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★ **Labor Unions and
Conscience** —Page 4

★ **Centennial Anniversary
in Waldensian Valleys**
—Page 16



HE SAT in the row behind me, and all during the song service I could hear him singing. He was German, I concluded, as I listened to his stumbling endeavors to pronounce the English words. Throughout stanza after stanza, he tried. Throughout song after song. But when we stood and began to sing "Jesus Is Coming Again" I noticed that he was no longer struggling with words. The song of the heart can endure no such barriers. He was singing in German. Lustily, joyfully, he sang.

If it is correct to say that one experiences an insight, I experienced one just then. And I couldn't help smiling as the thought lighted up my mind: Languages differ, but hearts are alike in "every nation, and kindred, and tongue, and people." We are all waiting for the same glad event.

With special enthusiasm I joined my voice with that of my German brother—

*"Coming again, coming again,
Jesus is coming again!"*

That Blessed Hope

By Ann Cunningham Burke

TONIGHT I want to talk to you about friendship. Not so much about the social graces, but friendship as an aid to soul winning.

In the Epistle to the Romans we read, "Thou shalt love thy neighbour as thyself." The fact that six of the commandments relate to man's duty to his fellow man indicates the importance God attaches to good neighborliness. "Our neighbors are not merely our associates and special friends; they are not simply those who belong to our church, or think as we do. Our neighbors are the whole human family. We are to do good to all men. . . . We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely and our neighbor as ourselves."—*My Life Today*, p. 232.

To be a Christian neighbor means more than speaking to the person next door, or sending him a missionary paper or an announcement of an evangelistic meeting. To be a good neighbor we must be friendly.

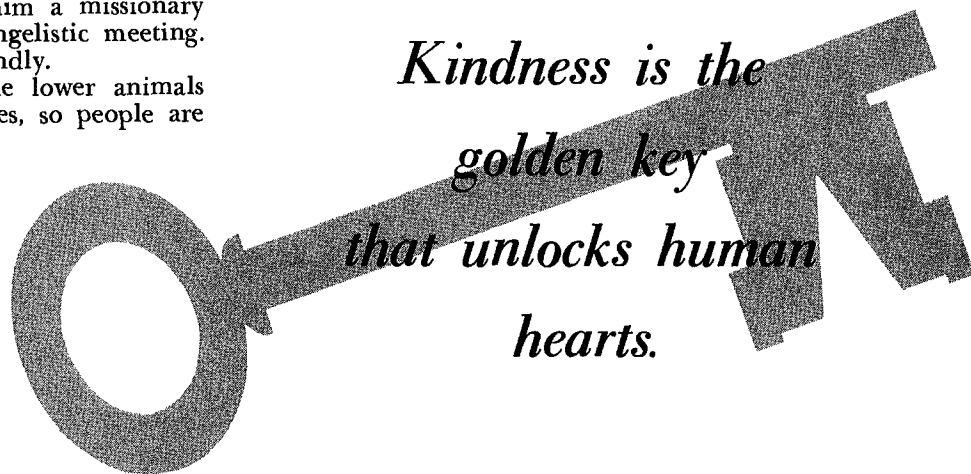
Man is a gregarious animal. As the lower animals travel in packs, herds, flocks, and droves, so people are associated in families, churches, clubs, and neighborhoods. Adam had been created but a short time when God gave him Eve as a companion. Bacon once said, "He who loves solitude is either a wild beast or a god." The art of making and keeping friends has been well stated by Solomon: "A man that hath friends must shew himself friendly" (Prov. 18:24). This means that our friendships depend largely upon ourselves. He who has many friends is a friend to many. It takes a friend to make a friend. These days we are all vitamin-conscious. The friendship vitamin is—B₁.

"Friendship cheers like a sunbeam, charms like a story, inspires like a great leader, bends like a golden chain, and guides like a heavenly vision." In the community where we formerly lived was a woman who was afflicted with multiple sclerosis. Her condition was such that when the family left for work and school she would have to remain in the chair where they left her till the first one came home. In our home one day, the husband said that they used to be popular in the neighborhood and had lots of company, but now no one came to see them. What a help it would be, he wistfully added, if a neighbor would run in occasionally to see how the wife was getting along. "The sweetest flowers that grow in the garden of friendship are the buds we pick for those in whose lives the roses never bloom."

"Crossing the uplands of time,
Skirting the borders of night,
Scaling the face of the peak of dreams,
We enter the regions of light;
And hastening on with eager intent,
Arrive at the rainbow's end
And there uncover the pot of gold
Buried deep in the heart of a friend."

It is well to cultivate friendship before nothing but friendship can save. That word *cultivate* is important. We cannot collect friends as we gather butterflies or collect postage stamps. Butterflies may be gathered, but friends have to be won. And remember that a friend you have

Friendship



By W. S. McCully
Retired Minister

to buy will not be worth what you have to pay. Thomas Hughes once said, "Blessed are they who have the gift of making friends, for it is one of God's best gifts."

The Gift of Friendship

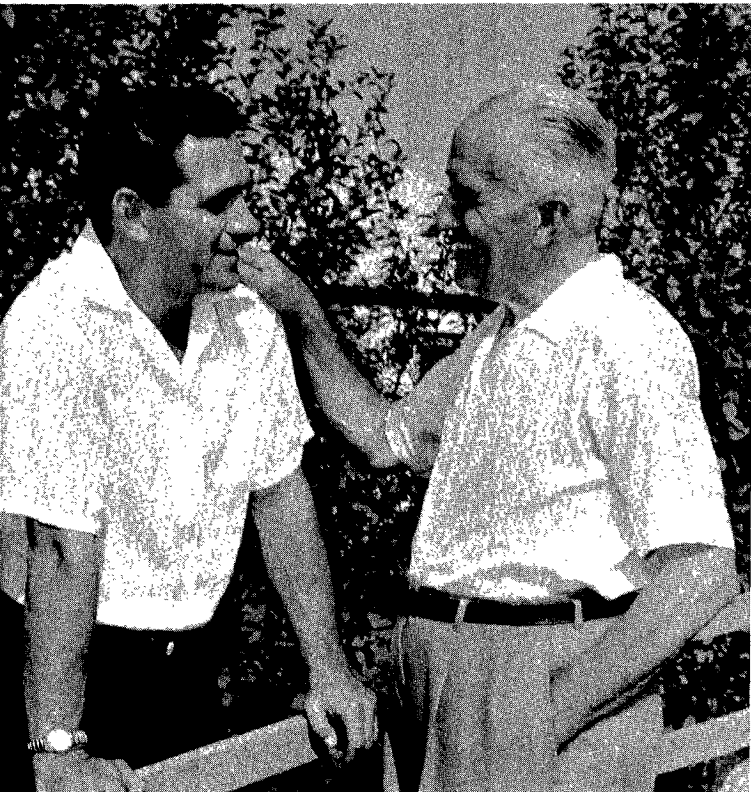
There has sprung up in the world during the last half century a new friendship in the business world. Dale Carnegie is the one man, perhaps more than any other, who is responsible for this. Many of the principles he advocated in winning friends are so fundamental that they can also be employed in the winning of spiritual friends. In fact, we read in the Spirit of Prophecy writings that "it is through the social relations that Christianity comes in contact with the world. . . . Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour" (*The Ministry of Healing*, p. 496). Winning a soul may have its beginning in a conversation with a neighbor over the back-yard fence.

Carnegie tells us that to win friends we must advance their interests. "The deepest principle in human nature is the craving to be appreciated," he writes (*How to Win Friends and Influence People*, p. 38). "There is a

gnawing and unflinching hunger; and the rare individual who honestly satisfies that hunger will hold people in the palm of his hand and 'even the undertaker will be sorry when he dies.'"—*Ibid.*, p. 32.

He also reminds us that one cannot make a person do anything against his will. The Army tried that with one of our Adventist boys. He refused to work on the Sabbath and was taken to the guardhouse. They brought a wheelbarrow out and told him to haul rock, but he refused. They then tied his hands to the handles and then told him to pick it up. He again refused. At this point they gave up. Carnegie said that when he first went fishing he put the bait on the hook that he thought the fish should have, but he fished hour after hour without success. Then in desperation he used the bait the fish liked, and soon he began to pull them in.

Christ told His disciples that He would make them



HAROLD M. LAMBERT

fishers of men. It is interesting to note the similarity between fishing for fish and fishing for men. There is one fundamental principle to bear in mind in fishing, whether in the pond or in gospel work, and that is that taking the hook is a voluntary act. A certain Adventist family found some neighbors who seemed to be interested, and even indicated a willingness to have some studies. The Adventist sister told her neighbor that we do not eat meat or drink coffee, and that if she would come over she would show her how to make whole-wheat bread, for we believed white bread to be unhealthful. The unfortunate thing about the whole affair was that they never had the opportunity to give the studies and tell about the love of God.

Carnegie ever emphasized the value of just praise. Mark Twain once said that he could live for two months on a good compliment. It is remarkable the response to praise, be he the man on the street or the president of a great corporation.

Some years ago the manager of the large General Motors assembly plant in South Los Angeles invited about 50 ministers of various faiths in for a luncheon. In his

after-dinner speech he launched out on world conditions, and sounded like an Adventist minister speaking on last-day prophecies. When I got home I wrote him telling him how much I appreciated meeting with them, and his fine remarks on world affairs. In a few days I received a very friendly letter from him. Among other things he said, "Your remarks both please me and humble me. . . . I appreciate your sending me the paper called *The Signs of the Times*, and I am sure that I shall enjoy it."

When Ingathering time came I telephoned and asked whether I might drop in and see him, and he said, "Yes, come right along." When I walked into his secretary's office there were a number of salesmen waiting their turn to see the manager. I told her who I was, and she said, "Go right on up." After friendly greetings he handed me a leather-bound copy of *The Imitation of Christ*, by Thomas a Kempis. At Christmas time he sent me a lovely card. Before leaving we had prayer, and I asked God's blessing on him in his work as manager of that great plant.

When I was living in Spokane, engaged in departmental work, I traveled a great deal over the conference.

At one of the railroad stations I met one of the most friendly ticket agents I ever saw behind a station window. He would give me a friendly greeting, perhaps saying something about the weather, and then when he handed me my ticket would wish me a pleasant trip. I wrote the railroad company about the friendly employee, and in return received a nice letter from the president of the Great Northern Railroad.

I never thought I would ever write to Ann Landers, much less receive a letter from her, but I did. An Adventist girl wrote asking that her mother be set right for not allowing her to see her boy friend on Friday night, because it was their Sabbath. Ann Landers gave the girl good counsel, and concluded by saying, "Why don't you stick to fellows who are Seventh-day Adventists? That would solve your problem." I couldn't refrain from thanking her. I told her that a Seventh-day Adventist minister couldn't have given the girl better counsel. In her letter to me, among other things she said, "It is most comforting and rewarding when an expert in a field writes me to say that he appreciates my advice."

Paul intreats us, "Be ye kind one to another" (Eph. 4:32). This is a command of divine origin. "Doing good is an excellent remedy for disease."—*Testimonies*, vol. 2, p. 29. "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health."—*Christian Service*, p. 271. Yet in spite of all this, "the inhumanity of man toward man is our greatest sin" (*The Ministry of Healing*, p. 163).

"Alas! true kindness is as rare, it seems,
As radium in this world of selfish schemes;
And yet its virtues, applied with art,
Would heal the hurts of this world's broken hearts."

A woman was standing in the aisle of a crowded street-car, along with the other straphangers. A man nearby offered her his seat, and she was so surprised that she fainted. When she revived she thanked the man, and then he fainted. A man stepped into an elevator. He said to the little old lady operator, "You don't have much sunshine in here, do you?" "No," she said, "only what nice people like you bring in."

It has been well said that kindness is the golden key that unlocks the human heart, and that heaven's rich rewards will be given to those who have learned to be kind.

At the little country church where we formerly attended, a stranger started coming to our services. It was evident by her make-up

(Continued on page 10)

*A report
on what the church
is doing to secure a
"conscience clause" in H. R.
77, which would repeal
Section 14(b) of the
Taft-Hartley Law.*

Labor Unions and

CONSCIENCE



HOBART FROM MONKMEYER

By W. Melvin Adams

Associate Secretary, GC Religious Liberty Department

FOR the second time in twenty years the Seventh-day Adventist Church is making a concentrated effort to find relief for its members, who, because of religious convictions, can neither join nor financially support labor unions. The first attempt occurred during the 1940's, when Carlyle B. Haynes, first Industrial Relations Secretary of the General Conference, contacted 147 of the existing 160 international unions in the United States, and explained to them the religious convictions which prevent many Seventh-day Adventists from joining or supporting their organizations. At this time Elder Haynes presented to the labor unions a plan whereby Seventh-day Adventist laborers would contribute the equivalent of dues to charitable organizations. This donation was to be made to charities either within labor union control, or to community charities approved by the labor unions.

The second attempt to find relief along this line is presently taking

place. Since March of this year I have testified twice before Congressional committees, sought out and alerted other denominations which have similar convictions on labor unions, presented the matter of religious convictions and labor unions to non-Adventist churches and church organizations, visited United States Senators and Representatives, and drafted and presented to Congress a formula which, if enacted into law, would provide the protection needed in this area.

Factors Leading to the Present Situation

For a number of years Seventh-day Adventists and others holding similar convictions have been without protection against the power of labor unions to compel payment of dues. The agreements which the denomination secured from fifteen international unions almost twenty years ago have become inoperative, leaving our members the painful alternatives of either losing their jobs, working at lower

wage scales, or compromising their religious convictions in order to be union members.

The AFL-CIO, as early as last November, decided that 1965 was the year to extend the power of labor unions over additional thousands of workers. One means chosen to accomplish this goal was the repeal of Section 14 (b) of the Taft-Hartley Law. Such action would automatically repeal all right-to-work laws in the nineteen States which presently have them, thus effectively compelling thousands of additional workers to join labor unions as contracts were renewed.

President Lyndon Johnson, having committed himself to labor unions during the Presidential campaign, obligingly included a request for the repeal of right-to-work laws in the labor message which he sent to Congress recently. Within a few days of the President's message on labor, Congress started hearings on the repeal of Section 14 (b). The last witnesses before the committee were represent-

atives of the National Association of Evangelicals, the Plymouth Brethren IV, and the Mennonite General Conference. I testified in behalf of the Seventh-day Adventist Church.

These churches were before the Congress for only one purpose. They did not join in the debate over whether Section 14 (b) should be repealed or retained, but they did introduce a subject which later became known as the "religious issue," and urged that Congress find some kind of relief for these people.

The following amendment was introduced in my testimony:

"PROVIDED: It shall be an unfair labor practice—

"(i) to require an individual who has religious convictions against joining or financially supporting labor organizations, to join or financially support any labor organization; provided such individual pay to the Treasurer of the United States a sum equal to the initiation fees and periodic dues uniformly required as a condition of acquiring and retaining membership in the labor organization which is the representative of the employee as provided by Section 9 (a), unless said individual and said labor organization mutually agree upon some other condition of employment."

This amendment provides for payment of the equivalent of dues to the Treasury of the United States Government, thus protecting individuals whose religious convictions will not allow them to have any dealing with labor unions. It also writes flexibility into the amendment by making it legal for other types of agreements to be worked out between individuals and labor unions.

If enacted into law, such an amendment would not provide a financial advantage for the religious objector over the regular union member. It would also discourage most individuals who might be attempting to use this means to escape the requirements of union membership.

In order to make this kind of amendment work effectively, the Government would have to arrange for a program of implementation, such as found in Australia and New Zealand. In these countries the governments honor religious conviction. Examination boards have been set up for individuals who claim they have religious scruples against joining unions. If the individual appearing before the examining board is successful in convincing these men that he has real religious convictions, he is permitted to pay the equivalent of dues to the government treasury. The government then guarantees the right of that individual to work alongside regular union members.

