

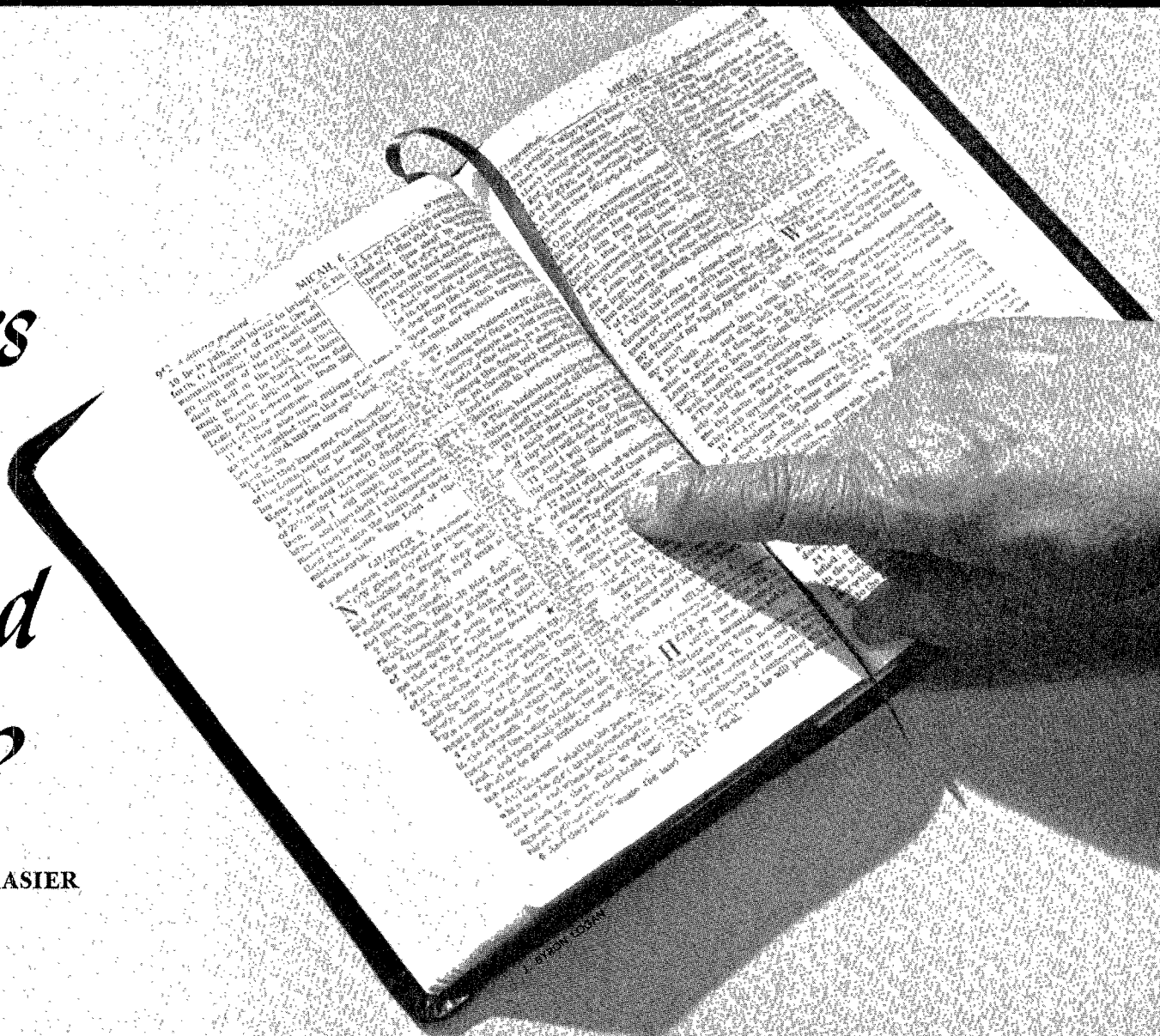
# Review

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## Does It Read You?

By INEZ BRASIER

**I**N ONE of the many thousand huddles of little homes in bush Africa a woman sat beside her hut slowly tracing the words in her Bible. A passer-by stopped to watch her. "Do you understand? Do you know what you are reading?"

She paused, her finger on the last word she had spelled out. "I am not reading this Book. It is reading me. It is reading my heart."

Those who have listened to the words of the Book testify to their power to change the earnest reader to an honest, upright person. "He hath shewed thee, O man, what is good; and what doth

the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

To be just in all associations, not only with others but with ourselves; to love mercy, kindness of heart, and compassion for all who are having difficult times; to walk with Him, even as He walked! How this Book reads us! Let us turn to it often. Here is guidance. Here is saving, enabling power. Here is all we need for full and happy living. Let us daily, yes, hourly, pray that its words change our lives until they are wholly like His. ✠✠

**S**EX" in the Western world seems almost to be "omnipresent." Advertising depends heavily on it, particularly in certain areas. Aids to dental hygiene and hair care are claimed to carry in them the dynamic power of sex appeal. Regular use of certain products, Madison Avenue tells us, will guarantee an exciting life, and for those old enough, a trip to the altar. The possession of certain types of sport cars will speed progress toward matrimony. It is unusual for any of the three or four leading pocket-sized magazines not to have an article on this subject, especially on some aspect of "married love."

The moving-picture industry has always made sex the central appeal of the vast majority of its pictures. One movie star is quoted as saying that in every one of the 40 movies in which she appeared the accent was on the sexual aspect of her appearance. She was expected to dress with this always in mind. Finally she got "fed up with immature 'sex' and stories about kooky, amoral, sick women" (*Saturday Evening Post*, March 28, 1964).

A recent biography by an internationally known actress makes it evident that the private world and the production world of many in Hollywood has been morally degenerate for decades. The women of Moab appear by comparison to have been better—at least they worked their wiles in the service of religion and their people.

Bad as it has been, the motion-picture industry is rapidly getting worse. Today an actress may have to consider whether she will consent to doing a nude scene. A fair number regard this as an acceptable, even desirable, part of certain starring roles.

The appetite of the public for sadistic and masochistic elements is increasing.

Homosexuality rates top billing. In an interview recently released by the *United Press*, a well-known actress made a scathing indictment of the present Hollywood scene. She argued that the "unhappy plight of actresses today can be blamed on the number of effeminate writers, producers and directors in the show business." Although she gave the names of a dozen or so, none were mentioned in the news item. She stated that some of the writers were more effeminate than the characters they created.

For her, this explains the greater number of moving pictures on lesbianism and homosexuality. In her opinion these writers want to bring about an acceptance, rather than a rejection, of the deviate. She feels that the increasing emphasis on nude scenes is the writers' way of cheapening women.

To compound the problem, appreciative reviews of such pictures appear in magazines that enter homes and school libraries. Recently one critic—a woman—referred to a film in which lesbianism is the main theme. She writes: "The movie's much advertised love scene, a scene that I might as well say at once is

By C. E. WITTSCHIEBE

# LOVE

# and Sexuality

not only the most explicit I've ever seen, but also—and how can this be said without sounding odd?—the most truly sexual. It is simply a seduction, beautifully and delicately done." The director, she says, "creates in this movie . . . an entire atmosphere of women . . . so that within that context nothing is bizarre or strange, not even a crowded lesbian nightclub."—*Vogue*, Jan. 15, 1969, p. 100.

Yet despite the worldly sophistication that can write such a review, demonism and witchcraft have been drawn on for horror and sensationalism. A recent film relates the "birth of a mortal Satan through an innocent girl at the mercy of a pack of maddened witches. There is nudity, profanity, vulgarity, intimate sex scenes, orgiastic episodes, but most of all madness. Curiously, and this may sound somewhat mad itself, the movie is something of a classic in that it reflects the psychedelic theme of our times." I am quoting Vernon Scott, Hollywood correspondent for the United Press. He continued: "Perhaps it is a sign of our times, but the audience reaction to the nudity and sex shots was nil. . . . The genuinely important aspect of . . . the picture [is that it] reflects humanity here and now."—*South Bend Tribune*, June 17, 1968, p. 12.

This picture and others like it represent the nadir of taste and practice in the film industry. The question facing many in the world now is this, What do we do next to titillate our senses?

In the "literary" world, many novelists seem to feel that gutter-level vocabularies and clinical details of sexual episodes will create the realism and integrity that can lift their "works" from obscenity to art. Others evidently write what will sell well. In a recent issue of the *Ladies' Home Journal* an excerpt was published from a current novel of a woman author whose first was recently on the best-seller list for 65 weeks and sold more than 8 million copies. Naturally, it has already appeared as a moving picture.

## Obscenity or Art?

The editors, in introducing a portion of the new book, said that the first novel's success was not entirely due to its "sensuality and candor." Yet at the same time they say that literary and film mores have moved so far and so fast that a novel by this author would today be considered "tepid stuff indeed."

The television industry has more and more programs that are becoming increasingly vulgarly explicit in their treatment of sex. What used to be suggestive is now standard fare, and wholesome programs more and more stand out like small islands in a vast ocean. Humor becomes the medium by which most of the questionable material is transmitted—evidently "dirty" and "joke" cancel each other out.

Up to this point I have used the word *sex*, but it is with reluctance, since the word has taken on much negative and

coarse meaning. Perhaps we can, by common consent, overlook some of the current usage, and accept it as a "shorthand" way of alluding to all phases of human life that involve sexuality, with particular emphasis in this article on the sexual relationship in marriage.

In dealing with this area of life, the people of God are faced almost with a dilemma—how to maintain the purity expected by the Lord without being "puritanical," and how to stress the importance and pleasure value of sex without seeming to surrender to pagan philosophy permeating the world's thinking.

One of the marked characteristics of the antediluvian world was its low regard for marriage. The relationship was not respected; whoever coveted another man's wife took her by force (*Patriarchs and Prophets*, p. 92). "Polygamy was practiced at an early date. It was one of the sins that brought the wrath of God upon the antediluvian world. . . . It was Satan's studied effort to pervert the marriage institution, to weaken its obligations and lessen its sacredness; for in no surer way could he deface the image of God in man and open the door to misery and vice."—*Ibid.*, p. 338.

In these last days divorce is one obvious symptom of the lessened regard for marriage. While there are various reasons for divorce, in many cases a contributing factor is the failure on the part of one or both partners to maintain loyalty to the promise of being exclusively for each other in the "one flesh" part of marriage. Marital infidelity and premarital sexual relationships are symptoms of this moral malaise. Some regard sex casually. Some make it an end in itself. Some subordinate all other values in marriage to this. Some see it only in the context of the "playboy" philosophy.

Up to now, the church has usually entered marriage at two points: the ceremony and the marital crisis. Not too much has been done to prepare members for this highly significant relationship. Particular neglect has been shown for the sexual aspect. Often the church has dealt with this area of life largely in terms of condemnation—almost as though religion made of sex a forbidden subject, while the devil made it attractive.

In this connection we should remember that the knowledge of sex is not a product of the tree to which Eve strayed. The human body was part of the creation of God. The maleness and femaleness, the anatomy and psychology of sex, the method intended

for the procreation of the race, the way provided to keep man from being lonely—all finding their center in the marriage relationship instituted by the Creator Himself.

It seems safe to assume that there was a "sinless" time during which Adam and Eve enjoyed the sexual relationship in their marriage. Perhaps helped by the Lord's instruction, they learned how to "know" each other as man and wife made in the image of God.

### Theology of Sex Needed

Possibly it is time for the church to formulate a theology of sex. There are, in one sense, theologies of recreation, of dress, of diet. There is a relatively large theology of Sabbathkeeping. Yet the Sabbath is not the only institution coming to us from before the Flood. Marriage deserves attention and regard. Isn't it fair to say that over the centuries Satan has done almost as much harm to God's plan for man through damaging the marriage relation as he has through the substitution of a false Sabbath for the true one?

The Scriptures furnish enough material for a theology of sex. There seems to be as much said on this subject as there is on those of the resurrection, the state of the dead, tithing, the Second Advent, church administration, noncombatancy, and a number of others.

But what many think the Bible teaches about sex is as distorted as their ideas of its teaching on such subjects as Sabbath observance, the state of the dead, Creation, and the Flood. By remaining silent on this issue, by failing to formulate a Bible-centered "theology of sex," the church has indirectly contributed its share to the warped attitude prevalent regarding sex.

Equating the carnal nature exclusively with "sex," and making impurity in this area the most horrendous of sins, has led to all types of austerity and asceticism. A number of the early Church Fathers viewed marriage as almost a degraded form of existence. Its only justification was the responsibility for producing children. The function was not intended to be a happy one, but a necessity, and only this objective could erase the possible venereal pleasure it provided.

Tertullian wrote his wife that if he died she was not to marry again because "at that day" there will be "no resumption of voluptuous disgrace between us" (*Ante-Nicene Fathers*, vol. 4, *To His Wife*, book 1, chap. 1). He also termed second mar-

riage "a species of fornication" (*ibid.*, *On Exhortation to Chastity*, chap. 9).

Augustine wrote: "But he allows, as matter of 'pardon,' that sexual intercourse, which takes place through incontinence, not alone for the begetting of children, and, at times, not at all for the begetting of children; and it is not that marriage forces this to take place, but that it procures pardon for it" (NPNF, First Series, vol. 3, *On the Good of Marriage*, sec. 11).

On the same subject he reasoned that "freedom from all sexual intercourse is both angelic exercise here, and continueth for ever" (*ibid.*, sec. 8). And "the better they [husband and wife] are, the earlier they have begun by mutual consent to contain from sexual intercourse" (*ibid.*, sec. 3).

It was his opinion that Joseph and Mary never had any such relationship in their marriage (*ibid.*, vol. 5, *On Marriage and Concupiscence*, book 1, chap. 12). (Incidentally, Roman Catholic theology still teaches that Mary was a virgin before, during, and after the birth of Jesus.)

Perhaps one of the reasons for the failure to give marriage its rightful due in theology is the inference some make from our Lord's statement that we shall not marry in the resurrection life, but shall be as the angels. Because the next life will be of a different order from this one, some infer that the absence of marriage there implies that it is fit only for the sinful life of this world. From this the conclusion is reached that marriage, especially because of its sexual relationship, is by nature a somewhat less-than-pure way of life.

