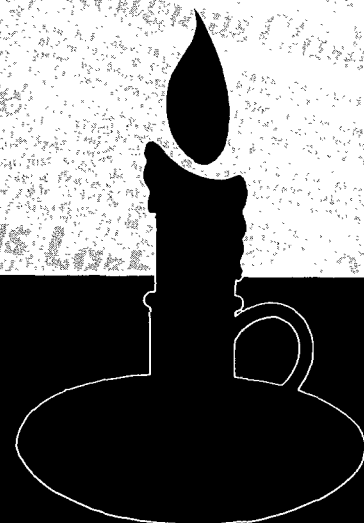


Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

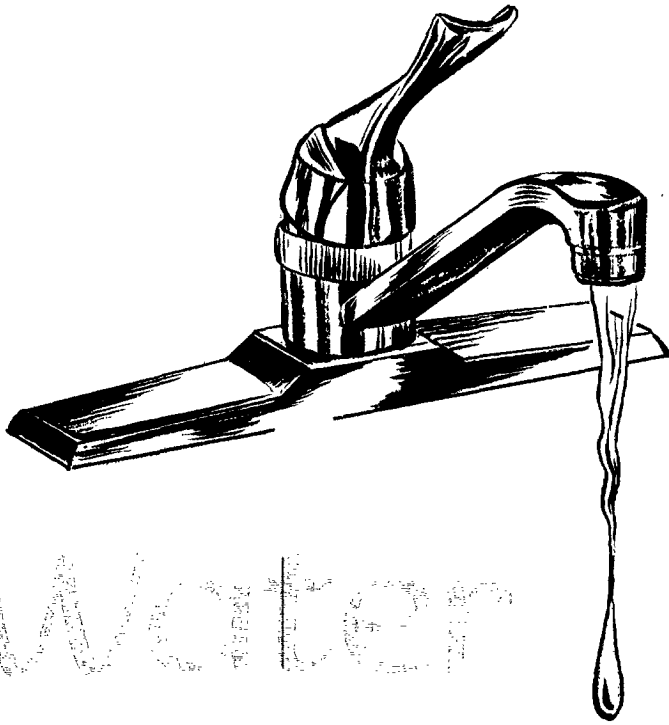
May 22, 1969

Vol. 146 No. 21



"The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle. . . .

"Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."—*Education*, p. 225.



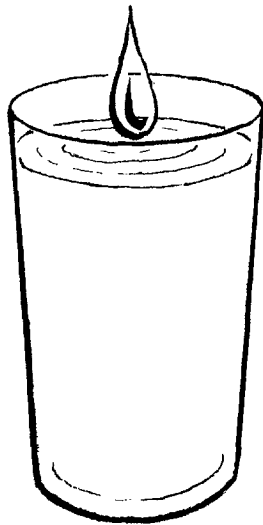
Water and HEALTH

By W. H. ROBERTS

THE minerals, vitamins, carbohydrates, proteins, and even fats that we consume must sooner or later be put in liquid suspension to be made available to the body. They must be in suspension for transport through the body swiftly via the blood vessels or sluggishly in the marshes of the tissue fluids and the slow lymphatic pathways. Likewise, wastes also must be in suspension in order to be excreted in the urine and perspiration. So important is such a suspension that 70 per cent of the body is water.

Water is the body coolant. The calorie in physical and chemical measurements represents the amount of heat necessary to warm one gram of water one degree centigrade. The calorie as a unit of measurement in nutrition is the big calorie or the kilocalorie, the amount of heat required to raise the temperature of one kilogram of water one degree centi-

grade. This doesn't mean that the colder the water we drink the cooler we get. Recently it has been shown that because of the energy put forth to warm up ice water, the body temperature is actually increased. The body, as it were, overshoots the mark. Actually, it is in perspiring that we lose the most heat. Water has the remarkable property of absorbing a



great deal of heat as it vaporizes. The more we mop ourselves in hot weather, the more we defeat nature's efforts to cool us off. The day is long past when water is denied the patient with a fever. In particular, water requirements of infants and young children are very critical under such circumstances.

A British physiologist tells us that we need six glasses of water a day in addition to that which we ordinarily get in our food. Of course, requirements would be greatly increased in hot weather and in certain occupations, or simply on account of heavy physical exertion. We have not checked on an American population group, but we did find that few of the 1,500 Guatemalans we talked to last summer, many of them in the hot coastal belt, drank enough water.

Fruits, Vegetables Supply Water

Since, to avoid diluting their digestive juices, many do not take much fluid at mealtimes, when and how are they going to get it? First of all, some fruits and vegetables contain as much as 95 per cent water. Consequently, if an abundance of fresh fruit is eaten, there is little complaint of thirst at mealtime. Further, one could take two glasses of water on arising, two at midmorning, two at midafternoon, and two in the early evening. We have added two glasses for good measure. A rough guide as to how we are doing and to determine whether we are drinking enough water is simply to take a look at how concentrated our urine is. If it is dark we probably aren't drinking enough at that particular time. It is recognized that the urine tends to be more concentrated at night, and it could be a cause of concern if it is not. Part of this concentration is physiological, but part also is the result of a disinclination to drink in the evening.

Aside from making physiological processes more complicated, water deprivation can have serious adverse effects from the standpoint of favoring urinary lithiasis (kidney and bladder stones). This was a problem among allied troops in the North African campaign during the second world war. In countries such as Indonesia the incidence of kidney and bladder stones is very high. The little water with which the rice is cooked is apparently inadequate for the body needs.

In medieval times, and even later, bladder stones were common. According to Wylie, the historian of the Ref-

ormation, John Calvin was afflicted with them. But while some have not known how important water is, others simply forget to drink enough. In Europe today the traveler is hard pressed to find a drinking fountain anywhere. But even the modern drinking fountain, with its refrigeration unit, is deceptive. The water is so cold a person can't drink much of it, if it were advisable to drink ice-cold water in any quantity.

A Recent Study

Twenty subjects in the age range of 20 to 30 years and permanent inhabitants of two very hot regions were recently selected at random for a study of their ability to concentrate and dilute their urine, dependent upon water intake. The localities were Eilat near the Red Sea and Sodom (modern Sedom) near the Dead Sea. It was found that they were less responsive than those living in cooler climates, indicating they had not adapted to water deprivation. In a Jewish community where adequate fluid intake and urinary output during the hot working hours and also during the rest periods of evening and night was stressed, the incidence of kidney stones, three years after the start of the project, was ten times less than in a control community.

But while water is essential, the quality of the water is also important. Those traveling in areas where usual water supplies are considered unsafe have to make the necessary adjustments, taking their canteens, if necessary, and their own supplies of boiled water, or water to which necessary chemical antiseptic agents have been added. A Thai public health official recently pointed out that a common parasitic infection could be wiped out in a short time if raw fish and snails were not eaten and polluted water were not used for drinking. Similarly, many outbreaks of hepatitis could be eliminated.

It was recently reported that a small group living in an area where there was considerable arsenic in the water was showing evidence of the toxic effects. A new well was provided by the local governmental agency, but at some distance. When the local people continued secretly to use their original water supply because of its convenience, the only solution seemed to be to move the population to the new well or to a new area.

This brings up the question of the fluoridation of water. An excess can be harmful. In certain parts of north-

ern India, where the fluoride content of the well water is 3.4 parts per million (3.4 mg/liter), and in parts of South Africa where it reaches 18 parts per million at certain seasons, a ricketiclike condition develops in childhood; in adult life the bones become abnormally dense. In Bartlett, Texas, where fluorine content of the water was eight parts per million, effects were in some ways beneficial (presence or absence of other elements such as magnesium modifies the effects of fluoride). In particular there was a lowered incidence of fractures or broken bones. However, this level of fluorine causes mottling of the teeth. Because at the present moment most of the discussion relative to fluoride has to do with prevention of dental caries (decay), and because one part per million is adequate for this purpose, the domestic water in Bartlett has since been partially de-fluoridated.

Shambaugh, an otologist, and his associate, Petrovic, believe that the time is not far distant when fluorine will be added routinely to the water wherever its level falls below a desirable concentration. This would be in the interest of helping prevent not only osteoporosis (weakening of the bones seen in the older age group, particularly in post-menopausal women and in cases in which a long-term deficiency of calcium has existed) but also Paget's disease of bone and otosclerosis, a disease that causes deafness. This would envision more widespread public awareness and enthusiasm for such a project than now seems to exist.

In this modern age every community should know the quality of its drinking water, and for the most part this information is available. If after adequate study the public health authorities were to recommend fluoridation of the water supply of any particular community, it would seem advisable for the citizens to give their wholehearted support.

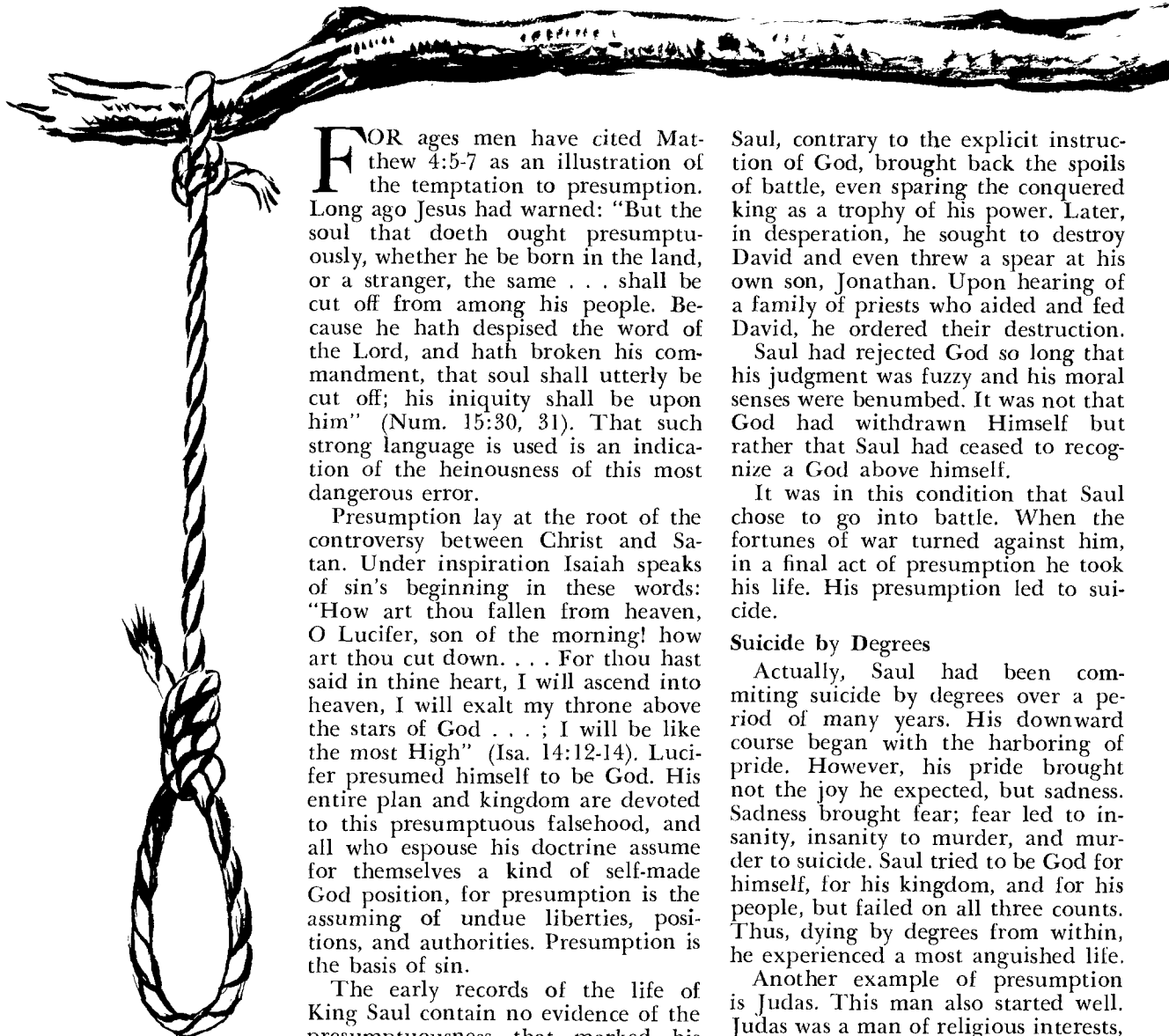
Water in the Treatment of Disease

Not the least of the benefits of water is its usefulness in treating disease. We think of the familiar statements in *The Ministry of Healing*, page 237, which we would do well to reread. We would be taking cold showers instead of tonics, warm and neutral baths instead of tranquilizers, to say nothing of sedatives. Lombard, the military surgeon of Strasbourg, writing in 1786 said, "If the use of water as a therapeutic agent has fallen into

the discard, it is because of the errors of those who employed it, not because it lacked value." He stressed the "intelligent" use and skillful application. He used mainly cold water, and he emphasized that it must be pure for treating indolent ulcers, as, for example, those due to tuberculosis or scrofula, as it was called in those days. He stressed the importance of at least two or three applications a day, but if this could not be managed, advised that the ulcers be kept dry. He used cold water for treating sprains and even more serious orthopedic and surgical problems. He used it for treating headaches caused by intemperance in study or by head injury. He used it in treating erysipelas, not a bad idea in those preantibiotic days. He referred to the use made of this "divine remedy" by contemporary and earlier Italian, French, and German physicians, to say nothing of physicians of classic Rome and Greece. Being a military surgeon, he was interested in the mundane suggestion by an associate that troops in the field might do well to wash their feet as often as they did their hands.

We still use hot and cold applications concurrently with antibiotics in treating boils and other forms of cellulitis, particularly if a lymphangitis (red streaks up the arm) is present. One routine that formerly seemed effective was very hot water for two and one-half minutes and ice-cold water for one-half minute, alternately, for twenty minutes three or four times daily. It wasn't so long ago that in treating the severe headache and insomnia accompanying influenza we used ice to the head, heat to the feet, and fomentations to the chest, followed by a rub with a towel wrung out of ice water, one part at a time—all done in a warm room, within forty-five minutes at the most. It sounds a bit old-fashioned and almost barbaric, but it worked. It regulated the circulation in a patient whose adrenals were temporarily depressed. A Finnish physician recently commented on the reason why certain allergic skin conditions respond to sauna baths—the stress created by the baths stimulates the adrenals to release their steroid hormones. The benefit lasts about five days.

