-Day Plan and follow up, the problems of alcoholism with emphasis on the cause, influencing public opinion toward temperance, and a church-related temperance program.

It was exciting to hear of Adventist work for the rehabilitation of the alcoholic being established in London, Finland, Yugoslavia, and West Germany.

Two of the major proposals were for a European council on smoking and health in 1970 held in the Central European Division for the three divisions, and a committee of study and planning for a European temperance publication similar to the North American *Listen*.

Health-Evangelism Unit Begins Work in Malawi

By R. A. FORBES

Publishing Secretary and

HELTON FISHER

Health Educator

South-East Africa Union

The use of health films and public health techniques has created an opening in a Moslem area in Malawi. This and similar areas have always presented a challenge to the entrance of the gospel.

Progress around Lake Malawi has been slow. Recently attempts to hold a branch Sabbath School on the lake shore produced little more than a group of curious children. But when we brought in a generator for electricity and began showing movies on diseases and how they travel, the situation changed. The people began to let us run some tests. By the third night of films at least 500 gathered to learn about the diseases they had.

Before we left, the village headman came with a delegation to place his request for a permanent dispensary. He

had come to the branch Sabbath school and told us that we must work harder, because the people were afraid of their own religious leaders.

In this experience we see the possibility of entering many Moslem villages, combining our health work with the literature ministry and hopefully following with evangelistic meetings and a permanently established work. With this objective in mind, a new Land Rover has been purchased to be completely outfitted with sound and projector equipment. Another function of the vehicle will be to carry books and literature to the colporteurs established in these places.

Up to the present time our village health-education program has been confined to our mission school locations. Last year, students of seven schools were examined, a total of 1,500 examinations for intestinal worms, amoeba, and bilharzia, a common fluke that lives in the blood vessels. Results showed 28 per cent having bilharzia, 12 per cent having hookworm, and 20 per cent having ascari—the large round intestinal worms. An especially high percentage (95) having bilharzia was found at our station of Chileka, near the airport of Malawi's largest city—Blantyre.

Much of this work has been accomplished by medical students from Malawulo Hospital as they do these field projects in conjunction with their public health classes.



R. A. Forbes (left) and Helton Fisher load the Land Rover for village service.

Year-old Work in Chad Shows Promise of Growth

By RALPH F. WADDELL, M.D.
Secretary, GC Medical Department

Only a year ago Seventh-day Adventists began organized mission work in Chad, the largest state of Equatorial Africa. Elder and Mrs. Albert Bodenmann were called from the North Cameroun Mission, where he served as

president, to do this pioneering work. They arrived in July, 1967.

Elder Bodenmann is assisted by a Chadian evangelist, Michel Denote. Pastor Denote went across the border to our mission school in Dogba, Cameroun, a number of years ago to secure an education. While there he was attracted to the gospel and became an enthusiastic Seventh-day Adventist. He completed the school's curriculum and then took the teacher-training course. Upon gradua-

tion he taught in our mission schools in the northern Cameroun for five years, all the while waiting for an opportunity to return to his homeland to proclaim the gospel to his people.

Another Chadian, Paul Wankissam, found Christ while seeking an education in the Dogba Mission school. He returned to Chad to join our workers last April and already has eight studying for baptism.

Our work in Chad is growing, with a marked increase in the number of interested people seeking Bible studies. Elder Bodenmann and Pastor Denote are studying with 20 who are currently enrolled in baptismal classes, in addition to the eight in Fianga with whom Pastor Wankissam is studying.

Chad is a landlocked country, having an area equal to California, Texas, and Oklahoma combined. It lies in the very heart of northern Africa and is bounded by Libya, Sudan, Central African Republic, Cameroun, Nigeria, and Niger.

Fort-Lamy, the capital of Chad, has a population of about 100,000. The entire country has a population of some 3 million people, who may be equally divided into two main groups—the Moslems living in the northern half and the animist Kirdis, some of whom have become Christians, living in the south. Fort-Lamy is in the southern part and serves as the headquarters of our newly established work. It is less than 800 miles north of the equator and only slightly above sea level.

Sabbath morning activities begin early for our believers in Chad. Before nine o'clock you can see colorfully dressed women with babies securely strapped to their backs, tall, stalwart men all at least six feet in height, and flocks of eager

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

THE TITHE—1 Seventh-day Adventists teach that the paying of tithe on one's increase is enjoined in the Bible (see Lev. 27:30; Mal. 3:8-12; 1 Cor. 9:9-14).

The practice of bringing the tenth to God is emphatically set forth in these words of testimony to the church: "The tithe is sacred, reserved by God for Himself. It is to be brought into the treasury to be used to sustain the gospel laborers in their work."—*Testimonies*, vol. 9, p. 249. "This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world. . . . No one can excuse himself from paying his tithes and offerings to the Lord."—*Testimonies to Ministers*, p. 307.

Our *Church Manual* (1967 ed.) makes the following stipulations regarding the church's use of the tithe:

"The tithe is to be held sacred for the work of the ministry and for Bible teaching, also for the carrying forward of conference administration in the care of the churches and of field missionary operations. The tithe is not to be spent on other work, paying church or institutional debts, or building operations."—Pages 193, 194.

The practice of the denomination is that the tithe is paid by the member into the local church in which membership is held. "Conference workers and church elders and other officers and institutional leaders are to recognize it as a principle of leadership in God's work, that a good example be set in the matter of tithe paying. No one is to continue as either a church officer or conference worker who does not conform to this standard of leadership."—*Ibid.*, pp. 194, 195.

Although tithe paying is not a test of fellowship among Adventists (that is, members are not disfellowshipped for becoming delinquent in tithe paying), the spiritual obligation to God to pay tithe rests upon every believer. Candidates for

membership in the church are taught the principle of tithe paying before they are admitted to membership.

Our secondary schools and colleges are excellent mediums for teaching the youth to be conscientious tithepayers; therefore, all students are encouraged to pay tithe on their earnings while in school. This is paid to the local conference through the church where the school is located, and students are advised to transfer their church membership to the school church during their attendance there.

Now that the tithe has been received by the local church treasurer, what happens to it? All of it is forwarded to the local conference treasurer as a part of the church treasurer's monthly remittance, and a corresponding official receipt goes from the church treasurer to the member who paid it.

All who have studied the financial reports rendered by the treasurer at the local conference sessions understand how the tithe is handled in the local conference. Certain specified percentages are sent on to the union conference and through the union conference to the General Conference, and the balance is retained for the needs of the local conference. The usual expenditures in the local conference include: the salaries and expense of all the field and office workers in the conference, evangelism, office building and equipment, office operating expense, cost of workers' and church officers' meetings, camp meeting expense, salary of academy principals and Bible teachers, certain literature evangelists' expenses, et cetera. All this can be summed up as covering the total program of evangelism of the populations of the conference's territory, the pastoral care of the churches, and the general administrative and promotional expense relating to the objectives not only of the conference itself but of the whole church, as well.

(Next: *The Tithe*—2)



Church School Opened in Philippines

The Baesa Tagalog church in the Central Luzon Mission recently inaugurated its two-room church school, a self-help project of the church members. Here Mrs. Lydia Roda, wife of the president of Philippine Union College, cuts the ribbon at the opening ceremony. She is assisted by Mrs. Sydney Allen (left) and Mrs. Herminia Layson. Dr. A. P. Roda (with tie) looks on.

B. B. ALSAYBAR
Departmental Secretary
North Philippine Union Mission

boys and girls heading toward our little mud church. The inhabitants of the many huts in the area seem eager to learn of a better way of life and so join their clansmen as they wend their way to our temporary church home, a mud-walled room, measuring 12 by 20 feet, that is rented for U.S. \$2 a month.

Land has been purchased for the erection of a mission home in the capital. The government has granted permission to begin construction. However, land is still needed for the building of a permanent church.

The people of Chad have waited long for the message. Now that Seventh-day Adventism is being established in their country many of them are requesting instruction so that they too can become followers of Christ.

