



How to Forget Fatigue

IF THE people of God would appreciate His word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the word. They would be anxious for time to compare scripture with scripture and to meditate upon the word. They would be more eager for the light of the word than for the morning paper, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of the word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up into everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all toil and weariness. They would be strengthened and encouraged by the words of inspiration.

Ministers would be inspired with

divine faith. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten in the sunlight of heaven. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, constantly satisfying the soul.

The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper position before a healthy, sanctifying Bible piety.

The Bible, and the Bible alone, can produce this good result. It is the wisdom of God and the power of God, and it works with all power in the receptive heart. Oh, what heights we might reach if we would conform our wills to the will of God!—*Test.*, vol. 8, pp. 193, 194.

By ELLEN G. WHITE



ADVERTISING is one of the most forceful influences affecting the human mind today. Man is bombarded every waking moment either by radio or TV commercials, newspaper ads, signs along the highway, or by bumper stickers on the car ahead. Sample products are hung on our doorknobs, brochures are stuffed into our mailboxes, and even sample tidbits of food are thrust toward us in the supermarkets. A near inescapable psychological smog has enshrouded us all.

Test your own saturation level with the following fill-in-the-blank quiz. In spite of yourself you'll score quite well.

"Look, Mom, no cavities!" _____

"Come to where the flavor is." _____

"Does she or doesn't she?" _____

"When you care enough to send the very best." _____

"We try harder." _____

These and scores of other little "lines" are readily recalled because we have heard them repeated over and over again.

Advertising is an attempt to sell something—a product, an idea, or even a personality, as at election time; that it pays is unquestioned.

Today advertising is a multibillion dollar business in the United States. The full-page ad in a city newspaper that sends the housewife scurrying to take advantage of a "Record Day Sale" or that draws her husband to a showroom of new automobiles may have cost the merchant several thousand dollars. Just one full-page magazine ad may cost as much as \$50,000. And large corporations sometimes pay as much as \$100,000 for a one-minute TV commercial!

Seemingly fantastic sums are spent, but advertisers know that consumers react to advertising; people want what they see and they buy what they want!

However, advertising is not necessarily an evil; rather it may be very valuable. The wise spender uses it to find bargains and to save money. He relies upon well-known seals of approval, tested trademarks, and name-brand reputations to guide

him in selecting quality merchandise. Advertising becomes dangerous, however, when we react with an unguarded mind; that is, we may forget that not all advertising is truthful nor the goods and services extolled always reliable.

Furthermore, our minds become conditioned to believe what we frequently hear and see. We spend our money for those things that are most familiar to us because repetition of thought builds confidence. The alarming fact is that enclosed as we are in this high-pressure chamber of competition for a man's money or his mind, even Seventh-day Adventist Christians are "taken in." As Wordsworth expressed so well, "The world is too much with us; late and soon," and we might well add, "through advertising." The "world" creeps into the avenues of the soul by the things we hear and see, even by what we touch and taste!

Satan knows this far better than we do. From the beginning he has sought to sell his wares in attractive packages—jealousy, hatred, lies, murder, with all their attendant by-products and attachments.

In Eden he created a glittering, tricky little commercial that immediately attracted the attention of the housewife in the first home. It was not that she was not knowledgeable enough to discern the fraud, but the ad was in living color—so beautiful, so convincing! The line was so catchy that it rang in her ears. And most important, the product would make her up to date. It seemed the "in" thing to do.

It takes no more than casual ob-

LOOK AT THE

By IRMA ROLLER HADLEY

ervation to realize that Satan is seeking to use commercial advertising today to mold the principles by which men live. Interwoven among ads that set forth the innocent values of many necessities of life are the insidious ideas he has peddled from the beginning.

Self-exaltation ranks among the first of the motivations to which advertisers appeal. Hundreds of ads, for example, declare the merits of innumerable cosmetics or fashionable clothing with which to glamorize oneself. Men are entranced as well as women. Not only do these advertisements appeal to pride, they are deceptive. Buying the product, it is claimed, transforms the purchaser into the beauty queen or handsome Romeo depicted in the ad.

With our minds made dizzy by an environment of such vain propaganda, how stabilizing it is to read:

"Pride and vanity are manifested everywhere: but those who are inclined to look into the mirror to admire themselves will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. . . . No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation."
—*Child Guidance*, p. 433.

Then there is the exploitation of sex. Even toothpaste, according to the commercials, bestows on its user sex appeal; and a food freezer, we are told, can make a woman a more loving wife. "To summon a man, push this button," a cologne advertisement directs. The most intimate aspects of life are boldly emblazoned; personal items usually discussed with discretion and restraint are pictured in exotically romantic or near-nude scenes. While manufacturers may have only profits in mind, the mastermind who inspires these brazen ads is dedicated to destroying human character through an overemphasis on sensual desire and passion. Through advertisements, suggestive scenes penetrate what otherwise might be clean family magazines or TV programs. Small wonder that morality is crumbling!

Page upon page of beautifully colored ads extoll smoking and drinking. These are said to make one

"come alive"; they are for the people "going places"! Here again the scene is often a romantic one. Intemperance is shown to be much more exhilarating if shared between the sexes.

Love itself is distorted, leaving it scarcely identifiable. Love, the ads would have us believe, consists of things—a diamond, a new appliance. These are the fruits of love.

The devil has long preyed upon man's imagination. He delights in dangling a fantasy before the gullible human eye so that the heart yearns for that which allures with novelty and excitement. Advertising is full of exaggerations and unlike-life situations. For example, the idea that only persons with a certain color of hair have all the fun and happiness—that "blondes have everything"—is an overstatement, to say the least!

Then there is the appeal to pride. One top-of-the-line automobile boasts its status thus, "To a successful man, pride takes many forms. Pride of accomplishment. Pride of family. Pride of ownership of a fine ———." Another sweeping double-page ad proclaims, "If you've got it—flaunt it!" How foreign are these values compared with the teachings of the Bible!

Such are a few of the ways Satan has devised as he hitchhikes a ride with modern advertising. Even though they expect the soon return of Jesus, Adventists are not immune to this constant barrage of the devil's goods, psychologically and materially. Too many times the way they live, the manner in which they adorn themselves, indulge their carnal pride, or the selfish spending of their money, all deny that they have resisted the attack successfully.

There is, of course, a True Merchant of perfect integrity with whom we may do business. He admonishes us to buy of Him gold tried in the fire, eyesalve for our spiritual blindness, and white raiment to cover our sinful rags (Rev. 3:18). The price is not money but rather the request that we take up our cross and follow Him (Luke 9:23). He asks us to be not puffed up (1 Cor. 13:4), but to be meek and pure and tender-hearted. He pleads with us to "seek . . . first the kingdom of God" before all these other "things" (Matt. 6:33).

The Lord counsels us to buy

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ADS

The Crisis of the NINETIES

By ROY BRANSON

WITH Adventists advocating views similar to those of the most active champions of black men's rights from before the Civil War through Reconstruction, with Mrs. White providing firm theological underpinning for equality among races, how can one explain her statements such as these, that endorse segregation?

"Let the colored people work chiefly for those of their own race. . . . The best thing will be to provide the colored people who accept the truth, with places of worship of their own, in which they can carry on their services by themselves. . . . Schools and sanitariums for colored people should be established."¹

"Let white and colored people be labored for in separate, distinct lines."²

In what seems a further reversal of attitudes, Mrs. White, who wanted the Civil War prosecuted more vigorously, now cautioned that "we are not to agitate the color line question, and thus arouse prejudice and bring about a crisis."³

What changed Mrs. White's approach was not her theology. She never retreated from her position that all men are equal in creation and redemption. Nor did she change her ideas as to what was necessary to implement the principle of racial equality. In the early 1890's, long after Reconstruction and the establishment of Democratic, Redemptionist South, Mrs. White addressed the leading men of the General Conference, saying we needed an expanded work in the South. Her plans were similar to those advocated by the radical Republicans 20 years be-

fore. Expanded welfare services were needed to feed the hungry and clothe the naked. Sanitariums and schools should be established. As the radicals and other progressive thinkers had insisted, the black man needed jobs. Mrs. White suggested that industries could be started both in and out of cities. Above all, blacks should be taught how to grow crops other than cotton.⁴

The Crisis of the Nineties

Mrs. White's ideas and plans were as bold as ever. What caused her to counsel caution in practice was what one historian has called the "Crisis of the Nineties." The conservatives, Democrats, once again dominant in the South, "persuaded themselves that the crisis of the 'nineties was as desperate as that of the 'seventies had been. The South must be redeemed again, and the political ethics of redemption—which justified any means used to achieve the end—were pressed into service."⁵

Many factors contributed to the crisis of the nineties. The North had lost interest in stopping white Southerners from disfranchising the black man. Even liberals felt they should no longer protect Negroes; it was time for Negroes to prove themselves. Republicans discovered that they did not need black voters to win the Presidency. Business interests who had supported even the radicals in the Republican Party decided it was good business to have harmony between Northern and Southern whites.

Branches of the Federal Government were endorsing the idea that too much had been given too fast to

the Negro. By 1898 the Supreme Court had been handing down, for 25 years, a series of opinions progressively limiting the civil rights laws extended to black people during Reconstruction by radical Republican Congresses. In *Plessy v. Ferguson* the Court said, "Legislation is powerless to eradicate racial instincts," and it justified segregation under the "separate but equal doctrine." The capstone was the *Williams v. Mississippi* decision which approved the 1890 Mississippi plan for disfranchising the black voters. Rapidly the entire South erected barriers between the black man and the ballot box. Literacy tests that could be (and were) administered to provide loopholes only for illiterate whites were followed by poll taxes and the white primary system. The effectiveness of this program of the nineties can be measured by the rapid decline of black registered voters in Louisiana. In 1896 there were 130,334 black men registered to vote. By 1904 there were only 1,342—a 99 per cent decrease in eight years.⁶

Economic conditions in the Southern agrarian economy were a fundamental reason for the crisis of the nineties. Depression had hit the farms. "A great restiveness seized upon the populace, a more profound upheaval of economic discontent than had ever moved the Southern people before, more profound in its political manifestations than that which shook them in the Great Depression of the 1930's."⁷

In their frustration the various elements of Southern white society—conservative Democrats who had supported secession, Southerners who

Mrs. White was one of those spiritual leaders who saw Christian duty leading into reform of slavery, as well as other problems, such as temperance, education, and public health.

had collaborated with Reconstruction, and Populists who had at first championed Negro rights even after the start of Redemption had come—all now united in making the black man the scapegoat in order to cure the disunity of the white South.

"If the psychologists are correct in their hypothesis that aggression is always the result of frustration, then the South toward the end of the 'nineties was the perfect cultural seedbed for aggression against the minority race. Economic, political, and social frustrations had pyramided to a climax of social tensions."⁸

Jim Crow segregation laws were one important result of white aggression. Jim Crow laws had begun in 1875 with bars to inter-racial marriages, followed by the construction of some separated schools in 1885. But in the late nineties new Jim Crow laws spread rapidly to trains, streetcars, employment, and hospitals.

At the height of this "Second Redemption" of the nineties, Edson White tried to implement the comprehensive plans for the South proposed earlier by his mother. Having read some of his mother's appeals, Edson responded by constructing a 70-foot steamboat, the *Morning Star*, and sailing it down the Mississippi River. Arriving in Vicksburg, Mississippi, January 10, 1895, Edson made the *Morning Star* a floating headquarters (complete with chapel and print shop) for publishing, evangelistic, educational, and agricultural work among Mississippi black people.

In a thesis written at the Seventh-day Adventist Theological Seminary and in a subsequent book (to be published soon by the Review and Herald Publishing Association) Ron Graybill has examined Mrs. White's

statements on race and the Mississippi venture of her son Edson. He argues persuasively that Mrs. White's first calls for segregation came after white Adventists, working primarily with blacks in Mississippi river towns, faced looting, shooting, and burning mobs of whites.

On May 25, 1899, Edson reported to his mother in a letter: "Two weeks ago tonight a mob of about 25 white men came to our church at Calmer at about midnight. They brought out Brother Stephenson, our worker, and then looted the church, burning books, maps, charts, etc. They hunted for Brother Casey, our leading colored brother of that place, but he had escaped in time so they did not reach him. They then went to the house of Brother Olvin, called out, and whipped him with a cowhide. I think they would have killed him if it had not been for a friendly white man who ordered them to stop whipping after they had struck a few blows. They did not pay any attention to him at first, but he drew his revolver, and said the next man who struck a blow would hear from him, and then they stopped. During this time they shot at Brother Olvin's wife, and struck her in the leg, but did not hurt her seriously. They took Brother Stephenson to the nearest railway station, put him on the cars, and sent him out of the country. They posted notice on our church forbidding me to return, and forbidding the steamer *Morning Star* to land between Yazoo City and Vicksburg.

"The whole difficulty arose from our efforts to aid the colored people. We had given them clothing where in need, and food to those who were hungry, and taught them some better ideas about farming, introducing different seeds such as peanuts, beans, etc., that bring a high price, and this the whites would not stand."⁹

Only a few days after receiving her son's letter from Mississippi, Mrs. White wrote on June 5, 1899, to A. F. Ballenger on the subject of race. She included sentences repeated verbatim later in her 1908 essay on "The Color Line." "So far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door so that our white laborers will not be able to work in some places in the south."¹⁰

Graybill points out that much of the material on race appearing in volume nine was written almost immediately after the Mississippi persecutions. He specifically places in this setting her most puzzling sentence.

