

"THE MAN who loves God meditates on the law of God day and night. He is instant in season and out of season. . . . He is one of the Lord's evergreen trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practice. Seek to be an evergreen tree."—Ellen G. White, *My Life Today*, page 50.



*Four generations of the Lee family.*

**A**S MY plane sped smoothly across the Pacific Ocean at some 500 miles an hour a few months ago, my mind turned back over the years to 1909. It was then that my wife and I climbed aboard the *S. S. Monteagle* in Vancouver harbor and headed for China. Facing a storm as soon as we entered the open sea, the ancient craft began to creak and groan its uncertain way for 18 days before we reached Yokohama. Arriving there safe at last, we experienced something, we felt, of what it will be like to reach heaven safely.

Passing on to Shanghai, we remained there three or four months to add a few Chinese phrases to our vocabulary and to prepare for our move to inland China. Young and inexperienced, we perceived only dimly what was before us, but we were ready to do and dare whatever fell to our lot. This was to be our life-work as far as our purpose was concerned. Our simple faith of those early days led us to believe that the Lord might come even before the seven long years to furlough time. How little we knew of the future, and it was just as well.

Our mission service spanning 26 years has continued without a break in that our son and his wife went to China as missionaries the year following what we thought was to be an early furlough but later turned out to be a permanent return to the States. Little did I realize when a genial old Chinese scholar named me Li Bao Gwei that this would begin a succession of such names as Li Ssu Gwei (my son, who was born in Shanghai), Li Yun Gwei (my grandson, who was born in Yunnan, Southwest China), and Li Shin Gwei (my great-grandson, who was born in Singapore).

Our journey inland was not as stormy as that across the Pacific, but it was just as long and more arduous.

# After Sixty

With no motor roads and only a short railroad, we sat cooped up in a Chinese houseboat for 18 days. The two cabins were small, low, and dark. There also was one small cubbyhole where the woman of the party might find some privacy. Then in the stern of the boat a family—father, mother, son, and daughter-in-law—lived in confined quarters. Frequently we could hear angry shouting from those quarters, but it always died down without anyone's getting hurt.

How do you cook for three healthy men (the ship's party), not counting yourself, when markets are out of reach and limited space on a houseboat prohibits the carrying of a large amount of food? Only my wife, a girl of 20, could answer as to what she did to make the supply last for those 18 days!

We greatly rejoiced one day when the captain of the boat told us that he hoped we would arrive at our destination sometime that afternoon or evening. We had learned, however, not to be too sure of any predictions

along that line. Everything depended on the direction of the wind or the speed with which the men might be able to pull the boat against a rushing current. So we curbed our eagerness.

Nevertheless, around ten o'clock that night—the darkest of the entire journey, it seemed—the boat anchored beside a steep bank some distance from the walled town of Ying-shang Hsien, our future home. Before long we were being led by a pleasant Chinese pastor up the winding path to the city gate. All was quiet within, but after some shouting to arouse the gatekeeper the huge bolts of the gate were shifted inside and one leaf of the ancient gate swung open with much creaking. We went in and looked down the dimly lighted main street of the town. The shops that lined the street were in the deep shadows. The lights along the way, made of cotton wicks placed in bowls of peanut oil, merely accentuated the darkness.

This was the beginning of a new



*David Chu, president of the Hong Kong-Macao Mission, stands with his family. His parents accepted the message in Canton, China, in 1933 as a result of Elder Lee's meetings.*

# Years

By **FREDERICK LEE**



PHOTOS BY THE AUTHOR

**Many faithful Buddhists bow to the now restored Golden Buddha in Bangkok, Thailand.**

life for us. The two missionaries who had accompanied us on our tedious journey passed on to other towns three days later. There we were alone, able to say only a few Chinese phrases to make our wishes known, surrounded by Chinese who could not speak a word of English. Our home was a large one-room, thatched-roofed, brick-floor house without any ceiling. A heavy door opened into the middle of the room, and on each side of the doorway were latticed windows covered with rice paper. A Chinese lantern gave us some light. But we settled down in contentment, knowing we had reached the end of a long, wearing journey in safety, and we had each other. Besides this, we had the feeling that God had led us into our lifework and that He would care for all our needs.

What did the future hold? Here we were hundreds of miles from any

other Adventist mission station. Only a few other missionary families were in China, some to the north of us and some to the south, but very far away. Mission work on this large continent was just in its beginnings, the first inland mission having been opened only six years before. The first baptism had been held and the first church organized just a year before that. By the time of our arrival Adventist believers in all of China totaled only 150!

In 1948 I made a visit to China just before the Communists came to power. At that time some 20,000 members were in churches worshipping God each Sabbath day in all parts of China. There were mission stations in nearly every province. Fifteen hospitals, 14 academies, one college, and one large publishing house fostered the various branches of the work that had been established. Millions of pages of literature had been scattered throughout the country. The Chinese *Signs of the Times* was well known among businessmen and officials. Leading people all over the land knew of our medical service, and they were most favorable to our work because of it. What great work might God have done in that vast country if the opportunity for service had continued!

## Prayer for Faithfulness

As I write I think of the young man who was newly baptized in the city of Peking in 1948. He said to me, "Pastor Lee, I know what is before me. I am a man of military age, and I am now a Christian. That is two counts against me. But I pray God to keep me faithful."

I think of the group of pastors and evangelists who came together that summer at our college headquarters to study pastoral and evangelistic methods. We had been together six weeks. At the close of the summer session of study we had a dedication service. One after another of these men stood and expressed their determination, with God's help, to stand true to the faith. Then they

left to return to their stations, where some months later they found themselves engulfed by the Red tide that swept over the nation.

Now 20 years later and 60 years after my wife and I first went to China, I find myself in Taiwan. My son and I have just completed an evangelistic itinerary through the Southeast Asia Union. My thoughts revert to the mainland, and I wonder, "What about all that effort put forth for 50 years by our missionaries and national workers and lay members? What is left?"

While there is little positive word concerning our workers and members, it is known that all our institutions are lost, our church organization is disbanded, and church members are scattered. But should this cause discouragement and despair? The Christian church has passed through similar periods a number of times in her history. The church is not dependent upon institutions, church buildings, or even organization, to keep it alive. It is alive today in China because of the courageous witness of the faithful.

## Late News From Mainland China

News through the years has revealed that workers have been imprisoned and that some of them have not survived their confinement. Others have been sentenced to hard la-



**Elder Lee and his daughter-in-law visit a Dyak jungle worker's family in a longhouse village 75 miles from Kuching, Sarawak.**



*Orphans in yellow robes show respect for visitors to the Buddhist orphanage. A branch Sabbath school is held in this village of more than 1,000 children each week.*

bor on farms. Only recently we heard that converts have been made and baptized. Meetings are held in homes and sometimes in the fields. We also heard that not long ago nearly 200 of our believers were locked up—men, women, and children—because they refused to yield their faith.

The bearer of the above news talked to us personally shortly after he was released from prison and escorted out of China. He said he had been deeply impressed by the steadfastness of our people and especially one of them who continued to witness even though he knew it meant more suffering.

We believe that undaunted, dedicated men and women in China are sharing their faith among neighbors, prison mates, or farm hands. Many may not be able to voice their convictions in public, but their patience under trial, their love for those who oppress them, their ministry to the needy about them, witness just as effectively.

God alone knows what it means to be faithful under all circumstances. Who are we to ask questions when we know so little of hardship, persecution, and suffering? We believe the consistent, quiet lives of these faithful ones in China will bear rich fruit in souls for the kingdom. And we take heart from this bit of news, realizing once again that the 50 years of seed sowing in China has not been in vain.

#### **Fruitage From Early Labors**

Another thing that has encouraged my heart during recent months of travel in the Far East is to see some direct fruitage from our efforts when we were in China so long ago. I had not been long in Taipei when an old Chinese woman came to my son's home asking to see me. When I talked with her she said she had been an usher in an evangelistic campaign I

had held in Hankow more than 30 years ago. Her son developed into a leading worker and is now editor of our publishing house, spending much of his time translating the Spirit of Prophecy writings.

A member in Taipei is the assistant auditor of the South China Island Union Mission. He is the grandson of one of the first families to accept the truth in that little city where my wife and I first went. In this family were two girls who attended the first church school we opened there. One of these became a well-known Bible instructor and schoolteacher in other parts of China. This assistant auditor is the son of the other girl, who was also a worker in China.

Brother Shen, the assistant auditor, reminded me of our work in that little town hidden away in that isolated corner of China. From that place alone went forth five ordained ministers who became well-known administrators and pastors. Among them also was one of our leading college Bible professors. Besides this group of five, the church of Yingshang sent out colporteurs, Bible instructors, and laymen. Some helped to open work in a distant part of west China.

On our circle trip of East Asia my son and I came first to Hong Kong, where 30 years ago I had held an evangelistic campaign. Imagine my surprise when at a gathering of Chinese friends a woman came up to me and said, "Pastor Lee, you may not know it, but after reading a handbill left at my door I attended your meetings and became an Adventist." She is now an active member of the Boundary Street church.

At this same gathering I was asked to make a speech. Before I stood, the pastor of one of the Hong Kong

*A woman in an Adventist village in the Dyak jungle is sunning rice by a storage house.*

churches, David Chu, introduced me. He said that in 1933 I had held an evangelistic meeting in Canton and that his father, a devout Christian, and his wife had attended the meetings. At that time they were converted to the Adventist faith. Pastor Chu said he had been raised an Adventist and was happy to meet me, whom he had not seen since his childhood. When I arose to speak I said that I well remembered his father and mother, who with their four active children sat on the front row every evening during the meetings. I had been impressed with the orderliness and neatness of the children. It was a great pleasure to meet one of those children, who is now an ordained minister.

A few weeks later, when it was necessary for the president of the Hong Kong-Macao Mission to return to the States, Pastor David Chu was elected president of that mission.

And so it was as I traveled from one country to another. I met many who traced their conversion back to our day as missionaries. Some are not workers, but they are active businessmen supporting the church liberally with a portion of their profits. One such is a member we met as we passed through Pnompenh, capital of Cambodia. He is the elder of the local church. We spent the night in his home. His son met us at the airport and took us into the city. As soon as I stepped out of the car at their gateway, the wife came out and greeted us warmly. When she saw me she exclaimed, "Oh, Elder Lee, I am so happy to see you. You baptized me in Shanghai more than 30 years ago."

Space limits my telling of others whom I met. But this final contact was a surprise. I had often thought of the trip I took with another missionary to the northern part of Kwangtung Province in South China to attend a general meeting. It was a difficult and dangerous journey over



mountain passes. I had forgotten the name but not the experience. When I met the pastor of the Singapore Chinese church, he said, "I was a young man who attended the general meetings in the city of Sinning in northern Kwangtung 40 years ago. I remember you were there. I was baptized at that meeting and began my service for God."

To make this experience even more interesting to me, a retired minister who is helping in the same church, gave me a manuscript to read after the Sabbath service, at which I spoke. He said, "Please read this. It tells of an experience I had when I was kidnapped by bandits in 1928 in Kwangtung when going to attend a meeting in Sinning." As I read the manuscript it flashed into my mind that this was the same road we had taken the year after that. I well remembered hearing about bandits as we entered those mountains and hiked over those passes. In fact, we were told that we had just escaped the bandits, who had held up others on that same road later in the day.

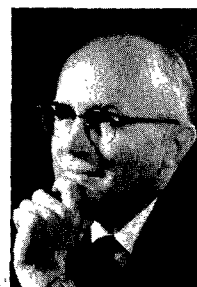
The minister who had this experience had begun as a colporteur, later had served as a minister and had endured privation and persecution for the truth's sake. He was the one to whom charge of the work was given on the day that the last missionaries had to leave Singapore during World War II.

So the work has continued and is continuing in this part of the world's harvest field. Son, father, and later, grandson have taken up the torch. We may say that the fourth generation of the beginnings of the work in China and the Far East is now represented in the work of this division. This was witnessed even in our own experience when Don Roth, public relations secretary of the Far Eastern Division, took a picture just before I spoke in the Singapore Chinese church. It was a picture of the four Lee generations. As I write this, the thought has just come to me, How much longer must we wait before the work is completed and the Lord of the harvest comes to take us home to a better land away from this troubled world? May it not be too long.

As I look back to mainland China and other places in this world where the church is not free to work aggressively, I take courage in God's assurance concerning His vineyard: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. . . . Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:3-6). That surely includes this part of the world too. Let us thank God and take courage! ♦♦

*A Personal Message From Your General Conference President*

## HEART to HEART



*Dear Friends Around the World:*

Early last spring Mrs. Pierson and I spent a week at the beautiful, quiet, and isolated Potomac Conference Youth Camp at Hidden Valley in southern Virginia. The camping season had not yet begun. It was refreshing to be away from the hustle and bustle and air pollution of the cities for a few days of relaxation.

One day I spent several hours enjoying a few hundred Christmas cards and scores of birthday cards I had not had opportunity to read before. Spring is rather late for year-end season's greetings and January birthday cards, but I was out of the country at Christmas time (as usual), so Mrs. Pierson kept them all, pending just such an opportunity as the day of quiet in Virginia afforded.

I thoroughly enjoyed these brief contacts with friends both old and new, these happy reminders of pleasant friendships through the years in many lands. There were, of course, the cards that came from a host of contemporary workers in the General Conference, throughout North America, and many faraway lands. The personal notes from friends with whom we have worked in years past or from workers we have more recently met during visits to their fields were a treasured link with fellow laborers whom we have learned to love in Christ Jesus. I especially appreciated a card signed by "just an ordinary pastor" in North America. God bless these pastors—these men of God are the ones who keep God's church fresh, vibrant, and active for Him. Our "ordinary pastors" are the church's extraordinary blessings—every one is precious in His sight.

And then the church members—some we have known for years, some I have met perhaps only once, some I have never seen—their Christian love and support are deeply appreciated. What an inspiration they have been as we have visited in their churches, met them personally, worshiped with them, and rejoiced in their victories for God.

One card was signed "a little member, a brother-deacon." I do not believe we have any "little" members in God's church unless, of course, we remember we are all small when compared with our Great Exemplar. "A brother"—how much this great brotherhood means! What more endearing term in Christ than "brother" or

"sister." It always makes me feel a little strange when a "brother" calls me "mistress." Thank God for the "little" members, the brothers and the deacons in the church—each one is precious in His sight and we are all in His great cause together with a mutual love and common goal.

The fathers and mothers in Israel—silver-haired saints of God who have labored and prayed for so long for a finished work—how much their friendship means. How much their annual messages mean. There is Mrs. A. E. Deyo, whose husband had a part in starting me out in the work in the Georgia-Cumberland Conference 34 years ago. There is Florence Tucky who, almost that many years ago, bore with the mistakes and zeal of a young couple starting work in their first mission field—Bombay, India.

What a long list of names I could add—both national and overseas missionaries from Southern Asia, Inter-America, and Trans-Africa. I wish I could mention every friend and reply personally each year to every card we receive. If you read this message, please read into it *your* name and accept this as a *personal* word from the Piersons.

Then there are the children. I wish I could write each one and thank them for their thoughtful cards. I must mention the Wytheville, Virginia, church school—a card signed by each one of the pupils, and then the Happy New Year card signed "Robbie," from a little friend out in Africa with a postscript, "With love," in a child's well-formed handwriting.

What have I been doing—acknowledging Christmas and birthday cards with one full sweep, the easy way? Not a bit of it! I am saying what I always feel in my heart. What a wonderful family the Advent family is! I am so glad I belong to this worldwide family. God bless you, whoever you are and wherever you are just now!

Yours in family fellowship,



# SDA Relationships to the National and World Councils of Churches

By WALTER R. BEACH

FROM time to time church members inquire about the Seventh-day Adventist relationship to the National Council of Churches in the U.S.A. and to the World Council of Churches with headquarters in Geneva, Switzerland. This is natural and right. Members should be interested in their church, in its organization, its activities, and its relationships. Over the years efforts have been made to make plain the Seventh-day Adventist position on the NCC and WCC, but circumstances do change and new members are continually being added to the church. Perhaps, therefore, the time has come to make another statement. We believe in an informed church.

The Seventh-day Adventist relationship to the World Council of Churches and the National Council of Churches has not varied basically since the General Conference decided several years ago that the church could not in good conscience join either of these organizations. We are not members of the World Council nor are we members of the National Council. The denomination's relationship to these organizations has been, and is, limited to cooperation in certain areas of activity where it has been thought that the church could be useful and at the same time obtain helpful information and make proper contacts in an effort to facili-

tate our work in various parts of the world. This has been without commitment or involvement whatsoever on the part of the church—a relationship that we have made clear to the World Council and the National Council. To this they have agreed.

We shall go into the details of this relationship, but first it would be helpful, I believe, to give a little historical background. In the early years of our worldwide expansion, particularly at the time of World War I, the leadership of the church felt the need of participating in what was known as the Foreign Missions Conference of North America, in which most mission boards were members. This, of course, was before either the World Council or the National Council was organized (1948 and 1950, respectively). I have not been able to ascertain just when the first contacts were made with the Foreign Missions Conference. The first notation in the General Conference Committee minutes in regard to this organization is in November, 1922. We then were holding membership in the confer-

ence. That year the committee voted the names of the delegates to attend the conference.

Contacts with the Foreign Missions Conference continued through the years until the organization of the National Council of Churches (November 29, 1950). When the time drew near for the creation of the National Council of Churches, it was proposed that this Foreign Missions Conference become a part of the National Council under the title "The Division of Foreign Missions of the National Council." Accordingly, all the mission boards that held membership in the Foreign Missions Conference were notified of this proposed merger and were requested to send delegates to a meeting of the conference to vote on the question of merger. The meeting was held in Philadelphia, Pennsylvania, April 25, 1950. The two delegates from the General Conference of Seventh-day Adventists were instructed to vote against the proposal.

They did. However, the proposal was accepted. Therefore, on June 8, 1950, the General Conference Committee voted to terminate the church's membership in the Foreign Missions organization and to limit any participation to cooperation in certain areas of activity as a "consultant board." On June 27, 1950, a further meeting of the General Conference Committee was held in San Francisco in connection with the General Conference session. This was a meeting of practically the full membership of the committee, and it was there voted to confirm the action taken by the General Conference Committee in Washington.

## GC Committee Action

The General Conference Committee action of June 8, 1950 (and confirmed on June 27, 1950, at San Francisco), sets forth the church's position as follows:

"WHEREAS, The Foreign Missions Conference, in which the General Conference has held membership for a number of years, has voted to become the Division of Foreign Missions of the National Council of Churches of Christ in the United States of America; and

"WHEREAS, It is advisable that we avoid any form of union which might result in restraining the full proclamation of the message we feel called

# OIKOUMENÉ

upon to bear to all the world, or that would identify this denomination with any movement among the churches involving any program, or pressure on government, or any public pronouncement with which we could not be in accord; and

"WHEREAS, Full membership in the Division, while promising complete autonomy to member boards and agencies would nevertheless have the effect of linking this denomination with the National Council; and

"WHEREAS, It would be desirable to maintain some form of contact with the Division of Foreign Missions so

as to keep in touch with the general missionary movement among Protestants as well as to avail ourselves of the special services supplied by that organization; and

"WHEREAS, Our denomination has always been interested in the opportunity for consultation rather than in planning for and participating in work on the field with other bodies; therefore

"We recommend, That the General Conference notify the Division of Foreign Missions that we are herewith regretfully withdrawing from membership in the Division on the

present basis, and that we request that relationship be established with the Division of Foreign Missions on the basis of a 'consultant board.'"

