



THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I.

MIDDLETOWN, CONN, JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

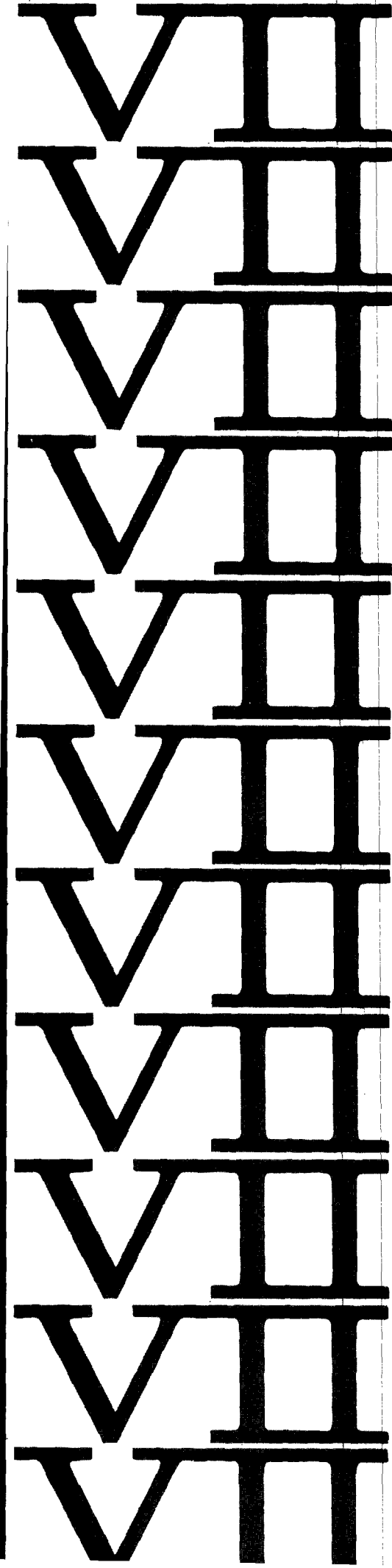
Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means



ONE hundred and twenty years ago this month the emerging Seventh-day Adventist Church began to publish its first periodical. It was called *The Present Truth*, because its aim was to present the truth that needed to be especially emphasized at that time. "The keeping of the fourth commandment is all-important present truth," declared James White (page 6), sole author of the eight-page paper, to which others later contributed. Eleven issues in all were printed between July, 1849, and November, 1850. A few months after *The Advent Review* began to be printed (August, 1850), *The Present Truth* was discontinued. See further "From Small Beginnings," p. 15.



the 7th day

By C. L. TORREY

A FEW years ago I boarded a small steamer at Karachi, then a part of the British Empire, en route to Basra, Iraq. With several delegates I was on my way to attend the General Conference session at San Francisco, California. The trip to Basra would require three days. Inasmuch as the weather would be exceedingly hot we decided to travel D & D (deck and diet). We purchased cheap bamboo cots and deck chairs for the trip. My cot broke down the first night. Sleeping on the hard deck, like Paul I "wished for the day"!

On the steamer was a Baptist minister named Blackwell, who had spent many years as a missionary in Burma. One can imagine his surprise when he found himself a lone Baptist minister among six Adventists. However, he was a friendly man and we accommodated to one another quickly.

The first night out, he and I were standing at the back of the ship watching the frothy phosphorescent waters being churned by the huge propellers as their powerful thrust forced the ship forward. The sky seemed filled with scintillating stars giving the night a heavenly glory. After praying together we parted for the night.

The next morning he came to me and said, "Brother Torrey, I am not clear or convinced that the seventh day is the Sabbath of the Lord." His statement began a series of studies on the seventh-day Sabbath that lasted till we reached Basra.

We began with the first chapter of Genesis and we read about the first day of Creation. "In the beginning God created the heaven and the

earth. . . . And God said, Let there be light: and there was light."

Brother Blackwell said this text troubled him, for as this earth receives its light from the sun, the statement isn't scientific. We talked a long time about this.

We spoke of faith in God's Word. Brother Blackwell claimed to be a fundamentalist, so I could appeal to him. I reminded him of the faith of Hindus and Buddhists, who, when they lose their loved ones and receive sympathy, say, "It is god's will." For them the word of their god is sufficient.

The Sabbath Instituted at the Time of Creation

We traced the narrative through the days of Creation and noted that when God finished His work He rested on the Sabbath day, blessed, hallowed, and sanctified it, and gave it to man to be kept forever as a reminder of God's power to create and sustain.

I emphasized the importance of the Sabbath. When man lays aside his work in a special way to remember God, a blessing follows. I concluded this point by saying, "If men had always kept the true Sabbath there never could have been an infidel upon the earth."

We moved forward through the book of Genesis. Abraham, Isaac, Jacob, and Moses kept the Sabbath, for these men observed the commandments of God.

Our boat was nearing the cradle of civilization. The area took on new meaning to us as we continued up the Persian Gulf and neared Ur of the Chaldees and Babylon.

*Responding to a Baptist minister's query, the
author defended his belief that the seventh day is the Sabbath.*

We read the account of the children of Israel arriving at Sinai, of God writing the Ten Commandments on tables of stone. In Exodus 20:8-11 we read, "Remember the sabbath day, to keep it holy." This, we concluded, took us back to Creation, at which time God rested from His finished work and set the Sabbath apart as a holy day of rest for His created beings, that they might remember forever their Creator. The commandment declared, "For in six days the Lord made heaven and earth, the sea, and all that in them is."

"But," said Brother Blackwell, "there are many Sabbath days spoken of in Hebrew worship. How can we be certain that the Sabbath spoken of in Exodus 20:10 can be identified today?"

"It is clear," I answered, "that the seventh-day Sabbath in the Ten Commandments is the day of rest observed by God, for He says, 'The seventh day is the sabbath of the Lord.' The calendar identifies the seventh day. Whatever calendar changes there have been have not changed the weekly cycle."

We studied the manna experience, which shows how particular God is about observing the day He has set apart for man to rest from his work (Ex. 16:22-26).

We examined Sabbath texts in Numbers 15:32; Nehemiah 10:31; 13:15; Isaiah 58:13, 14; Jeremiah 17:21; Ezekiel 20:12, 20.

New Testament Evidence

Finally, we moved into the New Testament. We found that Jesus kept the Sabbath, for, "As his custom was, he went into the synagogue on the

sabbath day, and stood up for to read" (Luke 4:16).

He was Lord of the Sabbath day (Mark 2:27, 28), for He created the world (John 1:1-3), and rested after Creation on the Sabbath day.

And again, Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17).

We considered the death of Christ—how He rested over the Sabbath day as He always had done. It was not His resurrection that made a day of the week holy. This was a new thought to Brother Blackwell.

Eight Often-used Texts Prove What?

Then there were those eight texts that often are used to try to prove Sunday sacredness.

1. Matthew 28:1: "In the end of the sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." We discussed this text carefully. We agreed that no one could claim from this text that the first day of the week is sacred. It merely states that the Sabbath was closing and that the first day of the week began to dawn.

2. Mark 16:1, 2. This text, similar to Matthew 28:1, merely shows that the Sabbath was past when the first day of the week arrived. Brother Blackwell agreed that it would be impossible to construe this text as proof of Sunday sacredness.

3. Luke 23:54-56; 24:1: "And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And

they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." After we had read these texts, Brother Blackwell said, "I have read these references many times but it never occurred to me, not once, that the women had rested over the Sabbath—the seventh day of the week." He readily confessed that actually there was no proof from these texts whatsoever that the first day of the week should be kept holy.

4. John 20:1. Here the first day is mentioned only incidentally. The reference mentions Mary Magdalene coming to the tomb very early in the morning and noticing that the stone was rolled away. We agreed that there was absolutely no intimation that the first day of the week is more sacred than any of the ordinary days of labor.

5. John 20:19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is still the day on which Jesus was resurrected. Jesus had instructed Mary to go tell the sorrowing disciples that He was soon to return to the Father. Since the crucifixion the disciples had secluded themselves lest they should share a fate similar to their Lord's.

Some have insisted that the disciples were assembled to celebrate Jesus' resurrection. But this text

VII

“Remember the sabbath day,
to keep it holy . . .”

plainly states they “were assembled for fear of the Jews.” Actually, the disciples did not believe Jesus had risen. Brother Blackwell said this text made it clear that there was no religious gathering that day, the first day of the week.

6. Mark 16:9-14. Jesus had appeared to Mary Magdalene on the first day of the week, after which she hurried to the disciples with all speed to proclaim the good news. The record says, “She went and told them that she had been with him, as they mourned and wept. And they . . . believed not.” We readily concluded that it was impossible that they were gathered to celebrate the resurrection when they absolutely refused to believe that He had risen. Thus these texts could not in any way be made to teach Sunday sacredness.

7. 1 Corinthians 16:1, 2: “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

A Collection for the Poor

The wording indicates that an offering was to be laid aside by each individual member in his own home and not given as a public church collection. The contribution was to be sent by Paul to the poor saints under persecution at Jerusalem. It was not given as a religious offering at all. In any case, “the first day of the week” was a regular working day. We found no evidence of Sunday observance from these texts.

8. Acts 20:6-14. Here is an account of a meeting Paul held with the believers. By careful perusal it is clear that since the days began at sundown and ended at sundown, this meeting, if it began after sunset, was held on Saturday night and continued till midnight, when they broke bread together and Paul left on a working day, Sunday morning, to walk many miles.

We could find no hint in any of these New Testament texts that any sacredness was attached to the first day of the week. It was, therefore, our conclusion that no evidence could be drawn from the above references in support of Sunday observance.

I noted that the true Sabbath was changed as a result of apostasy in the early centuries. Because its traditions

The art of living

when you're Young

By MIRIAM WOOD

ARE WE “FOR” OR ARE WE “AGAINST”? “We Seventh-day Adventists always seem to be *against* so many things. Why can't we, just for a change, be *for* something?”

This observation was made, more or less in passing, by a young man who was part of a panel discussion group. That he had strong feelings about what seemed to him an unfortunate facet of church life was evident by the forcefulness with which he spoke.

During the weeks that have gone by since the remark was made I've found myself pondering it, wondering about it, evaluating it, and being disturbed by it. If this is, indeed, how our church appears to an under-thirty, perhaps positivism, not negativism, is what's needed.

A problem does exist, though, and always has, in this philosophical area, because people who choose to follow God automatically choose to disavow sin—and there's a vast amount of sin in a world where Satan is designated as the prince. As a matter of fact, reading along through the Old Testament, one is struck again and again by the philosophies, customs, and practices God's people were admonished to leave strictly alone. In the New Testament the same theme is carried along. Then in the writings of Ellen G. White sin and evil are pointed out, and counsel is given in regard to maintaining an identity completely separate and distinct from a sinful world. As time progresses and evil flourishes, there really is a great deal one must be against if he's to remain a loyal disciple.

Nonetheless, our church is for a great many things. In listing them I've made no attempt to include the whole panorama. (I probably don't even know all of the points myself.) Nor have I tried to arrange them in order of importance, granted such an order exists.

1. Our church is for all people's, everywhere, being given the opportunity to know God—to know that He is, that man is His creation, and that man finds his only lasting satisfaction in a completely personal relationship to his Creator.

2. Our church is for each human being's knowing the amazing, incomparable story of Christ's death on the cross as a substitute for man's.

3. Our church is for the brotherhood of man, for doing away with artificial barriers created by color of skin, place of birth, or differences in background. Strongly endorsing the right of each human being to realize his full potential, our church stands for equal opportunity.

4. Our church is for a moral, Decalogue-centered life on a personal basis—not a noisy, fanatic “group morality” that condemns whole governments yet leaves the individual free to pursue private immoralities.

5. Our church is for an education for its young people that places God at the center of things, that makes Christ's second advent a genuine hope, and that regards the preparation for heavenly citizenship of prime importance.

6. Our church is for its members' doing their part (and more) in worth-while civic and community projects. It encourages patriotism.

7. Our church is for an everyday living pattern based on love, kindness, and good will.

8. Our church is for true happiness based on the great unchanging principles of God's Word.

9. Our church is for better health and longer life through temperance in that which is good, and abstinence from that which is bad.

And now, realizing that the list of what our church is for has hardly begun, we must stop because of the inevitable space restrictions.

Thinking about the “for” and “against” problem, one can safely conclude, it seems to me, that while there are many things we're against—inevitably—there is an impressive and gratifying array of things we're for.

go back to the early days of Christianity, the Catholic Church claims that it has been responsible for the change, having authority to change the day of rest. And practically all of the Protestant churches have accepted the change without protest.

Finally, by prophetic proclamation it is stated, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

When the saints arrive in heaven they shall come together for worship "from one new moon to another, and from one sabbath to another" (Isa. 66:23).

Convicting Evidence

Brother Blackwell had entered into the studies with zest and earnestness.

At the close of our study he fully agreed that the Sabbath truth is scriptural, that the Sabbath commandment is still valid and binding in the twentieth century.

We separated at Baghdad, from where he went to Switzerland to join his family. Our paths have not crossed since.

His last words regarding the Sabbath were spoken as we left the site and ruins of Ur of the Chaldees, once the home of Abraham, and walked to the railway station a short distance away: "Brother Torrey, let us talk some more about the Sabbath."

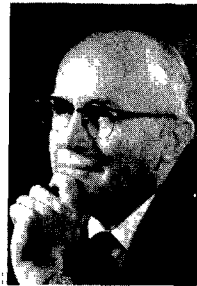
After returning to India after the General Conference session, I turned to *Early Writings* and read the following, wishing I had had these passages with me as Brother Blackwell and I studied on the boat:

"I saw the ten commandments written on them [the tables of stone] with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were: and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws."—Pages 32, 33.

The study of the Sabbath was also beneficial to me. I had never realized before that the doctrine of the Sabbath could be so interesting, meaningful, and spiritual. Previously I had just taken it for granted. ♦♦

A Personal Message From Your General Conference President

HEART to HEART



*Dear Fellow Adventists
Around the World:*

Dr. Don Hawley, an Adventist dentist from Sioux Falls, South Dakota, was speaking to the Union College laymen's advisory committee. The burden of his speech was "The Incredible Credibility Gap." The doctor was speaking *extempore*. The appeal came from a heart filled with concern for his church.

Traveling in North America, Dr. Hawley and his family stopped in a small town one Friday afternoon, planning to spend the Sabbath with the local Seventh-day Adventist church members. Not having the address of the church, Dr. Hawley entered a telephone booth to consult a directory. He searched in vain.

Probably the druggist can help me, he thought.

"Seventh-day Adventists?" responded the druggist thoughtfully. "No, I'm afraid I haven't heard of a Seventh-day Adventist church in town." He helpfully inquired of several customers in his store. No one had ever heard of Seventh-day Adventists.

"Surely the banker will be able to help me," Dr. Hawley said half aloud to himself. He headed for the nearby bank.

The president's door was open as Dr. Hawley entered.

"Pardon me, friend," he ventured, as he entered the president's office, "can you tell me where the Seventh-day Adventist church is?"

"Seventh-day Adventist church?" the big man boomed cordially. "Sorry, I've never heard of them, but let me see if I can help you!"

Inviting him to follow, the bank president took the doctor out into the main section of the bank.

"Anyone here know where the Seventh-day Adventist church is?" His deep voice demanded the attention of employees and customers alike.

Silence. More silence. The people looked at one another and shook their heads. No one knew anything about the Seventh-day Adventist church. Then a little lady pushed her way forward.

"Seventh-day Adventist church?" she queried. "Yes, I can tell you."

There followed a few minutes of explanation, and Dr. Hawley gratefully took his leave, heading for the address given.

"This is a beautiful little church," he

mused as he approached a neat pink-stucco edifice situated in a representative section of town. "Strange so few people know anything about it!"

Pulling up in front of the church, his eyes fell on the sign. His spirits dropped. It was not the *Seventh-day Adventist* church, but the place of worship of some other religious group!

Almost despairing now of finding the church, Dr. Hawley decided on one last try—the police station. "Maybe some member has gotten a parking ticket or had some other minor brush with the law, and the police will be able to help me."

"Chief, can you help me?" The doctor approached the man in uniform behind the desk. "Where is the Seventh-day Adventist church in this town?"

"Seventh-day Adventist church?" The chief wrinkled his brow in thought. "Seventh-day Adventist church? Sorry, friend, I've never heard of it—don't think there is one in our town."

Dr. Hawley was preparing to leave when a pink-cheeked police rookie appeared on the scene.

"I can help you, sir," he volunteered, and at last the needed information was forthcoming!

"This church would be a wonderful place to be in the time of trouble," the doctor told the local congregation the next day. "Surely no one would ever be able to find you here!"

This experience would be almost humorous if it were not so tragically true in so many places! I have had similar experiences myself searching for the Seventh-day Adventist church!

The Good Book says we should be lights in the world, but some of our lights are thoroughly hidden by an obscuring "bushel." If your light is under a bushel will you not do something about changing the situation? Let the world know there is a live, dedicated, on-fire Seventh-day Adventist church in your community.

Yours for letting your light shine!



Economy With a Purpose

By JOE ENGELKEMIER

A MAN of considerable wealth recently gave one of his daughters a party that cost an estimated \$500,000. There were many oh's and ah's and not a few expressions of indignation.

In contrast to this extravagance, one of the world's wealthiest citizens, characterized in a national magazine as "a simple, unpretentious man," reportedly has lunch at his office "from a brown paper bag he carries daily from his house."

Such economy, especially on the part of a man worth hundreds of millions, is worthy of note. However, it is further reported that this man of wealth "has found no real purpose for his enormous substance except further accumulation."

One of history's most notable examples of economy is found in the Word of God. The King whose wealth includes the riches of a hundred billion Milky Ways had just provided food for a crowd of more than 5,000 people. Five barley loaves and two small fishes had been miraculously multiplied, and the people had eaten until satisfied. "Gather up the fragments that remain, that nothing be lost," Jesus had then directed (John 6:12).