After the two weeks of hearings the

repeal bill moved rapidly. During the next two days two different committees voted in favor of it, each time without the "conscience clause."

As this report is written, H. R. 77 [the bill which would repeal Section 14 (b)] is in the Rules Committee. Before this article appears in print the House of Representatives may have received the bill and acted upon it.

Presenting the "Religious Issue" to Congress

Considerable preparation was made to bring the "religious issue" before the Congress. Denominations sharing our convictions on labor unions were sought out, alerted, and urged to testify before the subcommittee. This list included the churches mentioned earlier as testifying, along with the Christadelphians, Old German Baptists, Plymouth Brethren I and II, Amish, and the Christian and Missionary Alliance.

Other church groups—those that do not have convictions along this line—were informed of our motives and our objectives. It was my privilege to explain this need to the officers of the National Council of Churches, the Baptists, the United Presbyterians, Catholics, and Jewish organizations. In addition, the editors of *Christian Century*, *Christianity Today*, and *America*, were alerted to the problem.

In visiting the Congressmen, I found that many were surprised that any church held such convictions. Many of them were suspicious. They thought that this "religious issue" might be some clever gimmick invented by the National Association of Manufacturers or some other organization interested in defeating the attempt to repeal Section 14 (b) of the Taft-Hartley Law.

After the churches testified, most of the Congressmen realized that the "religious issue" represented genuine religious convictions. They were also con-

vinced that the churches had made strong efforts during the years to work out their problem with labor unions.

It is necessary to testify and visit Congressmen, but another necessity is a sponsor—that is, a Congressman who will personally sponsor a bill or an amendment along the lines you are seeking. Finally, Congresswoman Edith Green of Portland, Oregon, was impressed to introduce a bill, H. R. 8962, in our behalf. She is now to use her bill as an amendment when H. R. 77 (the repeal bill) comes to the floor of the House for a vote. This act, on the part of Congresswoman Green, provided the needed respectability for the "religious issue."

Letters are pouring in to Congress by the thousands, calling for some type of legislation which would protect people with religious convictions against joining or supporting labor unions. This is having a powerful effect upon Congress. Still more letters are needed, calling for a "conscience clause." The most effective letters, we find, do not mention religious affiliation, nor is there anything said in them about the repeal of Section 14 (b), or the right-to-work laws. These letters have but one subject, and that is—the need of a "conscience clause" and a request for their Congressman to cast his vote in favor of such an amendment.

In addition, ministers from most of our union conferences have come to Washington, D.C., to talk to their Congressmen about the "religious issue." Congress has become aware of its existence. It is hard to predict the results of these efforts, but we are doing our best and leaving the rest to the Lord. Your prayers and letters are needed! Write to each of your two Senators, your Representatives, and the President of the United States. Ask for a "conscience clause" for individuals who can neither join nor financially support labor unions.

Separation

By Carole V. Bowen

The howling wind whipped twigs and small branches from the old apple tree, sizzled them in the air, and dashed them against the gray stone front of our ranch home. Like goose down from a torn pillow, snow flurries fell from the sky. The temperature was nearing zero, but our warm, cozy home sheltered our family from the bitter, penetrating cold of that Friday night.

A soothing silence filled the living room as all eyes focused on the crackling, sizzling logs dad had carefully placed on the fire grate a few minutes before. The red and yellow flames danced back and forth, casting short and long shadows upon the wall. Intensely I watched that fire, noticing every minute detail—the black knotty bark, the circular shape of the logs, the position in which they were stacked, the way they caught fire and burned. I watched one small log drop from the grate and continue to burn for a short time. Gradually its brightness lessened until it was only glowing with a reddish-orange tinge. Slowly the orange glow disappeared, and the log was no longer alive with fire. Alone, it was unable to fulfill its purpose.

By Richard S. Paulson
Local Elder, Reedley, California



*In a corrupt age
the sincere Christian will heed
the admonition of Paul to*

**"Think
on
These
Things"**

CANADIAN PACIFIC RAILWAY

Mount Tecumseh, Crowsnest River, British Columbia, Canada.

HERE is a last piece of advice," wrote a learned teacher and saint many centuries ago. "If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good" (Phil. 4:8).^{*} In the majestic language of the King James Version this same passage concludes with the admonition: "If there be any virtue, and if there be any praise, think on these things." So we are urged by the venerable apostle to fix, or fasten, our minds on only righteous things. How well do we follow his advice?

The Christian in the days of Paul found himself in a hostile world. For practical purposes, all the world was divided into two groups—the pagans and the Christians. In its infancy, the church was operating under tremendous odds. It was hard to be a Christian, and dangerously unpopular. Today, in contrast, it is relatively simple. Some skeptics take great delight in pointing the finger of scorn at so many professed Christians with their station-wagon psyches and colored television sets. What have they sacrificed for the cause they profess to believe in?

Apparently, the ancient Christian did value God's approval, or he would not have ordered his life as he did in

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

the face of constant trial and disappointment. He had little of this world's goods, but he had the approval of his Lord. Today, past the middle of the twentieth century, we vigorously maintain that we believe in right and that, above all, we value the approval of God. But we are too shielded, too comfortable, too unaccustomed to trial, too frightened by the mere suggestion of privation. Oh, yes, we believe in goodness—theoretically—as far as community status demands it; but few of us take the time to listen to that still small voice and follow its instructions as we should. We are too involved in the accelerated pace and the mechanics of living to be unduly concerned with the apostle's advice.

It has always been a matter of great concern to me what we professed Christians do with our time. We all have the same 24-hour period each day. When we are not occupied in performing the details required in our jobs how do we spend our time? How do we use the remaining hours and minutes of the day in order to be approved by God?

Paul's Catalog of Virtues

It is difficult to separate or categorize the virtues the apostle mentions with clearly defined boundaries. They all overlap—holiness, purity, righteousness, beauty. Practically any virtue you may think of falls into the

above classification. First of all, we must have compassion for our fellow men. We have had great earthquakes and tidal waves, destruction by land, sea, and air, personal friends who have lost their lives in some violent manner, and yet we are anesthetized, so to speak, with an apathy that is potentially deadly. It has well been said that one is more concerned with a pinprick on his finger than he is with teeming millions starving in an economically unstable land. Statistics and figures produce little effect on the heart of the professed Christian; he needs to see the people these statistics represent as candidates for salvation, as individuals for whom the Lord Jesus gave His precious life.

To be understanding of others' problems and needs is one of our own greatest needs. We should try to understand their problems, and avoid heartless criticism. We are certainly not to condone wrongdoing, and love is not necessarily approval; but we can be positive and urge others to "sin no more." Note the understanding and compassion manifested in the following prayer by the late Peter Marshall:

"Lord Jesus, bless all who serve us, who have dedicated their lives to the ministry of others—all the teachers of our schools who labor so patiently with so little appreciation; all who wait upon the public, the clerks in the stores who have to accept criticism,

complaints, bad manners, selfishness at the hands of a thoughtless public. Bless the mailman, the drivers of streetcars and buses who must listen to people who lose their tempers.

"Bless every humble soul who, in these days of stress and strain, preaches sermons without words. Amen."

This earnest prayer reflects an appreciation of the situations many find themselves in. We cannot be wrapped up in our own little shells and still model our conduct after the Lord Jesus.

The apostle exhorts us to seek out the true, the honest, and the just. If we allow the Holy Spirit to work in our lives, we will "think on these things." Much of the literature today glorifies incontinence, infidelity, adultery. Novels and fictional reading usually cater to the carnal nature of man.

The Pitfalls of Contemporary Literature

It is difficult to find anything of value in the popular literature of the day. It is appalling—and disappointing—that some Seventh-day Adventist parents permit their children to see and hear programs and music that not only lead them away from God but make light of our very principles. An educator whose business it has been to review literature and films said recently: "If you're not a dope addict, sexual pervert, one totally without principle, you cannot enjoy the fare provided today." Not long ago a young woman told me that her favorite comedian was an atheist, and his funniest jokes were about sacred things. We as parents and leaders of the remnant church must not let the trends of these times weaken our vigilance and our sober judgment, so that we ever arrive at the point of sanctioning the questionable, much less the outright profane.

A truly converted Christian would no sooner rob a bank or hold up a service station than he would take a drink of whisky. But what about borderline honesty, true integrity, complete freedom from anything tainted with fraud?

It is embarrassing to hear someone complain that he was cheated by a member of your church. There isn't much we can say at a time like that, for we cannot be responsible for what other professed Christians do. We can only be responsible for ourselves. The Christian should always be just and fair when dealing with his associates. He should be scrupulously honest in his speech, thought, and conduct. We still live in the payola age, callous to the gross dishonesty that is rampant.

I suppose there is an unfortunate tendency, especially when we see

those involved in wholesale violations of moral, spiritual, and civil laws, for us to be unimpressed with minor offenses. Students think nothing of lifting entire term papers, or plagiarizing freely and passing off the work as their own. The everybody's-doing-it attitude is not a safe course for the Christian to follow.

On Guard

The Christian today has to guard himself against fixing his mind on impure matters. Though he might be referred to contemptuously as one who doesn't know what life is all about he must guard carefully all the avenues of the soul against defilement. The apostle exhorts us to think pure thoughts. There is much today all around us suggestive of impurity; temptations leap from the billboards, the periodicals, the radio, the television. Young people, for some quaint reason, are enamored of the coarse and sensual music of the day, tempted by the lascivious gyrations of overpaid entertainers. Sometimes even adult Christians are vulnerable to such so-called music and such vulgar display. If one can emerge unscathed from an impure environment today, he must have the Lord Jesus on his side, and must maintain a vital connection with Him. The days of Noah

are certainly being repeated today, and we all need constantly to be on guard in order to combat the influence of the evil one.

This world is battered and bruised by war, strife, and disaster. It is perverted by the evil deeds of men. But the lovely, the beautiful, the good are still to be found. Though scarred by sin, many of the places in the world are still beautiful. We need, also, to consider refined moral and spiritual sensibilities. We need to see the good in our fellow men, and to help one another achieve goodness as it is found in Christ Jesus.

We need, as well, to dwell on the greatest love story in history, the one that ended on Calvary. Where can more true loveliness be found than in the matchless Redeemer, in whom was no blemish of sin? We need to learn to know Him by reading and rereading the Bible, the Spirit of Prophecy, and other fine literature. Some who do not read our church papers, such as the REVIEW, waste hours daily on cheap, disgusting entertainment and on trivial reading. God help us if we arrive at the point where we find the study of His Word a dull, uninteresting pursuit!

With God's help, let us strive more diligently from this time forward to "think on these things."



DANDELIONS and SIN

Faithfully, every spring, my little daughter brings me a bouquet of yellow dandelions. She is so thrilled over the first flowers of spring that she can hardly wait to gather me a big bouquet, for she knows I love flowers. I always thank her, and I do enjoy their beauty for the first few hours.

I am always impressed anew each spring by the rich golden color and the beauty of dandelions, but after a few hours I remember how like sin they are. They soon turn black around the edges and wilt. Sin is like that. It is attractive; otherwise why would people want to sin? But like the dandelions, sin is only attractive at first.

After one has been caught in the grip of sin, its edges turn black and it becomes undesirable. For instance, how many who smoke are caught in this sinful trap and would give anything to be able to quit! Others enjoy what they call a "kick" from dope. But when their body is ravaged by its results, what wouldn't they give to be free from the vicious habit?

The robber who thinks he will get rich easily has plenty of time for regrets when he is behind bars. The young person who forgets God, who becomes enamored of dress, motion picture shows, and what he likes to call "good times" usually wakes up later unhappy. Not knowing where to turn, he realizes the mess he has made of his life.

So, every spring when I get my annual bouquet of this golden weed I pray that I can teach my daughter as she grows up how much like dandelions sin is. No, dandelions do not last. That is why we do not usually make bouquets of them. Sin's attractiveness does not last, either. I hope my daughter will choose God's way, for that is the only sure way to eternal life.

VIVIAN WAKE

IMAGINE fleeing for your life, and then through the seeming providence of God having your enemy delivered into your hands. That was David's experience with Saul in the wilderness cave of Engedi. How quickly would our voices join those of David's soldiers, "Here is your big chance. Kill him! Capture him! Maim him!"

David quickly cut away a section of Saul's robe and said, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord" (1 Sam. 24:6). David's respect, regard, and reverence for the Lord's anointed astonishes the self-willed man of sin. Saul was the anointed of the Lord. Yet, hadn't he rebelled, and by his vacillating fickleness disqualified himself? Did he deserve mercy? David thought so. His conscience smote him afterward for marring the garment of the king.

"The course of David made it manifest that he had a ruler whom he obeyed. He could not permit his natural passions to gain the victory over him; for he knew that he that ruleth his own spirit, is greater than he who

taketh a city. If he had been led and controlled by human feelings, he would have reasoned that the Lord had brought his enemy under his power in order that he might slay him, and take the government of Israel upon himself. Saul's mind was in such a condition that his authority was not respected, and the people were becoming irreligious and demoralized. Yet the fact that Saul had been divinely chosen king of Israel kept him in safety, for David conscientiously served God, and he would not in any wise harm the anointed of the Lord."—ELLEN G. WHITE, in *Signs of the Times*, Oct. 12, 1888.

What is your attitude toward the Lord's anointed? To your pastor? To the conference departmental men? To your conference president—local, union, and general—or to other servants of the Lord? "The people should not regard their ministers as mere public speakers and orators, but as Christ's ambassadors, receiving their wisdom and power from the great Head of the church. To slight and disregard the word spoken by Christ's representative is not only showing disrespect to the man, but

also to the Master who has sent him. He is in Christ's stead; and the voice of the Saviour should be heard in His representative."—*Testimonies*, vol. 4, p. 393.

You say, But ministers are only human, subject to error and mistakes. So you sharpen your sword and are deft in its use. You lash out at the Lord's anointed. "He doesn't visit enough, his speaking voice is sort of monotonous, his shortcomings are hindering the church, souls are no longer being saved, people are leaving and going elsewhere to church, that committee of preachers makes many mistakes," you say.

