

## Footprints On the Moon

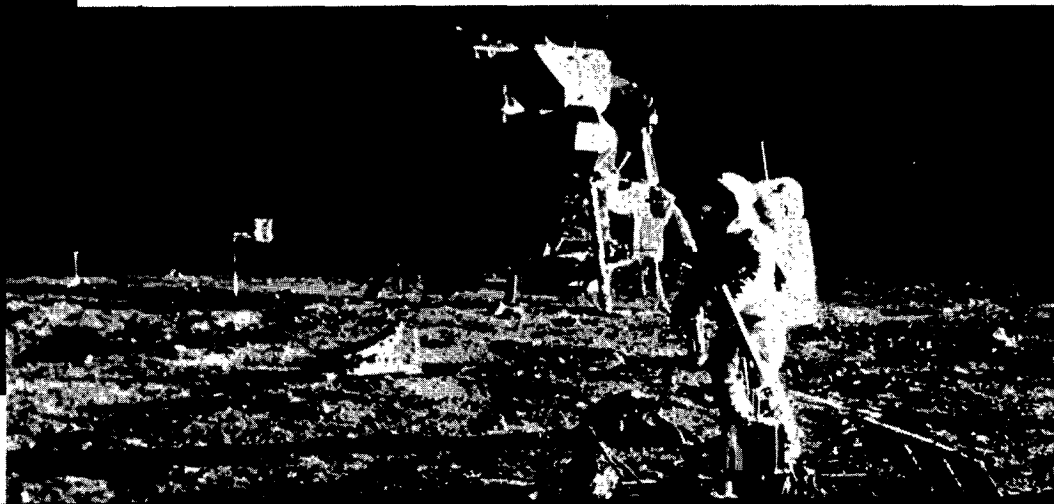
By MIRIAM WOOD

. . . And now man,  
Created lower than the angels—  
But only a little lower—  
Has ascended to the silent moon.

His footprints and his machines remain there,  
Mute testimony to his intellect, fashioned by God,  
As was the moon itself.

Unbelievably, the "giant leap."  
Space (where God dwells), man now claims as his own.  
For what purpose then?  
Shall he praise computer gods of his creation  
And say, Behold what hath Man wrought?  
Or, shall he kneel in wondering awe,  
Considering not his own faint, mortal footprints,  
But transfixed by God's celestial ones,  
Feel His throne now nearer than before?

Cry out, rocks from the silent moon—  
Brought to sinful, noisy earth—  
Cry out that God is Creator, Ruler of the universe,  
Ruler of mankind.  
Cry out that Christ will come,  
Threading His way through His own galaxies,  
Galaxies ablaze with glory,  
The moon silent no longer.



# TARGET: the

**F**OR many years one of Satan's chief attacks on the law of God has been directed against the fourth commandment: "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

By popularizing the evolutionary theory, the concept that man and the earth evolved through eons of time, Satan has attempted to discredit the Biblical story of a literal, six-day creation, on which the Sabbath is based. Obviously, if man was originally a nucleated bit of protoplasm in an ancient pool of water, the Sabbath was not instituted for him on the unlikely chance that the protoplasmic bit might accidentally evolve into a rational, upright being.

Now that Darwinism has almost universally supplanted creationism in the educational world, Satan can concern himself with other commandments. It seems that he is intensifying his warfare against the seventh: "Thou shalt not commit adultery." After Satan has made man believe that he has evolved from the jungle rather than that he was created by God, in the image of God, as the Bible teaches, it is not difficult to make him believe that animal behavior is appropriate to humans. If man is nothing more than the highest step in progressive animalism, then moral law is inimical to his innate nature: moral restrictions are repressive to instinctive promptings and, as such, frustrating to personal well-being.

The extent to which Satan is succeeding in making void the seventh commandment and the rapidity with which he is effecting its abrogation is astounding. This commandment, magnified by Jesus to include personal purity in thought and deed, forbidding sexual expression before marriage and enjoining faithfulness afterward, has all but been obliterated.

Almost every medium of communication has become a purveyor of immorality. Almost every phase of existence is permeated with it. The theater, television, popular music, modern dance, modern art, and the printed page are literally saturated with sex, glamorizing and giving im-

petus to sexual aberrations of every kind.

Magazines that a decade ago were of conservative viewpoint, slanted toward traditional Judeo-Christian concepts of morality, have become little more than sheets of pornography, blazing Freudian permissiveness.

In a report prepared for the twenty-second clinical convention of the American Medical Association, held at Miami, Florida, Dr. Harold T. Christensen, of Purdue University, said recently: "Today almost anything goes . . . in print, in speech, in entertainment, in behavior."<sup>1</sup>

## Cult of Sexology

Sex in America is fast becoming a cult—the cult of sexology.

Indicative of this was the recent gathering on Wall Street of more than 5,000 male employees of the financial district. These men left their offices and rushed to a corner to catch a glimpse of a highly publicized secretary of unusual proportions, who was reported to pass there on her way to lunch. It took a number of policemen to patrol the mob and a policeman to escort the young woman to safety.

The cult of sexology flourished in pagan nations in ancient days. Ash-toreth, the patron goddess of sexual love—known to the Babylonians as Ishtar—was worshiped throughout the ancient east. Aphrodite was worshiped by the Greeks. Diana, by the Romans.

In honor of these goddesses the ancients built temples. In these shrines they worshiped the sex symbols and participated in festivals of immorality in their honor.

The Noachian world was destroyed and Sodom and Gomorrah were turned to ashes because of their immorality. "Every imagination of the thoughts of his [man's] heart was only evil continually" (Gen. 6:5).

"Every emotion, every impulse and imagination, was at war with the divine principles of purity and peace and love. It was an example of the awful depravity resulting from Satan's policy to remove from God's creatures the restraint of His holy law."<sup>2</sup>

Babylon, Greece, and Rome—nations which at the height of their su-

premacny were seemingly impregnable—were humbled to the dust. They collapsed and were overcome, not alone by the might of the military power arrayed against them but because of moral degeneracy.

A stream can rise no higher than its source, and the source had become polluted. Nations live by moral force, and their moral force had been spent.

Although modern man, supposedly Christian, has built no outward shrines to his passions, it is nevertheless clear who and what are his gods.

Women of loose morals, married so often that they live in consecutive polygamy, are the pin-up girls of the masses. For their theatrical portrayals of roles of immorality, they receive higher incomes than do kings on thrones. Their immodest fashions have become the fashions of the nation's women, even of many who profess to be followers of Christ. Their standards of morality have become the standards of the multitudes. Great indeed is Diana of the moderns!

Further testifying to man's enslavement to sexuality is the fact that in the United States the publishers of pornography now reap an estimated annual income of more than \$500 million. These merchants of obscenity peddle their wares to almost every segment of society, and in all segments they find buyers. They particularly endeavor to reach the young, realizing that the younger the age of addiction, the longer the period in which to reap profits.

With such concentrated warfare being waged against the seventh commandment, it is little wonder that there has been a radical shift in the sexual norm of our culture. The play-boy philosophy has for many become the behavioral norm. Illegitimacy has more than tripled in the past 25 years. According to Dr. Christensen's report to the American Medical Association, "in the neighborhood of one sixth of all brides are pregnant at the time of the wedding."<sup>3</sup> Other authorities give a much higher percentage.

## Veneral Disease Epidemic

Also indicative of the shift in the sexual norm is the fact that the United States is in the grip of a serious teen-age venereal disease epi-

# Seventh

demic. The disease has increased 78 per cent in the past six years.<sup>4</sup>

The sex worship of the ancients has been implanted in men's hearts. Ironically, the religious and educational intelligentsia have done the planting, uprooting the God of heaven from the "fleshy tablets." They have tested the seventh commandment by the chaff of their own opinions, and have attacked it because it does not coincide with what is in their hearts.

Much of their philosophy is permeating the public-school education courses that are mushrooming all over the nation—now the in thing in education. Teachers' manuals, prepared under the direction of sex specialists, instruct teachers not to use such words as "good," "bad," "wrong," "right" in discussing illegitimacy, lest a guilt complex be instilled, lest it unfavorably affect self-image.

Today a contrite King David who pleaded, "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow," would be told by the "experts" to "evaluate the incident in terms of the situation: perhaps for you it was the right thing to do."

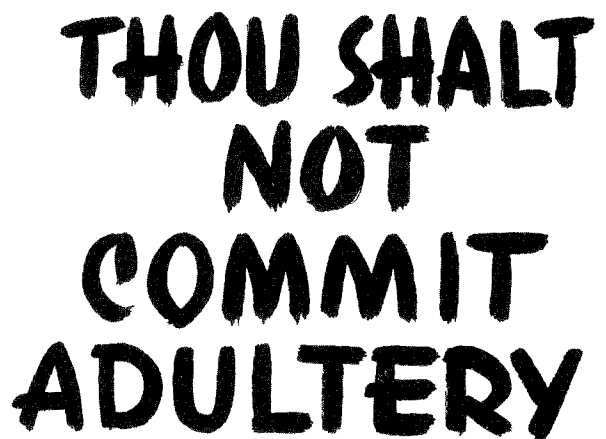
In an article written for educators, relative to sex instruction in the public schools, published in a nationally known educational journal, Ashley Montagu, well-known social behaviorist and anthropologist, writes:

"Young unmarried individuals who are sufficiently responsible will be able, in the new dispensation, to enter into responsible sexual relationships in a perfectly healthy and morally acceptable and reciprocally beneficial manner, which will help the participants to become more fully developed human beings than they would otherwise have stood a chance of becoming."<sup>5</sup>

In the same article Montagu refers to the traditional Judeo-Christian concept of morality as "the dead hand of ugly tradition."

Dr. Edward Hobbs, professor of theology and Bible history and a professor of medicine at the University of California, in a recent address to 1,500 Oklahoma State University students, proposed a new type of marriage based on the new morality, a marriage that would permit the part-

By  
RUTH  
JAEGER  
BUNTAIN



THOU SHALT  
NOT  
COMMIT  
ADULTERY

ners to engage in extramarital relations.<sup>6</sup>

William Simon and John H. Gagnon, of the Institute of Sex Research, Indiana University, coauthored an article entitled "The Pedagogy of Sex" in a nationally known magazine. In discussing the role of sex education in the schools the authors comment: "The more viable assumption behind an interest in sex education is that it should work to make sex a more rewarding part of people's lives—to make sex education serve competence and not necessarily constraint."<sup>7</sup>

## Situation Ethics

The secularists have supplanted the old morality with the new, Christian ethics with situation ethics: "Anything and everything is right and wrong, depending on the situation."

They have rewritten God's injunction against moral impurity to read: "If an action seemeth right to thee, for thee it is right; if it seemeth wrong to thy neighbor, for him it is wrong." In so doing, they have denied that there are any moral absolutes, a universal law that defines right and wrong for all men, all times, and all places.

Into each human hand the situationists have placed a measuring rod, overlooking the fact that when a human hand holds a measure, it bends and twists and shapes it to accommodate human inclinations. Unlike the God of absolutes, man is like the flounder of the seas, adapting his colors to those of his surroundings—pale today, black tomorrow.

The situationists consider themselves modern, but their words betray them. The piffle of their utterances is nothing more than the teachings of the ancient Greek Sophists, who taught that man is the measure of all things. So discredited did their teachings become, overpowered by the rapidly spreading teachings of Jesus of Nazareth, that the word *sophist* is still used to describe a person who tries to "make the worse appear the better reason." This is what contemporary Sophists are doing: They "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

The tempter says, "Hath God said thou shalt not commit adultery? Surely there is nothing wrong with this delicate, this tender, this most sensitive of human relationships, not in your situation, not in your circumstances."

This is an echo of a voice that said to a woman in an ancient garden: "Hath God said, 'Ye shall not eat of every tree of the garden?' Surely there is nothing wrong with eating fruit so delicious, so delectable—not in your situation, not in your circumstances."

From the moment that earth's first sophism was presented in the Garden of Eden, down through the succeeding ages, there has been an eternal conflict between good and evil, between God's holy precepts and Satan's malignant, rebellious incitings.

His "cunningly devised fables," presented through human instrumentalities, are deceiving multitudes into believing that "desire is the high-

est law, that license is liberty, and that man is accountable only to himself.”<sup>8</sup>

However, the sincere Christian will not be deceived. He knows in whom he has believed and is persuaded that “all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness” (Ps. 111:7, 8).

He knows that when the judgment is set and the books are opened all men, great and small, will stand before the judgment bar of God. All of

earth’s inhabitants will be measured—for eternity or for oblivion—by the changeless, eternal law, the law that defined sin and revealed the need of a Saviour. See Rom. 7:7, 12, 14; James 2:12; cf. Eccl. 12:13, 14.

On that day, those who have had the law imprinted upon their hearts through the indwelling of the Holy Spirit will hear the words “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34).

Those who rebelled against His law, substituting for its precepts the sophistries of men, will hear the words “I never knew you: depart from me, ye that work iniquity” (chap. 7:23). ♦♦

<sup>1</sup> *The Bakersfield Californian*, Dec. 5, 1968.  
<sup>2</sup> *Patriarchs and Prophets*, p. 79.  
<sup>3</sup> *The Bakersfield Californian*, Dec. 5, 1968.  
<sup>4</sup> *Today's Health*, November, 1968, p. 80.  
<sup>5</sup> “The Pill, the Sexual Revolution in the Schools,” *Phi Delta Kappan*, May, 1968, pp. 480-484.  
<sup>6</sup> *The Fresno Bee*, Nov. 24, 1968.  
<sup>7</sup> *Saturday Review*, Nov. 18, 1967, p. 74.  
<sup>8</sup> *Sons and Daughters of God*, p. 46.

## LETTERS TO THE

# Fellowship of Prayer

### A FATHER'S DAY GIFT

About three years ago I requested prayer for our eldest son whom we had not seen and from whom we had heard little for ten years. At 3:30 A.M. on Father's Day we accepted a call from the West Coast from this son, who asked, “Dad, do I still have a home there? Do you still want me back?” I said, “Of course we want you back; that is what we have been praying for.” He asked, “Are you sure, Dad, that you really want me back?” I replied: “We do want you. We want you for all eternity.” With tears in his voice he said, “That is what I want, Dad.” As he was hanging up the receiver, I heard these wonderful words, “I love you, Dad; I love you.”

For some time I have been praying that I might acquire true Christian humility, patience, and love. And how God did answer my prayer! He is bringing my son back—an off-and-on alcoholic, a heavy cigarette smoker, back to the most humble, patient, and loving One that I know—Jesus. Could one ask for a more wonderful Father's Day gift?

My son admits that God “had a hand” in bringing him back. He wants to be a man and get control of himself. Please continue to pray that he will accept our Desire of the ages as his Desire for eternity.

It is heart warming to know that as the sun sets in each time zone around the world, on Friday evening our loved ones are remembered in prayer in ever so many different languages, and the Father of all languages cares for His own.

Please remember our three daughters, who have turned their backs to the outstretched arms of the Saviour. Jesus is coming soon.—Mr. S., of Kansas.

### PRaise HIS NAME

A few times I have written asking for special prayer. I am happy to tell you that the Lord has answered your prayers. Praise His name, and Thank you.

Now again I solicit your prayers in behalf of a son who is drifting from the Lord. We have tried our utmost to hold him for the church. United prayer is a mighty thing. May God bless you all.—Mrs. D., of Surinam.

About seven years ago I wrote asking prayer for my husband. I believe our prayers were answered because the last two weeks before he was killed in October, 1968, things were very different with him. We had six wonderful children at the time of his death. The two older ones are a joy and comfort. The third one is rebellious. She is not well. I seem to be completely unable to help her emotionally, physically, mentally, or spiritually. I am heartbroken as I see her attitude and see the powerful influence she exerts over her younger sister. Please pray that the younger sister will regain her spiritual strength and help her older sister.

Your paper has been a weekly visitor in our home for more than 26 years. It is always read from cover to cover and is much appreciated. O that Jesus would come soon and end all the heartaches and frustrations. Thank you for your prayers for our family.—Mrs. M., of California.

### A DRUNKARD RECLAIMED

Years ago I wrote asking you to pray for my oldest son who was a drunkard. Six years later he stopped drinking abruptly. I know it was in answer to prayer. He and his wife are Christians now. I also have a daughter who is an Adventist. The other children are backslidden. Please pray for them to be reconverted.—Mrs. W., of California.

### A FAMILY RECONVERTED

About two years ago I requested prayer for my son and his family who had quit going to church. I am happy to let you know that our prayers have been answered, and my children are back in church again. I thank you from the bottom of my heart.

I would appreciate it so much if you would put on your prayer list two more names. One is a niece who was once a faithful church member. She is divorced from her husband, who is married to another

woman. This brought such discouragement to my niece that she gave up the church. She is not happy about it though, and I will appreciate your remembering her in your prayer circle.