Please notice that it was "fragments" that were saved—broken pieces and crusts. Twelve baskets of fragments were collected—saved by the One "who had all the resources of infinite power at His command." From this experience inspiration draws a simple and obvious conclusion: "Nothing is to be wasted."—*The Desire of Ages*, p. 368.

The fragments were distributed among the crowd, who then shared them with friends at home. It was economy with a purpose—the noblest

purpose of all—that of sharing with others.

Such should be the spirit of every Seventh-day Adventist. The unfinished task grows in immensity each passing day. At this moment there are 190,000 more people on this planet than there were just 24 hours ago.—Los Angeles *Herald-Examiner*, March 11, 1968. During the next ten years the world's population will increase by more than 700 million people—the population equivalent of two continents the size of Africa.

At the same time, a spirit of unrest and violence such as marked the antediluvian world is becoming ever more widespread. Early in 1968 J. Edgar Hoover reported that "in 1966 more citizens were killed or assaulted with guns in American streets and homes than were killed during the entire Korean conflict."—*Family Weekly*, Jan. 28, 1968, p. 2. And it's not only in one or two countries. "The earth is gripped by uncomprehended and incomprehensible madness," wrote a Los Angeles *Herald-Examiner* columnist shortly after the assassination of Senator Robert Kennedy.

Time for Unprecedented Liberality

The vastness of the need plus a growing awareness that all material wealth will soon be swept away should make this an hour of unprecedented liberality on the part of the members of the remnant church. The people of God in Israel's time, we might recall, gave from one fourth to one third of their income for religious and charitable purposes (see *Patriarchs and Prophets*, p. 527; *Testimonies*, vol. 4, p. 467). Should not we, as the end approaches, do at least as much?

Just making our giving proportion-

ate to our blessings would mean far more than simply paying tithe. Ponder, for example, this: "It is not God's purpose that Christians, whose privileges far exceed those of the Jewish nation, shall give less freely than they gave" (*The Acts of the Apostles*, p. 337).

But with income tax, and other expenses, how can we give as much as they gave?

Somehow one is never impoverished by what he gives. A person would be much more likely to go bankrupt by *not* giving. Concerning the 25 per cent required of the Hebrews, inspiration says, "So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."—*Patriarchs and Prophets*, p. 527.

During a Sabbath school discussion a few quarters back, the subject of second tithe came up. "How could an ordinary person possibly do it?" someone asked. "Taxes will take up to 25 per cent, and if you then give 20 to 25 per cent to the church, you have barely 50 per cent of your income left to live on," the inquirer pointed out.

"Prove me," God invites (Mal. 3: 10).

Economy and Liberality

Faith does not exclude the need for economy, however. "Only by a life of simplicity, self-denial, and close economy is it possible for us to accomplish the work appointed us as Christ's representatives."—*The Ministry of Healing*, p. 206.

Note the qualities needed—simplicity, self-denial, and close economy. "Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy, there can be no true liberality. We are to save, that we may give."—*Ibid.*

Our standard for giving must be the cross. "The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give."—*Testimonies*, vol. 9, p. 254.

By contrast, "The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death."—*Ibid.*

"To give, give." Or, "to get, get." Reluctant though we may be to admit it, too much of the "get, get" spirit controls the best of us. This is why we must have opportunity to sacrifice, opportunity to give. "It is the glory of the gospel that it is founded

upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence."—*Ibid.*

Did you catch the implications? To economize, to give, is part of "the glory of the gospel."

Economy—economy with a purpose—is something that should be studied. "No one should think it beneath him to study economy and the best means of taking care of the fragments."—*Ibid.*, vol. 5, p. 400.

Inspiration cites some practical applications. "The cause of God lay so near the heart of the pioneers in this message that they seldom took a meal at a hotel, even though the cost was but twenty-five cents." The servant of God goes on to point out that while newer workers "may not be called upon to deprive themselves of warm meals, as the early workers did in their itinerant life, they may learn to supply their real wants with less expense than they now think necessary."—*Ibid.*

Is not this the principle—to supply our actual needs, while avoiding imagined wants, indulgences, and extravagances? The revelator's condemnation of Babylon, it should be remembered, is that "she hath glorified herself, and lived deliciously" (Rev. 18:7).

The study of economy is practical for another reason. Financial advisers such as Sylvia Porter are recommending economical buying as a means of helping cope with inflation. With clothing, for example, she suggests that one can save 30 to 50 per cent by buying basic style clothing off season. She observes that basic styles carry over from year to year. Incidentally, this is a good reason for avoiding conformity to every innovation of fashion.

Practical Suggestions

A writer in the February 18, 1968, issue of *Family Weekly* included several practical suggestions, such as not to shop for food "early in the week when prices are generally higher," and "using the self-service dry cleaning in a laundromat."

"You might save the equivalent of a week's salary during the year by not buying 'on time' and avoiding interest charges," this author pointed out. (An idea for helping more of us to participate in the annual Week of Sacrifice Offering, perhaps?)

And would you believe that installment credit may be three to four times as expensive as bank financing? To quote this same author, "Remember that the true annual interest rate on credit fees quoted, for example, as '1 per cent a month' actually comes to 22.2 per cent a year, if based on the

original amount owed and paid in 12 monthly installments."—*Ibid.*

Along with economy, inspiration suggests that we should "cherish a spirit of sacrifice" (*Testimonies*, vol. 9, p. 130). It is something to cherish—not something to regard as a burden. "In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work."—*Ibid.*, pp. 130, 131.

A spirit of economy and of self-sacrifice does not come natural to children and youth. And far too often we strengthen their natural tendency toward love of display by unwise gifts and indulgences. Urges inspiration, "Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. . . . Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display."—*Child Guidance*, pp. 134, 135.

Real Problem

The real problem, perhaps, is that we give our children too little of ourselves—and then try to compensate with a toy, a party, an indulgence, an amusement. Could it be that this is the motivation behind some of the often unwise expenditures for birthday and Christmas giving? But how foolish are such compensations! Far better to cut away every extravagance, seeking to instill, both by precept and example, habits of economy—which even in this life are far better than the richest dowry!

Commenting on the rash of campus revolutions, Jim Bishop wrote in the June 6, 1968, issue of the Los Angeles *Herald-Examiner*, "The young man

who is given tuition, board money, clothes, spending money and a car is a prime candidate to despise his parents."

"It is good for a man that he bear the yoke in his youth," the Word of God declares (Lam. 3:27). Every year I cite this verse to my academy seniors and point out that those who must work much of their way through college are the fortunate ones. "As a rule," points out inspiration, "those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial."—*The Ministry of Healing*, pp. 194, 195.

Is it not time for a realistic reappraisal of our fiscal responsibilities in the light of our nearness to the eternal world? It will mean some changes, perhaps a new conversion. "My brethren and sisters," the servant of God urges, "you must be willing to be converted yourselves in order to practice the self-denial of Christ. Dress plainly but neatly. Spend as little as possible upon yourselves."—*Testimonies*, vol. 9, p. 131.

"Spend as little as possible upon yourselves"—this has been the burden of this series of articles. Remember the example of Christ, and we will not be offended at words as plain as the following:

"There should be no extravagance in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. . . . Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing."—*Counsels on Stewardship*, p. 298. ♦♦

But the Greatest of Joys

By DAVID EVANS

There is a joy in the coming of life:

The trembling limbs of a just-born calf,

Wet with the dew of its birth,

Licked by its mother's sandy tongue,

Mocked by the barn swallow's mirth.

There is a joy in the calmness of life:

The silken starlight weaves through the trees

In the wintry orchards asleep,

Etching patterns of icy blue sheen

On the pond where pure moonbeams creep.

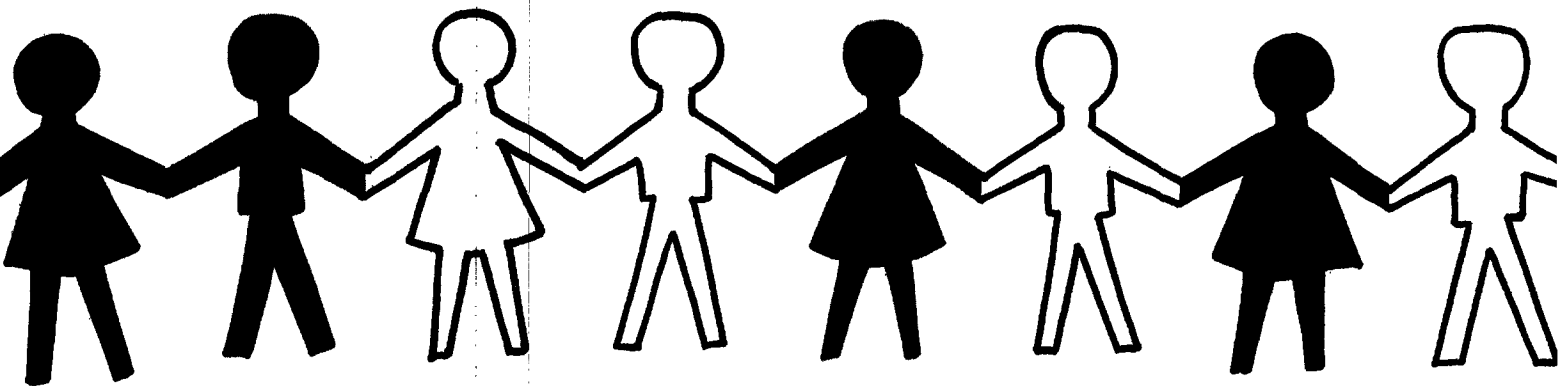
There is a joy in the changing of life:

Trembling wet calves and soft silken stars

Put joy in nature's fresh face,

But the greatest of joys to a sensitive heart

Is the life of a man changed by grace.



Red and Yellow, Black and White

By ROBERT W. NIXON
Assistant Editor, These Times

SEVENTH-DAY ADVENTISTS in the United States and in certain other countries today wrestle with issues growing out of racial differences. Solutions are not simple, even though inspired guidelines on this question were set forth decades ago.

While attending the General Conference session at Battle Creek, Michigan, Ellen G. White, on March 21, 1891, spoke to the leading workers of the young church on the subject "Our Duty to the Colored People."

"I know that that which I now speak will bring me into conflict," she declared. "This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master's footsteps."—*The Southern Work* (1966 ed.), p. 10.

Mrs. White proceeded with a strong appeal that the church increase its work for black Americans. She explained the Biblical principle of the brotherhood of all men and made clear that the Christian must treat his colored brother with respect.

"There are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children," Mrs. White continued. "Those who have spoken harshly to them or have despised them have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable. The color of the skin does not de-

termine character in the heavenly courts."—*Ibid.*, p. 11.

"The slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul," added Mrs. White. "They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ."—*Ibid.*, p. 13.

One With Christ

"Men may have both hereditary and cultivated prejudices," Mrs. White said, "but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God."—*Ibid.*, p. 14.

"Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people," declared Mrs. White. "We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according to Christ's order. You have no license from God to exclude the colored people from your places of worship. . . . They should hold membership in the church with the white brethren. . . . At the same time we

must not carry things to extremes and run into fanaticism on this question."—*Ibid.*, p. 15

So Mrs. White set forth the ideal: As Bible-believing Christians, Seventh-day Adventists are not to be racially prejudiced. They should support the principle of nondiscrimination, which grows out of a true understanding of the Creator's love for all men regardless of their race, color, language, nationality, or economic background.

Early Adventist workers in the South found integrated congregations. The first Adventist minister in Georgia, C. O. Taylor, preached in the 1870's to a congregation of both blacks and whites, though they were seated separately, as they often had been when pre-Civil War whites took their slaves to church with them. In Kentucky, D. M. Canright reported three Negro Sabbathkeepers worshipping with their white brothers in Christ.

A Growing Conflict

However, during the 1890's new segregation laws in the South created increasing hardships for Adventist evangelists. As he worked along the Mississippi River from the steamer *Morning Star*, James Edson White encountered more and more whites who opposed the education of Negroes. He found that the Negroes, fearing exploitation, increasingly distrusted the whites.

Even during the late 1890's Adventist evangelists in some areas of the South continued to hold evangelistic meetings open to both races, but in many places the story was different. When he attempted to preach to both

races in Georgia, O. C. Godsmark must have been shocked when both races walked out.

The problem of outside pressures about race became so great that James Edson White was forced to abandon his idealistic open-door approach to evangelism in the South. He commented in 1901: "We preferred to live and work in such lines as we could than to force the issue and be cut off from the work."—*Gospel Herald*, January, 1901, supplement, p. 4.

In *Testimonies for the Church*, volume 9, pages 206, 207, Mrs. White explained: "Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way."

Outside segregationist forces thus made it necessary for the church temporarily to settle for less than the ideal. And today the same forces in certain parts of the world may force the church into the same position. In such situations Seventh-day Adventists, following principles set forth in the Spirit of Prophecy, have reluctantly accepted segregated facilities, not because of personal prejudices, but to permit the work of Christ to move forward. In all cases where segregation is based solely on prejudices of members, it is wrong.

Regional Conferences

In the mid-1940's the church approved a black-supported measure to set up Negro (Regional) conferences in areas where the plan seemed workable because of the large number of black members. The plan had two major purposes: to achieve greater evangelistic results than would be achieved under existing organizations, and to develop more Negro leaders. However, such Regional conferences do not prohibit white Adventists from joining their churches. At least four—and perhaps all eight—have whites on their membership rolls. Though many church members and leaders admit the plan is not ideal, it has strengthened Negro evangelism and has provided additional leadership opportunities.

A highly respected black Seventh-day Adventist leader, evangelist E. Earl Cleveland, an associate secretary of the General Conference Ministerial Association, commented on the problem: "It would seem that Regional conferences are not a proper target of dissolution; rather, the prejudice of the human heart. There was no more interpersonal contact

among us before we had regional conferences than there has been since their formation. Hence the only thing that really changed basically was the leadership of the colored work in North America.

"As a matter of fact," Elder Cleveland continued, "there was less contact between the races before regional conferences than after, for since acquiring positions of leadership in the church, Negroes are now on the major educational and medical boards across the nation, thus influencing policy that leads to better human relations."

Elder Cleveland pointed out that the Seventh-day Adventist Church is not officially segregated. He prefers to call it a nonsegregated church advocating a policy of nondiscrimination. He explains that segregation is exclusion, something contrary to a resolution adopted by the Spring Meeting of 1965. That Spring Meeting recommended that membership and offices in all churches and on all levels must be available to anyone who qualifies, without regard to race. The meeting also recommended that educational and medical institutions and rest

Fourth in a Series on Adventist Education

Should You Pay for It?

By LEIF KR. TOBIASSEN

Enormous sums of money are being spent for education in all progressive countries in the world. While these sums do not compete in magnitude with the huge amounts of money spent on alcohol, gambling, amusements, and other unworthy objectives, the means expended on schools are truly large. Today's world senses the immense value of education. Budgets for schools are being expanded everywhere, year after year. Millionaires and corporations are willing to make grants aggregating millions of dollars. Multitudes are willing to work strenuously to gain an education for themselves or their children. Tax money for education is obtained from all taxpayers, not only from taxpayers who have children in school. The principle that education should be paid for by all seems to be universally recognized.

Concerning Adventist education Ellen G. White wrote 70 years ago: "Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."—*Counsels to Teachers*, pp. 44, 45. In another appeal to the members of Adventist churches the Lord's messenger urged: "There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means."—*Ibid.*, p. 46. In solemn language the servant of the Lord pointed out the responsibility of each Adventist church member: "As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people."—*Ibid.*, p. 43.

Student Aid

The Adventist system of education provides many opportunities for the student to earn a part of his expenses, in many cases a substantial part. Student colporteurs receive liberal scholarships. Most of our secondary schools and colleges have developed strong industrial and service programs by which almost every student can earn a significant amount of his fees while going to school. Yet, the Spirit of Prophecy has outlined a broader plan that indicates that it is not the duty of the parents only but the duty of all the other church members to assist worthy students in need. In connection with our Adventist schools Ellen G. White urged: "Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors who are at the most critical age and who need our aid to secure knowledge."—*Testimonies*, vol. 6, p. 217.

It is God's plan that Adventist education should be provided for all without exception, and that all without exception should have a share in paying for this education. The young person himself has a solemn duty to act with persistent determination; the parents are under divine obligation to assist their children to the utmost of their ability. But each member of the Adventist Church must carry his personal part of the financial responsibility for the education of all our youth. This is the noble prerogative, the duty of each true and faithful Adventist.

homes make no racial distinctions in hiring policies or admission procedures.

The 1966 General Conference session in Detroit, Michigan, added a complete section, "No Wall of Partition," to the *Church Manual*, setting forth with Bible texts and Spirit of Prophecy quotations the church's belief in the brotherhood of all men.

Times have changed greatly since Mrs. White first wrote about racial issues. In the United States civil rights legislation has made segregation in most areas of life illegal.

The Solution

Where does the Seventh-day Adventist Church stand today? In theory it stands where it stood in its vibrant, turbulent early years, with a policy of open doors for everyone. In practice, however, some Adventists as individ-

uals have adapted quite comfortably and wrongly to local custom and prejudices. Some white Adventists feel less than happy when a black brother enters a white church. They slight Christ. Some black Adventists feel unforgiving toward whites for undeniable historical injustices. They slight Christ too.

The solution: All Seventh-day Adventists of both races must seek a closer walk with God. They must plead for a greater measure of divine grace. They must cast aside their racial prejudices. A fine beginning would be for each member to read the new inexpensive paperback edition of *The Southern Work*, by Ellen G. White. Both white and black members should aim to model their lives after Christ's. They should search the Scriptures and the Spirit of Prophecy writings to find God's will for twenty-

eth-century Seventh-day Adventists.