It will be noted that this action states clearly that when the Foreign Missions Conference would become a segment of the National Council we would withdraw our membership. This we did, and our relationship since that time has been exclusively that of a "consultant board." I emphasize this statement, for from time to time the viewpoint is expressed that Seventh-day Adventists "belong" to the Division of Overseas Minis-

## The art of living *when you're Young*

By MIRIAM WOOD

**INVOLVED—** "Involvement" is an "in" word. It con-  
**WITH A PURSE** notes that one is actively engaged in life or in issues or in being a total person, with all the implications of personhood. To be uninvolved, on the other hand, has a distinct flavor of withdrawal, of being merely a spectator in life's arena, forever sitting in the grandstand interestedly or idly, as the case may be, watching more courageous fellow human beings in the thick of the fray. It is possible, of course, for one to be exceedingly "involved" in both evil and trivia. Let's assume, though, that we're discussing the compassionate involvement with other human beings, taught forcefully by Jesus in both His life and words.

Involvement of this sort carries with it responsibilities that a great many people simply are not willing to assume, because it nearly always means work, nerve strain, time, risk, and perhaps all sorts of sticky entanglements. Because of this, when a human being deliberately and with full knowledge of what it may cost involves himself in another's problem, determined to help solve it, there's something almost majestically inspiring about the whole episode.

A department store would not seem to be the most likely place for the sort of thing we're talking about, which just proves once again that one can be larger-than-life anywhere; he doesn't need to be standing on the Acropolis in Athens, with TV cameras picking up his toothy smile. The setting for a marvelously involved person I witnessed was a cash register check-out line of positively frightening proportions. Having stood first on one foot, then on the other, determined not to creep ignominiously back to the counter and return my bargain, I was not exactly in the most propitious mood to interpret a small scene that developed. Before long, though, I forgot my aching feet.

A quietly dressed young woman approached the cashier, excusing herself politely but firmly as she made her way to the head of the line, impervious to the coldly hostile glances of the shoppers who had the distinct impression that she was attempting to "pull a fast one." Over her arm she carried two purses, and as the cashier turned wearily with a "What now?" expression, the quiet shopper handed her one of the purses. "I found this purse lying on one of the counters," she said pleasantly, "and I know how upset the owner will be. I decided to turn it in as soon as possible."

The cashier blinked in surprise. "Have you opened it?" she asked.

"No," the shopper replied. "I thought it best that you open it in my presence, so we could find some identification."

Quickly the cashier opened the purse on the counter, revealing a wallet with a modest amount of cash, several credit cards, and an identification card. (Of course, the purse contained in addition to this the usual assortment of unclassified objects so dear to feminine hearts.)

Without attempting to pass any sort of judgment, I must say that the cashier's next actions were a bit—well, "strange" will do. She closed the purse, placed it on a shelf near the floor of her booth, and blandly announced, "I'm very busy now, but later I'll call the business office and tell them it's here." And very busily she began checking purchases again.

Up until this point I didn't see any special involvement—any honest person would have done what the quiet shopper did. But from then on, the latter showed herself willing to be extraordinarily involved. Obviously not satisfied with the response of the cashier, she stood for a moment, evaluating possibilities. Again she spoke, with quiet courtesy, but with a certain steely firmness.

"This store has a loud-speaker system. I'm sure the owner of the purse is looking for it frantically. Could you call your operator and ask to have her paged?"

Annoyed, the clerk snapped, "I said I'd take care of it!"

Somewhat easily intimidated by this type of treatment myself, I wondered—but I needn't have. Involvement to the proper degree is obviously a well-thought-out philosophy with the quiet shopper. Never losing her composure for a moment, she replied pleasantly, "I know you're busy, but you see, I just couldn't feel right if I'd go home without doing everything I could to return this purse. I know how I'd feel if I'd lost mine. I'll be happy to stand here at the counter and wait for the owner if you'll ask to have her come here."

Petulantly the clerk snatched the phone, and in an ill-tempered voice delivered the message, which was almost instantly relayed throughout the store. Within seconds, it seemed, a frantic woman hurled herself in the direction of the counter, her face tear-streaked. One quick glance at her faded cotton dress and worn shoes showed me that she must be a person of limited financial resources; to lose her purse would be a major catastrophe. As the quiet shopper handed the purse to her (the clerk had finally surrendered it) the latter was almost incoherent with relief.

"Oh, thank you, thank you!" she exclaimed again and again. "How could I have done such a stupid thing? What would have happened if you hadn't found it? Oh, how can I repay you?"

The quiet shopper patted the purse-loser's shoulder sympathetically. "Being able to get it to you is reward enough," she smiled. "I know just how you feel!"—and they walked away together, exchanging names and telephone numbers.

A small incident? Yes. Life, though, is made up of small incidents. I only wish it were made up of more people like the quiet shopper, willing to be involved.

tries (first entitled Division of Foreign Missions) of the National Council of Churches and that being a member of a department which is intrinsic to the National Council of Churches, Seventh-day Adventists are, in fact, organizationally related to the National Council.

### Erroneous Statement

Such a statement is erroneous. Seventh-day Adventists do not belong to the Division of Overseas Ministries of the National Council of Churches; we are consultants only. At the yearly meeting of the Division of Overseas Ministries our representatives, if any are authorized to attend, are not considered in any way as members but only as consultants. They have no vote or responsibility in the decisions made and the plans outlined. They are consulted, sometimes express opinions, but chiefly they are there to keep abreast of what the Division of Overseas Ministries is doing; and this opportunity is appreciated.

Seventh-day Adventist representatives have been invited to sit as regular members of some geographical area committees of the Division of Overseas Ministries (for example, Africa, Latin America). Occasionally, we have accepted this invitation because we considered it definitely advantageous to be close to certain problems. Under varied conditions, overseas governments have made essential a certain amount of cooperation among Christian bodies; for instance, in securing visas for overseas appointees. However, this requirement has relaxed somewhat in recent times and the cooperation is not as close as it was at times in the past. We do sit as consultants from time to time in the discussion of world mission problems in all geographical area committees.

There are three other areas of activity sponsored by the National Council in which we cooperate somewhat more closely, perhaps. The first is that of the Broadcasting and Film Commission. This commission has an executive committee that is responsible for its activities. We are not a member of that executive committee; but we have agreed to have the secretary of the General Conference Radio-TV Department serve as a member of the executive committee's board of managers in order to make possible a contact with developing activity which sometimes tends to become exclusive and monopolistic. We feel that this relationship is helpful in keeping us acquainted with the plans and problems in a field of vital importance to us. This contact does help to qualify our men better technically for their tasks and provides

vital information on changing situations, costs, and opportunities. If we did not secure the information through this committee we would have to secure it elsewhere (if possible) and probably at much greater cost. We are under no obligation to endorse or carry out any action this committee may take. We are altogether free.

In the field of broadcasting and visual aids we also have a representative in the organization called RAVEMCO. This group studies problems of television, radio, films, and visual aids overseas. In these contacts our men have learned much and have been able to secure for us overseas advantages that have been highly effective in extending our work. Nor is our cooperation restricted to participation in church-sponsored organizations. A conference of broadcasters, including Jewish and other representatives, has been endeavoring to develop a standard code for religious and moral broadcasting. It is felt that a relationship to this activity is useful too.

A second area is that of disaster and relief. Here, cooperation on our part is essential. The Church World Service, to a degree a projection of the National Council of Churches, makes it possible for churches to take advantage of funds made available through the Agency for International Development in caring for welfare needs overseas. Representatives of our SAWS (Seventh-day Adventist Welfare Service) sit on the Church World Service Committee. In our endeavors to meet the needs of people around the world we cooperate with yet other organizations, such as the Council of Voluntary Agencies for Foreign Service. Not only have large sums of money thus been saved, but the church has had access to areas of need that otherwise would not have been open to us.

### Religious Liberty Interests

Seventh-day Adventists have a special interest in religious liberty activities. We thus have accepted the invitation to sit on interchurch committees dealing with this area of concern. We believe that in this way we have been helpful to the cause of religious liberty in general as well as to our church program.

Seventh-day Adventist representatives have been authorized to accept membership in some economic committees, associations, or institutes that provide much valuable information on the handling of funds.

We do not surrender our faith, our principles, or freedom of action by such membership. We do gain much of value at nominal cost to help us

make the Seventh-day Adventist dollar the hardest working dollar in the world. We also have subdivisions of our world work that have membership in hospital associations, for example. From such membership we receive valuable ideas on how to operate a hospital efficiently. Some of these organizations are church related, others are not. We endeavor to choose that participation which will be proper and helpful.

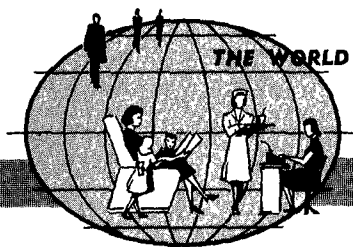
At each review of our extramural relationships it has been recognized that in our world today certain forms of cooperation are essential. The complexity of problems and restrictions, particularly overseas, points to this need. We cannot isolate ourselves from the world about us, nor should we. Our Lord's prayer for His disciples was not that they should be taken out of the world but only that they should be kept from the evil (John 17:15). It would be a distortion and a caricature of our doctrine of separation from the world to say that we should have no dealings whatsoever with those who hold views different from ours. Ellen G. White counseled our ministers under certain circumstances to become members of local ministerial associations.

The question is not whether we shall have any contact with the world about us—we shall, whether we will or not—but whether our contacts will be of the kind that permit us to let our light shine brightly so that we may bear a clear, strong, and un-muted witness to the principles and beliefs that justify our existence as a movement. If others have helpful information from which we can draw, whether it be in the field of economics, hospital management, world mission, broadcasting, or some other activity, certainly we should try to secure it. If, from our side, we can make a helpful contribution, certainly we should not hesitate to do so.

Seventh-day Adventists endeavor to be conscientious cooperators wherever this is possible and does not conflict with our beliefs or alter our status as God's church of the remnant. In many lands we often have found it helpful and proper to cooperate with other religious bodies on a limited basis. Under certain circumstances we have been ready to follow this spirit of cooperation in meeting issues faced by nonevangelical churches and nonchurch organizations. We are a world church, and while operating with complete and total independence, the Spirit of Christ leads us to cooperate with men of good will in projects that serve the interests of God's cause. ★★

*(Concluded next week)*





THE WORLD OF

# The Adventist Woman

Conducted by DOROTHY EMMERSON

## how deep do you dig?

By MAXINE RASMUSSEN

**W**ASN'T that a fine sermon, dear?" asked Louise Elkins as she and Bob sat down to a delicious Sabbath dinner. "Elder Bates is such an inspiring speaker. I almost wept when he mentioned all those hungry little waifs in India."

"And I almost wept over my empty wallet after he finished!" commented Bob wryly.

"Yes, he is a fine speaker—maybe a bit too fine!" Louise smiled at her generous husband, who never could hear a hard-luck story without wanting to turn his pockets inside out to help.

"Honey, why do you do it?" groaned Bob later as he pushed back his chair. "Another meal like that and I will have to go on a diet! Now for a good nap." He made his way to the couch while Louise straightened up her pretty dining room. "Aren't you going to Sunshine Band?" she questioned. "Not today," he mumbled. "Why don't you go with Veta? That long day at work yesterday did me in, but I got the extra commission so I could afford that big offering today. I guess I deserve forty winks." With that he drifted off to sleep.

"Let's see," mused Louise. "What will I do? Veta probably won't go today either. Guess I'll curl up with our new REVIEW and catch a little extra relaxation. I hate to go places without Bob. Poor dear, he does look tired." With this she left her spotless kitchen, tiptoed softly to the living room, and sat down with a little sigh of contentment, leafing through the pages of her REVIEW. When the ringing of the telephone in the den shattered the stillness of the house, Louise hurried to answer before the noise woke Bob.

"Oh, hi, Veta. You stayed home, too, I see!"

The two women chatted animatedly about their morning at church. "Wasn't Jeanie's outfit cute?" This was Louise's question.

Agreeing, Veta asked, "Did you notice Patrice was missing from class again?"

"Oh, yes," answered Louise, "that's the third Sabbath now—wonder what's wrong."

"Maybe she apostatized," joked Veta, then added quickly, "No, I'm sure there is a good reason. Maybe we ought to give her a buzz and see if she's ill."

"Yes," Louise agreed, "I'll try to catch her at home next week sometime. She works every day and is kind of hard to find at home, you know."

"Did you get your dress finished?" asked Veta. By now his wife's gay chit-chat had roused Bob. Groaning, he

*It takes  
more than  
money to make  
the world go  
round.*



looked at his watch, sat up groggily, rubbed his eyes, and muttered, "Honey, get off that phone, will you? Let's go for a ride so I can wake up. By then it will be sundown and we can stop by and pester Veta and Jim awhile. O.K.?"

Translating his message for Veta, Louise told her good-by and walked over to her husband, kissed him on top of his balding head, and said, smiling, "O.K., sleepyhead, let's go for that ride. The tulips are bee-oo-tiful in the park this year. Come on!"

As they drove along Bob was thoughtful. Turning toward his wife, he said, "Honey, I noticed that Joe looked very discouraged today. And last week he was so preoccupied that Mr. Perry had to ask him a lesson question twice before he heard. I wonder what's wrong."

"Oh, really?" replied Louise. "Well, I guess we all have our ups and downs. Oh, look at that silly squirrel—he looks as if he is just defying us to come and steal that nut he is carrying so proudly!"

Smiling, Bob answered, "After that big dinner I ate, he's more than welcome to it!"

An hour later Bob and Louise stopped at Veta and Jim's charming home. After a brief sundown prayer and song as they gathered around Veta's little organ, the two couples began to catch up on the news.

In due process of time the names of both Pat and Joe were mentioned, however casually. Both girls promised each other to give Patrice a ring sometime, and Bob said to Jim, "Let's ask Joe to lunch with us when we see him Monday."

The two men, though well intentioned, became so busy Monday that they didn't even notice that Joe worked only half the day—or that he looked tired and worried even then.

At church the next Sabbath both Pat and Joe were absent from their classes. By now Pat's empty seat was filled by a new member, and Veta and Louise even failed to notice that she was not there. Joe's teacher in the class across the aisle *did* notice his absence and vowed to himself he would get in touch that afternoon. But the usual Sabbath activities pushed from his mind his good intentions. Had he gone to see him, he might have learned that Joe was having serious marital difficulties and right at that moment needed a friend to confide in worse than he had ever needed one before. Lacking this, he let the bitterness in his heart overwhelm him. Before many weeks had passed he became a permanent absentee from all church-related activities. "Another light gone out," mourned the staunch believers, never

dreaming that their indifference had helped to snuff the flickering candle of his faith.

Pat's story had a happier ending. Out of all the church women, two refused to let her stay home and feel sorry for herself. Her Sabbath school teacher persisted in making telephone calls and visits and just wouldn't let Pat alone. "We miss you; we want you back; we need you! What happened, were you sick again? Please hurry back to class; we need you to contribute to our discussions!" Sweet, patient, thoughtful, encouraging, always ready to lend a listening and sympathetic ear—this was Pat's teacher. Gradually Pat began to feel that not all the church members were unfriendly and cool and indifferent to her problems.

There was Paula too. She kept inviting Pat to meals and to social functions at her home, until Pat felt she could not refuse. Her friend was hospitality personified, and Pat began to feel that there really were a few people, who, though deeply en-

grossed in their own busy lives, did truly care. This fact pulled her out of her spiritual, physical, and mental doldrums, and she again went to church.

How deep do you dig, friend? Do you generously give so many charitable offerings that your tax accountant smiles as he figures your deductions? Do you feed the hungry, clothe the naked, and pour out medical-care funds to relieve the suffering nationals of Africa, India, Ceylon? Oh, yes, of course, you dig deep into those pockets, and your sacrifices are many.

But listen! Do you dig just as deep into your time, your emotions, the reserves of love in your heart? Do you give and give and give—of yourself, your physical and emotional energy—so that the "natives" in your midst, whose thoughts may be crossing the dark abyss of self-pity and may be stumbling and about to fall into a hopeless pit of "giving-up-ness," may be rescued? Into this precious reserve that God grants to each of us, *how deep do you dig?* ♦♦

## Today's Home

**HAPPINESS** Long, dry sermons, endless charts, and a pale, thin man—that was health reform for me as a little girl. I dreaded the Sabbaths the pastor was gone and the "health reformist" took over the 11 o'clock hour.

Many years went by before I realized that health reform is simply good healthful living. Its purpose is to make us healthy, happy, and wise—not fanatics with sunken eyes and sallow faces.

Bodies, like any sensitive and complicated mechanism, come with the Maker's instructions—explicit and logical. Naturally, when we deviate from these instructions we begin to have trouble. Probably our biggest problem is that we hesitate or refuse to accept the instructions at face value. We demand scientific proof before we make a change, and then only if it doesn't upset our life pattern too much.

There's much more to healthful living than food, but food is an important part of it, and it gives us a good beginning.

Food can be a source of real pleasure, something to relax with or bring good friends together. Or it can become a psychological crutch, like Linus' blanket or a baby's pacifier. But most important, it can either keep us vivaciously alive or it can kill us. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*The Ministry of Healing*, p. 130.

More startling and sobering is this: "Nineth-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking."—*Review and Herald*, Oct. 21, 1884.

Israel, you remember, failed to go through to the Promised Land because of repeated indulgence of appetite. And it was through appetite that Adam and Eve lost Eden. Will we—and our families—fail in the same way?

Someone has said that a boy is just a layer of curiosity surrounding an appetite, but appetites like boys need to grow up (not bigger!), controlled by good judgment.

With tongue in cheek, Mrs. Dale Carnegie in *How to Help Your Husband Get Ahead* says: "Want to know how to kill your husband—and get away with it? Don't bother with cyanide, blunt instruments, or revolvers—just feed him a steady diet of rich pastries and heavy starches until he is at least 15 to 25 per cent overweight! Then sit back and think what a good-looking widow you'll make—because it won't be long now."

This is where we wives come in; the kitchen is our department, most of the time at least. We can help (1) by knowing which foods are necessary for good health and which ones are harmful, (2) by preparing balanced and nourishing meals as deliciously and beautifully as we can, and (3) by patient, kind, and sage teaching of self-control in eating habits—example is the best teacher, of course!

So here's to long, happy, and useful lives for you and your family—God's way is always the best way.

# From the Editors

## WCC + 2 = ?

[See article "SDA Relationships to the National and World Councils of Churches," page 6.]