The other person is my sister's husband. He should not be a church member under the circumstances. He pays tithe but never goes to church. He is not faithful in other ways. My sister and I would be so grateful if you would put him on your prayer list. God bless you all. Thank you ever so much.—Mrs. D., of North Carolina.

### GOD HEARD

I received a quick answer to prayer on behalf of my granddaughter. Now I am requesting prayer for my sister, nieces, and nephews. I know earnest prayer will change a sinner.

My daughter-in-law has had a stroke, but is of good courage. She loves the Lord and is trusting in Him.—Name withheld.

### AN EARNEST REQUEST

Please place the names of my daughter and her husband on your prayer list. The devil is trying to break up their home. Two small children are involved and will be affected by the decision reached. Pray that my dear ones will seek the Lord and find in Him a personal Saviour.

Also please pray for my husband, who is very ill.—Mrs. B., of Florida.

### ANSWERS

Three wonderful answers to prayer have come to us as we joined you in the Fellowship of Prayer on Friday evenings and also at other times. One answer was that a nephew came back into the church. Another answer was that our daughter has recovered from arthritis; and the third answer concerned a friend who requested me to write to you about her daughter who was about to make a grave mistake in marriage. That engagement was broken, and the young man was the one who dissolved the friendship. We praise the Lord for His mighty power and are now leaving our lives in His divine care.—Mrs. V., of California.

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

# AFTER 1888

By NORVAL F. PEASE

The only realistic position regarding the reaction of the church during the nineties to the new emphasis on justification is that the reaction was mixed.

**T**HE question has often been discussed: What happened following the Minneapolis General Conference of 1888? Did the church accept or reject the new emphasis on the gospel of salvation? If a person studies the records of those years looking for evidence of acceptance, he can find such evidence. On the other hand, one who looks for evidence of rejection can also find what he seeks.

On the one hand, there were the successful revival meetings held by Mrs. White and Elders Jones and Waggoner throughout the Eastern and Midwestern parts of the United States. There were the confessions of those who opposed the proponents of this new emphasis in 1888. There were important ministerial institutes where justification by faith was stressed. There were the scores of articles and tracts, emphasizing strongly the importance of faith in Christ.

There were encouraging statements from the pen of Mrs. White, such as the following: "There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul."—*Review and Herald*, March 5, 1889.

On the other hand, there was evidence of indifference and opposition, sometimes among persons in high places. For example, the editor of the *Review and Herald* wrote: "The law

is spiritual, holy, just, and good, the divine standard of righteousness. Perfect obedience to it will develop perfect righteousness, and that is the only way anyone can attain to righteousness."—*Review and Herald*, June 11, 1889. He qualified his statement by declaring that "there is not a Seventh-day Adventist in the land who has not been taught better than to suppose that in his own strength he could keep the commandments, or do anything without Christ; and it is a waste of time to build an argument for any people on premises which they never assume." In a camp meeting address at Rome, New York, Mrs. White referred specifically to this article, and declared that the position taken by the editor was not correct.

In 1890 Mrs. White wrote: "The Lord has sent a message to arouse His people to repent, and do their first works; but how has His message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue?"—*Review and Herald Extra*, Dec. 23, 1890.

The only realistic position regarding the reaction of the church during the nineties to the new emphasis on justification is that the reaction was mixed. There was obvious spiritual

growth and improved insight, but it was not as general as it should have been. The efforts for revival were neither a failure nor a complete success.

One principle shone forth clearly in the preaching and writing of this decade: the message of justification by faith preached by Mrs. White and Elders Waggoner and Jones was the same everlasting gospel by which Christians have been saved in all ages. At the 1891 General Conference E. J. Waggoner gave a series of sermons on Paul's Epistle to the Romans. In his concluding sermon he made the following striking statement:

"Now the question arises, Was this preaching of Paul's anything like the third angel's message, or the three-fold message which is committed to us? Did his preaching differ from the preaching which we preach? If it differs, are we preaching what we ought to preach? In other words, should our preaching embrace anything more than what the apostle Paul had? If it does, then whatever it may be, we had better get rid of it as soon as we can."—*General Conference Bulletin*, 1891, p. 239.

These pioneers of ours were not preaching "another gospel." They were proclaiming the everlasting good news of the pre-existence, incarnation, life, death, resurrection, present ministry, and future coming of Jesus Christ.

The major contribution of the nineties to denominational thought on justification by faith was not the sermons and articles of Elders Jones and Waggoner, or even of Mrs. White. These had a tremendous impact at the time, but were soon lost in the archives. The books *Patriarchs and Prophets*, *Steps to Christ*, *The Desire of Ages*, *Thoughts From the Mount of Blessing*, and *Christ's Object Lessons* have, more than any other factor, preserved for the denomination the spiritual emphases of the revival movement of that decade.

### Clear-cut Philosophy

*Steps to Christ*, published in 1892, presents a clear-cut philosophy of man's salvation. The author deals with the problem of man's lost condition as follows: "Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made cap-

tive to Satan, and would have remained so forever had not God specially interposed."—Page 17.

The remedy for this weakness is described in these words: "There must be a power working from within, a new life from above, before men can be changed from sin to holiness."—Page 18.

### Christ Bridged the Gulf

Later in the same chapter she declares, "With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power."—Page 20. Real repentance is an act of the will. Regarding the place of the human will in salvation, Mrs. White says: "What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change the heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him."—Page 47.

In the chapter entitled "Faith and Acceptance" Mrs. White describes the experience of justification by faith thus: "In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole."—Page 51.

The continuation of the relationship with God entered into at conversion is clearly outlined: "Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, 'I am Christ's; I have given myself to Him;' and ask Him to give you His Spirit, and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him."—Page 52.

The question of sin following conversion is dealt with briefly but clearly. "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—Pages 57, 58.

The age-old question of the relationship of faith and works also re-

ceives attention: "There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. . . .

"The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption."—Pages 59, 60.

This relationship is further emphasized in such epigrammatic statements as these: "Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—Pages 60, 61. "That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption."—Page 61.

### Contrast Presented

Speaking of imputed righteousness, Mrs. White contrasts man's hopeless condition and Christ's perfect life, concluding: "He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—Page 62.

She proceeds immediately to describe imparted righteousness by stating, "You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure."—Pages 62, 63. Summarizing imputed and imparted righteousness, she says, "Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."—Page 63.

In the chapter "Growing Up Into Christ" she insists that Christian growth is dependent upon divine grace. She says: "Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to

live aright. But every such effort must fail. . . . He is not only the author, but the finisher of our faith."—Page 69.

A survey of *Steps to Christ* indicates that the author gave consistent answers to the theological questions centered about the practical working of God's plan to save men.

#### "Precious Little Volume"

At the time the 1888 conference was called, George I. Butler was president of the General Conference. However, because of illness he was not present, but he took a position with those who were skeptical of the new emphasis. (Another leader, O. A. Olsen, was chosen at the conference.) Five years later Elder Butler wrote an article for the REVIEW entitled "Steps to Christ." Commenting on this article, A. V. Olson said, "This was written after he had read and re-read the book of that title by Ellen G. White. In his review he referred to the book as 'this precious little volume.' 'I could not wish to see a single thought contained in it changed, or a sentence altered,' he wrote. He declared that the book makes plain the way of salvation, and thus revealed his own agreement with Mrs. White on the central truths of the gospel."—*Through Crisis to Victory*, p. 88.

Eternity alone will reveal how many other people have had their theology clarified by this little book. It presents justification by faith in a way the scholar can appreciate and the unlettered person can understand. It was probably the greatest contribution ever made to the understanding of the doctrine of salvation in Adventist theology.

The same theme runs throughout other books published by Mrs. White during the nineties. If one were to choose one quotation from all the thousands of pages of material written during this decade, he probably could do no better than choose the following: "The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the jus-

tifier of him which believeth in Jesus.'"—*The Desire of Ages*, p. 762.

Some have asked, "Why not republish the writings of Waggoner and Jones so we might have the benefit of their teaching on this subject?" It is admitted that the revival sermons of Jones and the expository studies of Waggoner did much to spread the gospel of grace and faith in their time. I have read hundreds of pages of their material, and recognize its worth. But when compared with the writings of Ellen White during the same period, it is not an overstatement to say that there was nothing said by Waggoner and Jones but that she said better! \* They did a great work in their time; her contribution has proved to be timeless. Their message was the everlasting gospel—the message of Jesus and Paul—couched in the language and presented in the context of their time. But, with the blessing of God, Ellen White was able to present this same everlasting gospel with a beauty and clarity that none of her contemporaries were able to equal.

For the Seventh-day Adventist

\* A. V. Olson gave a similar testimony after reading the many Jones and Waggoner sermons available in the *General Conference Bulletin* and the *Review and Herald*.—Eds.

Christian today the basic source of information on how men are saved is in the Bible. The authors of the Gospels and the Epistles still speak their timeless message. And as the modern Adventist accepts this gospel message, he discovers that he has behind him a sound denominational tradition best expressed in the writings of Ellen White. He is part of a church that believes in the grace of God, in the atonement of Christ, in the efficacy of faith, and in the ultimate triumph over sin. Sometimes we and some of our predecessors have failed to appreciate these great truths; but they remain as the foundation of Adventist theology.

Adventism, rightly understood, is evangelical to the core. It accepts Christ as the Son of God and His atonement on the cross. It glorifies the risen, living, and soon-coming Christ. It teaches that only by faith in Christ can man receive the grace of God by which he is saved. It considers good works as by-products of Christian experience, not the means of salvation. Any deviation from this faith does not represent the mainstream of Adventism, but rather human failure to grasp the central principles of the Adventist faith. ♦♦

(Concluded next week)

## Eight Reasons to Choose a Church School

By ROBERT L. MARSH, M.D.

Chairman  
Glendale Academy Board

Almost every family that has a child in a private or denominational school does so at some economic disadvantage inasmuch as public education is free. Moreover, there are other costs in time, transportation, and energy. Do the advantages make up for these costs?

Yes. In my view the following compelling reasons justify the decision, offering rewards present and potential.

#### Sociological Reasons:

1. The social standards and relationships developed in the atmosphere of the church school are higher than those in public school.
2. The friendships and patterns of friendships developed are more rewarding for a lifetime.
3. The Christian teacher's influence is priceless because of his dedication, integrity, and selfless spirit.

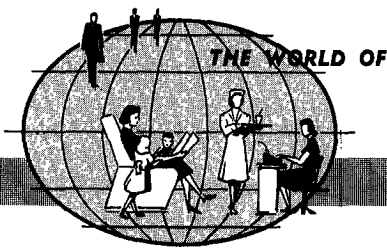
#### Religious Reasons:

4. The doctrines and theology taught reflect the principles and ideals of Jesus.
5. The high ideals of the church pervade the campus atmosphere. To understand and aspire to these ideals, even though falling short, is better than not to have the ideals.
6. The habit of participation in a worldwide evangelistic program is satisfying.

#### Scholastic Reasons:

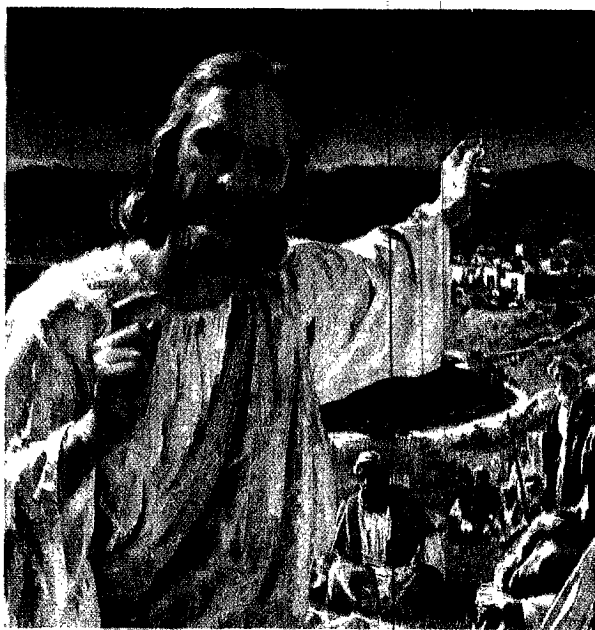
7. Health consciousness and knowledge are more vigorously stressed in the church school, yielding a longer life with better health.
8. Scholastic standards of church schools in general exceed public school achievement averages.





# The Adventist Woman

Conducted by DOROTHY EMMERSON



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HARRY ANDERSON, ARTIST

## He Is My Kind of Teacher

By LORABEL MIDKIFF

WHEN Jesus told the parable of the lost coin He had in mind the women in the crowd. The parable of the lost sheep was targeted to the men.

Several principles were illustrated in each parable, but basic to both were God's diligence in seeking the lost and His unwillingness that any should perish. These were graphic illustrations. The Oriental women knew only too well how hard it was to find anything on their dirt floors with such scanty light as their state of the art permitted. The men, of course, were well schooled in the business of shepherding, either as shepherds or as gentleman ranchers. And they were experienced.

But what would this parable mean to me if it were preached for the first time from the pulpit in my church? I have no difficulty finding a coin that occasionally gets dropped on my floor. And as for staying out all night and tracking down an errant sheep, I'd be frustrated. I still have a hard time deciding which are sheep and which are goats when I occasionally visit a stock show.

### Simple and Effective

The props the Master Teacher used were so simple and so effective. That's the kind I need too. But were these illustrations just for the listeners in His day?

A friend had crocheted me a pair of potholders. With forethought she had picked up the colors in my kitchen, even carrying out the simple fruit-basket motif I was using in décor. Nothing in our house is just "for show"—everything gets used, so, promptly I began to use this pretty gift of love.

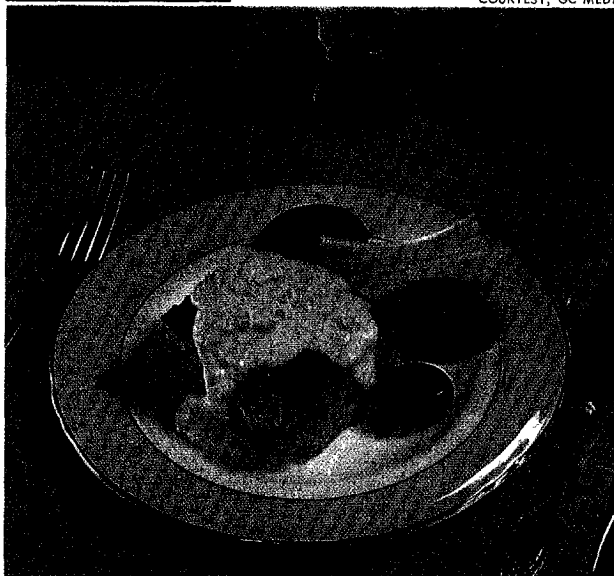
On the first tray of cookies I burned my thumb. How clumsy of me, I thought.

The next time I used the potholders I burned myself again. After the third or fourth baking session I realized that the potholders were not really protecting my hands. To preserve the pattern of the fruit basket, there were spaces in the crocheting that offered no defense to a 350° oven pan.

Isn't that like sin? Looks so pretty. Seems so useful. Yet it can only bring pain and finally destroy.

### CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



### MUSHROOM LOAF

- 1/2 cup chopped onion
- 1/2 cup margarine
- 1 cup sliced mushrooms
- 1 cup ground Choplets or Vegetable Steaks
- 1 cup shredded raw potato
- 2 1/2 tablespoons chicken-style seasoning
- 3/4 to 1 cup evaporated milk
- 3 eggs slightly beaten
- 1/2 teaspoon sage
- pinch of thyme

Sauté onion in margarine, add mushrooms and brown lightly. Bake in buttered pan at 350° for one hour. Serve with egg gravy. Serves 8.



Have you noticed when cracking two eggs together how often the egg that does the hitting is the one that gets cracked? (The fresher the eggs, the more consistently this will happen.) We've always tried to apply these homely observations to our spiritual lives, often using them during our family worships. "And so," daddy summed up, "isn't that the way it is with talebearing? The one who passes on the bit of gossip is the one who's really getting hurt. Usually his spiritual injury is far worse than the person being talked about, for he often doesn't know he's been hit."

Don Pedro had come to begin work in our yard in Mexico. We had just arrived, so my inadequate instructions consisted mostly of pointing, gesturing, smiling. We would start by thinning out the banana plants that were growing too thick along the bank of the creek just outside the kitchen door. I ran to get the spade, rejoicing inwardly that I wouldn't have to dig out those roots so near the water. When I returned he had already begun a pile of uprooted new growth.

How had he done that? All he had was his machete. His machete! So that's what he was using.