"In the case of the statement that 'colored people should not urge that

they be placed on an equality with white people,' it is, as mentioned above, possible to look with some validity to Mississippi and the incidents in Yazoo City and Calmer for historical settings, or at least the general conditions pointed to in the Ballenger letter, for it was evidently sometime before 1903 that she first made the statement."¹¹ Elsewhere in his thesis, Graybill analyzes Mrs. White's use of the terms equality and social equality. He devotes a chapter to the meaning of social equality in Mrs. White's time and the manner in which Mrs. White used the phrase.

Historical Background

It cannot be said too emphatically that Mrs. White's statement that "colored people should not urge that they be placed on an equality with white people" referred to certain social arrangements—forms of integration—she considered not possible during the crisis of the nineties. She did not want to move too rapidly at that precise moment when Adventists were being physically attacked, but she most definitely was not talking about the possibilities of social and civil integration in the United States of the 1970's. Nor, most assuredly, was she discussing the fundamental nature—physical, mental, or spiritual—of the black man. As we have seen earlier, on that point Mrs. White was definite: all men are equal brothers.

Some may feel that Mrs. White, at the turn of the century, did not extend her basic principle of equality into the life of Southern Adventism with sufficient firmness and boldness. But there should be no doubt as to the answer to the first part of the title for this essay. Concerning the nature of the black man, Mrs. White was no racist.

As to the other half of the title, whether or not Mrs. White vigorously championed equality, the record shows Mrs. White taking two approaches. When Jim Crow laws swept into law books in the nineties, when Adventist ventures into the South were met with whips and torches, Mrs. White urged a moderate stance in race relations. "Shall not His [Christ's] followers, for His sake, be willing to submit to many things unjust and grievous to be borne, in order to help the very ones who need help?"¹²

Mrs. White's counsel was a concession to a specific problem that she hoped would be temporary. Referring to black believers who were to have their own churches, she said, "Let them understand that this plan is to be followed *until the Lord shows us a better way.*"¹³

When at 76 Mrs. White referred to the "color question" and wrote in a 1903 letter that "in different places and under different circumstances, the subject will need to be handled differently," she may well be remembering her earlier role of vigorous leadership in race relations.¹⁴ Forty-one years before, when Mrs. White was 35, she and her young associates leading the Adventist denomination felt that the North was guilty of being too moderate in its pursuit of the war. At that time Mrs. White had complained about "the prosecution of this war—the slow, inefficient moves, the inactivity of our armies." Here was no gradualist, no moderate. Here was a zealous reformer, vivid and full-blown.

Mrs. White was one of those spiritual leaders who saw Christian duty leading into reform of slavery as well as other problems, such as temperance, education, and public health. In midnineteenth-century America

revivalism had often led to social reform.

"The militant anti-slavery movement that had developed by 1831 was, in itself, a powerful religious crusade. . . . It was closely connected, in many respects, with movements for peace, women's rights, temperance, and other reform programs that developed simultaneously. In the West, it was connected with the Great Revival, of which Charles G. Finney was the dominant figure, emphasizing the importance of being useful and thus releasing a powerful impulse toward social reform."¹⁵

A recent historian of American religion feels that Adventists have dramatically demonstrated how a revivalistic longing for the hereafter can be combined with a concern for the whole man, here and now. Noting that Adventists have built and operated hospitals, publishing houses, homes for the aged, and a complete school system, Winthrop Hudson

quotes approvingly one observer's comment "that seldom while expecting a kingdom of God from heaven has a group worked so diligently for one on earth."¹⁶

Today, as we go to Mrs. White for guidance in race relations, let us take seriously her commitment to the basic equality of all men, whatever their race. As we further study her to find clues to the proper pace for implementing equality, let us remember that she supported achievement of racial justice at the earliest moment possible. Judging what is possible is, of course, the nub of the problem. Here the more mellow Mrs. White, advising caution in the crisis of the nineties, should not obscure the younger, more zealous Mrs. White of the Civil War and Reconstruction. If we are to learn one lesson from this brief glance at our denominational forebears, it is that circumstances sometimes dictate moderation in achieving justice, but that equally often, the times demand we be nothing less than militant reformers.

Although he was referring to the issue of slavery, J. N. Andrews accurately described how many of us still avoid our moral obligation to attack the evils confronting us today.

"This sin is snugly stowed away in a certain package which is labeled 'Politics.' They deny the right of their fellow men to condemn any of the favorite sins which they have placed in this bundle; and they evidently expect that any parcel bearing this label, will pass the final custom-house, i.e. the judgment of the great day—without being examined. Should the All-seeing Judge, however, inquire into their connection with this great iniquity, they suppose the following answer will be entirely satisfactory to Him: 'I am not at all censurable for anything said or done by me in behalf of slavery; for O Lord, Thou knowest, it was a part of my politics!' Will this plea be offered by any reader of this article?"¹⁷ ♦♦

(Concluded)

REFERENCES

- ¹ *Testimonies*, vol. 9, pp. 206, 207.
- ² *Ibid.*, p. 210.
- ³ *Ibid.*, p. 209.
- ⁴ *Ibid.*, vol. 7, pp. 227, 228; Ms. 24, 1891, "The Work in the Southern Field," quoted in Ron Graybill, "Historical Contexts of Ellen G. White's Statements Concerning Race Relations" (unpublished thesis, SDA Theological Seminary, 1968), p. 50.
- ⁵ C. Vann Woodward, *The Strange Career of Jim Crow*, 1966, p. 78.
- ⁶ *Ibid.*, p. 85.
- ⁷ *Ibid.*, p. 77.
- ⁸ *Ibid.*, p. 81.
- ⁹ James Edson White to Ellen G. White, May 23, 1899, quoted in Graybill, p. 50.
- ¹⁰ *Testimonies*, vol. 9, p. 214.
- ¹¹ Graybill, p. 52; cf. 51n3, p. 53.
- ¹² *Testimonies*, vol. 9, p. 209.
- ¹³ *Ibid.*, p. 207. (Italics supplied.)
- ¹⁴ Letter 165, 1903, Ellen G. White to W. C. White, Aug. 3, 1903, in Graybill, p. 52.
- ¹⁵ John Hope Franklin, *From Slavery to Freedom*, pp. 244, 245.
- ¹⁶ Winthrop S. Hudson, *Religion in America* (New York, 1965), p. 347.
- ¹⁷ J. N. Andrews, "Slavery," *Review and Herald*, Oct. 25, 1864, p. 172.

FOR THE YOUNGER SET

Bright Light Was True Till Death

By ERIC B. HARE

BRIGHT LIGHT had been attending one of the Adventist village schools for two years. He was the star of his class in school. He was the joy of his father's heart.

During the summer vacation, while the schoolteacher was away on a preaching tour, Bright Light came down with a high fever.

"I wonder if you should go to the mission dispensary for some medicine?" said his mother to his father.

"It's a long hard day's journey to the mission," said his father. "Maybe he will be better tomorrow."

But tomorrow Bright Light was not better. He was hot all over. His tongue was coated and furred, and his mouth had that nasty high-fever smell. His dear mother had been by his side all the time trying to get him to eat just a little bit, but she could not. At last she said, "Then Bright Light, I'll tell you what. Just take a little chew of betel nut to make your mouth taste better."

He shook his head, but mother pretended not to see it and began to prepare the dainty morsel. She took a little bit of leaf, a little bit of lime, a little bit of nut, a little bit of tobacco, and to make it extra special she added some sweet-smelling spice, and said, "Now open your mouth, Bright Light, while mother pops in this nice little bite."

But Bright Light shut his eyes so he couldn't see it, and said slowly, "Mother, I feel that I'm going to die, and I do want Jesus to find me with a clean mouth."

"But, son," argued his mother, "you don't have to swallow it. Just chew it a little bit to clean up your mouth and then spit it out. Come on."

But a strange pained look came into his face as he replied, "Oh, Mother, I promised I wouldn't. I promised I wouldn't. I promised Jesus. I'd be so ashamed if I touched it again. Wouldn't you, Mother, if you had promised? Oh, Mother, I wish you would promise, and I wish father would too."

Just at that time his father came up the bamboo ladder. "What's this you want father to promise to do, son?"

"He wants us to promise to stop chewing betel nut," replied the mother. "And I'm thinking that if we could die as quietly and as happily as Bright Light seems to be doing, it would be well for us both to promise."

The father couldn't talk at all for a little while, but by and by he said brokenly, "I'll tell you what, son . . . I'll promise . . . to build a new schoolhouse next year."

"Oh, will you, father?" said Bright Light as a smile lighted up his face. "And will you and mother go to worship every Sabbath?"

"Perhaps, son." The father couldn't say more. He just sat there fondly caressing his little boy's head. After a long time he added, "There, son, try to rest a little and be quiet."

And before long, his face still lighted with the smile his father's promise had made, little Bright Light fell asleep.

There's one thing I know, One thing I am sure of. There is a crown of life laid up for him in the kingdom of heaven. For little Bright Light lived up to all the light he had, and was true and faithful even unto death.



Always an April

By NICHOLAS LLOYD INGRAHAM

When April bandages the wounds of winter
And leaves bouquets of flowers in her train,
It avers God has pulled a hurting splinter
From many hearts and lessened many a pain.
What dewy blessings April leaves behind her
When she adorns the fields with rich array
Of blooms—is it a hint, a brief reminder
That God is near and has a word to say?
Now lift the eyes and ponder for a while—
He made a world—each petal bud therein
Is folding outward, curling lips to smile.
It whispers, “God is love”—a remedy for sin!
Could He be saying, I can make you whole,
Why suffer with a sickness of the soul?

Going Forward— a Work of Revival

By ROBERT H. PIERSON

THE calls to revival and reformation that have gone forth from each Autumn Council since 1966 have not fallen upon deaf ears. The Holy Spirit has been at work in the lives of God's people around the world.

There is much—oh, so much—yet to be done, but the evidences of God's pleading Spirit is a great encouragement. I want to share some of these good things with you.

REPORT TO THE CHURCH

One union president writes: "The response to the Fall Council challenge here in our union was tremendous; the courage of our people is looking up. Our people believe in the program, and they are looking forward to great days of victory."

"A new air of urgency and expectancy is evident in our conference," a North American local conference president wrote to me.

"During the past several weeks we have noticed the evangelistic emphasis unfolding. I have seen this thrust begin to stir my congregation, and I want you to know it thrills my heart," one of our pastors in Michigan says.

A letter just received from Jose H. Figueroa, Jr., president of the West Puerto Rico Conference, reads: "The result of our emphasis on revival and reformation has been a sincere seeking after sanctification on the part of a large number of our members. The immediate results have been more than 600 added to the church, five new churches organized, and two new churches dedicated so far this year. A real spirit of self-sacrifice is manifested throughout our churches."

The laymen are also feeling the thrill of a new experience. "We feel that something is happening among our own people," a church member from Florida wrote to me. "Here in our church we see a new seriousness among our members that we have never seen before."

Recently in one of our North American churches a rather stormy business session was in progress. Then something wonderful hap-

pened. A friend of mine describes it thus: "Suddenly there was silence in the room. It was evident to every member present, including the pastor, that a divine power had directly intervened. One sister stood up and confessed her ill feelings toward her neighbor. Another followed, and another, until all over the room revival fires swept. Members crossed the

room and embraced and confessed their sins against each other fully and openly. And this meeting, which had begun at eight o'clock, turned into a triumphant fellowship, lasting until 1:30 A.M."

This experience so stirred two members involved that they made long-distance telephone calls to my friend, and for an hour and five minutes told what the Lord had done for their church. My friend summed up their experience: "The church is in harmony. The saints are happy, and the Holy Ghost is still with His church."

In the Pacific Union Conference a Bible conference was held October 2-6. The objectives of the conference were clear: To set the stage for a spiritual awakening on each campus at the beginning of the school year; to give student leaders a vision of the

Diamond Prayers

By LOIS CHRISTIAN RANDOLPH

While I was studying the passage dealing with prayers for the sick in the fifth chapter of James, I found an experience recorded by Ellen G. White illustrating this passage that impressed me greatly. Never had I read it before.

"A case was held up before me of a . . . minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years."—*The SDA Bible Commentary*, Ellen G. White Comments, on James 5:14-16, p. 939.

But, then, Ellen G. White goes on to explain that this minister was not right with God. Characterizing him, she said, "The minister was vile, his life was corrupt" (*ibid.*). As a result, there was a difference between his prayer and that of the sick sister.

She continues, "I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence."

"Said the angel, 'God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out.'"—*Ibid.*

Not always does the Lord see fit to heal in such a spectacular manner. Always we must pray "Thy will be done" and be willing to accept His answer—Yes, No, or Wait. Faith must walk with God both in the darkness and in the light.

Many parents, whose hearts are sad because of the waywardness of their children, may find comfort in the experience of the mother of Augustine, also related by Ellen G. White:

"The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God His own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of her heart."—*Testimonies*, vol. 5, pp. 322, 323.

