

## Looking Back 75 Years— AND LOOKING AHEAD

By DANIEL WALTHER

**A**FTER 75 years of existence an institution such as Solusi College in Rhodesia may be allowed to pause, assess its work, and reminisce about the pioneers.

The beginnings of Solusi have been told many times. REVIEW readers know about the providential events that led to the founding of the church's first mission station in what were then known as non-Christian lands. They know that influential political leaders made a large land grant to the church in 1894. And these beginnings should not be forgotten if we want the Lord to continue to lead us, and if we want to consider the future with confidence.

When you live or even visit in this immense continent of Africa it does not take long to realize that fundamental changes have occurred, especially since 1962. As elsewhere, the white man's governmental authority has gone; Western colonialism began to disappear after World War II. This obviously has drastically affected the course of missions.

Solusi Mission is linked historically with the city of Bulawayo in Rhodesia. They are almost twins; both are 75 years old, just a few months apart. Until a few years ago this area was under British rule. British norms and traditions still prevail in education and the way of life in general. As in other parts of the world, the Advent message is the same and yet it has to grow in a soil that is different from that of its origin. Our people have always endeavored to preach and live a dynamic message and not merely nurse a transplanted message that has to be cared for in an artificial hothouse.

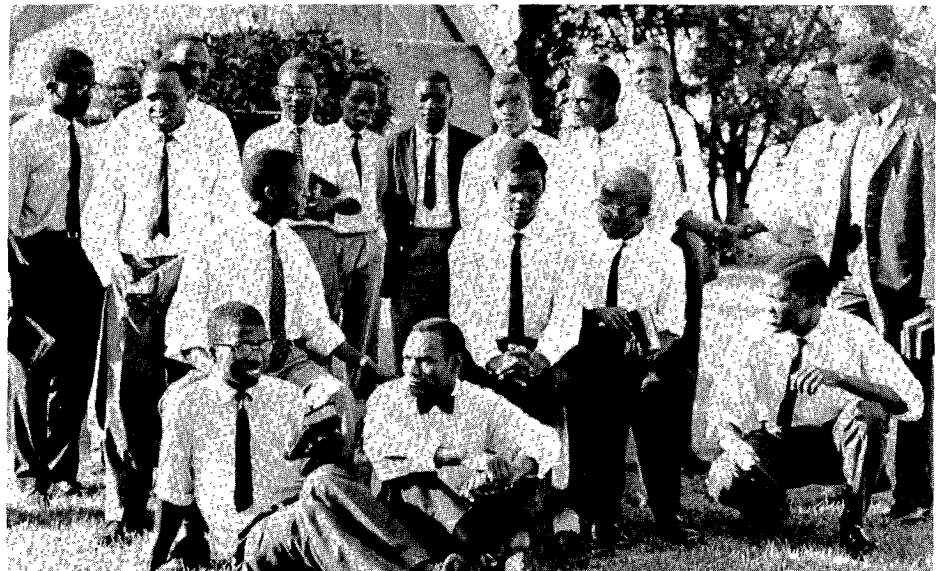
Often the Christian message—the Advent message in particular—has met with local conditions that are not easy to overcome. Though the Christian way of life be presented in a simple manner, it takes time to have its meaning understood by men who have been reared in tribal customs, in animistic religions, affected by taboos, and accustomed to an entirely different manner of life. Islam, which has been quite successful in various areas, permits the African nationals to continue in their ancestral ways of life; their theology is simple and their heaven materialistic. Unfortunately, some Christian missions have stressed the material aspect of the church rather than its message of salvation.

The Seventh-day Adventist world

movement has always displayed a significant element of cohesion. One trait of its organization is that of keeping a vigilant touch on developments all over the world, being careful in maintaining the truth intact as much as possible. At the same time, it is aware of peculiar national and political conditions that must be made tools rather than obstacles to the progress of the cause.

Like other institutions, Solusi was created to serve our youth—the African youth coming from various countries and various tribes. When we at Solusi sing gospel hymns the melody is the same as that in the home field but some sing in Zulu, some in Sindebele, and some in other African

*(Continued on page 23)*



*This group of ministerial students at Solusi College shows how the college's program has been developing. Recently a Bachelor's curriculum in education was introduced.*

*According to prophecy, the time is coming when men will be struggling in vain to place business operations on a more secure basis.*

By JOE ENGELKEMIER

THE past ten years has been a period of unprecedented affluence. The idea of the new economics, of course, is that managed money will prevent a recurrence of the 1929 disaster. An increasing number of people are beginning to doubt this. We would not debate the likelihood of "a 1929 in 1969." We would suggest, however, that every Seventh-day Adventist should review the first chapter of volume 9 of the *Testimonies*. This chapter, entitled "The Last Crisis," was penned more than half a century ago, but almost every sentence is as current as the morning headlines. Particularly significant is this observation: "Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis" (page 13).

We do know from the sure word of prophecy that "a time of trouble, such as never was" (Dan. 12:1) lies just ahead. Earth's final troubled hours will inevitably include financial upheavals—difficulties of a magnitude never before experienced.

"Lay up for yourselves treasures in heaven," Jesus urges (Matt. 6:20). Never has this counsel been more timely. "Save your riches in heaven, where they will never decrease," the *Today's English Version* represents Jesus as saying in Luke 12:33.\*

#### Lay Up Treasures in Heaven

It is becoming increasingly apparent that the only funds we can make truly secure are those put into the work of God. It is for *yourselves* that you lay up treasures in heaven. "It is for your own interest to secure heavenly riches. These alone, of all that you possess, are really yours."—*Thoughts From the Mount of Blessing*, p. 89.

Have we been transferring to the kingdom of heaven as large a portion of our funds as the times demand? In spite of taxes and the higher cost of living, the affluence of the past ten years has given most of us more spending money than ever. But how have we used these funds? There seems to be no end to the luxuries some of us crave, and often secure—luxurious homes, costly furnishings, extravagant extras on our cars, expensive wardrobes, all kinds of sports equipment, and on and on.

Yet even as luxury is added to luxury, a hundred voices are declaring that the end is imminent. With so many millions of people yet to be reached with the gospel, we need to hear again the words of the Lord through His servant: "Is it a time to receive money, and to receive

# A 1929



*Bread lines were common during the depression of the thirties.*

garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?" (2 Kings 5:26). Is it a time to be building unnecessarily expensive homes? Is it a time to possess luxurious furnishings? Is it a time to be spending more in indulgences than we invest in the work of God?

There are some who consider that after they have paid tithe and a small per cent for church expense and other offerings, the rest of their income is theirs to spend freely upon themselves. Such is not the teaching of Scripture. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). "Every beast of the forest is mine," God says, "and the cattle upon a thousand hills" (Ps. 50:10). "The earth is the Lord's, and the fulness thereof" (chap. 24:1). We are but stewards of the money that comes into our possession. "Not a dollar of it is yours. All is God's."—*Testimonies*, vol. 3, p. 549.

Because we put effort and skill into earning the money we receive, we tend to feel, "My power and the might of mine hand hath gotten me this wealth" (Deut. 8:17). It is, we reason, the fruit of our sweat, our brainpower, our surgical skill, our financial acumen, our efforts. "But," says the Lord, "thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (verse 18). "Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God."—*Christ's Object Lessons*, p. 351.

\* From *Today's English Version*. Copyright American Bible Society 1966.

# in 1969?



ERIC KREYE

We might look at it this way—a steward's expenditures of his master's funds should fall into three categories, namely, operating expenses, reserve funds, and investments.

For the Christian, operating expenses would include all the various living-expense necessities—housing, transportation, adequate food and clothing, education, taxes, a reasonable amount of recreation, and other essentials of our complex society.

A good share of our income will obviously be needed for these expenses, but economy should be practiced. Our homes and cars and clothing should be representative, but never extravagant. "Spend as little as possible upon yourselves," the Lord urges (*Testimonies*, vol. 9, p. 131).

### Personal Reserves

The second category of expenditures should be some kind of personal reserves—such as a savings account, government bonds, or stocks. Inspiration specifies that there should be funds set aside for emergencies (see *Selected Messages*, book 2, p. 329).

The third category might be termed "investments"—investments in eternity. A wise steward will economize as much as is practical on all other expenses in order to make new investments, and the greater the potential returns, the more he should be willing to economize in order thus to invest.

Here the Christian's opportunities are fantastic. A

single person won to Christ, we are told, "is of more value than worlds" (*Testimonies*, vol. 1, p. 513). Note the plural—"worlds."

Since the recent gold crisis much has been written concerning fiscal irresponsibilities. But if certain fiscal policies on the part of various governments can be called fiscal irresponsibility, what shall we say of the steward who neglects to invest his Master's funds in the enterprises where the dividends are souls won to Christ? If a single person won to Christ is "of more value than worlds," who could compute the potential returns? Will not true fiscal responsibility on the part of a Christian lead him to invest every dollar he possibly can in the work of God?

The darker the shadows of the gathering storm, the more urgent it becomes that we make these investments now. Writes the servant of the Lord, "To those who love God sincerely and have means, I am bidden to say: Now is the time for you to invest your means in sustaining the work of the Lord."—*Testimonies*, vol. 9, p. 131.

The above counsel is from the chapter "An Appeal to Laymen"—that chapter which contains this thrilling account of the work accomplished under the power of the Holy Spirit just before Jesus comes:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—*Ibid.*, p. 126.

These scenes should even now be beginning to take place on an unprecedented scale. The Gift Bible Evangelism program could easily move into a phase where thousands upon thousands will be visiting families with the Word of God, just as the above vision portrays. Shouldn't we, with equally unprecedented enthusiasm, be investing means in the final evangelistic thrust of the church?

We do not know what financial crises the future will bring. Those who predict "a 1929 in 1969" may be right, or they may not. Be that as it may, it is high time that we invest all we can in the work of God—thus placing our funds where they will never decrease. ♦♦

(Continued next week)

# "IF My People . . ."

By W. B. OCHS

*"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land"* (2 Chron. 7:13, 14).

**G**OD speaks to His people in various ways. He speaks to them through His Holy Spirit, through His Word, through His servants, and through church organization. At times He speaks to them through sickness, sorrow, trials, hardships, calamities, and wars. We read: "The judgments of God are in the land. They speak in solemn warning, saying: 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.'"—*Testimonies*, vol. 8, p. 252.

Our world is in a deplorable condition socially, politically, and morally. World conditions are similar to those of which the prophet Isaiah wrote: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof" (Isa. 24:4, 5). The prophet then goes on to give the reason for this terrible condition: "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Speaking of the last time, Paul said, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). He then went on to inform us as to the cause of these perilous times (verses 2-5).

God has a definite purpose in permitting perilous times to come upon us. Through them He wants our faith to grow stronger in Him and in His divine leadership. He wants our hearts to be united more firmly. He wants us to recognize that now is the time

to petition His throne for the help He has promised. Facing conditions for which, humanly speaking, there seems to be no remedy, we must turn our eyes Heavenward, where alone we will find hope. God has a remedy for the ills of this troubled world. He desires to bring about a change through His people. What can we do to bring about the fulfillment of His promises? I select four points from our text and apply them to our time:

## A Humbling of Hearts

"If my people, which are called by my name, shall humble themselves." Christ is our example in humility. He said: "For I am meek and lowly in heart." Again we read, "He humbled himself." It was a voluntary act. He was not persuaded or forced to come to this world and die for us. He came because of His great love for lost humanity.

The human heart is proud; the converted heart is humble. Pride is the cause of sin. Pride originated in the heart of Lucifer while he was in the courts of heaven. His pride was revealed when he said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14).

Paradoxically, some people are proud of their humility. Spiritual pride is the most dangerous and the most arrogant of all pride. Someone has said that the person who sings his own praise is seldom asked for an encore. We read, "There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons*, p. 154. God has three dwelling places—heaven, the church, and the humble heart. He says, "I dwell in the high and holy place, with him also that is of a

contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (chap. 57:15). The conditions in the world today should drive us to humble our hearts and bring us to our knees in earnest petition for divine help.

"If my people, which are called by my name, shall . . . pray."

Millions pray, but the great majority know little about the real meaning of prayer. Praying is not only a privilege, it is a Christian duty and an obligation. We are bidden to "watch unto prayer." We pray too little. We need to pray as the disciples did, "Lord, teach us to pray."

All our failures can be traced to a failure to engage in secret prayer. We are defeated so often because we pray so little. Prayer gives us readiness and desire to receive the blessing and brings us into contemplation of God's holy will. These serious times in which we live call for earnest prayers. The all-important call is back to God, back to our knees, back to the inner chambers of intercession.

When we follow the injunction in our text, "if my people . . . shall . . . pray," then His promise will be fulfilled. He will hear and forgive our sins and "will heal their land." What is more, the following promises will become real to us: "Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives to the fainting, perplexed soul new strength to overcome the world, the flesh, and the devil."—*Ibid.*, p. 250.

How thankful we should be that we are serving a God who hears and answers prayers. When we do our part He will not fail us. We read: "The earnest prayer of contrite souls will be lodged by the throne, and God will answer these prayers in His own time if we cling to His arm by faith."—*Testimonies*, vol. 6, p. 153.

## Seeking God's Face

"If my people, which are called by my name, shall . . . seek my face." Seeking God's face goes deeper than merely saying a prayer. To seek reveals a desire. It means to turn our thoughts, our will, our affection to Christ with a sincere desire that our lives shall be ordered by Him. Prayers can be superficial. The seeking of God's face carries with it the thought of heart searching, self-examination, of holding on until the answer to our requests is assured.

This is no time for formalism. God asks for genuine seeking of His face, for a new and deep experience in

Him. He calls for a faith that will move heaven, that will bring deliverance to His suffering children; a faith that will open the doors still closed to the gospel message. Through the prophet He says, "Seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

Seeking God's face changes our lives, it assures us of victory, it brings tremendous results. Romanism trembled when Luther sought God. The Great Awakening sprang into being when Jonathan Edwards sought God's face. The world became a parish of one mind when John Wesley sought God. Multitudes were converted when Whitefield sought God. Thousands were fed when Müller sought the face of God. Then why not believe that if every child of God sought His face earnestly and sincerely, the unusual, the unexpected would happen?

"If my people, which are called by my name, shall . . . turn from their wicked ways." When we do the first three—humble our hearts, pray, and

seek God's face—then the fourth, the forsaking of sin, follows naturally. Sin separates us from God. We read: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). We are told that "to spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin." —*Ibid.*, vol. 5, p. 175. God is anxious that we turn away from "the sin which doth so easily beset us" (Heb. 12:1).

#### Determining to Obey

When we pray and seek His face we must come with a determination to obey. He looks upon the desire of the soul; He notices the sincerity of the heart. He longs to hear our prayers. We have a right to be heard when we obey, for we read, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Jesus says that we are to be the

salt of the earth. Through us God wants to spare this world long enough to finish His work. During these solemn hours to which we have come in the history of the world we must recognize our true relation to God and our responsibility to help those who are suffering in this sick, sad, doomed world.

Let us ever keep in mind that out of this world filled with sorrow, sadness, heartaches, pain, suffering, and persecution, there will emerge a new heaven and a new earth in which there "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

We are invited to be citizens of that beautiful land, the kingdom of glory. Let us make sure that we shall be there, and we will be if we give earnest heed to the four things we have dealt with briefly in this article—humbling ourselves, praying, seeking God's face, and turning from our wicked ways. ♦♦

## The art of living when you're Young

By MIRIAM WOOD

**QUESTIONS AND ANSWERS** Q. I'm a fellow twenty-three years old. I'm seriously interested in a girl sixteen. But there are some things about her that really "bug" me. Do you think I can change her?

A. Possibly—if you beat and pound on her hard enough (figuratively speaking). No matter *what* you do, however, you can't change her into a twenty- or twenty-one-year-old. What are you—a cradle snatcher?

Q. My parents are a real problem to me, but not for the usual reasons. They insist on being "pals" with me. They expect to be included in everything. They actually dominate every occasion when my friends drop in, and they expect to go everywhere I go. But they're so nice, and their intentions are so good, I really don't want to hurt them. How can I go about telling them tactfully that I have lots of "pals," but only two parents?

A. Well—I'm really baffled by this one. Certainly you show admirable maturity and kindness by refusing to hurt the people who love you intensely. Perhaps you could begin with the tactful suggestion that when you're planning to have your friends in, your parents would enjoy the evening more if they invited some of *their* friends. Or when you're planning to go to a school function on a Saturday night, for instance, that they might find it "boring." Unfortunately, they're likely to insist in the first case that they "adore" being with your friends, and in the second case that none of your activities could possibly be "boring." So you'll be right back where you started.

Perhaps some other readers of our column who've solved a similar problem can send in suggestions.

Q. I have a friend who is driving my family and me "up the wall." She must like my home and family better than hers, because she practically lives with us. Night after night we feel obligated to ask her to stay for dinner. Then she just stays on and on until bedtime. I can't get my studying

done or talk to other friends on the telephone or anything else. Help!

A. Your classification of this girl as a "friend" is certainly a charitable one. "Pest" would be more accurate, I think. Personally, I've never believed that nice people with good manners should permit themselves to be victimized by crude people with bad manners. When next she takes up "squatter's rights" as the dinner hour approaches, either you or your mother should say courteously but firmly, "I'm sorry, we can't invite you to dinner. Will you excuse us, please?"

If she appears after the meal, have these words all shaped up ready for use (with the same firm courtesy): "Tonight I just *have* to study, Pestinella. See you some other time —O.K.?"

A family's home is still its private castle. Nobody is forcing you to lower the drawbridge to every time-consuming bore who demands entrance.

Q. What can I do about a father who's a tightwad? My dad is extremely well off financially, and we have a large, luxurious home, but I practically have to get down on my knees and beg for a nickel. My father wants me to stick to a specific allowance, but he spends anything he wants, and lavishly. Why shouldn't I be able to spend what I want also?