Perhaps we should take a second look at some of these almost forgotten remedies lest, perchance, we have given them up for insufficient reasons. We owe it to ourselves, personally, to be fully informed in these matters. ♦♦



Presumption Is Suicide

By GARY B. PATTERSON

*The devil then took him to the Holy City and set him on the parapet of the temple. "If you are the Son of God," he said, "throw yourself down; for Scripture says, 'He will put his angels in charge of you, and they will support you in their arms, for fear you should strike your foot against a stone.'" Jesus answered him, "Scripture says again, 'You are not to put the Lord your God to the test.'" Matthew 4:5-7, N.E.B.**

FOR ages men have cited Matthew 4:5-7 as an illustration of the temptation to presumption. Long ago Jesus had warned: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same . . . shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Num. 15:30, 31). That such strong language is used is an indication of the heinousness of this most dangerous error.

Presumption lay at the root of the controversy between Christ and Satan. Under inspiration Isaiah speaks of sin's beginning in these words: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down. . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . ; I will be like the most High" (Isa. 14:12-14). Lucifer presumed himself to be God. His entire plan and kingdom are devoted to this presumptuous falsehood, and all who espouse his doctrine assume for themselves a kind of self-made God position, for presumption is the assuming of undue liberties, positions, and authorities. Presumption is the basis of sin.

The early records of the life of King Saul contain no evidence of the presumptuousness that marked his later life. At first he was most reticent to accept the position of king. When there were those of his kingdom who refused to accept him as king, he was not disturbed. He obeyed God and God's servant, the prophet Samuel. He seemed to be an example of self-control and godliness.

But after a time Saul began to feel self-important. One of the early signs of his corruption was his impatience. Saul had been instructed to prepare a sacrifice before going to battle but to wait for Samuel to come before the offering should be made. As time passed, Saul, impatient with Samuel and even with the Lord, rashly proceeded to offer the sacrifice himself. Samuel's rebuke for Saul's impetuosity fell on deaf ears.

It seemed that once having chosen the life of presumption, Saul continued in that course until his end. In another presumptuous moment

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

Saul, contrary to the explicit instruction of God, brought back the spoils of battle, even sparing the conquered king as a trophy of his power. Later, in desperation, he sought to destroy David and even threw a spear at his own son, Jonathan. Upon hearing of a family of priests who aided and fed David, he ordered their destruction.

Saul had rejected God so long that his judgment was fuzzy and his moral senses were benumbed. It was not that God had withdrawn Himself but rather that Saul had ceased to recognize a God above himself.

It was in this condition that Saul chose to go into battle. When the fortunes of war turned against him, in a final act of presumption he took his life. His presumption led to suicide.

Suicide by Degrees

Actually, Saul had been committing suicide by degrees over a period of many years. His downward course began with the harboring of pride. However, his pride brought not the joy he expected, but sadness. Sadness brought fear; fear led to insanity, insanity to murder, and murder to suicide. Saul tried to be God for himself, for his kingdom, and for his people, but failed on all three counts. Thus, dying by degrees from within, he experienced a most anguished life.

Another example of presumption is Judas. This man also started well. Judas was a man of religious interests, as is indicated by the fact that he served Christ as one of the twelve disciples till almost the end of Christ's earthly ministry. Furthermore, he was decent, well mannered, and quiet, which is more than could be said of some of the other followers of Jesus.

However, Judas began to assume authority that was not his and which he was not capable of controlling. As treasurer of the band of disciples, he found it easy to appropriate funds to himself, and as is often the case with one who has such a problem, he found it easy to judge others in the matter of finance. Human nature is so constituted that men see in others the problems that are really their own. In an endeavor to hide his own sin from himself as well as from others, he became critical of all around him. This only heightened his personal problems, for no one likes the company of a constant critic, nor does the critic enjoy even his own existence.

Beginning with little things, Judas

progressed to greater presumptive acts, for he became tired of waiting for Christ to assert Himself as king. Thus he took upon himself to force the hand of Christ by bargaining to have Him betrayed into the hand of the soldiers of the priests. Judas expected Christ to resist by divine aid those who would be His captors. However, those who run ahead of God by presumption often discover too late that God is not going the same way they are.

So it was with Judas. When he discovered his mistake, he, like Saul, took his life. His presumption led to suicide.

The great temptation we face in this modern world of changing morals, of growing knowledge, of booming economy, is likewise presumption. To reject the standards of God for human relationships is presumption that can lead to no other end than personal, social, and national suicide.

The blessings of abundance showered upon this generation, if used in a presumptuous manner, can

become a great curse. God has outlined a plan of sharing wealth with those in need and the good news of salvation with those who do not know God. But the natural inclination of the human heart is to gain more and more, only to squander accumulated wealth on pleasures that are temporary. This is self-destruction. The end is suicide of the soul.

Continued Presumption Dangerous

Continued presumption is unpardonable, for its perpetrator places himself above God. This is blasphemy, for it leaves no place for God in his life. If he does not acknowledge God, how can he expect forgiveness from Him?

The prophet Isaiah expressed the pitiful state of the presumptuous with this illustration: "Woe to him who strives with his Maker, an earthen vessel with the potter! Does the clay say to him who fashions it, 'what are you making?'" (Isa. 45: 9, R.S.V.). Mankind is in extreme danger when he tries to fill in for God. We are not God; we are not

even His substitutes. Confusing oneself with God is suicide. It was for Saul. It was for Judas. It is for all. God has given us the opportunity of choosing our destiny. He will not force us. We must choose to serve Him. That choice is our only wise course of action.

Until brought to his knees before the glory of God, Saul of Tarsus was consumed with the desire to attain personal recognition and fortune in the support of a tottering faith and a dying nation. When changed by the power of God, he became one of the great teachers of that which he once despised, thus changing the course of history. He traveled the then-known world and immortalized his name among generations of the world.

As his life drew to a close, he looked, not back on a life of self-seeking and frustration in a dying cause but forward to the triumph of his God for whom he had labored and to that promised "prize of the high calling of God in Christ Jesus." This also may be our experience. ♦♦

The art of living

By MIRIAM WOOD

when you're Young

LIFE STYLES—2 Last week we discussed some of the "life styles" of the past, originated by various philosophers, our point being that Solomon is so entirely right when he declares that there is "nothing new under the sun." (For that matter, when *isn't* the Bible overwhelmingly right?) Buddhism, Hedonism, and Epicurianism were the philosophies with which we concerned ourselves, but of course they're only the skeletal beginnings of man's attempts to program a meaningful existence for himself.

For instance, Aristotle, born in Greece in the fourth century B.C., after a very intense, scholarly study of man in all his complexity, concluded that the mind is the thing that makes the difference; the ability of man to reason, to operate on the foundation of rationally based concepts, definitely separates him from the animal world. The latter creatures also feel the primal sensations of hunger, fear, et cetera, but they can't reason out a course of action; they're chained to instinct; they're forever creatures of a stimulus-and-response cycle.

Well, then, if man has "reasoning" ability, Aristotle reasoned, he (man) could be truly happy only when and if he used this unique capacity. Through rather complicated logic, unnecessary for us to follow just now, Aristotle suggested a life

style constructed on "moderation in all things," since he was convinced that reason would inevitably dictate just such a course. Although it may sound a trifle frivolous, Aristotle certainly can be considered the father of "the happy medium."

Obviously, persons who are endowed with excellent faculties for prudent judgments will easily sense the difference between courage and recklessness, between self-confidence and conceit, between caution and timidity, between generosity and improvidence, between legitimate pleasure and dangerous license.

History suggests, however, that only a pitiful few can operate successfully on these guidelines. Human reason, important though it is, simply isn't enough.

Flourishing at approximately the same time as the Epicureans were the Stoics, led by the philosopher Zeno, the protagonist of mastering one's emotions—in fact, getting rid of one's emotions! Zeno conceived of the universe as guided by a superior intelligence, in which everything that happens is dictated as part of a plan, with all of it fitting together like pieces of a jigsaw puzzle. To surrender to any emotion, however personal or intense, and to react, would be comparable to a small piece of the jigsaw puzzle deliberately leaping right out of the hand of the puzzle-solver.

Stoicism certainly has its strong points

—for instance, when you're in the dentist's chair. If you're able to convince yourself that you feel no apprehension, no pain, no discomfort, or no tension whatever, you'll save yourself a great deal of emotional wear and tear in that particular experience.

Fitting into a personal God's plan for His universe, though, is not an unemotional experience; even the beauty of nature elicits an emotional response from a heart filled with gratitude for God's goodness to His creatures. Somehow I can't conceive of a one hundred per cent, dyed-in-the-wool Stoic being "caught up in the clouds to meet the Lord in the air."

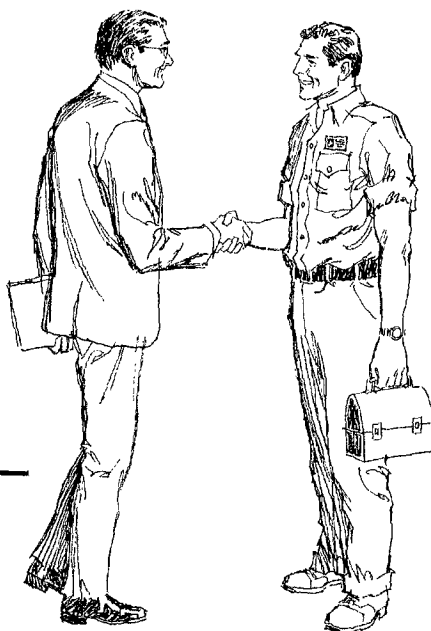
The life style known as skepticism was evolved by a group of Greek philosophers contemporary with some of the others we've discussed. They decided that life and the world are so complicated and so intricate that a person can't ever possibly know what's best to think or to do, particularly in the realm of religion. Nobody (they said) can agree; reason doesn't prevail; a wise man, then, must withdraw as far as possible from life and the need for decision. Believe nothing. Do nothing. In cases where a man is forced into action by circumstances, just follow the group—that's probably safer than any other course of action.

Well, we surely needn't waste time pointing out that full-blown skepticism and a positive religious belief cannot exist side by side in the same mind. The Christian accepts the need to believe that God is, and that He is a rewarder of those who diligently seek Him.

(Concluded next week)

ONCE after an Adventist leader had explained to a labor official the ideals that Seventh-day Adventists were trying to reach, the man exclaimed in astonishment: "Why, you people have no place here on this earth. You don't belong here!"

To which the minister earnestly replied: "You're right. While we seek to make this world as happy as possible, we are nevertheless doing all in our power to finish the work of God so we can hasten Christ's second coming and exchange this world for heaven." This philosophy explains why we relate ourselves to organized labor and to management as we do. Both the prophecies of the Bible and the counsels of the Spirit of Prophecy have prompted the leaders of the church to issue a statement to give guidance to church members who may be concerned about,



Where
on

who may be affected by, labor-management problems. This statement, the reasons for its presentation, and the counsel it offers the Adventist Church member are delineated here.

It is difficult for a non-Christian or an uncommitted Christian to grasp the total picture of complete dedication to the Christian way of life. The problem is complicated by the fact that though Christianity has been preached for two thousand years, those who have conscientiously practiced it, have always been a minority. Therefore, the world has rarely seen what the teachings of Christ can accomplish.

The words of Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44), are foreign to the usual human attitude. But the Christian is a "new creature," he becomes a child of God, and thereby takes on the characteristics of his Father.

The ultimate remedy for social evils—such as the strife between management and labor—is not to be found in argument, controversy, or legislation. The remedy must be secured individually. Considering the millions of people on earth, it is staggering to think of trying to effect a change of heart in each person.

The Christian realizes his mission is prodigious. He must get about his task of witnessing to the character of Christ without delay. He doesn't have time to waste on tangents or side issues. Men and women must be brought to a personal surrender and dedication to Christ and then they will find their attitude toward their problems changing. The image and character of God needs to be restored in man.

Even though the majority ignores the ideal set forth by Christ, the Chris-

tian is not released from obedience. "The servant of the Lord must not strive; but be gentle unto all men" (2 Tim. 2:24).

When the teachings of Christ are put into effect there will be no need for extreme measures to protest injustice. If every ruler and subject, employer and employee, neighbor and friend, were to follow the instruction of Christ, all would live at peace. There would be no injustice. No other way of life can be completely successful.

All Men Are Brothers

The servant of Christ treats all men as his brothers and makes no distinction as to race, color, nationality, wealth, education, political position, or social standing. The Christian is careful not to affiliate with any men or organizations who are motivated by selfish or ulterior purposes. The admonition of the apostle Paul, "Be ye not unequally yoked together with unbelievers," applies equally to management and labor.

In the Epistle of James the struggle of the laboring man is pictured: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Be-

hold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (James 5:1-9).

The sentiments of this passage are clearly in sympathy with the workingman. It is also evident that born-again Christian employers are not included in the indictment expressed by James. Very satisfactory conditions can exist between management and labor. The example of Boaz in scriptural times—his attitude toward the workers and their attitude toward him—reveals that satisfactory relationships can be established (Ruth 2:4). Therefore, we would conclude that it would be possible in the twentieth century for Christian business enterprises to be conducted so as

We Stand Labor Unions

By NEAL C. WILSON

Vice-President of the General Conference for the North American Division

to escape the denunciation James calls down on heartless and cruel employers.

James predicts accurately the conditions that cause laboring men to form labor unions. But we should note that James does not advocate a workingman's confederacy. Instead he cautions all Christians to be patient and not to retaliate. There is no question but that James does not recommend the use of force to attempt to remedy the situation.

The Seventh-day Adventist denomination has relied not only on the teachings of the Holy Scriptures to guide its membership in labor relations. Supporting these Biblical principles are the inspired writings of Ellen G. White. The instruction given is very plain:

"Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?"—*Selected Messages*, book 2, p. 144.

In this last quotation reference is made to the prophecies. A time of persecution is foretold for the last days of earth's history. The labor unions will have a part in instituting and fostering this time of trouble for God's people. The prophecies of the book of Revelation, particularly chapter 13, tell of economic boycott and restrictions against those who are

obedient to God, and obey His law.

"The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began."—*Ibid.*, p. 142.

"These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire Decalogue.

Whole Duty of Man Defined

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God's service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions?"—*Selected Messages*, book 2, p. 143.

The question may be asked, Is not the religio-political power introduced

in the first verses of Revelation 13 fulfilled by the Roman Catholic Church? How does the labor union movement become involved in this prophecy?