Applying the lesson, she continued, "Today He is just as ready to listen to the petitions of His people. His 'hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear;' and if Christian parents seek Him earnestly, He will fill their mouths with arguments, and for His name's sake will work mightily in their behalf in the conversion of their children."—*Ibid.*, p. 323.

potential of campus and community witnessing. The meeting was attended by student leaders, Bible teachers, and principals from all the schools in the union.

The results? W. O. Baldwin, one of the education secretaries of the Pacific Union, writes: "The radiant joy on the faces and in the voices of the students as they told of their personal witnessing experiences seemed to be fulfilling Joel's prophecy that in the last days the youth would be blessed with an enlarged vision of the work God wants them to do.

"Never have I seen such a free and spontaneous spiritual movement on the part of our young people in America!

"One missionary group working in a city near one of our academies found a hitchhiker bearing all the outward adornment of the disenchanting youth of our generation. They asked him to a meal at their center and invited him to follow Jesus.

"This young man lingered for a while and then began slowly to share in their activities. Today he is attending Pacific Union College, a baptized member of the remnant church.

"An entire town was touched with a singing group and deeply moved by the sight of clean-cut young people joyously sharing their faith in and love for Jesus Christ."

Mrs. Nine Heinrich wrote of a revival at Monterey Bay Academy following the student Week of Devotion: "I feel, now, that the desire to be there that weekend must have come from a higher Power, for the inspiration received that night shall go with me the rest of my life.

"Before I ever reached the meeting I knew there was something very special going on. I learned that there were groups praying and fasting for the conversion of their fellow classmates. With this spirit on the campus one knew that God was very near.

"Two young men gave intensely inspirational talks, which led into a consecration service. I was thrilled to tears as I listened to testimonies of one young person after another. They stood in line for two hours to reach the microphone so they could make their confessions and express determination for a closer walk with God."

On December 9, 1968, E. L. Minchin wrote to me: "We are witnessing a real movement of the Holy Spirit in the hearts of many of our young people. The response by our young people has been as wonderful as I have ever seen in all my life.

"The spirit of prayer has been manifested everywhere. Prayer groups in the academies were more

spontaneous and better attended than I have ever seen. On Friday night they gave testimonies and told of a new and living relationship with the Lord Jesus, and they made a call to their fellow youth present for complete commitment, and of active witnessing."

Reports such as these, indicating that the Spirit of God is at work among our youth, are heartening indeed. Let us pray that we will see more of this refreshing among our fine young people!

Baptisms Doubled in India

The work of the Holy Spirit is not limited to any country or race. Our hearts are stirred with recent reports from the subcontinent of India.

D. R. Watts, secretary of the Ministerial Association of the South India Union, wrote recently, "Baptisms doubled in 1969 over 1968. In our largest field, the Andhra Section, baptisms tripled. We have many more in baptismal classes. With these larger numbers coming into our church, careful instruction is very important, because we do not want numbers without meaning."

I was particularly impressed with these statements in Elder Watts's letter: "Never before have we seen such a thing as this in India. The work is not easier than before, but the Holy Spirit is adding greater power to the preaching of the Word, and the truth is thus enabled to triumph over every obstacle. The sick are being healed in answer to prayer. Amazing transformations are taking place by conversions to the truth. There is a earnestness on the part of the workers such as I have never witnessed. . . . There is a great awakening

throughout our field. Calls are coming in from every side to raise up churches. More than 200 public evangelistic campaigns are scheduled for the next three months."

It is coming, brethren and sisters. It *will* come, it *must* come, if you and I meet the conditions of fully surrendered lives. "Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth."—*Selected Messages*, book 1, p. 124.

The visions given the Lord's messenger will be fulfilled: "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*Christian Service*, p. 42.

But, fellow workers, we have not yet seen the full extent of the Spirit's power that we may expect before the work is finished and the Saviour appears. This intermittent, limited falling of the Spirit brings joy to our hearts. This is only a sample of what is ahead. What a glorious day that will be! What a final chapter to the book of Acts will be written before the end comes!

The hour is late! The hour of God's deliverance is at hand! The Spirit of God is at work both inside and outside the church, but there is so much more that needs to be done—in the church, in the world, in your life, in my life. We dare not sit down complacently. Now as never before must we seek the Lord in true repentance, wholehearted consecration, and undivided commitment. ♦♦

LOOK AT THE ADS

(Continued from page 3)

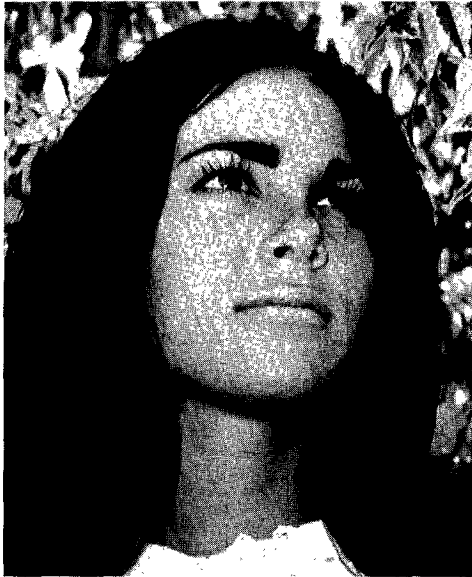
from Him. He appeals to the basic drives and wants that He placed in man at Creation. He knows that man is not persuaded to do anything unless he feels that a personal need will be satisfied. Self-preservation lies behind all the appeals for disciplined, temperate living, for example. Self-worth undergirds a person's commitment to success in his daily work, or the attractiveness of his home. Divinely-placed sex-drives and family love are at the heart of appeals to young people to choose a life companion with care and to encourage love's attentions with the best possible care of clothes and physical appearance.

Satan and evil men, knowing well the essential wants of the soul, will ap-

peal to self-preservation, self-worth, and family love, but the merchandise they promise will pervert and debase the quality of life that God can approve. Self-preservation can change to self-exaltation, self-worth to pride, family love to self-gratification.

We must be alert to the subtle perversions that often exist in the advertising world or in the whispered suggestions of even our friends. The appeal seems natural, but the product does not lead us heavenward. The surest antidote is to resist the pressures of perverted appeals by constantly filling our minds with that which is positive, true, noble, and pure. The avenues to the soul will be carrying something—all the time. We must guarantee to our mind and memory only that which will serve us in our commitment to live like Jesus. ♦♦

By JUNE ALLEN BECKETT



Wasn't Barbara Pretty?

A SLIGHT awkwardness showed in Bob's handling of the corsage box. He held it out to Barbara and she took it, slipped the lid open, and smiled at the peppermint carnations inside. She lifted out the boutonniere and, setting the box on the lobby couch, she pinned the flower to his lapel. Then she smiled up at him, and Bob, her father, smiled back into the blue eyes of his daughter.

The milling in the lobby increased and eventually a stream of fathers and their daughters poured forth into the early evening on their way to the father-daughter banquet. It was easy to tell which side of the campus held the most importance that evening, for cars were parked solid on the women's end. Fords, Cadillacs, and Plymouths sat fender-to-fender with Volkswagens and Datsuns. License plate from distant places vied with one another.

And I, a lone mother, found I wasn't so alone. As I wandered about campus, I saw other mothers here and there. Some were with sons.

In the Men's Residence

That gave me an idea. I decided it would be a good time to visit the young men who were the boys that had grown up with our children. Chatting with Fred and Dale and Floyd in the men's residence lobby, my mind kept going to the banquet with Bob and Barbara. Was the food good—the program interesting?

A man, complete with dark suit and tie and gleaming white shirt, stepped into the lobby. The boys and I stood as one.

"Is the banquet over?" I asked.

"No—I just have to make a telephone call. We'll be another hour or so," he assured us.

The boys and I talked again, but before long I excused myself and began to wander back toward the women's residence. Again I saw mothers, occasional younger daughters, even some romping children. Darkness emphasized the stars above campus, and the early fall evening felt warm around my shoulders.

Near the dormitory I heard them coming. Stepping back into the shelter of some shrubbery I saw them walking. The colors of formal gowns became a kaleidoscope of pinks, blues, and shades of green and yellow. A faint fragrance of carnations, then a waft of roses reached me. The stream broke into little clumps—

some small, some large. The lobby inside filled with talking groups and many walked on the lawns, back and forth.

"Roger—*man*, we haven't seen each other for years!"

"Right, Richard! Looks like you've done all right by yourself! This your daughter?"

"Sure is, Rog! This is Mary Sue—Mary, this is Roger Emmerson. Remember how I've told you he and I roomed together in college here?"

A Beautiful Song

The conversation eddied and swept out to me. My couple hadn't come yet, so I listened and looked at it all. The dignity of the fathers, many with frosted temples and some with really white hair, came to me where I stood. Some fathers even had very little hair, but the contrast of their age and experience with the freshness of the daughters sang through the night a beautiful song.

Close by one of the porch pillars stood two people together. A small, dark-haired girl looked up at the dark-eyed man who had just taken her to dinner. Their words were softly spoken and I didn't hear them, but I knew they were speaking words of love—the love of a father and daughter for each other. They stood there, oblivious of anyone else. I didn't look too long, but their enjoyment of each other warmed my heart.

Now mothers were joining the groups of fathers and daughters. Old college friends made it quite a reunion time. I saw Jean and Margie and others—we used to room on the same floor! They drew me out from my hiding place and each one introduced me to a daughter or more.

Then I looked up and saw my own—Bob and our Barbara. They had slipped by me and stood talking in the lobby. They saw me and came to where I stood. Barbara slipped an arm around me and it felt good. I touched the aqua velvet of her gown and remembered the evening we had cut and fitted it at home.

A Spanish minister came by whom we knew. His two daughters smiled impishly as we realized these were the little girls we'd seen some years ago. A third girl stood by them and we found the pastor had adopted her for the evening.

"With three girls you're a lucky father!" Bob told him, as they passed on to talk with others.

"That man came all the way from a mission station thousands of miles away to be with his daughter," Barbara whispered to me. I turned and saw how tightly the girl held his arm. Then I looked again and saw the pride in his shoulders.

A slight tiredness showed at the corners of Bob's mouth, but he still smiled. I remembered the long drive home. We should go.

But we lingered awhile—all of us did. It seemed this was a time that shouldn't end. There may have been a generation gap, but it wasn't showing. Not this night. The combination of quiet dark suits and dignity stood easily side by side with the freshness of youth in its dainty gown. I'm blessed, I thought, to have been able to see this and feel it. Thank God for fathers!

On the way home I asked Bob, "Was the food good, honey?"

He glanced sideways, a quick, bemused look. "The food—oh, I guess so! But wasn't Barbara pretty?" ♦♦

Think on These Things

By PATSY MURDOCH

"Whatsoever things are true, . . . think on these things."—Phil. 4:8.

A FEW months ago, my husband being away, I asked to ride home from the office with a friend.

"Oh, ho!" I exclaimed as I got into her car. "I see you have a book of condensed novels."

"Yes," she said, "I'm reading a very interesting mystery novel." Then she admitted the other two were not fit reading.

I smiled, as in my mind the years seemed to roll back. I was alone on a stormy afternoon. Spoiling for trouble, I picked up a set of novels. An elderly friend, not a member of our church, had given it to our younger son, then about nine.

Unfortunately, I did not choose a "harmless" story. The one I began reading had everything—from drinking to wanton love.

I soon became oblivious to the storm raging outside my window until a terrific flash of lightning and clap of thunder made me jump. At that very instant the bulb in the floor lamp at my side burned out!

Coincidental? Perhaps. But through that experience God spoke to me.

"All right, God," I said, "I'll never read anything like that again. Forgive me, please."

The novel collection went into the trash soon thereafter.

"That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind."—*Messages to Young People*, p. 290.

With so many good nature books and magazines, with all of Mrs. White's inspiring books, and even more wonderful, with the Bible, who needs a novel? "Whatsoever things are true, . . . think on these things." ♦♦

AGE

By
R. M. WALSH

When we first become aware of our years
And the fact that time is passing,
We're like the woman on her first train trip—
A thrill all things surpassing!

Leaving the city for the countryside
Some fifty miles away,
She must take off her hat and smooth her hair
Lest a lock have gone astray.

Then fold her coat, adjust the seat,
Fix the blinds just so;
Arrange her luggage conveniently
In the racks above and below.

And then the conductor calls her stop,
And she cries, bewildered, nonplusing,
"If I had known we'd arrive so soon,
I wouldn't have spent time fussing!"

Is Ecology a Legitimate Concern for Adventists?—2

QUALITY OF PRESENT LIFE DETERMINES FITNESS TO LIVE FOREVER

Seventh-day Adventists, on the basis of their theology as well as their personal interests, should be unreservedly committed to environmental control. Because ecology is concerned with the preservation of the best possible relationship between all living organisms, Adventists should find it easy and exciting to cooperate and even lead in the current efforts to curb the frightening specter of famine, pestilence, and mass suffocation that could happen within the lifetime of many who read this journal.

