

LAOS— *Land of a Million Elephants*



This imposing landmark is used many times a year for religious ceremonies.

By
D. A. ROTH

PHOTOS, COURTESY OF THE AUTHOR

THE POLITICALLY SPLIT Southeast Asia nation of Laos is a country of one million elephants and one Seventh-day Adventist worker.

On a recent trip to Laos, I saw no elephants but I did meet our lone missionary, Angel Biton, a Filipino, who left a district of 22 churches in Northern Luzon (North Philippine Union Mission) to shepherd a handful of members in Vientiane and to do pioneer missionary work. At the present time he is hard at work learning the Laotian language, studying several hours each day and trying to establish communication with the more than 130,000 people who inhabit this country's administrative capital.

Bordered by Burma, China, and Thailand on one side, and North Vietnam, South Vietnam, and Cambodia on the other side, Laos touches more countries than any other nation in all of Asia. It is technically an independent, constitutional monarchy populated by more than 3 million people. It is ruled by a king whose royal headquarters is in Luang Prabang, a city 250 kilometers north of Vientiane.

The country is off the beaten tourist track, and as a result there are very few visitors. It stretches out more than 1,000 kilometers along the great Mekong River in the middle of the Indochina peninsula.

I was surprised to learn that Laos is the largest country of the former French Indochina colonies. The small population and the large land area make it one of the least densely populated areas of Asia. But because of its unique geographical position, near North and South Vietnam, it is becoming better known in international activities.

The people of Laos are divided into three ethnic groups—the Moi, of Indonesian origin; the Laotian, related to Thais of old Siam and the Karens of Burma; and the mountain dwellers of Mongolian stock. The history of the country dates back to the middle of the fourteenth century when an early Lao leader, Sen Tai, united the country and called it Lanang, or "The Land of a Million Elephants." Later it became a French protectorate, and in 1949 it became independent.



LAOS

Continued

Catholics were the first missionaries to Laos, as would be expected with the coming of the French colonists. But because of lack of success in reaching the Buddhists, they became discouraged after a few weeks and soon left the country. It was not until the middle of the nineteenth century that they returned, and they now form the largest Christian group in Laos. The deep roots of Buddhism and the fact that it is the religion of the royal family by law contributed to the difficulties in converting the Laotians to the Christian religion. The same difficulties exist today.

Early Missionaries

Protestants began work in Laos in 1902, when the Swiss Brethren came, followed closely by the Christian and Missionary Alliance.

The first Adventist missionary to Laos was Richard C. Hall, who arrived in Luang Prabang in October, 1957. After surveying the country, Pastor Hall decided to establish work in a northern province village, Nam Tha, a few miles from the Laos-China border.

In early 1958 he baptized his first Laotian converts, five in number. He combined flying, medical work, and preaching to win the hearts of the people in the mountain tribal areas. In 1959 he purchased land and constructed a home and a modest church where the members could meet. By this time he was joined by a Filipino missionary family, the Abel Pangans. Pastor Pangan is a worker in the Thailand Mission, of which Laos is an administrative section.

In July, 1959, the small group of missionaries and members faced a severe crisis. The Pathet Lao Communist forces, under the nominal leadership of Prince Souphanouyong, launched an attack in Samneua Province, the beginning of the crisis that caught the attention of the world.

About that time Pastor Hall went to America on furlough and returned in December, 1960. Shortly after his return the political and military crisis reached another peak. The Halls, the Pangans, and a few of the Miao students in a small school which they began moved to Chiengkong. A month later they returned to Nam Tha, but their stay was short. In April another offensive was launched, and this time most of the group moved back to

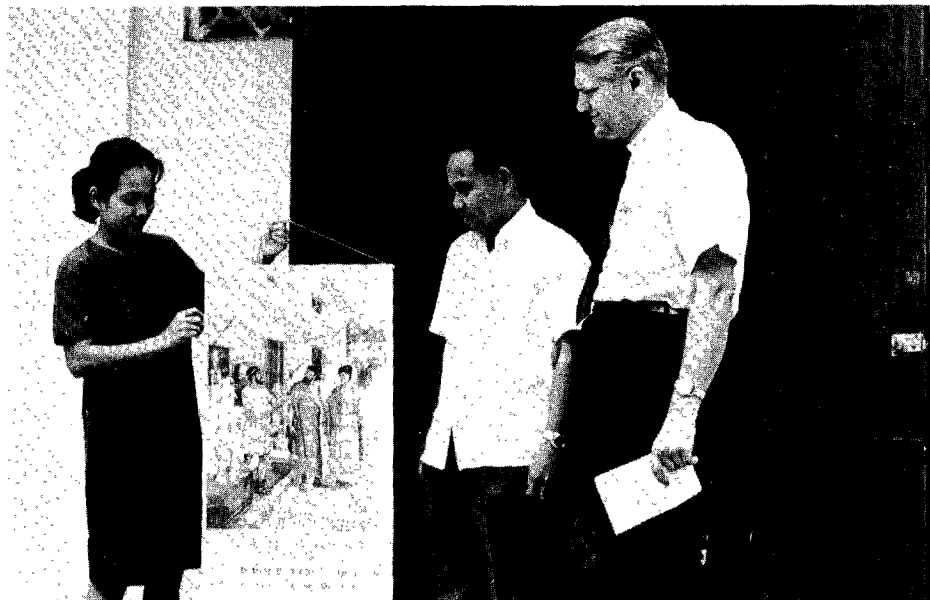
Chiengkong. Pastor Hall and his family stayed until the area fell to the Pathet Lao in April, 1962. They were able at that time to airlift people, supplies, and household goods back to safety. Pastor Hall even airlifted Dr. Tom Dooley's piano out of the area, and it is still in the Hall home. Shortly after their evacuation from Nam Tha, Pastor Hall was called to serve as president of the Sarawak Mission in Borneo, a post he still holds.

Shortly after this crisis to our only Adventist work in Laos, the man who was president of the Thailand Mission at that time, Wayne Martin, now an assistant secretary of the Public Relations Bureau of the General Conference, wrote for the REVIEW that our members and our property met with severe setbacks after the enemy closed in. One of the Thai national workers went into the area for a visit and was never heard of again. The church and the mission homes were burned to the ground in the final siege.

For the next six years no organized

in the week we had taken a two-day trip to another section of Thailand to see the famous death railway the Japanese constructed with forced labor and prisoners of war in the early 1940's. We also took a ride on the River Kwai and visited the site of the famous bridge that was constructed as part of the railway program. I spent most of the time that Friday reading a book given to me the night before by John Falconbridge, administrator of the Ekamai school near Bangkok. The slow-moving train took us through some of the most spectacular rice paddy areas I have ever seen in East Asia.

We arrived at the border after the immigration offices were closed, so we found it necessary to leave Thailand without going through the usual formalities. A small boat ferried us across the wide Mekong River that separates Thailand from Laos. We found the Laos immigration officers still on duty. However, we had to pay a 300 kip, \$60 (U.S.) fee for overtime labor to the officer on duty.



The author discusses a Picture Roll with the A. G. Bitons, the only workers in Laos.

work was attempted in Laos. A search was made to find someone to renew work in this land of conflict. In 1968 a call was sent by the Southeast Asia Union to the Philippines. Angel Biton responded to the call, and in early 1969 went to Vientiane, the only large city open in Laos, to crack the barrier that separates the country from the gospel message.

My 17-year-old son, Dave, and I visited Laos for the first time in July. Early on the morning of July 4 we boarded a Thailand state railway coach in Bangkok and rode 13 hours until we reached the northernmost town of Thailand, Nongkhai. Earlier

After bargaining for a taxi (a normal procedure in nearly all East Asia countries), we drove another 25 kilometers to the city of Vientiane, the largest city of Laos and the seat of government. We found two hotels full, and not knowing that Pastor Biton had made reservations at another hotel (a breakdown of communications between Vientiane and Singapore), we finally found a room in an old French colonial hotel, Lane Xuan, still operated either by the French government or Air France.

Since I had only a box number as an address for the pastor, I had inquired at the mission office in Bang-



Elephants are taught to provide transportation for people and baggage across waterways.



In the lumbering business, elephants work in pairs to move heavy logs with their tusks.

kok before we left on our journey for his street address. The Chinese secretary had given me the name of the street in a telephone conversation and spelled it the way it sounded to him, although he was not sure. Because of our limited information, we found it difficult to find our Filipino missionary. We discovered that persistence pays, and after a number of hours we found the house that serves as a home and a place of worship.

Much to our dismay, we found that they conduct Sabbath services at times other than those listed in the mission directory. By the time we arrived the service was finished and the members had scattered. However, we did spend time visiting with Pastor and Mrs. Biton and discussed the great challenge he faces in giving the gospel message in Laos, working alone in an unfamiliar language.

He told me that it is a staggering and sobering thought that he is the only Adventist worker living in this country of 3 million people. Most of his church members are Chinese, and he really should know their dialect of the Chinese language in order to communicate with his own members. But since his objective is to give the gospel message to all of Laos, he is studying only the Laotian language. Most Filipinos speak English well, so on Sabbaths he speaks in English while one of his members translates into Chinese.

He told us that in order to attract respectable attention in the town, he needs a church building. The lower level of his Laos-type dwelling as a place to hold services is not the type of public relations that attracts people to hear the message. The big need is for about US\$2,000 to purchase land for a church, a school, and a home for a worker. Land costs are high because of the increasing number of Americans who have come to give technical assistance to the Laos government. The pastor's rent is US\$50 a month, which seems small for United States housing, but it is staggeringly high in this part of the world. Because of its restricted finances the mission is not able to erect the building, and the work of more firmly establishing Adventism in this nation must be delayed.

Shock of Adjustment

We noted without too much difficulty that Pastor Biton has experienced some depressing moments during his short stay in Laos. "We first had to try to adjust to the shock of such a sudden change—not in climate, people, or food but in working conditions. In the Philippines I had 22 churches under my care in one district. We had loyal and willing lay members who helped with the preaching services." He was fortunate to get around to each one of his churches twice each year. In Vien-

tiane he meets with his small band of members every Sabbath and speaks through a translator. "Sometimes I don't know whether he is preaching my sermon or his own," Pastor Biton laughingly remarked as we discussed the methods by which he communicates with his membership.

We tried our best to encourage Pastor Biton and commended him for his willingness to be a pioneer missionary. We have few overseas missionaries who work by themselves in such circumstances. He asked me to have our members throughout the Far Eastern Division and other parts of the world remember the work in Laos in their prayers.

After kneeling on his concrete floor for a season of prayer, Dave and I reluctantly left the Bitons, admiring them anew for their courage in working under such adverse circumstances.

As we walked back to our room under a broiling tropical sun, we observed life in Vientiane. The morning market was just closing after a bustling session that began at sunup. The *wats* (temples) seemed in much worse condition than in other countries of the Indochina peninsula. The streets seemed empty of pedestrians. Although there are hundreds of Americans in the city working for the embassy, USOM, and USAID, we saw very few. An Adventist civilian worker, George Smith, had been of great help to the Bitons, but he had moved in April.

Earlier on our trip to Thailand, Dave and I visited Chiangmai and found out from Jon Dybdahl, a new worker in Thailand, that we have another small group of members in Laos just across the Thai border in the northern tip of the country. They are now establishing an all-Adventist village in that area of Laos. Thus, now we have two companies of members in this country.

Laos may not have a million elephants today, but we do have a work and a worker. With continued mission support by our members around the world, we may soon be able to send more workers into this troubled land. ★★

*An old
Laos food
hawker
pockets
her money.*



Waiting on the Lord

By MERLE L. MILLS

HAVE you at some time in your life been faced with misfortune—perhaps a serious illness, a terrible sorrow, or a tragedy for which there seems no logic or reason? If you have not, your time will come. All are subject to uncertainties and inexplicable life circumstances. When these come, the afflicted one is likely to be encompassed in clouds of mystery and gloom.

Fear may arise, bringing the temptation to doubt and distrust. The heavens above may appear as brass, and prayer will seem to rebound as an echo. Time and again the question will be asked, "Why, why?" But no answer will come. At such a time the tempted one must keep calm and composed, not yielding to acts of impulse or impatience. Though he may not understand, he must follow the counsel of Holy Writ which states: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14).

To learn to wait on the Lord is one of the more difficult lessons of life. It calls for patience, without which the Christian cannot attain to the lofty heights of spiritual maturity. But who finds it easy to be patient—to wait? Most of us are inclined to resist and resent changes and delays. We find it difficult to resign and submit ourselves to circumstances not of our choosing. We are prone to set goals that require the shortest possible time for attainment. Time becomes a premium. Some who are not able to fulfill their ambitions and their hopes become frustrated and possibly even mentally or physically ill. The restless and impatient spirit of mankind is revealed in our world today through discontent, dissension, and insecurity.

But the Christian must remember that with God a thousand years are

as a day, and a day as a thousand years. And "like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay" (*The Desire of Ages*, p. 32). Consequently, as we make plans for today we must take God into partnership, laying such plans before Him and being prepared to give them up or carry them out as He shall choose.

One Bible text containing both an admonition and a promise for our modern civilization is recorded by Isaiah, the great evangelist of the Old Testament. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him" (Isa. 30:18).

Future Known to God

God knows the future as well as the past. We must never question or forget this fact. Let us ever be conscious of this as we make plans for the future. If we are forced to change or abandon them by unforeseen circumstances, let us place them before God, then patiently wait for the revelation of His will. The Lord makes us wait at times principally for two reasons. The first, that He may be in a more advantageous position to do greater things for us, and second, that increased honor and recognition may be brought to His name. We have two significant examples in the experience of Joseph and Lazarus.

Have you ever tried to put yourself in Joseph's position, musing what his thoughts may have been when he was sold by his brothers into slavery? He was in the prime of his youth, an innocent and sincere lad. Because of envy and enmity his brothers sold him to a caravan of traders who were on their way to Egypt. Why should he be subjected to such infamous treatment? Why should he be sepa-

rated from his father and his childhood home? His heart must have been filled with grief as he looked across the rolling hills toward his father's tents, knowing that he would probably never see his home again.

Joseph was to wait many years before receiving an answer to the questions tormenting his mind. But not once did he yield to bitterness or cynicism nor lose his sense of reality. He kept his faith in God. He became the trusted slave of Potiphar, a high captain of the king's guard. Under all conditions he performed his duties cheerfully and with fidelity. But then he met with another provocation. He was falsely accused by Potiphar's wife. Enraged and embittered, Potiphar put him in prison.

How ironic and incongruous! Joseph, who resisted the temptation of an evil woman, was now subjected to humiliation and disgrace by being thrust into prison. Again he had to wait on the Lord. But did he become morose, yielding to gloom or despair? No. He still maintained his trust in and loyalty to God. He became a prisoner, radiating cheerfulness and confidence.

Finally, light began to filter through the clouds. He was delivered from imprisonment and elevated to an honored position next to that of the king. But it was not until some years later that the reason for this difficult experience impressed itself upon him. Let us quote his own words: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5).

Allaying the apprehension of his brothers who now thought that Joseph would take revenge, he told them it was the Lord who had sent him before them to preserve their lives. Suddenly the clouds of uncertainty and darkness parted, and after

many years the light of God's providence revealed why the Lord had led him the way He had. As Joseph waited upon the Lord, events developed in such a manner that the miraculous power of God was displayed before the world and His name greatly exalted among the Egyptians.

Mary and Martha had a similar experience. They had importuned Jesus to come and heal their sick brother. They had no doubt but that He would respond to their entreaty, for He was a frequent visitor in their home and an intimate friend of the family. But Jesus did not come! Anxiously they watched Lazarus grow weaker and weaker until, at last, he succumbed to death. With hearts aching and heavy they laid him in the family tomb.

The Lord purposely caused them to wait on Him. He wanted to do more than they had anticipated while simultaneously bringing glory to His Father's name. And this He did by raising Lazarus from the dead. What a miracle! Tears of sorrow became tears of joy. Mary and Martha never dreamed of such an event. The spirit of grief was now supplanted by the spirit of elation as their brother was miraculously restored to them.

It is possible that in our impatience to achieve our objective in life we may be given what is not for our good. Israel forced the issue of a change in diet. They despised the manna the Lord had provided for them. They demanded meat. Upon their insistence they were given their meat, but because of stubbornness and rebellion a plague broke out and thousands died with the meat between their teeth. The lesson is obvious for us today. We must not insist that God meet our demands.

The children of Israel wanted a king to rule over them. They were told that it was not in God's plan to have a monarchical form of government, but they wanted to be in style. They did not want to be different from their neighbors. There was no relenting of their demands. They were not willing to wait for the un-

folded of God's plan for them. So God let them have a king. But what sorrow and bitterness resulted.

If a loved one is seriously ill, it is proper to place the situation before the Lord, seeking His intervention and guidance. But this must not be done with a demanding spirit, for God knows what is best. His relationship to us is as a parent to a child. No good thing will He withhold from us. However, if we are insistent in our demands, it may be that the Lord will permit us to have our way, which in the end will be to our detriment.

Not to Run Ahead of the Lord

Sometimes, in our eagerness to fulfill life's ambitions or to have our prayers answered, we run ahead of the Lord and take the situation into our own hands. This was the case with Abraham. He was well meaning and earnest. He believed God, but because of unexpected delay he grew restive and ran ahead of the Lord, having a child by his wife's handmaid. Thus he made a serious mistake. He was sincere in what he did, but sincerely wrong.

What misery and disgrace followed this injudicious act. Bitterness, division, and malevolence afflicted his household. And not only this, but the fruits of this imprudent act had disastrous effects upon succeeding generations, with hostility developing between the two races from the sons of Abraham.