In 1891 Pope Leo XIII issued his famous encyclical *Rerum Novarum*. This has been considered the mandate for the labor movement in the United States. Note the statement of Joseph D. Keenan, secretary of the International Brotherhood of Electrical Workers:

"It has always been significant in my mind that Pope Leo's great social pronouncement and the founding of our Brotherhood occurred in the same year. For it seems to me that of all the organizations in our society, save only the Church itself, the American labor movement best promulgates the wishes of Christ for a society

where men strive for justice and for Brotherhood.

"With Pope Leo's words as preface, I would now like to discuss with you some aspects of the American Labor Movement, as testimony to the belief of many of the Catholics who are a part of organized labor, that the labor movement is the ally of the Catholic Church, that it is the organ by which the teachings of the social Encyclicals are implemented, that what the Catholic Church wants for her children, justice, a decent living, enough leisure to enable them to practice their religion—these are the things which are also the goals of the labor movement."—March 19, 1961, Newark, New Jersey.

Mr. Keenan was presented the thirteenth annual *Rerum Novarum* Award of St. Peter's College of Jersey City, New Jersey, for his distinguished contributions in labor-management relations according to the principles of Papal social encyclicals (*Religious News Service*, March 17, 1961).

In 1931 on the fortieth anniversary of *Rerum Novarum* Pope Pius XI issued another socio-economic encyclical, *Quadragesimo Anno*. And in 1961 on the seventieth anniversary of Leo XIII's encyclical, Pope John XXIII continued the line of labor and social pronouncements with *Mater et Magistra*.

George Meany, a devout Catholic and president of the AFL-CIO, made the following statement: "I would say that the encyclicals, beginning of course with the one on May 15, 1891, by Pope Leo XIII, have guided the American labor movement down through the years, because they fit in perfectly with the American scheme of things."—Address at Jersey City, New Jersey, March 14, 1956.

In the prophecy of Revelation 13 the United States is pictured as erecting an image to Catholic power. Some labor unions of the United States already are taking credit for helping to implement the Catholic church's objectives.

The connection here is more than coincidence. The prophecies of Scripture and the warnings of Ellen G. White alert us to the dangers ahead. Through the labor movement will come some of the impetus for the restrictions "that no man might buy or sell, save he that had the mark, or the name of the beast." Therefore, the Christian who is anticipating the return of Jesus will be forewarned by developments in today's world.

Some labor union defenders insist that labor unions have never made

any difficulties for persons who believe in keeping the seventh day. The facts reveal there have been workers who have been forced because of union rules to leave their employment because of the Sabbath. This generally comes about because of the seniority provisions that the labor unions in some industries have written into their contracts with management. The seniority provision specifies that the individual worker highest on the seniority list has the privilege of choosing his days off. When the Adventist is low on the seniority table, there are instances on record where management could not give him the privilege of choosing the hours of the Sabbath for his days off because of the union contract. This problem occurs mostly in the public utilities. We also have had to meet it in

public transportation, in telephone companies, and in some Government agencies.

The labor unions have taken an active part in promoting Sunday-closing laws, particularly in municipalities. Unions also have gone into court to argue for Sunday laws. A case in point is the 1961 Supreme Court case on Sunday laws. The Retail Clerks International submitted a brief in this case and the dues of the members were used to finance that litigation. The Constitution of the Retail Clerks International Association, section 3, paragraph (H) pledges the efforts of this union to encourage Sunday-closing laws. This means that an Adventist who is a member of the Retail Clerks International is, by his dues, financ-

The Long, Dark Night

By JOYCE WILLES

BILL was a young man working his way through the academy in a distant State. Since he had very little money, he hitchhiked home for vacations. One day he got a ride that took him to the foot of a high mountain. The driver was not going any farther, so Bill got out and, carrying his satchel and umbrella, looked around for some shelter for the night. It was already dark and it was raining lightly. There was no town, and no cars were coming, so Bill decided to start walking.

Pulling his coat collar around his ears and hunching up his shoulders against the cold, he plodded up the mountain. There was no moonlight to guide him and he could not even see the white line down the middle of the road. This line would at least have kept him from going too far to the left or right. On one side, the hill went straight up from the road, on the other side, straight down for many hundreds of feet. There were not even any guardrails, and the road wound around the hills.

He stumbled along, feeling each step with his foot before setting it down firmly. When he felt gravel he knew he was in danger, so he went three steps in the other direction. This went on for some time when he suddenly heard a low growl in back of him. Panic seized him and he turned around, yelling and waving his umbrella in front of him. The noise stopped; and thinking now that it might be a friendly dog that could guide him, he called to it, trying to get it to come near. But he heard no more of the animal. He bowed his head and asked God to protect him and help him to get

down off the dangerous mountain safely.

At the top, Bill decided that it wouldn't be a good idea to try to walk down in the dark, so he sat down on his satchel, pulled his raincoat around his legs, fixed his umbrella over him, and tried to go to sleep. He felt very lonely and afraid. It was so dark; there was no one else, it seemed, within a hundred miles. He thought of the time when Satan will have to be here on earth all by himself, while the faithful are in heaven and the wicked will not have been raised from the dead. To Bill, even one night like this would be punishment enough, let alone 1,000 years.

After a little while, Bill thought he heard a car coming. Sure enough, there was a car chugging up the hill from the same direction that he had come. Bill thought to himself, Ah, here is a chance to get in out of the rain and cold and down off this mountain. Maybe there will be a town where I can sleep and get something to eat. Stepping out into the middle of the road, he waved his arms wildly in the headlights of the approaching car. It chugged to a stop and a man stuck his head out the window. "What do you want?" he asked. Perhaps he thought Bill was a robber. Bill asked for a ride and someone inside said, "We don't have anymore room in here, so hop on the running board." This was a step that ran along the side of older cars, below the door. Bill handed his satchel in and grabbed hold around the doorpost.

The car hadn't gone very far when a small funny-shaped bottle was passed around. As it was offered to Bill, he caught the odor of alcohol. "No, thanks," he said, and the others continued their drinking. Now Bill began to wonder if it was so safe traveling with these men after all. But if God had sent them, He would keep Bill safe from harm and danger.

After some time of winding around the hills, they came to the bottom of the mountain. Here was a small town, so Bill said Thank you to the men and looked around for a place to sleep. He

thanked God for safe watchcare while riding on the car full of drinking men.

All the houses were dark, and Bill couldn't see any hotel. The nearest building, where the car had pulled up and stopped for the night, was a grocery. The door was set back in and there seemed to be some space where a fellow could curl up to keep out of the wind and rain. He picked up his satchel and made a dash for the store. He pulled back the screen door and saw that there was barely room for himself and his satchel. Turning around, he squatted down and pulled his coat around him. He dropped his head on his knees, and after thanking God again for His protection he fell asleep.

Moments later he awoke with a strange feeling; he had heard something like a click. Then he heard it again. There was a grumbling sound and then silence. He fell asleep again. Then he was awakened this time by a light going on above his head. At the same time, the door opened, and as Bill jumped out of the doorway, he saw a man standing there with a pistol pointed at him. The Pennsylvania Dutch storekeeper was dressed in a nightshirt with a tasseled nightcap on his head. "What do you want?" he demanded to know.

Bill explained how he had come to be there at that time of the night. The storekeeper then told him what had caused the clicking sound. "This gun has never failed me before tonight. I heard a noise down here, so I came down to see what it was. I couldn't see anything, so I got my gun. I pointed it down in the corner and pulled the trigger. It wouldn't fire. I pulled it again, and again it wouldn't go off. Then I decided to see what it was that made a noise and yet hadn't gotten in the door. That's when I turned on the light and saw you here. You're very lucky."

By this time Bill's knees were shaking and he felt that it was more than luck that had saved his life. Twice in 24 hours God had saved him from danger and possible death. He again bowed his head and thanked God for His protection.

ing a crusade in favor of Sunday laws.

The same reasoning applies to the political activities of the labor unions. Nearly every year some labor union leaders commit their organizations to a certain political party or candidate. The individual worker may not be in sympathy with the objectives of that party nor approve the candidate. Yet membership in the union frequently commits him to policies that he cannot honor.

The areas of Sunday-closing agitation and of sponsorship of political ideologies are only two areas where the Christian might be "unequally yoked." The Supreme Court has now decreed that the unions have the power to discipline any union member for acting contrary to the will of the majority vote of the membership. Excessive fines have been levied against workers who violated the orders of the union. This means that membership in a union makes each member responsible for the actions and decisions of the union. Under this arrangement a Christian by joining a union yields his power of decision and action to a group who may not be motivated by the same principles he is. Conscientiously his only recourse is not to join any organization which takes a line contrary to his beliefs and personal convictions.

Recently many questions have arisen regarding the denominational relation to labor unions. During the 1967 Autumn Council the position of the church was given consideration, and the following resolution was adopted for the United States:

SEVENTH-DAY ADVENTIST RELATIONSHIP TO LABOR ORGANIZATIONS IN THE UNITED STATES

WHEREAS, On several occasions we have set forth the position of Seventh-day Adventists in regard to their relationship with labor union organizations, and

WHEREAS, The Spirit of Prophecy sets forth the role that labor unions should fill as we near the end of time and counsels our people to steer clear of all entanglements that might prevent them from fulfilling their obligations to God; and

WHEREAS, There is need to give continuous support to SDA church members who have conscientious convictions against membership in certain organizations such as labor unions; and

WHEREAS, There is need for more clearly defining the procedure whereby we seek to uphold and implement our position;

Resolved, 1. That we re-emphasize that Seventh-day Adventists sincerely desire to deal justly with all men, and that in their relationship with labor unions they are motivated by religious convictions, which, among other things, demand that they make no discrimination between employer and employee, or between social classes. This has been the position of the denomination throughout its history.

2. That all church members be counseled to seek exemption from union contracts in their employment or to seek employment under union-free conditions.

3. That where church members find themselves employed in an industry having working relations with a union, they be counseled to abide by the regulations of the shop and the union with regard to wages and working conditions, as well as hours, when these hours do not fall upon the Sabbath day.

4. That church members denied employment because of refusal to join labor organizations be assisted by the appropriate church officials, taking whatever practical steps are necessary to assure individual religious liberty.

5. That Seventh-day Adventist employers be counseled to provide for the rights of their employees who are conscientiously opposed to joining or financially supporting a labor union.

6. That Seventh-day Adventist contractors, sub-contractors and other employers who, while paying prevailing wages, cannot, because of religious con-

viction, sign a labor agreement wherein their employees are compelled to join a union, be given the moral support of the church in maintaining their position.

7. That construction contracts for denominational buildings be given to general contractors or sub-contractors who—

a. Will not discriminate against employing qualified non-union Seventh-day Adventist craftsmen who are willing to work under the formula developed by the Senate Subcommittee on Labor and approved by the AFL-CIO Executive Committee; and

b. That where it appears impossible to implement this policy, the church or institution concerned shall present the problem to the local conference officers for study, with the request that, if necessary, it be brought to the Industrial Relations Committee of the Union Conference.

8. That wherever the issue of enforced labor union membership or payment of dues is raised, the General Conference Religious Liberty Department, in counsel with the General Conference Officers and/or union and local conference officials, continue to seek exemption for religious objectors through one or more of the following:

a. Agreements and understandings with labor unions;

b. State and federal legislation;

c. Appeals to Senators, Representatives, and government agencies;

d. Court action.

9. That greater emphasis be placed upon the denominational position in relation to labor unions:

a. By our colleges and universities providing instruction in appropriate courses on the teaching of the Bible and Spirit of Prophecy;

b. By special attention given to the instruction of prospective ministers.

c. By our ministers re-emphasizing the teachings of the Bible and Spirit of Prophecy; and

d. By special meetings to be held in medical institutions and publishing houses in which these principles can be studied.

—Autumn Council Action
North American Division
Committee on Administration
Oct. 25, 1967, pp. 164-166.

The position of the church may be summarized as follows:

1. The church considers its members under obligation to support a way of life that will provide for the social and economic security of employees and that will remove any justification for grievance, strife, or complaint.

Communion

By MARGARET LOCKE

Sullied on life's long, dusty road,
Burdened we come with heavy loads,
To lay them at the Master's feet
As here in fellowship we meet,
Longing for cleansing from all sin,
For holiness and peace within.

No root of bitterness must hide
In heart's recess—no stubborn pride,
No evil thought to cause to swerve
From stooping low the weak to serve—
But like our Lord, to humbly bend
And wash the feet of foe or friend.

We cannot see, nor can we hear,
Our heavenly Watcher drawing near,
But while we pray and while we sing,
The royal steppings of our King
Are going softly in this place
To grant His love, to grant His grace.

'Tis He who washed the traitor's feet,
Who whispers now in accents sweet,
"I long to cleanse your soul defiled
By sin's cruel touch, My blood-bought
child,
Surrender all—yes, all, My plea—
And dwell in gloryland with Me."

2. The church is not antilabor, nor is it antimanagement.

3. Members who are employers should be counseled to stand apart from manufacturers' or employers' organizations that have as their objectives resistance to, or strife against, the labor movement.

4. Members who are employees should be counseled to stand apart from labor union organizations that have as their objectives resistance to, or strife against, management. This might include not accepting membership in such a body nor directly participating in its financial support.

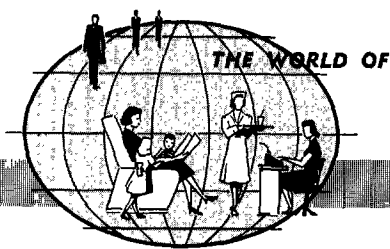
5. Members should be counseled that it is often possible to implement the formula approved by the Senate Labor Relations Committee and also approved by the executive council of the AFL-CIO. This formula allows an individual conscientiously opposed to labor union membership the right to work upon payment of the equivalent of dues, fees, and assessments to a mutually agreed upon charity without becoming a union member.

6. In the construction of all denominational buildings, all contractors should be asked to include in their contract provision allowing those with conscientious convictions against labor union membership the right to work on the project.

Biblical Test for Membership

The Biblical admonition not to be unequally yoked provides a test that applies to membership in any professional or industrial organization. This test should be applied to membership in a church, the Red Cross, the Chamber of Commerce, the American Medical Association, or a political party. In some cases the Christian might decide he would be equally yoked and could join, and in other instances he might decide he would be unequally yoked and be ineligible to join. The Christian will carefully weigh the objectives of any organization before joining.