The basic reasons why the Seventh-day Adventist Church has not felt clear to join either the National Council of Churches or the World Council of Churches have been set forth repeatedly during the past ten or fifteen years. These reasons are not rooted in arrogance, exclusivism, or suspicion. Adventists recognize that they have no more reason to boast than do others. They do not enjoy standing apart merely to be different. They like to join hands wherever they can with others who love Christ. They believe in the sincerity of fellow Christians. They refuse to believe that apparently good men actually are double agents, consciously working for both the kingdom of Satan and the kingdom of God.

Why then cannot Adventists join the NCC and WCC? Because the practices and objectives of these organizations seem to be at odds with the teaching of the Word of God. For example, the overwhelming social thrust of the National and World councils virtually ignores the second advent of Christ. Man, not Christ, will produce the kingdom of God on earth, they claim. Further, the apparent willingness of the councils to produce a giant theological conglomerate of disparate beliefs is difficult to harmonize with the Bible's call for purity of doctrine and its warnings against federating with those with conflicting commitments.

### Membership for a Nonbaptizing Church

We do not believe that new and more persuasive reasons will be offered why the Adventist Church should stand apart from the NCC and WCC; we do believe that the decisions of these two bodies and the course they follow will make ever more clear why the church takes the position it does. For example, the WCC Central Committee voted recently to approve full membership for a church that does not practice baptism (The Church of Christ on Earth by the Prophet Simon Kimbangu, Congo-Kinshasa). This church had its origins in 1921 when Simon Kimbangu began his ministry in Nkama, in the lower Congo. Within several months a great revival took place, and tens of thousands of people gathered to hear the "prophet" and be healed. The founder of the church died in 1951, five years before the church was officially organized, but today, under the leadership of his youngest son, the church has grown to a membership of 3 million.

How can a church be admitted to full membership in the WCC when it does not accept even the basic command of Christ, "Go . . . and teach all nations, baptizing them"? This question troubled Archbishop Vladimir, of Berlin and Middle Europe, at the meeting of the Central Committee. Protesting admission of the group, the archbishop declared, "Only the baptized can be called Christian, from our point of view."

Others backed the archbishop's protest, but in the end the Kimbanguists were admitted. Dr. Ernest A. Payne, of England, one of the six presidents of the World Council, advocated membership, pointing out that neither the Society of Friends nor the Salvation Army considers water baptism obligatory, yet both are members, and have been from the outset.

The theologically disparate make-up of the World Council was increased also by the admission of the large Evangelical Pentecostal Church "Brazil for Christ." Two small Pentecostal churches have been members of the WCC for several years, but the "Brazil for Christ" church, with 1 million members, marks the entrance of Pentecostalism into the WCC on a large scale. It is the second largest Pentecostal group in South America.

A press release from the WCC pointed out that the "dynamic Christian life style" of the Pentecostals and Kimbanguists "could help change the whole tone and tempo of the 21-year-old ecumenical body [the WCC]." How true! According to the same release, the Kimbanguists attach great importance to "psychic phenomena," and, of course, the Pentecostals are well-known for glossolalia and other demonstrations of the "Spirit." Commented Dr. Walter J. Hollenweger, secretary for evangelism in the WCC's Division of World Mission and Evangelism: "The Pentecostals will bring to the World Council a different style of dealing with each other. Instead of giving a speech, they sing a song; instead of making a statement, they give a testimony. We will have to learn to tie into their oral network of communication, because theirs is an oral culture."

In our view the WCC, which has not fully digested the large Orthodox bodies that first participated in the Third Assembly in New Delhi in 1961, and which is discussing membership for the Roman Catholic Church, has hardly simplified its problems by admitting to membership two churches that seem to place greater emphasis on psychic and spirit phenomena than on the Word of God.

### Filling in the Details

In Revelation the prophet John sketched in broad strokes the picture of the religious world in the time of the end. Today with breathtaking speed the details are being filled in. How sobering this is; how challenging. With time running out, the church must sharpen its witness. It must call sin by its right name. It must point to the growth of spiritism. It must stir the world with divine warnings. It must set forth Bible truth with clarity and power. It must press the claims of a "Thus saith the Lord" as against a "Thus saith man."

The assignment is large and unpopular, but it must be carried out. Only thus will the conscience of the world be aroused concerning the true Sabbath. Only thus will untold thousands see today's issues in right perspective. Only thus will the remnant be gathered from "every nation, and kindred, and tongue, and people." K. H. W.

## IN THE ATMOSPHERE OF THE EARTH

In a recent editorial ("Apollo 10 and the Sign of the Son of Man," July 10) we made the following observation concerning Christ's second coming: "The time Christ spends on earth after making His re-entry is brief."

A reader responded: "I wonder if some may not mistake the 'on earth' part of the statement. Our historical doctrinal position has been so strong on the fact that Christ does not touch the earth at all in the Second Advent."

We trust that no one interpreted the "on earth" as

implying physical contact with the earth. We did not have this meaning in mind. In the context we were representing the second advent as Christ's re-entry after a space flight carried Him to His Father nearly 2,000 years ago. When He left, He promised to return. "I will come again" (John 14:3), He told His troubled disciples. From the point of view of heaven being separated from earth by vast reaches of space, we felt it was proper to consider Christ as being "on earth" after making His re-entry even if He remains in the atmosphere above the earth's surface. The disciples would regard Him as having returned to earth even if His feet did not touch the ground. A clarification of this point would have avoided the possibility of a misunderstanding.

Words and expressions can have different meanings and often make varying impressions on different minds. This is one of the reasons not all understand the Bible alike. Concerning the possibility of the Bible's being misunderstood, Ellen G. White said, "The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes."—*Selected Messages*, book 1, p. 20.

Concerning the problem of communicating truth, she said: "Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind."—*Ibid.*, p. 19.

The fear of having his words understood differently than he intends haunts every writer, every preacher, as he seeks to communicate the truth. Often misunderstandings arise between individuals, not because of differing viewpoints but because differing meanings are attached to words or expressions. Because of the fallibility of human language, it is impossible to avoid such misunderstandings.

We mentioned that Christ's stay after He makes His

re-entry will be brief. We decline to make any conjecture as to the possible length of time. Involved is the resurrection of the righteous dead, the changing of the living saints, and the catching up of the two groups to meet the Lord in the air. Involved also is the destruction of the wicked and the desolation of earth. Inspiration does not reveal the precise time involved.

It is from Paul's words "to meet the Lord in the air" (1 Thess. 4:17) that the conclusion is drawn that at His second coming Christ does not touch the earth. When He returns a thousand years later, He makes a physical contact. Ellen G. White describes events at that point of time as follows: "At the close of the thousand years, Christ again returns to the earth. [The implication is that He had returned to the earth 1,000 years earlier, albeit not touching it.] He is accompanied by the host of the redeemed and attended by a retinue of angels. . . . Christ descends upon the Mount of Olives. . . . As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City."—*The Great Controversy*, pp. 662, 663.

The frightening consideration in connection with these end events is that every person will be in one or the other of two classes. At the Second Coming he will be either with the group caught up to meet the Lord in the air or in the group remaining behind, destroyed in connection with the events associated with the advent or left buried if he had previously died. During the millennium he will be either with Christ and the redeemed enjoying the bliss of heaven or among the dead on the earth. At the close of the millennium he will be either inside the Holy City with Christ and the angels or outside with Satan and wicked men joining in the battle against the city.

The choices we make now determine to which group we will belong then. Someday and soon the destinies of all men will be decided for all eternity. After that, those in the group separated from Christ will no longer be able to change their allegiance. Today is the day to make our calling and election sure.

D. F. N.



## BUMPER STICKER RELIGION

Re "Bumper Sticker Religion" (July 31). If a member wants to use bumper stickers as a part of his witness to his faith, let him use them. Bumper stickers have become part of our American scene. They are not considered too inelegant to be used by campaign strategists in efforts to get candidates elected to the most respected and highest public office in the United States. Why not use appropriate ones for the cause of Christ?

The third editorial in the same REVIEW talked about the "blessing of words." Do words become ineffective because they are traveling along on a bumper? That is where I first saw the phrase, "Smile, God Loves You," and it gave me a lift. Last week during a Bible study a man showed me a postage-stamp-style religious sticker and said that the words, "The Lord is my strength," which were printed on the stamp, had kept him going for several

weeks in his battle with alcohol. These words, from a religious sticker, read and repeated, became a blessing to him.

The point stressed in the editorial that one's whole life, clothes, car, "whatsoever ye do," should contribute to his witness is worthy of repeated emphasis. "They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. . . . All that is done should bear favorable witness to the Author of truth, and should properly represent the sacredness and importance of the truths of the third angel's message."—*Gospel Workers*, pp. 346-348.

However, would we call God's command to the Israelites to have the law written on the doorposts of their houses, "Bumper Sticker Religion"? (Deut. 6:9; 11:20.) What would we write about Jeremiah who attracted attention by wearing a yoke out in public (Jer. 27:2), or Ezekiel who walked around beardless and bald, having been commanded by the Lord to shave when this was contrary to the Lord's rules for His priests? (Eze. 5:1; Lev. 21:5.) We might also include Mary who interrupted the banquet when she anointed Jesus with the precious ointment.

I must confess that I do not always understand what God is doing or permitting, but I remember how Paul expressed his faith in

God's sovereignty when he said, "But what does it matter? However they may look at it, the fact remains that Christ is being preached, whether sincerely or not, and that fact makes me very happy," or "We can do nothing against the truth, but for the truth" (Phil. 1:18, Phillips\*); 2 Cor. 13:8), and let a man witness in his own way.

D. R. MANZANO

Newark, New Jersey

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

## THE PRODIGAL'S BROTHER

Your mellowed opinion about the prodigal son (The Art of Living, Aug. 21) is beautiful. The whole story is packed with drama and emotion, from the moment of the son's rebellion against parental authority, demanding the money that still belonged to the father, to his regaining enough strength to travel the long way home, his heart pounding in his throat.

Yet there is sadness. The brother had materially profited from the prodigal's iniquity. His attitude has always intrigued and bothered me. A few lines indicate a "heart waxed cold" and materialistic. Why was he

still in the field "after hours"? Did he soften after his father humbled himself to come out to plead with him? Did the stay-at-home, being rebuffed by the fact that his presence was neither requested nor missed, have the grace to overcome this humiliation? Did the returnee overcome this last hurdle to harmony?

MRS. ZOE REYNARD

Ashburn, Virginia

## REVIEW EDITORIAL COVERAGE

We take this opportunity to thank you for the editorials in the August 28 issue. We feel the REVIEW editorial coverage is excellent. The *Eagle* and the happy home editorials were very encouraging to us. We will read them over and over again.

MR. AND MRS. JOSEPH H. DRADER

Marlboro, Massachusetts

## HITTING RIGHT KEY

Your issue of August 14, in both dress and content, was exceptionally good. I do not imply that the other issues are lacking in good quality, because they are not; simply, you packed a lot of excellent material and dressed it beautifully in that issue. For example, Elder Pierson's message to the youth at Zurich and Dr. Nagel's article were filled with powerful appeal to godliness.

Then there was that young missionary girl who went off crying all the way to Vietnam and wrote her reflections in a most heart-moving account. Her wonderful loyalty and faithfulness were soul stirring. It brought back memories of my own decision when some 50 years ago as a mere youth with my young wife I went to China.

To know that this denomination is still producing young people with loyalty and devotion, with vision and purpose, is indeed thrilling as well as assuring to my soul. With such an army of God-fearing youth to fill the ranks of our mission needs, we have no cause to doubt its ultimate triumph. I think the REVIEW, with its present appropriate dress and its more modern pattern, is hitting about the right key. May it continue to do so.

WILLIAM J. HARRIS

Lodi, California

I was much taken with the column Especially for Men (Aug. 28, p. 11). I would like to know if you would please consider putting it out as a reprint. It is just too good to appear only once. It seems as though the paper is getting better and better all the time. This issue especially, to my way of thinking, is better than usual.

FRED W. HUME, JR.

Glendale, California

## LEARNING IS A PLEASURE

I sincerely hope you do not intend to follow the suggestion of a recent writer in this column who complained because the "average reader needs a dictionary" in order to understand some of the difficult words used by REVIEW writers.

What's wrong with a dictionary? Learning is a pleasure and a challenge, and we are told by Ellen White that our faculties should be cultivated to the highest degree of perfection. She also has plenty to say about the apathy of those who are not interested in self-improvement.

May I also thank you for the recent series "Becoming Conduct," by Elder T. Carich.

MRS. DIXIE LEE HACKETT

Hendersonville, North Carolina

## SEX EDUCATION

Re the article on sex education in the REVIEW of July 10: While much of what the article says is true, the total impression I get from the article is that sex education is bad and should not be tolerated in Adventist schools. Admittedly, sex education can be bad if taught without reference to Christian moral standards. But to imply that sex education is the cause of our increased venereal disease rates and illegitimate births is to indulge in sloppy reasoning. One might just as logically conclude that our increasing moral laxity is caused by too little sex education rather than by too much.

I frequently deal with problems of youth and of married couples that had their beginning in ignorance regarding human reproduction and the proper relationship of the sexes. It is my firm belief, based on years of experience with unhappy people, that parents should teach their children "the facts of life" within a framework of Christian morality. Such information should be appropriate to the state of physical, emotional, and mental development of the child. But unfortunately many parents neglect such education of their children, who get their "education" in the back alley from misinformed peers.

It has been my privilege to talk to teenagers in some of our schools about such problems. I find them eager to talk with an adult who will give them unemotional, factual answers, such as they often fail to get from parents or teachers.

The type of sex education now being offered in some public schools is one more reason why Adventist parents should send their children to our own schools. But we do need a Christian-oriented type of sex education—rather than no such education at all.

CHARLES L. ANDERSON, M.D.

Hinsdale, Illinois

## ARE MORALS OLD-FASHIONED?

I wish every Adventist would read the article "Are Morals Old-fashioned?" (Aug. 7). I wish it could be printed in booklet form for wide distribution. Our REVIEW AND HERALD has so many good things in it. I could not get along without it. I have been getting it since 1918. I look forward each week to receiving it and I read it from cover to cover. I dearly love it.

STELLA ZEILLEMAKER

West Riverside, California

## TV AND PREPAREDNESS

I have been a church school teacher for many years. For the past 15 years I have had to contend with the fact that children seem to have no time for homework. Father and mother must see their favorite program; children must stay up for the last show regardless of loss of sleep and, as a result, doze and yawn in school the next day. "A" students become "C" students, and "C's" become "F's." Conversation at school is on favorite stars and programs; Bible characters and stories become secondary.

TV may have its place, but how much help does it give Adventists in preparing for their heavenly home?

MRS. NELLIE TAYLOR

Darrington, Washington

## SPECIAL MUSIC

Re the feature "During the Special Music" (Aug. 14). The sentence "Just why a vocal solo or choir anthem should be any more special than the singing of congregational hymns is difficult to understand" was rather perplexing. In most cases a piece of special music has to be practiced diligently, much thought put into the selection of the music, not to mention the previous training that has been done by the people involved. Though perhaps this is not true in all cases, it is somewhat unfair to compare the efforts of our church musicians to ordinary congregational singing, which at its best, is untrained.

LELIJA WAGNER

New Braintree, Massachusetts

## READ YOUR OWN . . . REGULARLY

The plane was late, so we settled down in the airport terminal to wait. As we reached into our brief case to get out some manuscripts to edit, we noticed a newspaper lying on an adjoining seat. Its owner apparently had abandoned it before catching his plane. We picked it up and read it through.

This incident has been repeated on a number of occasions. Always we have been pleased to ride in on someone else's investment.

But would we be satisfied to do this regularly? We would not. We want our own newspaper delivered daily. We want it at the earliest possible moment (usually by 5:45 each morning). We want to underline it, clip it, file it. To hope to "find" a "lost" newspaper in a train or air terminal, or to read the headlines of a friend's paper, or to catch up with the news while waiting for a haircut, would be an unsatisfactory, disorganized way of keeping informed.

Every Adventist should think about this in relation to the *Review and Herald*. Can one be satisfied with depending on a friend—however good that friend may be—to pass on his *Review* when he is through with it? Can one afford to wait a week or two to read the latest news in the *Review* while fellow church members are enjoying the thrilling reports of denominational activities? Can one leave to chance so important a matter as getting a *Review* to read each week?

Because of the extra issues (the General Conference Bulletins) of the *Review* that will come to every subscriber in 1970, each copy will cost only a little more than 11 cents. Fantastic, isn't it? Produced, mailed, and delivered for only 11 cents!

So tell your church lay activities secretary to order the *Review* for you. For only \$6.95 you can have the pleasure of reading your own copy every week, on time, during 1970.

—THE EDITORS





# THE CHRISTIAN: A CONFORMING INDIVIDUALIST

By RUSSELL H. ARGENT

I JUST got nailed to serve on another committee." "Ah, yes, the committee—a group of the unwilling, appointed by the unable, to do the unnecessary!"

That comment emphasizes the frustration everyone feels at times with "the system." Organization man, gray flannel suit neatly pressed, inevitable attaché case in hand, dedicated to the corporate image, saying what is expected of him, acting in the ways essential for promotion, has become a faceless symbol of odium to the today generation, determined to face reality honestly. Like T. S. Eliot's Prufrock, he stands before his mirror and prepares "a face to meet the faces that you meet." Sinking into the quagmire of mindless acquiescence, he loses his own identity and ultimately his own soul. Young adults, on completing college, face the inescapable question—to join the establishment or to fight it.

A thinking person dreads this kind of conformity, yet few entirely escape the clutches of the organization age. Television, radio, and magazine encourage people to wear the same kind of clothes, buy the same kind of products, and even think in the same kind of way. As D. H. Lawrence lamented: "The girl who is going to fall in love knows all about it beforehand from books and the movies. . . . She knows exactly how she feels when her lover or husband betrays her or when she betrays him: she knows precisely what it is to be a forsaken wife, an adoring mother, an erratic grandmother. All at the age of eighteen."

Young people struggle to resist blind conformity to the adult world. Often, even in the church, they face the penalty of being misunderstood. An older generation, puzzled by their idealism and frightened by their ruthless honesty, accuses them of disloyalty and leaves them to fight a lonely battle for identity. Yet both the church and the world owe a great deal to the nonconformists who challenge a dull and torpid assent and force a personal re-evaluation of belief.

But some say the church is now part of the establishment and no longer welcomes nonconformists. Young adults honestly ask, Is the church needed in modern life, or is it simply fossilized driftwood washed up on the shores of history? It all depends upon the individual members. The church is needed; of that there can be no

doubt. Christ founded it (Matt. 16:18), and He involves Himself with it (Rev. 1:13, 20). The community of faith witnesses to its belief that Jesus Christ is Lord of life. He came that man might have *life* and that they might have it more abundantly (John 10:10). Like its Founder, the church cares intensely about the individual. Jesus was concerned about fishermen who had nothing to eat, a grieving mother whose son had died, and a brokenhearted follower who had failed his Lord. Ideally, no one in the church is a cog of a wheel, however large and useful that wheel may be. In Heaven's view, all are individuals of worth and importance because the Son of God was concerned enough to die for them. Unfortunately, in human society the ideal can only be approached.