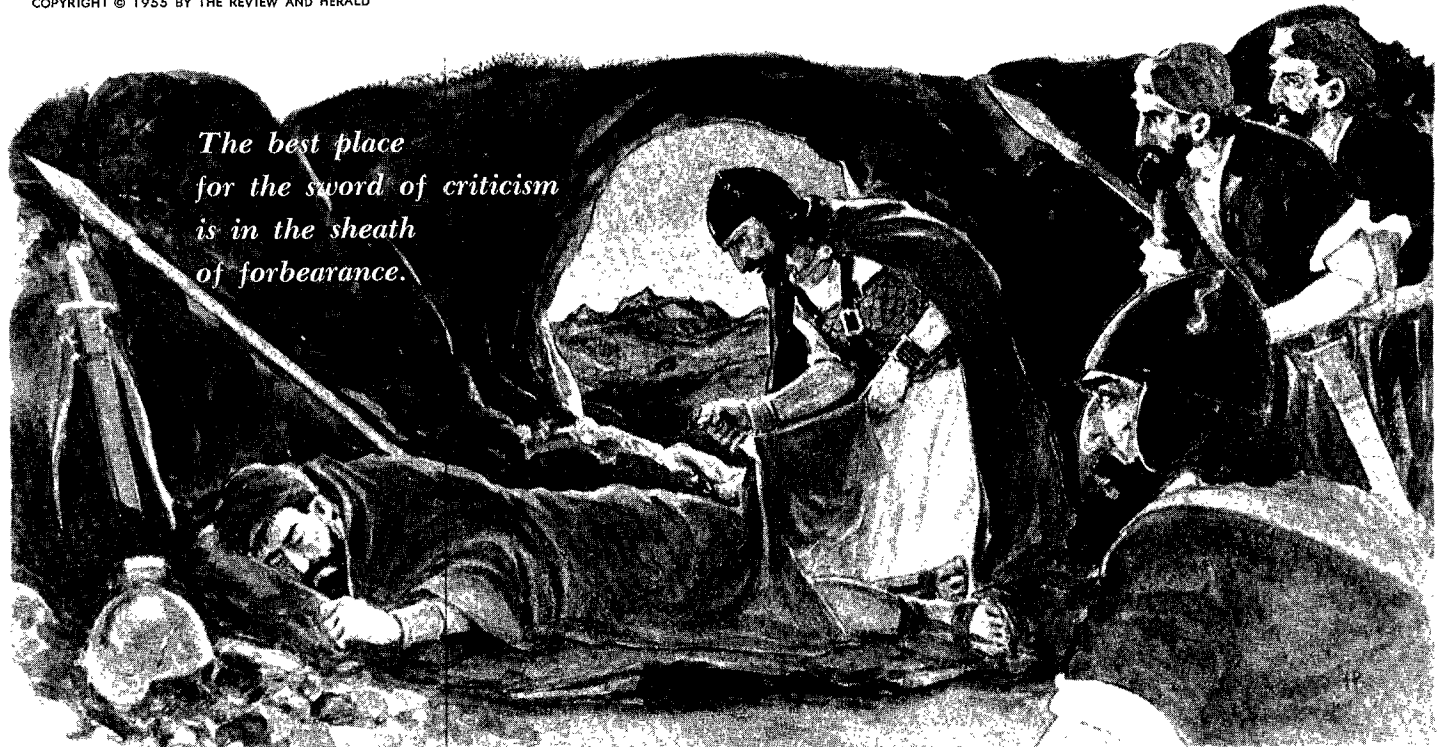
The Lord answers: "Do not criticize those who carry the burdens of responsibility. Let not the conversation in your homes be poisoned with criticism of the Lord's workers. Parents who indulge this criticizing spirit are not bringing before their children that which will make them wise unto salvation. Their words tend to unsettle the faith and confidence not only of the children, but of those older in years. All have little enough of respect and reverence for sacred things. Satan will unite most zealously

The Lord's Anointed

By Duane R. Peterson, *Pastor*
Illinois Conference

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HERBERT RUDEEN, ARTIST



with the criticizer in fostering unbelief, envy, jealousy, and disrespect."—*Ibid.*, vol. 7, p. 183.

This does not mean that we should regard the Lord's anointed with a superstitious and idolatrous reverence. But let us reverence his office, lifting him up before the throne with earnest prayer, lest by his lack he bring shame to the heavenly Name.

"It is to the wrongdoer himself that we are to present the wrong. We are not to make it a matter of comment and criticism among ourselves; nor even after it is told to the church are we at liberty to repeat it to others. A knowledge of the faults of Christians will be only a cause of stumbling to the unbelieving world; and by dwelling upon these things, we ourselves can receive only harm; for it is by beholding that we become changed. While we seek to correct the errors of a brother, the Spirit of Christ will lead us to shield him, as far as possible, from the criticism of even his own brethren, and how much more from the censure of the unbelieving world. We ourselves are erring, and need Christ's pity and forgiveness, and just as we wish Him to deal with us, He bids us deal with one another."—*The Desire of Ages*, p. 441.

"As you have opportunity, speak to the workers; speak words that will be a strength and an inspiration. We are altogether too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. In times of special perplexity and burden, take care to assure them of your interest and sympathy. While you try to help them by your prayers, let them know that you do it. Send along the line God's message to His workers: 'Be strong and of a good courage.' Joshua 1:6."—*Testimonies*, vol. 7, p. 185.

The position of Christ's servants is one of high honor and sacred trust. Jesus said to His disciples, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). No act of kindness shown to the Lord's anointed will be forgotten by the recorder of all good deeds.

You ask, Aren't we condoning his actions if we do not rise up in holy horror at his shortcomings? God is still on His throne. He does not need us to sit in the judgment seat. By His all-seeing, all-knowing providences, He is working out the counsels of His will. As in the case of Saul, God knows and understands the unfaithful better than men can. It is He who drafts men into positions of trust, and discharges them because of unfaithfulness. "Dearly beloved, avenge not yourselves, but rather give place unto

—The Art of Living.... when you're young



"New" Morality or Old Immorality?

young

by Miriam Hood

THE other day I picked up an article with a very provocative title. It wasn't the first of its kind that I'd seen, and I fear that it won't be the last. I've noticed that somewhere in all these titles is included the idea of a "new" morality. This is a clever approach, because most people like the idea of new things, new ideas, new concepts. And—let's face it—people are interested in morality, this subject being one that deals with an aspect of human nature that looms especially large when you're young.

Scanning through the aforementioned article, I felt a growing resentment toward both the content and the title. I don't like deception—does anyone?—and the entire article (title included) was clearly in that category, in my opinion. Why? Because there was nothing new and certainly nothing moral being discussed.

The author attempted, with a fine show of eloquence but less of logic, to put forward the thesis that today's young people have a much more "relaxed" attitude toward the seventh commandment than did their forebears. They (he claimed) have more advanced concepts than their parents, these concepts enabling them to cast off restrictions of an arbitrary nature, and experience the "fulfillment" which (he said) they've come firmly to believe is their right. In direct ratio with this glorious(?) emancipation there are shockingly high illegitimate birth rates, emotional breakdowns requiring institutional care, and a kind of sick disillusionment and purposelessness. Well, the author deplored these outgrowths (at least he had the sense to do a *small* amount of deploring) but his final conclusion was that this is the "new morality"—it must be accepted; this is it.

If, as I intimated, this article were the only one of its ilk I'd encountered, I'd summarily dismiss the shocking conclusions as merely the ravings of

wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

"The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticizing and condemning others,

a lunatic-fringe mind, and let it go at that. But I can hardly wave my magic wand and do away with magazine after magazine, and book after book.

That a great deal of moral turpitude is being practiced, I've no doubt. One can hardly live in this modern world and be unaware of a sex-centered culture. It's screamingly evident in the form of magazine covers, TV performances, billboards, advertisements, and other media of mass communication. I do not question that this condition exists. My quarrel comes with the authors' (one after another) conclusions, as follows: Since this situation exists, let's call it a "new morality," dignify it as a standard, and remove all guilt feeling.

How utterly stupid! Let me ask you: If everyone in a certain town became ill except one person, would disease then be normal and good health abnormal? Certainly not. Human beings are expected to be healthy. That is their natural condition. In the same way, human beings were created to be moral, in the image of God. Satan's success in corrupting humanity does not change the norm. Morality is the standard that God expects from His children. Remember Sodom and Gomorrah. Certainly some of the magazine writers of those days, had there been such, would have been lavish in their praise of emancipation from standards and restrictions. Even degeneracy and moral deviation were probably being touted as an emancipation and a way to "new fulfillments," all this indicating that nearly *everyone* was accepting "the new morality." But God's standard hadn't changed. You know what happened to Sodom and Gomorrah.

So, I can't really see that there's a "new morality." To me it looks strikingly like the old immorality.

everyone would say: 'I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. I must become a new creature in Christ. I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'

"Let those who have used the talent

of speech to discourage and dishearten God's servants, who are striving to advance God's cause, planning and working to master hindrance, ask God to forgive them for the injury they have done to His work."

Let us put our sword of criticism and judgment back into the sheath of loving forbearance, and fall on our knees in behalf of the Lord's anointed. While there, let us ask forgiveness for cutting his robe.

Friendship

(Continued from page 3)

and costume jewelry that she was not of our faith. It was during the time when we were studying about friendship and good neighborliness. One Sabbath the teacher of the class this lady attended mentioned that Adventists should be good neighbors. This woman spoke up and said that this had been demonstrated right here in this church. She said that her husband had to go to the hospital, and that left her alone with all the farm chores. Then, she said, your Mr. and Mrs. Hess came over and helped me. Mr. Hess kept coming twice a day to take care of the animals. With this kindness shown her, a simple invitation was all she needed to get her to attend our church. "Many can be reached only through acts of disinterested kindness."—*Testimonies*, vol. 6, p. 84.

Back in the days when a rash of Sunday-closing bills came up in Congress, we had a friend in the person of Senator Sol Bloom. Whenever one of these bills was assigned to a committee for study, he would call Elders Longacre and Votaw to come down, and the three of them would stand shoulder to shoulder in opposition to these measures. One day when they were out for a bit of fresh air between sessions, Senator Bloom said to our brethren, "How long do you keep records of your membership in your churches, 40 years?" Then he said that 40 years ago he landed in San Francisco an immigrant boy, and because he was a foreigner and a Jew, no one would hire him. He said that he actually went hungry walking the streets looking for work. Finally a Seventh-day Adventist businessman gave him employment till he became established. Then he said, "As I stand up here with you men fighting these bills, the spirit of that man keeps rising up before me."

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where there now is only one."—*Ibid.*, vol. 9, p. 189.

A Story FOR THE YOUNGER SET

Living Dangerously

By Mabel Earp Cason

BRIAN always seemed to be on the very edge of trouble. When his parents or his teacher said anything to him about this, he would grin and say, "Oh, I like to live dangerously."

Now, Brian would never do anything so dangerous as to jump on and off a moving train or run in front of a car or eat poisonous toadstools. He knew better than that.

His dangerous living was in such things as putting off his schoolwork until the last minute, and then trying to get it done in time to pass his grade (of course, his grades were never very high), and in doing his work in such an untidy and careless manner that it might fall to pieces after he was through with it, and in putting off getting ready for the school bus until it was almost in sight around the corner—or so it seemed to his mother. She always saw him catch it with a sigh of relief, for almost every day she was sure he would be late.

One day Brian was asked to put up a rope swing in the oak tree for his little sister, Marianne. He had to hurry with it, as he did most jobs of work, for he had put it off until it was time for him to go swimming with his friends Dick and Frank. Being short of time, Brian climbed into the tree and pulled the rope with him. He tied the two loops around the big branch as fast as he could. He thought he had pulled them tight, but he had made only one knot on each end of the rope, though he knew that two would make it more secure.

"There, that should do it," he said, hastily climbing down. Then he ran to join Dick and Frank, who were waiting for him in the road.

Then one day everything seemed to catch up with Brian at once.

He wasted time in the morning watching a bird in the tree outside his win-

dow. When he finally was almost ready, he heard the school bus stop at the corner for a minute, then go snorting off down the road.

That day the teacher promised that tomorrow there would be a stiff examination in arithmetic, and she outlined what the pupils should study in order to get a passing grade on the examination. But Brian did not know about it, so he did not prepare for it. He missed most of the problems in the examination and got a failing grade in arithmetic for the semester. He would have a lot of extra work to do to pass the grade at the end of the term.

He had put off repairing his bicycle, so he borrowed his friend Tim's bike when he was in a hurry to go to the store. While he was in the store someone in a car hit Tim's bike. Brian had leaned it up against the curb. One wheel was broken, and it would take all his allowance for two months, he figured, to pay for it. The bike would have been safe from harm if he had only taken the trouble to put it in the bicycle stand on the sidewalk in front of the store.

Then when he got home, Brian learned that Marianne had been swinging in the swing he had so carelessly fastened in the oak tree. The rope had come untied on one side and Marianne had fallen to the ground so hard that her head had been hurt. The doctor was in the room with her.

"A swing is a dangerous plaything," the doctor remarked, "unless it is securely fastened."

Marianne was lying on the bed, white-faced and very quiet, with a bandage on her forehead.

"Is-is she going to be all right?" Brian asked timidly.

"Yes, I think so, but she must be kept very quiet for a day or two," the doctor said. "She had a bad fall and she has a severe cut on her head."

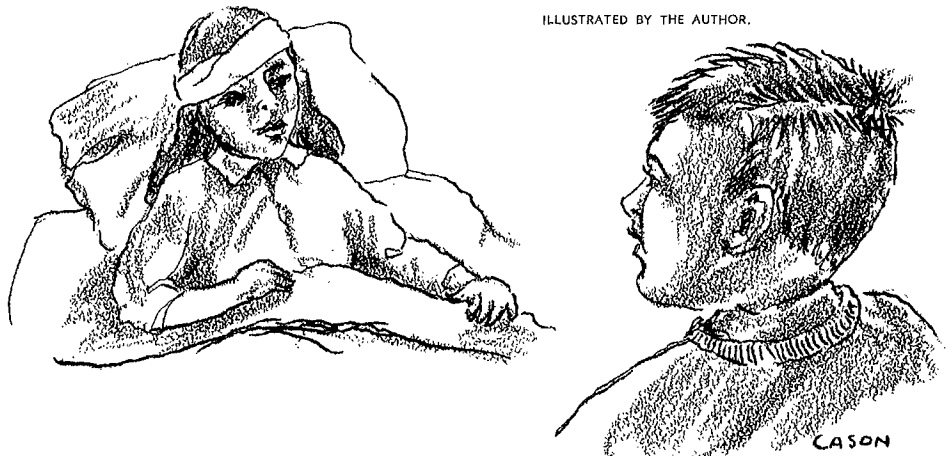
Brian felt a flush of shame creep over his face and neck.

"I said I liked to live dangerously," he told his mother later, when they were talking about his troubles of the day. "Well, I guess I don't like it so well when the danger really comes."

"And one of the troubles about this way of living, son," mother said, "is that some of the danger you invite usually falls on someone else."

Marianne was lying on the bed with a bandage on her forehead.

ILLUSTRATED BY THE AUTHOR.





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



About Teen-agers—6

EASTERN PHOTO SERVICE

Attitudes of reverence and love for the Bible come naturally to teen-agers whose parents possess these characteristics.

A TEEN-AGER whose demeanor is reverent and whose life radiates courtesy and helpfulness is a source of unceasing inspiration. These traits of character give the possessor a winsomeness of disposition that attracts others to his way of life and to his God.

Reverence is not one of the common virtues of the twentieth century. Profanity has become almost universal in modern speech. Men and women alike frequently speak God's name flippantly, in anger, or in jest. Reverence for womanhood has likewise departed. Women are often thought of merely in the context of sex appeal. Disrespect for authority has become increasingly common, and reverence for the house of God far too uncommon, even in the hearts of some who profess to be God's remnant people.

As respect and reverence decrease, it is a rare son or daughter who does not flout law and order, and who walks softly in the presence of sacred things. To such a one Heaven may well say, as Gabriel did to Daniel, "Thou art greatly beloved" (Dan. 9: 23).

The Scriptures leave no doubt as to the seriousness of the sin of irreverence. The failure of Aaron's sons to show proper reverence was punished by death. When a gang of ungodly youth mocked Elisha, "there came forth two she bears out of the wood, and tare forty and two children of them" (2 Kings 2:24). "Reverence, in which the youth who mocked Elisha were so lacking, is a grace that should be carefully cherished. Every child should be taught to show true reverence for God. . . . Reverence should be shown for God's representatives,—for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored."—*Prophets and Kings*, pp. 236, 237.

Attitudes of reverence or irreverence by young people can frequently be attributed directly to parents. If parents seldom open the Bible, if business is more important than religion, if church attendance is a mere formality, the children can hardly be expected to develop respect for the things of God. The church or school can do little to counteract the influence of a careless home.

