

“Whatever our position, we are dependent upon God, who holds all destinies in His hands. He has appointed us our work, and has endowed us with faculties and means for that work. So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan.”

**TO MARKET—**

**QUICK!**

**R**ALPH NADER'S *Unsafe at Any Speed*, published in 1965, aroused the American motorist and stimulated various degrees of apoplexy in United States automotive circles. It detailed a number of quick and not-so-easy ways to die by entrusting oneself fully to Detroit's hardware and propaganda. Mr. Nader next turned his investigative curiosity on the food industry. In January, 1968, before the second annual New York Consumer Assembly, he belabored meat provisioners with the bald statement that "the situation in the meat industry in New York is so bad as to be scandalous."

Mr. Nader asserted that there was too much "coddling of large corporation enterprises in the country," including those selling substandard meat. He detailed a number of deficiencies in procuring and processing and added that meat used in New York for processed products, such as sausage and hamburger, is usually "substandard scrap meat," which should be thrown away. He personally refuses to eat either.

#### **Insufficient Inspectors**

These remarks drew an immediate retort from New York City Market Commissioner Gerard Weisberg, who proclaimed via a United Press International news release that he would not hesitate to eat such items in New York. However, as he continued talk-

ing, it appeared that he should have spoken first so that Mr. Nader could have used him as a supportive reference. Mr. Weisberg said that "the market and health departments eventually catch all violators, even though this may take some time." Although a definition of "eventually" and "some time" would have been helpful, one could be inferred from the further remarks of Commissioner Weisberg. Said he, "Our department has only 80 inspectors to cover 50,000 establishments. We need more people to do a more effective job." Ralph Nader could hardly have obtained better endorsement for what he had just said. A quick calculation shows that just at the market level each New York City inspector is responsible, on the average, for at least 625 markets. With great skill and luck he might do a reasonable inspection in each shop every 12 to 15 months! Conscience wrestles with profit in the interval. I recall that New York was one of the three States which in 1965 discovered that for over a year one of its commercial concerns had been marketing horse meat, labeled as U.S. Government inspected boneless beef. Under the circumstances it is a little too much to expect that they were, nevertheless, conscientiously selecting for slaughter only the best of those fine young horses gamboling about the Hudson River valley farms in the prime of life.

All of this is, of course, not an isolated problem. In 1967 the U.S. Congress was finally urged into action on the matter of meat emerging from minimally or noninspected local plants all over the country, whose products escape Federal inspection because they are not shipped out of State. Thirty per cent of the United States meat supply comes from such establishments, some of which operate under unbelievable or no standards. It is interesting to note that Congress was not besieged in this regard by vegetarians—who could have no direct interest—but by associations, officials and agencies of public health, by Mr. Nader, and by the Meat Cutters Union. Who should know better than the workers in the plants? Congressional legislation aimed at elevating State standards to equivalency with Federal meat inspection standards as soon as possible. However, this might require a good deal of time, considering the lack of qualified personnel available to perform inspection, let alone the administration and financing of such programs at the State level. As we shall note, reaching the level of Federal standards might not be all that good either.

Things may go awry in other kinds of food processing, and they do, but the special problem with meat is that man is biologically similar to animals and he and they share many diseases.

*"If meat eating were ever healthful, it is not safe now."*



By FRANK R. LEMON, M.D.

He does not seem to share in the diseases of the plant kingdom. I cannot, for example, recall any human being infected with blister rust, boll weevils, or aphids. Meat handling is itself a hazard. The meat industry has one of the highest occupational illness records in the country, and deaths from a variety of animal-acquired diseases occur among the workers each year. Some of us were startled at the 1962 and 1963 American Public Health Association meetings by an exhibit set up there by the Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO, showing the extent of these hazards. They also distributed a brief on the problem over the signature of S. W. Barker, director of the union's poultry department. Mr. Barker credited U.S. Agriculture Information Bulletins as the source for some of his remarks, a few choice bits of which follow.

#### At the Mercy of the Packer

A housewife cannot inspect the "animals to be slaughtered, nor evaluate the sanitation . . . of the plants. . . . Nor can she know [for example] . . . whether a knife used to cut an abscess is sterilized before further use. She is at the mercy of the packer. Usually she is safe; however, the minority packer may purchase animals that are dead or almost dead . . . and sell them to the consumer." Some con-

sumers might question, of course, whether cutting out an abscess with a nicely sterilized knife would make the rest of the carcass palatable to them—not to mention "safe," even "usually."

As a physician I certainly would not consider a person well or even totally "safe" to be with other people—without reasonable precautions—if he had an abscess. From the consumer point of view only, such a person would be viewed as a poor acquisition on any knowledgeable cannibal market. Obviously, in meat land things are different. It's fit to eat—so long as the abscess has been cut out with a sterile knife!

Mr. Barker's brochure continued, "I understand that one of the first suggestions a large animal practitioner (veterinarian) makes, when an animal has little chance of recovering from certain diseases, is that it be sent to market." He felt that this was nevertheless acceptable practice, provided it was accompanied by "rigid" ante- and post-mortem procedure. I have the most serious doubts that any amount of "inspection" will safely purify meat from a dying animal. I resist the notion that even well-cooked and small tumors in meat would be safe to eat—a problem inherent but unmentioned in Mr. Barker's revelations. He went on to detail the need for upgrading inspection in local meat-processing plants that do not come close to the levels of "protection" for the consumer found in the Federally inspected plants. And just how penetrating is that Federal inspection in plants that produce the other 70 per cent of the United States meat supply?

In human disease a highly trained medical specialist, the pathologist, determines the extent of disease in human remains by detailed and often meticulous examination. There are few such examinations that yield less than six or eight distinct disease diagnoses on the final report. The performance of that analysis, when carefully done, includes microscopic examination of selected body tissues as well as their general gross appearance and feel. To do such a thorough job takes hours, and with all of his technical help the pathologist cannot do more than two or three such procedures each working day. How does this compare with the determination of disease among slaughterhouse animals? It is somewhat different, to put it conservatively.

A few years ago one of my associ-

ates, a former inspector for U.S. Army meat purchases, ascertained the total number of USDA meat inspectors, including all those in administration and supervision who did little or no on-the-job inspection of meat. This figure was divided into the average daily slaughter of large animals (hogs, cattle, sheep) in United States packing plants. The result was an astounding estimate of almost 200 such animals per inspector per day! How do they "autopsy" such a mass of flesh? Simple. By adaptation of that unique American contribution for providing more things for more people—the assembly line.

#### Inspector's Day

The first thing each morning the inspector walks through or over the holding pens and spots the "downers"—those too sick or too tired to stand. These are not necessarily discarded but are often marked for more careful attention. After killing, these and all other animals are eviscerated and their innards are piled in a numbered pan that passes along a moving belt. If the watchful inspector sees anything undesirable in the moving pile he identifies the like-numbered carcass from which the viscera came and looks it over. He may discard all, part, or none of the carcass. Moreover, he has hastily to inspect the appearance of all the other carcasses and place his U.S. seal of inspection thereon. Seldom or never is there a microscopic check. It is a job for sharp eyes, immunity to boredom, pure conscience, and unassailable integrity—to mention only a few absolutely essential qualifications. To err in such a milieu would be only human. To overlook would be inescapable. And we have said nothing of the average 1,500 fowl per day per inspector yielded to the American table. He has to "look" at those too. These are the "ideal" conditions in the Federally inspected plants. From personal observation let me say that your mind can scarcely imagine too far the undesirable conditions in local intrastate packing plants in most instances.

Now back to the store. If in a major city you were engaged in the food distribution or sales business, such as chain restaurants or drive-ins, and had to meet the usual low-profit-margin competition of the area, whose hamburger and sausage would you buy—local or interstate source, low or high price? Mr. Nader does get around, and the conditions, just a

few of which have been noted here, have probably helped to make him skittish about what he eats in New York—maybe elsewhere too.

### Meat Is Not Safe

But all this is not exactly news to us. Consider: "If meat eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Counsels on Diet and Foods*, p. 404. And, "Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them [the merchants] are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat eaters know not that they are eating diseased animals."—*Ibid.*, p. 386.

The discussions that one frequently encounters among meat consumers regarding such items as "high temperature" cooking and "clean" versus "unclean" meat, always reminds me of the current wistful investment of energy expended in looking for the "safe" cigarette. Let's face it. The purposes for eating meat—taste and nutrition—are largely obviated when the blood is totally removed and the residue reduced to an antiseptic, fibrous, and charred mass. There must be few eating houses in which such a delicacy would command the minimal \$4 to \$6 charge currently in vogue for an evening steak.

It is often interesting to me that many people with whom I talk have visited many kinds of food- and drink-processing plants; they have taken an interest in the production methods for sugar, salt, and chemical food additives; they are knowledgeable from their observations about the operation of dairies and farms; but somehow they have seldom made it around to the source plant for their favorite protein. Every meat consumer interested in the cleanliness and safety of his food supply owes himself at least one such eye-opening tour. Perhaps they are like the public health official I knew in Mexico some years ago who had instructed me at some length on the hazards of eating certain foods under most conditions then prevalent. Later I saw him eating such foods at a sidewalk cafe. After greetings I asked if, based on what he had said, this was safe. "Have you," I inquired in fun, "inspected their kitchen?" After a moment, grinning and smacking his lips, he said, "I wouldn't dare even to look!" ♦♦

## All Adventists Must Now Be Educated

By LEIF KR. TOBIASSEN

The gospel invitation is extended to all. Christ died for all; for all is salvation provided; to all is given the responsibility to proclaim the tidings of redemption. It naturally follows that the privileges of Christian education must be given to all. Education is among the natural rights of man, a human right divinely derived.

This is emphasized in Ellen G. White's inspired appeal to the Adventist Church: "There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life."—*Counsels to Parents and Teachers*, p. 44.

In this statement repeated use is made of the comprehensive term "all." No girl, no boy, is left out. Each young man, each young woman, in our homes and our churches has an indisputable right to an Adventist education. God has provided no exception to this divine command: "Let every child, then, receive an education for the highest service."—*Education*, pp. 266, 267.

Advanced nations have understood the importance of universal education. Compulsory school attendance is more and more widely accepted. That education is a fundamental human right is conceded in all parts of Western civilization and in most other sections of the world as well.

### We Must Not Lag Behind

Surely, the Adventist Church must be equally eager, even more eager, to educate its youth in the specific Adventist way of life. The world is gathering its children in gigantic and well-supported school systems. Our young people have no place in these. Their presence there is not ordained by God. It is our divinely commissioned duty to provide for all of them an education that closely fits the distinct message and the particular philosophy of life peculiar to the Advent Movement. No church, no conference, no union, can truly report progress unless adequate provision has been made for giving thorough Adventist training to each boy and girl within its reach. God cannot sanction our preaching to the millions unless at the same time and with at least equal enthusiasm we faithfully carry out the instructions embodied in the Adventist doctrine of Christian education. The church that does not rightly train its youth cannot successfully save the world.

### Much Has Been Done

In many churches and conferences there has been much progress through the years in the educational phases of the Advent work. Devotion to right principles in regard to education and willingness to sacrifice to provide the right training for our youth have characterized Adventist believers and characterize all true Adventists today. Attention is being given to preschool child training in the home and to parent education. An ever-stronger elementary school system is being constantly promoted in the churches. Advance moves have been attempted to strengthen the educational work on the secondary level in the various conferences. In more recent years remarkable strides have been taken to develop more adequately the work in our colleges, nursing schools, and graduate schools. Success has attended these undertakings. God has blessed and is blessing. His miraculous powers will accompany all whole-hearted efforts to follow His educational plans. His help will sustain every student, every parent, every church member and teacher, every pastor and leader, who believes in and practices the full Adventist program of education.

One of the facts of Adventist history is that in such parts of the world where Adventist education has been emphasized, God's blessing has been evident in steady progress; on the other hand, where Adventist education has been neglected, stagnation and troubles have been evident.

# Why Pray?

By PAUL C. HEUBACH  
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“... let me say to begin that unless prayer is grounded upon a sound structure of belief it becomes magic or wishful thinking or, at best, just a form of therapeutic thinking or meditation.”

*And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18: 1-8).*

**A**GAIN and again in Scripture we are admonished to pray, and God's great men down through the ages were men of prayer. We are told that Jesus spent full nights in prayer. This was the secret of His power.

The apostle Paul was a man of prayer, and he counseled the Thessalonians to “pray without ceasing” (1 Thess. 5:17). The apostle James writes, “The effectual fervent prayer of a righteous man availeth much” (James 5:16).

Many of us, I am sure, have experienced remarkable answers to prayer and have read of many others.

Perhaps you recall certain experiences told by a missionary wife. While they were working their way through college her husband needed new shirts. She prayed, and someone brought four shirts just her husband's size. On another occasion the children were the only ones on the block without tricycles. She prayed about this, too, and lo, a day or so later, two tricycles were brought for the children.

On one occasion in the mission field she lost her scissors, and needing them badly, she prayed. The next day a pair of scissors came in the mail from a good man in Minneapolis, Minnesota. He said in a letter, “I don't know why I am sending you these; I just have a feeling you need them.” And they were better scissors than the ones she had lost. The strange part of it all was that the man in Minneapolis mailed the parcel eight weeks before she had even lost the scissors.

## When Nothing Seems to Happen

But what about people who pray and nothing happens?

