

Review

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“IF I SAY, Surely the darkness shall
cover me; even the night shall
be light about me. Yea, the
darkness hideth not from thee;
but the night shineth as the day:
the darkness and the light are both
alike to thee.”

Psalm 139:11, 12

By ROBERT H. PIERSON

*There are many voices
clamoring for attention today, but—*

Word

IS THERE any word from the Lord?" The words of King Zedekiah to the prophet Jeremiah fairly leaped out at me. I read them over and over again. They contained a message for me. I believe they contain a message for God's remnant church today.

During a lull in the fighting between the Babylonians and Judah, Jeremiah had slipped out of Jerusalem to visit the land of Benjamin. Caught, accused of joining the enemy, the prophet was thrown into prison.

With the kingdom slipping from his grasp, with perhaps captivity or death just ahead, Zedekiah remembered the prophet in prison. Filled with anxious foreboding, the king sent for Jeremiah. "The king asked him secretly in his house, and said, *Is there any word from the Lord?*" (Jer. 37:17).

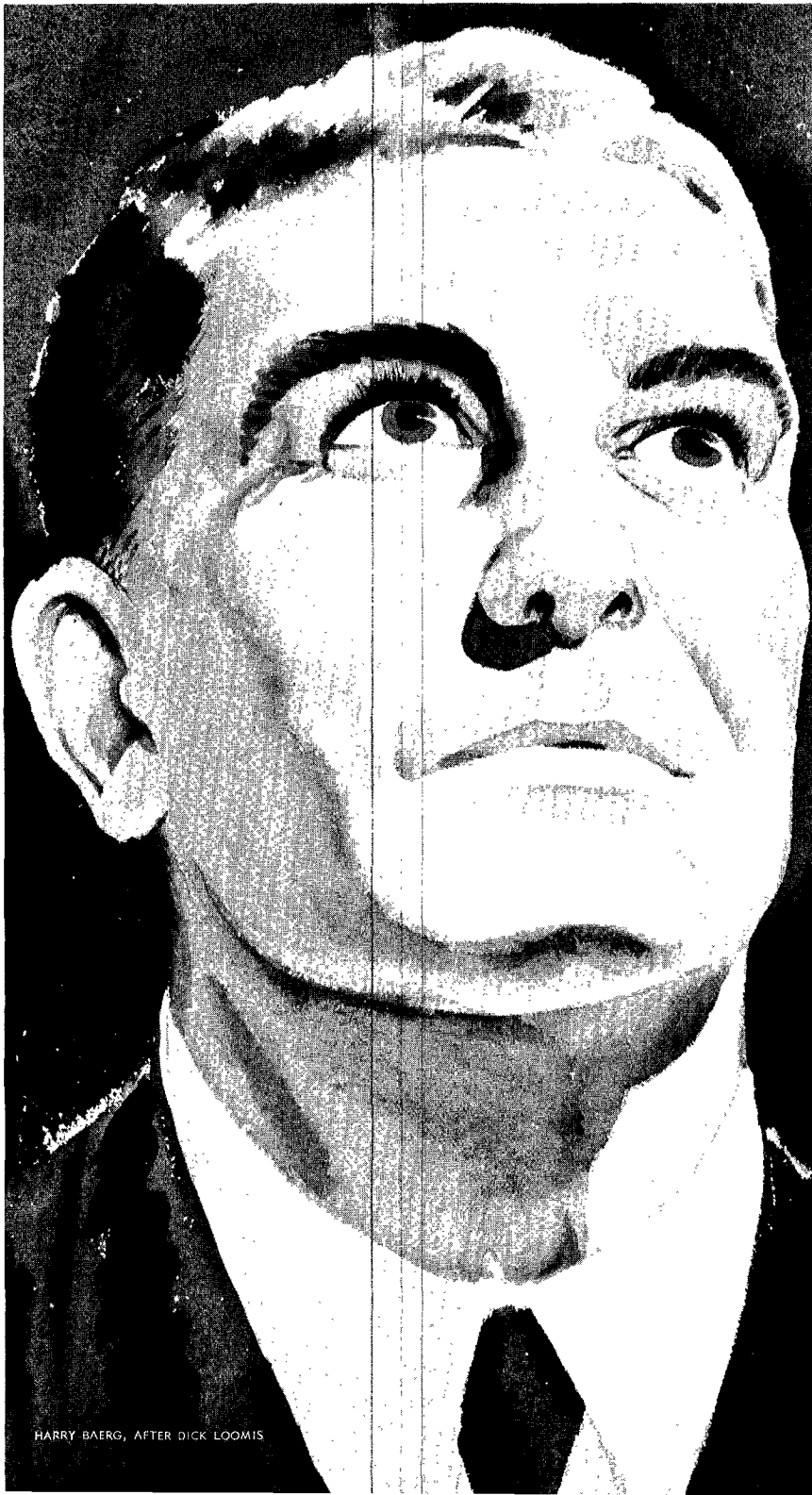
With a world in rebellion, a planet in peril, with the foundations of civilization viciously shaken, you and I need earnestly and persistently to ask, "*Is there any word from the Lord?*" What message does God have for the world, for His church, for *me*, in such an hour? What solution does God have for the problems, the frustrations, the catastrophes, the personal perplexities of our day?

We must beware lest, like Zedekiah, we inquire but refuse to heed. We need diligently not only to inquire but also as diligently to follow the counsel that comes from the Lord.

Man is talking to man today. There is no question about this. He is making his voice heard loudly and insistently. Through radio, through television, through books and magazines, and through other news media, human voices speak continuously.

Man has proposed solutions for all of our problems—physical, financial, economic, mental, social, and spiritual. They are drummed into our ears and plastered before our eyes all day long, 24 hours a day, seven days a week. Credit cards will fly us, fuel us, feed us, house us, and bail us. All of our financial problems are solved (?).

REVIEW AND HERALD, October 23, 1969



HARRY BAERG, AFTER DICK LOOMIS

"Is There Any From the LORD?"

Airlines welcome us to their friendly skies. They are the most experienced, the friendliest, the most personal, or the most "something" of any carrier. Car rentals who are number one or those who "try harder" join to solve our transportation problems. Man has much to say in the world of locomotion.

Man has never been offered more products that promise to make him look better, eat better, smell better, feel better, have more protection, more speed, more comfort, more luxury, more money, more "things" than he has today. Yet, despite all of man's proffered wisdom and ingenuity, the world has never been confronted with more unsolved problems, filled with more suspicion and hate, or confronted by more disaster than today.

We have heard what *man* has to say, but while we are receiving wisdom, counsel, solutions, explanations, information, facts, and figures from fellow mortals, we need to ask, "Is there any word from the Lord?" We know what man is saying, but *what does God say?*

Leaders and members of God's church need prayerfully to ask the question Zedekiah asked in a time of crisis for the chosen nation. God's people today find themselves in an hour of crisis just before the return of our Lord. In these days we need to seek solutions to the problems of the church and to our own personal problems in the context of God's Word and His last-day message. We do not live and labor in normal times with centuries before us. We dare not approach our problems or do our planning in a business-as-usual attitude that might have been appropriate some decades ago. In the light of the late hour in which we live, we are to ask earnestly, "Is there any word from the Lord?"

Leaders on every level of church administration are confronted with difficult problems in many areas. They face the harassing, perplexing, mundane issues of government aid, the cost of Christian education, the

problems of youth, and many others. We know what government agencies say, what the economists prescribe, what the harried administrator counsels, what the experts say. This is good. We should be alert and sensitive to all these sources of help. But—"Is there any word from the Lord?" It is His voice that matters most!

Leaders of nearly every Seventh-day Adventist institution today face baffling, nagging, almost unsolvable problems in the medical and educational fields. If any group of workers in the church needs our prayers, our understanding, and our moral support, it is the capable men and women who wrestle with the problems of labor unions, wages, church standards, academic and student freedom, on-campus recreation, and programs in their institutions.

The Word From the Lord

We know what the union officials and organizers say, what the businessman advises, what the accrediting body lays down, what the activists demand, what liberal pundits prescribe. This also is good. We should know their thinking. We should consider their counsel. But—"Is there any word from the Lord?" In this late hour we crowd out His voice only at the risk of eternal loss! We dare not follow the easy way, the normal course, in this, time's last hour. God's way is the only safe way!

Officers and leaders in our Seventh-day Adventist churches face gnawing, involved, and heavy problems in the operation of their local churches and schools. These issues are real, they are demanding. Often there are no simple solutions to their church building problems, to the demands of operating church schools, social and missionary programs. We honor these dedicated lay leaders who spend themselves unselfishly in meeting these problems that are ever with them.

Many voices offer counsel. We know what the older folks, the youth, the books and magazines, say. All this is good. We should seek wide coun-

sel. We need to know what those around us are thinking. If possible, we should move ahead together. This is all important. But—"Is there any word from the Lord?" What does God have to tell us about the operation of our church and schools? What standards does He lift up before a people preparing for eternity? This above all else our pastors and church officers should seek to know and to follow!

We as individual church members, blood-bought souls, children of the King, all face personal problems in our own lives. These are perhaps the most vital, the most urgent of all. We have a heaven to win and a hell to shun. Eternity trembles in the balance as these personal problems clamor for attention. They are the problems of temptation, of sin, of moral conduct, of church standards, of our devotional life, of human relations, of our Christian witness, and other daily challenges that confront every one of us. Here again many human voices clamor insistently for attention.

The skeptic sneers, the extremist cajoles. We recognize their voices. We know what the liberal, the situationist, the worldling, the social gospelist says. It is perhaps good for us to hear their voices that we may wisely choose the right. But—"Is there any word from the Lord?" "*I am the way, the truth, and the life: no man cometh unto the Father, but by me*" (John 14:6). It is truly vital that His word get through to us, for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:2).

Men may have what appear to be profound and plausible answers. The men themselves may be well meaning, dedicated, deeply concerned; but in matters of eternal import we dare not fail to ask anxiously and prayerfully, "Is there any word from the Lord?" There is only one safe Voice to heed in these last days of deception and apostasy—*the voice of our God!*

How does God speak to us today?

In the beginning God spoke face to face with the unfallen pair in Eden. Then sin entered. Direct communion was interrupted. Disobedience, sin, always separates the soul from God. Now the Lord speaks to His people through various channels.

He speaks to us through His Word—the Holy Bible. “They [the Scriptures] are they which testify of me” (John 5:39). “Thy word is truth” (chap. 17:17). “When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God” (1 Thess. 2:13).

Other Voices

Today we hear “other voices”—voices of unbelief and doubt. They question the inspiration of the Scriptures. They carp and cavil. They substitute the wisdom of men. But—“Is there any word from the Lord?” The Holy Scriptures are still God’s voice to man. “We dare not tamper with God’s word.”¹

The Lord speaks to us by His Holy Spirit. “When he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13). “As many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14). “The Holy Ghost . . . shall teach you all things” (John 14:26). God speaks to His own by His Spirit. When He speaks in this direct, personal manner, He will not contradict what He has told us in His Word. In other words, if a voice inside tells us something that does not square with the Scriptures, we may know of a certainty it is not God’s voice that is speaking to us.

The Lord speaks to us through the marvels of nature. “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard” (Ps. 19:1-3). “Natural science is a treasure house of knowledge from which every student in the school of Christ may draw.”²

In the world today Satan attempts to garble the voice of nature. He seeks to make it say things the Written Word does not speak. When Satan was “excluded from heaven, he resolved to be avenged by injuring the workmanship of God.”³ In his deceptive beauty and wisdom he seeks to deceive man by leading him to formulate conclusions concerning the rocks and the vegetation the Creator never intended. The servant of the Lord warned us: “Millions of years, it is

claimed, were required for the evolution of the earth from chaos.”⁴

But—“Is there any word from the Lord?” Yes, there is—a voice of certainty! “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast” (Ps. 33:6-9). “In six days the Lord made heaven and earth, the sea, and all that in them is” (Ex. 20:1).

“The Bible is not to be tested by men’s idea of science, but science is to be brought to the test of this unerring standard.”⁵

The Lord speaks to us through His providence. How frequently we hear someone say, “It is wonderful the way the Lord has led in my life. I can trace His leadership so definitely.” By the way He rules and overrules, by the constraint of His love, or by the might of His power, God speaks to us and guides us.

Here again His directing providence does not contradict the Written Word. He does not make wrong right or right wrong according to the situation in which we find ourselves. There are those in the Christian world today who declare the Ten Commandments no longer are a viable “universal” whose basic concepts provide the answers we need. Such contend that one must take “account of the particular situation, the uniqueness of each human relationship, the distinctiveness of each person.”⁶ “For the situationist there are no rules—none at all.”⁷ But—“Is there any word from the Lord?” Yes, there is. “If ye love me, keep my commandments” (John 14:15). “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20).

The Lord Still Speaks

The Lord speaks to His church of the remnant by His appointed messenger—the Spirit of Prophecy. What a wonderful gift the Lord has placed in our midst to guide us through the final struggle to the kingdom. Satan is unhappy to have the writings of the Lord’s messenger among us. At this we should not be surprised. Centuries ago on Patmos, John the Beloved was shown the evil one’s wrath: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus” (Rev. 12:17).

Some will say, “We need only the Bible.” “What she wrote was all right for her day, but it is not relevant to-

day.” “She is too narrow.” “When she speaks on spiritual matters, all right, but when she gets into science and other technical subjects, she is out of her depth.” Scoffers say this and scoffers say that, but—“Is there any word from the Lord?”

Yes, there is! “He gave some, apostles; and some, prophets; . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:11-13). These words of Paul indicate that we shall have the gift of prophecy with us “till we all come in the unity of the faith.” This we know will be only when the Saviour returns to take His ransomed saints with Him to their eternal reward.

Many voices will clamor for our attention, seeking to drown out the voice of our Saviour, voices such as the voice of unbelief, the voice of philosophy, the voice of science so-called, the voice of worldly pleasure, the voice of material gain, the voice of selfish ambition. All these voices speak loudly and insistently, but—“Is there any word from the Lord?” What does our Saviour have to say to us? This alone will count in eternity.

When the Master speaks, what must be our response? Jesus’ mother at the wedding feast in Cana left us this safe counsel: “Whatsoever he saith unto you, do it” (John 2:5). “All that God’s word commands, we are to obey.”⁸ When He speaks, the matter is settled. He is our ultimate authority. “Let the word of Christ dwell in you richly” (Col. 3:16). In the babel of voices today the only safe one to follow is the one that says, “Follow Me.” This applies to matters in the church, in doctrine, in our personal lives. “Is there any word from the Lord?”

There will be times when obedience will rest on faith alone—we may not be able to believe our eyes. What God’s Word says will settle the matter. It is our only safe authority. While others crowd the fountains of earthly wisdom, you and I, as His children, will always ask, “Is there any word from the Lord?” ♦♦

REFERENCES

- ¹ *The Great Controversy*, p. 610.
- ² *Christ’s Object Lessons*, p. 125.
- ³ *The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 6:12, p. 1119.
- ⁴ *Education*, p. 128. (Italics supplied.)
- ⁵ Ellen G. White, *The Signs of the Times*, March 13, 1884.
- ⁶ James A. Pike, *You and the New Morality*, p. 129.
- ⁷ Joseph Fletcher, *Situation Ethics*, p. 55.
- ⁸ *Education*, p. 189.