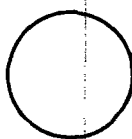
Just the same, in the fellowship of the church you can grasp other hands in the darkness of this world, advancing together toward the eternal light of the city of God. The church is God's appointed means through which are channeled the talents and resources of the Christian. It is doubtful that a group of penniless preachers could have unleashed the energy of the Adventist Church, which has taken the gospel message into 193 countries and made a significant impact in social work, if each member had sat under his own fig tree doing his own thing.

Those who ask, Why the church? may be questioning corporate worship. At worst the question is asked by those who simply find religious duties inconvenient. Studying the sports page of the newspaper is more congenial than studying the Sabbath school lesson; staying in bed is easier than going to church on Sabbath morning.

Often, however, the question is more genuine. Intellectual doubts and a sense of unworthiness may lead to the fear of hypocrisy. Other church members appear to be stalwarts of the faith, manfully advancing to higher ground, while this pilgrim languishes in the Slough of Despond. Perhaps he should leave the church in the custody of the "saints" until he feels differently. As one student said: "Yes, I sure hope something happens to me. I'd like to feel your way. It hasn't yet. But I am waiting." Undoubtedly, he will still be waiting when the trumpets of the Lord are blowing, for unless a person relates himself to Christ and the community of the faith, nothing dramatic is ever likely to happen in his life.

The Bible emphasizes that all are unworthy. A humility that delays baptism until a person achieves a sense of perfection or that permits him to go to church only when he's in the right mood, is false. As one writer put it: "Christian duty is not feeling, but willing."

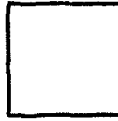
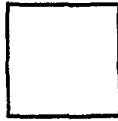
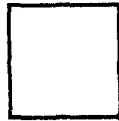
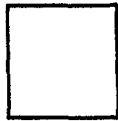
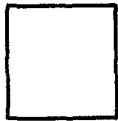
Seventh-day Adventists have always recognized the dangers of a blind adherence to prevailing belief and have warned of the pitfalls of established religion. They themselves challenged the smug complacency of Victorian life, based on the presupposition of inevitable progress. Instead, they proclaimed a radical concept that turbulent



IS THERE  
ROOM IN THE  
CHURCH FOR A  
NONCONFORMIST?



SURE!  
LOOK  
AT ME



times lay ahead that would climax in the celestial glory of the last day.

The church is well aware of what can happen to religious movements, which once were full of meaning and vitality to their originators, when they settle to comfortable middle age. A hereditary creed, received passively, not actively, untested by personal experience, only petrifies the human heart.

Seventh-day Adventists do not project the image of a passive, pietistic Christ, supporting the eternal *status quo* and on all issues seeking the lowest common denominator. The church has a more exciting message for the world than whether or not you should be shaven or unshaven or what clothes you should wear. It presents to the world the historical Christ of the New Testament, dynamic and forceful, who forever shattered the dikes of indifference, who rocked the Jewish establishment, and forced the mighty Roman Empire to capitulate.

Christianity is a joyous, not a negative, religion. Taking a man where he is, it gives him a new life through faith in Jesus Christ. Too often in the past Christians have imposed rules, not alone to prevent wrongdoing but to restrict a more abundant life. In Macaulay's oft-quoted statement: the Puritans were opposed to bull-baiting, not because of the pain it gave to the bull, but because of the pleasure it gave to the spectators!

Modern theology has rendered a significant service by reminding the church of the importance of personal religion—of a direct encounter between man and God. Regrettably, it has not always emphasized how this encounter can come alive. Institutions, however important, are made up of people. They are reflections of the individuals who made them, just as the church reflects the image of its Founder. Can one imagine Avondale College without the inspiration of Ellen G. White, or a Review and Herald without the personality of James White, or a General Conference without the memory of W. A. Spicer? In one sense you cannot organize religion; the very term is a contradiction. Nothing can substitute in Christianity for personal experience.

The church is interested in erecting spires of the Spirit, not in manufacturing lifeless machinery. It is large enough to include many different cultures, nationalities, and viewpoints, yet small enough to be a home, for love illuminates its precincts. Free individuals, unshackled by conformity, yet united in allegiance to the Lord of history and motivated by the same hope of His return, Seventh-day Adventists are able to sing:

"We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity."

★★

## forum

### YELLOW PAGES

As a university student . . . I wish to respond very positively to the new Young Adult feature. . . . The principle espoused in Mr. Sauls's article ["On Mores and Morals," September 11] is an important one and (being occasionally bearded myself) the particular example he chose to illustrate it is not without merit. . . .

From now on around our house, "the yellow pages" no longer refers to the ones in the telephone book.

LAWRENCE T. GERATY  
Watertown, Massachusetts

The only thing wrong with the new Young Adult section is that we waited too long for it.

PAT HORNING  
Takoma Park, Maryland

This, I think, will make the REVIEW an even more fabulous church paper.

Memphis, Tennessee DEAN RILEY

### GOOD POINTS ON MORES

Lynn Sauls made some good points in his article on the rebellion of young people against established customs. However, it is absurd to use Washington and Jefferson's long hair as examples to justify such a style today. . . . They would have had to sport crew cuts to be rebellious.

JESSE MERRELL  
Takoma Park, Maryland

Thank God for . . . "On Mores and Morals." In this electronic age when we Adventists should be praying Tiny Tim and the Rolling Stones and the Monkees into the church, instead too many of us have turned off anyone who doesn't look or act like a conservative businessman. And here so many

of us sit, in our living rooms, cursing the darkness between I Love Lucy reruns.

Nashville, Tennessee BOB NIXON

I appreciated very much Lynn Sauls' article on mores and morals. I couldn't agree more completely, and for the record, I'm under 35.

NELL WILLIAMS  
Angwin, California

### LAUGHED AT

I'm very glad to see an article on a subject I am very strongly for. I have tried to discuss this subject with SDA friends, only to be laughed at and accused of being "hippie-fied."

MRS. KAT MOORS  
Ridgecrest, California

This monthly feature provides young adults the opportunity to discuss religious issues, share religious experience, and aid the development of the church. Prospective contributors may request our "Guide to Writers (Young Adult)." Letters to the Young Adult editor should state whether the reader is in the 35-or-under bracket.

In addition to articles, pictures, poetry, and letters, these pages are open to brief essays of 100 to 250 words. This month's article, "The Christian: a Conforming Individualist," sets the stage for practical responses to the question "How can I maintain my individuality while wholly submitting to Christ and dedicating myself to His cause?" A symposium of these brief essay-responses will be welcome.

I've been studying our beliefs with a young man who wears a neatly kept beard. He subscribes to many of our magazines and has sometimes been upset by uncomplimentary generalities that have been made about people who wear beards. The article . . . went a long way toward restoring his confidence in the church.

RON GRAYBILL  
Oakland, California

The length of a man's hair, on his head or on his face, should be the last thing of which the Christian community should disapprove. . . .

The argument that long hair and a beard are a symbol of rebellion against society is in most instances probably true. But it is not true in all cases. Furthermore, who would deny that there are many things in society that deserve some form of nonviolent and quiet protest? And should God's remnant people so identify themselves with contemporary society as to feel "rebelled against" when certain evil aspects of that society are protested? . . .

Christians should be leaders in toleration of that which is not inherently immoral, evil, or harmful. . . . I say open up the church doors to all the long-haired, bearded hippies we can find and preach Christ, Christ, Christ.

MAX GORDON PHILLIPS  
Mountain View, California

### INTERESTED IN PRINCIPLE

The article . . . was like a breath of fresh air. I am 30, . . . clean shaven, and wear a crew cut, and have no intention or ambition to change. I was more interested in the principle or mental attitude Mr. Sauls was writing about. . . . There is a danger of confusing Adventism with American middle-class values.

BRUCE R. BOYER, Pastor  
Tifton, Georgia

# Spain's Congregations Worship in New Churches

By WINIFRED CRAGER WILD

During the past year 13 churches have been dedicated in Spain. This is the story of my contact with this amazing church-development program.

The bulging red spinnaker and the full white sail, outlined against the backdrop of the blue sea, evidenced a good breeze for the racing yacht off the Costa del Levante near the ancient Arabic city of Benidorm. Between white skyscraper hotels and tourist villas in the foreground, I caught the Mediterranean view as we rounded a turn on the highway from Valencia to Alicante. What a symbol of the way the work in Spain is speeding at the moment, I thought.

I was on my way to the dedication of the thirteenth church in Spain since March 1968. President and Mrs. Jose Lopez, of our new Seventh-day Adventist seminary in Valencia, accompanied me. Spain had received the Thirteenth Sabbath Offering overflow for the purpose of providing churches, and we were on our way to the third church to be dedicated in one week.

Earlier that day Secretary-Treasurer Manuel Adan and his wife had picked me up to visit the lovely new church in Liria. Angel Codejón, president of the churches in Spain (equivalent of a conference president), was to ordain two church elders and preach the sermon in that sanctuary, which seats 200. I had seen it in construction a year before. What a thrill now to see in large letters on the front of the building: IGLESIA CRISTIANA ADVENTISTA DEL SEPTIMO DIA.

We hurried back to Valencia in time to hear Herbert White, associate secretary of the Publishing Department of the General Conference, present a stirring message to colporteurs from the area, as well as to members and friends who had crowded the church for this special day. It was the first Sabbath that the church of Valencia had exposed its full name on the outside of the building.

April 27 had been a big day in Sevilla. Although the membership numbered only 12, the Seventh-day Adventist church was packed. More than 100 university professors, Catholic priests, members of the press, and friends of the church in the region of Andalusia joined them for the dedication of our first church in that large province.

## Full Newspaper Coverage

With the aid of colporteurs and other members, the church pastor, Felix Pages, and his wife had prepared the capital city of Sevilla for the dedication. The newspaper gave a full-page account of the ceremonies, as well as the work and

beliefs of Seventh-day Adventists. They also printed the program for the series of meetings that Elder Pages will hold in the new church. This kindness of the press was all without cost to the church.

Later that same week, on Spain's Labor Day, the new church in Badalona was dedicated. About ten miles north of Barcelona and prepared by earnest endeavors of minister-layman cooperation, the new church is already nearly filled to capacity with newly baptized Seventh-day Adventists and those preparing to be baptized in their own new church.

My interest in this church was special, for just before last Christmas a woman from Badalona telephoned me in Bern, Switzerland, to request Bible studies. On her visit home (she has worked for seven years in a hospital in Bern) she had attended one or two Bible studies in the home of her daughter. Day after day and hour after hour for a month we searched the Word of God together. Having already read her Bible through four times, she became so convinced of truths for these times that she requested to be baptized there in Bern. On our way to Valencia we stopped to greet her family in Badalona. They are now preparing to be baptized in this newly inaugurated church.

And now, on this Sabbath afternoon, we arrived at the church in Alicante just in time for the third church dedication that week. There I learned some of the history of that church.

Twenty years ago a young novice in

the school of a convent near Alicante had come in contact with Elder Codejón. So great was his interest in Bible truth that he went clear to Valencia for Bible studies. He would leave his habit at his mother's house when he went to Pastor Codejón's home for the studies.

This young novice was teaching at the same school where Francisco Domenech was teaching drawing. The novice began to share Bible doctrines and prophecy with his colleague, who became most interested. Eagerly he enrolled in the Voice of Prophecy course in Spanish through the Glendale, California, office. When he had finished, his name was sent to Antonio Bueno, visiting pastor for the Voice of Prophecy students.

During the first visit Mr. Domenech asked to be baptized as Jesus was—by immersion. Pastor Bueno said they would study together, so he would understand more fully what was involved. But after a five-hour examination, Pastor Bueno found that Mr. Domenech had been so thoroughly instructed by the novice who had studied with Pastor Codejón that he could not refuse his request for baptism. Shortly thereafter he was baptized.

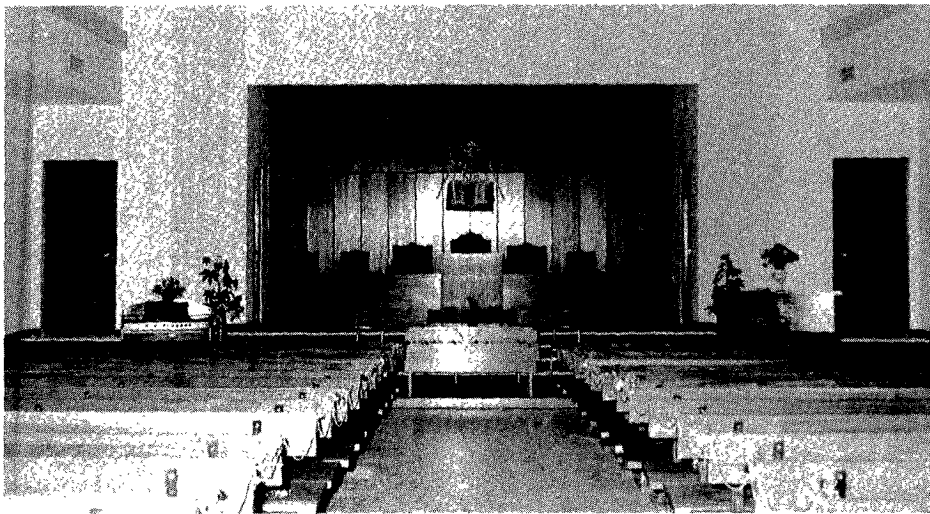
## A Light Now in Alicante

Now he sat at the left of the rostrum viewing with unsurpassed joy the hall packed with more than 100 visitors, friends of the church, the members of the churches of Murcia with their pastor, Alfredo Cardona, and also the whole church of Alcoy. Forming a choir, they sang with enthusiasm and confidence "He Is Coming." Members of these two churches had been visiting Brother Domenech's family for years, and now they rejoiced to see a church in Alicante, capital of the province. Only four church members live in the city, but the light is shining, and they are confident that God has many others who will join them shortly.

The closing prayer was offered by an



The Madrid Spanish church and office building was rebuilt after destruction by storm.



**Believers in Madrid, Spain, have tastefully arranged the sanctuary of their church.**

internationally known young man, Ruben Escribano Esteban. The Council of Ministers had commuted his sentence of six years for refusing to participate in military parade maneuvers on Sabbath to one year. While in the military prison he won the admiration of not only the guards but government and military authorities. He became respected as a teacher and was able to do a wonderful educational, social, and spiritual work while there. He has been back at his old job in Benidorm since April 20.

#### **Other Churches**

Another new church in Gerona was dedicated by Pastor Angel Codejón. A little more than a year ago a consecrated couple decided to leave their church in Barcelona and begin colporteur work in Gerona, the first provincial capital one enters after crossing the border on the Mediterranean route from France. Tourists from Scandinavia, Holland, Germany, Switzerland, England, and even the United States, coming down over France, enter Spain here. For centuries tourists have stopped to see the historic Roman city and its famous cathedral. But now the new Seventh-day Adventist church will eagerly welcome visitors from both outside and inside Spain.

South on the Costa del Sol a few members, fruit of the Voice of Prophecy in Glendale, are looking forward to the dedication of their church in Málaga soon. Then we will be able to meet with Adventist brethren in their churches in all areas of Spain.

In August, 1968, the new church building in Murcia was dedicated. Then followed Igualada in March, 1969, and also the large church in Bilbao, when W. A. Wild, Southern European Division secretary, was present for its opening.

They had hoped for a dedication, but the 100 members had not yet been able to clear the debt on such a large project in that important industrial port city. But how happy and thankful they are for their own church, instead of having to meet out in the fields or in an old barn or someone's house, as they did for so long.

The Zaragoza members have extended the cords of their tent. Besides the large church in Torrero, there is a new house of worship in Ruisenol in the building standing on the site where they hope to build a church when finances permit. Also a meeting hall has been rented, where two young people began holding meetings for children on Sabbath afternoon in Valdefiero. Adults and children now gather in this new section of Zaragoza near the highway to Madrid.

The Alenza Street church, which lost its roof in the heavy rains in Madrid, was entirely rebuilt on the same site. The new church has been in use since October, 1968. Its large youth room fills a real need in that great city, and now with the name on the outside of the building and the doors open to visitors, it is a happy day for the members and friends of the church in Madrid. They also look forward to the day when it will be debt free so it can be dedicated to God.

With 13 new houses of worship since March, 1968, the leaders in Spain have set the sails. The spinnaker is full blown, and who can stop the winds of God's Holy Spirit as He speeds the message for our day in a new Spain?

#### **BRAZIL:**

### **Young People Gather for Third Convocation**

Young people from Maranhão, Ceará, and Piauí gathered at Caxias in the North Coast Mission of Brazil recently for the mission's third MV congress.

Claudemiro Fonseca, North Brazil Union MV secretary, gave the keynote sermon entitled "Maranatha ["Christ Is Coming"]." The concept was repeated many times by not only the pastors but also the young people during the five-day gathering.

Youth were challenged for the finishing of God's work by Joao Wolff, North Brazil Union president; Geraldo Boekenkamp, union treasurer; and Charles Griffin, North Coast Mission president.

One of the high lights of the congress took place on Sabbath afternoon when three young men were ordained for the gospel ministry. These men, Joel Silva, Luis Fuckner, and Sidney Nazareth, have been instrumental in leading 1,100 persons to Christ during their internships.

The climax for the congress came on Sunday night when the three newly ordained workers performed their first baptisms, adding 24 persons to God's remnant church.

CHARLES J. GRIFFIN, *President*  
*North Coast Mission*

#### **OKINAWA:**

### **Ikei Medical Center and Chapel Dedicated**

The recent dedication of a small clinic and chapel building on Ikei Island is evidence that the medical work on Okinawa is growing.

Ikei Island is just a few miles off the coast of Okinawa. Here Adventist medical workers began holding free clinics about two years ago.

In 1960 a church member from Honolulu, who was born on Ikei, came back to his childhood home and brought with him Saburo Arakaki, who at that time was the pastor of the Koza, Okinawa, church. Elder Arakaki began a series of meetings. As a result, a young girl was converted. She is now married to one of the workers at the Adventist Medical Center. Thus began Adventist work on the island.

This past year this same man in Honolulu has donated the salary for a part-time pastor for one year. Now we have seven members on Ikei with three more preparing for baptism.

The little group needed some place to meet, and the Adventist Medical Center needed a place to hold clinics. So land was purchased, and on November 4, 1968, a groundbreaking ceremony was held. Now a little chapel and clinic are dedicated and in service.

Following the dedication, I conducted a medical clinic. That evening, the first meeting of an evangelistic series was held with Pastor Shimajiri in charge.

JAMES R. WOOD, M.D.

*Medical Director*  
*Adventist Medical Center, Okinawa*



**The SDA medical center on Ikei Island.**

## Congress Feature: Quartett Zürich

By LYNDA HUGHES

While trains, buses, automobiles, and planes were transporting young Adventists toward Switzerland for the World Youth Congress in July, four young men of Zurich were preparing to make them feel welcome.

For months the Quartett Zürich had prepared music for the thousands of young people their city, the largest in Switzerland, was to host. The four youth would also serve as guides.