Adventists believe that God made this world for man's good and that "it is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged" (*Welfare Ministry*, p. 16). They further believe that God has not left man in his misery but has intervened with direct counsel as to how man can preserve himself and his world in the best possible condition so that health and happiness can be enjoyed.

God provided the nations of earth with a pilot program of how all communities should organize themselves when He instructed Israel in the principles of ecology prior to entering Canaan. Because the population of the earth up to the present century has been relatively small and thus human waste insignificant, the health and sanitary laws of Israel have been generally considered no more than ceremonial rituals.

Sanitary Laws More Than Religious Ritual

But the distinction between the clean and the unclean was more than a religious concern for the Israelite community; the principle cut through all phases of human activity. The well-being of each person depended upon how carefully every other person cared for human waste, pestilence, and the delicate balances in nature.

All who were in contact with contaminating diseases were isolated from the camp, quarantined until they and all they had touched were cleansed and declared safe (Lev. 15:4-12). If a house was declared unfit for human habitation, it was destroyed before the pollutions of decay set in (chap. 14:45, 47).

Even though the Israelites lived in the fresh open air of the Sinai peninsula, strict rules governed personal cleanliness. Far from mere religious ritual, this concern for cleanliness was each person's first line of defense against sickness and the community's protection against pollution and pestilence. No human waste of any kind was to be allowed within the encampment, and all possible control was to be exerted in its proper care elsewhere (Deut. 23:12-14).

Furthermore, the sanitary laws (environmental control) were not enforced merely to protect against disease; they became "the condition of retaining among them the presence of the Holy One" (*Education*, p. 38). "The Lord thy God walketh in the midst of thy camp, to deliver thee . . . ; therefore shall thy camp be holy" (verse 14). Perhaps it would not be wrong to suggest that there is a relationship between a person's sense of responsibility regarding natural laws and his commitment to his God.

In addition to the Biblical instruction regarding man's responsibility for environmental control, writings such as *The Ministry of Healing* have much to say to modern man in his plight.

For example, long before air pollution and the deterioration of the quality of life in modern cities became common conversation and before "ecology" was formally introduced as a classroom subject, Ellen White wrote about "the noise and excitement and confusion of the cities, their constrained and artificial life. . . . The air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life."—*The Ministry of Healing*, p. 262. Everywhere today experts are pressing for noise abatement, for example, and decry with Harvey Wheeler: "Our dense amber air is a noxious emphysema agent."—"The Politics of Ecology," *Saturday Review*, March 7, 1970, p. 51.

For these reasons Ellen White has long advised homes to be "the abiding place of health and happiness" placed "above the miasma and fog of the lowlands," giving "free entrance to heaven's life-giving agencies" (*The Ministry of Healing*, p. 275).

Furthermore, in order that man's health should be as good as possible, special care must be given to the production of good blood. But in order to have good blood we must breathe well, not only deeply but also of pure air. If the air we breathe carries an insufficient supply of oxygen, the blood not only moves sluggishly, it does not carry the revitalization properties required by the brain and other organs. Not only is the physical operation of the body impaired, the brain is clouded and thoughts become confused. The whole man is depressed and moral perceptions are dimmed.

Adventist Theology an Adequate Rationale

Adventist theology, its concept of the whole man in response to God's plan for his restoration, provides the philosophy required before ecology can be more than a crash program to care for momentary crises. That the person is directly affected by his environment even as the environment is directly affected by man is a Biblical doctrine.

Although preparing men for heaven is primary, it is difficult to disconnect this eternal preparation from a man's fitness to live on earth. A disregard for cleanliness and order in personal and community habits, an unconcern for the plight of others caught in the dire consequences of environmental neglect, an indifference to the preservation of God's handiwork on earth, whether it be the extinction of the whooping crane or the plunder of the giant redwoods, or even the unnecessary death of a bird or a tree in our back yards, hardly prepares a man to live in a world where "they shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25).

Next week we will suggest how Seventh-day Adventists can think God's thoughts after Him in sharing His concern for His creation. In so doing we will not only make life more pleasant for ourselves and our neighbors, we will be fitting ourselves to be trusted with "the new earth" in which "there shall be no more curse" (Rev. 22:3).

H. E. D.

(To be concluded)

CHAIN LETTERS

In spite of the fact that the chain-letter prayer idea is a combination of superstition and fraud, it seems to survive. It has been exposed often, and condemned frequently, but it still has sufficient appeal to excite the imagination and enlist the cooperation of sincere people.

What is a chain-letter prayer? It is a missive that begins with a text of Scripture or a prayer, then promises good

luck if the recipient makes a certain number of copies, and mails them within a few days. It suggests that riches will follow, but adds a threat that disaster may ensue if the letter is not sent on its way promptly.

As we write these lines we have before us a typical chain-letter prayer, sent to us by a reader. It mentions that one "United States officer received \$76,000." It adds that "Ben Elliot received \$50,000 but lost it because he failed the chain"; a general in the Philippines "lost his life six days after receiving this copy. He failed to circulate the prayer. However, after his death he received \$775,000 he had won." It urges that the reader send 20 copies and then expect good luck on the fourth day.

We are appalled that serious-minded Christians would fear to break the chain, or that, on the other hand, they would become enthusiastic about the plan. First, the scheme appeals to greed rather than to spirituality. The real inducement to participation is that the recipient may receive good luck—good luck in the form of a large sum of money. Let us not forget the scriptural warning that "the love of money is the root of all evil."

Second, the plan plays on one's fears. It implies that if one breaks the chain something terribly unfortunate—even death—may overtake him. Surely no one believes that spiritual heights are reached by people who must be prodded forward with threats.

In addition, of course, the luck element is very promi-

nent. And since when have Christians depended on luck for success? Christians believe that good fortune results from hard work and God's blessing. They do not believe that either life or fate are capricious in dispensing favors.

Prayer Wheel and Lottery

The late editor of the REVIEW, Francis D. Nichol, once described the chain-letter prayer as being a "combination of a Tibetan prayer wheel and a lottery." He then commented, "A Tibetan prayer wheel is meaningless, and a lottery is bad. That about sums up the matter. When did carbon paper become essential to spiritual success and financial gain?"

We agree. Christians should not cheapen the exalted concept of prayer by participating in chain-letter prayer schemes. They should not try to set in motion forces that will eventually bring them large sums of money merely because they reproduce a certain number of copies of a letter.

Prayer is communion with God. It is a person-to-person encounter. It is a means of fellowship with the Most High. It is an intensely personal matter. Its end product is character development and spirituality, not financial bonanzas and materialism.

How much time and effort should Christians give to the chain-letter prayer scheme? None. Should they fear to break the chain? No!

K. H. W.

LETTERS ... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

AN INTIMATE FAMILY

I loved your closing paragraph ["Beyond Excellence," Jan. 29] indicating the vision of all our sifted people reaching this ideal together in a blaze of glory! O may we take hold of Christ and be so united with Him that there may be no more delay! Even so, come Lord Jesus!

Bless you, bless you. We may not know the editors personally, and yet we do seem to know you most intimately! And all this goes for every one of the REVIEW and HERALD family who sends us our church paper so faithfully every week.

NIGEL A. BUXTON

Willowdale, Ontario, Canada

POLYGAMY IN AFRICA

The article "The Problem of Polygamy in Africa" (Feb. 19) has raised several questions.

In one place the secondary wife is referred to as a "concubine" and in another place as a "wife." The dictionary defines concubine as "cohabitation of persons not legally married," and "mistress." What social role and legal status do these "secondary wives" occupy? Are they wives or concubines?

In the last paragraph it stated, "But each man who wishes to join the church must put away all but his first wife." What does it mean to "put away" all but his first wife? Is this an annulment (a judicial pronounce-

ment declaring the invalidity of a marriage)? A separation (a cessation of cohabitation between husband and wife by mutual agreement or judicial decree)? A divorce (a legal dissolution of a marriage)? Do these women who are "put away" have the legal right to remarry? What is their social position in the tribe or village? If they remarry and are the "only wife," may they become members of the Seventh-day Adventist Church?

GEORGE W. MULLER

South Lancaster, Massachusetts

So few people are aware of the socio-economic structure of many of these African societies and therefore fail to understand what the necessary results of mandatory monogamy may be. The Adventist missionary's solution to existing polygamy may create a complex problem for those involved: 1. We are requiring a spiritually converted man to initiate his ecclesiastical conversion with a divorce. 2. Most of these people, both husbands and wives, are not equipped to build a successful Christian life when they are faced with the inevitable social and emotional disgrace among fellow citizens; the disgrace may make economic survival exceedingly difficult. 3. The estranged wives, not in the Christian community, do not have financial resources; are avoided and/or disowned by their friends and families; and often resort to prostitution for personal support.

MRS. NORMAN L. WENDTH

Corona, California

An African marries each wife in good faith; polygamy is an established, acceptable working relationship in their society. An African woman who is divorced or "put away" has no acceptable place to go and is often forced to sell herself to survive.

The husband often chooses to keep the youngest wife and, of course, all the children.

We can ask ourselves some difficult questions: Will Abraham, David, and Solomon

be acceptable in heaven? Should a man be asked to dishonor what he took as a sacred vow? Is abandonment of wives fair and not hurtful to everybody involved? Is it right for us to deny desired baptism to a person who is in a predicament that he cannot abandon without loss of honor to himself and to the wives he "puts away"?

ROBERT L. MARSH, M.D.

Glendale, California

RACE RELATIONS

I say *Bravissimo* for the timely exposition on race relations (Feb. 19). Pertinent to us was the formula (if only it could be applied as such)—"White people must stop thinking white. Black people must stop thinking black. Both whites and blacks must think Christ." The product of this type of endeavor will be the love and the peace of Christ so often talked about.

The end to racial prejudice will not come about by resolutions or recommendations passed and issued by various church councils. Brotherhood in Christ will be achieved only when each member of the Adventist Church (black and white) begins relating to the other as an individual for what he is in the same attitude he would relate to one of his own race. Demonstrations, mass petitions, official resolutions, and the like possibly will achieve racial integration and official unity, but will not guarantee Christian love.

Abolishing racial prejudice is no easy task. Indeed, it is probably the hardest of un-Christian attitudes to give up because it is so deeply rooted in one's character and philosophy of life. The spirit of Christian love must arise from the heart of every member just as does the conviction to keep the Sabbath or any other Christian conviction. Both whites and blacks must place their prejudices before God, and then the peace of Christ can be given a chance. LARRY HERR

Berrien Springs, Michigan

Inca Union First to Add 10,000 in One Year

By D. J. SANDSTROM
President, Inca Union

By reporting 11,665 additions to the church through baptism and profession of faith in 1969, the Inca Union became the first union conference in Adventist history to baptize more than 10,000 persons in one year.

According to Alfredo Bellido, secretary of the Inca Union, membership now exceeds 64,000. Eduardo Ocampo, secretary of the education department, reports 20,000 students enrolled in the 369 primary schools, ten academies, and Inca Union College. In addition to these schools, five hospitals, five airplanes, medical launches, and rolling clinics are contributing to the fast growth of this colorful and fascinating field.

The Peruvian Government recognizes the Seventh-day Adventist Welfare Service (SAWS), as well as Catholic Relief and Church World Service, as one of the three official volunteer agencies. Bert Elkins and Edward Stacey, presidents of Ecuador and Bolivia Mission conferences, respectively, report recent agreements with their governments for similar privileges.

Raul Gomez and Elias Nunez, respective presidents of the North and Central Peru Mission conferences, report 1969 as the best year for soul winning in spite of a strong dissident movement that has spared no effort to bring public reproach and scandal on the good name of the Seventh-day Adventist Church in Peru.

Itamar de Paiva, president of the East Peru Mission (former Upper Amazon Mission), would perspire even more if he were to worry about the apparent hopelessness of his receiving basic assistance for his field, such as equipment and parts for the planes that bring light and love to the Indian tribes of the Amazon headwaters, a new medical launch, and a new patient-care building in Iquitos to replace the termite-ridden structure erected years ago by Ana Stahl. Yet,



Tallying the baptisms in Inca Union for last year, Geraldo W. Boekenkamp (left) and Secretary Alfredo Bellido (right) inform D. J. Sandstrom, president of the Inca Union, of the all-time high of 11,665.

1969 was also the best soul-winning year in this field.

Where the Inca Empire began, Luis Alana, president of the South Peru Mission (former Lake Titicaca Mission), states that 4,110 sun worshippers were converted to the worship of God's Son, making 1960 their best year in baptisms.

The legend of the origin of the Inca Empire, dating back to the twelfth century, says that two children, Manco Capac and his wife-sister, Mama Ocllo, were born of the icy, clear waters of Lake Titicaca. After receiving a golden wedge these children of the sun were instructed to establish their kingdom where the wedge would sink effortlessly into the ground. The miracle happened in Cuzco Valley, where history records 13 successive dynasties directed by benevolent Inca princes. By the sixteenth century the empire had developed advanced postal and highway systems; their architectural



Books Delivered to Philippine Library

Antonio Tangalin, a retired literature evangelist, stands beside a stack of books worth \$3,538.46 that he delivered recently to the Philippine National Library, bringing to more than P50,000 (US\$8,000) the value of books he has delivered to the National Library.

According to A. N. Santiago, secretary, North Philippine Union Mission, this is the biggest single delivery of our books in the history of the union.