*If the god of certain theologians is dead
and the god of other theologians is uninvolved, obviously*

We Don't All Worship the Same God

By JAMES J. LONDIS

RECENTLY a Seventh-day Adventist scholar and a Congregationalist minister asked me similar questions concerning the emphasis in Adventism on its uniqueness and importance. My scholar friend put it this way: "I am studying with very committed Christian teachers and classmates who love God and almost embarrass me with their devotion. Aside from the day of the week on which I worship or some other doctrinal difference, what do I really have to offer them? Doctrinal disagreement seems so unimportant compared to a living experience in Christ. Can I offer them a closer relationship to God? Or is the only difference between Adventists and non-Adventists reducible to different interpretations of the Bible?" In his own way, I think he was asking me why the Seventh-day Adventist Church exists.

The Congregationalist minister asked me the question in a different way. He wanted to know why our beliefs make such a crucial difference to us. "Why can't you people hold on to your traditions and at the same time admit the validity of other views—accept their perspectives of truth? Why do you insist that you are right to such an extent that you cannot join other Christians in the ecumenical movement? We don't want you to surrender your distinctive beliefs; just bring them with you into our fellowship."

Students in my classes have asked me similar questions. Such queries indicate an "identity" crisis among many Adventists, a crisis that deprives people of the motivation needed for evangelism and the understanding requisite to intelligent and effective witnessing. To an extent, this question sounds like a statement people used to make (and still do) when I was canvassing. "What difference does it make what I believe? We all worship the same God, don't we?" What few people realize is that they are implying that there is no practical difference in the life of a person who believes truth and one who believes error. Sincerity is all that counts. This makes doctrine an abstraction with no concrete value, an idea with no consequences.

The fundamental error in all this

kind of talk is the assumption that the doctrines are self-contained entities, important only in their own right. But it seems to me that each doctrine of the church points beyond its own immediate formulation toward God Himself. It tells one something about the character of God.

Recently I had the opportunity of taking a seminar on the "Death of God" theology. Both atheists and ministers were there, all tackling the question of God's existence and meaning for twentieth-century man. It became obvious that those who were atheists in the course had rejected traditional Christianity for the same reasons that many death-of-God thinkers had rejected it. They deemed the God hypothesis unnecessary to account for the origin of things now that evolution adequately handled the emergence of mind in man's history. But, most important, they considered the God of traditional theology as One set apart from the concerns of men, One who dwelt in heaven and enjoyed perfect bliss and was utterly transcendent, unaffected in His being by the plight of the human race.

Ethical Concerns

Instead of dwelling on God's sovereignty and creatorship, much of contemporary theology projects an ethical concern. The new emphasis embraces the doctrine of the incarnation, for here God totally involves Himself in men's needs and has become a man Himself, thus raising mankind to a new status, a new importance. What I wish to point out is that the argument revolves around the question of the nature of God. Older theology emphasized the permanent, almost nonpersonal qualities of Deity. Now the emphasis is on restoring God with personal qualities. He cares about people. It is from this point of view that theologians say that the old God is dead; that now we are in a process of transition, waiting for a new concept of God, a new God to emerge who will meet our needs; that old institutions, old ways of doing things, are no longer adequate because they reflect the old conception of God.

We would be mistaken, however, if we thought that only theologians

are concerned about this question. Every human being is concerned about it, for it is the fundamental question of all religion. Thousands have rejected Christianity for the same reasons theologians have attacked it. The God talked about by their ecclesiastical leaders cannot be reconciled with elementary notions of love and goodness. He does not conform to the highest ideals and values of even human reason. How then can a man worship Him?

What Does God Require?

No Christian seriously believes God requires the sacrifice of children, and few believe He demands mutilation of the flesh. But many are convinced of a salvation by works and penance that is so stringent that only the most devout saints ever escape the fires of purgatory. What kind of attitude can a person have toward that kind of God? Would a human father, convinced of the devotion of a child but recognizing his weakness, punish him for not quite being good enough? How much trust can a man have in a God like that, it is urged.

Most Catholics have never really thought through the implications of some of their doctrines, but their daily lives are unavoidably affected. Protestantism in general is not much better. The doctrine of eternal torment has bothered thinking Christians for centuries. It is a powerful deterrent to unqualified trust in God. Notice Mrs. White's comment in *The Great Controversy*, pages 534 to 536:

Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in eternal flames, their Creator looks down upon them with satisfaction.

Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. . . . How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live.

Yet this doctrine has been widely taught and is still embodied in many of the creeds of Christendom. . . . It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. (Italics supplied.)

Many argue that for God to allow men to question His authority would diminish His greatness and sovereignty over His creatures. But, let us ask: What is the basis of God's authority? If it's simply the fact that He commands because of His position and power in the universe, this is merely naked authoritarianism. But if His authority rests on His personification of virtue, on the fact that He can be trusted always to love and to be honest with men, then the ultimate authority in the universe is not power or force but virtue, love, truth. And love and truth can always be challenged with the result that God's greatness is enhanced. The more closely men scrutinize God's actions in history (with all the facts available) the more certain and permanent God's authority will become.

From the Adventist point of view these misconceptions about God are Satan's most effective weapons in his effort to destroy faith in God and ruin His work on earth. Doubt about

God's trustworthiness was involved in the beginning of sin, and it has always been God's intention to reveal the truth about Himself in such a way that honest men and women who are committed to truth could never doubt His way again. To accomplish this God sent His Son in human form so that no mistakes would be made that would confuse the truth about Him. For all men to know the truth about God, Christ now extends Himself through the church's teaching and practice. Yet, for one reason or another the church has always managed to misunderstand and/or distort the truth about God just enough to delay the time when God can make a final end of sin. He cannot do it until the issues are clear, until men everywhere can make their decision knowing fully the implications involved. To do this, the church must present an exact, accurate picture of God and Christ. **

(Continued next week)

Ethel May Lacey White Currow



Ethel May Lacey was born September 8, 1873, at Cuttack, near Calcutta, in India. She attended school in England, and when she was nine traveled with the Lacey family to Tasmania, Australia.

In the late 1880's, as a result of reading the book *Thoughts on Daniel and the Revelation* and listening to the preaching of an evangelist, the whole Lacey family became Seventh-day Adventists. Desiring to become a Bible worker, Ethel Lacey attended the Seventh-day Adventist Bible school at Melbourne, Australia. There she met W. C. White, son of Ellen G. White, whom she married in 1895. He was a widower and father of Ella and Mabel, thirteen and eight years old, respectively. The young bride entered enthusiastically into the work being carried forward by Ellen G. White, with the help of her son, in Australia. On April 6, 1896, May White gave birth to twin boys, Henry and Herbert. Four years later a daughter, Evelyn Grace, entered the family. When this baby was four months old Ellen G. White, her helpers, and the W. C. White family returned to the United States.

Soon after purchasing Elmshaven, near St. Helena, California, Ellen G. White gave seven acres of the estate to her son. On this land he built a home for his family. Two more sons were born there: Arthur in 1907 and Francis in 1913. William and May White had the joy of seeing all of their children engaged in the work of the church. Three were called to overseas service; Ella to Africa and Henry and Herbert to China.

W. C. White died in August, 1937. Eighteen years later, when she was eighty-two, May White married a former missionary and an old friend, Arthur Currow. The two enjoyed nine years of companionship before Elder Currow's death in 1965.

After her ninety-fifth birthday hospitalization became necessary for Mrs. Currow. On September 7, 1969, one day short of her ninety-sixth birthday, she died in her sleep. Two stepdaughters, a stepson (Reginald Currow), and three surviving children mourn their mother's death. There are eighteen living grandchildren, twenty-eight great-grandchildren, and two great-great-grandchildren.

Funeral services were conducted by Elder R. R. Figuhr at St. Helena, California, and in Battle Creek, Michigan, by Dr. W. G. C. Murdoch. Interment was in the White family plot at Oak Hill Cemetery, Battle Creek. The legacy of love left by May White Currow will never be forgotten by anyone who came within the circle of her influence.

The art of living

By MIRIAM WOOD

when you're Young

PRAYER—AND PRACTICALITY Last week in this column we discussed the idea that the human being interprets his experiences according to the philosophy he brings to the experience itself. Prayer, or what happens or doesn't happen as a result of prayer, is no exception. People with a high degree of Christian commitment and daily Christian living are certainly more likely to assert that they find prayer to be effective than those who pray in merely a ritualistic way, or when they've gotten themselves into a bind that requires nothing short of a miracle for deliverance. Reasoning that natural law is the strong force in the universe, the tepid Christian is inclined to declare that prayer is a hoax, or merely a psychological exercise of no practical value, since his philosophy has never included a conviction that prayer is anything more than an escape hatch. When it turns out not to be that, he repudiates the concept of prayer entirely. Interestingly enough, if the miracle he pleads for actually takes place, he is quite apt to declare that the whole thing was a coincidence and that prayer had nothing to do with it anyway. Obviously, God just can't seem to win with some people!

Another aspect of prayer that troubles some young Christians is this: Why, they ask, are we instructed to request of God blessings, both spiritual and temporal, that He already knows we need? Since He is our Creator and Redeemer and knows even our thoughts, is man to be put in the position of a whining, groveling suppliant in order that he may be put in his place in the cosmos?

Certainly not. Nothing in my study of this subject would lead me to this conclusion, although when one contemplates even briefly the majesty of God and the smallness of man, it wouldn't exactly be out of place if the latter spent some time reassessing his role in the universe. Nonetheless, the fact that Christ took human flesh elevates puny man to undreamed-of possibilities. Prayer, then, or expressed requests, serves a much different purpose than a humiliation.

Perhaps a comparison with a classroom situation will not be inappropriate, since life is a universal classroom for us all. In this hypothetical situation we're describing, a student has been involved in one piece of bad luck after another—family crises, illness, et cetera. All these things have made it impossible for him to submit an important assignment when it is due, an assignment that will make a vast difference in his final grade. When he enrolled in the class, the teacher made it perfectly plain that work was due on

the specified date, with no quarter given unless the most valid of reasons (not excuses) were documented. So there he is.

Through the incredibly efficient grapevine news system that flourishes in all schools (I've often thought that each government ought to study these systems before establishing its intelligence agencies!) the teacher is perfectly aware of the student's need. Moreover, he is sympathetic; he is prepared to make the necessary adjustments as to when the assignment may be turned in. He may even, at the extreme back of his mind, be toying with the idea of excusing the student from a bit of the work. However, he expects the student to come and ask for the needed special consideration, and rightly so.

First of all, the student must be concerned enough about his need, he must have a strong enough sense of need so that he realizes his plight. If he doesn't, his unrealistic approach to this problem is so total that for the teacher to initiate dialog on the subject would be both pointless and foolish. The problem is the student's—not the teacher's.

Next, thinking over his problem in his own mind and verbalization of it helps the student to sort out the various aspects of the matter. He is enabled to see with some degree of clarity just what he needs on the minimum level and perhaps what would be nice on the maximum level of consideration by the teacher. If, though, great smothering chunks of special and ultimate exceptions are presented to him with no analysis having been made by him, he will actually, in most cases, have no real concept of the magnitude of the favor granted him, and thus will in no way be able really to appreciate the latter. Strangely enough, he may even feel the favor isn't nearly sufficient! In our human condition we are very matter of fact about anything that comes with no effort on our part. (Only when I'm really sick, which fortunately isn't often, do I wonder why in the world I ever take my normally good health for granted.)

Finally, the exercise of asking, if we

may term it that, is a growth experience for the student. He has learned to sense his need, to sort out the various facets of it, to ask only for what is necessary, and to appreciate consideration given to him. This all forms a part of his pattern for successful future living.

It is always unwise to stretch an analogy too far when comparing the spiritual realm with the temporal, and I am aware of the weaknesses in this particular comparison. God gives His human children so many blessings that they do not ask for; He saves them from so many sorrows and tragedies that they could not be aware of because of the limitation of the human mind; and He seeks for man as His lost possession ever and always. But for our purposes, the analogy holds well enough on the subject of prayer, I think.

Ellen G. White supports this concept in *The Great Controversy*, page 525, in the following clear statement: "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."

This involves the word *faith*, a word about which much is written, but not nearly as much known on a practical level by Christians as could and should be known. Certainly, faith is not granted to a person so that he can astound and dazzle others with the results of his prayers. One is fearful even to speculate as to the probable arrogance of a modern human who could by prayer at any time raise the dead, reverse the direction of the sun, dry up seas—though all these miracles were performed by God's men in Old Testament times, at His express direction and for His express purposes. Miracles will again occur before the coming of Christ, but it is certain that the human instruments for them will have been fully tested by God as to their ability to realize that they are *only* instruments.

The prayer life, then, for the young Christian is a relationship with the most important Being in the universe. It is a two-way conversation; it is not a continual Please give me. Answers often come through the voice of accumulated reason, the latter being man's great distinction from the animal world. It is not a gimmick; it requires a positive philosophy on the part of the Christian for ultimate practicality.

The fields wear garlands
Of purple asters;
Red-gold bittersweet
Enlivens the lane;
Sugar maples blaze
In brightest colors,
For God's artist, Autumn,
Is with us again!

Autumn

By EARLE J. GRANT

The Last Good-

By HERMAN BAUMAN



HE STOOD on the platform of the railroad station as the train was pulling out. There was pain in his heart and there were tears in his eyes as he waved good-by. We, his children, were on that train, starting on our journey that would lead to our new post of duty in the mission field of Nigeria, West Africa.

He, my father, was willing, but not eager, to part with his children and see them go off to a far corner of the earth to serve God. But he agreed with us that God's work must be our first concern. We had assured him and the rest of our loved ones that the time would go by rapidly and that in only three years we would be home on furlough. He would see us again then.

Now we have sad word from home, telling us that he has died. For us, that good-by was his last good-by.

Ten years ago I heard one of my Seminary teachers say, "Mission service is no sacrifice anymore. Conditions in other lands are just as they are in the homeland. The worst thing that can happen to you is to have your air conditioner quit working." I wondered if what he said could really be true.

When we got our call to go into mission service, I felt no desire to respond. I was happy serving as conference evangelist in the Upper Columbia Conference. I was working with the finest conference president anyone could ever wish and had associated with me an excellent evangelistic team. But the brethren needed someone to teach evangelism at the Adventist College of West Africa in Nigeria, and they had selected me. Should I go or not? "The need is great over there," they said. "But the work isn't finished yet in the homeland, either," I reminded myself. There was only one decision to make—to let the brethren and the Lord know that my family and I were willing to serve wherever we were needed most, and we would let the Lord and

the brethren direct us. So we said Yes and asked the Lord to open, or close, the necessary doors to show us clearly His will.

There were many items of concern and even of fear as we proceeded with our plans. There was the threat of war in Nigeria. Would it be safe? Because of the multitudinous deadly tropical diseases Nigeria (along with most of West Africa) has been called "the white man's grave." Would it be foolhardy to take a wife and three small children to a place like that? Ah, but that teacher had said assuredly that the worst thing that could happen would be to have the air conditioner quit working. It was foolish even to think about any problem. Why, of course, it would be just like home.

Another gnawing concern was our parents. They were not as young as they used to be. Should we go so far away for five years? That is a long time. Oh, yes, we could come home on a three-month furlough after three years, but even three years is a long time. Would they live to see us come back? We could only hope so.

Physical Examinations

So with all of these thoughts running through our minds, we proceeded with plans as instructed by the General Conference. The first thing was to have our physical examinations. The Lord could surely close doors here if He didn't want us to go. Our three boys and I all passed with clean bills of health, but X-rays showed that my wife had a problem that we hadn't known existed. Vertebrae in her neck were squeezed together too closely and were pinching certain nerves. (Please don't hold me accountable for a technical explanation.) Maybe the Lord was closing a door. Our family physician wasn't willing to give her clearance to go. He referred her to a specialist for his opinion. His opinion was, "You'll probably be as well off in Africa as

you would be here." Reports of our physical examinations were approved by the mission board, and we received the "green light" to proceed with plans to go to Africa.