Christian Aeschbacher, 20-year-old bass, practiced at home for the big week. Ivan Fagioli, 21, first tenor; Alexander Brunner, 19, second tenor; and Hansjörg Zürcher, 20, baritone, took time out from their school studies to practice in their church, since they, like many residents of Zurich, live in apartments.

Days before the Congress you might have seen any one of these four students rapidly filling delegates' information packets with program guides, songbooks, congress post cards and decals, meal tickets, and myriads of other helpful items. If you had glanced in another direction, you might have seen one or two of them helping to build display booths.

Assembled three years ago by Hansjörg Zürcher from a youth choir in the Zurich Adventist church, the quartet has recorded their first album, "Soli Deo Gloria" ("Glory to God Alone"). Seeking greater musical challenges, the young men hope to present oratorio, madrigal, and Swiss folk-type music sometime in the future.

"Swiss folk music," Alexander told me, "is basically different from American folk music. American folk songs tell of war, slavery, lost love, and dissident influences. Our songs," he explained, "are influenced by the old German tradition. They are jovial—songs about hiking, mountains, people, love, and seasons. Our country's recent history is free of conflict and creates this atmosphere."

Christian, who reads German and Russian classics in his spare time, is studying his first year of medicine at the University of Zurich, one of Switzerland's eight universities. This university is considered to be the foremost institution of higher learning in Switzerland.

Ivan, a student of mathematics and physics, enjoys reading German classics when he has time. He and Hansjörg, studying for his degree in philosophy, attend the Akademikergemeinschaft, a private school where they work, as well as study, apprentice-like.

"At school we often get chances to share our knowledge of the Bible," said Ivan. "It is interesting to note that the teacher usually asks Adventist students first when a controversial topic such as evolution arises. In addition, many of the teachers donate yearly to our In-gathering campaigns."

Planning to become a lawyer, Alex-

ander attends Buchmann Gymnasium, a state school. He does realistic oil painting as a hobby and soon will begin abstract. Also a musician, he hopes to arrange music for the quartet, especially an oratorio.

Since three of the quartet members have lived in Zurich all their lives, and Ivan since he was nine, they had the opportunity of guiding many of the visiting Adventist youth around the city—across some of its 11 bridges over the Limmat River, and through several of its famous churches such as the Gross Münster and St. Peter's.

What is it like to be a guide? "Some-

times it's pretty amusing," said Christian. "One woman begged us to wait until the afternoon tour to climb the Jungfrau, so she could get her hiking shoes—as if its 13,667 feet (about the height of the Grand Tetons in Wyoming) could be scaled in one afternoon!"

Helping prepare for the congress, singing at its meetings, and introducing visitors to the city of Zurich, Ivan, Hansjörg, Christian, and Alexander met people of many nationalities. "From the United States" or "from Africa" will never again be said with the same remoteness.

"For young people of every country represented, this congress was meaningful," said Ivan. "Despite varying educational systems, languages, and ancestral backgrounds, we all have the same ultimate goal of reaching heaven. We made a lot of friends at this congress," he added. "I hope we can meet them all again someday."



### Visit to Northwestern Laos

One of the three or so companies of Adventists in all of Laos is found in Northwestern Laos in a village near the Mekong river, which flows through Vietnam and into the Pacific. Mrs. Barnett, Pastor Abel Pangan (Filipino missionary in Thailand), and I recently visited the several tribal groups who live together in the village. All seem receptive to Christianity.

Upper left: This family is of the black Thai tribe. I visited this home before one evening meeting, and the man at the far end of the table expressed his desire to become a Christian. At the meeting he raised his hand in open commitment to God.

Upper right: This layman of the Meo tribe with his family is eager to share his faith with his fellow countrymen. Our believers here, although lacking in worldly possessions, are waiting for more inspiration, instruction, and guidance. In them is the potential for a laymen's movement that could spread throughout the whole country.

Lower picture: Sitting on rickety and precarious benches on a swaying floor in a humble "house" of worship, both members and inquirers raise their hands to show their desire to build a larger and better church if the Thailand Mission can only supply them with a few materials for the roof and windows.

DOYLE BARNETT  
Secretary, Southeast Asia Union Mission





## Atlantic Union



### Portland, Maine, Church Dedicated

Robert H. Pierson, president of the General Conference, was guest speaker for the dedication services of the White Memorial Seventh-day Adventist church in Portland, Maine, August 16.

Other guests for these services were two former conference presidents—Roscoe W. Moore, also a former pastor of the Portland church, and A. E. Millner—and Carl P. Anderson, present conference president. Other former pastors or assistant pastors were W. W. Menshausen, Clayton Child, Christof Kober, and Milton Hallock. The present pastor is Douglas Cross.

The present White Memorial church is the second church building erected in Portland, Maine. The first one was built on Grant Street in the days of Elder and Mrs. James White.

The present building was completed in June, 1964.

**CARL P. ANDERSON, President**  
*Northern New England Conference*

✦ Five people were baptized by A. J. Patzer, New York Conference president, at an all-day Sabbath district meeting in the Wayland church. Jere Patzer, son of Elder and Mrs. A. J. Patzer, a 1969 ministerial graduate of Atlantic Union College, served as interim pastor of this church during the summer months. Seven people have been baptized in the Wayland district this summer. Jere began his Seminary study program this fall at Andrews University.

✦ September begins the fourth year of continuous telecasting of *It Is Written* in the New York metropolitan area. Since September, 1966, more than 30,000 people have telephoned or mailed requests for one of the six free books currently offered on the telecast. Many of the viewers have called or written repeatedly; some have received all six of the volumes. Altogether 39,000 books have been mailed, and 4,600 Bibles and study guides have been sent. Results are evident in baptisms being reported.

✦ Thirty-eight persons were baptized at the Pawtucket, Rhode Island, church on August 23—the first fruits of the summer evangelistic crusade conducted by the Dick Pollard-David Peterson evangelistic team in the Greater Providence area. Two others were accepted into the church on profession of faith. Twenty of the new members were accepted into the Providence church, 12 into the Pawtucket

church, and eight into the Brockton, Massachusetts, church. Another 15 are preparing for baptism.

✦ The Burt, New York, church has undergone extensive remodeling and redeccorating, and an all-day homecoming Sabbath was held recently. B. F. Plumb, the pastor, and members of the two other churches in the district, Niagara Falls and Lockport, participated in the services. A. J. Patzer, conference president, was the guest speaker. The Country Gospel Singers, from the East Palmyra church, and some other musical groups gave a sacred concert Sabbath afternoon.

*EMMA KIRK, Correspondent*

## Central Union

### Pastor and School Witness Before Colorado Community

During the four years that S. F. Pederesen has been pastor in the Brighton-Thornton district of Colorado he has been able to serve the community in several ways.

He has been the high school commencement speaker and has served as secretary-treasurer and later vice-president of the Brighton area Ministerial Alliance. He is now president.

Last April the nominating committee of the Adams County Association of Mental Health asked him to become a member of the board of directors. He is the only minister serving on this board.

Brighton Junior Academy has witnessed in the community also. A year ago a Catholic mother asked that her boy be permitted to enroll in our school because he was having some difficulty in the public school. The boy did so well and enjoyed Paul Schmidt's Week of Prayer so much that this year the family has all four of the children enrolled.

**H. V. REED**  
*President, Colorado Conference*

✦ The Hutchinson, Kansas, Seventh-day Adventist church purchased a public school building and acreage valued at \$65,000 in August. Their low bid of \$16,500 was accepted by the school board. Students from Hutchinson and Newton are already attending school in their new, modern facilities.

✦ Twenty persons were baptized at the close of the meetings held in Laramie, Wyoming, by William C. Hatch, conference president, and Ken Taylor, the church pastor. This was the largest baptismal service the Wyoming Conference had held in 15 years.

✦ Ground has been broken for a new church at Rolla, Missouri. A. V. McClure, conference president, and the church pastor, Elmer J. Hagele, along with others from the church and community, participated in the service.

*CLARA ANDERSON, Correspondent*

## Columbia Union

### Woodbury VBS Enrolls 154 From Non-Adventist Homes

The Woodbury, New Jersey, church enrolled 207 in its 1969 Vacation Bible School. A total of 154 came from non-Adventist homes.

Midway through the session, leaders received a letter addressed "Dear Vacation Bible School." A little girl expressed sorrow over not being able to attend VBS, because her family had moved too far away. One of the leaders looked up the family in the telephone book and arranged to bring her for the remaining eight days. Now she wants to attend Sabbath school regularly.

The Vacation Bible School gave the missionary book of the year to all families of children attending, and one set of *The Bible Story* and a set of *My Bible Friends* were sold. Leaders have visited in each home.

Three non-Adventist children who attended the VBS are now enrolled in Delaware Valley Junior Academy.

**JACK MARTZ**  
*New Jersey Conference*

✦ Interest in the children in her community who did not attend any church prompted Mary Puller, a member of the Ephesus church in Richmond, Virginia, to conduct a Community Bible Story Hour, which 14 children regularly attended on Sundays. The group was recently invited to participate in a Sabbath school program conducted by the superintendent, Deborah Brown.

✦ Groundbreaking services were held recently for the Thornbury Consolidated School, which will cost approximately \$75,000 and will consist of four classrooms and offices. Occupancy of the building is expected by December. The building, a biconference project, is backed by two churches from the Allegheny East Conference and four from the Pennsylvania Conference. Clarence Reavea, a school-board member and builder, is general building superintendent of the project.

✦ The Highland View Academy boys' dorm recently felt the touch of a volunteer paint crew who primed and finished all the walls and ceilings and undercoated all the woodwork on the third floor. Volunteers under the direction of T. W. Graham, a local elder, came from the Forest Grove, Salisbury, and Dover district and completed the project in about five hours.

✦ Teachers' conventions for the Columbia Union Conference have been held in the various conferences. Potomac held an educational meeting at New Market, Virginia; Ohio, a one-day meeting at Mount Vernon; West Virginia, a one-day meeting at Parkersburg; and Chesapeake, a combination meeting and banquet at Urbana, Maryland.

*MORTEN JUBERG, Correspondent*

## Lake Union

★ An Andrews University Field School of Evangelism, under the direction of Steven Vitrano, was conducted at Fort Wayne, Indiana, with nightly services during August. Cooperating with him were the local pastor, Harold L. Wernick; two associates from AU, Joseph Battistone and Paul Cannon; and several theology students. Mario Ruf, of the Elkhart district, was the vocalist.

★ The children's Sabbath school room at the Ecorse, Michigan, church has a new piano, thanks to a trading-stamp project begun three years ago by Mrs. John Guy, the pastor's wife. After Pastor and Mrs. Guy moved, Ethel Hill completed the project.

★ The first service in the new \$100,000 church at Ottawa, Illinois, was one of homecoming for former members and pastors. Since its organization in 1892 the church has occupied several buildings, but this is the first time it has erected a new sanctuary.

★ The Hinsdale Sanitarium and Hospital Stop Smoking team conducted a Five-Day Plan at Greenfield, Iowa, during August. Chaplain Willis Graves was assisted by Dr. Gordon Arnott; E. L. Marley, Iowa Conference president, also assisted.

★ The Michigan Conference this year chose Eugene Simcox, a member of the Ithaca church, as Layman of the Year. He is best known for his success with the Bible Speaks program and follow-up work. As a result of his work eight persons have been baptized since the 1968 camp meeting.

★ The new Illinois Conference evangelistic team of Roland Lehnhoff and David Peterson began its first series of meetings September 14 at the Hotel Orlando in Decatur, Illinois.

MILDRED WADE, *Correspondent*

## North Pacific Union

★ M. R. Lyon, from the denominational publishing house at Singapore, was guest speaker at the Spokane Central church August 16. He told of the progress of the literature evangelists in the East Indonesian islands.

★ The Crusaders for Christ Youth Organization from Whatcom and Skagit counties in the Washington Conference recently completed a successful Five-Day Plan to Stop Smoking at the Bellingham YMCA. The teen-agers began preparing for the meetings about a month ahead of time by distributing *Smoke Signals*. Dr. Ken Spady handled the physiological aspects of smoking, while the psychological aspects were discussed by Doris Anderson, Dana Sue Matterand, Sherry Cowin, and Rosilee

MacGregor, all teen-agers. The program was coordinated by the pastor, Don Whittle. When the program ended, 14 people had given up the smoking habit.

IONE MORGAN, *Correspondent*

## Northern Union

★ Minnesota county welfare agencies sent 95 boys and girls to North Star Camp this year. The program included flag raising, council hour, crafts, canoeing, swimming, horseback riding, and campfire. The children also were taught about God and about good citizenship.

★ Minnesota ministers and their families recently met at North Star Camp near Brainerd for a period of spiritual and physical refreshing.

★ A workers' retreat was held for North Dakota ministers, office personnel, and their families at Northern Lights Camp, August 17-21. Guest speakers included Raoul Dederen, instructor in Christology at Andrews University; Paul Gordon, representing the White Estate at the General Conference; J. L. Dittberner, president of the union; and Joe Ring, union publishing secretary.

L. H. NETTEBURG, *Correspondent*

## Pacific Union



Jim Dunbar (left), host of San Francisco Bay area talk program "A.M." with Eugene Fletcher, discusses the SDA Five-Day Plan.

## Frisco TV Station Airls Five-Day Plan in Miniature

A miniature Five-Day Plan to Stop Smoking was held August 11-15 on the ABC television station, KGO-TV in San Francisco.

Eugene Fletcher, temperance and public relations secretary for the Central California Conference, was a guest on the Jim Dunbar "A.M." show. Dunbar, a popular television personality, decided to quit smoking and challenged his viewers to quit with him.

Elder Fletcher appeared on the program Friday morning, August 8, to introduce the Five-Day Plan and encouraged the

viewers to start the program the following Monday morning.

During the 15 to 20 minutes each morning, Elder Fletcher, selecting the most helpful hints for would-be exsmokers, condensed the plan materials for each day. Viewers called in with questions during the show, and Jim Dunbar related his own progress.

The station later received many calls, as did the Adventist churches in the area. Some of these callers have already enrolled in Five-Day Plans as a result of seeing the TV program. The church has always been mentioned as the sponsor of the Five-Day Plan.

KGO-Radio, a 50,000-watt station, asked for a similar program to be held from 11:00 A.M. to noon. This has given the church an opportunity to reach thousands of people.

The producer of KGO-TV, Bill Hernal, has requested Elder Fletcher to do this every six months.

PUBLIC RELATIONS DEPARTMENT

★ Three Pacific Union College students, Jaimey and Julie Oettel, of Chico, California, and Judy Warren, of Carmichael, California, "vacationed" at the Holbrook, Arizona, Indian mission school this summer, where they assisted with Vacation Bible School, branch Sabbath school, and literature distribution as well as helped to prepare for the new school year by cleaning, varnishing desks, and supervising student crews.

RUTH WRIGHT, *Correspondent*

## Southern Union

★ The Asheville, North Carolina, church is the first in the Carolina Conference to reach its 1970 Ingathering goal.

★ The "circuit" Book and Bible House of the South Central Conference has recently visited at several evangelistic campaigns to acquaint new members with Adventist books and with vegetarian products.

★ Seventy teen-agers were baptized during the second quarter in the Memphis, Tennessee, area of the South Central Conference. As a result of these baptisms, a new program is under consideration for these young members.

★ Literature evangelists have been responsible for 18 baptisms at the South Central tent meetings conducted in Memphis, Tennessee. R. L. Bond, a colporteur, brought 12 people each night, and all joined the church.

★ Buildings that sustained loss from Hurricane Camille at Bass Memorial Academy, situated near Lumberton, Mississippi, have been repaired to the extent that school opening was delayed by only one week. It will take many weeks of reconstruction to put the campus and all buildings back into first-class condition.

★ Fifteen persons were baptized in Co-

Columbia, South Carolina, on August 30, as a result of the meetings conducted there by F. W. Detamore and H. T. Anderson.  
OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

### Oklahoma Camp Meeting Marks 75 Years of Organized Work

Seventy-five years of organized work in Oklahoma were commemorated during the Oklahoma camp meeting in July. Oklahoma was organized as a conference in August, 1894.

A special "Old-timers" Sabbath school program was presented, with participants dressed as they might have been in that year. The history and growth of the conference was traced by President C. W. Skantz during the Sabbath afternoon program, July 19.

While everyone enjoyed remembering the past, it was even more thrilling to learn what is happening now in the Oklahoma Conference as many up-to-the-minute soul-winning stories were related and interviews were conducted with those won through the Go Tell program.

The climax to the afternoon program was reached in the announcement that \$43,000 had been received for Oklahoma evangelism.

ROBERT RIDER  
*Departmental Secretary*

## Andrews University

### Adventist Dietitians Hold Fifteenth Annual Meeting

The Seventh-day Adventist Dietetic Association met for its fifteenth annual meeting at Columbia Union College and Washington Sanitarium and Hospital from September 5 to 7 and reviewed its activities during the 1968-1969 fiscal year.

The manuscript for a book, *About Nutrition*, has been completed by a team of association members and will soon be off the press. The "Write-a-Dietitian" column appearing in all union papers in the North American Division has received enthusiastic response from readers. Other activities of the society have included dieTVView, a series of closed-circuit TV programs on nutrition for patients in the Loma Linda and Glendale, California, hospitals; and the accreditation of college dietetics and home economics curricula.

The outgoing president, Alice G. Marsh, of Andrews University, welcomed Esther Ambbs, of Pacific Union College, to her one-year term as president of the SDADA.

HORACE J. SHAW  
*Director of Public Relations  
Andrews University*

# ORDINATIONS



### Alabama-Mississippi

G. N. Kovalski and W. E. Brown were ordained to the gospel ministry at the Alabama-Mississippi Conference camp meeting. Both candidates hold Master's degrees from Andrews University.

Elder Kovalski is pastor in the Dothan, Alabama, district, and Elder Brown pastors the Meridian, Mississippi, district.

Left to right are W. D. Wampler, Alabama-Mississippi Conference president; Elder and Mrs. Kovalski; Elder and Mrs. Brown; H. E. Metcalf, Southern Union ministerial secretary; and H. H. Schmidt, union president.



### Northern New England

An ordination service for John Williamson, pastor of the Auburn, Maine, district, was conducted at the Northern New England camp meeting.

Left to right are H. E. Douglass, president of Atlantic Union College; F. A. Soper, associate secretary of the General Conference Temperance Department; Carl Anderson, president of the Northern New England Conference; Mrs. Williamson; K. W. Tilghman, then treasurer of the Atlantic Union; Elder Williamson; A. V. Wallenkampf, professor of religion at AUC; and W. J. Hackett, a vice-president of the General Conference.



### Carolina

Robert L. Hallock and Duane F. Ferguson were ordained to the gospel ministry at the Carolina camp meeting this past summer.

Elder Hallock has been a pastor of the Albemarle district for the past four years. Elder Ferguson is the pastor of the Wilson district. He came to Carolina in January from the Pennsylvania Conference, where he was the pastor of the Butler-Leechburg District.

E. S. Reile, Carolina Conference president (second from left), welcomes Elder Hallock, and H. H. Schmidt, Southern Union president (right), welcomes Elder Ferguson.

# DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**LIBERTY.** When *Liberty*, the denomination's eloquent bimonthly spokesman for religious liberty, faces its readers in 1970, it will do so with a new-style front page. *Liberty's* editor, Roland R. Hegstad, and Religious Liberty Department head, M. E. Loewen, one morning in September gave the General Conference officers a preview of what *Liberty* will look like in its new garb. The masthead statement will read, in part: "... a publication of the Religious Liberty Association of America and the Seventh-day Adventist Church . . ."

**NEW STAFF MEMBERS.** Dr. and Mrs. Gordon Hyde, who have been Southern Missionary College staff members for 13 years of their denominational service, have now joined the General Conference staff. At church headquarters Dr. Hyde will principally be concerned with Biblical research activities. But he will also carry other responsibilities. The headquarters staff welcomes Brother and Sister Hyde to its midst.

**FROM OTHER LANDS.** During the past month General Conference headquarters was honored to have as visitors from outside the North American Division: Dr. and Mrs. Francis Solti, Budapest, Hungary; Professor and Mrs. Isaias Tineo V. and two sons, Colegio del Pacifico, Navojoa, Mexico; Elder and Mrs. W. U. Campbell, Caribbean Union College, Port of Spain, Trinidad; Y. G. Thomas, Madras, India; Elder Morais DaSilva, Jequie, Bahia, Brazil; Pastor Stur Nilsson, Gothenburg, Sweden; Berekeb Ogbamichael, Addis Ababa, Ethiopia; Masuko Sasaki, Tokyo, Japan; Syth C. Springer, London, England; H. Mascarenhas Majarowski, Paul Majarowski, and Ismael de Matos, São Paulo, Brazil; B. Pfenmiger, Noisy-le-Sec, France; Mr. and Mrs. Rodriguez M. Bondy, France; Mr. and Mrs. Koh Kang Song, Singapore, Republic of Singapore; Linae Enberg, Kingsgrove, New South Wales, Australia.

**NEW SENIOR QUARTERLIES.** For many weeks personnel in the General Conference Sabbath School Department and the Pacific Press Publishing Association have been planning and preparing the new-format *Senior Sabbath School Lesson Quarterly*. The new quarterly will go into service when the year 1970 begins, less than three months away. It will contain 112 pages, which is more than twice as many equal-size pages as are contained in the present lesson booklet. Yet the size of the quarterly will not be the main dis-

tinction. The lesson format will be presented in a different style. In the new quarterly the main Scripture passage will be quoted at the top of the page. Other Bible references will be given on this page also as clues or hints to answering further questions, but the substance of these texts will not be quoted. Instead of 13 or 14 questions to each lesson, there will be six sections to a lesson, and one page for each day of the week will be allocated to subtopics for individual study. There will be a summary page with other questions at the end of each lesson.

In addition to the regular quarterly there will be available a teacher's quarterly composed of 224 loose-leaf pages 5½ by 8½ inches, which will fit into a standard three-ring binder. This teacher's quarterly will contain all the material in the regular quarterly plus modern translations of texts, more quotations from Spirit of Prophecy books, and questions designed to arouse class discussion. Experimental teacher's quarterlies have now been in use in two unions for some time. These are most helpful and are much appreciated by Sabbath school teachers.

**MV ASSISTANT.** Mildred Johnson, an assistant secretary in the General Conference Missionary Volunteer Department, has retired after having given nineteen years of service to Seventh-day Adventist young people. Miss Johnson pioneered in the MV Leadercraft program and served as first editor of *MV Kit*. Prior to coming to the General Conference she was editor of *Southern Tidings*. The Keepers of the Keys, a fellowship organization of General Conference secretaries, held a meeting on September 15 to honor Miss Johnson for her long and faithful service to the youth of the church. The church is grateful for the loyalty and devotion of Miss Johnson and many others like her.

**WORSHIP PERIODS.** The fifteen-minute worship periods conducted daily at headquarters before office activities begin are occasions of inspiration and interest to the staff. In recent weeks presentations by J. O. Iversen, "Saints and Other Sinners"; Clark Smith, "The Work of the NSO"; and LaDonna Troutman, "Experiences in Brazil" were much appreciated by headquarters workers. Miss Troutman was a Seventh-day Adventist exchange student between Takoma Park, Maryland, and Jequie, Brazil, under the sister-city program.

## BURMA:

### Bible Seminary Opens; Enrollment Increases

Special ceremonies conducted by U Tun Sein, secretary of the Burma Union, marked the opening of the Bible Seminary for the class of 1969-1970.

Thirty-eight students from various sections of Burma were enrolled in courses designed to train them to be better ministers and Bible instructors. The group, the sixth and largest class to have enrolled, is comprised of nine single women, 15 single men, and 14 families. Two of the students were former middle-school principals before our schools were nationalized. Some were accepted as special students for training to be sent to new fields, such as Nagas, Lahus, and other areas where the seventh-day message has not been preached.

Today the need for workers in Burma is great. National workers are needed in many places, but the union committee has a difficult time supplying the needs. The work is progressing well in the Kayah State, but we have no Kayah workers. Likewise, the Shans, Nagas, Lahus, Was, Arankanies, Kachins, and Ashuo Chin peoples are ready to accept workers, but we do not have them to send. How true is Christ's statement: "The harvest truly is great, but the laborers are few."

The Bible Seminary's facilities are extremely restricted. There is only one small classroom in which we conduct regular school classes, music classes, Sabbath school classes, chapel exercises, and band practices. Adjoining this room is a small library which also serves as sleeping quarters for one student in order to ease congestion in the boys' dormitory. Despite these deficiencies the institution is doing its best to train youth for service in heralding the Advent message throughout Burma. Leaders are encouraged by the large number of students in this sixth group who will eventually provide a strong working force in Burma.

U. BROWN KIA  
Director, Bible Seminary School

### VOP Nite Owl Increased; More Crusades Planned

We at the Voice are looking toward much greater things—the possibility of broadcasting through satellites hanging in the sky around the earth. Three or four of them will make it possible to speak to everyone in the world who has a receiver. Here at our office, D. V. Pond has made contacts and secured information hoping to make this electronic revolution a reality sometime in the future.

One of the most important developments during 1969 was in the field of Nite-Owl broadcasts. For more than a year nine stations have carried the Nite-Owl broadcast in North America. Eight of them released the program only once a week, on Sundays after midnight; the

ninth station, WBAP, in the Dallas-Fort Worth, Texas, area, carried this special Nite-Owl program six nights each week.

After we had been on the air for about nine months a survey was made, and we discovered to our surprise that this single Texas station was bringing in more mail response than all the other eight stations together. This indicates the impact that may be made in the hearts of people when they can hear the broadcast night after night. This impressed the board of trustees so that last January they voted to expand the every-night program to other powerful 50,000-watt stations in order to cover as much of North America as possible.

We had to drop some of the nine stations from our budget, but three stations—one in the Northwest, one in the southern area, and one in the eastern United States—are now carrying the program midnight after midnight. They are KBOI in Boise, Idaho; WBAP in Dallas-Fort Worth; and WWVA in Wheeling, West Virginia. It was your support, in answer to our special appeal last December, that made these great stations available to the Nite-Owl program.

This year the Voice of Prophecy follow-up evangelistic crusades have been most important and fruitful. In addition to our regular crusade team—H. M. S. Richards, Jr., with Gordon and Phyllis Henderson, and Norm Nelson as organizer, assisted at times by the music of the King's Heralds and Del Delker—J. J. Aitken, secretary of the General Conference Radio-TV Department, and his associate, W. R. L. Scragg, have had a part in these crusades. They have more plans for future crusades. J. O. Iversen, formerly with the radio department, has also taken part in crusade evangelism.

Hundreds have been brought into the church as a result of these follow-up crusades. We are praying that the Lord will open the way for an ever growing number of crusade teams to be in the field all the time all over North America.

For 39 years the Voice of Prophecy has been broadcasting the seed of the gospel through the penetrating power of radio to many nations of the world. Known only to God are the millions who have actually heard some part of the gospel message through its ministry.

We are adding still another type of broadcast to our varied programs. This is a special five-minute message known as "The Living Word," which is being expanded from a weekly to a daily program. This five-minute program will be available free of charge to those who can obtain free sustaining time on local stations, or those who wish to purchase five minutes a day. Many times stations are glad to get a short devotional program that is brought to them through the efforts of some local citizen. We are also developing a 15-minute program that we hope to make available soon.

We have high hopes for the future. We must expand the Nite-Owl broadcast to cover the West Coast from British Columbia to Mexico. We are praying that a way will open for us to purchase time

on either KGO, San Francisco, or KFI, Los Angeles, at an after-midnight hour. Our daily broadcast must also be placed on station after station in different parts of the United States and Canada so that anyone may hear us, anywhere, every day.

In 1970 we must do our best to begin to reap more than ever. By working together with you, by giving together, praying together, we shall reap if we faint not.

H. M. S. RICHARDS  
Dean Emeritus of the VOP



Robert H. Wood, pastor, Des Moines (Iowa), formerly pastor, Memphis, Tennessee.

Kerwin Fowler, assistant to treasurer (Northern Union), formerly business manager, Maplewood Academy (Minnesota).

Thomas Hinde, staff, Maplewood Academy, from staff of Greater Miami Academy.

Norman Haas, MV and educational secretary (Minnesota), from staff, Maplewood Academy.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

L. N. Christensen, M.D. (CUC '29; LLU '36), to be physician, Adventist Medical Center, Naha, Okinawa, and Mrs. Christensen, nee Gertrude Davy (LLS&H School of Nursing '32), of Winter Park, Florida, left Seattle, Washington, August 3.

Robert C. Darnell (SMC '48; University of Michigan '69), returning as field secretary, Middle East Division, Beirut, Lebanon, left New York City, July 6; Mrs. Darnell and the children are to leave soon.

William Walker Oliphant, M.D. (AUC '42; LLU '56), to be relief physician, Adventist Hospital, Ile-Ife, Western Nigeria, Mrs. Oliphant, nee Wilma Ruth Powers (attended AUC and SMC '56-'58), and son, of Lake Orion, Michigan, left Detroit July 20.

T. Brooke Sadler (PUC '63; AU '67), to be principal, Lakpahana Training Institute, Mailapitiya, Ceylon, Mrs. Sadler, nee Patricia JoAnn McFadden (attended AU '59-'60; PUC School of Nursing '62), and two children, of Battle Creek, Michigan, left Los Angeles, California, July 21.

Filemon J. Inocencio, M.D. (Manila Central University '61), to be physician, Kanye Hospital, Botswana, Africa, Mrs. Inocencio, M.D., nee Noemi Faustino (Manila Central University '63), and two children, of Detroit, Michigan, left Washington, D.C., July 22.

Arthur A. Anderson, to be builder, Far Eastern Island Mission, Agana, Guam, and Mrs. Anderson, of Orlando, California, left San Francisco, August 4.

Myrtle M. Fitzgerald (CUC '58; AU '66-'67), returning as teacher, Christian Training Center, Bangkok, Thailand, left Seattle, Washington, August 10.

W. P. BRADLEY AND D. W. HUNTER

## In Remembrance

(This listing includes all obituaries received up to two and a half weeks before presstime.)

ALDRICH, Lucius Edward—b. Jan. 2, 1898, East Killingy, Conn.; d. June 3, 1969, Atlanta, Ga. Upon completion of his college work, he entered denominational employ. After serving the Southern New England and New York Book and Bible houses, he became secretary-treasurer of the Northern New England Conference and later of the Southern New England Conference. In 1954 he became manager of the Alabama-Mississippi Book and Bible House and later was treasurer of the conference. In 1960 he served as treasurer of the Georgia-Cumberland Conference until his retirement in 1966. Since then he was treasurer of the School of Bible Prophecy, and during the last year and a half he assisted in the Georgia-Cumberland Book and Bible House. Survivors are his wife, Edith; and a son, Robert, of Glendale, California.

ANDERSON, George C.—b. June 8, 1902, North Dakota; d. May 3, 1969, Orlando, Fla. Survivors are his wife, Nina; daughter, Virginia Smorske; and son, Clinton J.

ATWELL, Milton Kent—b. May 14, 1949, Bi-loxie, Miss.; d. July 2, 1969, Santa Barbara, Calif. Survivors are his parents; and a sister, Laree.

BAGNALL, Marietta—b. Charlotte, Vt.; d. July 14, 1969, Winter Park, Fla., aged 83. Survivors are her husband, Arthur; and daughter, Ruth Penn.

BEHRENDT, Ernest—b. Nov. 29, 1879, Germany; d. July 10, 1969, Mount Vernon, Ohio.

BIRD, Fred Charles—b. Sept. 22, 1890, Gutree, Okla.; d. July 17, 1969, Glendale, Calif. Survivors are two sons, George and Fred; and two daughters, Joyce Hanson and Beverly Swett.

BISHOP, Mildred F. Shannon—b. Aug. 3, 1910, Topeka, Kans.; d. July 6, 1969, Glendale, Calif. Four daughters survive: Mary Sue Taft, Margaret Roberts, Gail Herrick, and Dail Song.

BOTTOMLEY, Dr. V. Robert—b. Sept. 18, 1901; d. April 18, 1969, Orlando, Fla. In 1925 he graduated from the Washington Sanitarium and Hospital School of Nursing. For 16 years he was administrator of the Takoma Hospital in Greenville, Tenn. In 1947 he graduated from the study of medicine. He was a member of the ham radio Bible study group and the Adventist Amateur Radio Net. Survivors are his wife, Elizabeth Neall Bottomley; a daughter, Betty Jane Wood; and two sons, Dr. Dan R. and Dr. L. Neall.

BROWN, Peter—b. March 2, 1875, Noble, Ill.; d. July 31, 1969, Madison, Tenn. Survivors are four sons, J. Norvel, Naaman, Newell, and Hoy; and two daughters, Lela Ragsdale and Lois Gott.

BUSST, Harold—b. May 15, 1891, Birmingham, England; d. June 8, 1969, Sanitarium, Calif. Survivors are his wife, El Mina Hicks Hartwick Busst, and a stepson, Lester Hartwick.

BUTLER, Helen Lucille Payne—b. Oct. 20, 1895, Elgin, Ill.; d. July 29, 1969, Glendale, Calif. In 1918 she began work as an office secretary in the Illinois Conference. She was united in marriage with Elder William A. Butler in 1935, and the following year they were called to Washington, D.C. For a time she was employed as a secretary at the General Conference headquarters. From 1961 to 1967 she worked at the Voice of Prophecy. Survivors are a stepson, William A.; and five stepdaughters, Dorothy Oliver, Alberta Hageman, Irene Engelbert, Virginia Roth, and Marie Maddox.

CAGLE, Elbert A.—b. May 15, 1915, Athens, Tenn.; d. July 25, 1969, Knoxville, Tenn.

CARNES, William Daniel—b. Aug. 31, 1902, Jamestown, Ky.; d. May 17, 1969, New Castle, Ind. Survivors are his wife, Sally; four sons, Kenneth, William Curtis, Homer, and Cordell; and three daughters, Lois Davis, Evelynne Carnes, and Jean Sanders.

CARSON, Michael Allen, d. May 25, 1969, Fort Lauderdale, Fla., aged 17. Survivors are his parents, Mr. and Mrs. Samuel Carson; sister, Kay Zeiss; and brother, Barry D.

CAYLOR, Minnie May Paden—b. Sept. 12, 1871, Bellaire, Ohio; d. May 22, 1969, Palatka, Fla. Survivors are a daughter, Elsie Lee Caylor; and two sons, Vernon and Nyal.

CLARK, James Alfred—b. Nov. 25, 1882, Springfield, Mo.; d. July 30, 1969, Escondido, Calif. His wife, Ruth, survives.

CLARK, Lloyd Vernard—b. Nov. 8, 1887, Lebanon, Kans.; d. May 16, 1969. For a number of years he was accountant and business manager of Glendale Adventist Hospital. Survivors are two



brothers, Merrell and John; and a sister, Ethel Johnson.

**COLLINS, James Edward**—b. June 15, 1911, Logan County, Ky.; d. July 13, 1969, Madison, Tenn. His wife, Edna, survives, as well as a son, Jim.

**CORDIS, Ruth Baker**—b. July 22, 1894, Ketchum, Okla.; d. March 10, 1969, Loma Linda, Calif. Survivors are two daughters, Fonda Chaffee and Norma Lutz; and a son, Glenn E.

**CRANE, Waldo E.**—b. April 18, 1907, Bridgeport, Okla.; d. May 12, 1969, National City, Calif. He attended Southwestern Junior College. There he sang in a quartet that became the King's Heralds of the Voice of Prophecy from 1935 to 1939. He graduated from the College of Medical Evangelists in 1944, and later specialized in Eye, Ear, Nose, and Throat. In 1942 he married Arlene Cornell. From 1959 to 1964 they served in Mayaguez, Puerto Rico, as medical missionaries. For a time he was on the staff of Paradise Valley Hospital. Survivors are his wife; son, Larry; and two daughters, Lonna Fritz and Kathy.

**DAYTON, Neva**—b. Oct. 9, 1893, Wisconsin; d. July 24, 1969, Wilmington, Calif. Her husband, Harry, survives.

**DEUSER, Myrtle M.**—d. July 21, 1969, Independence, Ky., aged 72. Her husband and two sons survive.

**DE VRIES, Leona**—b. Aug. 17, 1898; d. July 18, 1969, Detroit, Mich. Survivors are her husband, Francis; and two sons, Donald and Dr. Gordon.

**DUFFIE, Susan Maud Sisley**—b. Aug. 8, 1881, Battle Creek, Mich.; d. June 19, 1969. She was a daughter of the pioneer denominational architect, W. C. Sisley, and a member of the first graduating class of four at the Washington Sanitarium and Hospital School of Nursing. Surviving are her three missionary children—Mrs. Bruno Steinweg, of Chilean, Chile; Dr. David Duffie, of Mayaguez, Puerto Rico; and Mrs. Don Fahrback, completing a term of service at Adventist Hospital, Benghazi, Libya.

**DUNCAN, Mattie**—b. Orlando, Fla.; d. June 5, 1969, there, aged 92. A sister, Cora Pritchard, survives.

**EMERSON, Gladys M.**—b. Sept. 11, 1888, Berwick, Maine; d. Aug. 14, 1969, Summerworth, N.H. Two sons, Charles R. and Harry S., survive.

**GREENLEA, Lora Hazel**—b. March 8, 1898, Wabash, Ind.; d. July 20, 1969, Glendale, Calif. Her husband, Marion L.; and a son, Dr. Lloyd S., survive.

**GREGERSON, Helen Bates**—b. Jan. 9, 1906, Cherokee, Iowa; d. Aug. 16, 1969, Ute, Iowa. Survivors are her husband, Chris; and five children: Francis, James, Rachel Naab, Robert, and Marcia Estey.