The books were: *Life's Victory, Happiness for Husbands and Wives, Modern Home Library, Children Around the World*, and "all our medical books." Other books now in the National Library are *The Great Controversy, The Desire of Ages, Steps to Christ, The Impending Conflict, and Hope of Humanity*.

"Your books rank among the best in health and moral objectives," said Dr. Serafin D. Quison, director of the National Library.

B. B. ALSAYBAR
Departmental Secretary
North Philippine Union Mission

achievements and socially disciplined society reached from Ecuador to northern Chile.

However, in the name of Christianity their riches were plundered, their people slaughtered, and those who remained were subjected to virtual slavery. In 1533 Atahualpa, the last Inca prince, filled the ransom room in Cajamarca with gold valued at \$13 million for his people's freedom. Price paid, he was murdered. Some of the blood money was used to build churches.

As recently as a century ago laws in Bolivia, Peru, and Ecuador prohibited the promulgation of any religion except the established church, expelling or executing all transgressors. However, intrepid missionaries traversed parched desert coastland and climbed to rarefied altitudes of more than 15,000 feet along Andean trails. They trudged jungle paths and paddled the headwaters of the Amazon, not for gold or to subjugate, but, with a deep love, to free their fellow men in Christ Jesus. Under forbidding, almost insurmountable circumstances, faith and works wrought miracles. Cultured citizens of the cities, hesitating descendants of the highland Incas, and simple jungle tribesmen listened, believed, and abandoned secret practices to embrace the precious hope of Christ's imminent return.

THAILAND:

Camp Meeting Financed by Retired President

D. E. Venden, evangelist and former conference president, was not only the featured speaker at the Chiangmai mini camp meeting in north Thailand on December 26-28, 1969, but also the financial support, paying all the expenses of the camp meeting, including the travel and food for the members who came from outlying districts.

Originally planned as a farewell visit to old friends by D. Kenneth Smith, chaplain of the Bangkok Sanitarium and Hospital, prior to his permanent return in 1970, the meetings grew in scope when Elder and Mrs. Venden, Dr. and Mrs. Clarence Ekvall and their daughter Betty, arranged to assist in the weekend meetings.

Mrs. Ekvall, wife of the Far Eastern Division medical secretary and acting medical director of the Bangkok Sanitarium and Hospital, and Mrs. Smith are both daughters of Elder and Mrs. Venden.

Included in the weekend program were Elder Venden's sermons, Dr. Ekvall's health talks, an illustrated review of the development of the Adventist work in North Thailand, and a baptism of three believers by Elder Smith.

Work by Seventh-day Adventists in North Thailand was established in 1959 when James Pogue, then ministerial secretary of the Southwest Asia Union, and a team of Thai workers held a series of meetings in Chiangmai, a large city at the rail terminus, to foster an interest among

Voice of Prophecy students. Of the three baptized, one today is the wife of a pastor and another is a Bible worker at the Bangkok Sanitarium and Hospital.

Elden B. Smith's term of service resulted in the purchase of land, the erection of a church building, and a significant increase in church membership. Under D. Kenneth Smith's leadership, work was begun in two other areas, Amphur Praw and San Sai. In addition work was opened in Chiang Khong, on the border between Thailand and Laos, by Richard Hall, when his work in Laos ended because of communist activity.

Later, Clark Lamberton, D.D.S., and family moved to Chiangmai to open a dental clinic. Dr. Lamberton was interested in working for the mountain tribal groups in the area also, and today through his efforts and the energetic work of local Thai pastors, work has been established in several villages. Most recently, Jon Dybdahl and family have arrived in Chiangmai to give guidance to the evangelistic outreach of the church in North Thailand.

The work of the Thailand Mission is strongest in northern Thailand. Work had begun among the Karen tribes and the Miaw tribes in both Thailand and neighboring Laos. Plans are being developed to begin a tribal center in Chiangmai where young men can be brought in from different tribal groups and given simple training in health principles, agriculture, and Bible, and then be sent back to their home villages to help others.

D. KENNETH SMITH



J. E. Edwards, of the General Conference (left), and G. W. Maywald (right) commend Dondiba Kamble, the Layman of the Year, for South Maharashtra Section, for winning 15 the past year. Appreciative villagers presented Kamble the medals he is wearing.

INDIA:

Congress Delegates See Union's Largest Baptism

The largest baptism in the history of the union was the high light of Western India's union-wide laymen's congress held November 5-8 in the division headquarters church at Poona.

Sixty persons, many of them young



New Church Opened in Tokyo, Japan

The Kanganei church, Tokyo, Japan, was officially opened February 8, 1970.

Assisting T. Tomita, present pastor, in the special service was C. B. Watts, president of the Japan Union Mission, who gave the main address.

Built with surplus materials obtained from the U.S. military forces by O. L. Aaby, former business manager of the Tokyo Sanitarium-Hospital, the local congregation was assisted by generous gifts from the Tokyo Sanitarium-Hospital and the U.S. military service people assigned to Tachikawa Air Base, led by Major G. King.

LOIS MAY WATTS

people, won through the combined efforts of laymen and ministers, were baptized by five pastors.

J. E. Edwards, secretary of the Lay Activities Department of the General Conference, and G. W. Maywald of the Southern Asia Division, instructed the 225 delegates in soul-winning methods during the three-day congress.

Dondiba Kamble, Layman of the Year in South Maharashtra Section, gave a demonstration of his singing-evangelism technique. Also featured was Joseph Nirmal of North Maharashtra Section, who was instrumental this year in the baptism of 24.

The delegates set an objective of 1,300 more persons won by General Conference time (June, 1970).

S. S. PANDIT
Departmental Secretary
Western India Union

PHILIPPINES:

Educational Philosophy Impresses Businessman

Mountain View College has recently acquired a much-needed generator with a 500-kilowatt potential.

After the school's power needs had been assessed recently, the administration contacted Benguet Consolidated, Incorporated, in Baguio City because they had offered for sale a hydroelectric plant from a former gold-mine operation.

Then when the old hydro at the school broke down completely, the campus

struggled along with two small Diesels. The dry season, with a steadily diminishing water supply, aggravated the situation. Something had to be done immediately, and the college board took action to approach Benguet with a financial offer. The Benguet Company had placed a value of 200,000 pesos on each of the three units available, and they had already refused an offer of 50,000 pesos from another buyer. The college resources permitted an offer of only 20,000 pesos.

Agripino Segovia, the college president, approached his appointment as spokesman with a prayerful attitude, strongly conscious of the contrast between the suggested value and his limited resources. A letter of introduction from a close friend of A. P. Ploesser, general superintendent of Benguet, paved the way.

For two hours at the Benguet office, President Segovia conversed with Mr. Ploesser, explaining the Adventist philosophy of Christian education, including Adventist standards and the extent of the college work program. The superintendent himself at last suggested a tentative offer of 50,000, then 30,000, and finally 20,000 pesos. At that point, the president disclosed that 20,000 was the sum with which he had been authorized to negotiate.

When the deal was settled, the mining company not only selected the best of the three units for them, but told them to take parts from the other two for any necessary replacements. They supplied their own trucks to transport the unit to the shipping dock at Manila.

VELMA O. WATTS
Mountain View College



R. Knopper, a blind literature evangelist, sells Signs of the Times in Utrecht, Netherlands, donating his profits to missions.

NETHERLANDS:

Colporteur in Utrecht Active Though Blind

Tapping his white cane along the streets of Utrecht, Netherlands, R. Knopper continues to sell Adventist literature although only 3 per cent of his vision remains.

Soon after joining the Adventist Church in 1928, he left his successful business career and entered the colporteur ministry. He canvassed for more than 20 years, until he was forced to retire from active service because of failing eyesight.

Because of his faithful ministry, nearly 50 persons have been baptized into the Adventist Church. He has recently donated all the profits from his literature work to the Tanzania Union Mission (Africa) gift-Bible program. His gift of shs5,000 has made it possible to purchase the Bibles for this program.

Brother Knopper is the father of Jan Knopper, publishing secretary for the Tanzania Union.

R. D. SPEAR
Lay Activities Secretary
Tanzania Union

INTER-AMERICAN DIVISION:

Education Council Votes New School Program

During the first week of January the Caribbean Union Conference held a six-day advisory council on education at Caribbean Union College, Port of Spain, Trinidad, at which time the restructuring of the secondary school program was voted.

Several committees met simultaneously

to discuss the uniqueness of the Adventist philosophy of education, the content and structure of the present program, and the changes that would be desirable. Included in the discussions were the principals of denominational secondary and elementary schools, members of the union committee, and nine laymen, all of whom were professional educators in positions of leadership in the public school systems.

Some of the actions taken by the union committee as a result of the council included the initiation of an internal system of secondary and elementary teacher certification to encourage professionalism and proficiency; the introduction of the comprehensive high school in areas with large Seventh-day Adventist constituencies to provide wider educational opportunities for Seventh-day Adventist youth, and the offering of the American testing program to provide another opportunity for upward mobility for the young people of the union.

Special educational consultants include Winton Beaven, president of Columbia Union College; Charles Taylor, secretary, the department of education, Inter-American Division; B. G. O. French, New York City; and Huldah Joseph, assistant commissioner of education for the Virgin Islands.

ROY L. HOYTE
Department of Education
Caribbean Union Conference

Brief News

JAPAN MISSIONARY COLLEGE

✦ The college board of directors voted in December to study the possibility of relocating the college. The governor of Chiba Prefecture strongly advised relocation because of industrial development and other hazards in the area; he has promised his assistance in relocation.

✦ New appointments include: Miss H. Imahashi, chairman of the newly organized department of secretarial science; Miss C. Ando, acting chairman of the new department of English; T. Watanabe, dean of students.

✦ The Choral Arts Society of Japan Missionary College, under the direction of E. Minami, will present concerts at Hiroshima and in Seoul, Korea, in 1970 on their second overseas trip.

✦ K. Aka, dean of men, who recently joined the staff after graduate study at Andrews University, conducted the Week of Prayer for the college students.

RUDY KLIMES, *President*

FAR EASTERN DIVISION

✦ More than 100 delegates attended a seven-day Negros Mission laymen's seminar held at the Bacolod Central church February 15 to 21, under the direction of C. T. Garilva, secretary, Negros Mission lay activities department. Guest lecturers included D. M. Niere, secretary, CPU lay activities department, and V. F. Bocala,

secretary, CPU Sabbath school department. In the evenings, revival meetings were held for the general public with Pastors Niere and Bocala alternately lecturing under the title "Mass Migration to the Stars—Will You Be One Among Them?"

✦ In the latter part of 1969 construction began on a ₱45,000 (US\$7,200) concrete mission headquarters building facing the Bacolod Sanitarium and Hospital compound. Under the supervision of Eleazer Roca, an Adventist civil engineer, the spacious, modern building should be completed in March, according to D. C. Sabrine, Negros Mission president. Since 1962 the Negros Mission has had its headquarters in rented facilities.

✦ Dr. W. G. Dick, health secretary for the Central Philippine Union and medical director of Bacolod Sanitarium, recently surveyed possible sites for the proposed Samar Adventist Hospital on Samar Island. The local press interviewed Dr. Dick about the medical work of the Seventh-day Adventists for one hour on the island's only radio station. Dr. Dick flew to Manila the following day to meet the prospective donors of the two sites at Calbayog and Catarman. While there is great interest and need for a hospital in the Calbayog vicinity, Dr. Dick discovered that the prospective donor for the Catarman site, a lumber-yard owner, was willing, in addition, to donate lumber. Catarman does not have a hospital. With this, the idea of having a hospital in each place is now a distinct possibility.

✦ Twenty-five workers of the Negros Mission held their annual workers' meeting on January 7 and 8 at the chapel of Bacolod Sanitarium and Hospital, where vital issues on soul winning were emphasized by visiting leaders from the Central Philippine Union. E. A. Capobres, president of the union, spoke on leadership qualities at the opening joint devotional for Negros Mission and Bacolod Sanitarium workers. The Far East Harvest program was enthusiastically endorsed by the workers.

✦ Dr. and Mrs. Lester H. Lonergan, of the Loma Linda University Department of Public Health, after finishing their term assisting the Spangler crusade in Davao City, presented lectures on health to 200 people at the Bacolod Central church on March 2.

WINSTON LIM, *Correspondent*

SOUTHERN EUROPEAN DIVISION

✦ On February 26, Eugene Vervoort, formerly manager of the French publishing house and also president of the Franco-Belgian Union, was appointed president of the Indian Ocean Union Mission, whose territory includes Madagascar and the smaller islands of Mauritius and Réunion. On March 3, Andre Garsin, former secretary-treasurer of the North French Conference, was elected manager of the French publishing house. On March 5, Georges Vandenvelde, for several years president of the Belgian Conference, was elected president of the Franco-Belgian Union.