Now we were faced with an economic dilemma. Would we be able to sell our goods? We had two cars, a boat, and a house full of furniture. Used cars, boats, and furniture are not easy to sell. We would surely need the help of the Lord to accomplish this task. With a prayer, we put a miscellaneous ad in the classified section of the local newspaper. We listed everything: from cars, to bicycles, to beds, to dishes. We didn't even put an ad in the "cars for sale" section. Within one week everything was sold. Surely God was helping us. That was nothing short of a miracle. God must want us to go to Africa.

After hectic packing and preparation (which we never could have accomplished without the aid of many dear friends) we were on our way. There were a few days allotted for visiting relatives and friends, and then we would be on our way on the ship *The African Planet*, sailing across the Atlantic to Africa.

With heavy hearts we told my parents good-by, boarded the train, and started on our journey to the mission field. My parents fondly waved to us with a prayer in their hearts that God would care for us and bring us back safely. As we were all together that morning I had earnestly prayed, "Lord, do protect and keep us all safe until we can meet again. But if it is Your will for us not to meet again on this earth, help us to be faithful so that we can meet again in heaven." It will have to be that way now, for as my dad fondly waved good-by to his children that day it was for them his last good-by.

At the time of writing we have been in the mission field nearly a year and a half. Yes, we do have an air conditioner. (However, it works only when the electricity does, and that is not

always dependable.) God has been very good to us. Though in a war-torn country, we are safe. It's true that we do have to go through six military check points to travel the 45 miles to Lagos, but no one has shot us. It's true that it is virtually impossible to get imported foods, but we're still eating. It's true that we have been sick a little, and I lost 30 pounds in one year, but we're still alive.

We had a good school year this past season. Our student body was small but enthusiastic. They all studied diligently and worked hard in our program of evangelism. The Lord blessed us with 55 persons baptized during the school year. As soon as school was out, I left my family at home and went to Liberia for a month to conduct an evangelistic field school. With the local pastor, Herman Vanderberg, a missionary from America, and 12 native pastors, we conducted a successful school and campaign. There were 85 persons who indicated a desire to join God's remnant church.

Tragic News

When I returned from Liberia, my wife told me the sad news, "Your father died." My sister had tried to call us and give us the news, but there are no telephones here. When my wife got the word, she wanted to write to Liberia and tell me, but the letter wouldn't have reached me before I left. (One of her letters took 16 days to reach me even though sent by air.) So when I got home that message awaited me. By that time he had been dead two weeks. He will not be waiting to meet us when we go home on furlough.

I'm not sorry we came to the mission field. We would want to be no other place in all the earth, for we believe with all our hearts that this is where God wants us. I'm sure dad was not sorry that we came, either. All his life he had loved and served this church. He and mom have lived only to help everyone who needed help. On the day that dad died he and mom spent much of the day calling on the sick in the hospital, trying to bring them cheer and courage.

That's why we're in Africa—to try to bring cheer, courage, hope, and the message of salvation to these dear people. Let me assure you, the mission field is still a challenge, and it is still a sacrifice. And it still needs people like you, perhaps, who would be willing to go to some remote corner of earth to take the message of hope.

Yes, I will long look back upon the day when I saw my dad wave his last good-by, but I will look forward joyously to the day when we shall greet him at the Second Coming. ♦♦

LETTERS TO THE

Fellowship of Prayer

GREAT NEEDS

Please pray for my family and me. My family includes my husband, a daughter, an eighteen-year-old son, and myself.

My husband has a drinking problem, but is a fine man aside from this failing. He has never been an Adventist, nor has he ever attended an Adventist church.

My daughter seriously considered teaching in Adventist schools but was discouraged from doing this. She knows and believes the truth. Pray that she'll take a firm stand. My son is a fine young man who will accept the truth, I know, once he understands it. Pray that he'll study the Bible course that I plan to send for.

I'm the one who needs to have a miracle performed for me. I haven't attended church for years, but I do know that time is too short to stay away any longer. There is no peace away from the church, I have found.—NAME WITHHELD.

Our family needs your prayers. We are going through a period of stress. Our son will soon go into the army. He is a church member but is not certain at present whether he wants to choose the right. How much all of us need the Lord to give us words of encouragement for others.—NAME WITHHELD.

CANNOT ATTEND CHURCH SCHOOL

Please pray for me. I sorely need your prayers. It seems I can't make it. I am a boy 12 years old and want to go to church school and want to be baptized. My family has no religion at all. I have gone two terms to church school. My grandparents sent me. They are Adventists. My father interfered, and they cannot send me now. I want to live where I can be in harmony with God's will so that I can be saved in His kingdom. Thanks a lot.—F. T., of Arizona.

WRONG INFLUENCE AT WORK

I have four children. Three of them are in need of immediate help from God. We have an unbelieving husband and father who has influenced them more than I realized, for example, in smoking.

The children have been through elementary church school and two have finished the academy. Two boys plan to attend public school this fall. Please pray that God will lead them back to true conversion so they will be in academy this fall, doing the things that will glorify and uplift the risen Saviour.—Mrs. S., of Idaho.

MORE PRAYER NEEDED

If anyone had told me that two weeks after I last wrote you asking for prayer for our son, who was living the life of a hippie,

he would call and ask to come back home, I am not sure I would have believed it. Nevertheless, it happened, and he has been home for nearly a month. He quit his job where he was associated only with hippies, shaved off his beard, and has a good daytime job. He is obeying the few rules we have made and seems glad to be out of that environment and back home. He seems to appreciate his home and parents much more than he did before leaving.

We thank you from the bottom of our hearts for your prayers in his behalf and ask you to continue them, because everything is not perfect as yet. He is outwardly respectable now but does not wish to be a Christian. He does not attend church. He works on Sabbath and smokes. We are sending heartfelt prayers to our heavenly Father, who has already performed such a miracle in our son's life, that He will shape circumstances again so our boy will wish to surrender his heart to God. Please pray.—NAME WITHHELD.

A CHANGE NEEDED

When I married my husband he was a wonderful Christian and became even more dedicated as the years went by. Then he was hurt by fellow church members. He has been drifting ever since. He can't forgive them for what they did to him, and it is sapping his spiritual life.

Please pray that God will change his life and mine so that we will once more be on fire for God. Also pray that my husband will begin paying tithe again.—Mrs. B., of Alabama.

HUSBAND CONVERTED

After 18 years my husband was baptized this summer. I sent his name to your circle a year ago. Thank you for your prayers. I told God I was willing for anything to happen to me or my family if it would increase my husband's chances of being converted. The Lord changed circumstances so that a business was laid in my hands, making me the breadwinner. My husband had three heart attacks within four months. Coming very near to death, he finally yielded to God's will. I thank God for this. I also thank Him for my business because it supports our five children in church school. On my husband's income we could not have afforded church school. Isn't God good!—Mrs. B., of Mississippi.

RICHLY BLESSED

About 18 months ago I requested your prayers for our family and our need for a closer walk with Christ. These prayers were answered, and our family is reunited. I was led into a work for the Lord in which He has richly blessed.—Mr. O., of Washington.

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

Mandate of the World Youth Congress

By THEODORE LUCAS

WITH the World Youth Congress now history, Seventh-day Adventist youth must see to it that the spiritual energy released at Zurich radiates throughout the world. We left Zurich, reassured that Christ is the remedy for the world's ills. Now it remains for all of us to follow Christ in such a way that this secret will become a reality in our time.

Today we see war; tomorrow we must see peace. Today we see prejudice; tomorrow we must see fellowship. Today we see narrow nationalism; tomorrow we must see broad internationalism. Today there is moral chaos; tomorrow we must see the outworking of the principles of the Sermon on the Mount.

This message is not being written to talk about the program of the congress or the beauty of the congress or the troubles of the congress. Rather, it is being written to emphasize the *purpose* of the congress. In a stirring sermon on Sabbath morning the president of the General Conference said: "This clarion call to action urges Adventist youth to go from *everywhere to everywhere*. . . . The command is not optional—something we may take or leave as we feel inclined. This is a divine imperative. . . . We are to go! . . . When we go we are in reality *following*—following Jesus into the highways and byways of the world's great needs."

To send our youth from everywhere to everywhere was the goal of the World Youth Congress. To help accomplish this, the congress challenged young people and their leaders to *work*. It is a call to this generation. Among the means suggested was One-to-One evangelism.

Christ is wonderful. His character is an accurate portrayal of the Almighty. He has matchless dignity and superb integrity. As one studies, the beauty of His character grows and

grows like a speck enlarged under a microscope until His life satisfies all the dreams and all the purposes and the possibilities of mankind. Look at His courage! His disciples ran away from danger. An armed mob came for Him. He met His captors without evasion.

In the court of Pilate, when it was His life against an empire, He refused to compromise. There is absolute truth in His courage—death, yes, but not the morality of convenience. This is the Man who said, "Follow Me."

The perfection of Christ demands a blameless life. What courage He has for hero-loving youth! His claims are tremendous. "He that hath seen me hath seen the Father," He said. No one who sees God in Christ and who says Yes to the winning claims of this God can possibly be small and prejudiced or mean and cheap. He has to grow until he becomes like Christ.

Of course, His requirements are high: "Whosoever of you will be the chiefest, shall be servant of all." "Blessed are the peacemakers: for they shall be called the children of God." His claims are positive. They are not easy; yet He makes them great and captivating forever. This is the Christ represented by 13,000 persons who responded to a call that singled out the individual at the World Youth Congress.

Thank God that with the past now behind us there opens for us a new era, a new opportunity—that across the banner of night is the shining splendor of eternal truth. The only

answer to atomic power is moral power. The World Youth Congress was set up to gain a worldwide insight and inspiration for our young people that will give them moral power.

How we wish we could reach all the youth with the high and holy ideals presented at the World Youth Congress. Our prayer and hope is that because of this great convocation our young people will become His agents of good will, servants for racial mutuality, peacemakers, ministers, missionaries, mothers, fathers, teachers, lawyers—His altogether.

Modern man has come to a comparatively sudden realization that this world and its people are becoming more and more interdependent. We cannot shrug off concern for what may be happening today in one part of the earth or the other. We know that sooner or later and somehow we ourselves and our young people will be affected.

Isolation behind any kind of "curtain" is increasingly difficult. Cross-currents of life and thought sweep the earth. Mass media of communication are multiplying and continuously improving in speed and in range. We are compelled to think and to act more and more in terms of finishing the work by bringing ourselves together for unified action. It is a pattern that differs from all others in its scope. It is all inclusive.

On this realism—as to difficulties as well as to resources—we should approach the task. A higher pattern there is not. "My Father worketh hitherto, and I work." "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The achieving of a more constant fellowship with Christ; the addition to the Missionary Volunteer organization of more and more youth aflame with the love of Christ; the giving to the world of an objective demonstration of the Christian pattern in actual work; the campaigning fearlessly and persistently, using as extensively as possible all the means of mass communication afforded by modern techniques; the endorsing, encouraging, supporting, and promoting of all worthy projects and movements of the church—these are the goals and hopes that brought into being the World Youth Congress of Missionary Volunteers. ★★

*This is the Man
who said, "Follow Me."*

The Dollar Club

By B. H. STICKLE

ARE you a member of the Dollar Club? For many years I was a member of this club—that is, I regularly slipped a one-dollar bill into the Sabbath school offering envelope each week. This was a good club to belong to about 25 years ago when that dollar represented for many approximately two per cent of their weekly earnings. Like many others, I felt that I was giving a generous offering. I continued my membership in this club until I entered mission service.

It was not because I was no longer paid in dollars that I terminated my membership. It was not because I received less salary than in the homeland that I made the break. It was not because I questioned the giving of Sabbath school offerings. In fact, it did not take me long to discover that five Indian rupees were very nearly equivalent to one dollar, and for some time my weekly Sabbath school offerings were Rs. 5. It took me a little longer to discover how much could actually be accomplished with Rs. 5 in my new field of labor.

At that time there were in our union a number of unfinished church buildings—walls without a roof because there was not enough money. Two or three hundred dollars would have provided the roof materials. There were groups of new members who had agreed to provide the land and the labor to erect a place of worship, but they did not have the \$1,000 needed to buy the materials. When I saw how much could be done with so little, I began to re-evaluate my membership in the Dollar Club. No longer could I feel that I had done my part by placing the equivalent of one dollar in the Sabbath school offering envelope. Doubling my offering, I ceased being a member of the Dollar Club.

Then along came a recommendation from the Sabbath School Department urging all members to increase their giving by 50 per cent. Seeing the needs in the field and realizing how much more could be accomplished with a 50 per cent increase, I did not find it difficult to act on the recommendation. There was still enough left to meet the family's living and educational needs even though the Sabbath school offering was now three times what it had been when I belonged to the Dollar Club.

If you are still a member of the

Dollar Club, you may be interested in knowing that the club is now outdated and obsolete. Notice the contrasting figures:

	Average Weekly S.S. Offering	S.S. Offering per \$1 Tithes
1927	25 cents	33 cents
1937	14 "	26 "
1947	30 "	20 "
1957	35 "	15 "
1967	47 "	13 "

The average Sabbath school offering given in North America has almost doubled in these 40 years. That is good, but is it good enough? If each member had given at the same rate with respect to tithes in 1967 as the members gave 40 years ago, the offering would have amounted to nearly \$24 million, or two and one-



Thin Ice!

By HELEN KELLY

RALPH knew he wasn't supposed to go on the lake above the dam. The police had put up warning signs: "Danger! No one allowed on the lake."

But the recent freeze surely had made the lake safe enough for one ten-year-old boy, Ralph reasoned as he walked along the lake's edge, hands stuffed in his pockets. The cold air nipped at his nose. His breath sent smoke signals into the air. The ice on the lake glistened in the sun. It almost made Ralph squint to look at it.

What fun it would be to slide on the smooth, glassy surface! He looked around. Not a person in sight. He placed one booted foot on the ice and pushed. No cracks appeared.

His other foot joined the first one as he tested his full weight on the ice. He walked slowly on the slick surface, watching for weak spots. Still all was well.

Becoming bolder, Ralph ran lightly and slid, arms thrown out for balance. Perfect! He ran and slid again. Wheel! Too bad the other fellows hadn't come along. They'd really have had fun sliding and gliding and playing tag and—just then Ralph heard a cracking sound.

The ice under him began to give way. He suddenly felt frozen inside and out. His legs couldn't take him anywhere but

half times what it was. That would have provided about \$14.5 million more than was given. It would have added 50 per cent to the General Conference base appropriation to world mission needs. This would have made it possible to expand the work into many new and unentered areas. It would have provided funds to build churches in many native villages where our believers have no proper place of worship. It would have made it possible to provide literature in many languages in which we now have little or nothing available. It would have helped to speed the completion of the work, God's work, in all the world.

If you could be privileged to sit in on a mission budget committee this year-end, if you could hear the requests and observe the opportunities, perhaps you too would wish to change from the Dollar Club to the Three-, Four-, or Five-Dollar Club. Years ago someone admonished, "Give until it hurts; then keep on giving until it stops hurting." Why not try it? ✦✦

down. The ice snapped and cracked about him as he sank into the frigid water. Frantically he grabbed for the broken edge.

Freezing water seeped into his boots. His toes felt for something solid below, but he was out too far. The water was over his head. Ralph splashed about, trying to stay above water. His wet clothes weighed him down.

"Help!" he screamed. Who would hear him though?

Then he heard a shout. Someone was running toward the lake. "Hold on!" the stranger called. "I'll get you out!"

Ralph's teeth chattered. If only that person would hurry! He kicked his heavy legs and flailed his arms, keeping his head above the cold water.