Brief News

SOUTH INDIA UNION

✦ Solomon Ambiah, a district leader in Salem, Madras State, reports that 52 families from a Hindu village have decided to become Christians, and have requested baptism. These people work in the fields of high-caste Hindus and may suffer persecution for their faith. Pastor Ambiah visited these families for more than six months, teaching them the principles of the Bible. He expects to baptize at least 100 from this village before the end of this year.

✦ E. V. Samuel, an evangelist from the Erode district of Madras State, conducted a series of meetings in May, assisted by S. David. The whole village was stirred with the Advent message. The headmen of the village with their families began to keep the Sabbath as soon as it was presented to them. A baptism was held in this village June 8. Fifty were baptized, and many more expect to be baptized.

✦ An Adventist layman in Kerala State recently retired from military service and moved to an area where the government was opening lands for new settlers. After securing land, he invited the Adventist pastor to hold meetings in this area. A campaign was held by P. C. Thomas, and on May 11, 33 people were baptized in this place. Twenty-one more were baptized on June 1.

✦ P. S. Prasada Rao, ministerial secretary of Andhra Section, assisted by the local pastor, P. Krupa Rao, conducted an evangelistic campaign in Khammam. Opposition forced them to move their tent from the central place, and heavy thunderstorms rained out their first meetings. But they continued visiting people and studying with them. In May, a *Vysia* (a Hindu from the business caste) requested baptism, and another young man who is a Bible school graduate has decided to be baptized. The men continue to work for others.

D. R. WATTS
Departmental Secretary

Condensed News

Norwegian Air Force Assists in Relief Shipment to Biafra

A transport plane of the Norwegian Royal Air Force was placed at the disposal of Norwegian Adventists July 15 to transport four and a half tons of vitamin pills, medical items, baby food, powdered milk, and stockfish for the refugees in Biafra, West Africa.

The supplies were airlifted from Oslo via Bergen, where the stockfish was loaded for Lisbon. There the items were placed in the hands of the International Red Cross, which is helping to get the supplies to the victims of the war in Biafra.

As soon as this shipment is reported to have reached its destination, the church in Norway will send more.

This relief shipment was the first to be airlifted to Biafra from Norway. The largest newspaper in Norway, *Aften-posten*, had a four-column story about it with two pictures and an appeal to give for the next shipment. The plane's departure was also reported on TV.

PAUL FRIVOLD
Lay Activities Secretary
West Nordic Union



Supplies ready for airlifting to Biafra.

First Nursing Class Graduates From Hospital in Puerto Rico

Ten young women recently received their insignia from the school of nursing at Bella Vista Hospital, Puerto Rico, in the first such graduation in the history of this institution. They had completed all requirements as registered nurses.

Visitors from many places made the ceremony especially meaningful. C. L. Powers, president of the Inter-American Division, conducted the class consecration service. A. R. Norcliffe, treasurer of the division, addressed the graduates. W. T. Collins, president of the Antillian Union, offered the closing prayer. T. G. Sample, treasurer of the union, gave the consecration prayer. W. A. Higgins, of the General Conference Publishing Department, was also present. Fred Hernandez was class sponsor.

The school of nursing at Bella Vista Hospital opened its doors to the youth

SERVICIO SACRIFICIO SINCERIDAD
PARA DIOS Y LA HUMANIDAD



The first graduates of the school of nursing, Bella Vista Hospital, Puerto Rico.

of the Caribbean in August, 1965. The director, Barbara McDonald, as well as the teachers and students, is moved with the desire to reach the highest ideals to which a Christian institution can aspire.

ELIAS LOPEZ
Public Relations Director
Bella Vista Hospital

South Sea Medical Institutions Receive Pharmaceutical Supplies

Almost \$6,000 worth of medicines was recently contributed by Australian Seventh-day Adventist doctors and local pharmaceutical firms to assist the island medical institutions in the Central Pacific, Bismarck-Solomons, and Coral Sea union missions.

Because such a large amount of medicine came in, the division executive committee has voted to establish depots in Wairoonga, New South Wales, and Warburton, Victoria, to receive, sort, and forward these medicines to the mission hospitals.

The depot in Wairoonga will be under the supervision of Pharmacist F. J. Rudwick, and Nursing Sisters A. Gizzard and M. Reed, all from the Sydney Sanitarium and Hospital. The depot at Warburton will be under the leadership of Pharmacist B. Miller, of the Warburton Sanitarium and Hospital.

These medicines will greatly assist our doctors and clinic nurses in the work in the islands.

S. A. FARAG
Medical Secretary
Australasian Division



At the medical depot at Wairoonga, New South Wales (from left): Ann Gizzard, M. Reed, R. Batchelor, F. Rudwick, S. A. Farag.

Protein Food Specialist Accepts Call to Australia

A. A. Cree, Western Division manager of Loma Linda Foods, has answered a call from Australia, where he will help formulate new high-protein foods for the Sanitarium Health Food Company.

The Adventist health food work in Australia has 12 large plants and some 40 retail outlets and cafeterias and is considered the "Kellogg Cereal Company of Australia," but the firm has not as yet perfected a variety of meat substitutes.

More than 30 years ago the Sanitarium Health Food Company sent George T. Chapman to the United States to champion the struggling food work in Loma Linda, California. Now that Loma Linda Foods has two large plants and has developed a number of vegetable protein foods, the Sanitarium Health Food Company has called for professional help in this field of production.

General Manager C. P. Miles is serving at present in the dual capacity of general manager and Western Division manager. He is aided by food industry specialist Lynn Watts, newly arrived from India.

F. W. EDWARDY
Public Relations Officer
Loma Linda Foods

About 9,000 SDA Servicemen Benefit From Literature

Adventists in the United States gave \$102,000 this year for literature and soul-winning supplies for servicemen.

Charles D. Martin, associate director of the National Service Organization, reports that at present about 9,000 Adventists are in the service, 600 of whom are in Vietnam. More than 2,000 Adventists have served in Vietnam since the beginning of the war, many in the medical branch. To date 46 have died there.

As each Adventist youth enters military service, he receives a special serviceman's packet from his church. This is a zippered case containing a complete Bible as well as other inspirational literature and materials designed to help him orient more easily to military life. He also may receive regularly five publications of his church, one of which is *For God and Country*.

These materials are provided by the biennial Servicemen's Literature Offering.

M. CAROL HETZEL
Associate Secretary
GC Bureau of Public Relations

Adventist Young People Witness in New York City

A group of Adventist young people under the guidance of Henry Barron, director of the New York Center, this summer visited those sections of America's largest city where hippies and other young people are apt to congregate. The experience held surprises and led to noteworthy discussions.

The attention of the crowd was first captured by the Paramount Trio of La



The Paramount Trio in New York (from left): Jim Evans, Bob Kaspareen, Rod Alexander.

Sierra College. These three young men sing gospel songs in a way that appeals to modern youth, accompanying themselves on a bass viol and guitar. Then others gave testimonies and invited the listening youth to talk to them.

On one occasion when it was time to leave the center for Greenwich Village's Washington Square, raindrops were beginning to fall. After praying that the Lord would hold the weather in check, they set out. At the "troubadour's circle" several groups were already singing rock music and a number of record players were turned on full volume. This situation presented a rather formidable challenge, but when the Paramount Trio began to play, everything else closed down and all gathered around to listen.

A number of good visits followed the testimonials. One young man from New Jersey accepted the Action Crusade leaflet immediately asking, "Are you Seventh-day Adventists?" When assured that this was the case, he pointed out that he had attended our evangelistic meetings and also owned several of our books.

Ten minutes after the group returned to the center, the sky opened up and it rained in earnest.

The Action Crusade group has also confronted young people in Central Park and in Times Square. In the latter case they were stopped by the police who commented, "We like what you are doing, but we'll have to ask you to leave because you are drawing too big a crowd." One of the city's largest department stores asked the group to sing in Bryant Park, in the heart of the downtown district. In addition to this, a city agency invited them to sing in several hospital wards and in a number of ghetto areas.

During July, adventuring for Christ entered a special phase when the bandshell at Tompkins Square was reserved for five Sunday night appearances. Tompkins Square is right in the heart of the famous (or infamous) East Village. Musical selections were interspersed with impressive testimonies by young people who had found a better way of life than that afforded by "the Village." A film was also

shown each night, and the usual visits followed.