His next assignment was to trim the grass along the driveway and the flagstones to the front porch. I thought I had plenty of time to round up the edger that a neighbor had already borrowed. When I brought it back to Don Pedro he had finished the banana assignment and had trimmed halfway up one side of the driveway.

How could he trim it without the trimming tool? But again he was using his machete with quick well-calculated strokes, as fine a job as I had ever done with an edging tool. Cutting the lemon grass for our tea, and the broccoli and eggplant (from the hand-me-down garden of the previous tenant) was simple. I could use a machete on that myself. "Now I've trapped him," I spoke half aloud as I considered the next thing on my mental list. "Just let him try to figure out pruning that mandarin tree with his trusty machete. Everyone knows you must use pruning shears."

#### Even for Pruning

I handed the shears to him as we stood under the mandarin tree pointing out the dead growth. He smiled, laid my tool on the ground and put the ladder against the tree. Sharpening his machete on a rock that edged the rose garden, he climbed into the tree and began striking out the unwanted branches. His trick was to cut from the under side of the branch, never coming down on the

## Monuments

By LOIS HANSEN

When the last silent sleep shall come to me  
And grasses whisper gently where I lie,  
Build no white marble monuments, or brick, or stone,  
For these mute things will be as cold as I.

Rather I leave behind, for memory's sake,  
Wise, bright-haired sons, and daughters full of grace;  
Their smiles, a likeness of the one I've loved  
So many years upon their father's face.

Young lives I leave behind, who teach their young  
As they were taught, to reverence the true  
And pass it on from hand to eager hand  
As men have always done, long ages through.

No hard cold stone to stand erect, and stark,  
But warm young hearts that throb with sympathy,  
Whose tender touch will help to heal earth's ills—  
These shall be living monuments for me.

branch. Now and then he looked down and smiled and somehow he seemed to say, "You Americans are so complicated. Can't you live simply?"

I've thought many times since my first day with Don Pedro, how complicated I make my spiritual life. I try this gadget and that gadget. How simple it would be if I'd leave it all to the Holy Spirit to give directions to my life. Let the Master Gardner with His big machete do His work in me.

Viki was learning to iron. She had "helped" for a long time with her own little toy electric iron and pint-sized ironing board. Handkerchiefs and the kitchen towels had been easy; but this was for real now. We had to tackle the very principles of ironing arts. "Use your left hand to smooth out the wrinkles and to see that the material is flat on the board, always keeping your hand working just ahead of the iron," I demonstrated. After her first play shirt she held up her left hand, saying, "Mommy, I'll call this my John-the-Baptist hand. It's the one that prepares the way. Then the iron can be Jesus 'cause He smoothes out all the wrinkles from our lives." A priceless lesson from my seven-year-old.

#### Carpets and Stinging Words

The week had been grueling; one of those weeks in which you wish Sabbath would be ushered in about Thursday at noon. I had made a stinging remark to one I loved dearly. I hated myself after I had said it. I felt condemned for hours. Then I took a break in my work and made

the awful thing right with my friend.

But how can you make a thing like unkind words right? You can be forgiven but the sting lingers on. Clear into Friday afternoon I was discouraged with my spiritual tenor and kept wondering how much longer God would put up with my inconsistencies. I had one short hour that could be used to complete my housework, then would come the blessed Sabbath. I was vacuuming our bedroom, and continuing my self-condemnation.

Isn't it strange, I thought, how there's never any dust under this bed now that we have carpeting? With scatter rugs the floor under the bed was the worst part of the room. I swung the bed back into position and my favorite Teacher seemed to say, "My grace is sufficient for thee." That's it exactly. He had spoken to me through that new carpet. His blood was atoning for my sin. It isn't important to know where the dust goes, just as it isn't important to know what happens to sin. But to know that His grace takes care of it, wherever it is, is all I need to know.

Salt mines? All I know of them is what I read from our *SDA Bible Commentary*. A light under a bushel? Not in my day; I can't even operate a beach lantern. But parables? Just lots of them. He continues to teach me and in the simple language I can understand. With object lessons that concern my little spot on earth and in my era, my Teacher continues to highlight just what I need most in living victoriously.

Keep my eyes alert, O God, to Thy marvelous lessons. ♦♦

# Homemakers' Exchange



**Our daughter, who will be six in October, knows the alphabet, can count to 100, and can print her name. If she can't start school for another year I don't know what I'll do, as she is bored already. Don't children mature earlier now than in Mrs. White's time?**

► I had exactly the same situation—an eager, bright little girl. What to do?

My solution was her first year of piano with only that to concentrate on. It was wonderful. She loved learning to play and did well.

She's happy, well adjusted, and doing well in school, and we had her for an extra year. Each year at home is so precious.

Mrs. George Gagnon  
Amesbury, Massachusetts

► Mental achievements are not the only consideration in determining a child's readiness for school. Physical health, emotional maturity, and eyesight are also to be considered. Many educators consider Sister White's advice good.

If children are eager to learn, nothing will stop them if their questions are answered. There are many books on the market that are fun as well as educational and any average parent can guide them.

Mrs. Harold Andreasen  
Custer, Washington

► Many children start to school at this age with no apparent damage. Others suffer eye damage and emotional disturbances. Some develop a dislike for school because they were immature. If we are going to deviate from the guidebooks, let us do it in areas which are not so likely to leave a mark on our children.

A year's tuition can be saved while protecting the child. During this time she can learn to listen, see, feel, and express herself with accuracy. Pray for guidance in this important decision.

Norma Bender  
Citrus Heights, California

► A child's ability to learn may not always be determined by age alone. Some children mature earlier than others. Your daughter may be able to count and write her name, but will she be able to get along with other children in a school situation? You did not mention whether she is an only child or had learned how to get along with her brothers and sisters.

My sister constantly begged mother to let her go to school with me. After consulting with the teacher it was decided to send her to school on the condition that if she could not keep up she would stop coming. In spite of her age difference she did very well in her lessons and in getting along with the other children.

There are so many educational toys that help children learn at an earlier age these days. Have your daughter visit school a few times; her reactions may help you decide whether to send her at this age or to wait another year.

Barbara Adams  
Berrien Springs, Michigan

► I do not think children mature earlier physically and emotionally than in Sister White's day. They are exposed to more intellectual stimuli though, and although they may know more before going to school, their emotions and inner security are no more developed (and may be less developed because of the increase of working mothers).

Experienced teachers say that seven-year-old first-graders are much more capable of learning, concentrating, and have better leadership qualities than most six-year-olds.

Mrs. DeWayne Butcher  
Hinsdale, Illinois

► As a schoolteacher and mother of six children, I would suggest that you teach your child the most important lessons of all—to do things promptly, occupy time wisely, mind without question and argument, and respect the rights and property of others.

In this day of ungraded classrooms, the child who succeeds best is the one who knows how to read some when he begins school and who can read two grades above the one in which his other classwork is in. The more things you can think of to enrich his life, the easier his schoolwork will be and the less you will have to "entertain" him. You can't teach the child too much.

Harriett Abbott  
Asheville, North Carolina

► I think Mrs. White was concerned more about the nervous system than in not being able to use the mind intelligently. It certainly hasn't improved the nerves by beginning school early, as one can see by tranquilizer advertisements, et cetera.

Once children begin school the rush starts and continues until college is over. Take advantage of the calm closeness you can develop. You will be surprised how much you will learn in order to answer your daughter's questions!

Mrs. James Maupin  
Lancaster, California

► Why not take your daughter for walks in the countryside, pointing out the lessons found in flowers, tiny insects, and shy animals? Take her to the zoo, the dairy, the bakery, the fire house. Take her to the library and let her choose books for you to read to her. Help her to learn Bible verses. There are many things to keep her from being bored—puzzles, art work, swinging, building in the sand, sledding in the winter, and tasks around the home.

Edna Mae Fairchild  
Erie, Pennsylvania

► Parents should remember that when the time comes for daughter to enter the academy she will only be thirteen. She will want to date and "go steady" like the rest in her

class, but she will be too young to handle a relationship of this type. At seventeen she will move into college where many are engaged and even married. She will be too young for these steps and mother will worry about a premature marriage.

The strain may not show when she enters first grade, perhaps, but who can say what ten years will bring?

Dianne Veach  
Adelphi, Maryland

► A large group of educators from secular colleges once met to discuss the problem of youth getting into college too young. They agreed that it would be ideal for children to start to school "at about ten years of age." This would put them into college around twenty. Being older, they would take their studies more seriously, knowing better what lifework to choose. Also they could more readily cope with the demands of the college curriculum; thus it would eliminate much of the painful frustration of freshmen.

Wouldn't it be amazing if the whole public school system should change and we had known what was right all along!

Christina Cooper  
Redding, California

► I agree wholeheartedly with Ellen White when she says that a consecrated Christian mother is the best teacher for younger children.

However, to remain at home when other children of the same age are going off to school can become a very frustrating and emotionally damaging experience for a child.

I firmly believe that the spirit of Mrs. White's counsel was entirely right, but that the "letter" in this case is not applicable to the present age of rapid mental and social development.

So send your six-year-old child to school, and continue to be a loving and praying "home teacher" for her.

Harold Tassell, M.D.  
Rochester, New York

## NEXT QUESTION

*My husband is carrying on a flirtation with a high school girl. What makes a happily married man, old enough to be the girl's grandfather, carry on like this? What should I do in this situation?*

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

LIVING together as a single family is the only future mankind can have now that Western technology has simultaneously annihilated distance and invented the atomic bomb. . . . The alternative to the destruction of the human race is a worldwide social fusion of all the tribes, nations, civilizations and religions of man."

Thus did the historian Toynbee, at a recent Gideon Seymour Memorial lecture at the University of Minnesota, express what he deemed to be the only hope of mankind. Many men read the future as proclaiming "Unite or perish." It is apparent to most that continual national fragmentation threatens ultimate global war—war with civilization-dissolving weapons. It is now a haunting fear that with the piling up of atomic arsenals by certain governments, someone somewhere will light the fuse that will bring only the ensuing peace of a planetary graveyard.

In that prophetic book particularly devoted to the crisis of the last days the Bible predicts the erection of some form of international government collaborating with an ecumenical church. Says Revelation 17 regarding the nations of the last days: "These have one mind, and shall give their power and strength unto the beast. . . . The waters . . . , where the whore sitteth, are peoples, and multitudes, and nations, and tongues. . . . For God hath put in their hearts to . . . agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city [spiritual Babylon], which reigneth over the kings of the earth" (verses 13-18).

Will this united political and religious front bring peace and prosperity? On the contrary, it will bring division, strife, and the dissolution of all things. The agreement among men will extend only for a season and will be followed by the eruption of antagonisms that will desolate the earth. This will be humanity's midnight before the eternal dawn. According to Revelation 17:16, 17, the kingdoms of earth will "agree" for a time, but then "the ten horns . . . shall hate the whore [the apostate church], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Why should such an apparently commendable thing as unity in civil and religious affairs lead to disaster? Because the majority of men in all their plans and practices seek selfish aggrandizement rather than the glory of God. From the earliest times, all unions resulting from the employ-

# To Which Family Do You Belong?

By DESMOND FORD

ment of force have been anti-God whatever their profession. Church and state union has always been succeeded by bloody persecution of the nonconformist minority.

## Christ Went Before

Christ warned His disciples, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). "They shall put you out of the synagogues [churches]: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (chap. 16:2). On another occasion He declared that He came "not to send peace, but a sword." One writer has commented upon this strange statement as follows: "All who refuse His infinite love will find Christianity a disturbing element. The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, those who cling to sin war against the truth and its representatives."—*The Desire of Ages*, p. 306.

The fact is that in matters of ordinary common sense the majority is frequently right, but in matters spirit-

ual the majority is rarely right. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). The true followers of Christ have ever been in the minority.

Religious persecution was predicted in the Bible's first prophecy. At the gates of Eden when pronouncing sentence on the serpent, Satan's medium, and on man the sinner, a promise of hope was enshrined amid predictions of sorrow and gloom. Addressing the real instigator of evil, God declared, "And I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15).

The Biblical scholar H. Grattan Guinness commented on Genesis 3:15 as follows: "'Thy seed,' the seed or posterity of the serpent, must mean those among men who should imbibe the devil's spirit, and be partakers of his character, subjects of his 'power of darkness,' as contrasted with those who should be of an opposite character. [Matt. 23:33; 1 John 3:10.] Enmity would exist between good men

and bad, the conflict then commenced between man and his tempter would be continued in the history of the human race."—*The Divine Programme of the World's History*, p. 20.

### Early Enmity

Enmity between bad and good men erupted early—in the murder of Abel by Cain. "And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12). We should note well that the very earliest "war" was over religion, as the last shall be. But it was not a matter of atheism versus belief; it was apostate religion versus true religion. Genesis 4 makes it clear that Cain was religious, but he erred in believing he could worship according to the dictates of his own desires rather than in obedience to the word of God. Similarly, evil in this world began with one who agreed as to the central fact of religion that God exists, but evil triumphed when doubt was cast upon the word and requirement of the Creator, and the word and will of the creature were substituted. These opening tragedies of history prefigure the final disaster of the future when the world's majority will profess religion and legislate decrees of worship yet simultaneously attack the remnant who, as Abel did, choose to obey the commandments of God rather than those of men.

With great clarity Ellen G. White has set forth the significance of the Bible's first record of conflicting worships: "Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits. . . .

"The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation. . . .

"The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers. . . . Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. . . . Wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them."—*Patriarchs and Prophets*, pp. 72-77.

Let us briefly consider subsequent Biblical history. By the close of the antediluvian era earth's inhabitants

had become so apostate that God could find but one man and his family who would walk by faith in the way of His commandments. Scripture says that "by faith Noah, being warned of God of things not seen as yet . . . prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). The same faith and obedience manifested by Abel were thus cherished by the righteous remnant before the Flood, and thus the unbelieving and disobedient were condemned by the contrast.

Mankind's depravity is further shown by the account of the tower builders, who, disbelieving God's promise never again to destroy the world by flood, began to build a structure which would not only lift them above the highest waters but would make them a great name. Thus they rejected the command of God to disperse throughout the earth. This record of the Tower of Babel, found in Genesis 11, is the first illustration of an apostate monopoly among mankind.

### By Faith . . .

In contrast to these rebels of Babel we read of Abraham who "by faith . . . when he was called to go out . . . obeyed" (Heb. 11:8). This father of the faithful and progenitor of Israel constituted with his household God's remnant in the idolatrous age after the Flood. The torch of truth handed down by Adam, Seth, Enoch, Methuselah, Noah, and Shem, was passed on to the faithful, obedient son of Terah.

Not long after the glorious reign of Solomon, the Temple builder, ten of the twelve tribes of Israel broke away from the requirements of the God of their fathers and became idol worshipers. A typical ruler among them, Ahab, united himself to Jeze-

bel, daughter of the king of the Zidonians. More than three years of drought followed as a chastisement to call Israel back to the Creator. "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him" (1 Kings 18:21). So comparatively few were the true followers of God in that day that Elijah cried, "I, even I only, am left" (chap. 19:10). Nevertheless, as the messenger of God, in faith he repaired the broken-down altar of the Lord and called for obedience to the divine requirements.

Centuries later the Jews went into the Babylonian captivity because of their backsliding. However, when tests of conscience arose in the land of Nebuchadnezzar and Darius, there were those who did not bow the knee to heathenism (see Daniel 3 and 6). When the call came to leave Babylon and restore Jerusalem and its worship, only a comparative handful responded.

Near the close of Old Testament history we read of Esther and Mordecai, representatives of the faithful Jews who in that age refused to conform to pagan requirements. The idolatrous prime minister, Haman, determined to destroy every Jew in the realm because a few such as Mordecai refused to violate the divine law by doing him obeisance. Appealing to the mightiest monarch of earth, Ahasuerus, Haman the Agagite urged, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom [which included Palestine]; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. . . . Let it be written that they may be destroyed" (Esther 3:8, 9). Here once more was the spirit of Cain, the wrath of the dragon, the unsheathing of the sword against those who were called to be God's representatives.

### Last-Day Attempts

This same spirit will be intensified in the last days, when earth's majority will endeavor to force into conformity the "remnant . . . which keep the commandments of God" and "the faith of Jesus" (Rev. 12:17; 14:12). The day draws near when the world boycott described in Revelation 13 and the threatened mark of the beast will sift all who profess to be Christ's people. As in the days of the first advent of Christ, warring church leaders minimized their differences in order to unite with the civil power against Christ, so in the days that

## THE LIVING WORD

By LEROY SHINN

As an invincible granite wall  
'Gainst which mighty waves dash high  
With driving force, only to break and fall  
In forceless spray and whispered sigh  
Upon its base—such is God's Word!

Tho' assailed and maligned by skeptic  
And infidel who thought this right,  
Its foes who guessed they'd snuffed its  
wick,  
Beheld, instead, a beacon light!