The child of God must develop such an abiding trust and confidence that he will not become impatient or embittered when he meets with misfortune. It is essential for him to believe that God is his Father; that He is a God of love and wisdom and that "above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best" (*The Ministry of Healing*, p. 417). We have every right to make plans and set our hearts on cherished goals. But we must not be so intent

and determined upon having our own way that we are not willing to accept and adjust to sudden and drastic changes.

The Lord may have us wait that He may show us a better way. Plans for marriage may have to be changed. There may be a sudden reversal in one's employment. Ambitions for a coveted career may have to be altered. A companion or a child may suddenly be taken in death. A major recession in one's business may occur. Serious illness may strike in the family. Any number of calamitous circumstances lurk in the shadows, ready to engulf us. Shattered dreams, bitter disappointments, and unspeakable sorrows often strike without warning, bringing a dramatic change in one's life.

The Lord may have you wait to reveal to you why these have happened, but in His love He is planning something more gracious. Do not become impatient, impulsive, or resentful, allowing cynicism to control your life. Do not be unreasonable when placing your petition before the Lord, but always pray, "Not my will but Thine be done."

Never run ahead of the Lord, trying to open doors that have been closed by circumstances beyond your control. Develop your faith day by day in the common trials, for they are the disciplines that will help you meet the larger issues of life. Despite the tragedy and trauma, the discordant and distressing events that are certain to befall one, believe that there is One who loves you and cares for you. God does not always choose to lead His children by smooth paths or calm waters. But He "never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling" (*The Desire of Ages*, pp. 224, 225). "He suffers no affliction to come upon His children but such as is essential for their present and eternal good."—*The Acts of the Apostles*, p. 524.

So, stretch out your hand of faith and place it in God's hand. Believe implicitly that He will lead you by a safe and trusted way. It matters not where the road of the future may lead. If you will wait patiently for Him, God has promised to hold you by the hand, that your footsteps may not falter.

Your unwavering confidence in God's power and care will lead you to new plateaus of faith and hope until you will stand at last in the light of His glory and grace. Then He will make it plain why He has led you through the deep, dark valleys of life.

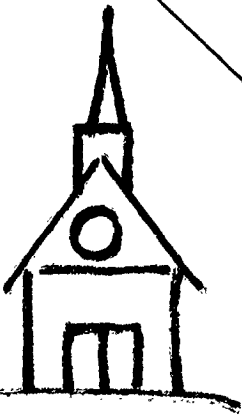
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Why We Stand

Apart

By WALTER R. BEACH



LAST week I emphasized Seventh-day Adventists' need of cooperation in our world today and the context in which they lend cooperation. I believe it would be helpful to state again succinctly some of the reasons that justify our stance of separation organizationally from the National Council and World Council of Churches. And let me say immediately that this does not warrant the conclusion that Seventh-day Adventists sit in judgment on the councils and their leaders. We know that these organizations include high-minded men who are proceeding according to their best light to do what they feel is the work of God. God did not set us in the world to judge or denounce others. He did set us to a specific task that we seek to perform for Him. That task, we feel, can be done best by staying apart organizationally from the National Council and World Council of Churches and from some other organizations in the religious world. This basic view and stance has not varied.

Let me summarize again the reasons why we stand apart and limit our participation to conscientious cooperation in areas of activity that can be helpful to the church of the remnant and to all concerned.

My first point, I believe, must now be clear. The logic of our belief demands that we seek to persuade men to accept the doctrines we preach and to join the church of the remnant. No genuine Adventist would ever wish to side-step this fact; but how can we call men to join this distinct and separate movement and at the same time join any organization that tends unmistakably to erase denominational distinctions? We have declined to join the councils, not because of petty, personal feelings or pharisaical notions of superior holiness but because we believe that only by keeping our complete freedom of doctrine and evangelistic action can we bear a faithful and effective witness for God. Ecumenical councils regularly adopt actions from which the member churches can hardly disassociate themselves.

This point concerns the basic concept of union adopted by the World Council and National Council of Churches. Though they are not an organic union of the various religious bodies into one great body (many ecumenists are working assiduously to this end), they are in spirit and

in actuality a very real union. Indeed, only to the degree that there is union can there be any true justification for such organizations.

However, if there is to be union there must be a large area of agreement in belief. After all, it is their beliefs that make men what they are in any organization. It is from beliefs that viewpoints are formed. It is from beliefs that men set out upon definite courses of action. It is from beliefs that crusades spring. And it is from beliefs that sacrificial liberality, so vital to a religious body, arises. Seventh-day Adventists believe they should believe their beliefs and propagate them with wholehearted dedication. This makes sincere organizational identification with the councils exceedingly difficult to visualize.

We cannot explore here all the doctrines of Seventh-day Adventists, or even all of our distinctive doctrines. We need not do this in order to provide clear evidence that it would be impossible for us to belong wholeheartedly and sincerely to these world church organizations. A few examples suffice. One is our belief as to the beginning of all things.

Unquestionably, one's whole view of the Bible and of salvation is affected by his view of the opening chapters of Genesis, the foundation on which the Scriptural record is built. We account for the beginning of man in terms of display of the supernatural power of God exercised uniquely and in a fashion entirely apart from the ordinary processes of nature we see operating about us. That view leads to certain great conclusions and sets the pattern for our whole belief concerning God and man and their relationship. In other words, it provides an indispensable foundation for our belief in the supernatural. Indeed, it permits us to believe that God Himself will break through into history at great moments to change the course of men and nations and to bring in a new world order.

Our belief concerning the beginnings of man causes us to view his present sorry status as evidence of a fall. This provides the way for our belief with vividness and vigor that God in a definitely supernatural manner intervened in man's history two thousand years ago. We have no difficulty in believing literally that "God was manifest in the flesh." We are not tempted to explain away, to

minimize, or water down in any degree that declaration.

This leads us naturally to believe that men must accept Jesus Christ as the Son of God and see in His sacrifice on Calvary a substitutionary atonement for their sins if they are to find salvation. We view men as going forward in their sinful, wayward course despite all social improvements, unless and until they accept the atoning sacrifice of Christ in their behalf. And when they do thus accept Christ and His new and living way, we believe they will provide the only genuine force in the world to counteract evil. We cannot join the present-day view that seeks to reform the world rather than to reform men in the image of God made flesh.

Deep Theological Gulf

The observance of the seventh-day Sabbath as a memorial of the creative acts of God also must set Seventh-day Adventists apart. So sincerely and fervently do we believe the importance of the Sabbath truths that we cannot view the matter of a weekly holy day as something casual. We must consistently consider Sunday worship, therefore, at best as a forgetfulness of the prime truths of God's relationship to man, and at worst as a denial of them. This creates a deep theological gulf, which it would not be useful to try to bridge organizationally.

Our view of the nature of man and his state in death also sets us apart and makes organizational unity inappropriate. We do not believe that man is inherently immortal and that therefore the real man, despite the turning of his body to dust, lives on either in bliss or in torment. We believe that man was made of the dust of the earth, as Genesis declares, and that there was breathed into him the breath of life. We hold that in God we live and move and have our being, and that at death the life-giving breath, the spirit, returns to God who gave it. That causes us to give great literality to the declarations of Scripture that God "only hath immortality" (1 Tim. 6:16), and that Christ "brought life and immortality to light through the gospel" (2 Tim. 1:10).

This belief regarding the nature and destiny of man lays special emphasis upon a doctrine vigorously preached by the apostles—the doctrine of the resurrection. Any compromise on this doctrine that opens the door to a view that the spirits of the dead may even fellowship with us at times opens a door for the deceptions of spiritism. Here, too, the prophetic drama of the last days suggests the need of separation. Precisely

in this area of the nature of man, the hands of apostasy, we are forewarned, will unite for action (see Rev. 16:12-14). Seventh-day Adventists, while witnessing to the truth with humility and love, must stand apart, keeping their message and their motives clear and effective.

Then, in our view, a number of trends at the level of the World Council and National Council of Churches lend increasing support to the Seventh-day Adventist position. The Fourth Assembly at Uppsala, Sweden, certainly provided evidence of these trends, where even a number of delegates gave expression to their dissatisfaction with developments. In the early days of the ecumenical movement a great deal of emphasis was given to the Bible and Christology, while now there has developed an apparent shift from the Bible to the world, from God to man. This is perhaps to be expected since unity in theology is much more difficult to come by than unity in social action. However, Christian witness is not essentially social action but all-permeating evangelism based on the surrender of mind and will to God. Trade, aid, and race are important issues; Christians must come to grips with them; but they are not the platform upon which the Christian church stands or falls. That platform must ever and always remain the Word and God's messages to mankind.

One could wonder whether these Christian ecumenical bodies are not confronted with the perennial conflict between salvation by works and salvation by faith. Are we not witnessing the danger of man's attempting to work out his own destiny in the light of his feeble humanity? This is the man-oriented order in opposition to the God-oriented order where salvation comes by faith in God who is working out the salvation of the universe through the salvation of men.

Eschatological Dimensions

Is there not a danger, too, that the eschatological dimensions of the gospel (including the second coming of Christ) be lost sight of? Is there not a danger that the supernatural be sent into existential exile, thus giving free sway to deterministic modes of thought? Does it not appear too often that church leaders forfeit the mission of redemption for the lure of political action? In a nutshell, are we not witnessing a gradual substitution of the secular kingdom of men for the coming kingdom of God?

In our view, the acceptance of truth must supersede all other considerations—any other view would

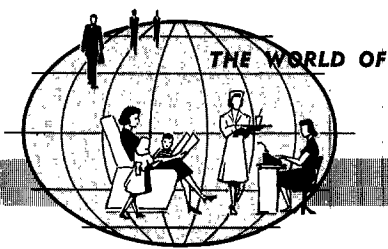
betray the genius of the Advent Movement and bring its phenomenal outreach to a grinding halt. Not that we are unmindful of the requirements of true Christian unity. But we believe that this unity is rooted in Christ who is the Truth. Paul thus explains it to the Ephesians: "Grown up, mature Christians," he wrote, "enjoy a unity that is inherent in their faith and knowledge of the Son of God" (Ephesians 4:13, *Fan Bess Noli, the N.T. of Our Lord and Savior Jesus Christ*). This Christian unity does not require a union of churches; nor does such church union necessarily produce Christian unity.

The umbrella of ecumenical unity can cover a multitude of divisional sins. Putting theological and other divisions under one roof may make their presence less visible, but not less real. Church groups can be caught up in the ecumenical movement, yet differ deeply in motive and spirit while Christian groups not mutually involved in organizational union can be one in Christ through faith and conscientious cooperation. It is this basic oneness that the Master set down as a sign of the true Christian cause. In fact, union without this unity could only breed disunity.

Unity is expressed in terms of communication channels, in avenues of genuine interaction between people or things that are important to them where it counts. It is based on fellowship and does not come by removing organizational differences that reflect the clear-cut convictions of dedicated Christians on doctrines, methods, and goals. To win people to Christ and to advance God's cause must always be more important than method or organization. The Christian church is strongest when Christians work toward common goals, unconfined, uncramped, and in harmony with beliefs and purposes espoused. In this sense, Seventh-day Adventists have a mind to be conscientious cooperators and promoters of true Christian unity. Such unity will enhance the moral prestige of the Christian cause in the world.

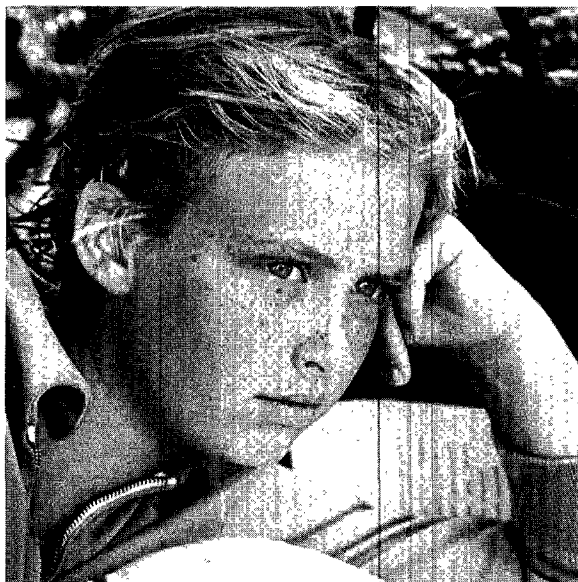
In the context and spirit outlined here, Seventh-day Adventists will continue to persuade men to accept the messages they preach and to identify life and purpose with God's life and purpose in the service of His cause, knowing right well that only by standing unencumbered by entangling organizational associations can they be what they are called to be, bear a faithful, effective witness to "them that dwell on the earth" (Rev. 14:6), and promote true Christian unity among all men of good will. ✦✦

(Concluded)



The Adventist Woman

Conducted by DOROTHY EMMERSON



MAX THARPE

A child or young person is frequently caught wondering which is right—what he sees or what he is told.

The Confusing World of the Double Standard

By ROBERT H. PARR

PROBABLY you've never thought of Martin J. Miles as a philosopher; what is more to the point, probably he has never thought of himself as a philosopher; and what is still more to the point, you probably have never heard of him anyway. However, he wrote a letter to the editor of *Time* magazine (April 18, 1969) in which he made an important point. Here it is:

"Sir: Let's be honest. A tax break is

an exemption when it applies to us and a loophole when it applies to others."

Of course, Mr. Miles wrote with tongue in cheek; we all know that; moreover, if he thought anyone took him too seriously he would be disappointed. So let me state that I know he was being facetious. But I want to make plain that I believe he was stating a universal truth. And that is this: "If someone else does something, it's

wrong, dishonest, vulgar, or reprehensible [strike out whichever is inapplicable]; whereas if we do it, it is all right, fair, forthright, and defensible [strike out none of these, for they all fit all circumstances]."

We live more and more in a world of double standards. In no area is this so obvious as in parent-child relationships, or, more broadly, in adult-child relationships. In other words, we teach children one thing; we condone (if we do not actually perform) the opposite code of behavior in the world of adulthood.

Take, for instance, little Angeline, age six. She has just told a fib, and her mother is giving her a lecture and perhaps even punishing her. Hardly has mother's voice died, however, when father tells (even in the presence of Angeline) how he has cheated the income-tax people, how he put it over the traffic policeman by telling the most outrageous lie, and so on. The child, if she has an atom of brain, is perplexed at this; she must be thoroughly confused as she considers the double standard.

Then comes the day when she is a little older and she comes out with a word that is not quite socially acceptable to her mother. It may not be a bad word, actually, but it borders on the vulgar. Either figuratively or literally, little Angeline gets her wrist slapped for her lapse. But five min-

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



MARITIME PATTIES

- 1 pound Worthington White-Chik (frozen)
- 1 can Tartex
- 1 stalk finely diced celery
- 1 tablespoon chopped onion
- 2 beaten eggs
- ½ cup salad dressing
- 1 teaspoon paprika
- Bread crumbs as needed

Grind White-Chik, celery, and onion; combine all ingredients. Form into patties and roll in bread crumbs. Fry in deep fat, then bake in oven for 15 minutes to finish cooking. Serve with tartare sauce and lemon. Serves 8.

utes later her father, tinkering with the car, whacks his thumb with a hammer and lets forth a stream of words that, in the words of Shaw's character, Professor Higgins, "would make a sailor blush."

But no one says anything to daddy; no indeed. And the perplexity of little Angeline deepens. "How is it," she asks herself, "that little girls are not allowed to use certain expressions when big people can use whole sentences that turn the air blue, and no one says anything to them?" But little Angeline knows nothing of that horrible monster called double standards, and she has much to learn yet.

A little later a playmate snatches Angeline's favorite doll and this displeases her. Obeying what is practically an instinct, she grabs the doll back and prepares to do battle to defend her property. But her mother says, "No, Angeline. Let Betty have a turn with your doll," and "You must share your toys," and things like that. Reluctantly, Angeline lets the child slowly dismember her toy, and smolders in silence as she watches the destruction.

But soon Angeline's mother suggests television as a diversionary measure—as a peace-making gesture, a reward for good behavior, or even as a last resort. So Angeline and her friend watch, and there they see a strange new world. If some "baddie" in the film takes something belonging to the "goodie," the latter delivers the former a smart clip on the jaw, which emphasizes that "what's mine's my own, and you keep your hands off." Angeline's mind is practically whirling, for the crack on the jaw the man on television received was far more than she doled out to her playmate who was manhandling her doll.

Not the Half

But Angeline has not heard the half of it. As she grows older, she will receive certain instruction from her mother; she will be told of what nice girls will and will not do, especially with members of the opposite sex; she will be instructed in the ways of a lady, and she will have certain standards of modesty upheld to her. And she will, possibly, take these things seriously.

But not for long. She will see immorality and immorality flaunted before her at every turn. She will see that whether a manufacturer is trying to sell a bath mat or a book end he will accompany the advertisement for his product with an unclad female form as an attention getter. Angeline will learn that "Sex Is Selling" is the slogan of the day, the in thing with the marketing business, and that the

nearer you get to nudity, the more you sell of your product—however remote that product may be from the near-naked figure you drape around it.

But more is in store for Angeline. She remembers all she has heard from her mother on morals and behavior. She recalls words like *chastity* and *decency* and *propriety*. But Angeline is old enough to read the newspapers now, and she looks at the advertisements in the amusement section, and she reads the reviews of the latest plays and films. She reads rave notices that extol the virtues of this movie and that play where all the things her mother warned her against are portrayed with sizzling candor right before her eyes. She will even be invited to a hilarious musical where the players—male and female—appear on the stage without a stitch of clothing between them.

She may be cajoled into seeing a film in which sex exhibition receives

Especially FOR MEN

By ROLAND R. HEGSTAD

HOMO VEGETABILIS In this age of moon walks and Mars probes it is altogether too easy to become enamored of the wonders man has wrought. For do we not hear daily that man now has the capacity to escape his planet and roam the universe with the gods? Are not all systems Go for man's deification before the self-improvement society of the stars?