Since Mrs. White wrote that both blacks and whites will eat bread together at the same heavenly table, is it impossible for men with love in their hearts to commune together here on earth?

With more and more Adventists living in metropolitan areas, isn't it possible to arrange more joint Missionary Volunteer programs, prayer meetings, rallies, and evangelistic meetings, teachers' and pastors' institutes? Isn't it possible to exchange pastors, choirs, and Sabbath school teachers occasionally?

Questions to Ask

Most important, what attitude do we parents take at home? The pastor on Sabbath and the teacher during the week will fail completely in breaking down walls of racial prejudice if we sabotage their work at home. Are we parents absorbing the timeless Bible and Spirit of Prophecy principles about the brotherhood of all men and passing them on to our children? Do we each day increase in love for our fellow men of all races?

It is time for each Seventh-day Adventist to ask himself several questions: Just where do I stand on the question of race relations? Do I believe that all men equally are the sons of God, that He loves each one? Do I hold unfounded, unchristian beliefs about other races? Do I feel resentful when men of other races visit my church to worship God or ask that they be permitted to join my church or send their children to the local church school?

If I do, what am I going to do about it? Am I going to pray that God will give me the power to overcome such unchristian pride, so Christ's love can shine through my life? Am I going to study the Holy Bible, God's Word, to find out just what principles Christ and the apostles taught?

Seventy years ago Mrs. White said the problem had "seemed to be continuous of late years." Seventy years later some of us—both white and black—still hold the world's suspicions and prejudices in our supposedly Christian lives. Truly the problem seems "to be continuous."

But now is the time for revival, for reformation. We need the transforming grace of Christ in our hearts. We need the tenderness and love of our Saviour. Perhaps we should take Jesus' advice and become as little children. In Sabbath school the children sing, "Red and yellow, black and white, all are precious in His sight—Jesus loves the little children of the world." Yes, Jesus loves everyone, regardless of color. Do we? ♦♦

A Story FOR THE YOUNGER SET

Chip the Chipmunk

By JOYCE WILLES

Part 2

ONE evening, nearly two weeks after we found Chip, my husband came home, called for Chip, but couldn't find him. I had been busy in another part of the apartment and hadn't been watching our tiny "explorer." I joined in the search, calling, looking under and in everything where we imagined he could be. By this time he had learned to climb up on the sofa and overstuffed chair, so we thought of other places he might hide. We looked for nearly half an hour, but couldn't find him anywhere. Finally, I looked in a very unlikely place—to me, anyway—under the kitchen sink. He had crawled under some rags and had gone to sleep.

Sabbath afternoon when Chip again disappeared I looked under the sink, but this time he wasn't there. Only after ten or 15 minutes did I hear a munching sound coming from under the stove. I looked and there was Chip enjoying some sunflower seeds from one of his stored piles of food.

It seemed that wherever we went with Chip, people were delighted by such a tiny, playful pet. Griffith Park in Glendale had several curious "friends." After a little while of being frightened, Chip swallowed his fear and ran to the blanket of an elderly couple a few yards away. They laughed and chattered to their little visitor in Russian, but a stick landing nearby reminded Chip he'd better stay close to home, and he came running as fast as his little legs would carry him.

Chip made up his own little games. He loved to play "tickle my tummy,"

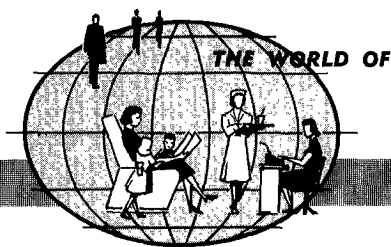
and would hold onto Ken's finger with all his might while being tickled. For a rest from the tickling, he would play "scared," running under a nearby chair. He didn't stop, but turned right around and came running back for more play.

In two weeks he had learned to give up milk, and his stripes had become much darker along his sides. His tiny ears had grown quite a bit, too, and stood up above the top of his head. Since we were to go on vacation just then, some of our friends with two little girls offered to take care of Chip for us. We missed our little friend while we were gone, but the girls had lots of fun with him. One night



he decided that he didn't want to stay in his box, so he chewed out the whole corner where the door was fastened shut. After that, there was no keeping him where we wanted him. He also had a bad habit of chewing on anything that looked good-tasting, and I had to put away everything of value.

One day Ken decided to play with him outside. He was our pet, and we thought he liked staying with us. But he must have seen something interesting in the next yard, and he was off. We never saw him again and have wondered where he went and if he was safe. But we know that in heaven we will have many unusual pets, more fun even than Chip. And we won't have to worry about their running away.



The Adventist Woman

Conducted by DOROTHY EMERSON

Bible Wives as Counselors

By EVA B. DYKES

AN IMPORTANT modern trend in the curricula of our educational and social institutions is emphasis upon guidance and counseling. So important did the United States Navy consider such a service that after 1945 it included courses in counseling and guidance in its educational program.

However, the art of counseling was not unfamiliar to some of the noted wives of the Bible. Some of them gave wise counsel; some at times gave counsel that wasn't wise.

Heading the list of those who at least at one time gave unwise counsel is Eve, who when Adam informed her that the serpent was probably "the foe against whom they had been warned" "urged him to eat, repeating the words of the serpent, that they should not surely die" (*Patriarchs and Prophets*, p. 56).

Another example is Sarah. Not waiting for God to fulfill in His own way His promise to give her and her husband, Abraham, an heir, Sarah advised him to marry her maid, Hagar. This marriage "resulted in evil, not only to his own household, but to future generations" (*ibid.*, p. 145). Although Sarah's plan failed, God's purpose was eventually accomplished.

"Curse God, and die"! Imagine the pain in Job's heart when he heard these blasphemous words of his wife. Bereft of his livestock, his servants, his children, his property, and all of his material riches, and taunted by his friends, Job remained true to his God. Today many bereaved hearts

find hope in his valiant resolve: "Though he slay me, yet will I trust in him" (Job 13:15).

Lot's wife was a "selfish, irreligious woman" whose "influence was exerted to separate her husband from Abraham." The tragic results of this choice are familiar to every Bible student: Lot lost not only his worldly goods but his children. The expression, "Lot's choice," is proverbial in the English language and refers to any unwise choice a person may make.

Let the actual Biblical words them-

selves speak about the influence of Solomon's wives: "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart" (1 Kings 11:3).

"Then did Solomon build a high place for Chemosh, the abomination of Moab, . . . and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon,

Out of Place

By MARIE THOMAS

The piano tuner's sensitive fingers produced melodies that *sounded* the way a golden field of wheat *looks* when the wind somersaults down its vast expanse. One could scarcely detect the change from one note to the next. His music was grand, glorious, gentle. It flowed so easily until—

He stopped in the middle of a phrase and concentrated on one note. While my untrained ears had been enjoying the *whole* effect, he had recoiled at the discord one stray note had caused. Bringing the stray up to pitch, he soared into a series of expressive arpeggios. He stopped again. Finding another offending note, he corrected its pitch.

His music thrilled me. It was perfect, *I* thought. He stopped again. If only he would finish a song!

Suddenly he surged with enthusiasm as his fingers flew over the keys! He played the whole song. I knew his work was done. The piano was tuned.

He left, but his melodies remained. The image of the wind playing upon the golden wheat field—could there be tares in the field I pictured? I had *thought* the music was perfect. The wheat field *looked* perfect.

The tares closely resemble the wheat while the blades are green. Would the Master be disturbed by the tares? I probably couldn't tell the difference. The tares are permitted to grow among the wheat until the harvest at the end of the world. The tares are bound in bundles to be burned, and the wheat is gathered into the garner of God.

Then "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41, 42).

because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded" (verses 7-10).

Through the unwise counsel of another wife, Jezebel, tragedy came to Israel. We read: "It was through the influence of Jezebel that Ahab was induced to adopt the worship of Baal (ch. 16:31), to permit the slaying of prophets of God (ch. 18:4), to allow Elijah to be driven into banishment (ch. 19:2), and finally to murder Naboth and seize his land (ch. 21:7, 15)."—*The SDA Bible Commentary*, on 1 Kings 21:25. Is it any wonder that the dictionaries define a "Jezebel" as any wicked, shameless, bold woman!

Wise Counselors

But there are examples also of wise counsel. When an angel of God appeared to Manoah and his wife, Manoah fearfully said: "We shall surely die, because we have seen God." But his wife assured him that if God had been displeased, He would not have received the offerings they had presented to Him. Thus a wife's counsel brought hope to a fearful husband.

There lived in Shunam a woman known to us only as the Shunammite. She would notice the prophet Elisha as he passed by from time to time. Having compassion on the man of God, she advised her husband to provide plain but adequate housing for Elisha, of which the prophet could avail himself at any time. For this sympathetic attitude and wise counsel God rewarded her by giving her a son.

Finally, there is Pilate's wife. Pilate thought to erase from his conscience the guilt in a vacillating heart that believed Christ innocent of the charges of His enemies. Yet he was willing to "content" the people by delivering to them the innocent Christ to be crucified. While Pilate was sitting on the judgment seat, his wife sent him a message: "Have thou nothing to do with that just man." Had he followed the wise counsel of his wife he probably would have been free from the pricks of a remorseful conscience, which, according to tradition, contributed to his eventual suicide not long after the crucifixion. When Christ told Pilate that everyone that is of the truth heareth His voice, Pilate, in the words of the English essayist Bacon, said jestingly, "What is truth? . . . ; and would not stay for an answer."

"A virtuous woman is a crown to her husband" (Prov. 12:4). ♦♦

Today's Home

BY BETTY HOLBROOK

A TIME FOR NEGLECT "Enjoy your baby while you can," she said quietly, then bent over the bassinet to touch pink toes and tiny fingers. "They're gone so quickly." She smiled—a sad, reminiscing smile.

I smiled too—a smug, knowing smile. There were so many, many years ahead.

Now the smugness has gone, and so have too many years.

The future always seems such a long way off. Even tomorrow looks remote, and then suddenly life is half over and we wonder what happened to all those tomorrows. We begin to wish we could live life backward. We'd understand and do so many things differently.

Unfortunately—maybe—life must be lived straight ahead. We can look back and learn, but tomorrow is another day with new challenges and problems that require new answers and ideas. What we do with tomorrow depends on what we do with today. But in the lives of our children, what we do for eternity *must be done today*. It was Dean Farrar who said, "If we work upon marble it will perish; if we work upon stone it will crumble to dust; but if we take a child and train it well, we rear a monument which time can never efface."

Minutes and hours count, but are so easy to lose. Dad gets too busy to listen to and answer questions, and so gradually loses touch. Mother has her hands full with the mechanics of housekeeping, entertaining, and dozens of other responsibilities. "Just this once, Mary, run up and say your prayers," she says. "Tomorrow night I'll be there with you—I hope." Family worship is haphazard and hurried. Even church is geared to older folks, with sermons that usually are far above a child's vocabulary and train of thought. So little by little the child looks to someone who *is* interested or to something that he *can* understand. What is good or bad may not always guide in his choice.

Like most of us, children enjoy company. They want and need our friendship and love. There's power in that love if only we will use it, but it takes time to develop and grow. But how, when, where, do we find time—that elusive but precious substance? Listen. Neglect adorning your apparel, neglect receiving and making calls, neglect cooking an endless variety of dishes. But never, never neglect your children. (See *The Adventist Home*, pp. 191, 192.)

My husband and I hurried home from prayer meeting one night, eager to bring the day to a close. As we turned into the driveway we noticed an unusual number of cars around. We knew at once that something was wrong, and both of us made a quick dash for the house. Through partially opened blinds I could see three men all looking at the same spot on the floor.

I was suddenly sure our 20-year-old son must be lying there. Was he dead or alive? For a few seconds I hesitated, afraid to walk in, but as I entered the door I caught sight of our son, very much alive and in the kitchen, talking with a detective. Our house had been burglarized. The three men? They were simply studying the contents of my purse that had been completely and unceremoniously strewn on the floor.

The house was a shambles—every drawer had been emptied and closets had been thoroughly ransacked, but I'll never forget the feeling as I walked through the house. My heart was light, and I almost felt like singing. Money and things could be replaced—the family was safe. In those few seconds I discovered again what really matters in life.

There's another door I hope to enter someday—a gate—and I know that once more only one thing will matter. Is my family safe?

"Every child born into the world is a new thought of God," wrote Kate Douglas Wiggin, "an ever-fresh and radiant possibility." Are we neglecting what can be neglected to cherish that gift from God? Do we have our life's priorities all straightened out?

OUT OF THE MOUTH OF BABES

They're All God's Children

At Andrews University we invited several of our overseas friends for supper. At the table I was busily feeding the baby and paying no attention to Sherri, our four-year-old, until I noticed that the conversation had almost stopped and the atmosphere seemed a bit apprehensive. With her mashed potatoes lying untouched on the plate in front of her, Sherri was chanting softly to herself as she glanced deliberately around our table—"A white face, a black face, a brown face, a white face . . ." The conversation at our table died down as all of us watched her rather warily. I held my breath, hoping no one would be hurt. But the tension eased abruptly, and smiles resumed when she, still oblivious of the attention, concluded with a satisfied finale—"And they're all God's children!"

FERN BABCOCK

From the Editors

A CRISIS APPROACHES

"We may soon have an unprecedented constitutional crisis on our hands." These are the words of Walter Cronkite, well-known news commentator for the Columbia Broadcasting System. He made this assertion on his "Dimension" feature over CBS radio, May 7. What did he mean?

Three or more years ago a few legislators, unhappy with the ruling of the U.S. Supreme Court that representation in State legislatures should be on a population basis (one-man, one-vote) began to call for a convention to amend the Constitution. Quietly they went about their plans, seeking support from State legislatures. Before the general public was aware of what was happening, 32 States had thrown their support behind the demand. Only 34 States, a two-thirds majority, are needed to authorize Congress to call a Constitutional convention. As of now, 33 States have voted affirmatively. Only one more is needed.

Everything that has been done has been legal. The founding fathers set up a provision that if the legislatures of two thirds of the States expressed a desire for a convention in which amendments might be proposed to the Constitution, Congress could call such a meeting. However, never in the history of the United States has such a convention been called.

"The reason is obvious," as an editorial in the *Washington Post* pointed out some time ago: "At no time has Congress or the country been willing to open the basic structure of our Government and the charter of our liberties to the unpredictable whims of a new convention." Supporting this thought, Walter Cronkite declared in his news broadcast, "Assuming there is a convention, can Congress or the States limit the subject matter, or could the delegates run away, as some people feel they might, and propose changes in everything from the Bill of Rights to the powers of Congress, the President, and the courts?"

Serious but Not Critical

We consider the situation serious but not critical. Even if two thirds of the States were to call for a convention, Congress would not be compelled to act; it would merely be authorized to do so. It could resort to a number of legitimate emergency devices to avoid such a conclave—a conclave, incidentally, in which the Constitution might be changed so radically as to be unrecognizable. Doubtless, litigation would be initiated from some quarter to challenge the validity of the authorization. Some might question whether the petitions from some legislatures are still valid. Most of the petitions were submitted to the 89th Congress in 1965 and 1966. Is it possible that these legislatures have changed sufficiently in make-up so that they no longer feel as they did three or four years ago? Twenty-six States were under Federal court orders to reapportion at the very time they voted their reapportionment petition. Is a petition passed by such a body valid?

Concluding his broadcast, Mr. Cronkite said, "At any rate, we may soon have an unprecedented constitutional crisis on our hands. It calls for the fullest public airing, for the very fundamentals of our social order may be at stake." The *Washington Post* editorial concluded by saying, "Every State legislature that has not been sucked

into this dangerous venture should be alerted to what is happening. It is difficult to believe that well-informed legislators will risk such hazards to our constitutional underpinnings if they know what they are doing. This back-door assault on the Constitution should be stopped."

The real danger in the present situation lies, of course, in the fact that various groups who have long felt that the Constitution impedes progress and frustrates their schemes, might introduce and obtain support for ideas that could change radically the whole fabric of American government. Suppose, for example, that conscientious but misguided citizens, alarmed by the secularization of the public schools, should demand an amendment permitting religion in these educational institutions. Suppose others, concerned with the decline of religious fervor in America, should demand that an amendment be included that would establish Sunday as the national day of rest. Suppose others, panicky over the apparent drift toward anarchy among rebellious student groups, should demand an amendment calling for drastic restrictions of personal liberty. Suppose that still others, in despair over their church's attempts to finance its educational system, should demand an amendment that would permit Government money to support parochial schools on all levels. What a Pandora's box would be opened!

A Divine Forecast

Many years ago Ellen G. White wrote that the time will come when "our country shall repudiate every principle of its Constitution as a Protestant and republican government" (*Testimonies*, vol. 5, p. 451). We have always assumed that this would come about by the process of attrition or erosion, that, step by step, laws in conflict with constitutional principles would be enacted until "to secure popularity and patronage, legislators will yield to the demand for a Sunday law" (*ibid.*). Quite possibly this is the way the change will come about. At the same time we must not be blind to the fact that changes—perhaps changes far more drastic and sudden than anticipated—might come about through a constitutional convention such as the one now contemplated.

The process of repudiating the Constitution is not so important as is the result. "By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."—*Ibid.*

Within the past few weeks Eugene Carson Blake, secretary of the World Council of Churches, announced that the council is ready to restructure its organization to admit the Roman Catholic Church just as soon as that church applies for membership. Here is another step in the march toward the fulfillment of the prophecies of Revelation.

Note well this statement by Ellen G. White, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Ibid.*

The fast-moving events about us speak in thunder tones to God's people, "Get ready for the coming of Jesus." They demand personal acquaintance with Christ. They demand an understanding of what is involved in righteousness by faith. They demand a putting away of sin. They demand a rearrangement of priorities. They demand a reconsideration of values. They demand not only revival but reformation. Let us, then, individually seek the kind of experience that will enable us to stand during the time of "affliction and distress which prophets have described as the time of Jacob's trouble" (*ibid.*). Who knows how much longer Christ's ministry will continue in the sanctuary above? Who knows how soon the angel of mercy will "take her flight, never to return"?