Constance Foster writes in *Guidposts* magazine of certain experiences

in which at first nothing happened, but in due time much did happen. She told of a young college girl who was not making passing grades in certain subjects and was warned that she would be dropped at the end of the year. Though she prayed earnestly for success, she failed her examinations, and the college dropped her. This was a severe blow. She was certain nothing happened as a result of her prayer.

However, a few weeks later she took some tests and discovered that she had special gifts in spatial perception and mechanical ability. With some encouragement, she took a technical course in X-ray therapy and medical techniques, and today she is head of a large hospital laboratory with a dozen assistants under her direction, making a good salary and happy in her work.

Surely God did answer her prayers, though at first it seemed that nothing happened.

This experience and others that we might relate indicate that often our plans fail so that God's plan for us may succeed.

However, in this technical age—this skeptical age—there are always questions that come into our minds.

Why pray? Must we inform God? Is He not omniscient?

Will God upset the laws of nature just to answer your prayers and mine?

Can we change the mind of God? Does He not say, “I am the Lord, I change not”?

How can God answer conflicting prayers? I pray that it rains, my neighbor prays that it does not rain. How can He answer both?

There are many other questions, but let me say to begin that unless prayer is grounded upon a sound structure of belief it becomes magic or wishful thinking or, at best, just a form of therapeutic thinking or meditation.

## Bases for Meaningful Prayer

What are some basic beliefs upon which a meaningful prayer experience must be built? Let us note four:

1. God is a personal being, a God of love, with whom we can communicate. He is present in His world, and He cares about us and desires to help us. He knows what is best for our lives and makes every provision for our welfare. Being a God of love, He is interested in a response to that love, and our communicating with Him is meaningful to Him, as well as to us.

2. Man is a being capable of responding to God's love—a free being, a free moral agent. This is the kind of being a God of love would create and the only kind that would satisfy His heart of love; He is not

“The question  
‘Why pray?’  
is the same  
as the question  
‘Why communi-  
cate?’ in any love  
relationship.”

interested in the love of a puppet, a robot, or an automaton.

3. The universe is both faithful and flexible. No other kind of universe could be an acceptable abode for beings like God and man. This is clearly seen in the laboratory as physicists discover new things about the universe. It is also made plain by Jesus and His miracles. Jesus was in perfect control of the forces of nature.

4. A great controversy is on. Relationships in time of war are different from those in times of peace, and there are some things we can do in times of peace that cannot be done in times of war. In the light of the kind of God we understand Him to be and in the light of the great controversy, not everything that happens is God's will, but nothing can happen to defeat His will. His plans may be thwarted, but His victory is certain. And in this controversy we must remember it is not what happens to us but how we react to what happens that determines our relationships.

When we understand prayer in the light of these four basic premises and in the context of an ideal love relationship we are better prepared to answer some questions asked. The question “Why pray?” is the same as the question “Why communicate?” in any love relationship. Prayer is communication with God as with a loved one. It is not merely asking God for things that makes this relationship what it is, but talking with God about things.

Perhaps you've heard the statement “God always answers prayer. Either He says ‘Yes’ or ‘No’ or ‘Wait awhile.’” While this is true, it implies that prayer is only a matter of requests to be granted, denied, or postponed.

#### Prayers That Do Not Need Answering

In the light of an ideal love relationship, there are thousands of prayers that do not need answering. We merely want to share our joys and our sorrows. We can even enjoy communication in silence. That is what prayer is to the Christian who understands God.

Should we pray to inform God about our needs when He knows everything anyway? Of course. Just as parents like to have their children come to them with their needs and their requests, as well as with their joys and their sorrows, so God likes us to share with Him our varied experiences.

Will God upset the laws of nature just for us? When we understand that the forces of nature are God's servants, which function according to His will, there is no problem in seeing how He can use them to accomplish His purposes.

We said that the universe is both flexible and faithful—faithful in the sense that the laws of nature are consistent because God is consistent, and flexible in that they are under His perfect control. Surely there is no breaking of the law or violation of natural principles if God should choose to speed up some process or temporarily suspend a particular force because of the demands of a higher law—the law of love. This is entirely consistent with the character of God as revealed by Jesus and with the character of the universe as discovered by scientists in the field and in the laboratory.

Miracles are not out of harmony with natural law. In fact, everything God does is in perfect harmony with His law, for the law is the transcript of His character, and these principles are written in the very nature of the universe.

How can God answer conflicting prayers? This in no sense puts Him

in a dilemma. He can see, for example, the basic needs behind each petition, and He has a thousand ways of supplying these needs.

God is more interested in our growth than in our passing wishes and desires. I like these words of Whittier:

“Many of us lose confidence in prayer because we do not realize the answer.

We ask for strength and God gives difficulties which make us strong.

We pray for wisdom and God sends us problems, the solution of which develops wisdom.

We plead for prosperity and God gives us brain and brawn to work.

We cry for courage and God gives us dangers to overcome.

We ask for favors and God gives us opportunity.

When we pray for showers of blessing, God often sends us clouds.

Before us, even as behind, God is, and all is well.”

In the story of the unjust judge the widow kept on until finally her request was granted. How does this apply? Is God finally persuaded by constant repetition? Will He finally get tired of our pestering Him, and grant our requests? Will He answer those who can most perseveringly present their request in the most persuasive language? Is our Lord comparing our heavenly Father with the unjust judge?

No, friend. He is teaching here by *contrast*, rather than by comparison. If an unjust judge, simply because the petitioner becomes a nuisance, will finally grant a request, how much more shall a loving heavenly Father, because of His deep concern for us, hear and answer our petitions.

Jesus is saying that men ought to pray and not to faint, because He knows our weaknesses; and He knows, too, that only as we keep in touch with Him can we be spared the subtle influences of the enemy. Only as we continue to commune with God will our perspective be kept clear and our sense of values sound.

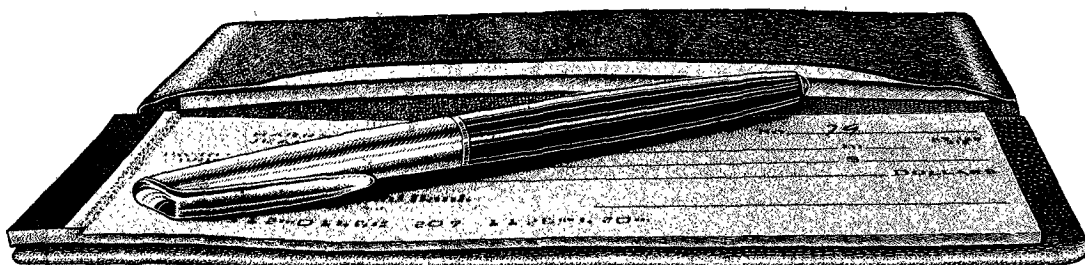
“There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer.”—*Christ's Object Lessons*, p. 175.

It is in the setting of the time of the end that our parable is given, and no wonder Jesus says, “Watch . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

Isn't it strange that so great a privilege as prayer is so little understood, appreciated, and practiced? ♦♦

# How Much for Self?

By JOE ENGELKEMIER



**S**PEND as little as possible upon yourselves.”—*Testimonies*, vol. 9, p. 131. What disturbing counsel! We think of all the luxuries this would exclude, and almost exclaim, as did some of Christ’s followers concerning another testing truth, “This is a hard saying!” We might even make it stronger, as worded in the *New English Bible*, and declare, “‘This is more than we can stomach!’” (John 6:60).\*

But then we turn to the Scriptures, and read, “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9).

The constant concern of Christ, even as a child, was for the welfare of others. “From His earliest years He was possessed of one purpose; He lived to bless others.”—*The Desire of Ages*, p. 70. He “worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. . . . To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands.”—*Ibid.*, p. 87.

## Live as He Lived

Whoever claims to be a Christian “binds himself to live as Christ himself lived” (1 John 2:6, N.E.B.). But do we really live as He lived? In the

light of His example, how can we spend a single dollar of the money entrusted to us upon unnecessary indulgences? How can we selfishly appropriate His funds for any kind of personal glorification?

Stewardship includes far more than many realize. “Some think that only a portion of their means is the Lord’s. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord’s, and we are accountable to Him for the use we make of it. In the use of every penny, it will be seen whether we love God supremely and our neighbor as ourselves.”—*Christ’s Object Lessons*, p. 351.

“Moreover,” declares Paul, “it is required in stewards, that a man be found faithful” (1 Cor. 4:2). “A steward identifies himself with his master,” writes the servant of the Lord. “He accepts the responsibilities of a steward, and he must act in his master’s stead, doing as his master would do were he presiding. His master’s interests become his.”—*Counsels on Stewardship*, p. 113.

Under the influence of the Holy Spirit, the Lord Jesus will so mold our aims and desires, will so blend our hearts and minds into conformity to His will, that our highest delight will be to consecrate our treasures to His service. We will use funds wisely, refusing to spend more than necessary upon ourselves.

As we noted in the first article of this series, a steward’s expenditure of

his master’s funds falls into three categories—personal necessities, a reserve for emergencies, and investments. Investing as much as possible in soul-winning endeavors is the foundation of Christian fiscal responsibility.

## Investments

Examine prayerfully this matter of investments. To do so is to become thoroughly convinced of the reasonableness of Heaven’s counsel to “spend as little as possible upon yourselves.” The investment opportunities of the Christian, in fact, are something to become enthusiastic about.

Note, for example, the potential returns for even a single dollar:

“Let it be considered that every dollar may represent a soul, for someone might be brought to a knowledge of the truth through the use of that dollar in the missionary work.”—*Testimonies to Ministers*, p. 179.

And what is the worth of an individual won to Christ? “One soul is of such value that, in comparison to it, worlds sink into insignificance.”—*The Desire of Ages*, p. 578.

Someone has estimated that seven dollars invested in the Ford Motor Company at its beginning would now be worth more than one million dollars. With what eagerness investors would grasp such an opportunity if they could but foresee that kind of return! And yet a dividend such as this is nothing in comparison to the value of someone brought to Christ, whose worth exceeds that of whole worlds combined!

By what illustration could one por-

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tray the material worth of even one world?

Suppose that you are a rancher with an unlimited bank account. You decide to buy all the properties in your county. So you take your checkbook, get into your car, and start down the road. After weeks of negotiating, and after writing millions of dollars worth of checks, you finally own a whole county.

This would be only a beginning. You would need to add county to county, until you owned the whole State. You would then have to add State to State, until you owned the whole country. And still you couldn't stop writing checks—not if you intended to purchase property that would be any comparison to the worth of a single individual won to Christ. Country after country, continent after continent—you would have to buy them all.

Some months ago an article in the

*Saturday Evening Post* asked, "Who Owns America?" The answer, broadly, was that governments, corporations, institutions, and individuals own America. But what is this one country worth? Said the article: "The aggregate assets of America, tangible and intangible, have never been inventoried. The best estimate of these assets, prepared by Dr. John Kendrick, of the National Bureau of Economic Research, is \$4.5 trillion."—Dec. 30, 1967, p. 18.

Our imagination fails us in attempting to grasp such a figure. And yet the redeemed soul is worth far, far more! Little wonder that the Lord has urged that "every penny should be carefully treasured" (*Counsels on Stewardship*, p. 290). No wonder we have been urged to practice economy, so as to invest more in God's work! "A cent seems like a trifle, but a hundred cents make a dollar, and rightly spent may be the means of saving a

soul from death."—*Ibid.*, pp. 290, 291.

Nor has inflation lessened the force of this truth. A dollar will purchase the *Missionary Book of the Year*, with its great potential for bringing people to Christ. Books that deal with signs of Christ's advent are particularly attention getting. As inspiration points out: "The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. . . . They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis."—*Education*, p. 179.

Recently A. S. Maxwell's small book *This Is the End* was called to

## The art of living

By MIRIAM WOOD

*when you're Young*

**THE NOW AND FUTURE YOU** A troublesome problem that besets many people in their youth is this: they haven't a clearly defined idea of what they wish their future to be. Rose-tinted visions of success, happiness, or even service tend to float about their minds, but they haven't the faintest idea how it's all to be accomplished.

Actually, it's not surprising that a young person can't draw up a detailed blueprint for his future; often he isn't well enough acquainted with himself even to assess the possibilities accurately. He must make decisions with the most far-reaching consequences before he is thoroughly prepared to make them. In thinking about this, an idea came to me that might be worth exploring.

First of all, you'll need to spend some time listing your specific abilities and talents; then list your inabilities and nontalents. If you're not clear as to what to put on either the positive or negative side, here is a way to find out. Just think over your grades in all subject areas. That ought to take care of your intellectual analysis. (Do you *really* "love" math when your average is D?) On the personal side, if you'd rather not discuss "you" with your parents, there are bound to be teachers, your pastor, or close friends who can give you a pretty clear picture of how you seem to others. On second thought, perhaps you'd better omit the consultation with close friends, lest they be summarily dropped.

With this body of information compiled, I'd suggest that you write your biography for the next ten years, using the past tense, to make the projected ten years seem an accomplished fact. Obviously, this is going to require you to deal in specifics. You can't evade the stark necessity for crisp decision by using spongy generalities. Wherever you are in your education, that's where you should start the story of the future you. You'll have to decide where you're going (in your biography, of course, it will be where you *went*) with the next phase of your education. What happened? Did you insist upon enrolling for premed, refusing to accept the irrefutable evidence of your grades as to your non-scientific abilities? In that case, your biography would have to read something like this:

"After three years of premed, the dean of students told me that my grade point average was so low there was absolutely no possibility that I could be accepted into medical school. I'd been advised, over and over, to change my course, but I had kept expecting a miracle. Bitter, angry at fate, and angry most of all at myself, I went to my room, packed my things, got in my car, and drove away. I was completely defeated."