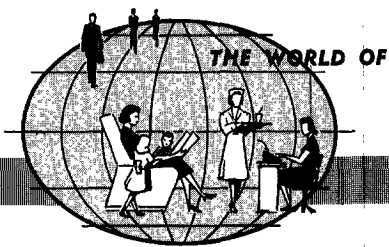
The young man made his way slowly—too slowly for Ralph—toward the ragged hole. As he neared it, he lay down on the ice and stretched out his hand to grasp Ralph's soggy glove.

"Keep calm," he instructed, "and take it easy. I'll get you out."

Carefully he pushed himself away from the break in the ice, pulling Ralph out. Finally they were on solid ice, and soon on hard ground. Ralph shivered, his soaked clothes clinging to him. He couldn't keep his teeth from clicking together as he tried to thank his rescuer, who was just a teen-ager.

"Fortunately for you I saw you splashing in the water as I drove across the bridge," the youth said. "Now you better get home. And after this, obey those signs."

Ralph started for home as fast as his waterlogged clothes would let him. He figured the advice was pretty good, and in the future he'd be smart enough to take it.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Part 1 in a Series of Three Articles on Christian Marriage

Who Comes First— God or Spouse?

By JUDY SAVOY



THAT was a good supper," Howard comments as he finishes his meal. "I'm glad you're going to be home tonight. It's so lonely around here without you."

"Oh, honey, don't you remember?" his wife Ruth says. "I have a social committee meeting tonight."

"Oh, no! It's so depressing for me after working all day to have to spend my evenings alone. Why don't you give up some of your church activities and spend a little more time with me?"

"Why, Howie, I'm surprised at you!" exclaims Ruth. "You know that the Bible tells us we should put God first, even before our loved ones! And, besides, I don't complain when you go out to give Bible studies."

So Ruth goes to her committee meeting, and Howard stays home alone, and because he doesn't want to quarrel he doesn't push the issue. But it irritates him, and then he feels guilty because he knows that God's cause should come first. The next year he and Ruth both accept more responsibilities in the church. And eventually, partly because they see less and less of each other, they drift apart. Also, because they are intent on their various tasks they somehow lose communication with each other. As a result the marriage grows stale.

Many seem to think that they no

longer need to show open affection to their spouses after the honeymoon is over. But we must keep love in the marriage. Ellen White says that if the partners in a marriage love God supremely, "they will love each other in the Lord, ever treating each other courteously, drawing in even cords. In their mutual self-denial and self-sacrifice they will be a blessing to each other" (*The Adventist Home*, p. 95). One way to keep a marriage from growing stale is for the partners to continue the tenderness and kindness shown to each other during the courtship. "To each other ever be tender and thoughtful, giving up your own wishes and purposes to make each other happy" (*ibid.*).

Yet many women get so wrapped up in church work that their husbands feel neglected. It isn't because these wives don't love their husbands. Rather, it's because they feel that they are really doing as God requests: that is, they think they are putting God first.

But religion is a personal thing. It's how we treat those around us rather than how many committees we serve on. And it's how we demonstrate the love of Jesus in our lives rather than the amount of church work we accomplish. Naturally, giving Bible studies and running the church smoothly are important

phases of God's work. However, God does not measure our devotion to Him merely by the number of hours we spend in church work.

"There are some who think that unless they are directly connected with active religious work, they are not doing the will of God; but this is a mistake. Everyone has a work to do for the Master; it is a wonderful work to make home pleasant and all that it ought to be" (*ibid.*, p. 245).

So a housewife's first mission is in the home. And while she is doing her foremost duty of running her home cheerfully, she can strive to do the following: (1) show the love of Jesus in her life (John 15:12, 17); (2) help the widows, orphans, and other neglected persons (James 1:27); (3) study her Bible so as to be prepared for Satan's temptations and to be able to give an answer for her faith (Eph. 6:11; 1 Peter 3:15); (4) and continue to watch and pray for Jesus' second coming (Mark 14:38). These are all important aspects of religion, and a woman can do all these without being separated from her children and husband.

One Job Leads to Others

However, in a church with a small congregation, mothers often take church jobs because there are few workers. Usually they begin by accepting only one church office, and they don't feel too guilty because they don't have to be away from home too often. But this can lead to more. The following year these mothers may decide they can handle two jobs. And before they know it, their church jobs are causing them to neglect their family. If wives will only realize how much their family needs them, they will not allow other jobs to precede their devotion to their families.

Needless to say, someone must keep the church running smoothly. When asked to help, we should accept any jobs we can do with a clear conscience. An ideal situation would be for the husband and wife to participate in jobs they can do together as a family. A certain church I know of divides its housecleaning between the various families of the congregation, with each family taking the job for a month. On Friday afternoon the family rides to the church together. While father mows the church lawn, Junior rakes it. Inside the church the daughter puts all the hymnbooks in the racks and tidies the chairs in the Sabbath school classrooms while mother vacuums the sanctuary rug. This gives the family a feeling of accomplishment in God's cause, and at the same time they are keeping family togetherness.



Australian Nurse Takes High Honors

In the 1969 final examinations for all nurses in the State of New South Wales, Australia, Helen Hay, of the Sydney Sanitarium and Hospital, gained a High Distinction and also topped the list. This was a great achievement and the second time for the sanitarium.

Miss Hay will take further study in obstetrics at her home city of Brisbane. She has her vision set on becoming a medical missionary.

LAURENCE GILMORE

There are other church functions that a housewife can participate in if she uses a little forethought. If her children are in school, she can attend afternoon Dorcas meetings. Then she is home with her family in the evenings. Perhaps the husband and wife will decide that each is to have one night out a week for variety. This could be the wife's night to do her bit for the church, whether it be attending a social committee meeting or some other function. Many mothers accept jobs in the Sabbath school because they can do most of the preparation in their homes.

On the other hand, single women

are free to participate in as many church activities as they desire. They can go to meetings three nights a week, for they have no families to neglect.

But with the love of God in her heart, the married woman will perform her Christian duty at home and engage in church duties as she is able without neglecting her home duties. Thus she will be binding her family together in love.

So it's not really a matter of who comes first, God or spouse. Putting God first means putting the family first. This is the work God has laid upon the wife and mother. ♦♦

Dropins

By LOIS BRUCE ZACHARY

Today one hears a lot about dropouts and their failures. Sometimes I get tired of hearing about failures and wish I could hear instead of things that are uplifting.

What about the dropin? Ever hear of one? No? Well, then, perhaps you should become one.

Back in the "good old days" there were plenty of dropins and plenty of places at which they could drop in. But alas, today things are different. Today there are few dropins. Practically none in my area. I am just as guilty as you.

A dropin is a person who comes to see you, not to borrow something or to beg something for someone else but to see you because he wants to, for no reason at all except to see how you are and to let you know he cares.

Isn't that a delightful kind of person to be, a dropin?

Since we are so busy at work, or in church activities, or in anything else that prevents us from becoming dropins, the people we are supposed to know are strangers to us. To be sure, we speak to them on Sabbath, tip our hats and smile politely. That is fine, but that is not enough.

Couldn't we, beginning immediately, try being dropins? It might be fun to see how much interest we can create in the other fellow. It might even solve some of the problems in our church.

How about becoming a dropin and reducing the number of dropouts?

From the Editors

THE LAST WITH "THE LATEST"

Some people thrive on rumor, mystery, and intrigue. They are never happier than when they are passing on, in hushed tones, "the latest." They never feel more meaningful than when they are conveying by a cryptic statement or knowing look that they are in possession of facts not available to the general public. Official denials of current rumors only make them more sure that facts are being concealed.

We have no urge to try to explain this kind of behavior, but we do deplore it. We think it does no credit to the cause of truth.

An example of the kind of story the rumor-mongers specialize in is one that has been making the rounds—often with modifications and amplifications—for the past seven years. Here is one of the most recent versions we have seen:

"The publisher of the magazine, *Foy et Rai* received word from a Christian employed at the United Nations Organization . . . 'Plans are worked out to dissolve the UNO to make way for a "World Tribunal" which will seize all possessions and all savings and bank deposits. Every man, woman and child will receive a certain amount of money and a number. This money is already available and deposited in a bank, just waiting for distribution. Everyone with a number will be employed either in the administrative, the commerce, the industrial or the agricultural branch. This project and this plan provides for a total unification of the Church and State, and also provides for a single form of worship. The appointed day for all people and all nations will be on a Sunday. The number received by the people will promise the right to buy or sell.'

"At the end of this statement, a Christian arose, and asked the speaker, 'What happens to the minorities who will not accept this plan?' The Christian was answered, 'Their number will be cancelled with a black line, and they will be deprived of the right to buy or sell, and will thus be forced to destruction.'"

The editor of the publication in which this version appeared referred to the story as "unbelievable, but nevertheless documented information." This endorsement likely will give the account sufficient vitality to stay alive a while longer.

Without Foundation

But is it true? Is it "documented"? It is not. A number of men who have been quoted as having the experience personally have completely dissociated themselves from it.

One of these men, in a telegram to an investigator, said: "I never at any time or any place on the record or off the record said or imagined such a fantastic statement. I wish you would tell me who is the person who attributed to me a statement so impossible for me to have made. Wire collect."

Another said: "I was shocked to receive your letter. . . . Of course I did not make the statement attributed to me."

A third said: "I did not say anything of the kind. I am very grateful to you for checking with me. I would be interested to learn where this quotation has been attributed to me, so that I might correct it."

Fortunately, the brethren who supposedly started this sensational story—which now has spread all over the world via tape, mimeographed sheets, pamphlets, and magazine articles—were given opportunity to set the record straight. But this is not always so. Too often rumor is accepted as fact, and is passed along without any attempt at verification. Thus suspicion is aroused, confidence is undermined, disunity is created, or characters are assassinated.

That Satan would attempt to bring confusion among God's people in this way just before the coming of Christ was pointed out by Ellen G. White. She declared that the circulation of false reports would at times go hand in hand with the presentation of so-called new light. (See *Testimonies*, vol. 5, p. 295.)

Doubtless some evil and false rumors will involve the church. Some will involve its leaders. Some will involve brothers and sisters. But whatever the kind, those who pass them on "are doing the devil's work with surprising fidelity. . . . If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation."—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 26:20-22, p. 1163.

A Three-Point Program

What should a Christian do when he hears a sensational or scandalous story about his church or a fellow believer?

(1) Check it out. Usually this is incredibly easy—as easy as writing a letter or placing a telephone call to the party involved. (We are continually amazed at how many false stories are passed along unchecked when for the price of a postage stamp or telephone call the truth could be ascertained.)

(2) If the story is untrue, refuse to be a party to communicating it. Do all you can to kill it.

(3) If it is true, try to be helpful. Pray about it. Share it only with those whose responsibilities should involve them with the facts. This is the way of love. Members of a family—and Christians are members of God's family—do not take delight in exposing the failings of one another. They do not try to weaken the influence of one another. They do not try to suggest that a fellow member is disloyal. They do not seek to disrupt family unity. Rather, they go to one another privately to make suggestions or offer criticisms. They keep to themselves unhappy incidents that can hurt the person and the family by exposure. They do what they can to quash unfounded rumors.

It is inconceivable that Christ would have spread rumors, or that He was eager to hear the latest story making the rounds in Palestine. It was unlike Him to create suspicion. It was beneath Him to depend on the sensational to attract an audience.

Christians are to be like Christ. They will disdain rumor. They will oppose error. They will give their best energies to the search for truth, and to the task of sharing with others the joy of knowing Him who is "the way, the truth, and the life." They will be content to be the last with "the latest."

K. H. W.

LETTERS

to the Editor

[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.]

THE STRONGER GENERATION?

Re letter by Monte Sahlin (July 17). Far be it from me to try to dampen the ardor of anyone who is searching for methods of finishing the work of the remnant church.

I am of the opinion that mass communication is not new, nor is social action or management skills. The remnant church has not traveled over the road from 1844 without developing skills in reaching the masses. Furthermore, there has been constant development in the field of management.

Of course, one cannot sit in a classroom and view all of this. We should be aware of a statement in *Spiritual Gifts*, volume 4. Please note carefully: "True knowledge has decreased with every successive generation. God is infinite, and the first people upon the earth received their instructions from that infinite God who created the world. Those who received their knowledge direct from infinite wisdom were not deficient in knowledge."—Page 154.

"In strength of intellect, men who now live can bear no comparison to the ancients. There has been more ancient arts lost than the present generation now possess. For skill and art those living in this degenerate age will not compare with the knowledge possessed by strong men who lived nearly one thousand years. . . . Those long-lived men had sound minds in sound bodies. Their mental and physical strength was so great that the present feeble generation can bear no comparison to them."—Pages 155, 156.

Further counsel is found in *Testimonies to Ministers*, page 512: "We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit."
WESLEY AMUNDSEN

Takoma Park, Maryland

MODEST APPAREL

The letter by Mrs. Paul David Neff ("Good Taste and Modesty," July 3) was disappointing to me, that is, if I understood it correctly.

She says, "It is not uncommon to find two dedicated women with quite different interpretations of what is modest. Who is to judge between the two? Or why should all women subscribe to the same standard?"

This seems to imply that the church should have nothing to say about women's attire (and if not on this subject, why on any other Christian standard?), but let each follow personal ideas as to what is modest.

We agree that the church is not going to compel any woman to dress according to a certain standard. But surely that does not mean that the church is to allow women who expose their knees and thighs in public to hold positions of responsibility in the church or Sabbath school. Obviously, the church

must make some decision on what constitutes modest apparel.

J. O. WILSON

Gentry, Arkansas

ON MORES AND MORALS

I think the article "On Mores and Morals" (Sept. 11) is most disgusting and not in the least informative. I think the youth in our church would do a great deal more reading in our church paper if there were more in it of interest to them.

Yes, I am more than 35 years old, but I can well remember what I wanted to read when I was younger, and it surely was different from much that is in our paper each week. After all, the church of tomorrow will be made up of our youth of today, and they need all the help they can get.

C. A. BEAN

Daytona Beach, Florida

The author assumes too much. If growing a beard or mustache or long sideburns indicates revolution and rebellion against law and order, then it is wrong to become associated with this image.

Who is saying anything about bright-colored clothing on men anyway? If it has an appearance of femininity, then it is wrong. If looking like the opposite sex is apparent, then it is wrong. The author's major premise is correct, but I question the method. We do need to sit down and adjust the double standard between what the church permits and the standards our academies are asked to maintain. If "dress is an indication of one's character," how careful we ought to be on how we rationalize or condone anything apart from modesty and good grooming.

STEPHEN YOST

Maitland, Florida

I picked up a copy of the REVIEW AND HERALD. It really is a true paper and full of new stuff.

Here is a prayer request for a hippie seeking God's purpose in a lost life: . . . Lord,

use Thou me—my mind, my body, my spirit—in such a way . . . that I . . . may fill those lives and hearts and souls I meet day by day with such hope, such faith, such peace and power in Thy might that it may bring the awareness of Thy presence into the experience of others as well as my own.

JOHN LYNCH

Los Angeles, California

I was most impressed with the relevance of the message that it ["On Mores and Morals"] contained. It has helped me to re-evaluate my objective and to establish a more meaningful reason for existence. If only the simple Christlike spirit of tolerance and understanding could be more visible in the Seventh-day Adventist Church, the blessings that would befall all of us would be more than we could comprehend. Please continue to provide articles of this nature.

HAROLD E. GREEN

San Jose, California

SETBACKS AS WELL AS ADVANCES

I could not resist writing to congratulate you on publishing S. F. Monnier's "Work Limited in North Africa Since Area Achieved Independence" in the July 31 issue. Even though it was sad and thus discouraging news, it is very heartening indeed to have seen in print the truth about the situation. Now instead of praying a general "bless all the missionaries and colporteurs as they continue to carry the gospel to all the world so successfully," I can pray intelligently with regard to the specific needs of at least North Africa. It's nice to know that we can be trusted with news not only of the gospel's advance but also with its setbacks.

