



Orchid Islanders gather by the author.

THREE CLOUDS

By JOHN BOTTSFORD, M.D.

THE screen was a temporary structure. Four bamboo poles formed an upright square suspending a bedsheet. The monotonous drone of the four-cycle engine reassured the company of a continuous electric source. On the screen Jesus ascended to heaven. The inscription was in Chinese characters, the translation in Yami dialect. The next slide arrested my attention in a new way. It was a divided slide. The title was "Two Clouds." On the left "a cloud received him out of their sight" (Acts 1:9). On the right, "Behold, he cometh with clouds" (Rev. 1:7). Two more important clouds will never be known—the cloud that received Jesus up to heaven and the cloud that attends His return to this earth.

This presentation of the second coming of Jesus was part of a pioneering program on Orchid Island. Orchid Island is 45 miles southeast of the island of Taiwan. Under the leadership of the Taiwan Mountain Mission president, J. E. Christensen, work is beginning in this new area.

Last year Elder Christensen surveyed the area for interest during a short visit. This year a five-man team arrived on Orchid Island to develop the interest: L. Lamber-ton, a dentist; John Bottsford, Jr., a physician, both from the Taiwan Sanitarium and Hospital; two national workers, Tseng Wu Lang and Tseng Chieh Ya; and Pastor Christensen. This minister-medical-dental team worked in four of the six villages during the five-day stay. People from the two other villages came to one of the four for treatment. Daylight medical and dental services were followed by the evening meetings of slides and motion pictures.

Each night another area heard of the soon coming of Jesus. Each night the slide with two clouds was shown. Each night it became plainer that these two clouds must dispel a third cloud. These aboriginal people, numbering about 2,000, are enshrouded in a cloud of superstition and false belief. The concept of the "happy heathen" is not true here. The task of living is encumbered with many taboos. Much of the time of these primitive people is

spent in seeking food; and food is kept scarce by many of the taboos and rituals of living in a spirit-dominated culture. For example, during our visit the early morning secret sacrifice of a small pig was performed by each boatman prior to the use of the large nets in fishing.

It is said that the cloud surrounding Jesus was a multitude of angels of light. Conversely, the cloud surrounding these people is composed of angels of darkness. The task of dispelling this cloud with the love of Jesus is our work.

Interest has been stirred on Orchid Island. A worker needs to be sent now. The budget at present cannot support the addition. It is sad to watch opportunities for the advancement of God's work fade away. We pray now for a way by which a worker may soon go to Orchid Island, there, by the Spirit of God, to disperse the cloud of superstition and false belief, there to gather together those who will look up and say, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9). ♦♦



PHOTOS BY THE AUTHOR

Tseng Wu Lang brings the gospel story to the Orchid Islanders.

By WALTER RAYMOND BEACH

Marching in Earth's Sunset

OUT through the gates of Jerusalem He led them—across the Kedron, up the green slopes of Olivet—Jesus the Master, risen from the dead, immortal and triumphant, and His eleven disciples transported with joy at His resurrection and filled with hope. They stood around Him on the brow of the mountain in eager expectation.

"The kingdom, Lord! The kingdom! Would Thou at this time restore again the kingdom to Israel?"

But He said to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." And He lifted up His hands and blessed them. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Parted and lost in the clouds. Their Lord was gone and where now was the kingdom? Where their hopes? Steadfastly they gazed toward heaven until the cloud faded away in the distance.

But as the disciples watched with sinking hearts, it seemed the cloud was returning. Could it be? It was. The points of glory increased in size and form and brightness. Then, as in the opened tomb, two men framed in light stood by their side. As the disciples sought to bring their eyes into focus, the messengers of heaven said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into

heaven, shall so come in like manner as ye have seen him go into heaven" (see Acts 1:4-11).

This communication was not news save as the disciples had forgotten what their Lord had previously told them. Some forty days before He had said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Before that, Jesus had taught much about the coming kingdom. Finally the disciples came to understand God's message and work. Apostles now, they left the sandstone fastness of Judea conquering and to conquer with Christ's own words of promise on their lips.

We can think of no more encouraging message, no words of greater cheer, nothing of more assurance and importance today than this: "I will come again." Our Lord, our Saviour, our God is coming. He is coming personally. He is coming to gather to Himself for all time those who have chosen Him above all else in the world. He is coming to make an end of sin and of all its evil results. He is coming to purify this world and to remove from His universe forever all traces of sin's contamination. He is coming to abolish death and to bestow eternal life upon His purchased possession. He is coming to gather His own. The prophet Malachi, with the angel of revelation peeping over his shoulder, wrote: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17).

"I will come again." This realistic hope in the Lord Jesus makes us Adventists—makes us a people with a changed outlook on life; a people who "live, here and now, responsible, honorable and God-fearing lives. And while we live this life we hope and wait for the glorious dénouement of the great God and of Jesus Christ our savior" (Titus 2:11-13, Phillips).^{*} Others may find their main interest, their future, and their fortune in this present world. But Adventists follow a new way, setting their affections on things above and centering their interest in the world to come. They plan their future where their Lord has gone to prepare a place.

"We are 'looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Jesus Christ will appear'" (Titus 2:13, N.E.B.).[†]

But this "looking forward" will recognize that a definite task has been assigned to us here—one that must be completed before the glad day of the Lord's return. Like the apostles, we must be the unceasing and unwearied emissaries of "present truth." The "everlasting gospel" must be proclaimed to "every nation, and kindred, and tongue, and people" in the setting of the judgment hour (Rev. 14:6). It is our conviction that we have a definite place and mission in this world now. The world needs our message and help. We cannot look upon ourselves as just one more re-

^{*} The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

[†] Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.



© REVIEW AND HERALD HARRY ANDERSON, ARTIST
Those who look forward to the "happy fulfillment of their hope" will recognize that, like the apostles, they must be unceasing and unwearied emissaries of "present truth."

ligious body, just another name to be added to a long list. This generation of Adventists must bear the message committed to it: "Behold, He is coming" (Rev. 1:7, R.S.V.)—with all that this message entails.

A Gigantic Undertaking

Indeed, a gigantic undertaking of faith has been entrusted to us. From the start in 1844, Seventh-day Adventists have been touched with the fire of conviction that they must do exploits for God. Only eleven years after organizing as a church, that little handful of 3,500 believers sent out the first worker to an overseas assignment. "Behold, He is coming" was the cry.

Then, eleven years later (in 1885) representatives of the church sailed

out through the Golden Gate of San Francisco to unfold a golden future for the Advent band in the Austral Pacific. Six years later (1891) Ellen G. White joined the forces that had been mustered "down under." Soon (as usual) a school was established in Melbourne, and in August, 1892, twenty students crowded into the little chapel on St. Kilda Road to listen to a chapel talk presented by the messenger of the Lord. That talk, recorded in *Fundamentals of Christian Education*, pages 201-211, was to make history in our work. There came into it bold sentences of inspiration to world mission.

"The plans and work of men are not keeping pace with the providence of God. . . . We are to follow where God's providence opens the way; and

as we advance, we shall find that Heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply."—*Fundamentals of Christian Education*, p. 209.

Executing God's Great Design

Heaven has enlarged the resources and the ranks of believers and the staff of workers. Yet, the inability to answer all the calls is ever sorely felt. "In secret places," wrote the messenger of the Lord, "they are weeping and praying that they may see light in the Scriptures; and the Lord of heaven has commissioned His angels to cooperate with human agencies in carrying forward His vast design, that all who desire light may behold the glory of God."—*Ibid.* And the view of these praying ones still cheers us on as we set our sights on a finished work, a work that shall encircle the world.

Moreover, to the eternal credit of our church leaders and members down through the decades since then, let it be said that there never has been wavering or hesitancy in the denomination's resolve to carry to completion the responsibility divinely assigned. Strong and capable men and women have offered themselves for service to go to distant lands. Fathers and mothers have cheered their sons and daughters on to serve in faraway places, frequently aware as they bade them farewell that they would never see their children again in this world. Even from deathbeds, devoted parents have charged their children not to desert their posts of duty. Some 2,600 are in the field today.

Meanwhile, millions of money have poured into the coffers of our church since that first little group was sent out in 1874. Sacrificial giving has built up and supported the worldwide program. The conviction of each Seventh-day Adventist still remains, I am sure, to continue the support of this

work with ever-increasing fervor and devotion until the Master says, "It is finished," and we hear these wonderful words "Well done." In that day the gold and silver of faithful Adventists will not have cankered nor will the rust of hoarded treasure be a witness against them. Their means will have been sent on before to that bank "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 20).

Work Must Be Finished

"Behold, He is coming" means, then, that the task entrusted to the Advent Movement must be completed. "To finish the work" is the goal. But we can repeat until doomsday this well-worn watchword, yet the work remain unfinished. Idle repetition can actually become an anesthetic and induce a kind of spiritual hypnosis that bewitches into *thinking* that the work is being finished. We must audaciously translate such words into actions if we would, indeed, finish the work. We need to match our millions in offerings with millions of lives fired with holy ardor and blazing faith, with sacrificial economy and sanctified imagination.

The way of God's witnesses today must be a revelation through life and word in the power of the Holy Spirit (1 Thess. 1:5). Ministry to the world must be the fruit of a life. A witness, be he layman or one chosen by the church for a special mission, is not just a zealot seeking out proselytes; he is not just a recruiting sergeant exerting his talents to enroll soldiers under the banner of the cross. He will not just organize an effort or a campaign. He will do all that; but he will also bear fruit from the abundance of his doctrine and of his life. He will finish the work in his field because the work of God has been finished in him. Through him God will do "a short work" in revealing His character to the world and enlightening the earth with His glory. "Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—*Christ's Object Lessons*, p. 415.

Secret of Christian Success

All this is brought about by the lively hope in Him who "gave himself for us, that he might rescue us from all our evil ways and make for himself a people of his own, clean and pure, with our hearts set upon living a life that is good" (Titus 2:14, Phillips). "A life that is good" is the secret of success. Writing to the Ro-

mans, the apostle admonished Christians "to be experts in goodness" (Rom. 16:19, N.E.B.). Apostolic goodness was "active goodness" (Heb. 10:24, N.E.B.). This goodness of life was the basis for the apostolic achievement. A life experience will bring ultimate victory to the people of the Advent.

I think of one fine country in Eastern Europe where, it is reported, some 75,000 Adventists attend Sabbath school weekly. An official of that country revealed the secret of this achievement when he said to me, "Your people are a good people." And that is all it takes. O the inexorable power of a life that bears witness day after day to the character of God!

Some months ago two office girls in Montevideo, Uruguay, showed themselves "experts in goodness." They called at a home and much to their surprise were not well received. The mistress of the house, half in anger, said, "I want nothing to do with your Bible or your lessons. I am not interested in religion." She slammed the door. The next week these two young people knocked at the same door. The unfriendly woman spoke out louder than before. "I told you last week, No! Since then my husband has died and I have less desire now than I did then. Be gone, be gone!"

The two young people talked about this episode. "Should we go back again?" They decided they would. They prepared a bouquet of flowers and knocked at the door. No one was home, so they left the bouquet in the doorway just as a friend would. They left no note as to who was the giver.

A Message and a Love

Some hours later in the market place this rather rebellious woman saw the two girls. She approached them and asked, "Are you the ones who brought the flowers to my door?" "Yes," they answered. "Come to see me, will you? My husband was buried two days ago. Your goodness has touched my heart. I am ready now to look into your Bible. Come and see me, please." Of course, this woman is now a baptized member of the church. Moreover, such youthful goodness in South America resulted in a one-day baptism of 6,384 youths.

How marvelous in this day of perplexity and threat and bitterness that Seventh-day Adventists are on the scene with a message and a love that brings about the transformation of the whole man. People who accept this way of life find it does them good. It is the new and living way of God's

design. Millions lift their hands heavenward today and thank God for the change in life and outlook that comes when the lively hope in Christ becomes a reality.

It was indeed a good way of life for one family. A mother's home had become a shambles. The marriage was on the rocks because of the degradation of an alcoholic husband. The children were growing up hungry and uncared for, headed for lives of crime and violence. Then the mother herself became an alcoholic.

At the height of the crisis a son was brought under Christian influence through Seventh-day Adventist goodness. By curiosity the little waif wandered into the city Dorcas workroom. He was scrubbed, cleaned, and dressed, and introduced to Sabbath school. This was an entirely new experience for the lad. A little later he timidly brought a brother and a sister to Sabbath school after the Dorcas sisters had cleaned them up and provided clothing. Then the mother came to Sabbath school. She came with misgiving, but found warmth and friendship such as she had never known before. She came again and again, and a great change took place in her. Of this she wrote:

"I have given up smoking and drinking, and I am very glad for that. I have enrolled in the Bible course. The Bible is new to me, for my father would not allow one in the house. I love the Sabbath school. We are preparing for baptism. This is the most wonderful experience for all of us."

Oh, the wonders that can be done by "experts in goodness." When the Advent people set their hearts upon "living a life that is good," divine power combines with human effort, and mountains of difficulty are removed and cast into the sea. Onward and still onward the work will advance until every nation and tribe, language and people have been brought face to face with present truth.

Glories of the Homecoming

Today we march shoulder to shoulder, dauntless, determined, and eager in Heaven's cause. But we march into earth's sunset. "Behold, He is coming!" The time is minutes to midnight and minutes to morning. We hear the footsteps of an approaching God. This is the grand finale, the goal toward which have marched the pilgrim saints of all ages as they struggle, stumble, and climb upward. The day eternal casts a radiant glow upon the lengthening shadows in earth's sunset.

♦♦



HOWARD SANDEN, ARTIST

By HERBERT E. DOUGLASS

WE LIVE in a time even more significant than when Noah's ark tossed on the raging flood, or when Caleb and Joshua held the line in the wilderness, or when the future of this world was in the hands of 11 perplexed and disappointed men after a crucifixion.

Perhaps our day, however, is more like the time just under 2,500 years ago when the destiny of this earth hung on the courage and resourcefulness of Esther, a young woman who, indeed, stood at the confluence of truth and urgency, as very few have ever experienced.

The primary problem of our day, as in all pivotal moments in history, is that there are many people with truth, in a way, but with no compelling sense of urgency; but there are also many people who are urgent, intensely urgent, but with little grasp of truth—only some information, seasoned with a scorn for history.

Condensation of the baccalaureate address at Atlantic Union College, May 30, 1970.

The Book of Esther, relating events that occurred about 480 B.C. amid the magnificence of Shushan, reveals the human factor in the work of God on earth. Truth needed to be heard with urgency, but the urgency, if it were to reflect the will of God, was not to compromise the truth.

The main character, of course, is Esther, with her older cousin playing a remarkable supporting role. Haman is the villain and Xerxes, or Ahasuerus, as he is called in the Biblical narrative, is the mystery element.

Xerxes, the son of Darius the Great, was emperor. Although described as a handsome man with no equal among the Persians, he was also capricious and self-indulgent. Nor was he the military genius his father was. During his reign the Persians lost all domination in Greece, and in 466 B.C. he lost on one day the Persian army and navy. This national humiliation aggravated palace intrigue and insecurity, which helps to explain some of the details in the Book of Esther.

The first chapter of Esther de-

scribes a colossal banquet of 180 days long, in 483 B.C., to which Xerxes had called all his princes from the far corners of his vast empire. What he was really doing was enlisting their support for his massive invasion into Greece, that he undertook in the following year. At this marathon banquet, Vashti, his queen, refused to be billed as a common entertainer. After deposing Vashti, Xerxes gave the order that the fairest young women of the empire were to be gathered, from whom he would select his next queen.

Selection of Miss Universe

The first phase of this beauty contest was to be conducted while Xerxes was on his military campaign in Greece. It wouldn't take much imagination to see the excitement in each village throughout the empire during the 36 months of the king's absence—Miss Persepolis, Miss Arbela, Miss Nippur, Miss Babylon; and then by regions, Miss Parthia, Miss Egypt, Miss Bactria. And finally, Miss Universe, Hadassah from Shushan, a young Jewess who had been brought up by an older cousin, Mordecai.

Mordecai urged his young cousin to change her name to Esther, a familiar Persian name, and not to make her Jewish background known. The Jews were well-favored and influential in Persia at this time, though they had come as war prisoners under Babylon. But Mordecai wisely knew that the Jews were still aliens in a foreign land. Furthermore, Mordecai knew that in a time of crisis the affluence of the Jewish minority would breed suspicion, envy, and hostility.

So Xerxes returned from his military disaster to behold young Esther, the most beautiful girl in the world. What do we know about Esther? Not much except that she was orphaned early and that she was as beautiful in character as in appearance.

Good Home Training

Somewhere in her home training she learned discipline and judgment and self-denial, and also a healthy respect for her foster parent. For Esther, there was no hangup between authority and self-fulfillment. Somehow authority and love and freedom were so well blended that Esther, even in her adulthood, found it natural and right to value Mordecai's counsel even though she was the queen of all she surveyed.

But there is more that is beyond the ordinary about Esther. During these five years as queen of the world, before the great crisis of chapter four, what did this luxury and power do to her spirit? What would it have done to most people you know?

When a person has gone up in

the world and has achieved a position of power and eminence, whether it is by force or wealth or brains, it requires strength and beauty of character for that person still to love and remember the simple people from whom he or she sprang. Humble girls have often married wealthy men, forgetting their origin in the process. They have, in fact, been ashamed of anything that might remind them of it.

It may have crossed Mordecai's mind once or twice during those five years, and especially as he prepared his reply to Esther at the time of the death decree: "Has she changed? Is she too high and mighty now to remember me and her people?"

More Than an Alien

But Esther was almost more than we could have dared to expect. Truth had found a home in Esther's heart, and that makes all the difference in the world when the chips are down, and the light flickers, and mooring rope loosens, and when the trusted few can only pray as the next step is decided. Esther knew that she was more than an alien in a strange land. She was more than a mere Jewess. She was a child of the God of Israel—a lonely witness, but she was at least one, and that was more important to Esther than the applause and the gold of an empire.