"Heaven and earth shall pass away, but my  
words  
shall not pass away" (Matt. 24:35).

verge upon the Second Advent, the true people of Christ will be condemned by world leaders of a united church and state.

For those who feel that in this enlightened age religious intolerance could not be revived, a glance at the history of the past five centuries would be salutary. It was not only the powerful church of the Middle Ages that persecuted nonconformists. Protestants in Switzerland, England, and North America persecuted religious dissidents whenever the civil power of the state became theirs. And in our own generation, in one of the most cultured countries of the world and the home of the Reformation, more than six million people of a minority group professing a despised

religious faith were destroyed in hate.

Compare the words of Scripture's first prophecy with some that are found in the cluster of prophecies that close the Bible: "I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed" (Gen. 3:15). "And the dragon was wroth with the woman, and went to make war with the remnant of her seed" (Rev. 12:17).

The religious war that began just outside the gates of Eden is to spread into all the world. Every man and woman is to be tested. The trial will come when church and state unite as they have united in other eras. Religious persecution has always followed the laying of the civil sword by the side of the altar of worship.

Implicit trust in the Creator and absolute obedience to Him have characterized the true remnant church in each era. Such an attitude is only possible for those who have worshiped at the cross and learned there of man's wickedness and God's goodness. Such worshipers will not exalt the traditions and desires of man, the creature, above the Word and commandments of the Creator.

The test of genuine religion is a simple one—the taking up of Christ's cross daily (Luke 14:27; 9:23). The remnant will have a love that is willing to be poured out to the uttermost in response to the One "who loved me, and gave himself for me" (Gal. 2:20). ✠✠

(Concluded next week)

## A Story FOR THE YOUNGER SET

### When the President Came to Town

By HELEN KELLY

WOULD the President come to town or not? He had been invited to speak at the university's one-hundredth anniversary celebration, mother had told Esther and Gloria. But would he come? Eagerly the city waited for the answer.

"I hope he comes," Esther said.

"Maybe we can see him," said Gloria.

A few days before the ceremony the newscasters announced: "It's definite now. The President will speak at the university ceremonies Wednesday morning at ten o'clock."

"President to speak at university." Mother read the large black print on the front page of the newspaper to the girls.

"Hurrah!" they cried. "Will we see him?"

Mother continued reading the paper. "He'll arrive by jet at the airport about nine-thirty, be at the university at ten, and he'll leave immediately after his speech."

"He's not going to be here long, is he?" Gloria looked at the President's picture in the newspaper on mother's lap.

"No, dear, the President is a very busy man. But, look, the report gives the route he will take. He'll pass right by the corner of our street, so we may get a glimpse of him if we are there when he passes."

On Wednesday morning mother was washing clothes and the sisters were playing dolls. Several minutes past nine-thirty mother looked out the front door and saw people going up the street toward the intersection the President's party would cross.

"Get your jackets on, girls," she called. "We'd better get up there now."

Gloria and Esther hurriedly slipped

on their jackets while mother put on her sweater. Leaving the house, they headed up the street. As they neared the corner they noticed the people walking away.

"Oh, I'm afraid we're too late." Mother stopped, disappointment in her voice. "He must have passed already."

"We can't see him?" Esther asked.

"Not now, dear, but he'll go back to the airport the same way, and we'll be sure to be there in plenty of time then."

The three turned around and went back home. Mother switched on the television as soon as they were in the door. "The program will be televised," she explained. "Just as soon as the President finishes talking, we'll be on our way."

Esther and Gloria looked at the large auditorium pictured on the screen. Hundreds of people were there. Some men sat on the platform. The sisters heard the reporter saying that the President had just arrived at the university and would soon enter the building.

Presently they saw the familiar figure walk onto the platform. The men who were sitting got up and shook hands with him. Then one of the men stepped over to the speaker's desk and announced, "Ladies and gentlemen, the President of the United States."

There was much applause as he walked over to the desk. "That sounds like rain falling," Gloria remarked.

The President began to talk. Gloria and Esther could see him very clearly on the television. A short time later he finished his speech, and again everybody clapped their approval and appreciation. Then the President left the platform.

"He's leaving now," mother said, turning off the television. "It's only a couple of miles from the university to here, you know."

"Let's hurry," urged Esther. "We don't want to miss him again."

Once more they put on their jackets and started up the street. Others joined them. When they arrived at the corner they saw groups of children and adults clustered on each of the four corners and lined up on the sidewalks. Some of the children carried flags.

It wasn't long until two policemen on

motorcycles turned off the boulevard and roared toward the intersection where the people were gathered.

"He's coming," mother said excitedly. A dog beside the girls began to bark at the noisy motorcycles and the cars that followed.

Black cars with men in them whizzed by. Everybody watched the cars. Suddenly a long, shiny-black automobile with flags fluttering on the front fenders sped by.

"That's the President's car." By the time the words were out of mother's mouth, the vehicle was past them. Several men were in the car, making it difficult to see which was the President. The motorcade was gone as quickly as it had come, and again the people dispersed.

"I didn't see him," Gloria complained as they walked toward home.

"I didn't either," Esther said.

"I couldn't tell which one he was either," mother admitted. "There were so many in the car. Presidents must always have secret-service men with them for protection. I didn't realize they would go so fast."

"Oh, well," Gloria said more cheerfully, "at least we saw his car, and we did see him on TV."

Mother smiled as she opened the door. "And we did get there in time."

When evening came Gloria and Esther were still talking about the President's visit and how they missed seeing him in person. At worship mother told them, "You know, soon Someone else is coming, not just to our city but to the whole world."

"It's Jesus!" the girls exclaimed.

Mother smiled. "Yes, King Jesus. Many, many people are waiting and longing for Him to come. Everybody will see Him and His angels."

She showed the sisters a painting of Jesus on a bright cloud, surrounded by more angels than they could count.

"Isn't the rainbow over them beautiful!" Esther pointed as she spoke.

"We want to be ready for Jesus, don't we?" mother continued.

The sisters nodded their heads. Yes, they wanted to be ready for King Jesus when He comes!

# From the Editors

## SHOULD HEBREW AND GREEK STUDIES BE DROPPED?

The United Presbyterian Church (1968 membership 3,268,761) has moved to change a more than 400-year requirement that its ministerial candidates learn Greek and Hebrew.

The recommendation still must be approved by a majority of the church's 180 presbyteries and by a vote in the 1970 General Assembly before it becomes official.

The tradition that preachers study the Biblical languages goes back to Reformation times. It was felt that those who expound the Bible could not adequately interpret it unless they could read it in the original languages.

Currently, Seventh-day Adventist ministers, at least those studying at the SDA Theological Seminary in Berrien Springs, Michigan, receive training in both of these languages. But not all ministers in service have been so trained. Whereas, generally, since their founding, Seventh-day Adventist colleges have offered Greek, Hebrew has not been as consistently offered, and only in recent years has it become a requirement in the seminary ministerial-training program.

### Is Biblical Language Study Worth While?

Since as a church we have just upgraded our ministerial-training program to where we endorse a Bachelor of Divinity degree for our ministerial students in North America, there is probably not much danger that for a time, at least, we will be considering a resolution such as the one before the United Presbyterian Church. But we might well inquire, Is the study of these languages worth the effort required to gain proficiency in them?

We feel that it is. Somehow we think of the minister as a Bible expert, and certainly a Bible expert should be familiar with the languages of his profession. What would we think of a doctor who did not understand the language of his profession and was unable to write a prescription?

Seventh-day Adventists pride themselves in being people of the Book. Certainly our ministers ought to be equipped with the best tools available for understanding and expounding that Word. They need to be able to get behind the language of the various translations to read and understand what the Biblical writers themselves said. In cases where there may be an uncertainty as to the meaning of the original because of an obscurity in the language, or because of manuscript differences, they should know what the degree of uncertainty is.

But supposing a minister after completing his training never looks inside his Hebrew Old Testament or Greek New Testament. Hasn't the time he spent studying these languages been completely wasted? We think not. On the other hand, we think he is decidedly unwise to neglect a pursuit that could help him to interpret better the message he has been called to proclaim. But even if he should forget, he will still have learned methods of Scripture interpretations that will help him properly to evaluate, to a degree at least, the contributions of other Bible scholars.

In fact, in such evaluation we believe lies the principal value of Biblical language study for the student of the ministry. It is a well-recognized fact that gaining proficiency in another language, especially in the original

languages of the Bible, requires time far beyond that allotted in a ministerial training program. Really only a smattering of knowledge can be acquired. The student ought to recognize this and not flaunt his supposed proficiency. Many scholars spend a lifetime at language study. Usually translators are highly proficient language students, and the young ministerial student with a few years of Greek study and perhaps a year of Hebrew study ought to think twice before he blithely criticizes the work of these men in the various extant versions and offers his own supposedly superior translations for certain passages.

He should also think twice before he flaunts grammatical terms such as "jussive" and "aorist" in the pulpit. The women in his congregation may not know the difference between the jussive and lemon juice, and for all the congregation knows, aorist could designate one of the medieval barbarian tribes. But the minister's private study should include a thorough investigation of the grammatical, lexicographical, and contextual nuances of the Scripture passages involved. The deeper understanding of the divine message resulting from such a study may then be imparted to the congregation.

We agree that Seventh-day Adventist students of the ministry should study Hebrew and Greek. We believe they should rate high in Biblical scholarship. God is calling them to defend His revealed truth before a skeptical, highly sophisticated generation. But with all their learning they should possess the humility of the true scholar who knows that despite his learning he has but scratched the surface of the sum total of knowledge. Concerning the Bible, Ellen G. White says, "The Bible is yet but dimly understood. A lifelong, prayerful study of its sacred revealings will leave still much unexplained."—*Counsels to Writers and Editors*, p. 82. D. F. N.

## WHO WILL DECLARE HIS NAME?

Two men said they would not speak about God. One was a prophet of the sixth century before Christ; the other was a twentieth-century leader of the Unitarian-Universalist Association.

The first said, "The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name" (Jer. 20:8, 9).

The other said, "'Most of our people don't like the word God, and I use the word with reluctance.'"

But these men were not alike in their concept of God. Jeremiah talked with God and heard Him speak. He recognized Him as Creator (Jer. 1:5) and as a sovereign personally interested in His people (chap. 31:33). Like Hosea, this prophet used the symbolism of marriage and sonship to show the closeness of the relationship between Jehovah and Israel (chaps. 2:2; 31:9).

On the other hand, Robert N. West, new president of the Unitarian-Universalist Association, says, "'I'm critical of people who think they can tell others what God is or what He wants them to do.'" Reportedly, he dislikes the term "supreme being" because he doesn't think God is a being (*Washington Post*, Aug. 16, 1969).

Jeremiah soon saw how impossible it is for a committed child of God to keep still (Jer. 20:9). He not only knew



more about God than most people of his day but he had been chosen by God to be His spokesman. He had to speak of Him whether it was convenient or not. Mr. West, by his own confession, does not speak for God.

We do not mean to reflect upon Mr. West. We only notice with regret that although the Universalist and Unitarian movements, now joined, have religious, even Christian, backgrounds, today Christ is to them but one of many wise teachers, and God, as the Bible reveals Him, is considered passé.

We, like Jeremiah, find it impossible to keep from speaking in the name of the Lord. Of course, we believe in uttering the names of the Deity with the utmost reverence. We join the psalmist who sang: "O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:1). And we believe that Jesus Christ, the second person of the Godhead, possesses a name of unusual significance because of what it represents. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

## LETTERS

*to the Editor*

### INNER-CITY MINISTRY

The REVIEW has always made interesting and spiritually uplifting reading. I especially have enjoyed the articles on inner-city work by Ron Graybill (Dec. 5, 1968) and Roy Branson (April 17 and 24). Surely this work is a direct fulfillment of the definition of pure religion as given by James. Though we may not see an immediate increase of new members as a result of this work, it is our duty to undertake such programs.

Let us pray that these articles will inspire even more ministers and laymen to study the needs of their communities and do all in their power to relieve the suffering and distress they find. Let us not be continually waiting for disasters before we are willing to help. Let us show our communities and the world that the Spirit of Christ in us compels us to action in behalf of suffering men—whatever their race or social status.

GARY FORDHAM

Toivonlinna, Piikkiö, Finland

### WOMEN IN THE REVIEW

The World of the Adventist Woman in the REVIEW is most interesting. I especially enjoy the Homemakers' Exchange each month.

MRS. LOLA SPENCER

Fort Lauderdale, Florida

### KNEELING FOR PRAYER

Re "Let Us Kneel" by John A. Mayer in the June 19 REVIEW: I am thankful there are others who are concerned about the growing tendency to stand for prayer. It would be well for every Seventh-day Adventist prayerfully to study the chapter entitled "Proper Attitudes of Prayer" in *Selected Messages*, book 2, from which the author quoted.

ALBERT WITZEL

Arpin, Wisconsin

### MEASURING SKIRTS OR VALUES

Why is there so much concern over the length of skirts?

Turning to page 15 of the July 3 REVIEW, I found the real answer to so many of these problems: a lovely four-line poem on family worship entitled "Alternative."

Come now, what is the length of our prayer time?

MRS. E. GILMAN

Modesto, California

### MONEYCHANGERS IN THE TEMPLE

I read with interest the editorial "Moneychangers in the Temple" (Aug. 7), and find that you have raised some pertinent questions with respect to conduct of business within SDA educational circles.

Having been in two boarding academies, a mission school, and a senior college, I found one sentence—"If an institution calls a worker from a sister institution, is it right to offer financial inducements to help secure a favorable decision?"—of special interest to me. I agree one hundred per cent with your thought.

I find, though, a gap between the question you raise and official denominational policy as I understand it at the present time. Cor-

The charge that Jesus gave His disciples to preach the gospel in all the world contains the command to baptize people of all nations "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Of those who have been lowered by loving hands into the watery grave of baptism and raised to walk in newness of life, who would say, "I no longer can speak the name of God without embarrassment"? Who could look upon the cross and sense the sting of punishment borne by Another for him yet say, "I can no longer speak the name of Jesus because it is not relevant"? Who could hear the gentle whisperings of Heaven, guiding, encouraging, teaching, and say, "I can no longer speak of the Holy Spirit"?

Not one.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:2-4, 1).

F. D. Y.

rect me if I am wrong, but I understand that policy does now permit both of the SDA universities to offer token sums more to prospective faculty members than can the senior colleges.

I feel this comes under the category of your question, and I think it's one you have raised rightfully. For those of us who have been "in the way" for a few years, we have served with the idea that compensation, dollarwise at least, was on an equitable basis throughout a given division to prevent raiding of faculty from one campus to another. Now we see a policy creeping in to favor the university in acquisition of faculty over the senior college.

V. K. JULER

Angwin, California

### LURE TO ARTICLE CONTENT

I would like to express my appreciation for the REVIEW. It keeps us abreast of these times. The format is outstanding. The striking covers, such as the cloven tongues of fire for one, and the bold-type quote from page 209 of *The Desire of Ages* (June 26) for another, were a real lure to get into the article content of the magazine.

BUDDY BRASS

Charlotte, North Carolina

## From Annoying Restriction to Fixed Habit

By E. WALTER STOUP

Climbing into my car the other day, I was fastening my seat belt when an experience illustrating the principle of Proverbs 22:6 suddenly popped into my mind.

I had been a county ambulance driver for some years when seat belts were installed in all ambulances. At first they were there for our convenience. Later it was compulsory to use them.

Although fastening seat belts seemed like an unnecessary restriction, I reluctantly complied. As time went by, their use became a fixed habit.

I no longer drive an ambulance. I don't have anyone telling me I must buckle up. To this day when I get into my own car I instinctively fasten my belt, simply because I feel uncomfortable without it.

Sometimes youngsters rebel against parental regulations, but if they are patiently guided, the time will come when they will follow the rules of their own accord. "Train up a child in the way he should go: and when he is old, he will not depart from it."





The congregation at the Kuala Lumpur, Malaysia, meetings mark in their Bibles the text that is flashed on the screen. Helen Lee translates from Mandarin into English.

## Evangelistic Trip Through Southeast Asia

By FREDERICK LEE

I recently accompanied my son, Milton, and his wife, Helen, on a 16-week evangelistic itinerary of Southeast Asia. While this trip took me to places I had never visited before, with the exception of Hong Kong, we came to cities where Milton had held public meetings for the Chinese. These were Saigon in Vietnam, Bangkok and Hat Yai in Thailand, Penang in Malaya, Singapore, and Kuching in Sarawak, which is a part of Borneo.