In some instances an organization may change its objectives. It may begin as a professional group but later may take on many of the characteristics of the labor unions. In that case it would be included in the cautions set forth in the inspired writings of Ellen G. White for members of the Seventh-day Adventist Church. The organization does not have to be designated a labor union by name to be off limits for the Christian. It is not the name that decides whether a Christian should participate; it is the policies, the goals, the methods, the latitude of religious freedom accorded those who have convictions based on conscience, and the aims of the group that the Christian must consider. ♦♦



The Adventist Woman

Conducted by DOROTHY EMMERSON

WORD PILE

By MARGERY WILSON

no
 yes-do
 don't-good
 bad-no-yes-do
 don't-good-bad-no
 yes-do-don't-good-bad
 no-yes-do-don't-good-bad
 no-yes-do-don't-good-bad-no
 yes-do-don't-good-bad-no-yes-do
 don't-good-bad-no-yes-do-don't-good
 bad-no-yes-do-don't-good-bad-no-yes-do
 don't-good-bad-no-yes-do-don't-good-bad

OH DEAR! Just look at your dirty face," commented a young mother as her four-year-old moppet breezed through the kitchen in preoccupied play.

"I can't!" The reply was brief, businesslike, and factual. The child couldn't see his dirty face. He really didn't need to see it. Mother was his mirror. Mother always told him how he looked.

Few mothers realize they serve as mirrors; verbal mirrors. Few visualize the word pile beside the mirror or its possible proportions. A word today, a phrase tomorrow, a bona fide well-deserved lecture next week. The words pile up. The right words will ensure nothing. However, the manner of delivery will surely lend style and shape to the stack.

The atmosphere of affection, the

attitude of recognition, the abuse or neglect in a home, sharpen the focus, until every preschooler trotting toward kindergarten or first grade carries a photograph of himself, signed, sealed, and certified by mother. This photograph is his self-concept.

True, mother does not conduct this child-concept photography business alone. However, these thoughts are directed toward her as the chief factor, with hopes that an interested father is reading over her shoulder.

Self-concept is best defined by asking, How do you conceive of yourself? What is your opinion of you?

Recognized authorities in psychology and child development indicate that self-concept can be good or bad, can be true or false, is never static, is usually shaped by the parents, influences attitude, influences others' atti-

tude toward self, is revealed in analysis of situations, determines behavior.

Behavior is unavoidable in a child. Mother longs for a remarkable recipe to ensure good, controllable behavior; some magic measure to influence the behavior of her child toward worthy goals, if not just to keep the furniture intact.

Consider the comments on behavior flying toward the word pile.

"You're so ornery." "Why can't you be good?" "You never clean your room." "You always get your clothes so dirty." "You're going to be just like your no-good Uncle _____." "Will you never learn?" "How many times have I told you?"

Johnny squints in the mirror beside this pile of words. He sees an ornery, bad, messy, dirty, no-good, stupid boy—a discouraging, potentially delinquent reflection. The picture directs his performance. And mother ponders what to do with Johnny.

Could these comments be changed to reflect an encouraging growing image? "Oh, but you are full of ideas [or energy]." "You're a good boy, but when you do bad things you must be punished." "Looks as though you had trouble staying clean again." "You're going to be like your wonderful father." "You can learn. Here, I'll help with this." "Did you forget again?"

This boy pictures himself as a good, energetic boy who gets right and wrong confused sometimes. He is assured that he will learn and in time be a wonderful person like dad.

Words serve as the standard parental tool to influence child behavior. Other effective tools such as smiles,

WOMEN IN THE NEWS



Blankets for the Needy

Almost totally blind and paralyzed in one hand after a stroke, 84-year-old Mrs. F. Jones, of Tottenham, London, England, is knitting her second blanket for the Edmonton welfare society. Her first blanket, completed last year and donated to the needy, consisted of 108 six-inch squares for which she provided all the wool.

VICTOR H. COOPER

affection, honest help, time together, gather dust in many families. Mother fears that if she spares the admonishings or the rod she will not be spared the problems. The problem takes precedence over the person.

Mother may be spared, but the child may not fare favorably if the reflection he sees in the mirror beside the word pile is fuzzy, lacks good composition, is defective in light, or in any way portrays a poor image. His self-image will determine his behavior. This behavior fluctuates with the focus of the pictured image, discouragement or conceit projecting added distortion upon it.

We live in an age when government, business, churches, evaluate their image. They improvise methods, change techniques, to improve this determining image and thus reach desired goals. Can the far-reaching fundamental business of parenthood afford to be less concerned with the image of its product, a product that is expected to function a lifetime of 60 to 70 years with no service calls?

If you are interested in building a good self-concept in your child you need not retire any discipline. Mother retains her position on the home throne. Discipline is modified and improved, and new techniques for problem prevention are studied. Many authoritarian disciplinarians are un-

aware that overdiscipline, as well as spoiled indulgence, can produce discouragement, delinquency, and defeat.

Consider shy little Betty, who always found it difficult to please mother.

"I thought you wanted——" she stammered, trying to explain her failure to fulfill the exact specifications.

"You thought?" shouted an exasperated overworked mother with a full slap across the little girl's face.

"Don't think! Just do what I tell you." Mother tossed quite a few additional ideas on Betty's word pile in this oft-repeated scene. Betty had a confused picture of herself. Mother's directions were ambiguous, on an adult level. The task was actually beyond her capabilities, but she was expected to perform it perfectly. No explanations were allowed for errors. No praise for a task well done. Mother was not going to risk spoiling her child.

Betty observed mother's mistakes in sewing. She watched while mother had to rip, redo, ask questions, try again. Mother was denying her child something that she herself needed—learning room.

The disgusted impatience in the mother's manner, her snarling tone, the dehumanizing slap, rearranged the words to say, "You see, Betty,

you're not important. You're stupid. Your ideas don't count. Your explanation is worthless. You're not a person, only a machine assigned to do a chore. Shift into neutral, I will steer you. Crawl!"

And that is just what little Betty did when she went to kindergarten at age six. She crawled. She crawled deep within herself to nurse rebellion, to hide her guilt for hating mother. She hoped no one would notice her. She was plagued by fear of anything new—the teacher, the other children. She was not on the rowdy route of misbehavior, but her withdrawal posted a warning signal.

The teacher considered Betty a quiet good girl, but Betty was afraid not to be good. If teacher did not raise her voice Betty could follow directions. However, she was unable to recite, and independent creative activity only upset her. She was afraid to operate on her own. She was in neutral.

Her ideas were not important in mother's mirror. She had not lost her self-confidence, for you can't lose something you have never had.

At this point Betty didn't need pressure to learn her numbers or the ABC's. She needed deliverance from mother's mirror—a false self-concept. She needed to see herself as a worthwhile person with ability to handle anything that comes along. She needed a confident attitude to meet these new learning demands. She needed freedom from worry about what mother was going to do next.

Betty clunked along through school. An occasional perceptive teacher built her courage with extra time and attention. Full of misgivings, she eventually entered college, where her extraordinary diligence and intelligence scored over her hesitancy.

Today this young woman would be rated as a success in her profession. But she has never *felt* successful. Despite her achievements, her spirit sinks to the level of the mirror beside mother's word pile.

You'll never really know what your child sees in your mirror. His behavior may offer a clue. Want to polish the mirror, improve the focus, shine up his self-concept? Check that word pile! ♦♦

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To anyone looking on there was nothing unusual in seeing the young girl kissing the older woman good-by. The program at the academy was over for the evening, and parents and friends were bidding good night to the young people.

Only God, who sees the heart of man, could see how the girl's act was affecting the woman, for never did she attend anything at the academy without a feeling of terrible sadness.

Five years before, when she decided to follow the Lord Jesus after many years of unholy living, she never realized the heartache that was ahead—that her husband would leave her with five young children, that her mother and father would be laid to rest within four days of each other, that her oldest child would turn against her and go with the godless father, that the bank would take her home, that her attempts to work would result only in more anxiety and fear about the well-being of her children, and that she and her children would end up in a strange city on welfare.

Even though she realized that many of her heartaches were the result of her earlier wrong living, she often wondered if she would have chosen the narrow way could she have seen what was ahead; but in retrospect she knew that although there were many things she wished she hadn't done and many that she regretted, never was she sorry she had joined God's remnant church. She feels that now she has something worth while to live for, something good to pass on to her children—a precious hope to share with others.

She believes that God put it in the girl's heart to come to the car and kiss her good-by, for this was not her daughter. She was the daughter of a friend. The young girl was the same age as the daughter she had so hoped would go to this school. The simple kiss touched her in a way no other act ever had.

"God bless her for this deed," she said as she drove home that evening. "May it be kept through eternity. Thank God for Christian homes, parents, and teachers who can inspire such kind acts."

From the Editors

CAN WE KEEP THE SABBATH WHILE LOSING THE WEEKEND?

Any suggestion that the seven-day week be modified, adjusted, or abolished strikes deep concern to the hearts of Seventh-day Adventists. We believe that God Himself instituted the literal seven-day week at Creation. We believe that He commands the weekly cycle to be continued uninterrupted with the seventh-day Sabbath serving as a regular reminder of His creative power. A change that would dull or destroy that reminder must be fought, for any such change is rebellion against God.

The appearance of an article suggesting some changes in the American work week turned our attention to the issues of calendar change and the Sabbath. But as we read Evan McLeod Wylie's article in *This Week* (April 20, 1969), we found reason to hope that his article might draw favorable reaction from readers.

Mr. Wylie's article, "Sun. Mon. Tue. Wed. Thu. Fri. Sat.," does not suggest a blank day or an ever-changing week. He suggests that the weekend come at different times in the week for different people or that the work week be shortened so that workers could have two weekends each week—that is, two time-off periods every seven days.

One problem that this concept is designed to solve is the congestion of highways and at recreational facilities over the present Saturday-Sunday weekend. In addition, those who wish to transact important business must now take time off work, for all government offices and banks are closed on the weekends.

As we have hinted, our first reaction to this idea was concern. Such a plan, we feared, would effectively destroy the weekly cycle and make Sabbathkeeping nearly impossible. Specifically, such a plan would—

1. Tend to support the teaching of some Protestants that God may be worshiped on any day, so long as He receives our attention one day in seven. Interestingly, Mr. Wylie quotes a minister who said that he would welcome the opportunity of preaching twice a week, once on Sunday and once on another day. "Perhaps," he added, "if our weekends were less hectic, more people would find the time to come to church."

2. Place more idle time at the disposal of many people. For the inventive and creative person extra time could be a blessing. But for millions who have no money for hobbies or travel or have no desire to be of service to others, a double-weekend plan would be a curse.

3. Further blur the seven-day cycle. Although Mr. Wylie does not even hint that day names would be changed or that days would be added to or dropped from the week, we could imagine that the Sabbath concept would suffer. We admit, however, that the Sabbath barely exists in our society, as it is.

These are some of the possible disadvantages of operating schools and businesses seven days a week and allowing students and employees to have days off at different times during the week. But none of these disadvantages seriously threatens the Sabbathkeeping of Seventh-day Adventists or squelches their witness for the Creator. These are the reasons we say this:

1. The plan suggested is voluntary. While schools, factories, offices, and stores would be open seven days a week, no one would work more than he does now. He would

supposedly have more of a choice of days off than he does now.

2. The plan does not propose a change in the seven-day cycle.

3. Those who carefully and consistently worship on Saturday, not electing an alternate "Sabbath" in the middle of the week, would bear a more positive witness than ever to the claims of the commandments of the Lord.

4. The idea of Sunday sacredness would doubtless diminish further, since Sunday would be a day of "business as usual." The contrast between Christians who worship willy-nilly through the week and Sabbathkeepers who strictly observe the Sabbath from sundown Friday till sundown Saturday would become more marked.

5. Having a "weekend" in addition to the Sabbath might encourage some Adventists to attach even more sacredness to the Sabbath, for they could use the other weekend for recreational-type activities and long drives. The Sabbath might then become more of a day for worship, missionary work, and personal spiritual growth.

Several years ago we worked in an office that was closed Friday and Saturday and open Sunday. What a delight it was to visit nearby parks on Friday, to go canoeing, to shop, to conduct business when most other people were still at work. To visit Skyline Drive in nearby Virginia on a Friday was to have a national park almost all to oneself. A visit there on Sunday was anything but "getting away from it all."

Any plan that makes the natural resources of our countries more available to more people, that reduces traffic jams and otherwise takes some of the stress out of modern life, and that incidentally throws the spotlight of public notice on the true Sabbath of the Lord deserves more than passing notice. Might not the publicity given to this plan be the basis for attracting favorable attention to the Sabbath if we let our positions be known in a positive and helpful way?

F. D. Y.

FROM THE EDITOR'S MAILBAG

A reader asked recently that we clarify some "seemingly conflicting statements in the writings of Ellen G. White." She quoted from page 450 of the *Testimonies*, volume 6: "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." She also quoted *The Desire of Ages*, page 32: "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay." Then she said: "The quotation in *The Desire of Ages* seems more in keeping with the character of God than the one in volume 6. The two statements seem to be in conflict. I feel sure that they are not, however, and that the difficulty lies in my understanding of them. I would appreciate it if you would straighten me out."

Here is what we wrote to her, adapted for publication.
Dear Sister ———:

In your recent letter you set forth two statements by Ellen G. White, saying that you "have been unable to find anyone who can fit them together satisfactorily." Presumably you hope that I will be able to succeed where others have failed. I appreciate your confidence, but assure you that I do not claim to have insights above others.

I have resolved for myself the apparent conflict between these two statements, but this is no assurance that what satisfies me will satisfy you. Minds work differently. Logic, argument, and explanation that are persuasive—even coercive—to one, may fall short of being convincing to another.

Before suggesting possible solutions to the problem presented in your letter, let me say that it is always encouraging to hear from one who has a settled faith that there is harmony between seemingly conflicting statements in Sister White's writings, and that apparent contradictions lie in our lack of understanding. What seem at first to be contradictions are found in all literary works, inspired or uninspired—even in the Bible—but as one studies them carefully, he usually discovers a way to reconcile them.

For example, Galatians 6:2 says, "Bear ye one another's burdens." But verse 5 says, "Every man shall bear his own burden." Like the Spirit of Prophecy passages that you quoted, these two verses seem to be in conflict, but they are not. The first counsels the Christian to help others; the second encourages him to manifest mature, responsible behavior in standing on his own feet, not expecting others to carry his burden for him. In the Greek the words translated "burden" in these verses are different. One is *baros*, the other is *phortion*.