A. Wait a minute! Just whose money is it? Logic would seem to indicate that since your father earns it, he has the right to spend it; you aren't exactly in a position to demand the same rights. I wonder whether you've given me the entire picture. Could it be, for instance, that money "burns a hole" in your pocket, that you're an "impulse buyer," and that your wants are endless?

I should think a mature approach to your problem would be to work out a personal budget that seems fair, talk it over with your father, agree on an allowance, as he suggests, then *stick to it*. Never, never whine or come running to him with an outstretched palm when you've gotten yourself into fiscal grief. As time passes he'll keep increasing your allowance. Obviously he understands money, or he wouldn't be so financially successful.

Incidentally, I'd suggest that you research how the Rockefellers handled money with their sons—also the Kennedys.

# Beauty That Endures



By C. R. FRENCH

Director, Lay Activities Department, Florida Conference

**W**HAT woman isn't secretly pleased when someone thinks her beautiful? It was God's plan that mankind would be His crowning work in Creation, that the new being would be beautiful in appearance, structure, and form, and without blemish. Woman was made by the hand of God as a special gift to man. The physical appeal of woman was not accidental. The Creator planned for this appeal. He said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). "And Adam said, This is now bone of my bones, and flesh of my flesh" (verse 23). Adam was justly proud of his wife, even as God wanted him to be.

Enduring attractiveness was to be woman's continuing attribute. This was essential to God's plan for mankind, not for biological reasons alone but also for the preservation of man's purity and of the finer cultural qualities.

A Christian woman desires in her heart to honor her Creator and her husband by her appearance. She is careful to make herself as attractive as possible, dressing neatly, healthfully, and appropriately, recognizing that in every respect her appearance must be characterized by neatness, modesty, and purity. She is determined to guard against any appearance or behavior that would make her seem "common" to those about her. She knows that simplicity and modesty in dress and demeanor go far toward surrounding her with an "atmosphere of sacred reserve which will be to her a shield from a thousand perils" (*Education*, p. 248). She is convinced that she does not need any embellishments on her person to

be truly and lastingly attractive. Instead, she prefers to wear "the ornament of a meek and quiet spirit" (1 Peter 3:4).

One who lived several decades ago and who wrote and studied in depth on the privilege of living for Christ, stated this principle: "It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that 'meek and quiet spirit,' the 'fine linen, white and clean,' which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King."—*The Acts of the Apostles*, pp. 523, 524.

In his book *Seeking His Lost Sheep*, Evangelist Fordyce Detamore tells of a housemaid who once spoke up in a Christian gathering, "I can understand why I shouldn't wear jewelry on becoming a Christian. When I became a maid, the lady said that I should never wear any jewelry around the place. All glory is to go to her. I am just the servant." Pastor Detamore then concludes, "So we too are but servants; the glory is to go to our Master."

## Preparation for Heaven

The Christian woman is getting ready for heaven. She wants to glorify her Creator. She wants to be like Jesus. She desires to be free from any spot, wrinkle, or "other disfigurements." These are things that she prays about. When the roots of pride and self-adornment are severed, gaudy appearances disappear, even as leaves fall from the tree.

Enduring beauty is not applied from the outside. It is not something

that one puts on and takes off. It is true Christian character. Jesus loves us for what we are. Jesus gave up many things when He left heaven to redeem us. Certainly we should be willing to give up many things for Him!

Peter said concerning Christian women: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that . . . which is in the sight of God of great price" (1 Peter 3:3, 4).

Writing to his young protégé Timothy, Paul spoke in similar fashion: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10). J. B. Phillips interprets Paul's passage as follows: "The adornment of a Christian woman is not a matter of an elaborate coiffure, expensive clothes or valuable jewelry, but the living of a good life."\*

This instruction indicates that the Christian woman desiring to have lasting and enduring beauty will be careful about her appearance.

## The Robe of Righteousness

How much better is the robe of the righteousness of Jesus Christ as the Christian's apparel and adornment than the apparel used by the non-Christian world in the form of gold, silver, jewels, and artificialities! "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

Ellen G. White says: "While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul and connects finite man with the infinite God. This is the ornament of God's own choice. . . . Angels of heaven will register as best adorned those who put on the Lord Jesus Christ and walk with Him in meekness and lowliness of mind."—*The Sanctified Life*, p. 16.

This type of ornament is a high objective. It is an attainment toward which the high and noble ever will be reaching in Christ Jesus. It is impossible for any woman to rise to higher dignity in appearance than is here suggested. Besides, it is in good taste.

♦♦

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

# Is the Encyclical Reformable?

By RAOUL DEDEREN

**H**umanae Vitae provoked astonishment largely because many thought it would do more than merely reaffirm the Roman Catholic Church's traditional view on birth control. At the end of April excellent sources in Vatican City indicated that the encyclical was ready and that it would manifest a "careful evolution." As late as May 18, 1968, an article in the *London Tablet* by Cardinal Heenan, archbishop of Westminster, who had been one of the two vice-presidents of the Papal Commission on Birth Control, was generally understood as preparing the public for an "openness" of the magisterium. Since then, *Humanae Vitae* has confirmed Pope Paul's intention to support the conservative forces in the Roman Catholic Church. The encyclical proclaims an inflexible affirmation of the traditional Roman Catholic doctrine. But, is it reformable?

If one sets aside a paragraph of *Populorum Progressio*, in which some exegetes consider themselves entitled to discern an evolution in Paul VI's thought, every single intervention of the Pope since the beginning of his pontificate—more than five years ago—has given the impression that he felt himself so bound to the doctrine of his predecessors that only the strongest arguments could bring him to change his views on sexual morality.

## On the Genesis of the Encyclical

One factor that undoubtedly has worried—and at the same time encouraged—many Roman Catholics is the way in which the encyclical was produced. In order to understand the papal document and the possibility of revising it, it is necessary to know the essential elements of its genesis. While after World War I the Anglican and Protestant churches in general passed

from a negative to a positive attitude toward birth control, Pius XI (in 1930) and Pius XII (in 1951) declared it lawful, if there were serious reasons for spacing out births, to take into account the natural rhythms inherent in the generative functions. In 1958 Pius XII gave the first answer to the problem that the "pill" began to raise, when he exhorted all Roman Catholics to regulate birth without offending the moral principles of Christian marriage.

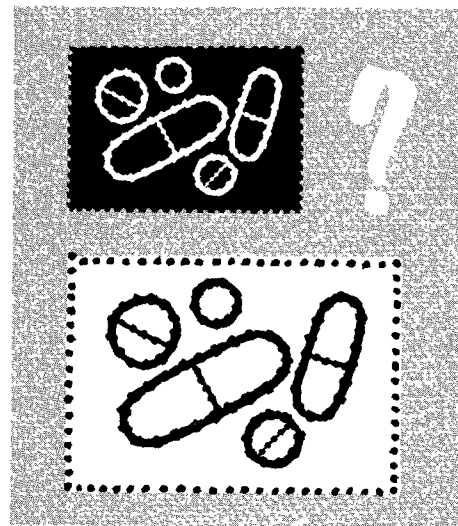
These brief statements from the magisterium were not sufficient to answer all the questions raised by Roman Catholic opinion, as was clearly shown a few years later. In 1963-1964, in half a dozen countries, Roman Catholics requested a re-examination of the Catholic principles in this matter. In England, in the United States, in Germany, in Holland, in Belgium, and in Canada men stood up and obtained an important following. Among them were voices of bishops such as Monsignor Roberts, Monsignor Reuss, Monsignor Bekkers, and Cardinal Leger. Ultraconservative Cardinal Ottaviani considered that the problem was of the competence of Vatican Council II and of the magisterium. The problem was, to be sure, examined in that council. But Pope Paul, with the tacit acquiescence of the hierarchy, soon decided to reserve the decision to himself.

A papal commission had been discreetly created by John XXIII in 1963. It held its first meeting probably in September of the same year in Louvain, Belgium. It consisted of eight members, specialists in demography. Paul VI enlarged it to some sixty members in 1964. The commission became something unheard of in the Roman Catholic Church, a research group calling together specialists, lay and cleric, of all disciplines, all countries, and all tendencies. In

March, 1966, Paul VI capped developments by creating a supercommission of 16 cardinals and bishops under the direction of Cardinals Ottaviani, Heenan, and Doepfner. Exclusively consultative, the commission delivered several reports to the Pope, each one indicating that a strong majority of theologians was clearly favorable to a revision of the traditional position of the Roman Catholic Church. In July, 1966, Cardinal Ottaviani added a minority report. Finally, in October, 1967, the bishops present in Rome for the first episcopal synod also expressed their opinions to the Pope.

## The Pope's Decision

By the end of 1967 Paul VI found himself confronted by several possible positions ranging from the "narrow" to the most "liberal." When he decided to reserve the decision on birth control to himself it was because of an ensemble of complex and delicate problems. Three of the most obvious were: (1) the doctrinal problem, deeply imbedded in the Christian philosophy of life, of the meaning of marriage in the context of a "personalistic" contemporary view of man in contrast with the classical conception borrowed from Aristotle and Augustine. (2) Another doctrinal issue, with ecclesiological implications, of the authority and of the continuity of the magisterium, the concept of "continuity in fixity" as opposed to the view of "evolution in continuity." (3) Still another doctrinal problem, that of the "natural law" and of the competence of the teaching office to define it. Just as concrete were the sociopolitical problems aroused by the intervention of the Roman Church at a time when the temptation is great for some nations and their privileged classes to defend their position by imposing on the poor classes an "efficient" policy of birth control.



After considering at length the different aspects of the matter, Pope Paul came to the conclusion that the greatest service he could render to Christianity and to the whole of mankind in this field was to propound again the "constant teaching of the Church." Some bishops were consulted, to be sure, but the Pope does not seem to have sounded out his fellow bishops as a group to obtain their witness to the Catholic Church's teaching. Although theologians and other experts were consulted in the papal commission, it was only an unrepresentative minority of them whose views found favor with the Pope. And there was no question of consulting

the church as a whole in order to ascertain its belief in a matter of morals regarded important enough to merit the preparation of an entire encyclical to itself.

Pope Paul expected the reactions aroused by *Humanae Vitae*. He declared it clearly. Did he apprehend a deeper crisis? A letter addressed by Cardinal Cicognani, the Pope's ultra-conservative Vatican secretary of state, to the papal nuncios of the world, informed them that the Supreme Pontiff was turning to all his brethren, the bishops of the Catholic world, to ask them to stand by his side in the present circumstances. He "counts on them and on their devo-

tion to the chair of Peter." "It is essential," adds the cardinal, "in the confessional as well as by preaching, through the press and other means of social communication, that every pastoral effort be made so that no doubt whatever remains among the faithful . . . on the position of the Church on this grave question."

#### Was It an Infallible Document?

It undoubtedly would be difficult to find another encyclical that provoked so rapid, so wide, and so passionate discussions. Is it normal to discuss such a statement of the magisterium? Has not the encyclical the character of an infallible document?

The answer is negative and indisputably so. Though the document has its deficiencies—it is difficult, for instance, not to react with ribaldry on reading the encyclical's first sentence that "the most serious duty of transmitting human life . . . has always been a source of great joy" to married people—the encyclical is not without merits. Its chief virtue is the section where it expounds the "characteristic marks and demands of conjugal love" (Art. 9). By comparison with previous pronouncements on the subject, its language is sober; it does not thunder about mortal sin, though it refers to "sin" as still keeping its hold over married couples indulging in the practice of artificial contraception (Art. 25).

Many positive values concerning marriage are expressed in the encyclical, but the document is not an infallible teaching. Papal infallibility, explains theologian Gregory Baum, of Toronto, is related to what Christ has taught us to believe and to practice. But the evaluation of methods of birth control is related to human wisdom. In this matter, the Catholic Church has received teaching authority, but her teachings are not infallible.

History shows that a number of statements of similar authoritative weight have subsequently been proved inadequate if not erroneous. Past authoritative statements on the right to silence, on religious liberty, and on interest taking have all been corrected at a later date. *Humanae Vitae*, therefore, is not to be considered as an irreformable document.

#### Authentic if Not Infallible

Therefore, a large segment of Roman Catholicism thinks, with Bishop Martensen, of Copenhagen, that the debate on Christian marriage and birth control has not been closed. But can debate be pursued in public as if there had been no encyclical?

No, declares Bishop Lambruschini in the *Osservatore della Domenica*. Though the encyclical is not an in-

#### *First in a Series on Adventist Education*

By LEIF KR. TOBIASSEN

In one of the prophecies concerning events to transpire before the end, the promise was given, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). He was to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (verse 6). Elijah was the agent God used to re-establish the schools of the prophets that Samuel had founded to educate leaders for the religious reform movement within the chosen nation. These schools were centers of spiritual influence; their students received an education different from that of the secular-minded leaders of the people who chose a more popular way of life.

Thus under the guidance of divinely appointed prophets was established a system of education designed to preserve and perpetuate true values of scholarship and understanding and learning. A work similar to that conducted in the ancient schools of the prophets is to be accomplished by God's remnant church "before the coming of the great and dreadful day of the Lord." Educational reform is as much a part of the Advent message as health reform, Sabbath reform, and the other essential features of the Adventist way of life.

#### *An Adventist System of Education*

Approximately 15 or 20 years after the earliest beginnings of the Seventh-day Adventist movement in the nineteenth century, the church members began to sense their duty in regard to an Adventist system of schools. Possibly no phase of Adventist endeavor was more forcefully emphasized and supported by the Spirit of Prophecy. Ellen G. White probably wrote more about Adventist education than about any other specific topic.

In many parts of the world much progress has been achieved through the years in the educational phases of our work. One great endeavor must now be completed before the Lord soon returns: the speedy gathering of all Adventist young people into our own Adventist system of schools.

It is also essential that schools owned and operated by Adventists be fully under Adventist control and not subservient to forces or programs that are foreign or inimical to Adventism. Adventist money and effort must be spent for Adventist purposes in education. Adventist schools must be independent. They must be distinct. Their entire program must in all particulars reflect Adventist outlook and Adventist objectives. For Adventist students, only Adventist education is good enough.

## The Adventist Way in Education



fallible dogmatic declaration, it remains authentic, that is to say, authoritative and binding. It requires ready acceptance and, as the prelate explains, it is difficult to admit a position contrary to the clear and lucid directions of the Pope, even as a probable opinion. Although the encyclical does not represent an ex cathedra statement, this does not imply any uncertainty as to its binding nature. The Pope expects from every faithful Catholic a response of faith and confidence. In New York, for instance, Archbishop Trench Cooke sent the Pope a telegram that began with these words, "Thou art Peter. Where Peter is, there is the Church."

There would have been little trouble if this position had been unanimously adopted by the hierarchy. But the truth is that such theologians as Father Häring (U.S.A.) and Prof. Hans Küng (Germany), as well as members of the hierarchy such as Bishop Hurley of South Africa and Bishop Roberts of England, have clearly expressed a divergent opinion. And their number is growing.

It is, in fact, difficult to come to a somewhat precise idea about the way the Roman Catholic world has received the encyclical. The scientific value of public polls is not easy to verify. But it appears that the dissenters are strongest in the Anglo-Saxon countries and in Western Europe, especially where one finds large Protestant populations. And, except perhaps in the Netherlands, they constitute a minority of the faithful. But they influence a great many concerned and educated laymen. Their number is likely to grow. And referring to the beneficial results achievable through an open debate, they all stress the need for more consultation within the church, for a new understanding of the concept of collegiality.

### The Motives of Adherence

Today, to be sure, the trend is toward collegiality. The documents produced by Vatican Council II, that are inspiring the renewal of the Roman Catholic Church, would have been impossible without this kind of debate. This was collegiality at its finest—or almost finest. It could still be widened to include more of the church's membership, thus according greater importance to the witness of the life of the church in its totality.

Those who come out strongly in support of the encyclical argue that *Humanae Vitae* has been the object of too many studies and discussions, of too many prayers, and too much suffering to consider a reopening of the debate. If the Pope had been uncertain in so serious a matter he would never have spoken, for he would

surely not bind the consciences of his followers in a matter so profoundly important. Future generations, they insist, will appreciate the importance of defending without weakness this point of their church's teaching. At the present time it is the duty of those who share in the teaching office to rally to the chair of Peter. Of the faithful, it is expected that they concern themselves with the correct fundamental attitude to the teaching office of the church that can make conclusively binding statements of doctrine. Religious obedience is demanded of every Roman Catholic, lay or cleric. At this very time the pastors and teachers of the Church of Rome ask the faithful for an appreciation of the particularly heavy task of the teaching magisterium.

### The Contesters' Criticisms

The calls of the defenders of the encyclical for adherence are not convincing for everybody. To those who feel that an open discussion would

undermine authority, Catholic dissenters reply that unless there is discussion authority will never be respected. And if it is not respected it will eventually be ignored. Respectfully acknowledging the distinct role of the hierarchical magisterium, they find it difficult to consider the encyclical as an irrevocable condemnation of all contrary views offered by responsible lay people, respected bishops, and serious theologians.

They take exception to the ecclesiology implied in the document and to its narrow notion of papal authority. They criticize the absence of reflection on sexuality as it is and on its human significance. Not to mention the biased presentation of the motives for, and the moral consequences of, methods of artificial birth control, they deplore some of the specific ethical conclusions contained in the encyclical based, they believe, on an inadequate concept of natural law, as well. That the encyclical is a weighty and important document, none of



## Strange Lights in the Night

By JOYCE WILLES

ONE time when Bill was hitchhiking home from the academy, he was picked up by a man driving a big old-fashioned touring car. The man was tired of driving, so he asked Bill if he could take over. After showing his driver's license, Bill took the wheel, and the man climbed into the back seat to get some sleep.

The scenery was pleasant, but soon it was dusk and Bill found himself driving in the dark. There weren't many cars on the road so he could go as fast as it was safe to go. As he drove along, he thought about many things, among them his home and his mother. He knew she prayed for him daily. Although she didn't have much money, she often slipped a dollar bill or two into her letters. She cautioned him to be good and to work and study hard to do something for God.