Something rare is going on here, for here is a young woman, not any older than most in this graduating class, who had more in her hand than anyone here has ever seen with his eyes, yet a human being whose character is secure from the rot of wealth, prosperity, and power as well as the rot of jealousy and envy and cynicism in the heart of those who strive for someone else's wealth and power. When a person lives like this, it can be said that "he has the truth."

You know the swift pace of the events in the story of Esther. After being selected as one of the finalists in the Miss Universe contest she was groomed for one year before that night when she took the long walk down the center stage before King Xerxes. One after another the girls were judged by the king himself, but Esther was in a class by herself—the record says that "she charmed all who saw her." There is nothing more striking than simplicity, freshness, and a pure conscience.

Then there is the rise of Haman, who elbowed his way up and became the prime minister under moody, fickle Xerxes. Intoxicated with his power, he enjoyed the fawning obeisance all would give him—everyone except Mordecai, the foreigner, the alien, the Jew.

Infuriated that Mordecai would not formally bow down in his presence, he resolved not only to destroy Mordecai; he would exterminate all the Jews throughout the empire—all the Jews of the world.

This in a simple sentence was a death decree which if enforced, would have destroyed the seed of Abraham, Isaac, and Jacob, and thus the depository of God's truth on earth.

The crisis that Mordecai faced, as well as all Jews, was immediate; it demanded quick, earnest, and urgent action.

The news of the death decree apparently never reached Esther until she learned of Mordecai's distress in the street. Mordecai not only gave her the news but also the only solution he could think of, even though it seemed well-nigh impossible. "You, Esther, are Israel's only hope—you must dissuade the king or all will be lost."

Esther's first response would also be yours. "This is a solution? Everybody under the sun, from the palace guard to the humblest peasant, knows that no one enters the king's presence unbidden. And the secret service has the palace under tight security since the last attempted coup. I wouldn't have a chance. Besides, even I as queen have not been called to the king's chamber for 30 days."

Mordecai's Counsel

And back, straight as an arrow, with no condemnation or flattery, as only genuine friends can talk together in a crisis, came Mordecai's counsel. "If you keep silent, thinking you will escape, you will eventually be discovered. And if, by chance, you weren't, your people would die because you did not do what no one else but you could do.

"Somehow help will come, from where we cannot see at the moment; God will not utterly forsake us. But what we do know is that you are in a position, an extraordinary position, to do something. Could it be, Esther dear, that your whole life has been leading up to this moment, that God has done His part and now you alone, so far as this world is concerned, are able to do yours—the saving of your people and the preserving of the truth of our fathers? Who knows whether you are come to the kingdom for such a time as this?"

This is what we call "truth with urgency."

And Esther's response—was it that of a gambler or of a trained animal who always let someone else do her thinking? Far from it. Back went the message to Mordecai: "Gather our people together and pray with me for three days. My personal household

will pray with us. After that I will go to the king—and if I perish, I perish."

We learn much about Esther and truth in this quiet, resolute decision. She was not a loner nor was she self-confident. Her piety was not something she practiced in secret, nor had she forgotten where she had come from or the people who had sacrificed for her development.

She knew her great risk, but a high resolve lifted her above desperation, stoicism, or overwrought feeling.

And so after the three days of prayer Esther, with high courage, pulled back the curtain and walked slowly down the high-vaulted hall across the enormous marble floor toward the throne, every inch a queen. The record says that she won his favor.

The guards, the palace sycophants, the chief of protocol, must have been astounded. Could there have been greater news in the capital gossip mill? Is it for real?

Why did Xerxes so freely accept Esther's impropriety, her boldness? Because Xerxes had learned to trust this unusual woman. She lived a life apart from the usual beauties in his Oriental harem. He trusted her unspoken request because he trusted her; *she had been living the truth, so now she could be trusted with the urgency.* It would have been a sad day for Israel and for truth if Esther had not been living a life of integrity, a positive, consistent, constructive, lovable life. If her personal insecurities drove her to live like the rest of the girls who flipped with every fashion just to stay "in," if her record had not been transparently worthy of trust, low-minded Xerxes could have thought of other reasons why Esther would make her power move at this time and in this way.

Furthermore, Esther did not win the favor of Xerxes because of mere physical beauty—for him this aspect was probably a dime a dozen. A sense of destiny, a conviction that God has a place for you and that you are in that place, risk or not, plus a life that backs up that conviction and chooses to reflect the character of this God adds up to a radiance that only the word *truth* can properly describe. Truth in living color is hard to resist—especially when it is moved with urgency.

Urgency Not Enough

But for you, my graduating friends of 1970, more than at any other time in world history, *the need to hear and see truth has never been so urgent.* The crisis of the seventies, whether economic, political, cultural,

moral, or social, will not be solved by mere urgency or more laws or physical force.

If they are to be solved it will be through people who have been disciplined through the years to attack problems with Christian grace, poise, resourcefulness, courage, and a concern for accurate information. This kind of person is not grown overnight; urgency, yes, but not truth can be turned on like water from a faucet. This kind of person will eagerly be received by others who are implementing change in the affairs of men because he has a record above suspicion.

If you decide, on one hand, to sit it out and wait for something else to come down the pike or, on the other, try to effect change without thinking through constructive methods and ultimate consequences (two choices that Esther obviously rejected), you might kid yourself that you played it cool or that you have made a mark for yourself as a mover. But the devastating comment of Jesus will track

you down: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

And it is such a pity to see people losing their lives, maybe not unto death but lost to truth, either because they feel no personal urgency or because they sense the urgency without spending enough time looking for genuine solutions. The applause of the future will not be for those who merely did something—who felt only the wave of urgency—but for those who truly advanced the boat when they made the waves. Waves will always move the boat. The question is which way?

You as graduates of this college have been exposed to a philosophy of life and a theological system that can stand upright and foursquare wherever you go around this world. Because of this you have an obligation that you cannot easily shake off—although if you try hard enough you can lose it. It is an obligation that forces the question and the subtle suggestion as it never has been asked

before: "Who knoweth whether thou art come to the kingdom for such a time as this?" A man gathers great strength when he believes that God has a work for him to do. "There's a divinity that shapes our ends, rough-hew them how we will."

The Seventh-day Adventist Church, without equivocation, is God's movement of destiny in these last days. The choice you and I have to make is simply this: Are we committed to being the people who will complete its mission? Am I a person of destiny? The risk frankly is as high as Esther's. Four or five generations of people, as a whole, have elected to sit it out, or to wait for something to break before they make the personal decisions required—and the return of Jesus has thus been postponed.

Even as Mordecai told Esther, If you do not rise and speak for your people, deliverance will come from another place, so the same wistful, sad comment can be made today. If this generation does not do its task, which can very well be done with this generation, then deliverance will arise from another generation, from a group of people yet unborn, to do the work you could do but would not.

If you with all the breaks and blessings of a college education do not lead your generation before Xerxes, if the likeliest fail, then the unlikeliest may be raised up.

But woe to him who is able to be a specimen in God's exhibit A in these last days and would not. Woe to him who places his premium on urgency and writes his own rules for truth! Woe to him who waits for a more convenient season.

"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life Is bound in shallows and in miseries."

Ride the high crest, you have so many advantages. The hour is now; the clear, high purpose before you as Seventh-day Adventist young people has never faced such urgency. *Match the urgency with a life of truth* for destiny now sweeps you toward the mountain peak, sublime and terrible, a mountain that must be climbed with all the energy you can muster. Many in your generation will turn to the safety of the valley and fall back into this world's comfort, where some play it cool and others ride the current of whatever is popular at the moment. "If I perish, I perish" will then be said with a hopeless resignation. But for you, pray God, as you abandon yourself to the fullest possible expression of truth, "If I perish, I perish" will be your door to life without end. ♦♦

FOR THE YOUNGER SET

Only Twenty Cents!

By INEZ BRASIER

ALL the way to church Benny thought of the three dimes in his pocket. He thought of what grandpa had said before he started. "Now be sure you put them in the collection for missions. Be sure you do it."

But give all three dimes? Why, he could get two fat ice-cream cones, one for himself and one for his special friend Jack, on the way home.

"I'll just give one dime," he told Jack. "If grandpa asks me I'll show him my pocket is empty."

When Benny and Jack sat down in their seats in the children's room their pastor came in. "Now we'll have a story we like," Benny whispered.

Their pastor held up two dimes, twenty cents. "This time I shall tell you the story of two dimes. It happened away down in South America in a small town called Obispo Trejo.

"A woman named Maria was hurrying home along the street when she saw her neighbors on the corner. 'I wonder what they are looking at,' she said to herself. So she just had to see and listen.

"It was a man with Gospels to sell. 'These Gospels tell you of the great God above. They tell you how He loves each one of you and wants you to be happy,' the man told them.

"Maria thought of the few little things she had bought and she knew there wasn't even one penny left. But she wanted a Gospel so much! She was often so unhappy; she was so poor and there were so many in her family who needed food. Only five cents for one Gospel, only

twenty cents for the four—Matthew, Mark, Luke, and John. Perhaps the Jesus the Bible seller was talking about would help her and her family so she could buy one and learn about Him.

"'But I do not have even the five cents,' she whispered to herself. Oh, how I want one! She thought about it while the Bible man talked. I shall ask one of my neighbors to lend me twenty cents.

"'Why, of course, Maria! You may have the twenty cents now to pay for the Gospels. Who knows when the Bible man will come again? You can pay me some other time.'

"You see, those poor people have so little money that twenty cents seems like a great deal.

"Maria hurried home with the four Gospels. She read them often. She read them to her children. She read them to her neighbors.

"'It is a wonderful thing that Jesus loves us,' they told her.

"'Yes, He loves even me,' Maria replied. 'And my family loves Him now. We belong to Him. Think of it! Eight of us saved to love Him—and all for only twenty cents.'"

Benny's pastor held up the two dimes again. "Only twenty cents—two dimes—and eight people found Jesus."

Benny nudged Jack as he took the three dimes from his pocket. "I'm putting all three dimes in the collection to buy Gospels."

"Sure," Jack whispered back. "Maybe they will help more people find Jesus."

The Third Angel's Message in Verity

By BRUCE JOHNSTON

MUCH perplexity has arisen over a statement made by Ellen G. White in the *Review and Herald*, April 1, 1890: "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"

The statement is positive and unequivocal. But when one reads the message of the third angel in Revelation 14:9-12, he is not strongly impressed with the thought of righteousness; the emphasis seems to be focused on a severe and judgmental warning against receiving the mark of the beast. Hence the perplexity.*

In lands where the background of the people is not basically Christian and where Sunday laws are no issue, the question is raised, Should we not emphasize the righteousness of Christ and say little if anything about the message of Revelation 14? The above inspired statement from the pen of Ellen White jars us back to reality.

How do we resolve this apparent contradiction? First it is important to remember that Satan tries to keep us just off center in our emphasis. He will keep us either in the refrigerator or in the fire if he can. The thing he fears is a balanced emphasis.

In a certain period in our history undue emphasis on the law developed. This resulted, in too many cases, in Christless preaching. In 1888 a new

emphasis was heard in the preaching of righteousness by faith. It was much needed, and Mrs. White gave this preaching enthusiastic support.

However, opinion was divided. Some feared that emphasis on the message of justification by faith would eclipse the preaching of present truth. Knowing that the third angel's message was of "most solemn import" and that its proclamation was "our work" for this time they inquired, Is the message of justification by faith the third angel's message? Is it a part of the message that we have been especially commissioned to give in these last days? The answer was clear, "It [righteousness by faith] is the third angel's message in verity [*verity* means "the quality or state of being true or real"]."—*Review and Herald*, April 1, 1890.

In other words, the message of justification by faith is not an isolated truth, but is most decidedly included in the third angel's message.

Furthermore, while we speak of the third we must not isolate it to the exclusion of the messages of the other two angels. "The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angel's messages. *All are linked together.*"—*Tes-*

timonies, vol. 6, p. 17. (Italics supplied.)

The third angel combines the Christian's faith in Jesus with faithfulness in keeping the commandments of God (Rev. 14:12). In this verse we see the delicate balance God desires. The commandments of God describe the way of life that Jesus best represents. The two are inseparable.

But Satan tries to thwart our success by driving a wedge between these two wonderful facets of the same truth. With increased emphasis on justification by faith, some went to the opposite extreme of neglecting, or, in some instances, playing down the distinctive features of our doctrine. As one notices the dates of the counsels of Mrs. White on this matter, he discovers that about ten or 12 years after the Minneapolis General Conference (1888) in which justification by faith received such renewed emphasis, it was necessary to urge the brethren not to lose sight of our distinctive message.

In 1900 Ellen G. White wrote: "Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last."—*Ibid.*, p. 18.

In 1902 Mrs. White stated with great urgency: "I pray that my brethren may realize that the third angel's message means much to us and that the observance of the true Sabbath is to be a sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness."—*Ibid.*, vol. 7, p.108.

In 1909 she further stressed the

Some look into the future for a particular time when the third angel's message should be proclaimed, but this message is a timely message and should be proclaimed now.

*It should be noted that when used historically the expression "third angel's message" at times has a wider significance than the simple statement of its message appearing in Revelation 14:9-12. Historically it may refer to the body of truth that came to Seventh-day Adventists after 1844. In other words, where historically the first angel's message referred to the preaching of William Miller and his associates, up to 1844, and the second angel's message referred to the message preached in the summer of 1844 that resulted in the Adventists' separation from the churches of which they had been members, the third angel's message referred to the body of truth that came to the Adventists in the period after the Disappointment.—*Ens.*

importance of proclaiming the message of the three angels: "There is no other work of so great importance. They [Seventh-day Adventists] are to allow nothing else to absorb their attention."—*Ibid.*, vol. 9, p. 19.

Purpose of Schools

In 1913 she said with reference to our schools: "It is important that we should have intermediate schools and academies. To us has been committed a great work—the work of proclaiming the third angel's message to every nation, kindred, tongue, and people."—*Counsels to Parents and Teachers*, p. 209.

Mrs. White also gives the proclamation of the three angels' messages as the basic reason for the existence of all our institutions.

"The influence of these messages has been deepening and widening, setting in motion springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instrumentalities of God to cooperate in the grand work . . . of warning the inhabitants of the world that Christ is coming the second time with power and great glory."—*Testimonies*, vol. 6, p. 18 (1900).

"All our medical institutions are established as Seventh-day Adventist institutions to represent the various features of gospel medical missionary work and thus to prepare the way for the coming of the Lord."—*Ibid.*, vol. 7, p. 107 (1902).

The Message Timely Now

Some look into the future for a particular time when the third angel's message should be proclaimed, but this message is a timely message and should be proclaimed now. Even though the Sunday question is not currently an issue in a particular country, it may become so. God has been good to give advance information. We owe it to the people to warn them of the dangers that are just ahead. This will also have the effect of confirming the truth of our message when the events prophesied occur. Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John 13:19).

"Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning.

"The Lord God of heaven will not send upon the world His judgments until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Ibid.*, vol. 6, pp. 18, 19 (1900).

Thus we are able to conclude:

1. The message of the third angel

and the message of justification by faith are two facets of the same truth.

2. Neither of these messages should be emphasized to the exclusion of the other.

3. The proclamation of the third angel's message is the purpose for which our institutions were established and is the work we have especially been commissioned to perform.

4. The third angel's message should be preached now.

5. The third angel's message is a worldwide message to be proclaimed in every country on earth.

6. The preaching of Jesus and His righteousness must ever be united with the proclamation of the third angel's message. Only thus can the work of God be finished in the world. ♦♦

HOW, FATHER?

By JUNELLE JACKSON

How can You teach me Willingness
when
I'm so busy becoming unwilling?

How can You teach me Loving-Kindness
when
I'm so concerned with being loved?

How can You teach me Trust
when
I'm so busy trusting another?
No,
I've no need to trust You.

How can You teach me Patience?
I've
no
time for
being
patient.

How can You teach me Joy
when
I'm
too busy looking,
looking,
here?

How can you teach me Peace
when
I trust You not?
willfully

How can You teach me to know You
until
You
turn
my willful
disobedience
into
a willing obedience
of
Love
and
Trust?

How can You teach me of Life
unless
I'm willing to trust
You
completely?

BE A MISSIONARY!

By W. P. HENDERSON

YOU do not need to cross the ocean to become a missionary! In fact one may cross the ocean and work in a mission station, and still not be a missionary. If one is not a missionary before he goes to the mission field, he will not be a missionary when he arrives—unless he has a change of heart en route.

When I went to China as manager of the Signs of the Times Publishing House, with 64 employees, I did not feel that that made me a missionary. But when on Sabbath afternoon I walked four and a half miles to the

water front, spent the afternoon putting literature on both the Chinese and foreign vessels in the harbor, then walked the four and a half miles home, and received no pay for my time—this was missionary work.

The Shanghai Sanitarium and Hospital began its work in a rented residence, the home of Dr. Wu Ting Fang. At one time Dr. Wu was the Chinese ambassador to the United States. After the ambassador's four years in Washington, D.C., he returned to China and wrote his memoirs. One thing that was especially in-

teresting to me was Dr. Wu's attitude toward Christianity. He said that before sailing for the United States he had met some Christian people and had determined that when he arrived in the United States he would accept the first invitation extended him to visit a Christian service.

When do you suppose that first invitation came to him? The first week? The first month?

He had spent four years in Washington, D.C., and had gone to New York to board the ship to return to China, when a Chinese pastor of a Christian church invited the ambassador to attend his service.

Dr. Wu Ting Fang brought about one of the greatest reforms in Chinese history after his return to his homeland.

I have often contemplated what great work Dr. Wu might have accomplished in the giving of the gospel to his fellow men if someone had led him to Christ.

For fear there may be a Dr. Wu Ting Fang in my neighborhood who might be missed by others, I take the *Signs of the Times* to every neighbor on both sides of the street in my neighborhood. In front of my home is a tree between the sidewalk and the curb. I have nailed a rack to that tree and keep the rack filled with *Signs* and booklets.