Besides meeting with the believers in these places, he conducted evangelistic campaigns of three weeks' duration in Bangkok; Kuala Lumpur, capital of the newly formed nation of Malaysia; and Sandakan, second largest city in Sabah. In all these he spoke in Mandarin Chinese. One series was translated into the Swatow dialect, and the other two were translated into English by his wife, Helen. She also added interest to the meetings with her attractive black-light presentations.

### Bangkok Meetings

The meetings in Bangkok were held in the new Chinese church there. The members responded enthusiastically by attending the meetings regularly themselves and inviting their friends and neighbors to come. Many of these were non-Christians. The church, which has a seating capacity of about 300, was well filled each evening, and the last meeting had as many in the audience as the first.

We were somewhat handicapped by having to live some eight miles from the center of town where the church is located. Each evening we had to drive through heavy traffic, competing with drivers who seemed to thrive on near misses.

The early lectures of each series were

adapted to non-Christians and dealt with the gospel remedy for man's present plight. After the first week, Bibles were given to all who came. The recipient's name and attendance number were attached to his Bible so he could mark the same Bible each night. At the end of the series all who had attended a minimum of 12 nights were invited to keep their Bibles. During each lecture, the main Bible references were flashed on the screen, along with the page number for those who were not familiar with the order of the books.

At the close of the Bangkok meetings 56 Bibles were given out. Fifteen persons indicated their desire to prepare for bap-

tism by further study in the follow-up meetings. Four persons were baptized at the close of the meetings. When we returned to Bangkok two months later, five more were baptized. Among others getting ready to join the church is a wealthy businessman who owns a large department store downtown and an appliance store that already close on Sabbath. He and his wife, a member, have given liberally toward the building of their new house of worship.

Milton planned that the meetings held on this itinerary would chiefly be decision meetings for those who had been exposed to the Bible truth through studies and personal contacts. But as it turned out, the majority in attendance at each series were non-Christian Chinese with little knowledge of the Scriptures.

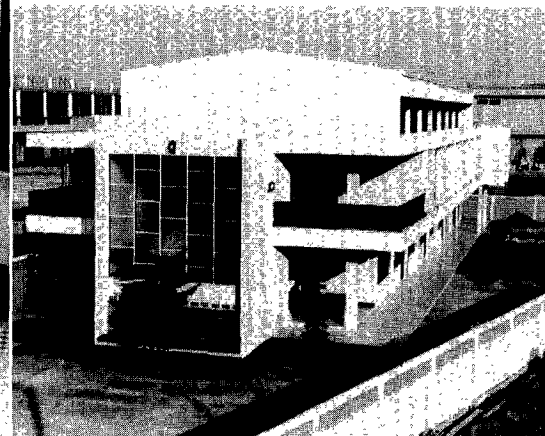
### Kuala Lumpur Meetings

The Kuala Lumpur meetings were held in a large Chinese assembly hall prominently located and near the new national mosque. The evangelistic team could not get into the hall until the morning of the day the meetings were to begin, because of a grand ball that had been held the night before. But with the help of our youth and other members, the place was made ready in time for the opening service with loud-speakers, projector, screen, black-light board, and 600 folding chairs all in place. From 200 to 300 attended each night. The last meeting was conducted in the church with 175 people present. At that time 120 Bibles were given out, and 37 persons signed cards signifying their desire to prepare for baptism.

All had been very quiet and orderly in the city during the series of meetings even though political rallies were being held for the coming election. Our meetings closed the last day of April. The election was held on May 10, but on May 13 the city exploded into racial riots between Malays and Chinese. Troops were called in to help the police quell the riots. This was done only after hundreds had been killed in the streets and many fires had been set causing millions of dollars' property damage. For many weeks thereafter the city was under



Left: Dr. R. D. Rice and his family, who have settled in Sandakan, Sabah, where they are the only missionary family. Right: The new Chinese church in Bangkok, Thailand.



curfew, around the clock at first, but later reduced to the night hours.

Obviously this upheaval put a stop to the follow-up meetings that had been arranged for the interested ones. Despite this disruption we found 24 ready for baptism when we returned June 14. Though night curfew was still being enforced at that time, our pastors had plans to bring back the interested ones and continue the studies.

We thank God that during this dangerous time no Adventist lives were lost. Two girls from members' homes narrowly escaped death on the first day of the riots. That evening they were riding in a bus through an area where people were being killed. At one place the bus stopped and a man shouted, "Get off the bus at once and run and hide in the nearest house." This they did and were saved.

#### Sandakan, Sabah, Meetings

The third series of meetings was held in Sandakan, a booming lumber and palm-oil town, called Little Hong Kong because of its beautiful harbor and many new high-rise apartments along the waterfront. This city was almost completely destroyed during the last world war. Situated in northeast Borneo, it is now a prosperous city of the new state of Sabah, in Malaysia.

The large new community Center hall had been rented for the 22 nights of meetings. We arrived only a few days before the meetings were to begin. The advertisements and announcements had been given out. When the chief of police learned of our plans, he flatly refused to permit the meetings to be held until some later date. That was a startling development at such a late hour. After contacting another city official, we were finally granted permission to hold the first two meetings. Three more followed in the hall and then we moved to our own church.

This situation had developed because of the political unrest throughout Malaysia at that time. Later all campaign rallies were called off and an election canceled.

The meetings in the church were well attended. At the close of the series, 81 Bibles were given out, and 27 persons indicated their desire for baptism after further study. The local pastor, Elder Tan, is an earnest, active worker. His zeal and the blessing of the Lord, together with the cooperation of the church members, will produce a good harvest.

Sandakan is one of our oldest church centers in Southeast Asia. A number of outstanding Chinese workers labored there in the early days. This church has passed through numerous difficulties. Members have fallen away or grown cold. The recent campaign there has done much to revive their spirits. Moreover, the arrival of Dr. and Mrs. R. D. Rice with their three children has brought much encouragement to the believers there. Dr. Rice has recently opened a clinic, and plans are being laid for the erection of a mission hospital.

Although these three evangelistic campaigns were conducted in times of turmoil, they were completed on schedule and without interruption. A large number of non-Christians have become interested in the truth. Hundreds of names have been gathered and are in the hands of our pastors for further personal attention.

We returned to Taiwan thankful for God's protection as we flew on 18 separate flights over great oriental cities, vast expanses of ocean, and dense jungles. My personal interest in this part of the field has been greatly increased. We met a faithful and tried membership and saw how the Lord is blessing the many overseas and national workers who labor among the teeming millions of Southeast Asia.

#### VIETNAM:

### Adventist Servicemen Gather for Retreat

One hundred and twenty Adventist servicemen gathered for a retreat June 27-29 at the servicemen's center at Saigon.

One civilian chaplain and three Adventist military chaplains planned the meetings: Captain James J. North, Jr., Air Force chaplain at Tan Son Nhut Air Base near the Adventist compound, planner and chairman; Major Richard C. Sessums, chaplain, U.S. Army depot, Long Binh; Lt. Col. Joseph T. Powell, U.S. Army, Danang; and Pastor Reo Clyde, Adventist civilian chaplain recently arrived from Fort Lewis, Washington, cochairmen.

Chaplain North, at the opening meeting Friday night, challenged the servicemen to listen to God's call to Christian service. Whether in the military or out, God has a place for each one to work, he said. He encouraged the men to find their place if they had not already done so.



At the servicemen's retreat Major Richard Sessums, a military chaplain, conducted a question-and-answer period on Sabbath.

G. J. Bertochini, NSO director for the Far Eastern Division, spoke Sabbath morning. His message centered around the doctrines of the church that make us the people we have become. He challenged the men to love and appreciate these doctrines and to hold high the standard of truth.

At every service the music was especially good. Song services led by Mervin Ortiz, and the three or four special numbers at each service, made the retreat seem like camp meeting back home.

The fellowship at mealtime, the recreation on Saturday night, the get-to-know-each-other chats, and most of all the renewed experience of the heart with Jesus, caused all of us to say that this was the best retreat we've ever attended.

V. L. BRETSCH  
President, Viet Nam Mission

### Curitiba, Brazil, Has New Church

Members of the Curitiba, Brazil, church recently dedicated a new sanctuary.

The new building, which will seat 1,200, is near the downtown area of this the capital of the state of Paraná. The church is said to be one of the most beautiful in the South American Division.

Membership in Paraná is 16,000 and is divided among some 250 churches and companies.

A. S. VALLE  
Departmental Secretary  
South Brazilian Union





**Nursing Councils Held in South America**

Brazil College, São Paulo, Brazil, and Sanatorio Adventista del Plata, Entre Rios, Argentina, were sites last spring of two nursing councils, the first to be held in South America.

At the Brazil meeting the nursing educational program, under the direction of the college, was represented by President Nevil Gorski; Maria Kudzielicz, nursing director; the nursing staff; and students.

Present for the meeting at the Sanatorio Adventista del Plata, South America's first sanitarium and first to initiate a nurses' training program, were representatives from Argentina, Paraguay, and Uruguay, the three nations comprising the Austral Union.

The guest speaker for both these conferences was Mazie Herin, associate secretary of the General Conference Medical Department.

Those participating in the Argentina meeting are pictured on the left. Seated, beginning sixth from the left, are Dr. Pedro Tabuenca, medical director of the sanitarium; Karen Wensell, nursing service director; Mazie Herin; and Josefea Florida, nursing education director.

Participants in the Brazil meeting are pictured on the right. Seated from left to right are Nevil Gorski; Mazie Herin; E. E. Bietz, secretary of the medical department, South American Division; and Maria Kudzielicz.

E. E. BIETZ

**INDONESIA:**

**Gospel Enters Sumbawa by Policeman's Witness**

Sumbawa has heard the gospel. Sumbawa—a large island between the islands of Lombok and Flores in the Nusa Tenggara chain of islands in Indonesia—has about a half million people, mostly Moslems, living on its shores. Most of the Christian people on Sumbawa have come from other islands, such as Flores, Timor, and Sumba. These immigrants have built a few small Christian churches on Sumbawa.

During 1969 the Seventh-day Adventist Church received funds to open the work on Sumbawa. The Nusa Tenggara Mission sent Pastor T. Taebeno and his wife from Timor to Sumbawa to organize Seventh-day Adventist mission work there. Before Pastor Taebeno and his wife arrived, there was only one Seventh-day Adventist family on Sumbawa.

In 1951 when F. W. Detamore went to the island of Timor to conduct evangelistic meetings in Kupang, Mr. Bunga, a police officer, was assigned to watch the meetings. Night after night Officer Bunga stood outside the meeting place to make sure that order was enforced. As he guarded he listened and heard words of truth—words that went deep into his heart and made him think about his relationship with God. For almost 17 years he thought about the messages that he had heard from Elder Detamore, and he studied his Bible carefully. Finally, after moving to Sumbawa he, his wife, and their three children became Seventh-day Adventists.

It was through Officer Bunga that our

work was begun on the island of Sumbawa. Through this event of many years ago, God opened the way for our work to begin in another area of Indonesia.

The story of Mr. Bunga and his family does not end here. Recently, I visited Sumbawa and there I visited the Bunga home. Mr. Bunga told the story of how he had been transferred to the island and

how he has been a faithful church member while there. He has been sending his tithe to another area where there is a church and has faithfully witnessed for his faith on the island. There are a number of people studying at this time with Pastor Taebeno, largely due to the influence of Mr. Bunga.

Several times Pastor Taebeno, the

*God Opened the Windows*

By CHARLES R. TAYLOR

Departmental Secretary, Inter-American Division

When Brother Henry, the owner of a fleet of eight taxis, became a Seventh-day Adventist he told his drivers to have their taxis in the garage half an hour before sundown on Friday. And he made it clear that careless violations could lead to dismissal.

He himself was driving one Friday, however, when he picked up two passengers who directed him to take a lonely road. The unwelcome instructions were emphasized by a gun pointed at his side and a knife held to his throat. When he finally stopped, he was told to hand over all his money, and the bulge in his pocket made it impossible to attempt concealment of the nearly 100 pounds he needed for the next installment on the purchase of his taxis, which was due on Monday.

Happy to be released with his life and with three shillings that the robbers gave him to purchase gas to get home, Brother Henry was nevertheless concerned. The only money he had at home was his tithe, an amount almost exactly equal to the amount of the installment. Resisting the whispered temptation to borrow from the tithe, he answered the tempter, "I'll turn in everything I have as tithe rather than to divert a penny of the tithe for other purposes." He took his tithe to church while his taxis rested in the garage over Sabbath.

After sunset the taxis fanned out into the city while Brother Henry began to wrestle with the problem he would face in a little more than 24 hours. To his amazement, the returns from his taxis that Saturday night amounted to more than 200 pounds, an unheard-of record income that provided more than was needed to make the payment. True to His promise, God had opened the windows of heaven.

Bunga family, and I visited the home of a Chinese family that at the time of the 1965 upheaval in Indonesia had lost all their belongings and were taken from their home to Sumbawa Besar, where they could be protected by the police. Mr. Bunga at this time met this family and helped to relocate them in a new area. And so a new friendship began.

#### Family God Is Found of No Help in Time of Trouble

At the close of one of our visits the young men of this Chinese family began to tell me their story. Early in 1965 their father called the family together and told them that before the year was over something terrible was going to happen to them and that they would have to flee their home and leave with only the clothes that they had on their backs. He said that he would die before this time and they would have to go alone. A few months later he did die and the family did have to flee shortly afterward, losing everything they had except what they were wearing. At this time the young men began to think seriously about how their father knew all this would happen.

Later one of these young men was with some friends one night on a small fishing boat. They were some distance from shore and a storm came up. The boat was overturned. Soon they were able to get on top of the boat with their bodies partially in the water and partially on the boat while the storm continued. Soon the young Chinese man began to pray to the god of his father who presumably had revealed the things that would come. The young man asked for help at this time. He waited and prayed earnestly, but nothing took place. Then he decided that this Chinese god was not a god that could help in times of trouble.

As he floated, he looked up into the dark sky and saw in the cloud formations the appearance of one like Christ. He said that at that time he prayed: "If this is the true God, then will this God send me help at this time." He reports at that time it seemed that a power came and began to push the boat toward shore.

Before they arrived at shore he asked his friends if they had seen anything in the sky or anything strange. They said that they had seen nothing strange at all. One of the first persons that the young man met after arriving safely on shore was Mr. Bunga, who asked him if he would be interested in studying the Bible. He felt that God had led him to meet Mr. Bunga and had impressed Mr. Bunga to study the Word of God with him. So the family consented to study the Word of God and decided to become Christians and believe in the true God.

We now have several members on Sumbawa and we hope that soon, as a result of the leading of God, that there will be many more. We have been able to purchase a piece of property that houses the pastor and the church at the present time. As the work has opened on this new island, we see how God has gone before to open the way.

CLINTON L. SHANKEL, *President*  
*West Indonesia Union Mission*

#### CARIBBEAN:

### Workers Draw Together as Wrongs Are Righted

For the first time in my 45 years of ministry I have seen the "upper room" experience repeated among a group of Seventh-day Adventist workers. Now I am watching for results in the districts these workers serve and in the lives of the church members.

In a certain tightly knit field where the territory is restricted but where the needs for enlarged evangelistic activities are great, the workers had become divided into about three factions. Each faction was led by a senior worker or two, each with his partisans and sympathizers. It had come to the place where there was no communication among the groups. This situation, of course, was bringing discouragement to the younger workers and lay members and was hindering the advancement of the church in that field.

After much prayer and planning, the leaders organized a series of workers' meetings to consist of five half-day sessions, for the purpose of studying the problems of the church and the personal needs of the workers. On the last day of the series the Spirit of God descended upon the men. They confessed their wrongs to one another; they humbly sought forgiveness of one another with no attempt at self-justification or explanation. For more than two hours the entire group of workers was engaged in breaking down walls of partition that had been built up over the past few months and in dissolving all differences.

Here, following the pattern of the apostles' Pentecostal experience, "as the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief. . . . Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship." —*The Acts of the Apostles*, pp. 36, 37.

The series of workers' meetings closed with a communion service. Leaders of the opposing factions washed one another's feet and embraced one another, so as to prepare for the Lord's Supper. The results of that workers' meeting will be seen in the farthest corners of the field, we are sure.

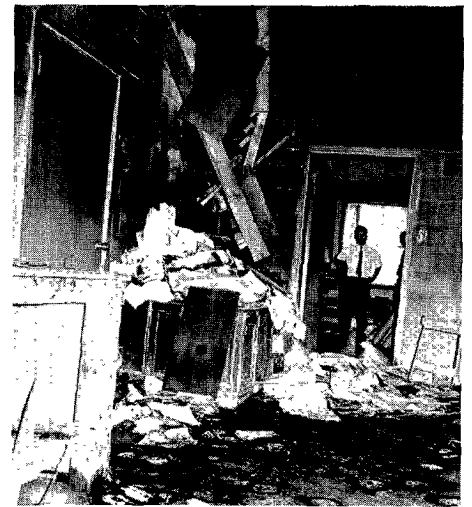
W. R. VAIL, *President*  
*Franco-Haitian Union*

#### KOREA:

### Publishing Continues Despite Heavy Losses

Two serious losses at the Korean Publishing House have not stopped the work or discouraged the workers.