REVERENCE, COURTESY, HELPFULNESS—

Traits That Attract

By Joe Engelkemier

It should be sobering to realize how much of ourselves our children reflect. Sham can be concealed from business associates, neighbors, and friends, yet almost invariably if it is present in the parents it will be seen in the children. On the other hand, if parents really live their religion, both at home and abroad, the children will tend to do the same. Sincerity produces sincerity; reverence begets reverence. Even the conversation of the home is a factor. "Those who desire their children to love and reverence God must talk of His goodness, His majesty and His power, as revealed in His Word and in the works of creation."—*Child Guidance*, p. 100.

Need for Adult Supervision

Reverence in the house of God is frequently a problem. Often the problem arises because parents neglect their duty. In church children need the restraint of parental presence. Some youth of high school age would be benefited thereby also. A group of children sitting by themselves during a meeting will almost invariably tend to socialize. The more this is permitted, the worse it becomes.

A few parents will even let their elementary-age children attend Friday night meeting alone. All too often there are those who, in the absence of their parents, do not hesitate to sit in the MV meeting, acting like lovers and conversing throughout the program. This problem would be greatly reduced if there were more family togetherness—attending meetings together, sitting together, worshipping together. When parents are around to give proper guidance, many tendencies toward irreverence are restrained.

Reverence must be taught early, and it must be backed by parental example. The story is told of a father and his three-year-old son who entered a small church in the East Indies one Sabbath morning. Walking to the front, they found a seat and sat down. Then the father bent over and whispered something to his son, after which they both bowed their heads in silent prayer. Well might we all lift our hearts in silent prayer more often as we sit in the house of God.

For helping older children and youth to get more out of a Sabbath service, the book *Education* has a valuable suggestion: "In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought."—Page 252.

Concerning the children of a congregation, this suggestion is made to pastors: "In every sermon let a little corner be left for their benefit. The servant of Christ may make lasting friends of these little ones. Then let him lose no opportunity of helping them to become more intelligent in a knowledge of the Scriptures."—*Gospel Workers*, p. 208. If we expect both children and youth to be interested in Sabbath services, those services must be interesting enough to catch and hold their attention.

Ought not all pastors give this matter study, and then encourage the youth of the church to listen in the manner suggested above?

Why not have a sermon that discusses how to listen and how to get the most out of worship? Why not follow it with a series of sermons prepared with youthful listeners in mind? Let each sermon have a carefully chosen line of thought on practical topics, well supported with scriptures and made interesting with appropriate illustrations. Let the language be simple enough to be as eas-

ily understood as the vocabulary of the Sermon on the Mount. Even adults might then listen more attentively; certainly the children and youth would.

The Grace of Courtesy

Courtesy is another grace that adds charm to a youthful life. As Ellen G. White suggests, this is not derived from mere rules of etiquette. It is neither sophisticated nor artificial. It comes from the heart. "The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness. That so-called culture which does not make a youth deferential toward his parents, appreciative of their excellences, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous to all, is a failure."—*Education*, p. 241.

The truest courtesy is like unto that portrayed in 1 Corinthians 13—"patient and kind . . . , not arrogant or rude . . . ; does not insist on its own way . . . ; is not irritable or resentful . . . ; bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4-7, R.S.V.).

There are many youth whose demeanor declares, as did the unjust judge in words, "I fear not God, nor regard man" (Luke 18:4). When the rights and needs of others are involved, their attitude is "I couldn't care less." How wonderful the contrast when under the influence of the Spirit of God young people learn to show consideration for others, and to manifest kindness and courtesy.

Another trait of character that does much to attract is the spirit of helpfulness. Helpful children make for helpful teen-agers; thus children

should early be taught to give thought to making others happy. They should seek to discern what little things they can do, what little attentions and daily courtesies they can show to their parents and to the other members of the household.

After taking hundreds of young people on camping trips, I have come to think of youth in three classes, namely, (1) those who never help except under pressure, (2) those who comply with requests but seldom initiate acts of helpfulness, and (3) those who see what needs to be done and volunteer to help.

I recall one snow ski trip where a fairly large group of young people had been invited to stay at a mountain cabin. It was a cold night, and during the evening meal almost everyone sat around the cheerfully burning old-fashioned wood stove in the living room. After the meal the skiers, weary from a day on the slopes, made no move to help clean up the kitchen—except for one thoughtful girl. She was out in the kitchen enthusiastically attacking the clean-up job even before the adults. There were others who helped when asked, but this girl did not wait to be asked. One would not need to be a prophet to predict that she will someday be a successful wife and mother, and a credit to both her husband and her God.

How to Foster Helpfulness

How can the attitude of helpfulness be fostered? Helpfulness is something that is both taught and caught. "Very early the lesson of helpfulness should be taught the child. As soon as strength and reasoning power are sufficiently developed, he should be given duties to perform in the home. He should be encouraged in trying to help father and mother, encouraged to deny and to control himself, to put others' happiness and convenience before his own, to watch for opportunities to cheer and assist brothers and sisters and playmates, and to show kindness to the aged, the sick, and the unfortunate. The more fully the spirit of true ministry pervades the home, the more fully it will be developed in the lives of the children."—*Child Guidance*, p. 36.

Thus in this area, as in almost every area involving the development of character and the training of teen-agers, the best success, and sometimes almost the only real assurance of success, is in starting early. Inspiration suggests that "from the child six years old and upward" (*ibid.*, p. 120), all should be expected to help with the duties of the home.

Dr. Benjamin Spock, in a recent article in *Redbook* magazine entitled

Sunset

By DELPHIA CLINE FREEMAN

I sat beside my window once,
And watched the sun go down
In spangled splendor, o'er the hill
Above our little town.

My eyes beheld such beauty that
I seemed at heaven's gate—
Transported momentarily,
My Lord there to await!

It was a fleeting moment, sweet—
My heart its joy would share;
I only know I met my Lord,
In that brief moment there!

"Psychology Can't Substitute for Morality," declared concerning the training of children: "At the top of the list of expectations, if it were my child, I'd put a strong sense of obligation to be helpful, generous, honest and gracious—not only toward the people he'll know but also to those he won't know. A child is ready to begin learning consideration at the age of a year, to say thank you, then to run small errands, to give part of his treat to another, later to help with the housework or yard work, to make greeting cards and presents. These may sound like petty gestures. But the child who acquires genuine considerateness is more likely to become the dependable worker, the well-beloved friend, the deeply responsible citizen of the community and of the world."

Teaching the children to perform little household chores will often be more trouble than for the mother to do these tasks herself. Mrs. White acknowledges this fact, and then goes on to point out to the mother, "Let her remember that the home is a school in which she is the head teacher. It is hers to teach her children how to perform the duties of the household quickly and skillfully. . . . From childhood boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm."—*Child Guidance*, p. 119.

It is because this early training is neglected that so many children develop into self-centered teen-agers who seemingly are incapable of demonstrating helpfulness or of shouldering responsibility. Thoughtfulness is completely foreign to them, and useful endeavor is a burden. With wiser training this need not have been. "Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery."—*Ibid.*, p. 122.

With younger children teachers can do a great deal toward developing a spirit of helpfulness. "By little children especially the teacher is regarded with almost unbounded confidence and respect. Whatever he may suggest as to ways of helping in the home, faithfulness in the daily tasks, ministry to the sick or the poor, can hardly fail of bringing forth fruit."—*Ibid.*, p. 320.

Though the school and the church can make a contribution, the greatest power for developing helpful, courteous, and reverent teen-agers will always reside in the home. It will always be true that the more fully these traits are demonstrated by the parents, the more fully they will be developed in the lives of children and youth.

A Letter From Our President

DEAR FELLOW BELIEVERS:

The Sabbath school lessons prepared for our use are the result of much careful work and serious study. First, a qualified person is selected to prepare them. Next, a carefully chosen and representative committee spends hours going over what has been prepared. Any needed changes are made in the interest of clarity and accuracy. Constantly in the minds of those who go over the lesson material is the thought that hundreds of thousands will be studying these lessons, and the lessons must have the true Adventist ring. There is nothing haphazard about the work. The Sabbath school lessons are the product of careful, dedicated work.

This being so, we think the lesson outline should be followed when the lesson is taught. The wisdom of a Sabbath school teacher's bidding the lesson farewell and taking off in another direction is seriously questioned. For him to do so is unwise for several reasons. First, we doubt that the plan of teaching is improved thereby. This opinion is based upon rather extended personal observation. Second, the lesson as prepared fits into a whole quarter's plan of study, sometime even a year's. Third, the lesson is so planned that during the 30-minute lesson period the main points can be clearly brought out. It should be remembered that it costs thousands of dollars to prepare and provide the lessons. We believe that Sabbath school members get their money's worth out of them when they are followed.

In saying what we have just said, we do not deny that frequently speakers get up during the lesson-study period and give good talks. They are usually interesting, informative, and give evidence of careful preparation. But we still believe that the greatest good for the Sabbath school as a whole can be accomplished by following the plan of study and of teaching that has been so carefully worked out. Experience teaches that this is so.

Not long ago a Sabbath school secretary from a faraway country told of visiting a Sabbath school of 800 members. Some 99 per cent had studied the lesson every day during the week. We have no further direct information regarding this school, aside from this. But of this we may be certain—it is an active, growing school. These 800 must find the lessons as prepared, both interesting and worth while, for they study them faithfully every day. One can easily imagine their coming to Sabbath school week after week with eager anticipation at the prospect of a profitable and stimulating session with the other members as they all meet under the guidance of their teachers. Weekly these members add to their knowledge of the Scriptures, and store up in their hearts Biblical treasure against the day of need. Such a program cannot but result in a stability greatly needed in this day of confusion and uncertainty.

More than two million Sabbath school members around the world attend Sabbath school. The chief feature of the Sabbath school is the lesson study. We believe it can be made most profitable by following the plan of study that has been so carefully prepared.

R. P. Fisher

President, General Conference



Billy Graham on the Sabbath

Billy Graham, internationally famous evangelist, is known not only for his preaching but also for his newspaper column, through which he answers religious questions. From time to time among the questions sent to him is found the inquiry, What day should I keep holy? or some variant of that question. Before us as we write is an exhibit of Billy Graham's current endeavor to give an answer. We think his answer is worthy of careful study, for he is no fly-by-night evangelist. We believe that according to his light, he seeks to serve his God and to preach the gospel. But every time we have read his answer to a question on the Sabbath, we have been sure that he failed to grasp the true dimension of the question, and gave an answer that simply will not stand up under careful scrutiny. In the clipping before us, his inquirer asks: "Would you please give me scriptures as to which day is the day to worship?"

He replies: "Before Christ came religious worship was limited to one day out of seven. Christianity, in contrast to the traditional teachings of Judaism, was not just a weekly affair—it touched all of life. The concept that we are to be religious just one day a week, whether that day be Saturday, Sunday, or Wednesday, is not in accordance with the teaching of Christ. To restrict fellowship with God to one hour on one special day of the week is nearer pagan than Christian in its concept." And to think that God Himself gave the Ten Commandments!

Then he follows with a New Testament text that tells of how the disciples and the new converts continued steadfastly in the apostles' doctrine, and that "the Lord added to the church *daily* such as should be saved." This leads him to exclaim, "Worship God every day! Pray every day. Witness for Him every day—including Saturday and Sunday. Then when you get to heaven you will have met God's requirements, no matter which day was counted as the Sabbath or Lord's Day. However, there is a special day that we are to set aside for rest of soul, mind, and body. It is a law of God that we labor for six and rest on one. This day should be one of recreation and worship."

No Text Given for Sunday

This fact stands out first before all else in his reply: He gives *no* text of Scripture in behalf of worship on Sunday, and of course the reason is evident, for there is no such text, as eminent Sundaykeeping theologians have more than once confessed. True, he does say that "it is a law of God that we labor for six and rest on one." But he does not quote that law. If he did, it would create embarrassment for him, to say the least. That law is the ten-commandment law, and the statement about working six days and resting one is in the Sabbath command. Furthermore, that command explicitly calls for us to rest, not simply "on one" day but on a specifically named day, and for a specific reason. The specific day is "the seventh day," and the specific reason is that we worship on that day as a memorial to a great creative act of God, the creation of this world.

Here is something strange beyond words in the history of all theological discussion. From the day that God first proclaimed the Sabbath commandment on Mount Sinai until the end of the sixteenth century, no one even seemed

to think that this command meant anything other than a solemn injunction to keep holy the seventh day of the week and to keep it in honor of God's having created the world. True, during most of the Christian Era Christians rapidly absorbed false teachings of various kinds and came to look at the whole Decalogue as an outdated instrument, and spiritualized away its explicit instruction. But about the year A.D. 1590 Nicholas Bownde came forth with a new and intriguing interpretation of the fourth commandment of the Decalogue. He argued that indeed it meant, until the time of Christ, that men should keep holy the seventh day of the week, but that from Christ's time onward, the holiness had been transferred to the first day of the week. This interpretation was an attempt by Puritans, who were scandalized by the low spiritual state of England and the Continent, particularly in regard to the desecration of Sunday. Hence they sought to put a "thus saith the Lord" behind Sunday as a weekly holy day. Bownde's new and very belated interpretation of the fourth commandment has come on down since his day, in variant form, to provide the appearance of a scriptural command for Sunday.

The Old Standby

Of course, there have been other endeavors to grapple with the question of which day should be kept holy, Saturday or Sunday. Some who could not, with straight face, bring themselves to believe that the fourth commandment really supported Saturday for fifteen hundred years, and then Sunday for two thousand years more, tried other expedients. In fact, some of these were tried long before Bownde was born. They simply declared that the law was abolished. How simple! A tried and trusty standby. True, none of the great Protestant churches founded in the sixteenth century and onward gave a moment's support to the idea that the law of God had been abolished. Their creedal statements are as explicit in support of the moral law as are any Adventist statements.

Another approach to the perplexing problem of proof that Christians should keep Sunday has been the argument that because Christianity is higher and holier and more sanctified than Judaism, therefore we should keep all days holy, Sunday through Saturday; and with that they would dispose of the matter. Their pose is: What more is there to be said? Why focus on one day if all seven days are to be kept holy? And it is in this area, apparently, that Billy Graham hopes to grapple with a problem that troubled theologians long before he became a preacher.

We think that if Billy Graham's days were not packed so full of endless travel and preaching, he would have discovered that this argument of seven-day-a-week holiness, like all the other arguments for Sunday, will not stand close scrutiny.

Let us begin our examination of the matter by calling attention to this simple, undebatable fact of scriptural history: The very idea of a weekly holy day devoted to God finds its origin in the fourth precept of the Ten Commandments. If that precept and the texts that have commented on it throughout the Bible were expunged, where would we even find the idea that a particular holy day should be kept every week? The answer is evident.

The second undebatable fact, and we have already referred to it, is this: The fourth command in the Decalogue

does not command that we should keep "the seventh day" holy simply because man should work six days and rest one day. That idea is secondary at best. The Bible record declares that we should work for six days and rest the seventh, because the Lord created the earth in six days and then rested and blessed the seventh day and sanctified it. Further, the record makes clear that the resting and the sanctifying were inextricably locked up with a historical event of an earlier time, an event that God intended should ever be remembered because of its tremendous import. That momentous event was intended ever to keep in man's mind the fact that God was the Creator of the heavens and the earth. If that great truth had ever been kept in men's minds, how would there ever have been any materialists or atheists? Or how would there have been any evolutionists, who, by the ultimate logic of their evolutionary theory, have at best blurred the idea of God and His created world, and at worst made Him altogether unnecessary in their thinking?

F. D. N.

(Concluded next week)

Horsemeat Scandal

Vegetarians in New York, Ohio, and Pennsylvania doubtless felt particularly pleased with their meatless diet recently when it was discovered that for more than a year horsemeat had been distributed in these States as Government inspected boneless beef. Wide publicity was given to the scandal when Senator John J. Williams, of Delaware, announced on the Senate floor that he and Senator Frank J. Lausche, of Ohio, were introducing a resolution for an investigation. Apparently the horsemeat was not even of top quality.