To think this way is to forget again that marriage, maleness and femaleness, and the sex relationship all preceded the Fall. The sin of our first parents did stain this whole aspect of life with real and potential evil, but this is true of the whole nature of man. Marriage is no more connected with this sinful life than eating or drinking or thinking. Yet no one seems to be anticipating with keen delight giving up these activities in the new life.

It is not ours to speculate on the type of relationship that will exist in the new earth. Since we have made a bad "mess" of God's gift of marriage, it hardly seems necessary for Him to let us know what He has in mind for the future. Perhaps it is in order to refer to a statement by Ellen G. White. "There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise."—*Education*, p. 306. ♦♦

(Continued next week)

# Don't Be a Situationist or a Legalist

By R. R. BIETZ

FOR several years a debate over Christian ethics has been in progress. The controversy reached significant proportions soon after Dr. Joseph Fletcher published his book *Situation Ethics*. The book has prompted many people to examine their thinking in regard to motives as they relate to moral decisions. Controversy is not always to be viewed with disfavor. It can result in much good.

"The situationist enters into every decision-making situation fully armed with the ethical maxims of his community and its heritage, and he treats them with respect as illuminators of his problems. Just the same he is prepared in any situation to compromise them or set them aside in the situation if love seems better served by doing so."—*Situation Ethics*, p. 26.

On what basis should a person make moral decisions? Do we decide only on the basis of love, or only on the basis of law? Is the legalist right when he says, "The law is my guide"? Is the situationist correct when he says, "Love is my guide"?

The proponents of situationism claim that the law of God can be superseded by love. They do not accept the premise that violating the commandments is necessarily wrong. It may be wrong and it may be right. They believe that Jesus did not come to bring laws, rules, and regulations. He came to bring love. "*The situationist holds that whatever is the most loving thing in the situation is the right and good thing. It is not excusably evil, it is positively good.*"—*Ibid.*, p. 65.

The situationist assumes considerable authority when he says, "Are we

not entitled to say that, depending on the situation, those who break the Seventh Commandment of the old law, even whores, could be doing a good thing—if it is for love's sake, for the neighbor's sake? In short, is there any real 'law' of universal weight? The situationist thinks not."—*Ibid.*, p. 146.

One proponent of situation ethics is reputed to have told a group of young people of high school age that "neither rape, nor incest, nor any other secular act, nor indeed the denial of one's Lord or the violation of the First Commandment by having another god, is necessarily and always wrong."—"Love Without Law," *Christianity Today*, Oct. 8, 1965, p. 32.

## Joseph Not a Situationist

Advocates of the new morality claim that if persons do not believe it is wrong to have sex relations out of marriage, then it isn't. It is wrong only if they hurt themselves, their partners, or others in society.

One day in ancient Egypt, Joseph found himself in a very uncomfortable situation. Potiphar's wife was tempting him to disregard the commandment "Thou shalt not commit adultery." According to the situationist, to violate the commandment in this particular situation might have been the loving thing to do. If it didn't hurt Joseph or Mrs. Potiphar, love might have been better served by disregarding the commandment. But Joseph evidently was not a situationist. He did not ask, "Will this affect my future?" "Will I lose my job?" "Will this hurt Potiphar?" He did, however, ask about something that is much more significant. His great concern is expressed in this ques-

tion, "How can I do this great wickedness, and sin against God?"

This is ever the all-important question. A train is made to run on tracks. If it gets off the track it destroys itself. We are created to move and live within our Creator's laws. David said, "I will run the way of thy commandments" (Ps. 119:32). God gave His Son to save us from the penalty of the law. By willful transgression we bring suffering to the heart of God. "God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought."—*The Desire of Ages*, p. 308.

Christ came to reveal the love of God. However, He came also to fulfill God's will as set forth in the law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). He delighted in obeying the law (Ps. 40:8). Christ never spoke of law as being opposed to grace. He never said, "If you obey the law you are a legalist." He did say, "If ye love me, keep my commandments" (John 14:15). Since the law is an expression of God's love, when the situationist fails to obey the law he gives evidence that he lacks the love of God. If a person rejects the law's expression of God's love he rejects the experience of salvation. The fact that the situationist preaches love is not necessarily exhibit A that he loves God. He could be like the Pharisees. "For they preach but do not practice" (Matt. 23:3, 4, Phillips).\*

The legalist is concerned about the letter of the law. His is a cold, heartless religion. He feels that he is entitled to heaven on the basis that merit is attained by obeying rules and regulations. Speaking about the legal religion of the Jewish priests and rulers in ancient times, Ellen G. White says, "They were satisfied with a legal religion, and it was impossible for them to give to others the living truths of heaven. They thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion. . . . The faith that works by love and purifies the soul could find no place for union with the religion of the Pharisees made up of ceremonies and the injunctions of men."—*The Acts of the Apostles*, p. 15.

A Seventh-day Adventist church member was operating a gasoline station next to a highway. He lived only a few yards from the station. One day

\* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

a motorist ran out of gas about a mile from the station. In a driving rain he walked to the station. Since it was the Sabbath day, it was closed. Soaked to the skin, the motorist went to the living quarters of the station operator and asked to purchase gas. Our brother replied that he was a Seventh-day Adventist and could not sell gas on God's holy day and then proceeded to give his reasons. At that moment someone else came along and gave the enraged stranger a ride to town.

When Ingathering time came in the fall, I happened to be the unfortunate (perhaps fortunate) solicitor who experienced the results of the well-meaning brother's method of proclaiming the Sabbath truth. I had never, neither up to that time nor since, witnessed such an outburst of anger as I did from this motorist, all because a member of the church had failed to reveal the spirit of the law. This is an extreme case, I know. It is legalism of the first class—if there is any class to legalism. However, it does point out that the spirit of Pharisaism is not dead.

The kind, Christian, and loving thing would have been to give the man a liberal supply of gas as a gift and wish him God's blessing. The law does not frown on doing good on Sabbath. "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (Luke 14:5). No doubt our brother felt that he was impressing the stranger that the Sabbath is a holy day. The stranger was impressed, but not with the holiness of the man or the Sabbath day.

### God's Love and Law Related

Neither the legalist nor the situationist seems to understand the true relationship between God's law and God's love. The situationist says that since the law cannot prescribe in advance what to do in some situations, he must always proceed to decide what is the loving thing to do. The legalist asks what does the law require and often fails to give love its proper emphasis.

In Christ, both the love of God and the law of God are seen in their true perspective. They are not minimized in Christ, they are glorified in Him. Christ never divorced law and love. In Him they are united. Both reveal the character of God. "There is no fulfillment of the law apart from communion with God, and no communion with God apart from fulfillment of the law. . . . Jesus was the only Man who ever fulfilled the law, and therefore He alone can teach the law and its fulfillment aright. . . . It is Jesus Himself who comes between

the disciple and the law, not the law which comes between Jesus and the disciples."—DIETRICH BONHOEFFER, *Cost of Discipleship*, pp. 138, 139.

The situationist says, "There can be and often is a conflict between love and law'. They cannot be partners; at best, love only employs law when it seems worthwhile."—*Situation Ethics*, p. 71. This statement is in direct conflict with the Bible, which stresses the union of love and law. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments" (1 John 5:2, 3).

"The love of God underlies every precept of His law, and he who departs from the commandment is working his own unhappiness and ruin."—*Thoughts From the Mount of Blessing*, p. 52.

Why should man attempt to separate that which God has united in Christ? Certainly love and law are not in contradiction to each other. "Loving God means doing His will and in His will is our peace. Happiness is His way. Law is the structure. Love is the motive. The law is there. God lets us choose but in choosing we may find not slavery to the law but freedom."—*Pulpit Digest*, February, 1965.

### Love Has Rules

David H. C. Read made this observation: "It is easy to say that the one Christian absolute is love but we have to learn ever more deeply what love really means. We have also to ask whether in our circumstances love does not require that there also be law."—*Christian Ethics*, p. 18. What Dr. Read is saying is that love has rules. What are these rules? What are the rules of the game of life? Life without rules results in confusion and anarchy. A person needs guidelines to decide what is the loving thing to do in a given situation. Man in his depraved condition needs counsel and instruction. He needs regeneration, and this is the first step toward obedience to God's law of love.

"When the individual is left wholly to himself to decide what legitimate forms his love for another may take, he soon and often becomes a tyrant and his neighbor the victim. When love has not been codified in binding law, the lover himself becomes the law. The new moralists naively fail to recognize that in a world in which there is no list of sins and every man is left to himself to decide whether incest, murder, adultery, or any other act is right or wrong, his neighbor has no defense and no protection against any form of evil. If nothing is inherently wrong and any act right, if

only the situation is right, then everything Hitler did would in the right situation be morally commendable and proper."—*Christianity Today*, Oct. 8, 1965, p. 33.

### Law and Love Partners

All through the Bible we find that both the law of God and the love of God were partners in guiding people in making ethical decisions. In fact, if we are loyal to the divine law our "capacity to know, to enjoy, and to love would continually increase" (*Patriarchs and Prophets*, p. 51). Early in the history of Israel God showed His love and concern for His people when He said, "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord" (Lev. 18:4, 5). And again, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10:12).

The psalmist voiced a similar note in Psalm 78:5-7: "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born . . . : that they might set their hope in God, and not forget the works of God, but keep his commandments."

In 1 John 4:16 we read, "God is love; and he that dwelleth in love dwelleth in God, and God in him." "His nature, His law, is love. It ever has been; it ever will be."—*Ibid.*, p. 33. Accepting the Bible definition of love, namely, God is love, I can agree with the situationist that love is the only absolute. Love (God) is always right. Love (God) is absolute. Love (God) is never wrong. Love (God) is always good. Love (God) is always asking what is the loving thing to do. I can say the same about the law because the law is the revelation of God's character and is therefore absolute. "The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of His mind and character. As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author."—*Selected Messages*, book 1, p. 371.

In decision making we should remember that the Christian is never alone. He has divine help. "I am the vine, and you are the branches. . . . Apart from me you can do nothing"

(John 15:5, N.E.B.)† What a blessing to have such a close relationship with Christ. Our behavior depends on this relationship. Our morality is not the result of obedience to strict and lofty codes. We are engrafted into Christ, and the fruit of our life comes as a result of this newborn experience from above.

God has also given His Holy Spirit to help in decision making. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). The voice of the Spirit is still speaking to those who want to hear the will of God. He will still say, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

God has not left the question "What doth the Lord require of thee?" unanswered. The answer is, "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8). The law of God does not cover all the particulars of human behavior. The will of God is clearly outlined in His Word, and its guidelines become alive in

† *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

our life through the agency of the Holy Spirit.

"Were men free to depart from the Lord's requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God—His purpose of love toward His creatures—would be dishonored, disrespected."—*Thoughts From the Mount of Blessing*, pp. 51, 52.

It is not surprising to see forces at work which try to minimize the love or law of God or both. This work began in heaven with Lucifer. "He began to insinuate doubts concerning the laws that governed heavenly beings." He told the angels that their own wisdom was a "sufficient guide" (*Patriarchs and Prophets*, p. 37). To dispute the supremacy of God, thus "impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels."—*Ibid.*, p. 36.

"Situation ethics is simply another expression of the rebellion of fallen man against his Creator. Man has

never stopped sewing fig leaves together in an attempt to cover his guilt feelings which arise from his unwillingness to repent of his sin and submit himself in loving obedience to the God who has revealed Himself and His will in Scripture."—HARVEY G. COX, editor, *The Situation Ethics Debate*, p. 87.

At the center of all decision making is Christ, "the same yesterday, and to day, and for ever" (Heb. 13:8). With our God there "is no variability, neither shadow of turning" (James 1:17). Apart from Him our decisions may seem right but "the end thereof" could be "the ways of death" (Prov. 14:12).

There is a story about a crew on a ship who decided that their pilot must be mad because they noticed that he took observations from the stars. They argued that a ship is influenced by the winds and tides and currents. Star gazing, they said, is a foolish and impractical procedure. They took the pilot and put him into the hold and then sailed on to shipwreck. This could well be the experience of those who reject the guidelines of love and law as revealed in Christ and His Word. ♦♦

## When You're YOUNG

By Miriam Wood

**THOU SHALT NOT!** The Bible is the only completely safe guide for Christian conduct.

A dogmatic statement? Yes—but even a cursory scrutiny of the contemporary world brings a sincere believer to this firm conclusion. To accept such a conclusion in former times would have required varying degrees of faith; today's times literally thunder that this concept is vital for spiritual survival.

For instance, under constant discussion in current literature is one of the ugliest of all words, one of the ugliest of all immoralities—homosexuality. Yet, were one not certain of his Biblically based attitudes, he just might find himself succumbing to the enormous pressures being exerted to regard this deviant conduct as acceptable. One of the major tenets of modern civilization and culture (?) is that no conduct is "wrong," that conduct may vary from the norm but no one must sit in judgment.

So distorted has thinking become that anyone who speaks out courageously against blatant evil is condemned (in many circles) far more viciously than the real offender. The big word now is "understand"; it follows in contemporary thinking that to understand is to acquiesce, to condone, to agree that good and evil are not real, to be determined by

revealed standards, but are relative and only "assigned values." (In the physical world, such specious reasoning isn't quite so effective. The mere labeling of cyanide as sugar won't breathe life back into the almond-scented corpse of the misguided consumer.)

Homosexuality, then, is at present the subject of a crusade throughout the Western world. In a recent issue of a widely read news magazine, a feature story on this topic was almost evangelical in its fervor, its determination that the "straight" people (otherwise known as nonhomosexuals) stop looking askance at the "gay" ones. And the latter are forming organizations to demand their "rights." They are both militant and shrill in their claims that their distorted way of life is as good as any other.

Perhaps the most outrageous statement on this subject was made by the educational (!) director of a homosexual club: "I won't be happy until all churches give homosexual dances and parents are sitting in the balcony saying, 'Don't John and Henry look cute dancing together?'"