One who wanted to talk was a 16-year-old school girl who had not been in contact with her parents in Connecticut since last October. She admitted, "I know where I'm going to sleep tonight, but I don't know about tomorrow night." Since that time she, along with four friends, has come to the center for a meal and further help.

A man and his wife also sought help. An addict for 18 years, he is a "mainliner," one who shoots dope directly into his veins. His wife has been a "skin popper" for eight years. The welfare department has had to take their child away from them. The man's pitiful plea was, "You are our only hope now. Please help us to overcome this habit."

During one evening performance a gang of rowdy young men tried to break up the meeting. Drinking heavily themselves, they found two little girls of about ten and seven wandering around without their mother. They proceeded to ply these children with liquor until they too were drunk and then encouraged them to create a disturbance. Climbing up onto the platform the youngsters began yelling and shrieking, but finally left while a young man was giving his testimony.

When the young man had finished, two little girls of approximately the same age as the previous two came up out of the crowd. In their childish way they testified that they had been healed and how good God had been to them. They said the Action Crusade group were good people who had come to tell about Christ, and the rowdies ought to be ashamed of themselves. That seemed to be all that was needed, and the gang faded into the night as the meeting continued.

This type of evangelism is rather new to our youth groups, but it shows promise. In addition to whatever immediate results are forthcoming, these young people are now better prepared to witness to their fellow youth any time, any place.

DON HAWLEY
Departmental Secretary
Greater New York Conference

Atlantic Union

✦ Pastor Alex Fuleki reports that the Quinebaug, Connecticut, church held its first Vacation Bible School in the church's history this past summer. He and his wife were the directors. Thirty-two children were registered.

✦ Physicians and dentists of Southern New England Conference, with their families, joined the ministerial staff of the conference for a weekend retreat, August 23-26, at Camp Winnekeag, Ashburnham, Massachusetts. N. S. Mizher presented three messages dealing with the sanctuary service. Dr. Richard Paul, member of the Yale School of Medicine faculty, now under appointment to Loma Linda University, addressed the group. Three recent seminary graduates presented papers in specialized areas of theological study. They were Warren Trenchard, assistant pastor, Atlantic Union College church; Harold Lickey, assistant pastor, New England Memorial church; and Ronald Flowers, assistant pastor, Springfield, Massachusetts, church.

EMMA KIRK, *Correspondent*

Central Union

✦ A Bible Story booth at the Mid-America Fair, in Topeka, Kansas, was manned this year by literature evangelists Jim Warden and Gary Parker. This is the third year that the literature evangelists have displayed books there.

✦ The Goldsberry, Missouri, church celebrated its seventy-fifth anniversary last July. A. V. McClure, conference president, was the 11:00-o'clock speaker. H. R. Coats, conference Sabbath school secretary, conducted the Sabbath school. The afternoon service was conducted by the pastor, Harold Miler. This rural church in northwest Missouri has served as the home church for a large number of workers in God's cause.

✦ W. A. Loveless, pastor of the Sligo church in Takoma Park, Maryland, was the featured speaker at the MV rally held September 21 for Union College students and all Lincoln, Nebraska, churches. This special weekend laid the groundwork for MV plans for the year.

✦ W. Melvin Adams, of the General Conference Religious Liberty Department, joined his son, Willis M. Adams, Jr., in a series of meetings in Green River, Wyoming. These meetings began September 6.

✦ Members of the Topeka, Kansas, church have completed their new church school. Its main floor has two large classrooms, and the basement will have a large lecture and recreation room in addition to an area for the health and welfare

department of the church. A kitchenette and deck will make it possible to serve food for different functions of the church and school.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ An additional 46 people have been baptized in Cincinnati, bringing to 117 the total baptized from meetings conducted by union evangelist Charles D. Brooks.

✦ The National Adventist Choral Society recently presented a sacred concert in Washington's Constitution Hall as part of a program sponsored by the Association on Alcohol Problems. Featured speaker for the program was ABC news commentator Paul Harvey.

✦ Columbia Union College alumni have raised \$25,000 during the past six months as a contribution to the furnishings for the new campus center, now under construction. The fund-raising committee, led by Mrs. Zella Holbert, plans to provide an additional \$25,000 during the coming year.

MORTEN JUBERG, *Correspondent*



Canton, Ohio, Dedicates Church

Claude Mutchelknaus, first elder of the Canton, Ohio, church, and Eleanor Stinchcomb, church treasurer, burn a facsimile of the mortgage for the building as part of the dedication ceremonies September 7.

Guest speakers for the occasion were Cree Sandefur and Philip Follett, presidents of the Columbia Union and the Ohio Conference, respectively.

The church was purchased two years ago for \$50,000; renovations cost about \$5,000.

Boston Raith pastors this 173-member church, which was organized in March, 1902.

CHARLES R. BEELER
Departmental Secretary
Ohio Conference

Lake Union

✦ The union office staff and the union conference committee gave Elder and Mrs. Jere D. Smith a farewell dinner on September 3. Elder Smith had retired after 45 years of denominational service, 33 of which were spent in conference administration. His ministry, which began at Athens, Georgia, has taken him to Tennessee, Louisiana, Mississippi, Texas, Southern New England, Iowa, the Northern Union, the Central Union, and the Lake Union.

✦ The Magikist Rug and Draperies Cleaners and Sales in Chicago has donated a week's free advertising for the Christian Record Braille Foundation. Three large signs have been placed along each of the three expressways leading into downtown Chicago, as well as a large one in the Loop area itself. An estimated 1.3 million cars pass these signs each day during the 18-hour period in which they are lighted. The same courtesy had recently been extended to the Hinsdale Sanitarium at the time they were to conduct the Five-Day Plan to Stop Smoking.

✦ Clyde Sample is the new food service director at the Hinsdale Sanitarium and Hospital. Recently discharged from Army service as captain, he has served in a number of hospitals, including the William Beaumont in Texas, and Kettering in Ohio.

✦ The Philharmonic Youth Choir of Lake Region's Shiloh church in Chicago has been sponsored by the American Friendship Club in a tour as ambassadors of friendship to Jamaica, B.W.I. They also performed at the HemisFair at San Antonio, Texas, in August. Earl Calloway, Chicago *Daily Defender* music critic, directs the 60-voice choir, Brian Jones is piano accompanist, and Gloria Meyers is the organist.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ At least two of the Vacation Bible Schools in the Washington Conference were held during the evening last summer—in Snohomish and in Tacoma. Both schools report an increase in attendance as a result, and a number of men had the opportunity to assist with the crafts.

✦ Three 24-by-60-foot trailers have been transformed into classrooms for the junior high section of Portland elementary school on the campus of Portland Union Academy. Jerry Beam, from Moses Lake, Washington, is the vice-principal in charge. Grades 1-6 have now taken over both buildings of the school on the old Doremus site.



WAYNE HOOPER

Some of the Voice of Prophecy employees who served as open-house hostesses recently.

✦ More than a hundred persons practiced living off the land for a week in the wilderness of the Cascades, August 25 through September 1. The Washington Conference Outdoor Club sponsored the wilderness seminar.

✦ Mrs. A. D. Schlotthauer, long-time faculty member in the department of mathematics at Walla Walla College, was one of three mathematics teachers honored at the recent SDA Quadrennial Council on Higher Education at Andrews University.

IONE MORGAN, *Correspondent*

Northern Union

✦ Four young people and four adults were baptized during July and August in the Hinckley, Minnesota, district. R. W. Wiedemann is the pastor.

✦ A union laymen's congress was held in the Minneapolis Convention Center September 4-7, with delegates from the four-State area attending to receive instruction in soul winning. Special guests included Robert H. Pierson, N. C. Wilson, J. E. Edwards, C. E. Guenther, A. A. Esteb, and Maybelle Vandermark, all of the General Conference; A. R. Mazat, of the Pacific Press, and W. C. Hatch, of the Wyoming Conference. W. H. Elder, Jr., union lay activities secretary, directed the congress.