Years ago Ellen G. White issued repeated warnings on the dangers of meat eating. Typical are these:

"Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat eaters know not that they are eating diseased animals. . . . Those who use flesh foods little know what they are eating. . . . People are continually eating flesh that is filled with tuberculosis and cancerous germs."—*Counsels on Diet and Foods*, pp. 386-388.

Sister White listed many dangers involved in meat eating, but apparently in her day there was little danger that a person might eat one kind of meat while thinking it was an entirely different kind. Even in highly civilized and regulated America this danger must now be added.

K. H. W.

Presbyterians Restate Their Faith

Seven years ago the United Presbyterian Church in the U.S.A. appointed a "Special Committee on a Brief Contemporary Statement of Faith" and assigned it the task of formulating a declaration of present-day Presbyterian concepts on doctrine and on the role of the church in the modern world. Laymen, so it is said, complain that they cannot understand the historic Westminster Confession of 1647, and clergymen, that they don't believe it and must tack mental reservations onto their ordination vows. The committee of theologians, ministers, church historians, and Biblical scholars was to draw up a plain statement that would, in addition, relax these twinges of the modern clerical conscience. At the 177th General Assembly of the church in Columbus, Ohio, toward the end of May, this committee presented its report, to which it gave the title, "The Confession of 1967"—in anticipa-

tion of its formal acceptance in that year. The commissioners (delegates) approved the "general direction" of the document and set the machinery in motion to prepare the way for adoption two years hence.

According to the editor of *Christianity Today* (June 18, 1965), the basic problem confronting the General Assembly is not merely accommodation to a new age, but the fact that "the United Presbyterians are in trouble." They are faced with "declining statistics all down the line: fewer churches, fewer missionaries, fewer candidates for the ministry, fewer Sunday school teachers and pupils, and fewer baptisms." Martin E. Marty of the *Christian Century* spoke (June 9, 1965) of this situation within Presbyterianism as "a crisis of rust."

The Confession of 1967 was announced as "a charter for church renewal." In graceful, polished, readable prose it tells the world what the Presbyterian Church is and what it believes. It is not intended to replace such historic documents as the Nicene Creed and the Westminster Confession, but to find its place alongside them in a *Book of Confessions*. It has been characterized variously as "one of the most significant statements of doctrine by a Christian church since the Reformation," and as "the greatest doctrinal disaster in the history of Presbyterianism," depending, of course, upon one's point of view. To a person conversant with modes of thought in contemporary Protestant theology, it is evident that the document was designed to affirm nothing to which a modern liberal cannot subscribe, yet in language that would not offend the uninitiated—unless he should discover what is deliberately left unsaid and begin to ask embarrassing questions.

Conservative Presbyterians are asking questions. They consider the Confession a betrayal rather than an updating of traditional Presbyterian belief. They point out that it makes no mention of the deity, the virgin birth, or even the incarnation of Christ. ("In Jesus of Nazareth true humanity was realized once for all. Jesus, a Palestinian Jew, lived among his own people . . .") As for the Bible, God is said to have revealed Himself in the *man* Jesus Christ, and the Bible is the "normative witness" to that revelation. It is neither authoritative, nor unique, nor inspired. ("The New Testament is the recorded testimony of apostles to the coming of Jesus Christ . . . The words of Scripture are the words of men . . .") One Presbyterian critic—a teacher in a theological seminary—complains that to those who drew up the Confession, the Bible is "not authoritative, much less infallible, but merely ancient." It is "just a human document witnessing to divine events."

The editor of *Christianity Today* laments that "the United Presbyterian leaders have all but forgotten what it means to be saved. They have abandoned the evangelical vocabulary in favor of a new, beautifully chosen set of words full of double meanings." Then he asks, pointedly, "Can a church that is confused about its spiritual authority and the nature of its ministry, that can no longer talk to a man about his soul with Biblical conviction, be expected to give clear guidance to the world about social issues?" and answers, "As it stands, it [the Confession] gives official sanction to vagabond modern theology and confirms the widening impression that many churchmen no longer have an authoritative divine Word for men in all ages and places, our own included."

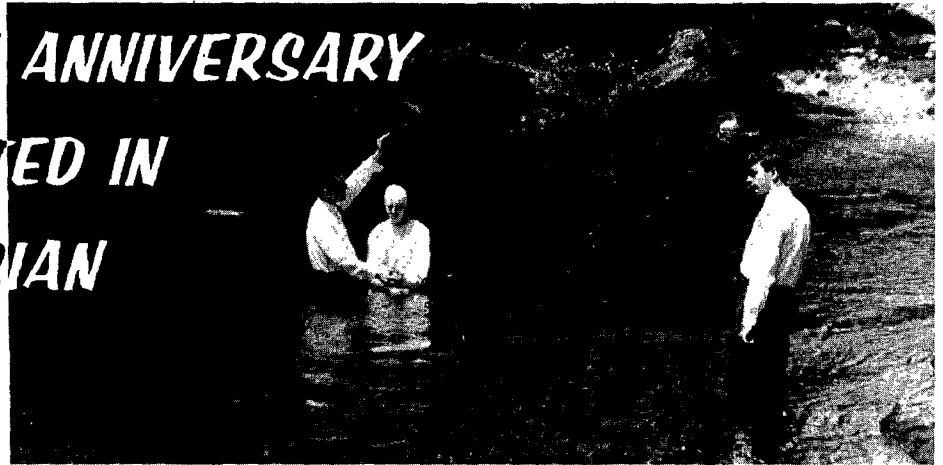
Atomic fission, atomic fusion, anti-matter, quasi-stellar objects, cybernetics, cryogenics, orbital flights, space walking, an expedition to the moon, ecumenism, existentialism . . . Is what you as a Seventh-day Adventist believe, relevant in the new age through whose portals we are passing? What foundation undergirds your basic outlook on life, duty, and destiny?

R. F. C.

Reports From Far and Near

ONE HUNDREDTH ANNIVERSARY CELEBRATED IN WALDENSIAN VALLEYS

By Enrico Long, *President*
Italian Union Training School



The author baptizing a student from our Italian Union Training School in the Angrogna River, which flows through country made sacred by the sufferings of the Waldenses.

One hundred years ago, in 1865, an enthusiastic lay missionary from the United States preached in the Waldensian valleys of the Piedmont, and in particular at Torre Pellice. As a result, J. D. Geymet, a resident, became interested in the explanations of the prophecies of Daniel given by this foreign preacher, and accepted the truth of the Sabbath and the second coming of Jesus. He was baptized in the Angrogna River, the first to be baptized in Europe. His

son Humbert today lives in Lausanne, Switzerland.

In commemoration of this baptism—an event of major importance for the Advent Movement in Europe—a baptismal ceremony was held in the same river on May 29, 1965. The Adventist Seminary, of Florence, Italy, planned the rite in which four young men and one young woman were immersed in the presence of the son of J. D. Geymet, Humbert, and of Alfred Vaucher, grandson of

Catherine Revel, the first person to be won to the observance of the Sabbath in Europe.

Before describing the three-day trip to the Waldensian valleys, let me review briefly the history of the Advent message in this area.

One day in 1863, as J. D. Geymet returned home from his job in a factory he was attracted by a group of people listening to an extemporaneous speaker. The man was speaking of the prophecies



Left: Five students from our Italian Union Training School who were baptized in the Angrogna River stand in front of a Waldensian church with A. Vaucher (left), grandson of Catherine Revel, the first person to accept the Sabbath truth through Adventist preaching in Europe, and H. Geymet, son of the first convert to be baptized. The inscription in Italian says, "To God be the glory." Right: The two main buildings of the Istituto Avventista, our training school in Florence, Italy. Students and faculty made a three-day pilgrimage to the Piedmont valleys. Large tree in center is a cedar of Lebanon.

of Daniel and, using a series of pictures representing the beasts of the prophecies, was talking about the return of Christ to earth.

Mr. Czechowski, the man who was speaking, was not very successful in his preaching, but Mr. Geymet felt a great interest in his explanations, and for a long time he continued to study the Word of God. He was particularly interested in the Sabbath question, and kept studying until one day he decided not only to observe the day of the Lord but to help Brother Czechowski in colporteur work. He had tried to get the Sabbath off at the factory, but without success.

Sister Catherine Revel and her husband also were convinced of the truth through the preaching of Brother Czechowski, but Mr. Revel could not gather the courage necessary to meet the problems that would follow a decision to keep the Sabbath. His wife had to wait several years until he was baptized, but from 1864 onward she observed the Sabbath and thus became the first to do so in Europe.

It hardly seems mere coincidence that the first two Seventh-day Adventists on the European continent were representatives of the Vaudois people. Can we not see in this a confirmation of the fact that the Adventist people are the spiritual heirs of this heroic people, the first to lift the banner of truth in the spiritual darkness of the Middle Ages?

Centuries have passed. Darkness still covers the earth. Little by little men have returned to the condition that prevailed during the era of Peter Waldo. The Adventist people, and in particular the new generation, should feel the responsibility, in the presence of a decadent world, to come forward in the manner of the Vaudois, and bear a strong witness for truth.

Pilgrimage to Torre Pellice

It was to inspire the youth that our school at Florence organized a pilgrimage to Torre Pellice, from May 27 to 29. A group of about 50 students and teachers of Villa Aurora (our school), and also some members of their families, experienced three days of rich spiritual blessing in the setting of the pre-Alpine Piedmont valleys.

Thursday afternoon it was raining, so we visited the Vaudois museum, the Vaudois House, where the annual synod of the Vaudois Church took place in Italy, and the Vaudois Temple. We also saw the old mansion where Ellen G. White stayed for some weeks when she visited Torre Pellice.

H. Stoeger, secretary of the MV department of the Southern European Division, was with us on the trip, and after supper he related stories about the remarkable Vaudois leader, Henri Arnaud. The next day, Friday, in spite of bad weather, we began the long trip that would take us to the village of Pra du Tour, where we visited a typical Vaudois church, constructed on a rock. We also visited the school of the "Barbes," the first Vaudois ministers who, two by two and at the risk of their lives, visited village after village and house after house, presenting the Word of life to the

inhabitants who were ignorant of the things of God.

In these very rooms, dimly lighted, the members of the faculty of our seminary in Florence called upon the students to compare the working conditions of those pioneers of the gospel with their own facilities. It made them determined to take advantage of their great opportunities to achieve the necessary training for a task that will not be less arduous than the one confronted by the Vaudois colporteurs.

Our return was made under a gray sky, which did not promise anything good for the following day, the Sabbath. The long hike on the rocky road had exhausted the physical energies of the young people. It was a tired group that arrived at the "Ghieisa d'la Tana" to observe the cave into which light penetrated with difficulty, and where the persecuted Vaudois worshipped until one day they were surprised by enemy soldiers and massacred for no other crime than of worshipping God according to their conscience.

After resting and eating the delicious vegetarian food prepared by the Vaudoisian kitchen, called "Foresteria,"

where we were staying, we went to Bobbio Pellice, to visit the monument of Sibaud, which memorializes the oath made by the 500 brave people who returned to the country from a forced exile after the persecution of 1686. The oath can be read on the wall of the hall of the synod, summarized in the living phrase: "We swear and promise in the presence of the living God to keep union and order among us; we swear to be loyal to Him until the last drop of our blood."

The evening worship was dedicated to recalling the events that surrounded the extraordinary conversion of the first two Seventh-day Adventists in Europe. Brother Alfred Vaucher spoke to us about Brother Czechowski and his ministry in Torre Pellice. He told about the conversion of his grandmother, Catherine Revel, while Brother Humbert Geymet told us of certain events of his childhood. The presence of these two brethren was a source of great inspiration to us.

Five Baptized

The following day, Sabbath, was clear and sunny. The Lord answered our



In Their Fathers' Footsteps

The widely held belief that ministers' sons seldom turn out well apparently is an unsupported generalization, if the story told in this picture is at all typical. The seven young men pictured here are members of the class of 1965 at Pacific Union College. All are sons of Seventh-day Adventist ministers; all have finished the ministerial course; and all hope someday to be ordained ministers themselves. Left to right, they are Lindy Basconcillo, son of C. M. Basconcillo, Hawaiian Mission evangelist; Robert Engstrom, son of R. W. Engstrom, pastor of the church at Mountain View, California; Kenneth Lockwood, son of M. E. Lockwood, pastor at Tulare, California; Jerrold Aitken, son of J. J. Aitken, president of the South American Division; David Escobar, son of A. J. Escobar, pastor of the Pacific Union College church; Stephen McPherson, son of R. C. McPherson, pastor at Merced, California; and Rockne Dahl, son of Andrew Dahl, pastor at Lancaster, California.

ROBERT W. OLSON, *Chairman
Department of Religion
Pacific Union College*

prayers, and we were able to carry out all the program planned for the day, including the baptismal ceremony in the Angrognia River. Sabbath school and worship were held in the Temple of Ciabas, one of the first churches constructed by the Vaudois around 1555, and which was put at our disposal by Pastor Jahier. A large number of young people of the church of Turin and of other places joined us for worship.

In the sermon Brother Vaucher spoke on the need of daily repentance and of constant submission to the will of the Lord in order to become worthy followers of the pioneers who, one hundred years ago, had confronted ridicule and all kinds of difficulties because they had made the choice of accepting the Advent message.

The congregation then went to the river where the baptismal ceremony was to take place. The place selected was beautiful. A bright sun gave a magnificent touch to the ceremony. The five young people who were baptized in the same place where one hundred years ago Brother J. D. Geymet became the first Adventist of Europe, will remember for a long time the covenant made with God in the presence of a large congregation of witnesses in this inspiring environment.

May the Lord raise up among the Italian youth an army of men and women who, as the Vaudois of centuries ago, will be ready to sacrifice their all for the triumph of truth in a world of darkness and sin.

Keene Lay Congress Surmounts Disaster

By D. A. Delafield, *Associate Secretary*
Ellen G. White Estate

The Southwestern Union Lay Congress, scheduled for opening Tuesday night, June 15, at Keene, Texas, convened as planned in spite of a high wind that demolished the 18- by 150-foot backdrop behind the stage of the huge pavilion.

A gigantic picture depicting Christ sending His modern disciples forth into city and country with the words "Arise and Go" had just been superimposed upon the backdrop by Texas Conference workers. When the strong winds arose, many of these men fled to their family tents to secure the ropes, and hence when the fierce wind struck the 2-by-4 wood-sheeting backdrop, most of the men were gone. Seven or eight had remained on or near the stage, however, and were buried beneath the debris that burst into the auditorium like a mighty explosion.

I saw little Jan Schram go down between some metal chairs as she was struck by flying timber. Her father is G. M. Schram, secretary of the department of lay activities of the Southwestern Union Conference. I thought as I witnessed this scene that a number must have been injured seriously. How thrilled we were to find that Jan was only badly bruised, and although she was taken to the Cleburne hospital, she was back at the congress a day or two later. It was a miracle of God

that no one was killed or badly hurt.

The meeting opened on Tuesday night in the Keene church and by the next night a new backdrop had been built and meetings were held in the pavilion as scheduled. The large picture, though badly crumpled, was ironed out and placed in position, and the congress proceeded as if nothing had happened.

J. E. Edwards, General Conference Lay Activity leader, and nearly all the members of his staff were present to provide instruction. More than 300 delegates assembled from the five States of this large Southwestern area. Friday night the "Panorama of the Pioneers" was presented, a series of pantomimes and pictures depicting the soul-winning activities of church pioneers. The well-attended commitment service and the trophy hour were exciting spectacles.