Thanks, too, for your editorial comment after the letter in the August 14 issue concerning the "Voice of General Conference." It gives me renewed confidence to see that even those who are involved in the statements can quote them in context.

LAWRENCE T. GERATY

Watertown, Massachusetts

A Pleasure Worth Sharing

One of life's greatest pleasures is sharing something you know or some experience you enjoy with someone else. Our newspaper the other day carried a feature story by a reporter who had discovered the relaxing and challenging recreation of soaring. His writing exuded the delight of riding thermal currents high over a variegated landscape with only the wind as a companion.

Of course, a pleasure that is related to our life in Christ draws forth our deepest enthusiasms. When we experience a noteworthy answer to prayer, see a friend overcome obstacles through the power of Christ, or read a particularly helpful poem or article, we are bound to tell others about it.

This is what is happening to readers of the REVIEW. They keep finding articles, reports, poems, or letters that stimulate their thinking, that make plain the way of truth, or that thrill their hearts. They discover specific answers to their questions about developments in the religious world, about personal spiritual problems, and about the ways in which the Adventist Church is facing its tasks today. And so they talk about it. "Did you see that article in the REVIEW last week?" they ask.

No wonder almost everybody reads the REVIEW.

—THE EDITORS

Inca Union College Recalls 50-Year History

By H. B. LUNDQUIST

Throwing rose petals and clapping their hands to welcome us, the entire student body of Inca Union College, all beautifully uniformed, lined both sides of the road. Mrs. Lundquist and I had responded to the school's invitation to its golden-anniversary celebration, with eight full days as only Latins know how to plan and execute.

I had been called in 1918 to establish Christian education in this union—Peru, Ecuador, and Bolivia. Instituto Industrial had opened its doors April 30, 1919, with 13 students. Now there were 615.

On the high day of the anniversary fiesta there were representatives from the federal and state governments, the educational department, as well as from our division and union and local conferences. Some teaching sisters from a nearby convent school were also with us. All these visiting dignitaries, including the sisters, were profoundly impressed by the practical phases of Adventist education, and made this public during the program.

The college now has 65 staff members in comparison with the two with which the little Instituto Industrial opened its doors, and instead of one industry employing 20 students, this modern school has three industries, which employ 300 or more students. A modern bakery, which employs 80 students, is of first importance. It is the almost exclusive producer of whole-wheat bread in that area, and can hardly supply the demand for its product.

The school also has a modern dairy, consisting of more than 100 cows, and producing 850 quarts of milk daily. And it has a poultry industry with 3,500 laying hens. The farm is entirely dependent on irrigation from the historic Rimac River and is able to feed its herd with fresh corn daily throughout the year, fed directly from the field. When one crop is harvested another one is ready.

Our first trip to South America had not been a six-hour jet flight from Miami. It had been a long sea voyage starting in the historic port of New Orleans and ending two weeks later in the primitive port of Callao, Peru, which in those days lacked docking facilities. The city of Lima seemed to be a flashback into the nineteenth century, save for the presence of a thousand automobiles of scores of different makes.

How well we remembered those pioneering days. Lima, at that time a city of perhaps 100,000, had one Adventist church of about 40 members. The property in which the services were held also served as union and local conference headquarters and the home of a tiny church school without either skylight or window. The membership of the entire



From left: Grover Barker, business manager, Inca Union College; Edmundo Alva, president; and D. H. Rhys, the academic dean.

union, now 40,000, at that time was about 1,500, including 1,000 Indian believers.

Naturally our great anxiety was to get the enterprise in motion for which we had been commissioned—the establishment of a training school for the youth of the union. When we inquired about school facilities we were informed that there were none and, worse than all else, no desire for Christian education on the part of our people. We were equally depressed when we learned that there were no Seventh-day Adventist textbooks, no course of study.

"Are you not the new educational secretary? You will be expected to make your own course of study," I was told.

In time the union rented and furnished a house for the operation of the school. As a result of a promotional trip E. H. Wilcox, a fellow missionary, and I secured more than \$1,000 in cash and pledges, and six students. Meanwhile,

from other parts of the union came others, to bring the total to 13—12 young men and one young woman. With the backing of the union and the division, and the money thus obtained, the Instituto Industrial, as the little school was named, began to operate on April 30, 1919.

When I was transferred to Argentina in 1922, the little school had grown to three teachers and 40 students, and one industry, which employed about half of the students. We had been able, after many fruitless attempts, to acquire a license to operate as an elementary school. At the close of the year 1921, we had our first graduation of five from the elementary course. Finally, in 1928, the first class of five was graduated from the secondary course.

Today the college graduates students from the following four-year courses: theology, business, teacher training, Bible instruction, and secretarial. An interesting feature of the secretarial course is that it prepares the student to take and transcribe letters in both Spanish and English.

During the past 50 years this college has produced 411 graduates in 42 graduating classes, and is currently supplying almost all the workers of our church in the three countries comprising the union.

The president of the college is Edmundo Alva, ably assisted in administration by David Rhys as dean, and Grover Barker as business manager.

As we witnessed the dedication of both staff and students we remembered the Spanish conquistador, Francisco Pizarro, who challenged his companions to step across a line he drew with his sword on the beach of Cock Island off the present Peruvian coast. Thirteen responded and went on with him to conquer the Inca Empire extending from northern present-day Ecuador to southern Chile. So the 13 students who came together on April 30, 1919, and their successors and other trained youth are destined to go on to conquer the Inca Union for Christ.



Peruvian youth are taught vocational arts during their stay at Inca Union College.



The Voice of Hope Mini Choir sang at meetings held in the French Polynesian Mission.

AUSTRALASIA:

Progressive Broadcast Plans Laid by Division

South Pacific islands, as well as the homelands of the Australasian Division, benefit from the gospel use of radio and television as do other areas of the world. My recent two-and-a-half-month itinerary through the division took me to regions where our radio and television ministry does an important work.

Upon my arrival in Papeete, capital of Tahiti, I learned that Roland Esposito, president of the French Polynesian Mission, had arranged for special radio and television programs on the French national island network. For music we used the Voice of Hope Mini Choir. This is a small Adventist youth group that has presented a number of radio and television programs for the French Polynesian island network stations.

Later, some distance away, on another island called Bora Bora, I met the governor of all these French islands, along with his cabinet. He told me he had watched our television program, and he expressed his deep appreciation for what Adventists are doing on radio and television through their Voice of Hope programming throughout all the islands. He also knew of and liked our five-minute educational program, which, by the way, we have carried in Europe for the past 23 years.

I was amazed to see the effects of instant electronic communications through this great South Pacific Island field. Across distances as great as from Paris to Moscow the majestic fingers of radio reach these islands instantaneously.

In New Caledonia the local pastor, Sydney Chitty, had also arranged for a television interview. The manager expressed his appreciation for the practical help of the Voice of Hope programming. He had made a special effort to arrange that we have prime time each evening. He said he wanted to air it when everyone on the island was at home and could get the full benefit of the program.

The natives of New Guinea and the Solomon Islands have become transistorized. What does this mean? It means that they are carrying transistor radio sets everywhere with them on the jungle trails. In the heart of the rugged highlands of New Guinea, I had no sooner landed at Garoka than I was invited to go immediately to the radio station and give a message in English. This was trans-

lated into pidgin English. My ten-minute talk took 20 minutes in pidgin English.

In New Guinea I visited 23 mission stations in seven days, thanks to the Andrew Stewart and our veteran pilots Len Barnhard and Collin Winch. The old one-day walkabouts have now turned into 30-minute trips from one mission airstrip to the other.

In Australia commercial radio and television time can still be purchased. At the midyear committee meeting of the Australasian Division in Sydney, the men voted full coverage for the Advent message by radio and television in all of Australia, as well as other parts of the Australasian Division. This action will mean that they will be offering more and more Faith for Today and It Is Written television programs, along with an Australian-produced program called Focus on Living. For radio programs they will have the daily program and weekly program of Faith for These Times by Roy Naden, who is also the chief speaker on Australian television.

Everywhere I went throughout Australia, people came to me at camp meetings and said, "I am here because I heard the message by radio" or "I am here because of your television program. Had it not been for those programs I would never have heard the gospel message."

Max Townend, division radio and television director, plans to encourage every worker and every layman to take full advantage of the communications media and the Bible courses that are offered by the radio and television department and the production facilities of the division. He believes that every means must be used to carry the gospel to all the people of the Australasian Division.

JAMES J. AITKEN
Secretary, Radio-Television
Department
General Conference



Central Amazon Mission Ordination

Anibal A. Pittau was ordained recently during a laymen's congress held in Manaus, Amazonas, Brazil. Elder Pittau is the captain of the medical-missionary launch *Luzeiro V*, which is assigned to the Solimões and Xerua rivers. Those participating in the service were: Joao Wolff, North Brazil Union president; John Isidoro da Costa, Central Amazon Mission president; Rod Rodolfo Hein, departmental secretary; and Robert Habenicht, director of the Agro-Industrial School near Manaus.

Left to right: Elders Heim and Wolff, Elder and Mrs. Pittau, and Elders da Costa and Habenicht.

RONALD L. WEARNER
Captain of the *Luzeiro III*



Albino Bulalahos (right) with Oquinio, whose grandfather, Gang-ol, the village chief, recently was baptized with 20 former pagans.

PHILIPPINES:

Lay Missionary Works in Remote Pagan Area

Twenty-one members of a primitive pagan tribe living in the dark forests of Bukidnon, Mindanao, found the Bible truth through the self-sacrificing effort of Albino Bulalahos, a Sabbath School Association-sent missionary, and were baptized recently. Ten more are preparing for baptism soon.

The village chief, Gang-ol, who was among those baptized, donated a lot on which a grass-roofed chapel is being constructed.

The work among these tribesmen, who dwell in tree-bark houses, was started by the Northern Bukidnon Sabbath School Association in September, 1968.

Although it is a two-day hike from the nearest government road to the place designated as his mission station, Brother Bulalahos, who was then 42 years old, answered the call for a missionary. At a great sacrifice, he left his wife and three school-age children at their farm lot. The association paid him only ₱ 60 (US\$15) a month and nothing more.

Arriving at his station, he lived with the tribesmen and shared their poverty, since even foodstuff from the nearest outlet was brought in by carabao sled at the mercy of torrential rains common in this area.

Albino Bulalahos, a Bukidnon native himself, and the son of a former pagan priest, became the first Adventist in his family when he was only 12 years old. From then on he tried to win his parents and other relatives and friends. Fifty of them are now faithful members of the church.

The members of the Sabbath School Association sponsoring this project recently talked of stopping the work among the natives because of lack of funds. Hearing of this, Brother Bulalahos, with tears in his eyes, said, "Pastor, I believe there are more people there longing for salvation. I feel that money or no money, I must carry on the work among these pitiful people who need the message of Christ's soon return."

B. U. DONATO
Departmental Secretary
Southern Philippine Union Mission

NIGERIA:

Successful Youth Camp Held on Jos Plateau

"Pastor, if we have a youth camp here again next year, there will be at least 500 young people who will attend."

These words were spoken to me by an enthusiastic young Nigerian on a campsite situated eight miles from Jenre on the high plateau in the northern states of Nigeria. He made the remark because he had just experienced the first youth camp in his life and probably the first one of its kind to be held in Nigeria.

It would be an understatement to describe the campsite as rugged. It could be reached by traveling part way over rough ground by Land Rover. Then we walked to the place we were to call home for almost a week. This location proved to be the only relatively flat and rock-free site in that whole area.

The young people had traveled miles

to reach their destination. Some had even walked 50 miles to the camp, and when they reached there they did not pitch a fine lightweight canvas tent. They went to work with a knife, cutting branches from the short shrubs that grow on the Jos Plateau until they had enough to erect little huts. Everyone, including B. S. Christensen, the local mission president, and I slept wrapped in blankets on the ground.

The fact that the camp took place in the dry season was a blessing, but not altogether an unmixed one. If there had been any rain, all would have been lost. The fact that there had been no rain, however, proved to be a source of inconvenience, for the streams had dried up completely and water was at a premium. A water hole was dug in the mud of the stream bed, and gradually water seeped in to provide enough for the minimum needs of the campers.

Survival in these surroundings was no problem for these young Nigerians, for

they are as rugged as the land in which they live. There was no need for a rising bell, for at the crack of dawn the fires were lighted and breakfast was being prepared.

Apart from the rigorous physical surroundings, a normal camp program was organized by the local mission MV secretary, Isaac Kakwi, and by Pastor Christensen. From dawn till dusk, the hours were filled with activity, and the rock savannah grassland provided ample opportunity for exciting exploits. We tracked for miles and climbed the barren mountains, scorching hot, baked by the African sun. But it was a great experience for everyone. The thrill of it all was evident on the faces of the campers.

One moving experience occurred on Sabbath afternoon. We divided into two groups, and each group climbed a high rock separated from the other by about two miles. Pastor Christensen led one group while Brother Kakwi and I led the other. We could see the other group clearly silhouetted against the skyline. Then at a predetermined time Pastor Christensen spoke to me over his walkie-talkie, which we had carefully concealed from the campers.

Most of those young people had never seen a walkie-talkie, and the experience was almost overwhelming for some of them. They heard the other group singing choruses; they heard the voices of their friends; and when they talked into my transmitter they received an answer back from the one to whom they spoke.

One younger boy muttered something to Pastor Kakwi in his Hausa language. "What did he say?" I asked.

Pastor Kakwi replied, "He asked whether that thing speaks Hausa, too." We all laughed, but that night as we gathered around the campfire for worship, the experience of that day was brought home.

We may be miles away on the barren mountain or alone in the bush somewhere, or even in a busy city street, but we can always tune in to One who can see us and hear us wherever we are.

And He can speak Hausa, too.

R. H. SURRIDGE
Departmental Secretary
West African Union Mission

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

REVOLVING FUND

A new expression has appeared among us—"Revolving Fund." It is the name of a fund established to assist our churches, conferences, and institutions by providing a source from which they can borrow money to finance building projects when the full amount needed is not in hand. The plan is simple in its concept and it operates under carefully worked out regulations on sound business principles. Here is how the plan works:

When a union conference executive committee desires to establish such a fund, it submits its operating plan to the North American office in the General Conference for approval. There is a limitation on the size of the fund the union may set up and lend out, depending on a formula that takes into account the combined operating capital of all the organizations and institutions in the union.

Assuming that there is no money in the fund to begin with, the fund is built up by borrowing from conferences and institutions, and from individual church members who have savings or excess working capital that can be spared. The fund gives these lenders interest-bearing term notes. The rate of interest paid is approximately that paid by savings and loan associations. A small portion of the borrowing may be on the basis of 90-day demand notes.

Loans from the fund are made to churches, local conferences, and denominationally owned institutions within the

territory of the union. The church or institution that borrows the money gives its note to the fund at a rate 1 per cent higher than the prevailing prime rate. This gain of 1 per cent pays for the administration of the fund in the union. It is expected that there will never be any losses through delinquency on the part of the borrowing organization.

In case it is a local church that is borrowing the money, the loan must be repaid within five years, but institutions may borrow for a longer period. In case of both churches and institutions of a local conference, the conference itself guarantees repayment of the loan. The basis on which local churches borrow from the fund is that the amount to be borrowed shall in no case exceed 50 per cent of the cost of the current construction project exclusive of land cost, and the other 50 per cent of the cost is in cash or other liquid assets. To secure the amount borrowed there should be on hand such bona fide individual pledges that the amount borrowed is not more than 80 per cent of the total pledged.