I found perspective recently in a museum of science. Before an exhibit on sound I listened to a throbbing bass note ascend the scale to an inaudible vibration. Somewhere between 16,000 and 18,000 cycles a second, the sound disappeared. Another experiment showed a spectrum of colors, beyond which, it was demonstrated, are many more colors the human eye cannot perceive. Before an exhibit illustrating mathematical formulas I puzzled my way to several conclusions before admitting silently that I'll never be an Einstein—or even an academy algebra teacher.

And then the thought came to me—has mankind been robbed of the qualities of mind and eye and ear with which God created him? Robbed of stature and vitality?

Adam had 20 times the vitality, the electrical force, of man today (see *Testimonies*, vol. 3, pp. 138, 139). To their dying day those great intellects before the Flood probably could remember most of what they had ever said or heard. They had no need of written language.

no more than a token protest from the churches or from those who are concerned for moral standards. But these tokens will be variously labeled square or prudish and the thing will be brushed off.

But by this time Angeline will be so confused that she might well be ready for the specialized care of a psychiatrist.

The Milesian philosophy—the philosophy of double standards—is one of the greatest dangers of our age. Parents, especially, must be extremely troubled by its insidious infiltration into the home and the lives of their children. Only a double portion of God's grace, surely, will enable us to keep our children unspotted from the world in the midst of a perverse and wicked generation. But it will help if parents can at least be consistent. And don't forget to spare a kindly thought for the young people who are trying to sort it all out. ♦♦

We, to the contrary, are increasingly creatures of the present, unable to remember, unless we work at it, what we had for breakfast this morning.

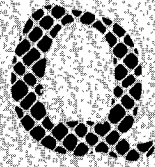
According to one estimate, sin has robbed us of all but 10 to 15 per cent of our brain's capacity. It has degenerated our minds, denigrated our understanding so that we are satisfied with less life, less vitality, less ability than God created us with. Satan would have us end up mere vegetables. *Homo vegetabilis!*

But God designed that we as His sons should fulfill a unique and glorious destiny in the universe. We were created to ever feel the freshness of the morning and ever be far from its close. In the city of God "every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body." —*The Great Controversy*, p. 677.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption."—*Education*, pp. 15, 16.

I walked into the museum to appreciate the genius of man. I walked out somewhat deflated. But perhaps the experience was helpful. Husbands and fathers who know the meaning of humility are more loving, more tolerant—in other words, much easier to live with.

Homemakers' Exchange



What makes a teen-age son who has always been thoughtful, obedient, and a sincere Christian suddenly turn against the church? Is this a phase of his experience he will outgrow?

► When a boy is small he accepts his home and the church to which his parents take him because that is all he knows. He has not begun to think for himself and to make comparisons and judgments.

When he reaches the teen years he becomes aware of certain weaknesses in his home and church. Perhaps there are inconsistencies in the lives of his parents that do not line up with what they, his teachers, and his minister have taught him.

Up to then he has always been obedient to home and church rules. Being no longer a child who simply accepts what he is told, he now tries to figure things out for himself. Many times as the teen-ager matures he will outgrow this critical phase of his experience. He comes to the realization that perfection doesn't exist as long as homes are made up of people and the church is made up of human beings, all of whom, though striving for perfection, do make mistakes.

It is then he begins to really appreciate his church.

Elizabeth Sonnem

Washington, D.C.

► I believe there are several reasons why a teen-ager brought up in our schools and church suddenly turns his back.

Perhaps first is lack of Bible study. As his school load grows heavier, he is tempted to neglect the study of the Sabbath school lesson and private prayer. He may come from a home where father and mother seldom study their Sabbath school lesson more than once or twice a week. Family worship amounts to little more than the purchase of the Morning Watch book.

Another problem is the triple standard—one at church, another at school, and a third at home. This triple standard is difficult to contend with and is confusing for young lives.

Jefferson, Texas

R. S.

► There is a period in almost every boy's experience when his outlook on life takes a turn. This period is usually in his early teens. Usually the process of growing up and the entrance into manhood causes changes in the metabolic and glandular functions of the body. These changes often affect mental attitudes. Influences of careless associates could also cause a boy's attitude to change. Many evil influences are abroad in the earth today, which make it difficult for young people to keep on the strait and narrow. Parents should guard against this with much earnest prayer.

There are other factors such as neglect of communication and instruction. Perhaps the parents are so busy with everyday burdens of life that they have overlooked the fact that their boy is becoming a man.

It is also possible that too much coercion has been displayed and not enough real Chris-

tian love shown in regard to church attendance and family worship. Parents should strive to make their Christian practices beautiful and desirable.

Many times trouble comes from too much criticism of church members and even the leadership. Young people subject to this sort of thing lose respect, get discouraged, and want to give up.

This stage in a boy's life may pass as he grows older and the realities of life take on new vistas. He may well return to the church then.

E. Carl Shipp

Loma Linda, California

► It is possible that this sudden turning from the church is a temporary phase if the home training has been exceptionally good. More than likely, the manifestation is sudden, but rebellion has been kept hidden previously. The boy may recognize that religion has not done much for his family (has not been put into practice). Or the parents may not have carefully guided the selection of TV programs, reading matter, music, et cetera.

When a youth knows he is loved, but is not indulged, he will consider twice before disappointing his parents. Perhaps the parents have failed to make the Christian way attractive, as it really is, and have not shown by their actions that Adventism is the only desirable way of life. Perhaps they have been too busy to share his experiences, so that he has been attracted to wrong companions.

The parents should let their children know by their lives (not just words) that religion is the most vital thing and that it is the basis for all their decisions. They also should let their children know that they want them with them in heaven and in service for the Master here, not letting the children take this for granted.

Imogene Murray

Silver Spring, Maryland

► You mention he "has always been thoughtful, obedient, and a sincere Christian." Was he this because he obeyed you or because he chose to have these traits on his own?

A teen-ager usually chooses those things that bring him happiness; he usually trusts those he has learned to trust and to believe in. So much depends upon the 10 to 12 years before he enters the teens. If he has been happy and knows he can always trust his loved ones, he will usually choose on his own to be "thoughtful, obedient, and a sincere Christian."

Too much cannot be said to us adults about our influence over our young people at home and at church, and most of all, in everyday living. The hardly honest deal (just in the little things), the white lie (even if it was a courteous one), the nicked edges of the Sabbath, the criticism, the fly-off temper, the impatient yelling (and if you think this really

doesn't make a difference, you should overhear a teen-ager saying, "My old man and my old lady yell all the time. I'm glad to be away at school"), and all the other "little" things. There is such a discrepancy between church standards and the usual living standards of many Seventh-day Adventists today.

One can only look up, pray, and hope that parents' standards as well as church members' standards will become consistent, more consistent, then *most consistent*. And with all of this, trust God to lead a young person to choices that will lead him home at last.

Mary Ann Bradley

Pinole, California

► "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

This is the most outstanding text in the Bible on child guidance. A son who has shown all signs of being a good Christian and yet suddenly wanders off perhaps feels he needs to explore the unknown. He may feel that it is manly to do the things he has been deprived of doing. But if he has been properly trained and his parents have set good examples, there will always be something deep inside speaking to him. Everything he says or does against his standards will bother him.

It will take time and much prayer and the example of godly parents to convince him this is not the life for him. In many cases these young people come back to the church—finer Christians than before.

Mrs. Jerry Bartholow

Culpeper, Virginia

► Teen-agers are adventurous and they want to taste the world and be with their contemporaries. If their companions are worldly, teen-agers are influenced to be the same.

If the teen-age son is really a sincere Christian, this experience will be outgrown. He'll see the difference between being with the world and being true to Jesus. Then he'll decide to go back to the church, for in the deepest chamber of his heart "the love of Christ constraineth."

Blandina Medina

Takoma Park, Maryland

NEXT QUESTION

My son had to marry and drop out of college to support his young wife and baby. I want to work so that I can help him continue his education, but my husband won't let me. Why does my husband feel as he does? What should I do?

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

AMONG the books of the Bible that particularly reveal Satan's schemes and forcefully set forth the truth that God wants the world to know is the book of Daniel. Foreseeing the closing scenes, when deceptions, false teachings, and indifference would cover the earth as a pall of darkness and the faith of God's people would be tried to the utmost, God in His love and sympathy, through His beloved Daniel left a message for us. This message Satan has done all in his power to counter and destroy.

When Ellen G. White was given revelations of closing events and was instructed to write them down (these writings were the nucleus of the book *The Great Controversy Between Christ and Satan*), Satan attempted to destroy her and thus prevent the messages from reaching those who should hear them (see *Life Sketches*, pp. 162, 163). In similar manner Satan tried several times to get rid of Daniel. But God preserved him and through him sent a message for which we should be extremely grateful.

According to *Testimonies to Ministers* (pages 112-116) the book of Daniel is unsealed in Revelation. When we study these books together with earnestness we will have an "entirely different religious experience." This book of Daniel contains what we need today as a people who are commissioned to proclaim God's last revelation of truth to a complacent and indifferent world.

Aware of the purpose of the book, Satan wanted it destroyed. Few books of the Bible have been so attacked as the book of Daniel. By higher critics and liberal scholars it is held that it is a book of history written about 164 B.C. and not a prophecy at all. The last few verses of chapter 11, they say, are merely a guess by the author. Thus they try to eliminate the prophetic constituent in one stroke. Years ago these higher critics also denied the existence of anyone by the name of Belshazzar, because archeologists until that time had not found his name in the records of the past. Cuneiform inscriptions have since completely vindicated the Biblical account.

Preserved Experiences

Daniel lived to an age of 90 years or more, faithful to the Lord as a prophet beloved of God. In all this time he had many spiritual experiences that profitably could have been recorded. But for us have been preserved only the messages of the twelve chapters of the book. With such a long profitable life, why were only those experiences and prophecies

Through Daniel to Us, With Love

By OTTO H. CHRISTENSEN

preserved? Why not many more? God saw what His people would need and what messages needed to be presented to the world. He chose Daniel in this crucial time to counteract the work of Satan and to record prophecies and events by which the book could be proved true.

Let us now take a brief look at the book and its message. Chapter one records the experience of Daniel and his companions refusing the king's meat. To me verse 8 expresses the key thought: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." God set His approval on the decision of Daniel and his companions.

Health reform is a part of God's plan for His people today. God is preparing a people for translation and what we eat and drink affects not only the body but ultimately the mind as well. "He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Counsels on Health*, p. 22. God had Daniel record his experience for the enlightenment and encouragement of those who should follow him. God has complemented this experience by volumes of instruction through His messenger, through whom He said, "No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger."—*Counsels on Diet and Foods*, pp. 453, 454.

In chapter two the dominating thought is the Advent message, the

second coming of our Lord, a new Ruler for a sin-sick world. I recall a study I had one evening with a brilliant college graduate, reared a Christian but having lost his faith while in college and now questioning the whole Bible. As we studied Daniel 2 together he gradually kept moving out on the edge of his chair. He knew history but did not know it had been written in advance. As he walked to the car with me, he said, "I never knew that was in the Bible. You have helped me regain my faith in the Bible." How considerate and knowing God is! He knew we not only needed this blessed hope in a hopeless age but also the assurance of truth from a prophetic background. How we should rejoice in the message of this chapter in Daniel!

Instruction Needed

What about chapter three? Do we need its instruction? This is the record of King Nebuchadnezzar's erecting a golden image and his commanding everyone to worship it. Everyone bowed except the three companions of Daniel. For their refusal they were cast into the fiery furnace. The time is coming, according to prophecy, when we will be commanded to worship against our conscience. God put His approval on the stand taken by Shadrach, Meshach, and Abednego and delivered them. We, too, have been promised deliverance.

Some may have wondered why in a book of prophecy the record of Nebuchadnezzar's dream of his fall should be recorded (chapter 4). Evidently there is something God wanted us to learn from this experience. The chapter contains God's warning against rejecting light and indulging in pride. We are living in an age of hero worship, in which men honor themselves instead of the

One who gives them their abilities.

But you say, This is not one of my big dangers. Even in the Lord's work we are in danger of attributing to ourselves the accomplishment of God's work. By competition and statistics we may proclaim like Nebuchadnezzar, if not openly, within our heart, "Is not this great Babylon, that I have built?" Human pride is one of the greatest temptations that

comes to man. The Bible is full of warnings against it. We need to examine our own selves and our motives. There is another lesson for us in this chapter. We sometimes think the great men and rulers of this earth are beyond the reach of the Holy Spirit. This chapter gives us encouragement that there is hope for kings. According to the Spirit of Prophecy writings, in the closing days some rul-

ers will take their stand with God's people.

What is the lesson in the sad fate of Belshazzar as recorded in chapter five? He desecrated the holy things of God by using the sacred vessels of the Temple for his own pleasure and glory. His sin was not the sin of ignorance, for he knew better.

There are some things that God has declared holy that we are in dan-

The art of living

By MIRIAM WOOD

PRAYER—AND PHILOSOPHY How do you feel about prayer? For that matter, what do you actually know about prayer as a result of both study and experimentation? Quite possibly you may react to both these questions with shocked distaste, particularly if you were "born a Seventh-day Adventist"—though no one ever really is born into a religion—and have accepted prayer as a part of the ritual for practicing Christians. Stages in prayer experience tend to begin with the "Now I lay me down to sleep" poem, move on to the "Bless the colporteurs and the missionaries," to "Please don't let my parents find out what I did and I promise never to do it again," to—well, to where? We are referring, of course, to private, not public, prayer.

Definitions of prayer can be found in practically every book that deals with the totality of Christian living; some of the definitions are highly spiritual, highly devotional, while others, in a secularized age, come close to being blasphemous. Yet in all of the definitions, there still remains a mystery, an essential element that slips away from human comprehension, much like quicksilver. This is precisely the reason why, I think, some people make the tragic mistake of declaring that prayer really is a meaningless exercise. "From my experience," they declaim pontifically, "I can tell you that prayer has no real value except that maybe it makes the person involved feel somewhat less concerned with his problems—but no more so than talking with an understanding friend."

In the foregoing statement the key word is "experience." From the human viewpoint, experience is declared to be the greatest teacher of them all, and certainly there is no doubt that this is true. However, an aspect of the teaching value of experience almost never considered is the following: After a person has finished with being a child, he brings to every experience a certain philosophy from which he will interpret the experience itself. This means that two people can have an

identical experience but assign completely different meaning to it because of the philosophy (conscious or unconscious) that guides their lives. Experience, then, cannot always be relied upon as an infallible teacher because of this obvious limitation.

For instance, two students cheat in a test that has a great deal of weight in determining an important grade, and they are caught (for purposes of our illustration, that is; all too often they *aren't* caught. The whole subject of cheating in school is one which depresses me beyond belief). Cheater No. 1 is overwhelmed by emotions of self-disgust, shame, disappointment in himself, and he resolves that let the grades fall where they may, this is his last experience with cheating. Throughout his life he has subscribed to the principle of honesty, has thoroughly believed that it is the only way to self-respect and peace of mind. His decision to cheat was an ill-considered one, due, he realizes, to his not having spent the proper amount of time on the material involved, and his resultant panic. But the philosophy of honesty that he brought to both the cheating and the being caught decided his future course of action on that point.

Cheater No. 2, however, is equally aghast at how things have turned out, but for entirely different reasons. He is overwhelmed with self-disgust because he was so inept that he was caught. Operating on the philosophy that "you have to look out for yourself" and "everybody's doing it" and "what's the difference?" and other statements that sum up his lack of ethical concepts, he makes a firm resolution never to be caught again! Cheat, yes, but not get caught.

An identical experience—but opposite reactions to it, based, as we previously said, on the philosophy by which the experience was interpreted.

Prayer—each Christian's experience with it—since it can never be bottled and labeled or sliced and put on a slide under a microscope or taken apart and its components recorded in the coldly scientific approach, will be interpreted by the phi-

losophy that the Christian brings to prayer. If he has accepted the fact that God is the supreme power of the universe, that man is a part of the cosmos of God, that man is dependent upon God for all that he is, he will then be able to see prayer as a channel of communication whose value is inestimable. If faith is an active part of his nature, he will be able to grasp the great truth that all prayers are *heard*; they cannot, obviously, all be answered in the affirmative. For that matter, can some of them be answered at all? If one is praying for something which, if analyzed, actually calls for an entire rearrangement of the past, is it right to stamp one's feet and demand an answer?

To insist that prayer must bring immediate and visible results is to show a total lack of understanding of what prayer really is. Simply stated, prayer is a relationship; it is an attitude; it is a way of life. We are not, of course, suggesting that a Christian spend his life on his knees but rather that God figure into his pattern for living so thoroughly that a kind of impromptu inner conversation is always going on during his waking hours. This kind of prayer life would have the effect, I should think, of getting the Christian away from the concept that prayer is a constant series of requests for enormous temporal benefits. After all, when you converse at great lengths with a friend, even a wealthy and generous friend, you're hardly going to phrase every sentence in the "Won't you please give me . . . ?" form. Extended conversation brings acquaintanceship, understanding, comfort, happiness, even with an earthly friend. How much more so when the conversation is with God!

Prayer has so many aspects, so many facets, that we'll have to consider the subject further. Ellen White made a statement in *Thoughts From the Mount of Blessing* that seems to me just tremendous: "As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us" (p. 85).

Every young Christian can have that incomparable experience, that daily relationship, that exploration of the heavenly. It is his for the asking. He must bring to the prayer relationship a philosophy of acceptance, of faith; the rest will be done by God.

ger of treating irreverently to the loss of our souls. There is the Sabbath that God has declared holy; His church, the house of God; the elements of the Communion; the tithe, which is holy to the Lord. In this age almost everything is profaned.

Are we doing what we know to be right? Daniel said to Belshazzar: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Because of his failure he was weighed in the balances and found wanting. Surely in this day of indifference and lack of serious reverence for the sacred, God has given us a message through this chapter that should have special claim on our attention.