And then what? As a matter of fact, I shouldn't think the writer would need to project himself much further into *that* future.

Here's another sample of a might-be future you!

"Everyone said that my marrying Chuck would be a disaster. Mom and dad almost got down on their knees and begged me to finish school. How stupid all that advice seemed! Why, Chuck and I were in *love*. Nothing else existed for me but him—tall, handsome, black hair gleaming in the sun as he'd come to pick me up in his little open sports car. I simply refused to think about his not having a steady job and being pretty irresponsible, and not having any real religious convictions. He'd settle down—so I told myself. I was wrong. After five years of poverty, debts, bitter quarrels, and two babies who hadn't asked to be born into this mess, Chuck told me calmly one day that he was leaving. He didn't like being tied down. And it was up to me to figure out a way to support Timmy and Lisa."

Well, let's not go farther with that future. It's much too spine-chilling. Let's try this one:

"After taking a close careful look at myself, I decided that teaching would be the most satisfying life for me. I knew it wouldn't be easy to finance my education, particularly since I felt that I should go straight through for my M.A. But by budgeting carefully, and working as much as possible, I made it. About halfway through college I met Irene and I knew before long that she was the one and only girl for me. Even though we'd like to have married sooner, we decided to wait, so that we could start out with no big problems hanging over us. God has really blessed us in the three years we've been married, and I am completely happy with teaching."

How about your own biography? I hope you'll write it soon—right.



the attention of a class of about 40 Sabbath school juniors. When they were asked how many would be willing to give a copy to a neighbor or to a teen-ager on their street, almost every hand went up. The Sabbath school leaders decided to get 40 or 50 copies for these juniors to distribute in their neighborhoods. Why not organize our tens of thousands of younger Sabbath school members to help distribute timely literature everywhere?

For another example of how a very small sum can be instrumental in bringing someone to Christ, consider Gift Bible Evangelism. A few dollars invested in gift Bibles and study guides, plus some time and love and prayer, could be the means of winning more than one person to Christ. Thousands have already been won through this simple and inexpensive method of personal evangelism.

The opportunities are almost endless. There are more than 300,000 children and youth enrolled in our schools. Many of them will be used of the Holy Spirit in a mighty way during the days just preceding the close of probation. Many a son and daughter of God, prepared for service in a Christian home and school "will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings" (*ibid.*, p. 262). Who can even imagine the far-reaching results that could come from dollars invested in Christian education?

### Gifts for Missions

Then there is the mission offering taken up Sabbath by Sabbath. A lot of us could double, triple, or quadruple our gifts. When the 1966 Thirteenth Sabbath Offering overflow was designated for Solusi College in Rhodesia, those who gave made it possible for Solusi to receive \$95,000. What a pleasure it was in the May 9, 1968, issue of the REVIEW to see the picture of water flowing into a reservoir near the campus, ending the recurrent water shortages that had threatened to close the school!

Every mission offering is an investment — an investment of which Heaven takes note. Says the servant of God: "I was shown that the recording angel makes a faithful record of every offering dedicated to God and put into the treasury, and also of the final result of the means thus bestowed."—*Testimonies*, vol. 2, p. 518.

Why not make a covenant with God that for one month you are going to triple your Sabbath school offering? Spend less upon yourself that month, and give God a chance to pour out His blessing upon you. "Prove me," He invites (Mal. 3:10). Why

not do so? It's the kind of investment upon which you can't lose. And this trial month might prove such a blessing to you that you would gladly continue!

Every opportunity to give is an opportunity to invest. In view of the potential returns for the dollars invested, it is not surprising that inspiration urges: "Spend as little as possible upon yourselves." To do so is not sacrifice—it is simply taking advantage of a fantastic opportunity.

Think again of the illustration of a million dollar dividend for a seven dollar investment. Had you lived back when the Ford Motor Company was in its infancy, and if you could have lived long enough to collect, wouldn't you have gladly economized in order

to have seven dollars to invest? Probably you would have cut out desserts, economized on clothing, skipped all but the simplest entertainments, and saved every penny, every dime, in order to invest while the opportunity lasted. Nor would you have stopped with seven dollars—probably you would have invested every dime you could possibly manage.

Because a person won to Christ is worth more than worlds, you can make investments that will bring returns a thousand million times greater than any secular investment. Shouldn't we gladly "spend as little as possible" upon ourselves, in order that we might take full advantage of these opportunities? ♦♦

(Continued next week)



## Chip the Chipmunk

By JOYCE WILLES

### Part I

WE GOT our unusual pet one Sabbath day by surprise. We were walking down a woods road in the mountains when a small furry animal ran across the road in front of us. To our surprise, we found it was a baby golden-mantled ground squirrel that most people call a chipmunk. My husband walked the three feet between him and us and picked him up. The baby settled down in Ken's hands, so Ken opened a nice deep pocket, and there our new-found friend slept until we started home that evening.

We wondered whether we should take him home to our city apartment or leave him in the woods. "I've always wanted a pet chipmunk," I heard Ken say. "I caught several near the mines where I used to work, but they always got away." Ken won, and I cradled a handkerchief full of chipmunk in my lap all the way home. When we got home our first thought was to feed Chip, as we had decided to call him.

What do chipmunks eat? Of course this baby would want milk. I found an eyedropper, Ken heated some milk, and soon we were feeding a very hungry baby. He learned later to hold onto the dropper with his front paws while standing on his hind feet. He was unhappy when it was taken away for a refill.

After eating his first "meal" in our house, Chip settled down in the handkerchief in a large tissue box I found. Two hours later he was awake (probably because we couldn't leave him alone, always wanting to see him) and hungry again. I began to worry. If he had to eat every two hours, how would he get through the night? We both had to work

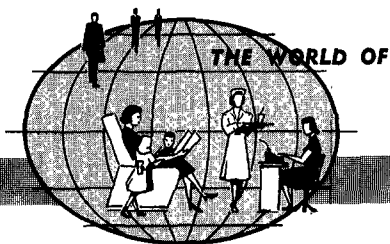
the next day and were sure we didn't want to break up our night's sleep feeding him.

We didn't need to worry. The next morning Chip had to be awakened to be fed. The same was true later as we warmed milk and called him out of his "burrow" at mealtime and bedtime. I brought home some cotton with which Ken lined a rolled towel, and Chip seemed very comfortable.

We looked in the dictionary to learn about his eating habits, but it told little. Helpful neighbors sent their two girls over with the book *Chipmunk Willie*, by Harry Baerg. This book tells how chipmunks live, what they eat, and how they grow. The eating habits of golden-mantled ground squirrels are quite similar. Since Chip could hardly run around and couldn't use his hind legs yet, and since his ears were quite small, we decided that Chip must be about one month old. Chipmunks are full grown at about three months of age. At first we were afraid he had a crippled hind leg, but the stiffness disappeared and he learned to sit on his own, as any pictured chipmunk we had seen. In his book Mr. Baerg said that these tiny creatures are born hairless, and their fur starts growing about three or four weeks after birth.

When Chip began to be interested in the world outside his burrow, Ken and I fixed up a large cardboard box with gravel, jar lids full of his favorite foods, and his box bed. Ken made a small three-sided cut near one corner, and that served as a door. Chip soon learned to open the door himself.

One of the first solid foods Chip ate as his teeth came in was oatmeal. He became fond of cantaloupe, raisins, peanuts, and especially dry corn. Hamster food seemed to be just the thing. As Chip explored more around our small apartment, we began to find peanuts under pillows, bookcases, and in the back of the piano. We often saw him with cheeks bulging, running toward some favorite hiding place. Even though there was always enough food and he was living inside a house, he had the instinct to store food for the winter.



# The Adventist Woman

Conducted by DOROTHY EMERSON



H. ARMSTRONG ROBERTS

While most plants are harmless, a few of the common varieties contain poisonous parts.

## POISON in Your Back Yard!

By CATHERINE GEARING

THE telephone jangled noisily on a hot afternoon. A mother's frantic voice told the story of her child having swallowed a "mushroom," which she was quite sure was poisonous. What should she do? The nurse at the hospital advised her to bring her child to the hospital. She would have a doctor there to help her. They pumped out the child's stomach, gave him medication, and kept him under observation. The plant was found to be only moderately poisonous. The child recovered.

Some of the most beautifully kept gardens in America are actually hazardous areas to small children who have not been taught by their parents to keep plants out of their mouths. A few common plants are seriously poisonous. Others are moderately poisonous, producing symptoms from a

slight skin irritation to systemic conditions such as nausea, vomiting, or diarrhea. A few plants are so violently poisonous as to be fatal within just a few hours after ingestion.

Children should be taught early not to eat any plant parts—leaves, berries, seeds, stems, or flowers—other than from those plants commonly used as food. Adults should also be cautious about making "medicinal" concoctions from plants unless they are very sure which parts are edible and under what conditions they are safe to use.

Not only beautiful flowering shrubs and well-known flowers may be poisonous, but some of the plants we find in our vegetable gardens are poisonous, that is, certain parts of the plant. For example, the leaf of the rhubarb plant, the stalks of which are used to make sauce or pie filling, is



one of the most poisonous of leaves. It contains oxalic acid, which may cause severe damage to the kidneys. Large amounts of raw or cooked rhubarb leaves can cause convulsions, coma, and eventual death.

Cherry, peach, or plum seeds are poisonous. Unripe huckleberries and leaves or the green skin of the Irish potato are mildly poisonous. The roots of the common elderberry bush can cause nausea and digestive disturbances. The elderberry fruit, on the other hand, is perfectly safe to eat, cooked or raw.

Castor beans (*Ricinus communis*) grow wild along roads and stream beds. Some people plant them in their gardens to keep out gophers! Others plant them for a decorative plant. Two or three seeds eaten by a child can cause his death. They are pretty beans and very attractive to the child, thus making them even more dangerous. As few as six beans can cause the death of an adult. A brochure from the University of California states that the plant can be grown with safety if the seed heads are clipped off before they mature.

Another popular yet extremely dangerous shrub is the beautiful oleander (*Nerium oleander*). All parts are poisonous, even the dried leaves. A child can become severely ill from eating just a few leaves. The effects of the toxic material are similar to those of the drug digitalis, affecting the heart. The oleander also may produce a severe digestive upset, and in extreme cases has caused death. Some have died merely from eating wieners or meat speared on oleander twigs and roasted over a fire.

The beautiful Christmas poinsettia contains an acrid, burning juice that

will kill a child if he eats one leaf! Mistletoe berries when eaten have caused both children and adults to lose their lives. The delicate and fragrant lily of the valley, both leaves and flowers, can cause an irregular heartbeat and pulse, accompanied by a digestive upset and even mental confusion.

I well remember hearing about a man who had recently lost his wife, who thought he would make a "green" drink in his blender. Not knowing plants very well and having depended upon his wife to make this drink in the past, he went out in his back yard and picked what he thought was the same plant his wife used. Soon after drinking the beverage, he noticed that his heartbeat became very irregular, and he had a severe digestive upset. He called his family physician, who quickly identified the plant as foxglove, from which digitalis is derived. He was rushed to the hospital, and under careful treatment he recovered.

A couple made a "green" drink us-

ing large, mature, raw pokeweed leaves. They too had to be rushed to the hospital to have their stomachs pumped. Quick action saved them both. The young tender leaves of this plant are perfectly edible when cooked as greens.

Some plants contain large amounts of tannic acid. Acorns and the fruit of the buckeye plant are examples. Children should not be allowed to chew on acorns. Both the acorn and buckeye must be properly leached or processed, which renders them perfectly safe to eat.

Berries from the daphne plant are poisonous. Just a few berries can kill a child. Wisteria seeds or pods poison many children each year. The bulbs from hyacinth, the amaryllis (naked lady), narcissus, and daffodil are poisonous. Many people have the mistaken idea that all bulbs are edible. They are not.

All parts of the nightshade, but especially the unripe berries, are highly poisonous, enough to cause the death of a child or even an adult. The seed

pod of the bird-of-paradise flower may cause nausea, vomiting, and diarrhea. All parts of the larkspur and hydrangea will cause dizziness, nausea, and vomiting. Larkspur will cause a fall in blood pressure, weak pulse, and convulsions. Hydrangea will cause a severe headache, respiratory stimulation, tachycardia (fast pulse), and convulsions.

### Poisonous Wild Plants

I would like to mention a few plants found wild in nature that are poisonous. Those going on hikes or camping trips should be aware of plants that they should avoid eating or even touching. Unless you are absolutely sure of yourself, leave mushrooms alone.

I remember a man from Oroville, California, who had gathered mushrooms for years. After one particular gathering, he became violently ill. For five days he hovered between life and death and finally died. The mushrooms he had gathered but had not yet eaten were examined by the laboratory at the University of California at Berkeley, and it was found that he had two kinds that looked alike. One was edible but the other was deadly poisonous.

The blue camas is a fine-tasting, edible plant. However, the white camas bulb, which is exactly like the blue camas (except for the color of the flower) is deadly poisonous. It is sometimes called "death camas." The banberry is poisonous. As few as five berries will cause increased pulse, dizziness, burning in the stomach, and colic pains. Its rootstalk is a violent purgative and emetic. One plant may have white berries and another red berries. Both are equally poisonous.