✦ Seventh-day Adventist literature was prominently displayed at the State Fair booth in Minot, North Dakota. Roy Johnston, conference publishing secretary, and Mr. and Mrs. Dan Poleschook, of Minot, manned the booth during the fair, August 25-31. Hundreds of free pamphlets were given away, and a number of people signed applications for Bible courses.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Chinese Camp Meeting Held Near Yosemite National Park

The two Chinese SDA churches in North America held their first camp meeting at Oakhurst, California, near Yosemite National Park, during the summer. More than 150 campers registered the first day, and another 75 joined them for Sabbath services.

Main speakers were Fordyce Detamore and D. E. Rebok, who frequently referred to their experience in China and the Far East. Dr. Harry W. Miller, of Hong Kong, S. J. Lee, and C. P. Sorensen were also featured. Lay speakers included Dr. Philip Ching and K. F. Dang, of Fresno.

The group showed keen interest in God's people on China's mainland and are praying for the day when the work will open up there again.

WAI CHOW LEONG
Pastor, Chinese Church
Los Angeles, California

Voice of Prophecy Conducts Open House in Glendale

The Voice of Prophecy recently acted as host to more than 800 visitors at its first open house in 17 years.

For the four-hour special event at the studio headquarters at Glendale, California, hosts and hostesses wore costumes from some of the countries that hear the radio broadcast: India, China, Russia, Mexico, Guatemala, Ukraine, Germany, the Philippines, Cuba, and the United States.

The entire Glendale staff was at work so visitors could see what a typical VOP day is like.

In the recording studios the King's Herald, Del Delker, Brad and Olive Braley,

and H. M. S. Richards presented 11 successive 15-minute programs that had been arranged by Wayne Hooper, director of music programming. The singing groups presented several hymns in each program, including some in the 12 languages they use for overseas broadcasts.

GARY B. SWANSON
VOP Public Relations Department

✦ The Fresno Spanish church has baptized 28 persons since the beginning of its current evangelistic program. The first 15 meetings were presented by Braulio Perez Marcio, speaker for the Spanish Voice of Prophecy. The meetings have been continued by Pastor Samuel Castillo.

✦ Literature evangelists from the South-eastern California, Central California, and Arizona conferences held their annual retreat at Pine Springs Ranch recently. Including families, 270 were present. The high light came on Sabbath afternoon, when Lona and Lionel York, of Fullerton, California, were baptized as the result of the efforts of Literature Evangelist L. H. Stephens.

✦ Located at the foot of the highest mountain in the Waianae Range on Oahu is the new Hawaiian Mission youth campgrounds. A building program is under way to provide facilities for 150 or more campers in 1969. To date, two cabins, 20 by 24 feet, and one restroom are built. As money is raised, other buildings, such as a kitchen, a craft building, headquarters, and a swimming pool will be constructed.

✦ Eighty underprivileged children from the inner-city areas of the Central California Conference were guests of the Dorcas societies at an opportunity camp held recently at the Central California Conference's youth camp at Wawona in Yosemite National Park. Several young people from previous camps have been attending church. A few have been baptized.

✦ Because of interest in early Advent hymns, a library of hymnals used during the early days is being started at the Arizona Conference office.

CHARLES REARRICK
Public Relations Intern

Southern Union

Columbus, Georgia, Members Demonstrate Mass Feeding

A mass feeding directed by Elder M. H. Jensen, of New York, was held not long ago in Columbus, Georgia.

A mock tornado caused 563 "victims" to require hot meals. The "victims" were served in three minutes 20 seconds by members of the local Adventist church. Two hundred and twenty-five loaves of homemade bread and 1,500 oatmeal-cashew cookies were prepared by the church members prior to the mock disaster on September 8.

Many dignitaries participated in the event and joined in the panel discussion that immediately followed the serving of the hot meal. These included the mayor, the fire chief, the police chief, a deputy director of the Emergency Planning Commission from Washington, D.C., the directors of the Red Cross and Civil Defense, radio and TV officials, director of the highway patrol, and the president of the Ministerial Alliance.

Excellent newspaper, radio, and television coverage publicized the events for several days prior to and after the feeding.

AGATHA M. THRASH, M.D.
Coordinator of Mass Feeding

FLORIDA

† Dudley Nichols ended his series of evangelistic meetings in Titusville with six in his first baptism. Others are preparing for baptism at a future date.

† Six were in the first baptism resulting from the Kissimmee, Florida, meetings conducted by Art Swinson. Pastor Swinson reports from 12 to 15 more whom he expects to take their stand in the near future.

† Rainey Hooper, conference evangelist, ended a series of meetings in Opa-locka with 28 baptized to date. He is presently conducting meetings in the Hollywood church with good prospects for a rich harvest.

† Henry Carubba, ministerial secretary, began a series of meetings in the Presbyterian church at Brandon, Florida, September 16. This Presbyterian congregation is presently without a pastor and Roy Ulmer, our pastor at Brandon, has offered his services to the congregation on Sundays. Our church members use this church for Sabbath services.

† Robert Kerr has begun a radio broadcast in Lake Wales, Florida. The radio station is also airing Kaleidoscope free of charge. These programs are preparatory for evangelistic meetings to be held by Rainey Hooper in January. We have no church there now but hope to organize a congregation at the conclusion of these meetings.

HENRY J. CARUBBA
Departmental Secretary

Southwestern Union

† Junior youth attending the Texico Conference summer camp have an unusual treat each year. Included in camp activities is a special tour of Carlsbad Caverns, at Carlsbad, New Mexico.

† The International Paper Company, of Springhill, Louisiana, recently donated \$800 worth of new cardboard boxes for use in the sorting and storing of clothing at the Adventist welfare depot.

† Evangelistic meetings are currently being held in Espanola, near Los Alamos,

New Mexico, the birthplace of the atomic bomb. R. R. Archuleta, of the Colorado Conference, and Isaac Lara, of the Santa Fe district have joined together to bring the third angel's message to this new territory.

† Construction has begun on the new Central church in El Paso, Texas. The outside walls are up and the roof structure is almost completed. The three angels of Revelation 14 will be represented in molded fiberglass on the front of the church, mounted on the center panels of rock work.

† A record enrollment has made it necessary to construct several new married-student apartments at Southwestern Union College. In addition, more facilities for young men are being found in several homes. Dormitories are filled to capacity and "growing pains" are already setting in for this newest of the denomination's four-year colleges.

J. N. MORGAN, Correspondent

Andrews University

University Staff Conducts Third Mission Institute

By G. OOSTERWAL
Andrews University

Twenty-five new mission appointees and 17 returning missionaries, together with 13 ministerial students, participated in the third Institute of World Mission at Andrews University last summer. This institute was the continuation of a program launched in 1956, when the General Conference adopted a resolution that all missionaries, before leaving their home base, should attend a missionary training institute.

Since the summer of 1966 the Institute of World Mission at Andrews University has been designated by the General Conference to conduct such an orientation for new mission appointees and a training program for returning missionaries.

A large number of the 1968 appointees will go to Latin America (19), and Africa (15), with others leaving for Lebanon, Iran, Thailand, Singapore, Indonesia, Hong Kong, and the Marshall Islands. The various professions of these missionaries are an indication of the comprehensiveness of the SDA mission work: 16 are teachers, eight administrators, and three physicians (specialists). The other professions include pastor, nurse, secretary, and laboratory technician.

The missionary situation in the world today and its effects upon the spreading of the three angels' messages constituted the setting for the course. Besides asking why we send missionaries and what our particular message is to the world today, the lectures and group discussions dealt with the practical task of how to communicate our message most effectively.

There are still some 1.6 billion people who have never heard about Christ. This is nearly eight times as many as in the days of Paul. The discussions concentrated on the understanding of the many cultural, social, and religious barriers and how to overcome them. Other studies looked into the resurging non-Christian religions, practical linguistics, tropical hygiene, nutrition, and personal health.

The institute was directed by M. O. Manley and G. Oosterwal. Other participants were A. Haynal (tropical hygiene, LLU), E. Giddings (linguistics), A. Marsh (nutrition), Ruth Murdoch (education), L. Tobiassen (political science), C. Wittschiede (mental health), and D. S. Johnson and W. L. Pascoe, associate secretary and associate treasurer of the General Conference, respectively.