Now for the Biblical side. In Genesis 1:27, where the Creator made man "in his own image," He made it very clear—"Male and female created he them." Not male and male, nor female and female. The first and only home established di-

rectly by God was peopled by two sexes. But after sin entered the world, loathsome sexual deviations developed, for example, in Sodom and Gomorrah (Genesis 19). In the instruction given to Israel the penalty for disobedience to the law against homosexual acts was death (Lev. 20:13; cf. chap. 18:22). In the New Testament the apostle Paul speaks out against homosexuality on several occasions.

You will notice, I hope, that God does not soften His condemnation in any way. This sexual deviation is called ABOMINATION. What more is there to say or to argue about or to temporize with?

Perhaps we should make the observation that from the viewpoint of psychiatry some unfortunate people exist who possess this deviation as a kind of sickness. I'm unable to comment on this, since my field is not psychiatry. My feeling would be, however, that if psychiatry can recognize these people, I would hope that mechanisms for curing them exist, or, failing this, that they be placed where they cannot molest innocent victims, particularly those younger than themselves.

The Bible, as we said earlier, is nowadays the only safe guide for a Christian, who's subjected to all kinds of evil pressures. "Thou shalt not" leaves no room for experimentation.

# You, Your Clothes, and God

By J. S. DAMAZO

**W**E HAVE come to a time when every Seventh-day Adventist and all other Christians need to give the subject of dress serious, careful, and prayerful thought and study. God's counsel for us is that "obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline." — *Testimonies*, vol. 4, p. 647. Again we are told that "there is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Ibid.*, p. 648.

This subject of dress demands the attention of every boy and girl, every parent, every older one, the minister's family, the doctor's family, the school-teacher. It demands the attention of the administration of every church school, every academy, every college, and every institution. As a matter of fact, it demands the attention of every person who claims to be a follower of Jesus. He needs to stand up, set the pace, and be an example in true Christlike modesty.

Let's take a long-range look at this

subject. Before there was man, there was God. As soon as Adam and Eve were created they were clothed. God clothed them. Their garments were of His design. "A beautiful soft light, the light of God, enshrouded the holy pair" (*Christ's Object Lessons*, pp. 310, 311). "They . . . were draped in light" (*The Story of Redemption*, p. 38). "Had they remained true to God it [the light] would ever have continued to enshroud them" (*Christ's Object Lessons*, p. 311). "They were clothed with a covering of light and glory, such as the angels wear" (*The Story of Redemption*, p. 21).

## Clothes Talk

It has been observed that clothes "talk." Adam and Eve's garments said something. Their "robe of light was a symbol of their spiritual garments of heavenly innocence" (*Christ's Object Lessons*, p. 311). Anyone looking at Adam and Eve could get the message. He could see innocence, purity, wholesomeness, meticulous neatness, sparkling cleanness, perfect taste, dignity, and superb simplicity. As a matter of fact, one could not look at Adam and Eve's dress without being attracted to their God and Creator.

But something happened. "When sin entered, they severed their connection with God, and the light that had encircled them departed" (*ibid.*). Sin pulled the plug. The light went out. They disconnected themselves.

Being properly dressed today involves more than giving attention to cloth and rags; it demands a con-

nection with God! Adam and Eve became disconnected. They sold out to an impostor. Now the enemy would attempt to lead them further away from their Father and God.

Notice this statement: "They [Adam and Eve] then for the first time turned their attention to the external," that is, "to seek a covering for their forms" (*The Story of Redemption*, p. 38). Do you realize what this means, what it has done to us? They turned their attention in a new direction. Up to this moment their full, complete attention had been turned to God. There had been a deep heart-and-soul relationship with God. Now the attention had to be turned to the external, to provide a covering, "for how could they meet the eye of God and angels unclothed?" (*Ibid.*).

I'd like to submit a proposition.

It is impossible to become involved with sin without becoming preoccupied with self.

Instead of running to God, our first parents ran away from Him. The record says, "To relieve their sense of lack and nakedness . . . their attention was directed to seek a covering for their forms" (*ibid.*). Up to this moment "this sinless pair wore no artificial garments" (*ibid.*, p. 21). Now "they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering" (*Christ's Object Lessons*, p. 311). Have you ever tried to sew leaves together?

These garments were inadequate, "garments of their own devising" (*ibid.*).

Then Jesus came. What a blessed visitor! How they needed Him! How desperately the world needs Him! We need Him! What a difference it makes when He comes in! Only God could help poor Adam and Eve. He did. He led them tenderly out of hiding and then more tenderly out of their garden home. But first He clothed them. The record says, "God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed" (*The Story of Redemption*, p. 46).

What woes and changes sin has brought, from garments of light to fig leaves, from fig leaves to animal skins. And where has it gone from there?

## The Goddess of Self

To this day self—the body—is the goddess most of the human family worships, demanding every attention. This worship is a round-the-clock preoccupation.

Just stop to think about man and what he is still doing. With his clothes, it's everything under the sun. He is overly clothed, scantily clothed,

[Condensation of a sermon preached in the Takoma Park, Maryland, church.]



long, short, open, loose, tight, low, high, revealing, see-through, sleeveless, shoulderless, topless, draped, daring, baggy, poured-into, piled on, stripped, maxi, mini, gaudy. And added to this self-pampering game are trinkets on wrists, ankles, fingers, and necks. Hanging from the ears, hair, and clothes; spreading from wrists to elbows are circlets of gold, silver, brass, stone, and glass. Paint on lips, cheeks, eyes, fingernails to match, toenails to match fingernails. Eyebrows—this way and that way—painted in, stuck on, plucked out, shaded, and dyed. And the hair—where do you begin? This way, that way, up, down, sideways, crisscross, covering one eye, over half the face, crinkled, frizzled, mangled, steam pressed, ironed flat, twisted, ratted, filthy, stretched, shrunken, shaved off, and now, of all things, carrying a pound of someone else's on top of your own. First one color, then another, sometimes two or three streaks of colors at the same time.

Add to this the further concentration on self and the body by the exaltation of appetite, passion, and lust through smoking, drinking, dope, feasting, giving in marriage, dancing, twisting, jazzing, rocking, rolling, shouting, and reeling.

Is it any wonder that we all look worn, haggard, and 6,000 years old? They have "turned their attention to the external."

I submit a second proposition. To be preoccupied with our bodies is sin. The devil hoped for such preoccupation. He got it! Now he can destroy us with it. Of the billions who have lived on this earth, he has already led most of them to their eternal destruction down this road.

#### Need for Right Focus

One of the greatest needs of God's people today is to keep things in right focus; to recognize sin and to call it by its right name, sin; to stay on the road and not depart to the left or right! To chase after the goddess of fashion is sin. To be imitating the dress of the world in any way is (1) to be preoccupied with self, (2) toying with sin, and (3) misrepresenting our God and Creator.

There's something else behind all this matter of clothes. Through his effort to turn men's minds to the external, Satan has steeped men in sex, sensuality, and suggestiveness; immorality, perverseness, and abandonment exist in all forms and shades.

Dress has much to do with it all. Satan knows well that in a large measure the way people dress determines the rise or fall of nations, of society; the rise or decline of sin, immorality, and looseness. Too tight this, too

skimpy that, too low this, too open that, too much this, not enough that, is the manipulation of the world's destroyer upon a captured world full of nodding, assenting human puppets.

How can anyone claiming to be of God do business with Satan? How can anyone claiming to be a follower of Jesus, who walked the road of humility, modesty, simplicity, and sacrifice, frequent the market place of Satan's subtle wares? How can those who travel down the broad road to destruction be the masters and declerers of the fashion and dress for those who tread the strait and narrow path heavenward? How can we proclaim and exalt Jesus in our schools and classrooms and yet at the same time allow the evil one space in the same room to detract and pull down?

How can fallen creatures, naked in their sin, know the way to dress

except they learn of Him who is righteous, understand His ways, believe and follow His word, be born again to righteous thoughts, tastes, desires, and goals?

The Word of God requires our dress to be modest, simple, clean, neat, and appropriate with sense and good taste. It forbids elaborate clothing. It forbids display in dress that portrays immodesty and sensuousness. It prohibits "show off" apparel. Nature has good taste. It uses all colors, but in balance. The Word of God prohibits jewelry and forbids elaborate hair arrangements. Ellen G. White says, "God's Word is plain. Its teachings cannot be mistaken. Shall we obey it, just as He has given it to us, or shall we seek to find how far we can digress and yet be saved?"—*Evangelism*, p. 271. ♦♦

(Concluded next week)

#### FOR THE YOUNGER SET

### Why Silver Stone Talked in Church

By ERIC B. HARE

BOYS and girls are just about the same in every country of the world. There are tall ones and short ones, fat ones and thin ones, good ones and bad ones, brave ones and fraidy-cats, and there are true ones and faithful ones everywhere. I like the true and faithful ones best of all, don't you?

Well here's a story about one of my little fifth-standard boys named Silver Stone who was in my mission school away over in Burma. I caught him talking in church one evening. See if you think he was good or bad.

It was Friday evening. We were having our regular praise meeting to begin the Sabbath. It had been announced that each student was to find a text in the Bible about *praise* and be able to repeat it for the praise service. The meeting had begun, and we were singing the opening hymn, when I saw them—two boys in the front seat talking! One of them was Silver Stone, who had been in school for several years, and the other was the newest and the littlest boy in school. And there was Silver Stone covering his mouth with his hand and talking right into the ear of the new boy. Then the new boy would nod his head and talk back into Silver Stone's ear. Then Silver Stone would talk again.

Silver Stone should have known better. He had been in school long enough. I glared at them and tried to attract their attention and signal them to stop talking. But it was no use. They were too intent on what they were saying.

Suddenly the hymn stopped. It was time to pray. I asked one of the teachers to pray and would have kept my eyes on those two little rascals, but, fortunately, during the prayer they stopped talking and kneeled quietly. However,

the minute we said Amen they were at it again. I coughed and cleared my throat and tried to attract their attention again, but it was no use. They just kept on talking and talking. I had to do something. I couldn't permit talking in church to go on like this. I leaned far over the pulpit, intending to call their names, and then my ears caught the words they were saying.

Silver Stone was saying, "O give thanks unto the Lord."

And the new boy was saying back, "Ugh. 'O give—thanks unto—unto the Lord.'"

Suddenly I realized that Silver Stone was teaching the new boy his praise text for the meeting that night. And I didn't call their names. I announced the second hymn and while the congregation was finding the page, I saw them repeating back and forth:

"For he is good."

"For he is good."

"For his mercy endureth for ever."

"For his—his—for his—for his' what?"

"For his mercy."

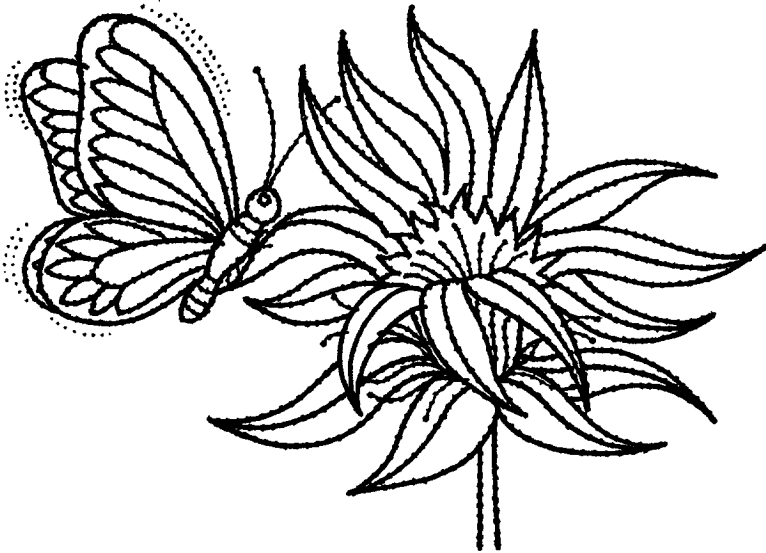
"Oh, yes, 'for his mercy.'"

"Endureth for ever."

"Endureth for ever."

Something warm from heaven filled my heart. I didn't want to scold them anymore. I joined in the singing of the hymn with a full heart. And as the students rose one by one to repeat their texts on praise, soon Silver Stone and the newest boy in school stood together and repeated their text. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

When the meeting was over I put my two arms around the two boys who had been talking in church, and hugged them tight.



## A Springtime Relationship

By MICHAEL A. JONES

**H**ER voice was soft and resonant, and the golden sun sparkled softly on the sheen of her hair as the two walked the beach together. He was young and strong and good looking. He knew where he was going and how he hoped to get there.

The two were drawn to each other irresistibly. Theirs was the dream relationship. The moonlight and flowers. The magic. Their ideals blended perfectly. They could converse with a touch. Speak through a glance. It was all there. A magnificent, soaring relationship.

Each had been searching for love. Now they had found it. And in the springtime of their love, they married, for they knew that what they had was deep and special and would always last.

And then summer came, and the caressing springtime breezes became hot. The moon still glistened on the meadow, but the mosquitoes came. And the lovers scratched—and sighed.

After that came Indian summer, swiftly followed by the fall. And in the autumn of their love, little ones called out, the lovers caught glimpses

of their love, then quickly turned, she to diapers, he to other matters.

Then came December with winter's chill. And the springtime lovers looked for warmth—in vain. The moon still shone lovely, but cold, on fallen snow. And the springtime lovers looked for the carefree days when breezes were gentle and soft. But the harsh winds of winter chilled the lovers—in the winter of their love. And each one wondered privately whether spring would ever come again.

Love. What is love? Is love a “once in a lifetime” feeling that leaves us breathless for a moment and then fades away like the mist in the morning sun? Is it Tom Jones singing “Let It Be Me”? A mother and her child? An elderly couple holding hands? Two teen-agers totally absorbed in each other?

What is love and why does it seem so fleeting?

Perhaps some who are older have asked along the way, Will springtime ever come again? The younger may ask, When will it ever be spring? Yes, spring is coming and will soon be here. The question is, Will you be ready for spring?