The time is near when God's people will not only be commanded to worship falsely but will be forbidden to worship as God has commanded. To help us when this time comes He told Daniel to record his own experience in connection with the decree of Darius, recorded in chapter six. As there was an anti-Daniel scheme by those who were jealous of him, there will be an anti-remnant scheme. But "Daniel stands before the world today a worthy example of Christian fearlessness and fidelity."—*Prophets and Kings*, p. 542. "He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God."—*Ibid.*, p. 546.

In the hour of test that will come to each of us to try us, how will we do? Will we cease praying and neglect the true worship of God if commanded? God has a thousand ways to deliver. "From the story of Daniel's deliverance we may learn that in seasons of trial and gloom God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire."—*Ibid.*, p. 545.

We might say that Daniel seven is the heart of the book. The work of the apostate power is delineated in the twenty-fifth verse. Adventists believe that the "change" in "times and laws" was fulfilled in the substitution of Sunday for God's Sabbath. God saw the need for restoring the Sabbath in the renewing of all truth before His coming and provided unassailable proof of its verity.

The sanctuary truth is the central theme of God's message for today (chapters 8 and 9). The cleansing must be completed before the Lord says "It is finished." It was their understanding of this chapter that gave Seventh-day Adventists their birth.

Daniel set his heart to understand. After he spent three weeks in fasting

and prayer, the Lord sent a further revelation (chapters 10-12). In chapter ten we have the curtain opened on Daniel's prayer life, the earnestness of it, and his communion with God. He not only prayed but he heard God say, "O Daniel, a man greatly beloved." In his darkest hour he turned to God, and this too is "written for our admonition, upon whom the ends of the world are come." How encouraging also it must have been to Daniel to know that even though the time would be long, deliverance

would come. God said to him, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Dan. 12:9).

God foresaw the great controversy and the final restoration of truth, and directed Daniel to disclose essential features. How comprehensive was God's coverage! How Daniel longed to see and know what we know! He was assured, however, that he would stand in his lot at the end of the days. Are we as assured as was Daniel? ♦♦



Saved: One Tooth

By HELEN KELLY

CAL jumped for the basketball Jerry tossed to him. As soon as he caught it he aimed for the basket, but the ball just grazed the bottom of the net.

"Better luck next time," Buck said, grabbing the ball for his side before it hit the gym floor.

"That basket's just too high," Cal grumbled as he raced to the other end of the gym with the rest of the boys. They whooped and leaped and ran as they had seen the older boys doing when they played basketball.

"Here comes the ball! Catch it, Cal!"

Cal lunged as the ball sailed through the air. Right in front of him was Buck. He sprang too.

"Ouch!" Cal let out a yell. It felt as though someone had punched him right in the mouth, nearly knocking him over.

Stunned for a moment, he blinked and shook his head. Automatically his hand went to the throbbing injured spot. The salty taste of blood was on his tongue.

"Oh, I'm sorry," Buck apologized. "My elbow hit you right in the mouth. I know it must have hurt."

The game was forgotten as the other boys crowded around.

Suddenly Cal's tongue felt a new space between two of his front teeth. "Hey, my tooth's knocked out," he blurted through the handkerchief he now had over his mouth.

"Here it is." Reg spotted it and picked it up. "It's your second tooth, too. No other will grow in."

Cal stared down at the white tooth in his hand. It looked unusually long with its root exposed. Then he remembered what had happened to his sister, May, a few years before. She too had lost a tooth accidentally. When mother took her to the dentist some time later, he had told her the tooth might have been saved had she sought help at once.

Wasting no time, Cal closed his fist tightly around the precious tooth and

headed for home at top speed. As soon as he arrived home and showed his tooth to mother she wrapped it in a damp cloth and called the dentist. Within half an hour they were at his office.

Dr. Berryman carefully examined Cal's mouth and also the tooth. Beside the chair stood mother, anxiously awaiting the dentist's verdict.

"You acted wisely in coming at once," he said. "The tooth is in perfect shape and the tooth socket appears to be all right too."

The worried look on mother's face dissolved into a smile as she took a deep breath in relief. "Well, that's good news."

"And being 12 years old, Calvin is in a good age group for reimplanting a tooth," Dr. Berryman continued. "We'll clean the tooth socket thoroughly to remove chances of infection. I'll give him some medicine to fight this danger too."

The dentist and his assistant started working on Cal's mouth, giving him a chance to reflect on how a game of basketball sent him to the dentist's chair. I'm thankful I recalled what the dentist said about May's tooth, he thought.

In a few minutes they were wiring the reimplanted tooth to nearby teeth to hold it secure.

"I'll want to see you again tomorrow after school to be sure this tooth is holding its own," Dr. Berryman said as Cal got up from the chair. "If things go as planned, we'll remove this wire splint in about a week. Meanwhile, don't try to use the tooth, and please, no basketball this week."

Cal grinned back at the dentist. That was one warning he didn't need!

The dentist turned to his mother. "Even if the tooth is rejected after a few years, it will have served an important purpose as a space maintainer, helping to keep the other teeth in position."

"I hope I never lose another second tooth," Cal said fervently.

"Let's hope not," the dentist agreed. "But I suspect I'll be seeing some others. Through the warmer months bicycles and swings seem to be the worst offenders among children. In the winter months it's slippery streets and sledding. You, as a first-rate specimen, can pass the word around. If someone loses a tooth as you did, he should place it in a salt-water solution and go to his dentist at once."

"And maybe the tooth can be saved like mine," Cal added.

From the Editors

STIRRING THE WORLD

As in the days of the apostles, Christ today needs followers who will turn the world upside down by setting off little rebellions in the thinking of careless, self-satisfied men. Paul and Silas were the team who stirred the Thessalonian Jews to complain to their city's rulers: "These that have turned the world upside down are come hither also" (Acts 17:6).

Christianity produces in men's lives changes that cannot be hid. A real, no-nonsense Christian comes to public notice because he does not march to the drum beat of the world. The more dissonant and confused the world becomes, the more people notice the cadence to which their Christian acquaintances march.

Back in Paul's day, Christians were unusual. They were noticed. They stood out like canna lilies in a weed patch. Twice in his letter to the Roman Christians Paul commended them for the influence of their lives upon other Christians and upon the pagan world. "Let me begin by thanking my God, through Jesus Christ, for you all," he wrote them, "because all over the world they are telling the story of your faith" (Rom. 1:8, N.E.B.).* Near the end of his letter he said, as interpreted by the *New English Bible* translators, "The fame of your obedience has spread everywhere" (Rom. 16:19).

Their faith and their obedience were making them famous for Christ! What an accomplishment! What a selfless status!

Nearly every human being would like to be famous, but the fame he wants is fame for himself, not for another. What kind of unusual people were these Roman Christians that they were famous for someone else? Do such people exist today? Indeed they do. Every issue of the REVIEW contains reports of Adventist men, women, and young people who through faith and obedience are publicizing the Christian way.

Christianity Is for Everyone

Even though the word *publicity* has taken on unpleasant connotations, let us not shun making our faith public. We will not use the artificial techniques of publicity agents who strive to make some person or product widely known. We want only to arouse the public's interest in our way of life. Christianity is not a private-club experience. It is for everyone. And there is no better way to publicize what Christ has done for us than to demonstrate our faith and obedience.

What kind of fame is "the fame of your obedience"? Worldly fame usually follows some achievement for which special skills or training are required. Christian fame is of a different sort. Willingness, surrender, humility—these are its prerequisites. Education, good looks, wealth, and astuteness contribute nothing. One writer comments that obedience "implies an adequate understanding of what Christianity is and a faithful acceptance of the demands such knowledge lays upon us."—*Interpreter's Bible* on Romans 16:19.†

All of us can bring honor to the Saviour we love by following the example of the Roman Christians of Paul's

* 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.

† From Gerald R. Cragg, in *The Interpreter's Bible*, vol. 9, p. 663. Used by permission of Abingdon Press.

day. They loved the Lord Jesus. Although beset with temptations, they applied the principles of Christ's teachings to their personal and public lives. Their faithfulness and stability, their loyalty and devotion to the cause they loved, became known "everywhere" through those most wonderful of all publicity agents—conversation and personal correspondence. Those Christians were conversation pieces. They were something to write home about.

"The followers of Christ [are] to shine as lights in the world," wrote Ellen G. White. "... God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are recognized representatives of Christ, and they are to show that Christianity is a reality. They are to be men of faith, men of courage, whole-souled men, who, without questioning, trust in God and His promises.

"All who would enter the city of God must during their earthly life set forth Christ in their dealings. It is this that constitutes them the messengers of Christ, His witnesses."—*Testimonies*, vol. 9, pp. 22, 23.

Because the world is full of disobedient and faithless Christians, society is scarcely noticing the church. Our purpose in these last days is to make the difference between the nominal and the devoted Christian so clear that everyone, everywhere, will marvel over the power in a Christian life.

F. D. Y.

MOON LANDING SPURS PRAISE OF GOD'S CREATION

It has been our hope that the historic *Apollo 11* moon voyage will turn the minds of men to God. Some reaction is beginning to appear in the religious press. Religious News Service reported Bishop Lilje, of the church of Hannover, Germany, as saying of the moon voyage that it was an "occasion to praise the majesty of God's glorious creation."

When asked if the event would have effect on the Christian faith, he noted: "For faith there's no reason to be insecure and doubtful . . . if we've pondered first of all such a new perspective and have overcome within ourselves the unaccustomed innovation."

Commenting further, he said that the moon landing would produce "peace in the hearts of men and peace in the universe. God isn't a man behind the stars. He surpasses all our comprehension. We'll understand Him more deeply, intensely and freely."

What effect will the moon exploration have on the faith of Seventh-day Adventists? They should have no problem integrating the new findings into their faith.

Whether the moon turns out to be a giant shattered glassy ball, as some now speculate, or to have some other structure makes no difference to Seventh-day Adventists. They accept the Bible statement that God created the moon and recognize that Inspiration is silent with regard to its composition. They are happy to discover the nature of the materials on the surface of the moon and appreciate the information that is accruing regarding its structure. For them these data supplement the Creation narrative. Of course, they will be careful to distinguish between laboratory- and observationally proved facts and speculations based on discoveries. They have learned to do this with reference to earth sciences.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:14-16). To think that this lesser light now contains footprints of men from the planet Earth, and that men will be returning there apparently frequently for further exploration and discovery, staggers human imagination! What a privilege it is to have moon dust and moon rocks available for study! These samples are "the work of thy [God's] fingers," as the psalmist described the heavens, including the moon and the stars (Ps. 8:3).

Bible Reading Challenged

The Bible reading of the astronauts and other religious practices from space have not been without challenge. Madalyn Murray O'Hair, the atheist whose Maryland lawsuit resulted in the U.S. Supreme Court ban on prayers in public schools, filed a petition in a Federal court objecting to U.S. spacemen involving themselves in religion on the earth, in space, or around and about the moon. She objected especially to Col. Frank Borman's reading from Genesis last Christmas as *Apollo 8* circled the moon. She has won a hearing.

During the *Apollo 11* flight there was less Bible reading in broadcasts from space, but we recall Psalm 8:3 being quoted in the final broadcast. However, Col. Edwin Aldrin, Jr., celebrated Holy Communion after landing on the lunar surface. Having stowed some Communion wine, bread, and a chalice in the lunar module, after landing he placed the elements on a table in the module

in front of him, and after requesting radio silence, read passages from the Bible and celebrated Communion. Telling of his unique celebration, Colonel Aldrin said, "I offered some private prayers, but I find now that thoughts, feelings, come into my memory instead of words. I was not so selfish as to include my family in those prayers, nor so spacious as to include the fate of the world. I was thinking more about our particular task, and the challenge and opportunity that had been given us.

"I asked people to offer thanks in their own way, and it is my hope that people will keep this whole event in their minds and see beyond minor details and technical achievements to a deeper meaning behind it all: challenge, a quest, the human need to do these things and the need to recognize that we are all one mankind, under God."

Discussing Mrs. O'Hair's suit to ban religious practices by the astronauts while on duty, Colonel Collins said somewhat whimsically, "Maybe we ought to say a prayer" for Mrs. O'Hair and "maybe she will see the light."

Neil Armstrong, whom Mrs. O'Hair alleged to be an atheist, vigorously denied the allegation. "I am certainly not an atheist," he stated. Although not a member of any church, he is of United Church of Christ background and sometimes attends worship services.

As with nations, so we believe it is with men. God is desirous that "they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:27). D. F. N.



[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

LUXURY VERSUS SACRIFICE

I have just returned from a trip to place my only daughter in an Adventist college. I must confess that it was with many misgivings that I left her there.

I was perplexed by the luxury everywhere displayed. The question thrust itself upon me, Would these surroundings encourage my daughter to be lowly, self-sacrificing, and peculiar, as was the Saviour?

Somewhere in my memory appeared the image that was painted so vividly in the mission story at Sabbath school a short time before of an SDA school that would have to close if funds could not be provided. Try as I might, I could not reconcile the pictures.

MRS. RUBY WINTERS

Portland, Tennessee

ADVENTIST PARSONAGES

Re "Economy With a Purpose" (July 3). The last paragraph of this article especially catches my attention: "There should be no extravagance in building fine homes, in buying costly furniture . . ."

It seems to me that one way in which the church leaders might practice economy is through the construction of parsonages. Since our ministers usually stay in one area for a

comparatively short time, would this not save funds?

Under present circumstances, in most areas our ministers build new homes when they assume a new pastorate. It appears that parsonages would cut this expense and thus help our ministers set a good example for the church's laymen concerning economy with a purpose.

MRS. EDITH COWAN

Hoquiam, Washington

ART WORK AND LAYOUT

Just a note to express my appreciation for the excellent art work and layout so evident in many issues of the REVIEW AND HERALD. I am especially struck with the cover on the September 4 issue. It is very eye-catching and attractive.

H. J. HARRIS

Takoma Park, Maryland

MEATLESS "MEAT"

It seems that we quite often hear some of our members scolding our food companies for coining names for our meatless protein foods that sound like names of certain meats one may buy at any market.

I think the leaders of our food industries have been correct in naming their foods, which are intended to replace meat, with names that sound like the names of meats, and for making these food items look and taste like meat. I feel this way for two reasons:

1. I think someday meat is going to be in short supply and be even more expensive than it is at present. When this happens people will turn to something else. Our meatlike products may be the answer. If these people can buy these meatless products under names that give them some idea of what they imitate and what their taste may

be, it will be much easier for them to purchase our foods.

2. I think that as meats become more diseased people are going to realize this and admit it, which they are reluctant to do now. Someday it will not be so difficult to convince people that disease in meats can be transmitted to man. These people will then turn to meatless foods. And again, they will be glad to know what "meat" they are going to have for dinner.

I can visualize the day when our meatless foods will be on the shelves of all grocery stores. When this happens people will want to buy a product that reminds them, in name and taste and appearance, of the food with which they are familiar.

HOWARD A. MUNSON

Sonoma, California

WRITING AND WRITERS

Your recent editorial on writing and writers (Aug. 21) deserves careful reading by all who purport to extend the Advent message. The church sorely needs more writers with professional sureness, writers who know how to communicate through all media.

Congratulations to the REVIEW for discussing this important topic. May we anticipate more?

CECIL COFFEY

Hendersonville, North Carolina

PLEASANT SURPRISES

The REVIEW always seems to bring pleasant surprises. Yesterday's copy [Sept. 11] with the new Young Adult and Window on the World sections fills definite needs—world needs. Cover designs [are] appropriately modern and eye-catching.

HENRY E. NEUFELD

Milwaukee, Wisconsin

Beautiful Leper

By T. S. F. EDWARDS
Dentist, Port of Spain Community Hospital

In the leper colony on the tiny island of Chacachacare off the coast of Venezuela are two Seventh-day Adventists, one of whom could be living at home on Trinidad. Their devotion to Christ has made them content to live there as lepers among lepers, continuing to share their faith.

One of these is Paul Rennie. I first met him in 1958 when I visited Chacachacare. His story so touched my heart that I determined, by God's grace, to make regular visits to the leprosarium to encourage him and others whom he was winning to the third angel's message. I have visited Brother Rennie and his fellow believers many times over the years, yet to hear him give his testimony still brings a lump to my throat. This is a story of rare courage and self-sacrifice.

At our first meeting—a providential coincidence—he was overjoyed: "How wonderful to see some Adventists," he said. "I have been so lonely here—the only Adventist on the island. But I have not been idle. I have been sharing my faith, and three men are ready for baptism. When you return to Port of Spain, would you ask the leaders there to send a minister out to baptize them?"

"I am so happy that God in His providence saw fit to permit me to be afflicted with leprosy, so that I could come here to win these precious souls for Him. If I had not had this disease, I am sure I would have been lost. As a young man, I did not have much thought for religion or for God. But the Lord decided there was some good in me that needed refining so He permitted this disease to come upon me to purify me and remove the dross from my character."

As Brother Rennie gave this testimony, his face shone with holy joy and peace. Even though it was marred and deformed by leprosy, a true beauty shone from his countenance—beauty emanating from a full and complete dedication to His Lord and Saviour.

"When I first came here," he continued, "I felt the bottom had dropped out of my world. I was so unhappy and depressed. One of the other patients saw how unhappy I was and tried to encourage me. He was a Seventh-day Adventist, and told me of the truths that I now hold so dear. Brother Gordon has since returned to his native island of St. Vincent. But before he left, he made sure that I was baptized into the church.

"That was a few years ago now. In the meantime I was pronounced cured and permitted to return home. But what a homecoming! My wife and family would have nothing to do with me because of my former affliction and because of my new-found faith. I had to build myself a little shack and look after myself as best I could. I couldn't get any work, for

people were afraid to associate with even a cured leper. But the Lord did not forsake me.