Water hemlock and poison hemlock are other plants to avoid. The rootstalks of the water hemlock (*Cicuta*) are extremely poisonous, especially to cattle. One half to one pound can kill a mature cow in as little as an hour. Poison hemlock (*Conium maculatum*) has as its poisonous principle several alkaloids found in the green leaves and stems and fruit of the plant. It loses its toxicity on drying, thus hay containing conium is not dangerous to cattle.

Poison oak or poison ivy probably is so familiar to all that it does not merit space to describe. The best thing is to be alert and avoid all contact with these plants.

I know I have painted a somewhat depressing picture. However, let me mention that there are some 125,000 known identified edible plants, and by contrast only a few poisonous plants. One should recognize those that are poisonous in order to safeguard his family. ♦♦

## PLANTS WITH POISONOUS PARTS

autumn crocus: bulb  
 azaleas: all parts  
 banberry: berries, white or red  
 bird-of-paradise flower: seed pod  
 bittersweet: berries  
 black locust: bark, sprouts, foliage  
 bleeding heart: leaves, tubers  
 bluebonnets: seeds  
 buckeye: unprocessed seed  
 buttercups: all parts  
 camara (red sage): green berries  
 camas, white: bulb  
 castor bean: seeds  
 cherries: seeds, leaves  
 columbine: berries  
 cyclamen: tuber  
 daffodil: bulbs  
 daphne: bark, leaves, fruit  
 delphinium: young plant seeds  
 desert marigold: whole plant  
 dumb cane: all parts, especially leaves and tubers  
 Dutchman's-breeches: leaves, tubers  
 elderberry: leaves, shoots, bark  
 elephant ear: all parts  
 English holly: berries  
 false hellebore: whole plant, especially leaves  
 flax: white plant, especially seed pods  
 four-o'clock: root, seed  
 foxglove: leaves  
 garden huckleberry: unripe berries, leaves  
 golden chain: beanlike capsules in which seeds are suspended  
 hemlock (poison): green leaves, stems, fruit  
 hemlock (water): rootstalks, dry or fresh  
 hyacinth: bulb  
 hydrangea: leaves  
 iris: underground stems  
 ivy: leaves  
 Jack-in-the-pulpit: all parts, especially roots

jessamine: berries  
 jimson weed: all parts  
 lantana: foliage (all parts)  
 larkspur: young plants, seeds  
 laurel: all parts  
 lily of the valley: leaves, flowers  
 lupine: leaves  
 May apple: apple, foliage, roots  
 milkweed: raw leaves, stems  
 mistletoe: all parts, especially the berries  
 mock orange: fruit  
 monkshood: root  
 moonflower: seeds  
 moonseed: berries  
 narcissus: bulbs  
 nightshade: leaves and unripe berries  
 oaks: foliage, unprocessed acorns  
 oleander: leaves, branches  
 peaches: seeds, leaves  
 philodendron: stem, leaves  
 pimperl: all parts  
 pinks: seed  
 plums: seed, leaves  
 poinsettia: leaves, stems, sap  
 poison ivy and oak: leaves  
 pokeweed: raw leaves when plant is old  
 potato (Irish): green skin on tubers, new sprouts  
 rhododendron: all parts  
 rhubarb: leaves  
 Scotch broom: seed  
 sneezeweed: whole plant  
 snow-on-the-mountain: milky sap  
 Spanish bayonet: root  
 spider lily: bulb  
 star-of-Bethlehem: bulbs  
 sweet pea: stem  
 toadstools: whole plant  
 toyon: leaves  
 wild grape: root  
 wisteria: seeds, pods  
 yew: berries, foliage

# From the Editors

Marijuana—Delight or Danger?—2

## WHAT MARIJUANA DOES

Now that thousands of medical scientists and physicians have become convinced that smoking cigarettes is hazardous to health, it appears a strange paradox that some sociologists, clergymen, and even physicians argue that marijuana causes no serious harm to the user. Is marijuana less harmful than tobacco?

Smoking cigarettes is legal but clearly hazardous; smoking marijuana is illegal but supposedly harmless! Science shows that cigarette users tend to develop physical dependence and experience physical damage; marijuana users tend to develop psychological dependence. The question is, Do they suffer psychological damage? Because so much more is known about tobacco's effects, many hesitate to reply to that question. This wait-and-see attitude may reveal a "scientific attitude," but it fails to take into account the experiences of young people who are using this so-called harmless drug.

### Experience of One Teen-ager

"After a while I had trouble making simple decisions," wrote a 19-year-old girl to Ann Landers, describing what happened after she had reached the "smoking alone" stage. "I had to ask my sister which dress to wear to work. I found myself asking the girl at the next desk how to spell simple words. . . . I lost my appetite and couldn't sleep. . . . I couldn't concentrate long enough to finish a magazine article."

Finally, when her difficulty in getting up in the morning caused her to be late for work repeatedly, her supervisor warned her that she might have to begin looking for another job. That snapped the spell. She quit the marijuana. After the first day all the problems she had shoved aside now faced her. She was almost overwhelmed. "I was determined to kick the habit," she confessed, "and I've gone through hell but, thank God, I licked it.

"It's been five weeks since I've had a smoke. I'm almost back to normal, but not quite. I shudder when I think of how close I came to wrecking my life with this 'harmless' drug."

Unwillingness to carry out life's usual responsibilities is reported as an earmark of continued marijuana use. One young man in his early twenties, according to writer Jess Stearn, changed in three months from a "bright-eyed, ambitious young man . . . to a blob of inertia. He became so indolent it was an effort for him to wash himself, straighten his room or keep a job." His stock answer to efforts to redirect him was, What difference does it make? I'm happy.

From the case histories of the California Rehabilitation Center are these quotes:

"One night in a field near my house, I became Alice in Wonderland and ran wildly away from the playing cards."

"After starting on marijuana, I lost interest in school and sports. I finally dropped out of school."

"You smoke a stick of marijuana in the morning, get lazy on the job and get fired."

A 16-year-old boy who had been smoking pot for a year said: "I smoke pot because it makes the world a beautiful place instead of a place filled with narrow-minded bigots like my father."

Fathers and mothers, belonging as they do to a genera-

tion that has thought of marijuana as comparable to heroin, and marijuana users as society's scum, nearly sink into a state of shock when they learn that their sons or daughters are users if not addicts. But many young people believe smoking pot to be innocent fun that lacks the dangers of cigarette smoking (lung cancer) and hard liquor (liver trouble). If the older generation has condoned smoking and drinking, why be concerned about marijuana, they argue. The inconsistency of older people in their choice of drugs and narcotics has contributed to the generation gap. Fortunately, Adventist parents do not have a problem here.

An honest look at marijuana reveals that while its dangers have occasionally been overdramatized, they are real. Naturally, occasional use is not as harmful as regular use. Smoking one "stick" is not as harmful as smoking 100. The effects found after prolonged use ought not to be attributed to occasional use. Nevertheless, there are enough cases of personality deterioration (just as there are enough cases of lung cancer among tobacco users) to convince us that abstinence is best.

From the Christian point of view, marijuana does not increase piety or the desire to serve humanity. As one minister understated it: "[Marijuana] doesn't particularly involve one with responsibility for one's fellow man."

F. D. Y.

(Concluded next week)

## FINDING AND FOLLOWING GOD'S WILL

One of the most important—and often one of the most troublesome—questions that confronts the Christian is, "How can I know that the decision I am making is in harmony with God's will?" Some Christians, eager to please God but tense and fearful of making a mistake, become almost paralyzed when called upon to make decisions. Like a deer facing the lights of an onrushing car in the darkness, they stand transfixed, unable to decide, unable to move.

This is too bad, for God wants His people to be happy. He wants them to have a relaxed, comfortable relationship with Himself.

At times, of course, the reason for indecision is not uncertainty as to God's will; rather, it is an unwillingness to do it. So the Christian thrashes about, darting here and there in an attempt to circumvent the divine will, or trying to think out a rationale that will make it seem that he is doing God's will while actually doing his own.

Fundamental to knowing God's will in any given situation is full surrender of the soul to God. Self must abdicate the throne of the heart and Christ must be invited to reign as Lord and King. This is essential, for God will not force His will on anyone. He will lead and guide a person, but only if the individual himself truly wants to know the divine will. No person can expect God to guide him if he is stubbornly determined to have his own way, at times even hoping to use God as an ally to achieve selfish personal ends.

So let this be clear: Fundamental to discovering God's will is full surrender.

Now, how does God guide, and reveal His will to, the fully surrendered Christian? In three ways: First, through His Word; second, through providential workings; third, through the appeals of His Holy Spirit.

Sometimes Christians argue that the process of discovering God's will through the Bible is extremely complicated. Actually, it is quite simple. To many questions in the broad areas of everyday living the Bible answers either Yes or No. For example, if we ask whether the seventh day of the week is the day God wants us to keep holy, the fourth commandment says Yes. If we ask whether adultery is legitimate, the seventh commandment says No.

Outside of the Ten Commandments God provides other Yes or No answers. For example, if we ask if it is in harmony with the divine will for a believer to marry an unbeliever, God says No (2 Cor. 6:14). If we ask whether we should love even those who mistreat us and consider us enemies, God answers Yes (Matt. 5:44).

Truly God has been good in providing so many Yes/No answers in areas of life that otherwise might greatly perplex us. The problem with many people is not that the Lord has provided cryptic, obscure answers but rather that they do not want to accept the answers given. They ask God's special guidance even when He has already spoken clearly.

As we seek God's will we should be as thankful for a No answer as for a Yes, for God never says No unnecessarily. As a God of love, He says No only when we ask for something that would not be for our best good ("No good thing will He withhold from them that walk uprightly." Ps. 84:11). "The way of *transgressors* is hard," not the way of the obedient. That the Christian life is a good life is evident from Christ's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

### Providential Workings

The second way of obtaining a knowledge of God's will is through providential workings. It is important to remember, however, that God's providences do not contradict the counsels of His Word. To illustrate, let us say that a man needs \$100. Let us say, also, that while facing this need he walks down the street and sees a \$100 bill flutter to the sidewalk as the man walking ahead of him pulls out his handkerchief. In view of the commandment "Thou shalt not steal," should the Christian tuck the \$100 into his pocket, saying that the Lord had providentially provided the money?

Ellen G. White says that we will recognize the instances where God's providence is involved "if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the promptings of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God."—*Testimonies*, vol. 5, p. 512.

If we are fully surrendered to God, and if the "providential working" is in harmony with God's Word, then we may safely believe that God is indicating His will to us.

The third way in which God reveals His will is through the appeals of the Holy Spirit. Here again it is important to remember that impressions made by the divine Spirit are always in harmony with the Word. God never impresses us to do something He has forbidden. He never impresses us to lie, kill, steal, or marry unbelievers.

In the fully surrendered life, impressions of the Spirit form a large place. Though he may be almost unconscious of them, the Christian is impressed constantly to make this choice or that. He may not realize that the Spirit is impressing him, yet because he has so fully identified himself with the divine will and has a happy love relationship with Christ, he makes decisions easily under the promptings of the Spirit.

Now, although it is true that Christians must discover and follow the will of God, it is equally true that God will not make decisions for us. He expects us to be responsible and mature. This means that in the multitudinous details of everyday life God expects us to make decisions in harmony with the broad principles set forth in Scripture. He expects us to use sanctified judgment in dealing with life's minutiae. One writer has put it this way: "The shepherd leads the sheep, but he doesn't want to decide which tuft of grass the sheep will nibble on each moment of the day. In almost everything that touches our everyday life upon earth, God is pleased when we're pleased. He wills that we be as free as birds to soar and sing our Maker's praise without anxiety. God's choice for us may not be only one but rather any one of a score of possible choices."

This may be a new and perhaps disturbing thought to some who feel that there is something essentially spiritual about asking God's guidance before making even obvious choices. But "if God gives you a watch, are you honoring Him more by asking Him what time it is or by simply consulting the watch? If God gives a sailor a compass, does the sailor please God more by kneeling in a frenzy of prayer to persuade God to show him which way to go, or should he just steer ahead according to the compass?"

God does not want us to become weaklings. He wants us to become strong, mature Christians. To develop strength we must make choices. We must use sanctified reason.

Some people endeavor to evade this by such devices as flipping a coin. Sister White spoke strongly against this type of thing. To one businessman she wrote: "You endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods. . . . They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment."—*Selected Messages*, vol. 2, p. 325. "Such tests as this will spoil the religious experience of the one who adopts them. Everyone who depends upon such things for guidance, needs to be reconverted" (*ibid.*, p. 327).

### No Cheap Devices

In answer to the question whether it would make any difference if a person prayed before he tossed the coin, Sister White answered, "Not a whit of difference" (*ibid.*, p. 328). She said, "Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God."—*Ibid.*, p. 326.

Elder W. C. White once told Sister White about a man who wrote possible answers on both sides of a card, then dropped the card, accepting as God's will the answer on the side that faced up. He asked, "What is your mind regarding the matter of . . . decisions of an individual by asking the Lord to answer 'Yes' or 'No' . . . in this way?" Sister White answered, "It is a haphazard method, which God does not approve. To men who have suggested such tests, I have said, 'No, no.'"—*Ibid.*, p. 327.

There are, of course, many variations of the coin-tossing or card-dropping method. Some people open the Bible and accept as divine counsel the message in the verse on which the eye first falls. But while a person who is immature in faith may at times receive help in this way, neither this nor any similar method is recommended.

"The Lord works in no haphazard way" (*ibid.*, p. 326).