K. H. W.

Marijuana—Delight or Danger?—3

WHAT WOULD JESUS DO?

Whenever teen-agers and adults become involved in a discussion about marijuana and other drugs, one thing becomes immediately clear, even startlingly clear. Teen-agers know a great deal about the vocabulary and practices of drug users, while adults know practically nothing. On the other hand, the teen-agers' knowledge of the chemistry and effects of drugs is usually vague and inaccurate; what the adults know may be correct, but it is sadly out of date. For example, many parents and church leaders don't know the difference between "speed" (amphetamine methedrine) and "grass" (marijuana).

Since most adults picture drug users as utterly repulsive, and have never met one, a wide communications gap exists between them and many youth, who do know drug users and don't mind trying anything once. This gap must be closed. There is a great deal that parents can do to dull marijuana's appeal to youth. And there is much the youth can do to stay clear of the drug trap.

Often the desire for marijuana is fed by hidden psychological disturbances: failure in school, fighting at home, insecurity, or lack of self-esteem. Marijuana provides escape. If such disturbances do not exist, what need is there for escape? Young people who are establishing wholesome relationships with their parents and other adults and who know they are worth something seldom develop psychological dependence upon marijuana.

One young man whose first "trip" was sniffing a household product and who had moved on to marijuana and then various chemical and alcohol combinations, admitted, upon being helped back to normalcy, "I'm really beginning to enjoy myself as an individual. I'm getting a tremendous 'high' out of life itself."

Susceptibility to Drug Use: a Danger Sign

A youth may watch for this danger sign: a tendency to run away from problems. Walking out of the house when he can't get mom or dad to agree with him; skipping class when an assignment is not done; burying himself in an evening of television—these are escapes that are different from drug use only in degree. Every human being seeks to get away from his problems. All of us escape somehow, sometimes. But when escape becomes the habit instead of the exception, the drug pusher has a customer. The slogan of those who want to go straight is "Cope; don't cop out."

Christian parents and the church must provide emo-

tional and physical security to minimize youth's desire for escape. Again and again psychologists have found that marijuana users become dependent upon the drug because of existing personality weaknesses. When the church and the home cooperate in helping the youth to build feelings of self worth and confidence, they provide a strong protective shield against drug use.

We can learn a great deal about coping with the marijuana problem from physicians and psychologists, but we ought not to close this series of editorials without developing a line of spiritual logic—logic based upon principles found in the Bible and the Spirit of Prophecy. We need to know what Jesus would have done had He encountered marijuana.

Here, in summary, are the bases for deciding about narcotic drugs:

1. God has given us freedom to choose what we will and will not do. But we must bear the responsibility for the consequences if we reject His advice. If we obey Him, He is responsible; if we disobey Him, we are responsible. Said Moses: "I have set before thee this day life and good, and death and evil" (Deut. 30:15). Wrote Ellen G. White: "All are by their own choice deciding their destiny."—*Education*, p. 178; "The destiny of the wicked is fixed by their own choice."—*The Great Controversy*, p. 543.

2. Those who decide that their Creator's way is best will honor Him in all they do, including care of their body. "Whether you eat or drink, or whatever you are doing, do all for the honour of God." "Your body is a shrine of the indwelling Holy Spirit, and the Spirit is God's gift to you. You do not belong to yourselves; you were bought at a price. Then honour God in your body" (1 Cor. 10:31; 6:19, 20, N.E.B.).*

3. Anything we do that diminishes our physical or mental powers diminishes the kingdom of God on earth. "The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine."—*Testimonies*, vol. 6, pp. 437, 438.

4. We are counseled to "throw off every encumbrance . . . and run with resolution the race for which we are entered" (Heb. 12:1, N.E.B.). One of the most clearly identified effects of marijuana is apathy, loss of ambition. Quite an encumbrance!

5. The Christian may draw on the full power of God to overcome the temptations that face him. "The Lord is well able to rescue the godly out of trials," wrote Peter. And Paul revealed his source of power: "I have strength for anything through him who gives me power" (2 Peter 2:9; Phil. 4:13, N.E.B.). (See also Psalm 34:7 and 91:4.)

The Height of Selfishness

The vigorous Christian, moving forward in faith on exploits for his Commander, relying on Jesus Christ for victory, stands in vivid contrast to the apathetic, sallow-faced, glassy-eyed drug user whose self-induced hallucinations spirit him away from life's realities. The use of marijuana is the height of selfishness. As clergyman Al Carmines, associate minister of the Manhattan Judson Memorial Church, said: "'It doesn't particularly involve one with responsibility for one's fellow man. . . . The liberation of the Gospel has to do with being liberated to care and not being liberated for ecstasy for its own sake.'"—*Time*, Aug. 16, 1968.

The psychological dependence that is characteristic of marijuana use totally opposes the philosophy of Christi-

* The Bible texts in this editorial credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

anity. For to be dependent upon anything but the power and grace of Christ is to deny His lordship in our lives. "You know well enough that if you put yourselves at the disposal of a master, to obey him, you are slaves of the master whom you obey; and this is true whether you serve sin, with death as its result; or obedience, with righteousness as its result" (Rom. 6:16, N.E.B.).

Marijuana may be a momentary delight. But that delight is a vicious delusion.

F. D. Y.

(Concluded)

For additional information see the February, 1969, special issue of *Listen, Journal of Better Living*.

FROM SMALL BEGINNINGS

On our cover this week is reproduced the first page of the first periodical published by the emerging Seventh-day Adventist Church. It is dated July, 1849. The group was small and virtually penniless. However, it had a strong leader, James White, who was supported by his wife, Ellen G. White, whom God had called to be His messenger.

In November, 1848, Ellen G. White had a vision stressing the duty of the brethren to publish the light shining on their pathway. Addressing her husband after she came out of vision, she said, "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

As Ellen G. White tells the story, in the summer of 1849 her husband felt deeply impressed that he should write and publish, but, being penniless and receiving no help from those who could have contributed, he sank into doubt and perplexity. Finally, in discouragement, he decided to look for a field of hay to mow.

Epochal Beginning

As he left the house a great burden fell upon Mrs. White. In vision she was shown that the Lord did not want her husband to work in the field and that He would, in fact, cut him down by sickness if he should work at mowing. He was to write, and venture forth by faith. This he did, and in July he carried home from commercial printers a thousand copies of the first number of *The Present Truth*, the first page of which is on the cover of the REVIEW this week.

He laid the printed sheets on the floor. Together with a group of interested ones who had gathered, he and his wife "knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth."

After the papers were folded, James White wrapped and addressed copies to all those he thought would read them. Placing these copies in a carpet bag, he carried them on foot to the Middletown, Connecticut, post office eight miles away. See *Life Sketches*, pp. 121, 126.

The deep burden of his heart is revealed on the first page: "I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. . . . My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it," he said.

Also on page 1 begins an article on "The Weekly Sabbath Instituted at Creation, and Not at Sinai." The other articles in the eight-page paper were "The Sabbath a Perpetual Weekly Memorial," "The Two Laws," "The Law of Moses," "The Law of God, or the Ten Command-

ments," "The Two Laws in the New Testament," and "Scriptures Usually Quoted to Prove the Abolition of the Sabbath Examined." Apparently all the articles were written by James White.

On page 6 appears a letter by James White addressed "Dear Brethren and Sisters." It begins, "I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you." Defining present truth in the context of what is needed for salvation, he continued, "The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saints' rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."

As to the subscription rate, no charge was made. "This little sheet is free for all," wrote James White in his letter on page 6. "Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense."

The first six numbers carried under the title the notification: "Published, semi-monthly, by James White," this despite the fact that James White found it impossible because of lack of means or the general burdens of the cause to meet the schedule. These first six were published as follows: one in July, two in August, one in September, and two in December. The December numbers were published in Oswego, New York.

When number 7 appeared in March, the notification "published semi-monthly," no longer appeared, though this was probably still the goal, for two numbers came out in March. In the first of these James White said, "The brethren may now expect to receive a few numbers of the paper, as often as once in two weeks. Want of means hindered its publication for a while, and during this delay, a large job came into the office, which has hindered some time since means have come in. It is hoped that all the brethren will be interested, and help advance the precious cause of truth."—Page 56.

But again the schedule was interrupted. After two numbers (7 and 8) came out in March, only one came out each month in April and May (9 and 10), and then none till November (No. 11) which also was the final number of *The Present Truth*. In the meantime *The Advent Review* had begun to appear.

In this humble way, 120 years ago, the publishing work of Seventh-day Adventists began. There was one editor, one paper, one language, no publishing house, and no budget. The thousand copies of *The Present Truth* were printed by a commercial printer on credit and were distributed gratis. How different is the situation today! Forty-six publishing houses in different parts of the world produce 292 periodicals and scores of books in 263 languages. In 1968 the total retail sales of the various publishing houses amounted to just under \$40 million.

Ellen G. White's vision has indeed been fulfilled. "From this small beginning it was shown to me to be like streams of light that went clear round the world."

D. F. N.

Alternative

By R. M. WALSH

Family worship is considered passé
In these days of marital strife;
But a family altar could effect a change—
Could "altar" a family's life!

LETTERS

to the Editor

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

BEST IT EVER HAS BEEN

I think that the REVIEW is the best it ever has been. There is something vital and interesting about it that makes it the most eagerly sought after periodical next to letters from home.

GEORGE M. MAC LEAN
Karachi, Pakistan

COMMUNICATIONS REVOLUTION

I want to let you know how much I appreciate the editorial "Looking to the Year 2000" in the February 20 issue of the REVIEW AND HERALD, especially the emphasis given to the communications revolution.

The statement "The Seventh-day Adventist Church needs to awake to the far-reaching opportunities created by the communications revolution" is so true. The day could easily come, and that quite soon, when our opportunities for making use of radio and television would be curtailed.

We have been praying earnestly that somehow in some way, and soon, the Voice of Prophecy broadcast could be on the air every day coast to coast. We believe that millions of dollars should be invested in radio and television today. We believe that the way we relate to these current possibilities will determine whether we are still here at the turn of the century.

H. M. S. RICHARDS, JR.
Glendale, California

"DOCTOR" OR "BROTHER"?

Of all the good articles in the REVIEW, I was very much impressed by the one titled "Doctor" or "Brother?" by Carsten Johnsen (May 8).

DANIEL L. CADY
Willows, California

Regarding Carsten Johnsen's article "Doctor" or "Brother?" (May 8), an individual with a doctorate in a field of learning is generally capable of acting and speaking authoritatively in his area of competence. It is often helpful to others to know whether a person is speaking or acting from a background of education as well as experience. A doctorate is an indication that an individual has a degree of competence in one area of human endeavor. Everyone admits that formal education is only one of the ways in which one may become knowledgeable, but it is an important way.

It is only when one is speaking or acting within his own specialty that it makes any difference what academic or professional degrees one has earned. This applies to all professionals and academicians, whether they be dentists, lawyers, ministers, college teachers, or physicians.

Brother Johnsen's statement that individuals earning a doctorate have engaged in erudition for its own sake may be true, but surely only in rare instances. Nearly every person with an academic doctorate has uncovered or discovered some previously unknown items of truth and relevance. This is erudition to the glory of God and for the benefit of the human race.

PAUL HAMEL
Berrien Springs, Michigan

Hurrah for Brother Carsten Johnsen's probing article!

Admitting that the overexposure of earned and honorary doctoral degrees is in poor taste, what can we say about the constant preening of organizational titles, such as president, vice-president, board chairman?

In either case, the fetish reminds me of a child's obsession with a new and shiny toy. Let's grow up and recognize one another with the title given us by the Lord—"All ye are brethren."

NAME WITHHELD
Takoma Park, Maryland

I agree wholeheartedly with the article "Doctor" or "Brother?" (May 8). Coming from the East, where we always called one another Brother or Sister, I was surprised to find that in the West nobody seems to use these titles. Everybody, if not Dr. So and So, is Mr., Mrs., or Miss.

For several weeks I had been wondering why we always sang the same songs for Sabbath worship when there are hundreds of songs in our hymnals. In the REVIEW of April 10, I was happily surprised when I read "Congregational Singing," by H. B. Hannum. Let's sing "the many gems of music and poetry that have been neglected by our church." I'm sure we would all appreciate some new songs and melodies.

DEHNA BENSON
Santa Ynez, California

Brother Johnsen has expressed the thoughts of many of our people.

H. J. PERKINS
Portland, Oregon

Cheers to the writer Carsten Johnsen for his article under SPEAKING OUT (May 8).

Years ago when I attended college we weren't weighted down with mental gymnastics as to what is his (or her) proper title. Every teacher was called "Professor."

DOLores BARNHART
Seattle, Washington

Twice I have written about a matter on my mind, but each time I decided not to mail it, since coming from me it might not sound appropriate.

Now I am glad I waited, for Carsten Johnsen covers most of the subject much better than anything I might have been able to write. And I see no degrees listed after his name, although he obviously rates them.

Recently I have been much disappointed to see titles beginning to creep into some of our church papers (I'm not referring to *Life and Health* where, perhaps, it is not inappropriate).

At camp meetings and even from our church platform it sometimes becomes al-

most ludicrous, if not disgusting, to hear the introductions of Mr. and Mrs. and Brother and Sister, and Elder and Doctor.

WARREN P. HENDERSON, JR.
Mountain View, California

TO CONFORM OR NOT TO CONFORM

I have been a reader of the REVIEW AND HERALD for most of my life and enjoy all of its features, especially the inspirational articles.

I agree with the writer of "Lower Hemlines" in the May 1 REVIEW. We do need to conform to our high standards, standards given us in the Bible and in the Spirit of Prophecy writings by our Lord. These are not standards set by men. Is it not just as important to obey the admonition to be modest in our apparel as it is to obey the precept to keep the Sabbath or refrain from worshipping idols? By the way we women act, one might conclude that we have no power of choice in dress but must wear whatever fashion decrees. We need to be educated that this is not the case.

MRS. ORPHA WHEELER
Grand Junction, Colorado

GOOD TASTE AND MODESTY

I am thankful that more space in the REVIEW is not given to the question of dress.

In the first place, an article on dress is rarely convincing except to those already in agreement with the author.

Second, very few of us are still in doubt about Biblical standards of modesty. We have heard Paul's fine counsel many times, yet it is not uncommon to find two dedicated women with quite different interpretations of what is modest. Who is to judge between the two? Or why should all women subscribe to the same standard? It was in this century that certain older members were scandalized to see bare ankles and bobbed hair. Girls who followed these fads were considered to have passed beyond a sacrosanct, absolute standard of good taste and modesty. Many of our girls today are also assumed to be in the never-never land of flagrant immodesty. Who is to judge?

Last, and most important—what are we trying to prove? Seventh-day Adventists are already fairly well known as an amicable sect that abstains from pork, movies, and wedding bands. Many of the students at the academy where I teach have seen nothing but rules—and these they reject as a reflection of a bygone age, as the undesirable handbook of "the establishment." All we need is a multiplication of sermons and articles on the topic of dress to convince more adolescents that Adventist beliefs are irrelevant.

What we need to hear is the good news of our Saviour. The lives touched by Him number modesty among their virtues, but modesty apart from Him inevitably becomes censorious.

Mrs. PAUL DAVID NEFF
Riverside, California

WATER AND HEALTH

Re "Water and Health" (May 22). Health authorities are divided on both the effectiveness and the safety of fluoridation. If fluorides, why not iodides, vitamins, tranquilizers, population control chemicals, or whatever is best for us all?

LEONARD H. PONDER
Asheville, North Carolina



Delegates from 24 countries attended the religious liberty council at St. Albans, England.

Northern Europe Conducts First Religious Liberty Council

By M. E. LOEWEN
Religious Liberty Secretary, General Conference

The first religious liberty council to be held in the Northern European Division was held May 15-17 at the division office in St. Albans, Hertfordshire, England. Delegates present represented the 24 countries of the division.

Delegate reports revealed that freedom to witness according to conscience varies from country to country, but in all instances additional liberty appears to be forthcoming. It was sobering yet inspiring to learn of Christians in our day who, like the faithful of all ages, witness for the faith under all conditions.

[The division includes the United Kingdom, the Low Countries, Scandinavia, Poland, Ethiopia, certain West African nations, Greenland, and Iceland.]

B. B. Beach, religious liberty secretary of the Northern European Division, organized and led the council. The delegates studied methods of keeping church members better informed regarding present-day developments and their meaning in prophetic fulfillment.

Guest speakers included Sir Kenneth Grubb, of the Commission of the Churches on International Affairs; Sir James Brown, representing the Lord Bishop of London; and Bishop B. C. Butler. These men welcomed questions from the delegates and responded with frankness and candor.

Mr. Grubb reviewed the world situation as it affects religion. While there are some areas where liberty is being granted to a larger degree than ever before, there are yet many countries where little progress has been made. Bishop Butler reviewed the declarations of Vatican Council II and analyzed the problems the Catholic Church faces internally because of the liberalizing tendencies prevalent in the world today.

A discussion on trade unions and the relationship of church members to such organizations resulted in a resolution

that each union conference initiate a program to inform the churches of the proper relationship of members to trade and professional organizations in the light of the denominational stand and inspired counsel. Careful study will be made of the background and the current situation in each country concerned.

A survey of the problems of Sabbath observance revealed that there has been a decided improvement in most countries. Many governments are permitting the children of Sabbathkeepers to be excused from Saturday classes and examinations without penalty.