A short time ago a truck driver called at the Pacific Press. He remarked that from a paper rack about two blocks up the street he had taken a booklet published by the Pacific Press in which was printed an offer to receive a free Bible correspondence course. He was asking for the correspondence course.

The woman at the Pacific Press explained to the truck driver that the Bible course would come to him from the Book and Bible House in San Jose. The truck driver did not want to wait for his Bible lessons. He asked for the address of the Book and Bible House in San Jose, and said he would drive there immediately and secure the lessons.

Three newspaper boys delivering their papers stopped to look over the booklets. Each one chose the copy he wanted and rode away looking happy.

Last Sabbath afternoon a boy came to our door selling something. I explained that it was the Sabbath, and we did no purchasing. But I said, "I have something free for you. Look in the rack and see what you can find." He chose eight different copies, and with a big grin on his face went on his way.

Every Seventh-day Adventist should be a missionary. Not all can serve overseas, but all can serve. Be a missionary! ♦♦

A Wonderful Family to Which to Belong

By MARY K. WALTER

The graceful silver-and-blue form of a jet was thousands of feet over the rice fields of India. Lazy, fleecy clouds blotted out some of the view, but Clif could not help wondering as he gazed at that vast country below, What work is yet to be done in that great mission field? Suddenly his thoughts were brought back to the people about him in the jet.

"We have been observing you, young men. Wherever we stop whether it be in Singapore or Rangoon, Calcutta or New Delhi, you always have a committee to meet you. We have been fascinated and intrigued. You must be important men—diplomats, correspondents, ambassadors, executives. Please tell us, *who are you?*"

Clif looked into the face of his inquirer and smiled. For some time a well-dressed couple had made the same plane connections as had Clif and his traveling companions. As the gentleman had observed, the three young men were always warmly greeted at the airport.

As Clif listened to his inquirer, his thoughts took a moment's flight into the past. The trip around the world had been a dream of many years. All the plans had fallen into place after he had written to the mission stations along the planned route and had asked for information and suggestions. The answers had been prompt and encouraging and filled with offers of hospitality.

Some mission compounds had guest rooms for them; in some areas the missionaries were to be gone on vacation and had left their quarters to be used by the travelers. In other countries mission homes were opened in hospitality, and good food and lodging were made available. If none of these accommodations were possible hotel rooms were reserved by someone who knew the best procedures.

As a result, as the traveling couple had noticed, the men were greeted at each stop as they flew from Tokyo to the Philippines, Hong Kong to Burma, and on to India.

"Who are we?" Clif was eager to reply. "Really we hold none of the positions you mentioned. We are three clergymen of the Seventh-day Adventist Church and as such are part of a worldwide church family. Some of those who have greeted us are former classmates, an occasional one is a relative, still others are friends of friends, but many we've never met before. We are making a round-the-world trip and had written to most of our mission stations asking their advice as to the best accommodations."

The older couple was amazed and deeply touched.

"We also belong to a church, but we do not have this warm fellowship. Our trip abroad has been interesting, but always we've been strangers in a strange country. May God bless you and the church family you represent," they said.

The great wheels of the jet touched down, shooting up puffs of black smoke as they braked against the concrete runway. There again was someone to greet the trio with the warmth and love of a great church family.

Surely the Advent family is the best family in the world to which to belong!

*Sammy and June married young,
and even though their marriage
lasted, they both said:*

"We Were Cheated"

By RUTH WHEELER

I WENT out to the back lot where our boys were working on an old car. There were three boys instead of two draped across the fenders and disappearing under the hood. When I spoke, the boys straightened up.

"Oh, Sammy, it's you." I smiled at the tall, light-haired boy with smudges of grease across his cheeks and on his hair. I was not surprised to see him, for he was the buddy of Bert, my older son.

"Mom, had you heard that Sam and June are getting married when school's out?" Bert asked.

"Oh, no!" I was surprised into saying. "You're too young, Sam."

"Yeah, that's what my folks say. I guess it'd be better if we waited a couple of years, but we've been going steady now for more than a year. It's either break up or get married, and I don't want to lose her. June is a sweet, good girl, and I think we'll make it all right."

"What about school? You boys were going on to college together."

"Oh, I'm not giving up college. June wants me to go on. I may not make it next year, 'cause there'll be quite a lot of expense getting set up in housekeeping and everything. But I'll be back all right. I can't let this smart fellow here get ahead of me." He gave Bert a shove. The boys had been together all through grade school and high school. They had competed in sports, for grades, in everything but girls. Since Sam had been going with June we hadn't seen much of him.

June stopped by the house a few days later to tell me about their wedding plans, her dark hair flying in the wind as she ran up the steps.

"Have you been practicing cooking at home?" I asked her as she settled on the kitchen stool by the drain-

board and picked up my cookbook.

"No," June said, her dimples deepening. "You see, it's going to be so much fun to cook in my own kitchen that I'm just going to wait and learn then. Sammy says he doesn't care if I don't know how to cook. We'll both have fun while I learn."

"Well," I answered rather dubiously. "I hope it works out that way."

"Oh, it will," June laughed at my doubts. "I'm keeping my fingers crossed. I'm sure everything will be fine."

I said nothing more but I thought, Young lady, it takes a lot more than crossed fingers to make marriage a success. It takes preparation and maturity. You are too immature to even know you need to prepare.

June went on to tell me every detail of the wedding—veil and seed-pearl crown, dresses, flowers, music—everything, even to the clothes the tall blond groom would wear. Lots of thought and preparation had gone into this part of the planning. But whenever I mentioned anything that dealt with life after the wedding, I lost her attention.

"We've got so much to think about, getting ready for the wedding, that we just haven't had time to plan too much about what we'll do afterward. But it'll work out all right. My mother was married when she was 16, and she got along all right."

"Does your mother want you to marry at 17?" I asked.

"Oh, no!" June burst into laughter. "She keeps saying that I should do as she says and not as she did. But she likes Sammy. Everything will be all right, I'm sure."

And so they were married. June was a most attractive bride. Her dark hair glowed under her bridal crown and her blue eyes sparkled. The wedding was beautiful too. Everything

was a real success, except that the flower girl was too young. June had chosen the little girl because she was so cute, although she was not quite three. The child had marched in very nicely but she soon grew tired of standing and swung her flower basket over her head. When the bridesmaid tried to hold her, she pulled away and ran between the bride and groom, and clutched the minister around the knees. Finally, when she saw her mother in the audience, she tripped off the platform. The wedding proceeded then with decorum.

Sam got a job in a distant town, and we seldom saw him. June came home often to visit and stayed a week or so each time. She came to see me on one of these visits. She pulled a chair up to the kitchen table where I was shelling peas for dinner.

"How's everything?" I asked in a casual way, not meaning to pry.

"Oh, all right." Her answer didn't hold much enthusiasm. She reached for a handful of pods and began to shell out the round green peas. "But it's wonderful to come home once in a while. It's so lonesome over there in the valley."

"Not many young people in the church, I suppose."

"Oh, yes, there are really quite a few young people, 'specially in the summer when they are home from school. But, you know, the kids our age are all so stuck up, not a bit friendly like the ones in academy."

"In what way are they stuck up?"

"Oh, you know, they have parties and things and they don't even invite us."

"You're married now, June," I said gently. "Maybe they think you just aren't interested in their games and parties."

"I guess maybe that's it." June looked thoughtful.

"Do the married people include you in their parties and things?"

"Yes, they invited us a few times, but they are all so *old*. Why, they're almost 30; some of them are even more than that. And all they want to talk about is their babies and their farms and things like that. And they act like I'm just a kid."

I could see the situation well enough. The teen-agers in the church weren't interested socially in the young married couple. They felt a married couple should be in the married group. And of course the young bride had nothing in common with these women in their late twenties and thirties. And so they were social misfits, orphans, with no group to which they could belong—a very lonely situation.

June talked on. "I come home whenever I can. It's fun to be back in my own room again and just go to the table and eat and not have to worry about what to cook."

"Oh, yes, how's the cooking coming? It's fun to have a kitchen all to yourself, isn't it?"

"Yeah, I guess so," she answered indifferently. "But everything costs so much. Sammy says I've got to be careful and not spend so much for groceries and not waste food; but I can't help it. Sometimes things don't turn out good and I have to throw them away, and that makes him mad. When I run out of grocery money I just come home. You've no idea how much groceries cost!"

"So you come home to get a little help on how to cook," I added, trying not to sound I-told-you-so.

"I Deserve a Little Fun"

"Oh, no!" and her dimples showed again. "I don't want to see the inside of a kitchen when I come home. I want to play the piano and run around and have a good time. It's so lonesome over there and everything. I deserve a little fun."

"And Sammy?" I asked. "Does Sammy get pretty lonesome when you are away?"

"Yeah, but he's been away from home before and he's used to it. He's so busy that he doesn't have much time to be lonesome. Payday is next Wednesday and then I'll go on back."

* * *

That was six years ago. June and Sam have two children now, and June is a good housekeeper and mother. They seemed to be a happy little family when they came to visit a few days ago.

"June, now that you are 23, as you look back on it, would you advise a girl of 17 to marry?" I asked. June looked at her tall husband and smiled.

"No, I wouldn't. I love the children

and Sammy, of course. But I could have had them later. It's too hard to meet all the problems of married life when you're so young. Too often I just ran out on the disagreeable things rather than meet them. That made things bad for Sammy."

"That didn't matter," Sam interrupted. "But I could see how hard things were for June. I feel that I cheated her out of the things other girls have. Girls have the most fun, it seems to me, when they are between 16 and 21. That's when they have their dates and their school days. That's when they grow and mature and get ready to settle down. June never had any of that. She spent those years trying to learn to keep house and to care for her children."

"Another thing," June began, "I keep thinking about is what if something happened to—"

"That bothers me too." A frown creased Sam's forehead. "Suppose something happened to me now. June has no way at all to earn a living for herself and the children except by hard manual labor. She didn't get very far in school, you know, and doesn't have any profession. She'd have a pretty hard time sending the girls to college. I'd feel a lot more secure if she had a profession. I feel that I cheated her by taking her out of school before she had any training for the future."

"I hope to get my training yet." June turned to me and her face was serious. "Sammy is willing for me to do it, and as soon as the children are in school I'm going back to classes. I'm going to take a secretarial course."

I nodded in agreement. "But it will be hard to keep up your home and school work too."

"Yes, it will be hard on both of us, but we want to do it." June looked at Sam with a trace of sadness. "I wish Sammy could go on. He planned to be a dentist, you know. Maybe when I get through the secretarial course I can work and let him go on to school."

Sam shook his head. "No, it would be too many years of sacrifice and work for the whole family. The children would miss too much all the years they were growing up with both of us working and away from home. No, I'll just keep on working in a garage. It's not too bad."

"But it's better to be what you want to be," June spoke softly.

"Honestly now, Sammy," I said, for I really wanted to know. "Why did you and June marry so young? And what do you think parents can do to keep their children from cheating themselves out of youthful fun and a career, as you say you did?"

Sam looked at June and hesitated. She answered for him.

"We started going together too young."

"She was 15 and I was 18," Sam added. "We started going steady and pretty soon we couldn't think of anything but getting married."

"I know I was willful," June's voice was low. "But my folks could have absolutely insisted that I not go with boys while I was so young, at least not alone, and with the same boy all the time. I should have been with a group, not just dating Sammy. That way I'd have been interested in other activities. Of course, Sammy was the nicest boy in school," she added, and her blue eyes sparkled. "But I think I would have been content to let our friendship slide along and not get serious for a few years if I hadn't been with him so much."

Start Earlier

"Didn't your mother try?" I asked. "Let's not blame mothers for everything that happens."

"Yes, she didn't want me to marry so young. But that was after I'd already made up my mind. She should have begun years before to talk about getting through school and about having a profession. If I'd thought enough about the future I would have known I wasn't ready for marriage. But my folks didn't say much about a girl having a profession or going on to school. And they didn't care when I dated Sammy. Mother said he was a nice boy and she could trust me with him. And that was all true, but I should have had my mind filled with other thoughts."

June shot an amused glance at her husband. "Sammy says he's going to sit on the porch with a shotgun if any boys come around our house before our girls are 16 or 17 or maybe even 18."

"Not really," Sam looked embarrassed. "But I do think we can teach them to have fun with the family. We will try to take them places and do things with them, like camping and hiking and boating. When they are old enough to have boy friends, I hope we can invite the boys along and still have fun together. Maybe we can hold the idea of an education before the girls. That will help them to keep marriage out of their minds until they have some kind of profession."

Sam picked up a sleepy little girl from the couch. He cuddled her a moment and pushed the damp curls back from her forehead. "Don't think we aren't happy, for we are. But we could have had our happy marriage and home and these other things too, if we had waited. I am sure those first years of marriage were unnecessarily rugged for both of us." ♦♦

Homemakers' Exchange



Should parents try to discourage a going steady type of relationship when their children are teen-agers or should they merely accept such relationships as a fact of life that their teen-agers will outgrow? If they do want to discourage it, when should they start? And how should they go about it?

► By all means we should try to discourage it. Young people seldom outgrow the effects or the problems caused by early marriage. The admonition, with reading material and examples we see daily, should start well in advance. Well-organized group activities play a big part in this ounce of prevention. The pound of cure is a poor risk. It may build rebellion and cause the young people to be more determined.

However, we could use a look of disapproval and let them know we are expecting them to live up to the goals we have set before them. I believe it still means something to most young people not to break their parents' confidence in them.

Mrs. Walter Kohler
Madison, Tennessee

► I think that parents should discourage teen-agers from going steady. I think teenage is the golden age for young people. They should be enjoying life freely and making lots of friends, going out with groups, playing the field, instead of settling down with one steady. They lose out on a lot of clean fun. And the time to start is when they begin to ask questions when they are very young. Always give a reason for your answers.

Mrs. Frankie Boyd
Los Angeles, California

► I definitely discourage going steady. When I was a teen-ager (I am 25 now), we considered steadies as engaged to be engaged. And as with any commitment, the emotions were usually intense. Teen-agers are apt to grow toward a premature marriage by going steady. They seldom give up the idea of a close relationship. Instead, one steady replaces another until marriage.

The time to start discouraging it is at birth. I was appalled recently when I took my son, aged one, with me to meet a neighbor. After introductions, the neighbor turned to her three-month-old daughter and said, "Just think, Kim, you may marry him someday." Dressing a child as an adult and constantly quizzing and teasing about boy friends and girl friends encourages premature relationships. I'm hoping my two sons won't "discover" girls until they are at least 17, and then will be too busy with life to think of steady dating for several years after that.

Social life shouldn't be for couples. Church activities and parties are wonderful places for teen-agers to enjoy one another. I remember parties my parents gave for the teen-agers. With my parents and young brother included, the parties were sometimes slow getting started; but invariably, after a group game or two everyone was having a marvelous time. We played the corny old games you can find in any party book, we had lots to eat, and we had lots of fun. The party idea is contagious, too. Other parents and even

teachers started giving parties. With school, church activities, and the well-supervised family parties, we teen-agers were busy and happy.

Mrs. John Propes
Auburn, Alabama

► We have been Adventists for the last three of eight years of married life, and it seems like we've been married forever! Really, only since we were 18. A young marriage that was a direct result of a "going steady" relationship as teen-agers. What we went through those first five years, I wouldn't wish on my worst enemy. The last three have been heaven in comparison.

I'd highly recommend discouraging any going steady type of relationship. I'll be the first to admit that such relationships are a fact of life, but not one they'll outgrow—simply one they should not experience for at least five years.

When should you begin to discourage it? As soon as the first person teases your little four-year-old about "girl friends." Or the first time some doting uncle suggests your five-year-old be his "little sweetheart."

How should you go about it? By teaching them the love of Jesus is more desirable than the love of any earthly being.

N. Smith
Laramie, Wyoming

► Young people "go steady" because it gives them security and a sense of belonging. Many of them feel left out of things at home. The parents don't have time for them so they find security and love in a girl friend or boy friend. Also young people are lonely. They are looking for companionship and understanding and they are finding that "going steady" is a convenience.

You should not discourage it.
Linda Fine
Downsville, Louisiana

► As parents we have always felt that both the young people and we ourselves need to look ahead to situations that may arise.

Through the years with our two college young folks we've enjoyed many times as a family frankly discussing the problems involved in boy-girl friendships—with my husband and me doing a great deal of listening. This began back when our boy and girl were in church school. With prayer in our hearts we have watched them grow. No parent can follow each offspring around every hour, but if the groundwork is well laid, to go steady or not to go steady won't be such a big issue.

I do feel that some young people need the security of knowing they have an escort (or someone to escort). "Going steady" in itself isn't wrong, if the parties involved understand themselves and what is right and wrong. Getting serious too early is wrong. Parents who allow their children to see too much of

one certain person day in and day out are asking for trouble.

Teen-agers need a busy life, preferably in one of our schools with some work, enough studies, and work around home if they still live at home. With all that there isn't much time left for getting into trouble.

Perhaps the question is: What is the definition of "going steady"? I believe it varies from parent to parent and from teen-ager to teen-ager.

June Allen Beckett
Tracy, California

► Rather than discourage the "going steady" type of relationship, it might be better to channel the enthusiasm, emotions, and energy of our young teen-agers into more creative activities and raise their sights off of themselves. Far too often we allow the feelings of our youth to run ahead of their better judgment without properly training and guiding their easily influenced minds into better avenues of service. Our neglect in leading them into a better understanding of service for others and not showing them the integral role they have to play in society often leaves them with no alternative but to seek the love and acceptance they crave in a "going steady" relationship.

If our homes were to offer a balance of discipline, communication, sincere concern, and appreciation for each member of the home circle, a true satisfaction and contentment would occur making it unnecessary for the oftentimes unhealthy "going steady" relationships that transpire in our society today. Maturity could follow its normal course and natural relationships would develop in the proper time and setting.

Mrs. M. Deming
Wadena, Minnesota

► Parents who want to decide whether or not to discourage "going steady" should try to determine why the teen-ager is "going steady." If it seems to be a healthy relationship, let it alone. If the parent detects immature attitudes or loss of attention to school work, church attendance, or former hobbies, it may be wise to discourage it.