In the beginning the Revolving Fund may be largely a borrowed fund. However, as time goes on, the union conference will provide for a sinking fund of contributed money so that the fund would be in whole or in part the property of the union, and available to serve the borrowing needs of churches and institutions.

The plan, where already in operation, is rendering a needed service.

(Next: *Keeping Faith*)

SOUTHERN EUROPE:

Educators of Division Gather for First Council

A council of educational secretaries was recently held for the first time in the history of the Southern European Division. Eleven union and local secretaries of education, some of whom are presidents and principals of schools, met at the French seminary at Collonges-sous-Saleve, on the French-Swiss border overlooking Geneva, Switzerland.

The educators met under the chairmanship of Paul Steiner, secretary of education for the division, and W. J. Brown, representing the Department of Education of the General Conference.

Special study was given to the develop-

ment of the elementary school system throughout the division. Circumstances have changed to such an extent that new elementary schools are being added each year.

For example, ten years ago there were no schools in Spain; last school year there were three, and a fourth is being planned now. The first teachers' institute in that country was held last year. Where three years ago there were no Seventh-day Adventist elementary schools in Italy, four operated last year, and a fifth is expected this year. A new elementary school building is under construction on the college grounds at Colonges.

Other schools are in operation, and new ones are being planned in still other areas of Southern Europe. The number of elementary students has increased from 145 in 1961 to 461 in 1968.

Because of this situation, such topics as the organization of schools, their administration, the development and care of a teaching staff, standards for the admission of students, the procedures to be followed in the evaluation of schools, the construction of schools, the financing of a school system, and the certification of teachers have become urgent matters of discussion.

Plans for a greater promotion of Christian education throughout the division were suggested, including more forceful presentations in general church gatherings of all kinds, the translation of additional Spirit of Prophecy books into various languages, the preparation of attractive leaflets concerning Christian education, and the development of an adequate teaching staff. It was also recommended that greater efforts should be made to provide instruction to parents, based on the study of such materials as the Christian Home Series of leaflets and the systematic study of *The Adventist Home* and *Child Guidance*.

The council ended its work with a visit to a three-teacher elementary school at Renes, Switzerland. It was established six years ago when one of the members of the church was convicted of the importance of the matter as he read the counsel given in Spirit of Prophecy writings concerning the education of Seventh-day Adventist children. He stirred the church into action. The church, with the support of the conference, has maintained the school successfully and is making plans to expand its facilities.

W. J. BROWN
GC Department of Education

CANADA:

Adventist Nurses Attend International Council

Seven Seventh-day Adventist overseas nurses joined 34 others from Canada and the United States at the International Council of Nurses held in Montreal, Canada, in June.

One of the seven was Arian Randall, of Switzerland, who won the trip by writing a perfect qualifying examination.

The International Council of Nurses



A number of overseas SDA nurses attended ICN. Miss Arian Randall (extreme right) is the Swiss student who received the trip as a prize for standing highest in a test.

is held once every four years. Nine thousand nurses from 84 countries crowded into the hotels of Montreal, Canada, for this occasion. All programs were amplified over the loudspeakers in English; however, there was instantaneous translation into German, French, and Spanish.

The first program was similar to a mission pageant at the quadrennial session of the General Conference. The president of each nursing organization from the 84 countries marched in, dressed in the costume of the country she represented. She was preceded by a nursing student carrying the flag of that country. These women were seated around the base of the platform, with their flags posted behind them. Colorful features followed.

A luncheon was held Thursday for the 41 Seventh-day Adventist nurses attending. Those from overseas were guests of the Association of Seventh-day Adventist Nurses.

As several nurses commented, "The benefits of attending the International Council of Nurses were to gain a greater understanding of the problems with which other nursing associations are struggling; to hear the different methods used for solving some of the recurrent problems; and to gain an understanding of nursing around the world."

ALICE E. SMITH
Chairman, Department of Nursing
Columbia Union College

JAMAICA:

College MV's Give Out Tracts, Find Old Bibles

The MV Society at West Indies College, Mandeville, Jamaica, combined a tract-distribution campaign August 9 with a search for the oldest Bible in the area.

The acting pastor of the College church, N. S. Fraser, along with John Watkins, student missionary from the United States, found a Bible published in 1832. It is owned by Ken Maxwell, a well-known TV and radio personality. They also found one that was published in 1881. This is owned by Mrs. Pinto, of Knockpatrick.

The president of the college, K. G.

Vaz, later presented a copy of *Your Bible and You*, by Arthur Maxwell, to Mrs. Pinto. Mr. Maxwell received both that volume and *The Marked Bible*.

P. U. MAYNARD-REID
Summer MV Leader
West Indies College

Brief News

ICELAND CONFERENCE

✦ The Reykjavik, Iceland, church recently played host to 29 members from Bolivia, Ecuador, and Peru who were returning home from the World Youth Congress in Zurich, Switzerland. The group provided music, showed devil worshippers' costumes, and reported on the progress of the gospel among the 57,000 Adventists in the Inca Union.

REG BURGESS, *Departmental Secretary*

BURMA UNION

✦ Three officers of the Burma Union recently presented 30 bales of relief clothing to the Burma Red Cross Society. Shipped to Rangoon by the Seventh-day Adventist Welfare Service (SAWS), the clothing is being distributed to refugees in the Shan State. U Ko Ko, secretary of the Burma Red Cross Society, accepted the shipment from K. Paw, president; Tun Sein, secretary; and Pein Kyi, treasurer, all of the Burma Union.

K. PAW, *President*

KOREAN UNION MISSION

✦ The departmental workers and the board members of the Korean Union Mission held their first religious retreat recently. The daily program began at 5:30 in an open-air auditorium with early morning devotions and prayer bands, then continued with leadership training, devotional studies, question-and-answer periods, and recreation. The Sabbath service was conducted by W. L. Wilcox, president of the union. The retreat concluded with a testimony service and Communion.

H. R. KEHNEY, *Correspondent*

Atlantic Union

† Sixty-one seniors participated in the summer graduation exercises August 22-23 at Atlantic Union College. Of this number, 26 received the Bachelor of Science degree in nursing, 20 received the Bachelor of Arts degree, and 15 received the Bachelor of Science degree. At the candle-light consecration service Friday evening, the graduating nurses received their pins from Alma Tracy, chairman of the division of nursing. Graduation speakers were W. R. Leshner, of the college; Neal C. Wilson, of the General Conference; and John R. Loor, pastor, Collegedale, Tennessee.

† Three successful weeks of camping have ended for New York Conference youth. A total of 175 young people attended camp, says J. D. Everts, conference director of youth activities. More than 100 campers obtained honors.

† Recently R. L. Cheney, leader of the Norridgewock-Waterville, Maine, district, baptized eight persons.

† This summer three evangelistic campaigns were conducted in the Brooklyn, New York, area by the pastor, E. J. Humphrey, and members of Northeastern's Bethel church. Elder Humphrey preached at the canvas auditorium that was located on New Lots Avenue; Byron Best, Northeastern Lay Activities Federation president, was assisted by Walter Arties in a campaign on Bergen Street; and Alphonso Williams, a local elder of the church, held his meetings in the Coney Island area on Mermaid Avenue. Their goal was three new churches in Brooklyn.

EMMA KIRK, *Correspondent*

Canadian Union



British Columbia Ordination

A. N. How, president of the British Columbia Conference, presents Floyd Penstock, conference educational superintendent, his ordination certificate following the ordination service at the British Columbia camp meeting.

Kenneth H. Wood, editor of the *Review*;

R. S. Watts, a vice-president of the General Conference; and Mrs. Penstock look on.

W. E. KUESTER

*Departmental Secretary
Canadian Union Conference*

Central Union

† The Kansas Conference publishing department reports a 39 per cent increase in sales through August over the same period in 1968.

† Two student literature evangelists, Fritz Newman and Tom Gessel, each sold \$6,000 worth of literature in the Missouri Conference territory during the summer.

† One hundred boys and girls from 24 Colorado counties attended Friendship Camp for underprivileged children this summer. This is the ninth year such a camp has been sponsored by the conference.

CLARA ANDERSON, *Correspondent*

Columbia Union

† Vacation Bible School at Capital Memorial church in Washington, D.C., attracted 84 youngsters this year. Various religious groups and 13 nations were represented, reflecting the cosmopolitan nature of the church neighborhood. Nearly 50 of the students were from non-Adventist homes. Follow-up of interests is planned, according to J. R. Johnson, pastor. Two baptisms have resulted from Capital Memorial Vacation Bible Schools in recent years.

† The National Adventist Choral Society sang recently at Hofstra College, Long Island, as the guests of the Nassau County John F. Kennedy Cultural Center. Their performance was led by world-renowned Laszlo Halasz, one-time understudy of the late Arturo Toscanini. Francisco de Araujo is the conductor of the national choir. The choir was accompanied by the Concert Orchestra of Long Island and members from the Metropolitan Opera Orchestra. While in New York, the choir

Answer to Alcoholism in Reading, Pennsylvania

Visual aids played an important role during the presentation of the new Four-Dimensional Key program for the prevention of alcoholism conducted in Reading, Pennsylvania, recently.

Examining these aids are Ernest H. J. Steed (left), General Conference Temperance Department secretary, and Dr. Irvin H. Jones, director of health education for the Reading Institute of Rehabilitation, who assisted Elder Steed with the four-day seminar.

Planned as the second in a series of pilot presentations, the Reading program was one additional step toward completing organization of the entire seminar program and making alterations in printed material and visual aids before worldwide distribution of the antialcoholism program early next year. Elder Steed says that preparation of all materials for full programming will be ready with supporting films by March, 1970.

MICHAEL E. FOXWORTH
Editorial Intern, Review and Herald



gave two sacred concerts at the evangelistic series being held on Staten Island by Gordon Dalrymple, of Faith for Today.

✦ Interested patrons of Blue Mountain Academy have raised funds to build a 2,800-foot airstrip on part of the academy farm. A groundbreaking ceremony was recently held on the site, and grading has now begun. Among the speakers at the ceremony were Dr. Harold Conner, chairman of the fund-raising committee, and Orville Wright, president of the Pennsylvania Conference. Principal M. W. Shultz read a congratulatory telegram from Congressman J. Pettis.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Twenty-one people have been baptized as a result of the contacts made by Michigan literature evangelists. Eight of these are reported by Eugene Simcox, of Ithaca.

✦ The Gary, Indiana, church was dedicated on August 30. F. W. Wernick, Lake Union president, Robert Dale, Indiana president, and Eugene R. Taylor, the Gary pastor, officiated in the services. This church began in 1923 in the home of Mrs. Sadie Ray. As interest developed, the Chicago Conference sent Elder Ferris to take charge of the Bible studies. He was followed by Emelia Roberson, a Bible worker. J. A. Dominski conducted the first tent meetings, and by January, 1927, the company had grown into a church. In 1953 the Spanish-speaking believers organized a church of their own, which now has 49 members. The membership of the Gary church is 180.

✦ A new company has been organized at Lake Geneva, Wisconsin. This group began as a branch Sabbath school sponsored by the Janesville church. There were 28 present on the first Sabbath, and by the next Sabbath there were 39. The district leader, S. D. Seltzer, is now holding weekly meetings using the Amazing Facts pamphlet and gift-Bible course.

MILDRED WADE, *Correspondent*

North Pacific Union

Adventist Hospital Sponsors Three-Section Fair Display

Walla Walla General Hospital this year sponsored a threefold booth at the State fair in Walla Walla, Washington.

One section featured two of the most spectacular automobile accidents for the year and was cosponsored with the Washington State Patrol. Its posters and photos aimed at promoting safe-driving habits.

The second segment of the hospital booth was an area designed primarily to



A portion of the booth sponsored by Walla Walla General Hospital at the State fair.

promote physical fitness. The hospital's physical therapy department provided free literature highlighting the hospital's year-round Life and Health Forum education program for the community. A mechanized mannequin, Smoking Sam, demonstrated the results of smoking.

The third segment of the hospital display provided free glaucoma and diabetes tests. Sponsors were the hospital medical staff, Washington State Diabetes Association, and the Washington State Ophthalmologist Association. The blood was run on new autoanalyzers, and all data was key punched and processed on IBM computers. Many strongly suspected cases of diabetes and glaucoma were found and later referred to their own family physicians. Nearly 500 people received the tests.

G. GREGG MCKOWN
Assistant Administrator

Northern Union

✦ M. J. Hydeman, D.O., an active member of the Bismarck, North Dakota, church, was recently appointed by the Governor to the Board of Medical Examiners for the State of North Dakota.

✦ Oak Park Academy opened this fall with 153 students, a record enrollment. More have enrolled since.

✦ More than 1,600 *Listen* magazine subscriptions are being sent to high schools across North Dakota to help fight the rising tide of narcotics addiction.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The third annual Pacific Union Student Leaders' Bible Conference was held October 2-5 at Camp Wawona under the direction of union MV secretary Miller Brockett. Attending from the academies and colleges in the union were student-body presidents, religious vice-presidents, additional student representatives who had shown an active interest in religious activities, and faculty sponsors. The conference was aimed at setting goals for campus spiritual emphasis during the school year.

✦ Sgt. Kenneth F. Blakely, a Seventh-day Adventist medic, has been awarded the Silver Star for heroism, three Bronze Star medals for gallantry and meritorious service, and two Purple Hearts. Sgt. Blakely, the son of Mr. and Mrs. Fred Blakely, of National City, California, recently returned from a year's service in Vietnam.

✦ The Southern California Conference health and welfare department sponsored 258 boys and girls at its annual one-week Good Neighbor Camp at Cedar Falls this year.

✦ Beginning in January, 1970, Mr. and Mrs. Florian Moore, of the Fullerton, California, church, have decided to donate one year's mission service to Monument Valley Mission and Hospital. Mr. Moore will work in the mission post office, and his wife will help with welfare work.

✦ Keys to Health and Happiness, a new approach to evangelism, is being initiated in Alameda, California, September 27 to December 6, by Reuben A. Hubbard and Harold M. Keehn. Instead of revival-type meetings and sermons the program begins with a health class followed by Bible discussion classes and distribution of nightly lesson sheets.

✦ Pacific Union College's program in speech and hearing science has been approved by the State of California for candidates who wish State certification as school audiometrists.

✦ A new record of 1,928 students accepted for the 1969-1970 school year has been set by Pacific Union College. Approximately 700 are new students.

✦ Eric B. Hare, "Dr. Rabbit," was camp pastor for three weeks at the Central California Conference summer camp, Wawona, which is situated in Yosemite National Park.

✦ Radio-television evangelism in the Southern California Conference opened its fall season September 15. S. A. Yakush, conference radio-TV secretary, reports that *It Is Written* will be televised three times weekly; Paul Harvey Reads *The Bible Story* will appear two mornings a week as a public service; each Sunday, Faith for Today will be seen at ten-thirty in the morning; and the radio series Amazing Facts will be heard on three Los Angeles stations.

RUTH WRIGHT, *Correspondent*

Southern Union

Orlando Youth Inaugurate Discussion-Group Program

The Other Gate was the "name of the game" for the Orlando, Florida, youth. The objective was to prepare and condition Adventist young people for dealing with non-Adventist young people on a one-to-one basis.

The Other Gate project was created by Mel Tompkins, the Orlando, Florida, area youth pastor, with the aid of Lewis Hendershot, Gordon Retzer, and Ron Bentzinger, all associate pastors in Orlando.

The average crowd in these pilot discussion periods was about 60 youth and young adults—all between the ages of 16 and 30.

Folk music was performed by young people of various religious faiths in the Orlando area.

Dr. Frank Knittel, from Southern Missionary College, led out in a brief presentation, and an open discussion with the youth followed for about 40 minutes.