LYDIE ERDMANN, *Correspondent*

CAMP MEETING SCHEDULE

Atlantic Union	
Greater New York	
English, Camp Berkshire, Wingdale	June 25-July 4
Spanish, Camp Berkshire, Wingdale	July 5-11
New York	
Union Springs Academy, Union Springs	July 3-11
Northeastern	
Camp Victory Lake, Hyde Park	June 25-July 4
Northern New England	
Pine Tree Intermediate School,	
Freeport, Maine	July 2-11
Southern New England	
Hartford Intermediate School,	
Hartford, Connecticut	June 26-28
Cedar Brook Intermediate School,	
Rehoboth, Massachusetts	July 3-5
Greater Boston Academy,	
Stoneham, Massachusetts	July 10-12
Canadian Union	
Alberta	
Canadian Union College, Lacombe	July 10-18
Peace River, Peoria	July 23-26
Beauvallon	July 23-26
British Columbia, Hope	July 17-25
Manitoba-Saskatchewan	
Saskatoon	July 3-11
Clear Lake	July 15-18
Maritime	
Pugwash, Nova Scotia	July 31-August 8
Newfoundland Mission	
St. John's	August 7-9
Ontario-Quebec	
Oshawa, Ontario	June 26-July 4
Central Union	
Central States	
Edwardsville, Kansas	September 4-6
Colorado	
Campion Academy, Loveland	August 7, 8
Kansas	
Enterprise Academy, Enterprise	July 8-11
Missouri	
Sunnydale Academy, Centralia	July 15-18
Nebraska	
Platte Valley Academy, Shelton	July 29-August 2
Wyoming	
Mills Spring Camp, Casper	July 21-26
Columbia Union	
Allegheny East	None
Allegheny West	None
Chesapeake	
Catonsville, Maryland	July 9-18
New Jersey	None
Ohio	
Mount Vernon Academy,	
Mount Vernon	July 17, 18
Pennsylvania	
Blue Mountain Academy, Hamburg	June 26, 27
Pittsburgh	July 10, 11
Potomac	
Shenandoah Valley Academy,	
New Market, Virginia	August 13-22
West Virginia	
Charleston	July 3, 4
Morgantown	July 10, 11
Lake Union	
Illinois	
Broadview Academy, La Fox	July 9-18
Little Grassy Lake, Makanda	August 12-15
Indiana	
Indiana Academy, Cicero	July 3-11
Lake Region	
Cassopolis, Michigan	July 9-18
Michigan	
Grand Ledge Academy,	
Grand Ledge	July 23-August 1
Upper Peninsula	To be determined
Wisconsin	
Portage	July 30-August 8
North Pacific Union	
Alaska Logging Camps	July 31-August 2
Idaho	
Twin Falls	April 24, 25
La Grande, Oregon	May 1, 2
Gem State Academy, Caldwell	May 8, 9
Idaho Falls	May 15, 16
Montana	
Billings	July 17-19
Missoula	July 24-26
Oregon	
Medford	July 17, 18
Portland	July 24, 25
Upper Columbia	
Wenatchee	April 24, 25
Yakima Valley	May 8, 9
Spokane	May 15, 16
College Place	July 17, 18
Washington	
Auburn Academy, Auburn	July 16-26
Northern Union	
Iowa	
Oak Park Academy, Nevada	May 29-June 6
Minnesota	
Maplewood Academy, Hutchinson	June 26-July 4

North Dakota	
Sheyenne River Academy, Harvey	June 26-July 4
South Dakota	
State Fairgrounds, Huron	July 4-11
Pacific Union	
Arizona	
Prescott	July 16-25
Central California	
Soquel	August 6-15
Nevada-Utah	
Provo, Utah	June 30-July 4
Northern California	
Fortuna	July 27-August 1
Philo	July 27-August 1
Paradise	July 27-August 1
Southern California	
Fraser Park	July 10, 11
Newbury Park	July 24, 25
Lynwood Academy, Lynwood	September 16-19
Pomona school	October 2, 3
Lancaster	October 16, 17
Hawaii	
Honolulu	August 21, 22
Kauai	August 28, 29
Hawaii	September 4, 5
Maui	September 11, 12
Molokai	September 18, 19
Southern Union	
Alabama-Mississippi	
Bass Memorial Academy,	
Lumberton, Mississippi	May 22-30
Carolina	
Mount Pisgah Academy,	
Candler, North Carolina	July 10-18

Florida	
Miami	May 16
Georgia-Cumberland	
Albany, Georgia	May 9
Georgia-Cumberland Academy, Calhoun	May 16
Knoxville	May 30
Kentucky-Tennessee	
Madisonville, Kentucky	April 24-26
Louisville, Kentucky	May 1-3
Nashville, Tennessee	May 8-10
Covington, Kentucky	May 15-17
London, Kentucky	May 22-24
South Atlantic	
Hawthorne, Florida	May 28-June 6
South Central	
Memphis	May 2
Birmingham	May 9
Jackson, Mississippi	May 16
Louisville, Kentucky	May 23
Southwestern Union	
Arkansas-Louisiana	
Baton Rouge, Louisiana	July 9-11
Ozark Academy, Gentry, Arkansas	July 15-18
Oklahoma	
Oklahoma City	July 17-25
Southwest Region	None
Texas	
Dallas-Fort Worth-Keene	July 17-19
Houston	August 7-9
San Antonio	August 14-16
Special Youth Camp Meeting	July 24-26
Texico	
Sandia View Academy,	
Sandoval, New Mexico	August 14-22

Floating Parsonage Launched in Alaska

On January 4, the Alaska Mission launched its 52-foot mission boat, *Messenger III*, at Hylebos Boat Haven near Tacoma, Washington, to be used for waterways evangelism. More than 250 church members and friends watched the launching, many of whom waited more than an hour for an opportunity to board and inspect the vessel.

Pastor and Mrs. Harold K. Dawson are making their home on the boat, which serves as the parsonage and floating headquarters for church members at three isolated logging camps in western Alaska. Home base for the vessel is Juneau, Alaska.

Built at a cost of more than \$80,000, *Messenger III* includes such equipment as a 472 Murphy Diesel engine, Decca radar, marine communications equipment, electronic depth finder, and an automatic pilot.

The boat was designed by Edmund Munk, well-known marine architect, and built by Norman Nordlund, ship builder, of Tacoma.

James Stagg, grandson of the Adventist minister who pioneered in Alaska with *Messenger I* and *II*, accepted delivery of the boat on behalf of the Alaska Mission. Pastor Stagg's grandfather, Harold Wood, rebuilt the original *Messenger* mission ship from an old double-ended fishing boat at his own expense. A 75-foot Coast Guard patrol boat replaced the fishing boat as *Messenger II* until the U.S. Government recalled the boat to active duty in World War II.

Participants in the official launching ceremonies included Elmer R. Walde, president of the North Pacific Union; Joseph C. Hansen, president of the Alaska Mission; and Luther Crooker, treasurer of North Pacific Union.

A sister ship, the *Northern Light*, is operating in a similar capacity along the western coast of British Columbia under the direction of Pastor and Mrs. Clyde W. Gildersleeve.

JOYCE GRIFFITH



SDA Amateurs Hold Second QSO Party

By KIT WATTS
 Editorial Assistant, GC PR Department

The second annual Adventist QSO party attracted 84 amateur radio operators on four continents and 22 of the United States. The party was held during a 24-hour period last December 27 and 28. Hams were celebrating their eighth anniversary of the Adventist Amateur Radio Network (AARN).

Those participating QSOed (a code name meaning two-way contact by amateurs) on short-wave bands by calling "CQ SDA, calling any SDA amateur radio station."

Winner of the 1969 party and the AARN trophy is Clay Shlenker, W4AZU, of Louisville, Kentucky. He QSOed with 45 operators. Running a close second was Wilton White, K4RTO, of Shenandoah Valley Academy, New Market, Virginia.

Ed Peterson, K3LJP, founder of AARN, had the distinction of communicating with Adventist hams in 18 States during the contest. In Delaware, Ohio, Jim Ashton, W8FNW, contacted hams in four countries outside the United States.

"Our log lists 750 Adventist hams, and more than 100 of these are outside the United States," says Peterson, who first conceived of the Adventist network in December, 1961. He directs the youth activities for the Columbia Union Conference.

"In 1968 one of our hams suggested we celebrate our birthday by having a contest to see which of us could contact the most Adventist operators. We had 37 participants and the news of our fun spread. This year our participation more than doubled, and we know of several dozen newspapers across the country that ran a release on our unusual contest."

Results of the party were mailed to Dick Sowler, W8FEM, in Berrien Springs, Michigan, who tabulated the winners from the 1969 log sheets.

"Most hams operate for one or more of three reasons," comments Don Neufeld, who first obtained his amateur license in 1934 and is an associate editor of the REVIEW.

"Many are in it because they like to design, build, and experiment with radio receivers and transmitters. Many of the world's advances in electronic communications can be traced back to an imaginative amateur operator," he says.

"Some are in it for what they can do for others. They enjoy handling what they call 'traffic'—messages from one person to another. Others simply have talk as their hobby," says Neufeld.

In this vein many Adventist operators tune into the daily Bible study group. The Eastern group, which meets at 1000 GMT on 3.972 MC, is currently moderated by Dale Delong, W4DVQ, a cabinet maker in Fletcher, North Carolina.

"We welcome hams to check in and study with us," adds Neufeld. "It's quite an experience to have comments and Bible texts coming in from eight or nine different States."

The ham operator never knows what a few minutes with his set may bring. Inside half an hour after lunch one day Neufeld talked to Germany, Russia and Italy.

"It's a hobby that really gets into your blood," admits Peterson, who can transfer his office rig right into his Chevelle.

"I guess it's just like going fishing."

on Friday evening and Sabbath morning.

Several people have been baptized through the mission work in past years; and more recently many from among the Spanish people have expressed a desire to unite with the church. Plans are now being laid for a Spanish church in Boston.

H. E. VOORHEES
 Departmental Secretary
 Southern New England

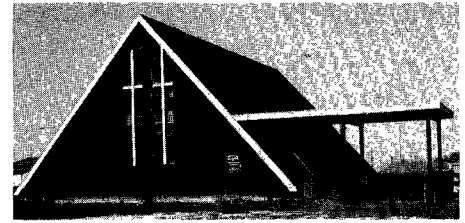
✦ A new branch Sabbath school was begun in Milford, New Hampshire, on February 7. Fifty-six adults, children, and youth attended this first meeting.

✦ Charles B. Hirsch, secretary of the General Conference Department of Education, spoke at the Senior Presentation chapel program at Atlantic Union College on February 27.

✦ On March 1 the Seventh-day Adventist Community Services representatives in New York City marched in the Red Cross Parade marking the opening of Red Cross Month in the New York City area.

EMMA KIRK, Correspondent

Canadian Union



Alberta Church Dedication

Rocky Mountain House, Alberta, church members recently dedicated their church.

Speaker for the dedication was J. W. Bothe, president of the Canadian Union. Included in the service were Ted Andrews, pastor of the church; John Anderson, pastor of the Red Deer district; and A. W. Kaytor, president of the Alberta Conference.

JOHN ANDERSON, Pastor
 Red Deer District

Central Union

✦ W. E. Dopp, youth director of the Southeastern California Conference, was guest speaker at the Mile High Academy Week of Prayer in Denver, Colorado, recently. He was assisted by Paul W. Schmidt, assistant MV secretary for the Colorado Conference; Randall Fox, principal of the academy; and Ted Graves, academy Bible teacher and counselor.

✦ Porter Memorial Hospital has affiliated with the Denver, Colorado, Community College to offer an associate degree program in X-ray diagnostic or nuclear medicine technology. The course consists of 24 to 27 months didactic and practical training beyond the high school level.

✦ Nearly 100 persons attended the recent Stop Smoking Clinic conducted by Hugh Campbell, chaplain of Shawnee Mission Hospital, a self-supporting institution in Kansas, and Dr. A. A. Armbruster, a member of the hospital medical staff. A large percentage stopped smoking.

✦ The Hemingford, Nebraska, Sabbath school is conducting a neighborhood Bible club as a follow-up of the Vacation Bible School held last summer. The regular attendance is 20 children, with five of these from non-Adventist homes. There is a larger number who attend irregularly.

✦ A new welfare center was recently opened in Trinidad, Colorado. The area is depressed economically, and has no other agency where people can receive clothing and other forms of help. The center was stocked with new and used clothing provided by the Denver Health and Welfare Center. The small church in Trinidad has less than 20 members.

Atlantic Union

Self-supporting Mission Serves Boston's Needy Families

Workers and friends of the Boston Helping Hand Mission distributed food, furniture, bedding, and clothing valued at \$11,317.96 to needy families in Boston during 1969. Besides this, thousands of pages of literature, some from racks and some in food bags, were distributed.

A. R. Newman is director of the self-supporting mission, which has for 30 years been under the sponsorship of the Boston Temple.

The Helping Hand Mission is next door to the Boston Evangelistic Mission, which is operated in connection with it. Three meetings are held each week for the English-speaking people—on Sabbath afternoon, Sunday afternoon, and Wednesday evening. Meetings for Spanish-speaking people are held regularly

Look what we've come up with--

**Two exciting new products
to add to your convenience menus.**

Brighten up your every-day meals with the authentic Italian flavor of Loma Linda Spaghetti Sauce Mix. Starting now.

Then there is Onion Gravy. Just like the start-from-scratch kind—without the work. New Onion Gravy from Loma Linda Foods—with flavor and goodness you are sure to enjoy! Now at your food store.