A. Jeannette Boyd
San Jose, California

NEXT QUESTION

What are some of the ways your family has developed for making the Sabbath a welcome and happy day?

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

SAD DAY FOR HONOR

Explaining why his university had discontinued the honor system for student examinations, a professor stated: "The teachers had the honor and the students had the system."

Whether his statement was accurate or merely a play on words, an experiment by the State of Delaware seems to indicate that others beside students have the "system." Early in June, State highway authorities instituted an honor system for paying tolls on the Delaware Turnpike. Motorists who did not have exact change at unattended toll booths could take an envelope and mail in the fee. Of the 26,000 envelopes taken during the first 20 days, only 582 were returned. And not all of these contained money. Some contained stamps, others merely pieces of blank paper.

On July 4 the "honor" system was discontinued. It had lasted less than a month.

No doubt some motorists forgot to send in their envelopes. Others—chronic procrastinators—planned to mail the toll but never got around to it. Still others, perhaps, rationalized that their small fee would hardly be missed, or that State taxes were so high they could easily take care of highway tolls.

We fear, however, that too many were downright dishonest. Since the State had no way of knowing who they were, they simply withheld the fee.

Some Christians?

Perhaps some of those who rode free on the turnpike are Christians. Perhaps some have been infected by the current teaching that God's commandments are merely norms to be followed "ordinarily" (Fletcher's word). Perhaps some have no regard for God's authority. Certainly few are concerned that an all-seeing God keeps a record with each person and will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

In this time of sagging moral standards, the people of God must stand in sharp contrast to the world about them. Let everyone who names the name of Christ be fully committed to God and the principles of His law. In this world of darkness let Christians shine as lights. Let them show that there is a vast difference between those who serve God, and those who serve Him not.

K. H. W.

BEING AND BELIEVING

Commenting on the frustration of our times, sociologist Steven Goldberg observed wistfully in an article in the May 30 issue of *Saturday Review*: "We are able to be so much, yet we are so little able to understand what it is we are supposed to be."

In these words Mr. Goldberg, whose immediate subject was the seemingly deterministic, essentially meaningless universe in which many feel we live, points to one of the major problems troubling our world.

Man senses within himself a potential to reach great heights. To an extent, it is this recognition that prompts youth to feel that they have the capacity to go out and change the world. Furthermore, in the accumulation of knowledge and in technological accomplishments, twentieth-century man has figuratively and literally been able to reach into space.

But in spite of his potential and accomplishments, man is suffering from a lack of purpose, of direction,

of fulfillment, which is a part of the reason for the tormented ferment around us. The masses are restlessly seething in a caldron of blind concern in a search for meaningfulness. As one young woman remarked on a TV interview: "We are terribly unfulfilled inside." "The central neurosis of our times is emptiness," said Carl Jung, the founder of analytic psychology.

This restless searching is illustrated by a certain group described recently by *Newsweek* as "a new breed of venturesome souls" who are deliberately, totally changing their careers after having taken years to prepare for them, and to establish themselves. Some of them are in middle age. All are said to have made the change "with the hope for more happiness." They are changing the pattern of years of living in the hope that it will bring greater meaningfulness and help them to "be" in Mr. Goldberg's sense.

We need to note here that this desire to "be" is not the same as the desire for success in some field of endeavor. Many who are "somebody" in that sense still know a deep-down gnawing for fulfillment that position, power, money, or popularity cannot satisfy.

We feel that an important key to the solution of man's problem of a lack of fulfillment is in the area of belief. According to the *Oxford English Dictionary* "belief" is derived from "be," an old English term meaning "to remain, to stay, to continue to be," linked with a second word, meaning "to hold estimable, or valuable." Thus, etymologically, belief means to remain by, to continue to hold a concept as estimable and valuable.

Filling an Emptiness

But this is just what man is not doing today. He holds few concepts as really worth while and permanently established. He does not have beliefs of the enduring, bedrock kind that stabilize and sustain. He stumbles along the barren, shifting, sinking sands of his own inconstant world. For all he knows, God may be an illusion. History to him is a tragedy—or a comedy. He wonders whether he himself is not, in the words of Bertrand Russell, merely "the outcome of accidental collocations of atoms," and he finds life to be an apparently unfillable emptiness.

But, sadly, it is not only those we sometimes term "people of the world" who have the need to "be" in the sense to which we are referring. Many professed Christians have an inward emptiness just as aching, just as dark, just as desolate, as they. Many church members have a "God-shaped void" just as much as the most scripturally illiterate, morally rebellious modern. For spiritual fulfillment is not merely a result of believing or not believing in God and Bible teachings in an intellectual way. It is a result of a *committing* belief that causes one to open the life to Jesus.

When this faith commitment is made, then God can make of us what we have yearned to be all along.

We have known or heard of people who were defeated, inept, drifting men or women (we ourselves may have been among them) who found Christ and meaningfulness and were transformed. In Him they found what they wanted to, and could, be.

Multitudes, then, not a few of them inside the church, hunger and thirst for personal fulfillment. But it is only those who hunger and thirst after the righteousness that comes through Christ, and who, in committing belief, partake of Him, "the living bread which came down from heaven," that can be "filled" and become what their souls so deeply desire.

T. A. D.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

WHAT DO WE VALUE?

With the alarming increase in the tide of evil, ill will, and misunderstanding, and the danger attached, just what do I value above life and limb? About 20 years ago the house in which we lived burned completely to the ground. A large crew of men in a business nearby were able to save the furniture and most of the small items. Afterward I asked one after another about the old clothes chest an ancestor of mine brought from Norway in the 1850's. Finally, someone told me it was safe and sound, and I relaxed. The modern things could be replaced, but the old Norwegian trunk could not. It was then I knew that I value old sentimental things—the keepsakes—and that this is all I will ever mind having taken from me or having to leave.

Maybe it is time for all of us to take stock: What do I value? Soon the time of trouble will be here and we will lose most of our worldly things. Jesus does not think it necessary to save those for us. He does, however, want to save us, all of our loved ones, and all others for whom we should be working. He valued only ourselves and our souls and those of everyone in the world. Do we?

Thank you for the REVIEW, the heart pulse of our church!

MRS. PEARL L. PFLUGRAD

Portland, Oregon

DARK COUNTIES

One suggestion may help those in the cities or congested SDA centers who wish to move to a location where they are needed. There are many, many "dark counties." But how can one know where the needs are?

Couldn't the REVIEW publish in some form a map of the United States detailing each county and shading the ones in which Adventist families are especially needed?

ROSALIE WAINWRIGHT

Oroville, Washington

MORE SIMPLICITY

Our REVIEW writers tend more and more to a style of expression that makes understanding the message more difficult for those of us who have only average education.

We are sure all have observed that the ministers, teachers, and writers who expound in simplicity have always accomplished the greater good.

W. B. REESE

Jackson, Tennessee

A CAMPUS WITNESS

At a recent testimony service at Andrews University my fellow students told of how God had helped them over the hardships that faced them, and of the love they in turn had for Him. This was an impressive evening; but how often do you hear

about the good things that are coming out of our Adventist colleges and universities today?

For example, a woman in our community, completely paralyzed because of an automobile accident a year ago, needs help. Because she can do nothing herself some students from this university are helping to rehabilitate her. The doctors thought that she would never walk again. The men's club (Sigma Phi Delta) took money from its treasury to pay for tests that would determine the possibility of her walking again. Now there is a chance for her because some young people took the time and effort to care.

It seems that news such as this doesn't count because it's something good. The majority of students are here today because they want to be. They could have gone to any public school, but they didn't. They chose to come to Andrews (or any other Adventist college) for the same reasons that I did. We want a Christian education. The teachers and administrators are here because they want to be, even though they could be making more money at a public college. They are here because they, too, know what a good Christian education means.

MICHAEL A. PRESNY

Berrien Springs, Michigan

BRIGHT COLORS IN A DARK WORLD

I can't see a thing wrong with bright colors. Didn't God make the flowers that dazzle the eyes with brightness? Didn't He make the rainbow?

It's hard for some people to get used to a change. But I like bright colors in this dark world of sin.

The April 9 issue reminds me of the rainbow.

VIOLET RICHARDSON

Vista, California

FOR 65 YEARS—AND LESS

The REVIEW in general make-up and articles is better than ever, and I have read it week after week for 65 years.

E. L. CARDEY

St. Helena, California

I wish to commend the editorial staff of the REVIEW for an outstanding work on style, content, and format. As a 24-year-old reader, I feel spiritually blessed and uplifted every week. The articles reflect careful study and earnest prayer.

DENNIS J. FISCHER

Goldsboro, North Carolina

THREE GENERATIONS

My grandmother became a member of the Adventist family faith many years ago when Uriah Smith was editor of the REVIEW. It has been a welcome visitor in our home through three generations since.

ESTHER M. WALKER

Takoma Park, Maryland

TOO MANY COLLEGES

I agree with Lucile Lewis ["Adventist Education," May 14] that the Seventh-day Adventist Church operates too many senior colleges in North America. Some of them are just too small to operate economically, not to speak of the quality of education.

The competition between colleges adds to the cost of education. Many State University systems, which have greater financial resources than we do, use central planning to avoid unnecessary duplication. We simply cannot afford duplication. If we continue, we will price ourselves right out of the market. Too many students are already leaving our schools because of high costs. We should do all that is within our power to keep the costs of education down.

An example of an area of study that is too thinned out is the field of music, which suffers from being here, there, and everywhere. A good music program demands specialization in instruction and equipment. Adequate physical facilities are expensive. How long can each of our colleges afford to spend \$90,000 or \$100,000 for an organ? Each college cannot afford to spend this kind of money for the relatively few music majors that are on each campus.

A great deal of specialization is required in the area of instruction also. Teachers whose specialty is musicology, theory, composition, conducting, performance, and others are needed in order to train the students so that they can fill the tremendous need for good music teachers in our elementary schools and academies. In the area of performance much more specialization is needed. Instead of one teacher for all the brass instruments, there should be individual teachers in trumpet, French horn, and trombone, at least. This also applies to the other major areas of performance—strings, keyboard, woodwinds, and voice.

The only way that this would be financially feasible would be to establish one school of music, on one of our campuses. A truly great school of music could be established to take the place of many mediocre departments of music. A substantial saving could also be realized. This would not mean that music would cease to play a role on the other campuses. A music minor and various ensembles could still be offered. This is just one of the many improvements that could be implemented by a central North American board of higher education.

HARVEY BRENNEISE

Berrien Springs, Michigan

VARIETIES OF PRAISE

I am concerned lest we get the impression from some of our excellent church musicians and influential denominational writers that God is better pleased by one form of musical praise than another; that in our worship services He prefers the exalted hymn of praise directed toward Him to the simple song of joy in Him shared by the worshipers. Certainly Luther's broad tolerance, for example, for a variety of practices as one sincerely worships and witnesses should commend itself to us.

VINSON BUSHNELL

Walla Walla, Washington

HOW TO ADDRESS A BROTHER

I wonder if I am way out in left field in regard to a growing practice in our churches. I simply cannot get used to hearing church members call each other Mr. or Mrs. To me this sounds so formal and cold. After all, aren't we one big family with Christ as our Elder Brother?

JOHN L. CLARK

Keene, Texas



Author's Name Withheld By Request

Not Worth the Price

JUANITA STARED at her roommate. "You mean Art asked you to go to the banquet with him and you refused? Are you crazy? He's the catch of the year! Every girl in school is dying to be asked by him. Why didn't you accept?"

Sue Ellen felt the red creeping into her cheeks. "Because he doesn't go to the same church I do, and I decided long ago that if I ever got married, it would be to one who belonged to the same church I do."

"But going to a banquet doesn't mean that you're going to marry him! You'd have all the girls green with envy. I think you're stupid."

"I know one date doesn't make a marriage, but I don't want to start anything that might be hard to stop. Art's a real nice fellow, and it would be easy to fall in love with him. It isn't fair to either of us to let something get started that I'm not willing to finish. No, I'll keep my dates for boys from my own church."

Juanita sniffed. "You wouldn't catch me being that noble. But you may be right. I've got to go to the library. Be seeing you."

Sue Ellen sat playing with her pencil, remembering. Mom and daddy were such **good** people. That's what made it so hard to

understand. It wasn't as if they were worldly and selfish. There wasn't much money, but no needy person turned from their door unhelped. They neither smoked nor drank.

Daddy was careful of his language.

They were faithful church members, each to his own church. Of course, Mom's church was too far away, and she

couldn't attend, but she studied her Bible and taught her children to love God and to sing hymns.

Sue Ellen smiled wryly at the thought of hymns and Bible study. When she was small she couldn't understand why dad didn't like his family to sing hymns. The songs were so nice—all about God and Jesus and heaven—why couldn't they sing them? How many times had she stood by the window watching for daddy, while the others sang? When she gave the alarm that he was coming, the music stopped instantly, hymn-books were whisked out of sight, and everyone went about his business.

The mail, too, had to be watched, for mom's church papers, and they had to be kept hidden. Once when she was reading, the story was too interesting, and dad had come upon her unawares. There had been a terrible scene between her parents, followed by days when only necessary words were spoken, as briefly and coldly as possible. She always tried to make herself small and unobtrusive at times like that. Her parents had never quarreled about anything ex-

cept religion, but the old saying that there was no war as bitter and cruel as a religious war was certainly true when applied to family quarrels.

She learned early to avoid all mention of religion when both parents were present. When very small she had been terrified when words like wedding or funeral came up. She wouldn't say "This Is the House That Jack Built" at home because it had the words **priest** and **marry** in it. How foolish that was! She remembered her fright when her parents had gone to a funeral at a third church together. If just mentioning religion in the home could bring on a quarrel, what would a whole hour at a church do? She had been immensely relieved when they came back still on friendly speaking terms.

Always in the back of her mind had been a little fear that one or the other of her parents would leave home. She had heard both of them threaten to do so during quarrels. If one were gone too long, she worried. Perhaps this was the time. Which one would she go with if it happened? How could she live without either of them? Worse, what if they both went off and left her all alone? Even with many years intervening, she felt her stomach contracting as she remembered the time her father and the older children had gone off to his church in the rattly old Ford, and her mother had left the house and hurried through the orchard along the road. How could she know that her mother was only going to see if dad picked up the neighbors or not? The thought that filled her with utter consternation was that **perhaps this time her mother was really going to leave**

her. Maybe the others wouldn't come back.

Pigtails flopped and tears streamed as she stretched her skinny legs to the utmost trying to keep up to her mother. In vain. Far behind, she flung herself on the ground under a tree, a green apple boring into her ribs. Great sobs racked her whole body. When her mother returned and picked her up, she was almost ill from the violence of her emotion, but she couldn't explain the terror that gripped her at the thought that she might be left all alone. She could smile at the absurdity now, but to her as an exceedingly timid child, it had been torture.

Life at school had been difficult too. She couldn't do this because

her father's church forbade it. She couldn't do that because her mother's church forbade it. Sometimes she wondered what she believed herself. Sometimes she hated both parents for pulling her apart like that. Sometimes she hated God. In the end, careful Bible study had led her to accept her mother's faith. The tears came again as she remembered her father's heart-break when she told him her decision to join her mother's church. If he had been angry, had scolded or beaten her, it would have been easier. But he had wept. She had never seen him weep before. "You'll be lost," he had said, his gray head bowed in his hands, his sturdy shoulders shaking with sobs. "You'll burn in hell forever." And

the old, hopeless feeling of being torn between two forces had engulfed her. It had been years before he could speak to her without tears in his voice. Then, for the first time she understood why hymn singing and Bible study had been forbidden. It was his deep concern for her salvation. He had felt that his church was the only true one and outside it she was eternally lost.

With a shiver her mind came back to the present, and reached into the future. It wasn't worth it. She couldn't do that to her children. Her religion was the most important thing in her life, and if the most important man in her life didn't share it, better not have a man. ♦♦



"Like a Mighty Army"

"WE STARTED TALKING about the political situation, and then discussed what the Bible says is to happen." Sergeant Dennis Breese was working at the Osan Air Force Base in Korea as a supply clerk with Staff Sergeant Robert Dale. Day after day the two found themselves talking about subjects varying from politics to Bible subjects relating to current events.

Soon they were studying the Bible together in the evening. Then Dennis gave Bob the book *From Sabbath to Sunday*, by Carlyle B. Haynes. After reading it Bob suggested that together they would go to Seoul the next Sabbath and attend church at the Korean Union G.I. Center. There he met Chaplain T. V. Zytkoskee, and many more of his questions were answered. He learned of the

Seventh-day Adventist health principles, and he immediately decided to follow them. Week after week he returned to the Servicemen's Center, and after continued study with Sergeant Breese and Elder Zytkoskee he was baptized on April 4, 1970, one week before leaving Korea for his return to the States.

Dennis will not forget the thrill he felt when Bob was baptized. But Bob was not the only one that Dennis studied with. Each Sabbath he visited churches throughout Korea, sometimes preaching and sometimes just visiting Korean friends. Although serving his country he was at the same time a soldier for his Lord.