Gianfranco Rossi, of the Italian Union, reported on the latest developments in the Catholic Church regarding calendar reform. Though Vatican Council II declared its opposition to any disturbance of the weekly cycle, agitation for calendar reform is being promoted in influential circles in the Vatican. The worldwide New Year's Day as a day of peace sponsored by Pope Paul VI could be harmonized with the day of peace as the "blank" day of the perpetual calendar. Various religious bodies of the world would have to unite on any proposed calendar changes before such changes could become accepted by the United Nations. The religious liberty council voted that each religious liberty secretary send reports on all developments in calendar change in his field to the division office so that proper action might be taken.

The group placed strong emphasis on the evangelistic possibilities inherent in religious liberty developments. As the prophecies of the Scriptures are being fulfilled, men in high places may be made aware of the closing events.

The religious liberty council of the Northern European Division was a landmark in the progress of the three angels' messages.

COLOMBIA:

Guerrilla Fighters Request SDA Teacher

The Upper Magdalena Conference of Colombia is sending a teacher into an area with no school as the result of a very unusual request.

One Sabbath afternoon two armed men called at the home of Matias Mejia, the local elder of the Christalinas church in Santander, and said that the captain of the guerrillas operating in that region wanted to see him. Such an invitation was an order not to be ignored, and Brother Mejia was told they would meet him the next day at a certain time and place.

When he arrived for the rendezvous he was met by two men who took his horse and gave him another. Then all three of them rode off. After several hours seven more armed men joined them and escorted Brother Mejia to the guerrilla camp where he was brought before the leader.

"I have a petition to present to you," the captain said. "You Adventists are good people. We want our children to be taught by you. Therefore I am requesting that you send us a teacher. We will build the school, get all necessary equipment and supplies, and we will pay the teacher his salary. Only give us the man."

Brother Mejia promised he would take the request to the Upper Magdalena Conference administration and then inform him of their reply. (The conference is sending the teacher at church expense.)

Then the captain brought out a list of the names of all the members of Brother Mejia's church. Pointing to the names marked in red, he said, "Those in red are not living up to your rules. That is not good, and they must improve." Then he pointed to the names of three young men in the church and said, "How are these three young fellows behaving?"

Brother Mejia replied, "They have changed markedly for the better."

"Good," said the captain. "Speak to them and ask what happened."

When Brother Mejia returned home he called one of the young men and asked him for the story. At first reluctant to talk, he told the elder what had happened only after being assured that the guerrilla leader had told Brother Mejia to ask.

Two armed men had come to his home one night and "invited" him to follow them into the woods. There they told him that he was a fairly good Adventist but not as good as he ought to be. Even though he was unmarried, he had too many girl friends and that wasn't in accordance with Adventist principles. It disgraced the church and it would have to stop. The men said, "The captain has given you until the end of the year to make up your mind. Pick your girl and marry, and the others you leave alone. That or else."

Brother Mejia talked to the other two

men and found their stories to be similar. They had both been given the choice of coming up to acceptable Adventist standards or joining the guerrilla band. The captain of the underground fighters had been very clear on that.

Brother Mejia states that these three young men have become three of the most faithful and active members in the Christalinas church.

E. W. PEDERSEN
General Field Secretary
General Conference



H. V. Gayares preaching for the Youth Bible Hour over station DYRH in the Philippines.

PHILIPPINES:

Radio Evangelism Budget Allows New Programming

A budget for three new radio programs originating at the Bacolod Sanitarium and Hospital has just been allotted from the Central Philippine Union.

Three years ago Negros Island, Philippines, had no Seventh-day Adventist radio program, but the picture has now changed considerably. There is now not only one SDA radio program weekly but five, and all these are handled by H. V. Gayares, who doubles as radio evangelist and chaplain of Bacolod Sanitarium and Hospital.

Sometime in 1966, Ramonito Tumbagahan, at that time president of the Missionary Volunteer Torch of Faith Association of North-Central Negros, met with Pastor Gayares, who was then dis-

trict leader of the area, and planned a project for the association. They wanted something effective and strong for mission work. They decided the answer would be a radio program. Presenting the plan to the MV association, they found the members enthusiastic. The project would be financially supported by all member churches.

A few weeks later "The Youth Bible Hour" went on the air at station DYRH with Pastor Gayares as radio speaker. The 15-minute broadcast was scheduled at 6:15 every Sunday morning. Letters began to come from appreciative listeners who enjoyed the comforting messages.

Then one day Mr. Tumbagahan and Pastor Gayares approached the owners of station DYWN. To their joy they were given a free 15-minute weekly program. The Lord was indeed increasing the effort of soul winning through the radio work in Negros. Pastor Gayares had two programs in his hands and, indeed, results seemed to double. Souls were being won to the faith.

In August, 1968, Pastor Gayares received a letter from a woman in Central Hawaiian Town. She requested him to come and baptize three people who were brought into the faith through radio work. D. C. Sabrine, president of Negros Mission, went with him to witness the baptism.

In another experience Pastor Gayares, now chaplain at Bacolod Sanitarium, received a letter from a young woman in Iloilo, a province on a neighboring island. She had been listening to the radio messages and was interested in getting some literature. He sent her *Signs of the Times*, *These Times*, *The Youth's Instructor*, and two books, *The Great Controversy* and *The Desire of Ages*. Pastor Gayares also gave her name to D. G. Jucaban, president of West Visayan Mission in whose territory Iloilo belonged, for follow-up work.

After three months of study the woman, Alice Vencer, who is the daughter of a retired justice of the peace, requested baptism. Pastor Gayares was invited to come to Iloilo to baptize another person for Jesus on February 15. She is the first Seventh-day Adventist in her village, and that as a result of the far-reaching radio ministry.

WINSTON E. LIM
Business Manager
Bacolod Sanitarium and Hospital



Two workers—D. C. Sabrine, Negros Mission president (extreme left), and the radio speaker, Pastor Gayares (extreme right)—with baptismal candidates won through the Youth Bible Hour broadcasts. This is one of five weekly broadcasts on Negros Island.

Brief News

WEST AFRICAN UNION MISSION

A Seventh-day Adventist Student Association has been formed at the University of Ibadan, Western Nigeria. The new association has 30 members, including two university students who are on the staff of the university. The officers of the association are: S. F. Oshundina, president; Mrs. E. Fasina, vice-president; J. O. Dare, secretary; and Mrs. R. O. Molomo, treasurer.

♦ The Ghana Broadcasting System recently filmed two services in the La Bone Seventh-day Adventist church in Accra. The first service was on Sabbath morning during the time of the union constituency meetings. And the second one was a baptismal service in which 15 new converts were baptized by D. N. Agboka, a veteran national pastor.

♦ Members at Shan, Sierra Leone, recently dedicated a new church with a seating capacity of 200. Under the leadership of D. Alpha, members of the church were largely responsible for its construction. Shan is near the provincial capital, Bo.

♦ D. C. Keith, secretary-treasurer and Book and Bible House manager of the Sierra Leone Mission, has been combining book displays with his auditing work for the past three months. Since he travels to the various areas to conduct the audits, he finds the combination works well. He reports that he has sold a large amount of church literature to both members and nonmembers in this way.

ØIVIND GJERTSEN
Departmental Secretary
West African Union Mission

SOUTHERN EUROPEAN DIVISION

♦ Three schools, Bogenhofen (Austria), Nanga-Eboko (Cameroun), and Soaman-drariny (Madagascar), have been upgraded by the General Conference to junior college status. All three institutions are union schools and prepare for the European baccalaureate.

♦ Our church in Spain has bought land in the vicinity of Valencia for the construction of a school building. At the present time 70 students are crowded in small rooms of the Valencia chapel where classes are taught and where the students take their meals. They are housed in rented apartments.

♦ The division has approved a building project for one of the three churches in Barcelona. The proposed four-story building will contain five large classrooms for the church school above the young people's hall. It is hoped that by 1970 the teachers with their 65 pupils, as well as the Young People's Society, will be able to leave their present cramped quarters to move into the new building.

LYDIE ERDMANN, Correspondent

After Five Months of Service —Five Years of Captivity

By V. L. BRETSCH
President, Viet Nam Mission

The instructions given him were specific. The young woman—he knew not whether she was friend or enemy—brought him an old man's coat and hat. He would be awakened at five-thirty the following morning. He was to dress like an elderly Vietnamese and set out for the market as though he were going to purchase supplies for the village. She had planned the entire escape down to the smallest detail.

It was Tet, 1969. The Adventist had been a captive for five years. Recently he had been trusted to make group trips to carry food and clothing for his captors. Now an unexpected contact with their enemy had caused his captors to disperse the group, and he was alone with a farm family. The young woman and her three children were there while her husband was out on a mission for the forces holding the Adventist captive.

Five and a half years before, this young man, then about 33 years of age and having a wife and four children, had felt the call of God to the literature ministry.

He and his wife had been born of farmer parentage about 400 miles north of Saigon. After marrying, they too pursued the day-to-day chores connected with a farmer's life.

Then upon acceptance of the call to sell literature he was directed to a large city about 100 miles from his home. While staying in this city he lived with relatives, returning home occasionally to be with his family. He worked successfully until the rainy season came. Then because floods were a common occurrence, he hurried home to help take care of the farm and his family; but by the time he reached his village, water had already surrounded his house.

One night at ten o'clock three small boats with ten armed men approached his home and ordered him and his wife to be silent. The literature evangelist was told to take a little rice and only the clothes he could wear and was forced into the boat, leaving his family behind.

Days, weeks, months, and even years went by, and his wife had no news of what had happened to him. Everyone in the mission thought he was dead.

The three small boats, carrying 12 prisoners, proceeded through the flooded area for about five or six hours. Then the men walked until the middle of the afternoon of the next day. At a district headquarters our worker was held for one month.

Every day he was interrogated by those in charge. He was questioned on his past activities and connections with Western forces fighting in Vietnam. He tried to assure them that he was a Christian literature salesman with no other interests ex-

cept to serve God and help his countrymen find a better way of life. At night his feet were put in stocks to make sure he could not escape. Day after day he suffered mental torture during daylight hours and physical pain at night from the stocks in which his feet were placed. At the end of the month the questioning ended, and the prisoners were divided into two groups.

Each member of the group into which the literature evangelist was placed received a day's ration of cooked rice and an additional bag of uncooked rice to carry with him on a seven-day walking trip to their permanent destination. The other group, which when questioned during the 30-day period were not cooperative with their captors, were fed all the rice they could eat and then were marched a short distance from the camp and shot. The remaining prisoners marched for seven days, zigzagging through the mountains and valleys, in drenching rain and burning sun, until at last they reached a large farm that was to be their new home.

Little did the colporteur realize he would be confined to this farm for four or five years. He could not have a Bible. He was warned again and again not to live as a Christian. He was told never to pray. But as he went about his farming, in field and forest, he lifted his heart many times to God in prayer, finding comfort and peace in Jesus.

After four years of trusted service he was given the task of carrying food and clothing supplies to many areas in northern South Vietnam. On one such trip, bombs were dropped near him and he suffered a three-inch shrapnel wound. Three trips were from seven to ten days' duration.

In February, 1969, the Adventist was told to make another journey, this time of seven days. On the sixth day, as he trudged along the mountainside with his group, he came within sight of the mountains near his home. His heart beat faster



At one stage of his escape, the literature evangelist passed through a market place.

as he considered the possibility of escape.

The next day the group arrived at their destination. A whole village of opposing forces met them. The prisoners were paired off in two's and three's, except for the literature evangelist. He was told to stay in a farmer's home by himself.

For safety, the members of the farm family slept in a cave beneath the house. As he tried to sleep the first night, his mind was restless, thinking of home and the wife he hadn't seen for five years. And what about the children—were they all well? He was so preoccupied that when a young mother came up out of the cave, she startled him.

She was curious and asked many questions. Her husband was out on some political or military mission, he learned. He was afraid of her and gave his replies cautiously. She asked about his home, family, friends, and other details of his life. She appeared sympathetic and continued to question him at length. He was shocked when she finally asked him if he wished to escape.

The very question, coming from this woman, gave him chills. He thought it was a trick to take his life. Acting as calmly as he possibly could, he told her that he could not expect to live if he had such thoughts. It was then that she said she would help him. He could not believe it. It was too good to be true.

During the following five days she returned to encourage him on several occasions. Her husband's return almost upset the carefully laid plans. But the captive set out, dressed as an old man going to market.

The woman had explained the route well. He was to appear as if he were going to the village. Then from the market he was to go to the main highway, a journey requiring more than two hours. He was to walk slowly, as if nothing unusual were taking place.

All went well until he left the market place. Then he was discovered and his enemies began their pursuit. Bullets were flying around him. But he had been trained so well by his captors that he evaded them, finally reaching the highway and the care of friendly soldiers.

After 30 days of questioning, this time by his own people, he was given new government papers and permitted to return to his home. On April 16, I brought him to the Saigon Adventist Hospital for treatment of malaria and a complete physical check-up. He will, as soon as he is well, work for the mission until his health and strength are completely regained. It is his desire to return to the literature ministry.

We know the eyes of God have been upon this man through this most difficult experience. Perhaps some of our other men, still missing, will yet return to us.

Five months as a literature evangelist and five years as a prisoner have made deep impressions upon this man. Through it all he has remained loyal to Jesus Christ. His concern for others now includes a young mother miles away—beyond the reach of the church but not of God—the one who helped him escape.

Regional Leaders Report Phenomenal Growth

The Regional Department of the North American Division, at its recent session in Miami, reaffirmed the faith of the Negro leaders in the church, its leadership, its organization, its mission, and its ultimate triumph.

Actions voted at this four-day quadrennial council urged increased dialog between groups of different ethnic origins within the church and bold moves in evangelism, temperance promotion, Christian education, stewardship, literature ministry, and other phases of God's program on earth. The session also provided opportunity for a review of God's leading since the regional conferences were formed 25 years ago.

Beginning January 1, 1945, the first three Regional conferences—Lake, Northeastern, and Allegheny—began to operate. The next year the South Atlantic and South Central conferences were formed, followed by the Southwest Region and Central States conferences in 1947.

The blessings of God attended these new organizations. At the beginning of 1947 when the last two of the conferences were organized, the total membership of all the Regional conferences was 18,262, and the tithe for the previous year was \$893,564.22. By the end of 1968 the membership of these conferences had more than tripled (56,863), and the tithe had multiplied more than seven times (\$6,373,868.07).

In addition to this phenomenal growth, laity and workers have developed a spirit of loyalty to the church as they have felt greater freedom in making decisions about the development of God's work and have had greater opportunity for the outlet of their talents. Is there evidence of this loyalty? Yes. In the years prior to the organization of these conferences there were some secessions from the denomination by ministers and churches. But there has been no such disaffection since. These conferences have provided opportunities for Negro leaders to gain experience by association with denominational leadership on all levels.

Regional conferences are not to be looked upon as segregated organizations. Segregation operates where persons are excluded from membership or fellowship in an organization. The Regional conferences and churches practice a policy of open membership and employment in harmony with the church's actions taken in various councils—policies that serve all congregations in all conferences. Persons of all races and nationalities are welcome, and indeed many churches, both Regional and white, have members of varied origins. It is felt that Regional conferences are fulfilling an important role in the finishing of God's work and hastening the day of Christ's glorious return.

H. D. SINGLETON, *Secretary*
North American Regional Department

✦ The Parkview Memorial Hospital Auxiliary recently contributed \$1,000 to purchase two coronary unit beds for the hospital. Other auxiliary contributions to Parkview, which is in Freeport, Maine, have included furnishings for the nursery, solarium, and formula room, and landscaping improvements.

✦ *From Bethlehem to Calvary*, a Faith for Today documentary film on the life of Christ, has received an award of merit from the Religious Public Relations Council, a group of public relations leaders from 38 denominations and religious organizations. Producers of the film were Pastor and Mrs. W. A. Fagal, Jerry Reed, and Robert G. Natiuk.

EMMA KIRK, *Correspondent*

Canadian Union

Ten Baptized; More Growth Expected in Peace River Area

Ten persons of the Peace River district were baptized May 17 in Fairview, Alberta.

In a branch Sabbath school and by private Bible studies a similar number are preparing for baptism soon. The pastor recently began Gift Bible Evangelism in 29 non-Adventist homes. One of the new members, now in the process of selling his million-dollar estate, is planning to bring a substantial amount as tithe and as a Thank Offering to the Lord for sparing a son's life during a swimming ordeal in the swiftly moving currents of Smoky River recently. Some of these funds may provide for the opening of gospel work in new places of the district.

JOHN S. PERSHING, *Pastor*

✦ Two hundred members of the Malakwa, Revelstoke, and North Okanagan churches in British Columbia watched as 13 candidates were baptized May 24 in Okanagan Lake by D. E. Tinkler. Among these were three Indian girls. So far this year Elder Tinkler has baptized 44.

✦ The British Columbia Conference recently gave \$1,000 to the Trail Disaster Fund after the town's business section was flooded, causing more than \$2 million damage.

✦ The Richmond Hill, Ontario, church was dedicated on May 24 under the direction of the pastor, W. M. Mercer. The church was organized in April, 1960, with a charter membership of 26. The present membership is 109. Of the original 26 charter members, there are still 16 worshipping in the Richmond Hill church.

✦ During evangelistic meetings in April and May held by O. A. Orpana of Corner Brook, Newfoundland, about 50 non-Adventists attended the services. Dial-a-Prayer and Your Family Bible Phone Service is being used to secure interests and enroll many in Bible courses.

Atlantic Union

Northeastern Conference Has Welfare Federation Meeting

More than 900 persons attended the Northeastern Conference Health and Welfare Federation meeting May 4 at Victory Lake Camp, East Park, New York. E. A. Lockett, lay activities secretary of Northeastern Conference, presided over the sessions. He was assisted by Mattie Johnson, conference Health and Welfare Federation president.

Maybelle Vandermark, from the Health and Welfare Department of the General Conference, and W. E. Peeke, union lay activities secretary, contributed to the day's activities.

G. R. Earle, president of Northeastern Conference, headed a large contingent of ministers who accompanied their societies to the campgrounds.