Paul spoke about love. He described it in eloquent terms: “Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends” (1 Cor. 13:4-8, R.S.V.).

Is this a description of our love? If we are at all typical of the human race, chances are our love may not always bear and endure everything. This is because those haunting times, when the fires of love burn low, can chill us in the winter of our love. And by winter I am not speaking of old age. I am talking about old love. In some relationships spring seems to reign eternal in the heart. In other relationships, winter comes very early. Those are the times of misunderstanding and resentment, of angry words, or worse, no words at all. These are the times when we quit trying. How sad it is when people make the adjustment to an empty relationship. And springtime love suddenly becomes very old, and spirits grow weary.

And so we ponder. For it had seemed so right. And now love is listless. And amid the ashes of a love that once had seemed so warm and true, we ask, Where did it go? Where did it go?

Too many of us make the mistake of thinking that we can find true and lasting love apart from God. When we turn away from God, the Source of all love, and seek the ultimate relationship in another human being, the love in our human relationship cannot be sustained. When we turn



By BARBARA FALCONBRIDGE

For launching cares to outer space  
My kitchen sink's the perfect place.  
Warm suds to wash my dishes clean  
Fuel my quasi-space machine.  
Sometimes I worry and I frown,  
And petty problems bog me down;  
My launching pad used skillfully  
Beats any bottled remedy.

from God to a human being, like branches cut from the vine, love dries up, withers, and soon is only a fading memory.

Listen to the words of the Master Lover as He says, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

"We love, because he first loved us" (1 John 4:19, R.S.V.).

"In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*Steps to Christ*, p. 59.

When two people marry, they are to become one unit. The Bible says, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen. 2:24, R.S.V.). But no marriage relationship can ever achieve ultimate oneness without the love of God, which we can receive through the merits of Jesus Christ who died for us.

#### Oneness With Christ

Paul spoke of his life in Christ as follows, "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20, R.S.V.). Paul lived his life in Christ. Because he did, he was able to love. He was filled with love.

So it is with us. To the extent that we achieve a oneness in our relationship with God, only to that extent can we "become one flesh" in a loving relationship with our spouse. And whether we are married or not, only to the extent that we know God and His love can we love anyone. The disciple John said, "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God" (1 John 4:7, R.S.V.). Jesus said, "This I command you, to love one another" (John 15:17, R.S.V.). He said also, "If you keep my commandments, you will abide in my love. . . . These things I have spoken . . . that your joy may be full" (chap. 15:10, 11).

Whenever we turn from God's love, we begin to die in spirit. And soon we have no love to offer anyone. The Bible says, "He who does not love remains in death" (1 John 3:14, R.S.V.). We must love or we perish. Yet "love cannot be commanded; it cannot be won by force

or authority. Only by love is love awakened."—*The Desire of Ages*, p. 22.

My friend, we must learn how to love one another as God would have us love. An inexpressible longing for something we don't have tugs at every heart that is not Christ-centered. "To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, 'Let him that is athirst come. And whosoever will, let him take the water of life freely.' Rev. 22:17."—*Steps to Christ*, p. 28.

In this same book we read, "We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion."—Pages 103, 104.

And yet, "if we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others."—*Ibid.*, p. 121.

We are told that "our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch."—*The Desire of Ages*, p. 668.

When we look to the cross we be-

gin to see that love is far more than a feeling. The highest form of love, and the purest, in the universe is self-sacrificing love. The law of self-re-nouncing love is the law of life for earth and heaven. This is the love that comes from the heart of God.

#### The Ultimate Relationship

"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life."—*Steps to Christ*, p. 77.

The love of Christ is a love so awesome, so powerful, that implanted in the human heart it is the only force that can bring love to life again in the dearest of relationships or in a relationship that is dying. Christ has already demonstrated for us that love is stronger than death.

Those who *know God* can achieve the ultimate relationship both in this world and out of it. Theirs will be the relationship that endures and bears all things. And their love will never know the seasons, for it will always be springtime in their hearts.

♦♦

### A Valuable Lesson Learned

By MRS. MAURICE HAMILTON

We had just moved to our new home in the country. Because it was in the fall, we were busy shaping things up for the winter.

Working over a hot stove, canning up some late pears, I was interrupted by my three-year-old son, who burst into the room with, "Mommy, did you hea' me pound?" "Yes, darling, I heard you pound."

His father had bought him a little set of tools, of which he was making good use. He was all boy, and we were happy that at last we had our little family in the country. It was all too good to be true. But I must confess I was so wrapped up in the newness of it all that at times my answers were short and terse. When he dashed in the second time with the same question, I patted his head and gave him the same answer, telling him he was doing just fine and to run out and pound some more.

The truth of the whole matter was that I had not heard him pound, either the first or second time. I should have remembered that we were bringing up this man-child of ours to be honest, truthful, and obedient. I should have known that we cannot fool our children. They know us better than we realize. I had not learned this yet.

When for the third time my son asked me whether I had heard him pound, and I for the third time had lied to him, there was no mistake as to what he thought of me.

Standing before me, pointing his little fat finger at me, acting as accuser, judge, and jury he said, "Mommy, you tell a 'towy; you dinnent hea' me pound, because dat last time I dinnent pound."

For one horrible moment I knew what a convicted criminal feels like when cringing before the bar of justice.

I was on my knees, weeping tears of repentance, begging my child to forgive me, and promising to be a better mommy when soberly and tenderly he said, "Dat's all wight, Mommy; don't eva do dat any more. I wove you, and you must not tell 'towie's."

I believe that what we teach our children in infancy are the lessons they will never forget. I am sure, also, we should never forget the lessons our children teach us.

The Modern Cry for Relevance—2

## SELF-AUTHENTICATING TRUTH

The modern cry for relevancy is the cry for an understanding of life that has personal meaning. Consequently, this personal understanding about life's meaning becomes for many the criterion for truth. But can truth be decided on the basis of each man's personal convictions and sense of relevance alone? Surely the interpretation of truth would then be subject to the value placed on any particular person's individual experience.

It seems apparent that some other less subjective criterion must also be used when man searches for conviction regarding truth. This criterion is found in the Bible and in the writings of Ellen G. White.

However, a danger arises when the cry for relevance tends to be smothered among those who value highly these unimpeachable witnesses. Moreover, even a thorough acquaintance with the Bible and Ellen G. White's writings may not always answer the cry for personal meaning. Truth may not appear to be truth for a person who has not found personal meaning in it for him. And the opposite is true. Error may seem to be truth for a man who has found personal meaning in what he has discovered, wrong as it may be.

What, then, is more important—that which a man believes in his heart to be true because it is relevant and meaningful, or that which has been established as truth by the objective witness of historic facts and divine revelation? Neither! The real answer must be found in realizing that we are not faced with an either/or question. The person who has indeed found "the truth" discovered in the process that his cry for personal meaning was found in his response to the commands and promises of the objective witness in divine revelation. The tragedy over the centuries is that men in their concern for truth have either stressed relevancy and minimized the historical witness of the Bible, or have overemphasized the mere knowledge of the Bible and have minimized the personal experience in the way of life it describes.

The results of this tragic polarity of thought, especially within Christianity, are written across the pages of the history of the church. Those who overstress relevancy and personal meaning soon splinter into many factions led by each new voice that sets up his personal criteria for truth. No objective authority unifies them. On the other hand, a disproportionate emphasis on authority has often resulted in a false confidence that mere intellectual understanding of the Bible coupled with religious ritual constituted the life of truth. But such a head knowledge and group ritual has not always brought personal, immediate conviction that God was personally in charge of these lives.

### Subjective Feeling, Objective Certainty

Our problem—every man's problem—is how to get subjective feeling (our sense of personal meaning) joined to objective certainty (what ought to be done), so that the head and the heart are doing the will of God in such a way that no man or devil can shake our personal faith.

In reaching out to others who sincerely differ in either doctrine or personal feeling, our first concern should be to understand that their search for relevance and personal meaning is very real. We will see contrasts in their experiences ranging from ecstatic public demonstrations of well-known denominations to the sheer silence of committed religious communities. And to all these places we would go, not to debunk or to scoff, but to listen to their

declaration that they have found a personal faith. What is meant is that these persons have personal possessions that reach into the deepest recesses of their souls to assure them that truth's provisions have been made especially for them. They are no longer an anonymous blob in the faceless mob—not just members of a group, even if it is a church; they are beings who have individual and immediate relations with God which are all their own.

Admittedly, this is subjective feeling. But it is not something to be lightly written off, something for the uneducated and superstitious only. It is the substance of any authentic relationship with God. It becomes the common point of understanding and agreement when men who possess the correct understanding of the historic witness of God's Word desire a friendly hearing.

Like a golden thread throughout the works of Ellen G. White is the revelation of the supreme importance of a personal, individualized conviction that God desires to speak directly to every man. Often she expressed these words: "Everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart."—*The Desire of Ages*, p. 363.

If Bible students and faithful church members do not have a personal faith of this dimension, the whole point of the Bible and the Christian invitation has been missed. Although laden with doctrinal information about the truth as it is in divine revelation, the believer may still be miserable, fretful, and emotionally impoverished. Doctrinal truth in itself will not substitute when personal meaning and a sense of direct relationship to God is missing.

### Doctrinal Truth and Experience

In the last analysis, doctrinal truth is only a description of what other men have heard God say to them or what God has done to them. The description is not the experience. The experience of Paul or of Moses is not transferable. The record of their experiences can only prompt their readers to go and do likewise. We today who read Moses or Matthew must stand with them and listen as they listened to our Father above. To know the writings of Moses and Paul, even by memory, may make us Biblical scholars, but unless we, too, share their experience with God, our knowledge will have become confused with faith itself and not the means to faith.

In the stress of life—on the edge of open graves or when loved ones turn their backs on advice that will save them from heartache—doctrine, no matter how clear and true, is not enough to fall back on. But doctrine that leads a person to a deep, meaningful, self-authenticating experience of trust with the God of the universe is more than sufficient for all of this earth's problems. Such was Ellen White's insight when she combined the subjective certitude of personal experience with the objective certainty of divine relation: "So everyone may be able, through his own experience, to 'set his seal to this, that God is true.' He can bear witness to that which he himself has seen and heard and felt of the power of Christ. He can testify: 'I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; the Bible is to me the revelation of Christ. I believe in Jesus because He is to me a divine Saviour. I believe the Bible because I have found it to be the voice of God to my soul.'"—*The Ministry of Healing*, p. 461.

H. E. D.

(To be continued)

# 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 PHILANDERING HUSBAND

Re the recent Homemakers' Exchange (Dec. 18) as to what a woman should do when her husband is carrying on a flirtation with a young girl.

I, for one, am thoroughly disgusted with the double standard of those who seem to feel that happiness is a man's right without accompanying responsibility. It is contended that if a man isn't perfectly happy, he should blame his wife.

If men whose names are on the church books would fill the role that God has ordained for them, if they would be to their wives what Christ is to the church, if they would regard the abundant counsel from the Lord's messenger as to how they ought to be better husbands and fathers, they would find that their wives would become more attractive and lovable, and their homes would become the happy places that they were intended to be.

The women, generally speaking, are carrying more than their share of the load in this business of trying to make home happy. Most men don't appear even to be interested. If the wife tries to discuss home problems or tactfully asks her husband to read a certain article, he is bored or insulted.

Please understand that I am not making a personal complaint. I am objecting to the extremely one-sided attitude of the people who wrote those letters.

NAME WITHHELD

The author in his December 18 article "The Smell of Arpège" left out the Lily of the Valley whose fragrance of forgiveness made David a better man. Wisely, as a counterbalance, the editors printed another side of the problem in Homemakers' Exchange of the same issue.

HAROLD L. MADDOX

Warner Robins, Georgia

Regarding the married man enamored of a young girl, I have no superior knowledge for even Solomon with all his wisdom could not understand the ways of a man with a woman. But we all know that every time anyone lets his emotions, passions, or appetites overrule his intelligence, he is in for trouble.

HENRY SKADSHEIM

St. Helena, California

Shouldn't the following God-given instruction from Sister White be followed if grievous wrongs that so often embitter married life are to be prevented? "Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy."—*The Ministry of Healing*, p. 360.

KIT MOORS

Ridgecrest, California

## LIKE THOSE OF ISSACHAR

The REVIEW is proving to be like those of Issachar, who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). The evidence for this is the magazine's increasing emphasis on such items as these: Seventh-day Adventists are not merely another church. They constitute the God-ordained, message movement of Revelation 14. The need of revival and reformation as the preparation for the latter rain for the finishing of the work. No muffling or soft-pedaling of the distinctive truths of the threefold message. Holding fast to every fundamental truth of this message.

The increasing emphasis on these in the REVIEW is very timely. It is what is needed to prepare the remnant to stand true in the inevitable confrontations with error both from within and without.

J. L. SHULER

Loma Linda, California

## A DISASTER AVERTED

It had been raining steadily for weeks, and the ground around our church in Watsonville, which is built on the lower end of a long grade, was saturated with water.

After vespers on Sabbath, my wife and I went to the basement and found water coming in all around under the walls. In one place the water was coming in like a spring.

We worked for two hours carrying out water in buckets and finally called on three deacons, who worked until ten o'clock without being able to stop the flow.

When my wife and I went to bed, we prayed, "O Lord, this is Your church, and we are helpless to keep the water from our beautiful classrooms in which our good teachers have worked so hard to influence our little ones."

It continued to rain all that night. Early in the morning I went to the church and found everything perfectly dry, without a sign of moisture anywhere. I believe the Lord turned the water in the ground away from the basement in a true modern miracle.

T. H. FRIEDRICH

Watsonville, California

## LEGALISM OR LIBERALISM?

In recent letters, some have stressed the point that legalism, fanaticism, and over-conscientiousness continue to be a problem to the church. We need always to be warned against such evils. However, as we well know, the description God gives us of Laodicea does not apply so much to the fanatic as it does to the sophisticated and self-satisfied Christian. On that basis, the real issue that faces the church today comes from that other extreme, from the growing threat of liberalism, laxity, and apostasy.