Never was it more important for God's people to know and do His will than now. But to discover His will, let us adopt right methods. Let us earnestly search the Word of God for Yes or No answers and the great principles upon which we can make day-to-day judgments. This is

the chief way in which God fulfills His promise, "If any of you lack wisdom, let Him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). It enables us to develop most fully, and hence brings greatest honor to the Lord our Creator.

K. H. W.



[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.]

### A PRIVILEGE TO BE UNFORGETTABLE

Your article "What Makes a Woman Unforgettable?" (Jan. 30) was rewarding. Several years ago I discovered the original article in *Woman's Day* and saved it, often to reread it.

The author describes being genuinely feminine as a positive attitude. Too many times young women feel that to be a Christian woman will make them less attractive and less feminine. I was a teen-ager not too long ago, and many times adults gave me this impression. Buried deep in the heart of most young women is the desire to "live on in the hearts of those who know them." We need to do more than just tell girls to lengthen their skirts and take off their make-up. We also need to show them that in the right way they can be both attractive in appearance and personality while being genuine Christians.

In thinking of my own list of unforgettable people, both men and women, many have had the personality qualities mentioned in this article. One of your readers asked what was so important about being unforgettable. May I answer that, for me, it would be a privilege to be unforgettable—to make each person's life a little happier, a little more worth living for my having been his or her friend.

EDNA MAYE GALLINGTON

Riverside, California

### REPAIRERS—DESTROYERS

In the long history of the REVIEW, few articles have been printed that measure in importance with Professor Branson's "Christian Ministry for the Disadvantaged" (April 17 and 24). Few paragraphs have been printed that soar like those of Miss Silver's "Can I Breach That Wall of Prejudice?" (April 17).

Surely we dare not delay in accepting the challenges that they have offered us. How can we excuse any longer the prejudice that mars our own communion? How can we persist in disclaiming any responsibility for the leveling of the walls of prejudice and poverty that imprison millions outside our communion?

Some walls in our society require strengthening. Seventh-day Adventists belong among

the repairers. Other walls in our society require destroying. Seventh-day Adventists ought to be in the wrecking crew when the walls of prejudice and poverty are confronted. The spirit of Jesus will go with them. While on earth Jesus engaged in that very work.

MYRON F. WEHTJE

Charlottesville, Virginia

### LOSSES IN MEMBERSHIP

It would be too bad for our discussion of excessive baptismal losses to become confused in a dispute over whether the pastor or the evangelist is at fault. The church also must share the blame. If it has let the minister choose its members, it is to blame. If it has not, it is to blame for its own mistakes.

But the minister is no less involved on that account. He has his responsibility. The church has its own. There are difficult questions for each to answer. For example, as things are now, how shall we apply the inspired guidelines to candidate preparation?

It may be we are in doubt where to begin. Actually, if the local church sensed and accepted its rightful privileges, it could do much to solve the problem. Each congregation is the arbiter of its own destiny. It, and not the minister, holds the crucial decision as to the make-up of its membership. Only let the church be firm and faithful in this duty and we shall be amazed at the results.

Of course, it would make it easier for the local church if evangelists and ministers at

all levels were to foster and encourage the same high standards of membership. But whether or not this is so, the church stands in the gap. If it does its appointed work, the problem of losses that are related to baptism will be far less disturbing.

This may seem like the wrong way to approach the problem, but who is more directly concerned or more seriously affected than the church itself? Or where is there a more likely solution?

LOUIS F. CUNNINGHAM

Kernersville, North Carolina

### GUNS FOR PROTECTION

Re "Guns for Protection" (Jan. 9). One reason for selling all guns when we accepted Christ as our leader was that in a moment of desperation it would be too easy to revert to their use.

At the time, the following quotation was unknown to us. Now I thank God for it. "The enemies tried again and again to take the life of Paul, but truth bore away the victory. Angels of God were on the ground to fight for the one who would not fight for himself. . . . The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need."—Manuscript 43, 1907.

What better protection could we ask for?

THOMAS A. ESTELLE

Conconully, Washington

### Don't Be Too Hasty—3

## An Embarrassing Moment

By C. L. PADDOCK

An Adventist worker, a good friend of mine, told me of an incident where he had been misjudged.

The conference had moved this family to a new location, and in spite of careful planning, the moving van did not arrive until Friday morning. Arriving at their new home a short time before sundown that evening, they did manage to get their beds set up, and to do a few other things that had to be done before sundown.

It was midsummer, and they had sold their refrigerator, planning to buy a new one when they were settled. The wife asked what they would do about milk for breakfast. If they left it sitting in the kitchen, it might not be good at breakfast time. The husband said, "I will go to the store nearby and buy two quarts of milk, and ask the storekeeper to keep them in the refrigerator for me until morning, explaining that we are Seventh-day Adventists and do not buy groceries on the Sabbath." The merchant was happy to oblige.

Next morning my friend went to the store to get the milk for breakfast. As he left the store, carrying two quarts of milk, he met an Adventist whom he knew, who was going early to Sabbath school.

Had you met the man with the milk, what would you have thought? I hope he found out the facts before passing judgment.

"Judge not, that ye be not judged," the Master warned.

A pretty good resolution for us human beings to make is found in Romans 14:13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."



# Progress in Advanced Education for Far Eastern Division

By CHARLES B. HIRSCH  
Secretary, GC Department of Education

In an attempt to provide post-baccalaureate education to its workers, the Far Eastern Division for the past few years has been supporting Master's degree programs in religion, teaching, and nursing education. For several reasons this program must be strengthened.

As in the denominational program of higher education in other areas of the world, we are responding to the need for upgrading faculties, facilities, and especially libraries. Far Easterners who serve in administrative and teaching posts are dedicated to the task of the church. They are eagerly awaiting opportunities for further graduate study to improve their efficiency.

At the present time, as funds are available, some are sent to the United States for further studies while others make the trip at their own expense. This practice of overseas education is costly and much too often results in loss of manpower, for not all return to their home fields.

For these reasons the division is currently giving serious study to the establishment of a school of advanced studies or a university. Personnel of the division and Philippine Union College are engaged in the study. Various aspects of the problem are assigned to subcommittees of the over-all study committee.

For example, 32 potential university sites have been surveyed by a subcommittee under the chairmanship of R. L. Rawson, PUC business manager. He reports that of the 32 sites, six are in the province of Bulacan, nine in Cavite, ten

in Laguna, and seven in Rizal. The sites are between 17 and 70 kilometers from Manila, and range in size from 42 to 900 hectares (103 to 2,220 acres).

This subcommittee adopted 30 criteria for the evaluation of every site visited and surveyed. Five of the sites received high ratings.

The main study committee, of which Division President P. H. Eldridge is chairman, also has heard reports from the subcommittee on faculty and upgrading and from the subcommittee on finance.

The need for a Far Eastern Division university becomes evident as we consider the nature of our work and conditions in general in that part of the world.

The Far Eastern Division has a varied population of more than 360 million people. Of this number some 200,000 are Seventh-day Adventist church members, scattered from the northern part of Japan to Indonesia. Vast distances are involved.

The heaviest concentration of Adventists is found in the Philippines, where more than half the division membership lives.

Geographically speaking, the division consists chiefly of many islands, making extensive land travel limited except on the fringe areas of the mainland. The economic scale runs the gamut, and the political ideologies vary greatly. The religious as well as the over-all cultural portrait shows Buddhism and Moham-

medanism as the dominant hues, with people of other religions helping to make a most colorful canvas. Add to this the shades of race, and you soon discover the Far East to be a most vibrant, chromatic, and intriguing part of our world.

The Seventh-day Adventist youth and parents of the Far East Division not only want Christian schools but like Westerners they are seeking a more sophisticated educational program of superior quality. Their demands are for teachers and educational administrators who not only have the prerequisites of training, experience, and degrees but also have commitment and dedication to the service of God. They too feel the need for adequate facilities, libraries, laboratories, and media aids. From the urban environs of our college near Manila to our newest school in its strictly rural surroundings in the Celebes, there come cries for quality Christian education.

The "call from Macedonia" in our contemporary society is much more demanding than it was a generation ago. And the present chain of colleges, designed to meet the demands of geography, language, and ethnic differences of this vast field, cannot carry the post-graduate programs required.

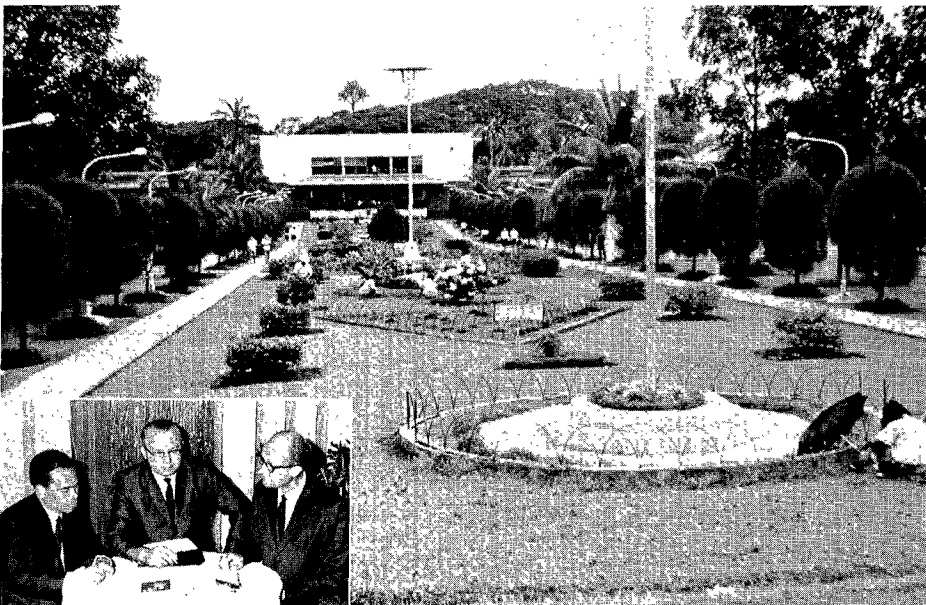
There are now nine schools of higher education in the division. These are located in Indonesia (2), Philippines (2), Taiwan, Singapore, Hong Kong, Korea, and Japan. In addition to a collegiate school of nursing in the Philippines, there are six hospital schools of nursing: Japan, Korea, Thailand, Indonesia, Taiwan, and Vietnam.

A student attendance of about 2,300 in the nine schools gives the division the distinction of having the largest college enrollment outside of North America. Of 399 graduates, 265 (or more than 65 per cent) entered denominational employ. This compares most favorably when viewed in the light of the American rate of 25 per cent!

The leadership of the Far Eastern Division under its president, Elder Eldridge, is taking a positive look at its needs in higher education. Responsible for the educational work in the division are Dr. Boyd E. Olson and his associates, Jay Lantry and Marion Simmons. Each of these educators logs thousands of air miles annually as they go from island to island and from institution to institution, always pressing for a stronger Christian educational endeavor.

When the current studies are complete, the findings or recommendations will be forwarded to the General Conference for final consideration. The chief questions are adequate financial support and availability of qualified personnel from the world field.

A question that has been raised of late is "Can the denomination afford to establish another university, even though it would direct its energies chiefly to the educating and training of workers for God's service?" The bigger question in light of what is going on presently and the need of the world field is "Can the church afford not to consider such an undertaking?"



Philippine Union College entrance. Inset: A. P. Roda, PUC president (left) and B. E. Olson, division educational secretary (right), discuss plans with Charles B. Hirsch.



WEST PAKISTAN:

**Education, Branch SS Result in Baptisms**

Twelve people from the little village of Pondor, West Pakistan, were baptized April 12. This brings to 45 the number baptized during the past six months at the Pakistan Union School.

This attainment is the result of a united effort of ministers and laymen working for the winning of souls. Twenty-four of the total number baptized are the results of branch Sabbath school evangelism; 21 are the products of evangelism through Christian education.

These baptisms have made possible the organization of a new village church; a second will soon be organized.

People in the area around Pakistan Union School seem receptive to Adventism. A recent visitor to a village two miles from the school reported that the people requested, "Please begin a baptismal class here." Not long ago a college-age man walked onto the campus and said, "I have taken the Voice of Prophecy Bible Course. Please baptize me."

The students and teachers of the school have already been responsible for four new church school buildings in surrounding villages served by the school. Student teachers have started an additional five new schools.

Pakistan Union is trying to do its share in the Southern Asia Division goal—50,000 members by May, 1970.

R. W. O'FILL  
*Lay Activities Secretary*  
 Pakistan Union

BORNEO:

**New Clinic Opens First Formal Medical Work**

The Sandakan Seventh-day Adventist Clinic in Sabah opened its doors on April 14, thus beginning the first formal medical work in Borneo.

Present were the executives of the town board, representatives of the various Chinese associations, and newsmen and photographers from the city of Sandakan. There was a small crowd of well-wishers and friends.

A brief speech was made by Sabah Mission president George W. Munson and by town board chairman Tun Tan Tze Tsu. Then Tun Tan cut the scarlet ribbon, opening the new clinic with its modern equipment, including X-ray and laboratory facilities.

The staff consists of two persons, one a fully qualified nurse and the other a receptionist-bookkeeper, both nationals. The first day of business saw six patients seeking care.

The clinic is the first step in the development of a major medical work in Borneo. First will come the building of a hospital, and then branch substation clinics in the interior areas will carry the work further.

President Munson said: "The people of Sabah have waited for more than 40 years for medical help. Now they rejoice that their prayers have been answered."