Fire recently destroyed two rooms, and smoke damage brought the total loss close to \$12,000. A total of 5,800 copies of *The Desire of Ages*, volume 2, and 10,000 Bible Says study lesson sets were among the losses in the fire. The second setback was the loss of a new \$20,000 offset press that went to the bottom of the ocean while en route to Korea.



Damage at the Korean Publishing House amounted to about \$12,000. Much stock was lost, but machines were soon running.

The fire was started by faulty wiring in one of the stockrooms. It burned the entire stock and completely burned out the room's three doors. The fire then spread into the shipping room, where very little material was stored. Next to this was a large, paper stockroom, but the paper within two feet of the fire was not burned.

The two other rooms adjoining the stockroom where the fire began were filled with paper stock and books in process. In the large room with the heavy equipment there was no equipment damage.

Clean-up operations began at once, and everyone cooperated in getting things back into working order again. All the machines were running the next day, and in a short time a temporary electrical system was set up to replace the burned-out system, and the plant was in full operation.

The fire will in no way affect the work of the literature evangelists or cause any serious setbacks in the program of the Korean Publishing House. Even though so many copies of *The Desire of Ages* were destroyed, 4,000 others were in the process of being made, so they will be available until reprinting.

Much of the other damage was from smoke in the pressroom, windows broken from the heat, and melted wiring throughout the plant. It will be a few months before these repairs can be completed.

The following day word reached the publishing house that a few miles off the port of Inchon the ship carrying a new offset press broke up and all of the cargo was lost. The long-awaited machine was enroute from Germany when it went down.

The damage that was done to the publishing house and the loss of the press will be covered fully by insurance, but valuable time will be lost as a result. Even though there have been setbacks, the workers of the publishing house are not discouraged.

H. R. KEHNEY  
*Departmental Secretary*  
*Korean Union Mission*

**PHILIPPINES:**

**Calamba Church Marks Golden Anniversary**

About 250 members, guests, and ministers, representing 25 churches, attended the recent golden jubilee ceremonies of the Calamba church in the South-Central Luzon Mission.

The church was organized in 1919 with 94 members—five of whom are still living—by Victorio T. Arevalo, who attended the jubilee ceremonies in a wheel chair.

Giving a brief history of the church, Clerk Pomposa Ocampo stated that the late Pastor Emilio Manalaysay baptized the first 80 converts in the town, following evangelistic meetings led by Brother Arevalo. Eighteen more were baptized shortly thereafter by Pastor L. V. Finster, now retired in Arlington, California.

The morning service included a ribbon-pinning ceremony during which the five living charter members were given recognition pins. Also honored were the 16 denominational workers (all living) and eight colporteurs (three of whom are deceased) who were products of the church.

The worship message was given by P. B. Gonzales, one of the charter members, now pastor of the Philippine Union College church.

The Philippine Union College Ambassadors quartet and jubilee quartet provided special music for the day's program.

F. T. Dalisay, first Filipino president of the mission, now retired for 20 years, gave the consecration prayer.

A communion service was held just prior to sundown.

Six of the nine former presidents of the mission were in attendance: P. C. Banaag, J. O. Bautista, Gil de Guzman, E. J. Tangunan, P. B. Gonzales, and F. T. Dalisay.

According to Clerk Ocampo, there have been 289 members of this church since 1919. Present membership is 89. The church goal during this jubilee year is to reach the original number of 94.

B. B. ALSAYBAR  
Departmental Secretary  
North Philippine Union Mission

**ETHIOPIA:**

**Bush Teachers Prepare Nearly 50 for Baptism**

Twenty-two pupils who came from Moslem homes were baptized at the Ethiopian Adventist College on June 7. With them were baptized an equal number whose religious backgrounds were either Adventist or Coptic Orthodox. These baptisms were largely the result of the influence of "schoolboys" who, with only a few more years of education than those they serve, are teachers in the lower grades.

It has long been a tradition of Adventist missions in Ethiopia that those who

have been in school for a few years should go out and teach a year or two while they still feel the inspiration that has come into their lives through Christian education. As an incentive they are given free tuition for a year upon their return to the college.

This year six who are completing junior college courses, 18 who have completed grade 12, and some from grades nine and ten will be employed by the Ethiopian Union as mission workers. Most will serve as teachers, but some will be evangelists or office workers.

In addition there will be 25 other pupils from grades four to seven who will go out and spend a year without pay, teaching grades one to three in village schools. These voluntary workers, who receive only food and shelter in the villages they serve, will also receive free tuition upon their return. They are among the most effective evangelizing agencies in Ethiopia.

Their grass-shelter schools have seats and bookrests made from forest poles resting on forked sticks stuck into the earth floor. These teachers give their pupils the rudiments of education as outlined in government syllabi, plus a

knowledge of Scripture truth. Thus they place the feet of their countrymen on the ladder of material and spiritual progress, and they do it with a voluntary spirit.

ERNEST W. MARTER  
Principal  
Ethiopian Adventist College

**INDIA:**

**Bible-Lands Pictures Draw Crowds in Ranchi**

Four hundred people attended the opening meeting of a Bible-lands lecture series held not long ago in the Adventist church in Ranchi, Bihar, India. Usually non-Christians will not come to a Christian church.

The eight-night series led to the enrollment of 34 in the Gift Bible Evangelism plan. A strong follow-up program is now under way.

The Bible-lands pictures were taken during my tour of the Middle East in 1967. The people of Bihar see few pictures, so although the meetings were held in a church, the attendance was good.

P. D. KUJUR, JR.  
Secretary, East India Section



**College Graduates 24; Continues Expansion Program**

Twenty-four students graduated from Norwegian Junior College during commencement weekend, which ended June 15.

This school was established a decade ago in the beautiful surroundings of the Tyri Fjord, some 40 miles northwest of bustling Oslo. Today about 250 students receive their education here in one of the most modern Seventh-day Adventist campus facilities in Europe.

Jens Madsen, board chairman, announces that before 1969 ends, construction will have been completed on the \$315,000 building program now under way. A new auditorium-chapel, gymnasium, additional classrooms, and an indoor swimming pool will have been completed at that time.

Principal J. Reichelt is assisted by a well-trained staff of 16 teachers. This year the class results in the nationwide state examination were better than ever. When the government announced the results it was found that none of the 24 Tyri Fjord graduates had failed, and two students—Gunnar Gundersen, of Drammen, and Vivian Fönnebø, daughter of the North Norway Conference president—had passed the examination with "great distinction." In the past history of the college only one student has ever received this honor.

Thus, modern facilities and truly beautiful surroundings are being matched by dedicated teaching and worthy academic achievement at our college in Norway.

B. B. BEACH  
Departmental Secretary, Northern European Division



# Brief News



## South-East Africa Union Ordains Four

Four young ministers are welcomed into the gospel ministry by Norman Doss (right), president of the South-East Africa Union; A. Bristow (second from right), president of the South Lake Field; and J. R. Spangler, secretary of the General Conference Ministerial Association.

The four men, all from the South Lake Field, were ordained at a unionwide meeting held at Malamulo College. They are (left to right): H. B. Bowa, field secretary-treasurer; W. T. Maunjili, pastor in the Yoa country; G. J. Lundu, pastor of the Zomba church; and D. W. Kapitao, field lay activities and MV secretary.

**NORMAN L. DOSS**  
President  
South-East Africa Union



## Three Ordained in India

S. B. Gaikwad, president of the North Maharashtra Section in India, welcomes three newly ordained ministers and their wives into God's service. The three are (left to right) A. K. Kandane, G. S. Wilson, and M. D. Gaikwad. The ordination service was held at the section's annual camp meeting.

Pastor and Mrs. Kandane were appointed at the session to open up a new district where there has never been an Adventist worker and where there are no Seventh-day Adventists.

**J. B. TRIM**  
Secretary, Lay Activities Department  
Western India Union

## AUSTRALASIAN DIVISION

✦ More than 1,000 are attending George Porter's evangelistic series on the island of Mangaia in the Cook Islands.

✦ The brass band of the Beulah Missionary College, Tonga, has just completed a tour of the kingdom, presenting concerts in many centers. Recently the band won prizes in competition with other bands in the kingdom of Tonga.

✦ Pastor Aisaki Kabu, radio evangelist of Fiji, reports that his church members at Lautoka are fully involved in home visitation and Bible studies. The small church there has more than 200 nonmembers studying Bible courses and more than 50 people regularly attending cottage meetings.

M. G. TOWNEND, Correspondent

## SOUTHERN EUROPEAN DIVISION

✦ Plans are under way to penetrate new territory. A. Philippon will do pioneer work in Buea, former British Cameroons, in the Equatorial African Union Mission.

✦ The French Conference of the Franco-Belgian Union Conference has been divided into two sections: the North France and the South France conferences. Headquarters for the North will be as heretofore, in Paris. Headquarters of the South will be in Montpellier. Both conferences are expected to be functioning normally beginning with January, 1970.

✦ French and German translations of *Your Friends, the Adventists* are off the press.

✦ The first denominational paper in the Israel Mission is off the press. It is the translation of a number of *Smoke Signals*. Plans are under way for the translation into Hebrew of *Steps to Christ*. A place of worship may soon be opened in Bethlehem, Israel. Religious services are held now in Tel Aviv and Haifa every second week and weekly in Jerusalem at the headquarters of the mission.

✦ An educational convention was held at the Collonges school in France from July 17-19. W. J. Brown, one of the General Conference educational secretaries, participated. For the first time at such a gathering, the problem of church schools received prime attention. Church schools in Spain and Italy alone have already enrolled more than 300 pupils. New church school quarters are under construction at Collonges. In Renens, a small church in the French-speaking part of the Swiss Union Conference, the newly constructed classrooms are already too small to accommodate the 50 children to be enrolled for this coming school year.

LYDIE ERDMANN, Correspondent



All buildings at Bass Memorial Academy and the pecan trees in the mall area felt the fury of Hurricane Camille. The roof of a section of the girls' dormitory was lifted.

# In the Wake of Hurricane Camille

By OSCAR L. HEINRICH  
Public Relations Director, Southern Union Conference

The sun shines again along the Mississippi coast, but its light only intensifies the horror left by one of the worst natural disasters ever to strike the United States—Hurricane Camille. For a stretch of 50 miles she lashed water, land, buildings, and man.

On my visit to the area I talked with a 12-year-old girl who fled with her family in the middle of the night when water began to come into their cottage. They made their way to a two-story house. She told me 35 people spent the night on the second floor. I asked whether she prayed. She told me they all prayed, and that is why they are still alive. That house is the only building left for blocks around.

Description of the destruction here is impossible—and to see it is incomprehensible. There is still no way to determine the total loss of lives, and there is no one left to claim many of the bodies that are being found. Bodies are still being pulled from the debris.

The morning following the storm, the lay activities secretary of the Alabama-Mississippi Conference, Ted Weis, made his way with a welfare van as far as he could get into the area. Roadways were blocked with splintered sections of buildings, overturned cars, uprooted trees, and destruction of all descriptions. Electricity had been severed. Water was polluted. Telephone service and all communications were out. The first spark of relief for the young National Guardsmen who had been rushed here came when our welfare workers opened their van doors and offered them a hot drink.

When I arrived in Gulfport I was told that we would not go a block into the

disaster section without official status. Our car bore the emblem of the Seventh-day Adventist Welfare Service (SAWS), and we were heralded at approach and waved through. I have learned that service crews here, as well as the disaster victims, have developed a great respect for the Adventist welfare work.

By Wednesday our vans were rolling in from the Kentucky-Tennessee, Florida, South Central, Oklahoma, Texas, Georgia-Cumberland, South Atlantic, Arkansas-Louisiana, and Carolina conferences. The supplies they brought were well organized and ready to meet immediate needs. Walter Mazat, secretary of the Southern Union lay activities department, set up central headquarters at our servicemen's center in Biloxi, which was not damaged in the storm. The departmental secretaries from the local conferences and others who brought in supplies stayed to



A U.S. Army sergeant commends J. H. Whitehead, Southern Union secretary (center). T. H. Weis (left) looks on.

assist in the distribution and to organize a totally unrehearsed program of aid.

To know where to begin was overwhelming. After assessing the extreme need, Elder Mazat drove to the nearest telephone, stood in line three hours, and then learned there would be a two-hour delay on long-distance calls. By Friday some communications were restored, and we were assured that by Sunday—a week after the storm—the second caravan of supplies would be coming, not only food and clothing but carloads of people.

When word reached the Atlanta area our union youth leader, Don Holland, arranged immediately for a number of young people to come down with him to help. H. H. Schmidt, Southern Union president, canceled all appointments in order to come to the disaster area.

We learned that some organizations hauled in truckloads of unsorted clothing and dumped them into school buildings with no one to give attention to distribution. South Central Conference personnel went into Mobile and brought scores of volunteers to sort out these things and get them to the people in need. The World Church Service were so impressed with the work of the Adventist Church during this crisis that they told us they would make 5,000 blankets available for distribution through our welfare organization here.

The families who fled from their homes right along the coast have nothing to return to. There is not a house or business place standing in some of these small towns. A few blocks inland from the beaches, boats are rammed into mansions, business places are in shambles, and debris is stacked tons deep.

One hundred miles to the north, the eye of Camille passed over Bass Memorial Academy, the boarding school of the Alabama-Mississippi Conference. W. D. Wampler, the conference president, reported that the damage sustained at the school is far more critical than the first survey indicated. Every building on the campus has some damage. The roof on the girls' dormitory was destroyed; window walls were blown in on some of the classrooms; the gymnasium has extensive damage; and pecan trees were uprooted in the mall area. The opening of school has been delayed until the most necessary repairs can be completed.

Several of our coastal churches have reported minor damage. At this time we know of no loss of life within the church family; however, there are some folks with whom no communication has yet been established.

This is not the last tragedy that will strike America or other parts of the earth. And every emergency we face must lead to more preparedness. The next time, emergency communications equipment must be available. Tents and facilities to offer hot drinks and soup must be at hand. And most of all, laymen must be organized and trained so that they can converge at a disaster area on call and carry on our relief work in a systematic and organized manner, knowing where to begin to give assistance.



# ORDINATIONS



## Colorado

Four men were ordained this past summer during the eighty-sixth annual Colorado Conference camp meeting. Shown are: Elder and Mrs. Wayne Anderson, Elder and Mrs. Paul Schmidt, Elder and Mrs. Erwin Garcia, and Elder and Mrs. Jere Wallack.

More than 2,000 witnessed the solemn rites as E. R. Gane, professor of Bible at Union College, gave the sermon and C. D. Watson, of the General Conference Temperance Department, gave the prayer of ordination. The charge was administered by Ben Hassenpflug, of the Central Union, and H. V. Reed, conference president, welcomed the newly ordained men into the ministry. D. S. Johnson, of the General Conference secretariat, offered the closing prayer.

**D. S. WALLACK**  
*Public Relations Secretary*

## Missouri

Two men were ordained during the Missouri camp meeting this summer: (Front row) Peter Bragg, of the Missouri Conference, and Gary Gray, of the Oregon Conference.

Gary Gray was ordained at the request of the Oregon Conference and the General Conference because his family is under appointment to Turkey, and Missouri was the most convenient place en route.

Three of the ministers who had part in the special service stand behind the couples—D. W. Hunter, an associate secretary of the General Conference; A. V. McClure, Missouri Conference president; and A. R. Mazat, of the Pacific Press Publishing Association.

**H. R. COATS**  
*Departmental Secretary*



## Michigan

Two Michigan workers were ordained to the gospel ministry on July 12 during the annual camp meeting at Grand Ledge. They were Donald D. Siewert, pastor of the Mio and Houghton Lake churches, shown with his wife (left), and Kenneth L. Williams, shown with Mrs. Williams. Elder Williams is a field assistant in the publishing department.

Assisting in the ordination service were W. J. Hackett and W. M. Starks of the General Conference; H. M. S. Richards of the Voice of Prophecy; F. W. Wernick, union president; and, representing the Michigan Conference, R. D. Moon, president; J. L. Hayward, secretary; and R. L. Boothby, ministerial secretary.

**ERNEST N. WENDTH**  
*Departmental Secretary*



## Montana

Arnold E. Naude was ordained to the gospel ministry in a special service at the Montana Conference camp meeting recently. E. R. Walde, president of the North Pacific Union Conference, gave the ordination sermon and the charge.

Elder Naude and his family came to Montana in June, 1968, to take the pastorate of the Miles City district, where he will continue to serve.