So often the liberal person raises the cry of "legalism" while he himself may be advocating, not a purer faith, but merely an accommodated form of legalism, one that gives less attention to details. What he offers is not a solution, but what for a while proves to be a different variety of the same problem.

It is true that we may foolishly haggle over things of no consequence. But that is not to say that the lesser points of our faith and practice are therefore trivial. Take, for example, the first instance of sin. Judging by the law of supply and demand, it is

doubtful that the forbidden fruit was then worth two cents in our money. As to the severity of the temptation, we are told: "The mildest test was given them that could be given."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:6, p. 1083. Eve's liberal thinking thus serves as a fateful example for time and eternity.

Over and over we are told of the importance of little things. "In the warfare in which we are engaged, all may win who will discipline themselves by obedience to right principles. The practice of these principles in the details of life is too often looked upon as unimportant—a matter too trivial to demand attention. But in view of the issues at stake, nothing with which we have to do is small. . . ."

"The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism."—*The Ministry of Healing*, p. 129.

It is this great "danger" that we must guard against in a time when other denominations are already suffering its withering effects, from which they will never recover.

LOUIS F. CUNNINGHAM

Kernersville, N.C.

## PROCLAIMING THE SABBATH MORE FULLY

I have just finished reading the editorial "God's Holy Day," Nos. 1 and 2. As you say, we can find new things to help our faith regarding the importance of the Sabbath.

Many of my friends have their TV's and newspapers, but think they can't afford the REVIEW. I wish there were some way I could encourage more of them to take it. It surely can help us to be faithful to God and His commandments.

I have one complaint. I wish there were not so many cover pages that are nearly all black, especially black background with white printing. It is hard to read, especially for older people or for those with weak eyes. Even print in colors is not so easy to read. The black letters on white are the best.

ZELLA B. SACKETT

Sundance, Wyoming

## THE ADVENTIST IMAGE

In our discussions about dress, undress, and make-up, are we thinking of moral influence alone, or also of our hitherto Adventist image? Not too long ago a public official told me that when he came to his town 15 years ago he could tell if a girl he met on the street was an Adventist, but not anymore.

Let me relate an experience. Three girls, bespattered with blood and unconscious, were brought to a hospital. The father and mother of one of the girls were killed in the accident. With one look at these girls the doctor said, "They look like Adventist girls." The local pastor was called to the hospital. The parents of one of the girls and the daughter were members of his church.

The image of that good clean look is a heritage of value far above any earthly wealth. Let us not squander it by following the world.

ANDREW ROEDEL

College Place, Washington

# Australasian Division Committee Lays Plans to Continue Growth of 1969

By R. S. WATTS  
Vice-President, General Conference

While space scientists have been busy expending their energies and budgets putting brave men on the barren moon, Seventh-day Adventist workers and laymen in the Australasian Division have urgently continued the proclamation of God's program of putting men on a more distant, more glorious place "far beyond the sun."

At the year-end meeting of the division committee, F. T. Maberly, secretary of the Australasian Division, reported that 6,159 people joined the church during the past year. This is the largest annual report of baptisms and accessions by profession of faith in the history of the division.

In his report to the executive committee the president of the division, L. C. Naden, pointed out that the net membership of the Seventh-day Adventist Church in the division rose from 82,242 as of December 31, 1967 to 86,497 the end of 1968, or an increase of 4,255. This increase is equivalent to a new church of 83 members every week during the year across the 25 million square miles of land and sea within the territory of the division.

A unique feature of our work in Australia is the Sanitarium Health Foods. Thirteen health-food factories in Australia, New Zealand, and Tasmania produced 22,500 tons of Weet-Bix, corn flakes, and other tasty foodstuffs during the past year. "Marketing these foods, plus those handled on an agency basis," reported W. L. Kilroy, manager, "resulted in a turnover in wholesale and retail business in excess of A\$15 million during 1968."

## Profits Benefit General Operation

Profits from the health-food business benefit the general operation of our church work in the Australasian Division. The amount passed on to the division for distribution in the 1970 budget appropriations was A\$1,065,000. According to the figures released in the appropriations as outlined by L. L. Butler, treasurer of the division, this amount is about equal to the appropriations granted to this division by the General Conference.

In spite of keen competition generated by large international food companies, our Sanitarium Health Foods continues to retain a large share of the cereal-foods market in Australia and New Zealand.

On September 27, 1969, World Baptism Day, 2,155 persons were baptized in the Australasian Division. Of these 1,693 were baptized in the mission fields of the

South Pacific; 363, in the homeland and New Zealand.

Broader plans were recommended to the union missions and conferences that will make 1970 the largest in the history of our work in this division.

## FAR EAST:

### Division Medical Leaders Discuss Projects, Plans

To coordinate the work of 92 physicians and hundreds of supporting medical and paramedical personnel, the quadrennial medical council for the Far Eastern Division convened in Bangkok, Thailand, November 12-16. The president, Paul H. Eldridge, the union presidents, and the chairmen of institutional boards met with the institutional leaders.

The theme was "Competence, Cooperation, and Compassion." The program covered a review of the purposes and objectives of the medical work and a careful study of methods of more effective and efficient operation. The goal is higher standards of excellence in all phases of endeavor so that more persons may be saved in the kingdom of God.

The medical interests and activities of the Far Eastern Division are extensive.

These include 20 hospitals scattered from Seoul, Korea, in the north to Bandung, Indonesia, just south of the equator. They stretch from Bangkok in the west to the island of Guam in the east.

A new hospital has just opened its doors in Cagayan valley, Philippines, replacing an outmoded makeshift building.

A new modern building is nearing completion in Iligan, Mindanao, Philippines, complemented by a new school-of-nursing-education building and a dormitory, which is also nearing completion.

Soon a new hospital will open its doors in Hong Kong. It will be the newest, most modern, and only circular hospital on the island of Victoria, Hong Kong. This new institution, together with the existing hospital, will provide a total of 300 beds, sufficient to offer an approved and recognized program of nursing education. New and more modern facilities are in process of development in Seoul, Korea, and in Manila, Philippines.

The most pressing of all new building projects is the rebuilding of the hospital in Saigon, Vietnam, on a new and more commodious site. Much of the material for this project is already on the campus. The Thirteenth Sabbath Offering overflow last quarter will help to make this dream a reality.

Those who attended the council considered these and other projects. Turning their attention to the spiritual phase of their work, they reported many baptisms that had come about as direct results of this ministry of healing.

Changing times and advancing science are being matched in the medical work of the division by greater plans, more effective ministry, faith, and zeal. The Great Physician walks the halls of Christian hospitals today as surely as He trod the shores of Galilee long ago.

HARLEY RICE, Associate Secretary  
GC Medical Department



Dr. H. W. Miller, medical secretary, South China Island Union Mission, speaks at the quadrennial medical council of the Far Eastern Division. Seated (from left): Stephen Tan, M.D., Singapore physician; Clarence Ekvall, M.D., medical secretary of the division; R. S. Watts, Jr., former Sabbath school secretary of the division; Paul Eldridge, president of the division; and Clinton Shankel, president, West Indonesia Union Mission.

## PHILIPPINES:

### North Philippine Union Session Held in Manila

During the ninth biennial session of the North Philippine Union Mission, held late in November at Philippine Union College, Manila's thousands of delegates and other members heard a story of remarkable growth and progress.

This union with its 43,207 members is but one of three unions that comprise the territory of the Philippines. More than half the total members of the Far Eastern Division are in the Philippine Islands, and there are more members in these island territories than in four of the world divisions.

Adventists began their work in the Philippines in 1905, when G. A. Irwin, president of the Australasian Union Conference, visited there on his way to General Conference, where he recommended that we begin work on the islands by placing colporteurs in Manila.

Responding to this recommendation, R. A. Caldwell, from Australia, arrived before the end of the year and successfully sold Spanish-language health and religious books. In 1906 the Australasian Union sent J. L. McElhany and his wife, who arrived in April, and worked for nearly two years, principally among the large numbers of Americans then in Manila. Late in 1908 L. V. Finster began his work in the Philippine Islands, working for the Filipinos.

In 1909 the General Conference reas-

signed the Philippines from Australasia to the newly formed Asiatic Division. The first converts were baptized in March, 1911. A church of 18 members was organized in Santa Anna with a complete set of officers. Except for four Americans, the rest were Filipinos.

Since that time the work has grown rapidly in the Philippine Islands, and in 1951 the Philippine Union Mission was divided into the North and South unions. Then in 1964 the South Philippine Union was divided into two unions, creating the Central Philippine Union. Now in the Philippines alone, as of September 30, there are more than 1,600 churches, with a total membership of 121,000.

In 1967 the total number received into the church by baptism and profession of faith for the world field was 140,519. In the Philippines the net increase of membership was 6,710 or 6.8 per cent. In the North Philippine Union alone the net membership increase in 1967 over 1966 was 3.6 per cent. In 1968 the North Philippine Union net increase in membership was 6.1 per cent; in 1969, 7.6 per cent. The world population increased only by 2.2 per cent.

The increase in membership in all the Philippines from 1962 to 1969 was 69.5 per cent, or an average of 9.9 per cent per year. There is now one Adventist for every 314 people on the islands. At the close of the third quarter of 1969 the North Philippine Union had 551 churches, 1,274 workers, 86 of whom are ordained, and 3,504 baptisms.

During the biennial session the following officers were placed in the missions. In the Mountain Province: president, E. L. Dingoasen; secretary-treasurer, N. D. Alzola. In the Northern Luzon Mission: president, J. C. Medina; secretary-treasurer, M. V. Lagasca; auditor, A. G. Corpus. In the Central Luzon Mission: president, B. A. Martin; secretary-treasurer, E. M. Macalintal; auditor, R. G. Carillo. In the South Central Luzon Mission: president, J. L. Tulio; secretary-treasurer, R. V. Barboza; auditor, Isaias Tamano. In the Southern Luzon Mission: president, V. N. Napod; secretary-treasurer, B. A. Flores.

The union departmental men elected were: assistant treasurer, B. O. Sumeric; education and temperance, B. G. Mary; assistant education secretary for Home and School Fellowship, Mrs. T. V. Barizo; lay activities, E. J. Tangunan; department of health, R. O. Heald; ministerial, J. R. Bailey; YPMV and NSO, N. R. Arit; public relations, religious liberty, and stewardship, B. B. Alsaybar; publishing, A. N. Santiago; assistant publishing, Mrs. R. N. Emralino, B. S. Salvador, and T. A. Galang; Sabbath school, T. V. Barizo; assistant Sabbath school secretary for child evangelism, Mrs. R. H. Woolsey.

Reports of progress in every branch of endeavor were received enthusiastically by the constituents, who rededicated themselves to the cause of Christ and to the finishing of the Lord's work.

W. J. HACKETT  
*Vice-President, General Conference*

## When Missionaries Leave

By ERNEST W. MARTER

*Principal, Ethiopian Adventist College*

An unusually large number of missionary families left Ethiopia in 1969. From southern Ethiopia alone there were six. They included a couple who came here almost 40 years ago and have through the years carried heavy burdens in administration; a science teacher whose wife taught home economics, a station director whose wife operated a clinic, a Bible teacher whose wife taught sewing, an industrial supervisor and builder whose wife served as an institutional business manager, and a mathematics teacher whose wife gave service as a nurse.

Some of these workers retired, some went to other mission fields, and some returned to private life.

What has been their experience here? Their luxuries have been few, their perplexities many, and their burdens ever present. They have given their time, thought, and energy to instruct, heal, and save. But they have each given more.

Although their salaries were small, they were always faithful in tithing and in giving offerings. All of them also supported students in our mission schools. From a personal knowledge as principal I know that four families at our college were the sole support of 23 students during the past year. Additional funds were given to help others continue their studies.

Some students were able to stay in the dormitory and enjoy electric lights, running water, and three meals a day because of the faculty's assistance. This meant a contribution for the year of \$200 (U.S.) for each student. Some received enough money to pay their tuition and get two meals a day while they stayed in unlighted, water-

less, village huts in the neighborhood. This cost about \$75 (U.S.) for each student. Some were employed as house girls and garden boys.

Their generosity did not end here, for they also helped other students who somehow managed to earn, borrow, or beg enough to pay for their tuition and food yet did not possess even one blanket to cover themselves at night or even the plainest khaki clothing to serve for day school or Sabbath wear.

To my knowledge these sacrificing families supplied the bare necessities of at least 30 such students. In addition, they helped those who became ill. Many common maladies are found in this area, but intestinal infections and parasites are particularly frequent.

What does a missionary do when a student in sickness and pain reaches the place where medical care is needed beyond the resources of the local dispensary? Out of his own pocket he provides the small fees for laboratory tests and modern medicines for which even mission hospitals must charge but for which few of our patients can pay. As day follows day, even small amounts of medicine and minor tests add up to a large expense. But this is part of the selfless giving that makes a genuine missionary.

With these selfless men and women gone, there are many Ethiopian boys and girls who are wondering wistfully if another "helper" will assist them to get an education so that they may soon be able to help their own people. Every day heart-touching appeals come from young people who see no hope of being able to go to school except as someone provides for them. I, too, wonder if their appeals will continue to be answered when missionaries leave.

## GHANA:

## Businessman and Wife Bring Gospel to Prison

More than 200 prisoners in the Nsawam prison in Ghana witnessed the baptism of 16 of their cellmates October 11.

For the past five years an Adventist businessman, U. E. Akpan, and his wife have been conducting Bible studies in the prison every Friday evening and Sabbath school every Sabbath afternoon, in addition to other lay activities.

The attendance has been between 200 and 250. The people participating in the studies have shown great interest in understanding the Bible, and many questions have to be answered at every meeting. Often the prisoners prepare special music for the service.

From time to time several have expressed their desire to be baptized and join the Seventh-day Adventist Church. But until recently there has been no possibility for baptism before they had served their sentences. At least 12 have so far been baptized and joined our church in their home town after release from prison.