"I received a small pension from the government—only a few dollars a month, but it was better than nothing. My needs were not great. I planted a little garden and grew some vegetables, and kind Adventist friends helped me. I have so much to be thankful for!

Neighbors Accept Message

"Because I could not get work, I had a lot of spare time. I would stand at my open window and preach to my neighbors. Their homes were very close to mine and several of them could hear me well. As a result, two of my neighbors accepted the Bible truths we love.

"Life went along quite satisfactorily for a while, until one night I had a dream that greatly troubled me. I dreamed that all was not well with the small group with whom I had been studying at Chacachacare. I dreamed that they were wandering from the straight and



From left, front row: Ernest Jack, Paul Rennie, and Benjamin Philip. Behind these Adventist lepers stand Elder F. Edwards and his wife, who are visitors from England.

narrow path. When I awoke I was very unhappy, and prayed that the Lord would keep my friends from backsliding. I prayed that the Lord would show me if there was anything I could do to help the situation."

Brother Rennie hurried on with the story, caught up in the excitement of an amazing yet tragic development.

"The very next day I noticed symptoms that suggested a recurrence of leprosy.

"You may think that I was unhappy at this turn of events, but on the contrary, I was glad, because I could see this as an answer to my prayer. By permitting me to have this recurrence of leprosy, God was enabling me to return to the leprosarium to help bring my erring friends back to the fold. I hurried to the clinic and asked the attendant if I could get on the next boat to Chacachacare. He was astonished at my eagerness, but saw to it that I got on that boat.

"When I arrived, I found every detail of my dream to be true. I told my friends of the dream, and after a struggle they gave up their sinful ways and have been faithful ever since.

"Although I have suffered a great deal from this terrible disease since I have been back here, I thank the Lord with all my heart for this affliction. Did He not suffer much more for me? I feel privileged that I have been permitted to have a small share in His sufferings for the sake of these precious souls He has entrusted to my care."

One of those baptized soon after my first meeting with Brother Rennie was Benjamin Philip. Before he was taken ill with leprosy, he dreamed he was in the wrong church and that God would show him the right church where he would be able to understand the language.

When Mr. Philip was admitted to the leprosarium, his body was covered with sores, and he was expected to die very soon. Brother Rennie heard of his critical condition and visited him in the hospital. He spoke to him of the gospel and urged him to accept the third angel's message before it was too late. Immediately Mr. Philip recognized from his dream that this was the truth and accepted it readily. From that moment he began to get stronger, and is now completely cured of leprosy.

Brother Philip has been free to leave the leprosarium for several years, but he stays on to look after Brother Rennie who is now a helpless cripple, feeble in body, and totally blind. He has been at death's door many times, but the Lord has not yet seen fit to call him to his rest. Yet several of Brother Rennie's converts, who were not as sick as he, now await the resurrection morning.

If it were not for Brother Philip's tender care and devotion, Brother Rennie would long ago have been confined to the hospital. He would not have been able to move freely about the leprosarium sharing his faith. By his constant witnessing Brother Rennie has won many to the truths he loves so well.

In spite of his physical condition Brother Rennie's spirit is strong and in-

domitable. He is always happy and cheerful, no matter how much pain he is suffering. There is nothing he loves more than to talk about his Saviour and Lord, who will soon come in glory to change his vile, diseased, and crippled body into a glorious, immortal body that will never know sickness or disease.

PHILIPPINES:

Negros Mission Begins Construction of Academy

A new junior academy is under construction in the Central Philippine Union. Negros Mission Academy will occupy a 12-room, two-floor cement building on a three-hectare (7.4-acre) lot across from Bacolod Sanitarium and Hospital.

The one-year-old academy last year operated in a temporary shed left over from a general meeting of church members in the Negros Mission two years ago. This shed will be demolished to make way for a new mission headquarters soon. Mrs. W. G. Dick, wife of the sanitarium medical director, and three other sanitarium staff members were lent to the academy as part-time teachers. This arrangement helped carry on the teaching program.

At the close of the year, however, it became obvious that the shed would no longer serve economically. David Recalde, principal of the academy, launched a fund-raising campaign while the parent and home association, under the leadership of Mr. and Mrs. A. Barrientos, worked on fund-raising projects. The target for the end of this school year is the completion of six rooms.

The Central Philippine Union gave a special appropriation of 5,000 pesos, \$1,280 (U.S.) and another 5,000 pesos from the Ingathering Fund. Church members contributed 1,500 pesos in cash and made pledges for 4,500 more.

Engineer E. Roca, who has some children in the academy and who supervises the construction, estimated the six rooms would cost 35,000 pesos, \$9,000 (U.S.).

W. E. LIM

*Business Manager and Treasurer
Bacolod Sanitarium and Hospital*



Portraying the Publishing Work in Film and Sound

Oscar Heinrich (center), public relations secretary for the Southern Union, and his son Jerry (left), a professional photographer, picture Cho Chung Kuen at work on the Heidelberg platen press during their recent visit to the Korean Publishing House.

The two men visited the Korean house as part of an around-the-world tour for the purpose of capturing by film and sound the publishing work of the church. After visiting 11 publishing houses around the world they plan to produce an audio-visual (multimedia) display consisting of moving pictures and still slides that will be projected on a 30-by-10-foot screen by one movie and seven still projectors. The sound effects will be stereophonic.

The project is being sponsored by the Southern Union and the Southern Publishing Association. Desiring to promote the literature ministry and publishing work, the producers of this project hope that this display will portray the full potential of the printed word in the work of the church.

**H. R. KEHNEY, Manager
Korean Publishing House**

SIERRA LEONE:

Twenty-one Baptized After Freetown Meeting

Twenty-one persons have been baptized as the result of an evangelistic campaign held by W. S. Whaley in Freetown, Sierra Leone. Continuing Bible studies with other interested people give promise of more in the near future.

One of the recent additions to the church is S. L. Bangura, deputy governor of the Bank of Sierra Leone. As a child, Mr. Bangura attended the Seventh-day Adventist primary school at Yele, and now Pastor Whaley has been able to cul-

tivate and reap the result of early seed sowing.

As deputy governor of the Bank of Sierra Leone, Mr. Bangura's signature appears on all bank treasury notes that are printed and issued there.

Another evangelistic campaign is planned for Freetown later this year.

**T. H. KRISTENSEN, President
West African Union Mission**

INTER-AMERICA:

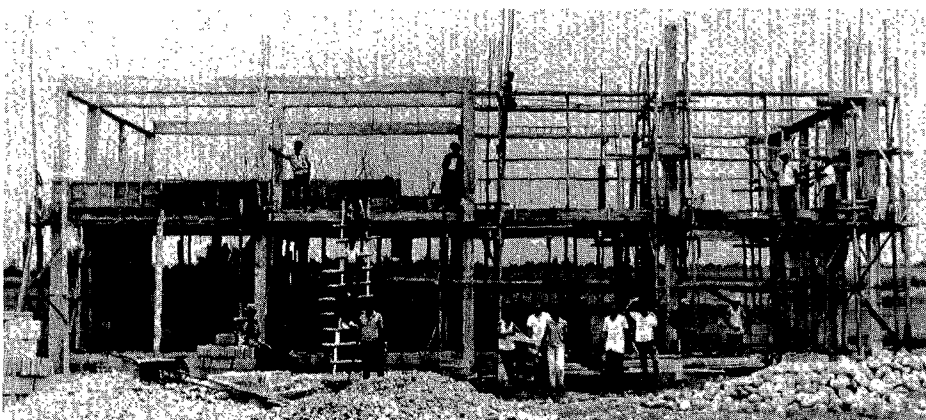
1,300 Attend Workshops on Child Evangelism

Louise Meyer of the General Conference Sabbath School Department and I recently conducted 13 child evangelism workshops for 1,300 delegates in nine Inter-American countries. About 100 delegates attended each workshop.

In Puerto Rico, where two conferences conducted a joint session, 226 delegates attended. At this session more than 400 people were present for Sabbath services held at the youth camp.

During the past two years child evangelism in Inter-America has made great progress with Operation Lamb Shelter, a program in which many churches have added adequate space for the children's divisions in their Sabbath schools.

**T. R. HAYLOCK
Sabbath School Secretary
Inter-American Division**



Construction has begun on the Negros Mission Academy in Bacolod City, Philippines.

North England's Millions Need Christ

By JACK MAHON
 Departmental Secretary, North England Conference

The 45 conference workers, 26 literary evangelists, and 3,671 laymen who make up the North England Conference are well aware of the challenge to our discipleship that is all around us: Religion is not popular.

In our territory two of the most costly churches built in the twentieth century have been opened in recent years. All around are numerous evidences of the historic development of the Christian faith. Yet less than 10 per cent of the population have even minimal church affiliation.

Among the millions of this region's great industrial cities, Adventist strength remains pathetically inadequate. But members and leaders are faithful in their witnessing. Public and lay evangelism goes on unceasingly, and there are frequent baptisms. Year after year our churches break earlier Ingathering records. Each month sees antismoking clinics held in large city centers. The church in North England keeps very busy!

If you think of North England as thinly populated areas like Wordsworth's glorious Lake District, Shakespeare's leafy Forest of Arden, Robin Hood's Sherwood Forest, and Yorkshire's peaceful dales, you have only part of the picture! Almost without exception the great industrial cities of England—Birmingham, Manchester, Liverpool, Leeds, and Newcastle, for example—with many millions of population, are within the confines of our conference. These people, with their characteristic dialects, their independent spirit, outspoken, warm-hearted friendliness, and yet almost complete detachment from any sort of Christian faith, are our great concern.

Christian History Nearby

The past of Christianity in England is all around us. Not far from the place where these notes are being written, William Carey exercised the ministry that led to foreign mission service. Here also William Booth began the work that founded the Salvation Army. Not far to the east of our conference headquarters, at the village of Epworth in Lincolnshire, the infant John Wesley was rescued from a blazing rectory and became, as he described himself, "a brand plucked from the burning."

From neighboring parts in Lincolnshire and South Yorkshire came those small groups of dissenting believers who sailed in the tiny *Mayflower* to transplant their austere faith on distant Atlantic shores. From the rectory of Lutterworth in Leicestershire, Wycliffe sent out his Lollards with the Old Book newly translated from the Latin.

In this setting and with those challenges, the Adventist Church is not idle.

A most successful weekend residential study conference was held in Nottingham University last spring. The theme was "Science and the Bible," with special reference to our Church's Bible-based creationist position. Although we offered no other inducement than unrelenting study but in pleasant surroundings and congenial company, all the available places were rapidly reserved. One hundred and sixty people followed the course of study; about 50 others could not be accommodated.

The conference was sponsored by the conference president, Donald Lowe, and organized by the youth and lay activities department secretaries James M. Huzzey and I. Many who attended, in fact about 75 per cent, were young people, mostly university and college students. The remainder were teachers, professional men, interested laymen, and a sprinkling of ministers.

Six Adventist lecturers spoke: Colin Mitchell; the two brothers Charles Rhodes and Leofric Rhodes; Raymond D. Vine, editor at the Stanborough Press; John Walton; and Albert H. Watson.

In this type of presentation, scholarship counts far more than wordy eloquence, and these men had manifestly "done their homework." As a result, young men and women who struggle to maintain a positive Christian faith against a background of theistic evolutionism and scientific humanism went away strengthened by an infusion of scientific Christian thinking and by the feeling that they were no longer in intellectual isolation.

Unlike the giant Anglican Cathedral at Coventry and the Roman Catholic Cathedral at Liverpool, Adventist churches in North England are neither architecturally distinguished nor richly endowed, but unlike churches of some other denominations, they are at least being improved and enlarged. Slowly and painfully, at least to us who long for greater growth, new buildings are being added. Bolton, a large Lancashire manufacturing town, and West Bromwich, a similar large community near the Midland center of Birmingham, have current church-building projects. Shakespeare's birthplace of Stratford-on-Avon, visited by tourists from every country in the world, is a place where we are trying to establish a center more accessible than the hired hall where our believers worship at present.

One of our largest building projects is in Grantham, Lincolnshire, a development area in which the British publishing house was recently relocated after a disastrous fire. Here our believers can find only a shabby hall in a poor street

in which to worship. Loving hands have made a tumbledown shack into a temporary school building, but no amount of interior brightening can remedy the overcrowding. Yet, even with these depressingly poor facilities, the teachers, Violette Meredith and Audrey Blackburn, have made a great impression on the local community by having their pupils carry off most of the prizes in their category at the community musical festival.

The local members are working hard to raise funds for a new church and school complex to serve this Lincolnshire town, which three years ago was one of the many unentered towns. We believe that their faithfulness and industry will be rewarded.

On the northwestern tip of Wales, near the village of Aberdaron, in an area of breathtaking beauty, the conference has begun to develop an MV campsite. It lies between Port Neigel and that resting place of a thousand saints known as Bardsey Island. Port Neigel is known locally as Hell's Mouth because upon this shore many a vessel has come to ruin. Some say that in much earlier days the villagers lured mariners to their ruin with false lights. We purpose to save young lives from shipwreck in the perverse currents of our times and give them new direction. Indeed, we believe that near "hell's mouth" many of our young people will discover "heaven's gate."

This, we might say, is typical of the work the conference is trying to accomplish among its 21 million people.

Brief News

CEYLON UNION

✦ The foundation stone of the new Bethel Chapel, Colombo, Ceylon, was recently laid by F. R. Scott, Ceylon Union secretary of stewardship and development. The new edifice will replace the temporary chapel that has served the members of the Colombo church for more than 25 years. The new modern building was designed by chartered architect W. E. Claessen, a member of the Colombo church.

B. F. PINGHO
 Secretary

AUSTRALASIAN DIVISION

✦ A division-wide radio-TV secretaries council was held in late May at Wahroonga, New South Wales. J. J. Aitken, General Conference radio and television secretary, was present. Delegates laid plans for covering the entire division territory with radio by 1970.

✦ A second Seventh-day Adventist church has just been organized in Canberra, Australia.

M. G. TOWNEND, Correspondent

Program Designed for Problem Drinkers

Atlantic Union

Never before have Seventh-day Adventists been able to present such a positive answer to alcoholism as has just been featured in Miami, Florida.

Initiated and developed over the past two years by General Conference temperance secretary Ernest H. J. Steed, the program had its pilot presentation at Hialeah Hospital community auditorium, Miami. Entitled "The Four-Dimensional Key to the Cause of Alcoholism," it answers the question through a four-night presentation of lectures and new film releases, based on the Spirit of Prophecy concept of man and alcohol.

Cooperating with Elder Steed in this initial presentation was Dr. L. A. Senseman, medical superintendent of Fuller Sanitarium and Hospital, Massachusetts, who has spent more than 30 years in alcohol rehabilitation endeavors. "This approach went across much better than I could ever have imagined," says Dr. Senseman.

Two TV programs featured the Four-Dimensional Key, and another program included a one-hour radio broadcast interview.

"It was encouraging," says Elder Steed, "to see a ready response from non-Adventist alcoholism workers toward our program. The Dade County medical officer in charge of alcoholism is delighted with the Four-Dimensional Key plan and wants it for the area. A Halfway House director and his staff attended and he is now asking for this program on a regular basis."

Elder Steed says, "We now have a program that is scientifically sound, offering Adventist pastors, doctors, temperance leaders, and church members a new approach to the public."

The appeal is not merely to alcoholics or drinkers but to the general public to



Alcoholism is discussed by E. H. J. Steed (left) and Dr. L. A. Senseman in Miami.

attend and to know the cause of alcoholism. In this way problem drinkers who attend are not embarrassed.

"What's more," says Elder Steed, "this information is of vital significance to the nondrinkers if we desire to develop true temperance."

Further pilot presentations are scheduled and plans are being made to have "The Four-Dimensional Key to the Cause of Alcoholism" ready for the world field by March, 1970.

MILO SAWVEL
Associate Temperance Secretary
General Conference

✦ The areas of Albany, Binghamton, Rochester, and Union Springs in the New York Conference played host to E. H. J. Steed, temperance secretary of the General Conference, and Wayne Griffith, Atlantic Union Conference temperance secretary, as they presented better-living rallies recently.

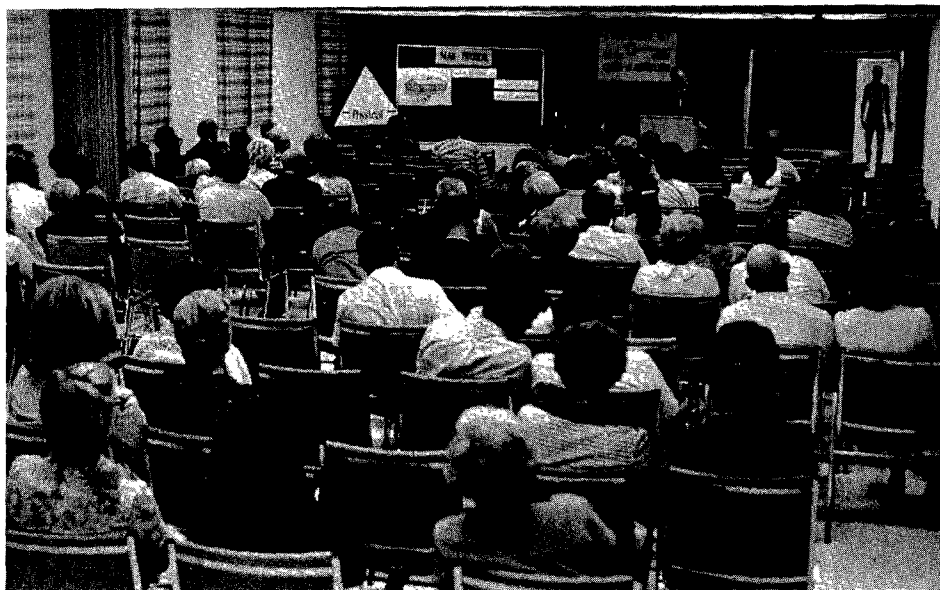
✦ The youth of the New Haven, Connecticut, church conducted a Voice of Youth Week, August 3-9. Under the direction of Betsy Kirchbert, the program emphasized the positive and attractive aspects of the Christian faith. Among the youth speakers were William Hosko, Karen Schmidt, Earl Kirchbert, and Kristen Schmidt.