H. R. KEHNEY
Public Relations Secretary
Korean Union Mission



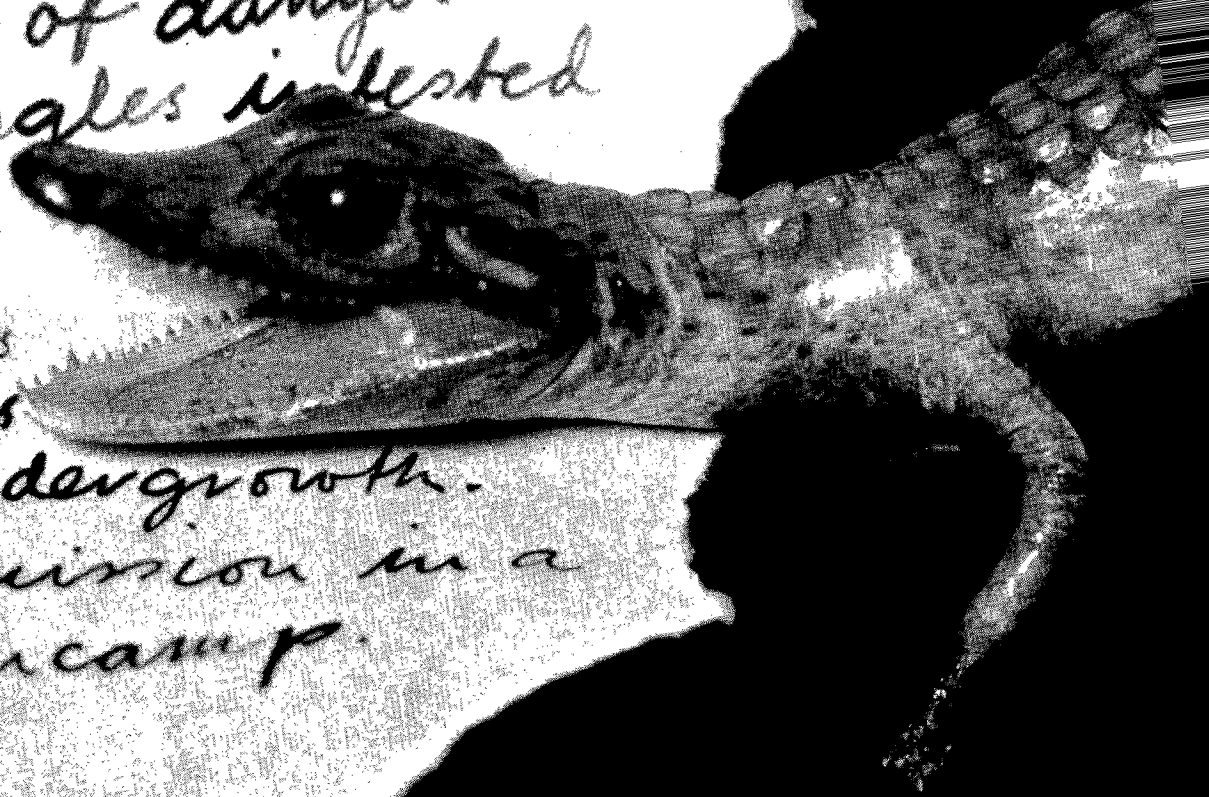
Mission:

Enter rain forests
inhabited by cannibals.

Be willing to endure
nights of danger
in jungles infested

with
men as
wild as
the undergrowth.

End mission in a
prison camp.



UNDER
SEALED
ORDERS

So goes the gripping
account of
one man's life
and how it changed
with the delivery of
"sealed orders."



From Spy to Lay Preacher

By A. M. BARTLETT

President, East Indonesia Union Mission

In 1968 Evard Kamuh, East Indonesia Union evangelist, was sent to the little city of Palu, provincial capital of Central Celebes, to hold evangelistic meetings. The local mission had been requesting him to come for some time, and he was eager to go because a regular campaign had never been conducted there.

However, there were discouragements from the start. When Pastor Kamuh went to the police for a permit, he was refused. However, one of our members, a non-commissioned army officer, appealed to the military authorities. After discussions between the army and the police it was decided that the request would be considered only if our people could get the written consent of the leaders of all the other churches in Palu as well as the leader of the Islamic party. This was really a polite way to refuse permission.

But our members refused to be defeated. They went from one church leader to another, and finally to the head of the Islamic movement. The Lord worked on the heart of each leader; each signed a letter stating that he had no objection to the Adventists' holding meetings.

The police and military officers were astonished when our men presented the letters. They suspected them to be forgeries and checked with each of the men who had signed them; then they granted permission.

The pavilion was crowded on the opening night, and Pastor Kamuh was surprised to see present the leaders of the other churches who had signed the letters, as well as leaders of the police and army.

The meeting went smoothly and the response was good. The evangelist retired that night weary but happy.

He was awakened early the next morning by a knock on the door. It was our member in the army. He brought a summons from the colonel requesting Pastor Kamuh to appear immediately.

In the colonel's office Pastor Kamuh was told that a near riot had occurred during the night because of the meetings and that only with great difficulty had the army and the police been able to contain the disturbance. In view of this, the permit probably would have to be revoked. However, the colonel said he would contact each of the leaders of the various religious groups again to see if any of them wished to change their minds. That day our members met in the church for special prayer. In the afternoon Pastor Kamuh was again called by the colonel.

He was told that the other religious leaders had agreed that the meetings could continue, but they had made some

requests. They had listed 13 subjects they did not want presented. These included our main points of doctrine. With a prayer in his heart, Pastor Kamuh asked a question—"May I read from the Bible, or have they specified certain passages of Scripture I must not read?"

The Mohammedan colonel got the point. "We Mohammedans would want to be able to use all of the Koran," he mused. Then he asked, "Could you give me an example of what you mean?"

This was the opening Pastor Kamuh had been praying for. He turned to Leviticus 11: "One of the things they have requested that I not preach about is the matter of what a person ought to eat. But here in my Bible I read, 'And the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.'"

The colonel almost jumped from his chair. "Does it say that in the Bible?" he asked. "I thought all Christians were pig eaters."

After a few minutes' discussion the colonel said, "You have my permission to continue the meetings. But I will have a man there every night to take careful note on what you preach. As long as you prove your points directly from the Bible, fine. But if you cannot prove your position from the Bible, we will ask you to close the meetings."

Pastor Kamuh knew that he was on the spot. At any time a preacher from one of the other churches might make a complaint, and he would have to defend himself to the colonel, whose decision would be based on the report of his own observer, who might not even be a Christian and who might have little understanding of the topic under discussion. He prayed for help to make the sermons strictly Biblical.

From then on an army captain came with his family night after night. Pastor Kamuh suspected that he was the colonel's observer, or spy. It soon became clear that there were other spies coming regularly too. Each of the other churches had people there who were waiting for an opportunity to trip him up. But he left out none of the topics.

At last the meetings drew to the time of decision. What a thrill it was to Pastor Kamuh, when the captain, the colonel's spy, took his stand, together with his whole family. And he was not the only spy who made a decision. Three of those appointed by other churches as special observers also took their stand.

Shortly after the army captain, Captain Suatan, was baptized a situation arose that showed again the leading hand of God. The captain was appointed as the

chief security officer for the whole district.

At that time the Central Celebes Mission was trying to open new work among the Daa and Seko tribes south of Palu. A young man and his family had been sent down to Kulawi to make contact with the mountain tribes. He had been there but a few weeks when he was summoned to the local police station. There he was treated roughly. The next day he was told that he and his family must take the next bus back to Palu. He suspected that religious prejudice was involved in the order and reported immediately to the mission president. They went to the district police office and asked for an explanation.

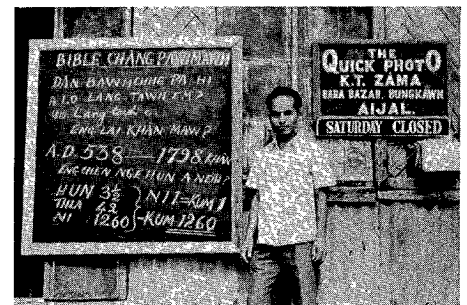
The matter was duly reported to Captain Suatan, who made a thorough investigation. The result was that the following week the young worker and his family returned to Kulawi with a letter from the highest military office ordering the police to grant him protection and freedom in his work.

During the months that followed Captain Suatan realized a strong desire to witness for his new-found faith. So he finally decided to hold some public meetings.

He chose a small village about ten miles from Palu. After 30 meetings he was overjoyed to see seven baptized as a result of his work.

Then he held meetings nearer the city, and this time three persons were baptized. For his third campaign he chose our church in the city of Palu. As a result seven people were baptized, with four others in the baptismal class who will be baptized soon.

And so the man who had no particular interest in the evangelistic meetings, but who was assigned to spy on the preacher, now feels that his main business is evangelism. He keeps his army commission just to pay expenses.



INDIA:

Itinerating Among the Mizos of North India

The story of Christianity among the Mizo people of India is a saga of modern missions. It is the story of a race of head-hunting animists who, previously in a constant fear of spirits (whom they appeased by sacrifices or the wearing of charms), accepted Christianity as a race in less than 70 years.

The Mizos are not native to India but

are Mongolians who probably migrated from the east through Burma or Tibet. They had no written language until it was reduced to writing early in this century by an English Baptist missionary, who began to translate the Bible for them. The Bible was finally completed in 1959. The conversion of the Mizos to Christianity was done under Baptist and Presbyterian missionaries.

In 1941 a young Mizo named L. Zuala Sailo attended our Assam Training School and became the first Mizo Seventh-day Adventist. As a result of the work for the Mizos begun by him we now have 1,000 baptized members, some of them workers among the Mizo people.

Some weeks ago V. Raju, manager of the Oriental Watchman Publishing House in Poona, accompanied Mrs. Christo and me to Aijal to attend the annual meeting there. The Mizo district is mountainous and densely forested. We saw miles of bamboo thickets on the sharply crested ridges. The houses are raised on piles and built of bamboo with grass roofs.

There is only one motorable road in the entire district, a road from Silchar to Lungleh, via Aijal, the district headquarters.

In Silchar we met Brother Khuma who was Assam Section's Layman of the Year in 1969. He has raised up two churches and now has 73 people attending Sabbath school.

At Aijal as our bus rounded the corner of the bazaar we spotted the smiling face of V. L. Rawna, who is leading out in the work among his own Mizo people.

We also found K. T. Zama, an Adventist photographer. To see his happy face, one would never imagine that he had lost home, photographic equipment, and all worldly possessions in the cross-firing between government and rebel forces only five years before. He fled to the Burma border, was arrested there, and spent several weeks in prison. Through faith in God's love for him, and by hard work, he owns a thriving business once again. His signboard is a witness that he is a Sabbathkeeper. Outside his studio is another chalkboard on which he writes a new message every few days for passers-by. The day we visited him his board carried an explanation of the 1,260 days of papal persecution.

More than 300 attended the weekend services we held. They came from villages under rebel control and from regrouped villages under Indian army control. Each had to get a permit to come. Some had walked 60 miles; others had hitched rides in jeeps and trucks.

Shortly after the meetings closed, Pastor and Mrs. Rawna, L. Hmingliana, from the section office, and Mrs. Christo and I hired a jeep for the 300-mile round trip to Lungleh, the headquarters of the South Mizo circle. Pastor Raju had returned to Poona. Twelve miles from Lungleh, at about six-thirty in the evening, we were halted by military police who checked our permits and persuaded us not to continue farther that night, as curfew would have been imposed on the town by the time we reached there. They

offered us accommodations in a government inspection bungalow.

The next day, which was Sabbath, 200 attended the services. In the afternoon representatives of each church gave a report of their activities. Singing and Biblical discussions were carried on until the early hours of the morning. We heard stories of witnessing and of decisions made, and we met Lalitana and his sisters, who have composed 27 hymns.

The meetings closed all too soon, and we started back to Aijal. On the way we were met by Brother Lalavua and his church group from Bakthawng, who welcomed us with songs and delicious papaya and bananas.

Early next morning we left Aijal by bus for the hot, steamy plains of Assam. We carried with us the love and prayers of our fellow believers. Their lives will be a constant inspiration to us. Through days of trial and affliction they have remained true. They, with us, wait with longing expectation for the glorious return of our Saviour.

G. J. CHRISTO

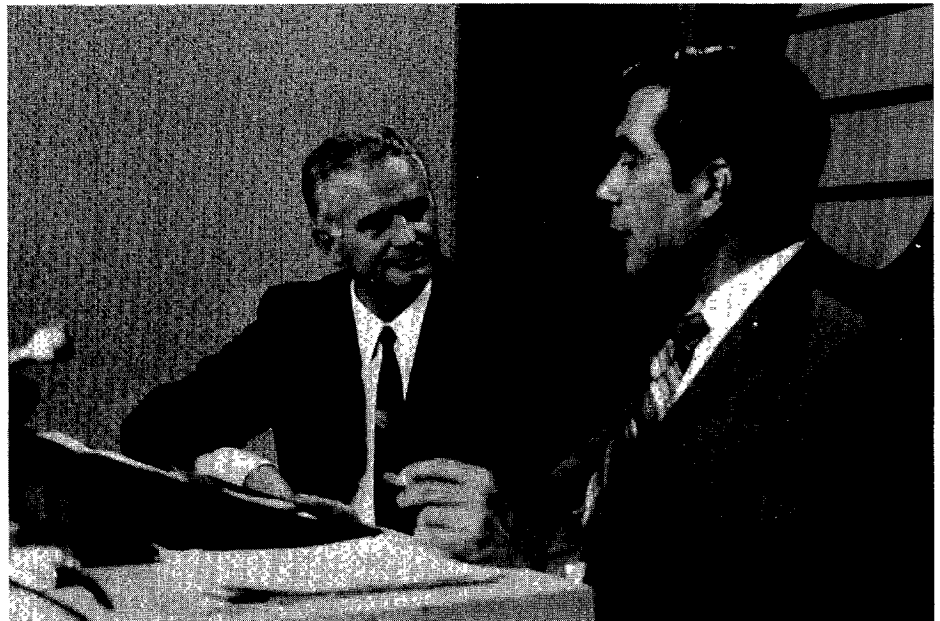
President, Northeast India Union

CONGO:

Marking Fifty Years of Advancement in Congo

Next year, 1971, will mark the fiftieth anniversary of the work of Seventh-day Adventists in the great land of the Congo. In the years since our work was begun there in 1921 we have established mission stations throughout the four fields that now make up the Congo Union. We have a large hospital in Songa and about 100 sick bays, two colleges, and a large number of secondary and primary schools throughout the union, serving the Congolese. And the Voice of Prophecy is in contact with thousands who study our doctrines by correspondence.

In preparation for our anniversary we have started evangelism in the big cities. We began with Bukavu, the capital of the province of Kivu. All around beautiful Kivu Lake and on the islands of the lake are 55,000 Adventists. However, in this large town of Bukavu we had not a single member. And every time we have tried to establish our mission station



Spanish Leader Interviewed on Washington Television Program

"Now there is religious freedom in our country," Angel Codejon (left), president of the Seventh-day Adventist Church in Spain, told viewers of TV channel 14, Washington, D.C., when he was interviewed during a visit to the city recently. His interviewer was Ramon Irigoyer, speaker for the channel's Spanish Hour.

Elder Codejon, who attended the General Conference session in Atlantic City, told his Spanish-language viewers that Protestant churches in Spain, which at one time could not be identified as churches, now can bear identification and are open for anyone to attend.

He further said that Protestants are now permitted to hold evangelistic meetings in their churches. A recent series of meetings, he said, had resulted in the opening of a new Seventh-day Adventist church in Spain.

An Adventist Seminary has been started in Valencia for the training of new ministers, Elder Codejon reported. At present 50 theology students are enrolled. Adventist membership in Spain has doubled in the past two years, he stated. There are now 34 Adventist churches, with 5,000 members.

M. CAROL HETZELL

there, we have met with great opposition.

In June of last year I was sent to hold an evangelistic campaign in Bukavu. The last rebellion in that region had caused much ruin, which made it difficult to find a hall for the meetings.

I received permission to preach from the local authorities and rented a cinema.

Among my listeners was a magistrate. He was enthusiastic about our message and went to preach our doctrine in his birthplace. A large interest manifested itself immediately, so much so that several letters and telegrams were sent inviting us to come and organize a mission among 4,500 Christians there who were calling themselves the temporary Adventist church. I have been asked to go there to evaluate the situation.

As for the town of Bukavu, we now have 85 members there.

Our Congo Union office is in the town of Lubumbashi in the southern area of the Congo. Ever since I arrived in Lubumbashi we had wished to begin a French-speaking church, and God has answered our prayers, for Daniel Walther came to help us during the months of November and December, 1969. We obtained from the government the free use of the town cinema and advertised extensively. Dr. Walther had a large attendance at the meetings. Most of the listeners were from the university where I had been preaching for two years. We now have a French-language church in Lubumbashi.

D. SOFRANAC
Public Relations Secretary
Congo Union

Brief News

AUSTRALASIAN DIVISION

✦ Some 120 Adventists attended a family retreat held recently near Cooranbong, New South Wales. Bible study for all ages helped to make the retreat worth while.

✦ Ora Paul, a Seventh-day Adventist girl, was among a group of students selected by the government of New Guinea to travel to Australia to see the queen in April.

✦ Each year the Missionary Volunteer Society of Australia and New Zealand sends a building team to the Pacific islands mission field. This year many have responded to the call for builders, bricklayers, plumbers, electricians, and plasterers for the 1970-1971 MV building project at Fulton and Navesau, in Fiji.

✦ From August 7 to 9, nine youths from several Australian states met with 8 MV departmental secretaries at Wahroonga, Sydney, on a committee to evaluate the senior MV program, the church's social program, and the total youth-for-youth outreach. An evaluation form had been distributed among hundreds of youth all around the division, and the opinions expressed had an important bearing on the discussions.

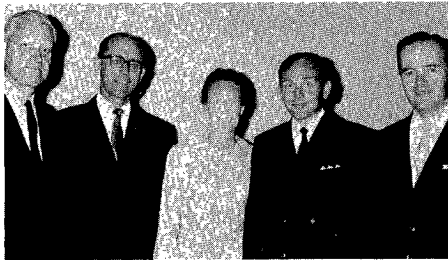
M. G. TOWNEND, *Correspondent*

REVIEW AND HERALD, August 20, 1970

Recent Ordinations



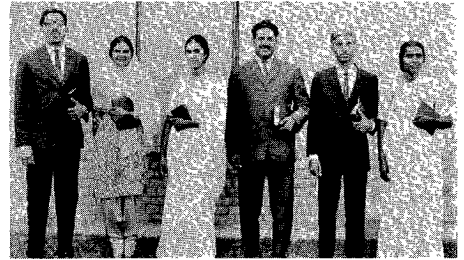
DENMARK: Rudolph Andersen (center) and Ole Niels Larsen (right) were ordained on May 16 by the West Denmark Conference. Left is Helge Andersen, conference president; back row are John F. Coltheart, Northern European Division ministerial secretary, and Jens Madsen, West Nordic Union president.