Not long ago the prison authorities gave permission to build a baptistry in the prison yard. It was a joy to see these men buried with their Saviour in the watery grave and by the power of the Holy Spirit raised to live a new life. When asked who wanted to prepare for the next baptism, 37 men raised their hands.

TH. KRISTENSEN, *President*  
*West African Union*

## BRAZIL:

## Public Evangelism Wins Many Converts in Minas

Almost 140 persons were added to the Brazil Minas Mission in a recent month.

R. C. Bottsford, mission evangelist, went ahead with the meetings in spite of having broken his leg and his wife, Beverly, having been stricken with hepatitis. The meetings were successful, for 36 persons were rescued from eternal death.

Another successful series of meetings was conducted by young people in a suburb of Bolo Horizonte. Each Sabbath afternoon 80 young people distributed invitations, pamphlets, and Voice of Prophecy enrollment cards. More than 150 persons interested in the gospel came out each night to hear the Voice of Youth sermons.

Not long ago I baptized Francisco, who had been suffering for 20 years with a tropical ulcer on his leg. After the baptism he said to me, "Elder Heisler, now I would like to have my leg treated. I have not had it treated until now because I have been told that if my leg ever heals I might die. I'm ready to take that chance now since I have been baptized. Please help me get treatment."

We took Francisco to our Clinica Luminar. When the bandage was taken off even the physician could not resist turn-



**Adventist youth conducted a series of meetings in a suburb of Bolo Horizonte. Also Sabbath afternoons, 80 young people distributed invitations and VOP enrollment cards. More than 150 persons came out each night to hear the youth speak.**

ing away. A noble attempt was made to save Francisco's leg by the Adventist physicians of our medical clinic.

To date this year almost 400 have been baptized in the Minas Mission. Were funds available, much more could be done. We need pastors, teachers, and medical workers to reach the seven million Mineiros of this mission.

ROBERT L. HEISLER, *President*  
*Minas Mission*

## KOREA:

## New Language Center in Seoul Enrolls 723

The Seventh-day Adventist English Language Center in Seoul, Korea, comprises seven classrooms, an auditorium seating about 200, and an audio-linguistic laboratory with units for 60 students. The center is self-supporting. Fees from enrollees cover all expenses. More important, it is greatly stimulating the work of evangelism in Seoul.

Dean Hubbard, Ministerial Association secretary of the Korean Union Mission, is the director of the English Lan-

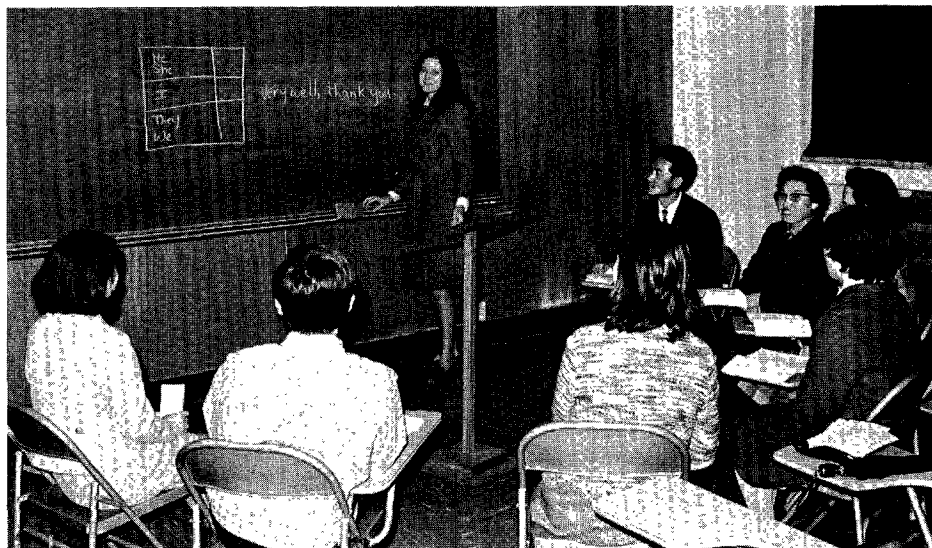
guage Center. His research and planning led him one day to interview an official at the United States Embassy in Seoul. As he explained his plans for the center he spoke of the work of student missionaries and told how he proposed to use a number of such youth in the project. The official, recognizing the contribution that can be made by dedicated youth, threw up his hands exclaiming, "You'll conquer the world!"

The Far Eastern Division succeeded in recruiting seven student missionaries from colleges in the United States. The youth were joined by wives of missionaries and other enthusiastic supporters, making a total of 13 instructors for the center. The doors of the institution opened September 29, 1969, and by mid-November the enrollment totaled 723, with 300 turned away.

Of the 723 students, 458 "have no religion." Seventh-day Adventists number 87. A listing of occupations reveals that five non-Seventh-day Adventist ministers attend. There are 53 schoolteachers, 10 medical doctors, 34 nurses, 121 secretaries, 40 merchants, and a number of top army officers. Of the total, 435 are university graduates or are at present attending a university. A course spans one year, with English being taught at several levels.

The objectives of the school are many. It helps solve a pressing social problem for the Korean people—learning English. It aims to express the principles of Christian education. It helps the denomination's nationals to learn English. It provides a healthy outlet for the youth from the United States, and they in turn learn the Korean language. The chief purpose is to make an impact for God upon all who enroll.

A visitor cannot but be enthusiastic at the opportunities for evangelism that arise in such an organization. Classroom drill is conducted in such a manner that opportunities for discussion of Christian ideals, principles, and beliefs are presented. Students are introduced to the



**Tana Christiansen, a student missionary from Southern Missionary College, has the attention of her pupils as she teaches a class at Seoul English Language Center.**



value of Bible reading. The conduct and dress of the instructors set high standards for all to see. Already more than 20 students are attending Bible classes, which they have requested, and the number increases from day to day. *Steps to Christ* will be introduced to the students, as will the Bible Speaks lessons.

In the near future Elder Hubbard will begin evangelistic meetings in the auditorium, scheduled to follow the evening classes.

The dedicated youth at the Seventh-day Adventist Language Center may not conquer the world, but under Heaven's blessing they can conquer many for Christ in Korea.

R. R. FRAME  
Associate Secretary  
of the General Conference

**INDIA:**

**Hundreds in Assam Show Interest in God's Word**

On the border of Assam and India, near the frontier of China, a departmental secretary of India's Northeast Union recently had one of the most thrilling experiences of his life.

Radio-TV secretary Bimal Nowrangi was asked to conduct some cottage meetings. At one of the meetings, held in the home of a Christian, a number of members of the local Christian church attended. Pastor Nowrangi unrolled his chart with the beasts of Daniel 2 and 7 and of Revelation 13. This was the same chart that had been used by pioneer missionary L. G. Mookerjee more than 30 years before. At the close of the meeting the secretary of the local church announced that he would keep the true Sabbath from then onward. The group then decided that services the next week would be held on Sabbath and not on Sunday, as was the usual custom. The entire church was filled on Sabbath.

As Pastor Nowrangi continued his Bible studies, his host, Borjo Tayeng, decided that he would quit his work as pastor of the local Christian church and become an Adventist layman. He has been instrumental in bringing 300 non-Christians to Christ since he became a Christian. He is now determined to bring his people to a full knowledge of the gospel and has set a goal of 100 baptisms for 1970. Brother Tayeng thus becomes the first man from the Miri tribe, and his wife the first from the Abhor tribe, to join the Adventist Church.

In a way, this amazing development is the fruitage of work done 12 years ago by Pastors Nowrangi, A. E. Rawson, and H. T. Burr, who had conducted several Voice of Prophecy rallies in Upper Assam. J. Brown, a visitor from Sadiya, attended one of these rallies. He enrolled in the school, and nine years later his son, finding the enrollment card on his father's table, also completed several courses. The son, A. C. Brown, struggled several months before resigning his teaching position in a government school. He thus became the first As-



Seventh-day Adventists joined other denominations of Finland and sent radio and television speakers to a seminar held in Finland Corporation Company's TV studio.

samese-speaking Seventh-day Adventist. He was baptized in July 1969. He could not keep the precious truths to himself and was impressed to introduce his brother-in-law, Borjo Tayeng, to the doctrines he had accepted. Now he sees his brother-in-law active in proclaiming the third angel's message.

Christian missionary activity is limited in this sensitive area of India's northern region. The women wear much jewelry, but when Pastor Nowrangi presented Christian standards Mrs. Tayeng immediately took off her jewelry and placed it in his hands. Four others were baptized with this couple on November 8.

In another troubled area of the Northeast Union two laymen recently prepared 64 for baptism. Underground political activity makes it difficult to hold evening meetings, for there is a dusk-to-dawn curfew in many areas of the Mizo Hills. In spite of these difficulties, Mr. Laithankhuma decided to study the Bible in the home of one of his friends in Khawrihnim.

As the Bible-loving Lushais found out that there was a Bible class going on in their village, they crowded into our friend's home, for the Lushais need no invitation to visit one another. The home was soon too small for the meetings, and our laymen suggested that they move into the Adventist church. Leaders of another faith called their pastor to conduct a series of revival meetings, but the newcomer had to retreat when he was unable to answer some of the questions raised. Twenty-two were baptized on September 22. Another layman conducted meetings in several homes in Baktwang. God blessed his witnessing, and in October, Circle Leader V. L. Rawna baptized 42 new members.

G. J. CHRISTO, *President*  
*Northeast Union*

**FINLAND:**

**Adventists Participate in Broadcasters' Seminar**

More than 100 radio and TV speakers from the Adventist, Baptist, Methodist, and Pentecostal churches gathered recently in Helsinki, Finland, for a religious broadcasters' seminar.

The guest speaker was the general manager of Finland Radio, Eino S. Repo, who dealt with devotional programs as they serve mankind: "The purpose of religious radio programs is to help man to live close to God and to strengthen this relationship. All religious programs should in my opinion serve this aim no matter which denomination the speaker may belong to."

The seminar consisted of presentations and discussions. Between these we were introduced to the secrets of radio and TV techniques and were given opportunity to practice before a TV camera. The problems of creative expression were pondered. We were warned against sermon tone. Also the relationship of spiritual music to pop music was discussed.

The president of the Finland Union, Wiljam Aittala, was elected one of the two chairmen for the seminar. The theme of his presentation was the situation of the minority denominations in the Finnish society. The radio and TV secretary of the Finland Union acted as secretary and coordinator for the seminar.

I should point out that 90 per cent of the population of Finland belongs to the Lutheran State Church. This was the first time in the 450-year history of the Finland Lutheran Church that its archbishop has publicly participated in an occasion organized by the Free Denominations.

TAUNO A. LUUKKANEN  
*Departmental Secretary*  
*Finland Union*

# They Get Things Done

By THEODORE GARCICH

The 23-million-dollar sales for Harris Pine Mills in 1969 exceeded all records in the company's history. Also in 1969, a year in which sales were up approximately 3 million, the firm completed its eighteenth year of operation as a General Conference institution, every year of which has closed without a loss.

When the denomination assumed control of the Harris Pine Mills, some pessimistic souls predicted that the firm would soon fold up. The prediction was based on the inane assumption that churchmen are not qualified to operate an efficient business, let alone the mixing of Christian ethics and sound managerial methods in a fast-moving industrial world.

The sales projection anticipates another sharp increase in 1970. This increase will come not because of some fanciful and enthusiastic sales binge, but because of carefully planned expansion in hardwood furniture, redwood lawn furniture, and new and original items to be offered to the trade for the first time in 1970, plus others still on the drawing board.

In order to keep more than 7,000 customers (some of the largest retail stores in the country) supplied with its products, the company operates 18 plants scattered throughout the United States. Aside from the main plant at Pendleton, Oregon, the branch plants are affiliated with denominational academies and colleges.

This affiliation with denominational schools provides earning power for some 1,600 students who might otherwise be denied the opportunity of attending our schools. Altogether, the company pro-

vides employment for more than 2,000 people in its tree farms, sawmills, furniture shops, and sales force. Annually an appropriation is made to the church mission budget, and still other sums through denominational channels of endeavor in many places. This has amounted to several millions of dollars over the past 18 years.

Although recognized as the largest pine-wood furniture manufacturer in the world, "Harris" (so labeled by the industry) cannot rest on its laurels. Its reputation for quality production must be maintained in the face of rugged competition, and maintain it they do!

Such results, of course, are not accidental. Success is due to the blessing of God upon managers, superintendents, foremen, salesmen, and workmen, who labor untiringly to produce quality and competitive products. Visiting the company's attractive showrooms in New York, Chicago, Seattle, San Francisco, and Los Angeles impresses one with the imagination and skill exercised by the company as a whole. Of a truth, these men (and women) are doing big things in style.

From a vantage spot at the speakers' table at a meeting of branch plant managers of the Harris Pine Mills organization at the Pearson Hotel, Chicago, Illinois, December 12, 1969, I appraised the 25 men seated before me. Clean-cut and alert, combining experience and youthful energy, the group comprised in part the aggressive leadership core of a dynamic denominational institution.

Leadership in such a vast and far-reaching enterprise is no place for a daydreamer, the fainthearted, or the irreso-

lute. Leadership in this institution knows what needs to be done and likewise possesses the moral stamina and courage to meet pressing schedules and deadlines.

Serving as president of Harris Pine Mills is Charles J. Nagele, who, incidentally is also a field secretary of the General Conference. Associated with Elder Nagele in general leadership of this gigantic denominational operation are vice-presidents Charles Fry and N. E. Thorgersen; division managers Ray Watson and Holland Fry; and treasurer E. I. Porter. In each case these men and their associates are not only competent businessmen, technicians, and craftsmen but also faithful members and officers in their respective churches.

Next time you are in the vicinity, visit the main plant at Pendleton, Oregon; or one of the branch plants at Gaston, Oregon; Auburn and Spangle, Washington; Watsonville, Lodi, Monterey Bay, and Ontario, California; Loveland, Colorado; Geneva, Illinois; Columbus, Wisconsin; Cicero, Indiana; Hamburg, Pennsylvania; Tranquility, New Jersey; Valdosta, Georgia; Cleburne, Texas; West Brookfield, Massachusetts; and Hutchinson, Minnesota.