R. D. RICE, M.D.  
*Medical Director*  
 Sandakan Seventh-day Adventist Clinic

**The King's Business**

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**LEADERSHIP DISTRIBUTED** The question has been raised by a reader of "The King's Business"

whether it is proper for an officer of the church, presumably eligible for reelection to church office, to serve as a member of the nominating committee. To answer the question briefly and pointedly we could comment, usually not.

In one situation it was reported that the first elder of the church was made chairman of the nominating committee. The inference was that the committee, meeting under his leadership as chairman, was not really free, as it should be, to express its choice about first elder or to move in the direction of a change without giving rise to embarrassment or even unhappiness. The church, it was suggested, should have been more far-seeing and should have avoided what might have been a delicate situation by placing neutral persons on the committee both as chairman and members.

Our comment on that? Correct thinking!

Yet there are some who might speak in behalf of a different viewpoint. They point out that the elder in question is a natural-born leader, in fact, the best in the church. He is intelligent, knows the church policy well, and is resourceful. Then why should the nominating committee be deprived of his valuable service? Furthermore, he is a spiritual man, not given to self-seeking, and has the confidence of the church. He would be the last person to use the machinery of a church election to his own advantage. Also there is a dearth of suitable people in the church, especially those who would know how to proceed with the work of a nominating committee, so the responsibility almost has to fall upon him.

Our comment on that? Probably almost right, sometimes!

But we certainly wouldn't want to use that kind of argument when we are dealing with a church of any size, would we? It might seem to apply in the smallest churches, but what about one of fifty or more members? Surely it would be unnecessary to ask the first (or only) elder to serve as chairman of the nominating committee.

Why is it best to have a nominating committee that is essentially neutral, that is, with members mostly not involved personally in major church offices? These answers might apply:

It should always be clear in the affairs of the church that the church has a free, unhampered right to choose or to change its officers, and no person should assume that he somehow is elevated above the right of the church to carry out its own wishes.

We should not hesitate, within reasonable limits, to give inexperienced people the opportunity to serve on committees, to express their choice, and to grow in judgment through these experiences. Many a less assertive person may be found to have sound ideas about church work and the needed qualifications of prospective leaders.

The church often profits by changes in leadership, be the responsibility large or small, and it is only fair to give the two-talent person a chance to add to his two and to give the five-talent person opportunity to develop his five.

A discerning leader in the church, talents and all, will rejoice in the development of abilities in others and will make it his constant aim to help fellow members grow in skill and influence.

(Next: Internationality)



Dr. R. D. Rice, director of the newly opened clinic in Sandakan (left), with Sabah Mission president, G. W. Munson (second from left), and P. H. Tan (far right), pastor of the Sandakan SDA church, with two Sandakan businessmen.



**Provisionally, three Far Eastern Division workers changed plans, or they would have been passengers on the bus that overturned, killing one person and wounding ten others.**

#### THAILAND:

### Workers' Lives Spared; Publishing Work Prospers

Three publishing department workers in the Far Eastern Division were recently spared physical harm when they decided not to take an early bus which they ordinarily would have taken.

Three of us—Vernon Bretsch, then publishing secretary of the Southeast Asia Union; D. O. Corpuz, and I—were on itinerary and had completed our work in Chiengkong. We wanted to leave as soon as possible. We had seen two buses—an old one and a new one—at the station and, of course, we hoped to ride the new one, after having ridden on the old one when going into Chiengkong. But time was also important.

We learned that the old bus was to leave at twelve-fifteen, so we decided to eat lunch and wait for the new one which was to leave at one o'clock.

Thus it was that the three of us changed our plans. About 80 minutes out of Chiengkong an oncoming bus blinked its lights for us to stop, and the bus driver reported an accident just down the road. One person was dead.

In about five minutes we saw a crowd of villagers gathered around an up-turned bus. Besides the one woman who had been killed instantly, ten of the 15 passengers were seriously injured. It was the twelve-fifteen bus from Chiengkong. We then knew divine intervention had helped us decide to eat lunch and board the next bus.

We had been visiting all areas of Thailand recruiting literature evangelists and promoting the use of our literature among the church members.

The trip this past February took us first to Haad Yai, where there is a small mission hospital. We found Dr. R. C. Van Arsdell working night and day with 42 patients in a 35-bed hospital. His fellow worker, Dr. C. F. Possinger, had gone

on vacation as this was the slack season. These missionaries in the far south of Thailand are strong supporters of the publishing program. Several workers from this hospital were recruited to begin selling books part time.

We boarded a plane and flew next along the beautiful southern coral shores to Bhuket. This tin-mining island also has a mission hospital with one missionary doctor family, Dr. Paul Watson and a national doctor, Dr. Somsak, also had an overflow of in-patients.

Jerold Aitken, the local church pastor, has injected new enthusiasm into the small group of believers in Bhuket. They are thrilled with their new church building now under construction, and we found several young people in the congregation who wanted to become literature evangelists. We held a short training school for them before we had to leave.

Chiengkong, where the bus incident took place, is in the far north of Thailand. Our small wooden church, located in a grove of teak trees, looks out over the Mekong River with Laos on the other side.

On our return to Chiangmai we stayed overnight in Chiengrai. This town is prospering since the road has been improved and daily air service has begun. Soon the railroad will be extended to this town. There is a small nucleus of Christians here. Literature evangelists have already made several visits here with good success. With improved transportation and the seed being sown by colporteurs, the door is quickly opening for an Adventist worker to enter.

Jon Dybdahl, who was a student missionary from La Sierra College to Hong Kong in 1967, is the new missionary at Chiangmai. He is still in language study, but is already giving short prayer meeting talks in Thai. He and Dr. and Mrs. Clark Lamberton are giving strong leadership to church members in this highlands resort town. Dr. Lamberton is director of the Chiangmai Dental Clinic.

A small church school is operated by the church. Most of these students and several members indicated a desire to start selling SDA literature.

While the army of literature evangelists in Thailand is small, prospects for new workers look very good. On this trip arrangements were made for three branch depositories for books. This will give easy access to a supply of sales materials for these new literature evangelists in the outlying areas. The far distances north and south have been a hindrance in the past, but this new arrangement should help in the development of a good sales program in these areas.

A new book, a small volume of *Bed-time Stories*, has just been introduced; it is published in Thai and English. It has proved to be popular and is an easy seller, as the students all study English. The price is reasonable. The Thailand Publishing House is trying to keep the books bound ahead of the colporteurs' sales.

During the first few months of 1969 the sales records of the past have been broken. Literature evangelism may well prove to be an entering wedge in the Buddhist country of Thailand.

ROBERT L. SHELDON

Manager

Thailand Publishing House

## Brief News

#### WESTERN INDIA UNION MISSION

♦ Baptisms in the Western India Union at the beginning of 1969 showed a 70 per cent increase over the beginning of 1968, due largely to the impetus given to evangelism by union ministerial secretary E. G. Conley. Immediately upon his appointment in September, 1968, he introduced the new Bible in the Hand method of evangelism.

♦ Successes in the year-end denominational examination at Lasalgaon High School put it in the top bracket of schools in the Southern Asia Division. This school is to share in the fourth quarter Thirteenth Sabbath Offering overflow.

J. B. TRIM

Departmental Secretary

#### TANZANIA UNION

♦ Thirty literature evangelists recently received service pins at an investiture service conducted at the Ikizu Seventh-day Adventist Seminary. Twenty colporteurs received a two-year pin; four a ten-year pin; five a 15-year pin. J. T. Knopper, union publishing secretary, received a 25-year service pin. These publishing leaders and literature evangelists know of 411 persons brought to Christ through their work.

D. A. McADAMS, Secretary  
GC Publishing Department

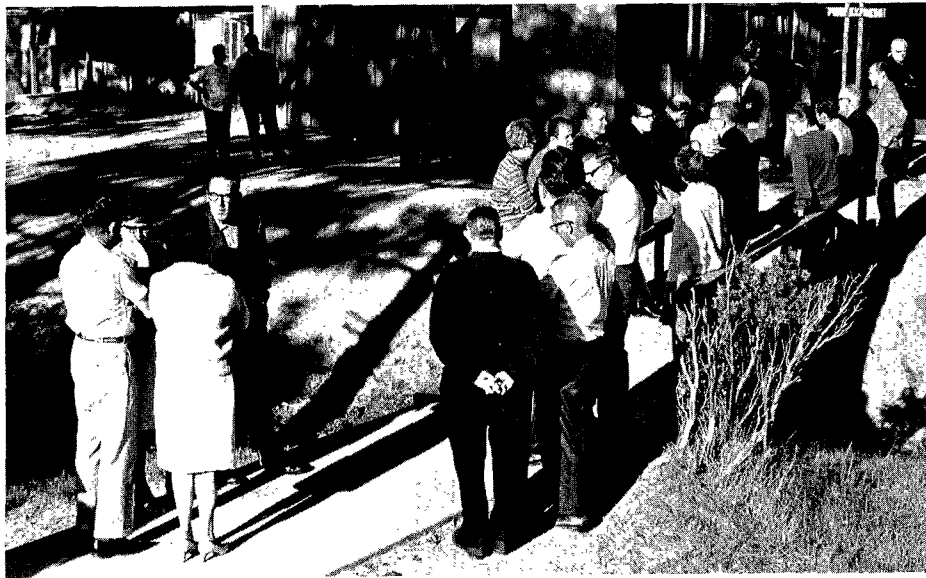
# The "Captain"

always has a good breakfast

– Loma Linda Ruskets, with prizes

– and saves the box top for Investment





PR secretaries gather informally during their free time for an exchange of professional ideas.

## "To Tell the World About Jesus" Is Theme Of Division-wide Public Relations Council

Seventh-day Adventist public relations directors from conferences and institutions across North America met in quadrennial council at Pine Springs Ranch in southeastern California, May 18-22, and charted the church's course in public relations for the next four years.

Attention focused on meeting the challenge of an age of expanded communications possibilities and a message that throbs with the urgency of life and death. The message was reflected in the theme of the council: "To Tell the World About Jesus." In response to the theme, delegates stamped their approval on an outline of action that calls for strengthening service to radio and TV stations, using advertising, coordinating church exhibits, and learning how to sell public relations as a service to all leaders of the church.

Unlike other departments of the church, the General Conference Bureau of Public Relations and its field representatives function as a service unit to all departments, not only to administration. To help others in the church achieve their God-given goals is the major objective of all those in Seventh-day Adventist public relations.

Introduced at the council were new materials, as well as new ideas. The materials were designed to help the church's PR practitioners measure up to the increasing demands of a world choked with competition for attention. One item, a highly organized work kit for local church press relations secretaries, will be going into immediate use. Included in the work kit is a new *Church PR Workbook*, which replaces the *Church News Manual*.

A new approach to advertising on radio for evangelistic services was introduced, as well as new workshop materials. Ways will be explored for making these evan-

gelistic advertising ideas available on a practical basis.

Workshops were scheduled on two afternoons, with delegates given the opportunity to choose and participate in at least two. The workshops presented instruction in photography, newswriting, layout and printed materials production, and PR problem-solving.

Each day separate meetings were scheduled for special-interest PR groups—conferences, educational institutions, and medical institutions. In addition to considering future plans and comparing PR practices, these special-interest groups heard presentations on topics of particular concern to them.

Throughout the council a highly spiritual note prevailed in the near-to-nature atmosphere of the Southeastern California Conference youth camp. Contributing much to the high spiritual tone were such devotional speakers as Robert H. Pierson, president of the General Conference; Neal C. Wilson, and Ralph S. Watts, vice-presidents; John C. Kozel, assistant treasurer of the General Conference; Roger W. Coon, of the Pacific Union College public relations office; Frank L. Jones, secretary-treasurer of the South Atlantic Conference; and LaVerne G. Barker, of the Central Union Conference PR office.

Directing the council were E. Willmore Tarr and his staff, of the General Conference Bureau of Public Relations, with an assist in the medical institutions area from Milton Murray, consultant for institutional development for the Columbia Union Conference. Chairman of the general business sessions was Ralph S. Watts, General Conference vice-president.

M. CAROL HETZEL  
Associate Secretary  
GC Bureau of Public Relations

## Annual Meeting of Adventist Nurses Convened in Detroit

The 430-member Association of Seventh-day Adventist Nurses held its annual meeting in Detroit, Michigan, May 16-18.

Mission reports were given by Norma Eldridge on nursing in Japan; Aili Auvinen on nursing in Africa, and Mazie Herin on nursing in South America. Winton Beaven led the group in a discussion of differences between Seventh-day Adventist hospitals and similar institutions sponsored by other denominations.

Music was provided by students of nursing from Andrews University.

Alice Smith, of Columbia Union College, is the new president, and Margaret Russell, of Porter Memorial Hospital, the president-elect.

R. MAUREEN MAXWELL  
Outgoing ASDAN President

## Atlantic Union

♦ Atlantic Union College's SPRAY (Student Program for Recreational Activities for Youth) project, which began as a Story Hour for children in a low-income housing project in nearby Clinton, has grown to include activities for children through age 14. It has been so successful that a similar program has been begun in the Lancaster area at the request of the superintendent of the local school system.

♦ Joel Tompkins and David I. Shaw are conducting a series of evangelistic meetings in Jay, Maine.

♦ The Southern New England Conference publishing department reports that the half-hour *Bible Story* television series featuring News Commentator Paul Harvey was recently accepted by two television stations—channel 38 in Boston and channel 22 in Springfield, Massachusetts. The program, which is intended to generate interest in the *Bible Story* books, will continue for 13 weeks.