NORWAY: Odd H. Olsen (second from right) was ordained by the West Nordic Conference in May. His wife is on his right. Left are J. Elisenberg, West Norway Conference president; P. Sundquist, Northern European Division MV secretary, and (right) J. Madsen, West Nordic Union president.



GUYANA: S. A. Willsey (left) and Lloyd Le Gendre (right) were ordained to the ministry in Georgetown, Guyana, on May 9. G. O. Adams, president of the Caribbean Union, presented the sermon and charge. V. T. Boyce, president of the Guyana Mission, is shown welcoming the men and their wives.



PAKISTAN: Three ministers were ordained on April 11 at the Punjab camp meeting in Pakistan. Left to right are Pastor and Mrs. M. M. Khan, Pastor and Mrs. Melvin Justin, and Pastor and Mrs. S. A. Ditta. Both Pastors Khan and Justin are second generation ministers, and both their fathers officiated.

First Converts Baptized on Indonesian Island

D. Batoebara, president of the East Java Mission, Indonesia, greets Mr. and Mrs. Mohammed Hafid, of Sumenep, Madura Island, the first converts on the island. With them is worker S. Wahjuoe.

The island of Madura has been a difficult one to evangelize. Eight years ago a worker had to be moved because of difficulties. However, the work was reopened in June, 1969, and we are optimistic that many will join the church there.

D. BATOEBARA
President, East Java Mission



WHEN IT COMES TO
"Remembering Time"

Attractive yet inexpensive little gifts for those special occasions. These books carry uplifting messages that will be a blessing to all who read.

Envelopes furnished free on request

Just 25¢ Each

Add 2c per book mailing charge and State sales tax where required.



Pocket Companions—the All-Occasion Series

AT YOUR BIBLE HOUSE

Atlantic Union

† Atlantic Union College students have launched a door-to-door and One to One evangelism program at Haverhill, Massachusetts.

† Twenty non-Adventist children attended the Bellows Falls, Vermont, annual Vacation Bible School held in a large plastic tent set up on the lot of Mr. and Mrs. Albert LaClair in Drewsville, New Hampshire. Mrs. William Stacy, director, was assisted by Edna Parry, Agnes Ball, Elverna Hutchinson, and Myrtle Lowell.

† A hymnal belonging to Joseph Bates will be placed on display in the Washington, New Hampshire, church. A display case is being sponsored by ministers' wives of the Northern New England Conference.

† Milton W. Hallock has just concluded a three-week series of meetings in Concord, New Hampshire. Five people were baptized. He was assisted by Robert Johnson.

EMMA KIRK, *Correspondent*

Central Union

† The Nebraska Conference has had 139 baptisms during the first six months of the year. This is the most baptisms for the first six months of any year during the past ten years.

† Mrs. E. R. Schwab, wife of the North Platte, Nebraska, district pastor, was the leader of the kindergarten division at the General Conference session. Mrs. Schwab wrote her own program material for the nine meetings. The theme was "The Plan of Salvation."

† Ronald Wham, pastor of the Grandview and Independence churches, Missouri, was ordained at the Missouri camp meeting.

CLARA ANDERSON, *Correspondent*

Columbia Union

† Mr. and Mrs. Merle Morris, of the Bladensburg, Maryland, church, were elected as Potomac Conference's Laymen of the Year at the camp meeting recently held in Takoma Park, Maryland.

† The West Philadelphia, Pennsylvania, church, in the Allegheny East Conference, was recently dedicated free of debt.

† Benjamin Garey, of Columbia Union College; Mrs. Juanita Doat, of Kettering Medical Center; and Mrs. Lillian Gray,

of Blue Mountain Academy received diplomas upon the completion of the food service supervisors' workshop held at Andrews University recently.

† Literature evangelist deliveries in the Pennsylvania Conference recently exceeded \$13,000 for a single week.

MORTEN JUBERG, *Correspondent*

Lake Union

† One hundred and twenty-eight children enrolled in the South Flint, Michigan, Vacation Bible School this year. Ninety-one of them were non-Adventists.

† Indiana Conference ministers Daniel Wandersleben, Ralph Blodgett, and David White have surpassed their entire year's baptismal goal in the first six months. The conference has set a goal for a 10 per cent membership increase each year.

† The new Cedar Lake Academy cafeteria-laundry building is expected to be in use for the opening of school the first week of September.

† Hinsdale Sanitarium and Hospital has embarked on a plan to help people lose weight through what it calls the Slim Line program. A two-minute telephone message can be heard any time, day or night, by a person battling the weight problem.

† Michigan's Upper Peninsula camp meeting this year set a record with more than 400 persons attending the weekend convocation July 24 to 26.

GORDON ENGEN, *Correspondent*

Northern Union

† Clyde Best, Minnesota Book and Bible House manager, reports camp meeting sales totaled more than \$23,000.

† Five young people—Cynthia Carlisle, Larry Jackson, Randy Lambert, Linda Booth, and Bradley Booth—were added to the Cedar Rapids, Iowa, church by baptism in June.

† As of June 24, 96 were baptized as a result of the Voice of Prophecy-Detamore evangelistic meetings held in the Veterans Auditorium, Des Moines, Iowa. Seventy-nine of these were added to the Des Moines church. The others joined churches within a 50-mile radius.

† Eight persons were baptized recently in the Lehr, North Dakota, church as a result of a series of meetings held by Harold M. Williams, Ministerial secretary of the North Dakota Conference. He was assisted by Don Howe and Edward J. Kanna, district pastor.

† North Dakota church members began a drive for 1 million pennies during its camp meeting June 26 to July 1. It is

expected they will be collected by September 6. The money will be used to erect an all-purpose lodge at the conference camp.

† Fourteen were baptized at the North Dakota camp meeting climaxing a week of evangelistic meetings by Joe Crews, Amazing Facts radio broadcast speaker. The Amazing Facts program is on nine stations in North Dakota.

† The Cambridge, Minnesota, Seventh-day Adventist church was dedicated debt free May 30. H. M. Dukes, a former pastor, preached the dedicatory sermon. Thearon Staddon is the present pastor.

L. H. NETTEBURG, *Correspondent*

North Pacific Union

† Marjorie Watson, who has been an administrative secretary at Portland Adventist hospital, and Mrs. Austin (Ione) Morgan, editor of the *North Pacific Union Gleaner* and REVIEW correspondent for the North Pacific Union, have retired after long years of service.

† Fifty-one made decisions for Christ during a five-week evangelistic series held recently by J. Lynn Martell, Anchorage, Alaska, church pastor.

† A new community services center was recently formed by members of the Bellevue, Washington, church. In addition to health and welfare assistance, the organization is exploring such areas as volunteer work in the Eastside Mental Health Center, Echo Glen School, a teen center, and helping at the Interlake Manor Nursing Home. Services will also be available to other community organizations when needed.

† Speakers for the summer commencement at Walla Walla College, August 7-9, were Dr. W. M. Schneider, Southern Missionary College president; Walter D. Blehm, Oregon Conference president; and Larry M. Lewis, assistant professor of religion at Walla Walla College.

IONE MORGAN, *Correspondent*

Pacific Union

† On July 31 the Jubal Quartet—Jesse Fernandez, Dave Castro, Fernando Westre, and Samuel Rivera; and the Jubilee Trio—Irma Fernandez, Elina Castro, and Rose Westre—began a month-long musical missionary tour of Latin America. All are members of churches in the Riverside and Santa Ana, California, area. The groups will give concerts in Chile, Colombia, Ecuador, Uruguay, Argentina, Venezuela, Peru, Panama, Costa Rica, El Salvador, Guatemala, and Mexico.

† During the month of May, some \$330,000 worth of books and magazines were delivered in Pacific Union Confer-

ence territory. This is the highest month's delivery in the history of the publishing work in this union.

✦ A workshop for modern-language teachers, sponsored by the Pacific Union Conference Department of Education and the Adventist Language Teachers Association, had as its guest lecturer Frank M. Grittner, Wisconsin State supervisor of foreign languages. The workshop was held on the La Sierra Campus of Loma Linda University August 3 to 13.

MARGARET FOLLETT, *Correspondent*

Southern Union

✦ Forty-nine branch Sabbath schools were conducted in the Florida Conference this summer.

✦ Sixty teen-agers attended the special teen camp conducted in the South Central Conference, July 19-26.

✦ The Open Bible crusade held by Rainey Hooper in Sarasota, Florida, closed July 26 with 27 baptisms.

✦ Following a Five-Day Plan held at Hialeah Hospital, Miami, Florida, recently, the president of the Norwegian Caribbean Lines gave \$1,000 in appreciation for his "kicking the habit." An anonymous gift of \$500 was also received.

✦ Fifteen major evangelistic efforts were conducted in the South Atlantic Conference during the summer. Conference ministers have set a baptismal goal of 1,700 for 1970.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Texico youth camp just concluded at Black River Village, El Porvenir, New Mexico, had 119 campers in attendance. At the conclusion of the camp 26 young people gave their decision for Christ.

✦ Ninety young people, mostly non-Adventists, were brought together for a week recently in the Arkansas-Louisiana Conference friendship camp. Thirty of these young people were from the Lafayette-Lake Charles, Louisiana, area.

✦ Dale Hoover, employed by the Texas Conference to follow up literature evangelists' customers, is presently working in Fort Worth, Texas. Twenty families contacted by literature evangelists are receiving Bible studies.

✦ The top ten literature evangelists for May in the Southwestern Union include J. D. Davis, Jerry Smith, Paul Cooper, Vern Colvin, Ed Sherrill, Gene Cowden, Darlene Faulkner, Clara Summers, Ted Ramirez, and Curtis Thurber. Combined sales for this group was nearly \$20,000.

J. N. MORGAN, *Correspondent*

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

SCORES OF VISITORS. Prior to and particularly following the General Conference session scores and scores of visitors from overseas and North America visited church headquarters and other denominational institutions in the Washington, D.C., area. It would be an honor to mention by name all these dear comrades in the Advent Movement and tell about where they serve, but that would require a good portion of one issue of the REVIEW, so we shall have to content ourselves by telling our readers that these visitors from many places vividly reminded us, as they walked along the halls and visited offices at the General Conference, that the Advent people are truly the church from "every nation, and kindred, and tongue, and people."

THE DESIRE OF AGES. One day recently Arthur L. White, secretary of the Ellen G. White Estate, Inc., gave the officers of the General Conference a preview of a special paperback edition of *The Desire of Ages* printed by Pyramid Publications under an arrangement that makes it possible to offer Ellen G. White's much-loved life of Christ on bookstands throughout the country for 95 cents. The identical book, with slight cover changes, will also be available through our Book and Bible Houses from the Pacific Press. Later, possibly other Ellen G. White books will become available on the paperback bookstands.

RETIRING. Two General Conference staff members have requested retirement in addition to those who did so prior to and at the session. They are: R. L. Odom, who has served the church for more than 45 years as pastor, evangelist, missionary, editor, and researcher; and Verna Slate, who has been an office worker for more than 40 years. The General Conference Committee has taken recognition of the devoted and distinguished service given to the church by these faithful workers. The church desires for them God's continuing care and blessings.

VICE-PRESIDENT COUNSELORS. The vice-presidents of the General Conference carry a variety of counseling duties in addition to serving as chairmen of numerous committees and boards and giving of their ministry to the church in the North American and overseas divisions. They serve as counselors to the departments as here listed: R. R. Bietz, Health; F. L. Bland, Public Relations, Radio-TV, Audio-Visual; Theodore Carcich, Publishing, Ministerial, Lay Activities; W. J. Hackett, Education, Mission-

ary Volunteer, Stewardship, Biblical Research; M. S. Nigri, Temperance, Statistical, Sabbath School; Neal C. Wilson, Public Affairs and Religious Liberty, Regional, North American Missions, Association of Adventist Services and Industries.

SECRETARIAT. Secretariat responsibility for the world field has been apportioned as follows: C. O. Franz, general; D. H. Baasch, South American and Inter-American divisions; L. L. Bock, North American Division; C. E. Bradford, North American Division; A. E. Gibb, Australasian Division and Southern Asia Division; D. W. Hunter, Central European Division and Northern European Division; D. S. Johnson, Far Eastern Division; B. E. Seton, Trans-Mediterranean Division and Trans-Africa Division; R. F. Williams, Afro-Mideast Division. In addition to overseas division responsibilities each of the secretaries has numerous other duties.

ESDA. N. W. Litchfield, former manager of ESDA, has been appointed general manager. ESDA is the denomination's purchase and supply department, especially established to supply the needs of missionary personnel and institutions.

HEALTH ASSOCIATE. In mid-September, J. Wayne McFarland will be joining the Health Department as an associate secretary. His special activity will be health evangelism.

WORKER. "When the year 1971 opens, the Sabbath School *Worker* will make its appearance in a new, less bulky and more practical size," states Sabbath school secretary Fernon Retzer. Supplementary program and teaching helps for the various children's and youth divisions of the Sabbath school, which formerly were part of the *Worker* will no longer be featured in that journal, but will be available on 5½" by 8½" sheets punched for three-ring notebooks. Teachers and superintendents will be able to receive in separate packages the particular lesson and program helps they need.

By making these adjustments it is believed the churches will be able to effect considerable savings. The smaller monthly sixteen-page two-color *Worker* should cost about \$1.90 per year. The teachers' lesson helps for children and youth will be available at twenty-five cents a quarter per set and the division superintendents' program helps will be available at forty cents a quarter. Teachers and superintendents of the adult division will continue to have their helps in the present book form.

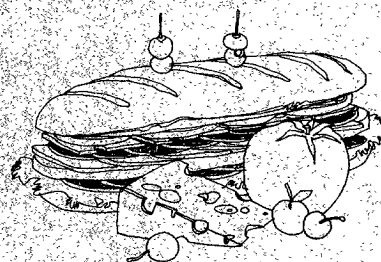
Jean Worth, Recipe Developer



Worthington Hero

A delicious high-energy, appetite-satisfying meal in a bun. Your whole family will love the Hero, and love you for them.

And while you're at it, try all of these easy-to-prepare sandwich ideas... great ways to special-up those hot summer months when quick meals are the order of the day.



Sincerely,

Jean Worth

Worthington Hero

1 large loaf French Bread
lettuce
8 LUNCHEON SLICES, SMOKED TURKEY STYLE (4 ounces)
4 slices American cheese (1 ounce each), cut in half
8 LUNCHEON SLICES, CORNED BEEF STYLE (4 ounces)
4 slices Swiss cheese (1 ounce each), cut in half
6 LUNCHEON SLICES, SMOKED BEEF STYLE
1 or 2 tomatoes, sliced
Russian Dressing*

Slice French Bread lengthwise into 3 layers. Spread bottom layer of bread with Russian Dressing. Top with lettuce leaves. Top with LUNCHEON SLICES, SMOKED TURKEY STYLE, then with American cheese. Top with middle bread layer. Spread bread with Russian Dressing. Top with LUNCHEON SLICES, CORNED BEEF STYLE. Then top with Swiss cheese, LUNCHEON SLICES, SMOKED BEEF STYLE and sliced tomatoes. Cover with top layer of bread. Slice diagonally into 8 or 9 servings. Garnish with pickles or olives.

Tom-Ruben Sandwich

3 slices toasted rye bread
3 tablespoons Russian Dressing*
3 LUNCHEON SLICES, CORNED BEEF STYLE (cut in half)
3 tablespoons sauerkraut, well drained
2 LUNCHEON SLICES, SMOKED TURKEY STYLE (cut in half)
1 1-ounce slice Swiss Cheese

Spread 1 tablespoon Russian Dressing on toasted rye bread. Top with CORNED BEEF STYLE slices. Top with sauerkraut; then one slice rye toast. Spread Russian Dressing on rye toast, then top with SMOKED TURKEY STYLE slices. Top with Swiss cheese. Place under broiler till cheese melts. Top with third slice of toast.

* Russian Dressing

1/2 cup mayonnaise or salad dressing
3 tablespoons chili sauce
2 tablespoons finely diced celery
1 teaspoon dried onion flakes

Mix all ingredients thoroughly till well blended. Yields 3/4 cup.

Chicken Salad Sandwich

2 cups VEGETARIAN ENTREE, CHICKEN STYLE, diced
1 cup diced celery
2/3 cup mayonnaise
1/3 cup chopped pecans
1 teaspoon dried onion flakes

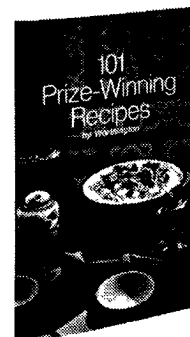
Mix all ingredients thoroughly. Chill at east one hour before serving. Spread on slice of bread. Top with lettuce and tomatoes if desired.

Beefy Pimiento Spread

4 ounces LUNCHEON SLICES, SMOKED BEEF STYLE, diced (1/2 of an 8-ounce carton)
8 ounces American Cheese, grated
1/4 cup pimiento, diced and drained
1/2 cup mayonnaise or soyannaise
1/2 cup tomatoes, canned, drained, and diced
1/3 cup STRIPPLE-ZIPS

In the top of a double boiler, mix all ingredients. Place over simmering water in lower section of double boiler. Stir till cheese is melted. Makes 3 cups spread, enough for 9 to 10 sandwiches. May also be served as a canape spread on crackers. Good warm or cold.

Send for this colorful, 48-page booklet containing 101 award-winning recipes for Worthington's meatless, vegetable protein foods. Just send 1.00 or 50¢ plus two labels from any Worthington product.



WORTHINGTON FOODS, INC.

WORTHINGTON, OHIO 43085

Brotherhood Emphasized in Human Relations Council

By CHARLES C. CRIDER

A unique chapter in denominational history was written in Detroit, Michigan, last May.