**HAGEN, Albert Earl**—b. Feb. 27, 1891, Trinidad, Colo.; d. Aug. 1, 1969, Loveland, Colo. In 1915 he began his ministry in Colorado. He married Ida Mae Lantz in 1918, and in 1919 was ordained to the ministry. The family went as missionaries to Brazil in 1921. They returned to the United States in 1936, and he continued his ministry in Nebraska, Wyoming, Colorado, Idaho, California, and Florida. In 1968 he retired from active ministry. His wife died in 1950. The following year he married Mabel Smith, who survives. Other survivors are two sons, A. Russel, pastor of the Temple City church in the Los Angeles area, and Capt. Harold A., retired, of Orlando, Florida; and a daughter, Hazel Roll, of Atlanta, Georgia.

**HALL, Horace Alvin**—b. April 6, 1892, Ward, N.Y.; d. July 27, 1969, Loma Linda, Calif. In 1916 he began the study of medicine at the College of Medical Evangelists, and in 1918 he married Helen Evelyn Huber. In 1928 he went as a missionary and opened medical work in the Philippines. It was under his direction that Manila Sanitarium and Hospital was built. He was ordained to the ministry in 1931. He carried the responsibility of medical secretary of the Far Eastern Division. From 1935 to 1956 he served in Ethiopia. Survivors are his wife, Helen; a son, Donald G.; and a daughter, Betty Arlene Casey.

**HARRINGTON, Rose**—b. Oct. 25, 1876; d. July 28, 1969, Ekalaka, Mont.

**HARRIS, Wayne Earl**—b. Oct. 25, 1943, Omaha, Mo.; d. Aug. 5, 1969, in a car accident. Survivors are his wife, Jean; and two daughters, Robin and Lynne.

**HAYES, Elizabeth Louise**—b. April 17, 1890, Langdon, N. Dak.; d. July 16, 1969, Orange, Calif. A son, Kenneth, survives.

**HENRY, Charles Hugh**—d. June 28, 1969, Branson, Mo., aged 91. Two sons, Cy and Pat, survive.

**HESTAND, Ruth**—b. Shelby County, Tex.; d. May 6, 1969, Santa Anna, Tex., aged 71. Survivors are her husband, Dec; and a daughter, Mrs. M. A. Neal.

**HOOVER, Henrietta Sapp**—b. Jan. 20, 1876, Missouri; d. July 26, 1969, Riverside, Calif. She attended Milton Academy and Walla Walla College. She was the first cook at Walla Walla College.

In 1902 she married Charles Hoover. Three sons survive: Harrison, Harold, and Lester.

**HOPSON, David William**—b. November, 1926, Brighton, England; d. July 29, 1969, Newbury Park, Calif. Survivors are his wife, Catherine; four children: Shirley, Stanley, Kathryn, and Byron; a stepson, Thomas Hundley; and his parents, Mr. and Mrs. Arthur Hopson.

**JACKSON, Daniel W.**—b. May 23, 1912, Tennessee; d. Aug. 7, 1969, Sunnyvale, Calif. Survivors are his wife, Thora; and sons, Jimmie and Charles.

**JOHNSON, Elmer W.**—b. Michigan; d. July 28, 1969, Florida, aged 69. Survivors are his wife, Alice; daughter, Audrey Hahn; and sons, Elmer W., Jr., Noel W., and Tarrance L.

**JOHNSON, Rosa Mae**—d. June 21, 1969, Covington, Ky., aged 86. Two daughters survive.

**JONES, Audrey Estella**—b. Sorrento, Fla.; d. June 1, 1969, Orange County, Fla., aged 43. Survivors are her husband, Alex T.; daughter, Joyce Gaye Yorton; and sons, Alex T., Jr., and Gordon Lee Evans.

**JUDD, Luella E.**—b. March 6, 1901, Indiana; d. June 18, 1969, Owosso, Mich. Two sons, Charles and Maurice, survive.

**KELLY, Mary Viola**—b. March 5, 1900, Alliance, Neb.; d. July 27, 1969, Tacoma, Wash. A daughter, Mrs. Gene Aaby, survives.

**KIDDER, Edwin B.**—b. April 11, 1893, Kokomo, Ind.; d. July 15, 1969, Three Oaks, Mich. He never missed attending a Sabbath service after joining the church in 1932. Survivors are his wife, Margaret; a son, Lloyd; and a daughter, Mrs. William Roosenberg.

**KRIEGHOFF, Carlos Enrique**—b. May 24, 1870, Zurich, Switzerland; d. July 13, 1969, Entre Rios, Argentina. In 1898 he married Ana Dessignet. He gave 45 acres at Pua, Chile, where the Chile College was founded. He was its first principal. In 1912 he was ordained to the ministry and served in administrative positions in Chile, Argentina, and Uruguay. Survivors are his children, Teresa K. Irit, Clara, Antonieta K. Kalbermatter, Anita K. Gerber, Guillermo (president of Colombia-Venezuela College), and Claudio.

**LEGROW, Edward Sanford**—b. Dec. 8, 1892, Fitchburg, Mass.; d. July 25, 1969, Orlando, Fla. He was employed at New England Sanitarium and Hospital for a number of years.

**MARTIN, Bessie Eunice**—b. Feb. 20, 1891; d. Aug. 4, 1969, Mountain View, Calif. Survivors are a daughter, Lovina Rains; and three sons, David, Marvin, and Cecil.

**MATTHEWS, Hazel Sophia Rassmussen**—b. Feb. 8, 1907, Council Bluffs, Iowa; d. July 31, 1969, Modesto, Calif. She attended Union College, and in 1931 graduated from Pacific Union College. She taught both church and public schools in Iowa and California. Survivors are her husband, Temple Gregory Matthews II; a daughter, Marcell John ston; and a son, Pastor Temple Gregory III, of Dryden, Va.

**MORTENSEN, Anna Sophie**—b. Jan. 14, 1897, Hurley, Wis.; d. July 28, 1969, Wakefield, Mich. Survivors are a sister, Mayme Clemens; and a brother, John Mortensen.

**MOSBY, Elsie Mabel Hollingsworth**—b. 1885, Fort Scott, Kans.; d. March 4, 1969, Orlando, Fla. She taught church schools in a number of places in Florida.

**MOUCHON, Paul T.**—b. Feb. 25, 1895, New Orleans, La.; d. July 18, 1969, Maitland, Fla. He spent more than 40 years in denominational work as an engineer at Southern Missionary College, Florida Sanitarium and Hospital, and Loma Linda University. In 1927 he married Dorothy Peppers, who survives; as does also a son, Paul.

**NELSON, Dorothy Pearce**—b. Aug. 18, 1897, Bay City, Mich.; d. July 1, 1969, Los Angeles, Calif. Following study at Union College and graduation at Emmanuel Missionary College, she became an academy teacher in Michigan and California and was registrar of Union College. She accompanied her husband, Arthur N. Nelson, M.D., in relief missionary work to the Far East. Survivors are her husband; and two sons, Paul Eugene and Wilbur Kenneth.

**NELSON, Nathan M.**—b. Aug. 25, 1888, Poy Sippi, Wis.; d. June 10, 1969, Berrien Center, Mich. Survivors are a son, Henry; and two daughters, Iva Riley and Edith Farlow.

**NETTLES, Mary Emily**—b. Martin County, Fla.; d. July 30, 1969, Orlando, Fla., age 61 years. Survivors are her husband, Lewis; and son, Charles Padrick.

**OLIVER, Jane Anne**—d. April 20, 1969, Lansing, Mich., aged 17. Survivors are her parents, Mr. and Mrs. Jack E. Oliver; and three brothers, Buddy Eugene, Charles Thomas Spurgeon, and Michael Douglas.

**PUGH, Naoma A.**—b. Aug. 23, 1894, Chambersburg, Pa.; d. July 19, 1969, Glendale, Calif. A daughter, Janet Cowan, survives.

**REED, Edwin R.**—b. May 15, 1885, Jo Daviess County, Ill.; d. July 16, 1969, Chillicothe, Ohio. Survivors are two brothers, Hiram O. and Harry F.; and a sister, Mary Knight.

**REVIS, Pearl Daisy**—b. March 7, 1891, Johnstown, Pa.; d. May 16, 1969, Wayne, Mich. Three daughters survive: Geraldine Horton, Margaret But-ton, and Delores Elliot.

**RILEY, Martin L.**—b. Sept. 22, 1910, Warren, Md.; d. Aug. 22, 1969. Survivors are his wife, Lena; and son, Randy.

**ROSOLD, Lucille Campbell**—b. July 11, 1904, Sheridan, Ill.; d. July 23, 1969, Sandwich, Ill. Her husband, Severt, survives.

**SEYFRIED, Conrad**—d. July 27, 1969, Kissimmee, Fla., aged 82. Survivors are his wife, Sarah; and son, Arthur.

**SMITH, Glenn Edwina Ream**—b. June 14, 1893, Ocala, Iowa; d. Aug. 4, 1969, Modesto, Calif. A daughter, Arlene Donaldson, survives.

**SNYDER, Charles Darwin**—b. Dec. 9, 1879, Albion, Mich.; d. Paradise, Calif. Survivors are his wife, Alice Hampe Snyder; and three children: Gilbert, Mrs. A. H. Carlson, and Mrs. J. L. Bryson.

**STANLEY, Clyde**—d. July 10, 1969, Oklawaha, Fla., aged 66. Survivors are his wife, Thena; son, Leo; stepson, William Emmel; and stepdaughters, Thena Lloyd, Mollie Ritch, and Jeannette Maxwell.

**STARTZER, Mae**—b. April 8, 1884, Adisonia, Conn.; d. July 22, 1969, Santa Monica, Calif.

**STEINMAN, Dorothy Vera Johnson**—d. Aug. 14, 1969, Hinsdale, Ill., aged 63. For eight years she was a nurse supervisor at Hinsdale Sanitarium and Hospital. Previously she had worked in the General Conference Medical Department and had assisted her husband, Elder Donald Vere Steinman. Survivors are her husband; two daughters, Sylvia Arnold and Janet Van Voorst; her mother, Della Johnson; and sisters, Arlene, of Milton, Wisconsin, and Grace, of the General Conference headquarters.

**TAGGART, Osa D.**—b. Aug. 27, 1878, Missouri; d. July 16, 1969, Glendale, Calif. Survivors are her husband, William; and three sons: Russell, Olen, and Dr. M. M.

**TORKELSON, Ruth**—d. July 11, 1969, Caldwell, Idaho, aged 80. Survivors are three sons: Frederick, Theodore, and Oscar; and four daughters: Elizabeth Story, Anna Kelley, Esther Way, and Agnes Christensen.

**VILLENEUVE, Charles J.**—d. May 17, 1969, Jacksonville, Fla. Survivors are his wife, Willette; a daughter, Charlene Richert; and two sons, Donald Eugene and Douglas Charles.

**WEBSTER, William Ward**—b. March 12, 1886, Syracuse, N.Y.; d. July 25, 1969, Orlando, Fla. For 45 years he was laundry manager and purchasing agent at New England Sanitarium and Hospital. Survivors are his wife, Anne; son, Norman E.; and stepdaughters, Weslyanne Aliff and Billie Jean Judson.

**WENCEL, Edward Otto**—b. Aug. 10, 1896, Hygiene, Colo.; d. July 25, 1968, there. Survivors are his wife, Eva Maybelle Gardner Wencil; two daughters, Alynne Dupper and Betty Ready; and a son, Linton Edward.

**WHIDDEN, Judith J.**—b. Nocatee, Fla.; d. July 17, 1969, Cape Canaveral, Fla., aged 76. She was a retired nurse. A sister, Lorena W. Lewis, survives.

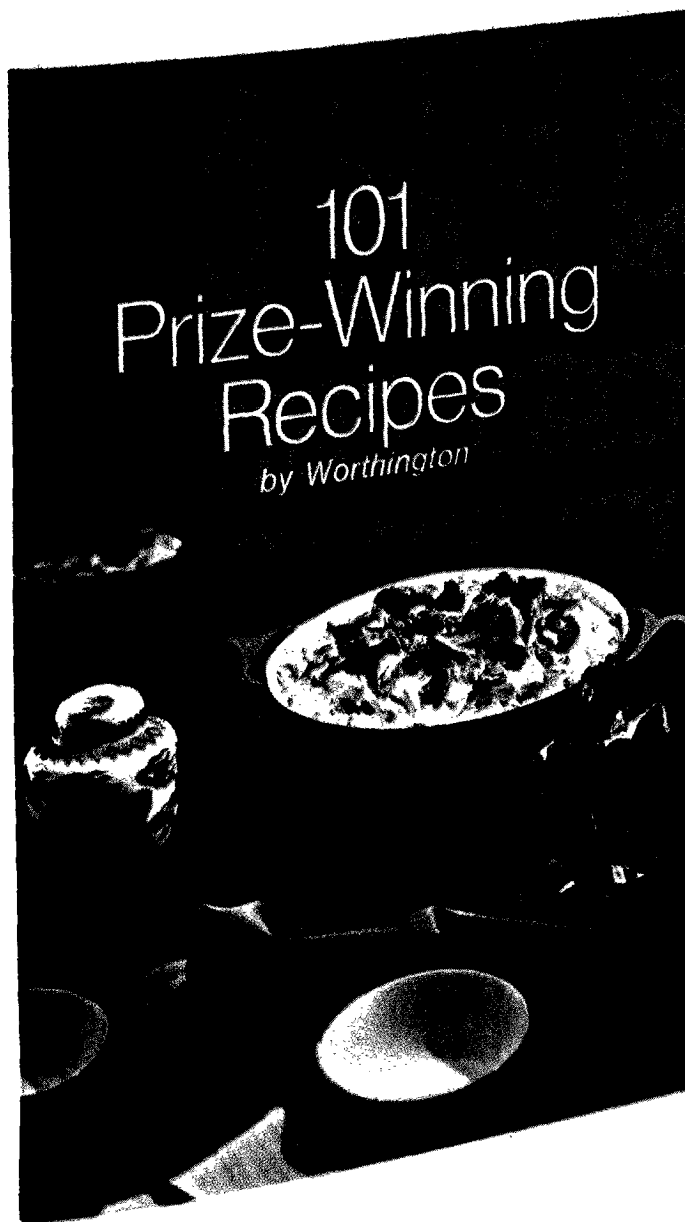
**WILLIAMS, Catherine Wilson Poey**—b. Sept. 7, 1899, New York City; d. July 18, 1969, Los Angeles, Calif. Two daughters survive, Yvonne Barnes and Patricia Badger.

**WOODRUFF, Augustus Paul**—b. Oct. 24, 1902; d. Aug. 1, 1969, St. Helena, Calif. Survivors are his wife, Alma; and three children, Hurshal, Wanda Kelly and Sgt. Donald.

**ZIEGLER, Lenora A.**—b. March 2, 1901, Tex.; d. June 23, 1969, Temple City, Calif. A daughter, Frances Guzman, survives.

## Church Calendar

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
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering	December 6
(Southern Asia Division)	December 20



## 101 Savory Secrets...just \$1.00\*

Get this 48-page treasury of recipe secrets . . . discover delectable, new ways to prepare prize-winning vegetable protein dishes.

*\*Just send in \$1.00 . . . or 50¢ plus 6 labels from any Worthington, Madison or Battle Creek product.*



**WORTHINGTON**

*"Tomorrow's Foods Today"*

### Order Today!

Please send me your Prize-Winning Recipe Booklet right away. Enclosed is \$1.00 . . . or 50¢ plus 6 labels from any Worthington, Madison or Battle Creek product.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

xx

Write to: Prize-Winning Recipes / Worthington Foods, Inc. / Worthington, Ohio 43085

# Wilma Ross Westphal's *Popular Jeanie Stories*

You'll Read and Read Again . . .



## **Jeanie**

A delightful narrative of the author's academy and college days. The humor, pathos, and courage of working for a Christian education is set forth. Many a teen-ager will see personal problems stand out clearly in this story of real life. The book closes with the tender romance of two young lives dedicated to service in mission lands.

Price \$4.75



## **Jeanie Goes to the Mission Field**

If you are among the thousands who have purchased and enjoyed the volume, *Jeanie*, you will most certainly wish to read this thrilling sequel. Humor and dramatic suspense blend in this account of the mission experiences of Jeanie, her husband, and fellow workers in South and Central America.

A truly gripping story that will encourage young people to give their lives to the cause of Adventist evangelism in far lands.

Price \$4.75

Please add for insurance and postage 25¢ for the first copy. 50¢ each additional copy to same address. Add State sales tax where necessary.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

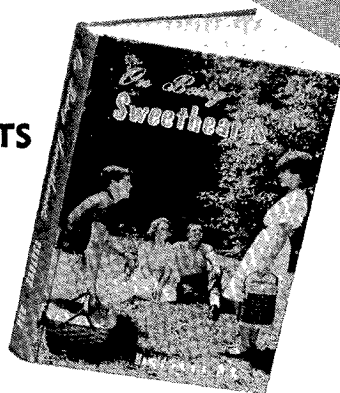


# BOOKS

of  
Vital Interest  
for  
ADVENTIST  
YOUTH

## ON BEING SWEETHEARTS

By  
*Harold  
Shryock, M.D.*



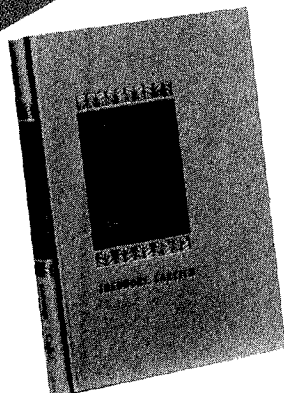
Wise counsel for young people in love.  
The joys of a happy courtship can be destroyed by indulgence and indiscretion, and the dangers are clearly outlined in this book.

The author sees a tragic marriage as the greatest hazard of courtship, and the hazard has many facets.

Here is an appeal for Christian idealism over impulse and blind devotion.

Price \$4.95

ORDER FROM YOUR  
BOOK AND BIBLE HOUSE



## PRINCIPLES TO PONDER

By  
*Theodore Carcich*

Elder Carcich brings together in this volume some remarkable and practical counsel on the principles of Christian living.

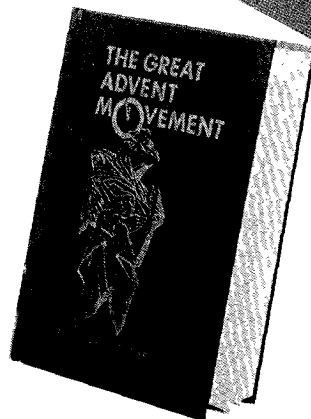
"Life Is Real," "Some Provocations of Life," "Christian Growth," and the especially helpful "What's Wrong?" series are a cross section of the provocative themes discussed.

51 chapters that talk right to **YOU**.

Price \$2.50

## THE GREAT ADVENT MOVEMENT

By  
*Emma  
Howell Cooper*



Revised in format and updated.

This volume was written to inspire young people to dedicate their lives to an emulation of the spirit of the pioneers who gave such sacrificial service to the Advent cause.

The emphasis of denominational progress is laid on the providential leadings of God.

Its class study arrangement makes it useful for courses in denominational history, and it is needed to meet a Master Guide requirement.

Price \$3.95

Please add 25¢ first book, 50¢ each additional book, for insurance and postage, and 50¢ each for return postage. Prices slightly higher outside U.S.A.