Your visit will convince you that these churchmen get things done.

## Central Union

✦ The Kansas Conference, under the leadership of Bernard J. Furst, lay activities secretary, attained the Silver Vanguard status with a per capita of \$25.07 on January 3. This is the first conference in the Central Union to achieve this record.

✦ Seven persons were baptized at the close of evangelistic meetings held by Edwin Eisele in Bassett, Nebraska. Recently a branch Sabbath school was organized in Bassett with an attendance of 17. Evangelistic services are continuing weekly.

✦ As a result of the evangelistic crusade held in Casper, Wyoming, 22 persons were baptized. This campaign was conducted by John W. Fowler, conference ministerial secretary; Robert McCumber, pastor; Walter Nuessle, assistant pastor; and Ben Glanzer, singing evangelist.

✦ During 1969, there were 198 persons baptized into the Adventist churches of the Kansas Conference. The net gain for the year was 107.

✦ The executive committee of the Kansas Conference appointed L. Carlton Dyer as the ministerial secretary of the conference. Elder Dyer is the conference evangelist and is scheduled to conduct nine evangelistic meetings during 1970.

✦ Ken Downing was chosen as a student missionary for 1970-1971 from Union College. The General Conference MV Department has tentatively assigned him to the Djakarta Evangelistic Center, Djakarta, Indonesia.

CLARA ANDERSON, Correspondent



The 1970 activities of Harris Pine Mills were planned at a meeting of the branch managers, December 12, 1969, in Chicago, Illinois. Front row (from left): Holland Fry, Ray Watson, Charles Fry, C. J. Nagele, N. E. Thorgersen, E. I. Porter, Wilbur Hisey.

## UNION COLLEGE

✦ Dorothy Russell, instructor in nursing at Union College, was recently appointed to the Nebraska State Board of Nursing by Governor Norbert T. Tiemann. She will serve a four-year term, which began December 1, 1969. The Nebraska Board of Nursing is composed of five members, who meet at least three times each year. Their duties include assisting schools of professional and practical nursing in improvement of their programs of nursing education; accrediting schools of professional and practical nursing in Nebraska; and licensing and annually registering all professional and practical nurses eligible for licensure and practice in Nebraska.

✦ The Union College chapter of the American Temperance Society and the College View Seventh-day Adventist church cooperated to sponsor a Five-Day Plan to Stop Smoking for the students and faculty of the University of Nebraska on February 8-12. E. E. Christian, chaplain at Porter Memorial Hospital in Denver, Colorado, and several Lincoln physicians staffed the program. The sessions were held on the campus of the University of Nebraska.

G. GLENN DAVENPORT  
*Director of College Relations*

## Columbia Union

✦ The New Castle, Pennsylvania, church celebrated its fiftieth anniversary recently. The church originally began with a membership of ten, and Mrs. Ruth Thompson King, the only living charter member, was the honorary guest at this celebration. Guest speaker for the day was Victor Zuchowski, formerly a pharmacist in New Castle, now lay activities secretary of the Colorado Conference.

✦ T. W. Graham, an active layman in the Chesapeake Conference, attained an outstanding record of Christian service during 1969. In his work with the Patuxent, Prince Frederick, and Waldorf churches, Mr. Graham made 1,200 missionary visits and distributed 12,000 tracts. During the year he gave 375 Bible studies and sermons. Ten have been baptized as a partial result of his work.

✦ Seven Pennsylvania literature evangelists under the leadership of Publishing Secretary Harold Otis participated recently in a group canvassing project in Uniontown. Despite near-zero temperatures, the workers sold \$3,500 worth of literature in a four-day period. The local pastor, L. C. Engel, followed up all interests immediately, and 21 Bible studies have begun. Evangelistic meetings are planned for this spring.

✦ Three academies in the Potomac Conference gave antismoking demonstrations in District of Columbia schools during the recent No Smoking Week. Takoma Academy sponsored 32 teams, while Shenan-

doah Valley Academy and Richmond Junior Academy had one team each.

✦ Members of the Huntington, West Virginia, church have held their first services in the newly remodeled church they recently purchased. E. J. Fialho is the pastor of the congregation.

✦ Work is progressing on a new landing strip at Blue Mountain Academy. Friends of the school who are interested in aviation have raised money for the project.

✦ Forty-six medical and dental students and their wives in the Washington, D.C.,



## Hospital Ladies' Auxiliary Purchases Cobalt Unit

A \$60,000 cobalt unit is being installed at the Washington Sanitarium and Hospital in Takoma Park, Maryland, and will be ready for patients by March, 1970. The cobalt unit is being purchased by the hospital ladies' auxiliary.

Auxiliary President Mary Johnson presented the first installment check of \$10,000 to John Ruffcorn, hospital administrator, at a recent auxiliary awards dinner held in the hospital dining room. In accepting the check, Mr. Ruffcorn stated that this unit will be the only such facility in a private hospital in Montgomery County. He thanked the auxiliary for making it possible for the hospital to provide this service.

Forty-two volunteers received certificates, caps, or pins that same evening, representing more than 16,000 hours of volunteer service donated to the hospital.

Director of volunteers, Jackie Thornton, made a special presentation to Lois Brown, who has worked more than 3,500 hours at the Washington Sanitarium and Hospital since 1962.

L. H. PITTON  
*Public Relations Secretary  
Washington Sanitarium and Hospital*

area enjoyed a fellowship dinner on February 1. Fenton E. Froom, Sr., president of the Potomac Conference, arranged the program with the aid of R. F. Wilkinson, M.D., and Walter Dorn, D.D.S.

✦ Four Shenandoah Valley Academy students who are from Central and South America talk with their parents weekly by ham radio. Wilton White, maintenance director at the school, has made his amateur radio station available for the students. William Fritz and Darlys and Marvin Lambertson talk to their parents in Puerto Rico, and Darlene Elkins talks to her parents in Ecuador.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ The majority of pastors in the Michigan Conference are exchanging pulpits during February, designated by the conference as Revival Month. Conference departmental men and other guest ministers are also occupying pulpits in the State this month. Among them are Robert D. Moon, Michigan Conference president, who is to be at Sault Ste. Marie and Newberry, and Andrew Fearing, of the General Conference Ministerial Association, who gave his first sermon at the Berrien Springs church February 7. Revival Month was planned by Robert L. Boothby, conference coordinator of evangelism.

✦ A new church of 151 members was recently organized at the Better Living Center on Detroit's East Side. The formation of this church is the result of evangelistic meetings held at the center by J. M. Phipps, evangelist for the Lake Region Conference and Center director. Some members who were included in the first baptism have served as deacons and deaconesses for subsequent baptisms. New converts are constantly being added to the church.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ Edwin Rieker, M.D., has been named president of the medical staff for Portland Adventist Hospital for 1970. D. Losey, M.D., is president of the medical staff for 1970 at Walla Walla General Hospital. Both men are alumni of Walla Walla College and Loma Linda University.

✦ The Scappoose-St. Helens, Oregon, church recently honored the servicemen of the church during the Sabbath worship hour. At one point on the program servicemen told how much the Adventist servicemen's centers and church members overseas meant to them. The servicemen's secretary of the church is Myrtle Bighaus.

IONE MORGAN, *Correspondent*

## Northern Union

✦ The following excerpt is from a letter written to the Minneapolis *Tribune* following a Stop Smoking Clinic: "My hat is off to the Northbrook Seventh-day Adventist church, Pastor V. O. Schneider, and to Seventh-day Adventists over the nation who are carrying on a nondenominational program to help people stop smoking through night classes. I never would have believed the system they teach could be so effective. I smoked for 34 years and had been trying to quit for the past ten. Signed: George W. Kolb, Jr., Belgrade, Minnesota."

✦ Eleven baptisms have resulted from the recent Sioux City, Iowa, evangelistic series conducted by union evangelist Halle Crowson.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Recently 150 visitors attended Sabbath services on a single Sabbath at the Carmichael, California, church. Carmichael is placing special emphasis on becoming a community church. Through extra advertising in the news media and personal invitation by members, the public is being made aware that one Sabbath each month is planned for visitors. Several visitors have commented that they had noticed the announcements in the newspaper. Church Pastor A. G. Ratcliffe is conducting a special class for the visitors.

✦ The Hawaiian Mission has purchased property on Babbitt Estates, Honolulu, for its headquarters. While on the mainland several years ago, Mr. Babbitt and his father came into contact with Adventists when the father was admitted to the White Memorial Hospital with a serious illness. Impressed with the kindness shown by the hospital staff, Mr. Babbitt wanted Adventists to have the first offer on this property.

✦ Honolulu's Japanese church was dedicated February 14. Pacific Union secretary W. D. Walton joined Pastor Harold Kono for the services.

✦ Bible lectures and travelogs are being conducted in the Camarillo-Somis-Moorpark area of Southern California Conference by Don Doleman and the Dimensions of Faith Crusade team, the first group to use the recently opened Community Center Auditorium in Camarillo.

✦ Robert Hiller, Mesa, Arizona, set a new record for sales among literature evangelists of the Pacific Union. Averaging 43 hours a week for the entire 52 of last year, Mr. Hiller delivered \$46,425 through a basic unit of *The Bible Story, Your Bible and You, The Desire of Ages*, and *Triumph of God's Love*.

SHIRLEY BURTON, *Correspondent*



## Barstow Members Open New Church

Barstow's Mayor Ida K. Pleasant joined church officials in ribbon-cutting ceremonies at the opening service of the new Barstow Adventist church November 15.

The \$108,000 sanctuary is the first of a two-phase building program on property adjoining the church school at Broadway and Center streets. Total value of the church and property, including finished parking facilities, will be about \$135,000 says the pastor, Clifford Rasmussen.

The air-conditioned building includes about 6,500 feet of floor space. There are the pastor's study, a choir room, a deacon's room, a nursery, rest-rooms, a balcony, and choir space for 30 members. In all there is seating for about 400 persons.

## Southwestern Union

✦ M. D. Lewis and Dr. Gerald King recently conducted a Five-Day Plan clinic at the General Dynamics headquarters in Fort Worth, Texas. The Plan was sponsored by the company's management association and was publicized in the *General Dynamics News*. Seventy-five persons attended the Plan, and most quit smoking.

✦ Fordyce Detamore and Gordon Henderson began evangelistic meetings in Si-loam Springs, Arkansas, January 25.

✦ The Arkansas-Louisiana literature evangelists have reported a gain of more than \$34,000 for 1969 literature sales. While literature evangelists have been busy in the conference, the ministers have conducted 57 evangelistic crusades and have baptized 294 persons.

✦ During January, youth meetings were held in most of the conferences in the Southwest to launch The Year of Our Wonderful Youth—1970. This program is under the direction of H. E. Haas, Missionary Volunteer secretary of the union.

J. N. MORGAN, *Correspondent*

## Andrews University

✦ Andrews University alumnus Floyd L. Costerisan, C.P.A., of Lansing, Michigan, has recently given \$10,000 to begin an operating endowment fund for Andrews University. "It is my hope," said President Richard Hammill, "that this will encourage others of our alumni and friends to contribute substantially to the fund."

✦ A group of businessmen from southwestern Michigan have formed a committee to implement a campaign that purposes to raise one million dollars for the new science complex.

✦ Twenty-two persons recently completed an AU program designed to assist in the care and training of preschool children. Andrews personnel are also assisting the twin cities of Benton Harbor and St. Joseph, Michigan, in the management program, development, and staff training of a child-care center under the administration of the center's board. Eighty-six children currently receive care during the day with the latest facilities and competently trained personnel.

OPAL H. YOUNG, *Correspondent*

## Others Are Sharing Our Faith

"I'm enjoying the books that I bought from you," said the woman on the other end of the line. "Stop next week for another payment. Also, I will be ready to attend your church next Sabbath. Please stop for me."

She was one of the customers of Literature Evangelist Beatrice Garrett, of the Lake Region Conference. Calling at eight-thirty in the morning, the caller continued:

"Mrs. Garrett, I contacted 200 people by phone and have invited them to attend my Bible classes. I've asked a Baptist minister for permission to use his church for the class meetings. We met last Saturday, and there were 75 of the 200 people present for the first meeting. I gave them the study that I learned from lesson 40 of the Bible correspondence course, and I enrolled many of these people in this wonderful free Bible course."

True to her word, she was in church on Sabbath. Her calling 200 people on the telephone to tell them about the third angel's message reminds us of the words of Christ, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

W. A. HIGGINS

Associate Secretary, GC Publishing Department



### Columbians Sing on Sierra Leone Television

The Columbians, a vocal ensemble of Washington, D.C., under the direction of John F. Bradshaw, presented a command performance on SLTV in Sierra Leone for one hour of prime time. The arrangements were made by W. S. Whaley, Jr., deputy public-relations officer for the SDA church in Sierra Leone.

J. M. Hammond, president of the Sierra Leone Mission, spoke at the television performance. Many telephone calls were received by the TV station requesting songs to be repeated.

The Columbians and other tourists were touring West African states just prior to the World Youth Congress in Zurich, Switzerland, under the leadership of O. A. Troy and D. Davis.

J. M. HAMMOND

## Adventist Chaplains Serve Men in Uniform

To help meet the needs of Seventh-day Adventist American servicemen around the world, 25 ordained ministers are on active duty devoting full time to military personnel. Fourteen of these men are military chaplains; the other 11 are civilian chaplains, some of whom operate the seven servicemen's centers situated in the United States and overseas.

Those wishing assistance for servicemen are requested to be clear and complete in the information supplied to the chaplains. Travel limitations and other factors at times do not permit a personal visit by the chaplain, but they will do their best. The current addresses are listed below.