He thought of the large white building that was the whole school; the students lived in the wings, and the classrooms and cafeteria were in the middle. A wide porch ran around the building on each of the two floors, where students could lounge and enjoy the fresh air.

However, Bill had no spare time. He was pretty tired when he was through working on the farm. On Sabbaths, Bill and some of the other fellows and a teacher or two often took walks off campus, admiring God's creation. He smiled

as he remembered the marches on Saturday night, and changing partners now and then so that everyone got to march with several different people and get acquainted that way.

Bill wasn't driving too fast, but something he saw up ahead made him slow down in a hurry. He had seen two lights directly in front of him, on the road. There was something different and odd about these lights. One was directly above the other. As he came closer, Bill noticed that they were not moving away from him, but coming closer. Suddenly he jammed on the brakes, sending the man in the back seat to the floor and causing him to cry out, "What's the matter? What happened?" He had been asleep and hadn't seen the lights. As they stopped, not many yards from the twin beams, both began to see that they were headlights of another car, which was resting on its side.

After he jumped out and ran to the car to see if anyone was hurt, Bill found out the story behind the two lights that had so frightened him at first. A young fellow had been going too fast around a curve, and instead of coming back down on all four wheels, the car had turned on its side. He had not been able to get it back in a position to drive it on, so he started walking down the road to get help. A passing motorist saw the car and realized that a serious accident might happen if the lights weren't turned on, so he stopped and turned them on quickly. He had just done this when Bill came down the highway. If it hadn't been for that kind man, there might have been a crash. Bill shivered to think about it.

He thanked the man, who was staying by the car until the owner came back, and also thanked God for His ever-present watchcare that night.

them would want to deny. But all these facts oblige them, out of fidelity to their church, to contest the binding character of the document.

### Pope Paul's Objective

The defenders of the encyclical would be happy to say that for Catholics *Humanae Vitae* has settled the contraception issue once and for all. But sound reason dictates that it has not. The Pope's weighty words now take a dominant place in a great debate. But within the context of the theological discussion of this question and the state this discussion has reached, the Pope's opinion seems to be considered by some as not much more than the private opinion of the Bishop of Rome—an opinion admittedly arrived at in full awareness of his doctrinal and pastoral responsibilities, but, nevertheless, a private opinion. Were it not for the authority of the office held by the person who has pronounced it, it would easily be labeled rash and conducive to schism.

Pope Paul makes his appeal to reason and to natural law. Millions of Roman Catholics believe that it is the prerogative of every man to do the same. They appeal to their spiritual leaders to explore anew the full dimensions of this complex issue and to enlighten their faith in a language that is acceptable to modern man

and that answers the questions that really oppress him.

Pope Paul's objective obviously was to redefine his church's view on the true nature of conjugal love, based on the study of human nature. He was aware of the fact that the discoveries of modern science, such as in the fields of biology, medicine, psychology, sociology, anthropology, have been questioning the traditional concept of this "nature." He was obviously aware of this fact when he called on "specialists" to enlarge the commission created by John XXIII. The commission's reports were clear: the present concept of the nature of sexuality requires a new formulation of conjugal morality. But Pope Paul rejected the conclusions of the committee's majority on two grounds: (1) no unanimity—which one could hardly expect—and (2), as the Pope says, "above all" because the solution differed from the church's previous teaching.

It may be that the Pope has not wholly rejected the conclusions of the "specialists," though many deplore the fact that he did not take them into account. It appears that the definition of a new theology of human sexuality—and therefore of conjugal morality—based on these conclusions seemed to him to be, for the time being, inadequate for presentation to

the conscience of the modern world.

Would it not have been wiser, some thinkers wonder, to have acknowledged that a new philosophical definition of sexuality and of human nature is difficult to formulate at present, especially since it questions more than 20 centuries of Aristotelian thinking in which Catholicism has been deeply imbedded? Would it not have been more reasonable—and more courageous—even to keep silent, and leave room, therefore, for a collective deepening; or to declare in all humility the inability of the Roman Catholic Church, at the present time, to solve the problem?

Could not the Pope also have limited himself to underlining the positive values emerging from the current evolution of the meaning of married life, so as to present them as objectives worthy of diligent pursuit, such as the sense of responsibility, the meaning of liberty, the discovery of the other as radically other, the discovery of the value of interpersonal relationship, and especially the meaning of love?

### Can the Crisis Be Solved?

The encyclical certainly is not infallible, and it is, therefore, perhaps one day capable of a change. It does not seem realistic, however, to expect that in the foreseeable future a radi-



By SYDNEY ALLEN



A scofflaw is one who not only violates the law but shows contempt for it. It isn't safe to live among scofflaws. No one wants to drive on streets where people ignore the stop signs.

If God allowed scofflaws to go unpunished it would no longer be safe to live in the universe. In His capacity as the Governor and Judge of the universe, God couldn't just issue pardons to the guilty. He must first see to it that the penalty of the crimes was paid.

Paul tells us that the God whom he worshiped is both "just" and a "justifier" (Rom. 3:26), a statement in which he echoes the words of Isaiah, who wrote that the Lord is both "just" and "a Saviour" (Isa. 45:21).

All scofflaws are sinners, but not all sinners are scofflaws. To relax justice with respect to scofflaws is to undermine the rule of law, the foundation of peace and order in the universe. God, therefore, distinguishes between scofflaws—whom it would be disastrous to pardon—and repentant sinners, who, because they are sorry for their misdeeds and have turned away from them, can be saved without endangering the peace.

Because God loved men enough to want to save them, He gave His Son to make it possible for those to live who would turn from their sins and declare their loyalty to Him. He could let them live, you see, without threatening the peace of His universe because through Jesus Christ the claims of the law were met.

In this way God not only meets the demands of both love and justice but also secures the safety of the universe—by destroying those who would disturb its peace—and fulfills His original purpose—to fill the earth with souls who can be trusted not to misuse freedom.

Since God has resolved the cosmic dilemma it is no longer necessary for men to choose between rebellion on the one hand and robothood on the other. The gospel proposition does not pose a dilemma; on the contrary, it offers man a clear choice between abundant life for the repentant and annihilation for the scofflaws.

Justice is far better served by permitting those who have stumbled to rise and learn to walk than it would have been if all sinners had been consigned to oblivion.

cal change will be made in a position arrived at by a Roman Pontiff after so many years of consultation and at the cost of considerable personal anguish, more so since the document itself is a reaffirmation of the traditional teaching of the Roman Church.

Some affirm that the crisis could be solved by the retirement of Pope Paul. This is both improbable and unimaginative. Others have suggested a more promising and responsible solution, the convening of Vatican Council III, a synod representing the whole Church of Rome, widened so as to include more of its membership. A weary Paul VI might do this. How could he better obtain a consensus than by convening a new council? More realistically, however, the Pope has recently announced the convocation of a synod of bishops, the second of its kind, for October of this year. *Humanae Vitae* might be one of the topics of this episcopal meeting. Convened to reinforce the ties between the Roman See and the Catholic hierarchy, the synod might discuss, among other things, the ecclesiological issues raised by the encyclical.

#### Which Forces Will Prevail?

It is felt that what is needed now more than ever in the Roman Catholic Church is dialog among laity, priests, the episcopate, and the Pope so that the fashioning of the mind of their church may come about. The encyclical has not closed the door absolutely. Tension exists among Roman Catholics. Which forces will prevail in the future, no one is able at this point to ascertain. Much depends on Pope Paul. It is up to him more than to anyone else to determine which forces now alive in his church will be encouraged to exert themselves.

In the new context engendered since the end of Vatican Council II, Roman Catholics in increasing number feel it their duty to make their dissent known in every way they can. They feel that it is their duty to oppose the traditional concepts expressed by *Humanae Vitae*, but to remain in their own communion while doing so. They will do so in all probability not only to defend their own or their neighbor's right to use contraceptives but also to make theirs a different kind of church—more true, they hope, to its original character.

How long these voices can be ignored is difficult to say. But July 29, 1968, may prove to be as major a landmark in the history of the Roman Catholic Church as was the moment when Martin Luther, 450 years ago, posted his theses at Wittenberg Castle church. ♦♦

(Concluded)

#### SPEAKING OUT

## The Lonely Convert

By FERN REED

**F**OUR hundred and ninety-four are no longer enjoying the blessings of church attendance, and their names have been removed from the books." So stated a conference president at a recent biennial constituency meeting. As always, the most discouraging part of the biennial report was the number of apostasies and missing members. Through the combined efforts of the ministry and laity, 1,083 had united with the churches in the conference by baptism and profession of faith during the two-year period.

Why these apostasies? we all ask ourselves. How can those who have the blessed hope give it up?

Perhaps as a convert of eight years I can shed some light on the subject. When a convert joins the church he severs former relationships. His religion becomes a way of life. Probably his family and former friends try to be charitable, but still they peg him as being odd.

And what does he find when he tries to enter the Advent family? He finds that the members are a close-knit family due to intermarriages, close school ties, and long-standing friendships. Yes, they seem to be clannish. They are comfortable among their own. How does a convert break into an Advent body? He can work in the church, but he is still lonesome. New converts, active or not, are the most lonesome people I know.

Socials help new members to get acquainted, and dinners are nice, but they are not the complete answer. Most converts have been taught what Mrs. White has to say about foods, and some tables

on Sabbath are not exactly in harmony with her teachings.

Probably the thing that bothers the new convert most is the almost total disregard for people outside the church. The Dorcas women do a good work with some of the poor. But who gives Bible studies, joins in visitation, shows up for literature distribution, for nursing home evangelism, or for a branch Sabbath school?

The well-run, inspiring Sabbath school was designed for soul winning, I understand, but who attends? Church members. They sit for two and one half hours, and most go their way, not to be seen again until the next Sabbath morning.

Then, there are the Missionary Volunteers, representing a wonderful character-building program. But a convert brings her granddaughter to Sabbath school, and since the young girl doesn't go to the church school, the children shy away from her. Or she manages to get her teen-age son out for a church dinner and asks some teen-agers to include him in their group, but they huddle together like a group of frightened chicks. What does the *M* in *MV* stand for? Would the youth take more interest in non-Adventists if mother and father did? It is my humble opinion that if the church has an active lay activities department, with a good segment of the church working, the convert would be happy to join in and to stay in the church. We do not come apart from the world just to sit. We want to work, but we need the help, counseling, and companionship of the older members. ♦♦

### Lord, Make Me Willing and Unashamed

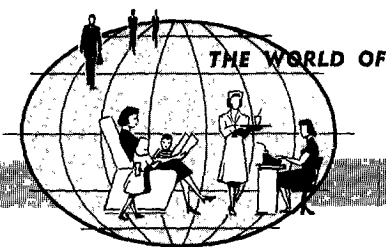
By ALICE M. STUTZMAN

We were preparing our new welfare center for opening day. It wasn't housed in a new building, only in an old house we had cleaned and struggled to make attractive. We needed a place to store boxes of clothing that were brought in so they would not be stacked in the kitchen, our most efficient working area. There was a back porch, but it wasn't enclosed.

Our pastor worked enthusiastically with us to establish this center, which was in a strategic part of our city. He tried to get some of the men in the church to enclose the porch, but was unsuccessful. When I opened the back door one afternoon a short time later, my eyes widened with surprise. The pastor had enclosed the porch! True, the work wasn't as smoothly done as a professional builder would have done it, nor did the joints fit as perfectly or as tightly as they would have if a more skilled man had undertaken the task. Even so, it had been a long time since I had been more impressed than when I saw that back porch!

You see, I had always been reluctant to use the talents God had given me because there were so many people in our church much better trained than I, and therefore better qualified to do the task.

With the door knob in my hand, the weathered boards with flaking, gray paint beneath my feet, and unshed tears stinging my eyelids, I pleaded, "Lord, make me willing and unashamed to do my best also!"



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## The House on the Hill

By LINDA DECKER CULPEPPER



**T**HIS is a prune tree," explained my neighbor, holding her hand gently beneath the oval-shaped blue fruit still frosted with morning dew. "Aren't these beautiful?" Indeed they were—perfect in symmetry, evenly flushed with color, and just beginning to ripen.

"Now," she continued, "we'll look at the rest of the garden." Already she had shown me several apple trees hanging heavy with fruit, a pear tree, a cherry tree, some late peach trees with fruit beginning to blush pink and red, and a towering pecan tree started from a seed that she had planted on the day her son graduated from college. The nectarines had ripened and been picked, she told me; also the plums from two or three plum trees.

Beneath an overhanging apple tree was a hive of bees. We paused to watch their busy activity. The sun lay warm on our shoulders, shining on the braid of auburn hair that fell easily across my neighbor's neck and down the front of her dress. The air was sweet and pungent with ripening fruit and blooming flowers.

Two bluejays quarreled in a distant tree. A crow called impatiently to his mate. Small insects sprang to life at our feet. A ragged caterpillar clung upside down under a dew-wet leaf. A lazy brown grasshopper, yellow wings beating in ecstasy, danced

his rendezvous with the summer breeze.

Across the river the mist began to lift, flinging her gossamer veils to the wind, teasing the sun. The trees in the lower woods began their animated conversation.

We stood a moment and watched and listened. The sun took another step. We aroused ourselves from the hypnotic lethargy of the summer day, stooped to pass under low-hanging branches, and walked on.



We talked as we strolled through the wet orchard grass, past a row of scuppernong vines with little clusters of green grapes peeking out here and there, and came out into the garden verdant with growing things in straight, well-tended rows ribboned

here and there by freshly plowed ground.

Here was a row of newly set strawberry plants next to a row of red raspberry bushes hanging their upside-down red cups in the sun.

"These are black-eyed peas," my friend reminded me, "and here are the late carrots, beets, and parsnips just coming up." Farther on we came to tomato vines heavy with green fruit with a showing of red here and there, and the cantaloupe patch.

"Do you like soy lima beans?" she asked. "We do, and we raise them by the bushel. That patch of corn over there is field corn; it is for grinding our own meal for the winter. The next patch is sweet corn, and the third is popcorn. Here," she continued, stopping before a patch of plowed ground, "was the potato patch. We just dug them last week and I gave Pastor Clark a bushel for

### Importance of Early Instruction

"If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in afteryears. Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing."—*Testimonies*, vol. 6, p. 359.

his family. Each year I can peaches and blackberries and we take them down to the school where my son is a missionary, and in the fall when they are ready we take several bushels of apples also."



Now we entered her cool, clean house, for she had a plum in the refrigerator that she wanted me to taste. There is no display, no pretension, no artificiality in either this woman or the furnishings of her home. Rows of ripe tomatoes were lying on a counter, three ripe cantaloupes in a window, and a saucerful of watermelon seeds drying nearby. Close to a rocking chair and within easy reach was her well-worn Bible. A conspicuous absence of luxuries gave

## Especially FOR MEN

By ROLAND R. HEGSTAD

THE "There are smiles that  
INGENUOUS make you happy; there  
ANGER are smiles that make  
DISSIPATOR you blue," the song-  
writer wrote. And, if I  
recall correctly, there was even a smile of  
"tender meaning, that the eyes of love  
alone can see."

A new smile showed up at our house a few weeks ago—The Ingenuous Anger Dissipator. I encountered it in its most devastating form one Sunday afternoon. Here's the story.

Kimberly, our three-year-old daughter, and one of her four-and-a-half-year-old friends were to collect alms for our Korean Orphanage at a gathering of General Conference wives that evening.

Now, I'm not one to leave collections for orphanages to the fickle finger of fate. Not when a smile will squeeze out a few more alms. So I decided to coach Kimberly on how to smile. "Now, smile," I instructed her. She smiled. But, frankly, it was uninspired. In smiling, as in anything else, one has to have dedication. Practice. Coaching. The four-minute-smile barrier isn't broken without preparation.

After a brisk warm-up I saw that Kimberly had the natural equipment. "Work on it today," I exhorted her. "Practice. And remember: A smile always works wonders. Smile and the world smiles with you; cry . . . and you'll have the whole Korean orphanage in tears!"

At naptime her mother told her, "You must get a good sleep so that you will be fresh for the evening." But she wasn't

an old-country charm to this house.

We went into the kitchen and she gave me the yellow plum, cold and sweet and tender. She took two envelopes from a cupboard shelf and explained that one of them is tithes; the other is money she sometimes accepts for fruits or vegetables, and this she gives to special missionary projects.

On the kitchen table was a stack of fruit and seed catalogs and her cookbook. This was no ordinary cookbook with hit-and-miss recipes, but a book filled with wholesome and nourishing dishes scientifically and painstakingly worked out through years of experiment. Her versatility in the field of culinary arts ranges from little loaves of brown seven-grain bread to plump, chewy cookies made with freshly grated coconut. Once she gave me a taste of a spread she had prepared

really tired. It was too nice outdoors to sleep. She would be happy if . . . Happy or not, off she went to bed.

I sat down to read. Before I had scarcely started, she was up for a drink. A few minutes later her stomach hurt. But finally things were quiet. Too quiet. The kind of quietness that shouts a warning to parents.

I slipped down the hall, opened her door, and stepped in. She was standing before her dresser with two hands filled with candy.

"Kimberly!" Each syllable had that crisp, no-nonsense, prosecuting-attorney ring to it. "What are you doing out of bed!" It wasn't a question. It was an ultimatum. She turned quickly, guilt and chagrin wrestling each other for possession of her face.

Then suddenly, incongruously, an over-practiced smile moved into position with the precision born of desperation. "Why, Daddy," she said, as if in wonderment that anyone could overlook such a perfectly obvious answer, "don't you see, I'm smiling!" There it was before my eyes: The Ingenuous Anger Dissipator.

Practice had paid off. She was setting new records for the Smile Run, and I was hoist with my own petard.

The struggle for possession of my face began. "Why, Kimberly," I said, "how dedicated of you to give up your naptime for practice! But there is such a thing as overtraining, you know. Now, if you'll just put that candy down and get back into bed . . ."