# Health and Vitality

## Inseparable Companions

Enjoy the Abundant Life with **LIFE AND HEALTH**  
Articles of Vital Interest by America's Leading Specialists



A. DEVANEY

### HEALTH AND FRIENDSHIP OFFER

Give *Life and Health* to a friend one year for \$5.50. RECEIVE *Life and Health* one year FREE or share your faith with two or more friends—one at the regular rate, the other free.

Please send \_\_\_\_\_ one-year *Life and Health* Friendship subscriptions to:

My name _____	Name _____
My address _____	Address _____
My city _____	City _____
My State _____ Zip _____	State _____ Zip _____

\_\_\_\_\_ Bill me later.

\_\_\_\_\_ I am enclosing \$ \_\_\_\_\_

(If currently subscribing check here. \_\_\_\_\_ Your subscription will be extended.)

Give to Lay Activities Secretary or send to Book and Bible House.

Prices slightly higher outside U.S.A.  
ADD SALES TAX WHERE REQUIRED.

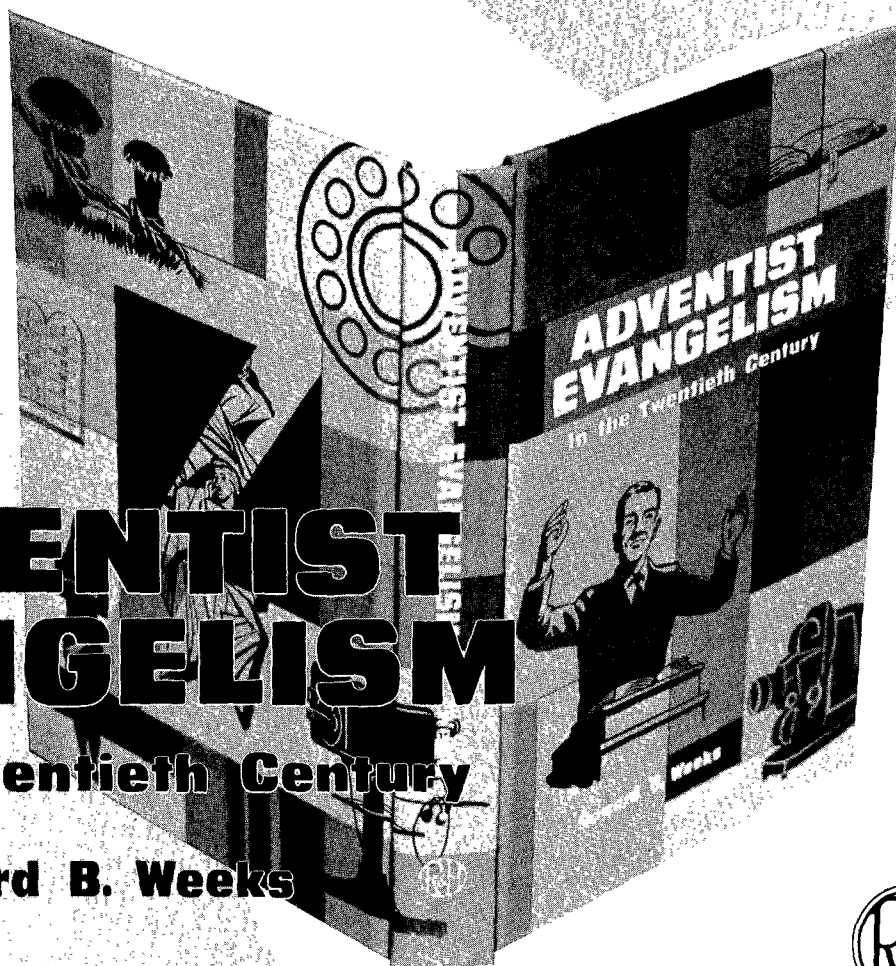


# Avenues to Effective ***EVANGELISM!***

## **ADVENTIST EVANGELISM**

**In the Twentieth Century**

**Howard B. Weeks**



**More Than 300 Pages—Fully Documented**

- ★ Invaluable lessons from our past that will help strengthen and enlarge your evangelistic outreach.
- ★ Designed to give a new perspective for soul winning in your district.
- ★ Explores tested techniques for meeting the minds of the masses through modern communications media.
- ★ Explains how evangelistic methods can be streamlined to the tempo of modern times.

**Cloth Binding**

**Only \$7.95**

Include sales tax where required.  
Add 25 cents postage for first book,  
and 10 cents for each additional copy.

**Your Book and Bible House  
Has Your Copy—  
Send for It Today!**

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

Speaking of the redwood tree, the *Encyclopedia Americana* says, "The wind can scarcely uproot it, insects do it little harm, and fungi seldom affect it. Even fire . . . is unable to penetrate the fireproof sheathing of shaggy bark with which the old trees protect themselves."

When these facts are viewed in the light of the quotation on the cover this week, you get the feeling that there must be a lesson somewhere in the redwoods.

An interesting bit of history is the fact that the sequoias were named for the Cherokee Indian, Sequoyia, who developed the first alphabet used by his tribe. After 12 years of work he completed his codification in 1821. As a result many Indians learned to read and write. Eight years after he completed his work, the book of Matthew was translated for his tribesmen, and the complete New Testament was available in 1858.

Cover photo is by William Bragg.

There are times when the name of our church will appear in a non-Adventist journal in connection with the National Council of Churches or the World Council of Churches. Perhaps the word *affilia-*

*tion or relationship* is used by the journalist, and the alert Adventist becomes the concerned Adventist who wants—and deserves—to know exactly what the church position is, whether it has changed, and why.

With this in mind, the REVIEW begins a two-part article by Walter R. Beach, secretary of the General Conference.

In his article, "SDA Relationships to the National and World Councils of Churches" (page 6), Elder Beach gives the history of the Adventist Church's position in various united church organizations, and he gives the reasons for the tenuous connections that exist presently.

Russell Argent, author of "The Christian: A Conforming Individualist" (page 14), is an associate professor of English at Columbia Union College.

Occasionally a reader with an eye to economy protests the use of color in the new REVIEW. Printers, however, will recognize that our color appears only on those pages that are on the same offset plate as a color advertisement. This means simply that since the color plate has to be made for the advertisement—which, of course, the advertiser pays for—we are able to put color on other pages at practically no extra cost.

With so many magazines—not to mention books and TV and radio programs—vying for attention, we feel that the little extra expense to make the church magazine as attractive as possible is well worth the effort.



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

### "MORAL DECAY" AMERICA'S PROBLEM

NEW YORK—America's greatest danger, Evangelist Billy Graham declared at a press conference here, is "moral decay from within." He urged New York's three mayoral candidates to speak out on the issues of narcotic addiction and pornography.

### SCHOOLS TO TEST SEX EDUCATION

ST. LOUIS—Pilot programs on family living and sex education are slated for introduction in two Roman Catholic elementary schools here.

### "MOTIVE" TO RESUME PUBLICATION

NASHVILLE—Continuation of the controversial *Motive* magazine by the United Methodist Board of Education was voted here by the executive committee of the agency that has issued the campus oriented publication for 28 years.

The decision was announced by Bishop James Thomas, of Des Moines, Iowa, on June 24 after a lengthy session the preceding day. Bishop Thomas is chairman of the board's department of educational institutions. He said *Motive* will continue under "new editorial leadership."

### SPANISH NON-CATHOLIC BODIES

MADRID—One hundred and five non-Roman Catholic religious groups in Spain have registered under the proper clause of the 1967 Religious Liberty Law as of June 23.

### WCC LOCAL COUNCILS NOT AFFECTED

LONDON—Pope Paul's decision that the time is not yet right for Roman Catholic membership in the World Council of Churches will not affect the membership of British Catholics in local Anglican and Protestant councils of churches.

This was announced by Father Herbert Keldany, secretary of the ecumenical commission of the Westminster archdiocese.

### LUTHERANS OPEN TO UNITY APPROACHES

SAN JUAN, P.R.—The Lutheran Church is entering a new stage of ecumenical inquiry and is open to many new avenues of approach, according to Dr. Robert J. Marshall, president of the Lutheran Church in America.

During a meeting of the denomination's Board of American Missions here, he said that Lutherans would be unopposed to Christian unity based on apostolic succession or primacy of the Pope—if certain conditions held true.

### LAY VOICE IN NAMING BISHOPS

PITTSBURGH—A committee of Catholic laity and clergy in the Pittsburgh diocese has launched an effort to "give a greater voice to laymen and clergy in the selection of future bishops here."

## 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.

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD  
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ  
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT  
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON  
IDAMAE MELENDY  
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON  
R. R. FIGUHR, FREDERICK LEE  
PRESIDENTS OF WORLD DIVISIONS

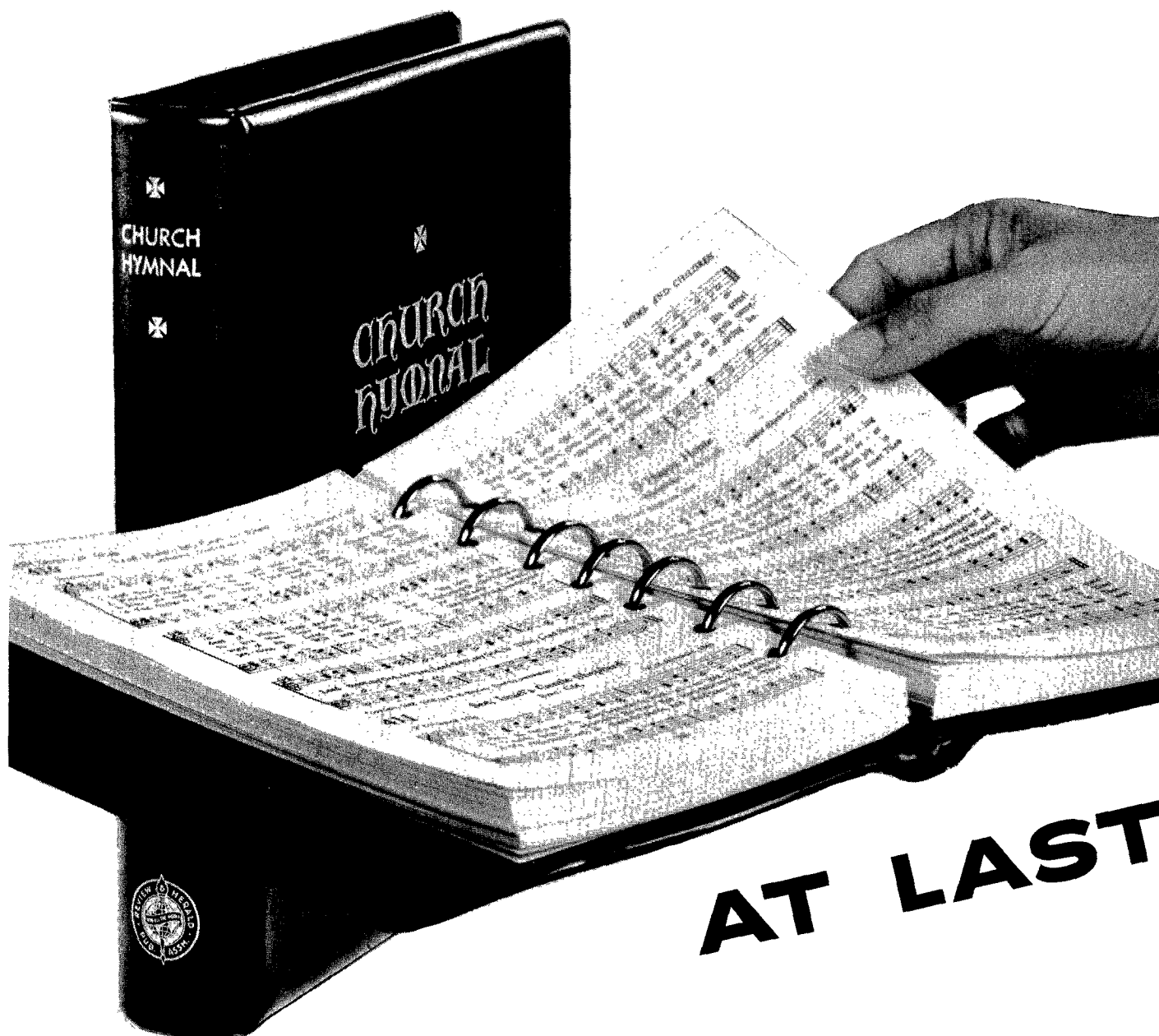
Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS  
CLIFFORD K. OKUNO

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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, REVIEW and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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



**AT LAST**

**A loose-leaf edition of the "Church Hymnal"  
Especially for pianists and organists!**

DE LUXE, BLACK VIRGIN VINYL BINDER

**Price \$7<sup>95</sup>**

Please add 25c first book, 10c each additional book for postage and insurance. Add sales tax where necessary.

Your book will turn easily, and stay open—features you have always wished for.

**AT YOUR BOOK AND BIBLE HOUSE—ORDER YOUR COPY TODAY!**

## Four Ministers Ordained at Polish Union Session

At the Polish Union Conference session in June four men were ordained to the gospel ministry. So reports J. F. Coltheart, ministerial association secretary of the Northern European Division.

The men were Leopold Mararek and Aleksander Bobesko of the East Polish Conference; Erwin Pieska of the West Polish Conference; and Henryk Pilch of the South Polish Conference.

Elder Coltheart further reports that he and W. D. Eva, division president, "spent a very profitable time in Finland in the workers' meeting. We found a fine spirit among the workers and a definite sign that we are about to see a great advance."

R. R. FRAME

## Countdown Supplies Fail to Keep Up With Demands

White Estate representatives, D. A. Delafield and Paul Gordon, attending workers' meetings across North America and holding Countdown rallies in the larger churches, report a spontaneous response far beyond all expectations to this *Testimonies* study program.

The facilities of the White Estate and the Pacific Press are being strained in the attempt to supply the materials needed. Testimony Countdown guidebooks and related materials are now available through the local Book and Bible Houses. A 5,000-set printing of the nine volumes of the *Testimonies* has been rushed through production and is being followed immediately by a second 5,000-set printing. This in turn is to be followed by a third emergency printing.

What was thought to be a two-year supply of pastor's kits is all but exhausted, the 1,200 having been sent to pastors urgently requesting them. New supplies cannot be ready till mid-November.

Under these avalanche conditions, we must advise churches that have not already entered upon the Testimony Countdown program to postpone such plans at least until January 3 or 10. Both are good beginning dates.

The spontaneous and nationwide response to this program that leads our members into an individual study of the special counsels for our time is most heartening.

ARTHUR L. WHITE

## Ingathering Announcements to Be Aired Across Canada

"From Victoria, British Columbia, on the Pacific Coast to Goose Bay, Labrador, on the Atlantic, the Canadian Broadcasting Network will air the Ingathering story by television and radio for an entire month, beginning November 15," reports W. E. Kuester, radio-TV secretary of the Canadian Union.

"Every CBC outlet and the stations affiliated with the network will be giving the Ingathering message free of charge by color television movies, color slides, and radio spot announcements. This material

consists of 50 sets of TV clips, which are a one-minute color sound movie, 75 color slides for TV, 135 sets of scripts, and 75 sets of radio announcements.

"These will give a complete coast-to-coast coverage of all provinces in Canada during the height of the Ingathering season. Plans are also under way to televise and broadcast this year's Ingathering story in the French language for Eastern Canada."

D. W. HUNTER

## Thirteenth Sabbath Offering Overflow Continues Upward

The Thirteenth Sabbath Offering overflow for the second quarter of 1969 amounted to \$101,230.77. This is the largest second-quarter Thirteenth Sabbath Offering overflow in the history of the offering. This offering exceeded the previous high by \$592.80 or .6 per cent.

The South American Division will use these funds (1) to help build an auditorium at Northeast Brazil College; (2) to help build a much-needed girls' dormitory in Espirito Santo Academy, Brazil; and (3) to assist in building a new dormitory for boys at Chile College.

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

**SOUTHERN ASIA DIVISION** (Fourth quarter, 1969)

Purchase properties for church buildings. Supply additional dormitory accommodation at Spicer Memorial College, Poona. Modernize and improve Lasalgaon High School, Maharashtra State.

**NORTHERN EUROPEAN DIVISION** (First quarter, 1970)

Help complete the new Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia. Open the first Adventist mission station in the unentered Republic of Upper Volta, West Africa. Assist the Polish Spiritual Seminary near Warsaw, Poland.

**CENTRAL EUROPEAN DIVISION** (Second quarter, 1970)

Provide a modern evangelistic center for Berlin. Build a retirement home in Berlin for the elderly. Enlarge and modernize Waldfriede Hospital in Berlin.

G. R. NASH

## Dentists and Physicians Strengthen Hong Kong Work

For an appointment with our Adventist dentist in Hong Kong, you must go to Room 510, Man Yee Building, and ask for Dr. William McFarlane. The arrival of the McFarlane family and his registration to practice dentistry there are firsts for Adventists in the Orient.

Several other Adventist dentists from the United States have recently registered for dental practice or are in process of doing so, thus helping to give continuity to this work. Hong Kong is a world communication and industrial center, and through the influx of refugees and natural growth, the population has more than tripled since Abram LaRue arrived in 1888, the first Adventist to seek converts there.

We can open a government-recognized training school for nurses serving Hong Kong when the bed capacity of our new hospital under construction in Victoria can be added to our Tsuen Wan hospital

in Kowloon across the harbor, thus reaching the 300-bed minimum inpatient requirement. Dr. Kelvin Hon, from Australia, is scheduled to arrive in Hong Kong on October 6 for a regular term of service at the hospital. Dr. George Sittlinger, of Eastern Canada, has just obtained London Medical Council registration for medical practice in British countries and is giving a year's relief help. Dr. Jack Wilkinson, from Fresno, California, has given relief as a surgeon at our hospital in Hong Kong and is continuing his work in connection with Taiwan Sanitarium and Hospital in Taipei, Taiwan.

Thus the response of skilled workers and sacrificial giving of life and means are hastening to fulfill the prophecy of preaching the gospel to every nation, kindred, tongue, and people in this great center of the Far East.

D. S. JOHNSON

## Evangelistic Program Set Up for 20 Cities in Tanzania

To meet the challenge of Tanzania, "75 per cent of which has not been entered with our message," the new lay activities secretary, Ron D. Spear, in consultation with the union and mission officers, has chosen 20 unentered cities for a special evangelistic push.

Teams consisting of an evangelist, a literature evangelist, and laymen will receive training in soul-winning methods based on the Lay Leadership Course translated into Swahili. After the initial penetration, short series of meetings will be conducted in these cities followed by the Gift Bible Program and the use of the division visual-aid program entitled TABSA.

J. ERNEST EDWARDS

## IN BRIEF

★ **Death:** M. Webster Prince, dean emeritus, School of Dentistry, Loma Linda University, September 18, at Loma Linda, California.

## CHANGE OF ADDRESS

**MOVING?** Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Always enclose your address label when writing on any matter concerning your subscription or when renewing.