The next General Conference-sponsored mission institute is planned for June and July, 1969.

† Principal of the junior academy division of the newly organized Andrews University laboratory school is Richard D. Jordan, who since 1963 has been a supervisory instructor in the laboratory school's upper elementary grades. The school opened in September under its new 6-3-3 plan of organization: elementary, six grades; junior academy, three grades; and senior academy, three grades.

† Russell Staples, president of Solusi College in Rhodesia, was speaker at the summer commencement at Andrews. Elder Staples is on leave of absence from Solusi to attend Princeton Theological Seminary for a doctorate.

† The Andrews University Berrien Bindery processed 100,000 textbooks for schools in Ohio, Michigan, and Illinois this summer. Seventy-five students were employed in the work.

† Fourteen students graduated this summer from the food service workshop held at Andrews and were given a diploma that entitled them to apply for membership in the Hospital, Institution, and Educational Food Services Society, a professional group recognized by the American Dietetic Association. To qualify for the diploma students completed two summer workshops plus nine months of inservice training directed by an ADA expert.

Loma Linda University

† The LLU School of Medicine has received \$10,983 from the American Medical Association's Education and Research Foundation. This donation, which will be used to expand postgraduate educational programs, as well as to train future physicians and develop new teaching facilities, was presented by an officer of the San Bernardino County Medical Society.



New York

Haysmer E. Cox and Donald A. Orsburn were ordained to the gospel ministry at the New York Conference camp meeting. Elder Cox is the pastor of the Greater Endicott and Tioga County churches. Elder Orsburn is the publishing secretary of the conference.

Shown here, left to right: E. L. Minchin, general field secretary of the General Conference; Elder Cox; A. J. Patzer, president of the New York Conference; Elder Orsburn; Neal C. Wilson, vice-president of the General Conference for North America; and Leslie Hardinge, from Pacific Union College.

JOHN MILTON
Departmental Secretary



Missouri

Earl Spaulding, principal of Sunnydale Academy; Jack Nail, MV and educational secretary for the Missouri Conference; and Mitchell Tyner, district leader from St. Joseph, were ordained at the recent camp meeting at Centralia.

A. V. McClure gave the welcome; Theodore Lucas, world youth leader, presented the sermon; and R. H. Nightingale, president of the Central Union, gave the charge.

H. R. COATS
Departmental Secretary

Ordinations--1968

Ontario-Quebec

R. A. James, pastor of the Toronto West church, is welcomed after his ordination June 29, at the Ontario-Quebec camp meeting at Kingsway College.

Elder James, who came to Canada from Trinidad, British West Indies, received his Bachelor of Theology degree at Canadian Union College in Lacombe, Alberta. He went to the Ontario-Quebec Conference as a literature evangelist in 1962, and joined the ministerial force in 1964.

Mrs. James stands by her husband's side. A. C. Fearing, associate secretary of the Ministerial Department of the General Conference (center), gave the ordination sermon. J. W. Bothe, president of the Canadian Union, gave the charge and offered the ordination prayer, and Philip Moores, president of the Ontario-Quebec Conference, welcomed Elder James to the conference as an ordained minister.

THEDA ILES KUESTER



Southern New England

Ordained at the recent Southern New England Conference camp meeting were (left to right, pictured with their wives) Richard Coffen, district pastor, Pittsfield, Massachusetts; James Gilley, conference evangelist of South Lancaster; and Russell Burrill, district pastor, Willimantic, Connecticut.

The candidates were introduced by their conference president, Lowell L. Bock, and were then escorted to the platform by a sponsoring ordained minister. Pastor Coffen was presented for ordination by his father, George Coffen of Berrien Springs, Michigan; Roy Thurmon, of New York City, presented his son-in-law, Pastor Gilley; and Russell Burrill was presented by Leonard Gaspie, visiting from Southern California Conference.

D. W. Hunter, associate secretary of the General Conference, preached the sermon. F. R. Millard, president of the Atlantic Union, presented the charge, and Elder Hunter gave the ordination prayer.