The devotional message was presented by H. W. Kibble, Sr., former lay activities leader of Northeastern Conference.

One of the conference emergency assistance vehicles was on display for the delegates to inspect.

ROBERT H. CARTER
Departmental Secretary



Several participants at the Northeastern Conference health and welfare meeting inspect one of the emergency vehicles.

✦ Under a new plan the Greater New York Conference office staff is becoming better acquainted with the various churches and advancing the cause of evangelism at the same time. On the first Sabbath of each month each conference office worker and family visit a selected church. The visiting worker participates in the Sabbath school and church services. The church members are invited to join in a fellowship lunch. Then in the afternoon a special visitation and literature-distribution program is carried on in the immediate neighborhood of the church.

† Pastor Rudolph Skoretz of St. Thomas, Ontario, recently conducted a Five-Day Plan in the local YWCA. To advertise the Plan, the young people of the church distributed 900 pieces of literature to homes and area businesses. Twenty-five persons committed themselves to stop smoking.

PEARL BROWNING, *Correspondent*

Central Union

Colorado Church Dedicated; Built by Members, Pastor

The Colorado Springs congregation dedicated their church building free from debt May 17, climaxing a four-year do-it-yourself project.

This building, constructed of native sandstone, occupies one of the most prominent sites in Colorado Springs. With more than 18,000 square feet of floor space it houses a sanctuary with seating capacity of 650, four Sabbath school division rooms, a fellowship hall, servicemen's center, and a large disaster center.

The building was designed by the pastor, and he himself laid all the stone—more than 240 tons. A major portion of the other work was done by the church members. It is estimated that more than \$60,000 in labor was contributed to the program.

Neal Wilson, vice-president of the General Conference, gave the dedication sermon; H. V. Reed, president of the Colorado Conference offered the dedication prayer.

God has blessed, not only in a finished and paid for building but in the nearly 100 persons added to the church by baptism during the construction program.

HAZEL REDDING
Church Press Secretary

† Candy Stripers of the Shawnee Mission Hospital in Kansas presented two wheel chairs to Frank O. Salt, executive director, for use by hospital patients. This is the second purchase of equipment by the group for use in the hospital. Shawnee Mission Hospital is a member of the Association of Self-Supporting Institutions.

† Harold E. Miller featured two young students during his evangelistic meetings in Kahoka, Missouri, this spring. Dennis Kleine presented the subject "The Next World Empire," and Ricky Justice discussed the topic "The Second Coming of Christ." A baptism was planned for June.

† A new branch Sabbath school was opened in Trenton, Missouri, on May 10. Attendance has climbed to 26. Charles and Nancy Dye lead this project.

† The Central States Conference literature evangelists delivered more than \$9,000 worth of books during Big Week. This was a record.

CLARA ANDERSON, *Correspondent*

Columbia Union

† Fourteen persons were baptized at the conclusion of the Frostburg, Maryland, Crusade for Christ series conducted by Russell Burrill. Such an interest developed that the meetings were continued for an additional two weeks. More baptisms are expected.

† Twenty-seven people attended the Five-Day Plan conducted recently at the Slayton House Youth Center, Columbia, Maryland. Dr. Jackson A. Saxon and Pastor Albert Marple conducted the program sponsored by the Atholton church youth department. At one of the meetings Dr. Paul L. Robb, of the Washington Sanitarium, presented a display of body tissue and organ samples affected by cancer.

† A middle-aged prisoner who has been in and out of prison since his youth was recently baptized in the local prison hospital by Steve Gifford, pastor of the Laurel, Maryland, church, and Gordon Blandford, pastor of Grasonville church. Witnessing the baptism for the State were the Roman Catholic prison chaplain and the prison hospital administrator. Because the prisoner would not scrub floors on Sabbath, he was discharged from his orderly job but later was permitted to work in the woodworking shop.

† The Layman of the Year award was given to Mrs. Helen Williams of Newport News, Virginia. Her witnessing was responsible for winning seven new members during 1968-1969.

† As a result of evangelistic meetings recently held by Gerald R. Hardy, Potomac Conference coordinator of evangelism, 31 new members have been baptized. Assisting Elder Hardy in these services were R. E. Delafield, pastor, and E. R. Norman, M. J. Lay, J. G. Reams, and V. Latter of the Danville-South Boston district.

† Twenty-four baptisms resulted from the MV Week of Prayer held at the Sligo Elementary school in Takoma Park by Matthew Dopp, Potomac Conference MV secretary.

MORTEN JUBERG, *Correspondent*

Lake Union

† Eight decisions for baptism were made following meetings in Canton, Illinois, by William King and W. E. Sharpe. Five had already been baptized.

† A new Pathfinder Club has been organized in Canton, Illinois, with 14 junior youth attending the club meetings. They have been selling candy to help buy uniforms. The church membership includes 36 adults, but 30 to 40 children attend church each week.

MILDRED WADE, *Correspondent*

North Pacific Union

† The literature evangelists of the Washington Conference reached a new high in deliveries during Big Week—\$8,228.51—besides enrolling 356 people in the Bible course and distributing more than 2,000 small tracts and pamphlets. So far this year, 28 people contacted by the literature evangelists have been baptized, 11 of whom were found by Bob Kiele.

† The Montana Conference committee and Mount Ellis Academy board voted to develop the Mount Ellis ski run into a commercial enterprise to provide additional labor for students. A new T-bar lift is being installed. Lights will make the slope available for night skiing, and a snack bar will be operated in connection with the ski lodge. The school's physical education department will offer credit courses in skiing during the school year.

† D. E. Venden of St. Helena, California, held a revival in the Hamilton, Montana, church May 15-25. As a result, 12 decisions for baptism were made. W. A. Des-sain is the pastor.

† Since the conclusion of the Yellowstone County Crusade in the Billings, Montana, church by the Lacey evangelistic team, two baptisms have been held in which 18 have united with the church.

† Sponsored by the L. D. McGhee Foundation, Inc., three Walla Walla College students—Leaun Fuchs, Daisy Moore, and Vickie Vincent—will assist William H. McGhee in health evangelism for two months this summer working on the Skokomish Indian reservation on Hood Canal in the Washington Conference. They will lead a Head Start project for preschoolers and recreation and vocational classes for grade school children. Also, they will conduct a Vacation Bible School, a Sabbath school, and evangelistic meetings. It is hoped a church for the Indian people will be organized next fall.

† F. G. Roper baptized 31 people at the close of recent evangelistic meetings in Pendleton, Oregon.

IONE MORGAN, *Correspondent*

Northern Union

† Mr. and Mrs. Martin Smith and three of their children were recently baptized into the Platte, South Dakota, church. Their interest came as a result of reading *Bible Readings for the Home*, which they found in their attic, and attending evangelistic meetings held last fall by R. R. Patzer and Eugene Wagner.

† Seven people were baptized by E. L. Marley on May 17 at the conclusion of a three-week series of meetings held in the Fort Dodge, Iowa, church. Pastor

Byron Churchill is studying with ten other people who attended these meetings.

✦ A Sabbath school workshop held at Rochester, Minnesota, on May 18 was attended by several non-Adventists who requested that a similar workshop be presented next spring at the Rochester City Council of Churches' biannual meeting for teachers.

L. H. NETTEBURG, *Correspondent*

Pacific Union

St. Helena Volunteer Course Graduates 23 Teen-agers

A program to interest high school students in medical careers—the first of its kind in 12 Western States—is offered at St. Helena Sanitarium and Hospital in California.

Using the American Red Cross title Volunteens, the program is sponsored jointly by the Silverado Chapter of the Red Cross, the hospital, St. Helena high school, and Pacific Union College Preparatory School. Twenty-three students from the two schools recently completed the program and graduated in ceremonies at the hospital during National Hospital Week.

Each Volunteen devotes one hour class-time and four hours' work a week in the various hospital departments, for a total of 175 hours during the two semesters. This earns ten academic credits from the school, the same as for any "solid" such as English or mathematics. Objectives of the program are to acquaint young people with medical careers, to encourage a spirit of service and the ability to carry responsibility, and to promote good relationships with peers and other age groups.

While on duty, the Volunteens wear the official Red Cross uniform and insignia, and are professionally trained and instructed by the hospital department heads and assistants. The students must maintain C-average grades or higher to be eligible for the medical-careers program and to receive the graduation certificate.

Cash scholarships will be awarded to the outstanding Volunteen from each school, to be used in furthering his studies in college. Scholarship funds are being provided by the St. Helena Rotary Club and the medical staff of St. Helena Sanitarium and Hospital.

A. W. HIBBEE
Director, Public Relations

✦ The spring Week of Spiritual Emphasis at Hawaiian Mission Academy was conducted by G. N. Banks, union regional secretary.

✦ A community blood drive has contributed \$322 to the Carson City, Nevada, church school fund for the purchase of an

outboard motor for mission work in New Guinea. Newspapers, posters, letters, service club announcements, and radio and television publicity helped draw community attention to the special project. Each church school student also has a "self-denial box" for sacrifice gifts, savings, or money earned.

✦ A veteran teacher of 60 years is Veda Sue Marsh, instructor of the Loma Linda University extension course on medical terminology held in National City, California. Although not always a full-time teacher, she has held various teaching positions since 1909.

✦ Three Southeastern California Conference Dorcas Welfare Federations voted at their April meetings to purchase an emergency disaster-relief van.

✦ A \$4,300 Diesel motor, with transmission and final-drive components, has been donated to Pacific Union College's agriculture department by Ford Motor Company.

✦ Having his Bible with him at his job helped Garwood Baybrook of Phoenix, Arizona, lead a fellow worker to join the Adventist Church. Ed Schaefer became interested in his friend's way of life, accepted Bible studies, and he, his wife, and their 14-year-old son were baptized.

✦ Per capita Sabbath school Investment among members of Hawaiian Mission churches totaled \$7.76 during 1968—a gain of more than 20 per cent over the previous year.

✦ A kindergarten class has been added at Glenview Junior Academy, Phoenix, Arizona. Glenview is the first Adventist school in the State having this service. Since most of the State's public schools do not offer kindergarten, a number of non-Adventist children attend the school. One child's mother has enrolled in the Bible Says study guide program.

✦ Honolulu Mayor Frank Fasi addressed the recent Pathfinder Fair of Oahu clubs, and the city's Royal Hawaiian Band provided music for the event. A parade with floats and marching units preceded the mayor's address. Other activities included food booths, an afternoon speech by union regional secretary G. N. Banks, and individual and group club demonstrations. Booth judges were servicemen under the direction of Chaplain Robert Chism, and three members of the Boy Scouts of America Commission served as parade judges.

✦ A novel evangelistic program has been developed by the Flying Lights youth club of the Glendale, Arizona, church. The 20-member club sends speaking groups to churches throughout the State. Dr. Donald Starkey pilots the group.

✦ Pacific Union literature evangelists and leaders reached a new high in total sales of \$126,109.74 during their 1969 Big Week. This is \$20,000 above the previous record high in 1968. Fifty-one persons had sales of \$1,000 or more, according to A. R. Reiswig, union publishing department secretary.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ The Florida Sanitarium and Hospital administration recently paid tribute to Dr. and Mrs. L. N. Christensen for their 33 years of medical service to the hospital and community of Orlando. They are leaving to continue their medical service on Okinawa.

✦ Eleven elementary schools and junior academies sent young musicians to Forest Lake Academy for the twelfth annual spring music festival. More than 2,000 persons attended the festival, which featured a 225-member symphonic choir and a 150-piece symphonic band. The theme was "Life Is the Sound of Music." Guest speakers included Elders Roy Ulmer, Melvin Tompkins, and C. R. French.

✦ Myrle Tabler, R.N., was voted Nurse of the Year for 1969 by the Madison, Tennessee, chapter of the Association of SDA Nurses.

✦ The Pewee Valley Sanitarium and Hospital recently witnessed the formal opening of its new 94-bed convalescent center. The institution now becomes known as the Pewee Valley Hospital and Friendship Manor.

✦ Members of the Ephesus church in Jacksonville, Florida, broke ground recently for a new church building. R. B. Hairston is the pastor.

✦ During the closing days of the school year officers of Sigma Theta Chi, SMC's campus women's club, received a letter of appreciation from a marine lieutenant for the clothing, toys, trinkets, and soap sent to the Vietnam village of Quang Chau south of Danang. The act by the girls was prompted by Marine 1st Lt. Wilbur Griffith, a 1966 graduate of SMC, who was serving in Vietnam.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Commencement exercises for Southwestern Union College's first four-year-program class were held May 30 to June 1. Twenty-three students composed the college's first senior class. Addresses were given by B. E. Leach, Southwestern Union president; N. C. Wilson, General Conference vice-president; and F. O. Rittenhouse, president, Pacific Union College. In addition to the four-year degrees, six two-year secretarial certificates were given.

✦ About 185 students attended College Days at Southwestern Union College. Visiting seniors from academies in the union enjoyed two days at the college that included tours and performances by the college choral and physical education groups, and other college talent.

J. N. MORGAN, *Correspondent*

AVENUES TO *Reading*
Pleasure

By H. M. TIPPETT

Here are some principles of Christian reading culled from the report of the Christian Standards Committees of the General Conference:

Good reading is positive in its approach to truth, not negative.

True appreciation of reading begins in the home, with the parent reading to the child.

The most profitable reading is done by those who read well, mixing thought with their perusal of the printed page.

Reading should have a worthy aim, that is, it should be for information, instruction, inspiration, or appreciation of the true and beautiful.

Every piece of literature, whether book or periodical, that undermines our social and spiritual ideals should be shunned.

Our reading should be well balanced in content and well planned in regard to the total time at our disposal.

The books we explore this week, and indeed every time this column appears, meet the requirements for sound and profitable reading. One we are especially proud to present because of its total import is *Creation—Accident or Design?* by Harold G. Coffin. As the title implies, the book is in an area over which sharp controversies have been waged. But this book is disarming by the aura of faith, candor, and confidence with which it is invested. Uncompromising in its stand for a literal Creation, it nevertheless acknowledges the difficulties in interpreting what sometimes seems to be contradictory phenomena. These difficulties are hard to resolve, of course, because finite objectivity cannot fully explore the infinite mind and purpose of God. Yet there is a winsome persuasiveness here that makes the position of the creationist convincing, exciting, and inspiring to faith. Humility, reverence, and caution are counseled in the study and interpretation of the ever-expanding evidences of God in our material world. 512 pages, profusely illustrated, \$7.95, Review and Herald.

Have mundane things and secular cares eroded your confidence in the purposes of God and dimmed your joy in His service? Let us introduce you to this brand-new volume of affirmations of faith in these verities of life most surely believed, as they are revealed in Jesus Christ. Professor E. W. H. Vick, of Andrews University, has titled his book *Let Me Assure You*. A perusal of its pages will synthesize many things for you which in your understanding may be vague and fragmentary. Grace, for instance, the very first theme in the book—what it is, what it does, how it is

obtained, and how it manifests itself in varied circumstances—provides discussion by argument and example that evokes the cry, "Lord, give us more of Thy grace." The second chapter on the atonement will illuminate the novice in this important Bible doctrine and edify the Bible scholar. The middle section of this treatise carries the appealing title "The Experience of Salvation," and the steps toward the fulfillment that only the Christian knows are made as clear and inviting as they are simple. Here is a fresh approach to fellowship with Christ. Chapter 4 deals with the tremendous subject of the covenants in a summary discussion that weightier books on the law sometimes fail to clarify. And don't miss those last two chapters on the church and eschatology, respectively. No book from the Pacific Press for the Bible student in brief form has excelled this. 178 pages, \$1.95, The Pacific Press.

While pursuing a study or reading a book requiring concentration, you might well keep on hand a book of narrative content for the relaxation there is in the change from one to the other for a short



Richard Pollard, conference evangelist (Southern New England), formerly evangelist (Texas).

Robert Holbrook, pastor-teacher intern (Southern New England), a recent graduate of Union College.

Jack Knowles, principal, Pioneer Valley Academy (Southern New England), formerly teacher, Pioneer Valley Academy.

John Wagner, vice-principal, Pioneer Valley Academy, formerly teacher and guidance director, Pioneer Valley Academy.

Clyde Newmyer, principal, Greater New York Academy (Greater New York), formerly vice-principal, Pioneer Valley Academy.

Wallace D. Minder, associate educational secretary (Southeastern California), formerly principal, Lynwood Academy (Southern California).

O. L. Shupe, teacher, Union College, formerly teacher, College View Academy (Nebraska).

J. H. Melancon, teacher, Union College, formerly pastor (Southern California).

Mrs. Marian Rhodes, teacher, Grand Junction (Colorado), formerly teacher (Iowa).

LeRoy Wyatt, principal and teacher, Fort Collins (Colorado), from North Dakota.

Dick Stafford, principal and teacher, Boulder Junior Academy (Colorado), formerly teacher, Monterey Bay Academy (Central California).

season. And here is a book for that very purpose, Josephine Cunnington Edwards' new book *And I John Saw*. You will need to open it with a determination not to let it take up your whole evening, for after ten pages you won't want to lay it down. Like Coleridge's story of the wedding guest and the ancient mariner, the author will have your will and fascinated attention. None of our writers is a greater master of local color than Mrs. Edwards, and her rural Indiana of a generation ago comes through here with all its rich coloration of background and dialog. Johnnie Lee, the central figure of this story, appears in pathetic, comical, and exciting episodes of a boy coming to himself and eventually into his own. He runs away from home under provocation, and the suspense in the narrative is maintained to one of the most surprising denouements you can imagine. The temptation to reveal what happened is strong, and I must not give the story away, but it will leave you with happy tears in your eyes. 96 pages, \$3.50, Southern Publishing Association.

William Edwards, treasurer, Sunnydale Academy (Missouri), from same position, Shyenne River Academy (North Dakota).