The Sabbath morning sermon was presented by Robert Spangler, of the General Conference Ministerial Association. The writer was present and offered a Spirit of Prophecy series. Elder Schram and his associates are to be commended for the organization, planning, and execution of this Spirit-filled meeting.

Students Help "Run" Portland Sanitarium for One Day

By Jewel Henrickson

Juniors and seniors of Laurelwood, Columbia, and Portland Union academies, interested in hospital careers, were invited to help "run" the Portland Sanitarium and Hospital during National Hospital Week, May 9-15.

At chapel periods during the latter part of April, the Portland hospital, with the aid of students from its nursing, practical nursing, X-ray, and medical technology schools, and the moving picture *Helping Hands for Julie*, presented at the three schools the many and varied hospital careers open to youth today. The response of the students exceeded expectations, with 70 juniors and seniors coming from Laurelwood Academy, 49 from Columbia Academy, and 35 from Portland Union Academy.

Each student "worked" in the area of his specific interest for the afternoon and received a firsthand view of the duties and privileges entailed in his anticipated career. He wore a Student Observer badge that included his name, school, future career, and school colors.

Hospital personnel arranged for the academy students to visit patients with the medical interns, the chaplains, or the dietitians; under supervision, to operate such hospital equipment as the book-keeping machine, the switchboard, the electric beds, a microscope, the pill counter; and for future nurses to see the various areas in nursing, view a short movie, and look in on a nursing class.

A social period concluded the project. "I've decided; I'm going to take medicine." "I helped repair a vacuum cleaner and it works!" "After that smelly lab, I know that's not for me!" some exclaimed.



Three Ordained in Indiana

Indiana's ninety-fourth annual camp meeting convened at Cicero, June 4-12. On Sabbath afternoon, June 5, three young ministers were ordained to the gospel ministry. Participating in the service were: R. A. Anderson, secretary, General Conference Ministerial Association; W. L. Pascoe, assistant treasurer, General Conference; Jere D. Smith, president, Lake Union Conference; R. S. Joyce, president, Indiana Conference.

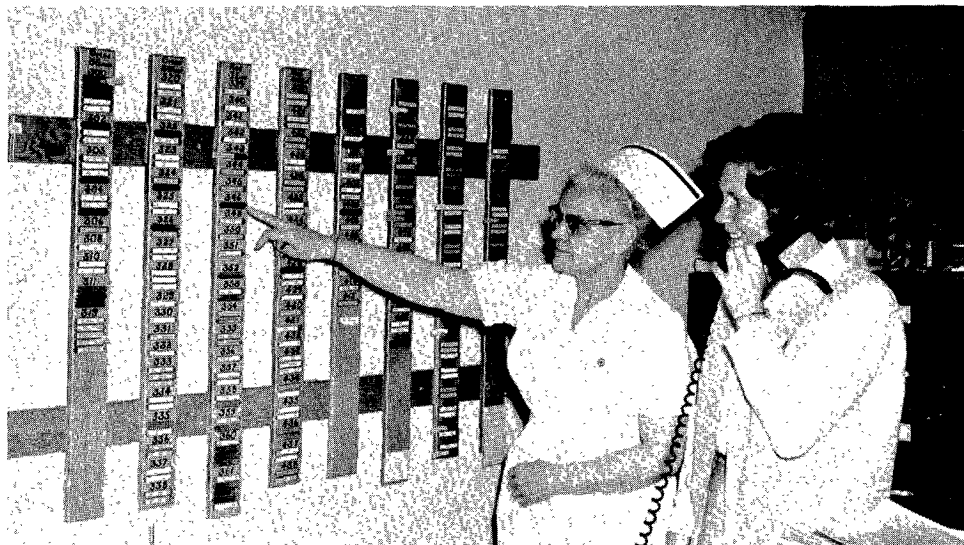
Above they are pictured with their wives and the officiating brethren, from left to right: R. A. Anderson, Mrs. and Mrs. Alfred Kromminga, Mr. and Mrs. William Haynes, W. L. Pascoe, Mr. and Mrs. Monty Jones, and R. S. Joyce. We wish for them and their families Heaven's richest blessing in their ministry for souls.

TEDDRIC MOHR



Future hospital chaplain Michael McDonald (left), junior from Portland Union Academy, visited patients with Chaplain Calvin Hartnell. They admire the large Bible recently presented for the Prayer Chapel.

Diana Hull (right), Columbia Academy junior, assisted Mrs. Velda Schrader, admitting officer, in making room reservations for incoming patients.



At the chapel hour at Portland Union Academy, Joan Williams, junior student of Walla Walla College School of Nursing, presents professional nursing as a worth-while and rewarding hospital career.

Hospital Worker for a Day

See story on page 18.



Portland Union Academy junior Darryl Mehling (right) would like to become a laundry manager and had opportunity to operate the extractor in the hospital laundry under the supervision of Bill Miller (left).



To be a purchasing agent is the goal of Wes Haynes (left), junior of Columbia Academy. Ray Jacoshenk (right), purchasing agent, and Wes discuss hospital supplies with a salesman.

Assisted by Genevieve Gyes (center), administrative secretary in personnel, Nancy Lindstrom (left), CA junior, interviews a prospective employee. Nancy is interested in personnel work.





Left: H. C. Klement, Kansas Conference president, points to the stain on the State Farm Insurance building in Dodge City, showing the height of the water during the flood. Right: Up and down the streets of Dodge City flood-damaged homes were emptied of ruined possessions. Note the TV set on the right.

Oakwood College Offering

By F. L. Peterson, *Vice-President
General Conference*

After approximately 70 years of operation Oakwood College is aggressively filling her role as a Christian college in today's world. For a number of years the constituency of the church in America has been called upon to make a special contribution toward the expansion of this growing institution. The response has been excellent, for which we are most grateful.

From the very beginning Oakwood College has been mobilizing the creative power of Christian education, and sending forth from her halls stalwart young men and women who are now engaged in God's work, both at home and abroad, and whose fruitful work proves that their labor is not in vain. Hundreds are now being made ready for the coming of our Lord through their efforts.

The school closed this year with the largest enrollment in 17 years. The faculty consists of a group of integrated, well-qualified men and women dedicated to the task of educating young people for Christian leadership.

Sabbath, August 14, is the date set for taking up in all the churches an offering for Oakwood College. The goal to be reached is \$100,000. Your gift will help in reaching this goal, and will also mean much in the future expansion of Oakwood College as it seeks to provide a haven of refuge and a place for training Adventist youth to participate in the work of the church.

Make your contribution on August 14 a liberal one.

Encouraging Outlook in the Congo

By G. M. Ellstrom
Departmental Secretary, Congo Union

The troubles in the Congo are not over, but the Lord has been gracious to us. We are of good courage as we face the future. Many of our people have had to flee from certain areas and have endured trying and difficult experiences, but their lives have been spared. Every place with which we have had contact has reported

that our mission property has suffered very little damage. This is truly wonderful; but what is even more wonderful is the faithfulness of our people in spite of the dangers and difficulties that have beset them on all sides.

Throughout the union, reports have come in of progress. I feel I must mention one field in particular that has been in the midst of serious trouble since last August. Our East Congo field, which lies just north of the city of Bukavu, has had some very difficult times during the current problems in the country. But as soon as things quieted down a little in their area the church members and workers held revivals in all the churches and engaged in public evangelism. In this field more than 800 persons were baptized in 1964, and over \$1,000 was collected for Ingathering.

Thank God for such African leaders as Jonas Mbyirukira, president of the field, Zakayo Mukecuru, the home missionary and Missionary Volunteer secretary, and others who have helped bring about such outstanding results. These men have had vision to plan a program of evangelism for 1965, which reads in general as follows: revival efforts 54,

youth efforts 94, reaping efforts 94, workers' efforts 12—one to be held in each district.

We are inspired and encouraged by members and workers of this caliber. May God bless these faithful people who have such ambitious evangelistic plans at a time when the outlook is discouraging around them and the obstacles seemingly insurmountable.

Disaster Relief After Kansas Flood

By H. C. Klement, *President
Kansas Conference*

Whirling, churning floodwaters from the mountains of Colorado moved swiftly into southwest Kansas in the Arkansas River, bringing major disaster and devastation to both rural and city areas of the State.

Weary townspeople and emergency crews worked around the clock building the levees and sandbagging the buildings in each of the cities. Not until the waters reached Great Bend, Kansas, was the river held in check.



East Congo field workers and literature evangelists. Seated in the center is Jonas Mbyirukira, president of the field, and third right, standing, is Zakayo Mukecuru, home missionary and MV secretary.



Left: H. C. Klement (left), Kansas Conference president, and B. J. Furst, departmental secretary, with disaster relief van. Right: Len Burnett, trailer camp owner, peers into one of the wrecked trailers in Dodge City, Kansas. Mr. Burnett said, "The floodwaters tossed the trailers about as though they were pasteboard boxes." One trailer was left half a block from the trailer camp on the Main Street in Dodge City.

Syracuse, Lakin, Garden City, Cimarron, Dodge City, Kinsley, and Larned apparently were hardest hit, with 407 homes suffering major damage and 711 homes with minor damage. More than 1,200 families suffered property loss and two persons lost their lives. None of our church members suffered severe damage, and no one was injured.

Seventh-day Adventist Health and Welfare workers were on the job immediately with bedding and clothing. Three

truckloads of clothing were shipped in, and about 2,000 pieces of bedding were purchased. Clothing depots, under the direction of Seventh-day Adventist personnel, in cooperation with the American Red Cross, were established at Garden City and Dodge City. From these two centers clothing was distributed to the smaller towns and communities along the river. In less than a week 3,000 garments and nearly 2,000 pieces of bedding were dispensed to needy families.

from church school to junior college. He served as principal of a church school from 1952 until 1954, when he was called to his first pastorate. In 1955 he was called to the Missionary Volunteer and education departments of the West Jamaica Conference until 1959. In 1963 he joined the Northeastern Conference staff on a part-time basis, serving as pastor of the Red Hook church.

► David W. Knott has come to Atlantic Union College this year as instructor in English. For the past two years he has been connected with Southwestern Union College in Keene, Texas. He also taught English at Union Springs Academy and served as dean of boys. In 1958 he became principal of Fort Worth Junior Academy in Fort Worth, Texas. He received his M.A. degree in 1958 from Syracuse University.



Canadian Union

Reported by
Evelyn M. Bowles

► Osborne L. Lee has been called from Corner Brook, Newfoundland, to the Maritime Conference, for pastoral-evangelistic work on Prince Edward Island.

► John W. Popowich, returned missionary from Bombay, India, has joined the working staff of the Maritime Conference as conference evangelist. His first series of meetings will be held at Zealand, New Brunswick. The local pastor is J. D. Blake.

► Smokers Dial is now operating in Moncton and Saint John, New Brunswick, and in Halifax, Nova Scotia. Public response was immediate and overwhelming in each city, with the automatic answering machines processing continuous calls.

► Baptisms in the Maritime Conference during the past few weeks include six by N. M. Frost at Barnesville, New Brunswick, two by V. Shipowick at New Glasgow, Nova Scotia, and two in Moncton, New Brunswick, by R. L. Cheney before his transfer to Pennsylvania.

Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Vernon Small and his wife, Margaret, joined the staff of Parkview Memorial Hospital May 1. Mr. Small is the patient business manager, and Mrs. Small is working part time in the obstetrical department. Mr. and Mrs. Small come from Takoma Park, Washington, D.C. Mr. Small completed an 18-month internship

in hospital administration at the New England Sanitarium and Hospital, and also served as accounts manager. Mrs. Small is a graduate of the Hinsdale Sanitarium and Hospital School of Nursing. She received her degree in nursing education from Columbia Union College and has worked in both the New England Sanitarium and Washington Sanitarium as obstetrical supervisor.

► A. Hugh McLean will be an instructor in English at Atlantic Union College next year. He attended denominational schools

Upper Columbia Ordination

Luther Crooker, second from left, treasurer of the North Pacific Union Conference, was ordained to the gospel ministry, June 11, in the college church during the Upper Columbia Conference camp meeting at College Place, Washington. F. D. Nichol, second from right, editor of the *Review and Herald*, offered the consecration prayer; Willis J. Hackett, right, president of the North Pacific Union Conference, delivered the charge; and R. C. Remboldt, left, president of the Upper Columbia Conference, welcomed Elder Crooker to the ministry.

R. E. ECKERMAN



Two Ordained in Iowa

Pictured left to right are J. V. Scully, K. D. Johnson, T. E. Unruh, Don Houghton, Ernest Lundin, and J. L. Dittberner following an ordination service at which Don Houghton and Ernest Lundin were set apart for the gospel ministry. The ordination took place at the Iowa camp meeting on Sabbath, June 12.

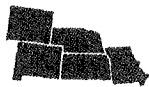
Elder Houghton is leading out in the Winterset, Iowa, district, and Elder Lundin is leading out in the Albia, Iowa, district.

KIMBER D. JOHNSON, *President*
Iowa Conference



► J. C. Reynolds, pastor of the Dartmouth, Halifax, Fox Point, and Tantallon churches in Nova Scotia for the past few years, has recently accepted a call to the Ontario-Quebec Conference as pastor of the College Park church in Oshawa, Ontario. E. E. Duncan, former College Park pastor, is now pastor at Memphis, Tennessee.

► Since his arrival in the British Columbia Conference in February, MV secretary R. H. Anderson has conducted 17 Investiture services. First of these was at Oliver on April 30, and the seventeenth on June 21 in New Westminster.



Central Union

Reported by
Mrs. Clara Anderson

► Wesley Peterson will be moving to Loveland, Colorado, as principal of the H. M. S. Richards Elementary School. He has been at the Fort Collins, Colorado, church school for six years.

► Dean Dittberner, of the Union College Class of 1965, is now assistant accountant at the college.

► K. W. Hutchins has accepted the call of the Kansas Conference to be educational superintendent, and MV and temperance secretary. He comes to Topeka, Kansas, from Portland, Oregon.

► D. C. Aalborg is moving to Casper, Wyoming, to be MV, temperance, home missionary, and radio-TV secretary in the Wyoming Conference. Before coming to the Wyoming Conference Elder Aalborg was a district pastor in the Colorado Conference.



Columbia Union

Reported by
Morten Juberg

► A sacred-music workshop for musicians of the Columbia Union Conference churches was held in Washington, D.C., the latter part of July. Directing the program was the chairman of the music department of Columbia Union College, Charles Pierce.

► Three Gibson brothers who recently attended a reunion of alumni of Columbia Union Conference have served the denomination for a total of 72 years. They are Robert, Jesse, and Walter.

► New manager of the College Press of Columbia Union College is Martin Bird, formerly superintendent. He served overseas as manager of the Japan Publishing House. He replaces Guy Nelson, manager for the past 15 years, who has accepted a post with the Department of Public Relations and Development of Loma Linda University.

► The wife of the secretary of the home missionary and Sabbath school department of the Pennsylvania Conference, Mrs. T. H. Weis, died recently after an illness of several months. She formerly served as secretary to the president of the Pennsylvania Conference.

AVENUES TO Reading Pleasure



By H. M. TIPPETT

In the closing section of his ten-volume *A Study of History*, Arnold Toynbee, celebrated English historian, pauses to give thanks to the many persons, books, and ideas that have contributed to his ideals as a man and his perspicacity as an author. He learned, according to his own admission, how to be grateful to his mentors for their molding of his spiritual perception by reading the *Meditations* of Marcus Aurelius. Toynbee paid tribute to his mother for making poetry delightful to him by sharing her pleasure in reading to him the works of Robert Browning. The panorama of the unfolding of human history had its inception in his fertile mind through contemplation of the genealogy of the descendants of Noah's three sons in the ninth chapter of Genesis.