RICHARD J. BARNETT
Departmental Secretary

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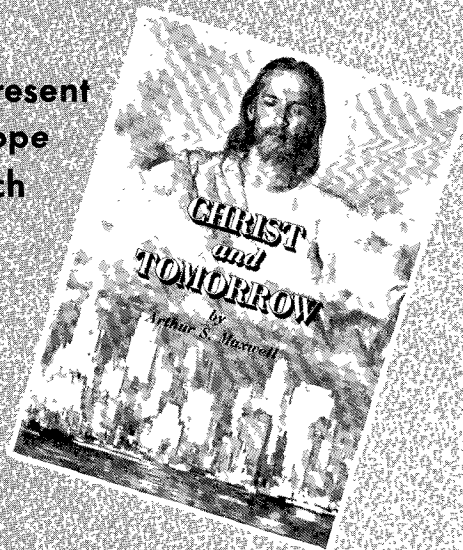
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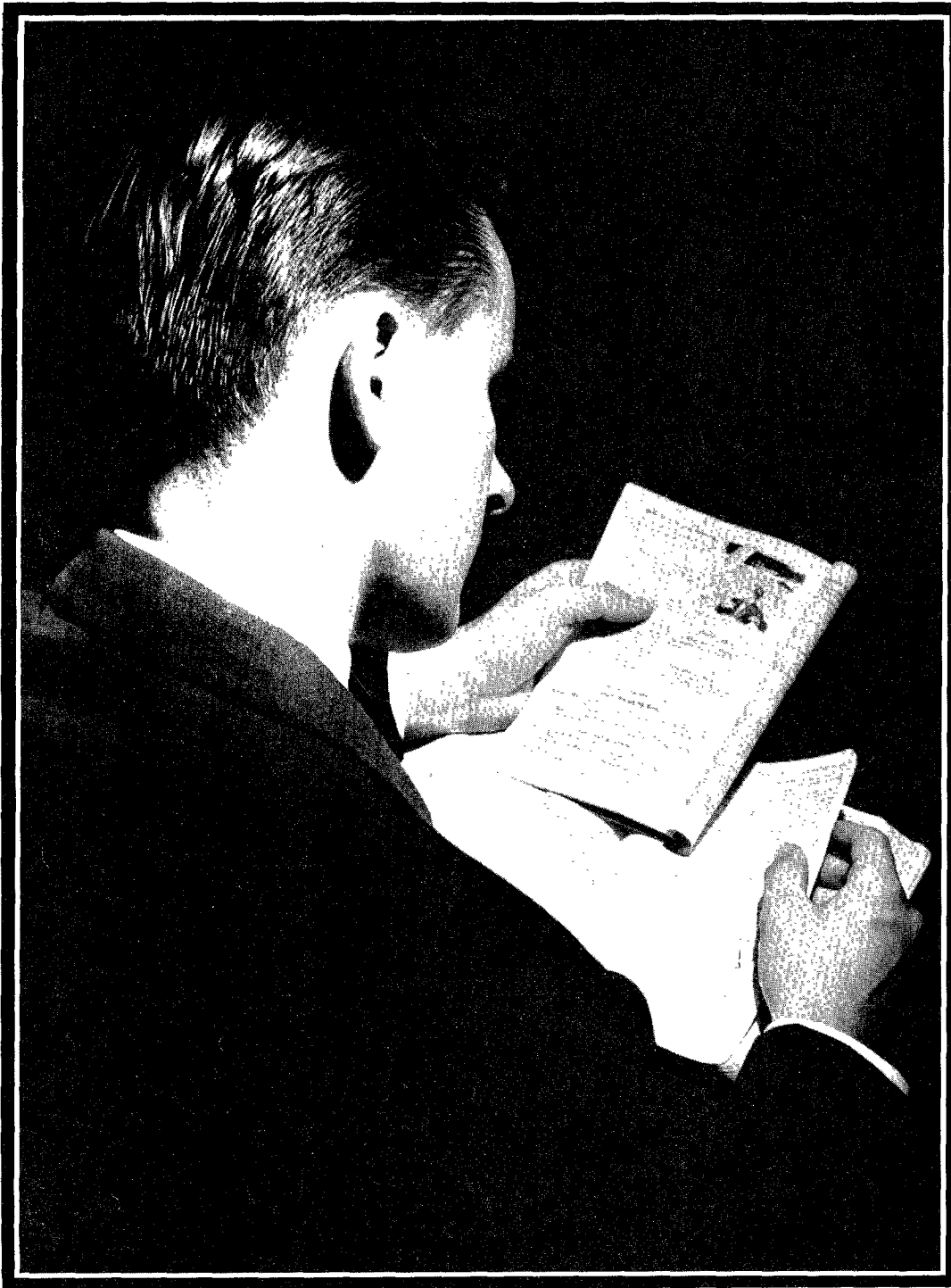
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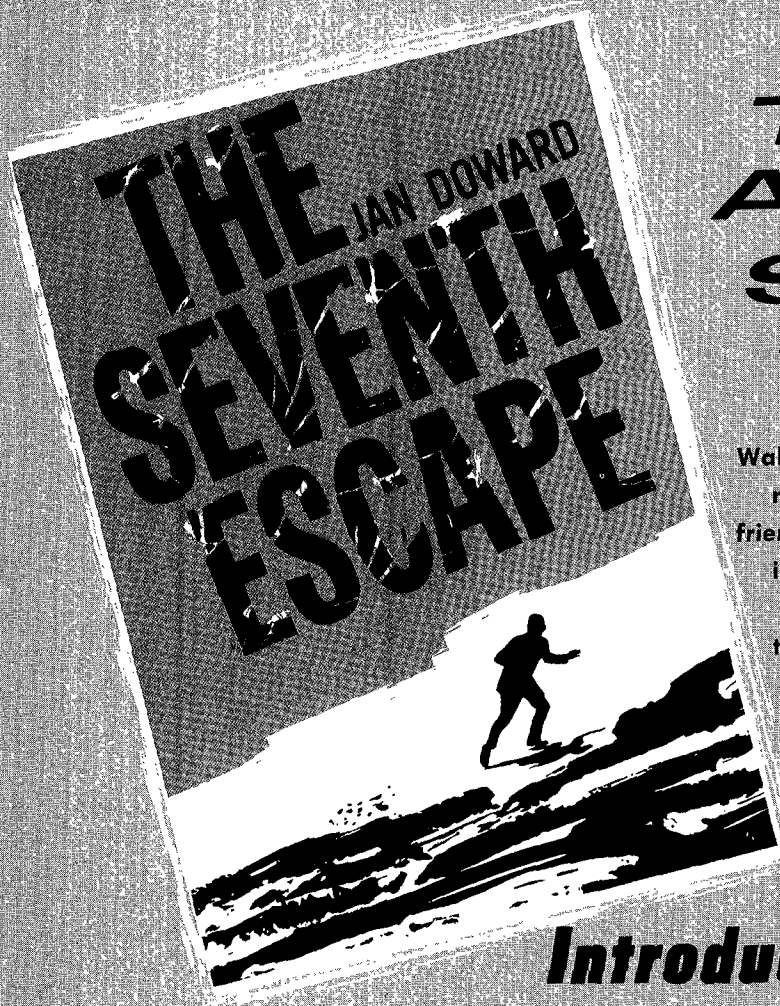
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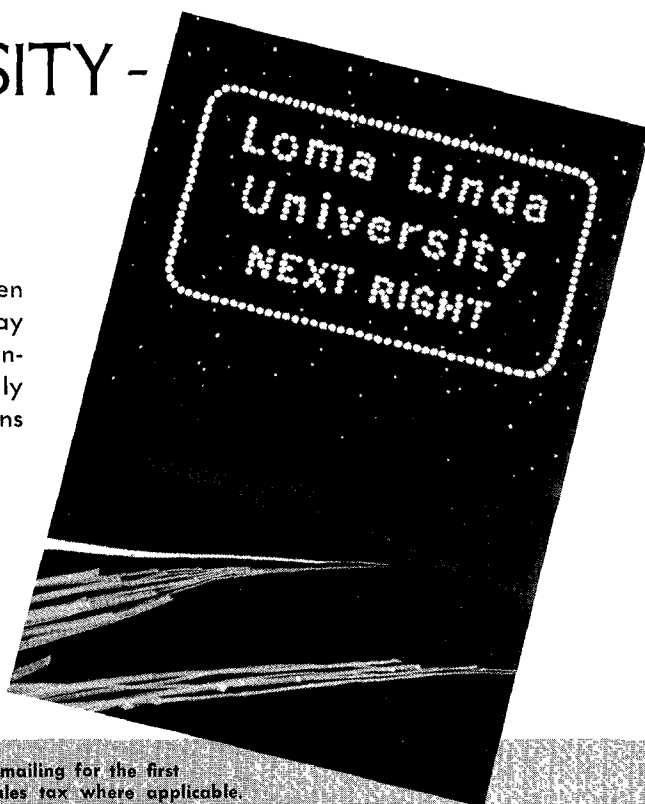
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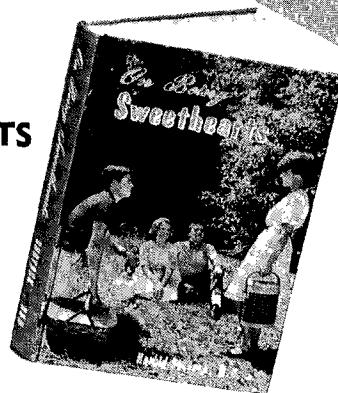


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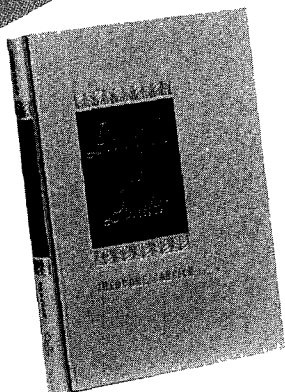
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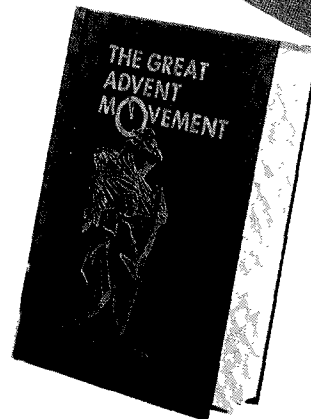
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R. E. Eckerman, stewardship secretary (Upper Columbia), formerly pastor, Coeur d'Alene (Idaho).

John Todorovich, pastor, Mount Tabor, Portland (Oregon), formerly pastor, Westminster (Southeastern California).

John Yuros, district pastor (Idaho), formerly pastor, Milwaukee (Wisconsin).

Douglas Carruthers, administrative intern, New England Memorial Hospital (Atlantic Union), a recent graduate of Andrews University.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

F. Herbert Hewitt (Madison '39; University of Arkansas '60), to be education and MV secretary, Southeast Asia Union Mission, Singapore, Mrs. Hewitt, nee Vera Louise Noss (Madison '41), of Collegedale, Tennessee, left Los Angeles, California, August 20.

F. Russell Tyler, M.D. (AU '50; LLU

'54), to be relief pathologist for a year at Bangkok Sanitarium and Hospital, Bangkok, Thailand, Mrs. Tyler, nee Mary Helen Rice (NES School of Nursing '48), and four children, of Winchester, Massachusetts, left Los Angeles, California, August 22.

William Malcolm Caviness (UC '63; Colorado College '68), to be mathematics-science teacher, Adventist Seminary of Central Africa, Bujumbura, Burundi, Mrs. Caviness, nee Sherril Lee Proctor (UC Academy '61), and two sons, left New York City, New York, on the S.S. *United States* August 22, to stop in Switzerland six months for language study.

Asa A. Cree, to connect with the Sanitarium Health Food Co. in Australia, Mrs. Cree, nee Helen Juanita Ward, of Riverside, California, left Los Angeles, California, August 23, on the S.S. *Orsova*.

George Dunder (EMC '57; Butler University '60), returning as principal, Ikizu Training School, Ikizu, Tanzania, Mrs. Dunder, nee Alma Virginia Closser (EMC '47), and three children left Washington, D.C., August 25.