✦ Rodney Leonard, teacher of the ninth and tenth grades in the Parkview School in Syracuse, New York, reports that his students have voted to conduct Voice of Youth meetings during the school year in some area of Syracuse.

✦ A recent telephone response to an It Is Written telecast was from a pastor of another church in an elite section of Greater New York. He said certain members of his congregation had begun to doubt the authority of God's Word and he wondered whether the sponsors could send enough copies of the book *Planet in Rebellion* to pass out to the members. Roy Thurmon, Metropolitan Crusade director, said that they did not ordinarily send out several books to one address, but they would be happy to make an exception in this case.

✦ The American Dietetic Association Foundation has named Joanne Williams, of Meriden, Connecticut, the recipient of a \$1,000 Campbell Soup Undergraduate Scholarship. Miss Williams, a junior at Oakwood College, Huntsville, Alabama, will receive her degree in June, 1971. She is the leader of the girls' drill team at the college, a member of the Home Economics Club, and chaplain of the Scientific Society. Miss Williams is the daughter of Mr. and Mrs. Wilbert Williams, who are members of the Mount Zion church in New Haven, Connecticut.

EMMA KIRK, Correspondent



A new Adventist approach to alcoholism is presented to a Miami, Florida, audience.

Central Union

✦ H. M. S. Richards, Sr., and the King's Heralds Quartet were guests at Union College for MV Rally Weekend, September 19 and 20. Plans for the MV's of the college for the school year were revealed and promoted.

✦ Enterprise Academy reports that the academy began the year with 135 students enrolled.

✦ The Central States Conference held an opportunity camp at Camp Shady for 40 youth of the conference area.

✦ H. W. Kibble, Jr., and E. F. Carter have both completed separate evangelistic campaigns in St. Louis, Missouri. The Central States Conference is looking forward to baptizing new members as a result of these meetings.

✦ R. A. Smith has held meetings in Independence, Kansas, for the first time, according to the Central States officers. A number are now keeping the Sabbath.

✦ Sunnyside Academy enrolled 130 young people for the new school year.

✦ Twenty-two were baptized at the conclusion of the meetings held in St. Joseph, Missouri, recently. Ben L. Hassenpflug, Central Union evangelist, was assisted by the pastor, Mitchell Tyner.

✦ Fifteen persons were baptized as a result of evangelistic meetings in Lander, Wyoming. John W. Fowler, conference evangelist, was assisted by the pastor, Duane Longfellow.

✦ MV summer camp for Nebraska had more juniors in attendance than ever before—126. H. C. Reile, conference educational superintendent, was acting director.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ At a recent Pathfinder leadership session held at Mount Aetna Youth Camp, 185 registered participants from four conferences received instructions from Lowell Litten, assistant MV secretary of the General Conference, and E. M. Peterson, MV secretary of the Columbia Union Conference. They were assisted by MV secretaries from four conferences: Ronald Rodgers, New Jersey; Danny Davis, Allegheny East; Dale Ingersoll, Pennsylvania; and Roger Dudley, Chesapeake, coordinator of the session.

✦ Servicemen and their wives and friends enjoyed a retreat at Hidden Valley Youth Camp, September 19-21. E. M. Peterson, union MV secretary, spoke at the Sabbath morning service. Thomas Green, chaplain at the Washington Servicemen's Center, was in charge of the program.

✦ One school in the Allegheny East and one in Allegheny West conferences have changed locations. The Baltimore school of Allegheny East has secured property in a good location, and students are using one of the buildings on the site until a new one is built. The Columbus, Ohio, Ephesus school in the Allegheny West Conference has already moved into its new plant.

✦ Ella May Stoneburner, of the General Conference Medical Department, recently conducted a 30-hour home-nutrition instructor's course for a field school of evangelism in Reading, Pennsylvania. Sixteen students from the Loma Linda University School of Public Health and from the Seminary at Andrews University took the course. The students, with the aid of Miss

Bigotry-Tolerance Float Wins Award for Columbia Union College

The Columbia Union College Student's Association designed and produced an award-winning float for the eightieth annual Independence Day parade in Takoma Park, Maryland.

As the float approached, the holiday crowd saw three disheveled persons chained in slavery by hatred, bigotry, and selfishness. Passing on, the tableau revealed CUC students bringing liberty to the captives through love, tolerance, and service.

Junior Sociology Major Joanne Clements coordinated float-production activities with the faculty advice of Donald Bozarth, assistant professor of history.

RICHARD LEE FENN
Office of College Relations

Stoneburner, then held a cooking school for the public every evening. About 75 attended.

MORTEN JUBERG, *Correspondent*

Lake Union



127 Years of Camp Meeting Attendance

Two veteran Adventists, visiting on Michigan's campgrounds at Grand Ledge, reminisce of early camp meetings as they study this year's program. Dr. R. E. Hoen, a retired teacher, of Battle Creek, has attended camp meetings for more than 50 years. Mrs. Vesta Williams, of Sheridan, attended her first camp meeting in 1892 when she was four years old and has attended camp meeting every one of the 77 years since.

ERNEST N. WENDTH
*Departmental Secretary
Michigan Conference*

✦ Indiana's disaster van made its first public appearances this summer at the Elnora and Muncie county fairs. In addition to distributing thousands of pieces of literature, workers showed the film *One in Twenty Thousand*. The local radio station at Muncie conducted an interview with Ruby Brown, the welfare center director.

✦ Groundbreaking services were conducted for a new church at Petoskey, Michigan, recently. Petoskey's mayor,

Fletcher Johnson, turned the first shovelful of earth. Others taking part in the ceremonies were Donald Copsey, stewardship secretary of the Michigan Conference; John Hayward, conference secretary; and the church pastor, Walter C. Earle.

✦ Six persons have been baptized, and more are preparing for baptism, as a result of a series of meetings in the resort area of Munising and Marquette, in Michigan's Upper Peninsula. The pastor at Munising, Robert L. Wiese, had been told that people would not attend, but he held a three-week campaign, and the nightly attendance averaged about 75.

✦ The Joliet, Illinois, church opened its new \$140,000 church school this fall. It is on 5.3 acres of land in a rural area. Labor worth \$20,000 was donated for the construction. The facilities include three large classrooms and a gymnasium-auditorium. The three-teacher school has an enrollment of about 100 students.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ More than 400 faculty members and families from the nine academies and nine junior academies in the union attended the secondary education convention at Warm Beach Camp north of Everett, Washington, August 24-27. Keynote speaker was W. A. Howe, associate secretary of the General Conference Department of Education. Featured speaker for the sessions was Earl V. Pullias, professor of higher education at the University of Southern California.

✦ Mrs. Alice Marsh, of Andrews University, was instructor for the lay nutrition instructors' course conducted at Walla Walla College, August 24-28. More than 60 persons completed the training program and received official certificates.

✦ Ninety-two handicapped children from the Children's Orthopedic Hospital in Seattle and 72 medical staff members enjoyed the facilities of Sunset Lake Camp in the Washington Conference, August 25-29. Many of the youth, ages seven to 15, had never been away from their own homes before except to go to a hospital.

† Members of the Brewster church of the Upper Columbia Conference met for the first time in their new sanctuary August 30. Conference president R. C. Remboldt was the guest speaker. A baptismal service was held in the afternoon. The church, of contemporary design, seats more than 250.

† Rex Davis, a student literature evangelist in the Montana Conference, last summer delivered \$10,427.24, a new union record in sales for one summer's work.

† The annual Northside District Sing-spiration was held in Jerome, Idaho, August 23. Members came from the Rupert, Gooding, and Jerome churches, with some visitors from Twin Falls and out of State.

IONE MORGAN, *Correspondent*

Northern Union

† The Fargo, North Dakota, church has completed a series of evangelistic meetings under the direction of the pastor, A. L. Heitzmann. Ten persons will soon be baptized.

† Aberdeen, South Dakota, church members, under the direction of James Parmele, the pastor, recently assisted in cleaning up a tornado area at Groton. The men worked clearing trees and debris while the women assisted the Red Cross workers in serving refreshments to the workmen. None of the Groton people was seriously injured in the tornado.

† Bruce Simmons, Centerville, Iowa's delegate to the World Youth Congress, was recently interviewed by the local daily newspaper and was listed in the "Personality of the Week" column. The column had a picture and a detailed description of his trip to Zurich.

† The Aitkin, Minnesota, church successfully conducted its first county fair booth with temperance as the theme. Copies of *Signs of the Times*, *Smoke Signals*, and *Listen* magazines were distributed.

† The new church at Aitkin, Minnesota, was dedicated August 23. J. L. Dittberner, Northern Union Conference president, gave the dedicatory address.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Camp Meeting Features Health Tests and Evangelism

Public evangelism received major emphasis at the ninety-first annual camp meeting of the Central California Conference this year. The evening meetings were conducted by the four conference

evangelists, Duane Corwin, Philip Knoche, J. J. Millet, and Richard Rentfro. Jerry Dill, conference singing evangelist, was in charge of the evening music program.

Constituents gave or pledged \$75,000 for public evangelism during the coming 12 months.

Among the special camp meeting guests were three doctors from Loma Linda University, U. D. Register, Andrew Haynal, and C. S. Thomas, who led in a health-testing program that dealt mainly with the heart and lungs. Other medical personnel assisted in presenting programs dealing with physical fitness and nutrition. A program of physical conditioning began immediately as the doctors led group exercises and jogging at six o'clock every morning.

C. M. Mellor presented a daily program on last-day events.

The closing Sabbath services included an ordination service in which five men were ordained to the gospel ministry. These were Daniel Fausset, Gilbert Plubell, Petros Kamilos, Clark McCall, and Kenneth Smith.

A baptismal service in which several ministers baptized 23 candidates closed the camp meeting.

L. E. FLETCHER

Departmental Secretary

† A new community services center was opened September 14 by the San Jose, California, Central church. Facilities include a welfare center, reading room, and an auditorium to be used for Five-Day Plans and cooking schools.

† Two simultaneous evangelistic series are being held in Northern California by Pacific Union evangelist Samuel Weiss. Three meetings a week are conducted in Hayward and Sacramento for Spanish-speaking persons.

† Lorenzo W. Paytee, new director of the Southern California Conference's health services and inner-city program, plans a four-session workshop on poverty and the poor, to be held during October at the White Memorial church.

RUTH WRIGHT, *Correspondent*

Southern Union

† Members of the Florence, South Carolina, church recently raised more than \$500 for Ingathering at the Darlington Raceway where the "World 500" stock car race is held.

† Dr. Agatha Thrash, of Columbus, Georgia, and Elder O. J. Mills, of the Southern New England Conference, have prepared a series of five full-hour and two half-hour follow-up television programs on the Five-Day Plan for station WTVM, Columbus, Georgia. Joe Windsor, station program director, requested production of this health series as a special feature for

his station and gave it prime viewing time at no charge. The station provided a professional narrator and paid the full expense of filming the program in color.

† Vacation Bible School enthusiasts in Nashville sponsored a car-and-float parade just preceding the annual VBS held at the First church. The leading car bore the United States flag, and those following carried placards of invitation to the nearby-neighborhood children. VBS attendance increased greatly.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† The Broom Manufacturing Company at Ozark Academy is back in operation. A building 450 feet long and 150 feet wide has replaced the plant that was recently destroyed by fire. The company, which provides work for many students, builds kitchen cabinet units using both wood and plastic.

J. N. MORGAN, *Correspondent*



New Wing Opened at Ardmore Hospital

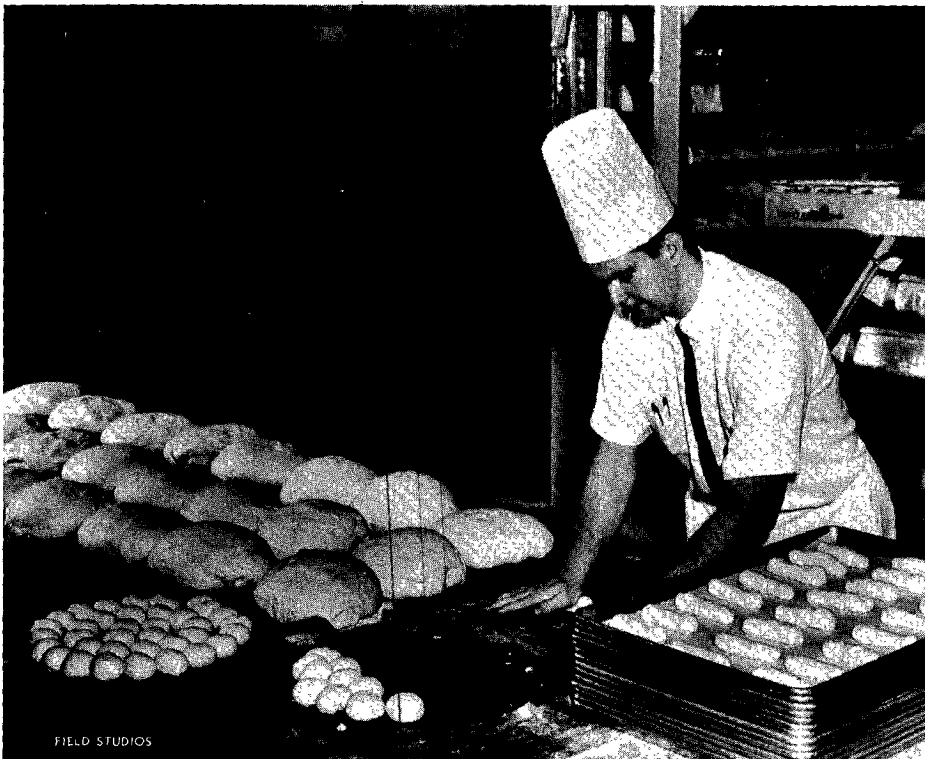
Scott King, mayor of Ardmore, Oklahoma (left), and B. E. Leach, president of the Southwestern Union Conference, cut the ribbon September 17 to open the new south wing of the Ardmore Seventh-day Adventist Hospital.

C. W. Skantz, chairman of the hospital board, paid tribute to Ardmore as a growing community, and said, "We want to continue to render services to this community, and we authorized this expansion to help meet the growing needs."

The new wing adds 32 patient beds, bringing the total to 104. Also added are a new laboratory and pharmacy, two physical therapy rooms, isolation rooms, and intensive-care rooms for inhalation-therapy patients. Cost of the new wing is reported at \$160,000.

W. V. Wiist is administrator.

ROBERT RIDER
Departmental Secretary
Oklahoma Conference



SDA youth may find many vocational-training opportunities in denominational schools.

Information on Vocational Curricula

By **CHARLES B. HIRSCH**
Secretary, GC Department of Education

Why doesn't our denomination provide more vocational training for our young people? Why don't we have a school with proper facilities and personnel for this type of program? Over and over these questions are asked Adventist educators, and they in return ask: Why haven't vocational-training programs been particularly successful where they have been tried?

The reasons for limited success are several:

1. The organizational structure of the denomination with its conference and union boundaries discourages if not prohibits the dissemination of information about available educational programs in nearby conferences and even bordering union conferences. It's a rare occasion when a union conference paper permits an announcement of a new educational program in another territory. What happens only too often is that the one union conference will try to duplicate the same program in its own territory, adding to an already heavy financial burden.

2. A recent survey in one of our larger union conferences showed that Seventh-day Adventist young people who were attending nondenominational schools were taking practically the same types of courses as are being offered in our own schools. Few, if any, were taking vocational courses! The argument that

Adventist schools are not offering what the students want is therefore to be discounted. Of course there are specialized study areas that are not available in our schools, but only a handful of students have expressed an interest in them.

3. Vocational-arts equipment is quite costly, and the operational costs, especially for faculty, would be much more than in our traditional programs. Institutions have hesitated to invest heavily in this field, because of the uncertainty of enrollment.

Knowing What Is Available

Our young people are frequently put under pressure by parents and others to attempt school work for which they have little or no aptitude. The result is too often frustrating and disappointing to all concerned. This denominational problem might be referred to as the professional-education or college-degree syndrome. Vocationally trained young people are greatly needed in God's service.

Unfortunately, many church members do not know what is available in our secondary schools and colleges throughout North America. A new pamphlet "Where Shall I Study?"—a guide to the Seventh-day Adventist colleges and universities in the North American Division—is available through your local

conference education secretary, who can also advise you on offerings on the secondary level.

Several secondary schools in the North American Division provide excellent prevocational education in a number of areas such as electronics, graphic arts, welding, elementary and advanced auto mechanics, residence construction, and auto body and fender repair. The aim of such courses is to provide the student with sufficient background knowledge and skill that he can enter the training programs of industry confident that with normal effort on his part he is reasonably assured of success.

In the area of the industrial and vocational arts, Seventh-day Adventist colleges are offering the following programs: hospital housekeeping management, interior design, aeronautics, building construction, manual-arts therapy, medical electronics technology, printing, cosmetology, switchboard training, computer-card punching, automotive mechanics, and several others.

The newest course offering in vocational arts has been recently announced by Loma Linda University. In addition to the already existing programs in food-service careers, the Riverside Campus is now offering a program in baking and bakery management. This program will train young people in institutional and commercial baking and prepare them to meet the urgent demand for head bakers. A new building that houses offices, classrooms, and equipment was recently constructed on the campus by the P. D. Food Services, Inc., to help implement this new program. Other food-service-training programs are available at Andrews University, Pacific Union College, Kettering College of Medical Arts, and Union College.