Now note Exodus 10:29. Here Moses said to Pharaoh, "I will see thy face again no more." Yet in Exodus 12:31 Pharaoh "called for Moses and Aaron by night, and said, Rise up, and get you forth." On the surface these verses seem contradictory, yet they are not. Moses was not foretelling the future when he said that he would not again see Pharaoh; he was simply saying that, so far as he was concerned, he would not again appear with an appeal or warning. It is well to keep examples like this in mind. We must not demand transparent harmony between various Spirit of Prophecy statements, for we do not expect this even of the Bible.

Now, to me the statements you quoted are part of a larger question—the sovereignty of God. Do we or do we not believe that God is sovereign? If we believe that He is, what do we mean by this? Do we mean that He overrides the human will, and that He has not really given man the power of choice? Are we Calvinists, believing that even in the matter of salvation God predestines the outcome? Is God arbitrary in carrying out His purposes?

As Seventh-day Adventists we are more Arminian than Calvinist in philosophy. We believe that man is free to accept or reject the will of God, but that by His Spirit God constantly encourages man to make right choices. This philosophy seems well sustained by the Biblical record. Consider, for example, Israel's experience in journeying from Egypt to Canaan. Was it God's purpose that Israel murmur, reveal cowardice, and wander in the wilderness forty years? Was it His purpose that His people be defeated at Ai? Was it His purpose that they reject the Messiah?

The answer in every case must be No. These experiences are recorded "for our admonition" (1 Cor. 10:11). Through them we understand that God's purposes do not move forward relentlessly and irresistibly like a perfectly designed, all-powerful machine. Sometimes they are delayed. Sometimes, because of man's stubborn will, they are not carried out at all. For example, in 1 Timothy 2:4 the apostle Paul says that God "will have all men to be saved, and to come unto the knowledge of the truth." It is God's purpose that all shall be saved; but will all men be saved? They will not. Not because God purposes that they shall be lost but because they refuse His invitation of mercy.

Sister White was well aware of all this when she wrote

that we might now be in the kingdom if we had carried out God's purpose to reach the whole world with His message of mercy. God would like to see the great experiment of sin ended. He would like to take His people to their eternal home. But this purpose has not been carried out because His people have failed to sacrifice and work and commit themselves without reservation to the carrying out of His will. God foresaw this, but He did not purpose it.

One thing seems clear. Where God's purposes do not depend upon beings with free will, they "know no haste and no delay." Thus God sent His Son Jesus into this world at precisely the time determined in the councils of heaven. But when God must deal with stubborn, frail mortals, at times He must carry out His purposes with alternate, perhaps time-consuming, plans. For example, when Adam sinned, God activated the plan of salvation and sent the sinful pair out of the Garden of Eden. Likewise, when the Jewish people rejected the Messiah, God raised up the Christian church through which to carry out His purposes.

Inasmuch as you are interested in God's dealings with men, I would suggest that you read carefully pages 25-38 of volume 4 of the *SDA Bible Commentary*. I think you will find the material on these pages exceedingly helpful.

God Will Not Be Pressured

Now, since it is clear that some of God's purposes depend on the cooperation of man, inevitably at times these purposes will "know . . . delay." So Sister White could not have been speaking in an all-inclusive sense when she spoke of His purposes as knowing "no haste and no delay." What she was saying, as is made clear by the preceding paragraph (*The Desire of Ages*, p. 31), was that the impatience of man for the coming of the promised Messiah could not pressure God into advancing the time for Christ's appearance. Jesus would come at the very time indicated in the prophecy of Daniel. Then, using a kind of poetic imagery, she said that "God's purposes know no haste and no delay."

There is another aspect to this that might be explored. The word *purpose* embodies the idea of decision making. Human beings often "purpose" in a hurry without adequate information. They make decisions on a crisis basis. They change purposes from time to time. Often they change their purposes merely because they reacted too quickly to a set of circumstances.

Not so with God. He does not make decisions (or purpose) under pressure of time, nor does He delay such decisions because of the press of work. Unhurriedly, "from His great and calm eternity He orders that which His providence sees best" (*The Ministry of Healing*, p. 417).

When we consider the greatness of God and His sovereignty, we stand amazed that He has made mere mortals partners in His business here upon earth. Patiently He works with us, seeking to give us the wisdom and power needed to carry forward His purposes. Sometimes we are inept students, and work too slowly. So He prods us with the writings of the prophets, pointing out that if we would be more fully committed, we could get the job done more quickly. This does not change the fact that God's purposes are moving forward to ultimate fulfillment (see *Patriarchs and Prophets*, p. 338, and *Prophets and Kings*, p. 720). But how tragic that the experiment of sin should continue even one moment longer than is necessary!

The problem that we have been discussing is a large one, involving divine foreknowledge, predestination, and free will. I hope, however, that this necessarily brief explanation will be of some help to you. In most cases a careful study of the full context of any Bible or Spirit of Prophecy passage will make clear the harmony between it and other texts and passages.

K. H. W.

LETTERS

to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

GUNS FOR PROTECTION

I read with interest your editorial of January 9, "Guns for Protection?"

You asked whether a person in a civilized country should carry a gun for protection. It seems to me that this question really cannot help us decide whether we should carry guns. If one determines that he should carry a gun for protection in a "civilized" country, then one could also decide that a Christian can carry guns. It seems to me that the question you asked does not help us to determine whether it is proper for the Christian to carry a gun.

You also brought up the question of our attitude toward war. During war people are asked to kill the guilty *and* the nonguilty. Certainly we cannot equate the killing of innocent people with the injuring or killing of a criminal. The person who breaks into a home is certainly not an innocent victim. As you stated, "criminals understand only the language of naked force" (page 13).

I would like to mention two texts from the Bible. In Exodus 22:2 the matter of killing thieves by an individual (not civil authorities) is discussed. It seems to me that this text has some relevance today. Also, as I was considering the question of protection, the passage in John 18:10, 11 came to my mind. Now, I know that the Lord rebuked Peter for his actions, yet I cannot help wondering what Peter was doing with the sword (dagger) in the first place. I wonder why the Lord did not "disarm" Peter before. Did He let Peter carry his sword just so we would have the incident recorded? I doubt that.

By now you have probably concluded that visitors to my apartment have to pass a machine-gun nest before they can enter! No, in spite of my comments, I have no intention of establishing a department of defense for our home. I agree with you that the key is "trust in the Lord" (page 14). I know that the Lord does watch over us. I am always reminded of His protection of my parents and me during the last war.

I am happy to see that you and your associates are willing to discuss questions that cannot be answered with a Yes or No. May the Lord guide all of you in your work.

NIKOLAUS SATELMAJER

Berrien Springs, Michigan

TURKEY AND SALISBURY STEAK

The other day I was invited by friends to have lunch in the Review and Herald cafeteria. Since it was my first visit to the cafeteria I was interested to know what meat-substitute foods would be available and to try them.

As I came to the line I was surprised to see "turkey" and "Salisbury steak" on the

menu. I immediately concluded that there must be a lot of people working for the Adventists who do not subscribe to the usual dietary customs. It seemed strange to me.

It was only after I had ordered and eaten a bean-and-nut dish that I learned that the other courses were not meat at all, but meat substitutes.

It seems to me that if your church is interested in witnessing to the value of a vegetarian diet, you defeat your own purpose when you label these excellent foods as if they were meat. I thought you and your readers might be interested in this reaction from a sympathetic "outsider."

ROGER BURGESS

General Secretary of the General Board of Health and Welfare Ministries, the United Methodist Church

FEDERAL AID

I must express my deep satisfaction in the two articles on government aid in the United States. They are clear, cogent, convincing, and confirmatory of sound SDA doctrine.

WILLIAM G. WIRTH

Pasadena, California

A full discussion of Federal aid to Seventh-day Adventist medical institutions, schools, and churches leading to some sort of denominational understanding has been long overdue. Now we have it. The "Letters" section of the REVIEW AND HERALD has played a leading role in getting this information out where it belongs. We should now be in a position to draw some meaningful conclusions.

1. The purist who insists that we "continue" to refuse all Federal help or subsidies must by now realize that he is whistling in the dark. No such condition has ever existed.

Our involvement with government funds scans the era from acres for Solusi and remittance of taxes for Battle Creek Sanitarium through Hill-Burton funds for hospital construction and Medicare funds for welfare to the serving of hot lunches to our children in Seventh-day Adventist elementary schools.

2. May we conclude that a bit of new math might help us now to arrive at a workable though imperfect solution? Please imagine a nice big circle and label it set A. In this circle list all items concerning the operation of our institutions that are the business of our denomination. Tax-free church property, fund-raising methods, evangelical function of our centers of healing, to name a few.

Now imagine another and similar circle and label it set B. List here all items relating to our institutions with which the government is concerned—educational standards, service to the public, law and order, and many others.

3. Now let's try to move toward a solution—set A U set B, which to the uninitiated means simply that when these two sets are moved together so that they overlap, a new area is created containing elements or items common to both sets A and B. We know what some of these items are, for they are listed above—Hill-Burton funds for hospital construction; Medicare funds for welfare; and funds for hot lunches are examples.

This is not just a nebulous possibility for the future; this is the situation as it exists today.

4. Then what is the sum of the whole matter? What is the only solution left to us? It seems to be this. Eternal vigilance on the part of our elected leaders (I'm sure no one doubts their ability) as they continually scan this sensitive area C to make sure that nothing is included that is intolerable to set A, the basic tenets and spiritual integrity of our denomination. With this and a free flow of information to the grass roots, we will press together and go forward with power.

DONALD D. HAWLEY, D.D.S.

Sioux Falls, South Dakota

GIFTS FROM KINGS

I have been helped by the series "The Spirit of Prophecy and Government Favors" (Jan. 16, 23, 30). I can see the origin of some things that we have accepted as principles but which, in reality, are simply church policies.

I am willing to leave this thing in the hands of the brethren who are wrestling with the problems. God has been good to this people all the way, and I am sure He will continue to lead.

W. R. ARCHBOLD

Chehalis, Washington

EVERY-MEMBER SUPPORT

I had the urge to shout Amen from the roof top when I read the Letter to the Editor titled "Every-member Support" in the January 30 issue of the REVIEW.

Two statements in the letter should challenge every Seventh-day Adventist: "Whether or not we have sons and daughters in school, these are *our* schools and *our* young people," and "Our schools need, not government grants, but more every-member Seventh-day Adventist support."

If every member would give "as God hath prospered him," every young person could receive a Christian education without great sacrifice to parents of limited means.

STUART MILES

Prescott, Arizona

ANSWERED PRAYER

What joy the news of the release of an imprisoned SDA soldier in Spain—Ruben Escribano Esten by name (back page, March 20)—gave me! For months I had prayed for him. During the past weeks I had considered writing to find out late news.

FLORA DAWSON LACEY

Leesburg, Georgia

PROGRESSIVE LAYOUT

I would like to commend you on the fine cover of the April 3 REVIEW. This type of progressive layout is needed on more of our denominational publications. I hope this art work will continue in future issues of the REVIEW.

W. R. HUNKER

Portland, Oregon

Congratulations on the April 3 cover. The empty tomb conveys a deep spiritual lesson.

GORDON BRETZ

Oakland, California



A common means of transport on the rivers of Pakistan is the nokah. This simple craft plies the waterways off the main launch routes, serving many out-of-the-way places.

Work in Pakistan Moves Ahead Despite Floods and Famines

By L. F. HARDIN
President, East Pakistan Section



To reach the launch landing (or ghat) the missionary must drive his Land Rover down the steps that lead to the riverbank. Some trips require several forms of transport.

Recent upheavals in Pakistan have not seriously disrupted the church's work but they have interrupted travel and communication among workers. Workers are reported to be physically well but unable to do much under present conditions.

This is a partial report of the faith of the believers in East Pakistan and of meetings and baptisms held under difficult circumstances. No Christian can witness these events without knowing that God is with His people.

Water is a real problem in East Pakistan. Most of the year the southern part is flooded. The waters come down from the Himalaya Mountains, and there is no way to regulate their flow. This past year the waters came too early and flooded nearly the entire crop of rice, causing a famine for many of the Pakistani people. Usually the rice is able to grow fast enough to keep its head above the water. I have seen rice straw 18 feet long. It is harvested in most areas by boat.

The people of East Pakistan have suffered much from the ravages of cyclones, floods, famine, and other disasters. In spite of this, they have managed to eke out an existence and have a great love of life. Even on the overcrowded launches, sharing our accommodations with 100 goats, we have found the Bengali people friendly and eager to hear the gospel message.

To attend a camp meeting you must travel by Land Rover, by boat, by rickshaw, by launch, and at last a number of miles on foot. In some areas the people walk 100 miles carrying their children, beds, and cooking materials.

When I first went to one of these camp meetings I was informed that the people expected long sermons or they felt the minister was not any good or was not doing his duty.

Engine Advertises Meetings

On these trips to the camp meetings and outstations we carry a generator so that we can show the films given us by Pastor Fagal of Faith for Today. When it is nearly time for the evening meeting, all we have to do is start the generator. The unusual sound of an engine running in that part of the country brings people in from miles around. We can see the little dots of light coming over the fields of rice in every direction.

At camp meeting these people are willing to sit all day to hear the gospel. Between the regular meetings they will sit around and sing in several languages. The Pakistani people love to sing, and their rich, haunting melodies somehow make a person realize the struggles of the years of poverty and hardship they have endured through the centuries.

Some of the people in the surrounding territories and villages have worked all day in the fields from daylight to dark, yet they will come to listen to the gospel preached until the visiting ministers are literally worn out. Even then the villagers are reluctant to leave.

One night during a camp meeting we

were about ready to show the film *One in Twenty Thousand*. It had been a beautiful day, and the evening was perfect, not too hot and with a gentle breeze blowing. After the evening sermon on "The True Church" the people were especially quiet. They were thinking seriously about the qualifications for belonging to God's remnant people. We have had great success showing this film, and many have given up smoking after the appeal.

Suddenly, as if Satan were trying to distract their minds, the wind began to blow. Within a few minutes the cloth and canvas building with its bamboo structure seemed almost to lift from the ground. It appeared that within a few minutes the entire structure would be torn to shreds and blown away in the wind. Our workers were disturbed because they were certain that superstition would cause many to think that this had happened because of our appearance in the area.

It rained heavily for a few minutes; the thunder roared and the lightning flashed. A few of the people left. Most of the hundreds who were there stayed through the film and the appeal.