Robert W. Pohle (PUC '57), returning as manager, Japan Publishing House, Yokohama, Japan, Mrs. Pohle, nee Delores May Schroeder (attended PUC '52-'53), and three children, left San Francisco, California, August 25.

Wendell L. Wilcox (PUC '51), returning as president, Korean Union Mission, Seoul, Korea, Mrs. Wilcox, nee Audrey Muriel Fuller (attended PUC '48-'50), and four children, left San Francisco, California, August 25.

Don A. Roth (CUC '50), returning as assistant secretary and director of public relations, Far Eastern Division, Singapore, Mrs. Roth, nee Doris Ann Behringer (CUC '50), and three children, left Los Angeles, California, August 25.

Jon Lee Dybdahl (PUC '65; AU '67) to be pastor-evangelist, Thailand Mission, Bangkok, Thailand, Mrs. Dybdahl, nee Kathryn Grace Trefz (PUC '65) and daughter, left San Francisco, California, August 25.

Virgil T. Fryling, Jr. (CUC '55; AU '58), returning as head, music department, Colombia-Venezuela Union College, Medellin, Colombia, Mrs. Fryling, nee Margaret Alicia Christensen (WWC '50; LLU School of Nursing '53; CUC '55), and two children, left Miami, Florida, August 25.

Charles Howard Schlunt (AU '62), to be mathematics teacher, Solusi College, Bulawayo, Rhodesia, Mrs. Schlunt, nee Janet Rae Wildman (AU '62), and two children, of Holly, Michigan, left Washington, D.C., August 26.

Mary Jane Bruce (attended LSC and PUC) returning as elementary teacher,

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Seoul, Korea, left San Diego, California, August 26.

P. Sidney Nelson (WWC '60; attended AU '61-62), to be district leader, Majuro, Marshall Islands, Mrs. Nelson, nee Holly Mac Blake (WWC '60), and two children, of Hillsboro, Oregon, left San Francisco, California, August 28.

John Paul Stafford (WWC '68), to be teacher in Trans-Africa on the French Scholarship Plan, Mrs. Stafford, nee Ruby Ann Kruger (WWC '68), of Kirkland, Washington, left New York City on the S.S. *France*, for LeHavre, France, August 29.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

Emmanuel Adjepong, Seventh-day Adventist, Old Juabeng, Ashanti, Ghana, W. Africa, asks for magazines, books, Better Life Picture Rolls, and other missionary items.

Silby H. Coe, Box 436, George Town, Grand Cayman Is., B.W.I., wishes illustrated books concerning SDA doctrines and church work.

Claudius Mitchell, Harmony Valley, Mt. Horeb P.O., Jamaica, W.I., desires many tracts, *Review*, *Signs*, *Instructor*, songbooks, Bibles.

Patricio E. Greencia, Sison, Surigao del Norte, P.I., needs a continuous supply of Bibles, books on prophecy, and evangelistic equipment.

F. Lalsanga, SDA Mission, 541 Phongyi Road, Aungthida Qr. (8), Lashio, Burma, wishes at least 20 copies of *Signs*, *Liberty*, *Listen*, *Instructor*, *Guide*, *Life and Health*, tracts, Bibles, songbooks, pictures, Christmas cards, color books, Bible games, small books, *Review* denominational books, and Sabbath school supplies.

J. P. Johnson, 2112 Quillman Ave., Louisville, Ky. 40200, needs after a *Hundred Years*, *Review*, and missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, desires a continuous supply of Ellen G. White and denominational books, *Signs*, *These Times*, *Message*, flannelgraphs, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, memory verse cards.

Send missionary literature to the following: Evangelist J. A. Nsiah, SDA Church, Kyekyewere, Kumasi, Ghana, W. Africa; Ignacio P. Lumanacas, Cortes, Surigao del Sur, P.I.; Agatha McClatchie, Noel Street, Couva, Trinidad, W.I.; Urbano Negre, Marimag, Bukidnon, P.I.

Send Evangelist E. A. Acquah, P.O. Box 83, SDA Mission, Assin-Fosu, Central Region, Ghana, W. Africa, Outline for 20th Century Bible Course, *Bible Handbook*, *Bible Readings for the Home*, *The Great Controversy*, crisis books, Bible Journey games 1 and 2, *Signs*, *Life and Health*, *Review*, *Good News*, and other missionary literature, especially Bibles.

DISCONTINUE until further notice all literature to W. D. Keene, Jr., as he has a large quantity on hand.

Send a continuous supply of *Review*, *Instructor*, *Signs*, *These Times*, *Life and Health*, *Sabbath School Quarterlies*, *Worker*, picture cards, Bibles, songbooks, Spirit of Prophecy books, children's books, visual aids, *Little Friend*, Bible games to the following: Bien Estore, Cris Salvan, Elmer Abragan, Ruben Aqua, Daniel Panal, Ludevica Suriano—all of North-eastern Mindanao Mission of S.D.A., Guingona Sub-division, Butuan City, P.I.

Send missionary literature to Lilia Castillo, Agusan Calages, Butuan City, P.I.

Of Writers, Articles, and Miscellany...

When the 686 delegates to the North American Quadrennial Council on Higher Education arrived on the campus of Andrews University late in August, they were directed for registration to a large green-and-white-striped tent. That tent was only one of the "unconventional" things connected with the convention. Another was the pizza dinner for the nearly 200 children of the delegates, an event that coincided with the Sunday evening banquet.

For those readers who are not in a position to hear a firsthand report of the council, we publish M. Carol Hetzell's report on the main events (page 16).

You'll probably have the same problem this year you had last year. You've had it as far back as you can remember buying Christmas presents. The problem, of course, is what to buy for whom with how much money.

There's Uncle Homer, who has shown an interest in the church—always gives a good contribution for Ingathering—but who has never made a commitment. You have alternated cuff links and aftershave for the past seven years and you've just

got to think of something else this year. There's Jim, your old school friend who married outside the church, but who comes to church now and then. You'd like to give him and his wife a little something to let them know you care.

And what in the world can you get for your niece in graduate school? She's got just about everything, and you couldn't find a thing she'd need for under \$10.

Don't forget Scott and Judy—remember how that vase you sent them last year got broken in the mail? And you had forgotten to insure it? Remember?

And as the list gets longer so does your face. Then in your own little Slough of Despond, you hear again something you vaguely remember hearing before. A couple of Sabbaths ago maybe. Or maybe it was last year.

Anyway, someone said, "Give the REVIEW to friends interested in the church" (Uncle Homer—it will certainly be enjoyed longer than aftershave). "Give the REVIEW to backsliders" (Jim and his wife—even if they don't come to church, the REVIEW will go to them). "Give the REVIEW to young people in school" (your niece—and the subscription at \$5.95 is way under \$10!). "Give the REVIEW to young marrieds" (Scott and Judy—and it won't get broken in the mail).

The REVIEW is a gift that helps people keep in touch with the world of Seventh-day Adventists and is a weekly reminder of your care and thoughtfulness.