R. J. ULMER
*Departmental Secretary
Florida Conference*

† A company was organized in Moulton, Alabama, on September 20. R. B. McDannel, pastor, has been conducting evangelistic meetings there for several months.

† Children of the Marietta, Georgia, church school raised more than \$1,100 of the church's \$5,600 Ingathering goal.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† Twenty-six evangelistic meetings are planned in the Oklahoma Conference during the fourth quarter of 1969. These meetings are a follow-up to Oklahoma's Go Tell evangelism program.

† The Oklahoma Conference disaster relief van took four tons of clothing to the Mississippi coast to victims of Hurricane Camille.

† A new church is under construction in Dixon, New Mexico. Plans are to dedicate the church debt free in the near future as a result of the volunteer labor provided by local church members.

† The Oklahoma Conference received \$43,000 in a special evangelism offering at the camp meeting this past summer. These funds will support the conference evangelistic program during 1970.

J. N. MORGAN, *Correspondent*

ORDINATIONS



Arizona

Three workers were ordained to the gospel ministry August 9 at the Arizona Conference camp meeting. They are Harry Dill of Phoenix; O. O. Butler, the conference secretary-treasurer; and W. J. Wilson of Yuma.

W. J. Blacker, president of the Pacific Union Conference, delivered the ordination sermon; prayer was offered by E. L. Minchin of the General Conference.

Shown (from left) are John V. Stevens, president of the Arizona Conference; Elder and Mrs. Wilson, Elder and Mrs. Dill, Elder Minchin, and Elder and Mrs. Butler.

J. W. BASSHAM
Departmental Secretary



Illinois

At the Illinois camp meeting of 1969 each speaker, including those in the youth divisions, emphasized the need for "people involvement" in telling the message.

Joe Crews, Amazing Facts radio speaker from the Chesapeake Conference, used the Advent doctrines as signposts to indicate the times in which we live. Floyd Bresee, religion department of Union College, spoke to the youth, showing them their place in God's closing work.

Other featured speakers were O. M. Berg, of the General Conference; F. W. Hudgins, Faith for Today; F. W. Detamore, Florida Conference; H. M. S. Richards, Jr., and Gordon and Phyllis Henderson, of the Voice of Prophecy; and Josephine Cunnington Edwards.

On the last Sabbath of the camp meeting three young men and their wives were set apart for the ministry in an ordination service. The speaker was C. C. Weis, General Conference Lay Activities Department.

Those ordained are shown with church leaders (left to right): C. C. Weis; W. A. Nelson, Illinois president; Pastor and Mrs. Norman D. Kinney (ordained); F. W. Wernick, Lake Union president; Pastor and Mrs. Roland A. Lehnhoff (ordained); S. K. Lehnhoff, father; Pastor and Mrs. Roland M. Smith (ordained).

E. L. ALLEN
Departmental Secretary



Southwest Region

One of the high lights of the recent Southwest Region camp meeting was the ordination of three young men, Onnie A. Jackson, Carey McNorton, and Rawdon E. Brown.

C. H. Lauda, of the General Conference, delivered the sermon; V. W. Schoen, also of the GC, offered the prayer; C. Miller, of the Southwestern Union, presented the charge; and V. L. Roberts, Southwest Region Conference president, welcomed the men to the sacred office and responsibilities of the ministry.

Left to right are Elder Roberts, L. D. Henderson, conference treasurer, Elder and Mrs. Brown, Elder Miller, Elder and Mrs. Jackson, Elder and Mrs. McNorton, Elder W. C. JONES, and Elder Lauda.

W. C. JONES
Departmental Secretary



Michigan

Robert D. Moon, president of the Michigan Conference (left), counsels with the two men who were ordained recently during the 101st annual Michigan camp meeting. They are Donald D. Siewert, pastor of the Mio and Houghton Lake churches (center), and Kenneth L. Williams, assistant publishing department secretary.

Willis J. Hackett, a General Conference vice-president, preached the ordination sermon. Others who took part were Walter M. Starks, also of the General Conference; H. M. S. Richards, of the Voice of Prophecy; Frances Wernick, Lake Union Conference president; Elder Moon; and Robert L. Boothby, Michigan Conference ministerial secretary.

ERNEST WENDTH
Departmental Secretary

Florida

Four young men were ordained to the gospel ministry at the recent Florida camp meeting.

The ordination sermon was delivered by Harold Metcalf, ministerial secretary of the Southern Union. The dedicatory prayer was given by Stanley Dombrosky, pastor of the Orlando Sanitarium church.

Left to right: H. H. Schmidt, president, Southern Union; the four newly ordained men—David Osborne, Dwight Hilderbrandt, Robert DuBose, H. Arthur Swinson; W. H. Smith, treasurer, Florida Conference; H. J. Carubba, secretary, Florida Conference; and W. O. Coe, president, Florida Conference.

R. J. ULMER
Departmental Secretary



Wisconsin

Six men were set apart to the gospel ministry at the Wisconsin camp meeting at Portage on August 23.

M. E. Loewen, secretary of public affairs and religious liberty of the General Conference (right), preached the ordination sermon. Each candidate gave a brief testimony of his calling to the ministry. Robert Thompson, ministerial secretary of the Wisconsin Conference, offered the ordination prayer, and Francis Wernick, president of the union, gave the charge. Kenneth Mittleider, conference president (left), welcomed the men to the ministry.

Pictured (from left next to Elder Mittleider) are Rudolph Dolinsky, Melvin Rosen, Robert Knutson, Lester Hall, Stanley Cottrell, and William Kennedy.

MELVIN ROSEN, JR.
Departmental Secretary



American Society and the Alcohol Problem

When Prohibition, rated "the noble experiment" in the United States, came to an end in 1933, only 16 States opened their doors for the legal flow of liquor. Today 93 per cent of the U.S. population lives in "wet" localities. Apparently the public attitude toward drinking has softened in the intervening years.

"Even with repeal, many of the public still held the belief that liquor was morally, physically, and socially harmful," said Thomas Donovan, president of the United States Licensed Beverage Industries, Inc., in his 1968 year-end review. "Over the intervening years, these misconceptions have been gradually dispelled from the public mind." Mr. Donovan admits it hasn't been an easy battle.

In a similar review Robert H. Coyne, president, Distilled Spirits Institute, said, "Bans on liquor-by-the-drink are falling by the wayside," yet "the early days of repeal saw limited personal acceptance of alcoholic beverages with only twenty-per cent of adults being consumers. Today seventy-one per cent of adults are consumers."

These leaders of liquor sales are gloating as never before. They talk about the 342 million gallons consumed in 1968, with a gross record payment of \$6.7 billion in excise taxes. The public is the "tax goat," said Mr. Coyne. Taxation was cited as the "most significant barrier to industry growth."

The real worry of the industry, however, is the end result of their product—alcoholism. "Socially, the principal impediment to a progressive acceptance of repeal lies in the problems associated with the minority of irresponsible and uncontrolled drinkers in an otherwise temperate society," said Mr. Coyne.

The industry wants to replace the rigid word *alcoholic* with *problem drinker*.

He notes that "the long-standing call for total abstinence is being replaced in the churches by discussions on 'appropriate' and 'inappropriate' drinking." "In the future we will seek yet more avenues of approach . . . which will perpetuate approval for this industry."

These reports reveal, too, that America was not impatient to get rid of Prohibition. Even when the liquor forces achieved their goal of repeal, they did not win the populace overnight or find them lining up by the tens of thousands at the saloons. It has taken constant propaganda and the flow of alcohol to deaden the senses, to sweep away public resistance and the strength of church teachings. One by one, people and institutions have fallen. But a change may be ahead. Although the moderation forces are riding high, the attention of the world is focusing on alcoholism. The scientific studies of alcoholism are now gaining strength as the spotlight is turning more and more on alcohol's over-all impact on society.

The effects of alcohol cannot

be brushed quietly under the rug. We see 50 per cent of the 55,000 road deaths a year, 43 per cent of crime, an annual cost to business of \$4 billion, mental illness, and divorce. With all the efforts to clean up alcoholism, another 250,000 drinkers are added annually to the present seven million.

Thinking people everywhere are asking questions, becoming alert, aware that they may have been misled. Adventists have the answer to their questions; we have a standard they can rally under. Wrote Ellen G. White: "There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. . . . We talk of the results, tremble at the results, . . . while too often we tolerate and even sanction the cause."—*Temperance*, p. 253.

"We need to work in the interests of temperance reform, and to make this question one of living interest. This is one way in which we may become fishers of men."—*Ibid.*, p. 252.

We have a strongly organized General Conference Temperance Department, with secretaries operating in every conference in North America. Membership, literature, and programming opportunities await all who claim to be on the side of temperance. Are the children of darkness wiser than the children of light?

ERNEST H. J. STEED
Secretary

GC Temperance Department



R. E. Appenzeller, publishing secretary (Texas), from same position, Southern Union, South African Union Conference.

D. K. Sullivan, stewardship secretary (Texas), formerly president, Chile Union Mission, South America.

George Petty, associate pastor, Keene (Texas), formerly pastor (Alabama-Mississippi).

Jay Shanko, chief accountant, General Conference, formerly assistant treasurer (Potomac).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Harley Dee Bresee (AUC '56), returning as evangelist in Beirut, Lebanon, Mrs. Bresee, nee Dorothy Esther Albright (attended WWC, SWC, AUC '51-'56), and four children left New York City August 7.

Warren S. Ashworth (LSC '61; AU '62), re-

turning as departmental secretary, Patagonia Mission, Buenos Aires, Argentina, Mrs. Ashworth, nee Carolyn Louise LaTourette (LLU School of Nursing '59), and three children left San Francisco, California, August 11.

John F. Harris (SMC '55; AU '60), returning as teacher, Far Eastern Academy, Singapore, Mrs. Harris, nee Patricia Ann Cobbe (SMC '53), and three children left Los Angeles, California, August 11.

Edward James Heisler (OMC '41-'42), returning as business manager, Nicaragua Adventist Hospital, Mrs. Heisler, nee Ethel Florence Blabey (CUC '47; LLU School of Nursing '50), and four children crossed the border into Mexico en route to Nicaragua August 11.

Naomi Zalabak (AU '51; SHS&H '59), returning as elementary teacher Korean Union, Seoul, Korea, left Los Angeles, California, August 20.

Student Missionaries and Adventist Volunteer Service Corps Workers

Correction: Because of his inability to secure military clearance in time, Gerald Robert Reynolds, who was listed in the September 25 issue as a student missionary, was unable to go.

Mrs. Frankie Reis, AVSC worker, to teach in Osaka Evangelistic Center, Japan, of Battle Ground, Washington, left Portland, Oregon, June 15.

Mrs. Racheal Thurston, AVSC worker, to teach in Osaka Evangelistic Center, Japan, of Takoma Park, Maryland, left Portland, Oregon, June 15.

Susan Jo Trambly, student missionary, to teach in Palau Mission Academy, Far Eastern Island Mission, East Caroline Islands, of Visalia, California (PUC), left San Francisco, California, August 18.

Shirley Adams, student missionary, to teach in Osaka Evangelistic Center, Japan, of San Gabriel, California (PUC), left Los Angeles, California, August 19.

Karen D. Shreyer, student missionary, to serve in Palau, of Angwin, California (PUC), left San Francisco, California, August 19.

Bert Jager, student missionary, to serve in Viet Nam Mission, Saigon, of College Place, Washington (WWC), left Seattle, Washington, August 20.

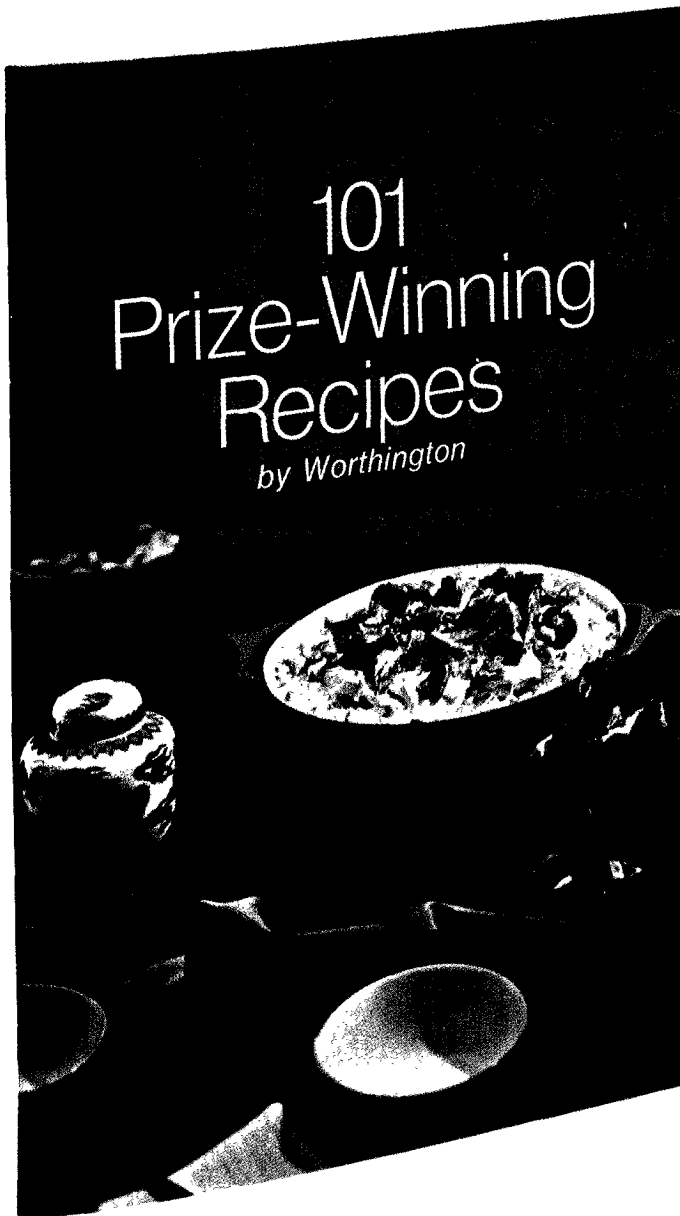
Janene M. Conley, student missionary, to teach in Korean Union Mission, Seoul, Korea, of Rackerby, California (PUC), left San Francisco, California, August 25.

Nancy G. Follett, student missionary, to teach in Korean Union Mission, Seoul, Korea, of Angwin, California (PUC), left San Francisco, California, August 25.