Soon the storm was over and all was peaceful again. On the last Sabbath of this camp meeting a large number of the Bengali people were buried in baptism by the district leader, N. D. Roy.

At each place we stop on our journeys into the field, the local pastor has candidates ready for baptism. There is water everywhere, so finding a baptismal site

is no problem. What a privilege it is to see these who have studied, sometimes several years, go down into the muddy water to be baptized.

Some of these people have had severe tests in living the truth in their own villages. When we see how they have to suffer for their Master, it seems the few

sacrifices we missionaries make are very small indeed. God has many faithful members in East Pakistan who are giving the gospel to their own people under extremely trying circumstances.

Many of our people are able to eat only one meal a day. Yet at the close of the Sabbath service, you will see them

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

COMMUNICATING—2 One of the Protestant world's leading church historians, Kenneth S. Latourette, author of the seven-volume definitive *History of the Expansion of Christianity*, makes this observation: "The [Seventh-day Adventist] church was organized in a fashion which, while respecting the autonomy of the local congregation, made for efficient and united action."

We shall be able to live up to this level of "efficient and united action" only as we know and understand one another, and that calls for better communication, especially between members and leaders. This must be not only in one direction, from the headquarters to the periphery; it must be also in the other direction, or leaders will be out of touch with the people. A most unhappy spectacle is to observe in a post of leadership a man or woman who has become sealed off from those he is supposed to lead.

What are the channels through which leaders communicate with members in the church? Here are a few that could be considered:

Through the general and sectional church papers.

By means of letters addressed to the members at their homes.

In public meetings, including Sabbath services, business meetings, area-wide meetings, and camp meetings.

Under more informal circumstances, such as at a social gathering in a home.

Through the agency of boards and committees.

Using the elected representatives of the members in discussing and developing plans that can be passed on by them to the members.

By public media such as the newspaper, radio, and television.

On the church bulletin board.

By use of the telephone and telegraph.

In personal interviews. (Leaders should make themselves available for contact by members.)

By being sure in all public meetings that members have time to discern, to ask questions, to learn.

On the other hand, how can a member

communicate with a leader, especially with one located at a distance? Here are some suggestions.

The best way is always by a personal interview, when people can exchange ideas face to face. Often the most satisfactory interview is not one that is arranged formally, but one that comes in a casual contact in the church lobby, on the street, at camp meeting, or even at a wedding.

Next best could be a telephone call, and if timed rightly it will not be too expensive. Leaders become accustomed to being called at all hours.

One of the best tools is a personal letter, written in a sincere, constructive spirit, dealing with valid issues, supplying needed information, making helpful suggestions.

Anonymous letters don't do much good as a rule. Perhaps the least courteous and acceptable method of communicating is the anonymous telephone call. One of the poorest ways of achieving one's aims is to circulate a petition. A little experimenting will show that people will sign almost any kind of paper under the influence of clever salesmanship, and I have observed that petitions don't have much weight.

Don't be hesitant to express your ideas in public, in large or small groups, at the appropriate time. Be direct, and be sure you have something to say on the point at issue. Try not to be tedious.

Some feel that the way to communicate is to use a mimeographed letter or discourse, mailed to a wide audience. Often such letters are very wearying to read. The text swings frequently from capitals to small letters to underlined words and sentences. Often the type is right up to the edges of the sheets, on both front and back, and the letter withal so lengthy that the reader is inclined to be depressed by so formidable a reading task. I seriously doubt the effectiveness of any such epistles except within a very narrow circle of readers who have the same views.

The most important aspect of communication is to have something worth while and significant to say. Then, it should be said impressively and well.

(Next: *Leadership Distributed*)



Above: Gingerly the author and a helper ease the light plant from the launch to the shore. Its power is used to show films provided by Faith for Today. Below: Evangelist N. D. Roy prepares to board a "baby," a taxi that forms another link in the transportation system used by the workers.

come up to the front of the church with an egg or two and some rice tied up in a cloth as they present their tithe. They have very little money, so many bring their tithe and offerings in kind.

Last year we opened up new work in the port city of Chittagong, East Pakistan. Before our evangelist was settled in Chittagong we had to stay in one of the hotels in the city while visiting or working there. The manager of the hotel was a friendly man, but he was a heavy smoker and also drank some. Every time any of us went to Chittagong, we would talk to this man. He liked to ask questions and discuss different points of doctrine.

He had not gone to any church for many years. One day he decided to go to church again. He chose a prominent one and soon became the church organist. After Pastor Roy, our evangelist, began to work in Chittagong he began to talk earnestly to this hotel manager, who soon gave up smoking and drinking. During my last visit in Chittagong I went with Pastor Roy and had Bible studies with this man, mostly on the Sabbath doctrine. He did not understand the importance of Sabbathkeeping. Before I left Chittagong a few days later the hotel manager expressed his desire to keep the Sabbath. He said, "I can arrange my work so that I can be free on the Sabbath."

Many thousands of people in the Bhil area (that is, the water area of East

Pakistan) have never seen a white woman. On the way to the camp meeting we had to ride in the small boat called a *nokah*. This was nearly an all-day journey going to the camp meeting, and then another day traveling by *nokah* to return to the launch route to get the launch back to Dacca.

Because they had to sit in a cramped position or lie on the floor of the *nokah*, Mrs. Hardin and Linda got out and walked along the bank of the canal, sometimes for two miles or more. The people in the nearby villages—men, women, and children—would come out, surround Mrs. Hardin and Linda, and walk with them for a mile or more before they would turn back to their own village. Sometimes there would be 150 to 200 people going along the bank watching the white women who had come into their area. This is one of the most thickly populated regions in all the world, about 925 to the square mile.

In some of these same villages the evangelists are now working to bring the message to the thousands in spiritual darkness. Many are now being baptized every year. Moslems are being won to the truth in sizable numbers.

Many things about our work and the trials of those who are baptized cannot be told, for the telling would jeopardize those involved because of the troubles there. But their faithfulness is recorded in the witness they bear for God's kingdom.

TAIWAN:

Sanitarium Graduates 22 Nurses; Total, 200

The Adventist school of nursing at Taiwan Sanitarium and Hospital recently graduated 22 nurses.

The school of nursing, established in 1955, has to date graduated more than 200 professional nurses. Founded by Dr. Harry Miller, TSH has continued in the tradition of combining Christian love with professional efficiency in its medical service.

Recently a medical survey team sponsored by the World Council of Churches paid the sanitarium this tribute: "This hospital is making a significant contribution through its specialized medical services and especially through its nursing education program. The nursing service is exceptionally good and should be a model for all other church-related hospitals."

Most of the members of this year's graduating class will continue nursing at their alma mater. Two have gone to Tsuen Wan Adventist Sanitarium and Hospital in Hong Kong, and the others have taken positions in home town hospitals.

TSH graduates are working in Canada and the United States, as well as many countries of Europe and Asia.

R. G. BURGESS, *Manager
Taiwan Sanitarium and Hospital*

Brief News

FAR EASTERN DIVISION

✦ C. C. Kott, Sabbath school secretary of the Pacific Union Conference, visited the division on a special itinerary for the General Conference. In addition to conducting workshops with R. S. Watts, Jr., division Sabbath school secretary, Pastor Kott attended the tri-union publishing convention in the Philippines with more than 1,000 persons in attendance.

✦ The first Filipino missionary from the Far East to the Inter-American Division has arrived in Jamaica to begin her work as director of the school of practical nursing at Andrews Memorial Hospital in Kingston. She is Rebecca Gucilatar, formerly of the Manila Sanitarium and Hospital and the Benghazi Adventist Hospital, Libya.

✦ Two Far Eastern Division hospitals have changed their names. They are Penang Adventist Hospital (formerly the Penang Sanitarium and Hospital) and the Seoul Adventist Hospital (formerly the Seoul Sanitarium and Hospital).

✦ A recent visitor to the Far Eastern Division was E. W. Tarr, secretary of the General Conference Bureau of Public Relations. He conducted major PR seminars

at Japan Missionary College, Mountain View College, Philippine Union College, and Indonesia Union College in cooperation with D. A. Roth, division public relations secretary.

✦ A leadership training school and Far Eastern Division publishing council was held the latter part of March at division headquarters in Singapore. The program was directed by E. A. Brodeur and M. R. Lyon. Special counselor was W. A. Higgins, associate secretary of the General Conference Publishing Department. All union publishing secretaries, publishing house managers, and editors of union publications attended.

✦ More than 150 Indonesians registered at the Djakarta Evangelistic Center within three hours for an English-language school started by a student missionary, Ed Moore, of Pacific Union College. The students responded to a small advertisement put in one English-language newspaper in the city. Mr. Moore had taught at the Osaka English Language School in Japan while he was waiting for a visa to go to Indonesia.

✦ Dr. H. Ichinose, internist from the Tokyo Sanitarium and Hospital, traveled to Tel Aviv, Israel, under the auspices of the Department of Medicine, Tokyo University. The purpose of his visit was to present a paper to the International Congress of Cardiology.

D. A. ROTH, *Correspondent*

AUSTRALASIAN DIVISION

✦ Dr. Haynes Posala, the first Seventh-day Adventist Solomon Islander to qualify as a medical doctor, has just completed his two-year internship and will shortly begin his first medical appointment in Seventh-day Adventist service at the Atoifi Adventist hospital on Malaita in the Solomon Islands. The hospital was erected in 1965 from Thirteenth Sabbath Offering overflow funds.

✦ *Nupela Testamen*, the New Testament in Pidgin English, has recently been published by the British and Foreign Bible Society. This will be an asset to evangelistic advances in New Guinea and other Pidgin-speaking areas.

✦ The first Filipino missionary to serve in New Guinea, John Ombigo, has joined the staff of the Kabiufa Adventist College, New Guinea.

✦ The first convention of secondary school science and mathematics teachers in the Australasian Division was held recently at Avondale College. There were representatives from the 13 secondary schools in Australia and New Zealand, together with the two union conference education secretaries and the division education secretary. They spent one week in helpful discussion and specialist talks on mutual problems and modern methods in the teaching of science and mathematics.

M. G. TOWNEND, *Correspondent*

Five-Day Plan Congress Convenes

By WAYNE A. MARTIN
Assistant Secretary, GC Bureau of Public Relations

No smoke, but lots of fire! That was the scene when about 130 physicians, union temperance secretaries, and ministers attended the North American Five-Day Plan Congress held in Chicago, April 13 to 18.

Those who had been conducting stop-smoking clinics possessed the fire of enthusiasm, and the reports they presented showed they had helped snuff out the smoke from thousands of cigarettes.

The history-making congress drew delegates from Hawaii and Maine, from Florida and Canada, and from States between. Its purpose was to study techniques of Five-Day Plan clinics as they have been held across North America and to search for new avenues of outreach. Equally important was the need to develop more adequate follow-up of those who have stopped smoking.

The Hinsdale Sanitarium and Hospital conducted a nightly Five-Day Plan demonstration clinic in the same hotel where the congress was held, with some 300 smokers taking the cure. This was the thirty-fifth clinic held by the hospital. On the closing night Dr. C. L. Dale and Chaplain W. C. Graves were presented plaques by the General Conference Temperance Department, honoring them for their outstanding work in holding Five-Day Plan clinics.

E. H. J. Steed, secretary of the General Conference Temperance Department, was chairman of the congress. Assisting him were Francis A. Soper, editor of *Listen* magazine, and other members of the General Conference Temperance De-

partment. The morning devotional talks were presented by R. S. Watts, D. W. Hunter, and W. J. Hackett, also from the General Conference.

Several men who have become prominent as a result of their crusade against smoking and against cigarette advertising were featured speakers at the congress. Dr. Luther L. Terry, former U.S. surgeon general who in 1964 issued the report linking smoking and lung cancer, emphasized the grave need of restrictions on cigarette advertising over radio and television. He also stressed the need for stronger warnings on cigarette packages and for an effective plan of influencing young people against tobacco before they start smoking.

Attorney John Banzhaf III showed that cigarette sales declined as soon as antismoking ads were broadcast over radio and television. He was the one who spurred the Federal Communications Commission to apply the "fairness doctrine" to product advertising and thus opened the way for a substantial amount of free anticigarette advertising to be broadcast.

Another featured speaker was J. Wayne McFarland, M.D., one of the originators of the Five-Day Plan, who gave a brief history of the development of the program. Dr. McFarland is still active in holding these clinics, as well as classes to teach other principles of healthful living.

Some of the most fruitful work was that done by the seven committees into which the congress was divided. They



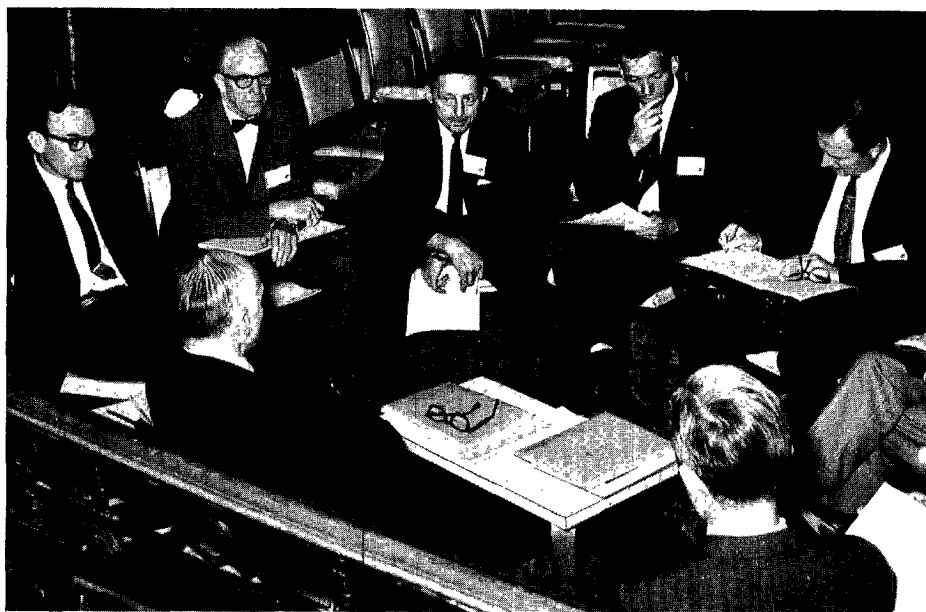
Above: W. R. Spence, M.D., a Salt Lake City physician, demonstrates an inexpensive mechanical smoker that collects tars. Below: G. T. Hewlett, associate chaplain at Hinsdale; E. H. J. Steed, GC Temperance secretary; C. L. Dale, M.D., Hinsdale's director of medical education; and R. F. Waddell, M.D., GC medical secretary, examine current antismoking literature.

examined materials currently being used for holding Five-Day Plan clinics and made recommendations for needed revisions. They suggested avenues by which Adventists can reach other groups of people such as the professional class. Also considered was a three-day plan, which could be used in elementary schools for warning young people of the dangers of tobacco, alcohol, and narcotics.