Two congregations of Seventh-day Adventists—a black one pastored by T. Marshall Kelly and a white one led by Leslie Neal—came together to explore the possibility of establishing a basis for fellowship. Both of these pastors had been participants in the first human-relations workshop held on the Andrews University campus in March of 1969. For this reason their churches had been chosen for the first human-relations council to be held with laymen, using the techniques and methods developed in the workshops.

Most of the significant happenings occurred in small groups. But opportunity was given for the participants to assemble as a total community to share and relate what had been done. This took place both within the regular sessions and those held in the churches over the weekends. Progress by individuals took place at different rates, with regular attendants making the most significant changes. Reaction to the program as expressed by participants themselves was positive even in the case of those who did not attend all the sessions.

Nineteen regular sessions were held, stretching over the better part of 11 days. Twenty of the participants spent two days at Andrews in a warm-up session. During the entire period the participants ate, worshiped, and played together, and on alternate weekends entertained one another as guests in their homes. But above all, they struggled and worked together to resolve the differences and divisions that existed between them. As a result they reported that they not only learned to admire and respect one another as blacks and whites but also got to know one another much better, and felt much closer than they had to even the members of the congregations where they regularly worshipped.

What are the initial relations when church members of different races are brought together like this and allowed to speak openly and freely about what is on their hearts? Many are fearful that such confrontations will produce anger and further alienation, and that division between the races will be increased. But in Detroit the opposite took place. Those of us who had the opportunity to observe were surprised to see something take place very much like what is described in the first chapter of the book of Acts. They broke bread together with gladness of heart. They were in unity in their desire to unite in their witness that they were one in Christ.

It was of interest to see the earnestness and devotion with which they worked. No

one left the council with an urge to agitate or apply pressure on anyone either inside or outside the church. Each expressed the hope that others would have an opportunity to share in a similar experience. As one participant said, "Let us show our brothers and sisters and the world what can happen when people truly come together in the love and spirit of Jesus. Let us work to maintain this unity among ourselves and to widen our circle by inviting others to join us and share this experience with us."

It should be noted that a large portion of the membership in both the black and white churches were Southern born. This distribution was fully represented in those who participated in the council. The amazing thing seemed to be that place of birth had no observable effect on the fellowship that developed between the participants of different racial backgrounds, nor did it seem to affect their enjoyment of the experience.

One sister who had taken four black guests into her home reported that she had scarcely gotten them inside the door when her telephone rang. She heard the voice of a neighbor who said that she thought she saw her taking black people into her home. With some apprehension our sister replied, "Yes, we are having brotherhood week in our church, and these are my brothers and sisters from the Adventist church on Burns Avenue." She was much relieved when she heard her neighbor say, "Good for you, Ann! I wish more of us had your courage."

It was evident in the council that both blacks and whites were fearful of what might happen from extremists in retaliation because they were developing close relationships with people of another race. But the question was faced squarely, and it was concluded that what was happening was too important to be dropped because of fear.

One participant put it this way, "They may burn my home or even the church. But how can we call ourselves Christians if we continue to remain separate from a whole category of our brothers and sisters who live in the same community with us? How can we say we have a unified church when we have never had communion with a brother or sister of a different race? Most of us have never stayed overnight in the home of an Adventist of another race. We don't know one another's names. We must continue to fellowship together. We must work together and wait together for the coming of Jesus."

The human-relations program has represented a cooperative effort between Andrews University, the Lake Union, and the Michigan and Lake Region conferences.



Noah Beasley, assistant publishing secretary (Allegheny East), formerly literature evangelist (Central States).

Harry Cartright, pastor, Cambridge and Salisbury, Maryland, from Andrews University.

Charles Case, departmental secretary (Kansas), formerly public relations officer, Loma Linda University.

Paul M. DeBooy, MV department secretary (Pacific Union), formerly associate secretary, GC Young People's Missionary Volunteer Department.

B. J. Furst, departmental secretary (Minnesota), from same position (Kansas).

Warren C. Heintz, secretary (Southeastern California), formerly pastor, San Diego North Park church, California.

W. E. Jamerson, pastor (Southern California), formerly MV secretary (Nebraska).

Jack Jansen, staff, Adelphian Academy (Michigan), from Sunnyside Academy (Missouri).

William E. Jones, secretary-treasurer (South Dakota), formerly Book and Bible House manager (Nebraska).

Sharon Lau, office secretary (Hawaiian Mission), a recent graduate of Pacific Union College.

Esther R. Lee, office secretary (Colorado), from same position (Illinois).

O. L. Maize, staff, Madison Academy (Kentucky-Tennessee), from staff, Platte Valley Academy (Nebraska).

Fermon Mock, staff, Highland Academy (Kentucky-Tennessee), from staff, Platte Valley Academy.

Stanley Morton, truck driver, College Furniture, Union College, from same position, Thunderbird Academy (Arizona).

Mrs. Velda Nelson, staff, Champion Academy (Colorado), formerly teacher (Iowa).

S. F. Pedersen, pastor, New Haven district (Kansas), formerly pastor (Colorado).

Bruce Ronk, assistant professor of English, Andrews University, from Union College.

From Home Base to Front Line

North American Division

Louise M. Smith (AUC '52), to be secretary-accountant in the Inter-American Division office, Coral Gables, Florida, of Portland, Maine, left Washington, D.C., May 15.

Jaime Sanchez (attended Hunter College '62-'65; St. Barnabas School of Medical Technology '69), to be medical technologist in the Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Sanchez, nee Antonia Mercado (Junior High School, Puerto Rico '48), and daughter, of the Bronx, New York, left Miami, Florida, May 25.

William G. Jensen (attended WWC '41-'42; '46-'47), to be maintenance engineer in Port of Spain Community Hospital, Trinidad, West Indies, Mrs. Jensen, nee Frieda Hazel Jahn (attended WWC '46, '47), and daughter, left Los Angeles, California, June 18; they previously served in Thailand.

Lois L. Fouts (WWC '38), returning as cashier in Far Eastern Division, Singapore,

left Philadelphia, Pennsylvania, June 21.

Mrs. Reginald F. Mattison, nee Ellen Louise Larrabee (attended PUC '47-'49; attended LLU Nursing School '49-'50; WWC '59), left New York City, June 24. Elder Mattison preceded her, having left February 22 for the South American Division to serve as stewardship and development secretary. They previously served in Puerto Rico.

Ralph H. Jones (SDATS '55; attended WWC '58-'59), returning as teacher to Spicer Memorial College, Poona, India, Mrs. Jones, nee Viola Marie Kendall (attended WWC '53-'54), and three children, left San Francisco, California, June 26.

Ira E. Bailie, M.D. (LSC '51; LLU '52), returning as a physician for the Paraguay Hospital, Asuncion, Mrs. Bailie, nee Clara Naomi Jackson (attended PUC '45; LLU School of Nursing '49), and three children, left Baltimore, Maryland, June 28.

William Milton Lee (PUC '36; AU '60), returning as ministerial and radio-TV secretary South China Island Union Mission, Taipei, Taiwan, and Mrs. Lee, nee Helen Virginia Warren (attended PUC '33-'34; St. Helena Sanitarium School of Nursing '36), left Los Angeles, California, June 30.

Robert Zamora (LSC '48; George Washington University '70), to be a teacher in Newbold College, Bracknell, Berkshire, England, on two-year exchange program with Columbia Union College, Mrs. Zamora, nee Donna Coyle (UC two years), and two children, sailed on the S.S. *France* from New York City, July 2.

Irmin Eugene Burke (LSC '42; WWC '48), to be administrator Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Burke, nee Dorothy Josephine Skeels (attended WWC '47-'48), and three children, of College Place, Washington, left College Place, May 1.

Hugh Carroll Love, D.D.S. (EMC '49; LLU '61), to be relief dentist in West Pakistan, of Loma Linda, California, left Los Angeles, California, May 24.

J. Bjornar Storfjell (WWC '66; AU '68), to be Biblical languages teacher in Middle East College, Mrs. Storfjell, nee Judith Irene Lloyd (WWC '66), and two children, of Gresham, Oregon, left Philadelphia, Pennsylvania, June 14.

John M. Howard, (Newbold College '55; SMC '56; SDATS '60), to be lay activities and Young People's Missionary Volunteer secretary of the Congo Union, Mrs. Howard, nee Emilie Mook (Marienhoehe Seminary '50), and two children, of Oshawa, Ontario, Canada, left New York City, June 21.

Adventist Student Volunteer Corps and Other Workers

Adeny Schmidt, to teach for one year in the Adventist Educational Center, Pena Blanca, Depto Cortes, Honduras, Central America, of Takoma Park, Maryland, left Miami, Florida, April 17.

Edith Evelyn Kreuder, to be English teacher Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, student missionary (PUC), of Angwin, California, left San Francisco, California, April 20.

Michael Lee Anderson, to do evangelistic and pastoral work, Central Jamaica Conference, West Indies, student missionary

(CUC), of Norristown, Pennsylvania, left Miami, Florida, April 28.

Ruth Audrey Feckback, to be nurse in Andrews Memorial Hospital, Kingston, Jamaica, student missionary (CUC), of Vienna, Virginia, left Washington, D.C., May 6.

Jerald Alfred Reinschagen, to be music teacher Lake Titicaca Training School, student missionary (CUC), of Miami, Florida, left Miami, May 17.

Harriet Ann Thornton, to be Bible instructor Honduras Mission, Tegucigalpa, Honduras, student missionary (CUC), of Berea, Kentucky, left Miami, Florida, May 19.

William Barreto, to do ministerial work in El Salvador Mission, San Salvador, student missionary (CUC), of Bronx, New York, left Washington, D.C., May 24.

C. O. FRANZ

Australasian Division

Margaret Rutter, to be physiotherapist on the staff of the Togoba Hansende Hospital, Mount Hagen, New Guinea, of Wahroonga, New South Wales, left Sydney, March 1.

Stuart Hemsley, to be builder for Coral Sea Union Mission, Lae, New Guinea, left Sydney, March 2.

R. L. Aveling, returning as publishing, Sabbath school, and lay activities department secretary for the Coral Sea Union Mission, Lae, New Guinea, and Mrs. Aveling, left March 8.

Wallace Booker, to serve on the staff of the Togoba Hansende Colony, Mount Hagen, New Guinea, Mrs. Booker and son, left March 23.

Miss Gillian Bichard, to serve in the South American Division office, Montevideo, Uruguay, having just completed a term of service in office work in the Trans-Africa Division and taken a furlough, left Sydney, June 11.

Glyn Lock, to teach in the Betikama High School, British Solomon Islands, Mrs. Lock and their infant child, left Sydney, June 14.

C. M. Winch, returning to serve as missionary airplane pilot in the Coral Sea Union Mission, Lae, New Guinea, Mrs. Winch and their four children, left June 15.

R. D. Donaldson, returning as president of the Bougainville Mission, Rabaul, New Guinea, Mrs. Donaldson and infant child, left Sydney, June 16.

A. A. Godfrey, returning as president of the Western Solomons Mission, with headquarters at Kukudu via Gizo, British Solomon Islands, Mrs. Godfrey and four children, left Sydney, June 21.

J. K. IRVINE

NOTICES

Literature Requests

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

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

Send a continuous supply of old Bibles to Idamae Melendy, Review and Herald, Washington, D.C. 20012.

New permanent address for T. W. Bestman to receive used, clean literature: SDA Church, P.O. Box 111, Greenville, Sinoe County, Liberia, West Africa.

Pastor F. Edwards, Community Hospital, P.O. Box 767, Port of Spain, Trinidad, W.I., desires used copies of periodicals, especially *These Times, Message, Signs, Listen, Liberty, Instructor, Present Truth, Life and Health*.

New address for G. Thang Pu, SDA Mission, Homa-lin, Hkamti District, Naga Hills, Burma, who desires *Liberty, Review, These Times, Life and Health*, Bible pictures, Bible games, songbooks, old Bibles, melodica, and musical instruments.

Pastor Watkins Attah, P.O. Box 14, Kwamang/Mampong-Ash., Ghana, West Africa, needs Bibles, books, records, greeting cards, 35 mm film strips, periodicals.

Douglas Robertson, M.D., Port of Spain Community Hospital, P.O. Box 767, Port of Spain, Trinidad, W.I., desires *Signs, Life and Health*, periodicals, books, but no *Reviews*. He sees 300 plus patients a week and can use a large supply.

J. P. Johnson, 135 Cromwell Dr., Hendersonville, Tenn. 37075, wants clean *Signs, Listen, and Liberty* only.

WANTED: Songbooks, greeting cards, Bibles, to Mg. Robert Van Tum, SDA Mission; T. T. Farraw; P.O. Haka, North Chin Hills, Burma.

J. U. Okwandu, SDA Church Headquarters, Aba, c/o Dr. K. F. Mueller, Box 111, Port-Harcourt, Nigeria, needs *Instructor, Sabbath School Worker*, Bibles, and youth books.

Daung Kyint, Khua Sak, SDA Thuklai P.O., North Chin Hills, Burma, needs *Seventh-day Adventists Today, The Sabbath Hours, My Bible Friends, A Little Child Shall Lead, Bible 7 Game, Spiritualism Today, Christ and Tomorrow, Christ Forever, Faith for Today, Christian Home Calendar, Forever Heaven, Gift of Prophecy in the SDA Church, God and Evolution, God and the Future, God and I Are Partners, God's Holy Day, How to Read the Bible, I Became a Seventh-day Adventist, Light of the Ages, Prayer for the Sick, Symbols of Salvation, Way to Christ, When a Man Dies, The Bible Story, Secrets of the Spirit, The Spirit of the Teacher, With God You Win, Elisha Man of God, The New Song, The Secret Church, Songbooks, Message, These Times, Fellow Travelers of Spiritualism, Dimensions in Salvation*.

URGENTLY NEEDED: 1970 copies of *Review, Instructor, Guide, These Times, Signs, Message, Listen, Liberty, Life and Health, Primary Treasure, and Little Friend* by Adassa Brown, Golden Spring P.A., Jamaica, West Indies.

Mrs. S. B. Palkar, SDA Hospital, Athwalines, Surat, Gujarat, India, needs *Signs and Present Truth*.

Philemon E. Ile, SDA Mission, c/o State School, Erema, Ahoada, Rivers State, Nigeria, desires Bible and memory verse pictures for 1970 and onward for 90 children.

Send *Guide, Primary Treasure, and Little Friend* to Bauan Adventist Rural School, c/o Mr. Ricardo Cusi, Pandayan, Bauan, Batangas, Philippines, and the same to Binan SDA Elementary School, c/o Tomas Racasa, San Vicente, Binan, Laguna, Philippines. (Weight limit for printed matter to P.I.: 6 lbs., 9 oz. each parcel, tied or open-ended; postage approximately \$2.)

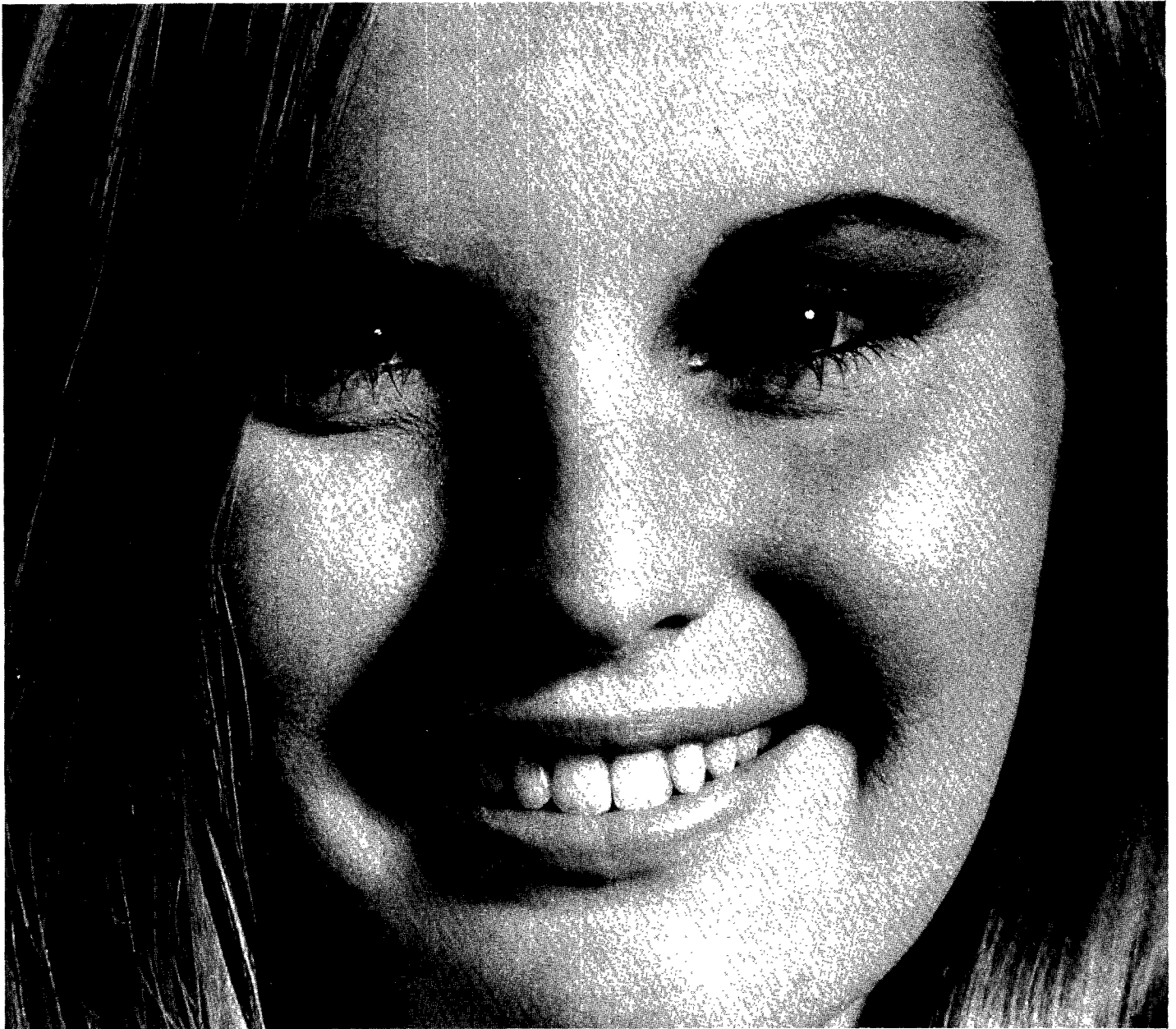
WANTED: A continuous supply of *Modern Ways to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus*, hymnals, *Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, tracts, and Bibles, to Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo B/A, Ghana West Africa.