Vernon Oliver, elementary school teacher (Hawaii), from Grand Junction, Colorado.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Donald P. La Tourette, M.D. (PUC '34; LLU School of Medicine '39), to be relief physician, Bangkok Sanitarium and Hospital, Thailand, and Mrs. La Tourette, nee Elsa Viola Ehlers (PUC '33), of Ceres, California, left San Francisco, California, March 24.

Dorothy E. Brown (AU '66; KMH '68), to be medical technologist, Andrews Memorial Hospital, Kingston, Jamaica, of Kettering, Ohio, left Miami, Florida, May 16.

James Le Verne Smith, Sr. (WWC '59), returning as nurse-anesthetist, Bella Vista Hospital, Mayagüez, Puerto Rico, Mrs. Smith, nee Ruth Joy Cain (attended MC '49-'50; WWC '51-'54), and two children, left New York City, May 18.

In response to a request from the Northern European Division for a fourth medical team to go to Eastern Nigeria for temporary service, the following persons have responded:

Bronte Douglas, M.B.B.S., of Australia, recently of Loma Linda, California, left Los Angeles, California, May 20;

Jeannette R. Earnhardt, a nurse of Loma Linda, California, left Washington, D.C., May 25;

Edna M. Johnson, a nurse, of Redlands,

California, left Washington, D.C., May 25;
William H. Taylor, M.D., of Loma Linda, California, left Los Angeles, California, May 25.

Student Missionaries

John Watkins, to be student missionary, West Indies Union Mission, of Columbia Union College, Takoma Park, Maryland, left Miami, Florida, May 5.

Susan Elaine Carlson, to be teacher, Maxwell Preparatory School, Nairobi, Kenya, of Silver Spring, Maryland, left Washington, D.C., May 18.

W. P. BRADLEY and A. EDWIN GIBB

In Remembrance

[This listing includes all obituaries received up to two-and-a-half weeks before press time.]

ALDEN, Hazel Malick—b. Jan. 6, 1890, Sunbury, Pa.; d. April 25, 1969, Manchester, N.H. She studied at South Lancaster Academy and took nurse's training at the Pennsylvania Sanitarium, in Philadelphia, and at the New England Sanitarium and Hospital. She was a Bible instructor in the Southern and Northern New England conferences.

ALLISON, Jonathan William—b. April 23, 1913, Leavenworth, Kans.; d. May 9, 1969, Grants, N. Mex.; and wife, **Bessie Lou Coit ALLISON**—b. May 11, 1918, Boley Okla.; d. May 9, 1969, Grants, N. Mex. He was the son of Elder and Mrs. J. W. Allison, Sr., a pioneer Seventh-day Adventist minister-and-wife team. He studied at Denver Junior Academy, Champion Academy, Oakwood College, and Emmanuel Missionary College. Jonathan and Bessie Lou were married in 1940. For 29 years he was a pastor-evangelist in Phoenix, Arizona; Indianapolis, Indiana; Detroit, Michigan; and Wadsworth (University) church, Los Angeles, California. He was elected to be coordinator of inner-city program and secretary of health services; for the Southern California Conference and at the time of his death was on an inspection tour of poverty areas in order to study ways of improving the service of our church to the inner city. He was also in the process of preparing plans for a Southern California Conference multi-purpose urban center. He and his wife were killed in a car-truck collision. Survivors are their children: Frederick, a graduate of Loma Linda University School of X-ray Technology; Carol Oxley, a graduate of Loma Linda University School of Education; Camille, a Loma Linda University sophomore; and John, who expects to enter Loma Linda University in September, 1969.

ADDRESS, Irving Gettis—b. March 17, 1876, Cockroach, Fla.; d. April 26, 1969, Bradenton, Fla. Survivors are his wife, Katherine, and a son, Earl E.

BARR, Warren Eugene—b. June 29, 1890, Eugene, Ohio; d. April 28, 1969, Campbell, Calif. He attended Mount Vernon College and graduated from Union College in 1915. He married Elizabeth Bailey, and for more than 40 years they labored in pastoral-evangelism. They served in the Southwestern and Columbia Union conferences, and he was chaplain of Washington Sanitarium and of Glendale Sanitarium for a number of years. He is survived by his wife; and a son, Robert M. Barr, M.D.

BASSETT, Garie A.—b. March 12, 1879, San Antonio, Tex.; d. May 7, 1969, Houston, Tex. Survivors are two daughters, Gladys Moss and Margaret Adams; and two sons, George D. Courtney, Sr. and Cecil L. Courtney.

BERRY, Augusta M.—b. July 10, 1888, Martha-ville, La.; d. May 25, 1969, Logansport, La. Survivors are a son, Oscar F.; and a daughter, Edna B. Smith.

CARROLL, Mary E.—b. Oct. 14, 1904; d. April 3, 1969, Niles, Mich. Two daughters survive, Mable Messuer and Lucy Wadsworth.

DAVIS, Hazel Larimore—b. Dec. 10, 1903, Indianapolis, Ind.; d. March 25, 1969, Sanford, Fla. Survivors are her husband, Roy; three sons, Gene, Ted, and Jerry; and four daughters, Wilma, June, Joan, and Janet.

DORSCH, Charles F.—b. 1901, Tacoma, Wash.; d. Dec., 1969, Placerville, Calif. Survivors are his wife, Agnes; and a son, Charles.

FERRIS, Ernest Forest—b. May 12, 1880, Eaton Rapids, Mich.; d. March 28, 1969, Michigan. In 1907 he married Mabel Byrdella Logan and the following year became a minister. He labored in Wisconsin, Illinois, Indiana, and Michigan. Survivors are his wife; a daughter, Buella Lee; and three sons, Vern, Louis, and Curtis.

FREELS, Arthur Milton—b. May 24, 1887, Mountain Grove, Mo.; d. April 3, 1969, Grants Pass, Ore. He was a lay preacher in California and Oregon. Survivors are two daughters, Gladys Gearhart and Ellen Brown.

GARNER, Dollie—b. Sept. 6, 1886, Jasper, Ala.; d. April 16, 1969, Texarkana, Tex. Survivors are her husband, three sons, and three daughters.

GRANT, Ruby Viola—b. Aug. 16, 1885, Crystal Springs, Kans.; d. May 4, 1969. Survivors are four children: Mrs. John Rider, William W., Cecil N., and Mrs. Arthur Troyer.

HANSEN, Lillian Marretta Burgeson Nash—b. Oct. 19, 1897; d. May 8, 1969, Rushville, Nebr. Three children survive: Mrs. Peter Waite, Melvin J. Nash, and Howard B. Nash.

HAYES, Mary Dean Vincent—b. Sept. 15, 1890, Waterford, Ohio; d. April 16, 1969, Marietta, Ohio. About the turn of the century her mother accepted the Adventist faith as the result of colporteur work in a dark county of Ohio. Survivors are five sons, Patrick, Donald, Ted, Larry, and Stanley; and two brothers, Bee E. Vincent and Ray L. Vincent.

HONG, William Hubert—b. Jan. 10, 1915, Kohala, Hawaii; d. April 27, 1969, Honolulu, Hawaii. He served on the Hawaiian Mission executive committee, the Hawaiian Association board, the Castle Memorial Hospital board, and Hawaiian Mission Academy board. Survivors are his wife, Lydia, kindergarten teacher at Hawaiian Mission Elementary School; a son, William, Jr.; and two daughters, Lynette Watts and Joy Klug.

JAMES, Paul J.—b. April 29, 1907, Pattonsburg, Mo.; d. April 13, 1969, Las Vegas, Nev. For a time he was farm manager of Southwestern Junior College. Survivors are his wife, Virginia; a son, Dr. William; and two daughters, Lucile Carlson and Pauline Mostert.

JONES, Vincent—b. March 19, 1917, Waynesville, N.C.; d. May 10, 1968, San Antonio, Tex. He served his country in the Army Medical Service for 22 years. Survivors are his wife, Caroline; two daughters, Caroline Louise and Frances Mary; and a son, Louis Vincent.

KROOK, Carl G.—b. Nov. 21, 1882, Sweden; d. March 30, 1969, Vancouver, Wash.

LEFEBURE, Catherine Abbott—b. Sept. 3, 1946, Niles, Mich.; d. April 4, 1969, Ridgecrest, Calif. Survivors are her husband, Jerry; and a son, Michael.

LINDER, Leonard W.—b. Aug. 27, 1922, Pleasant Dale, Nebr.; d. May 18, 1969, Lodi, Calif.; and daughter, Beverly Kay Linder—b. Nov. 26, 1955, Montana; d. May 18, 1969, Lodi, Calif., as the result of a train accident. Survivors are his wife, Lee; and daughter, Virginia Johnson.

LINDSAY, Orel Pershall—b. Chelan, Wash.; d. March 17, 1969, Walla Walla, Wash. Survivors are her husband, Edward F., and four children: Alta Cornell, Bertha Shollenburg, Raymond Myles Shollenburg, and Frank Huni.

MILLER, William Frederick—b. July 4, 1889, Culbertson, Nebr.; d. April 20, 1969, St. Helena, Calif. He attended the Lodi Normal Institute and Pacific Union College. In 1919 he began evangelism in the Central California Conference, and the same year married Matilda Tampka. In 1920 they went to the Platería Mission in South America. After about four years in the Peru highlands, they spent a year at Pacific Union College, where he completed his work for a B.A. degree. They were called to Punta Arenas on the Straits of Magellan, where they labored eight years. They established several companies and a school. After spending a year at the Theological Seminary, Washington, D.C., they gave ten years of service among the Spanish-speaking churches in Arizona. In the retirement years, he served a number of the Northern California churches. Survivors are his wife and a daughter.

MINCHIN, Gerald H.—b. Jan. 1, 1901, Cotestoe, Western Australia; d. May 11, 1969, Singapore. He was a graduate of Avondale Missionary College, Union College, and the Theological Seminary. He began denominational work teaching in Australia. From 1924 to 1926 he taught at Hawaiian Mission Academy. From 1927 to 1936 he was in educational work in the Kansas and Missouri conferences. From 1936 to 1941 he was in educational and youth work in the Malayan Union. Briefly he taught in the Australasian Division and the British Union. From 1947 to 1960 he was head of the Bible department at Atlantic Union College, and from then until retirement he headed the religion department of Columbia Union College. Survivors are his wife, Leona; two daughters, Dorothy Comm and Eileen Eckert; and a brother, Elder E. L. Minchin, General Conference general field secretary.

MOORE, Bertha Gertrude—b. Feb. 1, 1884, Newman, Ill.; d. Jan. 5, 1969, Battle Creek, Mich. In 1902 she married W. H. Moore, and they spent a number of years in the organized work. Survivors are four children: Elder R. W. Moore, Mrs. G. R. Nash, Harold Moore, and Catherine Kraus.

MORSE, Anna L. Peterson—b. Jan. 22, 1881, Denmark; d. April 16, 1969. Survivors are three sons, Roy, Lowell, and Glenn; and a daughter, Lucille Richardson.

MURPHY, Clarice—d. May 2, 1969, Bakersfield, Calif. Survivors are her husband, Patrick N.; and a son, Patrick C.

NELLIS, William Reed—b. June 18, 1890, Wilkissare, Wash.; d. Jan. 3, 1969, Corrales, N. Mex. Survivors are a daughter, Nerissa Martin; and a son, David Lee Ray.

NICHOL, Rose Elizabeth Macklin—b. Sept. 10, 1894, Garnett, Kans.; d. May 22, 1969, Takoma Park, Md. In 1919 she graduated from nurse's training at the Glendale Sanitarium and Hospital. That year she married Francis David Nichol, whose inspiration she remained until his death in 1966. She is survived by her daughter, Virginia Marie Saxon, wife of Dr. Jackson Saxon; four grandchildren: James Nichol, Lawrence John, June Elizabeth, and David Henry; two sisters, Mrs. William Lay of Walla Walla, Washington, and Mrs. Paris Allen of Napa, California; and a sister-in-law, Mary Jane Nichol of Joshua Tree, California.

ODUM, Lydia M. Fricke—b. Jan. 31, 1895, St. Louis, Mo.; d. May 10, 1969, Marion, Ill. In 1932 she married Cyrus L. Odum.

OLDENBURG, Hary C.—b. Aug. 3, 1895, Sturgis, Mich.; d. March 18, 1969, White Pigeon, Mich. In 1915 he married Edna Keeney, who died in 1937. Later he married Margaret Wynn, who survives, as well as seven children: Albert, Donald, Richard, Delbert, Thelma Lassey, Betty Moul, and Maxine Bendele.

RASMUSSEN, Howard W.—b. 1895, Tacoma, Wash.; d. Oct. 17, 1968, Seattle, Wash.

RIDEOUT, Herbert Edward—b. April 14, 1882, Castle Hill, Maine; d. April 13, 1969, Colledgeale, Tenn. Survivors are his wife, Ada F.; and two daughters, Mrs. Gordon Williams and Mrs. Philip Nelson.

ROBINSON, John Stephan—b. Sept. 7, 1951, Roseburg, Ore.; d. Feb. 6, 1969, Sutherlin, Ore. Survivors are his parents, Mr. and Mrs. Sam Robinson; three brothers, Sam C., of Bandung, Java, Indonesia; Robert L.; and David E.; and five sisters, Gerri Jordon, Ruth Kroschel, Juanita Wageman, JoAnne Robinson, and Virginia Smith.

SCHMITT, Anna—b. Dec. 18, 1884, Czechoslovakia; d. May 6, 1969, Azusa, Calif. Survivors are two daughters, Joan Grady and Bertha Bordon; and two sons, Elder Rudy Smith of Glendale, and Benjamin Schmitt, M.D., of Canoga Park, Calif.

STANI, Paul—b. Jan. 25, 1869, Gamlitz, Austria; d. May 2, 1969, Gasconade, Mo. Survivors are two daughters, Marianne Haefner and Pauline Kissel; and a son, Edward J.

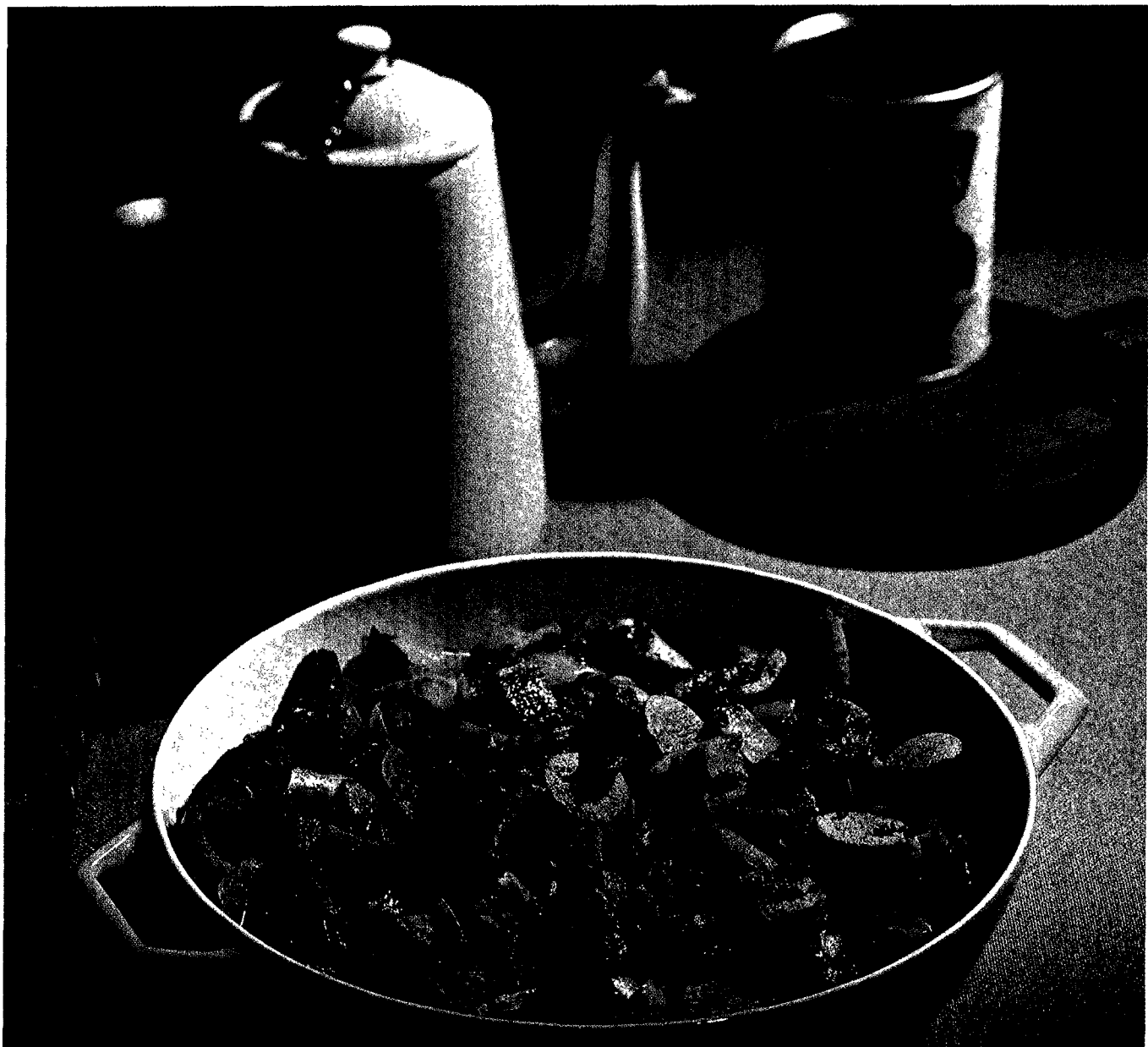
VOTH, Henry Abram—b. Dec. 27, 1887, Hurley, S. Dak.; d. April 20, 1969, St. Helena, Calif. He worked in the culinary department of White Memorial Hospital a number of years. Later he was employed in the same capacity at Pacific Union College and at the St. Helena Sanitarium and Hospital. Survivors are a daughter, Violet Mundy; and a son, Harvey Voth, principal of Lodi Academy.