The committees generated a number of new ideas, as well. They suggested that some church members be trained as counselors to develop long-range friendships as they help people break from cigarette addiction. This would enable our members to communicate Bible truths to these people at a later time.

The scientific needs of the temperance program were not overlooked either. Suggestions were made for updating the lecture notes used by those conducting the stop-smoking clinics. A search for more scientific data was requested. Especially needed is material showing the relationships among tea, coffee, condiments, alcohol, and cigarettes.

The delegates attending the congress agreed that whenever a Five-Day Plan clinic is held, it should be clearly identified as a public service of the Seventh-day Adventist Church. Although it should not be tied to an evangelistic campaign, a spiritual follow-up work should be done but on a selective and individual basis. The delegates also felt that if an evangelist wishes to conduct a stop-smoking clinic in connection with evangelistic meetings this can be done, but it should not be called a Five-Day Plan. This is to protect the image already created by the Plan.



Delegates to the Five-Day Plan congress frequently broke up into study groups to consider aspects of the Plan. Here J. Wayne McFarland, M.D. (at small table), a co-developer of the Plan, leads a study group in the updating of relevant medical data.

Atlantic Union

Evangelism With Large Tent Is Introduced in Bermuda

Large-tent evangelism is being conducted for the first time in Bermuda history.

G. N. Wells, pastor of the Southampton church, is now using the new tent for a six-week nightly series of meetings. On the opening night the tent (capacity 500) was filled to overflowing. During the week 300-350 attend each night at the Khyber Pass, Warwick, location.

Elder Wells has also introduced another first for Bermuda evangelism: he has trained two Bermudians as Bible instructors. They were among the group who graduated from the Bible instructors' course completed recently—Ismay Barker and Margaret DeRosa. Mrs. Joan Page, an experienced Bible instructor, is also on the team.

✦ Lethiel Parson and Donna Hewitt received scholarship awards at Atlantic Union College Honors Convocation April 18. Lethiel, a senior Spanish-English major from Jamaica, New York, received the Rochelle Philmon Kilgore Award for excellence in writing and in contribution to the department of English. Donna, a junior from Roxbury Crossing, Massachusetts, who is majoring in German, received the Edward Walter Ney Award for excellence in the foreign-language field.

✦ Three carloads of students from Pioneer Valley Academy in New Braintree, Massachusetts, drove to the campus of the University of Massachusetts in Amherst on a recent Sabbath afternoon for a youth-to-youth witnessing adventure dubbed Target U-Mass. As a result of this pilot program, 12 were signed up for a Bible course, four of them requesting a free Bible with lessons.

✦ Jack Baier, Jr., a freshman physics major at Atlantic Union College, was awarded the Silver Star during chapel on April 18. Brigadier-General John Cushman, of Fort Devens, Massachusetts, made the presentation. The award was given for bravery in action as a medical aidman in Vietnam.

✦ The eighth annual Atlantic Union Music Festival was held April 11 and 12 at Greater Boston Academy, Stoneham, Massachusetts. About 150 secondary students participated. Friday evening the massed choir performed Schubert's *Communion in G* under the direction of Harvey Davies. Theodore Lucas, world youth leader, preached the Sabbath morning sermon. Participating schools were Greater Boston, South Lancaster, Pioneer Valley, Northeastern, Greater New York, and Union Springs academies.

✦ More than 100 Pathfinders and leaders in the New York Conference gathered not long ago for a weekend Pathfinder

Camporee at Forest Lake Camp, near Truxton, New York. Five clubs were represented: The Vienna Pioneers, the Endicott Explorers, the Cortland Crusaders, the Dexterville Neahtawantas, and the Syracuse Onondaga Club. Sunday morning was full of activities that were designated to help prepare the clubs for the unionwide camporee held in conjunction with the Columbia Union at Blue Mountain Academy in May. J. D. Everts, conference MV secretary, directed the camporee.

EMMA KIRK, *Correspondent*

Central Union

✦ At the close of the spring Week of Prayer in the St. Louis Berean church, five persons were baptized. Richard Brown, from Chicago, Illinois, was the guest speaker.

✦ John Osborn, president of the South-eastern California Conference, was the guest speaker at the newly organized ministerial association of the Wyoming Conference at the April meeting in Casper.

✦ Young people of the Topeka, Kansas, church school recently studied American Red Cross junior first aid. They did so well on their final examinations that they were requested by the Shawnee County Red Cross chapter to participate in the "safetyrama" exercises held at the mall of a Topeka shopping center.

✦ Mile High Academy, in Denver, Colorado, has launched a fund-raising campaign for the library. Additional books, magazines, and filmstrips for every instructional area of the school program must be secured before evaluation for State accreditation in the spring of 1970.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ W. R. Beach, secretary of the General Conference, spoke on his experiences with light planes in mission lands on April 21 at a meeting sponsored by the Columbia Fliers, a flying club for Adventists in the Washington, D.C., area. His talk, "Wings Over New Guinea," was illustrated by pictures sent from the Australasian Division for this program and some made available by E. W. Howse, an Australian who has recently joined the General Conference staff.

✦ West Virginia youth converged on the State capital, Charleston, recently for a conference-wide youth congress. A panel of youth questioned Robert H. Pierson, General Conference president, during the Friday night program. Other guests included E. M. Peterson, union MV

secretary; Adrian Westney, MV secretary of the Allegheny West Conference; and Charlotte Warwick, Miss West Virginia. The Echoliers, from Mount Vernon Academy, provided special music.

✦ Members of the Parkersburg, West Virginia, church opened their new welfare center recently, with Mayor Glen B. Gainer, Jr., cutting the ribbon. W. F. Hawkes, pastor, was in charge of the program. Present also was Mrs. James Gray, representing the Wood County chapter of the American Red Cross.

✦ During the first quarter of 1969 the Ohio Conference churches have added 73 new members by baptism and profession of faith. Donald G. Reynolds, evangelism coordinator of the conference, reports that at least 17 series of evangelistic meetings are scheduled for the current year, with several others under consideration.

✦ The youth Week of Prayer meetings held in the Toledo, Ohio, First church by Richard Jewett, pastor of the Portsmouth church, answered "How Can Seventh-day Adventist Families Close the Generation Gap?" Pastor Jewett writes a daily newspaper column, "Pastor I Have a Problem," and conducts a TV program on WPAY-TV.

MORTEN JUBERG, *Correspondent*

Lake Union

Catholic Educators Examine SDA Books at Convention

Seventh-day Adventist books were prominently displayed at the sixty-sixth annual National Catholic Education Convention recently in Detroit, Michigan.

J. W. Proctor, publishing secretary of the Lake Union, and J. D. Spiva, publishing secretary of the Michigan Conference, set up a Home Health Education Service booth in which they displayed *The Bible Story*, *Bedtime Stories*, and *God's Minutes*. More than 23,000 Catholic educators from North America and overseas countries attended.

During the three-day convention almost 2,700 cards were signed and thousands of pieces of literature on various books were given out. About one third of the educators who stopped at the booth indicated they had some of *The Bible Story* books in their schools, and many also had *Bedtime Stories*.

✦ Teen Dial has been in operation in Battle Creek, Michigan, for 11 months. The youth of Battle Creek Academy have recorded 130 messages to be used in response to incoming calls. They have tabulated more than 20,000 calls. During the Christmas holidays the *Voice of Prophecy* Bright Horizon Bible Course was offered, and more than 100 responded. A series of youth meetings in August will follow up the interests.

✦ Thirty-eight students and faculty members of Indiana Academy were invested April 19 as Master Guides. The young people were members of Adolph Beck's youth-guidance class. Participants in the service were J. O. Herr, the local pastor; C. L. Newkirk, principal; Donald Anderson, Bible department head; and Adolph Beck.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ "Sewing love patches" is what the women of the Village Dorcas Society in College Place, Washington, call quilt making. Under the leadership of Mrs. Ethel Van Tress, known as Our Quilt Lady, they made 441 quilts last year, and this year's goal is to make even more. Many are given locally to needy families, others have been sent to Indian schools in various States, and boxes go to Watonsville to be used in worldwide service.

✦ William Mansker, leader of the Sioux Falls district in South Dakota, conducted the spring Week of Prayer at Mount Ellis Academy in Bozeman, Montana. Mrs. Mansker assisted in girls' counseling.

✦ Mel Rees, stewardship secretary of the union, recently presented a weekend of stewardship emphasis at Ketchikan, Alaska. The church members unanimously voted to accept the "combined church and school budget" method of giving.

✦ With Richard Holmes as director and Ted Walters the assistant director, 19 young people recently met in the Ketchikan church school to organize a new Pathfinder Club in southeastern Alaska.

IONE MORGAN, *Correspondent*

Northern Union

✦ Sixty of the 80 enrollees gained the victory over smoking during the Minnetonka church-sponsored Five-Day Plan held in the Wayzata, Minnesota, junior high school March 24 to 28. Many have requested a second Five-Day Plan in the near future.

✦ A Statewide youth congress was held in the Bismarck Municipal Auditorium on May 3. Guests were Paul DeBooy of the General Conference; C. M. Willison, of the union; and Pauline Goddard, literature evangelist from New York City.

✦ A youth rally was held in the Sioux Falls, South Dakota, church March 29 with youth attending from Iowa, Minnesota, Nebraska, and South Dakota. C. M. Willison, union MV secretary, was the guest speaker, and musical groups from Maplewood Academy, Oak Park Academy, and Union College provided music.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Many Victories Achieved in Lynwood "Faith" Crusade

Faith for Today's recent three-week crusade in Lynwood, California, has led more than 100 persons to join the church through baptism. One hundred and forty others plan to be baptized.

William A. Fagal, director of Faith for Today, was the speaker. Edmund Jones, pastor of the Hollywood church, was music director. He featured such groups as the King's Heralds quartet, various academy choirs, and the California Conference Ministers' Chorus.

Gordon F. Dalrymple, public relations director of Faith for Today, and I assisted Elder Fagal in the crusade, along with some 30 ministers in the area. Mrs. Fagal joined the team for the final two weeks.

Among those who attended the meetings were a couple who had a cloud hanging over their hearts and lives. For several weeks the Tachers had been studying the Bible with Glenn Goffar, associate pastor in Palos Verdes. Joe Tacher had a serious heart defect, and because Pastor Goffar had experienced a similar problem, he suggested that Joe consult his doctor, a heart specialist in Elder Goffar's church. The doctor examined Joe carefully and recommended hospitalization and surgery.

On Monday night of the opening week I visited the Tachers with Pastor Goffar. They understood the doctrines clearly and asked to be baptized the following Friday night. "We want to be baptized together, before I have surgery." Joe confided. He also requested anointing.

On the first Friday night Pastor Goffar baptized the Tachers, telling the congregation of Joe's condition. A week later Elder Fagal regretfully announced that Joe had died.

Mrs. Tacher continued to attend every service. She couldn't stay away. "Everyone is so kind to me," she gratefully acknowledged. "Everyone is so understanding. I love all of you. This is my church!"

EVERETT E. DUNGAN
*Coordinator of Evangelism
Faith for Today*

✦ Dial Your Family Bible is a new telephone service of the Phoenix, Arizona, Central church, under the direction of Pastor James Hayward. Two Code-A-Phones, operating 24 hours a day, provide a taped three-minute Bible message followed by an invitation to the caller to enroll in a Bible study program.

✦ Kay Koundouriotis, of San Gabriel Academy (California), is one of 36 high school juniors from throughout the United States accepted for the University of Southern California Summer Honors Program. Acceptance is based upon grades, extracurricular activities, capabil-

ity for handling research, and letters of recommendation from the principal and a teacher. During the seven-week session Kay will take a college-credit four-unit humanities core class, plus an elective four-unit course.

✦ Twenty Sacramento Union Academy students spent their spring vacation in Mexico giving mission service. Half the group worked at a clinic in Guadalajara, sorting and arranging medicines and files; the others helped in construction of a church in Coborca.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ Don Kenyon, pastor at the Mountain Sanitarium and Hospital, in Fletcher, North Carolina, reports a baptism of 15 on April 19.

✦ Planes came from as far away as New York, Michigan, and Wisconsin for the annual Florida Fly-In camp held at Camp Kulaqua, April 10-14. A full weekend of activity, relaxation, and group discussion was enjoyed by those attending.

✦ A film program developed to promote the 1969 missionary book, *Though the Winds Blow*, by Robert H. Pierson, has won two awards from the Religious Public Relations Council. The script was written by Paula Becker, director of public relations, Southern Publishing Association; the photographer was Jerry Heinrich, of Preston Photo Sound; and the sound track was prepared by James Hanum, of Southern Missionary College.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Groundbreaking services for the new City Temple church in Dallas, Texas, were held not long ago. The new church site is nine acres in the south Oak Cliff area. Highway construction has encroached on the present Temple church property.

✦ Twenty-seven persons were baptized in Santa Fe, New Mexico, March 22, at the conclusion of an evangelistic crusade conducted by the Pollard-Rustad evangelistic team. Nine more took this sacred step April 5 as the result of follow-up work of Pastor Isaac Lara.

✦ An addition of 15 beds and a new clinic wing has been approved by the hospital board for Jay Memorial Hospital, Jay, Oklahoma. Cost of construction is estimated at \$150,000. The main hospital recently came into the hands of the Oklahoma Conference as a gift from the Jay Hospital District.

J. N. MORGAN, *Correspondent*



Four Ordained in Ghana

An ordination service at the Bekwai institutional church on February 15 gave the denomination four new gospel ministers in the Ghana Mission.

Left to right are Elder and Mrs. Moses Attah, of the Berecum church; Elder and Mrs. S. E. Mann, of the Bibiani District; Elder and Mrs. J. A. Amponsah, of the Goaso District; and A. Oksanen, Bible teacher of Asokore Training College.

W. Duncan Eva, president of the Northern European Division, presented the ordination sermon, and C. B. Mensah, lay activities secretary of the West African Union, offered the ordination prayer. Others participating were Th. Kristensen, president of the union, and J. K. Amoah, president of the mission.