This learned historian tells how reading John Stuart Mill's *Autobiography* taught him to keep his mind fresh by alternating on some regular rhythm, between different kinds of intellectual work. Plato taught him, he avows, not to be ashamed of using his imagination, as well as his intellect. To Lionel Curtis he pays tribute for warning him against the conceit of an author who thinks he does not need criticism. He pays high tribute to the Authorized Version of the Bible for the music of its archaic diction that "pierces through the Intellect and plays directly upon the Heart." Although these are but a sampling of his references, they suggest how aware we should be of what books and authors may contribute to the molding of our own spiritual and intellectual entities.

It is often both a revelation and delight when an author takes us into his sanctum and tells us his experiences in writing a book. Such reader-author encounter is afforded in the 32-page booklet Elder L. E. Froom has written under the title *Finding the Lost Conditionalist Witnesses*. It is a most stimulating

story of how God's providences were manifest in the tremendous task he undertook of searching out the sources for the writing of the history of the doctrine of *Conditionalist Faith of Our Fathers*,* which we reviewed in a previous column. It tells of how access was had to rare books, to priceless collections, and to Old World libraries. It shows how prayer and scholarship go hand in hand in searching out vital truths. Elder Froom has broken down deep-seated prejudices and made lasting friends of hundreds of non-Adventist scholars in his long labor in these books. Paper bound. 75 cents.

In view of the startling statement by Ellen G. White in *Counsels on Health*, page 324, that "nine tenths of the diseases from which men suffer have their foundations here [in the mind]," the new book by Mabel Gill, *Mind, Body, and Religion** offers lively comment. The big word *psychosomatic* so much used in the medical press becomes lucid to the reader as the interrelationship of function between mind and body is made clear. The psychological sciences assume their proper perspective in the hands of this author as she compares Scripture with textual medicine and practice. The factors favoring the serene mind are seen to be a potent form of therapy in all aspects of disease. What about natural treatments versus medications? Well, you will have to read the book. 143 pages. \$3.75.

While this column purposes to keep you informed on the new denominational books as they appear, we shall from time to time remind you of standard works that ought to be in every believer's home. One of these is *Counsels on Health** by Ellen G. White, referred to above. It covers a wide field of topics, particularly in the field of instruction to medical missionary workers. Temperance and home missionary workers will find it a marvelous aid in supplying both information and inspiration to carry on a vital witness for the proper principles of everyday living. 694 pages. Cloth \$5, de luxe, \$6.

* From the presses of the Review and Herald, Southern Publishing Association, and Pacific Press, respectively.

► Clifford Black, formerly pastor at Wiloughby, Ohio, is the new pastor of the Sandusky-Clyde-Locust Point district in the Ohio Conference.

► Appointed to mission service are Mr. and Mrs. John Wright. Formerly principal of Mount Aetna Academy in Hagerstown, Maryland, he will go to the Trans-Africa Division as principal of a secondary school.



Lake Union

Reported by
Mrs. Mildred Wade

► Two new workers have recently joined the Wisconsin Conference working force. W. W. Blair is taking up his duties as

assistant publishing secretary. He comes from Greater New York, where he has been serving in the same capacity. Lester Rilea is the new MV and educational secretary. He has already arrived and is busy with the camping program. For a number of years he has served as dean of boys at Adelphian Academy in Michigan.

► Clarence Gruesbeck, who has given several years of commendable service to the Illinois Conference as pastor of the Waukegan and North Shore churches in Chicago, has accepted an invitation to take up pastoral work in southern California.

► George Akers has recently been appointed superintendent of the Andrews University laboratory schools on the elementary and secondary levels. He will promote cooperation in planning the cur-

ricula in the precollege educational activities, and improve the functions of practice teaching and observation of future teachers. Professor Akers has had wide experience as an educator and administrator.

► James Madson, pastor of the Brownsburg, Indiana, church has accepted a call from the Georgia-Cumberland Conference to pastor the church as Macon, Georgia. Under his leadership the past few years the Brownsburg church has added 72 members by letter and baptism.

North Pacific Union

Reported by
Mrs. Ione Morgan

► Ten years of denominational service culminated in ordination to the gospel ministry for Willard Kaufmann at the Idaho camp meeting in Caldwell, Idaho, June 19. He has spent the past three years in full-time ministerial work in Boise and Idaho Falls.

► Thirty-eight children attended the Vacation Bible School held for the first time in several years in Kent, Washington. Nineteen of the children came from non-Adventist homes, and several have expressed a desire to attend Sabbath school. According to Myrtle Towne, Sabbath school superintendent, the next project is the formation of a Pathfinder Club out of the Vacation Bible School group.

► The church membership in two adjoining districts of the Oregon Conference (Sandy and Gresham) had increased to the point where the churches decided to swarm rather than to add to their existing buildings. For several months the new group has been meeting in the First Methodist church building in Boring. On Sabbath, May 29, the conference officers joined the district pastors, Ira D. Follett and W. D. Bresee, in organizing the Hood View church. Charter membership was 72, with 15 others requesting membership as soon as their transfers can be processed.

► The enrollment for the first term of the summer session at Walla Walla College is 560. Of this total, 480 are on the College Place campus, 45 on the Portland School of Nursing, clinical division, campus, and 35 at the Marine Biological Station at Anacortes.

Northern Union

Reported by
L. H. Netteburg

► The offering for evangelism at the recent Iowa camp meeting amounted to \$6,530.83.

► The annual "odds-and-ends" sale at the Minneapolis Junior Academy produced a net income of \$400.

► At the close of the school year a check for \$475 was presented to the Minneapolis Junior Academy for new sewing machines for the home economics department.

► Fourteen were baptized in the Schiffbauer-Parmele crusade in Watertown, South Dakota. This campaign began on



Two Hundred-Bed Emergency Hospital in Pennsylvania

The Berks County Civil Defense Council received their fourth 200-bed emergency hospital recently from the Federal Government, and stored it in the Seventh-day Adventist Blue Mountain Academy near Hamburg, Pennsylvania. The packaged hospital is worth \$45,000 and consists of more than 700 boxes, weighing about 50,000 pounds. Enough equipment is included to operate this 200-bed hospital for about 30 days. There are three anesthesia units, an X-ray unit, a laboratory with equipment and supplies for basic clinical tests, pharmaceutical supplies, and necessary emergency hospital clinical records. Helping to unload the supplies are, left to right, Charles L. Raffauf, shelter director for the civil defense council; Adam Kindt, council's custodian; John L. Grandstrom, medical supply coordinator for the State health department.

J. A. TOOP
Public Relations Secretary
Pennsylvania Conference

Saturday night, January 23. Originally scheduled for five weeks, meetings continued every Sunday night until June 6 because of an unusual interest.

► D. T. Burke, of Council Bluffs, Iowa, conducted a baptism of ten on May 15.

Pacific Union

Reported by
Mrs. Margaret Follett

► On the last Sabbath of the Central California Conference camp meeting at Soquel, June 26, two were ordained to the gospel ministry. William R. Hoffman, singing evangelist, has recently been engaged in an evangelistic effort in Bakersfield. Jerome P. Justesen, for the past year associate pastor of the Mountain View church, has accepted a call to connect with

Brazil College in São Paulo, where he will teach Bible and Biblical languages.

► The Bakersfield, California, city-wide evangelistic crusade conducted by the Stanley Harris-William Hoffman team came to a temporary close on May 22. After 12 weeks of preaching and visiting, 220 have been baptized. Many more are still being visited in preparation for baptism. The team plans to return to Bakersfield this fall for another campaign.

► After 48 years of teaching, William Albee is retiring. He began his teaching career in Hagy, Wyoming, and has since taught in Nebraska, Kansas, Colorado, Hawaii, and California, in all grades including college. He spent the last five years as chairman of the science department of Loma Linda Union Academy.

► J. A. Simonsen, head of the Southern California Conference Association, will retire August 1, after 40 years of service to the church.

► At a Northern California Conference sectional meeting held in Lodi recently, two young men were ordained. William Hull serves as pastor of the Miranda church, and G. N. Wells of a church in Sacramento.

► Gilbert Plubell, who has been principal of the Hawaiian Mission elementary school in Honolulu for the past five years, will succeed Harvey Voth as principal of Hawaiian Mission Academy.

► Registration for the 1965 summer session at Pacific Union College was held June 14. The enrollment figure is 414, an increase of 45 over the 1964 figure.

► Mrs. Irene Young has replaced Mrs. Jean Anderson as the Southern California Conference receptionist. Mrs. Anderson has moved to the East.

► L. B. Baker, of Dallas, Texas, has accepted a call to become the new pastor of the Ivy Avenue church in the Southern California Conference.

In Remembrance

ALLEN.—Rosina Goodrich Allen, born Aug. 14, 1874, at Farmington, Kans.; died May 7, 1965.

BARNES.—George Washington Barnes, born Oct. 18, 1876, in Montgomery Co., Md.; died at Takoma Park, Md., June 6, 1965. He married Vadie Bladen. For 30 years he was employed by the Review and Herald Publishing Association. Survivors are five daughters.

BERNICH.—Anna Bernich, born Feb. 1, 1897, in Yugoslavia; died April 29, 1965, in New York, N.Y. Her husband, George, survives.

BRACKETT.—Randolph C. Brackett, born Feb. 24, 1898, at Taunton, Mass.; died Jan. 14, 1964, at Bay Pines, Fla. His wife, Florence, survives. [Obituary received June 23, 1965.—Eus.]

BRONSON.—Ernest Bronson, born April 15, 1881, in Tuscola Co., Mich.; died May 20, 1965, at Alma, Mich.

BROWN.—Lillie Alma Brown, born Nov. 16, 1883, near Parsons, Kans.; died at Pittsburg, Kans., May 21, 1965. Her husband, Obed, survives.

BRYANT.—Alpha Bryant, born April 28, 1878, in Charleston, W. Va.; died June 2, 1965, at Peoria, Ill. Her husband, George B., survives.

BURNETT.—Mamie A. Burnett, born Feb. 17, 1868; died Jan. 25, 1965, at Luray, Va. In 1885 Eld. A. G. Daniells held Bible studies in the home

RUBOTTOM.—Z. Rubottom, born July 7, 1881, at Rhea's Mills, Tex.; died May 3, 1965. He was instructor of printing at Southwestern Junior College, Keene, Tex. For a short time he was employed by the Review and Herald Publishing Association. He is survived by his son, LeRoy Marr Rubottom, of Takoma Park, Md.; and two grandchildren.

RUNGE.—Fred J. Runge, born March 9, 1888, at Covington, Ky.; died May 16, 1965, at Falmouth, Ky.

SHIPPY.—Marion Shippy, born at Corunna, Ind.; died May 21, 1965, at Berrien Springs, Mich.

SLACK.—Ella Mae Slack, born Dec. 23, 1881, in Nebraska; died Feb. 15, 1965, at College Place, Wash. [Obituary received May 27, 1965.—Eds.]

SPENCER.—Rupert Spencer, born Feb. 24, 1896, at McNey, Indian Territory; died March 19, 1965, at Muskogee, Okla. His wife, Goldie, survives.

STETSON.—Albert E. Stetson, born Oct. 4, 1873, at Plainfield, Mass.; died April 26, 1965.

STEVENSON.—Robert Bruce Stevenson, born Sept. 2, 1873; died May 30, 1965, at St. Johns, Mich. His wife, Alberta, survives.

STONE.—Bertha C. Stone, born Dec. 23, 1898; died at Takoma Park, Md., May 1, 1965. In 1926 she graduated from nurse's training at the Washington Sanitarium and Hospital, and she was employed there for 26 years, mostly in the physical medicine department. Survivors are her husband, DeForest; two sons, Glenn and Loren; a brother; and two sisters.

SUHRIE.—Ruth Suhrie, born March 4, 1910, at Riverton, W. Va.; died in Glendale, Calif., June 4, 1965. Her husband, Daniel E., survives.

SUTHERLAND.—M. Bessie DeGraw Sutherland, born Jan. 13, 1871, at Binghamton, N.Y.; died at Madison, Tenn., June 7, 1965. She was reared, after the age of eight, by the Truesdale family, who were among the first Sabbathkeeping Adventists. In 1892 she attended Battle Creek College, after having been a high school teacher, and the following year she was called to teach at Walla Walla College. She taught and assisted with the administrative work four years at Walla Walla College, four years at Battle Creek College, and three years at Emmanuel Missionary College before going to Madison, Tennessee, to continue pioneering in education. She served for a time as educational secretary for the Lake Union Conference. She was the editor of *The Advocate*, a journal of Christian education, when it was first issued in 1899. She also edited *The Madison Survey*. She obtained her M.A. degree at Peabody College, and at the age of 61 completed the requirements for a Ph.D. degree. In 1954 she married Dr. E. A. Sutherland. Survivors are a step-son, Dr. J. E. Sutherland, and several grandchildren.

TAYLOR.—Earl B. Taylor, born May 1, 1878, near Liberty, Ind.; died March 30, 1965, at Stilwell, Okla.

TEGLER.—Fred W. Tegler, born April 9, 1886, near New Haven, Mo.; died April 27, 1965. His wife, Maud, survives.

TETER.—Dicy Albert Teter, born Oct. 20, 1871; died May 5, 1965. His wife, Ruth, survives.

THOMPSON.—Bennett Absalom Thompson, born March 9, 1884, in Arkansas; died April 15, 1965. His wife, Jamie, survives.

VAN SICKLE.—Frank H. Van Sickle, born June 30, 1893, at Turtle Lake, Wis.; died May 17, 1965, at La Crosse, Wis. His wife, Alice, survives.

VERHAEGHE.—Julia Verhaeghe, born Aug. 20, 1893, in Essen, Belgium; died Jan. 8, 1965. She is survived by her husband, Rene. [Obituary received June 30, 1965.—Eds.]

WEIS.—Matilda A. Weis, born in Bessarabia; died June 10, 1965, at Reading, Pa., aged 52 years. She was the wife of Theodore H. Weis, home missionary and religious liberty secretary for the Pennsylvania Conference. She had served many years in various positions and at the time of her death was office secretary for the president of the Pennsylvania Conference. Survivors are her husband; son, Clinton N. Weis; two granddaughters; three brothers; and four sisters.

WHITE.—Esther Ann White, born Oct. 13, 1875; died at Dinuba, Calif., March 27, 1965. She was a Sabbath school and church member for 71 years, and had daily lesson study for 69 years. She read the *Review* regularly. In 1895 she married William H. White, and together they held evangelistic meetings in the Midwest. She assisted with the music, playing the piano and pump organ. In eastern Oklahoma hostile Indians tried to interrupt their meetings by shooting arrows into the tent. In 1916 they moved West to spread the gospel, but her husband died in 1918. He was the great-grandson of Elder James White's older brother Samuel. She nursed and reared her family. Survivors are two daughters, Hazel Wallis and Viola Sinn; one son, LeRoy; nine grandchildren; 24 great-grandchildren; two great-great-grandchildren; two sisters, Nettie Phillips and Grace Bond; and a brother, Elder Isaac Baker.

WILLETT.—James Thomas Willett, born in 1883, at Bear Creek, N.C.; died March 3, 1965, in Washington, D.C. He is survived by his wife, Eula May Hazlip Willett.

WILLIAMS.—Eva Mae Adams Williams, born Nov. 20, 1886, at Clifford Lake, Mich.; died Feb. 26, 1965, at Ionia, Mich. Her husband, Leroy Williams, survives. [Obituary received June 29, 1965.—Eds.]