QUALITY FOODS SINCE 1906



✦ Completing his forty-first year in Adventist educational work, R. W. Fowler, president of Union College, announced to the executive committee of the board of trustees that he will retire from his position on June 30 of this year. His present plans are to teach part time at Walla Walla College next year.

✦ Members of the Rolla, Missouri, church recently met in their new church building on Highway O just off Highway 72 E. The pastor is E. J. Hagele.

✦ Larry Meyers, Student Association president of Platte Valley Academy, presented F. O. Sanders, president of the Nebraska Conference, with the final check sponsoring a cabin at Camp Arrowhead, the conference youth camp. The money for this project came from the church at PVA and the Student Association, and totaled more than \$1,200.

✦ Dr. Clayton E. Whetmore and Harry E. Curl recently conducted a Five-Day Plan to Stop Smoking in the community building in Gladstone, Missouri. They were assisted by members from the church, students from the academy, and Jack Nail, from the conference temperance department.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ Albert E. Brendel, Jr., director of pastoral services at Kettering Memorial Hospital, received certification as a chaplain by the American Protestant Hospital Association this month. Upon certification, he also became a Fellow of the College of Chaplains, a division of the association. To be certified, chaplains must meet high professional qualifications of education and experience.

✦ Maria Dorotio Rosario was recently honored at the Seventh-day Adventist church in Hatboro, Pennsylvania, for her one-hundred-tenth birthday. Although she speaks and understands only Spanish, she goes to church as often as she can.

✦ Sixty-nine persons have been baptized as the result of the activities of New Jersey Missionary Volunteers, who have been giving Bible studies, conducting Five-Day Plans, and sponsoring branch Sabbath schools.

✦ Takoma Academy's religion club, Advance Takoma Academy for Christ, recently conducted a series of Voice of Youth meetings in the Silver Spring, Maryland, church. The talks, considering today's problems, were given by students.

✦ The Harrisburg, Pennsylvania, Community Service Center, formerly the Health and Welfare Center, recently received a special certificate issued by the Harrisburg area chapter of the American Red Cross to persons and organizations who made significant contributions to the chapter's program during the past year.

MORTEN JUBERG, *Correspondent*



Hinsdale Opens New Church

On February 28, Hinsdale, Illinois, church members held the opening service in their new sanctuary. Robert H. Pierson, General Conference president, spoke at the Sabbath morning worship service to a congregation of 1,500.

For the first time in many years the whole church family could worship together in one service, with adequate space for all Sabbath school divisions which formerly met in rooms of the hospital.

Total cost of the new building, including land and furnishings, is \$975,000.

S. K. LEHNHOFF, *Pastor*

✦ The Women's Hospital Auxiliary recently donated a new cardiac monitor for the intensive-care unit of the Battle Creek Sanitarium. The bedside unit, which records any change in a patient's heart action, was demonstrated at the March meeting of the auxiliary. Another more sophisticated monitor, also a gift of the women's group, is in use in the hospital's surgical suite.

✦ Andrew C. Fearing, of the General Conference Ministerial Association, has completed a three-week series, "Discovering New Dimensions in the Bible," at the new Hinsdale, Illinois, church.

✦ During Temperance Week at Wisconsin Academy, February 15-21, local American Temperance Society officers presented three chapel programs.

✦ Loren Bishop, a member of the Battle Creek Tabernacle in Michigan, who ten years ago was an alcoholic and a drug addict, has been presented a citation by the inmates of Southern Michigan Prison at Jackson. The Operation New Leaf citation is a special award to "outsiders" making special efforts to rehabilitate offenders.

✦ From March 28 to May 24 Indiana young people expect to collect one million pennies to help build a new dining-recreation center at Camp Timber Ridge in Spencer, Indiana. Each child's goal is 1,000 pennies.

✦ Dakota Bake-N-Serv has been invited to establish a branch at Wisconsin Academy, with operation expected by next school year. Industries in operation now are a book bindery and a branch of Harris Pine Mills.

✦ Marilyn Anderson, a Madison, Wisconsin, church school teacher, is one of 20 State public and parochial school teachers developing the "Ready, Set, Go" physical education series on WHA-TV. Her first- and second-graders were chosen to make the video tape used to teach teachers how to use the program.

✦ Three laymen of the Jackson, Michigan, church recently witnessed the baptism of three prison inmates with whom they had been working. This was the first time an inmate had been baptized in this prison.

✦ One family of seven, representing four generations, was baptized recently by T. M. Kelly at the Burns Avenue church in Detroit. Olden Wiggins, his daughter, his granddaughter, and four great-grandchildren were all baptized together. Hattie Fulton, Bible instructor for the church, was instrumental in converting the family.

JOCELYN FAY, *Correspondent*

North Pacific Union

✦ Students representing the nine union conference academies met at Mount Ellis Academy, Bozeman, Montana, March 6 for the annual Bible Quiz and Temperance Weekend. Two students from each academy made up the teams for the Bible Quiz. The team from Upper Columbia Academy—Bruce Boyd and Sandy McGee—scored the most points. For the top temperance speech the judges presented the plaque to Terri Williams. The temperance academy trophy of the year was awarded to Milo Academy for having been the most active in temperance promotion during the school year.

✦ Two long-time employees of the Portland Adventist Hospital recently retired: Ann Wasell, who has been with the hospital 44 years and during that time has headed the pharmacy, the physical therapy department, and other departments; and Carmen Rowe, who has been working in the nursery at the hospital since 1945.

✦ The Five-Day Plan to Stop Smoking went to prison—the Washington State Penitentiary in Walla Walla. On invitation from the officials, Chaplain Ward, of the Walla Walla General Hospital, held a clinic for 25 inmates who have also expressed a desire for the follow-up clinic of weight control and nutrition offered through the hospital's Life and Health Forum.

IONE MORGAN, *Correspondent*

Northern Union

✦ Five new members were added to the Lake City, Iowa, church through baptism at the conclusion of a 17-day series of meetings conducted by Kenneth Mc-

Comas, Iowa Conference evangelist. Byron Churchill is the pastor.

✦ Members of the Stillwater, Minnesota, church held their first service in the new church building on March 14. H. I. Jarnes, pastor, was the speaker.

✦ The Iowa Conference advisory committee met for the first time on February 15 at Oak Park Academy. Made up of representatives from each of the districts in Iowa, its function is purely advisory.

✦ During 1969 two successful Voice of Youth campaigns were held in the North Dakota Conference. The one in Deisem, under the direction of Mrs. James Toay, resulted in five baptisms; the other, in the Butte church, resulted in two baptisms.

✦ Six adults and two children have joined a baptismal class as the result of evangelistic meetings that closed March 8 in Rapid City, South Dakota.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ A new church was organized in Ohio County, Kentucky, on March 21.

✦ George Gantz, coordinator of the Five-Day Plans held at the Hialeah Hospital in Miami, Florida, reports that more than 80 per cent of those who complete the Five-Day Plan series are able to stop smoking. The program is held once each month as a hospital service for better community health.

✦ Thirty-seven employees of the Florida Sanitarium and Hospital recently received awards for 10, 15, or 20 years of service to the institution. Thirty-nine persons received five-year awards. A total of 675 years of service was represented by the honored personnel.

✦ Pastors and local elders representing the churches of the Kentucky-Tennessee Conference recently met at Highland Academy to consider public evangelism and academy development needs for 1970. Plans were made to raise \$120,000 for these two programs.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The first release of the Voice of Prophecy new television series was viewed in New Orleans, WWOM-TV, Sunday, March 1. The series of 52 programs features evangelistic preaching by Fordyce Detamore, music by Gordan and Phyllis Henderson, Norm Nelson, Del Delker, and the King's Heralds.

✦ Two hundred and twenty-five persons enrolled the opening night of the Five-Day Plan to Stop Smoking in Little Rock, Arkansas.

✦ Arkansas-Louisiana Conference ministers reported 75 baptisms during January and February.

✦ Twelve persons joined the Adventist Church in Hereford, Texas, as a result of the first evangelistic series held in west Texas by Isaac Laura, Texico's Spanish-speaking evangelist, and his associate, Gary Rustad.

✦ The Southwestern Union department of education has reported a gain in the number of students attending Adventist schools during the 1969-1970 school year. A total of 4,209 are enrolled, 180 more than the previous year.

✦ Throughout the academies and church schools in the Southwestern Union Conference, 262 persons were baptized during 1969. This is a gain of 84 over the previous year.

✦ Students in grades one to four of the Dallas Junior Academy collected \$90 this year during the Valentine season and sent the funds to Faith for Today to assist in the television ministry.

✦ Dexter Beary, chairman of the science division of Southwestern Union College, recently presented a paper at the International Fluoride Research Society, in Vienna, Austria. Scientists from India, Japan, Austria, Switzerland, Italy, the Netherlands, France, Germany, and the United States were among those presenting papers at the world meeting.

✦ Student missionaries selected this year by Southwestern Union College are Joyce Pierce and Philip Payne. Joyce, a freshman nursing student from Laredo, Texas, will spend the summer in Bolivia working with a mobile medical unit and assisting with various medical treatments in remote areas of the country. Philip, a sophomore theology major from Portland, Oregon, will spend one year in the Philippines, where he expects to teach Bible in a small secondary school.

J. N. MORGAN, *Correspondent*

Pacific Union



Laymen Witness 200th Baptism

Mr. and Mrs. Kim Fong Dang of Fresno, California, recently witnessed the baptism of their two-hundredth convert to Seventh-day Adventism.

Early in 1941 a Seventh-day Adventist layman invited Mr. Dang to attend the evangelistic meetings of Phillip Knox in Honolulu, Hawaii. Dr. Dang, a devout Buddhist and faithful in attending the Chinese temple services, accepted the invitation, and finding the subjects interesting, he continued to attend the meetings. He was baptized in June, 1941.

Having a burning desire to tell others of this new Christian faith, he began to give Bible studies.

Leaving his work as a shop planner at Pearl Harbor, he took up sales work, which enabled him to meet hundreds of people. He arranged Bible studies with interested ones.

By August of 1955 Brother Dang had had the joy of witnessing the baptism of 49 persons as the result of his efforts. Many of these are lay leaders in the Hawaiian churches today.

In 1967 Brother Dang was presented the Layman of the Year trophy by Elder Delafield, who had baptized him some 26 years before. By that time he had helped bring 164 people into the Seventh-day Adventist Church.

The Dangs moved to Fresno, California, in 1967 and joined the Clovis Helm Avenue church, where they have continued their lay activities.

On December 27, 1969, they witnessed the baptisms of Beverly Ann Rose and Bill Petty, which brought their total to 200 baptisms. One week later Bill and Beverly were married.

Stanley W. Hiten, who baptized Bill and Beverly, stands with them and Mr. and Mrs. Dang.

HELEN LARICK

Public Relations Secretary
Clovis Helm Avenue Church



Fred M. Beavon, trust and stewardship secretary (Montana), from graduate study at Montana State University.

A. C. Becker, pastor, Omaha (Nebraska), formerly pastor (Kansas).

Mardian J. Blair, administrator, Portland Adventist Hospital (Oregon), formerly administrator, Hinsdale Sanitarium and Hospital (Illinois).

G. Edward Bryan, head chaplain, Glendale Adventist Hospital, from the same position at White Memorial Medical Center.

S. Arthur Bushnell, Jr., pastor, Perris Fifth Street church (Southeastern California), formerly pastor, Oregon City (Oregon).

Thomas W. Calkins, associate PR director (Oregon), formerly pastor John Day district (Idaho).

Raul E. Castillo, ministerial intern (Southeastern California), recent graduate of Pacific Union College.

Clinton Cornell, faculty, Mile High Academy (Colorado), from Seattle Junior Academy (Washington).

Mr. and Mrs. Norman Edwards, faculty, Indian Mission School (Arizona), from Colorado.

George R. Elstrom, pastor, Portland Sunnyside church (Oregon), formerly pastor, Hayward (Northern California).

C. B. Harris, associate pastor, Grand Ave-

nue church, Oakland (Northern California), from educational work (Colorado).

Dale Hoover, assistant publishing secretary (Texas), from same position (Oklahoma).

John Kerbs, associate publishing secretary (Pacific Union), formerly teacher, Union College (Nebraska).

W. G. Larson, lay activities and Sabbath school secretary (Northern Union), from same position (Missouri).

A. D. Livengood, conference evangelist (Pennsylvania), formerly pastor (Carolina).

Philip J. Lizzi, ministerial intern (Southeastern California), recent graduate of Pacific Union College.

R. R. Neall, pastor, Mobile (Alabama-Mississippi), formerly pastor, Erie (Pennsylvania).

J. D. Parker, pastor (Minnesota), formerly pastor, Kansas City (Missouri).

David G. Rand, pastor, Berca church, Vallejo (Northern California), formerly pastor (Michigan).

Carl R. Rogers, pastor, Erie, Pennsylvania, and Ashtabula churches (Ohio), recent graduate of Andrews University.

Dan A. Savino, ministerial intern (Southeastern California), recent graduate of Pacific Union College.