WILLIAMS, Ida Margaret—d. May 10, 1969, Siloam Springs, Ark., aged 83. Her husband, N. A. Williams, survives.

ZEHM, Henry M.—b. Nov. 11, 1887, Minnesota; d. May 12, 1969, Terry, Mont. Survivors are his wife, Alice; and four children.

Church Calendar

Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4



Unforgettable VEJA-LINKS Goulash

1/8 cup vegetable oil
3 large onions, coarsely chopped
1 clove garlic, well crushed
5 large green peppers, cut into 1 1/2 inch cubes
3/4 tablespoon caraway seeds
1 1/4 cups canned tomatoes, undrained
1 tablespoon paprika
salt to taste
1 can well-drained VEJA-LINKS . . . cut in 1/2 inch pieces

(1) In a large heavy kettle, heat oil and add onions and garlic. Cook over moderate heat, stirring with wooden spoon, until the onions begin to take on color. Add the green peppers and cook, stirring, five minutes longer. Cover and cook 20 minutes, stirring occasionally.

(2) Add the caraway seeds, tomatoes, paprika, and cook an additional 20 minutes or so until mixture thickens.

(3) Add VEJA-LINKS and salt to taste. Cover and heat thoroughly.

Serves 4 generously.

Serve with plain boiled potatoes and crisp green salad.

WORTHINGTON FOODS, INC.  WORTHINGTON, OHIO 43085
Tomorrow's Foods Today

**This Timely
New Volume—**

**Information
and Proof
You've Often
Wished
For!**



512 pages

CREATION— Accident or Design?

by Harold G. Coffin, Ph.D.

Member of the Geoscience Research Institute,
affiliated with Andrews University

- ★ Explores the seeming disparity between science and religion as to the origin of matter and life—a problem that many believe to be irreconcilable.
- ★ Without ignoring either scientific evidence or the inspired Record, the author demonstrates that it is possible to be truly scientific without sacrificing faith in the Bible.
- ★ Surveys the entire field of geology and biology and interprets the known facts in accord with the Genesis account.
- ★ Even the somewhat technical chapters on radioisotope and radiocarbon dating can be readily understood by readers without a scientific background.
- ★ Well illustrated with photographs by the author and from other authentic sources, and many original drawings by Harry Baerg.

This book is of great importance to every Adventist worker and layman.

Price Only \$7.95

Add 25 cents first book, 5 cents each additional book to same address for postage and insurance. Add State sales tax where necessary. Prices slightly higher outside U.S.A.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE



Ready Just in Time
for Your Third-Quarter Lessons!



LOOK NOW TOWARD HEAVEN

By W. B. Ochs

160 pages

**A Chapter-by-Chapter Study on the
New Series "Divine Commands and Promises"**

Paperback, Only \$1.50

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

Your Copy Awaits You at Your Book and Bible House

Health and Vitality

Inseparable Companions

Enjoy the Abundant Life with **LIFE AND HEALTH**
Articles of Vital Interest by America's Leading Specialists



A. DEVANEY

HEALTH AND FRIENDSHIP OFFER

Give *Life and Health* to a friend one year for \$5.50. RECEIVE *Life and Health* one year FREE or share your faith with two or more friends—one at the regular rate, the other free.

Please send _____ one-year *Life and Health* Friendship subscriptions to:

My name _____ Name _____

My address _____ Address _____

My city _____ City _____

My State _____ Zip _____ State _____ Zip _____

_____ Bill me later. _____ I am enclosing \$_____

(If currently subscribing check here. _____ Your subscription will be extended.)

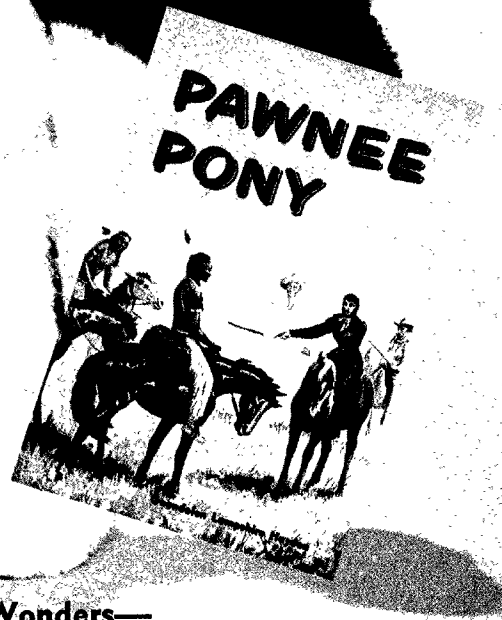
Give to Lay Activities Secretary or send to Book and Bible House.

Prices slightly higher outside U.S.A.

A Growing NEW Paperback Series . . .



for the
Younger
Set



Outstanding Stories of Adventure—Nature's Wonders—
Life in Foreign Lands—Historical Events—Early Pioneer
Tales. At less than half the price of hardbound books.

Regular price \$1.65 each

1 Book Free—When You Buy 3

Special Until August 31, 1969

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

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

Of Writers, Articles, and Miscellany...

Whether you are a denominational employee or a layman, the story told in "The Seventh Day" (page 2) is one that could happen to you. The setting might be a little different, but the basics would be the same. In his narrative, C. L. Torrey gives logical explanations of the "Sunday" verses in the New Testament that are often used to prove Sunday sacredness.

Elder Torrey began his denominational work in 1920 as an accountant in the New England Sanitarium, and from there went into mission service in the Southern Asia Division. He first served as assistant treasurer for two years and then became secretary-treasurer of the division, a position he held for ten years.

He was ordained in India in 1933.

In 1936 he was transferred to the Far Eastern Division where he held the same position for five years. After a brief return to the United States he was again sent to another part of the world, this time to the Inter-American Division, with headquarters in Havana, Cuba (headquarters are now in Miami, Florida). Elder Torrey was there four years before returning home.

For two years he was secretary-treasurer

of the Pacific Union Conference and then for a year and a half he held the presidency of the Southern California Conference. In 1950 he accepted the position of treasurer of the General Conference, which he held until his retirement in 1966.

To contain the life history of Eva B. Dykes in one or two paragraphs would be impossible. (The biographical "bare essentials" here in our files fill three pages.) Born in 1893, Dr. Dykes has contributed much to the denomination and to the world of education.

She graduated *summa cum laude* from Howard University and *magna cum laude* from Radcliffe. She later received her Master's degree and her Ph.D. from the latter school. She has been the recipient of several education awards including scholarships for five consecutive years at Radcliffe. At one time she was unanimously voted by the faculty of Howard University as the best all-around teacher. She is a member of Phi Beta Kappa.

Dr. Dykes has contributed to a number of magazines and has authored four books, each of them with such learned titles as *The Negro in English Romantic Thought*.

Her service for the denomination includes much lay work as well as employment. She taught at Oakwood College from 1944 to 1968, and during that time she was also coeditor and writer for *Message* magazine.

This week Miss Dykes discusses "Bible Wives as Counselors" (page 11).



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

BIBLES FOR ANTARCTICA

NEW YORK—The Chapel of the Snows, the only house of worship on the continent of Antarctica, now has specially marked Protestant, Roman Catholic, and Jewish editions of the Bible—a gift of the Laymen's National Bible Committee.

NORTH CAROLINA URGED TO ABOLISH RELIGIOUS QUALIFICATIONS

RALEIGH, NORTH CAROLINA—The North Carolina State Legislature was asked by a Baptist clergyman to uphold separation of church and state by eliminating all religious qualifications for holding office, since they are "clearly unconstitutional."

MANY CATHOLIC SCHOOLS CLOSED

NOTRE DAME, INDIANA—A University of Notre Dame research team reported here that the shifting of students from closing Catholic elementary and secondary schools next year may cost United States taxpayers an estimated \$32,200,000. The data was based on a survey of the nation's 148 Catholic school superintendents.

Data collected by the researchers indicated: That only 11 new elementary or secondary schools will be opened in Catholic dioceses next year.

That 111 schools will close or consolidate classes.

That 301 schools will close down completely at the end of the current academic year.

That 60,000 students now attending parochial or diocesan schools will shift to public schools in the fall.

The figure of \$32,200,000—for "operational" costs—to be borne by taxpayers was reached by using the \$638 national average per pupil expenditure in the nation's public schools.

METHODIST NAMED DEPUTY CHIEF

WASHINGTON, D.C.—Col. Roy M. Terry, a United Methodist clergyman, has been named deputy chief of chaplains of the U.S. Air Force.

PRESS AWARD FOR KUENG BOOK

ATLANTA—*The Church* (Sheed & Ward), a controversial study by Father Hans Kueng, which has been acclaimed by many scholars and questioned by the Vatican's doctrinal congregation, was among the seven winners of the 1969 National Catholic Book Awards at the Catholic Press Association Convention here.

PRESBYTERIANS AID DRINKERS

SAN ANTONIO—Help for the problem drinker will be offered shortly by the United Presbyterian Church following adoption of a new program by the General Assembly. It also authorized a study of the causes of alcoholism.

Review and Herald

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

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

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20312.

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

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

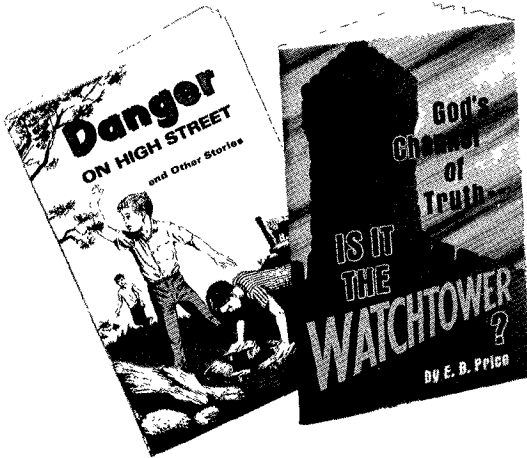
GO AHEAD AND START SOMETHING



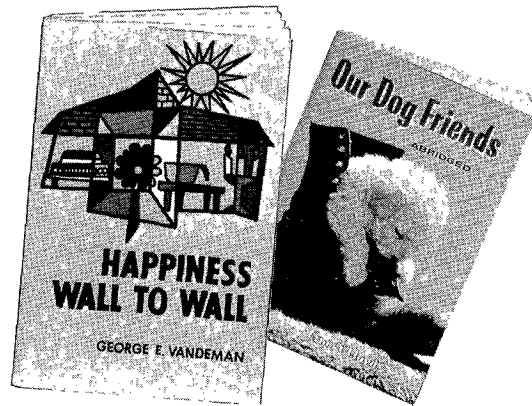
DEVANEY

like one of our captivating "Stories That Win" books.
You won't put it down until you have finished.

DANGER ON HIGH STREET **New**
IS IT THE WATCHTOWER? **New**



HAPPINESS WALL TO WALL **New**
OUR DOG FRIENDS **New**



ALONE WITH GOD
A DAY TO REMEMBER
DESTINATION LIFE
E. G. WHITE AND THE SDA
CHURCH
THE FINAL COUNTDOWN
HOW MANY WAYS TO HEAVEN?
THE MARKED BIBLE
MARY KENNEDY'S VICTORY

PARABLE OF PERSHING SQUARE
THE PROTESTANT DILEMMA
SECRETS OF THE SPIRIT WORLD
SPEAKING IN TONGUES
STEPS TO CHRIST
SWEETEST STORIES EVER TOLD
THIS IS THE END

THOUGHTS FROM THE MOUNT
OF BLESSING
THREE HOURS TO LIVE
TIME RUNNING OUT
VALLEY OF DECISION
WHAT! NO GOD?
WHAT STOPPED THE MUSIC
YOU CAN TRUST THE BIBLE
YOUR FRIENDS THE ADVENTISTS

Only 30 cents each

Available now at your Book and Bible House. When ordering by mail please add 15 cents for the first book ordered and 5 cents for each additional to one address for mailing. Sales tax where applicable.



Evangelism Given New Thrust at South Dakota Camp

A high light of the South Dakota camp meeting at the State fairgrounds in Huron in June was the Evangelism Trophy Hour. Recently baptized members were presented, and told the story of their conversion.

At the close of the service the membership responded to the appeal of conference president, F. W. Bieber, with nearly \$22,000 in cash and pledges for evangelism. This is the largest offering for evangelism ever received in the South Dakota Conference. Also it was announced that R. R. Patzer has been invited to serve as full-time conference evangelist.

Baptisms during the first six months of 1969 are nearly equal to the total figure for 1968. **C. O. FRANZ**

Stimulating Study Material Provided in New Quarterlies

If the truths of the Bible are the key to preparedness for what is soon to break upon the world as an overwhelming surprise, wise Adventists will grasp eagerly every aid to fortify the mind with those vital truths. The new senior Sabbath school lesson materials, soon to be issued, constitute such an aid.

It is said that the Sabbath school is the church at study, and that we are the people of the Book. Are all members of our church really fortifying their minds with the truths of the Bible? Thank God! many are, and give evidence of the sanctifying, enabling power of the Word. But there is also evidence of a drift.

Concern for this drift from deep, serious study, and from regular study of the Scriptures, has prompted our church leadership to seek for ways to provide our members with Sabbath school lesson materials that will be fresh, vital, and practical to today's needs—something with more built-in incentives to earnest study of the Bible.

Guided by a large, representative committee on lesson format, the General Conference Sabbath School Department and the Pacific Press Publishing Association have collaborated in producing new *Senior Sabbath School Lesson Quarterlies* for both pupils and teachers. In a new style, combining exposition, questions, notes, illustrations, and application in a pleasing format, the new quarterlies will have 112 pages, instead of the present 48 pages. Sufficient white space will be available in wide margins to write in notes, queries, and observations.

The new edition of the teacher's Sabbath school quarterly will be printed in loose-leaf form, and will contain 224 pages consisting of the regular quarterly material plus generous quantities of specialized teaching aids. The first editions of both the regular and the teacher's quarterlies are for the first quarter, 1970.

The price of the new lesson quarterly will be 40 cents a copy or \$1.60 a year. The teacher's edition of the quarterly will cost \$1.50 a quarter or \$5.50 a year. Orders should be sent in as usual through the Book and Bible House, and to ensure de-

livery on time, orders should reach the Pacific Press early in September, 1969.

The church's leaders willingly accept the responsibility of making available helpful, stimulating guides to organized Bible study. In the end, however, the value of these materials will depend largely upon the use made of them. This is an individual matter.

NEAL C. WILSON

Former San Patient Gives \$52,500 to Takoma Academy

Touched by the Christian kindness and attention she received at the Washington Sanitarium and Hospital some time ago, a woman has given \$52,500 to renovate and purchase new furnishings for the chapel at Takoma Academy in Maryland.

Several years ago she contributed \$40,000 toward a new cardiac unit at the sanitarium. Recently, when she asked what other project she could help, the academy chapel project was suggested. She has responded by giving \$50,000 to complete the renovation for the beginning of the 1969-1970 school year. In addition, she has given \$2,500 for a new organ.

T. S. GERATY

Dignitaries of India Visit Adventist Temperance Booth

Just prior to his death, Indian President Zakir Husain visited the Seventh-day Adventist temperance exhibit at the seventy-second All-India Congress Session in New Delhi.

With him was the prime minister, Mrs. Indira Ghandi, and other officials. Displayed were Smoking Sam and large, colorful posters showing the ideals for better living without the effects of alcohol.

More than 50,000 people visited the temperance booth, says temperance secretary for Northwestern India Union, P. K. Peterson.

ERNEST H. J. STEED

Andrews Summer Evangelistic Program Engages 150 Students

About 150 ministerial students will attend summer Field Schools of Evangelism in 12 cities, according to E. C. Banks, director of field education at Andrews University Theological Seminary.

First-year seminary students will assist evangelists in public meetings in Roseville, the Torrence area, and Arlington, California; La Grande, Oregon; Clearwater, Florida; London, England; Brunswick, Maine; New York City; Fort Wayne, Indiana; Columbus, Ohio; and Shreveport, Louisiana. Students going to Arlington, California, will spend two weeks assisting Evangelist Harmon Brownlow in his series of meetings, then divide into groups of three to conduct two-week programs of their own.

Two groups of second-year Seminary students will attend experimental field schools in Philadelphia and Reading, Pennsylvania, where they will work with public-health students from Loma Linda

University under the direction of Dr. Wilbur Nelson in developing a medical-missionary evangelistic outreach.

Another group will work in the Spanish Harlem section of New York City under the direction of Roy Branson, assistant professor of Christian ethics at Andrews University, working with local agencies to improve the educational and cultural status of underprivileged young people of the inner city on the West Side.

HORACE SHAW

Canadian Television to Show Film Clip of Church's Work

For an entire month this autumn the Canadian Broadcasting Corporation will use a TV movie clip showing the church's humanitarian program. This is the first time our Ingathering program has been featured in coast-to-coast coverage.

W. E. Kuester, the Canadian lay activities secretary, made this contact and with J. O. Iversen, director of the Audio-Visual Service of the General Conference, is completing the negotiations. The movie clip is being prepared by Elder Iversen.

For the past two years many of the Canadian and United States television stations have featured as a public service a one-minute TV clip. Two years ago this movie clip depicted the Adventist airplane ministry in its mercy flights in South America. Last year it presented our mercy work for lepers.

These television releases have acquainted millions of people with our work. **J. ERNEST EDWARDS**

IN BRIEF

† **Deaths:** A. B. Huenergardt, former conference departmental secretary and pastor, Pacific Union, June 11, at St. George, Utah, when he was struck by a car while crossing the street; J. V. Peters, principal, Auburn Academy, June 16, at the Washington Conference youth camp.

CHANGE OF ADDRESS

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

Name _____
 New Address _____
 City _____ State _____ Zip Code _____

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