**G. C. WILLIAMSON, President**



By H. M. TIPPETT

An impressive feature at one of the evening meetings of the Zurich Youth Congress was the carrying in of a huge Bible written by hand by scores of students at our Montemorelos College in Mexico. It weighed 28 pounds and was laid on a table and opened at a scripture appropriate for the occasion.

The months it took to complete it reveal love and dedication and gave those who participated in the project some sense of the labor and consecration that went into the first copies written on leather, papyrus, or parchment. It offered a contrast to the Bibles of our rapid, multicolor presses today, turned out complete in a matter of hours. God's promised day of power is here, and phenomenal means of spreading His last message to earth's peoples are signs of the times. And that brings us to a look at the first book in our review for this week.

Broadcasting has become one of the world's greatest industries. That it should reach its current dynamic dimensions at a strategic period in the onward march of the Advent message is, without dispute, in the providence of God. With so many of our evangelists now using this medium, and more and more pastors becoming involved with offers of free time, it was imperative that a book of guidelines for broadcasters and telecasters should be written. Much experience, thought, and research has gone into J. Orville Iversen's manual *So You're Going on the Air*. Its purpose is to make as effective as possible our total impact upon the millions of listeners and viewers being reached by radio and television.

The author's nearly 30 years in varied programs across America and his contact with experts in every aspect of the indus-

**From Home Base to Front Line**

**North American Division**

**Wilma K. Gill** (attended UC '47-'48; MC '53), to be nurse, Kendu Hospital, Kenya, Africa, of San Marcos, Texas, left New York City, July 28.

**Edith L. Gillham** (BSC&H School of Nursing '47; WWC '52), returning as nurse, Kendu Hospital, Kenya, Africa, left New York City, July 28.

**Charles R. Stafford** (WWC '55-'58; LLU '60), returning as director, Heri Health Education School, Heri Hospital, Tanzania, Mrs. Stafford, nee Ruth Yvonne Emery (WWC School of Nursing '58), and three children, left Washington, D.C., July 29.

try have qualified him for this comprehensive review of the opportunities, the financial and technical problems, and the evangelistic challenge provided by the billions of radio listeners and millions of television viewers around the globe. Rationales for successful religious programs fill half the book of 320 pages. Review and Herald, \$6.95.

The Advent Movement has produced men and women of great spiritual stature and leadership. Dr. William Landeen, endeared to this writer and to many present leaders of the church from Walla Walla College days, has been a strong witness to the faith for more than 50 years. The story of his remarkable career, *From Immigrant to Emissary*, so graphically portrayed by Doris Holt Haussler, will be eagerly greeted by his host of friends on two continents. The humor and pathos of his struggle for an education, the resourcefulness he displayed in various periods of his kaleidoscopic career as an educator, the eminence of his war service as a drafted officer assigned to special services as an interpreter in the European theater in World War II, all provide a backdrop for this inspirational biography. 192 pages. Southern Publishing Association, \$5.95.

To try to compress the exciting drama, lively narrative, and providential episodes of *Invisible Escort*, by Rose Christensen, into one descriptive paragraph would be presumption. We can only say that here is a recital you will marvel at. It is a story you will finish if you ever begin to read it. The experiences of Jerold and Rose Christensen during World War II in old China, and the subsequent revolution in that ancient land, fill these 29 chapters with cumulative, breath-taking suspense. Perils of land and sea, of disease, gunfire, bandits, and thieves, of vermin, rodents, and food spoilage—surely only Paul the apostle could match the record. A generous sprinkling of pictures heightens the interest. 144 gripping pages. Pacific Press, \$1.65.

**John R. Wahlen** (PUC '53; LLU School of Dentistry '57), returning as dentist, Korean Union Mission, Seoul, Korea, Mrs. Wahlen, nee Victoria Irene Miller (LSC '53-'55; LLU nurse's course '58), left Los Angeles, California, July 29.

**Larry R. Colburn** (AU '61), returning as publishing secretary, South China Island Union Mission, Taipei, Taiwan, Mrs. Colburn, nee Carole Jean Spalding (AU '60), and three children, left Los Angeles, California, July 31.

**Patricia Jo Gustin** (UC '62), to be dean of girls, Far Eastern Academy, Singapore, of Centralia, Missouri, left Seattle, Washington, August 4.

W. R. BEACH  
(Continued on page 27)

**Sabbath Mission Report to Be Received by Phone**

Fifty telephone calls will be made from various centers in the Far Eastern Division to Sabbath schools in the United States on thirteenth Sabbath, September 27.

These hot-line mission reports will come directly from the field to telephones placed on the desk by the Sabbath school superintendent, and the voice of the speaker in the Far East will be taken from the telephone into the public-address system so that the whole Sabbath school will hear the report and conversation.

These are the churches being called and the names of the missionaries making the calls:

- PACIFIC UNION:**  
 Pacific Union College ..... Fred Lee  
 St. Helena Sanitarium ..... W. T. Clark  
 Mountain View ..... R. C. Williams  
 Bakersfield Hillcrest ..... L. R. Colburn  
 White Memorial ..... E. H. Krick  
 Vallejo Drive ..... E. S. Morel  
 Glendale City ..... D. R. Guild  
 Loma Linda University ..... Maxine Atteberry  
 Loma Linda Hill ..... R. S. Watts  
 La Sierra College ..... G. E. Bullock  
 Carmichel ..... E. S. Morel  
 Riverside ..... D. G. Jacobsen, H. W. Miller  
 Long Beach ..... Otis Edwards

- NORTH PACIFIC UNION:**  
 Walla Walla College ..... J. J. Jones  
 College Place ..... A. Dressler  
 Portland-Sunnyside ..... G. H. Coffin  
 Pendleton ..... H. D. Johnson  
 Seattle ..... W. W. Runyan  
 Spokane ..... H. W. Bedwell  
 Laurelwood Academy .....

- CENTRAL UNION:**  
 College View ..... R. S. Watts  
 Denver South ..... C. L. Bauer  
 Denver Central ..... R. C. Williams  
 Boulder ..... C. L. Bauer

- SOUTHWESTERN UNION:**  
 College Church, Keene ..... J. R. Bailey  
 Dallas Central ..... J. R. Bailey

- NORTHERN UNION:**  
 Minneapolis Stevens ..... B. E. Olson

- LAKE UNION:**  
 Andrews University ..... D. G. Jacobsen  
 Hinsdale ..... R. S. Watts  
 Chicago-Shiloh ..... G. E. Bullock  
 Battle Creek ..... Paul Genster

- COLUMBIA UNION:**  
 Sligo ..... R. I. Gainer  
 Takoma Park ..... D. A. Roth  
 Kettering ..... D. R. Guild  
 Capital Memorial ..... D. A. Roth  
 Mount Vernon ..... R. L. Rawson

- ATLANTIC UNION:**  
 AUC College Church ..... Marion Simmons  
 New England Mem. Hospital ..... E. L. Longway  
 New York-Ephesus ..... G. E. Bullock

- SOUTHERN UNION:**  
 College Church, Collegedale ..... Bruce Johnston  
 Miami Central ..... Marion Simmons  
 Madison College Church ..... F. H. Hewitt  
 Nashville First ..... C. P. Harris  
 Orlando Central ..... H. M. Baldwin  
 Atlanta ..... E. A. Brodeur  
 Sanitarium Church ..... H. M. Baldwin

- CANADIAN UNION:**  
 Oshawa ..... T. C. Murdoch  
 Branson Hospital ..... L. A. Shipowick  
 College Heights College Church ..... L. A. Shipowick

- AUSTRALIA:**  
 Wahroonga (Hospital) ..... Rose-Marie Radley  
 Avondale ..... R. E. Hann

D. S. JOHNSON  
Associate Secretary  
General Conference



# Introducing: Stripples, Stripple-Zips and Tamales!

## Stripples

is one of the most exciting Worthington Foods products in years. Hickory flavored strips of high protein, low calorie vegetable protein goodness, Stripples are great for breakfast, sandwiches or snacks.

### Serving Suggestions

Try Stripples with eggs, in lettuce and tomato sandwiches, or cheese rarebit. As an hors d'oeuvre, wrap Stripples around pineapple chunks or water chestnuts. To prepare, just thaw Stripples briefly. Then, gently separate slices and brown in plain cooking oil in a moderately hot pan until crisp. Drain on paper towel.

## Stripple Zips

are crunchy, smoky bits of vegetable protein garnish. A fine complement to Stripples, Stripple Zips stay zippy after you open them because of a resealable plastic lid that comes with every can.

### Serving Suggestions

Zip up the flavor in eggs, salads, casseroles, sauces, snacks, party mixes, dressings, beans, bread, and just about anything good to eat. A wonderful garnish, adds a great taste, but blends beautifully with other flavors. Assign Stripple Zips a role in your recipes. They're good in almost everything.

## Tamales

brings a Mexican flair to the Worthington line with six zesty tamales ready to be heated and served. Tamales feature textured soy protein which means better eating for your family. Try some soon.

### Serving Suggestions

Gently remove parchment paper from Tamales and place in shallow casserole. If desired, add tomato sauce and sprinkle with grated cheese. Cover with foil and heat for 20 minutes in moderate oven. Garnish with peppers, onions, and cherry tomatoes. Serve hot.



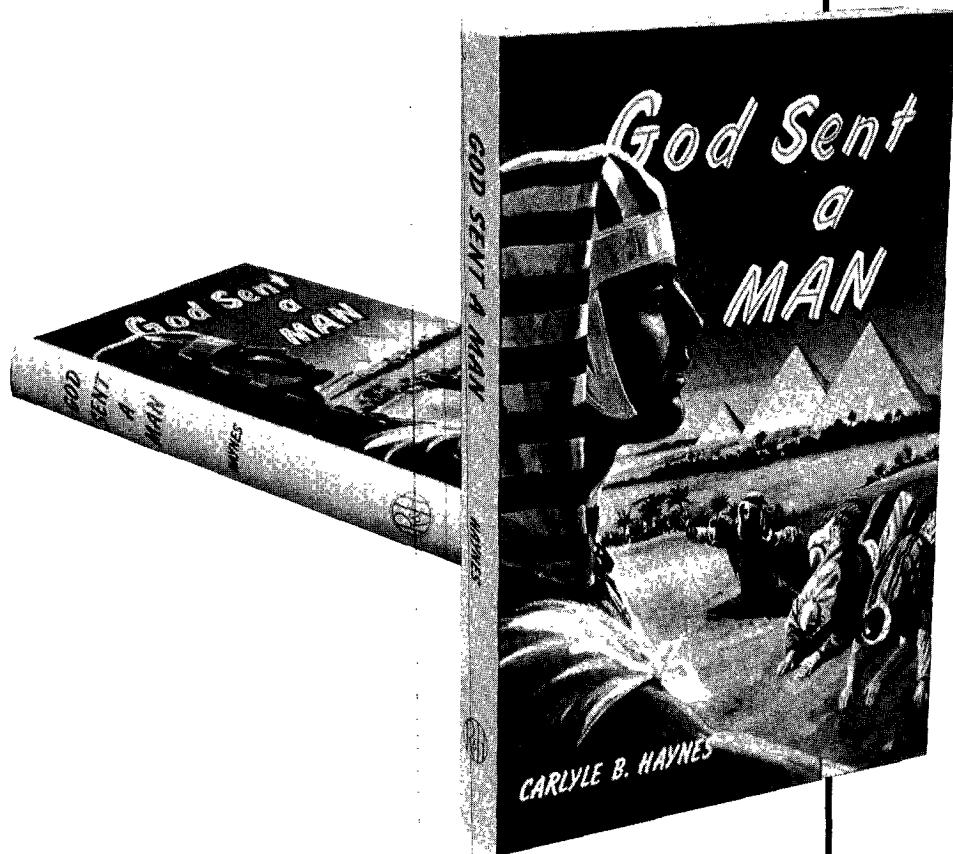
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FROM HOME BASE

(Continued from page 24)

Student Missionaries

**Kenneth M. Greenman**, to be ministerial worker, North Chile Mission, of Brooklyn, New York (AUC), left New York City, June 29.

**James Riley Dexter**, to teach in Davis Indian Training School, Guyana, of Porterville, California (LSC), left Los Angeles, California, July 3.

**Per Anders Karlman**, to serve in Sam Yuk Secondary School, Hong Kong, of Riverside, California (LSC), left Los Angeles, California, July 9.

**Larry J. Grimaldi**, to teach in Davis Indian Training School, Guyana, of Ramona, California (LSC), left Los Angeles, California, July 13.

D. W. HUNTER

NOTICES

*The International Insurance Company  
Takoma Park, Maryland*

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1969, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.  
J. W. PEEKE, Secretary

*General Conference Insurance Service*

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1969, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of four directors for the term of three years.  
J. W. PEEKE, Secretary and Manager

Literature Requests

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

Nursing books, old or new, desperately needed for Saigon SDA nursing school. Send to Alice Smith, Chairman, Edyth T. James Dept. of Nursing, Columbia Union College, Takoma Park, Md. 20012.

May Pen High School, 18A Bryants Crescent, May Pen, Jamaica, W.I., desires books for school library.

Mr. Suang, Buanman SDA Mission, P.O. Thuklai, Falam Dist., Burma, wishes *Life and Health*, used cards, Voice of Prophecy Faith course, 20th Century course, and Faith for Today courses.

Viola Walker, Rt. 1, Box 230, Fairburn, Ga., needs Spirit of Prophecy books, small books, *Life and Health*, *Review*, *Guide*, *GO*, but no quarterlies.

Mrs. A. Thankuma, SDA Mission, B.P.O., Khamapat, Upper Chindwin, Burma, desires Bible games, cutouts, Memory Verse Cards, Christmas cards, and Bible storybooks.

Evangelist Pauzakhan, SDA Headquarters, Buanman Village, Siyin Valley, P.O. Thuklai, Falam Dist., Burma, wishes books, periodicals, cards, Bible games, Bible quizzes, *MV Kit*, songbooks, Sabbath school materials, VBS equipment and branch Sabbath school equipment.

Joseph Aikins Amponsah, SDA Mission, P.O. Box 44, Goaso B/A, Ghana, W. Africa, desires a continuous supply of *Review*, *Signs*, *Liberty*, *Life and Health*, *Listen*, *These Times*, *Instructor*, *Guide*, *GO*, *Is It the Watchtower?* and prophetic charts, Bibles, books, picture cards, tracts.

Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa needs a continuous supply of *Signs*, *Listen*, *Liberty*, *Life and Health*, *Message*, *Review*, *Testimony Treasures*, *Good News for You*, Bibles.

Chief Mensah, Mensah's Village, P.O. Kintampo, Ghana, desires songbooks, Bibles, games, picture cards,

missionary materials, flannelgraphs, Christmas cards, records, filmstrips, Sabbath school materials, and calendars.

Mr. and Mrs. Emmanuel Adjepong, SDA, Old Tuaben, Ashanti, Ghana, W. Africa, or Mr. and Mrs. Emmanuel Adjepong, SDA, Doniabrak, Konongo, Ashanti Akim, Ghana, W. Africa, desire magazines, books, Bibles, calendars, pictures, tape recorder, projector, Bible games, *Commentary*, loud-speaker.

Miss J. Walters, 10 Newstead Grove, Nottingham, England, wishes *Guide* in a continuous supply.