E. A. Sinco Northern Mindanao Mission, Cagayan de Oro City, Philippines, needs a continuous supply of *Signs, These Times, Review, Listen*, tracts, Bibles, color books, songbooks, small books, picture cards, cutouts, stories, prophetic charts, audio-visual aids, slides, films, Bible games, Ellen G. White books, *Insight, Guide, Life and Health*, denominational books, Christmas cards, and other missionary material. Also send similar material to the following: Reynaldo R. Sinco, Davao Mission, Davao City, P.I.; Elias Butad, Northern Mindanao Mission, Cagayan de Oro City, P.I.; Samuel R. Sinco, Yacapin Extension, Cagayan de Oro City, P.I.; and Lowell Teves, Negros Mission, Bacolod City, P.I.

Send missionary materials to the following in a continuous supply: Manuel A. Panaguiton, Don Carlos, Bukidnon, P.I.; Evangelist A. Randolph Thompson, Guyana Mission of SDA, P.O. Box 78, Georgetown, Guyana; Alfred Ogues, Banga, South Cotabato, P.I.; Pastor J. A. Nsiah, SDA Church, P.O. Box 22, Tanoso-Sunyani, Ghana, West Africa; Mr. and Mrs. Emmanuel Adjepong, SDA, Domi-bral, Konongo, Ashanti-Akim, Ghana, West Africa; George C. Powell, Port Maria SDA Church, 88 Stennett St., St. Mary, Jamaica, W.I.; Paul L. Hingouin, Davao Mission, P.O. Box 293, Davao City, P.I.; Ludy Fernandez, Mati SDA Church, Mati, Davao Oriental, P.I.; Pastor C. Otero, P.O. Ranen, via Kisii, Kenya, East Africa; S. J. Bloemite, P.O. Box 117, Maraisburg, Transvaal, South Africa; S. Conferido, Western Mindanao Mission, Box 13, Ozamis City, P.I.; B. S. K. Amoako, SDA Mission, Techimantia, Ghana, West Africa.

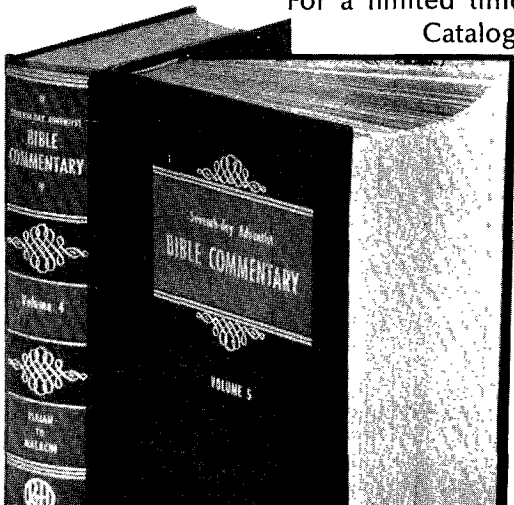
spectacular offers

FOR GENERAL CONFERENCE YEAR!



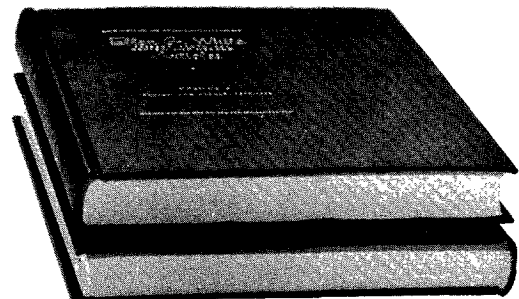
YOU SAVE \$20.00 on the complete 10-volume Seventh-day Adventist COMMENTARY REFERENCE SERIES For a limited time only \$119.95 Catalog price \$139.95

\$40.00 SAVINGS on the 6-volume set Ellen G. White PRESENT TRUTH AND REVIEW AND HERALD ARTICLES Catalog price \$99.95 General Conference SPECIAL \$59.95 Add \$3.00 per set for mailing



Add \$3.50 per set for mailing

A reprint of the weekly articles from the pen of Ellen White that appeared in the **Review and Herald** during 65 years of her ministry. 85 per cent of the material never appeared in any other form.



At Your Book and Bible House

SPECIAL PRICES IN EFFECT THROUGH AUGUST 31, 1970

ENROLL TODAY!

As prices are rising you
pay **NOTHING** for your

REVIEW AND HERALD.

Join the Gold Seal Subscription Club.

A membership deposit of \$125 makes you eligible for
the **REVIEW AND HERALD** without charge.

You may cancel your membership anytime, and we
will return the full \$125 to you.

Either join now or when your next bill comes for your
REVIEW AND HERALD.

It is so convenient—

No yearly charge.

No check to send each year.

No loss on your \$125 deposit.

The full \$125 always belongs to you, or in case of death,
to your family.



To local Book and Bible House:

Enclosed find my check for \$ _____

Please enroll me in the **GOLD SEAL SUBSCRIPTION CLUB**
for the **REVIEW AND HERALD.**

Name _____

Address _____

_____ Zip _____

This Week...

Walter Raymond Beach, one of the new field secretaries of the General Conference, writes this week, "Marching in Earth's Sunset" (page 2).

For the past 16 years Elder Beach, a native North Dakotan, has been General Conference secretary. He began his denominational service in 1923 at Auburn Academy immediately after receiving his degree from Walla Walla College. For three years he was dean of men and a teacher before going as a departmental secretary in the Latin Union, which had headquarters in Gland, Switzerland. That union was composed of Algeria, Belgium, France, Italy, Morocco, Portugal, Spain, Switzerland—essentially the core of the Southern European Division, which was organized in 1928.

When the division was organized, Elder Beach became president of the Belgian Conference. Four years later he became president of the Franco-Belgian Union. Another four years later, in 1936, he was called to be secretary of the Southern European Division, a position he held for the ten years prior to becoming president of that division. It was from there that he went to the General Conference in 1954 to become its secretary.

Elder Beach, who holds a Master's degree from the Sorbonne University, has written at least six books—three in French

and three in English—and he contributes frequently to several Adventist magazines.

At least one person in this office recalls that the first book read aloud to her was a nature book by Ruth Wheeler, whose by-line appears this week under the article "We Were Cheated" (page 11).

For many years Mrs. Wheeler's books have been familiarizing children with nature (*Little Kildeer*), the joys of being in the outdoors (*On the Trail With Freckles and Don*), how we got our present Bible (*The Story of the Book*), and many other topics.

What Adventist children have not at one time been exposed to nature on a dreary day through Mrs. Wheeler's games—Larkspur, Goldfinch, Chipmunk, and Monarch?

Both Mrs. Wheeler and her husband, Herschel, are avid naturalists, and he, particularly, is a superb photographer. Their most recent combining of efforts—her writing, his photography, and their love of nature—is the book for adults *My Father's World*.

For the past four years the Wheelers have been living in Takoma Park, where she has been an editor in the textbook division of the General Conference Education Department. They have recently moved back to their home in California.

Mrs. Wheeler's narrative this week recounts one of the experiences she had during her many years of teaching and counseling in academy and college.



ORGANIZATION CHANGE FACED BY NCC

ST. PAUL, MINN.—The retiring president of the National Council of Churches says he anticipates that the NCC may be supplanted "before many years" by a new conference of churches. "I feel it's altogether possible that the Roman Catholic Church may be participating in the new agency along with some Protestant denominations not now in the NCC," said Dr. Arthur Flemming, who is also president of Macalester College, St. Paul.

CHURCH TO UNDERGO TRANSFORMATION

MEXICO CITY—Mexico's Catholic bishop vowed here that the Church in Mexico will undergo a complete transformation, "beginning at once." In an announcement following a plenary session of the Mexican Council of Bishops (Conferencia Episcopal), the bishops told "all the faithful and all the general public" that the Church in Mexico "will no longer act as a unilateral authority, but will act only bilaterally, together with the authorities, duly elected, and the people of Mexico."

CANADA'S CATHOLICS AID POOR

VICTORIA, B.C.—Bishop Remi De Roo, of Victoria, said Catholics in Canada will be asked to contribute from 3 to 5 per cent of their income to help the poor at home and abroad.

SOCIAL, POLITICAL SOLUTIONS

CHICAGO—Christianity does not offer, and is not supposed to offer, a solution for social, political, and economic problems according to Jacques Ellul, the French Protestant historian and theologian. Instead of giving a solution to problems, he says, Christianity understands that "God in Jesus Christ put questions to us. . . . It is the Christian himself who must make answers."

PERMIT ASKED TO RUN TV STATION

WASHINGTON, D.C.—A request for a temporary license to operate WLBT-TV, Jackson, Mississippi, was made to the Federal Communications Commission here by a non-profit, interracial corporation. The license of the station, formerly operated by the Lamar Life Insurance Company, is in abeyance following court action sought by the Office of Communication of the United Church of Christ.

Communications Improvement, Inc., of Jackson, formed by white and black citizens interested in broadcasting that will improve race relations, asked the FCC for permission to run the station until the license is re-granted.

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, HERBERT E. DOUGLASS
THOMAS A. DAVIS

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY L. JONES
IDAMAE MELENDY

Layout Artist: RAYMOND C. HILL

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

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

Circulation Manager: GEORGE H. TAGGART

Field Representative: 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 6097, Lincoln, Nebraska 68506. Available free to the blind.

AN OPEN LETTER

FROM YOUR SABBATH SCHOOL DEPARTMENT

Dear Reader:

Concerned about the SABBATH SCHOOL WORKER? We're sorry, but not surprised. January, 1970, some things were added, some taken away. Why? Popular demand. May we explain?

Folks wanted program helps and teaching aids, complete and specialized for each division. These had been produced in some places, with much duplication of effort, but it was felt that these should be more carefully edited and made available to all. Thus in 1970 these were added to the WORKER.

It was felt, too, that something like an experimental senior teacher's quarterly that had been used and liked by thousands, should be available to all. Thus in 1970, lesson notes for senior division teachers were taken out of the WORKER and published in a special teacher's edition of the lesson quarterly.

This was good, but not good enough. "We want our own looseleaf program helps, packaged and distributed individually," said division leaders. Division teachers said the same about their aids. The next step was obvious: Extend the department's service to provide separate program and teaching materials for all divisions. On January 1, 1971, this will be done.

What about those who have gotten the WORKER in order to have special helps for programs or teaching? Possibly some have said, "We won't need it anymore." Wrong! The changes now in process will make it more wanted and needed than ever before.

The new WORKER, January, 1971, will be a 16-page, two-color, completely new format, contemporary design; same page size helps keep price down. Best of all, a fresh, helpful journal for EVERYONE, designed to lead to the personal involvement of every member in the life and work of the Sabbath School. Fresh Sabbath School spot news. Frank discussion of Sabbath School problems and needs. Letters from readers and dialog on current issues that affect the Sabbath School. Pooling of fresh, vital ideas for progress.

As an every-member magazine, the WORKER will emphasize simple, direct, and effective methods of evangelistic involvement. In short, plans call for a crisp, readable, attractive journal for the total Sabbath School constituency. And all this for the new low price of only \$1.90 per year, postpaid.

Leaders and teachers will need the WORKER even more. They are the catalysts in the grand chemistry of personal soul-winning involvement for each member. The WORKER will inform, inspire, and motivate them in this. But in addition they will have their own specialized helps in looseleaf form, packaged and distributed individually. Program helps for seniors and youth will be produced separately on an annual basis. All others will be published quarterly.

Now for the frosting! Beginning in January, 1971, every officer and teacher can have this specialized material in greater quantity, but at less over-all cost than ever before! What is more, the WORKER will become a most valuable and desirable journal for every member to read, enjoy, and use. There should be at least one in each home.

We hope this has clarified the matter and stimulated you to continue your support of the WORKER.

Sincerely,

THE SABBATH SCHOOL DEPARTMENT

Hundreds Baptized in Java Through Gift Bible Program

A. Hendriks, West Java Mission lay activities secretary, reports that during a recent period in his field, church members gave Bibles and reading guides to 1,970 neighbors, most of whom were of the Moslem religion.

Following the steps outlined in the Gift Bible Program Guide Sheets, they visited these contacts frequently and helped 1,039 to finish the 24-lesson course. As a result 512—about 50 per cent of the graduates—were baptized. This is an outstanding success, which demonstrates the power of the Word of God.

V. W. SCHOEN

Book Review Gives High Marks to Adventist Publishing Work

A book review in the magazine *Christ to the World*, edited in Rome by Catholic priests, recently praised the Seventh-day Adventist publishing work. Commenting on *The Undaunted*, a book written by Carol Hetzell and published by the Pacific Press, the magazine stated:

"In this volume the author traces the development of the publishing work of the Seventh-day Adventists, from the first small leaflet to the present multi-million dollar globe-encircling programme.

"It is a story of faith and courage, of persistence and selflessness . . . from which all missionaries can certainly learn a great deal.

"The example of these men and women who overcame seemingly insurmountable handicaps and achieved the impossible is surely a great stimulus for our zeal in bringing Christ to the world."

RICHARD H. UTT

E. G. White Books Constitute Most of Wisconsin Sales

One hundred and twenty-five sets of *Testimonies for the Church* were sold on Sunday, August 2, at the Wisconsin camp meeting held at Portage. In addition, hundreds of other Spirit of Prophecy volumes were sold. Lyle Litzenberger, manager of the Wisconsin Book and Bible House, reports that total sales for the day amounted to \$13,174.75 at special discount prices.

Approximately two thirds of the book sales were of E. G. White's books.

D. A. DELAFIELD

General Conference President Begins Broadcast Series

Beginning Friday, September 4, Robert H. Pierson will use the facilities of the Adventist Radio Network to speak to more than 50,000 Seventh-day Adventists across North America. His broadcast series will carry the name "Let's Talk It Over."

Recommended release time for the broadcast is 9:00 P.M., but listeners should

Health Personnel Needs Summary No. 5

Professional and technical help needed in Seventh-day Adventist hospitals reporting this past month include those given below:

North America

- 3 accountants
- 6 dietitians—members of ADA
- 35 licensed practical nurses
- 7 medical records librarians
- 8 registered laboratory technicians
- 74 RN's—general duty
- 21 RN's—supervisory
- 14 registered physical therapists

Overseas Missions

- 6 dentists
- 1 dietitian
- 1 nurse/anesthetist
- 24 physicians—general practice
- 28 physicians—specialty
- 1 RN—education administration
- 3 RN's—service administration

Other types of health workers are also urgently needed. Details of openings may be obtained by writing to Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW, Washington, D.C. 20012.

check the local log to determine actual broadcast time. Stations in the network are:

- WAUR, Berrien Springs, 640 KHz.
- WGTS, Takoma Park, 91.9 MHz.
- KANG, Angwin, 89.9 MHz.
- WSMC, Collegedale, 90.7 MHz.
- KUCV, Lincoln, 91.3 MHz.
- KGTS, College Place, 91.3 MHz.
- KLLU, La Sierra, 90.0 MHz.
- KEMR, Loma Linda, 88.3 MHz.
- VOAR, Newfoundland, 1230 KHz.

Though the message will be of special interest to Seventh-day Adventists, the content will be suitable for all listeners, and friends of the church should be invited to listen.

W. R. L. SCRAGG

SAWS Rushes Relief to Hurricane Celia Victims

Another devastating hurricane, named Celia, has struck the Gulf Coast of Texas. Although there was less loss of life and fewer injuries than in some previous disasters, damage to homes was much more extensive than that caused by Hurricane Beulah in 1967. Early reports show 9,000 homes destroyed, 14,000 suffering major damage, and many more, lesser damage. Thus many thousands of people are homeless and others have lost practically all their possessions.

Seventh-day Adventist Welfare Service (SAWS) is working closely with the American Red Cross to aid victims in communities most affected. Our headquarters

has been set up in the church school in Corpus Christi.

The Texas Conference relief vehicle was on the scene in Corpus Christi before the hurricane struck the Texas coast. The neighboring Texico Conference vehicle arrived from Amarillo, Texas, the following morning. Three additional relief vehicles, from the Southwestern Union, are now on the spot, and their crews are engaged in aiding victims. The Southern Union volunteered its help and is cooperating with SAWS, Washington, to dispatch two additional vehicles with such articles as linens, children's clothing, and blankets.

SAWS was the first to help some victims, supplying linens, needed clothing, and bedding. Generators in the relief vehicles supplied the only emergency illumination in some cases. SAWS also provided mass-feeding services and, through means of radio transmitters, supplied the only communication with the outside world.

Anyone desiring to provide aid for hurricane victims should do so through their local welfare representative.

C. E. GUENTHER

IN BRIEF

♦ **New Positions:** E. L. Becker, treasurer, Loma Linda Foods, formerly controller, Loma Linda University; Raymond F. Cottrell, book editor, Review and Herald, formerly associate book editor; he is succeeding Merwin R. Thurber, who has retired; Jan S. Doward, assistant secretary, General Conference Young People's Missionary Volunteer Department, formerly Bible teacher, Columbia Academy, Oregon Conference; G. W. Morgan, president, Nebraska Conference, formerly stewardship secretary; he succeeds F. O. Sanders, who retired.

♦ **Deaths:** Nassif Boutros, a minister in Egypt, his wife, and a daughter, July 16, in an automobile accident; Nettie M. French, widow of W. R. French, July 27 at Calimesa, 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.