G. E. Thompson, principal, Loma Linda Academy, formerly principal, College View Academy (Nebraska).

Lyle Toews, boys' dean, Enterprise Academy (Kansas), formerly teacher (Greater New York Conference).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

David K. Down, returning as evangelist Northwestern India Union, New Delhi, India, Mrs. Down, nee Goldie Malvern Scarr (AMC three years), and four children, left New York City, February 19.

Donald R. Ballard, M.D. (LLU '50), to be relief physician Davis Memorial Hospital, Georgetown, Guyana, and Mrs. Ballard, of Dearborn, Michigan, left Miami, Florida, February 19.

Edwin Dale Collins (attended SWUC '47-'50; SMC '53), returning as manager of the press at Antillian College, Mayaguez, Puerto Rico, Mrs. Collins, nee Betty Lou Staben (attended SWUC '47-'50; attended SMC '53), and daughter, left Miami, Florida, February 19.

Reginald F. Mattison (SWUC '48; UC '52), returning as stewardship and development secretary South American Division, Montevideo, Uruguay, left New York City, February 22. Previous to his furlough Elder Mattison was a departmental secretary in the Antillian Union Mission, Rio Piedras, Puerto Rico.

Anne Elizabeth Meyer (WS&H '46; CUC '48), returning as director of the School of Nursing, Karachi Hospital, West Pakistan, left New York City, February 22. Miss Meyer prior to her furlough was connected with the Benghazi Adventist Hospital, in Libya.

Darrel Dean Gant, M.D., returning as physician Taiwan Sanitarium and Hospital, Taipei, left Seattle, Washington, February 24.

Barbara Jean McDonald (LLU School of Nursing '50), returning as nurse for Bella Vista Hospital, Mayagüez, Puerto Rico, left San Diego, California, March 2.

Robert D. Benfield (WWC '52; U of SC '61), returning as music teacher, São Paulo Academy, Brazil, Mrs. Benfield, nee Phyllis Darleen Wical (attended WWC '50-'52, and LSC '52-'54), and four children, left Los Angeles, California, March 2.

Mrs. Edna Pauline Long, returning as director of foods, Solusi College, Bulawayo, Rhodesia, left New York City, March 5.

Adventist Service Corps and Other Volunteer Workers

Dwight C. Evans, to teach English, in English Training Center, Korean Union Mission, of Collegedale, Tennessee (SMC), left Los Angeles, California, January 28.

W. R. BEACH



U.S. Academy Students Bring Cheer to Mexico

Students and teachers from Upper Columbia and Laurelwood academies used their Christmas holidays for a good-will venture to Colegio del Pacifico, our academy in Navajoa, Mexico, where they planned to paint the two dormitories and exchange Christmas programs with the Mexican students.

Their Christmas music was presented in the band shell of the city plaza, where they joined the city's youth band before an audience of 1,500, including all the city officials.

The mayor, Luis Salido, was most generous in praising the wholesome simplicity of the program and the outstanding way the group counteracted some of the poor impressions left by the American radio, press, and some student visitors to northern Mexico.

The benefits of this visit and the good will created are still being showered on Colegio del Pacifico, including the much-needed grading of the school roads by city engineers and the gift of fruit and shade trees from the county nursery to finish the landscaping of the campus.

HORACE KELLEY
Principal, Mexican Pacific Academy

Church Calendar

Education Day and Elementary School Offering (local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering (Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1
Church Lay Activities Offering	August 1
Oakwood College Offering	August 8

This Week...

Wordsworth said it succinctly when he began a sonnet with the lines: "The world is too much with us; late and soon, Getting and spending, we lay waste our powers." And how many Friday evenings have we collapsed the second the sun sank over the sod and thanked the Lord for making Sabbath a day of rest? Perhaps if we followed the advice in the little piece by Ellen G. White that appears on this week's cover, we would be grateful for the Sabbath for higher and nobler reasons. What a joy it would be for the Christian to live in such a way that "weariness would be forgotten in the sunlight of heaven."

Irma Roller Hadley uses the men of Madison Avenue as a springboard to thoughts on Christian living in her article "Look at the Ads" (page 2).

Mrs. Hadley, the wife of a minister in Oklahoma City, Oklahoma, is a 1953 graduate of Union College. She has taught school on a full-time basis for several years, but now does it part time. She has had articles published in *The Ministry* magazine and has received two Pen League first awards for articles submitted to *The Youth's Instructor*.

A final article by Roy Branson under the running title "Ellen G. White, Racist or Champion of Equality?" appears this

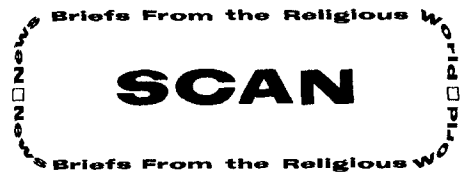
week titled "The Crisis of the Nineties" (page 4). Readers who have long wondered about the apparent contradictions of thought in some of Mrs. White's writings regarding black-and-white relations in the United States will find the historical background provided by Dr. Branson particularly enlightening.

June Allen Beckett puts a sparkle on her stated occupation, "just mother." Her obvious devotion to and pride in her family as seen in her article "Wasn't Barbara Pretty?" (page 10) would indicate that she is more than "just" anything.

Mrs. Beckett, the wife of a church school principal, was born of missionary parents who spent 30 years in India. She and her husband, Robert B. Beckett, began their married life at the Calexico Mission School on the border of California and Mexico, where they spent 11 years. Her husband is principal at Tracy, California, church school.

She has special interests in writing children's stories and articles about home and family living.

So much has been said about finding lessons in nature that teach about God and His love. Certainly the poem "Always an April" (page 7) by Nicholas Lloyd Ingraham would indicate that Mr. Ingraham has learned to find just such lessons. The poem is a sonnet of loveliness not often matched in the REVIEW.



ANGLICANS SEEK INTER-COMMUNION

LONDON—The Anglican Church is seeking inter-communion, but not organizational unity with the Roman Catholic Church, and Rome is considering inter-communion "in a very new way," according to Archbishop Michael Ramsey, of Canterbury. The Anglican primate made these two points in a long, exclusive interview, published in the latest issue of the *Church Times*, leading Church of England newspaper here, with Reverend Brian Rice, education secretary of the United Society for the Propagation of the Gospel.

ENGLISH-WELSH CATHOLICS WANE

LONDON—The first decrease in the Roman Catholic population of England and Wales in 60 years and another reduction in conversions are reported in the official Catholic Directory for 1970. In the case of the population, the directory estimates there are now 4,010,200 Catholics in England and Wales, as compared with 4,143,000 a year ago.

CHURCH ATTENDANCE IN U.S. SLUMPS

PRINCETON N.J.—Forty-two per cent of the U.S. adults in 1969 attended church in a typical week, 7 per cent less than in 1958, the Gallup poll reported here. Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968. A high of 49 per cent came in 1955 and 1958.

CAPITAL PUNISHMENT BAN HAILED

LONDON—The permanent abolition of capital punishment for murder in Britain will honor the nation, according to Dr. Michael Ramsey, Archbishop of Canterbury and spiritual leader of the world's Anglicans.

In a formal statement issued shortly after both houses of Parliament agreed to abolish the death penalty, he said: "Abolition of capital punishment, once and for all, will help create a more civilized society in which to continue the search for the causes of crime, and to continue experiments in penal reform. I sympathize with those who are worried about Parliament's decision, but I am certain it will redound in very many ways to the advantage and honor of the nation."

PAUL VI HELD TO BE EFFECTIVE

CHICAGO—There is more freedom in the Roman Catholic Church today than at any time "possibly since the church of the Apostles," a Catholic editor declared here. Robert E. Burns, executive editor of *U.S. Catholic Jubilee*, suggested in the February issue of that magazine that Pope Paul VI may well be considered by future historians to have been better for the church than either of his two immediate predecessors.

Review and Herald

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

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Two Scientific Institutes to Follow GC Session

Two Institutes of Scientific Studies for the Prevention of Alcoholism, sponsored in cooperation with the International Commission for the Prevention of Alcoholism and the General Conference Temperance Department, are planned to follow the General Conference session: Andrews University, June 22-26, and Loma Linda University, June 29-July 3.

Overseas delegates and visitors are invited to consider attendance, along with pastors, social workers, educators, medical personnel, and temperance leaders from North America.

ERNEST H. J. STEED

Radio Schools in 1969 Score Evangelistic Successes

Figures for 1969 show an average of 4,120 radio and television broadcasts every week heralding the three angels' messages. With our broadcasts at an all-time high, our Bible correspondence schools also report excellent results.

A continuous group of more than 330,000 is studying the Bible and health principles through courses in more than 80 languages. North America still has the largest number of students, with nearly 67,000 studying courses. The next-largest number of active students is found in the Far East and Southern Asia, each with approximately 50,000.

In 1969 there were 166,145 graduates and, according to reports, more than 15,350 baptized. Largest graduations on record were held in the Philippines (more than 2,500) and Mexico (more than 2,000).

Languages used range from Tongan to Tagalog, from English to Malayalam. Several hundred faithful workers man the Bible correspondence schools and broadcast production centers around the world.

WALTER R. L. SCRAGG

Lay Evangelistic Programs Launched in South Africa

With guide sheets now ready in vernacular languages, the Trans-Africa Division plans "to do big things in Gift Bible Evangelism," writes H. W. Peterson, lay activities secretary of the division.

"Our Gift Bible Evangelism program is gaining momentum, and many persons have already been won this year. Recently 140 persons were baptized in Tanzania Field, 40 of whom accepted the message through the Gift Bible Plan. With so many languages in Africa and low economic resources, it has taken time to get the guide sheets translated into vernacular tongues. But at the beginning of this year we are ready to do big things with Gift Bible Evangelism. In the Tanzania Union 5,000 Bibles will be distributed and 20 new areas will be entered.

"Our TABSA Visual Aids program for lay evangelism (new projector, filmstrips, and lessons) is making steady progress.

The first 18 filmstrips in all languages have already been sent out to all the unions, and the remainder are in various stages of completion. The whole job should be completed in 1970.

"The key lay evangelism words for 1970 in the Trans-Africa Division are 'Better, Still Better!'"

J. ERNEST EDWARDS

Inter-American Bookmen Successful in 1969

The 501 students canvassing in Inter-America during 1969 sold more than \$300,000 worth of denominational literature and earned 252 scholarships.

When visiting an air base, four of the students, after selling a set of four books and a Bible to the commander in charge, were invited by him to give a lecture to his men. There were 70 present from whom they took 43 orders.

D. A. McADAMS

Kentucky-Tennessee Session Conducts Biennial Business

Assembled for the biennial session at Highland Academy near Portland, Tennessee, the delegates of the Kentucky-Tennessee Conference re-elected K. D. Johnson and J. P. Rogers, president and secretary-treasurer, respectively. Most of the departmental leaders and executive committee members were returned for the next three years.

Reports presented by the officers and departmental secretaries revealed encouraging progress. Six hundred and fifty-eight persons were baptized during the past two years. The tithe for the same period went well beyond 2 million dollars.

Evangelism is the major program of the conference, and prospects for the future are encouraging.

ROBERT H. PIERSON

South Central Constituency Re-elects Conference Staff

Delegates of the South Central Conference, gathered in the large, newly acquired church building of the congregation at Memphis, Tennessee, on March 29, heard good reports of the advancement of the work. During 1969 more than 700 were baptized, and eight new church and school properties were acquired.

C. E. Dudley and J. A. Simons were re-elected as president and secretary-treasurer, respectively. The other members of the conference staff were also returned to office.

H. D. SINGLETON

Minnesota Conference Holds Constituency Meeting

At the Minnesota constituency meeting, held on the campus of Maplewood Academy, Sunday, April 5, 1970, Arthur Kiesz, president, and all the departmental men were re-elected. Newly elected was Rich-

ard Wilmot, treasurer, the former treasurer, H. W. Pritchard, having accepted a call to the Chesapeake Conference.

The constitution and by-laws committee turned down the recommendation for a three-year term.

Elder Kiesz reported progress in all departments, stating that the past biennium saw the largest results in soul winning in recent years. The laymen expressed concern over speeding up and finishing the work of God.

W. J. HACKETT

Arkansas-Louisiana Holds Constituency Meeting

E. Frank Sherrill, president, and the entire staff were re-elected at the twentieth biennial session of the Arkansas-Louisiana Conference held in Shreveport, Louisiana, April 5, 1970.

With a new three-year term of office, the conference leaders accepted the challenge to reach a 5,000-membership mark and to push forward the work of the church in all areas. Baptisms for the biennium increased by 360 with total baptisms of 613. Tithe increased one quarter million dollars, and nine new churches were constructed.

B. E. LEACH

IN BRIEF:

† **Deaths:** Phyllis Joyce, widow of recent Indiana Conference president, R. S. Joyce, died instantly when struck by a car in Loma Linda, California, April 6; Paul V. Starr, M.D., 66, missionary to Japan and surgeon at Washington Sanitarium and Hospital, April 8, 1970, Takoma Park, Maryland.

A cable received from Trans-Africa on April 13 states: "Deeply regret report death of Warren Ramsdell. Automobile accident. Burial service today." Warren Ramsdell had been in Africa only a few months serving as an airplane pilot for the division.

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