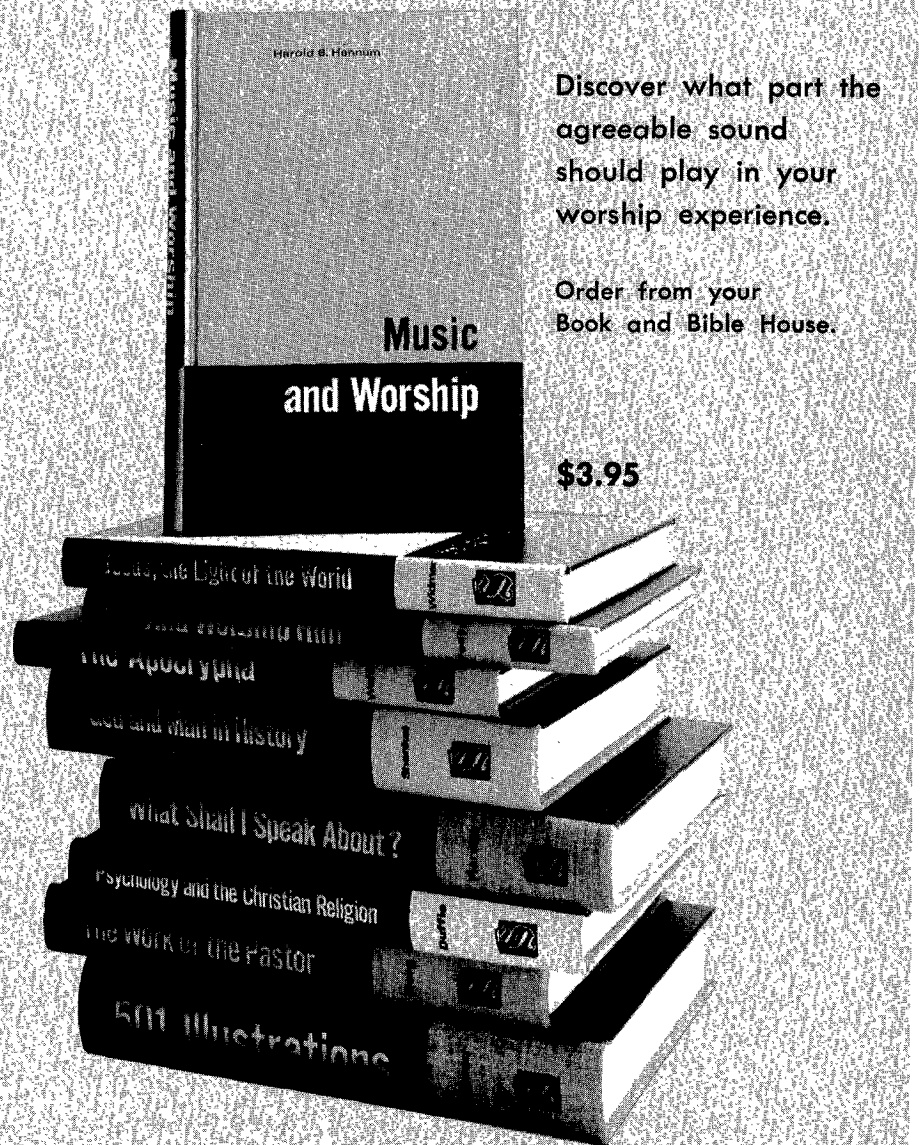
Silby H. Coe, Box 436, George Town, Grand Cayman Island, B.W.I., needs *The Christian Sabbath*, *The Other Side of Death*, and *The Great Judgment Day* in a continuous supply.

Send missionary literature to the following: Roberto T. Nagicnic, 78 Alijo Alvarez St. Zamboanga City, P.I.; E. Lloyd Smoot, Rt. 1, Box 65, Donnellson, Ill. 62019; Alrick Beake, 25 Benbow St., Kingston 12, Jones Town, Jamaica, W.I.; Mrs. Josefa J. Pisueña, 840 Yulo St., Isabela, Negros Occidental, P.I.; Fedelindo C. Jamandre, Visayan Mutual, Hormillosa Bldg., Iznart St., Iloilo City, P.I.

Church Calendar

Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6

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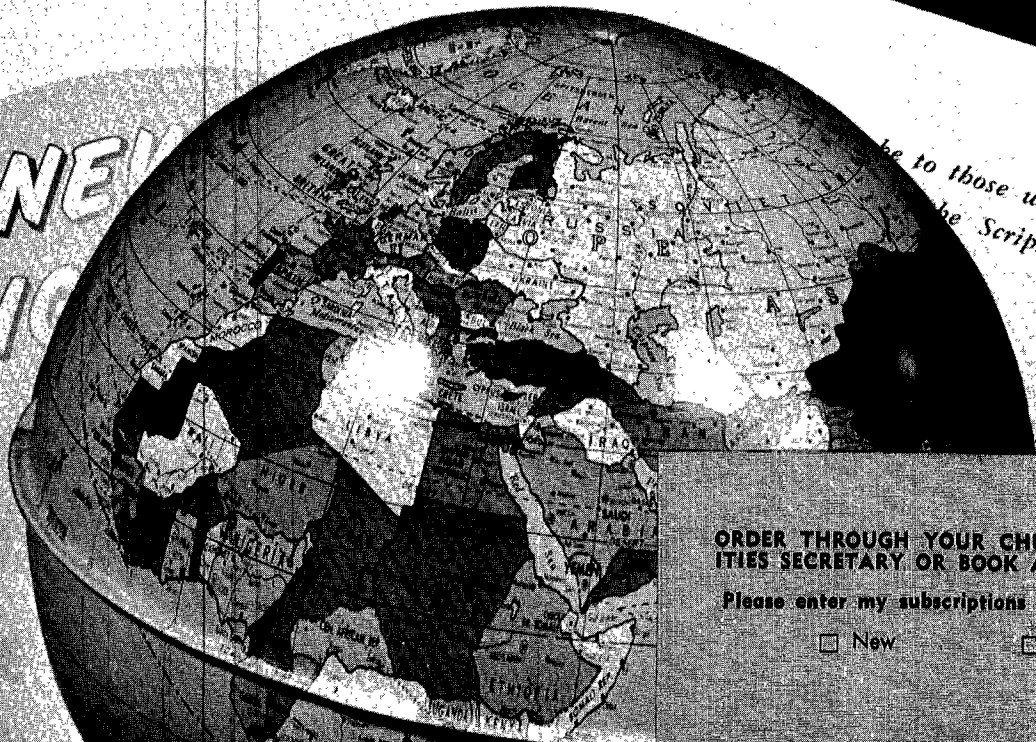


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(Review, Instructor, Life and Health, Liberty, GO, Worker)		
<input type="checkbox"/> Family Group and Guide	42.65	30.40
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<input type="checkbox"/> Ministry	5.00	5.00

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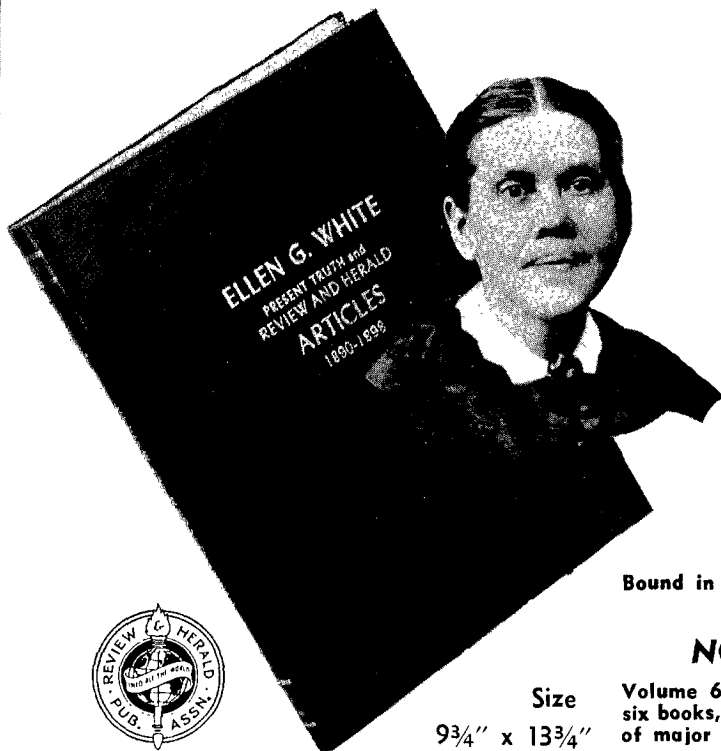
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## Of Writers, Articles, and Miscellany...

Even six and a half years ago, when the weekly "Art of Living" column began in the REVIEW, the name Miriam Wood was familiar to readers. She has been a contributor to Adventist magazines for a number of years. Most recently her writing skills have been directed toward book writing. *Two Hands, No Wings* is a current favorite.

As a teacher of English, Mrs. Wood is also at ease in poetry writing, a sample of which appears on this week's cover.

The photos of the moon landing were made available to us through the courtesy of the United States National Aeronautics and Space Administration.

The second article of Desmond Ford's three-part series, "The Church and the Crisis," appears this week under the title "To Which Family Do You Belong?" (page 11).

Elder Ford, who holds his Ph.D. degree from Michigan State University, was ordained in 1955 in the North New South Wales Conference. He is chairman of the Bible department at Avondale College, Australia.

Lorabel Midkiff, author of "He Is My

Kind of Teacher" (page 8), is herself a teacher—presently at Hawaiian Mission Academy.

After completing the elementary teaching course at Southern Junior College (now Southern Missionary College), in 1941, Mrs. Midkiff taught for one year in the Florida Conference. For the next 12 years she was a physician's assistant, and then she and her husband went to Montemorelos, Mexico, and served six years in the Inter-American Division. Upon their return from Mexico, Mrs. Midkiff was a library assistant in the Texas public school system for five years.

In 1966 they moved to Hawaii, where her husband, Marvin, is the administrator of Castle Memorial Hospital, in Kailua.

**The Homemakers' Exchange** has now appeared in nine issues of the REVIEW. Right from the first, this monthly feature has attracted a strong following. Each question brings more responses than we can use.

Owing to the unusually large number of answers in reply to the question on the best age for a child to start to school (see August 21 "Homemakers' Exchange"), we are continuing the discussion this month (page 10). We believe this is a subject of vital importance to young parents.

The lead article in the news section (page 16) is by Frederick Lee, who is listed on our masthead as a contributing editor. Elder Lee was an associate editor of the REVIEW for 19 years.



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

### SUNDAY LIQUOR SALES BILL BEATEN

HARRISBURG, PA.—A proposal to legalize Sunday liquor sales in restaurants and hotels in Pennsylvania, subject to local option, was defeated in the House of Representatives. Church groups and private drinking clubs opposed the bill.

### FIVE SCHOOLS CLOSED IN MAINE

PORTLAND, MAINE—Five Catholic schools in Maine closed permanently at the close of the spring semester.

Coadjutor Bishop Peter L. Gerety, of Portland, ordered the closing because he was advised by the Sisters of Mercy that there won't be enough teaching nuns available next fall.

Supt. Rodney E. Wells, of the Portland public school system, said Sacred Heart's closing will have a "profound effect" on the school system because area schools already are overcrowded.

### AMISH DEFENDED IN WISCONSIN

MONROE, Wis.—Three Amish fathers who face criminal prosecution for failing to enroll their children in high school are being defended here by William B. Ball, former executive director of the Pennsylvania Catholic Conference.

The Amish, who refuse to send their children to high schools because they consider them too worldly, also refuse to defend themselves in law suits. As a result they are being defended in this case by attorneys chosen for them by a National Committee for Amish Religious Freedom.

### KENTUCKY PRESBYTERIAN SYNODS

LOUISVILLE—Synods of the two Presbyterian churches in Kentucky voted here to merge presbyteries in the western part of the State. It is one of the first such unions in the nation.

### SCHOOLS FACE NATIONALIZATION

KARACHI, PAKISTAN—Several hundred Christian missionary schools face nationalization under a new plan announced here by the Pakistani Government.

The proposal to nationalize all mission schools is part of a detailed statement of over-all educational policy that has been published here to elicit public opinion on the subject.

### WISCONSIN ACTS TO FINANCE RELIGIOUS STUDIES DEPARTMENT

MADISON, Wis.—The Wisconsin Senate has adopted a budget amendment here to fund the fledgling department of religious studies at the State university in Milwaukee. Under the amendment, which must now go before the assembly, the Milwaukee branch of the University of Wisconsin will receive an additional \$50,000 annually for two years.

# 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 6097, Lincoln, Nebraska 68506. Available free to the blind.



**Georgia-Cumberland Medical and Ministerial Groups Meet**

The Georgia-Cumberland Conference workers, physicians, and dentists had their annual meeting at Camp Cumby Gay, August 23-27.

On Sabbath, the first day of the meeting, most of the 120 medical workers and their families from all parts of the conference met for study and spiritual fellowship.

During the week, under the leadership of the conference president, Desmond Cummings, the 88 ministers and their companions and other conference workers studied far-reaching plans for stabilizing the church membership. Progressive plans of evangelism were formulated and adopted. These workers exhibited more than ordinary enthusiasm and dedication as they earnestly studied every facet of church work.

Georgia-Cumberland workers and laymen brought 400 persons into the church during the first seven months of the year. A goal of 300 more has been set for the remaining months. Six new churches have already been organized in 1969. Plans were laid for entering many more of the dark counties.

The workers heard the Testimony Countdown program presented by D. A. Delafield, of the White Estate. R. R. Bietz presented a series of talks on Christian leadership.

The spirit of unity of the conference workers and the 10,002 members will result in reaching even greater spiritual heights in the future.

R. R. BIETZ

**Finland's Fairgoers Learn About Adventist Literature**

Thousands of advertisements for Seventh-day Adventist literature were distributed at the Tampere, Finland, Commercial Fair.

Of the 200,000 people who attended this fair, at least half saw the *Bible Story* exhibit. Four thousand people took part in a competition that had to do with Adventist publications. The first prize was ten volumes of *The Bible Story*, and the other prizes were one volume each of the set.

U. I. Hongisto, publishing secretary for the Finland Union Conference, feels that the advertising program presented at the Tampere Commercial Fair will provide additional sales for all the literature evangelists working in that area of the Finland Union.

D. A. McADAMS

**Philippine Union College Enrollment Hits New High**

The opening enrollment of Philippine Union College for the first semester of 1969-1970 is at an all-time high of 1,628 college students, according to a recent communication from Boyd E. Olson, secretary of the Far Eastern Division department of education. This includes 65 students who are enrolled as graduate

students working for the Master of Arts degree.

In addition, there are 520 elementary students and 429 secondary students enrolled, making a total of 2,577 youth and children studying on the campus.

Many college applicants had to be turned away because of lack of classrooms, dormitory rooms, and other facilities.

The total number of teachers and other staff members is 142.

CHARLES B. HIRSCH

**Religious Liberty Rallies Being Held in Southwest**

A series of 19 religious liberty rallies is being held in 19 cities of the Southwestern Union Conference, September 10-27.

Associated with the leaders of the Oklahoma, Texas, and Arkansas-Louisiana conferences are M. E. Loewen of the General Conference Religious Liberty Department, and J. N. Morgan, of the Southwestern Union Conference religious liberty department.

These rallies are planned to acquaint the general public with the many ways in which scriptural prophecy is fulfilling as religious freedom is being threatened in all parts of the world.

**Lay Evangelism Fruitful in Far East Harvest Program**

The Far East Harvest Evangelism Plan and its use of Gift Bible Evangelism have produced a record number of baptisms in the Far Eastern Division.

Laymen using the Gift Bible Plan have reached some influential people and have guided them into God's remnant church. An example is given by L. A. Shipowick, lay activities secretary of the division: "At the biennial session in the South Luzon Mission six public school teachers and an attorney and his wife stood, indicating that they were baptized during the first quarter of 1969 as a result of Gift Bible Evangelism."

In the South Philippine Union the laymen of one church of 45 members organized for systematic missionary work. Through their united efforts and the series of decision meetings, God led 98 persons to request baptism. Of these 98 new members 69 were graduates of the Gift Bible Plan.

Reports Elder Shipowick: "One Adventist family had to pass nine homes on the way to the meeting each evening. As they passed the homes each night they would invite the families to come to the meetings. As a result of their personal invitations, the parents and some of the children in seven of the homes were baptized."

The 1969 Far East Harvest plans have included:

1. Schools of lay evangelism in every church early in the year.
2. The launching of Gift Bible Evangelism in every church, with each member actively participating in at least one gift-Bible contact and every

member giving at least one Bible study each week.

3. The conducting of 8,315 lay efforts by 8,315 lay preachers to follow up the gift-Bible interest. In the West Indonesian Union each lay preacher planned for two lay evangelistic series in 1969, one in April and one in September.

The division lay activities secretary writes further: "For the first time the Far Eastern Division will have three outstanding lay delegates at a General Conference session: Brother Castillo of the North Philippine Union whose untiring work in unentered areas has resulted in 1,097 converts and the erection and dedication of 23 churches; Brother Sumarjono from Indonesia, a former Moslem who has guided more than 500 Moslems into the Seventh-day Adventist Church; and a woman who was a former witch doctor in Borneo. Through her humble witness and the giving of Bible studies she has won between 70 and 80."

J. ERNEST EDWARDS

**IN BRIEF**

★ **Deaths:** Mrs. A. W. Cormack, September 5, Loma Linda, California, from a heart attack; Mrs. Ethel May Lacey White Currow, the mother of Arthur L. White, September 7, Angwin, California.

★ The Governor of Rhode Island proclaimed September 4 as Dr. Laurence A. Senseman Day in appreciation of Dr. Senseman's work in dealing with alcoholics and other work at Fuller Memorial Sanitarium, where Dr. Senseman is medical director. Dr. Senseman is en route to India, where he has been appointed as a missionary in the Southern Asia Division and will be assigned to work with the Seventh-day Adventist students at the Vellore Christian Medical College and will serve as a member of the medical school staff for two years. Later in September Dr. Senseman will help with two alcohol institutes in India.

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