WOODALL.—Alexander Marcus Woodall, born Sept. 15, 1874, at Wills Point, Tex.; died May 29, 1965, at Keene, Tex. He was a student in Keene the first year of the school's operation and completed the academic course in 1902. In 1904 he married Myrtle Claudia Kirk. In 1905 he finished the commercial course at Keene Academy and spent a year in the North Texas Tract Society. Later he joined the Colorado Conference staff as a departmental secretary. In 1912 he became secretary-treasurer and departmental secretary of the North Texas Conference until 1921. In 1928 he took charge of the pecan shillery at Southwestern Junior College, where he remained several years. Survivors are his wife; a daughter, Cleo E. Edeburn; and a brother, J. K. Woodall.

Th. Kristensen, West African Union Mission, Box 1016, Accra, Ghana, wishes *Reviews* in abundance, *Signs, These Times, Message, Listen, Life and Health*, and old Bibles.

J. R. Johnson, 2112 Quillman, Louisville, Ky. 40214, desires *Review, Message, Liberty*, and other missionary papers.

Mr. and Mrs. Emmanuel Adjepong, Seventh-day Adventist, Domiabral Konongo, Ashanti Akim, Ghana, W. Africa, need a projector, books, MV badges, films, Sabbath school supplies, magazines, hymnbooks, Bible games, Bibles, MV Kit.

Casimero Sates, SDA Church, Calatrava, Neg. Occ., P.I., wishes books and magazines.

Rosalie Salvador, Torre, Sultan sa Brangis, Cotabato, P.I., desires a piano accordion (120 bass if possible) or a set of Hohner melodicas for evangelistic purposes and also used literature and Sabbath school supplies.

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Church Calendar

Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
IMV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4
Thirteenth Sabbath Offering (Australasian Division)	December 25

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

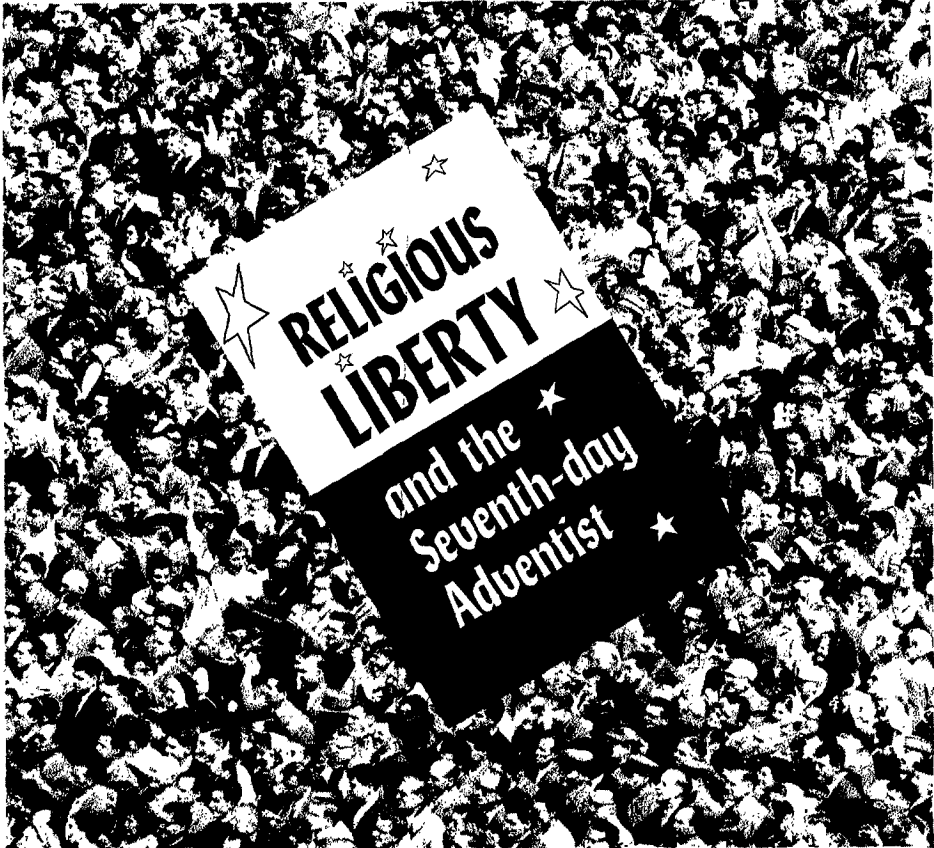
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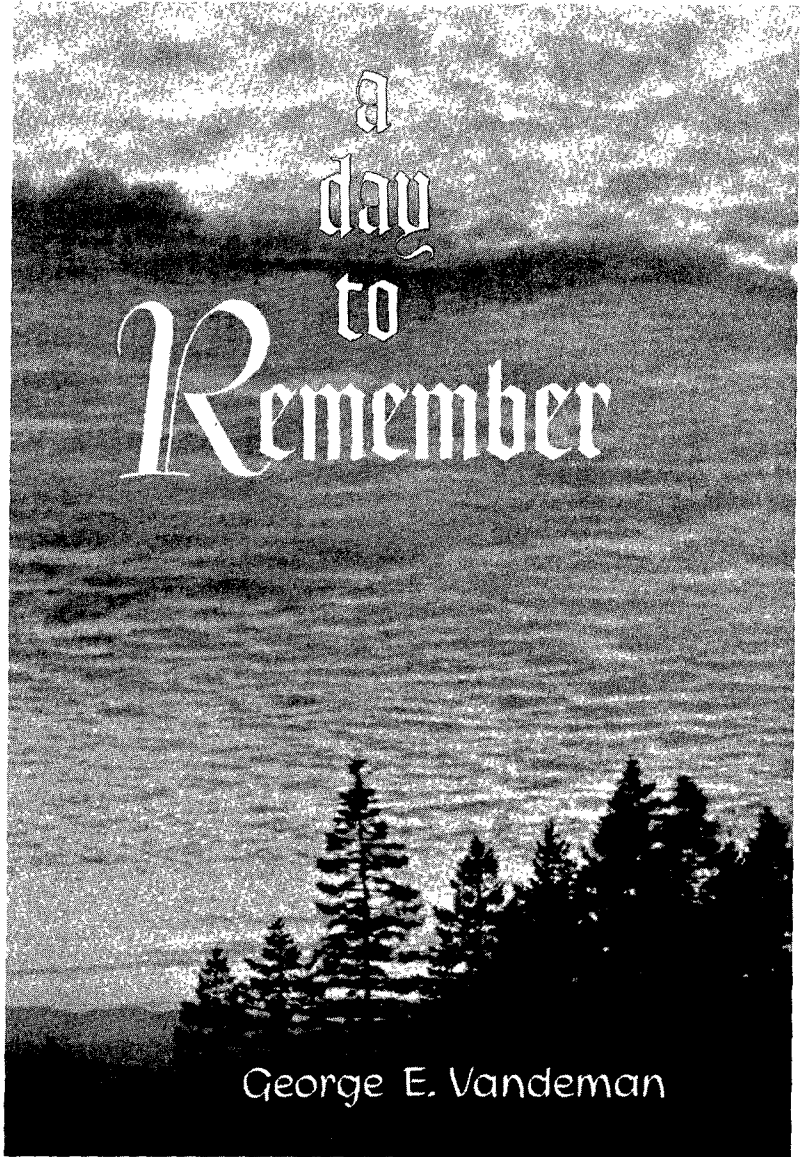
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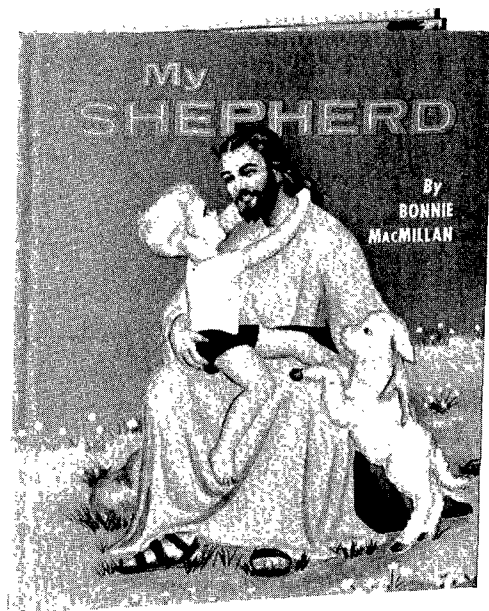
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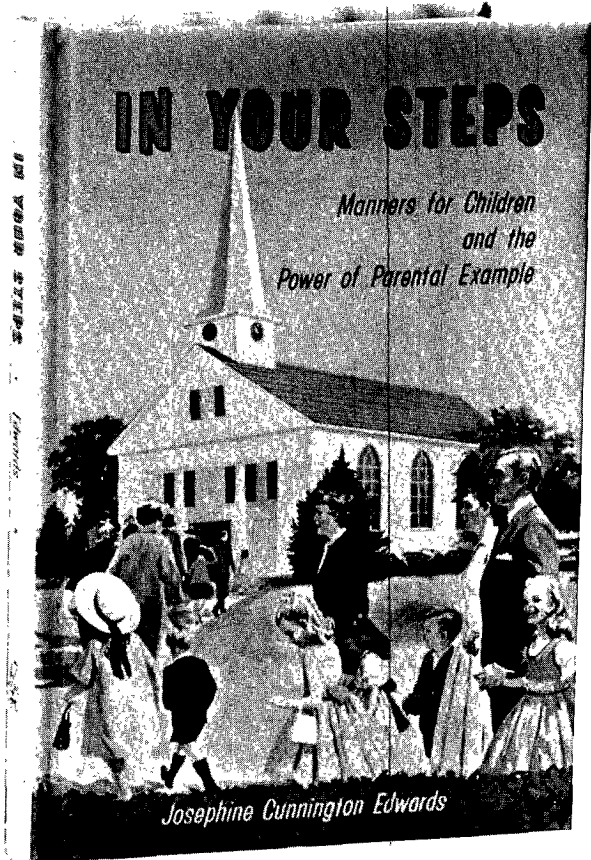
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News of Note

20,000 Attend Rally in Jamaica

The largest meeting in the history of our work in Jamaica was held in the new National Stadium in Kingston, Jamaica, July 4. For two weeks a series of laymen's rallies had been held in various sections of the island. The enthusiasm ran high among our dedicated laymen and workers throughout the field. A great laymen's rally was held Sunday, June 27, at the fairgrounds in Danbeigh in the Central Jamaica Conference. Thousands of laymen attended this rally. At this meeting, while addressing the audience, H. S. Walters, the president of the conference, said, "This is the greatest meeting since Pentecost."

By Sunday, July 4, the enthusiasm had spread like a prairie fire throughout the churches all over the island. We were told that every bus on the island was chartered by the Seventh-day Adventists. Also a special train was chartered to bring additional delegations. This final evangelistic rally, attended by 20,000 people, thousands of them non-Adventist neighbors and friends, was the climax of the rallies held for two weeks by the three Jamaica conferences. A. A. Esteb and B. L. Archbold, home missionary secretary of the Inter-American Division, had just completed nine weeks of itinerating in the division. We joined W. A. Holgate, the West Indies Union home missionary secretary, for these last meetings.

The great Kingston rally was sponsored by the East Jamaica Conference. H. E. Nembhard, president of the conference, was the chairman, supported by his home missionary secretary, C. S. Greene. These brethren have reported that already 500 decisions for Christ have been made as a result of the meeting, and they are praying for many more. It was a thrilling experience to see the laymen on the march in Jamaica and the entire Inter-American Division. (A more detailed story with pictures will appear in a future issue of the REVIEW.)

ADLAI ALBERT ESTEB

African Youth Carve Canoe for Evangelism

A log, some 20 feet long and seven feet in diameter, washed ashore by the sea, will soon figure in the Share Your Faith exploits of Missionary Volunteers at Kribi, in the Cameroons, West Africa. Lawrence Nelson, associate secretary of the General Conference MV Department, writes that the young people are carving a canoe from this log, a project requiring months of hard work. When it is finished, it will carry them and the message they love to other localities accessible only by sea.

The young people are particularly impressed with the needs of a tribe they

have discovered 60 miles to the south where there are 300 youth who have never heard the saving truth of God's Word.

CLARK SMITH

Oakwood College Offering

We come to our people again this year for an offering to help meet the needs of Oakwood College. One major need is to replace an old dormitory that was originally built about 1913. This building is unsafe and should be replaced immediately; however, it will have to be used until funds can be secured and another dormitory constructed.

I am sure you will be generous when this important offering is taken up in our churches on August 14. Our brothers and sisters at Oakwood College are hoping and praying that this offering will be at least \$100,000. Let us not disappoint them.

C. L. TORREY

In This Issue

An article of major interest to church members in the United States appears on page 4 of this REVIEW. We urge a careful reading of this article which reports on



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

HARRISBURG, PA.—Governor William W. Scranton has signed into law the much-debated legislation providing tax-paid transportation for parochial and other private school students. As he signed the bill, the governor urged opponents of the measure to seek an early court decision on its constitutionality so that transportation plans could be expedited for the 1965-1966 school year.

PORTLAND, MAINE—Tithing is the coming thing in Roman Catholic parishes, according to several pastors of the larger parishes of the Diocese of Portland. Five parishes now maintain the tithing system.

BIRMINGHAM, ENGLAND—Three infants, refused baptism by the Anglican vicar of a parish in Smethwick, were baptized in nearby Harborne at the express request of Bishop S. L. Wilson, of Birmingham. The vicar had declined to administer baptism when the parents involved refused to guarantee that the babies, upon reaching the proper age, would be taken regularly to church. The

current efforts by denominational leaders to have a "conscience clause" included in H. R. 77, the bill which would repeal Section 14(b) of the Taft-Hartley Law. The church has not taken sides on the thorny problem of right-to-work laws, but has endeavored to protect the rights and interests of workers who cannot in good conscience join labor unions.

The counsel pertaining to one phase of Sabbath school work, set forth by the president of the General Conference, on page 13, is sound, we believe. Be sure to read "A Letter From Our President."

This year marks the one hundredth anniversary of the baptism of the first Seventh-day Adventist in Europe. The story on page 16, recounting a recent baptism of five young people in the Waldensian valleys of northern Italy, will remind our members of a similar event 100 years ago. It will also stir each one with a desire to match the dedication of the Waldenses who made so many sacrifices—even of life itself—to forward the cause of truth.

Nearly 2,000 Baptized in Philippines

Recent word from Royce Williams, ministerial association secretary of the North Philippine Union Mission, indicates that nearly 2,000 souls have been baptized during the first six months of 1965. This is nearly 10 per cent above the goal for this period. The membership for the entire Far Eastern Division has doubled since 1956 and now stands at 164,265.

J. R. SPANGLER

incident added further fuel to the controversy growing within Anglican circles. Several vicars have refused to administer baptism—some because they opposed infant baptism, others because they felt the ceremony was meaningless when parents were either nonchurchgoers or had no intention of rearing children in the church.

ATLANTA—A 100-foot aluminum statue of Christ being sculptured in an artist's workshop here will eventually project a "silent sermon" to visitors to the Great Smoky Mountains in Tennessee. When completed two years from now it will be moved by helicopter in eight-foot sections to the Christus Gardens, one third of the way up a mountain near Gatlinburg, Tennessee. The head alone will be 16 feet high.

KINGSTON, ONT.—In an editorial, "Good Christian Men Rejoice," the Roman Catholic *Canadian Register* here hailed the prospects for union between the Anglican Church and United Church of Canada. It said Catholics would join with other Canadian Christians in expressing happiness at the recently announced unanimous agreement between committees of experts of the two churches on principles of union.

NEW YORK—Portions of the Roman Catholic Mass have been set to jazz and sung in English in an unusual new recording, "Jazz Suite on the Mass Texts."