That evening the smile worked perfectly. The General Conference women gave generously for the Korean orphans. There's power in a smile. "Smile and the world smiles with you." No wonder Mrs. White wrote, "We need more sunshiny parents and more sunshiny Christians."—*The Adventist Home*, p. 37.

from cantaloupe seeds, and it was surprisingly delicious.

Going into another room she showed me rows of glass jars filled with bright-yellow peach halves. "These are for my daughter," she said. "I can these for her and she comes down from Michigan and brings me frozen blueberries and black raspberries."



She is proud of her children and they are proud of her. Her eldest son, who has a degree in theology, is also a skilled linotype operator and radio technician. Her daughter is a registered nurse; and her younger son, a college graduate, is a dedicated missionary at a small southern school.

Before I left we sat beneath the overhang of her small house and talked, she propped against a cushion on the rock ledge and I on a low bench opposite her. I stayed much longer than I had planned to, but then I always do. As I looked at her, with scarcely enough gray in her hair to show, alert eyes, and clear skin, I marveled that she is 82 years old.

In her plain and simple home she has captured charm through simplicity; she has produced beauty from everyday, ordinary things; and the result is as refreshing as a drink from a spring of cool clear water on a warm day. To my knowledge, no one visits this little house on the hill, this sheltered Arcadia, without coming away feeling better.

I had walked up the hill to her house that morning laden with the cares and responsibilities of life, my feet dragging with the monotony of dull routine. Coming back down the hill, one pocket bulging with green sage (which I would dry for winter use), the other pocket full of flower and parsnip seed, and in my hand a jar of wild plum butter, my feet were light, my heart was gay. I had stumbled onto a secret in that Elysian sanctuary.

The human heart longs for relief from the pressures of modern civilization. It yearns for peace for mind and soul. These blessings my neighbor had found in the discipline and dignity of work, in unadorned living, and in a childlike trust in God. I carried away some of these blessings for myself as a reward for climbing the hill to a friend's house on a summer day. ♦♦



# From the Editors

## BUILDING ON A FIRM FOUNDATION

From time to time church members urge us to use the pages of the REVIEW to dissect false teachings and "show where they are wrong." We always reply that if we were to use our precious space in this way, we would not have room to offer solid spiritual food. Satan is ever generating some new deception, and it would require all of our time and space merely to expose his most recent creation. REVIEW readers deserve something better than this. They subscribe in order to receive a well-balanced, spiritual menu that will build them up in the most holy faith. Well-fed, healthy sheep do not wander away from the fold. It is hungry, sick sheep who tend to follow the empty promises of strange voices.

In general we think that the best way to show up the shortcomings of error is to provide an accurate measuring rod with which to compare it. If someone insists that he has a stick that is 36 inches long, the best way to determine whether this is true is to lay alongside it a yardstick. This decides the question much better than does endless debate.

At times church members feel anxious and troubled because they question their ability to recognize counterfeit teachings. They feel that because they are not theologians they may be unable to distinguish between truth and error. They do not want to be led astray, but they fear that they may be.

Now, it is true that the better one knows his Bible, the better able he will be to identify error and avoid being deceived. This should serve as a constant incentive to engage in careful Bible study. But there are other ways to tell whether self-proclaimed messengers are from God or from the enemy. On pages 359 and 360 of the book *Evangelism*, Ellen G. White states that Satan "works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people."

In heaven Satan created suspicion and unrest. Subtly he endeavored to undermine confidence in God and His law. The result was division. Between one third and one half of the heavenly angels accepted Satan's deceptions, and went to war against their former brethren.

Since Satan "works today as he worked in heaven" it is not difficult to see that when ministers or laymen "divide the people of God" they are being used of the enemy. The spirit is that of the one who broke the unity and peace of heaven.

### Misuse of Scripture

Another identifying mark of false teachers is the way they use scripture. They "make it appear as if the Lord contradicts Himself. . . . Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error."—*Ibid.*, p. 360.

When scripture is made to appear obscure, or when a verse seems understandable only when interpreted by the one who is advocating "new light," the work is not of God. How true it is that "false prophets, who claim to be taught of God, will take beautiful scriptures that have

been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories" (*ibid.*, p. 360). Pointedly Sister White wrote: "Even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question."—*Ibid.* (Italics supplied.) Perhaps these theories subtract something from our historic teaching on the sanctuary. Perhaps they add something. In either case, the theories are "misleading," hence false.

One of the most subtle aspects of Satan's deceptive efforts is that he appears, not as an enemy of truth, but as its friend. He appears not as an angel of darkness, but as an angel of light. "Men who pretend to have been taught of God, will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in Satanic delusions. Thus Satan will be introduced as an angel of light and will have opportunity to present his pleasing fables."—*Ibid.*

In his farewell message to the church at Ephesus, the apostle Paul said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). Paul knew that what he had preached was the truth. He also knew that enemies of the church would seek access from without, and that some within the church would, for one cause or another, proclaim distortions of truth.

How right he was. This has been the experience of the church in all ages. It will increase as we near the advent of Christ. "The Saviour foretold that in the latter days false prophets would appear, and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived."—Manuscript 11, 1906. (Italics supplied.)

### How to Decide

How can one decide whether a message is error or truth? By observing the methods of its advocates. By observing the results upon the church. By comparing it with the Word. By laying it alongside the great yardstick of truth. For example, if novel teachings are introduced regarding the sanctuary question, compare them with the Bible. Look up each text. Study its context. And keep in mind the testimony of God's servant: "I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers*, p. 303. (Italics supplied.)

At times new teachings are introduced with the thought that they will lead to more godly living or to strengthening the foundations of the temple of truth. This was true in the days of the apostles. Over and over false teachers appeared hoping to improve upon the foundations, but the apostle Paul declared: "Other foundation can no man lay than that is laid" (1 Cor. 3:11). At one time he

warned: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Paul's attitude might have appeared bigoted or obscurantist. It might have been looked upon merely as an effort to defend "the establishment." But he stood staunchly for what he knew was truth, totally unconcerned as to whether he was creating a favorable or unfavorable image for himself.

The foundations of our faith were laid "by prayerful study of the Word and by revelation" (*ibid.*, p. 307). We have now been building on these foundations for more than 120 years. "Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. . . . Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth."—*Ibid.*

### Resist, but Build

Today, as anciently, God calls for men and women who will stand fearlessly for truth, who will resist every attempt by the enemy to lead astray the flock of God, who will oppose intelligently and resolutely all who "advocate misleading theories regarding many phases of truth, including the sanctuary question" (*Evangelism*, p. 360).

But let us never forget that we have a task larger than merely to resist the enemies of truth. We have a positive, saving message to proclaim. We are wall builders, even as was Nehemiah. We are to "build the old waste places," and "raise up the foundations of many generations" (Isa. 58:12). Let us, then, be on with our task, working with unprecedented energy and skill under the direction and power of the Holy Spirit.

K. H. W.

### Evolution and the Integrity of Scripture—2

## ANOTHER CHURCH REVERSES ITS STAND ON EVOLUTION

Since we wrote our editorial appearing last week, another church body has given up its defense of the historicity of the Genesis account of Creation. The 109th Assembly of the Presbyterian Church in the U.S. (Southern), meeting in Mobile, Alabama, April 24 to 30, declared that it had earlier made a mistake in claiming that the evolutionary theory and the Biblical accounts of Creation were incompatible.

"The evolutionary theory and the Bible," declared the assembly, "is that of non-contradiction. . . . The position stated by the General Assemblies of 1886, 1888, 1889 and 1924 was in error and no longer represents the mind of our church."

The vote was not without opposition. Two substitute motions were lost. During what the Religious News Service describes as a "lengthy and impassioned debate," a Montgomery, Alabama, clergyman contended that both Peter and Paul had indicated their acceptance of the Genesis accounts as history. "If Genesis is not historically true," he said, "then the Apostles Paul and Peter were extremely ignorant men."

Thus another church has cast its support in favor of the evolutionary theory. As we mentioned last week, most of the churches have abandoned their traditional positions with regard to the creation of the earth. Only comparatively few Christians, among them Seventh-day Adventists, stand in active defense of creationism.

While almost universally assumed to be true, evolution is still only a theory, which has yet to be adequately

proved. There are serious obstacles in the way of proving it, as scientists admit.

Darwin recognized problems and freely admitted them. Speaking first of the problem of the fossils in the Cambrian level, and then of Darwin's awareness of the problem, George Gaylord Simpson said:

"Then, with the beginning of the Cambrian, unquestionable, abundant, and quite varied fossil animals appear. The suddenness can be exaggerated, for the various major groups straggle in through the Cambrian, a period of some 75 million years, and the following Ordovician. There is also some question whether the beds defined as the base of the Cambrian, just because they do contain varied animal remains, are everywhere synchronous. Nevertheless, the change is great and abrupt. This is not only the most puzzling feature of the whole fossil record but also its greatest apparent inadequacy.

"Darwin was aware of this problem, even more striking in his day than in ours, when it is still striking enough. He said of it: 'The case at present must remain inexplicable; and may be truly urged as a valid argument against the views here entertained' (Darwin, 1872, chap. x). His fear was that the abrupt appearance of many fairly advanced animals in the Cambrian might negate the whole idea of evolution. Only a few near the lunatic fringe of science would now draw such a conclusion, but a problem still remains. Darwin's 'case' is still not clearly explained with sufficient positive evidence."—"The History of Life," in *The Evolution of Life*, ed. by Sol Tax (Vol. I of *Evolution After Darwin*, 1960).

### Evolution Not on the Discard

In recent years many statements by eminent scientists have been quoted by creationists showing that these scientists disagreed with one feature or another of the evolution theory. While it is gratifying to note these, we must be careful not to conclude that the scientists who make such statements have abandoned belief in the theory. Some laymen have even gotten the idea that evolution is on the discard, which is not true. John W. Klotz has warned of the danger of erroneous conclusions:

"It is not difficult to understand why the erroneous idea that evolution is on the discard has become current. For one thing, we have tended to overemphasize the statements of biologists who have disagreed with one form of the theory of evolution, and inadvertently we have given the impression that they were disagreeing with evolution itself. It is true, of course, that scientists are by no means agreed on the details of evolution. Probably there are about as many theories of evolution as there are biologists. It is this disagreement among the scientists that has been called to our attention so repeatedly and has led us to the idea that scientists were repudiating evolution. Because a man has questioned some phase of Darwinism or has perhaps repudiated it entirely, we have gotten the idea that he was repudiating evolution entirely and championing the Genesis account. But these men whom we quote are still evolutionists, although they may disagree with one another."—*Genes, Genesis, and Evolution*, pp. 9, 10.

Throughout its history the Seventh-day Adventist Church has stood in active defense of creationism. It is the firm conviction of the church that the written Book and the book of nature, rightly understood, do not contradict each other.

Because of its interest in the field of science and religion, the church in 1957 established the Geoscience Research Institute. This institute, sponsored by the General Conference and operated in association with Andrews University, is engaged in a study of geology and paleontology in relation to the Bible.

Valuable research has been conducted and much data has been collected. Other Adventist scientists and theologians are also grappling with the problem. It is hoped that satisfactory answers and solutions can be found to the many problems and questions that are raised by earnest inquirers, among them our youth trained in the physical and biological sciences. Admittedly there are problems in the creationist point of view that cry for adequate solutions.

Whereas one church after the other is abandoning creationism and adopting the evolutionary philosophy, the Seventh-day Adventist Church is not likely to take such a step. Dedicated as it is to the writings of Ellen G. White, it is difficult to see how the church could go contrary to Mrs. White's explicit statements branding evolution even in the theistic form current in her day as erroneous and contradictory to the Scripture account.

Ellen G. White says, "Since the book of nature and the book of revelation bear the impress of the same

master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works. . . .

"Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature."—*Education*, pp. 128-130.

Here, then, is the challenge, for Seventh-day Adventists rightly to understand the revelations of God in both the Written Word and in nature. In this kind of knowledge lies our safety in this age of rapid change when it seems fashionable to overthrow established beliefs and formulate new ones with inadequate bases. D. F. N.



[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.]

## TANTRUMS

Thank you for the many blessings received in our home through the pages of "the good new REVIEW."

I have read with interest the column entitled "Homemakers' Exchange" in the March 20 issue and assumed that the letters chosen for printing do not necessarily reflect the opinions of the editors.

In answer to the question relative to dealing with a child who throws a tantrum in public, one writer suggested stuffing a handkerchief in the mouth of a 19-month-old baby, another bumping a three-year-old's head on the floor, and yet another throwing a glass of ice water on a two-year-old.

While I recognize the effectiveness of the element of surprise in dealing with children, I question the value of using the element of surprise in training children for heaven. If there is one area in which there should be no surprise, it is in a knowledge of the results of disobedience or improper behavior.

It would seem to me that the way to respond to any specific situation such as throwing a tantrum in public would be to be guided by the broad principles of child guidance previously stored away just for the occasion.

BERNARD C. HARING

Pearl River, New York

## CHURCH-STATE RELATIONS

Because of the poor mail service our REVIEWS arrive several months after publication, but the material is just as interesting and timely. Certainly, this is no time to be without this important and inspiring general organ of the remnant church.

The Federal-aid issue has proved most interesting. The discussions reveal that there

are at least two sides. At least four countries in the South American Division give or have given financial aid to our schools on a per-student basis. For a number of years our schools in Chile have received aid in greater or lesser degrees. At one time (1956) it was felt that government aid had caused some of our members to lose their appreciation for Christian education and their sense of responsibility for supporting our schools. This loss was not offset by the aid received; consequently steps were taken to act independently of this aid. The results were gratifying.

We in South America do not believe that a different set of standards applies here. While it is true here that governments have supported different religious organizations while professing to have separation of church and state, and no serious restrictions have been placed on these religions as a result, still, no great prospering of our institutions has been noted. On the contrary, the same financial problems exist with or without government aid. One of the greatest losses we as a denomination might suffer from government aid would be the loss of support by our members. With government aid our members feel relieved of financial responsibility; without it they are willing to make greater sacrifices and thereby receive greater blessings from God.

ORVAL R. SCULLY

Santiago, Chile

## MUSIC FOR WEDDINGS

Being a musician, I was particularly drawn to the recent series by Professor Han-num, "Music and Worship" (March 20-April 10).

It is indeed unfortunate that the "uninformed" are inclined to be "critical" of certain sacred music. I wonder how many "uninformed" who may have walked out of a sacred music program at one of our colleges chose "Lohengrin" (Here Comes the Bride), which is part of Wagner's opera, for their own wedding! Or, how many of them would walk out of a church wedding ceremony because this secular music was being played?

Surely a wedding is one of the most sacred ceremonies. Should tradition reign above appropriateness at a wedding?

Secular music does not become sacred

through association with sacred surroundings and occasions. So it would seem inconsistent to mix the two.

One guest after a wedding remarked, "I didn't know when to look for the bride to come down the aisle, because I was waiting for the bridal march."

MRS. RAYMOND HUFFAKER, M. Mus. Ed.  
Gobles, Michigan

## RESURRECTION NARRATIVES

The article "Harmony of Resurrection Narratives" in the March 27 REVIEW was a masterpiece.

M. PETERSON

Garden Grove, California

## MOST ATTRACTIVE WEEKLY

For some time I had been planning to write and say how much our family appreciates the "new" REVIEW, including the Letters to the Editor feature. It is good to give our members a "sounding board" for their comments and ideas.

However, when I received the May 1 issue and saw that beautiful picture taken in the Cascade Range on the cover, I felt I must write immediately and express my appreciation for what is surely the most attractive weekly church paper in America. If that photo of God's handiwork could be summarized in two words, they must be: Absolutely breathtaking!

R. H. BLODGETT

Warsaw, Indiana

A special thank you for the wonderful REVIEW. I look forward to getting it each week, and then I pass it on to a friend.

Our children enjoy especially the story for the younger set, and I like the articles for the Adventist woman.

Even though directed at the younger people, Miriam Wood's "Divorce Catalysts" (April 10) should be read by all parents. She pointed out that children shouldn't take sides in parental disagreements. There is another way of looking at it—we as parents should be careful lest we take children into our confidence regarding the petty things that happen between us and our spouse. It puts children in the position of having to take sides.

MRS. RAY COTE

Dillon, Montana



# Evangelistic Program Takes Giant Steps in India

By R. D. WATTS

*Departmental Secretary, South India Union*

Recently in one area of Madras State 40 villages have invited Seventh-day Adventists to come and preach and raise up churches. One of these villages was entered in 1967, and 107 people were baptized. The second village was entered in 1968, and 103 people were baptized.

At the close of these meetings the village elders from the other 38 villages came and begged our evangelist to come and preach in their towns. This year the Tamil brethren have laid plans to enter 11 of these villages. Meetings are now being conducted twice a day for two months in five of these villages. It is anticipated that we will have 500 baptisms in these villages this year.

Because of such developments as these, our evangelists last year baptized more than 2,700 persons. This is equal to 13.5 per cent of the church membership at the beginning of last year.

Realizing the way in which God is working for His people in India, the ministers have increased the union goals in their planning for 1969. The union

committee set a goal for 3,600 baptisms, but the ministers, in setting their own goals, are aiming for a total of 6,500. These men know the extent of the tremendous opportunities for evangelism today in South India.

Drastic changes in the attitudes of the people toward Christianity have taken place. Our men in the field testify that now they are able to raise up a company of believers in every city and village in our field. This was not the case a few years ago.

For example, seven years ago when our evangelists went to the county seat of one of the largest counties in the state, they were severely threatened and run out of town. In the latter part of 1967 we stationed an evangelist in that city, and meetings were conducted in November and December. The same people who ran us out of town a few years earlier now invited the evangelist to show his pictures of the Holy Land in their own church compound. Some 20 persons were baptized before 1967 ended. In 1968 our evangelist baptized 70 in

that same place. Yet seven years earlier we were chased out of town.