♦ Nine students of Pioneer Valley Academy, with the help of four faculty members, conducted a Story Hour series for the children of nearby New Braintree, Massachusetts, during the spring. Held at the local town hall on Sabbath afternoons, the Story Hour grew from 16 children to about 60. The kindergarten group was directed by Marlene and Carolyn Anderson; the primary-age children were led by Glenn Garver and Jeanne Nickerson; and Roy Krueger and Vicki Long took charge of the juniors. The four faculty members were Patricia Nickerson, Betty Simcock, Linda Esposito, and Emily Proctor.

♦ Ten persons were added April 12 to the West Lebanon, New Hampshire, church, where P. D. Bakker is pastor.

EMMA KIRK, Correspondent

## Canadian Union

### Doors Open Wide in Ottawa for Strong Five-Day Plan

The Five-Day Plan to Stop Smoking has caught the attention of federal and municipal leaders in Ottawa, Canada's capital.

Attending the clinic this past spring was O. D. Lewis, director of the Smoking and Health Program of the government's Health and Welfare Department. His enthusiasm for the plan led him to assist in inaugurating a weekly follow-up program, which has been a serious lack in past plans. Beyond that, he arranged with the Ottawa-Carleton Tuberculosis and Respiratory Disease Association to purchase \$1,600 worth of films for future Five-Day Plans.

The Tubercular and Respiratory Disease Association also voted to pay \$100 per program to cover the cost of advertising and other materials. In addition, they made arrangements with the Royal Ottawa Hospital to make a room available without cost whenever it was needed for the program.

On top of all this, they are acquiring a public-health nurse to visit factories and businesses in the city to warn employees of the dangers of smoking, and direct them to the Adventist clinic.

✦ Sixty-one persons were added to the church in the Rutland-Kelowna-Winfield district of British Columbia during a campaign by conference evangelist Dale Brusett. The pastor, W. W. Rogers, had directed a strong soul-winning program by the laymen of the three churches. About 95 per cent of the converts were the result of active laymen's participation. Among those won was a young woman who was baptized late one night after the congregation had gone home. Strong opposition from her family necessitated the private ceremony.

✦ A baptism conducted by E. J. Parchment, of the Montreal church, in Quebec, added six to this church. Eight others have completed the Gift Bible Plan studies and are considering baptism.

✦ Fourteen adults and 11 children comprising a Sabbath school group in Quesnel, British Columbia, were organized into the Quesnel company on March 22.

PEARL BROWNING, *Correspondent*

## Central Union

✦ This year's Student Association project at Campion Academy was a new student center. It includes a carpeted lounge, a recreation area, and offices for the three Student Association organiza-

tions. Students drew the plans, raised the funds, and did the remodeling themselves. Besides the student center, students also gave \$1,000 to the Adventist training school near Manaus, Brazil. The money will be used to build a dining hall for the school.

✦ So far this year literature evangelists in Kansas are showing a \$30,000 increase in sales over the same period last year. A number of students are joining the colporteur forces during the summer months.

✦ As a result of the evangelistic series held in Greeley, Colorado, by Evangelist William R. Bornstein, Singing Evangelist A. J. Scherencel, and Pastor John K. Griswell, Jr., 30 persons were baptized.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ Members of the Paterson, New Jersey, Spanish church recently celebrated the completion of their newly renovated church building. The church had been partially destroyed by fire in January. Jack Martz, conference public relations secretary, took part in the services, and special music was provided by the Temple Baptist choir.

✦ Groundbreaking services were held recently by members of the Waldorf, Maryland, church. Guest speaker was Maryland State Senator Edward Hall. Others participating in the service were A. E. Randall, secretary-treasurer of Chesapeake Conference; Robert Cary, local head elder; William Bell, chairman of the building committee; Robert Andrews, builder; and Bruce Hinckley, pastor. The church began as a branch Sabbath school in 1955 and today has a membership of 64. Charter members present at the ceremony were Mr. and Mrs. John Cassell and T. W. Graham.

✦ Laymen and ministers of the New Jersey Conference have joined in constructing two new facilities for the camp meeting and junior camp programs. These are a cement-block sanitary building and a craft shelter. Blacktop paving throughout a large section of the grounds will be another benefit for the campers this year.

✦ Anticipating the increasing demand for a better and larger educational plant, the Toledo, Ohio, church has under construction a \$50,000 school addition to be ready for occupancy in September. This will increase the present school capacity by nearly 75 students in grades 1 to 8.

✦ Roy Lemon, evangelist, and Stig Anderson, local pastor of the Barberton, Ohio, church, made the telephone play an important part in their recent evangelistic meetings. Each evening as the song service began, connections were made by telephone to the home of Mrs.

Harold Chadwell, an invalid for 17 years. Mrs. Chadwell heard 19 of the 22 sermons and is looking forward to reuniting with the Adventist faith.

✦ More than 30 people attended the first services held by the newly organized branch Sabbath school in Marysville, Ohio, under the direction of Pete Leskio, Sabbath school superintendent of the Delaware, Ohio, church.

✦ A seven-week cooking school was recently conducted in the York-Hanover, Pennsylvania, district under the direction of Pastor and Mrs. Daniel V. Kubrock. More than 40 women took part each Sunday afternoon. Their families and friends joined in a fellowship supper at the close of each class to test the tangible values of the course.

✦ Blue Mountain Academy is the recipient of The Freedom Shrine, presented by S. H. Yocum, local Exchange Club president. This exhibit includes 28 authentic reproductions of historically famous American documents spanning the 325 years from the Mayflower Compact to the World War II Instrument of Surrender in the Pacific. Each document in the \$400 collection is permanently mounted on an individual wood-grained plaque and protected against deterioration and damage by plastic lamination.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Two girls from Czechoslovakia—Ellen Uhrin (an Adventist) and Stella Mydlar—first met on a Florida beach. They had each won a contest giving them a trip to the United States. Their friendship grew, and they continued their tour together. When they arrived in Chicago, Ellen invited Stella to the Czechoslovakian Seventh-day Adventist church. As a result she is now taking studies and already writing of her new faith to her family in Europe. After memorizing an English canvass, they participated in the Ingathering program and received \$75. They have decided to remain in this country and are now employed in a factory in La Grange.

✦ Public school children, in a special drive at Pontiac, Michigan, received more than ten tons of clothing for the local Seventh-day Adventist welfare center.

✦ The school of medical technology, which has been in operation at the Hinsdale Sanitarium and Hospital since 1955, has graduated a total of 60 technicians. Eleven of the graduates are now serving as chief technicians in the laboratories where they are employed, six have received advanced degrees, and six are enrolled in postgraduate studies. The school has now been approved to train ten each year instead of the previous five.

MILDRED WADE, *Correspondent*



## North Pacific Union

### It Is Written Evangelism Increases Need for Church

A spring It Is Written evangelistic campaign has already added 27 to the Port Orchard, Washington, congregation. It has also increased their need for a new church building.

The crusade was conducted by the Hiner-Parks team, with Port Orchard pastor Gerald Kopitzke and Bremerton district leader J. O. Brown assisting. In addition to those joining Port Orchard, 12 have joined the Bremerton church.

Literature Evangelist Robert Kiele had a part in leading 11 of those baptized into church membership.

† Ten new church members were welcomed into the fellowship of four churches in the Upper Treasure Valley area in a recent baptismal service held at Payette, Idaho.

† Since October the junior youth at the Auburn City church in Washington have presented the gospel to more than 690 youth and adults during a total of 44 meetings. The result: 41 baptisms, one Bible study, and one branch Sabbath school. Known as the Voice of Junior Youth, the young people between the ages of 10 and 15 have put on meetings in Auburn, Federal Way, South Tacoma, and the Central church in Tacoma. Juniors and earliteens from each of these churches have taken an active part.

† H. M. S. Richards, Voice of Prophecy speaker, presented his granddaughter, Laura Cason, with her diploma shortly after his commencement address at Milo Academy (Oregon Conference) last month. Elder Richards exhorted Milo's graduating class to be faithful in carrying out their aim and motto: "Deeds: Not Dreams."

IONE MORGAN, *Correspondent*

## Northern Union

† A successful series of evangelistic meetings in Bemidji, Minnesota, resulted in a baptism of three, with one other joining on profession of faith. A. J. Price is the pastor.

† Minnesota's first Statewide health and welfare council was held in the Hutchinson Seventh-day Adventist church May 4 with 175 registering. Many men, as well as women, attended the council. In a mass-feeding demonstration 357 people were fed in a little more than four minutes from five tables. Skits, demonstrations, and human-interest stories were given by the six Dorcas Federations, showing the importance of having sup-

plies prepared and being organized to answer any call for help.

† The Goodrich, North Dakota, church was dedicated April 26 with more than 200 present. J. L. Dittberner, union president, gave the dedication sermon, and the pastor, W. J. Neptune, led in the dedication ceremony.

L. H. NETTEBURG, *Correspondent*

## Southwestern Union

† A new disaster van was recently displayed in Baton Rouge, New Orleans, Hammond, Monroe, Little Rock, and Fort Smith in the Arkansas-Louisiana Conference. In New Orleans the van was parked in front of the city hall, and Mayor Victor B. Schiro was the first to inspect it. For nearly 30 minutes the newspaper photographers and television cameramen covered the mayor's visit to the Adventist-sponsored exhibit.

† Forrest City, Arkansas, now has a new company of believers. They organized April 12 with ten charter members.

† A committee of 100 laymen has been organized and is giving its full support to the expansion program of Southwestern Union College. Its current project is the construction of a new cafeteria building. Groundbreaking services for this project will be held in the early fall. Other construction projects the college is anticipating in the near future are the erection of an education building and an addition to the library.

† From an area-wide evangelistic campaign in Houston, Texas, 27 persons have been baptized to date. The campaign was conducted by Elden Walter, union evangelist.

† Seven Southwestern Union College students have recently received letters of acceptance to Loma Linda University for the 1969-1970 school year, according to Walter B. Clark, dean of admissions.

† Southwestern Union College was host to the Eastern Intercollegiate Workshop in April. Those attending the workshop included Student Association presidents, vice-presidents, and editors of college annuals and newspapers. Topics discussed dealt primarily with ways to better the program of the Student Association in the various colleges.

J. N. MORGAN, *Correspondent*

## Andrews University

† Richard L. Hammill, AU president, was recently named by Governor William G. Milliken as one of 12 Michigan citizens to be recognized for extraordinary community service. President Hammill

was cited for leadership in attacking the problems of the disadvantaged in southwestern Michigan.

† Frederick E. J. Harder has been elected dean of the School of Graduate Studies, according to President Richard Hammill. He replaces J. G. Smoot, who will become vice-president for academic affairs.

† The James White Library will enlarge its curriculum room this summer in order to house more textbooks, visual aids, and other materials of the teaching-materials center.

† Exactly 100 stories, essays, and poems written in Prof. Harry W. Taylor's creative-writing classes during the 1968-1969 school year have been accepted for publication by the *Review and Herald*, *Life and Health*, *Guide*, *Message*, *GO*, *The Adventist Home*, and other church magazines. Outstanding writers this year, according to Professor Taylor, were Sharonann Bender, Leonard Venden, Marcia Rosen, Kathy Goddard, Linda Wood, and Marie Thomas. During 35 years of teaching college composition, one of Professor Taylor's aims has been to recruit and train writers for Seventh-day Adventist magazines. A number of his students have become regular writers, and several have become editors.

## Loma Linda University

### University Graduates 560; Exercises Held in Anaheim

More than 560 students received diplomas from LLU this spring. Commencement exercises were held for the first time at the Anaheim Convention Center, Anaheim, with Daniel G. Aldrich, Jr., chancellor of the University of California at Irvine, as speaker.

Of the graduates, 127 are earning Doctoral degrees, 60 Master's degrees, and 336 Bachelor's degrees. Forty-eight will accept Associate in Arts and Associate in Science diplomas after two-year college programs.

Consecration and baccalaureate speakers on the two campuses were Harold M. S. Richards, Sr., Voice of Prophecy speaker; Harold M. S. Richards, Jr., associate speaker; Leslie Hardinge, professor of religion, Pacific Union College; and William A. Loveless, pastor, Sligo church, Takoma Park, Maryland.

PEGGY HANSON, *Correspondent*

† Janene Braun, a Loma Linda University freshman from Downey, California, won second place in a Statewide oratorical contest sponsored by the Woman's Christian Temperance Union, May 9. She was encouraged to enter the WCTU contest by Margaret L. Palmer, her English professor on the La Sierra campus in Riverside.

# New Format Is Planned for "Senior Sabbath School Quarterly"

By LOUIS B. REYNOLDS

Associate Secretary, GC Sabbath School Department

A recent survey of 1,200 Sabbath school members in one North American union furnished the startling information that a large number of Sabbath school members "study" the Sabbath school lessons without ever opening the Bible.

Apparently tired and in bed when at last they take up the lesson, these members seek answers to questions in the quarterly notes or quotations, or they merely guess the answers from the way the question is stated. In either case the person reports that he is following the daily lesson study plan.

Of the people responding to the questionnaire, considerably more than half had less than a high school education. About one third had finished college. The majority responding were laymen, but quite a number were denominational workers other than pastors.

In the hope of increasing Bible study, the Sabbath School Department will soon introduce a new quarterly. In it the main Scripture passage will be quoted at the top of the page. Other Bible references will be given on the page also as clues or hints to answering further questions, but the substance of these texts will not be quoted. Instead of 13 or 14 questions to each lesson, there will be six sections to a lesson, and one page for each day of the week will be allocated as subtopics for personal study. There will be a summary page, with other questions at the end of each lesson.