W. P. BRADLEY

Church Calendar

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 6
(Southern Asia Division)	December 20



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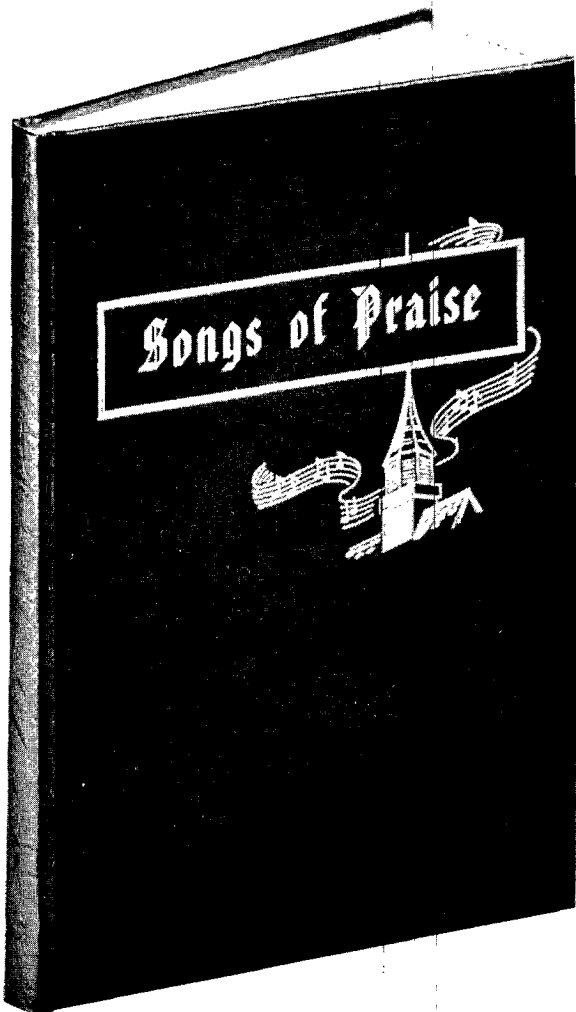
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- Cleanings
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- *God's Commandment-keeping Church Today
- *God's Desert Broadcast and Dwelling Place
- Golden Rule and Other Essays, The
- Golden Stars
- Greatest Thing in the World, The
- Heart of a Rose, The
- *Heaven
- Homespun
- I Take This Woman
- I'd Rather Be Right
- Jesus

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- Learn of Me
- Life's Red Sea
- Lord's Prayer, The
- Man God Made Manager, The
- Man of the Other Mile, The
- Mark of the Beast, The
- Marred, So He Made It Again
- Master Artist, The
- Meaning of the Empty Tomb
- Memory Book, a Garden of Verse
- *Messiah of Prophecy
- Minister's Two Pies, The
- More Excellent Way, The
- Never Stop Growing
- Our Father's House
- Our Father's Love
- Pen Pictures of the Face of Jesus
- Perfection in Christ
- Poems From Daily Life
- Prayer Power
- Prayer Privilege, The
- Problem of Human Suffering, The
- Quiet Thoughts for Meditation
- *Rags to Riches
- Rich Man, Poor Man
- *Saved by Grace
- Self-Inventory
- Slammed Shut
- Songs in the Night
- Success Nuggets
- Sufferings of Christ, The
- Supremacy of Love, The

- Testimony of the Birds, The
- Testimony of the Flowers, The
- Testimony of the Trees, The
- Think It Over
- This Basket of Words
- Through the Lattice
- Thy God Is With Thee
- *Tower of Tongues, The
- Under the Juniper Tree
- Upper Room and Other Poems, The
- Victory in Christ
- *Wedding of Christianity and Paganism

- What Is a Gentleman?
- Wheel-Chair Reveries
- When Days Are Dark
- When Your Knight Comes Riding
- Whereas I Was Blind
- Which Day of the Week Did Christ Sanctify, Bless, and Keep?
- *Who Are the Angels?
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- Why God Permits Sore Trials
- Witnessing Without Fear
- Wonderful Father, The
- *World That Then Was, The



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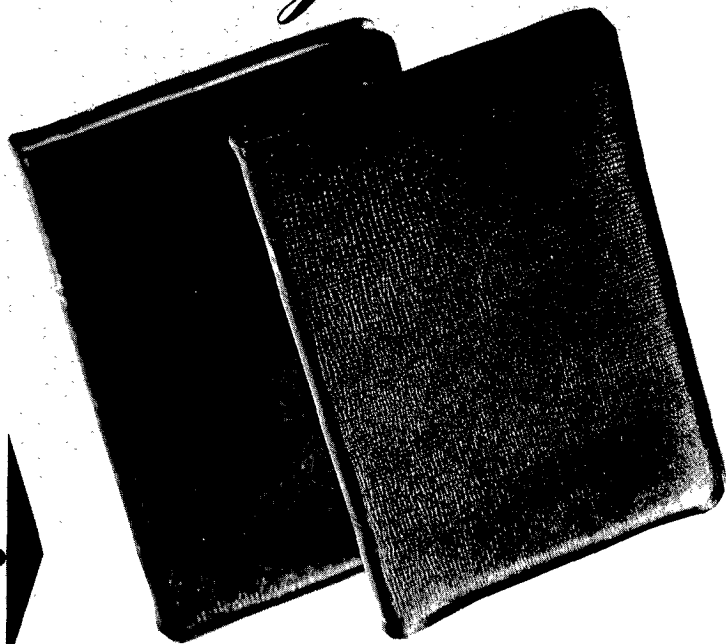
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Of Writers, Articles, and Miscellany...

"What difference do picky points of doctrine make? We all worship the same God." How often a Seventh-day Adventist hears comments such as this when trying to explain doctrine to a non-Adventist Christian. With current theology being what it is—or isn't—one is led to wonder whether we really do all worship the same God.

James J. Londis, a member of the theology department of Atlantic Union College, states that "We Don't All Worship the Same God" (page 5). His two-part article begins this week; we will include his biography next week.

A poignant story, "The Last Good-by" (page 8), was written by Herman Bauman, who is a Bible teacher at the Adventist College of West Africa in West Nigeria. Although he is wrapped up in the work of carrying out the gospel commission, he is very much in this world and aware of real problems and painful sacrifices that are made by workers who leave their homelands.

Elder Bauman entered the work in the Wisconsin Conference in 1959 after receiving his Master's degree from Potomac

University (now Andrews University). Soon afterward he became the conference evangelist, a position he held for three years. In 1963 he moved to the Upper Columbia Conference, where he again worked as the evangelist until 1967, when he and his family accepted the call to Nigeria.

He was ordained in 1963.

Youth around the world are acquainted with the name Theodore Lucas, particularly now that the World Youth Congress is history. Elder Lucas, who recaps the purposes of the congress (page 10), has been associated with the General Conference Missionary Volunteer Department since 1946. He was an associate secretary until 1955, when he became department head.

He entered denominational work as an elementary school teacher in Indiana and served in several places in that capacity for 13 years. In 1936 he became a pastor in the Indiana Conference, and in 1937 he accepted the position of secretary of the MV and educational departments of the Wisconsin Conference. He worked there for five years and then became educational secretary in the Michigan Conference for one year. He went to the Lake Union as MV secretary in 1943, where he served until joining the General Conference staff.

Elder Lucas received both his B.A. and M.A. degrees from Indiana State University; he was ordained in 1941.



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

NEW CHRISTIAN EDUCATION CONCEPT

DETROIT—In a day when church-related and other private colleges are wondering whether they will survive the 1970's, a new concept in higher Christian education is being launched here in this city by a Nazarene educator.

The Rev. Kenneth Armstrong has announced plans for establishment of John Wesley College, which will provide living accommodations and accredited theological courses to students attending secular universities in the Detroit area.

PRIESTS ASK AUTHORIZATION TO MARRY

ROME—Italian Radio reported that a worldwide study ordered by Pope Paul VI has revealed that "at least" 7,137 Roman Catholic priests have requested permission to marry during the past six years.

FUNDS FOR PAROCHIAL SCHOOLS OPPOSED

SITKA, ALASKA — Messengers to the Alaska Baptist Convention attacked as a violation of the church-state separation principle a ruling by the State's attorney general opening the way for education contracts with parochial schools.

BASIS OF UNION DRAFT COMPLETED

WELLINGTON, N.Z.—Representatives of five New Zealand churches have completed work on a draft Basis of Union. The churches involved are the Anglican, Presbyterian, Congregational, Methodist, and the Associated Churches of Christ.

RELIGIOUS LIBERTY MOTION DENIED

MONROE, Wis.—A county judge here has found three Amish fathers guilty of violating the Wisconsin compulsory education law in refusing to send their teen-agers to a public high school. A defense motion to dismiss the charges on the grounds that forcing the Amish into public high schools violates their constitutional rights to religious liberty was denied.

INDIVIDUAL RIGHTS MAY BE VIOLATED

TRENTON, N.J.—A New Jersey minister has told a State legislative committee that sex education should not be given apart from moral and spiritual guidance and that compulsory sex education in the public schools may violate individual rights under the First Amendment to the Constitution. Dr. Samuel A. Jeanes said that even if the schools had sufficient teachers qualified to teach sex education "in the proper pattern of moral and religious reference," they might be treading on religious grounds that have been ruled off limits by the courts.

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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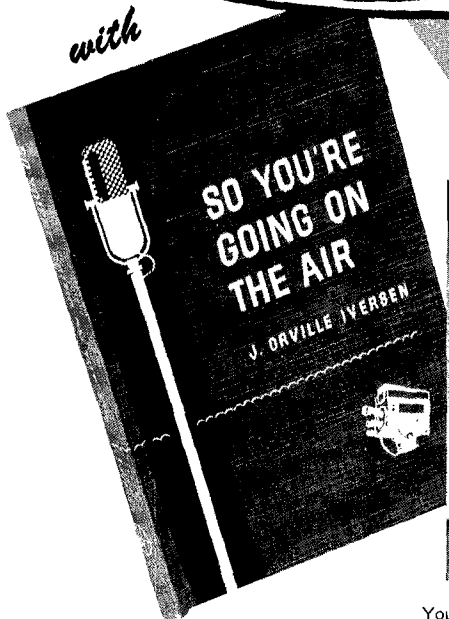
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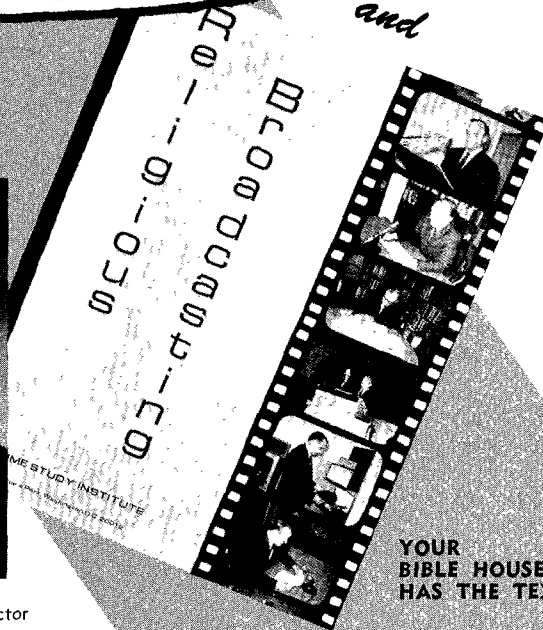
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New Regional Congregations Formed in New York City

Two new congregations were established in the New York City area through summer tent evangelism in the Northeastern Conference.

George H. Rainey, associate ministerial secretary for the Atlantic Union, and his workers led 140 to make their decision to be baptized. These will form the nucleus for a new church in the Bronx. Edwin J. Humphrey, pastor of the 1,000-member Bethel church in Brooklyn, held meetings in East New York, where about 50 were baptized and now form the nucleus for a new congregation in that area.

H. D. SINGLETON

Countdown Draws Hundreds in Berrien Springs Area

More than 1,600 attended a rally for *Testimony Countdown* held October 4 at the Pioneer Memorial church on the campus of Andrews University, in Michigan.

This course will continue weekly until December 10.

Arthur White and D. A. Delafield, of the White Estate, were present for the rally. The Berrien Springs Village church is meeting with Pioneer Memorial members in this special course.

The first class was conducted October 8 with an attendance of between 1,500 and 1,600, all of whom enrolled for the entire course.

The instructors for the first two sessions were Elders White and Delafield. Other instructors are W. G. C. Murdoch, Thomas Blincoe, Mrs. Heddie Jemison, Mervyn Maxwell, and John Kroncke.

JOHN KRONCKE

Sabbath School Department Reading Course for 1970

The Sabbath School Teachers' Reading Course books for 1970 are *Called to Teach a Sabbath School Class*, by Dr. LaVeta Maxine Payne and *The Adventist Home*, by Ellen G. White.

The principles set forth in these books will improve the ability of teachers and increase their enjoyment in teaching. Those who complete the course are eligible to receive a reading course certificate.

G. R. NASH

Afghanistan Soon to Air Church's Health Program

The Government of Afghanistan has accepted Your Radio Doctor, an Adventist health and temperance broadcast.

Adrian M. Peterson, executive secretary of the National Temperance Society, reports that broadcasts of Your Radio Doctor will begin from Kabul as soon as translations are complete.

With its focus on public health and abstinence from tobacco and alcohol, Your Radio Doctor has a strong appeal for this Moslem nation of more than

12 million. Languages to be used in the broadcast are Deri and Peshtoo.

Arrangements for the release were made in conjunction with a visit to Afghanistan by Ernest H. J. Steed, executive director of the International Commission for the Prevention of Alcoholism.

Your Radio Doctor is also released in Ethiopia, Ceylon, Sarawak, the Cook Islands, Jordan, and several developing nations.

WALTER R. L. SCRAGG

South America Sends Thanks

The arrival of Sabbath school offering overflow funds in South America means the strengthening of the church's work and brings comments of appreciation for the faithfulness and continued strong support of Sabbath school members around the world.

Members of the South American Division and the many students who will be attending the educational institutions to receive the overflow offering of \$101,230.77 send a sincere Thank you to each one who participated in making this gift possible.

L. DELMER WOOD

Work Prospers Among Deaf in Washington, D.C., Area

Five deaf persons in the Washington, D.C., area were baptized on September 27, World Baptism Sabbath. This makes a total of 15 deaf baptized in this city during the past 18 months, most of them Gallaudet College students.

The messages of the Sabbath school lesson and the church service are "signed" in the Silver Spring, Maryland, church for the 23 deaf members and their friends who attend there.

The work of Fred Griffith, ministerial intern, Mrs. Ann Schroeder, Bible instructor, and others is bearing fruit. They use motion pictures for the deaf in their ministry.

CARIS H. LAUDA

Temperance Action Launched in San Juan, Puerto Rico

"Inter-America is ready." That announcement, in Spanish, greeted Dr. Herald Habenicht and me as we touched down in San Juan, Puerto Rico, to conduct temperance workshops and related activities.

Current statistics place Puerto Rico at the top in the consumption of alcoholic beverages in the Americas. The liquor industry is capitalizing on the island's growing economy. This message we drove home with force.

Student action units were organized at the Antillian College in Mayagüez and Metropolitan Academy in the West Puerto Rican Conference. News releases were carried by the *San Juan Star*, *El Mundo*, *El Provincial*, and *El Dia*.

The stage had providentially been set for our message and appearance. The new governor, Luis Ferre, had campaigned against crime and drugs and was elected

on that platform. He is trying to educate against the use of harmful stimulants and depressants. His newspaper, *El Dia*, bent over backwards in releasing our material.

The publicity, the workshops, and the visits to our schools not only gave impact to temperance and better living but also promoted the Temperance Offering for October 25. This is the opportunity to raise funds to purchase the new tools available to pastors, temperance secretaries, doctors, publishing secretaries, schools, colleges, correctional institutions, boys' and girls' clubs, and laymen.

The church is prepared to counsel and direct those who are faced with problems of tobacco, liquor, or drugs. The help of every member is needed now.

A. V. PINKNEY

IN BRIEF

† **Deaths:** Elder and Mrs. Elmer Harry Wilcox, September 20, in an automobile accident. For many years he was a conference and union president in South America, and in 1956 he retired in Clarkston, Washington.

B. C. Marshall, conference treasurer and hospital administrator, October 6, at Holbrook, Arizona.

Chung Il Koo, a 28-year-old Korean pastor who was ordained to the gospel ministry early this year, drowned recently while attending a youth camp. Pastor Koo went to the rescue of three young girls who were drowning. After saving them he became so tired that he himself drowned. He had been pastor of the Masan church in the Southeast Korean Mission.

† South America had its largest baptism September 27. This special day witnessed 6,384 young people baptized—a double Pentecost. The unions and the number of baptisms are: Austral, 286; East Brazil, 1,201; Chile, 267; Inca, 1,518; North Brazil, 626; and South Brazil, 2,486.

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