#### Air Force

- CH (LTC) William S. Hall  
Center Chaplain's Office  
Lackland AFB, Texas 78236
- CH (LTC) Wayne C. Hill  
Hq Sheppard Tech Trng Ctr (ATC)  
Sheppard AFB, Texas 76311
- CH (CPT) James J. North, Jr.  
436 Air Base Group  
Dover AFB, Delaware 19901

#### Navy

- LT Harold Eslinger, CHC, USNR  
Office of the Chaplain  
H & S, 3rd FSR, FMF Pacific  
FPO San Francisco 96602
- LCDR Norman Goodwin, CHC, USNR  
Office of the Chaplain  
USS DuBuque LPD-8  
FPO San Francisco 96601

- LTJG Herman Kibble, CHC, USNR  
(After March 10, 1970)  
Administrative Command  
Naval Training Center  
Great Lakes, Illinois 60088
- CDR Robert L. Mole, CHC, USN  
Religious Activities Dept.  
National Naval Medical Center  
Bethesda, Maryland 20014

#### Army

- CH (LTC) Glenn I. Bowen  
U.S. Army Hospital  
Fort Ord, California 93441
- CH (LTC) John E. Keplinger  
Office of the Chaplain  
2nd General Hospital  
APO New York 09180
- CH (LTC) Joseph T. Powell  
(Until April 17, 1970)  
48th Transportation Group  
APO San Francisco 96491  
(After May 17, 1970)  
U.S. Army Training Center Infantry  
Fort Dix, New Jersey 08640
- CH (CPT) Robert Roberts  
(After March 10, 1970)  
U.S. Army Infantry Center  
Fort Benning, Georgia 31095
- CH (MAJ) Richard C. Sessums  
(After March 24, 1970)  
U.S. Army Medical Trng Ctr  
Fort Sam Houston, Texas 78234
- CH (CPT) Richard O. Stenbakken  
Office of the Chaplain  
Harmony Church Chapel #6  
2nd Brigade USATC  
Fort Benning, Georgia 31095  
(After March 21, 1970, in Vietnam)
- CH (MAJ) Ralph Workman  
Office of the Chaplain  
Hq 3rd Bde 4th AD  
APO New York 09139

### Civilian Chaplains

- Elder Hollis Anderson  
2710 Elyssee  
San Diego, California 92123
- Elder Robert Babcock  
6718 Alfaretta Avenue, S.W.  
Tacoma, Washington 98499
- Elder Clarence E. Bracebridge  
235 Shaireditch Road  
Columbia, South Carolina 29210
- Elder Clyde R. Bradley  
Okinawa SDA Mission  
P.O. Box 473  
Koza, Okinawa
- Elder Robert L. Chism  
578 Paopua Loop  
Kailua, Hawaii 96734
- Elder Reo Clyde  
SDA Mission  
Saigon, Vietnam  
APO San Francisco 96307
- Elder Thomas Green  
8301 Barron Street  
Takoma Park, Maryland 20012
- Elder Ralph T. Heiner  
Johann Klotz Strasse 13  
6 Frankfurt/Main (Niederrad)  
West Germany
- Elder Chester L. Jordan  
615 West Ashby Place  
San Antonio, Texas 78212
- Elder J. D. Westfall  
209 Greenfield Drive  
Berrien Springs, Michigan 49103
- Elder Tate V. Zytosksee  
c/o Korean Union Mission  
Box 1243  
Seoul, Korea

C. D. MARTIN  
National Service Organization

### NOTICES

#### General Conference Session

Official notice is hereby given that the fifty-first session of the General Conference of Seventh-day Adventists will be held June 11 to 20, 1970, in Convention Hall, Atlantic City, New Jersey, U.S.A. The first meeting will open at 7:30 p.m., June 11, 1970. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

ROBERT H. PIERSON, *President*  
WALTER R. BEACH, *Secretary*

#### General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., June 16, 1970, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*  
K. F. AMBS, *Secretary*

#### General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., June 16, 1970, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*  
K. F. AMBS, *Secretary*

#### North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in Convention Hall, Atlantic City, New Jersey, at 9:15 a.m., on June 16, 1970, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-first session of the General Conference. By order of the Board of Trustees.

ROBERT H. PIERSON, *Chairman*  
K. F. AMBS, *Secretary*

# This Week...

C. E. Wittschiebe is well known throughout the denomination as an inspiring teacher and interesting speaker; he is also a good writer. Readers will discover this by reading "Love and Sexuality" (page 2). Inasmuch as this is the first article in a series of three, we shall wait until next week to provide a biographical sketch of Elder Wittschiebe.

This week we merely want to say that he consented to write this series only after considerable persuasion. Nearly two years have elapsed since we first asked him to undertake the assignment. We asked him to write on the topic because we feel that the REVIEW should provide help in this aspect of living.

Christianity deals with the total person, and in this age when Satan seeks to pervert all that is good it is important that Christians study carefully what God has revealed on all aspects of life. Just as Satan has offered a counterfeit day of worship for the holy Sabbath, so also he has provided counterfeits in the area of interpersonal relationships. We suggest that readers keep in mind the fact that there are three articles in the series. It will take all three articles to present the balance.

A New Englander, J. S. Damazo, begins a two-part article this week titled "You, Your Clothes, and God" (page 8).

Elder Damazo and his nine brothers

and sisters are the products of a home that believed in Christian education. All ten of them went all through Adventist schools and all ten of them married Seventh-day Adventists. All ten of them are either workers within the denomination or are strong laymen contributing to the finishing of God's work. As to the next generation of Damazos, all of the school-aged children—about 30 of them—are presently in church schools.

Elder Damazo, who is associate pastor of the Takoma Park, Maryland, church, received his Th.B. degree in 1947 from Atlantic Union College and began preaching for the Southern New England Conference at Norwich, Connecticut.

In 1954 he became district leader in the Pawtucket, Rhode Island, district, where he worked until 1958, when he was invited to Stoneham, Massachusetts. After four years there, he left New England for the Wisconsin Conference and a district pastorate in the Milwaukee area. In 1966 he went to Pittsburgh, Pennsylvania, where he served for two years prior to going to his present position.

We were delighted recently when we saw a church bulletin—the one from the West Central church in Oak Park, Illinois, to be exact—which included on its announcement page a list and brief description of the articles found in the REVIEW that week. We appreciate ministers who are willing to promote the REVIEW on a weekly basis in their churches.



## OATHS RETAIN REFERENCE TO GOD

NEW DELHI, INDIA.—A proposal to delete the name of God from official oaths used in India was defeated in the Indian Parliament. Before the vote on the measure, according to reports, the parliamentary discussion took on the character of a real debate on the question of the existence of God.

## CONFUSED MARRIAGE CUSTOMS

DAR-ES-SALAAM—A proposed law that would allow a man to take a second wife if the first wife agrees has sparked controversy throughout Tanzania as legislators attempt to straighten out confused marriage customs. Government data on Tanzania's 12.5 million inhabitants discloses an almost exact division in three categories—Christian, Moslem, and local traditional cults. Marriage customs vary from monogamous among Christians, to polygamous among Moslems, and quite mixed among the remainder of the people.

## MENORAH FOUND IN EXCAVATION

JERUSALEM—The earliest known depiction of the seven-branched Menorah of the Second Temple has been found in recent excavations here. Dating from before the birth of Christ, the Menorah (candelabra) was incised on a plaster wall just opposite the Temple. Excavators considered it likely that the representation would be an authentic likeness, since the person who made it could have seen it frequently in the Temple.

## SCHOOL AID BILL ENDORSED

BOSTON—Richard Cardinal Cushing, archbishop of Boston, has endorsed a legislative measure to authorize the State to purchase "secular educational services" from nonpublic school systems in Massachusetts.

## ADVANCES IN COLLEGIALLY CITED

OTTAWA, ONT.—More than one bishop at the semiannual meeting of the Canadian Catholic Conference here saw "collegiality" and "democracy" as new areas of awareness in the Catholic Church of the future.

Bishop William Power, of Antigonish, N.S., ventured that the concepts of collegiality accepted by Pope Paul at the synod eventually will mean "a complete change from the Church's present authoritarian paternalism." He said that although the bishops have so far avoided the word *democracy*, they agree that a real form of it is changing the church's old ways. He said from now on authority will "have to be earned by national conferences [of bishops] from the people who must submit to it."

## BISHOPS STUDY COMMUNICATIONS

WASHINGTON, D.C.—About 30 members of the Roman Catholic hierarchy in the United States attended classes in January to learn how "to present the message of the Church more effectively through modern media."

# 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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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6397, Lincoln, Nebraska 68506. Available free to the blind.



"I hope you are still saving your Loma Linda labels for Sabbath School Investment. I am—"

Love, *April*

### Convenient New Bible Study Aid to Be Released June 1

To meet many urgent requests from the field, plans are rapidly progressing for the publication release about June 1, 1970, of a compilation of the Ellen G. White references from the *SDA Bible Commentary* volumes. This remarkable study aid will bring together in convenient form priceless inspired material that has not been available before in a single volume.

Tentatively it will be volume 7-A of the Commentary Reference Series. It will contain all the hundreds of references cited in the seven Commentary volumes from 41 books, scores of periodical articles, and many unpublished writings from the inspired pen of Ellen G. White. As a bonus the book will include all the Ellen G. White appendices from the widely circulated volume *Questions on Doctrine*. Fully indexed for quick scriptural and topical reference, it will greatly enrich your library of church literature. 496 pages, handsomely bound in buckram to match the Commentary set. Price \$7.95.

### New Mission Field Opened by the Alberta Conference

The thirty-seventh biennial session of the Alberta Conference was held February 7 in Calgary, Canada. Several items reported were of special interest. A worker has been located at Yellowknife, thus opening the Northwest Territories. A new venture, a health-education center, has been established in Calgary. The Sherwood Park Nursing Home was opened in September, 1969. The tithic income for the biennial period exceeded \$1 million. A. W. Kaytor and M. D. Suiter were re-elected as president and secretary-treasurer, respectively.

A strong evangelistic program was announced for the next three-year period. Most encouraging was the desire expressed by the delegates for greater involvement in proclaiming the third angel's message.

M. E. LOEWEN

### Scandinavia Evangelism Draws Overflow Crowds

On January 18, 1970, evangelistic crusades were launched in Finland, Sweden, and the Netherlands. In Finland 9,000 people attended the opening meetings in three centers. The union president, William Aittala, spoke to 4,000 people in Turku. The speaker in Tampere was O. Hj. Halminen, the president of the West Finland Conference. His congregation totaled 3,000. The third crusade was held in Lahti, where P. T. Pohjola spoke to 2,000 people.

In Sweden, Ruben Engdahl is conducting a second campaign at Bothenborg, and at his first meeting 2,000 people crowded in. Extra meetings had to be arranged during the weeks to accommodate those who came to listen to the preaching.

John F. Coltheart, the Northern Euro-

pean Division Ministerial Association secretary, is preaching the word in Rotterdam. He says, "Here in Rotterdam we are having a wonderful time. We opened with 5,000, and now in our fourth week we still have 3,000 people. We have a first-class congregation of young people, young couples, and families; in fact, last Friday in the total audience, 600 were young people under 30. We run three sessions on Sundays and three for the midweek, two Thursday, and one on Friday."

Under the blessing of the Lord the brethren in these northern European countries anticipate reaping a rich harvest.

R. R. FRAME

### Record Baptisms for 1969 Reported by New Jersey

The New Jersey Conference constituency re-elected W. B. Quigley and the entire staff to office for the coming biennium, February 8. Reports showed the largest total baptisms in their history—more than 300 baptized in 1969.

Progress was shown in every department of the work. The Spanish work is flourishing in this State. Garden State Academy has an enrollment of 123. New Jersey leads the world in per capita Ingathering. Special emphasis is being placed on evangelism and G. M. Woodruff is being asked to serve full time as evangelism coordinator.

D. W. HUNTER

### Voice of Youth Crusade Wins Barbados Teen-agers

Sixty-three decisions for baptism were made as a result of a four-week Voice of Youth series conducted by the Barbados Advent Avenue MV Society. Everett W. Howell, MV secretary of the East Caribbean Conference, reports that this is the second year Carlyle Bayne and his fellow Missionary Volunteers have baptized more than 25 persons from their Voice of Youth campaign.

Two teen-age girls responded to the appeals of the speakers. Because of threats from their mothers, these two girls were afraid to be baptized. However, under the pleadings of the Holy Spirit, 15-year-old Elizabeth Laurent decided to be baptized without the consent of her mother. Her decision strengthened 19-year-old Agatha Constable, who was baptized in the second youth baptism.

LAWRENCE M. NELSON

### The New York Center Serves Metropolitan Population

During the past few months, several journals have published short news items to the effect that the New York Center was being abandoned, and that this would mark the end of an era of public evangelism in the big city. As a result, we have been asked many questions about the present and future status of the New York Center. Briefly, this is the story.

In an attempt to abbreviate news, words and phrases may be used that convey the

wrong impression. It is true that in recent months we have had a number of offers for the property on West 46th Street. Not long ago an enterprising group of investors negotiated to buy nearly every building in the block. We were offered an exceptionally attractive price for the center. After much consideration, the Greater New York Conference, in counsel with the Atlantic Union and the North American Division, expressed a willingness to sell. The plan of the conference was to analyze carefully the challenge of New York City, its needs, and evangelistic approaches most likely to succeed, then a recommendation would be made regarding the relocation of our soul-winning headquarters on Manhattan amid more favorable surroundings.

At no time was there any plan to abandon the big city; on the contrary, it was felt we should intensify our total evangelistic and soul-winning thrust. Due to the tight money market, the corporation that made the offer could not raise the needed money, and therefore the center is continuing its ministry to the citizens in New York.

This great city remains one of the most unusual challenges to the gospel. We have every confidence that the Lord will vindicate His promises and cause the work of the gospel in this city to triumph and to become an example of how the power of the Advent message will cause the light of salvation to break forth in the great metropolitan centers of North America and in other parts of the world. Pray for our believers and evangelistic workers in the cities.

NEAL C. WILSON

#### IN BRIEF

★ **New Positions:** Winton H. Beaven, dean, Kettering College of Medical Arts, Kettering, Ohio, to be effective in August, now president, Columbia Union College; Eugene Gascay, dean of academic administration, Atlantic Union College, formerly chairman, department of education, Atlantic Union College.

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