Review and Herald

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

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Church Calendar

Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	November 16
Church Lay Activities Offering	December 7
Thirteenth Sabbath Offering	December 7
(Middle East Division)	December 21

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

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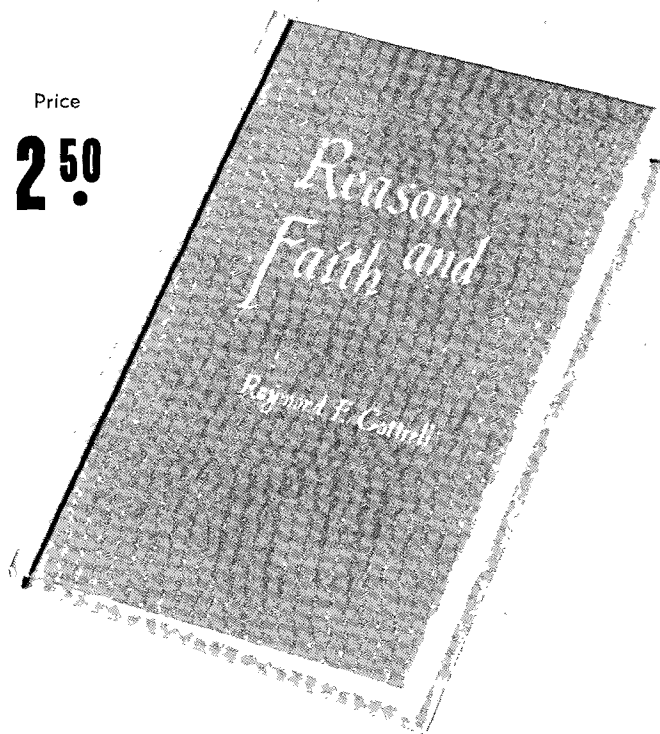
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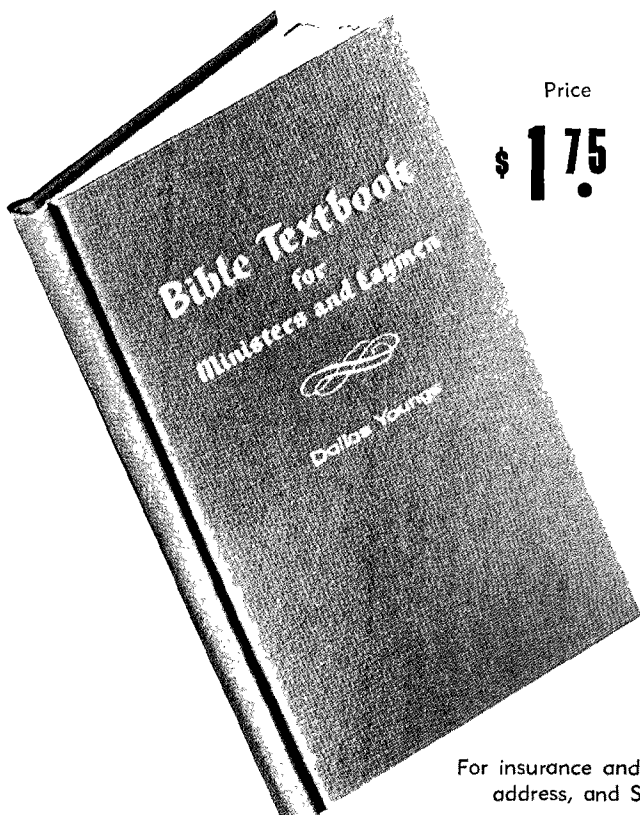
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News of Note

Thirteenth Sabbath Overflow Again Tops Previous Record

The Thirteenth Sabbath Offering overflow for the second quarter of 1968 amounted to \$100,637.97. This is the largest second-quarter Thirteenth Sabbath Offering overflow in the history of the offering. This offering exceeded the previous high by \$10,090.

The Australasian Division will use these funds in rebuilding the Sydney Sanitarium and Hospital.

The overflow from the Thirteenth Sabbath Offerings for the next three quarters goes to:

MIDDLE EAST DIVISION

Auditorium-gymnasium for Middle East College Orphanage in Amman, Jordan
Evangelistic and educational complex at Benghazi Hospital, Libya

TRANS-AFRICA DIVISION

Remodeling and enlarging Kendu Hospital, Kenya, Africa

SOUTH AMERICAN DIVISION

Auditorium, Northeast Brazil College
Girls' dormitory, Espirito Santo Academy, Brazil
Boys' dormitory, Chile College.

G. R. NASH

North Philippine Union Expects Colporteur Record

A total of 5,500 copies of *The Great Controversy* have been sold by colporteurs of the North Philippine Union during the past five years, or twice as many as were sold during the previous ten years.

A. N. Santiago, publishing secretary, credits this significant increase in public acceptance to advertisements in various Catholic journals.

Prospects are excellent that this year's \$1,257,000 sales goal (20 per cent more than last year) will be reached and substantially exceeded by the 355 literature evangelists, including student recruits. As of the end of August, the record was approaching the one million mark.

B. B. ALSAYBAR

Future Preachers Evangelize Among Singapore Apartments

Nearly 600 residents of Singapore have been enrolled in the Bible correspondence course through the public and personal evangelism of the "Preachers of Tomorrow Club" at Southeast Asia Union College.

According to Don Jacobsen, ministerial association secretary of the Southeast Asia Union Mission, the members of this club are boys who have come from Buddhist homes and in most cases are the only Seventh-day Adventists in their families. There are 16 of them.

Writes Elder Jacobsen: "The boys have provided themselves with projection and public-address equipment. On Sunday evenings they take a rented truck out into the high-rise apartment areas, play quar-

ter music as they are setting up their projection equipment, and then show the temperance film *One in 20,000*.

"Of course, by that time a large group has congregated, and as soon as the film is over, two of them step to the microphone on the back of the truck and preach a 15-minute translated sermon on world conditions. As soon as the sermon is over, the rest of the club members circulate among the people who have gathered and take enrollments to the Voice of Prophecy Correspondence Course (which is the backbone of our soul winning in this field). So far, in the last six Sunday nights about 3,000 people have come to listen."

N. R. DOWER

Temperance Cause to Benefit From October 26 Offering

With the increased awareness of the harms of tobacco and liquor, the opportunity of the Seventh-day Adventist Church to tell the story of temperance has never been greater.

The facts about lives lost, homes broken, and the destruction that can be directly attributed to the use of liquor and drugs, demand a prominent place in the communication media of present-day America. Can we afford to let this opportunity of enlightening the world to a better life and a better way escape us?

On October 26 the Temperance Day Offering will be received in all of the churches in North America. Wholehearted and liberal support of this offering will make it possible to continue, yes, expand, the temperance message during the coming year.

K. H. EMMERSON

Hundreds Throng Opening of Japan Evangelistic Series

Some 400 people, nearly 300 of whom were non-Adventists, jammed the evangelistic center in Osaka, Japan, on the opening night of a series of meetings conducted by Bruce Johnston, Far Eastern Division evangelist. Ninety per cent of the audience were young people.

Pastor Johnston stated, "I have never seen anything like it. I did something I have never done before on opening night, and that is to make a call for all those who wanted to become followers of Christ. You can imagine the thrill we experienced to see 16 come forward. So far, nearly 40 have responded, though we have been running only a few nights."

An English school operated by M. T. Bascom is believed to be largely responsible for this response. PAUL ELDRIDGE

Carolina Conference First to Reach Vanguard Goal

A telegram received by the General Conference, September 30, announces: "Carolina Conference reports Vanguard goal of \$134,770 for 1969. Overflow yet to come."

Responding to the news, J. E. Edwards, GC Lay Activities secretary, in a return telegram said: "Congratulations outstanding victory. First Silver Vanguard conference this crusade. Sets pace for North America and inspires world. Express appreciation to dedicated workers, faithful members, youth. Truly soul-winning partners at home and abroad. Demonstrating second-mile spirit in overflow assures pioneering new areas."

It's Only 11 Cents a Week

The convulsions of the political, economic, and religious world in our day leave us breathless. Everywhere a person looks for stability he finds only a broken reed.

The statement "crime is on the increase" has been made so often in the past decade that the alarm factor has disappeared. Yet the facts before us indicate that city after city reports higher crime occurrences and rates.

That's not all. Public morality and personal religion are sinking. What used to be considered unethical is now common; what used to be banned as immoral is now broadcast widely. And, in general, Christian churches—institutions of modern society that might be expected to take a stand against the depravity of our day—are impotent. They are so

weakened by doctrinal adulteration and Christless preaching; that they have no message for our sinking world.

In such a world Seventh-day Adventists must live and witness. We believe that the *Review and Herald* is especially pertinent in these fast-changing days. It provides stability in the Adventist home through its Bible-centered articles, its messages of hope and faith, and its reports of the progress of the remnant church in all lands.

Those who read the *Review* like it. Those who don't see the *Review* each week don't know what they are missing. This is the time for subscribers to pass the word along to nonsubscribers; "It's only 11 cents a week; \$5.95 a year. You ought to read the *Review*. It's good!"

THE EDITORS