With rapid transportation available today it is quite common for students from one part of the country to enroll at a school 1,000 to 2,500 miles away from home and even overseas. But if what is now offered by our schools is not adequate, and if there is evidence of a real need for a special vocational arts school in the United States, there is no question that this need would be given serious study.

The Saws of the Harris Pine Mills Keep Buzzing

The operational and financial successes of the Harris Pine Mills and their contribution to the cause remind us of a gift to the church in the days when the Advent Movement was young.

A printing press was needed to provide books, papers, and tracts, and one of the farmer brethren felt a desire to help buy the press. He had no money, but he had a yoke of good oxen called Buck and Bill. He sold the oxen and gave the money to help buy the printing press.

This gift gave him much satisfaction. He would talk about his oxen "pulling

Watch for Firsts in the Review

Watch for those firsts! Which firsts? you ask. The firsts that appear in the REVIEW week by week. Those that tell us that something new in the worldwide work of our church has happened for the first time.

Are such firsts really significant? Yes. When a first shows up in Puerto Rico, another first in North Sumatra, a third first in Liberia, a fourth first in Massachusetts, a fifth first in Bermuda—all in one issue of the REVIEW—doesn't that mean that God's message is really on the march, soon to encircle the earth, and that the second coming of our Saviour is drawing on apace?

Does it not warm your heart to read that a teacher in Puerto Rico developed a novel plan for witnessing by which she sold "\$14,000 worth of Adventist literature in five weeks"; that North Sumatra has baptized its first Moslem convert; that the president of Liberia honored groundbreaking ceremonies for a new Adventist school and added \$1,000 toward building it; that 12 students and four faculty members of Pioneer Valley Academy inaugurated ski evangelism; that Bermuda has recently held its first camp meeting? We repeat, don't you rejoice that the third angel's message is branching out, soon to triumph?

For more than 56 years my wife and I have been inspired by the REVIEW. We are now in our eighties. To us, this paper is indispensable. We simply do not know how to keep house without it, for it is every bit as essential as soap for washing or a stove for cooking. How it cheers us to watch for these firsts, for the end is just ahead!

E. R. JOHNSON

the chariot of truth." When he would go by the Review and Herald printing office and hear the press running he would chuckle and say, "Buck and Bill are still pulling away; they're pulling away."

Nineteen years ago an earnest Adventist couple, Clyde O. Harris and his wife, Mary, also felt the urge to help God's cause. They donated to the church their lumber and furniture manufacturing industry and related enterprises. Could Clyde Harris have attended the Harris Pine Mills board meeting held in Healdsburg, California, last May, he might have said in a manner similar to the pioneer farmer, "The saws are still buzzing away for the message." He would have heard the president, Charles J. Nagele, tell how the saws, the planers, the sanders, and other machinery at the 19 Harris Pine Mills plants produced nearly one-sixth more furniture in 1968 than in 1967, and that the first four months of 1969 showed a considerable gain over the first four months of 1968.

Harris Pine Mills is a large and diversified operation extending into 15 States. The six divisions of the company require a management corps of some 50 men. These men need to be versatile in skills and knowledge in order to care for the production, operations, finances, and marketing related to tree farms, ranches, and furniture manufactured from pine wood, redwood, and hardwood.

This complex yet efficiently operated enterprise is one of the best programs the church has for aiding our educational institutions. Thank God for the dedicated talent and skills of those who have the vision to see how they can be used in His cause in such varied ways. Harris Pine Mills and its workers should have our continued prayer support.

ROBERT H. PIERSON
President, General Conference



A. T. Bidwell, district pastor (North Dakota), formerly pastor (Idaho).

Lee Thompson, MV secretary, West Virginia Conference, from Upper Columbia.

Estel Richardson, pastor, Charleston (West Virginia), from Upper Columbia.

Lois Heckart, inservice education director, Portland Adventist Hospital, Portland, Oregon.

Beulah Fenton, inservice education director, Loma Linda University.

Wally Fox, staff, Maplewood Academy (Minnesota), a recent graduate of Union College.

Sam Elie, district leader (South Dakota), from Michigan.

Philip Covey, pastor, Key West (Florida), formerly teacher, Union Springs Academy (New York).

Lewis Brand, pastor, Hattiesburg (Alabama-Mississippi), formerly pastor, Terre Haute (Indiana).

J. D. Bledsoe, teacher, Mount Pisgah Academy (Carolina), from Lynwood Academy (Southern California).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Neil Hughes, returning to be headmaster, Parker Missionary School, Santo, New Hebrides, and his family, left Sydney, May 6.

Lorraine Morton, returning as a nurse, Togoba Hansende Colony, New Guinea, left June 13.

Malcolm Long, returning for construction work in the Bismarck-Solomons Union Mis-

sion, Honiara, British Solomon Islands, left June 16.

Sally Kent, M.D., to serve on staff of Benghazi Adventist Hospital, Libya, left Sydney, July 1.

O. D. F. McCutcheon, returning as president, Coral Sea Union Mission, Lae, New Guinea, and Mrs. McCutcheon, left New Zealand, July 2.

David Syme, returning for medical work, Addis Ababa, Ethiopia, Mrs. Syme and their two daughters, left July 8.

S. A. Stocken, returning to be president, West New Britain Mission, Talasea, New Britain, and family, left July 10.

Donald Roy, to be headmaster, Paglum Adventist School, near Mount Hagen, New Guinea, Mrs. Roy and their two children, left Sydney July 21.

David Lundstrom, returning as district director, Ambunti District in the Sepik Mission, New Guinea, Mrs. Lundstrom and their two children, left July 23.

B. T. Hammond, M.D., to be relief physician, Penang Adventist Hospital, Malaysia, and Mrs. Hammond, of Sydney, left July 28.

A. G. Stewart, a veteran missionary, to revisit his previous field of service in Fiji and to conduct meetings, and Mrs. Stewart, left Sydney, July 28.

North American Division

Donna G. Christianson (attended LSC '64-'65; LLU '68), to be instructor, school of nursing, Bella Vista Hospital, Mayaguez, Puerto Rico, of Loma Linda, California, left Miami, Florida, August 3.

Warren Ivan Hilliard (PUC '45; SDATS '55; '69), returning as president, Hokkaido Mission, Japan, Mrs. Hilliard, nee Norma Marilyn Landis (PUC '46), and two children, left San Francisco, California, August 4.

Darayl Dwain Larsen (PUC '63; AU '64), returning for medical missionary work, Colombia-Venezuela Union Mission, Zaragoza, Colombia, Mrs. Larsen, nee Sandra JoAnn Smith (PUC, nursing '62), and two children, left Miami, Florida, August 4.

C. Grant Macaulay, to be exchange professor, department of education, Middle East College, Beirut, Lebanon, Mrs. Macaulay, and two children, of Riverside, California (LLU, La Sierra campus), left Los Angeles, California, August 4.

Alberta M. Oliver (AU '67; Western Michigan University '67), to be elementary teacher, Far Eastern Academy, Singapore, of Denver, Colorado, left Seattle, Washington, August 4.

Mrs. Eleanor J. Dewees (PUC '66), to be elementary teacher, South China Island Union Mission, Taipei, Taiwan, of Puyallup, Washington, left Seattle, August 6.

Robert L. Marsh, M.D. (LLU '44), to be relief physician, Kendu Hospital, in Kenya, and Mrs. Marsh, of Glendale, California, left Los Angeles, California, August 6.

Robert L. Chase (UC '57), returning as departmental secretary, Central Brazil Mission, Goiasi, Brazil, Mrs. Chase, nee Gladys Ellen Preston (attended UC '54-'57; AU '68-'69), and two children, left New York City, August 10.

Maye Victoria Fee, returning as office secretary, Southern Asia Division, left Vancouver, British Columbia, August 14.

David W. Wolkwitz (UC '65; '68), to be

AVENUES TO *Reading*
Pleasure

By H. M. TIPPETT

General Dwight D. Eisenhower used to tell of the reverence his Mennonite father and mother had for the Bible. "Their Bibles were a live and lusty influence in their lives," he said. A brother of the general, Earl D. Eisenhower, told how each night after dinner "Dad would read passages or sometimes pass the Bible around the family circle of the parents and six sons." One would be asked to read until he made a mistake, and whoever caught the error would be the next to read. This home training made General Eisenhower a reader and lover of the Bible all his life. He quoted from it frequently during the course of his military and public career.

It is to be regretted that the leisurely reading aloud in the family circle has been pre-empted by various diversions, among which TV is probably the most common culprit. The family that would have courage enough to reserve even one hour a week for the corporate reading of our fine books would find the practice most rewarding.

In our current era of campus revolt, teen-age hippies, juvenile "pot" smokers, and "flower children," it is refreshing to turn to books such as *The Walking River*, by Mary Branch. Here are 18 stories of boys and girls growing up in a wholesome environment of which they themselves are largely the molders. For you see, the secret of growing into maturity is to make right decisions. These stories show junior and teen-age boys and girls confronting issues and situations requiring decision. Their ideals and home training, of course, affect the solution of their problems. In large, readable

secretary-treasurer, Upper San Francisco Mission, Minas Gerais, Brazil, Mrs. Wolkwitz, nee Gaylene Jeree Kaasa (UC '65), and two children, of Glendale, California, left Miami, Florida, August 14.

Robert L. Hancock (PUC '59), attended AU '63), returning as head, Bible department, Indonesia Union College, Bandung, Indonesia; Mrs. Hancock, nee Janet Patricia Baker (SWJC '49; CUC '53; attended LLU '59-'60), and four children left Los Angeles, California, August 17.

Heath Rowsell, M.D. (WWC '50; LLU '54), to be physician, Bandung Mission Hospital, Java, Mrs. Rowsell, nee Reba Carolyn Bassham (attended WWC '47-'51), and four children, of Hinsdale, Illinois, left San Francisco, California, August 17.

Mrs. Eugene M. Stiles, nee Helen Leone Hauselt (attended PUC '55-'57), and two children left San Francisco, California, August

type, this book, embellished with dramatic pen sketches by Jim Padgett, will delight every reader's heart, whether parent or child. \$3.95. Southern Publishing Association.

Our publishing houses are rendering an excellent service in reprinting popular books of the past in paper binding at low cost. One of these in the Destiny Series of the Pacific Press Publishing Association is *China Doctor*, by Raymond S. Moore. It is the story of one of the most dramatic figures in the history of medical missions, Dr. Harry Willis Miller. This physician turned his back on a quarter-million-dollar inheritance to live with Oriental people on a few cents a day. The scope of his labors was astonishing. He ministered to mission-aries of every faith. A consultant physician to Presidents Taft and Wilson, he treated nearly every important ruler of China from the founding of the Republic, and important people in the top echelons of other governments. His contribution of ideas and practices in the prevention of disease is celebrated. He is a nutritional expert and founder of hospitals, even into his late years. And at this point the record is only half told. You simply must read this if you haven't read it before. 150 pages, \$1.65.

Thousands of new converts to the Advent faith will want the beautiful low-cost editions of *Early Writings, Counsels on Diet and Foods*, and *The Sanctuary Service*. The first two are by Ellen G. White and the third by M. L. Andreasen. Some of the most vital and informative counsels fill the 324 pages and 511 pages, respectively, of the first two, and the 413 pages of the third book comprise one of the most challenging and perceptive treatises of a subject pertinent to the times in which we live. At \$2.25 a volume, no believer can afford to be without these important books in his library. They are all timely. Review and Herald Publishing Association.

19. Mr. Stiles, assistant treasurer, Southern Asia Division, Poona, India, returned July 1.

Mrs. Calvin L. Smith, nee Virginia Lorene Schuler (attended SMC '60-'62; '63-'64; AU '64), and two children left New York City, August 20. Mr. Smith, departmental secretary, Tanzania General Field, East Africa, returned July 22.

Carolyn Jean Sibley (SWJC '52; UC '59), returning as office secretary, Far Eastern Division, Singapore, left Anchorage, Alaska, August 21.

George W. Munson (PUC '44), returning as president, Sabah Mission, Malaysia; Mrs. Munson, nee Naomi Helen Bowers (attended AUC '37-'38; PUC '41), and son left San Francisco, August 23.

Hartley B. Ludden (WWC '40), returning as auditor, Far Eastern Division, Singapore, left Seattle, Washington, August 25. Mrs. Ludden will follow in mid-1970.

NOTICES

Literature Requests

Pastor Nikola Strahinich, Yugoslavian Union Conference, Buzidara, Adzije 4, Belgrade, Yugoslavia, needs *The Messiah in His Sanctuary*.

Send W. D. Keene, Jr., 4410 Mavflower Rd., Norfolk, Va. 23508 *Listen and Life and Health* only. Mark material "Library Material," so it can be sent for five cents for first pound and two cents for each additional pound.

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

Silby H. Coc, P.O. Box 436, George Town, Grand Cayman Is., B.W.I., wishes *The Christian Sabbath, The Other Side of Death, and The Great Judgment Day* in a continuous supply.

Angelita Federico, Gabawan, Odingan, Romblon, P.I., wishes a continuous supply of *Listen, Review, Guide, Little Friend, Liberty, Home and Health, Your Influence*, songbooks, Bibles, Christmas cards, pamphlets, flannelgraphs, *MV Kit, Primary Treasure, Signs, These Times*, visual aids, *Worker*, dictionary, denominational books.

Chaplain, Bacolod Sanitarium and Hospital, Bacolod City, Philippines K-501, needs *Signs, Life and Health, Listen*, and *Alert* in a continuous supply.

Tg. Do Suan Mung, Christian Adult Reading Club, C-105 Brenda Bldg., Lawbual Tiddim, N. Chin Hills, Burma, desires *Guide* in quantities.

Dong Chinh, Khua Lui, Khua Sak, P.O. Thuk Lai, Chin Hills, N., Burma, wishes primary Sabbath school helps and *Review*.

Mr. and Mrs. Brigido T. Esteban, Nalvo, Santa Maria, Ilocos Sur, B-426, P.I., desire *Signs, Guide, Little Friend, Primary Treasure, Review*, books, songbooks, Bibles, picture cards, prophetic charts, Chapel records, magazines.

Sao Samson, Kokkagon Village, Kokkagon P.O. Tawngawengyi, Magwe Dist., Burma, needs *Life and Health* and *Signs* in a continuous supply.

Director, Adventist Cultural Centre, 11, Hailey Road, New Delhi 1, India, wishes *Signs, Life and Health, Listen*, and *Alert* in a continuous supply.

Martin Laurel Ligan, Northern Mindanao Mission, Cagayan de Oro City, P.I., desires *Signs, Bibles, songbooks, MV Kit*, books, *Listen, These Times, Little Friend*.

Elder T. A. Layon, Southern Mindanao Mission, Gen. Santos City, P.I., wants a continuous supply of *Review, Instructor, Life and Health, Signs, Guide, Little Friend*, visual aids, Christmas cards, and books.

Mr. and Mrs. T. B. Batulayan, Kidapawan SDA Church, Kidapawan, North Cotabato, P.I., need *Bible Commentary, Spirit of Prophecy* books, children's books, Bibles, flannelgraphs, projector, films, Bible games, and missionary books.

Mrs. Magnolia Thein, SDA Mission, "Brightlands," Maymyo, Burma, desires *Life and Health*, Bible pictures, Christmas cards, visual aids, and Sabbath school materials for children.

Lameck M. Murungu, Heri Mission Hospital, Private Bag, P.O. Kigoma, Tanzania, E. Africa, wants Bible pictures for use in Sabbath school.

H. Khuma, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma, wishes Bibles, songbooks, Bible pictures, Better Life Picture Roll, Christmas cards, *Review, Signs, Life and Health, Instructor, Guide, MV Kit, These Times*, Sabbath school supplies, books, and periodicals.

WANTED: A continuous supply of old Bibles by Idamae Melendy, *Review and Herald*, Washington, D.C. 20012.

WANTED: Large supplies of *Signs, Listen, Instructor, Guide*, paperback Conflict of the Ages series, books for tiny tots and juniors by D. S. Ariyaratnam, P.O. Box 1253, Colombo 3, Ceylon.

Send missionary literature to the following: Yolanda A. Tumag, Negros SDA Mission, 63 Mabini St., Bacolod City, P.I.; B. S. K. Amoaka, SDA Mission, Techimantia, Ghana, W. Africa; Peter Engano, San Pedro Albuerro, Leyte, P.I.; Fedelindo C. Jamandre, Visayan Mutual, Iloilo City, P.I.; V. Rual Chhina, SDA Mission, Cherry Road, Maymyo, Burma; Ruby Nelson Memorial Hospital, C-1 Cantonment Road, Jullundur 5, India, c/o Dr. G. T. Werner; Miguel T. Adante, P.O. Box 813, Manila, P.I.