One of the workers in Andhra has set his goal to baptize 500 people this year. Some 300 have been attending Sabbath school regularly for the past five months. On Sabbath he has services in five different villages, and walks more than 30 miles to conduct these services. On the other days he is conducting evangelistic meetings and visiting the people in their homes.

D. P. Thomas, a deaf evangelistic worker in south Madras State, conducted a campaign and baptized more than 30 people in a new village this past year. The vice-president of another denomination's mission conference has accepted the Adventist message and is urging us now to come in and preach in the 67 villages where he formerly worked. He says: "The Seventh-day Adventists are teaching the truth for these last days, and our people will gladly accept it."

Today people are coming to our pastors and to our section offices pleading with us to come and preach in their villages. In the Tamil field alone we believe we could raise up a church in each of the region's 14,000 villages and towns if we only had the men and the means.

In Mysore State we have been preaching for 30 years and have only slightly more than 1,000 members. However, within the past two years the picture has completely changed.

On January 1 of this year a former member of parliament in Delhi called at our worker's home and said, "We want you to know that my family and I have decided that during 1969 we are going to be converted to the glorious religion of Christianity." He has invited our worker to come and conduct meetings in his village and has promised that he and his family will be baptized into the Seventh-day Adventist Church.

A few weeks ago two young men with college degrees came to the union office in Bangalore and said they wanted to become Christians. They said, "We have been examining the teaching of all the churches and find that Seventh-day Adventists are closest to the teaching of Jesus Christ." One young man is a government officer with a Bachelor of Arts and a Bachelor of Law degree. "Everyone in my village near the city of Mysore is deciding to become a Christian," he said.

Tremendous opportunities are opening in South India today, and we need help to enter these opened doors. Men are few and funds are limited. Who knows when the opportunities will be lost forever?



## SAWS Aids Peru's Drought Victims

During a series of droughts in the northern section of Peru last year the government declared six states emergency areas, and the Seventh-day Adventist Welfare Service (SAWS) worked with the Alliance for Progress and other volunteer agencies to aid the stricken areas. For six months SAWS provided 37,000 rations per month, or approximately 1,500 tons of food.

Instead of merely giving relief, welfare workers organized civic projects to provide mutual benefit in the communities concerned. Shown in the pictures are two such projects.

Left: Pure drinking water gushes forth in the central plaza of an isolated Andean village of north Peru. This is the only running water supply to serve the entire population of 3,000. It was made by tapping a nearby hillside spring.

Right: Plastered-over adobe bricks form the wall structure of this primary school for Indian and Mestizo children. The building of this school is a project in which SAWS gives food to the workmen in proportion to their hours of labor and size of family.

Other civic projects include the building of roads and sewage disposal systems. SAWS in Peru sponsored about 100 projects, 75 of which were school buildings.

HENRY BAERG  
SAWS, Peru

## Atlantic Union

✦ Membership of the First White Plains, New York, church has quadrupled since 1945. Now the church building has been sold. Land has been purchased on Juniper Hill in Fairview where the church members plan to build.

✦ In the first baptismal service of 1969 the Bronx, New York, congregation saw 23 candidates begin a new way of life. Pastor T. X. Perry considers this only a beginning. "We expect to baptize more than one hundred people this year as a result of evangelistic tent meetings this summer. We plan to establish a new church in the Upper Bronx." S. O. James, of the Northeastern Conference publishing department, performed the baptisms, assisted by Matthew Dennis and Brother Cummings, local elders. An overflow crowd estimated at more than 300 witnessed the rites.

EMMA KIRK, *Correspondent*

## Central Union

✦ The spring meeting of the college and university section of the Nebraska Library Association was held on the Union College campus May 9. Some of the 70 librarians from Nebraska colleges and universities attended. This is the first time the group has met at Union College, reports Floda Smith, UC's head librarian.

✦ As a result of a county fair temperance booth, a temperance program was presented to the entire school body at Cokeville, Wyoming. This school is 150 miles from the home of the district pastor, Willis M. Adams, Jr.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Ten duplex cabins for campers have been built by ministers and laymen of the Ohio Conference at Camp Mohaven during three or four one-day working bees during April and May. The improvements have been made possible through an organization of Adventist business and professional men known as Friends of Mohaven. R. W. Webster, D.D.S., is chairman of the group.

✦ Under the direction of P. F. Lemon, Pennsylvania Sabbath school secretary, a combination Sabbath school and Vacation Bible School workshop was recently held at the Carlisle church. H. J. Harris, union lay activities secretary, as well as Mrs. Ivan Crowder, wife of the pastor of the Philadelphia First church, assisted. Similar

## Calgary Health Center Sponsors Variety of Programs

The five-month-old health education center in downtown Calgary, Alberta, has brought more favorable publicity to the Calgary Adventist church than any other endeavor.

Open every afternoon and evening except Friday and Saturday, the center sponsors week-long programs on all phases of health and family relationships. The director is the Alberta Conference medical secretary, Dr. Hervey Gimbel.

During a recent week the program was on mental health. Qualified medical personnel of the city spoke on "Changing Patterns of Psychiatric Care in Calgary," "Branded for Life," "How Are You?" and other topics of current interest. Every other week a Five-Day Plan to Stop Smoking is being held. By the first of May 140 people had been helped to overcome the cigarette habit.

The Cancer Society held a clinic in the center, setting up chest X-ray machines and taking free X-rays. Programs have been or will be given on dental care, heart care, good nutrition, cooking, drug addiction and narcotics use, cancer detection, weight control, positive living, child guidance, and marriage and premarriage counseling, with the Five-Day Plans sandwiched between.

The new center is situated in 1,200 square feet of prime downtown medical office-building space. The modern quarters are divided into a film and lecture room, a counseling room, reception and combination lounge, and reading area. The space costs \$475 a month and is being financed in part by the Calgary church, the Alberta Conference, the Al-

workshops are being planned for other areas.

✦ The Oakland, Maryland, company—newest and smallest congregation in the West Virginia Conference—has recently been organized as a result of the soul-winning zeal of Mr. and Mrs. Opha Mays, members of the Sines family, and others of the Washington metropolitan area. There is now a Sabbath school of 19 and a company of 14 members. The group meets at the municipal building in Mountain Lake Park near Deep Creek Lake. Eric Jones, Jr., is the leader.

✦ Dorcas homecoming day for the Trinity Temple church in Newark, New Jersey, was recently held with Charles D. Brooks, union ministerial secretary, as guest speaker.

✦ A broadcasters' workshop for area pastors was recently conducted at Columbia Union College. Cosponsored by the college and the union, the program featured instruction in the use of radio and television for the ministry and was under the direction of Stephen Hiten, chairman of the speech department, and Morten Juberg, union radio-television secretary. They were assisted by Joe Spicer and Bob

berta Adventist Medical Association, and proceeds from the Five-Day Plans. Every person who takes the Five-Day Plan is charged a fee of \$10.

Dr. Hervey Gimbel has been on all the city's radio and TV stations on open-line and interview programs to tell of the work of the health education center. He has had the opportunity to promote the *Listen* magazine and explain how people can quit smoking through the Five-Day Plan. One radio announcer advertised *Listen* magazine over the air for days and told the people where to order it.

Arnold White, Alberta Conference temperance secretary, has been swamped with calls to meet with high school groups, service clubs, military cadet groups, and church organizations to show some of the new temperance films.

The medical men of Calgary are referring their patients to the center to get help in overcoming the smoking habit. They are giving of their time to come to the center and lecture on their specific fields.

The idea of the health education center came about as a result of two health education series of lectures conducted for the community with the pastor and church professional men participating. Although these series were extremely successful in reaching a relatively large audience from the community, it was felt that a more lasting and continuing success could be achieved at a permanent health education center.

HERB LARSEN  
*Lay Activities Secretary*  
*Alberta Conference*

Comisky, both members of the college speech department. Guest speakers were Dr. David Augsberger, speaker on The Mennonite Hour, and Dr. Gene Carter, chairman of the Television, Radio and Film Commission of the United Methodist Church.

MORTEN JUBERG, *Correspondent*

## Lake Union

### Battle Creek Sanitarium Addition Under Construction

Construction is under way on a \$2 million addition to the Battle Creek Sanitarium and Hospital in Michigan. The three-story structure will provide for consolidation of facilities and services.

The new building will include a 41-bed acute-care general hospital, a mental health unit of 37 beds, and new occupational therapy, X-ray, and other ancillary services. This brick-and-masonry addition will be constructed to allow for expansion

workers and on improving the schools in their training of national workers to finish God's work.

When the time came for the workers to return to their places of service, they were refreshed, invigorated, and renewed in faith.

MRS. U. RINTA-AHO  
*Peninsula Secondary School*

#### KOREA:

### SDA Home-Guard Units Receive High Honors

The Korean Union Mission office has been honored by the Seoul Police Department for having "the most outstanding home-guard unit" in the area.

A representative from the office of the Chief of Police came to the union office to present a plaque and a letter of appreciation. The office staff was told that of the 32 units in the area, the union's unit was considered the best.

Because of the political and military situation in South Korea, every citizen is required by law to participate in some phase of military training. Special permission was granted to form medical training units at the union office, at Korean Union College, and at the Pusan Sanitarium and Hospital. Training is given in these units without the bearing of arms.

The same honor was given almost simultaneously at the Pusan Sanitarium and Hospital in southern Korea. In a public ceremony in Pusan the hospital officials were called to accept a plaque and a letter of appreciation. Government officials stated that the hospital home-guard unit was the best in the entire city of Pusan.

Wendell L. Wilcox, president of the Korean Union Mission, reports that the authorities are accepting the units and have recognized that they are better trained and equipped than other units where the training is done with arms.

D. A. ROTH  
*Assistant Secretary  
Far Eastern Division*

#### NIGERIA:

### Congregation of 38 Dedicates Church

A representative structure was dedicated in Gidan Waya, Zaria Province, North Central State, Nigeria, recently. This church was built in a community where the people are predominantly Moslem.

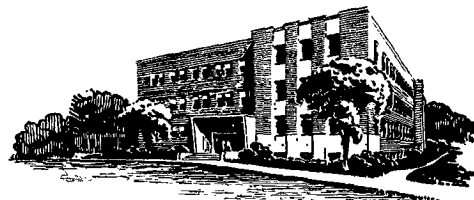
Total cost was £650 (\$1,820). Seating capacity is 200. Our 38 Seventh-day Adventist members participated eagerly in the building of this church.

Present at the dedication was a group of about 20 Moslem chiefs. Øivind Gjertsen preached the sermon, and the mission president, B. S. Christensen, had charge of the dedicatory ceremonies.

ØIVIND GJERTSEN  
*Departmental Secretary  
West African Union Mission*

## DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**OFFICE SECRETARIES.** During chapel exercises one day in April (during Secretaries' Week), L. B. Reynolds, of the Sabbath School Department, rendered tribute to the women who are responsible for the office secretarial work. There are about 165 women who serve the church at headquarters in numerous capacities, mostly as secretaries.

Special mention was made of Katie Farney, who holds the record of longest service in the General Conference. She has faithfully served the church at headquarters since 1922, first as secretary to the secretary of the General Conference and since 1956 as recording secretary for the General Conference Committee. Bessie Mount, a research secretary with the Ellen G. White Publications, has served the denomination here and in other places for 58 years.

**NEW PERSONNEL.** In recent weeks the General Conference staff has welcomed as assistant secretary in the Health Department, Norma Eldridge, who will serve as nurse coordinator. Miss Eldridge came from the Columbia Union College school of nursing staff.

A. C. McKee has come to be director of deferred giving. Elder McKee is from the Southern Union, where in recent years he directed the deferred-giving program.

Joining the staff as a field secretary is V. M. Montalban, who with Mrs. Montalban flew directly to Washington from the Philippines, where as a son of those Pacific islands he has served the church in numerous capacities.

**SPECIAL YOUTH PROJECT.** Missionary Volunteers International will soon embark on a challenging and exciting personal witnessing program. Associate Missionary Volunteer secretary P. M. DeBooy one day early in May introduced *Real Happiness Is* to the General Conference Committee. Such is the title of the new youth edition of *Steps to Christ*, by Ellen G. White. This edition of the widely esteemed spiritual volume is an attractive paperback book with four-color pictures on its covers. Throughout the book there are more pictures chosen and captioned in such a way as to draw the attention of young minds to the reality of our Master's love and saving grace.

This edition was designed for our young people to use in One-to-One Evan-

gelism with other young people; therefore, at the end of each chapter there is a reaction sheet to be filled out by the reader and shared with the one who gave the book.

**CAMP MEETINGS, 1969.** The 1969 camp meeting season is here. About 35 General Conference workers were given camp-meeting assignments many weeks ago. During June, July, and August, and even into September these workers will serve one or more of the 74 camp meetings scheduled.

**IN MANY LANGUAGES.** One or more titles of Ellen G. White's books have been printed in 90 languages of earth. One of the aims of the Ellen G. White Publications staff, which occupies offices in the General Conference building, is to assist in making Spirit of Prophecy books available to those who do not read English. Since 1945 this staff has followed a plan of giving financial assistance to help translate Spirit of Prophecy books for our believers who long to have the writings of the Lord's messenger in their own language. Under this assistance plan, 57 Ellen G. White books have been translated into numerous languages. Soon to be translated and made ready for the printers are *The Story of Redemption* into Malawi and Chichewa, *Counsels on Diet and Foods* into Chinese, *The Adventist Home* into Afrikaans, *Christ's Object Lessons* and *Thoughts From the Mount of Blessing* (one volume) into Arabic, and *Steps to Christ* into Pidgin English.

**FROM OTHER LANDS.** Among the many visitors who came to denominational headquarters during the past month, we mention these who came from other lands: the president of the Congo Union, G. M. Ellstrom, and Mrs. Ellstrom, Lubumbashi, Congo Republic; the assistant treasurer of the Southern Asia Division, E. M. Stiles, and his family, and Mr. and Mrs. George C. Hauslets, Poona, India; Dr. Ralph Harris and family, Mwami Hospital and Malamulo Hospital, Fort Jameson, Zambia, and Makwasa, Malawi; the president of the West Indies Union, H. S. Walters, Mandeville, Jamaica; the Loutfy Abu-Assal family, Heliopolis, Egypt; Elder and Mrs. Caleb Andreassen and Mrs. Signe Hartman, Copenhagen, Denmark.

## Atlantic Union

✦ Membership of the First White Plains, New York, church has quadrupled since 1945. Now the church building has been sold. Land has been purchased on Juniper Hill in Fairview where the church members plan to build.

✦ In the first baptismal service of 1969 the Bronx, New York, congregation saw 23 candidates begin a new way of life. Pastor T. X. Perry considers this only a beginning. "We expect to baptize more than one hundred people this year as a result of evangelistic tent meetings this summer. We plan to establish a new church in the Upper Bronx." S. O. James, of the Northeastern Conference publishing department, performed the baptisms, assisted by Matthew Dennis and Brother Cummings, local elders. An overflow crowd estimated at more than 300 witnessed the rites.

EMMA KIRK, *Correspondent*

## Central Union

✦ The spring meeting of the college and university section of the Nebraska Library Association was held on the Union College campus May 9. Some of the 70 librarians from Nebraska colleges and universities attended. This is the first time the group has met at Union College, reports Floda Smith, UC's head librarian.

✦ As a result of a county fair temperance booth, a temperance program was presented to the entire school body at Cokeville, Wyoming. This school is 150 miles from the home of the district pastor, Willis M. Adams, Jr.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Ten duplex cabins for campers have been built by ministers and laymen of the Ohio Conference at Camp Mohaven during three or four one-day working bees during April and May. The improvements have been made possible through an organization of Adventist business and professional men known as Friends of Mohaven. R. W. Webster, D.D.S., is chairman of the group.

✦ Under the direction of P. F. Lemon, Pennsylvania Sabbath school secretary, a combination Sabbath school and Vacation Bible School workshop was recently held at the Carlisle church. H. J. Harris, union lay activities secretary, as well as Mrs. Ivan Crowder, wife of the pastor of the Philadelphia First church, assisted. Similar

## Calgary Health Center Sponsors Variety of Programs

The five-month-old health education center in downtown Calgary, Alberta, has brought more favorable publicity to the Calgary Adventist church than any other endeavor.

Open every afternoon and evening except Friday and Saturday, the center sponsors week-long programs on all phases of health and family relationships. The director is the Alberta Conference medical secretary, Dr. Hervey Gimbel.

During a recent week the program was on mental health. Qualified medical personnel of the city spoke on "Changing Patterns of Psychiatric Care in Calgary," "Branded for Life," "How Are You?" and other topics of current interest. Every other week a Five-Day Plan to Stop Smoking is being held. By the first of May 140 people had been helped to overcome the cigarette habit.

The Cancer Society held a clinic in the center, setting up chest X-ray machines and taking free X-rays. Programs have been or will be given on dental care, heart care, good nutrition, cooking, drug addiction and narcotics use, cancer detection, weight control, positive living, child guidance, and marriage and pre-marriage counseling, with the Five-Day Plans sandwiched between.

The new center is situated in 1,200 square feet of prime downtown medical office-building space. The modern quarters are divided into a film and lecture room, a counseling room, reception and combination lounge, and reading area. The space costs \$475 a month and is being financed in part by the Calgary church, the Alberta Conference, the Al-

berta Adventist Medical Association, and proceeds from the Five-Day Plans. Every person who takes the Five-Day Plan is charged a fee of \$10.

workshops are being planned for other areas.

✦ The Oakland, Maryland, company—newest and smallest congregation in the West Virginia Conference—has recently been organized as a result of the soul-winning zeal of Mr. and Mrs. Opha Mays, members of the Sines family, and others of the Washington metropolitan area. There is now a Sabbath school of 19 and a company of 14 members. The group meets at the municipal building in Mountain Lake Park near Deep Creek Lake. Eric Jones, Jr., is the leader.

✦ Dorcas homecoming day for the Trinity Temple church in Newark, New Jersey, was recently held with Charles D. Brooks, union ministerial secretary, as guest speaker.