The quarterly will contain 112 pages instead of the present 48 and it will be the same page size as the ones now in use, but it will cost 40 cents a copy instead of the current 20 cents.

Experiments in two large unions with a teacher's quarterly that contains more

helps than are available in the *Worker* showed that an overwhelming majority of teachers preferred this to the teacher's quarterly containing the regular quarterly copy plus blank pages for notes. They also liked the loose-leaf standard-sized pages, which meant that they could easily expand the lesson material to accommodate their notes. Quite a significant number reported that when they used this experimental quarterly, pupils had a greater interest in the lesson.

Almost all who responded to the questionnaire said they preferred to have for the teacher's use several translations of important texts within the lesson. A slightly larger number said they would find "life-situation questions" especially valuable. These same people indicated that if a quarterly incorporating these features should cost "as much as three or four times the price" of the present teacher's quarterly, they would be willing to pay that sum for it. About one half of the people said also that they would like to have a one- or two-page outline or synopsis of the lesson in hand as they taught the class.

The experimental teacher's quarterly has been in such demand that more than 20,000 copies are currently distributed in two unions and several hundred are mailed to people outside these unions. On the strength of this tally, the Sabbath school, in its Departmental Advisory Committee, voted to ask the Pacific Press to publish a loose-leaf teacher's quarterly 5 1/2 by 8 1/2 inches in page size to fit the 6 1/2-by-9-inch three-ring binder. The teacher's quarterly will contain 224 pages instead of the present 96 pages, and it will cost \$1.50 a quarter, or \$5.50 for an annual subscription. It will contain all

the material in the regular quarterly, plus modern translations of texts, more quotations from the Spirit of Prophecy writings, and questions calculated to arouse class discussion.

The Sabbath School Department does not advocate an overly helpful, spoon-feeding type of study material. Yet it recognizes that there are people who need additional material. The new lesson format will be admirably suited to both types.

At the same time, the senior section of the *Sabbath School Worker* will become more helpful. Six pages will be devoted to specific teaching helps, hints, anecdotes, and even points on effective teaching methods. Teachers will continue to look at it in developing their abilities to make Bible study attractive to their class members.



Lester E. Ortner, Sabbath school secretary (Southeastern California), formerly pastor, San Jose Central church (Central California).

Dwight S. Wallack, pastor, Phoenix Camelback church (Arizona), formerly departmental secretary (Colorado).

Howard E. McClure, association field representative (Southeastern California), formerly lay activities secretary, South American Division.

Jerry McComb, maintenance department, Platte Valley Academy (Nebraska), from laundry, Campion Academy (Colorado).

Jan Whitcomb, commercial teacher, Mile High Academy (Colorado), from Ozark Academy (Arkansas-Louisiana).

(Conference names appear in parentheses.)

## 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
IMV 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
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 13
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20

## Old-timers' Ages Total 550 Years

Ernest Farnsworth, only survivor of William Farnsworth's family of 22 children, of Washington, New Hampshire, recently visited several other old-timers living near Pacific Union College and the St. Helena Sanitarium in California.

The oldest was Dr. J. M. Peterson, who turned 99 in April. He was closely followed by Mr. Farnsworth, who was 97 on June 24. The others were Mrs. May Currow, 95; Prof. Noah Paulin, 90; and Elder and Mrs. Ernest Lloyd, in their late eighties. The combined ages of the six totaled 550 years.

When Mr. Farnsworth was born in 1872, Elder J. N. Andrews had not yet sailed for Europe as our first missionary. Today Mr. Farnsworth follows the progress of a work that girdles the globe. He said, "We enjoy the good new REVIEW with its many reports of the work in so many parts of the world. I see no reason for discouragement because we have been so long doing our duty to finish the work."

VIRGIL E. ROBINSON  
Director of Studies  
Home Study Institute



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

Although most plants are harmless and actually beneficial, there are some that can be dangerous if not deadly. Everyone has heard grim stories of people who have died from poisonous mushrooms, but not everyone is familiar with other potentially hazardous plants found in the wilds and even in the back yard.

This week Catherine Gearing discusses some of the dangerous flora in her article "Poison in Your Back Yard!" (page 10). Miss Gearing, who is director of education at the Feather River Hospital in Paradise, California, is currently working on a book about wilderness survival. She recently published 12 articles regarding wild edible plants and wilderness survival in *Life and Health* magazine.

A rose by any other name may smell as sweet, but an oleander by any other name is just as poisonous.

The title, "To Market—Quick!" (page 2), isn't intended to imply that the meats at the supermarket are fresh, fresh, fresh. Actually the facts regarding the meat-packing industry, which are documented by Frank R. Lemon, are rather staggering.

Dr. Lemon is in the department of

continuing education at the College of Medicine at the University of Kentucky in Lexington.

You will soon notice that your REVIEW is arriving without a wrapper and that the address is looking as though it was done by a computer. It will have been.

The process of mailing magazines with the help of the computer is something that the house has been working on for several years. In fact, a pilot project was started about five years ago on *Liberty* magazine. Whereas it used to take about two weeks to send it out—with fewer subscriptions than it has now—the job is now completed in two to three days.

Hopefully, REVIEW subscribers will benefit from this advance. Address changes and the addition of new subscribers will be handled faster in the circulation department. And since the magazines will leave the plant sooner, they should arrive at their destination no later than the publication date.

And one of the nicest things about the whole program is that the house already owns its computer and is simply putting it to greater use.

Subscribers who must change their addresses are requested (in this case *requested* is synonymous with *urged*) to use their present label when notifying us of the change. Although we are concerned with people, the computer still needs numbers, and the mailing label has the special code number needed for speedy change.



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

### CURBING OF DEATH PENALTY

SANTA FE, NEW MEXICO—Governor David F. Cargo has signed into law a bill banning the death penalty in New Mexico except in the murder of police officers and when multiple slayings are involved.

### MANY JAILED DRAFT VIOLATORS ARE JEHOVAH'S WITNESSES

WASHINGTON, D.C.—Of a total of 625 convicted draft violators in jail in February, 419 were Jehovah's Witnesses, according to Federal court statistics reported here.

### CHINESE CURIOUS ABOUT CHRISTIANITY

HONG KONG—The Far East Broadcasting Company, a nondenominational organization incorporated in California, reported here that it had received 60 letters from Communist China, many of them containing queries about Christianity.

Gordon Bell, director of the company, said its broadcasts had never been "jammed" by Communist stations, primarily because it keeps out of politics.

"The lack of 'jamming' is mainly because we don't offend them," he said, "and they have their own problems, too. It is too expensive to build jamming equipment, especially if you have to have it in every city where people can receive the transmission."

Mr. Bell explained that the nonprofit company's religious tapes are broadcast daily (16 hours) from Manila and Okinawa.

### EPISCOPAL COUNCIL BUDGET

NEW YORK—The Executive Council of the Episcopal Church has approved a sharply reduced budget of \$14,171,000 for 1969—some \$229,500 below the Council budget of 1968 and an estimated 11.6 per cent below what had been projected by the 1967 Episcopal General Convention.

A failure to meet the amounts pledged by dioceses last year and a "general malaise" over church programs were said to be factors in the cutback.

### SATURDAY MASS

MANCHESTER, N.H.—Catholics in New Hampshire now will be able to fulfill their Sunday mass obligations on Saturday evenings.

An in-depth evaluation of the program in experimental areas was carried out by clergy and laity in December. They reported that the new regulation not only solved the overcrowding problem but that many who had to work on Sundays were now attending the Saturday evening masses.

Bishop Primeau said that the change was made for the pastoral good of the people and is in accord with the ancient liturgical practice of beginning the celebration of a feast at vespers of the previous day.

## Review and Herald

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

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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.

## Church Property at Danang Hit by Second Rocket Blast

Danang, Vietnam, some 450 miles north of Saigon, has been a key military target. The third busiest air base in the world is situated on the fringes of the city.

During a six-week period in April and May our church property was hit on two occasions. In April considerable damage and loss of life were sustained by next-door neighbors, but our people and possessions were spared.

Recently, during the second attack, we were not so fortunate. We are thankful that there was no loss of life or injury. But on the end wall of the duplex that houses an assistant publishing secretary and his family of four, seven large holes were caused by shrapnel from a rocket that landed not more than 300 feet away. The roof was also damaged.

One room is used by the literature evangelists for storage of books. We are not yet certain of the damage to the large number of volumes held in this branch Book and Bible House.

Damage of this kind is not covered by insurance, so the mission will be expected to care for the reconstruction of this building.

In the latest attack the neighbors suffered the loss of three lives, and three were injured. Again we thank our heavenly Father for protecting our workers.

V. L. BRETSCH

## Wisconsin President Takes Call to Singapore College

Some 260 delegates received a major surprise at the Wisconsin Conference biennial session June 8. R. E. Finney, after serving as president for 12 years, announced that he and Mrs. Finney are accepting a call to teach at the Southeast Asia Union College.

Moist eyes among the delegates revealed that the Finneys will be missed in Wisconsin and will leave behind many devoted friends. In Singapore, Elder Finney will teach Bible and applied theology, as well as doing pastoral work.

Kenneth Mittleider, Ministerial Association secretary of the North Pacific Union, was unanimously elected as the new president. He is enthusiastic about prospects of soul winning in Wisconsin and will give aggressive spiritual leadership.

G. H. Crumley, secretary-treasurer, was re-elected, as were the leaders of the various departments.

Reports of progress gave the membership much for which to be thankful. It appears that 1969 will bring Wisconsin into the group of conferences that receive more than \$1 million tithes a year. Baptisms for the past biennium numbered almost 400. Aggressive plans have been made for soul winning under R. A. Thompson, recently called to be the coordinator of evangelism.

The session was held in the chapel of the Wisconsin Academy. The constituency has placed much emphasis on the devel-

opment of a functional, attractive, and compact campus and school plant. They are to be commended for continued commitment to this center of Christian education. Another indication of progress is that the lodge at Camp Wahdoon has been winterized and affords a most useful facility for year-round youth activities.

In many places in the conference the Amazing Facts radio program is being broadcast. Many have been interested and are now studying the Advent message as a result. The extent of interest that has been created can be gauged by a recent happening. A few weeks ago one of the stations was off the air for technical reasons, and 33 people telephoned the station to ask why Amazing Facts was not heard.

N. C. WILSON

## Youth Preaching in Peru Wins Entire Congregation

A recent Voice of Youth campaign in Arequipa, Peru, has resulted in 50 baptisms so far.

Inca Union MV secretary Wellesley Muir writes: "The young people did all the preaching. The most thrilling part is that an entire church was won to the faith. The leader had been a bitter enemy of Seventh-day Adventists for 30 years. He and his wife have both been baptized, and they have given a church building, so we now have a church in the city of Arequipa."

To date 41,562 baptisms have been recorded as occurring through the Voice of Youth program.

LAWRENCE NELSON

## Bookmen Win More Than 500 in Four Inter-American Fields

Four missions in the Inter-American Division were "centurions" in 1968, as far as the publishing work is concerned.

According to Nicolas Chaij, division publishing department secretary, the literature evangelists in each of these fields won a total of more than 100 during the past year: South Haiti 158; North Haiti 138; South Caribbean 135; and Upper Magdalena 106. The respective leaders of these fields are G. Thamas, Petit Frere, E. F. BeGannes, and Vicente Duarte.

D. A. McADAMS

## Cayman Islands Campaign Attracts Wide Attention

Eighty persons have been baptized so far in connection with the first island-wide evangelistic campaign ever held in the Cayman Islands.

One woman was being baptized as her husband, the captain of a ship, was sailing over the horizon with a promise to her that he was going to accept Christ fully when he returned. Two members of the legislature were baptized, as well as other influential people on the island.

The attendance grew from night to night. More than 1,000 people attended the jury trial on the Sabbath. S. L. Dombrosky defended Sunday. H. S. Walters,

president of the West Indies Union, was the judge. The verdict of the jury was 12-0 in favor of the Sabbath. This made a great impression on the little island of 10,000 inhabitants. It seemed that everyone was talking about the meetings and the Sabbath.

Articles appeared in the newspaper against the Sabbath by other religious groups, so the island was astir with the message. These actually helped, because the evangelists were able to disprove in public what was written in the paper.

For years the workers and believers in the Cayman Islands had been praying for a revival. The team God used to awaken the island consisted of Elder and Mrs. R. K. Cemer, of the Florida Conference, and Rosa Lee Jones, of the Northeastern Conference. Elder and Mrs. S. L. Dombrosky, Elder and Mrs. G. I. Gantz, and two Bible instructors, from the Florida Conference, spent about a week in Georgetown, on Grand Cayman Island.

The tent was pitched in downtown Georgetown, and from the start the attendance was good. We have four churches, and before the campaign, 270 members. There are no television or radio stations.

Mrs. Jones, of New York, conducted a 60-voice choir for all the meetings. Fannie Mosby and June Schmidt, the Bible instructors, joined Elder and Mrs. Cemer in visiting the interests. Maxine Banks, of the mission office, worked untiringly along with Brother Hohn, of Jamaica. A. L. Lyle, mission president, gave full support.

The Georgetown church is now so crowded the children have to remain in their Sabbath school rooms for church. A larger church is greatly needed.

H. S. WALTERS

### IN BRIEF

† Death: Warren B. Shultz, 34, departmental secretary, South China Island Union Mission, June 12, in a landslide on Taiwan.

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