Church Calendar

| | |
|------------------------------------|--------------|
| Sabbath School Visitors' Day | October 18 |
| Community Relations Day | October 18 |
| Temperance Day Offering | October 25 |
| Week of Prayer | November 1-8 |
| Church Lay Activities Offering | November 1 |
| Annual Sacrifice Offering | November 8 |
| Ingathering Campaign Launching Day | November 15 |
| Ingathering Campaign Promotion | December 6 |
| Church Lay Activities Offering | December 6 |
| Thirteenth Sabbath Offering | December 20 |
| (Southern Asia Division) | |

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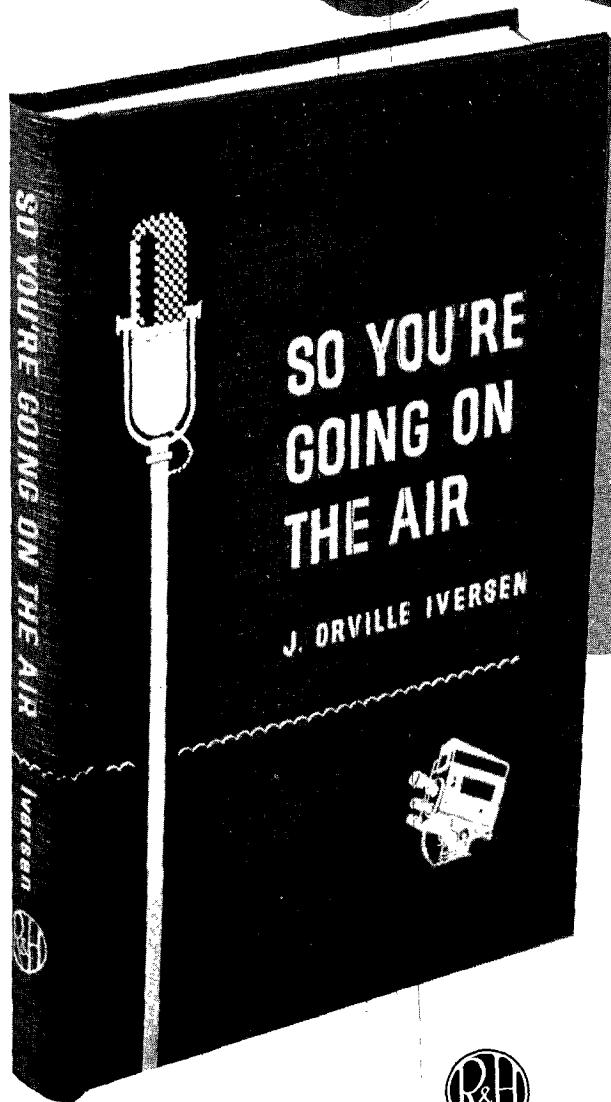
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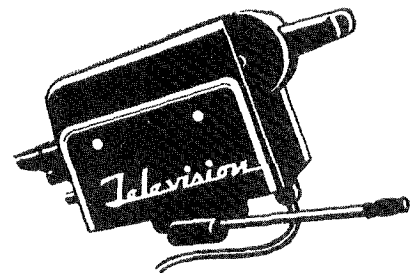
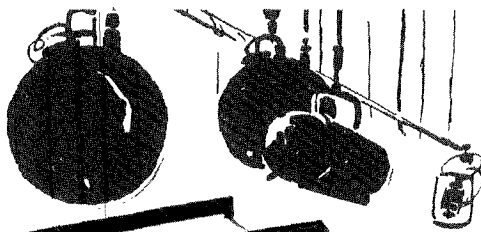


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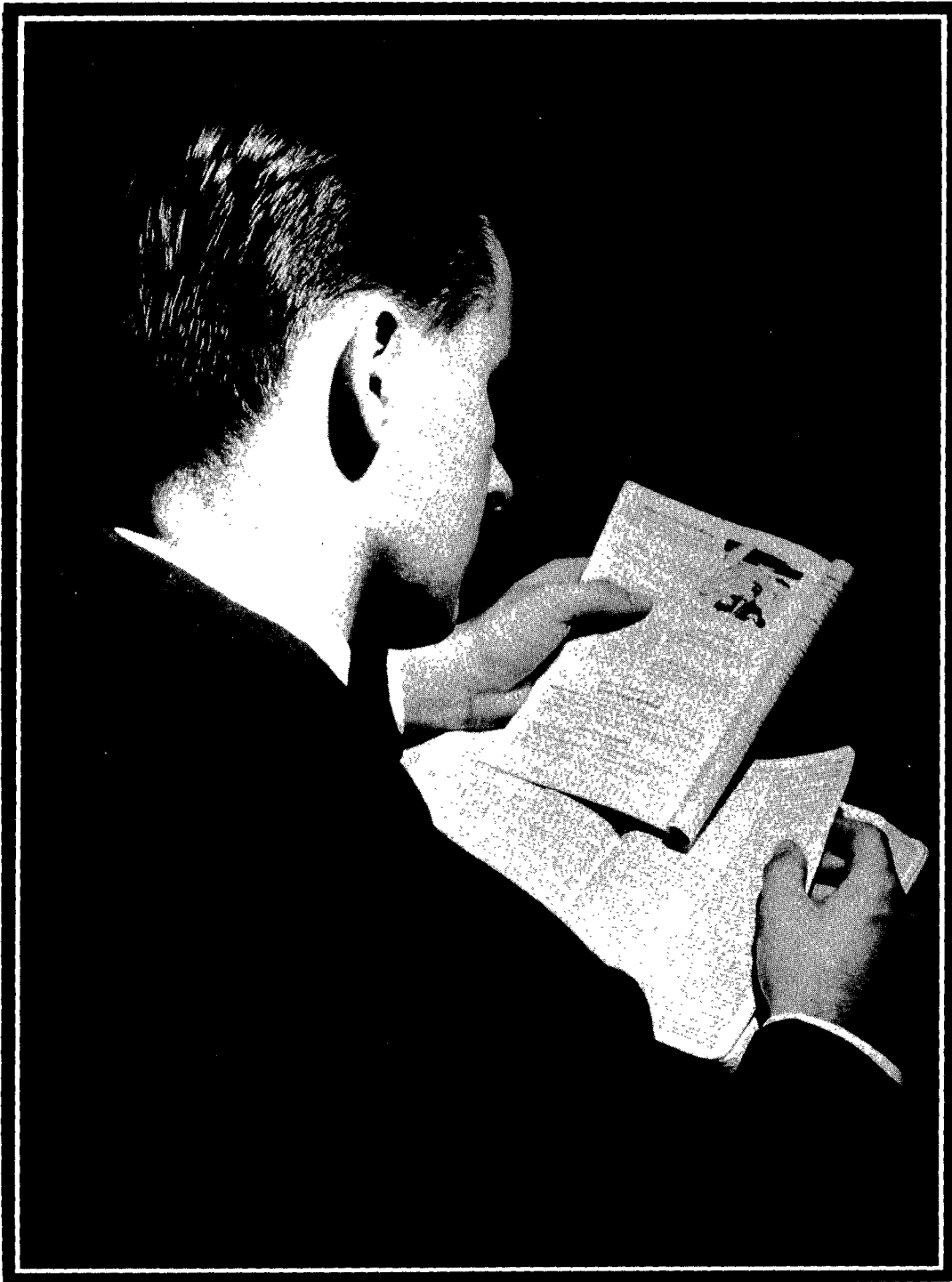
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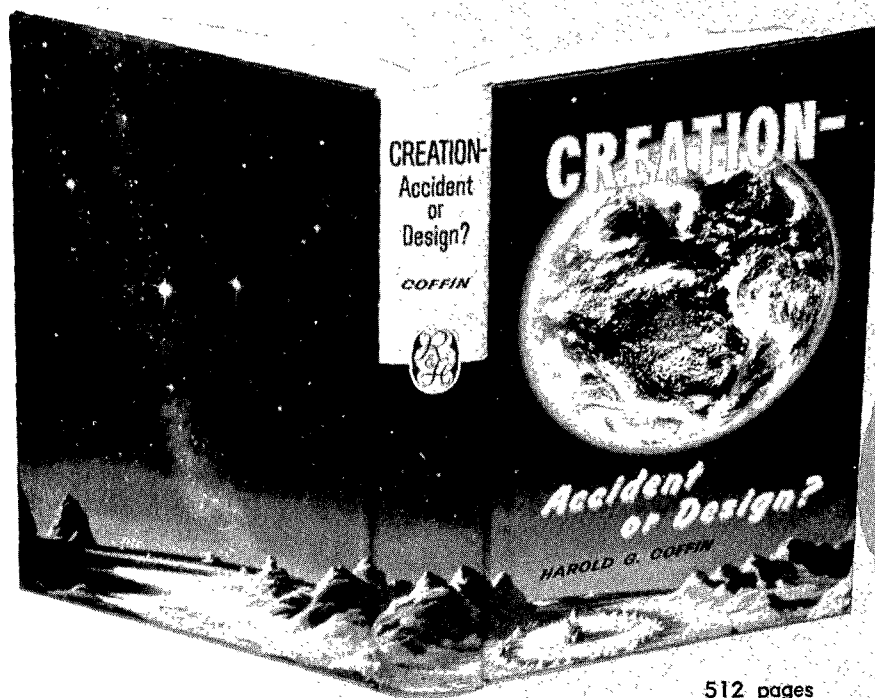


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Of Writers, Articles, and Miscellany...

Readers of the news section of the REVIEW are familiar with the D. A. Roth by-line that frequently accompanies articles from the Far Eastern Division. It appears this week on the cover with the article "Laos—Land of a Million Elephants." Elder Roth has been the assistant secretary of the division since 1965.

After receiving his Bachelor of Arts degree from Columbia Union College in 1950, Elder Roth began his denominational work as a public relations secretary in the East Pennsylvania Conference. His next assignment was with the Columbia Union Conference (1954 to 1965).

He was ordained in 1959 at Atlantic City, New Jersey.

Elder Roth played a major role in the organization and implementation of the three-month United States concert tour of the Japan Missionary College Choral Arts Society in 1966. It was the first time a large overseas group had ever toured the United States as a denominationally sponsored program.

Merle L. Mills, author of "Waiting on the Lord" (page 4), has been president of the Trans-Africa Division since 1966.

Elder Mills completed his Bachelor of Arts degree in 1938 at Columbia Union College and entered the ministry in the Ohio Conference. He also worked in the Michigan and the Potomac conferences before becoming president of the Southern New England Conference in 1952. He was there until he went to Africa.

Perceptive readers may see a connection between the article by Robert Parr and the question and answers in the Home-makers' Exchange this week. "The Confusing World of the Double Standard" (page 8) which he describes is a frustrating world for those—especially the young—who have to live in it.

Elder Parr, an Australian, is editor of the Australian *Signs of the Times*, and as such he states that his interests are greatly varied. He has been a teacher and headmaster in both Adventist schools and public schools. In addition to various qualifications, he holds certification in diagnostic testing and remedial teaching.

Otto H. Christensen, author of "Through Daniel to Us, With Love" (page 11), is a retired minister. For more than 40 years Elder Christensen contributed his talents to the denomination as a minister, administrator, and teacher. He most recently combined teaching with library work at Andrews University.

During the early years of his ministry he did pioneer work in Mongolia.

He holds his Doctorate from the University of Chicago.



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

HURRICANE DAMAGES CHURCHES GREATLY

GULFPORT, Miss.—Damage to churches and church-owned installations by Hurricane Camille was estimated at \$15 million in an interim survey reported here. The figure was expected to rise when a final tabulation was possible.

Roman Catholic, Episcopal, United Methodist and Baptist facilities were hardest hit by the worst North American hurricane in recorded history.

BIBLE TRANSLATION JOINTLY PRODUCED

APIA, WESTERN SAMOA—A new translation of the Bible in Samoan—produced jointly by seven denominations including the Roman Catholic Church—was dedicated at services here.

PLURALISTIC EDUCATIONAL SYSTEMS

PRINCETON, N.J.—A large majority of Americans favor the continuance of private and parochial schools along with public schools, a study by the Gallup organization revealed here. Of those interviewed 72 per cent favored the establishment of the three types of schools—private, public, parochial—in any new community where an educational system has not yet been established. In areas where schools already exist 84 per cent favored the continuation of the pluralistic educational systems.

530 WOMEN WORK FOR ANGLICAN CHURCH

LONDON—The Church of England had 530 full-time women workers and 107 who work part time, according to the annual report of the Council for Women's Ministry in the Church.

MINNESOTA CHURCH MEMBERSHIP GAINS TRAIL POPULATION RISE

MINNEAPOLIS — Church membership failed to keep up with Minnesota's population growth in the 1966-1967 biennium, the Minnesota Council of Churches disclosed. During the two-year period church membership increased by 12,323 to a total of 2,694,530, a gain of 0.45 per cent.

The State population during the same time, according to estimates, gained by 0.56 per cent to 3,582,000.

But Minnesota continues to have a higher percentage of its population related to some church than does the nation, according to Dr. Alton M. Motter, executive director of the Minnesota Council. He said the 1967 membership statistics, as reported by 46 church bodies, represented 75.2 per cent of Minnesota's estimated 1967 population. For the nation, 64.4 per cent of the population was church related in 1967, according to the *Yearbook of American Churches*.

Review and Herald

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

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|-------------------------------|---|
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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church, and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20312.

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Liberal Offering Needed as Temperance Scope Grows

"Making the Future Worth While" is the theme for Temperance Day, 1969, and on October 25 we will have an opportunity to help strengthen and expand the promotional program of the church in the field of temperance and right living.

Health and temperance forces are making headway in the fight against tobacco. On radio and television, antismoking ads appear frequently. In magazines and newspapers, reports and articles reveal the danger of smoking. Our own program, including the Five-Day Plan, Smoking Sam, and antismoking literature, is making a significant impact. Some 20 million people have quit smoking in recent years, and many of them have done so as the direct result of the Seventh-day Adventist program.

The Temperance Department is now developing and testing a practical program to help alcoholics and other addicts in the same way the Five-Day Plan is helping smokers. A liberal response in the offering will aid in the rapid completion of this program and its introduction to the public in a major way.

The opportunities are the greatest ever in the temperance field. Let our response also be the greatest to meet these opportunities.

O. A. BLAKE

Photo Contest Deadline Near

The deadline is approaching for entries in the North American Division Photo Contest. Good pictures of church activities are needed.

Photographers may write for contest rules and information on categories and awards to the Bureau of Public Relations, General Conference of Seventh-day Adventists, Washington, D.C. 20012.

December 30 is the deadline.

Ohio Conference Undertakes Wide It Is Written Coverage

The largest one-conference concentration of It Is Written releases ever undertaken has resulted in 1,200 requests from viewers during the first two weeks of telecasting in the Ohio Conference.

The telecast is being aired 15 times each week from 14 television stations in Ohio. In addition, 150 Ohio cities carry It Is Written on cable TV. This provides virtual State-wide coverage by the evangelistic telecast, with a spill-over into five adjacent States.

Pastors and church members in the Ohio Conference have responded enthusiastically to the opportunities for evangelism created by the It Is Written program. Thousands of church members attended 18 meetings conducted by Elder George Vandeman in launching the It Is Written program. This series began at camp meeting in June and climaxed with two weekends of area rallies the first part of September. Meetings also were held with pastors and teachers of the conference for instruction sessions.

Laymen have been mobilized to help

build the viewing audience and to respond to viewers' requests. Already nearly 300,000 TV announcements have been delivered to homes throughout the State. Laymen are staffing 49 telephones in the 14 cities where the telecast is being released, to receive requests from viewers. More than 1,200 laymen are attending 11 training sessions being conducted in various parts of the conference to prepare visitors for delivering Bibles and Bible lessons to interested viewers.

Plans for the total It Is Written evangelistic program in Ohio include a series of follow-up meetings in all the major cities of the State.

N. R. DOWER

Associate Review Editor to Head New Youth Magazine

An editor for the new youth magazine of the church was elected October 2. He is Don Yost, currently one of the associate editors of the REVIEW AND HERALD.

This new publication, as yet unnamed, is scheduled to make its first appearance before the 1970 General Conference session. It will be published by the Review and Herald Publishing Association.

Elder Yost has served as a campus editor, youth pastor, and youth-journal assistant editor. He has been on the staff of the General Conference MV Department and has taught both academy and college classes. His understanding of modern youth problems is documented by his acceptance on academy and college campuses, and he has two teen-agers in his home to keep him young.

Elder Yost's academic training has been in the fields of English, journalism, and theology. Presently he is completing his doctorate in communications with concentration on religious magazines. Many of our people are acquainted with his book *Writing for Adventist Magazines*.

It is our conviction that Elder Yost comes to his new assignment well equipped to communicate with the youth of the church in these interesting, sobering, and challenging days.

ROBERT H. PIERSON

Plans Laid to Coordinate Spanish Printed Materials

The Spanish Literature Coordinating Committee met in Caracas, Venezuela, September 15 and 16 to study plans for coordination between the Pacific Press Publishing Association and the Asociación Casa Editora Sudamericana in the printing of their books, magazines, tracts, and departmental supplies.

Representing the South American Division were R. A. Wilcox, president; M. S. Nigri, secretary; and P. S. Camacho, publishing secretary; with B. C. Kaercher, manager of the Asociación Casa Editora Sudamericana. Representing the Inter-American Division were C. L. Powers, president, and Nicolas Chaij, publishing secretary. Representing the Pacific Press Publishing Association were L. F. Bohner, general manager, and F. L. Baer, foreign-language-division manager. Theodore

Carcich, vice-president of the General Conference, served as chairman, and D. A. McAdams as secretary.

Plans developed by the Spanish Literature Coordinating Committee will facilitate the publishing program among the 175 million Spanish-speaking people in the North American, South American, and Inter-American divisions.

D. A. McADAMS

Bible Vital for Studying New Sabbath School Lessons

As 1970 approaches and with its new Sabbath school lesson materials, some members are wondering about the printing of the full Bible texts in the new adult quarterly.

One church member writes: "It was reported at our board meeting last week that the *Senior Sabbath School Lesson Quarterly* is to be enlarged and that the texts are to be copied into the quarterly so there will be no need of using the Bible to look up the texts. I feel this is robbing our members of a wonderful privilege of studying their Bibles along with the lesson."

The General Conference Sabbath School Department regrets that previous announcements might have given this impression. Actually there are to be several texts in each of the sections that members will be required to look up in their Bibles. It is true that the first text in each of the six parts, in the North American quarterly, will have one main text written out in full. However, members will need their Bibles in looking up the other texts.

We would never want to pursue a course that would discourage our people from using God's Word. We are a people of the Bible. And we in the Sabbath School Department want to do all we can to stimulate deeper Bible study, for "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594.

G. R. NASH

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