✦ A broadcasters' workshop for area pastors was recently conducted at Columbia Union College. Cosponsored by the college and the union, the program featured instruction in the use of radio and television for the ministry and was under the direction of Stephen Hiten, chairman of the speech department, and Morten Juberg, union radio-television secretary. They were assisted by Joe Spicer and Bob

Comisky, both members of the college speech department. Guest speakers were Dr. David Augsberger, speaker on The Mennonite Hour, and Dr. Gene Carter, chairman of the Television, Radio and Film Commission of the United Methodist Church.

MORTEN JUBERG, *Correspondent*

The idea of the health education center came about as a result of two health education series of lectures conducted for the community with the pastor and church professional men participating. Although these series were extremely successful in reaching a relatively large audience from the community, it was felt that a more lasting and continuing success could be achieved at a permanent health education center.

HERB LARSEN  
*Lay Activities Secretary*  
*Alberta Conference*

Construction is under way on a \$2 million addition to the Battle Creek Sanitarium and Hospital in Michigan. The three-story structure will provide for consolidation of facilities and services.

The new building will include a 41-bed acute-care general hospital, a mental health unit of 37 beds, and new occupational therapy, X-ray, and other ancillary services. This brick-and-masonry addition will be constructed to allow for expansion

## Lake Union

### Battle Creek Sanitarium Addition Under Construction

Construction is under way on a \$2 million addition to the Battle Creek Sanitarium and Hospital in Michigan. The three-story structure will provide for consolidation of facilities and services.

The new building will include a 41-bed acute-care general hospital, a mental health unit of 37 beds, and new occupational therapy, X-ray, and other ancillary services. This brick-and-masonry addition will be constructed to allow for expansion



## Michigan Congregation Opens New Church

Consecration and open-house services for the new \$500,000 Lansing church were held recently, climaxing a year-long building program.

R. D. Moon, conference president, delivered the consecration sermon; L. G. Wartzok, treasurer, offered the consecration prayer; and H. D. Miller, the pastor, led in the Act of Consecration. Preceding the main address Dr. F. H. Sherman, head elder of the church, gave a brief history of the church.

The new church has a sanctuary seating 700 (including balcony), five Sabbath school rooms, a fellowship room, two offices and pastor's study, a choir room, and dressing rooms for baptisms. The church is built on a three and one-half acre plot and will have parking space for 200 cars when the area is completely blacktopped.

to six stories for additional hospital beds. It is to be completed during the summer or fall of 1970.

According to Richard Lane, administrator, "This new addition to the sanitarium will make it possible to provide a broad range of improved and more efficient services to the community."

The Battle Creek Sanitarium is a member of the SDA Association of Self-Supporting Institutions.

ERNEST N. WENDTH  
Departmental Secretary  
Michigan Conference

✦ A groundbreaking ceremony was recently conducted for the new \$400,000 North Shore Youth Center in Chicago. The pastor, Donald A. Riesen, spoke on "Teen-age Gangs or Armies of Youth." Rep. John J. Hoellen, alderman, brought greetings from the city of Chicago. Others participating were W. A. Nelson, president, and Eston Allen, public relations secretary, both of the Illinois Conference; Daniel Peters, principal of the North

Shore School; and Clifford Hoffman, youth pastor.

✦ Two junior nursing students from the Hinsdale Sanitarium and Hospital, Nancy Wandersleben and Mary Jean Penny, have been selected by Andrews University to serve in South America as student missionaries during June, July, and August. Each of the girls has also been awarded a scholarship equal to one quarter's tuition at Andrews next year.

✦ Through the special camp offering received during March the Michigan MV department has been able to purchase new kitchen equipment for both Camp Au Sable and Scott Lake.

✦ The Wisconsin Academy Music Festival, held this spring in Columbus, Wisconsin, marked a "first" for Wisconsin church schools. Ten schools sent representatives.

✦ A Voice of Youth series recently conducted in the Terre Haute, Indiana, church resulted in the addition of five new members. One of the youth who helped in the series was rewarded by seeing his father baptized.

✦ A new ten-grade school for the Milwaukee, Wisconsin, area is now under construction. The \$400,000 plant is to be ready for use in September.

✦ The first results of the evangelistic series held by Roland Lehnhoff in Olney, Illinois, were realized May 17, when nine people were baptized. Another baptism is planned soon.

MILDRED WADE, *Correspondent*

## North Pacific Union

► Gem State Academy students recently participated in their third annual Career Day. Thirty-five speakers were on hand to acquaint students with the work and qualifications necessary for more than 50 occupations. Among these were representatives of Walla Walla College and Loma Linda University and businessmen of southern Idaho and eastern Oregon.

✦ E. J. Royer, who has been in charge of trusts and annuities for the Upper Columbia Conference, has also been elected to the office of secretary for the Upper Columbia Mission Society, the conference's legal association. As such he will be associated with the conference president and treasurer in the management of all property owned or held in trust by this legal body, which is a Washington corporation.

✦ After several months of personal visitation by Waitsburg, Washington, laymen and by students from Walla Walla College, a series of meetings was held this spring. Leon Cornforth, Upper Columbia lay activities director, was the speaker, and Clifford Rouse, the pastor, coordinated the program. John Rudebaugh had directed the visitation. Since the meetings closed, six persons have joined the

church by baptism and profession of faith, and several other plan to join in the near future.

✦ Melvin K. West, chairman of the department of music at Walla Walla College, has been granted a year's leave for the purpose of serving as chairman of the music department at Middle East College, Beirut, Lebanon, for the academic year 1969-1970. During his absence Harold Lickey, associate professor of music, will be acting department chairman.

✦ More than 60 people flew into College Place, Washington, for a May 11 Adventist Pilot's Association business meeting. Most of the planes came from Washington and Oregon, although one came from Nevada. Several missionaries and former missionaries were on hand to tell of the need in mission lands for air service. Bill Baxter, pastor of the Mountlake Terrace church in Seattle and a former flying missionary, showed his film *High Gate to Yborrilla*. Newly elected officers for the APA include Don Latsha, president; J. Paul Grove, vice-president; Don Blehm, secretary-treasurer; Joe Dunn and Ron Davis, executive committee members at large.

✦ Under the direction of Don Whittle, pastor of the Ferndale church, and Ted Wilson, principal of North Puget Junior Academy in Washington, the students there have formed a religious action committee. Their intent is to show the church and the world that there are young people concerned with witnessing for Christ. The organization chose a committee of five to help plan religious activities: Kerry Reuer, Sherry Cowin, Dana Sue Matternand, Jill Austin, and John Matternand.

✦ The Auburn Academy monthly paper, *Rainier Echoes*, recently received a First Class Honor Rating from the National Scholastic Press Association at the University of Minnesota. *Rainier Echoes* is edited by Bobbi Clark and assistants Beth Hawthorn and Stanley Green. Mrs. Charlotte Syphers is faculty adviser.

✦ More than 60 members of the Oregon Outdoor Club spent the weekend of April 25-27 at the Malheur National Wildlife Refuge south of Burns, Oregon. Malheur Refuge, one of the largest in the country, embraces 181,000 acres of lakes and marshes. It is especially noted for its migrant waterfowl, 288 species of birds having been noted in the refuge.

✦ Dale Hazen, manager of KEPR-TV in Pasco, Washington, was recognized by the Riverview church May 11 for his assistance in making the 26-week telecast "What's Happening in Religion" possible. Pastor Ralph Martin presented him with a white copy of *The Desire of Ages*. A survey showed that this program was watched by 60 per cent of the viewing audience.

✦ Big Week for Oregon literature evangelists this spring was the largest in several years. Ten full- and part-time workers delivered \$7,200.15 worth of religious literature. Last year's total was about half this figure—\$3,850.22.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Ground was broken May 4 at the new church and school property at Mason City, Iowa. This first phase of the building program will include two church school classrooms, a library, a health and welfare room, a large auditorium, a kitchen, and a school lunchroom.

✦ Waterloo, Iowa, church members are cooperating with the Red Cross in preparing ditty bags for U.S. servicemen. The church will be allowed to put its name in the bags, which will be sent by the Red Cross to men in Vietnam at Christmas time.

✦ Recent progress at Sheyenne River Academy includes repainting the interior of both the boys' and girls' dormitories, carpeting for the entrance of the girls' dormitory, a new Oliver tractor for the school farm, and plans to convert the camp meeting auditorium into a gymnasium to be ready for the opening of school in the fall.

✦ The Pierre, South Dakota, church has been systematically using the Bible Speaks program for more than two years. As a result, more than 200 Bibles have been given away, and more than 75 have finished the regular course. Two of the candidates at the April 19 baptism had come into the church as a result of the gift-Bible program.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Porterville, California, Dedicates New Church

Three special services marked the recent dedication of the new Porterville church in the Central California Conference.

On Friday evening the Camarates, a musical group from Pacific Union College under the direction of Ivylyn Traver, presented a program of sacred music, and Marcus Payne, departmental secretary of the Oregon Conference, gave the consecration message.

M. C. Torkelsen, president of the Central California Conference, was the speaker at the 11-o'clock hour on Sabbath, and W. J. Blacker, union president, gave the message during the dedication services on Sabbath afternoon.

About 600 people, including eight former pastors and many former members, were present for the services.

Fifty-five years have passed since 13 families met in a private home on April 1, 1914, and organized the Seventh-day Adventist church in Porterville with 18 charter members. In the early 20's Elder Alden Sage conducted an evangelistic cru-

sade in the Women's Club building, and 50 members were added to the church. Elder Sage was the first pastor of the church, which was built on Villa Street.

Groundbreaking for the new church occurred in May, 1964, and the sanctuary was ready for its first service on May 8, 1965. Now, the \$250,000 structure with its complex of classrooms, office and welfare facilities, social hall, and landscaping has been dedicated free of debt.

MARGARET R. THIELE  
*Church Press Secretary*

✦ The Normandie Avenue church in Los Angeles was dedicated May 3 and 4. R. Wendell Nelson, pastor, led in the dedication weekend which had Elders W. C. Webb, H. C. Retzer, and H. W. Kibble, Jr., as principal speakers. More than \$225,000 has been spent in purchasing and renovating the church plant.

✦ Arizona's Thunderbird Academy was featured in the March issue of *Western Furniture Manufacturing*, with 14 pictures of student workers included.

✦ Following a one-week pilot program recently, the St. Helena Sanitarium and Hospital now plans to offer a coronary-risk-reduction program for executives. The one- or two-week package will include classes in tension management, meal preparation, nicotine withdrawal, and physical fitness, all within the strong spiritual atmosphere of the institution.

✦ The new El Centro church in Southeastern California was officially opened March 8, just 11 months after groundbreaking, with Pastor W. Paul Schooley presenting the first sermon. Valued at nearly \$100,000, the church was constructed largely by the more than 4,000 hours' work donated by members.

✦ Not only was there no offering taken at the March 15 opening of an evangelistic series in Phoenix, Arizona, but there was no public prayer. Samuel Weiss, union evangelist, is holding this unusual series

for the Spanish populations of Phoenix and Tucson. Subsequent meetings did have opening and closing prayers and a good offering!

RUTH WRIGHT, *Correspondent*

## Southwestern Union

### Twenty-one Become Members Following Ardmore Meetings

Large crowds attended the recent six-week evangelistic series in the new Ardmore, Oklahoma, church.

The speaker, Robert Dale, was assisted by Gaston W. Wallace, local pastor; Dan Neergaard, associate pastor; and Forrest Tenbrook, pastor from the neighboring district in Durant.

By the time the series came to a close, 21 had been welcomed into membership. Many others are looking forward to studying the Bible more thoroughly.

ROBERT DALE  
*Former Departmental Secretary  
Oklahoma Conference*

✦ Southwest Region's pastors James Ray and R. E. Brown, of Alexandria and El Paso districts, exchanged pulpits during the Spring Week of Prayer. Four persons were baptized in El Paso and ten were baptized in Alexandria. Thus far in 1969, 72 persons have been baptized in the Southwest Region Conference.

✦ An educational rally for the Oklahoma Conference was held at Baerg Park in Oklahoma City, May 10. D. W. Hunter, associate secretary of the General Conference, and representatives of Southwestern Union College were featured as guests for this occasion that also included a festival of music by the Southwestern Union College band.

J. N. MORGAN, *Correspondent*

## New Member Enters Mission Service

By PAUL SCHUETT  
*Local Elder, Galt, California, Church*

When Dr. John Friend and his family moved to Galt, California, in 1966, he could not have foreseen that within two years he would become a mission appointee of the Adventist Church.

Dr. Friend received his medical degree from the California School of Medicine in San Francisco with a specialty in physical therapy. He became associated with the Department of Rehabilitation, State of California, and took up work in Galt.

Soon after his move he was contacted by a Seventh-day Adventist. This contact led to Bible studies by Pastor T. N. Neergaard. In May, 1968, Dr. Friend and his wife were baptized.

Inspired by the Holy Spirit to bring someone else to Christ before the end of 1968, Dr. Friend interested one of his patients, Merle McLean, and his wife in taking Bible studies. The McLeans were baptized in December.

For several months Dr. Friend took two days a week from his practice and commuted to Pacific Union College, where he studied theology.

On being baptized Dr. Friend applied for overseas mission service and has been accepted by the General Conference. The Friends hope to move shortly to Africa.

# Crisis Year in the Smoking Controversy

By ERNEST H. J. STEED

Temperance Secretary, General Conference

Every Seventh-day Adventist has felt rewarded in hearing consistent scientific reports about the dangers of tobacco. These reports clearly vindicate the viewpoint expressed by Ellen G. White about tobacco in 1897:

"What shall we say of this evil? It is unclean; it is a narcotic; it stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome; it has Satan for its advocate.

"It destroys the clear perceptions of the mind that sin and corruption may not be distinguished from truth and holiness. This appetite for tobacco is self-destructive. It leads to a craving for something stronger,—fermented wines and liquors, all of which are intoxicating."—*Temperance*, p. 58.

We have watched as medical scientists, after continued studies, have linked tobacco with one disease after another.

We have seen the Temperance Department of the church prominent with films such as *One in 20,000*, *Beyond Reasonable Doubt*, and the latest, *Countdown*, making an impact upon professional groups and civic leaders, youth and school children, in a move to direct them toward nonsmoking and better living.

A man of the moment is John Banzhaf III, a young Washington lawyer who through his efforts has caused the Federal Communications Commission to rule that the "fairness doctrine" applies to the smoking controversy. This ruling makes it mandatory for all TV and radio stations who carry tobacco advertising to give reasonable time for nonsmoking opinion. Television viewers, young and old, have now become as familiar with the Cancer Society "commercials" and other organizational spots as they previously were with cigarette commercials.

The United States Government, like many governments around the world, has reacted to the available data. Many governments have legislated against cigarette advertising. Some have increased taxes on tobacco; others have supported educational campaigns against cigarettes and hounded tobacco lobbyists. The United States has a Labelling Act that puts a warning on every package of cigarettes.

Meanwhile, across North America and around the world, Seventh-day Adventists are sponsoring Five-Day Plans to help people stop smoking. This community service of physical, mental, social, and spiritual benefit, offering personal control, has given new hope, new life, to hundreds of thousands. Adventists still are leaders on a world basis with the only continuous effective plan helping people quit without drugs.

This over-all concerted educational

and community approach to the smoking problem has struck beneath the surface. It is now breaking through with effective results. The U.S. Surgeon General says 100,000 doctors have quit—pacesetters for more than 22 million others who have also quit. Cigarette sales in the United States, despite the greatest outpouring of dollars ever in the advertising of tobacco, were reduced in 1968 by 1.3 billion, although the total population increased by 3 million.

Tobacco promoters have been relatively silent over the years, hoping that the controversy could be turned in their favor. But it has not turned out the way they wanted it.

In its January issue the *Tobacco Reporter*, a trade journal of the industry, headed its major article "1969, Year of Crisis." This 12-page strategy document nails the battle plans to the door.

*Tobacco*, another major tobacco journal, in its January 24 issue has this headline, "Tobacco industry leaders warn of cloudy picture tinted by anti-smoking drive."

Despite their limited optimism industry officials face the hazards with confidence. This is how they see it and intend to act:

1. President Nixon, they hope and feel, will take no further steps and will tone down the antismoking campaign.

2. The Cigarette Label Act of 1965 must not lapse, they say. If it does the Federal Communications Commission and other agencies could assume power they do not now exercise. All cigarette advertising could be outlawed. The industry believes the act will be renewed "but not without a struggle."

3. "Antismoking 'commercials' on radio and television will virtually disappear, either through a Supreme Court reversal of FCC's ruling requiring the messages or a 'voluntary' reduction of broadcast advertising by manufacturers, or both."

4. "With forty-seven State legislatures meeting in 1969 a number of cigarette taxes will increase. If a new five-cent tax is passed in North Carolina, other State taxes will run rampant."

5. Advertising will focus on new "health innovations"—a new cigarette called the *Quitter*, a new slim shape, the women's market, novel packaging, and particularly a new filter.

For Seventh-day Adventists who have purred with pleasure and pride, it is time to awake. The battle is not won. This is surely a crisis year.

This is what you can do:

1. Support a Five-Day Plan monthly in your area to let people know that

Adventists have the help that they need.

2. Secure films on smoking from your conference temperance secretary and show them to your friends, service clubs, youth groups, et cetera.

3. Organize college and academy students to give community educational programs using Smoking Sam, displays, and literature.

4. Distribute *Smoke Signals* widely.

5. Write, visit, and urge your Congressmen and Senators to face the facts and to keep up the legislative emphasis against cigarettes.

6. Prepare a petition in your church requesting your Congressmen and Senators to support legislation to limit advertising aimed at women and youth, and to give to health and welfare agencies greater powers to police smoking hazards.

We feel at this stage that to ask for complete curtailment of all cigarette advertising would eliminate the opportunity to present the other side on TV. We would propose the scrutiny of such tobacco activity more closely and have it conform to a code of ethics now proposed by the Federal Communications Commission.