J. K. AMOAH

Dying Buddhist Woman Converted at Seoul San

By H. R. KEHNEY, Secretary
Public Relations Department
Korean Union Mission

Mrs. In Sook Chung, a 30-year-old Buddhist woman stricken with disease and faced with death, went to a Christian hospital—Seoul Sanitarium and Hospital—and found help.

When Mrs. Chung entered the Seoul Sanitarium in Korea on June 16, it was the first time she had ever entered a Christian building. She knew death was near and, after trying folk cures of every kind without success, she felt the Christian hospital was the only place left to go.

The hospital was so pleasant she asked Assistant Chaplain Kwong Pong Chun, "What is a Christian?" This opened the door. During her two-month stay in the hospital she asked many questions and began taking the Voice of Prophecy lessons. Life took on a new meaning.

September 1, after only two weeks at home, Mrs. Chung's condition worsened and she returned to the hospital. Again she received answers to her many questions about the Seventh-day Adventist faith. The doctors told her she would have only days to live. She made a request, "Please, before I die, I want to be baptized."

On September 16 Mrs. Chung was baptized in the physical-therapy tank of the hospital.

This year four other patients have become Seventh-day Adventist church members as a result of the influence of the Seoul Sanitarium and Hospital.



B. L. Hassenpflug, ministerial secretary (Central Union), formerly conference evangelist (Central Union).

F. G. Bell, district pastor (Minnesota), formerly pastor, Nova Scotia, Canada.

Lyle Clarambeau, assistant accountant, Columbia Union College, Takoma Park, Maryland, formerly business manager, Highland View Academy (Chesapeake).

Ruth Haller, professor of nursing, Atlantic Union College, from nursing department, Union College, Lincoln, Nebraska.

Melvin S. Hill, chairman, department of music, Pacific Union College, from same position, Union College.

Benjamin E. Bandiola, professor of education, Union College, formerly teacher (Pacific Union).

Cora Lee, teacher (Nebraska), formerly teacher (Central California).

Harvey Shaw, manager, broom shop, Campion Academy, Loveland, Colorado, from Union Springs Academy, Union Springs, New York.

Ely Barrietta, teacher, Taiwan Missionary College, from Mountain View College, Philippines.

Llewellyn Jones, pastor, Penang English church, Malaysia, formerly departmental secretary (Victoria), Australia.

N. Tulio, president (South-Central Luzon), Philippines, formerly departmental secretary.

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Beverly Mitchell, to join the staff, Fulton Missionary College, Suva, Fiji, left February 2.

Desmond Rice, to be teacher, Jones Missionary College, New Guinea, and Mrs. Rice, left February 6.

Alan Evans, to be manager, health food work in Britain, Mrs. Evans and son, sailed on the *Ellinis* from Sydney, February 7. Mr. Evans has served in a managerial capacity with the Health Food Company in Australia.

A. L. Voigt, returning to head the agricultural department, Kabiufa Adventist College, Goroka, New Guinea, Mrs. Voigt and children, left February 9.

R. Kranz, to be evangelist, British Union Conference, Mrs. Kranz and two children, sailed from Sydney, on the *Northern Star*, February 14.

J. L. Wilson, returning as headmaster, secondary department of Jones Missionary College, Rabaul, New Guinea, Mrs. Wilson and four children, left February 18.

A. C. Galwey, returning to be director, public health training program, Sopas Hospital, Wabag, New Guinea, Mrs. Galwey and two sons, left February 25.

North American Division

Paul William Dysinger, M.D., to be physician, North Ngwa Hospital, East Nigeria, as member of third medical relief team to Biafra, of Loma Linda, California, left Los Angeles, California, April 8.

James W. Ashlock (attended SMC '50-'53; PUC '58), returning as vocational arts teacher, Lowry Memorial Secondary School, Bangalore, India, Mrs. Ashlock, nee Betty Lou Pruitt (attended SMC '50-'51), and two children, left San Francisco, California, April 11. Their son, William, preceded them February 21 to enter school.

C. O. FRANZ

Church Calendar

Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering (Far Eastern Division)	June 28
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27

Of Writers, Articles, and Miscellany...

W. H. Roberts, author of "Water and Health" (page 2), is an associate professor of anatomy at Loma Linda University. He graduated from that institution (then College of Medical Evangelists) in 1939 and then became medical director of the Rest Haven Sanitarium and Hospital.

He remained there until he accepted his present position in 1953. However, during the summer of 1940 he served as a ship's surgeon on the *Empress of Asia* and helped evacuate women and children from Hong Kong. He has worked in one other summer expedition—this time sponsored by the University. In 1968 he joined a medical-dental team going to Guatemala.

Dr. Roberts has contributed to several scientific journals and is a member of the American Association of Anatomists.

We hope that the little tribute in "Blankets for the Needy" (page 10) will encourage those with physical handicaps. But more than that, we trust that those who have strength will also sense their keen responsibility.

Margery Wilson focuses on what parents say to their children in her perceptive

article "Word Pile" (page 10). Mrs. Wilson states that she is a farm-housewife, an occupation she assumed in 1962 when she married Dennis L. Wilson. Prior to that she was a teacher of primary grades in the Upper Columbia Conference.

She received her Bachelor of Arts degree from Walla Walla College in 1952 and has taken some graduate work at the University of California.

Readers may be able to determine a relationship between the two Wilsons appearing in by-lines this week, but so far we haven't been able to.

Readers have inquired about the feature "Speaking Out," which appeared for the first time two weeks ago (May 8, p. 11). This feature will appear occasionally.

Church members who have a burden regarding denominational policy, membership, teachings, or practices may address themselves to this column. However, as with "Letters to the Editor," not all articles will be published.

Carsten Johnsen, who wrote "Doctor or Brother?" in the first "Speaking Out," is an associate professor of theology at Andrews University. He holds two doctorates, from the Université de Montpellier, France, and has done postdoctoral work at the Norwegian Council of Scientific Research. He has been published in Norwegian, French, German, and English in an impressive list of scholarly journals.



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

INNER-CITY SCHOOLS

PITTSBURGH—The Catholic Clergy Conference on the Interracial Apostolate has called on the church to keep inner-city schools open whatever the fate of other Catholic education facilities.

ABORTION LAW IN NEW MEXICO

SANTA FE, N. MEX.—One of the nation's most liberal abortion statutes has become law in New Mexico without the signature of the governor.

PETER'S ROME RESIDENCY QUESTIONED

NEW YORK—Did the apostle Peter live in Rome? Did he serve there as bishop? Was he martyred by Nero and buried at the site now occupied by Saint Peter's Basilica?

After a thorough examination of all the available evidence on this complex question, a scholar reports in a book published here that "no certain statement can be made concerning Peter's Roman residence, martyrdom and burial. One must continually speak in terms of possibilities and probabilities."

With these cautions, however, he finds many aspects of the Roman Catholic tradition on Saint Peter "more plausible than not."

This evaluation is given in a new book, *Peter in Rome: The Literary, Liturgical and Archeological Evidence*, by Daniel W. O'Connor.

While the earliest documents can be interpreted differently, Dr. O'Connor finds, "it seems most probable" that they testify to Peter's martyrdom in Rome. He notes that no certain information can be obtained on the exact year or site of the martyrdom or the reason for it, but from a study of "the suggestions and implications" of various texts, the time of the saint's death seems to fall within the reign of Nero and "most probably between A.D. 64 and 67."

POPE INVITED TO AUSTRALIA

ROME—A representative of Roman Catholic lay organizations in Australia has reported giving Pope Paul VI an invitation here to visit Australia next year. After his visit to Uganda in July, Australia will be the only inhabited continent Pope Paul has not visited during his pontificate.

GRANT TO ASSIST INNER-CITY CHURCHES

NEW YORK—Ford Foundation grants totalling \$450,000 were made here to religious organizations, primarily to aid their efforts in the black community.

RELIGIOUS DIALOG IN MEXICO

VILLAHERMOSA, MEXICO—Distrust of Catholic intentions in Christian unity discussions with Protestants is "splitting" the Presbyterian Church of Mexico, a Presbyterian clergyman claimed here.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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except
the napkins →



Article Reprint, Counsels on Labor Unions, Available

The article by Neal Wilson "Where We Stand on Labor Unions," beginning on page 6 of this REVIEW, is available in reprint form.

In addition, the Religious Liberty Department of the General Conference has just completed a compilation of Spirit of Prophecy writings on the question of labor unions. This compilation has been produced in cooperation with the board of trustees of the Ellen G. White Estate and brings together the full range of counsel on labor unions from the Spirit of Prophecy.

Both the reprint of Elder Wilson's article and "Counsels From the Spirit of Prophecy on Labor Unions and Confederacies," by Ellen G. White, are available free to our members in limited numbers.

Address your request to the Religious Liberty Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

MELVIN ADAMS

World Youth Congress Note: Arrive and Register Early

The opening meeting of the World Youth Congress convenes in the Hallenstadion (auditorium) at 7:00 P.M., Tuesday, July 22, in Zurich, Switzerland. All persons planning to attend should arrive early on Tuesday so they can be registered, located, and still have time for the evening meal before the congress begins.

There will be 12,000 to feed on the opening night, and only 4,000 can be served at a time. The cafeteria will open at 4:30 P.M. We emphasize the need for early arrival, so those accepted in the attendance quotas will have ample time to register, obtain the admittance badge to the auditorium, and receive meal tickets for the cafeteria, which is limited to serving the 12,000 in the quotas.

This is also a final reminder that no one without a congress badge will be admitted to the auditorium. All seats are reserved and all seats have already been given out through quotas assigned to the world divisions. The only provision for those without the badge, who are not in a quota, is a 1,000-seat auditorium adjacent to the main arena where additional, but not continuous, programs will be scheduled. Admission is open to all in this auditorium on a first-come basis.

LAWRENCE NELSON

South American Membership Doubles in Seven Years

The membership of the South American Division has doubled in the past seven years. It now stands at nearly 230,000.

The Inca Union and the South Brazil Union each brought in just over 8,700 new members by baptism or profession of faith in 1968, but the highest percentage of net growth for the year was in the North Brazil Union (16.66 per cent).

The 1968 goal for accessions to the church was 34,000. All unions attained at least 70 per cent of their individual goals; the Inca Union was highest, with 114.8 per cent. Five local fields reached or exceeded their goals: Bolivia, Mato Grosso, South Peru, Rio-Minas, and the Upper Amazon. The actual number of accessions for the division during 1968 was 30,604.

With a 1969 baptismal goal of 44,000, the workers of the South American Division hope that the membership will climb to 260,000 by December 31.

M. S. NIGRI

Michigan Makes Adjustments in Conference Positions

The biennial session of the constituency of the Michigan Conference was held at Battle Creek on May 4. R. D. Moon, the president, received full endorsement from the more than 400 delegates.

With the growth of the conference and the unusual demands upon the administrative officers, it was felt that the office of secretary-treasurer should be divided. L. G. Wartzok, secretary-treasurer, was asked to continue as treasurer. J. C. Hayward, pastor of the Battle Creek church, has been invited to become the conference secretary and also to be responsible for the religious liberty department.

Several changes were made in departmental leadership, as well as in the membership of the conference executive committee. B. G. Butherus, superintendent of education, was asked to be the associate field director of deferred giving and also to carry the responsibilities of the Association of Self-Supporting Institutions. The new superintendent of education will be selected by the conference executive committee in the near future.

Clyde Groomer, of the Central California Conference, has been invited to be the secretary of the Sabbath school department and, in this capacity, will replace M. F. Grau, who has now reached retirement age. Elder Groomer will take over about July 1.

For a number of years, A. K. Phillips has given enthusiastic guidance to the religious liberty and temperance departments. These responsibilities were divided at this meeting, with religious liberty being provided for as already indicated and the temperance department being combined with the MV department as is frequently the pattern in the North American Division.

A few of the high lights reported to the delegates by the officers and the departmental leaders included the addition of 1,666 members by baptism and profession of faith. Michigan's membership of 18,942, in 161 churches, makes it the fourth-largest conference in the North American Division.

The \$8,092,879.46 of tithe for this biennium was \$1.25 million higher than in the previous one. Beyond this, church members also gave liberally to home missions, local church work, and in support of overseas church programs, making an over-all tithe and offerings total of \$14,754,603.36.

Michigan holds four world records for 1968. They are: World Service Appeal (Ingathering), \$350,178.81; sales by literature evangelists, \$670,514.60; Book and Bible House sales, \$736,758.00; and subscriptions to *Liberty* magazine, 46,597.

During the biennium major building programs have been in progress at several of the five academies. A new classroom-administration building was completed at Adelpian Academy, the girls' dormitory at Cedar Lake was completed, and a boys' dormitory was begun, which will be ready for occupancy in the fall. A new youth camp in the upper peninsula was purchased, thus giving Michigan three campsites, where 18 camps were conducted last year for 14,000 young people and adults.

NEAL C. WILSON

Florida Officer Becomes Southern Union Secretary

H. F. Roll, secretary-treasurer of the Florida Conference, has been elected executive secretary of the Southern Union. Elder Roll took up his new duties this month.

In addition to serving as secretary, he will be the director of deferred giving. He has a wide range of experience, having served as the second officer not only in Florida but in the Kansas, Nebraska, and Michigan conferences.

H. H. SCHMIDT

IN BRIEF

★ Camp Doss, the annual national Medical Cadet Corps camp, has been canceled for 1969. The National Service Organization of the General Conference received insufficient applications to make conducting the training camp worth while. It was to have been held at Grand Ledge, Michigan, June 3-15.

★ The tornado that struck Kettering, Ohio, May 8 did not damage the Kettering Medical Center. However, a Kettering maintenance worker lost the roof of his home, and two miles away 25 houses were demolished. Within the first few hours 25 patients were brought in, but none was seriously injured.

★ Eighty-one persons were baptized in Helsinki, Finland, April 19. These are the first fruits of the evangelistic meetings being carried on there by J. F. Coltheart, Northern European Division Ministerial Association secretary and evangelist. There are more who will be baptized over the next month or two.

★ The Jewish national radio program "The Eternal Light" on May 18 presented portions of the life of a Seventh-day Adventist who saved the lives of Jews during World War II. He is John H. Weidner, subject of *Flee the Captor*, a Southern Publishing Association book by Herbert Ford.

★ Death: Warren E. Barr, former chaplain at Washington Sanitarium and Hospital and Glendale Sanitarium and Hospital, April 28, at Campbell, California.