As the whole church recognizes its opportunities, we could, under the blessing of the Lord, hold back the evil and find access to the lives of thousands who crave something better.

This is a crisis year for true temperance.

## LOOKING BACK

(Continued from page 1)

tongues; but all blend well in the common denominator of the message.

March 16, 1969, was commemoration day at Solusi. In spite of the threatening weather there was a large crowd. We were hoping that during the ceremony the weather would be complacent. On the other hand, Solusi has been praying for rain for a long time. We do now have a pipe line to a government reservoir, owing to the generous gift of a Sabbath school offering overflow. But even a reservoir depends on rain, and Solusi these past two years has had a dry spell. Thus we would have been happy even if we had experienced a downpour during our festivities.

## Four Events Witnessed

That day we witnessed four events. First, we graduated 13 candidates, mostly in religion and ministerial training.

Second, we celebrated the mission's anniversary. The first magistrate of the city of Bulawayo, the mayor, brought us the greetings of the city council. We also welcomed an African member of the Parliament of Rhodesia, showing once again how well known Solusi is. From the Trans-Africa Division the secretary, M. E. Lind, participated.

Third was the dedication of a 40-foot bell tower. The term "campanile" may be more nearly correct, for the bell tower stands apart from the church rather than being attached to the roof of the church.

The 350-pound bell has this inscription: "Solusi College, Class of 1968." That bell, cast by a foundry in Salisbury, was indeed a gift and paid for, in part at least, by the 13-member class of 1968. The tower itself, designed by Bulawayo Architect Alexander, is simple in design and harmonizes with the motif of the church. Pastor J. J. Blanco offered the prayer of dedication, and Bulawayo Mayor Goldwasser pulled the string that unveiled the plaque, which is the emblem of the school. The motto of Solusi College is *Fiat Lux*, Latin for "Let there be light." And so, when darkness comes, a floodlight envelops the tower and spotlights this truth with a spectacular emphasis—We need the light at Solusi before we can spread it.

Fourth, the same afternoon we had our first meeting of Solusi alumni. Former staff and students were urged to form a closer bond with Solusi.

While it is gratifying to commemorate 75 years of existence, we might also look back over the past two years and notice some of the recent developments.

**Bachelor of Arts Program**

First, we have rearranged our college courses to shape them into a regular Bachelor of Arts program. Before affiliating with a United States college we must walk on our own feet and offer a curriculum that meets our specific needs here. We also have introduced a two-year commercial course, as well as a B.A. course in education.

As already stated, we at long last have a pipe line running to a government reservoir. We are hoping that this will help to solve the perennial water shortage here. Still, the uncertainty of rain has led college and division officials to devise other plans because, rain or not, there will always be a Solusi.

Our expanded facilities are as follows: an addition to the industrial plant; the remodeling of the store; the bell tower; sanitary facilities for the college and primary sections; hot water for the dormitories; campus lights; trees; 30 acres under cultivation; housing for African staff; and a landing field for light aircraft. A small museum has been built in connection with our anniversary; it is a replica of W. H. Anderson's first mission house at Solusi.

It is also good to note that our college enrollment this year is larger and better, and the Cambridge tests in the secondary division have been much better.

To those who may worry about the cost of these developments we may say, Of course it costs to lay a seven-mile pipe line, construct buildings, and make improvements. But funds have come to us, as in other fields, through our Sabbath school world community and other donations.

Among the most needed and cherished projects under consideration is the library, for which we also have received funds through the Sabbath school.

Seventy-five years ago Solusi was faced with problems. Today we are again faced with issues that are different from those of long ago—or are they really, basically, different? Some, we think, are more acute,

but when we read the record of the past we notice that our forefathers considered their problems the greatest, and, amazingly, some of their problems seem as though they were written today.

Once again, as we look into the future we have nothing to fear. Unless, of course, we forget how the Lord has led us. "God is our refuge and strength."



**James F. Hamrick**, department of deferred giving (Texas), from same position (Florida).

**N. C. Sorensen**, educational superintendent (Southern California), formerly principal, San Pasqual Academy (South-eastern California).

**Lorenzo Paytee**, associate MV and temperance director (Southern California), formerly associate pastor, Los Angeles University church.

**Walter W. Meske**, principal, Laurelwood Academy (Oregon), from same position, Gem State Academy (Idaho).

**Robert Babcock**, civilian chaplain, Fort Lewis, Washington, formerly chaplain, Castle Memorial Hospital, Kailua, Hawaii.

**V. V. Wehtje**, chairman, English department, Pacific Union College, from same position, Union College.

**Paul Schmidt**, assistant MV leader and Denver area youth pastor (Colorado), from Central California.

**Helen Mayer**, office secretary (Kansas), from same position, Inter-American Division.

**W. L. DeShay**, assistant treasurer and auditor (Allegheny East), formerly pastor, Dupont Park, Washington, D.C.

**R. W. Newman**, Bible instructor and pastor, Pine Forge Academy, formerly manager, Book and Bible House (Allegheny East).

**Paul Bridgeford**, pastor, Pottstown, Pennsylvania (Allegheny East), formerly Bible instructor, Pine Forge Academy.

**Alfred Jones**, pastor, Ebenezer church, Philadelphia, Pennsylvania (Allegheny East), formerly pastor (Allegheny West).

**Leon Cox**, ministerial secretary (Allegheny West), formerly pastor (Allegheny East).

**Donald Walker**, assistant auditor (Columbia Union), formerly assistant treasurer and auditor (Allegheny East).

**A. G. Munson**, general manager, The Voice of Prophecy, formerly treasurer (Pacific Union).

**Robert L. Cone**, treasurer (Pacific Union), formerly vice-president for financial affairs, Loma Linda University.

**Stanley Martin**, business manager, Monument Valley Mission and Hospital (Nevada-Utah), formerly accountant in Wash- ington.

**Keith Mulligan**, pastor, Monument Valley Mission church, formerly associate pastor, Eagle Rock church (Southern California).

**G. Eric Jones**, field representative, Potomac Conference Corporation, from retirement.

**Charles J. Griffin**, president, North Coast Mission, North Brazil Union Mission, formerly departmental secretary, North Coast Mission.

**Paulo Seidl**, president, Espirito Santo Conference, East Brazil Union Mission, formerly president, North Coast Mission, North Brazil Union Mission.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

**Sherman A. Nagel, M.D.** (PUC '35; LLU School of Medicine '39), to be relief physician, Juliaca Clinic, Peru, of Angwin, California, left Miami, Florida, April 27.

**Mrs. Lois Ahn**, to serve in Seoul Sanitarium and Hospital, Korea, of Los Angeles, California, left Los Angeles, April 30. **W. P. BRADLEY**

**NOTICES**

**Sabbath Services at Yosemite National Park**

Village Church Bowl, May 24 through September 6. Sabbath school at 10:00 A.M.; church service at 11:00 A.M. Friday vespers in the chapel at 8:00 P.M., featuring pictures of mission fields.

**Sabbath Services at Niagara Falls**

Niagara Falls SDA church, 1006 Hyde Park Boulevard, Niagara Falls, New York. Sabbath school at 9:30 A.M.; church service at 10:50 A.M. **B. F. Plumb**, pastor.

**Sabbath Services at the New York Center**

Cross Roads church chapel, 227 West 46th Street, New York, New York. Sabbath school at 10:00 A.M.; church service at 11:15 A.M. **Kenneth Harding**, pastor. Note: It is impossible to rent a guest room at the Center because of its tax-exempt status. Visitors may contact the YMCA, YWCA, or one of several reasonably priced hotels in the Times Square area.

**Sabbath Services at Sequoia National Park**

Kings Canyon Church Bowl, June 7 through September 6. Sabbath school at 10:00 A.M.; church service at 11:00 A.M.

*Church Calendar*

Thirteenth Sabbath Offering (South American 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
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18



# hasty and tasty

*Loma Linda*  
**Linketts  
and  
Soy Beans**



These tender, succulent Loma Linda Linketts are as nourishing as they are delicious!

Whether you serve them as a picnic treat or as the main dish for dinner, you know your family is getting a generous measure of protein.

Linketts take to broiling or barbecuing. Serve them with beans or sauerkraut, or they can be featured with pancakes, waffles, or scrambled eggs at breakfast time.

Keep several cans on hand, for easy ways to win family praise!

*Loma Linda brings more appetite appeal to every meal*



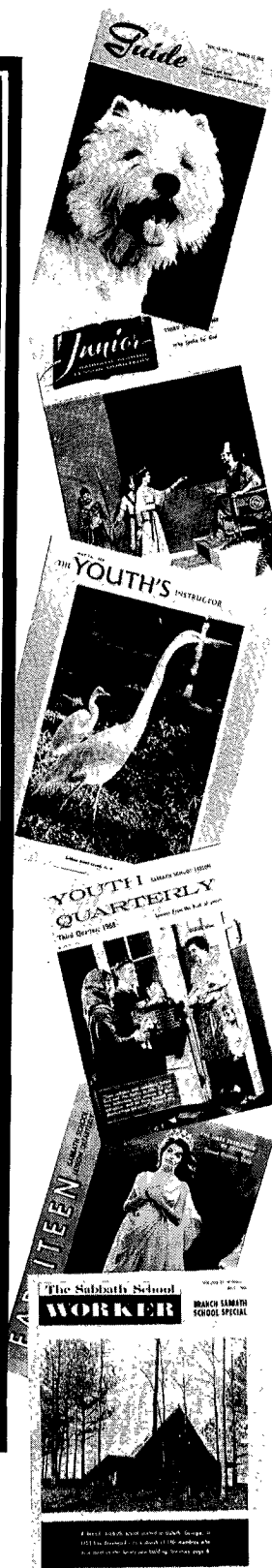
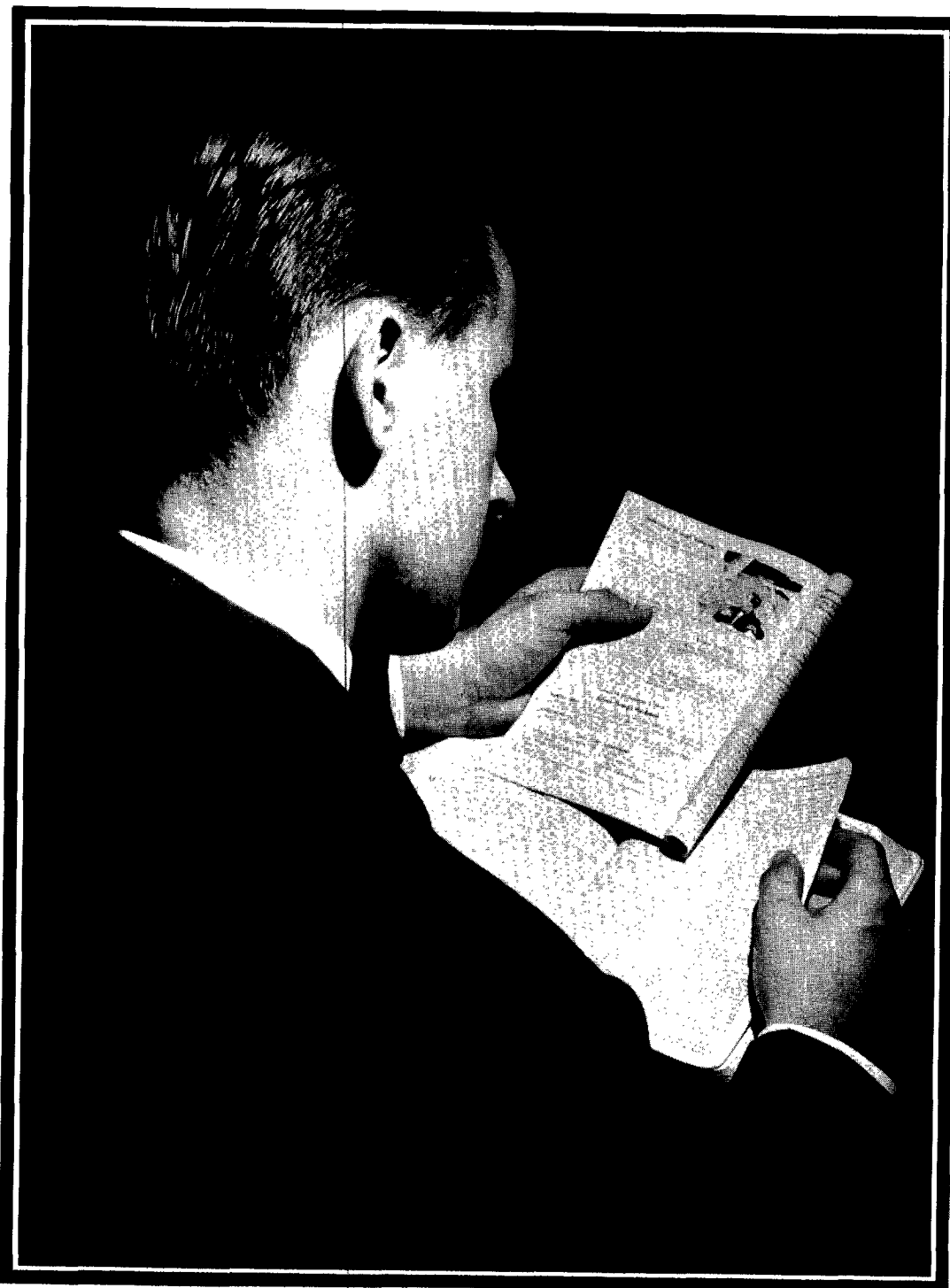
QUALITY FOODS



SINCE 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

# Studied Your Lesson?



**SABBATH SCHOOL HELPS FOR EVERYONE**

## Keep in the Picture!

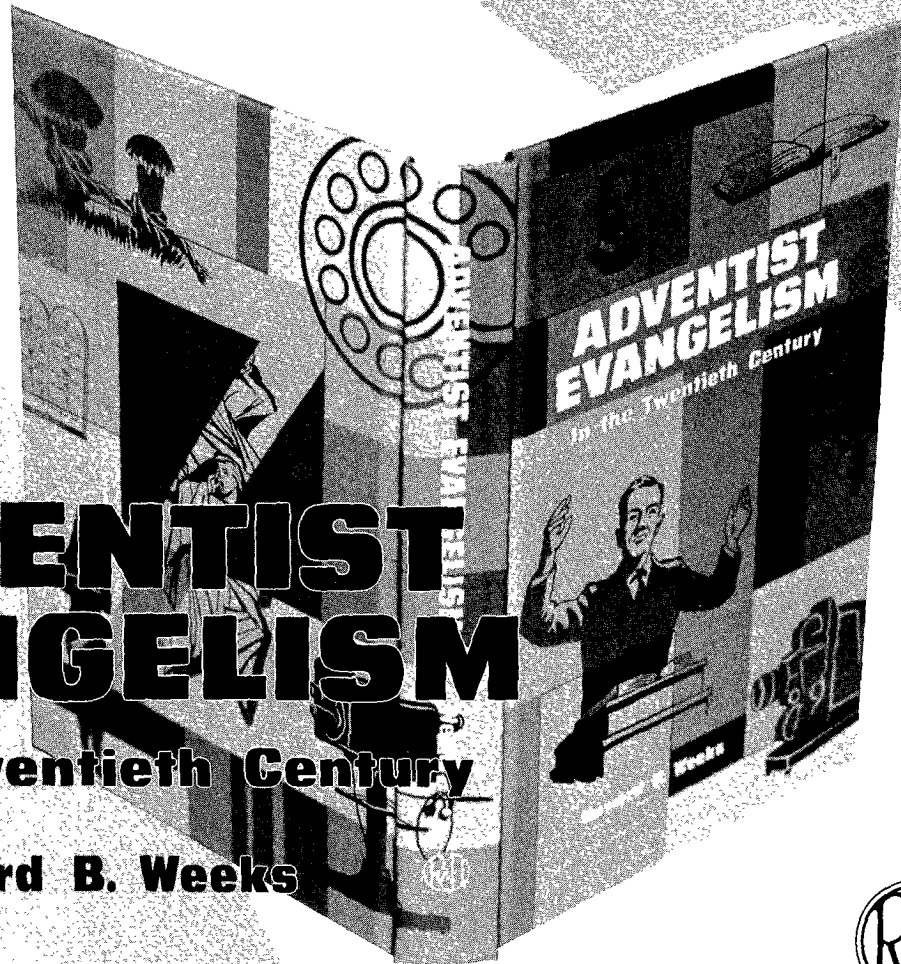
**ORDER TODAY FROM YOUR LAY ACTIVITIES  
SECRETARY OR BOOK AND BIBLE HOUSE**



REVIEW AND HERALD, June 12, 1969

# **EVANGELISM!**

**A Program  
of the Whole Church!**



## **ADVENTIST EVANGELISM**

**In the Twentieth Century**

**Howard B. Weeks**

### **More Than 300 Pages—Fully Documented**

From the earliest days of the Advent message evangelism has been the focal objective of every program in the church.

In this highly informative and inspirational volume Elder Weeks relates the fascinating story of our growing evangelistic program. He tells how evangelistic methods have been streamlined to the tempo of modern times.

The key role that evangelism plays in the work of the church summons every evangelist, minister, and church worker to a careful perusal of this in-depth study. A thrilling volume laymen will also enjoy reading.



**Cloth Binding**

**Only \$7.95**

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

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

# To Know Your Bible Better!

## YOUR BIBLE AND YOU

By ARTHUR S. MAXWELL

A friendly volume designed to help you realize what a priceless book your Bible really is. It will be an endless source of benefit and inspiration to your family. This proved soul winner, illustrated in full color, is used more than any other in Motel Projects.

Cloth, \$1.50; Softback, only \$1.00

## GOOD NEWS FOR YOU

By ARTHUR S. MAXWELL

Here is news to comfort the soul; news that will change a person's outlook in life and make it seem worth living. Written in simple language, this one-time missionary book of the year is an exceptional soul-winning volume. Colorfully illustrated.

Cloth, \$1.50; Softback, only \$1.00

## PATH TO THE HEART

A study of soul winning illustrated by stories of real experiences, and the inspired instruction of the Bible and Spirit of Prophecy writings. Bound in a lovely new color cover.

Cloth, \$2.95

Please add 25c first book, 5c each additional book, for insurance and postage, and State sales tax where necessary.

## BIBLE READINGS

A perennial best-seller now in soft cover. Answers more than 4,000 questions and covers nearly 200 Bible subjects. With color illustrations.

Soft cover, \$2.50

## HELPS TO BIBLE STUDY

A popular Bible study help covering 28 studies, now with a beautiful color cover. Simple key symbols are given for personal Bible marking.

Paperback, 50c

## PROBLEMS IN BIBLE TRANSLATION— Now in Paperback

With an increasing number of Bible versions available, this book presents certain basic principles of Bible translation and examines a number of Bible texts in light of these principles.

Price, \$2.50

## BIBLE TEXTBOOK FOR MINISTERS AND LAYMEN

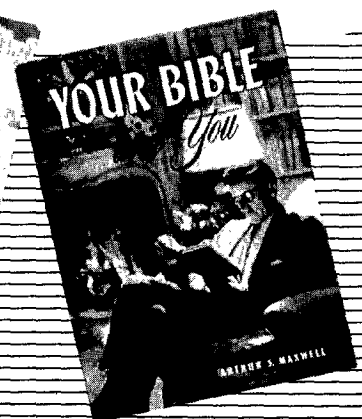
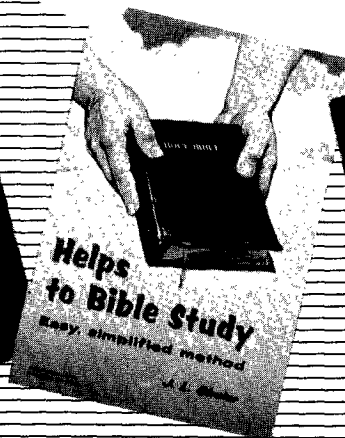
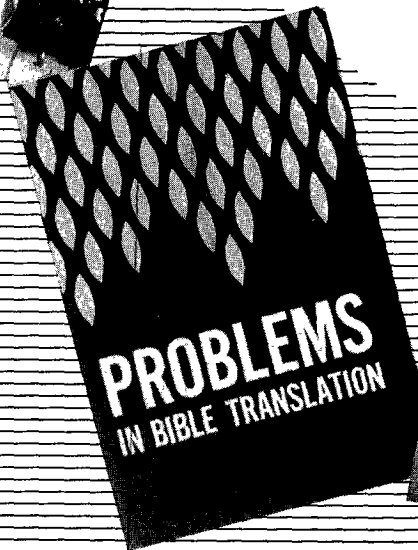
By DALLAS YOUNGS

A handy reference guide for on-the-spot brief presentations of any given Bible truth. Sixty-nine studies alphabetically arranged.

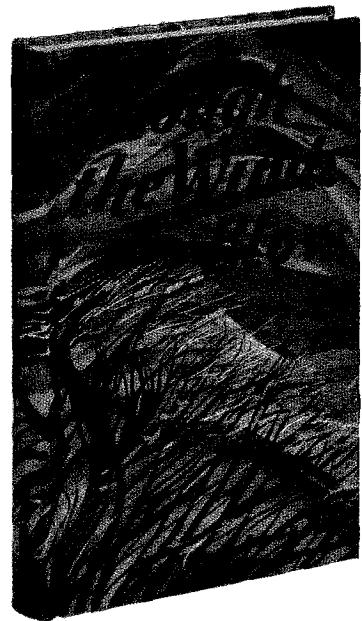
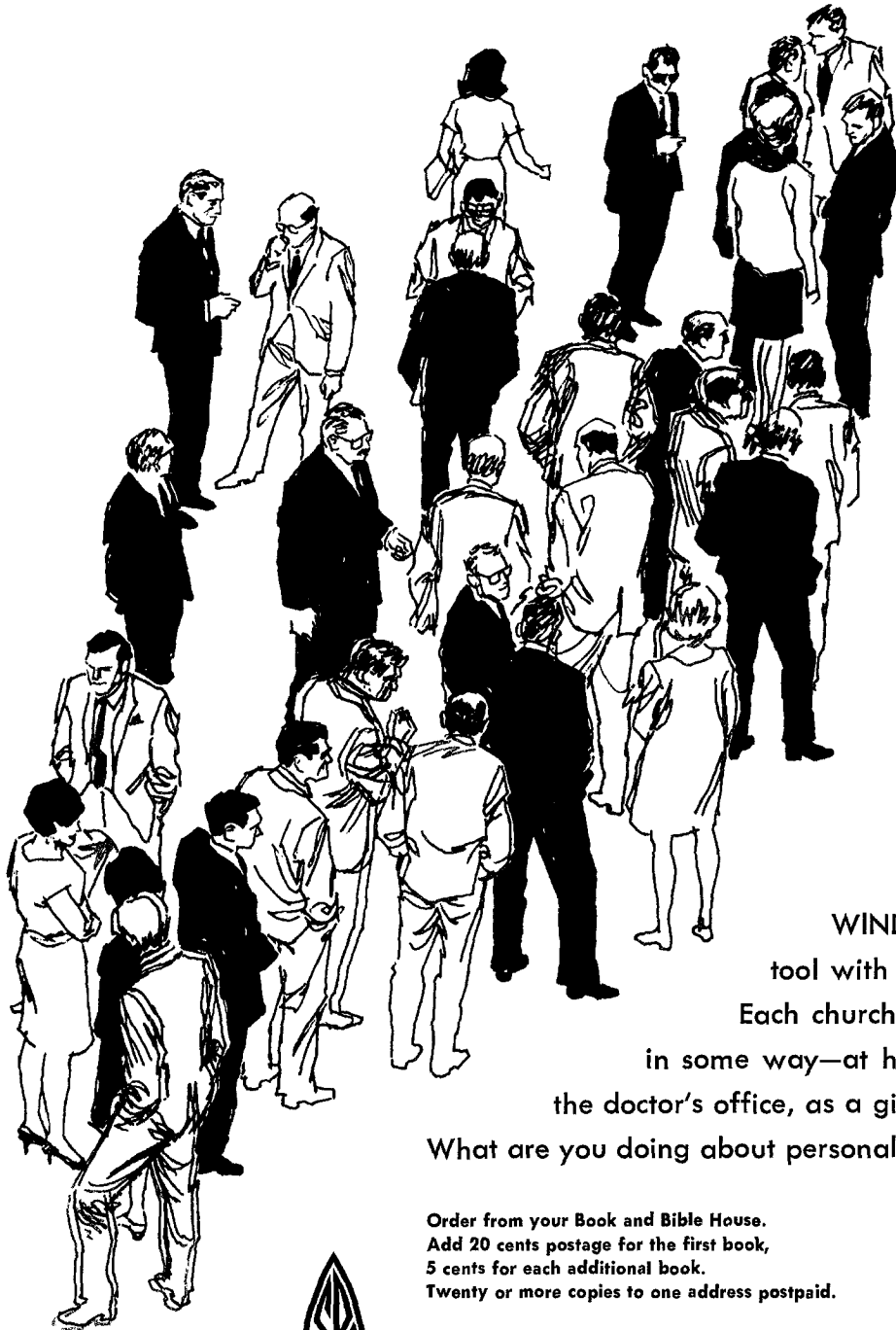
Cloth, \$1.75



AT YOUR LOCAL BOOK AND BIBLE HOUSE



# A BOOK FOR ALL PEOPLE



Written by General Conference President Robert H. Pierson, **THOUGH THE WINDS BLOW** is an evangelistic tool with appeal for everyone.

Each church member can use this book in some way—at home for family worship, in the doctor's office, as a gift to a neighbor or relative.

What are you doing about personal witness in 1969?

Order from your Book and Bible House.  
Add 20 cents postage for the first book,  
5 cents for each additional book.  
Twenty or more copies to one address postpaid.



**SOUTHERN PUBLISHING ASSOCIATION**

**\$1**

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

Daniel Walther, president of Solusi College, looks backward and forward in the lead article this week. That institution, which has the distinction of being the first permanent Seventh-day Adventist mission station among heathen tribes, celebrates 75 years of service this year.

Dr. Walther began his denominational career as a publishing secretary for the Latin Union (France and Switzerland) when he was 17. His next position was at Collonges College, where he taught history.

In 1928 he came to the United States, again to teach history, this time at Union College for four years. He returned to the Collonges history department and taught while working on his doctorate from the University of Geneva. He received that degree in 1932. In 1934 he advanced to the presidency of Collonges, a position he held until he returned to the United States in 1941.

He was dean of men and academic dean at Southern Missionary College until 1946, when he joined the staff of the Theological Seminary in Washington, D.C. That year he was ordained to the min-

istry. He transferred to Berrien Springs when the Seminary was moved there.

Dr. Walther has been president of Solusi College since June, 1967.

To state that tobacco advertising in the United States has recently been a controversial issue would be to put it rather conservatively. A must article for every concerned Seventh-day Adventist is "Crisis Year in the Smoking Controversy" (page 23), by Ernest H. J. Steed.

Elder Steed, executive secretary of the General Conference Temperance Department, has some details on the proposed *modus operandi* of the tobacco industry regarding advertising and sales.

Elder Steed, who went to the General Conference in 1966, is an Australian by birth. He received his education from Australian Missionary College and was ordained a minister in 1960 at Wahroonga, New South Wales.

He pioneered public relations in the Australasian Division and became the first public-relations man representing a church organization to become a member of the Australian Institute of Public Relations. He was the first to launch the Five-Day Plan to Stop Smoking in Australia. And there are even more firsts.

In addition to the position he holds in the GC, Elder Steed is the executive director of the International Commission for the Prevention of Alcoholism, the executive secretary of the International Temperance Association.



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

### EVANGELISM BY LAYMEN

DALLAS — Every successful evangelical thrust in history has come when the churches "let their laymen loose," a Disciples of Christ seminary professor asserted here.

### COMMISSIONS FOR A FREE PRESS PROPOSED

INDEPENDENCE, Mo.—The publisher of the *National Catholic Reporter* has urged the establishment of "Commissions for a Free Press" to safeguard the freedom of the secular and religious press on the local, national, and international levels.

### HOUSE OF COMMONS MEMBER SCORES ENVOY PLAN

OTTAWA, ONTARIO—Canada's New Democratic Party (Socialist) leader, the Reverend T. C. Douglas, returned to the House of Commons here after winning a British Columbia by-election and promptly scored the Liberal Government over its plans to recognize the Vatican with an exchange of envoys.

He told reporters that a glance at the controversy in Northern Ireland was enough to see how divisive a religious issue could be.

Of Vatican recognition Mr. Douglas said: "I'd like to know more about what is involved. Is it just to be a listening post, or a fully-accredited embassy? I think it's a very inappropriate time to introduce such a divisive project."

When Prime Minister Trudeau announced that the government was considering a link with the Vatican shortly, there was heavy protest from Protestant ministers and even from some Roman Catholics.

### IOWA CATHOLIC SCHOOLS CLOSE

INDEPENDENCE, IOWA — Two high schools and ten elementary schools of the Roman Catholic Archdiocese of Dubuque will be closed in a reorganization plan. The closing of schools having total enrollment of 1,375 pupils will cost the State government more than \$1 million when they shift to public schools, it was estimated.

Financial problems aggravated by a decline in religious personnel to staff the archdiocese school system were cited as reasons for closing the schools.

### BOARD DEFYING "PRAYER" BAN SAYS COURT IGNORES IT

CLAIRTON, PA.—"They're trying to ignore us," a school official said here, noting that there has been no official response to the Clairton Board of Education's month-long defiance of the Supreme Court decision against prayer and Bible reading in public schools.

Meanwhile support of the local board's action, reinstating the practice of prayer and Bible reading in the classrooms, has come from several sources.

## 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.

- |                               |   |
|-------------------------------|---|
| <b>EDITOR:</b>                | KENNETH H. WOOD   |
| <b>Associate Editors:</b>     | DON F. NEUFELD<br>F. DONALD YOST  |
| <b>Consulting Editors:</b>    | ROBERT H. PIERSON, REINHOLD R. BIETZ<br>F. L. BLAND, THEODORE CARCICH, W. J. HACKETT<br>R. S. WATTS, NEAL C. WILSON |
| <b>Editorial Secretaries:</b> | DOROTHY EMMERSON<br>IDAMAE MELENDY<br>ROSEMARY BRADLEY  |
| <b>Layout Artist:</b>         | RAYMOND C. HILL   |
| <b>Special Contributors:</b>  | W. R. BEACH, K. H. EMMERSON<br>R. R. FIGUHR, FREDERICK LEE<br>PRESIDENTS OF WORLD DIVISIONS                         |
| <b>Circulation Manager:</b>   | SHERMAN L. CLARK  |
| <b>Field Representatives:</b> | C. M. WILLIS<br>CLIFFORD K. OKUNO   |

**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

**SUBSCRIPTIONS:** United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

Looking  
Forward to:

We will begin a new series of Sabbath School Lessons entitled "Divine Commands and Promises."

A Special Help  
for You!

## LOOK NOW TOWARD HEAVEN

By W. B. Ochs

New Depth and Meaning  
to Your Sabbath  
School Lesson Study  
for the Entire  
Third Quarter 1969

13 Specific chapters—  
one for each lesson

12 Bonus chapters  
on related subjects

160 pages



**YOUR COPY  
AWAITS YOU AT  
YOUR BOOK AND BIBLE HOUSE**

Only \$1.50  
paperback

Include sales tax where required. Add 20 cents postage for the first book, and 10 cents for each additional copy.

**"Testimony Countdown" Film Released for Promotion**

*It Happened in Takoma Park*, a 30-minute film in black and white, is now ready for release for showings at camp meetings and workers' meetings and in our churches.

The film is an on-the-spot documentary record of the pilot run of the Testimony Countdown meetings conducted recently in the Takoma Park church by D. A. Delafield, A. L. White, and Paul Gordon, of the White Estate.

*It Happened in Takoma Park* is a teaching film, simple in content and format, but intensely interesting and effective. It was designed to provide instruction for ministers and local elders who would like to know how to conduct a successful Wednesday night series in the study of the nine volumes of the *Testimonies* by Ellen G. White.

The Ministerial Association of the General Conference and union and local conferences are cooperating with the White Estate of the General Conference in the distribution of this new motion-picture production.

W. J. HACKETT

**Hong Kong Hospitals Receive Unexpected Financial Help**

Two unexpected financial gifts have recently been received for the two hospitals in Hong Kong. More than \$8,300 (U.S.) was given to help meet the monthly goal of HK\$100,000 (\$16,666 U.S.) for the new Victoria Island Hospital. The over-all goal set by Dr. H. W. Miller and E. L. Longway, both veteran workers in the Far East, is \$1 million (U.S.).

The other gift is \$80,000 (U.S.) to build an additional floor on the existing Tsuen Wan Hospital. This gift will also provide for the installation of a much-needed ele-

vator, laundry equipment, and other essential items.

Two doctors have recently given word that they will soon be going to Hong Kong to work. William McFarlane, a dentist from Dinuba, California, plans to open the dental clinic; and George Sittlinger, from Ontario, Canada, will be working at the recently built Tsuen Wan Hospital.

D. S. JOHNSON

**Adventist Doctors Witness in Progressive Utah Area**

I was impressed, on a recent trip to the Southwest, with the quiet and positive influence borne by Seventh-day Adventist physicians.

In Provo, Utah, Dr. Charles Smith, a physician in his eightieth year, and his two physician sons, Charles and Paul, jointly operate a suite of medical offices that function like a medical-missionary center, combining high-level medical services with the deeds of Christians. These men and their equally devoted wives have presented a lovely witness for Christ and the Seventh-day Adventist Church—and this in a community where the population is 85 per cent Latter Day Saints. Three thousand Ellen G. White books have been sent or given away to patients by these missionary-minded physicians. *The Desire of Ages*, *Love Unlimited*, and *Steps to Christ* are the doctors' favorites. Hundreds of *The Great Controversy* have been used, and persons have been won.

When I preached in the new Provo church, the doctors and their families were in the audience. I thought of how much the Lord's work in that place is indebted to the Smiths, and I have prayed that the cause of God in many small but progressive cities—particularly removed from Adventist centers—might feel the presence and influence and example of more of our medical people.

D. A. DELAFIELD

**Kansas Academy Receives Division Temperance Trophy**

Enterprise Academy, Kansas, with its 127 students and 19 faculty temperance sponsors, has won the Grand Action Trophy for North American Division academies. They engaged in more than twice as many temperance activities as previous winners.

Students and staff had some 851 off-campus appointments, including five Five-Day Plans and hundreds of public school appointments. The students submitted 254 jingles, 25 essays, and 105 posters in the temperance contests.

E. H. ATCHLEY

**HSI Offers New Course: Science and the Bible**

Home Study Institute has just announced its newest course, Science and the Bible. The 18-lesson, three-hour college course is an up-to-the-minute study of creationism and evolution.

The new study includes topics such as Creation and the Flood, fossils, marine geology, glaciers, radioactive dating, and an analysis of evolution as it is currently being taught. The course is designed not only for the college student who needs to fulfill science requirements but also for the minister, teacher, or church layman who wants a solid background in creationism.

Harold Coffin, author of the course, is research professor of the Geoscience Institute. The course is based on Dr. Coffin's latest book, *Creation—Accident or Design?* recently published by the Review and Herald Publishing Association.

D. W. HOLBROOK

**IN BRIEF**

★ **New Position:** Paul Bernet, publishing department secretary, Southwestern Union, formerly associate publishing department secretary there.



Unexpected gifts are coming in for the new circular hospital being built in Hong Kong.

**CHANGE OF ADDRESS**

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

Name .....  
 New Address .....  
 City ..... State ..... Zip Code .....

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